

V INTERNATIONAL THEOSOPHICAL CONGRESS

dedicated to the 190th anniversary of the birth
of Helena Petrovna Blavatsky
Russia, Sochi 2021

JOURNAL

based on the results of the
V International Theosophical Congress



About the Theosophical Society

The Theosophical Society Adyar is the basic unit of the international community of theosophists. It includes historically the first Headquarters of the unified world theosophical movement, initiated by Elena Blavatsky (1831-1891), created back in the XIX century (since its foundation in 1875). Here, at the Headquarters, the elected president of the Theosophical Society traditionally lives, and The Theosophist magazine, which has been published continuously since 1879, is being prepared for publication here. The word "Adyar" in the name is associated with the location of the residence of the Theosophical Society on the southern bank of the Adyar River at its confluence with the Bay of Bengal, south of Chennai (Madras), in the state of Tamil Nadu in India.

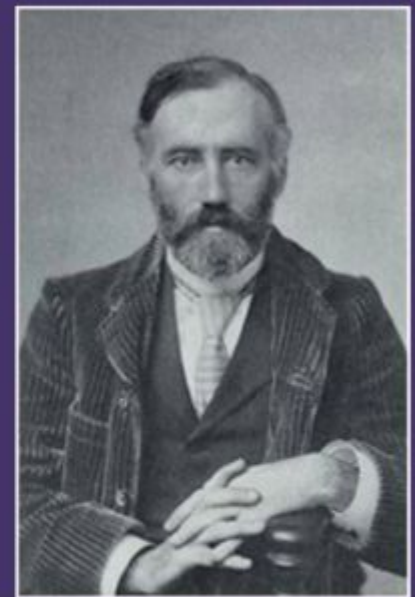
The Theosophical Society was founded on November 17, 1875 in New York (USA) by Elena Petrovna Blavatsky, Colonel Henry Steele Olcott and a young lawyer William Kwan Judge.



1832–1907
Henry Steele Olcott



1831–1891
Helena Petrovna Blavatsky



1851–1896
William Kwan Judge

Initially, the goals of the society were: *"To collect and disseminate knowledge about the laws that govern this universe,"* but soon the founders expressed them more specifically. After several changes in the wording, these goals today are formulated as follows:

1. Creating the core of a worldwide human Brotherhood, regardless of race, religion, gender, caste and skin color.
2. Encouraging the comparative study of religion, philosophy and science.
3. Studying unexplained laws of nature and power hidden in man.

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V INTERNATIONAL THEOSOPHICAL CONGRESS
dedicated to the 190th anniversary of the birth of Helena Petrovna Blavatsky
Russia, Sochi November 27, 28, 2021

The V International Theosophical Congress was held in the jubilee year of the 190th birth anniversary of Helena Petrovna Blavatsky in Sochi. This is the only major live theosophical event that took place not only in Russia, but also in the world. Sochi is the winner of the competition of Russian cities for the right to host the International Theosophical Congress in 2021. Such an experience of interaction with society was undertaken by Russian theosophists for the first time in the world.

The Congress program includes greetings from officials, congratulations from foreign and Russian theosophists, the opening of art exhibition, «Children to Blavatsky», «The Philosopher's Stone», «Book Expedition», the award ceremony for the winners of competitions, Alexey Leonov's sculptural exposition «The Lights of Humanity», the premiere of O. F. Martynov's film «Beauty is the Garment of Truth. Helena Petrovna Blavatsky», scientific symposium «The Secret Doctrine — the Book of the Third Millennium».

The Congress was broadcast live on two channels, English and Russian, with simultaneous translation. Eight translators who have made contact with the whole world: Alexandra Bobko, Olga Tomchuk, Tatiana Kostenko, Ksenia Persova, Sergey Nasedkin, Maria Ponomareva, Daria Gasanova, Egor Turley. All presentations of the delegates are presented in Russian and English. We express our gratitude to all the translators for such an important work!

Many regions of the Russian Federation joined the live broadcast: Bashkortostan, Kalmykia, Karelia, Kemerovo Oblast, Krasnoyarsk Krai, Novosibirsk Oblast, Rostov Oblast, Tatarstan and Chuvashia. Cities: Barnaul, Bryansk, Vladivostok, Voronezh, Gorno-Altaysk, Yekaterinburg, Ivanovo, Kirov, Kommunar, Krasnoyarsk, Lviv, Moscow, Mytishchi, Nizhnekamsk, Nizhny Novgorod, Penza, Petropavlovsk-Kamchatsky, Pskov, Samara, St. Petersburg, Saratov, Sergiev Posad, Sochi, Tambov, Uzhgorod, Ufa, Cheboksary, Yalta. And foreign countries: Australia, Austria, Argentina, Armenia, Belarus, Brazil, Great Britain, Germany, Greece, India, Ireland, Spain, Italy, Canada, Morocco, Moldova, Mongolia, Myanmar, New Zealand, Norway, Pakistan, Slovenia, USA, Uzbekistan, Ukraine, Philippines, Finland, Sweden, Estonia.

We congratulate everyone on the 190th birth anniversary of H. P. Blavatsky and on the opportunity to work together for theosophy all over the world in this anniversary year! together with you in unceasing work for the Common Good!

IT'S EASY TO BE TOGETHER!

The Congress presents a portrait of Helena Petrovna Blavatsky

A portrait of Helena Petrovna Blavatsky in a white handmade frame with one of the main theosophical symbols — the Tetragrammaton. The portrait is a computer graphics printed on canvas by the young Spanish artist Jose Sanchez.



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Greetings from officials

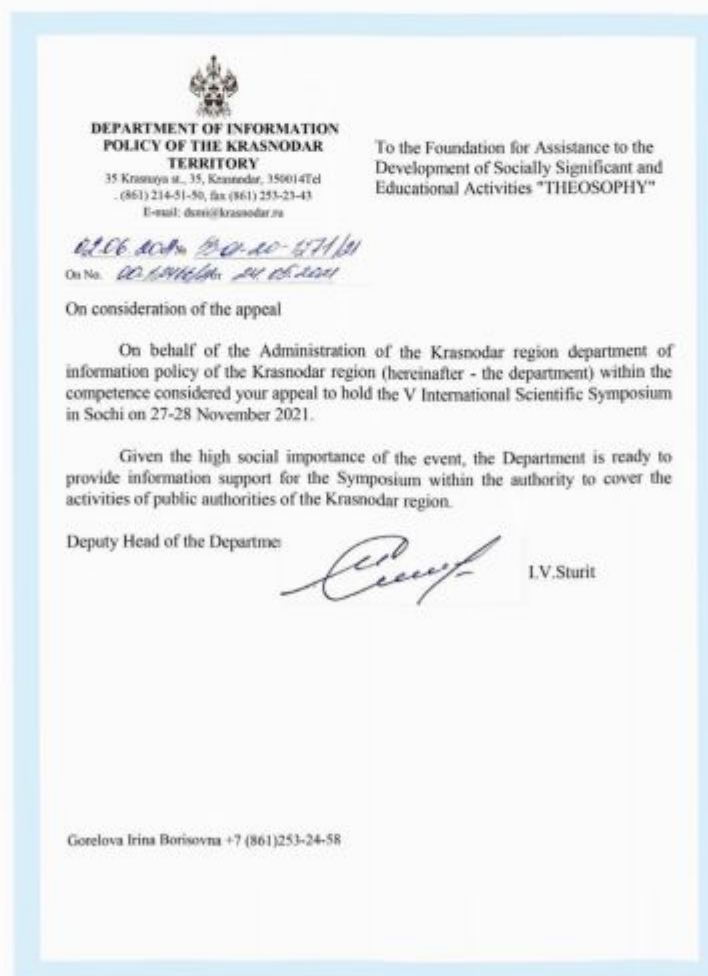
The Congress in Sochi was supported by: the Governor of the Krasnodar Krai, the Mayor of Sochi, the Department of Information Policy of the Krasnodar Krai, the Department for Culture of the Sochi Administration, the Department for Science and Education of the Sochi Administration, the Culture Committee of the State Duma of the Russian Federation.

Department of Information Policy, Krasnodar Krai

On behalf of the administration of the Krasnodar Krai, the Department of Information Policy, within the competence, considered your request to hold the V International Scientific Symposium in Sochi on November 27–28, 2021.

Taking into account the high social significance of the event, the department is ready to provide information support to the Symposium within the framework of the powers to cover the activities of public authorities of the Krasnodar Krai.

Deputy Head of the Department **Igor V. Sturit**




Department of Culture, Sochi Administration

Dear delegates of the V International Theosophical Congress in Sochi! The holding of art and poetry contests, the international art exhibition, the exhibition of sculptures, the exhibition of new publications «Book Expedition» within the framework of the Congress contribute to the implementation of new socially significant projects aimed at the ideas of humanism of society, the development of cultural and educational activities.

Such a large geography of participants from many countries of the world from Finland, Greece, the Philippines, Germany, Slovenia, Italy, Spain, the USA, India, Portugal, Scotland arouses great interest in our country and contributes to the development and strengthening of a unique social and cultural space.

We congratulate the winners of the contests and the participants of the art exhibition! We wish all participants of creative contests the desire to develop and learn more. May enthusiasm always burn in your eyes, and new opportunities open up, leading to new achievements in cultural and creative activities. Wishing fruitful work to all delegates of the Congress!

Sincerely yours, Head of the Department, **Marianna Olegovna Ustinova**



**DEPARTMENT OF CULTURE
OF THE MUNICIPAL
ADMINISTRATION OF
SOCHI CITY-RESORT CITY
DISTRICT,
KRASNODAR
TERRITORY.**
26 Sovetskaya St., Sochi,
Krasnodar Territory, 354000.
Tel., fax (862) 266-55-90
www.kultura.sochi.ru
kultura@sochi.com

21.10.2021 № 3069/27.01-16
At _____ from _____

Dear delegates of the V International Theosophical Congress in
the city of Sochi!

The scientific symposium, which is held within the framework of the
Congress, makes it possible to mark the social and scientific significance of this
cultural event in the city of Sochi.

Holding of art and poetry contests, an international art exhibition, an exhibition
of sculptures, an exhibition of new publications "Book Expedition" in the framework
of the Congress promote the implementation of new socially significant projects
aimed at the ideas of humanism in society, development of cultural and educational
activities.

Such a large geography of participants from Finland, Greece, Philippines,
Germany, Slovenia, Italy, Spain, USA, India, Portugal, Scotland arouses great
interest in our country and contributes to the development and strengthening of a
common socio-cultural space.

We congratulate the winners of the Contests and participants of the Art
Exhibition! We wish all participants of creative competitions to strive to develop and
learn more. Let the enthusiasm in your eyes always burn, and new opportunities
open up, leading to new achievements of cultural and creative activity.

Fruitful work to all Congress delegates!

Sincerely, Head of Department M. O. Ustinova

Kurov Timofey Vitalievich 8 (862) 266-55-92

Department of Science and Education, Sochi Administration

We welcome the delegates of the V International Theosophical Congress in Sochi! The scientific symposium, which is held within the framework of the Congress, allows us to note the social and scientific significance of this event in the Russian Federation.

The idea of uniting representatives of the spheres of science, education, culture based on humanism, morality and tolerance, regardless of nationality and religion, is becoming especially relevant and crucial today.

The International Scientific Symposium, whose delegates are representatives of science, education and culture, will expand the scientific potential in the implementation of socially significant projects, effectively interact, exchange experience with young scientists and students, contribute to the expansion and strengthening of cultural, scientific ties based on spiritual values.

We wish you fruitful and meaningful work, establishment of a scientific dialogue with representatives of different countries, success in developing cooperation in the fields of science, education and culture.

Head of the Department for Education and Science of the Administration of the Municipal Formation of the Sochi Resort City of the Krasnodar Krai **Olga Nikolaevna Medvedeva**



**DEPARTMENT OF EDUCATION AND SCIENCE
ADMINISTRATION OF MUNICIPAL ENTITY URBAN DISTRICT
CITY-RESORT SOCHI
THE KRASNODAR REGION**

**Greetings to the delegates of the V International Theosophical
Congress in Sochi**

The scientific symposium, which is held within the framework of the Congress, allows to mark the social and scientific significance of this event in the Russian Federation.

The idea of unity of representatives of the spheres of science, education, culture on the basis of humanism, moral tolerance regardless of nationality and religion nowadays becomes especially relevant and demanded.

The International Scientific Symposium, whose delegates represent science, education and culture from the Russian Federation, USA, Finland, Germany, France, India, Greece, Portugal, Australia, Brazil, Great Britain, including candidates and doctors of philosophy, biology, philology, education, economy, culture and art sciences, members of the Russian Writers Union and Artists Union, will expand the scientific potential in implementation of socially significant projects, effectively interact and share experiences

We wish you fruitful and substantial work, establishment of scientific dialogue with representatives of different countries, successes in the development of cooperation in the spheres of science, education and culture in the formation of a single socio-cultural space.

Head of the Department of Education
and Science of the Municipal Authority
Urban District City Resort Sochi
Krasnodar Territory

O.N. Medvedeva

Greetings from Anatoly Karpov, President of the International Association of World Foundations, World chess champion, international grandmaster, Deputy of the State Duma

The International Union of Peacekeeping and Humanitarian Public Associations «International Association of Peace Foundations» welcomes the delegates of the V International Theosophical Congress in Sochi. One of the main conductors of PEACE on our earth is ART. The holding of art and poetry contests, the international art exhibition, the exhibition of sculptures, the exhibition of new publications «Book Expedition» within the framework of the Congress contribute to the implementation of new socially significant projects aimed at the ideas of humanism of society, the development of cultural, educational and peacekeeping activities.

I am very pleased with such a large geography of participants from many countries of the world. We cordially congratulate the winners of the contests and the participants of the art exhibition!

We wish all participants of creative Contests the desire to develop and discover new opportunities leading to new achievements in cultural and educational activities. Fruitful work to all delegates of the Congress! Peace to you, friends!

Sincerely, President of the Association, Deputy of the State Duma of the Russian Federation **Anatoly Evgenievich Karpov**



**International Association of Peace Foundations
(SFM)**

International Union for Peacekeeping and
humanitarian NGOs
119034, Moscow, Prechistenka Street, 10/2 Bld.1
Tel./fax: (499) 766-92-06, info@ibf.ru, www.mafn.ru
OGR 1027739282548. TIN 7704079835

The International Union of Peacemaking and Humanitarian Public Associations "International Association of Peace Foundations" welcomes the delegates to the V International Theosophical Congress in Sochi. The Scientific Symposium, which is held within the framework of the Congress, allows to note the social and scientific importance of this cultural event in the city of Sochi.

One of the main agents of Peace in our land is Art. The Art and Poetry Contests, International Art Exhibition, sculpture exhibition, exhibition of new publications "Book Expedition" in the framework of the Congress promote the implementation of new socially significant projects aimed at the ideas of humanism of society, the development of cultural, educational and peacekeeping activities.

Such a large geography of participants from many countries of the world is very gratifying. Delegates from Finland, Greece, Philippines, Germany, Slovenia, Italy, Spain, USA, India, Portugal, Scotland show great interest in our country, and this contributes to the development and strengthening of a common socio-cultural space.

We heartily congratulate the winners of the Contests and participants of the Art Exhibition!

We wish all participants in the Creative Competitions the desire to develop and learn more. May the enthusiasm in your eyes always burn and new opportunities open up, leading to new achievements of cultural and creative activity. Fruitful work to all delegates of the Congress!

Peace be with you, friends!

SFM President

A.E. Karpov

GREETINGS FROM OFFICIALS

Congratulations of the State Duma of the Russian Federation

To the organizers and participants of the V International Theosophical Congress, held on November 27 and 28, 2021 in Sochi

Dear friends!

I welcome the delegates of the V International Theosophical Congress in Sochi. The scientific symposium, which is held within the framework of the Congress, allows us to note the social significance of a cultural event in Russia and in the world. The holding of art and poetry competitions, the international art exhibition, the children exhibition, the exhibition of sculptures, the exhibition of new publications «Book Expedition» within the framework of the Congress contribute to the implementation of new socially significant projects aimed at the ideas of humanism of society, the development of cultural and educational activities. An event of this level arouses great interest in scientific and cultural activities in our country, contribute to the development and strengthening of international cultural dialogue.

I congratulate the participants and winners of the International Art Competition dedicated to H. P. Blavatsky. I wish all participants of creative contests success and achievements in the disclosure of creative potential and fruitful work to all delegates of the Congress!

Sincerely, First Deputy Chairman of the Committee on Culture **E. G. Drapeko**



Greetings from Russian and foreign theosophists



THE THEOSOPHICAL SOCIETY IN AUSTRALIA, SUNSHINE COAST LODGE

Greeting from Sunshine Coast, Queensland, Australia
Congratulations and Best Wishes for a wonderful Congress. We sincerely hope that we can have access to any live-streaming or video footage. Attaching a photo of some of our Lodge members.

**Kind Regards from Fellow Theosophists, Joyce Thompson,
President of Theosophical Society Sunshine Coast**



THEOSOPHICAL SOCIETY IN INDIA

Warm Greetings from Mumbai - India. Wishing the 5th International Theosophical Congress at Sochi - Russia, organized - all success. May the deliberations and the creative events enrich the delegates through new learning and experience. The long awaited physical meetings build up Brotherhood and Togetherness, which we were missing all these months.

**Arni Narendran, Trustee and Hon Treasurer - Blavatsky Lodge - Mumbai.
Blavatsky Lodge - Mumbai - India - November 2021.
Education Director - Virtual Centre of Theosophical Studies.**



THEOSOPHICAL SOCIETY IN INDIA

Brothers and sisters,
It gives me great pleasure to send you warm greetings from all our members of Bombay Theosophical Federation for your convention.
We wish that this will inspire all participants and enlighten them.

**Regards Vinayak Pandya,
President, Bombay Theosophical Federation, India**



THEOSOPHICAL SOCIETY IN INDIA & THEOSOPHICAL SOCIETY OF COLOMBIA

Dear & Respected Organizers, It is a matter of great pleasure to hear from you. It is our honour to be included in the event and we wish great success to the upcoming V International Theosophical Congress.

May the gathering of fellow theosophists from all over the world rekindle and strengthen the spark of ONENESS in everyone and reclaim the sanctuary of every sincere heart who believes in Universal Brotherhood of Humanity. Congratulations to all the organizers in having such a wide variety of events.

**Best wishes and inspiration to all the participants,
Catalina - Shikhar, Adyar**



Catalina & Shikhar



The lodge in Bogota, Colombia.



THEOSOPHICAL SOCIETY IN GREECE

Dear Sisters and Brothers,
On behalf of the members of the Greek National Section of the Theosophical Society I send to you warm greetings and our best wishes for a most successful V International Theosophical Congress in Russia.

**With fraternal greetings,
Dr Alexandros Bousoulengas, General Secretary of TS in Greece**



THEOSOPHICAL SOCIETY IN IRELAND

Dear brothers and sisters of TS Russia,
Congratulations on holding the 5th International Congress in Sochi, Russia, dedicated to the 190th Anniversary of the birth of HPB, Helena Blavatsky, to whom we all owe a great debt. This is indeed a very special occasion. On behalf of myself and all the TS members in Ireland, we send you from our hearts much love and all good wishes for a truly inspiring and successful Congress on the 27th & 28th November, 2021.

May The Holy Ones oversee the proceedings during these days, indeed a splendid and on-going work of which Helena Blavatsky would greatly approve of. May THEIR blessings be on this auspicious event and in the days ahead.

**Warmest fraternal regards,
Marie Harkness Organising Secretary of the Theosophical Society in Ireland**



ITALIAN SECTION OF THE THEOSOPHICAL

Dear Sisters and Brothers,
Last year I started to follow with interest some of your activities, and I found all the deep charme of the Russian interpretations of the Theosophical doctrines, from Blavatsky to Kandinsky to Roerich ... now. I see a program rich of contents and variety, I will follow all that I can, and, short, I wish you an inspired, enlightened and enlightening congress.

Roberta Reali, Italian section



CANADIAN THEOSOPHICAL ASSOCIATION

Dear sisters and brothers in Russia,

On behalf of all the members of the Canadian Theosophical Association I send sincere greetings to you and wish you every success with your Congress. May this congress inspire all the delegates to undertake activities for which TS has been formed, to help alleviate the miseries of this world.

May your life be filled with light and love and togetherness.

Kind regards.

Robert Béland, President, CTA; Organizing Secretary, TS in Canada



THE THEOSOPHICAL SOCIETY OF KARACHI, PAKISTAN

Fraternal greetings to all the delegates of International Theosophical Congress. May there be love peace and prosperity all over the Globe. May all be free from sickness. May all see auspicious events (come by). Let there be no sorrow.

Wish you all a happy, prosperous and Purposeful New Year 2022.

Loves to All. Ameen.

Bhagwan Bharvani, presidential, Karachi Theosophical Society, Karachi, Pakistan



THEOSOPHICAL SOCIETY OF EAST AND CENTRAL AFRICA



On behalf of all Members of The Theosophical Society in East & Central Africa, I Congratulate you on the occasion of the 5th International Theosophical Congress in Russia. I wish all delegates a very meaningful deliberation from 27th to 28th November, 2021, to celebrate the 190th birth Anniversary of Madame Helena Petrovna Blavatsky. May the light shown by her, guide Humanity to tread the path which leads to Perfection.

**With Best Wishes, Narendra Shah,
General Secretary, East & Central African Section**



THEOSOPHICAL SOCIETY OF EAST AND CENTRAL AFRICA



Dear friends,

This is to convey best wishes to you all for the International Theosophical Congress in Russia on 27/28 November 2021 - celebrating 190th Anniversary of HPB. Wishing fruitful deliberations.

Greetings to all the delegates and organisers Navin Shah-past General Secretary of the Theosophical Society in East & Central Africa (2007 - 2013)

Navin Shah



THE PAN AFRICAN THEOSOPHICAL FEDERATION

Dear Theosophical Society in Russia and all Delegates and Participants in your International Congress We send you Greetings from The Pan African Theosophical Federation. It is of the highest importance to us, to celebrate the Life, works and positive influence of Madame Blavatsky in all our lives.

We wish that this Congress will be a great success and continue to spread internationally the Ancient Wisdom through the vehicle of the "Theosophical Way" or "DHARMA THEOSOPHIA".

Tomas George Davis, PATF Chairman



THEOSOPHICAL SOCIETY IN THE PHILIPPINES

In behalf of the Theosophical Society in the Philippines and its members, I wish all of our sisters and brothers who are organizing and participating in the V International Theosophical Congress in Sochi, Russia a successful, meaningful and memorable event. It is especially dedicated to the 190th birth anniversary of the founder of our Society, Helena Petrovna Blavatsky. Because of the pandemic we cannot be with you physically but we send our heartfelt greetings to all.

Charlton Jules P. Romero, National President and General Secretary,
THEOSOPHICAL SOCIETY IN THE PHILIPPINES



THEOSOPHICAL SOCIETY SCOTLAND

I wish to extend my greetings and warmest wishes to everyone gathered at the Congress to celebrate the 190th anniversary of the birth of Helena Petrovna Blavatsky. I have no doubt that your gathering to study and celebrate the works and life of the great spiritual pioneer and co-founder of our organisation will serve to enlighten and inspire all those in attendance. The great yoga teacher Patanjali spoke of the 'raincloud of knowable things.' The work of our society, and especially that of H.P. Blavatsky, is contributing in no small degree to the assembling of this metaphorical raincloud which one day shall precipitate creating a heaven on earth as humanity realises its spiritual potential.

**Yours Fraternally, Gary Kidgell,
Organising Secretary Theosophical Society Scotland**



THE THEOSOPHICAL SOCIETY IN SLOVENIA

Dear Brothers And Sisters, the attendees of the V International Theosophical Congress of the TS in Russia,
on behalf of all members of the TS in Slovenia I am sending you warm fraternal greetings with best wishes that at the V International Theosophical Congress will arise deepened understanding of the tremendous work of the Helena Petrovna Blavatsky, the light bringer to the world and co-founder of the TS Adyar, having so great impact to the collective thought and actions on the world with their work. May your work strengthen brotherly ties among us, true compassion and healing much needed in our world today being in this challenging times.

**I wish you all the best,
Irena Primc, Organizing Secretary of the TS in Slovenia**



THE THEOSOPHICAL SOCIETY IN PARAGUAY

Successes to the V International Theosophical Congress in Sochi, Russia, dedicated to the 190th Anniversary of the Birth of Helena Petrovna Blavatsky. The Rama Fraternidad of Asunción, Paraguay, South America, sends greetings and congratulations to the delegates of Congress, cooperating and working together for the benefit of theosophy throughout the world.

**With appreciation and happy fulfillment,
Antonio Castillo, Vice president Rama Fraternidad**



THEOSOPHICAL SOCIETY IN RUSSIA

Greetings to the participants of the 5th INTERNATIONAL THEOSOPHICAL CONGRESS in Russia devoted to the 190th anniversary of the birth of Helena Petrovna Blavatsky. We welcome the distinguished participants of the International Scientific Symposium "Cosmogenesis. Anthropogenesis. Theogenesis," involved in the formation of a new worldview and consciousness of the man of the future. The ideas of Theosophy unite countries and peoples, fulfill the task of forming a World Brotherhood - the future of humanity. We express our reverence and support the teaching and mission of the Initiate, the Knowing Teacher, Helena Petrovna Blavatsky. It is important that the Congress contributes to the approval and development of Theosophy in Russia, the formation of a unified evolution of consciousness. We thank the organizers for their great work in holding the 5th INTERNATIONAL THEOSOPHICAL CONGRESS in Sochi. We wish all the participants fruitful work in fulfilling the tasks of the Theosophical Movement.

**The Theosophists of the Blavatsky Lodge,
The Theosophical Society of Russia, Kemerovo**



THEOSOPHICAL SOCIETY IN RUSSIA

The Sophia Lodge of the Theosophical Society of Russia welcomes the Theosophists and like-minded people gathered to celebrate the 146th anniversary of the founding of the Theosophical Society. It is important to remember with gratitude its founders and continue to implement the ideas laid down in the teachings. We wish a friendly atmosphere and mutual understanding among all, the joy of communication!

The Sophia Lodge of the Theosophical Society of Russia, Moscow



THEOSOPHICAL SOCIETY IN RUSSIA

Dear friends!

I greet all the participants of the congress and draw your attention to the fact that this congress is unusual. It is the only major TS event that is now held in person, and not only in Russia, but possibly in the world as well. All the others are held only on the internet. That is why you have become participants of a unique event. I wish the congress a successful work.

**Best regards, Konstantin Zaitsev,
The Moscow Theosophical Society (Anahata Lodge)**



Theosophical Society in Russia

Dear friends! We welcome all the participants of the International Theosophical Congress dedicated to the 190th anniversary of the birth of Helena Petrovna Blavatsky. We wish you all fruitful work, enthusiasm, light and fire.

Chairman of the Satya Vedana Theosophical Lodge, Yurga, Igor Pavlovich Bykov



THEOSOPHICAL SOCIETY IN RUSSIA

We welcome the participants of the 5th INTERNATIONAL THEOSOPHICAL CONGRESS dedicated to the 190th anniversary of the birth of Helena Petrovna Blavatsky! We wish fruitful and interesting work to the participants of the International Scientific Symposium «Cosmogenesis. Anthropogenesis. Theogenesis.» We thank the organizers for the opportunity to touch the works and ideas of Helena Petrovna Blavatsky, for the development of the Theosophical movement in Russia!

Garuda Lodge of the Theosophical Society of Russia, Nizhny Novgorod

Greetings of the Congress delegates

**Victoria Kontoret, President of the international organization
NEW PEOPLE (Czechoslovakia, Prague)**

I cordially greet you on behalf of all participants of the international community NEW PEOPLE, which means «New Awareness». This is thinking and an open heart.



Our community directly continues the work started by the bright work of Helena Petrovna Blavatsky. We are all consciously following the path of spiritual transformation, and in the XXI century, the main emphasis is on the fact that the work of Helena Petrovna Blavatsky «The Secret Doctrine» shines with the light of the liveliness of new planetary energies, so that it is relevant in everyday life, brings joy, light, well-being to each of us.

I wish all the delegates of the Congress joy in their hearts, smiles, good mood, success and thank the organizers for the opportunity to attend the Congress, it is a great honor for me.

**Vladimir Yaryi, President of the Adamant Lodge of the Theosophical
Society of Russia, Head of the Theosophy School (Moscow, Russia)**

I greet all the delegates of the Congress in the jubilee year of Elena Petrovna Blavatsky, who, according to the Kalachakra system, was born in the year of the White Hare. Today is the day of the Nidana of the White Hare, so the energies developed on the opening day of the Congress. Today we have the same opportunity to be born



for knowledge.

The white Hare is a symbol of Knowledge, the white color of the element is ether. In this combination, it means completed knowledge or perfect knowledge. They are based in their perfection and quality on the law of Absolute Truth. Elena Petrovna Blavatsky conveys to us through the thought of the day such a meditative idea: «One should judge the mind not by clever speeches, but by wise deeds.» This is the concentration of the Nidana of the White Hare in the year of the Nidana of the White Bull (Completed Realization), which introduces us to the birth of a new quality of consciousness.

The month — the Yellow Dog — symbolizes a very important aspect, Firmness, which is personified by the personality of a person, a person through his firm aspiration to the Absolute Truth has the opportunity to transform his consciousness. That is, each of us this month has such an opportunity to subordinate his lower nature with the Higher. And this requires cognition and acceptance of the Hierarchical principle, on this the personality is established.

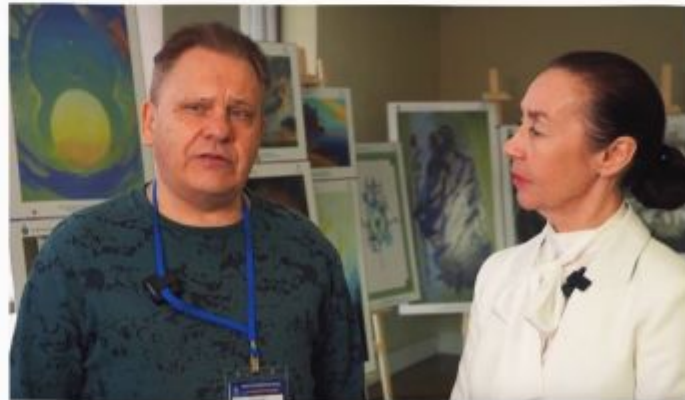
The Week of the Red Goat symbolizes the Love of the Spirit. We all had to approach today in an organized way, from a moment of concentration, when the Love of the Spirit opens our heart. The Day of the White Hare captures almost everything that is noticed by our five senses and reflected in the Cup of our accumulation, in the sixth principle of sensory awareness. I wish you good luck, according to these energies, to try to bring them to life.

INTERVIEWS WITH THE DELEGATES

**Interviewer: Evgenia Mikhailovna Shaburnikova,
Congress organizer.**

Sergey Pavlovich Roshchupkin, PhD Physical and Mathematical Sciences, Professor of the Higher School of Fundamental Physical Research of Peter the Great St. Petersburg Polytechnic University. (St. Petersburg).

E. M.: We are glad to see you at the V International Theosophical Congress! You are our keynote speaker, you are our foundation, you are our idea. You know how we feel and how important it is to combine science and theosophy. How is this Congress different from all the others?



S. P.: I think it is difficult to overestimate the importance of this Congress in such difficult time we are living now. This is a transitional period, and I believe in a more enlightened time when our civilization will finally come out of this dead end of materialism, in which it has been for a long time. Therefore, now, it seems to me, the importance of this Congress is colossal as never before.

The fact is that science now, in general, comes out, I would say, from that field of knowledge, three hundred years old, since the time of Newton, on which the building of all science was built. In fact, all science, its basic foundations are linear. And the concept of a photon is a linear concept, all the equations we have, Maxwell, Dirac, they are basically linear.

Now we will also have to rethink in science the new leap to which the experimental physics of creating super-powerful laser fields leads us, where the intensity is colossal. This is the realization of the concept of a physical vacuum as a colossal area, where, strictly speaking, an invisible area, but it forms our entire physical world. And now everything seems to merge into one. And in this sense, it is difficult to overestimate the significance of the Theosophical Congress, as that core, that base, which, as if spreading from above, captures all areas of cognition and consciousness.

E.M.: Thank you so much for this feeling of the backbone, which comes from Russia. I think it's very important. After all, it is through the consciousness of Elena Petrovna Blavatsky, whom Teachers have been looking for 100 years, so that she would pass on this knowledge. And yet this knowledge is given for Russia, and it will come from Russia. Therefore, there is probably some kind of confrontation so powerful. How hard it is for people to come to the Congress at all, it's getting harder and harder. But it seems to me that this aspiration, if a person has it, it will still give this power, and the person will be here, because karmic conditions will develop so that if it is necessary, it will be.

And I have a feeling that Congress is the right thing, and that's why it exists!

Yariy Vladimir Vasilyevich, member of the Theosophical Society, head of the Moscow School of Theosfia, President of the Adamant Lodge. (Moscow).

E. M.: Tell me, please, how important is the Congress for you as its an organizer and a speaker?

V. V.: The quality is definitely improving. The themes have become more penetrating. It is already closer to the fact that theosophy has manifested itself in life. Thank God that it all goes in one breath. Thanks to the organizer Evgenia Mikhailovna for this magnificent creative work! Most importantly, the quality of life is improving!



Alexander Brezhnev, member of the Theosophical Society (Moscow).

E.M.: Alexander, I know that you have been helping in the organizing group for several Congresses. Do you feel this Congress is different from the others?

A.B.: More fiery!

E. M.: More fiery? But, have you gained more experience here?

A.B.: Yes. The greater the tension, the more experience.

E. M.: Did you take out any joy? Is there a sense of satisfaction left?

A. B.: There is joy, there is also satisfaction.

E. M.: And, can I find out what?

A. B.: By joining the common cause, improving the quality of life as much as I can, my own and other people's.

E. M.: Thank you so much for your help, because thanks to such people and with the help of such people, such events are created.



Alexander Kuleshov, *member of the Theosophical Society (St. Petersburg).*

E. M.: Please welcome Alexander Kuleshov, the man whose videos are watched by thousands and thousands of people. In our technical team there is Maxim Yedgorov from Moscow, who says jokingly that soon Alexander will be taken by Hollywood. You have been going shoulder to shoulder as equal partners for many years, showing patience, diligence, improving quality. Despite all the nuances that accompany us, we still stay together, and the love of business, the love of truth always wins! What are your impressions of all this?



A. K.: In my opinion, everything was wonderful and went great! I am glad that I can take part in such responsible work.

E. M.: I thank you for your work, for your understanding of real Theosophy, for your understanding of a real Common Cause for people, for humanity, for those consciousnesses that come into contact with such work! I think that teamwork forges more than just the spirit. She forges strength, she forges will, and all this also contributes to improving the quality of those who are nearby. Thank you very much!

Volnov Ilya Nikolaevich, *Candidate of Technical Sciences, Associate Professor, Director of the Center for Technical Support of Education of Moscow Polytechnic University. (Moscow).*

E.M.: Ilya Nikolaevich, this is your first time participating. It is very important and very significant for us that such people who have experience in the field of science, education, and culture participate in our Congress. Tell me, what exactly are you interested in?



I.N.: The situation is stalemate, the situation is critical. We can sprinkle ashes on our heads, as the ancient Greeks once did in a desperate situation. We urgently need to look for something, and we need to look for something not inside ourselves, because science, based on its own resources, from its own reality coding apparatus, cannot find a way out of the crisis in which it found itself, in a sense, it itself put modern civilization in this crisis. Science is responsible for this, and we

can say this, among other things.

So, we need to accept, I will talk about this in part in my report, to accept some redundancy. The peculiarity of science is that it is accustomed to think economically, and it discards or cuts off with Occam's razor everything that seems unnecessary, redundant, superfluous to it. She threw away a lot of things. She has discarded the Soul, she has discarded the truth, and we are now living in a post-truth era when we cannot distinguish between good and evil. We can't even distinguish that anymore.

Thank God we are alive, because there is Helena Petrovna Blavatsky, because there is a Living Ethics, that's why we are alive. That is why we are talking about the present, about the truth, restoring it, talking about the depths of the Cosmos, in which our consciousness is rooted and only there it can be rooted, and in no case in the opposite entities of non-human nature. I mean artificial intelligence, which we are now being pushed hard into – towards the abyss. We are against this abyss, so we live, breathe, fly, fill everything around us with love and warmth of our heart, and we pass.

E. M.: Thank you so much for such heartfelt words that just hit the very heart, to the very point, as the truth, you know, speaks with such a rhythm.

Today we heard a report presented by one of the representatives of the education sector. She was talking about prayer, about something learned, about the outside. Now I have a feeling from what you said, like the great rhythm of Mahavana, it was a prayer. That is, when the truth is confirmed, understood by you personally, felt, it becomes a vital necessity for you, it can rhythmically manifest itself in physical form, as a rhythm. And what you said about the problem of science, and the fact that we will be alive, because no one can cancel psychic energy... It is there, and it is Universal energy, and this is what will allow us to soar over that very abyss. However, we will be alive!

We will be waiting for you at other Congresses. We will definitely cooperate.

I. N.: Absolutely! Thank you!

Vladlen Olegovich Zozulchak, writer, editor. (Donetsk).

E.M.: Vladlen Olegovich, we are glad that you have come to us from Donetsk. This is your first time at the Congress, tell me, what are your feelings during these two days? Could you share your impressions.

V.O.: Thank you so much for inviting me! I am very glad and happy. The main feeling from the Congress is that there are incredibly lively people here. They can be very different, but the most important thing is that energy is felt in them, life is felt, and thanks to these Congresses theosophy lives.

E.M.: Thank you so much for an interesting report, for what you are, for what you exude harmony, beauty, love, light and life! You are the life of this Congress!



We will be waiting for you in Nizhny Novgorod.

V. O.: I will definitely come.

Svetlana Semenova, member of the «Anahata» Lodge, The Theosophical Society of Russia. (Moscow).

E.M.: Svetlana, two days of the Congress have passed, and I didn't have time to congratulate my colleague on the 190th anniversary of the birth of Helena Petrovna Blavatsky. Say a few words. Isn't this the first time you've been to our Congress?

S.S.: Yes, the first time. Everything was wonderful, wonderful. Helena Petrovna proved the connection of esoteric philosophy with the feat of life, as it is and as it should be. Congratulations!

E.M.: What are your impressions? We saw your shining eyes. You have withstood the reports of two days. Were you interested in the reports?

S.S.: They are all interesting. Everything was very deep, and just before the next event, all this needs to be worked out and thought through.

E.M.: Great! When there is a potential for cognition, it means that we have not worked in vain.

Tatiana Bek. (Rostov-on-Don).

E.M.: Good afternoon! We are glad to meet you. How did you find out about the Congress?

T.B.: I follow your broadcasts on VKontakte, study the Secret Doctrine and Agni Yoga myself in Rostov-on-Don. I have no one there to share my knowledge with and receive it, except in your broadcasts and books, so to attend such an event, among such knowledgeable, wise people, is a great happiness and a very important event for me. This is the first time in my life.

E.M.: It is significant for us that, despite all the restrictions, you came to this live Congress and took this decisive step. Tell me, the content of the Congress



itself, how diverse and lively was it for you, was it interesting or was there something missing after all?

T.B.: It was more than diverse and lively for me. Of course, such a volume of information and knowledge... I will still review and delve into it, because it's hard for me to accept and digest everything at once, but I will try.

E.M.: Then invite us to Rostov-on-Don. We will come and hold a Theosophical seminar, and we will be able to talk about the topics of "The Secret Doctrine». It's great that there are young people who study "The Secret Doctrine» and who can be with us together. I think Congress is the place where we can, like at a magnet point, touch, and it's great that it exists.

Warm greetings to Rostov-on-Don! We were glad to see you all these two days!

Sergey Vitalievich Kolganov, PhD, Professor of the Department of Philosophy of the Moscow Aviation Institute. (Moscow).

E.M.: Толя E. M.: A scientific symposium has just been held. You have been at our Congresses for a long time, this is probably the third Congress, if I am not mistaken. I am interested to find out from you, after all, you are in the thick of the event, and, at the same time, you are a bit of an observer. Is there a potential movement of development of Congresses or are they somehow still working in the same zone? Purely your feeling.

S.V.: Yes, there is a development, especially I see how much it has become, if not a universal, then a World Congress. Because the Congress in which I participated two years ago, after all, it was more Russian inside, and now it has turned into a World Congress, and even, as it were, the Russian note may not be the most sonorous. Of course, I see further potential growth in this case.



Today I acted in some role of a provocateur, maybe. This is not typical of me at all, because I myself do not like provocations. But it so happened that the thoughts that, by the way, came to me literally today, I expressed them, and they somehow met with serious reflection and many even had an objection.

E.M.: You know how difficult the topic of presenting "The Secret Doctrine», this esoteric philosophy, is. I know your journey is already a long way. Tell me, does anything new comes at all when we get together? This is a very important question. Any confirmations of your thoughts, or maybe, on the contrary, some kind of denial? I would like you to reflect now on the air, and for everyone to hear the live speech of your analysis.

S.V.: Yes, of course, I noticed that it was the two years of the Congress and my participation in its work that just contributed to the enrichment and turn of my thinking and some kind of introspection to a sufficiently great depth. I noticed that thoughts began

to come and, if earlier I had been thinking about answers to some theories for a long time, now the answers come almost immediately.

E.M.: Instantly!

S.V.: Yes, and I try to voice what came to me and sometimes I get an ambiguous reaction. Now I understand why. Because I try to logically substantiate the conclusions that I make very seriously. This, of course, causes a certain reaction if a person has a different position.

E.M.: You know, I noticed from the feedback after our seminars, a lot of people say that this sequence that you are building, it is so logically composed, and there is an analogy that justifies logic, amazing. But the people who watch and follow your performances, they note the progression. They are waiting for you, they are waiting for your comments, they are waiting for your opinion. Many people write to me about how amazing you said something, quote you, etc.

About the instantaneous answers or some discoveries. I asked you why. It seems to me that we are somewhere on the same wavelength, because new ideas and discoveries are emerging right now, always during a seminar, scientific symposium, Congress, because they are alive. And I feel this living thought in you, and it seems to me that this is the most important thing that it exists. Thank you so much for being the bearer of this living thought.

Egor Turley. (Moscow).

E.M.: Egor, I wanted to talk to you live so that maybe thousands of people could hear you. It seems to me that you have been following our publications for a long time, you attended the Congress in St. Petersburg... And although, as far as I remember, we don't communicate very closely, but the feeling is that when there is a relationship, it is as if we have known each other for a long time. I would like to know how you feel about it. What does it mean to you to be with us?

E.T.: Everything can be. Indeed, we cannot fully realize what used to bind us, but for me your Congresses are something new in the world of Theosophy, although the tradition is very large. For some reason, this spark, when the first Congress appeared, attracted me, and since then I have really been following relentlessly since the first Congress, with varying intensity. Unfortunately, I am busy with my own business, and I try to help in any way I can. Please do not hesitate whenever you need me!



E.M.: In general, I will say for everyone that when acute moments of despair come and there is no answer, then I always have a saving link – Egor Turley. I telegraph him at any time of the day or night, and he is always prompt to respond. I want to thank you from the bottom of my heart that this

is happening, that you are there at all, that you have the opportunity, and we have the opportunity to work with you!

E. T.: I am very glad to be useful!

E. M.: A few words about the current Congress...

E. T.: Our task is to actualize the theosophical knowledge that came first of all through Helena Petrovna and to present it in a new form, to rethink. Because it is naive to assume that other generations of theosophists have not comprehended these questions. They left behind a legacy. But now, when the intensity of events is very increasing, globalization is pressing, as they say, we need to oppose something worthy from the point of view of timeless wisdom, presented in a temporary form, in our current form. Such Congresses, which gather very diverse researchers, are of course a huge contribution to this matter.

E. M.: Do you like this diversity of presentation?

E. T.: Yes, because it is still a synthesis of different ideas. There should be not only mystically minded people, there should be some rational ideas, scientists, people of art... All this together, under some guidance, smoothing, of course, should take place.

E. M.: Do you have any satisfaction left after this Congress? And will you come to us in Nizhny Novgorod in 2022?

E. T.: Yes, I expect to come, and there is certainly satisfaction, because it is a charge of energy.

E. M.: I will now express my long-standing desire that Egor Turley still make a report. Can we hope that in 2022 this report will give its germinated grain, and you will be able to give us some topic? It seems to me that it would be very interesting and very relevant in the aspect of thinking that you generally possess, possess this knowledge, with such depth and to such an extent.

E. T.: It is quite feasible, and I will make an effort.

E. M.: That's it! Thank you very much! See you!

Olga Mironova (*St. Petersburg*).

Natalia Koshel *Member of the Theosophical Society of Russia.*
(*Voronezh*).

E. M.: Я ви Е. М.: I see that the dismantling of the Book Expedition is already underway. Tell me, did you help at the Congress for the first time, how unusual was it for you? Is it difficult or even incredibly difficult? I know you've endured a lot of stress.

O. M.: I can say that this is an incredibly interesting experience. It is difficult to estimate how hard it is, because no matter how much work we spend here, at the end of the day, for some reason, an incredible lightness is felt. Apparently, all the energy of the people who gather here somehow gives strength to continue to live and participate further in this process.

E. M.: And what did you like most at the Congress, outside of organizational, economic, administrative, technical issues, this running around, the fuss that remained behind the scenes?

O. M.: For me, of course, the Book Exhibition itself is incredible. This is something amazing, such a variety of rare works collected in one place and the most important thing is that we can all acquire it. And, most importantly, these are the people who came

here, incredible scientists with their reports... Thank you for the opportunity!

E. M.: Natalia, I know that, in principle, the entire Book Expedition during the two days of work was on you. How did you all stand it? And your impressions. How hard is it and are there any positive emotions at all in the end?



N.K.: Definitely there is!

There is something to learn from this and draw conclusions. And I am very grateful to the people who approached me, who brought such good energy and left a good impression. It was nice to work, despite the fact that there was a lot of everything, despite the turmoil. I would like to thank people for their kind attitude, for their help, and their desire to purchase books. We are simply amazed that people showed a very great interest in the Kalachakra Tantra in three volumes, which stood in the center.

E. M.: Like a magnet! And the people who gathered here, you noticed their strangeness, because it's true. I have a feeling that the Congress attracts extraordinary people, not only speakers, but interested people who came from different cities. Even they were extraordinary – that incredible expression of their eyes, there was some kind of meaning in them, a certain radiance, attention, this is not indifferent. I think that caring people gathered here. We will be waiting for you at our Congresses. I hope you will not refuse to accompany us always.

Mikhail Nikolayevich Chiryatyev, *Corresponding Member of the International Academy of Ecology and Human and Nature Safety Sciences, Advisor to the Russian Academy of Natural Sciences, member of the Board of Trustees of the International Roerichs Memorial Trust in Kullu, India. (St. Petersburg).*

E.M.: Mikhail Nikolaevich, this is the first time we are meeting in Sochi. I think that everyone knows you very well, as an active participant not only in our Congresses, but also in seminars and scientific symposiums. You are already a legend with a huge experience, with a huge creative and scientific activity, social activity. What are your impressions of this Congress?

M. N.: You expect something new from every Congress, and some kind of change has occurred. There were three of them. Three such powerful chords, three Congresses in St. Petersburg, where I came from, and of course I was especially pleased that this movement, this symphony of life in St. Petersburg, began, and then there was the Fourth Congress. The four is such a turning point, the cross, the center of the cross, the balance is such, and we are already going to Manas, the symbol of the five, because today the V Congress has already ended. All natural phenomena, all forms can be evaluated with such a numerology, with such a deep meaning.

I can't help but say that every number has a body, Soul and Spirit. Here, at the V Congress, the Spirit was present, the Supreme Manas was present, Antahkarana was present. Of course, there was also the traditional scientific thinking, the lower Manas. And who can share it? It's all one by and large, because separation gives birth to lies, and unification gives birth to truth. So, I think that such sparks of truth that begin to unite into some kind of flame, and this flame, God grant, will light up...



Suffering humanity is now going through these paths of trials and sufferings. Worlds are converging very quickly, and such social alchemy is going on, some lower strata that have been accumulating with these Nidanas are burning down, maybe even millennia have been accumulating. They don't think about it, but it happens before our eyes, and the situation reaches the point of absurdity, the tactics of the Advertiser work. Without these trials, humanity will not be purified, and the uncleaned cannot pass this boundary between Kali-yuga and Satya-yuga.

We must strengthen all those walking with our thoughts, we must inspire those who have fallen behind, we must help those who are not yet awake, who are sleeping. But as far as they are able to do it themselves, because knowledge by and large is not transferable, knowledge is a process, you need to enter it, you need to become it, and then you can light up. And if it's just a reflection of someone else's knowledge, then it won't be vitally reliable, convincing... Such creative searches sounded here, maybe they didn't always combine with each other, because everyone has their own way, but the main thing is to go to the same peak, the main thing is to go to this Light.

We are united by the fact that the Teachers of humanity, the great teachings and the great truths that were given through Helena Petrovna Blavatsky, through the Roerich family, they open the way to what is not Maya, but Beauty, Harmony and Balance. And Beauty is the garment of Truth, and through these Gates we can come to just that, even if it is relative truth, but it is a guiding star, it inspires our hearts, and we ourselves will begin to transform and help transform the world.

E.M.: A little bit about how the congress numbers were formed. The year 2021 is 5 in total, and this is the Fifth Congress; the year 2020 is 4, and there was a fourth Congress; the year 2022 is 6, and the Sixth Congress; 2023 is 7, and the Seventh Congress will be in Moscow. When we were planning, we didn't pay attention to it, but space, numbers, reality and their manifestation are combined in an amazing way in one harmonious flow. I think this is the way.

M.N.: Of course, Good reasons are created so that we can be realized in higher and more worthy qualities of our creativity.

E.M.: Thank you so much for helping! For your efforts that you make to collect such voluminous material, and always in such a compressed and synthesized form, so that like a cannon to shoot at the minds and hearts of everyone who was connected today and yesterday. We are always glad to see and hear from you!

Yulia Artimovich, *Zvezdny Hotel Head of Sales and Marketing Department (Sochi).*

E. M.: Dear friends, I want to introduce you to almost the main person who arranged for us here and attracted not only the audience, but also all economic services, all marketing services.

Yulechka, thank you so much for accepting us, for showing such participation in our fate and the organization of the entire space of the Congress. Tell me, do you often have such events?

Y. A.: It is such events that do not often take place here. Usually this is the banking sector, oil and gas, but everything here is very interesting, informative, and even our guests who stayed at the hotel also attended your events.

E. M.: How interesting! Did they?

Y. A.: Yes. We are glad to meet such guests and will be glad to see you again!

E. M.: Thank you very much! You know what is interesting, the Congress attracts not only those who have studied or are studying theosophy, but even people who are just interested. Have you watched our exhibitions?

Y. A.: I've watched, and I'm just amazed at how great children draw and how deep it is. I liked everything very much and the exhibition is amazing!

E. M.: Will you remember the name of Helena Petrovna Blavatsky now? Do you know who it is now?

Y. A.: Yes! I know who it is now!

E. M.: Thank you very much! See you soon and all the gratitude of our viewers to you!



PRESENTATIONS

Luke Michael Ironside

Theosophical Society England, Director of the Virtual Centre for Theosophical Studies
(London, UK)

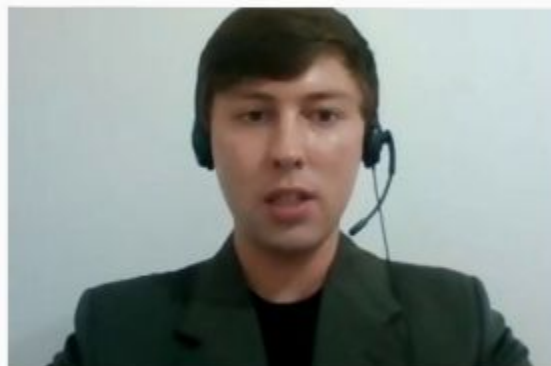
Luke Michael Ironside was born in the UK. Studied media and Communication at the Unitec Institute of Technology in New Zealand and taught English at the London Teachers College in the UK. Theosophical lecturer and writer, member of the Theosophical Society Adyar, member of the Theosophical Group based in Halcyon, California. He regularly lectured at the National Headquarters, in Lodges in India, the Philippines and in the UK. His articles have been published in various theosophical journals around the world. Previously, he was the President of the Pranava Lodge of the Theosophical Society in the Philippines. He is the editor of the Journal The Theosophical Vector, published by the International Theosophical Publishing House «ALBATROSS». Currently Director of the Virtual Center for Theosophical Studies (Adyar).

The Unity of Life

The First Fundamental Proposition, as put forth in the Proem of H. P. Blavatsky's The Secret Doctrine, posits "The One Absolute Reality which antedates all manifested, conditioned being," which she says is: "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception..."

This is the Absolute, the One Reality, often referred to in Western philosophy by the term "First Cause", and yet it is better understood from the theosophical conception by the term "Causeless Cause" – that which is infinite, unmanifested, and unmanifestable whilst yet the source of from which all else springs forth.

Whilst yet the Universe is pervaded by the duality of apparent forms, the opposite poles of subject and object, spirit and matter, are merely aspects of the fundamental unity which underlies them. The Absolute Itself is neither manifested nor manifestable; it is alone infinite and eternal; the Universe of form being but a passing appearance, or Maya.



This proposition asserts the unity and oneness of all life. It suggests an original, homogenous Source, from which the differentiations of substance come into existence. The One manifests as the Many – from here arises the multiplicity of forms in Nature and the diversity of cosmic life.

The Secret Doctrine goes on to affirm "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root..."

All existence is one, at the most fundamental level. Differences and separations are but apparent, having no true basis in reality. Whilst, in the midst of the constant changes and fluctuations of daily life, this fact is an easy one to

forget, the truth of unity remains ever existent before the surface; a single thread running throughout the variety of forms. The task of the theosophist is to seek the One in the Many.

Our daily experiences tend to reinforce the sense of separateness which pervades our outlook on life. The forms of life which surround us differ greatly from our own, and our tendency of thought is to focus on the differences – on our sense of individuality – and as such we too often fail to recognise the unifying source that binds us together as one.

Yet we each of us also experience fleeting moments of unity, where our focus of identification shifts from the personal self to that of the Universal. This is the mystic experience referred to in the writings of the mystics of all ages and religious persuasions – most often captured in poetry, song, and art for the fact of its experience transcending the limits of words. Looking beyond the tapestry of forms, the seeker may yet behold the unity beneath – the essence of the One.

And so, we have established that underlying the world of form, there must be a One Reality – the essence of Life and Being – which transcends both mind and matter. To speculate further upon this Ultimate Principle is impossible, as it surpasses the reaches of finite speculation. In the words of Spinoza, “to define God is to deny him”. The only statement that can be made regarding the nature of the Absolute is that IT IS.

Everything in the Universe is alive – there is no dead matter, in truth. The entire cosmic play is an emanation of the Absolute as expressed in the Universal Life; by which is brought into form the countless varieties of life and activity in the phenomenal world.



Even in the world of inorganic things is manifested that One underlying Life – in every atom and particle may be found its animating spark.

The active principle of this Universal Life is the Creative Will, which is forever at work in the creation and building up of new forms, shapes, and combinations, and the subsequent tearing down of such, for the purposes of recycling the material for use in new combinations of form. The Creative Will thus has a threefold function – that of creator, preserver, and destroyer – the changes taking place, however, being merely in the reorganisation of forms, the fundamental substance remaining ever the same; the change being but an outward appearance. The Universal Life is a great ocean of Being; the depths of which remain ever still and undisturbed, the real essence of which is unmoved by the chaos of the crashing waves and billows that break upon the shore; the constant play of the Creative Will upon the surface of Life.

The One Universal Life is thus the grand manifestation of the Absolute, in which the variety and multiplicity of forms are centres of Consciousness – each expressing some aspect of the One Life whilst remaining vitally connected with all other such centres of Energy or Consciousness by the bond of unity underlying each and all. This idea is fundamental to arriving at an understanding of Theosophy, and must be taken as the proposition upon which the edifice of theosophic thought is built.

Without such unity, all would be Chaos – correlations between things would be but a fiction, and Law, Order, Science, and Cosmos would be as shadows in the dusk of the chaotic night. That all Life is One – that of forms of manifestation exist in harmonious unity with one another – that all diversity is but apparent and must fade before the light of Truth – this is the great teaching of Theosophy, from which the well of wisdom springs forth.

It is the tendency of the human intellect to report that Life, in its many forms, is characterised by variety and separation – that there can be no unity amidst such diversity and that such a concept would be opposed to the facts of Nature. Yet from the higher reaches of the mind is revealed the knowledge of an underlying oneness, that, in spite of the appearance of duality and diversity, affirms the deeper truth of our connection to the One. Thus do we become aware of the illusion of separateness – the “working fiction of the Universe” – which veils the fact of Unity at the heart of our existence.


Arriving at a consciousness of this unity is something that must be experienced before its truth can be properly realised. Intellectual speculation can only bring the seeker so far; the remainder of the path must be walked along the experiential road. This Cosmic Knowing is not always an immediate acquirement; for many, it

is a gradual process whereby the seeker unfolds progressively into an awareness of the Oneness of All Life and the fact of his being a centre of consciousness by which the Universal Life is made manifest. He thus recognises himself as a centre – a sun around which the whirling planets revolve – and it is only then that he may arrive at that fuller conception of the One Life.

This shifting conception of the place of Man in the grand scheme of cosmic existence is fuelled by a realisation in the hearts of those so illumined as to the changing of the tides of human interaction. We have thus far found ourselves tied, as a species, to the vicious cycles of incessant violence and conflict – and yet in turning his gaze towards the horizon of the future, Man perceives a bright beacon of hope upon the mountain peak of the coming age – a turning away from the primitivism of ages past in the light of a grader and nobler unfoldment of consciousness.

Unity is the war-cry of our current age. With each rising Man looks anew upon the circumstances of his life, and, failing to perceive the underlying order beneath the seeming chaos, finds himself standing at a crossroads – between a new dawn or a fateful and final slide into the gaping chasm of despond. It is into this scene that we must emerge, as students of the Ageless Wisdom, to carry forth the Banner of Brotherhood unto the world. In facing the

tides of darkness, the theosophist conquers by the light of love and service. He charges joyously into the fray, ever willing to stand up for the cause of Unity. Such is the theosophic life; the practical promulgation of




В основе мира форм должна лежать Единая Реальность – сущность Жизни и Бытия, – которая превосходит как разум, так и материю. Дальнейшее рассмотрение этого Высшего Принципа невозможно, поскольку он превосходит пределы конечных спекуляций. Говоря словами Спинозы, «определить Бога – значит отрицать его». Единственное утверждение, которое можно сделать относительно природы Абсолюта состоит в том, что ОН ЕСТЬ.

Underlying the world of form, there must be a One Reality – the essence of Life and Being – which transcends both mind and matter.

To speculate further upon this Ultimate Principle is impossible, as it surpasses the reaches of finite speculation.

In the words of Spinoza, “to define God is to deny him”.

The only statement that can be made regarding the nature of the Absolute is that IT IS.



unity by the means of faithful service.

The realisation of the Oneness of Life thus brings us, at the last, to a shift in our conscious outlook on life. No longer can we turn from the injustices and terrors of our world; the conflicts and struggles that so afflict our current age. We must each play our part in the creation of a better world built upon the foundation of Brotherhood, in whatever capacity that role may be. Theosophy offers us the means whereby we

may fulfil such a role by shedding a light upon the often darkened path, to reveal, in part, the road ahead. All that falls to us is to continue along the way – through thickets and thorns, brake and brier – to the sunlit clearing that lies beyond the tangled path. Here we may bask in the light of Unity – brothers and sisters all – united in common cause for the building of a world founded on the ideals of justice, cooperation, and peace.

José Manuel Anacleto

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Jose Manuel Anacleto was born in Lisbon, Portugal. Graduated from the Faculty of Law of the Catholic University, works as a lawyer in the Ministry. He has been studying theosophy since 1979. Editor of the journal «Biosophy». President of the Cultural Center Lusitano de Unificacao, where for the first time three volumes of texts by H. P. 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.

Author of about 40 books and a preface to the Portuguese edition of The Voices of Silence. Commissioner and author of 24 panels of the exhibition dedicated to Helena Blavatsky, which took place in Lisbon in May 2018. These documents were later reproduced also in Brazil. Organizer and lecturer of several congresses, author of hundreds of lectures and hundreds of articles on theosophy, esoteric philosophy and spiritual traditions..

Fohat – Aspects of Life Force

The title of this lecture is Fohat, which, as stated by Helena Blavatsky, is “one of the most, if not the most important character in esoteric Cosmogony” (*The Secret Doctrine*, p. 109)

Fohat is a Mongolian term (also used in certain *fringes* of Tibet) which designates one of the most important concepts of Esoteric Cosmogogenesis. It has its correlate in the Eros of Greek Mythology, in the *Apâm-Napât* (“Son of the Waters”) of the *Vedas* and the *Ahura-Mazda*, in *Daiviprakriti* of the Hindu Philosophical Schools,



particularly of Samkhya; in *Khepera* and *Toom* of ancient Egypt. I also think that some formulations about the Holy Spirit

in the Christian Trinity are equivalent to Fohat.

“Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World.” (Helena Blavatsky, *The Secret Doctrine*, Vol. I, p. 159)

In the Unmanifested, that is, before the formation of objective Cosmos, *Fohat* is latent and coeternal with *Parabrahman* and *Mūlaprakriti*. *Parabrahman* (*Para*: “beyond, supreme”; *Brahman*: “Cosmic All-Being”) is the Absolute Consciousness (or the Absolute Unconsciousness of anything in particular). *Mūlaprakriti* (*Mūla*: “root”; *Prakriti*: “nature, substance”) is the pre-cosmic root of universal substance, the chaotic nature before the organisation of the Cosmos. Absolute Motion, Absolute Force of Union (between) Consciousness and Substance, *Fohat* holds *Parabrahman* and his veil *Mūlaprakriti* absolutely united. Absolute Motion in Absolute (Non-)Being, unites without uniting (for nothing exists separate), in the same way as it moves without moving. But, *Fohat* being the “ceaseless destructive and formative power” (Helena Blavatsky, *Theosophical Glossary*), which simultaneously unites and separates, binds or unbinds; *Fohat* being the creative desire (which in the cosmic realm is *Kāma-Eros*) that impels towards manifestation, from the bosom of the Unlimited All (in itself, Unmanifested), periodically, it separates the prototypes of Father and Mother, of Thought and Matter, of (Intra)-Cosmic Subjectivity and Objectivity, *Parabrahman* and *Mūlaprakriti* – which, as such, are (simultaneously) Father-Mother, Thought-result of Thought, Subject-Object.

Then *Fohat* becomes the Divine Ray of inexhaustible creative potency which instils the Absolute Divine Thought (*Parabrahman*) in the bosom of the proto-Mother (*Mūlaprakriti*). He transforms himself from Son into Spouse (which we find in the most diverse Mythologies...). The

process that will give rise to the construction of the Cosmos began with the awakening of the hitherto latent First Logos. The process that will give rise to the construction of the Cosmos began with the awakening of the so far latent First Logos.

“At first, sleeping in the bosom of *Mūlaprakriti* is then her Son. As soon as he awakens, he becomes her Spouse and the ‘Occult-Father’, gushing out the universal energy called *Shekinah* in the Kabbalah and *Daiviprakriti* in the *Bhagavad Gita*.”

(Salomon Lancry, *Selects Studies in “The Secret Doctrine”*).

The First Logos serves only as a transmitting centre of force, the Light of the Logos, whose source is *Parabrahman*. And the latter, having appeared on the one hand as an active centre of consciousness and on the other as *Mūlaprakriti*, acts as the one energy through the Logos. This energy, the Light of the Logos (or *Parabrahman*’s Word) is *Fohat-Daiviprakriti*.

The duality Spirit-Matter, Father-Mother, *Purusha-Prakriti* begins to be established. The Second Logos is precisely explained in this way in *The Secret Doctrine* Volume I, p. 16): “Spirit-Matter, Life; the ‘Spirit of the Universe’; *Purusha* and *Prakriti*”

We proceed to quote *The Secret Doctrine* of Helena P. Blavatsky, illustrating what we wrote earlier, and paving the way for what will follow:

“Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the ‘Manifested Universe’. Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle (*upādhi*) of matter that consciousness wells up as ‘I am I’, a physical basis being necessary to focus a ray of the Universal Mind at a certain stage

of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The 'Manifested Universe', therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as 'manifestation'. But just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is 'that' which links Spirit to Matter, Subject to Object." (*The Secret Doctrine*, p. 15)

The *clear* assumption of the duality or differentiation between Ideation and Substance marks the transition from the Second Logos to the Third Logos, two moments of cosmic manifestation. In the Proem of *The Secret Doctrine* we read about the Third Logos: "Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature" (Vol. I, pp. 15-6).

In other words: we have, on the one hand, the Design, the Architecture of the Universe (the Cosmic Ideation) and, on the other hand, the substance where the work, according to the Ideas contained in the Cosmic Mind, is going to be realised – this substance being, therefore, "the basis of the intelligent operations in and of Nature". From the *noumenal* standpoint (as an ideal cause), the substance is mental, according to the Hermetic postulate: "The Universe is Mental".

Once such duality exists, that "something" which unites Ideation to Substance, Spirit to Matter, Subject to Object, is indeed necessary, just as is the dynamism that enables the link between a sculptor's Idea and the stone where the work is to be executed – it is by means of that dynamism that the substance is worked and moulded. This "something", says *The Secret Doctrine*, is called by the

occultists Fohat. It is the "bridge" by which the Ideas existing in the Divine Thought are impressed on Cosmic substance as the laws of Nature." Fohat is thus "the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the *Dhyani Chohans*, the Architects of the visible World. (...) Is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life." (*The Secret Doctrine*, Vol. I, p.16).

Since the Third Logos is identified with the Cosmic Mind (*Mahat* or *Maha-Buddhi*), it should be explained that the ontological substance of the Divine Mind is all the Divine Spiritual Intelligences. The Divine Mind is those Spiritual Intelligences or Gods (including the Human Monads), and not the Mind of a particular Being. Similarly, the Logos or Demiurge is not an Individual Being, except if taken in the sense of the highest Hierarchy of a System or Cosmos, i.e., the highest vertex of a Hierarchy, of a Legion, of a vast ensemble of Creative Intelligences or Gods; more strictly, it expresses an abstract collectivity of Builders, of *Dhyani Chohans*, of Septenary Hierarchies of Creative Powers.

Therefore, *Fohat* is the dynamism of the Divine Mind and, its substance being the set of Spiritual Intelligences, or Divine Sparks or *Dhyani-Chohans*, it is through them - and by mobilising them - that Fohat impresses the divine design, the divine archetypes on the Cosmic substance. Fohat is, thereby, "the Builder of the Builders".

Fohat, vivifying and combining the atoms into ever more complex aggregates or forms, leads to the unfolding of the Planes and Sub-Planes of the Universal Substance which, from the *Ádi-Prakriti* or Primordial Cosmic Substance, by successive steps of densification or materialisation, will progress to the heavy and comparatively

slow physical matter.

As HPB again elucidates: “Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of Being in the manifested Solar System.” (*The Secret Doctrine*, Vol. I, p. 160).

On all Planes, *Fohat* is always the mediator - the electrical transmitter - between the Ideative Mind and Matter. In 1888, Madame Blavatsky also wrote: “Some faint idea of the nature of Fohat may be gathered from the appellation “Cosmic Electricity” sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena.” (*The Secret Doctrine*, Vol. I. 135). And, we add today, it is certainly interesting to note what the same Science states about the importance of electricity in the “emergence of life” and about the current electronic means of transmission of image, sound, information, knowledge...

Esoteric Science considers that *Fohat* is the great Universal Force, of which its “sons-brothers” are differentiations (*sons* and *brothers*, because *Fohat* is the synthesis of all), namely: Motion, Sound, Heat, Light, Cohesion, Electricity and Magnetism. It is *Fohat* that quickens matter to activity and evolution. It is the bearer of Life.

Fohat is not only the electro-vital power builder of great Cosmos, where it imprints the Divine Thought (of the collective of Divine Spiritual Intelligences). In truth, the Occult Teachings assert that there are as many *Fohats* as there are worlds, and each varies in power and degree of manifestation.

The individual *Fohats* make up a universal and collective *Fohat* – the aspect-entity of the one and absolute Non-Entity, which is the absolute Non-Beingness, Sat. Fohat exists in each individual Being, namely in a human being. In the human being, we have *Fohat* uniting the pure Spirit, the inseparable Ray of the Absolute, with the Soul, both constituting the human Monad, just as, in Nature, Fohat is the first link between the Unconditioned and the manifested – or rather, it is the very detonator of Manifestation. It is *Fohat* that, in the akashic substance, delimits the Golden Egg of each Human Being. It is also of fohatic energy that Sutrâtman is made up, the thread of Life that runs through the different levels of human manifestation. Fohatic is all the electrical and nervous energy that stems from our desire which motivates the action. Esoteric Science correlates, in the manifested Universe, *Fohat* with the 4th Principle, Kâma, the Desire, the Animal Soul.

In *The Secret Doctrine*, we also read: “As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gaea, Eros: answering to the Kabalistic En-Soph, the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; (...) In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of “Father-Mother”. He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a

mystic supersensuous act, and emit the creative ray. When the “Divine Son” breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE – on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Puranas Brahma’s “Will” or desire to create.” (Vol. I., p. 159).

The brilliant suggestion of HPB, takes us on a little tour of Greek mythology, thereby bringing us closer to a more western tradition.

Greek mythology has undergone several mutations over the centuries, but the idea of *Chaos* before all things has always remained within it. In Ovid’s fortunate expression, “Chaos is the personification of the primordial void, prior to creation, when order had not yet been imposed on the elements of the world.” In Egyptian and Greek cosmogony, *Chaos* is a powerful energy of the formless and unordained world, which encircles the *creation* or cosmos. It existed before the Universe was built and coexists with the formal world, enveloping it like an immense and inexhaustible reserve of energies, in which forms will dissolve at the end of time.

As we have already seen, in one of the presentations of Greek mythology, *Gaea* or *Gaia*, and *Eros*, were (with *Chaos*) the other elements of the primitive Trinity. Then *Ouranos*, as the First Logos, *succeeds Chaos* (the one corresponding to *Parabrahman*, as *Gaia* corresponds to *Mūlaprakriti*, and *Eros* to *Fohat*).

Gaia, Géia, or Gê is, in Greek mythology, the *personification* of the Earth (hence its use as a prefix to designate sciences related to the study of the planet). But this *goddess* was also regarded as the propitiator of dreams and the protector of fecundity. The meaning is profound: just as *Prakriti* is “the one with feminine attributes” and therefore, from her primordial unity, she can cause multiplying reproduction, so *Gaia* is the proto-Mother of the Cosmos. Therefore, she had the epithet of Magna Mater. On the other hand, the Cosmos, the manifested Universe, is ultimately an illusion, *Mâyâ*, a dream...

Without any male intervention, *Gaia* alone generated *Uranus* (the Sky). She formed with *Uranus* the first divine couple; and the 1st Logos (*Uranus*), of which *Gaia* is both Mother and Wife (like so many other archaic Cosmogonies), becomes a vortex, a force-transmitting center in the pre-cosmic substance.

As for *Eros*, in terms of written formulation, it appears for the 1st time in Hesiod’s *Theogony*. *Eros* was born from *Chaos*, at the same time as *Géia*. In a variation of the Orphic cosmogony, *Chaos* and *Nix* or *Nux* (the Night) are at the origin of the world: *Nix* lays an egg (corresponding to *Hiranyagarbha*, the Egg of the World), from which *Eros* is born, while *Uranus* and *Gaia* are formed from the two halves of the broken shell. In this sense, *Nix* would correspond to *Mūlaprakriti*, and *Gaia* to the primordial cosmic substance of the First Logos. *Eros* is generally known as the god of love and desire - which corresponds to *Fohat*, for this is the desire of creative action and, in its capacity as divine Love, the electric power of affinity and sympathy. By presenting him as the son of *Chaos*, the most ancient tradition portrayed him as the ordering and unifying force – so he appears in Hesiod’s version and in Empedocles, the eminent pre-Socratic philosopher. His power united the elements to make

them move from Chaos to Cosmos, to the organised world. In this way, he unfolds the Cosmos from Chaos, as an incessant forming power. In the orphic cosmogonies, Eros unites everything, and from these unions is born the race of immortal gods (the *Dhyâni Chohans*, whom he mobilises and through whom he transmits himself, as we have seen). In Hesiod, he is among the first to emerge from Chaos (indeed, *Daiviprakriti-Fohat* is the very force of emersion of the Cosmos from the primordial waters) and, with him, “pulls out” everything else (from *Chaos*).

The Neoplatonist Proclus (whom we shall speak of later) asserted that, according to Ferecides (the master of the great Pythagoras), when Zeus wishes to create, that is, to be *Demiurge (Demiourgein)*, he becomes *Eros*. *Fohat* is the Light of the Logos (or *Demiurge*), says the Secret Doctrine. *Eros* is, therefore, a driving force, a kind of first motor in the ancient cosmogonies and as such, in fact and specifically recognised by Aristotle. *Eros* expresses the union of opposites and this is the function of *Fohat*, which, from the start, unites the two radical poles of the Universe: Spirit and Matter, *Purusha* and *Prakriti*.

We see, therefore, the equivalence between the Eastern *Fohat* and *Daiviprakriti* and the Greek *Eros*.

And speaking of Greece, let us now mention one of the most brilliant Greek philosophers and thinkers of Western

civilisation, the great Proclus (besides being a philosopher, he was also a scientist). He lived in the 5th century.

Elaborating on the systems of Plotinus, Porphyry and Iamblicus, he interpreted reality by unfolding numerous trinities at different levels of Being, and from different perspectives. Thus, he referred, for example, to the triad Cause-Power-Effect which, in fact, entails a whole world of meanings. We can immediately ponder that he had in mind the Cosmic Ideation, with the Archetypes or Platonic Ideas, as the Cause(s); the objective phenomena in substantial forms, as the Effect(s); and *Eros* or *Fohat*, the vital force which dynamises the Cosmic Ideation, by means of which it imprints itself in the substance in the form of the «Laws of Nature», or in other words, *Eros-Fohat*, as the Power which leads the Ideal World of Causes to mould itself into objective effects. The expression “Power” is rather curious. With the help of Hindu tradition, this last allusion can be better understood by remembering that every *god* or causal force in the Universe has its *Shakti*, the female wife or creative power; from the relationship of this pair all existing deeds arise. *Fohat*, in turn, is the active (masculine) potency of *Shakti*, which is the receptive and therefore reproductive feminine potency. *Fohat* and *Shakti* are the two faces of the vital creative power – *Fohat* awakening in *Shakti* the creative and multiplying activity.

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Synthesis of science and art as an alternative to digital transformation

*...human structure
just like the universe,
is formed from triangles...*

Isis Unveiled vol.1 ch.7

*...the materialism of today was born
from the rude yesterday. If its growth is not
delayed, it will become our master... We
raise our voice for spiritual freedom, we
are for liberation from any tyranny, be it
the tyranny of science or theology [1, p. 64].*

Modern managerial elites have outlined the image of the future, where they want to bring all of humanity and in which man and culture will be completely digitized, physical reality will be mixed with virtual reality, and management and control will be transferred to an inhuman entity - artificial intelligence. The path to this future has already been marked – this is the so-called digital transformation. It should be noted, that in the expert community, there is a very common point of view about this future as inevitable and having no alternative. It is based on strict adherence to the logic of modern materialistic science: everything, including man and the cosmos, is based

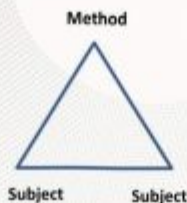


on a random (stochastic) combination of atoms and molecules, therefore man is not perfect and can be improved with the help of the latest achievements of science and technology. This opens the way for the hybridization of man and machine, where the human (biological) part will gradually decrease, until complete exclusion. The transhumanistic scenario of the transition to the posthuman is consistently embodied before our eyes and is supported by quite attractive goals of curing incurable diseases, prolonging a person's life span, acquiring new, previously impossible abilities. We can call this situation the ultimate war against the man himself. God has long been removed from the scientific picture of the world, then man has lost his spirit and soul. Postmodernism has recently removed Truth

Scientific rationality in the twentieth century

Two great transformations of scientific rationality:
1) from classical to non-classical (method affects the result)
2) from non-classics to post-non-classics (the subject influences the result).

Post-non-classical science acquires a faint semblance of harmony: builds up the scheme of cognition subject-object-method to a triangular balance, which, however, is severely deformed, towards the object-method boundary.



from the picture of the world, without which we have ceased to distinguish between truth and lies. Now we live in a situation of «post-truth» and, finally, the last link in this chain remains the man himself. It is against man as such, that the world's resources are now being accumulated in the form of digital transformation.

However, we express the hope that the same science will find opportunities for transformation in the opposite direction. Let's outline it.

Scientific rationality in the twentieth century experienced two strong transformations, which are systematized in the works of academician V.S. Stepin. The first transformation: the transition from classical scientific rationality to non-classical, is associated with the emergence of quantum mechanics (Copenhagen interpretation), the theory of relativity and the understanding of the decisive influence on the results of scientific research of the methods by which these studies are conducted. The second transition to post-nonclassical one is also connected with quantum mechanics (not its Copenhagen interpretations) and synergetics, in which the influence of the observer (consciousness) on the result of research was shown. It is convenient to schematize these transitions in the subject-object-method triangle. In classical science, the triangle is degenerated to a single vertex «object», the subject is in a passive position (reflecting mirror). In non-classical science, the vertex «method» appears, affecting

the subject-object relationship, but there is no triangle yet. It appears only in post-nonclassical one, where three pairs of relations between vertices arise together with the triple balance. On the basis of post-non-classical rationality, an attempt is made to build a unified picture of the world: global evolutionism, with an irreducible human position in it. However, such a science still insists on separating itself from other forms of knowledge (religion, art, philosophy) and focuses on objective, definite, grounded, methodologically regulated and practically useful knowledge.

Today, science rejects many things that it will have to accept tomorrow. Less than a hundred years ago, the Academy rejected Franklin's electricity, and nowadays it is hardly possible to find a house without electric wires on the roof [1, p. 242].

It is increasingly difficult for science to maintain demarcation with other forms of cognition. Let's compare the sciences and the arts and show, that it may no longer make sense to hold the designated demarcation.

- Modern scientific methodology requires reproducibility of scientific results, thereby excluding uniqueness from scientific knowledge.
- In science, the method of saving thinking effort has been universalized, which has provided rapid scientific and technological progress, but, obviously, will not be able to provide a way out of the inevitable crisis of such a progress.
- Science has long excluded contradictions from the structure of its knowledge. Today they are included in this structure (through quantum mechanics), but are not used constructively to gain new knowledge (like TRIZ in engineering).

This is only a part of the signs, that clearly indicates the limitations of the scientific approach, which until recently was considered the only one leading to the truth, and today is unable to give an adequate response even to the challenges of

the modern market situation (customization of production, individualization of educational trajectories, preference for timely over rational management, etc.), generated by it.

The indicated limitations of the scientific approach can be compensated only by removing the demarcation between science and other forms of cognition. So, art as a field of manifestation of subjective creativity in the cognition of reality, just emphasizes the focus of consciousness on entities opposite to those listed above. This is the ability to work with uniqueness, the fundamental redundancy of thinking in the creative process of searching for something new, the use of the energy of contradictions and their formalization in an artistic image, as a condition, that this image took place.

Another important juxtaposition of science and art is a mutual complement in terms of perception and mechanisms of working with time. The rhetoric of development today is increasingly unfolding in terms not of space, but of time, and consequently the extensive mechanism of growth is changing to an intensive one. Time becomes the main resource of development.

Let's look at the representation of time in modern science. Withdrawing itself from the Greek tradition, Western European science in relation to time kept from the Greek Kronos (Chronos) and Kairos a small part of Chronos, and completely discarded Kairos. Kronos (Saturn) is the God of infinite time and cycles (Theosophical Dictionary). It has two aspects. In the first aspect - it is unlimited, absolute time:

«Kronos denotes an infinite and, therefore, immobile extension of Time, without beginning, without end, beyond the divisibility of time and beyond Space» [2].

The second aspect is expressed when Kronos is depicted:

“... crippling Uranus, his Father ... Absolute time becomes finite and

Monolectics (science) VS dialectics (art)

- Science has long excluded contradictions from the structure of its knowledge. Today they are included in this structure (through quantum mechanics), but they are not used constructively to obtain new knowledge (like TRIZ in engineering).
- Using the energy of contradictions and their formalization in an artistic image is a condition for this image to take place



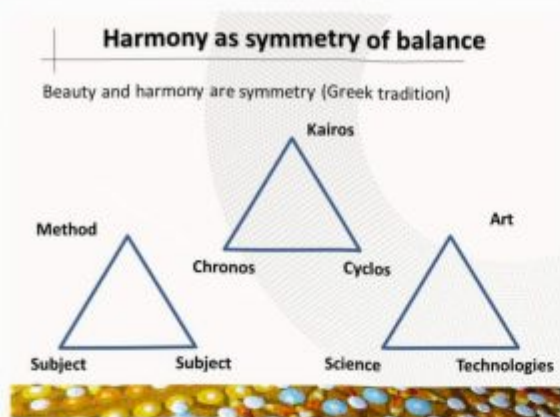
conditional; a part is taken from the whole, thus showing that Saturn, the Father of the Gods, was transformed from Eternal Duration into a limited period. Kronos, with his scythe, mows down even the longest for us, as it were, endless cycles, which are therefore limited in Eternity» [2].

From this second aspect of conditional time, which simultaneously carries 2 linear and cyclic forms, science appropriates only a linear form, discards the cyclic one and gives the first the qualities of uniformity, unidirectionality, irreversibility, divisibility (measurability) and conditional infinity.

This time is understood mechanically, just as space is understood: two moments of time, as well as two points of space, cannot be superimposed on each other. From such a time, as well as from space, everything unnecessary is removed in order to be able to describe movement in it very simply. Time and space desacralized, become empty, mechanical and dead.

All classical and non-classical science is formulated for this dead time. Hence, for example, the difficulty of science in describing living systems, man and consciousness is understandable, and the way to overcome this difficulty is also clear – the rejection of dead mechanical time.

Now let's see what time the art is in. We can notice that it knows how to work with Kairos (spontaneity) and actively uses the cyclic form of Kronos (Cyclos). That is, the time of art can be: nonlinear, discontinuous, discrete, finite and immeasurable. If we



return to the triangular schematization, we can construct a triangle of linear-cyclic-spontaneous time or Chronos-Cyclos-Kairos.

Next, we will use the ancient Greek understanding of beauty and harmony as symmetry and use this triangle, its symmetry and the degree of its violation as a criterion for evaluating scenarios for the development of civilization.

So in classical and non-classical sciences, this triangle is degenerated to one vertex of linear time. In non-classical sciences, the situation is better, due to non-equilibrium thermodynamics and synergetics, one side of the triangle linear-cyclic time is already involved in them, but the triangle itself remains degenerate, because there is no Kairos vertex and, consequently, post-non-classical science in its modern forms cannot get out of the crisis.

The situation changes, if science does not maintain demarcation with other forms of cognition and, above all, with art. The synthesis of science and art ensures the use of all three forms of time in the symmetrical triangle mode in the activity, and in this sense there is the closest way to bring beauty and harmony into our lives. This synthesis provides a multiple expansion of the possibilities of cognition of reality, both by including the subjective part in it, and

by considering it not only in the conditions of linear Chronos, but Cyclos and Kairos. The synthesis of science and art, as it were, opens up a new dimension of subjective reality and in this sense makes it possible for the systematic disclosure and development of internal, hidden and potentially limitless, possibilities of human consciousness and psyche.

From the point of view of such a synthesis, we will evaluate the scenarios of digital transformation and transhumanism. Digitizing a person, creating virtual reality and immersing a person's avatar there is a path directly opposite to the one described above. It makes a person completely dependent on technical support, adapts consciousness to virtual reality as a surrogate for objective reality, overloads sensory perception with the noise of artificial signals and reduces the triangle of time to one vertex of dead linear time. In this scenario, the probability of a person holding a controlling position to artificial intelligence sharply decreases, the probability of transhumanism scenarios increases and the probability of losing the last ultimate war for a person increases. However, digital transformation is not an inevitable future, it is just one of the options for ensuring the so-called sustainable development artificially imposed on humanity. We have alternatives and we have described one of them.

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Taposhri Ganguly

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Dr. Taposhri Ganguly was born in India. Member of the London Theosophical Society, PhD in Statistics, educated at the University of Strathclyde, Glasgow, UK. The topic of the dissertation is "Mathematical aggregation of probabilistic expert judgments". At the moment, Dr. Taposhri Ganguly works as a statistician at a management consulting company in London and specializes in building models of human behavior. A research article based on the works of Helena Petrovna Blavatsky.

Kundalini - integration and factors of influence on human consciousness

Kundalini is a known and familiar word to most theosophists around the world. Within the theosophical text, Blavatsky defined Kundalini Shakti as "the power of life; one of the Forces of Nature; that power that generates a certain light in those who sit for spiritual and clairvoyant development. It is a power known only to those who practise concentration and Yoga. Kundalini is called the «Serpentine» or the annular power on account on its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or Fohatic power, the great pristine force, which underlies all organic and inorganic matter. According to her, there is a relationship between Kundalini, the Heart and Buddhi.

In the first fragment of *The Voice of the Silence* it is stated:

Let not thy «Heaven-born,» merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World's Mother. In a footnote, she adds:

The «Power» and the «World-mother» are names given to Kundalini – one of the mystic «Yogi powers». It is Buddhi considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit ATMA). It is an electro-



spiritual force, a creative power which when aroused into action can as easily kill as it can create. Blavatsky does not relate the awakening of this force with the methods followed by Tantric traditions. According to her, the awakening of Kundalini is the result of the activation of Buddhi, which takes place «in the heart.» The Heart is regarded by her as the organ of the Spiritual Consciousness." As she wrote:

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas.

In the text, *Kundalini An Occult Experience* by G. S. Arundal, he writes that Kundalini is more or less active in all life. It is the Fire of Life, and therefore flows through all. But it may flow either as a gentle stream, simply vitalizing, or

it may be directed into special channels and become a raging torrent, let us hope subordinated to great purpose, so that the raging is a purposeful, disciplined raging, though a raging none the less. Kundalini flows in mineral, vegetable, animal and human kingdoms, in ascending degrees of vitality, but, except in rare cases, as a gentle, fructifying stream of Fire, bathing as it were the whole of the vehicle.

Also, According to Blavatsky, the third eye corresponds with the pineal gland in the brain, so the latter is affected by the awakening of Kundalini: There are seven cavities in the Brain. . . . The sixth cavity is the Pineal Gland, also hollow and empty during life; the granules are precipitated after death. The Pineal Gland corresponds with Manas until it is touched by the vibrating light of Kundalini, which proceeds from Buddhi, and then it becomes Buddhi-Manas. . . . The fires are always playing round the Pineal Gland; but when Kundalini illuminates them for a brief instant, the whole universe is seen

In *Energy Medicine: A Scientific Basis*, James Oschman (2000) says: The pineal gland is the primary magnetoreceptor. Between 20 and 30% of pineal cells are magnetically sensitive. Exposure of animals to magnetic fields of various intensities alters the secretion of melatonin, the electrical properties of pineal cells, and their microscopic structure (p. 102)

Hence, it is believed that pulsations of the geomagnetic field, caused by Schumann resonance, may be detected by the pineal gland.

If we come to think and discuss about kundalini and the human body, then it is postulated by researchers including Jeane Lim that there are three key differences between Kundalini and other energies: Frequency, form of interaction, and whether the energy is temporarily or permanently integrated in us. The first point of differentiation is frequency.

Frequency is defined as the number of complete oscillations per second of energy (as sound or electromagnetic radiation) in the form of waves. As Kundalini is hypothesized as a photon exchange, this postulation that Kundalini is light energy vibrating at a specific frequency is supported by the quantum theory that only photons with the same frequency can interact with each other. In 2011 article published in *New Scientist* entitled: "They Do It with Mirrors," under a principle called stimulated emission, only photons of a given frequency can trigger the emission of photons of the same frequency. Specific frequencies and patterns of electromagnetic radiation regulate DNA, RNA and protein syntheses, alter protein shape and function, and control gene regulation, cell division, cell differentiation, morphogenesis (the process by which cells assemble into organs and tissues), hormone secretion, nerve growth and function. Also, from her years of direct experience as an energy healer and educator, Francesca McCartney observes that different energies carry different color frequencies. She says Kundalini energy always carries the color of opalescent sheen, an observation McCartney uses to decode the various types of energy frequencies that are vibrating in a person's field. Since color comes in frequency bands, perhaps color is our perceptual shortcut to discern specific frequencies of electromagnetic energy. Another point of difference between Kundalini and other universal energies is the form of interaction. The Kundalini energy arises from a photon exchange at the quantum level whereas other energies arise from the interaction between our electromagnetic fields and scalar waves from the universal energy source, where information is enfolded into the scalar waves and distributed to our body's many electromagnetic fields. In her book *The Biology of Kundalini*, Jana Dixon (2008) states that scalar waves transmit

information, not energy, and may be the point of fundamental intersection where matter and consciousness influence each other. Oschman (2000) has an interesting perspective about scalar waves. He says when the body comes into anatomical and energetic balance with the field of gravity, the biomagnetic fields may partly cancel each other out, creating scalar and/or vector potentials. He speculates that “an individual capable of generating significant scalar waves would be relatively protected from negative effects of environmental energies”. Interestingly, Valirie Hunt says that scalar energy cannot be stored indefinitely and must be re-created every time, which may infer a third point of differentiation between Kundalini and other universal energies- that other energies are temporarily generated and emitted whereas Kundalini is permanently integrated within us.

Within the human lives that we have, let us pause to look at Kundalini Yoga. Kundalini Yoga in 3HO/Sikh Dharma is regarded as an essential spiritual practice. It involves a multitude of meditation sets that include various breathing techniques, body postures and movements, hand positions, mental and devotional foci, and reverent chanting – with each set intended to transform a specific aspect of a person’s physical, emotional, and spiritual makeup. It is worth noting here that this practice of Kunalini yoga is one of the many forms

and practices of this yoga. There are several others that are embedded within the tantra school of practices amongst others. Another theory says meditation causes changes in brain physiology because it integrates the right and the left brains. Sannella (1987) reports of a study by Hiroshi Motoyama showing that in ordinary consciousness, the micromotion on the left brain is 50% greater than the right. However, when subjects go into deep meditation, the micromotion in the right brain and the left brain becomes nearly equal. Furthermore, when the brains are in perfect balance, the subjects feel “profound peace and tranquility”.

One hypothesis is this that the coherent heart vibration that creates resonant entrainment in the heart, the brain, and the breath is the primary cause of Kundalini awakening. And heart-based activities such as meditation, chanting, the generation of love and positive emotions can produce these coherent heart rhythms. These activities form the core of the kundalini yoga practices. The premise that coherent heart vibrations that create resonant entrainment in the heart, brain, and breath is the primary cause of awakening is based on several sources, many of which are studies conducted by HeartMath that highlight the important role of the heart in orchestrating our entire system. McCraty (2003) states “the heart generates the largest electromagnetic field in the body.

The electrical field is about 60 times greater in amplitude than brain waves, and the heart’s magnetic field is around 5000 times stronger than that produced by the brain”. This is pretty much in line with what Helena Petrovna Blavatsky has written and said. McCraty also says



Causes

- Coherent heart vibration that creates resonant entrainment in the heart, the brain, and the breath is the primary cause of Kundalini awakening. And heart-based activities such as meditation, chanting, the generation of love and positive emotions can produce these coherent heart rhythms.
- Heart “is the most powerful generator of rhythmic information patterns in the body, acts effectively global conductor in the body’s symphony to bind and synchronize the entire system”.
- There is apparently a strong correlation between heart rhythm and emotional state.

the heart “is the most powerful generator of rhythmic information patterns in the body, acts effectively as the global conductor in the body’s symphony to bind and synchronize the entire system”. There is apparently a strong correlation between heart rhythm and emotional state. A calm, peaceful, harmonious, and highly intuitive feeling state, in which one becomes aware of one’s electrical body and of the minute currents flowing throughout. This state is associated with a coupling, or entrainment, or phaselocking of a variety of electrical and mechanical rhythms, including the heart, respiration autonomies, and the baroreceptor feedback loop to the brain. The heart appears to have direct and immediate effect on brain activities. McCraty says the heart is in a constant two-way communication with the brain, but in fact it sends many more signals to the brain than vice versa. There are approximately 40,000 sensory neurites in the human heart involved in relaying information to the brain, and the input from the heart to the brain directly affects the activity of frontocortical areas and the thalamus, driving our perceptions, thought processes, and emotional experiences. It appears that brain rhythms, especially alpha, beta, as well as lower frequency brain rhythms, naturally synchronize to the heart’s rhythm. Therefore, a change in heart vibrations can directly affect brain activities

and our entire physiology. In addition, the heart communicates information to the brain and throughout the body via electromagnetic field interactions, and electromagnetic waves generated by the heart are immediately registered in the brain waves. The primary cause of Kundalini awakening is hypothesized to be coherent heart vibrations oscillating at a resonant frequency that create resonant entrainment between the heart, the brain, and the breath. These coherent heart rhythms are triggered by heart-based activities such as meditation, chanting, the generation of love and other positive emotions. Furthermore, focused thought, or intent, can direct and amplify the effects.

The impact of kundalini yoga has been studied in the literature. Global population aging will result in increasing rates of cognitive decline and dementia. Thus, effective, low-cost, and low side-effect interventions for the treatment and prevention of cognitive decline are urgently needed. One study investigated the effects of Kundalini yoga (KY) training on mild cognitive impairment (MCI). KY group showed short- and long-term improvements in executive functioning as compared to MET, and broader effects on depressed mood and resilience. In training program, the KY group engaged in a 60-minute KY class per week, and a daily 12-minute KK meditation and homework assignment.

Each 60-minute KY was conducted by the same instructor and followed the following structure: (1) tuning in (5 minutes); (2) warm up (12 minutes); (3) breath techniques “Pranayama” (12 minutes); (4) KK (12 minutes); (5) meditation (15 minutes); (6) rest “Shavasana” and closing (min). Standardized handouts

Benefits of Kundalini Yoga

Global population aging will result in increasing rates of cognitive decline and dementia. Thus, effective, low-cost, and low side-effect interventions for the treatment and prevention of cognitive decline are urgently needed. Our study is the first to investigate the effects of Kundalini yoga (KY) training on mild cognitive impairment (MCI).

KY group showed short- and long-term improvements in executive functioning as compared to MET, and broader effects on depressed mood and resilience. This observation should be confirmed in future clinical trials of yoga intervention for treatment and prevention of cognitive decline.

and CDs were given to participants for their 12-minute home practice of KK meditation, which includes repetitive finger movements (or mudras), as well as chanting of the mantra "Saa, Taa, Naa, Maa," meaning "Birth, Life, Death, and Rebirth," first chanted aloud, then in a whisper, and silently for the total of 11 minutes followed by a final 1 minute of deep breathing relaxation accompanied by the visualization of light.

In conclusion, the objectives of the theosophical society are to encourage the study of comparative religion, philosophy, and science and to investigate unexplained laws of Nature and the powers latent in human beings. One potential approach in unpacking these potentials rests within the practice of kundalini yoga, of course under proper guidance. I do believe like many

other researchers and practitioners that Kundalini is a much greater phenomenon than what science can define and explain. In its very essence, Kundalini is likely to be much more than energy and experience and perhaps a part of consciousness. Christopher Hills (1990) calls Kundalini a by-product of consciousness and states that Kundalini is a basic component of life, and it is only when it moves from one place to another that we sense it or feel it as 'energy.' To call it 'Kundalini energy' is therefore a misnomer... Kundalini is made of consciousness and the actual sensation is merely a message of our consciousness passing through the psychic veil or skin which acts as a membrane between one world of experience and another.

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Mr. Zozulchak was born in Donetsk. Graduated from the East Ukrainian National University named after Vladimir Dal (Lugansk), specialty: «Publishing and editing». Works as a commercial author and editor. He wrote for electronic magazines «vc.ru», «mel.fm», «Habr», «Lifehacker».

Materialistic Dialectics in the «Secret Doctrine» and the «Mahatma Letters»

One of the key theses of H. P. Blavatsky's theosophy is the statement that all spiritual wisdom came from the East.

Usually they try to prove this thesis by drawing parallels between Eastern teachings and the views of outstanding Western idealist philosophers: I. Kant, F. W. J. Schelling, G. V. F. Hegel, I. G. Fichte. This was done by Elena Petrovna herself. I, in turn, will try to show that curious parallels also exist between theosophy and



the materialistic teachings of the West.

The beginning of this, by the way, was laid by Elena Petrovna herself. In her unfinished article «Spinoza and Western Philosophers» she attempts to give a brief outline of the development of Western philosophy. It is noteworthy that she begins with Epicurus, according to her own assessment — the greatest materialist who ever lived on earth. At the same time, she calls him a theosophist, because he «devoted his whole life to the study of natural sciences and the analysis of divine activity in its relation to nature» [1].

But this is not the only point where theosophy comes into contact with materialism. There are more curious references in the «Letters of the Mahatmas».

Theosophy and Holbach

The name of the German-French philosopher Paul Henri Tiri Holbach (1723-1789) is mentioned twice in the «Letters of the Mahatmas», and his views are extremely highly appreciated.

Thus, discussing the false idea of a monotheistic god, the Teacher writes: «The God of theologians is just an imaginary power, un loup garou, as D'golbach put it—a power that has never yet manifested itself... the theological crutch, which has been the direct cause of almost all human disasters for countless centuries»[2].

And in another letter it is even clearer: «Strangely enough, I found a European author — the greatest materialist of his time, Baron d'Holbach - whose views completely coincide with the views of our philosophy, reading his Essais sur la Nature, I could imagine that our book Kiu-te is in front of me»[3].

In view of this, it is not surprising that researchers found in the famous «Letter about God» as many as 17 quotations and paraphrases from Holbach's «System of Nature». This is an exceptional case — it is hardly possible to give another such example! [4]

In addition, by a remarkable coincidence, the title of one of Holbach's books, «Christianity Exposed, or Consideration of the Principles of the Christian Religion and its Consequences» (1756) partly anticipates the title of H. P. Blavatsky's first book, «Isis Exposed» (1877), the second part of which is also devoted to a critical examination of institutional religion, primarily Christianity.

So there is reason to see Holbach among the predecessors of modern theosophy. But at the same time he was the forerunner of another philosophy, dialectical materialism.

Theosophy and Materialistic Dialectics

In the already mentioned article «Spinoza and Western Philosophers» Elena Petrovna summarizes Eastern philosophy in this way: «There is nothing in the universe but substance—or nature... This substance exists by itself and through itself (svabhavat), it was never created and had no Creator» [5].

But it is also a view of the world, characteristic of dialectical materialism. Thus, the Philosophical Encyclopedic Dictionary (1983) defines matter as an infinite set of all objects and systems existing in the world, the substrate of any properties, connections, relationships and forms of movement. «The whole world around us is a moving matter in its infinitely diverse forms and manifestations, with all its properties, connections and relationships» [6]. From the point of view of diamat, matter is absolute in the sense that it is unconditional, existing in itself, uncreated, eternal, universal.

In addition, the processes of cosmogenesis described in the «Secret Doctrine» are in many ways a detailed illustration of the laws of dialectics: the unity and struggle of opposites, the transition of quantitative changes into qualitative ones, the negation of negation. Thus, the Second Logos (Spirit-Matter) and the Third Logos (Mahat) represent a dialectical triad: thesis, antithesis, synthesis.

Of course, it is only on this basis that an equal sign cannot be placed between theosophy and dialectical materialism. By criticizing conventional religion and teaching universal ethics, diamat simultaneously loses sight of the inner wisdom that is inherent in great religions and refuses to recognize the true and universal spirituality of Eastern philosophy. Theosophy, on the other hand, suggests a middle way between traditional religious dogmatism and the complete denial of religion.

Nevertheless, even in the materialist dialectic itself, there are means to go beyond its own limitations.

Thus, in his unfinished work «Dialectics of Nature» F. Engels writes that the more people learn to realize the consequences of their actions, the more they «will again not only feel, but also realize their unity with nature.» Then the «senseless and unnatural idea of some kind of opposition between spirit and matter, man and nature, soul and body» will become impossible [7]. You can interpret these words in different ways, but I see in them a hint that the ultimate goal of human development, the classic saw the expansion of consciousness - up to the complete unity of man with the cosmos.

Interestingly, Blavatsky's name is

mentioned in the collected works of Marx and Engels, published in the Soviet Union. However, this is only a brief mention: in a letter dated April 30, 1891 Engels informs Karl Kautsky that Annie Besant «joined Grandmother Blavatsky's theosophists» [8]. An editorial note in the index of names impartially reports that H. P. Blavatsky is a Russian writer (literary pseudonym Radda-Bai), since 1873 lived in New York, the founder of a number of theosophical societies in various countries. It seems to me curious and remarkable that the name of Blavatsky is mentioned in one of the key publications of the Soviet era.

Summing up, I want to note: upon careful study, it turns out that in the «Secret Doctrine» and «Letters of the Mahatmas» there are features of materialistic dialectics, as well as in the diamat — glimpses of an eastern worldview.

This is due to the fact that, as Elena Petrovna said, in Western philosophy, «it is difficult to find any idea that has not already been anticipated by the East.

From Kant to Herbert Spencer, everything is just a more or less distorted echo Dvaita, Advaita and Vedantic Doctrines in general» [9].

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Ifigeneia Kastamoniti was born in Greece. She graduated from the Greek Commercial, Economic High School in Athens, the Holliston School in Holliston, Massachusetts, USA. She has worked as a flight attendant for the Greek airline Olympic Airways for 25 years and has visited many countries of the world, both professionally and individually, speaks English, French, Italian, Spanish.

She joined the Greek Branch of the Theosophical Society in 1995. Lecturer and member of the Greek Council for 20 years, editor of the theosophical journal ILISOS, translator and editor of many classical theosophical works. The articles have been published in the Greek theosophical magazine ILISOS, as well as in the online magazines Hermes, in the magazine of the Alpine Club Acharnai in Athens. Secretary of the European School of Theosophy since 2018.

The Seven Ways to Bliss

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

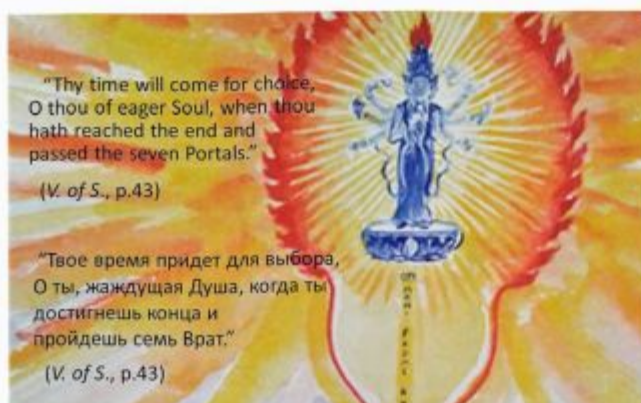


the neophyte. But before achieving this, he is called to avoid every temptation lurking at each corner on his way, to develop each one of the virtues, to conquer oneself, to control one’s personal ego and thus become able to unlock the seven portals, the one after the one, by using the golden keys. These 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 Anaggi, 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.

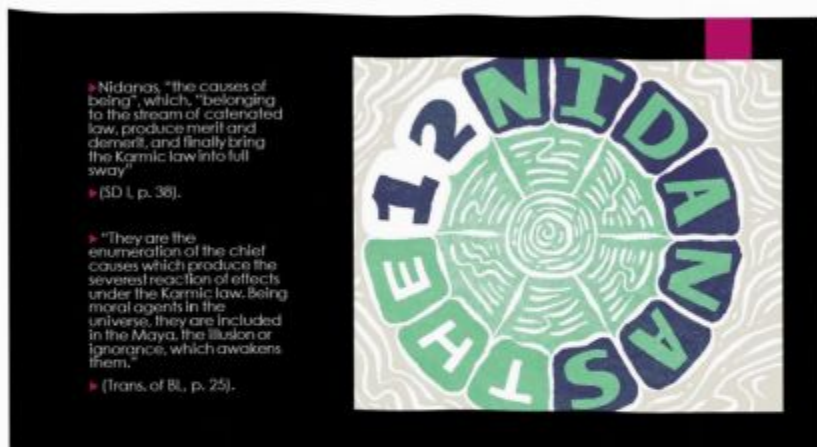
One might also say that in the Stoic teachings about nature being governed by Necessity, we meet the notion of the karmic law initiated by the Nidanas as mentioned in Sloka 4. In other words, the karmic law is initiated by "the 12 causes of existence, or the chain of causation, the concatenation of cause 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 nidanos 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.

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Sergey Kolganov

Candidate of Philosophical Sciences, Moscow Aviation Institute (Moscow).

Sergey Vitalievich graduated from the Moscow Aviation Technological Institute named after K.E.Tsiolkovsky, where he qualified as a specialist in aircraft engines. He studied at the graduate school of the Lomonosov Moscow State University at the Department of Philosophy and Methodology of Science. He defended his PhD thesis in philosophy on the topic «The concept of unity as the first principle of theosophical knowledge». Since 2003, as a professor, he has taught the normative course «Philosophy» and the optional course «Philosophy of the Ancient East» at Moscow State Technological Institute. He is the author of the following books: The Multidimensionality of human existence (2001), The Formation of Philosophical Anthropology (2004, co-authored), The Issues of Modern Science (2020, co-authored).

He is a member of the Russian Philosophical Society.

Currently, he works at the Moscow Aviation Institute, where he teaches a number of training courses to bachelors, masters and postgraduates. Candidate of Philosophical Sciences, Professor of the Department of Philosophy of the Moscow Aviation Institute (Moscow, Russia).

Kolganov Sergey Vitalievich, Candidate of Philosophical Sciences, Professor of the Department of Philosophy of the Moscow Aviation University.

Human Potential through the Prism of Cosmism Philosophy

During this speech, I would like to look into the following topics:

1) What is the Reality of so-called religious and philosophical teachings and esotericism?

2) Does a person currently have the appropriate potential for its transformation and improvement?

3) In what directions can and should this be done?



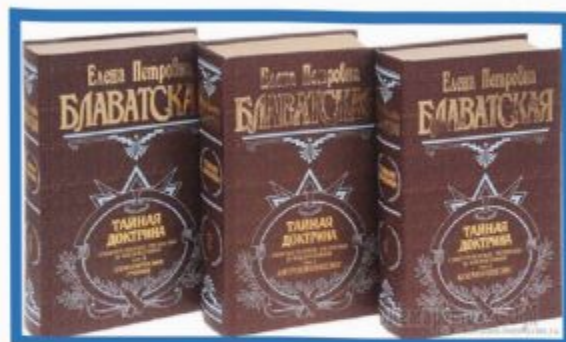
4) And in what direction is everything really developing around?

The combination of thought and action, their striving for the knowledge of the Higher Being, equally generate both theological teachings and esoteric knowledge. Without a doubt, it is closer to religion than to philosophy, and it has its own subject and its own practical tasks issues tackled by esotericism (from Greek. «esoterikos»- internal).

Science explores only the external side of phenomena, while esotericism reveals the inner essence of things and has access to the higher spheres of the universe. Recognizing the divine as the main source of knowledge, at the same time it does not renounce scientific knowledge.

The most important idea of Reality as the inseparable unity of man and the Cosmos, being the property of both Western and Eastern philosophy that preceded it, is based, according to the authors of theosophical teachings, on a doctrine hidden for the majority, which was then reproduced with lesser or greater distortions in many religious and philosophical teachings.

I would like to note that Theosophy and the Philosophy of Unitotality have approached the problem of the interaction of man and the world, man and the Cosmos most consistently and deeply. The principle of analogy, rooted in the theosophical tradition, allows it to establish those deepest connections of man with the Cosmos, which in classical philosophical systems are often not even mentioned.



The value of esotericism lies, first of all, in its initial anthropocosmic aspirations. Studying divine wisdom, according to the Russian philosopher N.A.Berdyaev, «a person begins to feel and realize themselves as a cosmic being, a resident of the great Cosmos, immeasurable in its depth and breadth.»

So, human consciousness as a matter of fact has a cosmic mission: the mission of synthesizing the macrocosmic and microcosmic. At the height of his spiritual life, according to N. Berdyaev: «...man touches the last mystery and our very being presupposes a mystery, i.e. an inexhaustible, inexpressible, bottomless depth. Theosophical knowledge also presupposes the possibility of a living touch to this mystery, life with it and in it.»

Let's ask ourselves how much the world we see differs from the so-called Reality?

This question is not an easy one, especially if we recall the Indian theory about the total power of the all-encompassing illusion – or maya over us, or the coup accomplished in Western philosophy by the most quoted philosopher in the world, Kaliningrad citizen, Immanuel Kant.

The fundamental category of Kant's philosophy is the concept of «a thing in itself».

All knowledge begins with experience, but it does not come down to experience alone. Part of our knowledge is generated by the cognitive ability itself. The world, thus, is divided into phenomena accessible to knowledge and unknowable «things in themselves». The world of «things in themselves» is fundamentally inaccessible to man, and «we know nothing about what they can be in themselves, but we only know their phenomena, i.e. the ideas they produce in us, acting on our senses.»

Now there is a lot of talk about augmented reality technologies that are implemented in production, in computer games (in particular, Pokemon Go), etc.

But Kant in the XVIII century proved that we always use it in life, it is the person who paints the unknown world of «things in themselves» in a special way, and they turn, thanks to the forms of perception of reality peculiar to man, into «things for us».

And Kant explained the existence of man in the world of augmented reality so convincingly that this discovery was considered the same revolution in philosophy that Nicolaus Copernicus made in astronomy. Copernicus, as we know, mathematically proved the rotation of the Earth around the Sun. However, special conclusions from this discovery were made by Western philosophers, and not ordinary mortals. So the sociological surveys conducted by Russian Public Opinion Research Center, on the day of Russian science a few years ago were quite surprising. It turned out that 32% of Russians still believe that the Sun rotates around the Earth, despite all the evidence of Copernicus and the 60-year history of human spaceflight.

And it is not surprising that Kant's coup did not change the worldview of ordinary people, but it gathered a rich harvest in the ranks of the intellectual elite of the West. This led to the flowering of subjective idealism, to which the new European philosophy has been moving for a long time. It can include various schools of Positivism, American pragmatism, Philosophy of life, representatives of German and French Existentialism, etc. And Postmodernism also made a choice between the subjective vision of reality and God's providence in favor of the subject.

Thoughts about the relative objectivity of the external world, about the cosmic essence of a person as a thinking subject, about the dependence of the world order arising in his head on the rhythm of cosmic processes, are beautifully set out in the books of the brilliant Indian thinker Swami Vivekananda. «One should always



remember,» Vivekananda notes— «what you don't give freedom to will never grow.» Time, space, causality are external characteristics. They are like glass through which the Absolute is visible. There are no qualities in the Absolute itself, there are no changes, unlike the Universe embracing the world of existences. Their inner center is infinite love, infinite knowledge, infinite existence - Sat-Chit-Ananda: God.

God, according to Vivekananda's philosophy, is the infinite cosmic mind, which is revealed in spiritual and material things. This discovery is a miracle, the rhythm of the manifested and unmanifested mind, and the measure of understanding is the degree of love.

The present period in the development of the West as a whole is characterized by the turn of the century of spiritual culture from the cult of God to the cult of man, the human mind. The anthropological aspiration of his philosophy, which became especially important in the twentieth century, leads to the conviction that knowledge about the outside world is less reliable than knowledge about oneself. Our soul is the absolute reality. There is nothing that would be more reliable for us than it. The things of the surrounding world «become known to us not because they are seen and felt, but because they are understood or comprehended by thought.»

Starting from Descartes' philosophical revelations, it should be noted that although we can reveal the fact that there are 2 substances in reality, but since only the reality of his psyche is directly given to a

person, it is for them that it turns out to be the only substance, «the world as a whole». «Man is his soul» - this idea has its origin in the philosophy of Plato and St. Augustine.

In world philosophy (and in Descartes' philosophy, in particular), its most famous problem is still being comprehended — the problem of spirit and matter. In the Platonic dialogue «Sophist», which is usually referred to as the beginning of the division of reality into spirit and matter, the main emphasis is not at all on the division along the ideal - material line, but along the line of the sensually perceived (manifested) and the supersensible (unmanifested). And that's not exactly the same thing. Nowadays, the opposition of supersensible and sensually perceived matter is no longer the prerogative of philosophy.

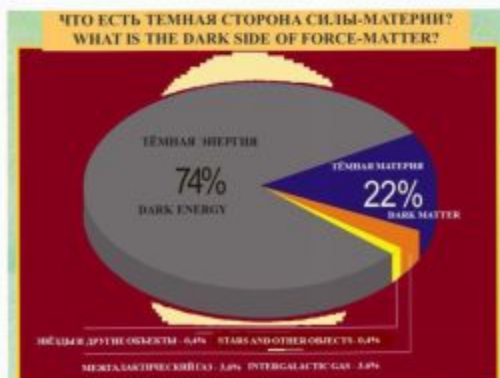
So, in the XXI century, physicists, analyzing the results of astronomical research, came to the conclusion that the matter of the Universe is no more than 4% of the mass of the Universe, and the rest of the mass is a combination of «dark» matter-energy. Matter, manifested and unmanifested, is contained in it in perplexing proportions of the human mind.

For representatives of natural-scientific cosmism, man is an organic part of the biosphere or a combination of immortal atoms traveling in the vastness of the Universe, and man in the philosophy of father Sergey Bulgakov and Nikolai Berdyaev is a creation of God, an infinite being in its inner spiritual dimension.

«A person in his external manifestation in the objective world wears... a modest disguise of a small particle of the Universe and, at first glance, his existence is exhausted by this external nature of him; in fact, what is called man... there is something immeasurably greater and qualitatively quite different than a piece of the world: it is a hidden world of great, potentially infinite chaotic forces, externally shackled in a modest framework; and its underground depth has as little effect on its external appearance as the interior of a huge mine looks like a small opening of descent connecting it with the bright, familiar world of the Earth's surface.»

Reality for such an «infinite» person is something like a playdough, which is clearly expressed in the approaches to reality rooted in American pragmatism, which asserts that since the world is unknowable, we have every right to imagine it as we like, to think what we want, and to consider any statement we like to be true. Reality, the representatives of the «main» American philosophy state, is absolutely «moldable»: by using imagination, we can give it any form.

The ability to totally transform the reality is currently increasing dramatically for individual groups of people obsessed with a common idea, and for single passions. A serious obstacle to this process so far is the system of fixed beliefs, which the American philosopher Charles Pierce wrote about, «in the form of approaches to reality fixed



in society, based on the strong power of individual powerful organizations, such as the state or the church.» The third world of objectified knowledge, described by Karl Popper, can also be considered a certain limiter for serious metamorphoses in people's lifestyle, which is catastrophically eroded by huge flows of information in the present.

Here it is worth quoting the words from the October speech of the Russian President, who appreciated the advantages of the ideology of healthy conservatism as an important deterrent, warning against a serious mistake in determining the further development strategy of the country and the entire earthly civilization. He quoted in his speech the words of N. A. Berdyaev that healthy conservatism prevents going back and down to chaos.

But the upcoming lifestyle changes will not take long to wait. Whatever our future looks like, we have already entered it by combining material and spiritual nature with the help of cybernetics and information technology. The existence of civilization is a continuous material and spiritual process. Like material life, the world of images has its own structure (space) and time (rhythm), depending on the interaction of social and natural factors. This world is the informational reality of society. We are increasingly using various transformational technologies to transfer objects from one level to another, from the subject plane to the spiritual plane (the one of energy and information), in accordance with the needs of a person, while changing the spatial and temporal characteristics of the object.

The path to the energies of the Cosmos is laid out in various ways, including through computer systems, which leads to the integration of engineering and verbal technologies, the implementation of ancient magical technologies, their combination with new energy and information approaches. The man has been trying

for a long time to force higher spiritual forces to act in line with their interests. «In magicism,» wrote the Russian theologian Alexander Men, «there is a hidden spiritual tendency that is rooted in the original sin of mankind: to put oneself in the center of the universe and force its forces to serve oneself.»

The power of the representatives of the human race is great, and their potential is truly all-encompassing - this is clearly manifested in the phenomenon of kriyashakti. «Kriyashakti - as explained by its nature in The Secret Doctrine by H.P. Blavatsky - is the mysterious power of thought, giving it the ability to produce external, perceptible phenomenal effects through its inherent energy. The ancients claimed that every thought will manifest itself externally if attention is strongly focused on it. Similarly, intense desire will cause the desired effect...», «...that mysterious and divine power latent in the will of every person, which, if it is not brought to life, is strained and developed through Yoga exercises, remains dormant in 999,999 people out of a million and thus becomes atrophied.»

The science of psychology also studies the most powerful effects of a person on the processes taking place in the world around them and manifested in the phenomenon of synchronicity.

Synchronicity means coincidences that are so unusual and significant that they can hardly be attributed to mere chance. For example, when we learn a new strange word and then hear it on the news a few hours later, or when we think about an unusual and unclear topic, and then notice that other people are also talking about it.

However, there is a kind of synchronicity that is notable for the obvious connection of events occurring deep in the human psyche. A classic example is the story of the life of Carl Gustav Jung.

Jung had a patient, and once she was

telling the famous psychoanalyst her dream associated with a scarabaeus beetle. At that moment, something knocked on the window, and Jung saw a golden-green beetle on the other side of the glass (this was the only time a scarabaeus appeared in Carl Jung's window. The woman was so stunned that from that moment her reaction to treatment improved. Carl Gustav Jung encountered such significant coincidences many times during psychotherapeutic work and noted that they almost always accompanied periods of emotional tension and transformation.

Since the great psychologist could not explain what happens deep in the psyche can cause events or a series of events in the physical world, he suggested studying some new principle, «acausal» (i.e., located outside of causal connections), still unknown and binding.

When Jung first expressed this idea, most physicists did not take it seriously (although the outstanding physicist of the time Wolfgang Pauli considered this idea sufficiently significant to become a co-author of Carl Gustav Jung's book «Interpretation of the Jungian Nature and Soul»). Another physicist who is serious about synchronicity, F. David Peet, believes that synchronicities (of the «Jungian» type) are not only real, but also offer another proof of the implicit order of things in nature. If there is no division between mind and matter in the implicit order on the basis of which all things arise, then we can expect that reality can also be permeated with traces of this deep connection.

According to Pete, when we experience synchronicity, what we actually experience is «the human mind acting for a moment in its true, natural order and spreading everywhere in society and nature, moving through the ranks of increasing complexity, reaching the source of mind and matter.»

It is an amazing idea. Indeed, all our sound preconceptions about the «world

we observe» are based on the premise that subjective and objective reality are too separated. That's why synchronicities seem so confusing and incomprehensible to us.

But if, after all, there is no separation between the physical world and our internal mental processes, then we must be ready to change something more than our usual understanding of the Universe, so the predicted and implied consequences are simply stunning.

An implicit consequence of this is that «objective reality» is more like a dream than we once suspected. Of course, as soon as you wake up, you will realize that synchronicity is not that strange at all, because there is no real difference between your «inner» self and the «outer» reality of sleep.

We come to understand that the obvious separation of various objects in a dream is also an illusion, because everything is created by a deeper and fundamental order - the indestructible integrity of your own subconscious mind, which perceives all this «integrity» adequately. If there is no division into the mental and physical worlds, the same qualities apply to objective reality. According to F. D. Pit, this does not mean that the material universe is an illusion, because both the implicit and the manifested play a role in creating reality, which is not always observed by us.

According to F. David Peet: «Our «I» lives only as an aspect of a more subtle movement that includes the order of the whole consciousness.» This is the nature of the deep connection between all things in the «holographic» universe.

We are all one with you! These studies indicate to us that everything we perceive is «of the same order». We are inextricably linked with the Universe, we exist according to its laws and (in essence) we are this very universe. We are boundless and omnipotent!

The phenomenon of synchronicity is



especially manifested in altered states of consciousness. So, based on the observations of psychologists studying meditative states of consciousness, synchronous events occur more often when we meditate.

One rule of the matrix really does operate in it: it mixes two worlds, creating digital copies of objects and allowing you to work remotely in a mixed reality.

Recently, one of the largest and most famous companies in the world — Facebook - was renamed Meta Platforms.

After that, Microsoft announced the creation of a metaverse for joint work in virtual reality with 3D avatars. In 2022, the universe will be integrated into the Microsoft Teams remote collaboration service. Microsoft wants to use the technology of «holoportation» in its universe — with the help of which people will appear in the virtual environment as themselves. A person creates their own avatar and interacts with friends and relatives in the virtual world. There they can safely hug and kiss, walk without gloves nor fear of anything.

The main similarities between Facebook and Microsoft are the presence of a large user base in their ecosystems. Interest in the metaverse was awakened largely due to the pandemic, when employees began to communicate via Zoom, an idea appeared to expand the videoconferencing services to full-fledged virtual offices.

In general, the metaverse is a 3D environment in real time, the metaverse can be considered as a special case of the multiverse. This word first appeared in

the famous American philosopher and psychologist W. James.

The first idea of the metaverse appeared in 1992 in the novel «Avalanche» by Neil Stevenson. The book tells us that in the XXI century on Earth, all power has been transferred to several ecosystem states. Here, in addition to the real world, there is also a virtual world.

There are many concepts of the metaverse, but the most famous of them belongs to the investor Matthew Ball.

When Facebook co-founder Mark Zuckerberg announced his intention to create a metaverse in July 2021, he noted that it would take five to ten years to develop it. It will be worth the effort that will be invested in it, because in the future we will all be buyers of online stores, and products will need to be presented closer to the real world, through the creation of a digital copy of the product.

Also, in the metaverse, there will be a virtual fitting room where clothes will be combined with accessories created for all sizes of a particular person. Blockchain technology will help people protect the rights to digital property, virtual real estate and the land of the metaverse. In general, the metaverse is a vision in which direction the Internet can develop further.

Mark Zuckerberg's plans to create a three-dimensional Internet caused a wave of interest in similar projects of other companies.

Russians are also interested in such companies. The metaverse is created and founded in 2018 by billionaire Mikhail Prokhorov, Sensorium Galaxy.

Currently, three worlds are being developed in Sensorium Galaxy: 1) Starship – star navigation vessel, 2) Motion - undersea kingdom for meditation and 3) Prism - a world dedicated to music where performances of digital copies of famous performers take place. One of the key functions of the mobile app is augmented

reality: the avatar can dance in a real room or on the street. «The world of Motion will be devoted to spiritual practices and meditations. Beta testing of the virtual worlds of Prism and Motion began in April 2021.

Another outstanding Russian project of the state «Asgardia» (Asgardians - the inhabitants of Asgardia are a race of humanoid beings possessing highly developed technologies resembling magic and sorcery, on which their entire civilization is based). Asgardia is the First Space State, which was created five years ago. Its president is the head of the Russian defense concern Almaz-Antey (developer of world-famous air defense systems, such as: S-300, S-400, Vityaz, S-500 and S-550) Igor Ashurbeyli. Currently, there are more than 1 million citizens of Asgardia. This state immediately after its creation began to engage in space research.

In general, all tools are created or are being created and can be called worlds of decompensated matter. As Alexandra Kollontai, the first female minister in Soviet Russia, said: «A man with a fantasy lives a hundred lives at once.» In the Marvel universe and the DC universe (and films based on these comics), there is a bizarre interweaving of breakthrough technologies and good old-fashioned magic. In the real world, technologies are developing so rapidly that they are steadily bringing us closer to the moment when they will be completely comparable to the instantaneous magical transformation of reality in terms of their impact. Clark's third law, describing the world of the future, says that any sufficiently developed technology will be indistinguishable from magic, and this will happen at hour X at the point of the so-

called technological singularity. This is the hypothetical threshold limit of explosive growth in the speed of scientific and technological progress, when technologies will be able to improve themselves, and people simply will not be able to follow the development of progress because of its extremely high speed. It involves the integration of a person and a computer. The passage of the threshold of technological singularity by mankind is attributed by various prognostic models to the period from 2027 to 2045.

I hope that our Theosophical Congress will mark the beginning of the creation of the UNIVERSE of THEOSOPHY!

It will be a universe of integral knowledge - free theosophy of the creator of the first comprehensive system of Russian philosophy, Vladimir Solovyov, which is based on eternal traditional values laid down by the philosophy of all mankind, expressed in several aspects:

- in the ontological sense - as the unity of God, man and the cosmos;
- in the anthropological sense - through the unity of Truth, Goodness and Beauty as the orientation of human life;
- in epistemological - as a unity of 3 types of knowledge: empirical (science), rational (philosophy) and mystical (religion), which is achieved by intuition, faith, through establishing contact with the Unique Almighty.

It will be a universe of everything that Helena Petrovna Blavatskaya dreamed of in the XIX century, and it will be based on the principle of universal brotherhood - without racial, sexual and national differences.

And this will be a worthy contribution to the celebration of the Theosophical society founder's 190th birth anniversary.

Petra Mayer

Theosophical Society England (London, UK)

Petra Meyer was born in Essen, Germany. After receiving higher education at the University, she began an internship at a Chemical company Essay on, classes at a business school and practical experience in the company. After graduation, she worked in the legal department as a legal secretary. In 1984, she moved with her family to London, where she still lives. In 1991 she joined the Theosophical Society, and in 1992 she joined the Blavatsky Lodge, founded in 1888 by students after the publication of The Secret Doctrine by H.P. Blavatsky. In 2016, she was elected President of the Blavatsky Lodge in London, to the present.

The Secret Doctrine and the Music of the Spheres

SD IXXIII: In the Introduction of the SD it is stated, that members of several esoteric schools claim to have in their possession the sum total of sacred and philosophical works in MSS and type, all the works that have ever been written, in whatever language or character, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus (supposed inventor of the Alphabet (Glossary) founder and first king of Thebes.

Every work of character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Sciences was, in a combined effort of the members of the (occult) Brotherhoods, diligently searched for and safely stored away since the destruction of the Alexandrian Library, says HPB.

In India, the last precious manuscripts were secured and hidden in the 16th Century during the reign of the Indian Emperor



Akbar. It is said, that no bribes or threats by him could extort from the Brahmans the original text of the Vedas, and that the future may have some surprises in store for Orientalists.

All the large and wealthy Lamaseries have subterranean crypts and cave-libraries, cut in rock. Beyond the Tsaydam in the Western Tibetan Karakorum Mountains, there exists a small cluster of houses, a hamlet rather than a monastery with a poor looking temple. Pilgrims have said, that the subterranean galleries and halls underneath contain a collection of books so enormous, that they might not find room even in the British Museum.

That which is given out in the volumes of the SD is a selection of oral as well as written teachings, based upon Stanzas which are

Emperor Akbar / Император Акбар

In India the last precious manuscripts were secured and hidden in the 16th Century during the reign of the Indian Emperor **Akbar**.

It is said, that no bribes or threats by him could extort from the Brahmans the original text of the **Vedas**, and that the future may have some surprises in store for Orientalists.



В Индии последние драгоценные рукописи были защищены и спрятаны в 16^м веке во время правления индийского императора **Акбара**.

Говорят, что никакие его взятки и угрозы не смогли вымочь у брахманов оригинальный текст **Вед**, и что будущее может преподнести востоковедам некоторые сюрпризы.

**"The Secret Books of Lam-Rim and Dzyan"
"Тайные книги Лам-рима и Дзяна"**



In an article with the title "The Secret Books of Lam-Rim and Dzyan", which was **not** published during her lifetime, HPB says that the *Book of Dzyan*, on which *The Secret Doctrine* is based, is one of the volumes of *Kiu-te*.

В статье под названием "Тайные книги Лам-рим и Дзян", которая **не** была опубликована при ее жизни, Е. П. Б. говорит, что книга Дзян, на которой основана "Тайная доктрина", является одним из томов *Кю-тэ*.

records of people unknown to ethnology, written in a tongue absent from languages and dialects with which philology is not acquainted, said to be emanated from an occult source. They will only be rejected in the 19th Century. In the 20th Century scholars will begin to recognize, that the Secret Doctrine, or Gupta-Vidya, a Sk. term composed of two words: Gupta from the verb **gupt** which means **secret**, while **Vidya** means **knowledge - wisdom**, is based on these writing. In the theosophical tradition this Secret Knowledge or Secret wisdom, is the source of all known religions and philosophies.

The first chapter of Isis Unveiled (1:1) begins with the following words:

There exists somewhere in this wide world an old Book – so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to **the nature of the fabric** upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning – the Siphra Dzeniouta – was compiled from it, and that at a time when the former was already considered in the light of a literary relic.

In The Secret Doctrine (I:xliv), Blavatsky writes:

The 'very old Book' is the original work from which the many volumes of Kiu-ti were compiled. Not only this latter and the Siphrah Dzeniouta but even the

Sepher Jezirah, the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of Shu-king, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, the Chaldean Book of Numbers and the Pentateuch itself,

are all derived from that one small parent volume. Tradition says, that it was taken down in Senzar, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race ...

In an article with the title '**The Secret Books of "Lam-Rim" and Dzyan**', which was not published during her lifetime, HPB says that the Book of Dzyan, on which 'The Secret Doctrine' is based, is one of the volumes of Kiu-te:

The Book of Dzyan – from the Sanskrit word 'Dhyâna' (mystic meditation) – is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed 'The Popularised Version' of the Secret Doctrine, full of myths, blunders, and errors; the fourteen volumes of Commentaries on the other hand – with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the Book of the **Secret Wisdom of the World** – it contains a digest of all the

Occult Sciences. These, it appears, are kept secret and apart in the charge of the Teshu-Lama, of Shigatse. The Books of Kiu-te are comparatively modern, having been edited within the last millennium, whereas the earliest volumes of the Commentaries are of untold antiquity ...

In the Introductory to The Secret Doctrine (I:xxii), HPB writes:

One of the greatest, and withal the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: 'How can the statements contained in them be verified?' ... The Book of Dzyan (or 'Dzan') is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name.

Despite all the information provided by HPB, the actual identity of the public books of Kiu-te remained a mystery for over 80 years after her death. The existence of such books was called into question, and they were often dismissed as figments of her imagination. However, in 1975 Scholars like H.J. Spierenburg (Theosophy World) identified the Books of Kiu-te as the Tibetan Buddhist Tantras – the correct transliteration of the Tibetan title is rGyud-sde, but 'Kiu-te' is a good approximation of the pronunciation. In 1981 David Reigle (an American Theosophist) independently came to the same conclusion regarding the identity of the Books of Kiu-te. He

writes: As [Blavatsky] said, they are indeed found in the library of any Tibetan Gelugpa monastery, as also in those of the other sects (Kargyudpa, Nyingmapa, and Sakyapa), and they are indeed highly occult works, being regarded by the entire Tibetan Buddhist tradition as embodying the Buddha's secret teachings. Only the spelling of the term foiled previous attempts to identify them.

The spelling 'Kiu-te' (or Khiu-te) is taken from the writings of the Capuchin monk Horace della Penna. HPB quotes his extremely negative views on the Books of Kiu-te in her article 'The Secret Books of "Lam-Rim" and Dzyan', and they are refuted by the 'Chohan-Lama', 'the Chief of the Archive-registrars of the secret Libraries of the Dalai and Ta-shü-hlumpo Lamas-Rimboche', in an article entitled 'Tibetan Teachings', written at Blavatsky's request but not published until after her death.

The Tibetan Buddhist Sacred Canon is divided into two parts: the Kanjur, containing the Buddha's Word, and the Tanjur, containing commentaries. Reigle believes that the Book of Dzyan may be the Mûla (Root) Kâlachakra Tantra – which is missing.

Rather than being 'lost', it was probably withdrawn from the outer world, just as various other esoteric works have been either withdrawn or abridged.

Given HPB's remark that the Book of Dzyan is 'the first volume of the Commentaries upon the seven secret folios of Kiu-te', it is significant that the Laghu (Abridged) Kâlachakra Tantra, which is still available, is always placed first among the

H.J. Spierenburg / Г.Я. Шпиренбург

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Несмотря на всю информацию, предоставленную HPB, фактическая личность публичных книг Кiu-те оставалась загадкой в течение более 80 лет после ее смерти. Существование таких книг было поставлено под сомнение, и их часто отвергали как плод ее воображения.

В 1975 году Хенк Шпиренбург (Мир Теософии) идентифицировал "Книги Кiu-те" как тибетские буддийские тантры - правильная транслитерация тибетского названия "rGud-sde", но "Кiu-те" является хорошим приближением к произношению.

Books of Kiu-te in editions of the Kanjur. The Kâlachakra Tantra is the only Buddhist Tantra whose subject matter resembles the Cosmogogenesis and Anthropogenesis of 'The Secret Doctrine'.

According to Reigle, 'Dzyan' is a Tibetan phonetic rendering of the Sanskrit jñâna (wisdom), the result of dhyâna (meditation), and 'Jñâna' is the title of the fifth and last section of the Kâlachakra Tantra. However, none of the stanzas that HPB quotes from the Book of Dzyan has so far been located in the abridged Kâlachakra Tantra or in verses from the root Kâlachakra Tantra quoted in other Buddhist writings.

HPB states that the Kâlachakra is the first and most important work in the rGyut division of the Kanjur, the division of **mystic knowledge**. The Kâlachakra Tantra is considered to be the pinnacle of the Buddha's esoteric doctrine, and is the only Tantra said to have come directly from **Shambhala** – which in theosophical literature is regarded as the headquarters of the Brotherhood of Adepts.

Furthermore, the Panchen (or Tashi) Lama is the special protector of Kâlachakra, and his monastery, Tashi-lhunpo near Shigatse has been the major centre for Kâlachakra studies in Tibet. HPB states that the secret volumes of Kiu-te are in the charge of the Tashi Lama, with whom her adept teachers were closely associated. In a letter to Franz Hartmann in 1886, she writes:

There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas ... **My Master and K.H. and several others I know personally are there, coming and going ...** In the preface to *The Voice of the Silence*, HPB states that the work is a translation of extracts from *The Book of the Golden Precepts*, which is part of the same

series as the *Book of Dzyan*. In *The Voice* it is asked: 'Wouldst thou become a Yogi of "Time's Circle"?' (p. 29) – The Voice goes on to say that to become such a yogi, one must not retreat into selfish seclusion, but follow the path of compassionate service to mankind: "Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. ...

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child". (p. 31)

Reigle hopes that a Sanskrit or Tibetan manuscript of the *Book of Dzyan* will be made available in the not-too-distant future, as this would have a major impact on the academic world and undermine its scepticism towards Theosophy. We can be confident that *The Book of Dzyan* will be released as soon as the time is ripe, for the Mahâtmas 'know best what knowledge is best for mankind at a particular stage of its evolution'.

What do these ancient teachings tell us about the Origin of the Universe, the method by which it is brought about - and how far is modern science already able to confirm it?

SD I p. 130: ... Parabrahmam (beyond Brahmâ, the Absolute, impersonal and nameless universal Principle) is the one essence, from which starts into existence a centre of energy ... the Logos ... In almost every doctrine they have formulated the existence of a centre of spiritual energy, which is unborn and eternal ...

In the Foreword to his book "**Antimatter**", **Frank Close, Prof. of Physics at Oxford University**, refers to the opening words of Genesis "In the beginning there was nothing; 'there was darkness on the face of the void'. Then came a burst of energy 'let there be light, and there was light', though where it came from I don't

know, what we do know is what happened next: this energy coagulated into matter and its mysterious opposite, - antimatter – in perfect counterbalance ... HPB explains it like this:

SD I p.629: This subtle, supersensuous spiritual essence (or primordial substance), which pervades all space, is also called Akasa in Sk. Inherent in it lies the eternal Ideation of the Universe in its ever changing aspects on the plane of matter and objectivity, and from which radiates the First Logos – or expressed Thought. In the Puranas it is stated, that Akasa has but one attribute – **SOUND** (which is septenary **SD I p. 537**) – for sound is the translated symbol of Logos or “speech” in its mystic sense (Glossary)

SD II p. 542: ... creative speech (Verbum) is the seminal principle scattered throughout the Universe.

CW X p. 265: The divine resonance is only the out-breathing of the first sound of **AUM** – the power which stirs up and animates the particles of the universe.

SD I p. 63: The vibration sweeps along, touching with its swift wing (simultaneously) the whole universe and the “germ that dwelleth in Darkness” - the Darkness that breathes (moves) over the slumbering waters of Life.

SDC p. 160: It is a development of limitless subjectivity into limitless objectivity. It is not an increase in size, but a change of condition, which is, as the Stanzas of Dzyan tell us, caused by the last vibration of the seventh Eternity, or **last period of activity**, that thrills through Infinitude when a new Manvantara (or active period) is about to begin, and this last vibration announcing a new dawn is synonymous with the **First un-manifested Logos** at the time of the primordial radiation or the first light that appears.

(Glossary) The Greek term Logos was with every Nation and People the manifested Deity, or the effect of a cause which is ever

concealed. Thus speech is the Logos of Thought, and translated by “Verbum” or “word” in its metaphysical sense.

Mahatma Koothoomi says in **ML 67:** Like every other orb of space, our Earth has, before obtaining its ultimate materiality ... pass through a **gamut** of seven stages of density. I say gamut advisedly, since the **diatonic** scale best affords an illustration of the perpetual rhythmic motion of the descending and ascending cycle of primordial matter (Swabhavat) – graduated as it is by tones and semi-tones.

How does vibration and sound manifest a phenomenal Universe? Is the “Music of the Spheres” a fact or fiction?

A good demonstration is already given by the study of **Cymatics**, a Greek term meaning “waves”, associated with the physical patterns produced through the interaction of sound waves in a medium. Today we know that any tone played on a musical instrument, or sung by a human voice, activates a column of mathematically related notes, which vibrate sympathetically with the sound of pitch or tone, which create resonance.

A legend says, that Pythagoras was fascinated by the sound of different hammers on the anvil which he heard when passing by a blacksmith shop. He started an investigation into sound and harmony by setting up an experiment with a Monochord, a one stringed instrument where he found out that by dividing the string at the half way point, he produced an octave, or a ratio of 1:2. Dividing the string into various other length with frets, intervals of 3:4 and 5:8 were produced. Other tests showed, that all simple musical instruments work in much the same way, whether they are struck, plucked or blown.

The amplitude or maximum extend of vibration and the size of the sound producing instrument are factors **regulated by number**. The vibrational frequency of a stretched string is universally **proportional**

to its length. Pythagoras pioneering work became the groundwork for the modern science of acoustical physics, assigning mathematical data as a basis for harmonious sounds.

Deeply impressed by the link between music and number, Pythagoras came to the metaphysical conclusion, that all nature consists of harmony arising from number, that **Cosmos is music and music number**, being behind everything in nature. He also recognized, that the **musical octave** is the simplest and most profound expression of the **relationship between spirit and matter**, because the 'miracle of the octave is that it divides wholeness into two audibly distinguishable parts, yet remains recognisable as the same musical note – a tangible manifestation of the Hermetic maxim 'as above so below', that **earthly music was no more than a faint echo of the universal "Harmony of the Spheres"**.

Pythagoras also turned the gamut of the diatonic scale (7 tones) into the chromatic scale (12 tones), which we use today, by adding the 5 half tones as seen on the keyboard of the piano.

What did science find out about vibrations resulting in Sound, Colour and Mass? Is the "Music of the Spheres" more a fact than a fiction?

In his Book "The Elegant Universe"

Diatonic and Chromatic Scale

Pythagoras also turned the gamut of the diatonic scale

- 7 tones -

into the chromatic scale

- 12 tones -

which we use today by adding the 5 half tones as seen on the keyboard of the piano

Диатонические и хроматические гаммы

Пифагор также развернул гамму диатонической шкалы

- 7 тонов -

в хроматическую гамму

- 12 тонов -

который мы используем сегодня, добавляя 5 полутонов, как это видно на клавиатуре фортепиано



Brian Greene, Prof. of Physics and Mathematics at Columbia University in NY says, that Physicists use the term amplitude to describe the maximum height of depth of a wave. If electromagnetic waves sound a bit abstract, another good analogy are the waves produced by plucking a Violin string.

Violin strings can undergo an infinite number of different vibrational patterns known as resonance, which are wave patterns, whose peaks and troughs are evenly spaced and fit perfectly between the string's two endpoints. Our ears sense these different resonant vibrational patterns as different musical notes. The stuff of all matter and all forces is the same. **Each elementary particle is a single string, and all strings are absolutely identical.** Differences arise because their respective strings undergo different resonant vibrational patterns, just different "notes" on a fundamental string.

The violin string gives rise to different musical notes, the different patterns of a fundamental string give rise to **different masses and force charges.** The ends of a violin string are pinned down, ensuring, that they have a fixed length, but there is no constraining frame that pins down the size of a fundamental string. **The huge string**

Music of the Spheres



Deeply impressed by the link between music and number, Pythagoras came to the metaphysical conclusion, that all nature consists of harmony arising from number, that **Cosmos is music and music number**, being behind everything in nature. He also recognized, that the **musical octave** is the simplest and most profound expression of the **relationship between spirit and matter**, because the 'miracle of the octave is that it divides wholeness into two audibly distinguishable parts, yet remains recognisable as the same musical note – a tangible manifestation of the Hermetic maxim 'as above so below', that **earthly music was no more than a faint echo of the universal "Harmony of the Spheres"**.

CW XII p. 15

The potentiality of perfect melody of sound is in the former, the **Instrument**, and no skill of the latter (the Ego) can awaken a faultless harmony out of a broken or badly made instrument.

This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depth of man's subjective or inner nature. Physical man may, to follow our simile, be a priceless **Stradivarius** or a cheap and **cracked fiddle**, or again a mediocrity between the two, in the hands of the **Paganini** who ensouls him.



Потенциал совершенной мелодии звука заложен в первом, **инструменте**, и никакое мастерство второго (Эго) не может пробудить безупречную гармонию из сломанного или плохо сделанного инструмента.

Эта гармония зависит от верности передачи словом или действием на объективный план неизреченной божественной мысли, находящейся в самой глубине субъективной или внутренней природы человека. Физический человек может, следуя нашему примеру, быть бесценным **Страдивари** или дешевой и **потрескавшейся скрипкой**, или посредственностью между ними, в руках **Паганини**, который его окружает.

the **Universe** can now be seen as a **vast symphony of strings**.

How can this information be related to our Human constitution ?

According to HPB's **CWIII p. 293** our souls are as if it were a music, of which our bodies are

tension causes the loops to contract to a minuscule size – the greater the tension the string is under, the harder it is to get it to vibrate – the string with higher tension will have more energy than the one with lower tension, since more energy must be exerted to set it in motion.

But no matter how placid a string might appear, it will always experience some amount of quantum vibration. Nothing in Nature is ever perfectly at rest. If string theory is right, the **microscopic fabric of our Universe is a richly intertwined multidimensional labyrinth, within which the strings of the Universe endlessly twist and vibrate, rhythmically beating out the laws of the Cosmos.**

Far from being accidental details, the properties of nature's building blocks are deeply entwined with the fabric of space and time. **The Universe** – being composed of an enormous number of these vibrational strings – **is akin to a Cosmic Symphony.**

Michio Kaku, Prof. of Physics at City University NY confirms this in his book "Parallel Worlds": ... The "heart" of an electron for example is not a point particle, but an extremely tiny string. If we were to pluck this string, the vibration would change, the electron might turn into a neutrino or a quark. It could turn into any of the known subatomic particles we know, because they are but different notes on a super- string and not fundamental, only the string is –

the instrument. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The music exists without the instrument, but it cannot make itself heard without a **material intermediary**; the immaterial can neither be conceived nor grasped – hence Spirit cannot communicate.

CW XII p. 15: No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and another a vulgar, silly person is, as said, the quality and makeup of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real **Inner man**; and this aptness or inaptness is, in its turn, the result of Karma.

The potentiality of perfect melody of sound, is in the former— the instrument— and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane of the unspoken divine thought in the very depths of man's subjective or inner nature. **Physical man may— to follow our simile— be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.**

Arni Narendran

Theosophical Society, Educational Director of the Virtual Centre
for Theosophical Studies (Mumbai, India)

Arni Narendran was born in India to a family of artists in India. Graduated from the Madras School of Economics (awarded the degree of Industrial Relations), profession - banking consultant, financial management. As a student, Arnie was a member of the editorial board of the journal «Student News», published by the World University Service in Geneva for the Indian edition. Later he was a correspondent in Mumbai for the metaphysical magazine Phoenix Rising. Member of the Theosophical Society since 1975. He served as the General Manager of the International Theosophical Youth Center in Adyar, Chennai, the headquarters of the. Arni Narendran's articles have been published in the Bombay Theosophical Bulletin, the Gandhian magazine Gandhi Rights and Synergy (Mumbai), Theosophy Forward (Brazil) FOTA Magazine (Greece) Hermes Magazine (Athens), Albatross (Moscow), TOS Newsletter (USA). The articles have been translated into Spanish, Finnish, Japanese and Russian. Lecturer on the topics of theosophical metaphysics and art history. He is currently Honorary Treasurer of the Blavatsky Lodge of the Theosophical Society in Mumbai, a life member of the Theosophical Order of Service, Director of Education of the Virtual Center for Theosophical Studies (Adyar).

Reinventing - Madam Blavatsky for the twentyfirst century

Reinventing the ‘ Great noetic radiance of our epoch’ - Mme. Helena Petrovna Blavatsky, for the Twenty-First Century

An article published in the “ The Hindu”, a national newspaper based out of Chennai, India, captioned ‘ Madam Blavatsky – Messenger of Light ,Foreseeing the Future ‘, the role of Madam Blavatsky has been extolled as an ageless contributor to human consciousness. To quote a passage “ She was one of the most extraordinary woman of her times whose knowledge of esoteric and scientific truths made her one of the the most powerful influence of modern spiritual Thought” Further to quote another passage from the same article , Mohandas K Gandhi asserts

“I recall having read Madam Blavatsky’s ‘The key to Theosophy’. The Book stimulated me to read Books on Hinduism and disabused me of the notion that Hinduism was rife with superstition.’

Ironically as was the trend at that time, many woman artists, poets, and Social reformers were relegated and found their



recognition gain credence posthumously.. Artists like, Hilma af Klint , Agnes Pelton are some of the Theosophical inspired names that come to mind. In the same vein , at the time of her death Madam Blavatsky’s contribution to human civilization was overshadowed by a miniscule group of pessimist. This was not to stay , for in the last two decades Blavatsky’s contribution is being recognized and discussed , not only by students of western esotericism , but in the conferences of Linguists, Artists, Scientists and the vast ramification of human activity which Theosophy has been silently influencing.

In one of the first globally organized conferences in 2013-Enchanted Modernities-Theosophy Modernism and the Arts in the Modern world, brought to focus the hitherto ignored impact of Theosophy in painting, sculpture, art, music and architecture. It had its edition in North America as well. It was a trigger point for many artists to come to limelight. The conference had its repeat edition organized by Dr. Gouri Viswanathan of Columbia University in collaboration with York University in the U.K., in 2015. The conference also discussed the entanglement of Theosophy with Science, Technology and medicine. The hidden influence of Theosophy in the global cultural transformation became evident. To quote Prof Ms Joy Dixon of British Columbia, University of Vancouver on her thesis 'After theosophy' (2015)-Theosophy makes a case for ontological turn in historic practice. The primordial Cartesian distinction between Mind and Matter, between knowing and being, the epistemological and ontological, that makes modernity's objective standard of Truth and realness possible in the first place. 'After Theosophy' is a paper on Religion, science and sexuality in Great Britain, and is a sequential to the explosion on the research on Theosophy in the last two decades"

Prof Marco Passi, of the Department of Hermetic Philosophy, University of Amsterdam and organizer of the 2013 edition of the Theosophy related conference, says "Theosophy is the way in which spiritual techniques help in breaking away from existing cannon and norms. It facilitated the emergence of new forms of consciousness that contradicted any rational or purely formal interpretations of artistic creation. The immense cosmological and historic vistas presented by Theosophy had the power for many of their followers to relativize traditional notions of science and religion which enabled them for a new construction of the past. The conference

organizers were expecting a participation of 100 and ended up with around 2000 evincing interest in Theosophy.

In his Book-God, Science and The secret Doctrine, clinical psychologist, Christopher C Holmes explains how 'The Secret Doctrine' has been a store house of veritable scientific facts, is being validated modern day discoveries and research in mainstream science. To quote the author "The Secret doctrine presented a holographic view of Reality, a century before modern scientists arrived at similar concepts. It is truly a remarkable work that comes of Age-in the 21st century, providing a remarkable model of intelligent design based on zero point dynamics, a holographic model of real space and divine principles of mystical creation. Other scientists who have proved and echoed the same sentiment of Blavatsky's scientific treatise, are Carl Sagan who suggests that modern science must take cognizance of mystic axioms side by side with scientific hypothesis. Equally relevant is the call of Stephen Hawking to provide a physics and metaphysics of the empty Heart space. Blavatsky's contention of One unified intelligence thrilling through every finite point of the Universe, was validated by Dr. David Peat of the Queens University in London who worked with quantum theorist, David Bohm. He worked in the area of Collective Consciousness of Carl Jung and explained that 'Synchronicity' was a non local psychological reality in addition to material reality and both are informed by a unified active intelligence and are ultimately part of the whole. This echoes the meaning provided by Dr. David Bohm author of 'Wholeness and the implicate Order' (1980). Blavatsky's foresight of Science was Brilliant and it may go well into a few centuries by the time all her propositions will be validated. In 2020, the Noble prize for physics was awarded to three scientists. One among them was Dr. Penrose from the

University of Cambridge for his discovery of Blackhole and preexistence of another Universe. A theory explained by Blavatsky in her Manvantara and Pralaya cycles.

In the area of study of Western Esotericism, the introduction of Theosophy through the works of Madam Blavatsky shattered the frontiers of the narrative, by an exponential scale. Western esotericism became global by the inclusiveness of oriental mysticism. Madam Blavatsky's introduction of Theosophy to the West through the 'THE SECRET DOCTRINE' brought to the focus concepts from Hinduism and its offshoot, Buddhism, both philosophies now part of a Universal phalanx of Knowledge and Wisdom. There is no study of Western esotericism possible without discussions on Theosophy. Active Departments with a focus on Theosophy have emerged in recent years, The University of Amsterdam (Marco Passi), The University of Vienna (Dr. Julian Strube) University of Copenhagen (Tim Rudbog) University of Harvard (James Santucci) University of Tel Aviv (Ms. Julie Chagess and Boaz Huss) University of Kobe (Toshio Akai) are some of the centres of Theosophical learning and Research. The list is ever expanding as Theosophy comes into focus as a mainstream Body of Wisdom. Julie Chage's Book on Blavatsky is another brilliant addition to the list of new Books on Madam HPB." The Book Recycled lives: A History of Reincarnation in Blavatsky's theosophy". Soon there would be another new Book by Prof Marina Alexandrova, from the university of Austin, Texas, on the Russian context of Madam Blavatsky's work.

Finally in the land of the Birth of Madam Blavatsky, Russia, there is a great reawakening to the contributions of Mme. Blavatsky to the Global Consciousness. Efforts are on to publish her scrapbooks which have been restored at the Adyar, Chennai, library, b Dutch and Russian

archivists. The Boris de Zirkoff writings on HPB, which is a fourteen volume series has also caught the attention of a Moscow based publishing House and the first volume stands published. The release of the Russian translation of Sylvia Cranston's seminal and painstaking Biography on HPB, is being released in this International Conference. This is bound to steer up widespread interest in studying HPBs work. Most importantly, the Theosophical Society of Russia-Adamant Lodge is doing phenomenal pathbreaking work with the dedicated leadership of Vladimir Yaryi and Evgenya Shabpoornikova. They have built up teams of academics, students, scientists and Artists from all over the World and primarily in various Russian Universities. Their Secret Doctrine Research is the most exhaustive study on the subjects with scholars across the world involved in their project. They have collaborated with the Virtual centre of Theosophical studies in a study series on the same subject.

These are some salient points that come to mind, the impact of Madam Helena Petrovna Blavatsky's work is impacting many diverse fields of human activities and she will remain a 'Lightbearer' to the Human civilization, bringing to the fore the concept of 'Unity of Universe' well into the 21st century.

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(website)

U.S. Pandey

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Mr. Pandey was born in India, graduated from the Faculty of Engineering, Academic Qualification (Bachelor of Engineering) Rourke University (India) - Delivered lectures on theosophical topics in Australia, Singapore, Pakistan, Indonesia, USA, Brazil and Sri Lanka, as well as during online international seminars. Mr. Pandey is a life member of the Theosophical Society and its international speaker.

Truth

General:

The Motto of our Theosophical Society is *Satyan nasti paro dharmah* or «There is no Religion higher than Truth». The *Bhavadaranyaka Upanishad* (Ch.5, sec.5 m. 1) says: *Satya* (Truth) is Brahman. *Satya* or Truth is one of the the five aspects of *Yama*, the first limb (*Anga*) of eight-limbed (*Ashtanga*) Yoga in Patanjali's Yoga-Sutra.

Mahachohan in his letter says: 'Between degrading superstition and still more degrading brutal materialism the white dove of truth has hardly room where to rest her weary unwelcome foot....It's time that Theosophy should enter the arena...'

According to Plotinus, everything in manifested universe has three Aspects: the True, the Good and the Beautiful. He spoke of some having instinctively perceived this relation with their intuition and feelings. In Indian tradition the three aspects of *Satyam*, *Shivam*, *Sundisram* form the reality.

Col. H.S.Olcott, in his inaugural address delivered on November 17, 1875, had said,

‘I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY



POWER that nothing can withstand--the power of TRUTH.'...if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer nothing to stand in the way.'

The above references and quotes show the significant importance of truth in pursuit of spirituality in general and in theosophical movement in particular. Now let us see some of its aspects like: What is truth, types and levels of truths, perceiving and practicing truth, limitations in perceiving/practicing truth, effects of truth, etc.

‘What is truth?, is a famous question for which there is no clear answer. Truth is obviously not the same as a fact or set of facts, circumstances and events etc. To know the Truth requires going into things very, very deeply.

Truth of anything has four aspects: matter, life, consciousness, and what lies beyond that consciousness, i.e., Spirit. It is only a consciousness capable of knowing what exists at all levels, in all its aspects, that can embrace the totality of truth.

H.P.Blavatsky quotes following verse in her article ‘What is truth?’:

Truth is the Voice of Nature and of time--
Truth is the startling monitor within us--
Naught is without it, it comes from the stars,
The golden sun, and every breeze that follows.
--Wm.Thompson Bacon

Types or Levels of Truth:

Sloka 6 of Stanza I (The Night of the Universe) of The Secret Doctrine, vol.I (Cosmogogenesis) says, «The seven sublime lords and the seven truths had ceased to be...»

Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world has also had only four Buddhas, so far.

In the Sloka quoted above, the seven sublime Lords are the seven levels of Cosmos, which in turn form seven level of consciousness. They are also referred as the Seven Truths.

The Yogachara school of Buddhists recognised three grades of truth. The first parikalpita or merely apparent truth, the second *paratantra*, dependent truth, the third *parinishpanna* alone is real truth, the absolute truth reached by mystic meditation. The *Madhyamika* school recognises only two levels; *samvriti*, or relative truth, and paramartha, or absolute truth. Samvriti is that which appears to be true, it is relative or conventional truth, Parmartha is Ultimate

Truth. According to Madhyamikas, *Paramartha-Satya* is reached by the Arhat when he attains Paranirvana, absolute perfection.

Blavatsky in her article *What is Truth?*, mentions two main types of truth-Absolute truth and Relative truths.

A maxim in the Persian «Javidan Khirad» says: «Truth is of two kinds--one manifest and self-evident; the other demanding incessantly new demonstrations and proofs.» It is only when this latter kind of truth becomes as universally obvious as it is now dim, and therefore liable to be distorted by sophistry and casuistry; it is only when the two kinds will have become one, that all people will be brought to see alike. (*The Key to Theosophy*)

Absolute Truth and Relative truths:

Buddha didn't explain the Absolute TRUTH, rather he is mentioned as saying in the Light of Asia as:

OM, AMITYA! measure not with words
Th' Immeasurable; not sink the string of thought

Into the fathomless. Who asks err.

Who answers, errs. Say nought!

Jesus Christ said that Mystery of Kingdom is only for few select.

H.P.Blavatsky pointed out: ‘To perceive anything correctly, one can only use those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is prerequisite... Occult philosophy teaches us that the Seventh Principle is the only eternal Reality....As this seventh principle [Atma] is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. (CW VI, p.204)

So whatever is known or perceived at any of the lower six planes of nature is only the relative truth but same is real for the

man whose consciousness is focused there at that time.

Satyam is absolute Truth or that which always exists, unaffected by space and time, and the substratum of the whole existence. It is the Truth which cannot be conceptualized, but can be experienced. *Satyam* may be taken to refer to that mystical experience in which an individual soul sees itself identical with the Universal Whole and bows in reverence to THAT. A mystic who experiences the truth begins to express it or manifest it in his action. He begins to regard with equal mind, «a learned person, a cow, an elephant, a dog, and even an outcast» as mentioned in the *Bhagavad Gita*.

HPB in her article - «*What is Truth?*», says:

There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

In every age there have been Sages who had mastered the absolute truth and yet could teach but relative truths.

For none yet, born of mortal woman in or race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge in himself...The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more.'

Though «*general abstract truth is the most precious of all blessings*» for many of us, we have, meanwhile, to be satisfied with relative truths...As far an abstract truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mohammad, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because

the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because man is a sorry bundle of anomalies and paradoxes, an empty wind bag inflated with his own importance, with contradictory and easily influenced opinions.

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two man, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? From the time when the Delphic oracle said to the enquirer «Man, know thyself,» no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, i.e., acquire the inner perceptions which never deceive, before he can master any absolute truth. HPB says, 'To sum up the idea with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND-- he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.*'

Perceiving/experiencing and living the truth:

The Absolute truth is the **symbol of Eternity**, and no *finite* mind can ever grasp the eternal, hence no truth in its fullness can ever dawn upon it.

But to approach even terrestrial truths requires, first of all *love of truth for its own sake*, for otherwise no recognition of it will follow... The fair heavenly maiden descends only on a (to her) congenial soil--the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual consciousness; and both are truly rare dwellers in civilized lands.

Dr. S. Radhakrishnan, a great philosopher statesman of India said, «No

one can know the truth without being the truth.» Constant exercise (or practice-*abhyasa*) of the power of discernment, undisturbed serenity and unruffled mind are needed in perceiving what Truth is. *The Voice of the Silence* says: 'Before the soul can see, the harmony within must be attained..

Living the Truth will require the Open Mind or unconditioned of mind, as termed by J. Krishnamurty. In an 'Open Letter to Correspondents' HPB wrote: 'If a man would follow in the steps of Hermetic Philosophers...he must give up personal pride and...selfish purposes...He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religion, knowledge, science must become a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation.' (CW I, p.127-8)

Fearless enquiry into truth is possible only when the mind clings to nothing within or outside itself.

But even without knowing the universal process, all the facts of existence at the different levels, if a man is pure in mind, heart and body, empty of self, he will attain unconsciously a perfect relationship with the whole and will be able to act with an intuition of the truth which will guide him unerringly in all that he does.

They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth--unto none else, unto none else.

Significance of Paradoxical statements in comprehending the truth: Sometimes apparently paradoxical statements are made for deeper comprehension of truth.

The theosophical classic, *Light on the Path*, contains various truths in the form

of paradoxes, like 'Kill out ambition but work as those who are ambitious.' One of the most striking examples of a paradoxical presentation of truths concerning the spiritual life is the *Tao Teh Ching*. For example, the Taoist teaching:

Be bent and you will remain straight,
Be vacant, and you will remain full,
Be worn, and you will remain new.

The Voice of the Silence: «Thou hast to study the voidness of the seemingly full, the fullness of the seemingly void.»

The Christian teaching, «He that loseth his life for my sake shall find it

The paradoxical statements are an invitation to the serious-minded to proceed from the shallows to the depths.

Effects of perceiving/experiencing and living the truth, on man and the world:

Real or True knowledge makes man free from desire, craving, ignorance; brings with it a sense of detachment, and also spontaneously and naturally, a deep inner tranquility in which the feelings, thoughts, and struggles that belong to the personality decrease and lose their power. The practice of truth in thought, in speech, and in act, gradually wakes up that spiritual insight which pierces through every veil of illusion, and against which there can be in Nature no possibility of setting up a successful deception.

Aphorism 36 of *Sadhana Pada* in *The Yoga-Sutras* of Patanjali says: *Satya-pratishthayam kriya-phalasarayam* meaning in English- On being firmly established in truthfulness fruit (of action) rests on action (of the Yogi) only. The practice of truthfulness develops and purifies *Buddhi* in a remarkable manner and the mind of a person who has acquired perfection in this virtue becomes like a mirror reflecting the Divine Mind to some extent. He becomes, as it were, a mirror of Truth and whatever he says or does reflects at least partially that Truth. Naturally,

whatever such a person says will come true; whatever he attempts to accomplish will be accomplished...The words and actions of such a man merely reflect God's will and anticipate what is to happen in the future. (*The Science of Yoga*-I.K.Taimini, p.239-40).

By getting synthesized comprehension of the facts brought out in The Secret Doctrine- the student is 'LEAD TOWARDS THE TRUTH.' Then the student is helped

in realizing that: «There is no Religion Higher than Truth.»

More one perceives and practices the truth, more he/she moves towards stage of perfection and becomes a force in helping the advancement of evolution of humanity. Thus he/she fulfills the goal of human evolution. Those who are earnestly in search of truth are already creating a better world, for the precondition for its attainment is purity and an awakening discrimination.

Sergey Roshchupkin

Professor of the Higher School of Fundamental Physical Research, Peter the Great Saint Petersburg Polytechnic University, Doctor of Physical and Mathematical Sciences, PhD (Saint Petersburg, Russia)

Mr. Roshchupkin was born in Ukraine. In 1977 he graduated from the Faculty of Experimental and Theoretical Physics of the Moscow Engineering Physics Institute, in 1983 – postgraduate studies at the Department of Theoretical Nuclear Physics of this Institute. He worked at the Federal Nuclear Center of Russia, Sumy State University, the Institute of Applied Physics of the National Academy of Sciences of Ukraine, where he headed the department of «Quantum Electrodynamics of Strong Fields». Since 2015 - Professor of the Department of Theoretical Physics at Peter the Great St. Petersburg Polytechnic University.

Author and co-author of more than 230 scientific papers in the field of interaction of laser radiation with matter.

In the 90s 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, etc. While working at Sumy State University, he conducts a series of lectures on the materials of the «Secret Doctrine» by E.P. Blavatsky.

He speaks at conferences and publishes papers on the integration of modern quantum physics and esoteric ideas set forth in the works of E.I. Blavatsky.

Has more than 10 articles on this topic. Among them: «Quantum physics and esoteric principles», «Evolution of the solar system: modern scientific and esoteric ideas», «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.

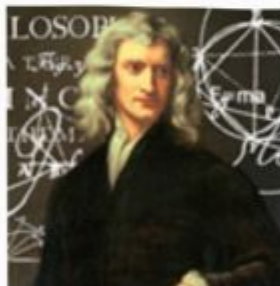
The Riddle of Light: Science and Theosophy

«Light» is one of the basic concepts of theosophy

The concept of «Light» is one of the fundamental in theosophy. This concept

permeates in various manifestations all the basic Principles of theosophy. Spark, flame, fire, heat, light, luminous water, aura, sound, electricity, magnetism, etc. are some of the names for this concept.

Newton's Corpuscular theory of light (1704)



(Isaac Newton)
(1643–1725)

Light has been of interest to people since time immemorial. Throughout the history of science, there have been many theories about the nature of light. However, it was at the end of the 17th and the beginning of the 18th century that the foundations for modern theories about light began to be laid. The English scientist Isaac Newton formulated the corpuscular theory of light in order to understand and explain the phenomena associated with light and colors. This theory was published in Newton's work entitled *Optics: a treatise on reflections, refractions, kinks and colors of light*. According to this theory, light consists of small particles («corpuscles») emitted by luminous bodies. These particles move in a straight line with finite velocity, they have mass and momentum. The corpuscular theory was in a good agreement with the laws of geometric optics, but other optical phenomena discovered in the same XVII century (diffraction and interference) were difficult to explain from corpuscular positions. Newton devoted the second and third books of his *Optics* to these phenomena (1704), limiting himself to constructing their mathematical model, although he still tended to the corpuscular theory.

Descartes-Huygens wave theory of light



In 1678, Christian Huygens formulated his wave theory of light, which he later published in his work «*Treatise on Light*» in 1690. A Dutch physicist suggested that light is emitted in all directions as a set of waves moving through a medium that he called ether. Since gravity does not affect the waves, it was assumed that the speed of the waves decreased when they entered a denser medium. His model proved particularly useful in explaining the Snell-Descartes law of reflection and refraction. He also satisfactorily explained the phenomenon of diffraction. However, Huygens' wave theory was not accepted by scientists of his time, with the exception of a few ones, such as Robert Hooke. The enormous prestige of Newton and the enormous success that his mechanics achieved, as well as the problems associated with understanding the concept of ether, made most modern scientists to prefer the corpuscular theory of the English physicist.

(Christian Huygens)
(1629–1695)



Fresnel's wave theory of light

In the XVIII century, two main hypotheses about the nature of light were established - wave and corpuscular ones. There were no decisive scientific arguments in favor of this or that theory.

The authority of Newton, who leaned towards the corpuscular idea, dominated the minds of scientists. The main argument of the corpuscular theory was that with the help of the wave theory it was difficult to explain the simplest phenomenon - the straightness of light propagation. And yet there have always been scientific authorities supporting the wave theory. Among them were Leibniz, Lomonosov, Franklin, Euler. Thomas Jung (1773-1829) initiated fundamental changes in the idea of the nature of light. Newton's corpuscular theory did not suit Jung's critical mind. Oddly enough, it was Newton who «suggested» to Jung the principle of addition of vibrations - the principle of interference. Jung's interference theory (the term "interference" was coined by Jung himself, as well as the term "physical optics") perfectly explained all the phenomena associated with periodicity. At the same time, the positions of the supporters of the corpuscular theory remained strong. Jung's theory did not provide a satisfactory explanation of the straightness of the propagation of light, its mathematical basis was weak. In addition, in 1808, the phenomenon of polarization of light was discovered, and Jung's theory was unable to explain this phenomenon.

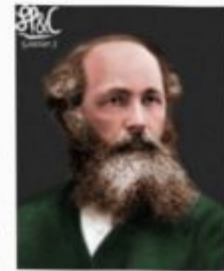


Augustin – Jean Fresnel (1788-1827) was able to overcome the difficulties of the wave theory and confirm it. After several years of breaking research, Fresnel again expounded his theory in an extensive memoir on diffraction, submitted in 1818 to the competition of the Paris Academy of Sciences. This memoir was considered by a commission consisting of Laplace, Biot, Poisson, Arago and Gay-Lussac. Poisson noticed that from Fresnel's theory it was possible to deduce consequences that seemed

to be in clear contradiction with common sense, since it follows from the calculation that a light spot should be observed in the center of the geometric shadow of an opaque disk of appropriate dimensions, and a dark spot should be observed in the center of the conical projection of a small round hole at a certain easily calculated distance. The Commission invited Fresnel to prove experimentally the conclusions from his theory, and Fresnel performed it brilliantly, proving that «common sense» is wrong in this case. After that, on the unanimous proposal of the commission, the Academy of Sciences awarded him a prize, and in 1823 he was elected a member thereof.

Faraday - Maxwell electromagnetic theory of light

(James Clerk Maxwell)
(1831–1879)



Maxwell came to the remarkable conclusion that changes in the so-called electromagnetic field propagate at a certain speed, and laboratory experiments on electromagnetic induction had shown that this speed was equal to the speed of light. Such a coincidence of the speed found from experiments on electromagnetic phenomena in the laboratory and the completely independently measured speed of light was a powerful argument in favor of the electromagnetic theory of light. Maxwell's theory led to the surprising conclusion that light is just a special case of such moving field changes, which are always wave processes. In other words, in all these cases there is an oscillation period and a wavelength, and Maxwell's conclusion was that all these perturbations must propagate at the speed of light regardless of their wavelength. So the ground was prepared for the discovery of Hertz (Heinrich Hertz (1857-1894)

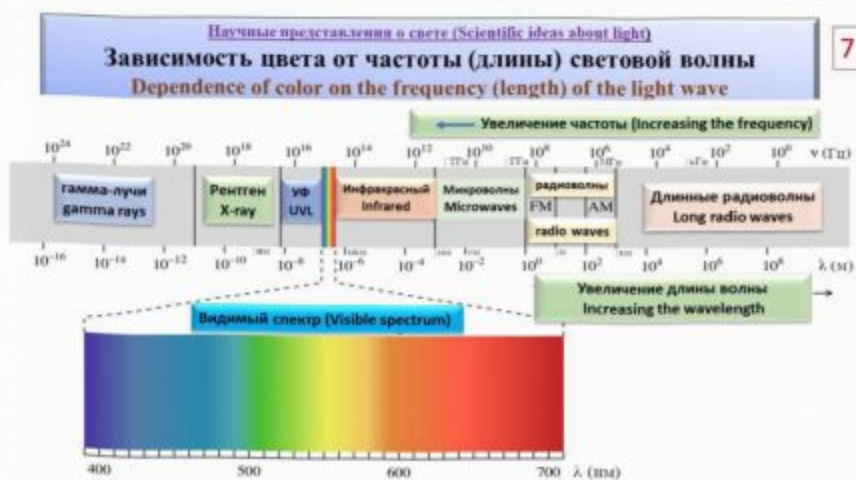
- a German physicist, famous for his experiments on electromagnetic waves. He also wrote first-class works in other fields of physics and an excellent book «Principles of Mechanics», which showed that with the most ordinary electrical disturbances, for example, during discharge, an electric field arises at some distance, which obeys the law of propagation discovered by Maxwell. From this discovery, there was only one step left to receiving and transmitting radio waves with all the huge variety of their wavelengths - from very long ones used for radio broadcasts to short ones used in television and radar. Thus, electrical devices can be used to transmit and receive radio waves with a wavelength from several millimeters to several meters used in television, and further to waves of many kilometers long used for radio broadcasts. Each wavelength corresponds to a certain frequency, i.e. the number of vibrations per second. Frequency is measured in hertz (hz), thousands of hertz (kilohertz) and millions of hertz (megahertz). To excite and receive even shorter waves than the shortest radio waves, no longer electrical devices are used, but devices using the excitation of atoms or molecules, and, finally, atomic nuclei are excited while receiving the shortest waves.

substances the atoms of which react to a certain range of wavelengths (the middle of this range lies somewhere around 1/20 000 cm). The longest of these waves excite precisely those atoms that cause us to feel red, the medium ones give us a feeling of yellow, then go green and blue, and the shortest ones are purple. In fact, the mechanism of color vision is very complex, and it cannot even be said that certain wavelengths give certain colors; all this is incomparably more cunning, and the process of color vision cannot be reduced to a simple scheme.

Waves longer than visible light, but shorter than radio waves, have those rays that are called infrared or thermal; on the other hand, shorter waves of visible light will be ultraviolet - under the influence of some of them, our skin turns brown, acquires a tan. The wavelength of X-rays is shorter, and gamma rays emitted during nuclear transformations are even shorter. The enormous power of Maxwell's theory lies in the fact that it covers this entire vast range of waves, excited in different ways, received in different ways, and yet always propagating according to the laws discovered by Maxwell. The law of rectilinear propagation applies to all these waves, but the wave nature of their motion leads to the fact that they are able to slightly bend around objects whose dimensions are comparable to the wavelength.

Dependence of color on the frequency (length) of light waves

The retina of our eyes contains

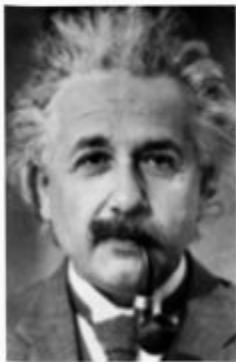


Picture 1.



Picture 2.

Planck-Einstein photon theory



(Albert Einstein)
(1879–1955)

Attempts to apply the apparatus of classical physics to the explanation of the phenomena of the microcosm have not yielded results. Insurmountable difficulties have arisen on the way to solving some problems from the standpoint of classical physics (blackbody radiation, explanation of the laws of the photoelectric effect, etc.). Scientists were faced with the question of forming new physical foundations and creating an appropriate mathematical apparatus with the help of which it would be possible to solve these issues (explain the phenomena occurring in the microcosm). Planck put forward the famous postulate: a substance cannot emit radiation energy except in finite portions proportional to the frequency of this radiation. It could be assumed that the absorption of energy is carried out in discrete portions. Einstein developed Planck's hypothesis further.

Namely, he suggested that propagating light has corpuscular properties, i.e. that electromagnetic radiation itself consists of separate corpuscles - photons carrying energy equal to the energy of the Planck quantum.

These formulas relate the wave and corpuscular properties of light. This can be explained if we assume that light has a dual character, i.e. it has both corpuscular and wave properties. The reconciliator of this dualism is Planck's constant. The dualism of light makes it possible to use different representations when considering optical radiation, namely, to represent radiation either in the form of light waves or in the form of photonic assemblies.

Light is a source of energy and the boundary between worlds (planes)

According to the special theory of relativity, three Worlds (Planes) can be introduced: the world of sublight particles, when bodies having a rest mass move at a speed less than the speed of light in a vacuum; the world (Plane) of superluminal (virtual), when particles move at a speed greater than the speed of light in a vacuum; the world (Plane) of light, which lies between these Worlds. It is important to note

that the Light World is a facet or transition region between two Worlds (sublight and superluminal). At the same time, the Light World provides them with energy and life. Photons, unlike sublight and superluminal particles, have no mass. It is this property that makes photons special, their speed does not depend on the speed of the light source and receiver. From the point of view of photons, our Worlds do not exist.

We emphasize that this quality of the Light Worlds is decisive on all Planes. The corresponding Light Worlds are always transitional between the two Planes of Existence closest to it.

Sources of electromagnetic radiation (light)

Three sources of electromagnetic radiation can be proposed. According to classical electro-dynamics, the emission of electromagnetic waves occurs when charged particles move with acceleration. If the charged particle moves uniformly and rectilinearly, then there is no radiation. The exception is the Vavilov-Cherenkov radiation, when a charged particle moves uniformly and rectilinearly in a medium at a speed greater than the phase speed of light in this medium.

Quantum physics has shown that atoms (nuclei) emit photons during the transitions

of electrons (nucleons) from higher energy levels to lower ones. In this case, photons of certain frequencies are emitted. In addition, the quanta of the electromagnetic field arise during the annihilation of a particle and an antiparticle, for example, during the annihilation of an electron and a positron. It is important to emphasize that in order to explain the occurrence of the electromagnetic field, it was necessary to assume the presence of an electric charge in the particles. Note that the nature of the electric charge has not yet been explained.

Wave-particle dualism of the nature of light

Currently, it has been experimentally proved that light, as well as other elementary particles, possess the so-called particle-wave dualism. This means that light in some experiments exhibits wave properties (interference, diffraction), and in other experiments – corpuscular (quantum) properties (photoelectric effect, Compton effect). It is clear that the wave and the particle have opposite properties. Because of this, it is impossible to give a space-time image of such an object as light. That is why light is neither a particle nor a wave. At the same time, light exhibits the properties of a particle and a wave. Mathematical expressions for the energy ($E = h\nu$) and



Picture 3.

momentum of a photon ($p = hk = 2\pi h/\lambda$) link these incompatible properties. Here, the energy (E) and momentum (p) of light are the characteristics of the particle, while the frequency (ω) and wavelength (D) are the characteristics of the wave. The wave-particle dualism of light indicates that light only partially belongs to our World.

Ether as a medium in which Light spreads

Ether is a hypothetical all-pervading medium which vibrations manifest themselves as electromagnetic waves. The concept of the luminiferous ether was put forward in the XVII century by Rene Descartes and received a detailed justification in the XIX century in the framework of wave optics and Maxwell's electromagnetic theory. A contemporary of Newton, Huygens, speaking about the nature of light, believed that light excitation should be considered as elastic pulses propagating in the ether filling the entire space, and the huge speed of light propagation is due to the elasticity and density of the ether and does not imply rapid movements of ether particles. Euler and

Lomonosov also defended and developed the idea of light as wave-like vibrations of the ether. Due to the fact that light waves are transverse, that is, the directions of vibrations in them are perpendicular to the direction of propagation, which is possible only in a solid body, it was necessary to attribute the properties of an elastic solid body to the ether. The question of the chemical nature of ether remained open: it had to consist of the lightest, absolutely inert elements which atoms would not be held by gravitational forces. Neither the lightest known element, hydrogen, nor the hypothetical coronium were categorically suitable for this role. Thus, the concept of the world ether turned out to be closely related to solving the problem of the lower boundary of the periodic system of chemical elements. Ether was also considered as a material analogue of Newtonian absolute space. There were also other versions of the ether theory.

Mendeleev's theory of ether

Even in his early works on periodicity, Mendeleev suggested that ether could be a specific state of gases with a large

Представления о светоносной среде (Ideas about the luminous medium)

Теория эфира Менделеева
The theory of the Mendeleev ether

13



Портрет, нефелинографическая Таблица Д. И. Менделеева «Периодическая система элементов по группам и рядам» (Д. И. Менделеев, Основы химии, VII издание, СПб., 1906 г.)

Ряды	Группы															
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI
1	Литий Li 7	Натрий Na 23	Калий K 39	Рубидий Rb 85	Цезий Cs 133	Франций Fr 223	—	—	—	—	—	—	—	—	—	—
2	Бериллий Be 9	Магний Mg 24	Кальций Ca 40	Стронций Sr 88	Барий Ba 137	Радий Ra 226	—	—	—	—	—	—	—	—	—	—
3	Бор B 10	Алюминий Al 27	Галлий Ga 70	Индий In 75	Теллур Te 128	Полоний Po 210	—	—	—	—	—	—	—	—	—	—
4	Углерод C 12	Кремний Si 28	Германий Ge 72	Кобальт Co 59	Никель Ni 59	Медь Cu 64	Цинк Zn 65	Кадмий Cd 112	Ртуть Hg 201	—	—	—	—	—	—	—
5	Азот N 14	Фосфор P 31	Арсен As 75	Селен Se 79	Бром Br 80	Йод I 127	—	—	—	—	—	—	—	—	—	—
6	Кислород O 16	Сера S 32	Селен Se 79	Теллур Te 128	Полоний Po 210	—	—	—	—	—	—	—	—	—	—	—
7	Фтор F 19	Хлор Cl 35	Бром Br 80	Йод I 127	Астат At 210	—	—	—	—	—	—	—	—	—	—	—
8	Неон Ne 20	Аргон Ar 40	Криpton Kr 84	Ксенон Xe 136	Радон Rn 222	—	—	—	—	—	—	—	—	—	—	—
9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
11	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

“Эфир — это легчайший — в этом отношении предельный — газ, обладающий высокою степенью проницаемости”. “Его частицы имеют относительно малый вес и обладают высшею, чем для каких-либо иных газов, скоростью своего поступательного движения”.

Учёный выделил эфир в отдельную - нулевую - колонку в своей таблице химических элементов

“Ether is the lightest — in this respect, the ultimate-gas, with a high degree of permeability.” “Its particles have a relatively low weight and have a higher speed of their translational motion than for any other gases”.

The scientist identified the ether in a separate-zero-column in his table of chemical elements

Picture 4.

SOCHI

81

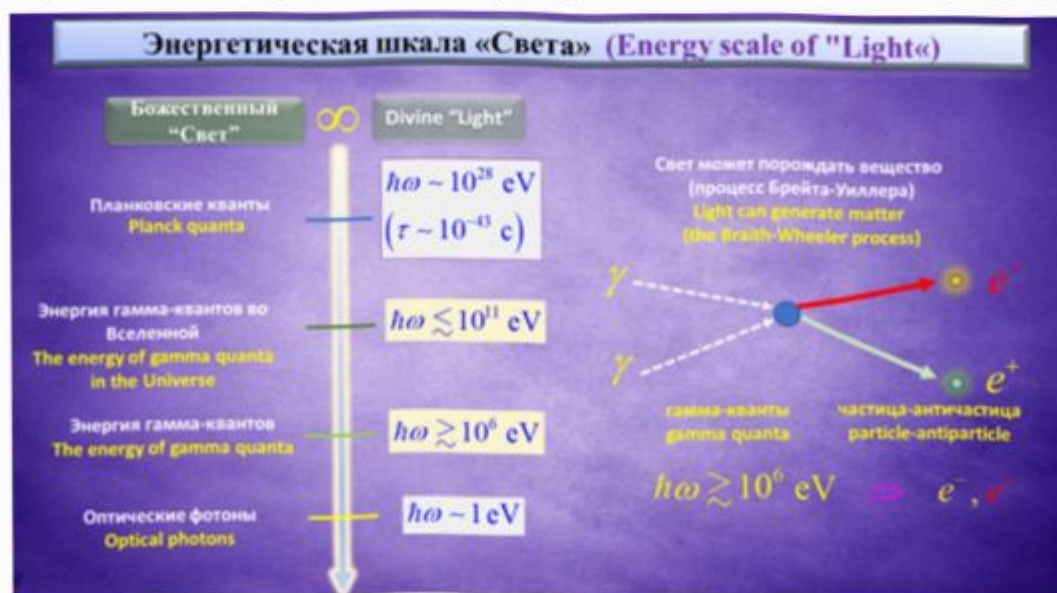
rarefaction or a special gas with a very small weight. The discovery of inert gases at the end of the XIX century actualized the question of the essence of chemical elements. At the suggestion of William Ramsay, Mendeleev forms the zero group of the periodic table, but also leaves room for elements lighter than hydrogen. According to Mendeleev, the group of inert gases could be supplemented with coronium and an even lighter, as yet unknown element. Mendeleev expressed his thoughts in the article «An attempt at a chemical understanding of the world Ether» (1905): «The problem of gravity and the problems of the entire energy industry cannot be really solved without a real understanding of the ether as a global medium that transmits energy over distances. A real understanding of ether cannot be achieved by ignoring its chemistry and not considering it an elementary substance.» «... I'm putting the last modification of the distribution of elements in groups and rows not only zero, but the zero series, and a place in the zero group and in the zero series placed the element x (I'd like to pre-call it «newtonium» — in honor of the immortal Newton), who resolved to consider, first, the lightest of all the elements, such as the density and atomic weight, and secondly,

the fastest moving gas, thirdly, the least capable of formation with any other atoms or particles of any lasting connections, and the fourth element, everywhere common and all-penetrating, as the world ether». «... to understand the multitude of phenomena, it is quite enough to recognize for the time being that the particles and atoms of the lightest element x, which can move freely everywhere, have a weight close to one millionth of the weight of a hydrogen atom, and move at an average speed not far from 2,250 kilometers per second.»

The hypothesis of the existence of newtonium lost its relevance along with the ideas about the world ether after the advent of the special theory of relativity and the creation of a quantum mechanical model of the atom. By the 1930s, the problem of «ether» no longer existed in science, as well as the question of elements lighter than hydrogen. Repeated attempts by individual scientists to revive the concept of ether in one form or another (for example, to link ether with a physical vacuum) have not been successful.

Physical vacuum as a substitute for the World Ether

The very concept of «physical vacuum» appeared in science as a consequence of the



Picture 5.

realization that vacuum is not emptiness, is not «nothing». It is an extremely essential «something» that generates everything in the world and sets the properties of the substance from which the surrounding world is built. It turns out that even inside a solid and massive object, vacuum occupies an immeasurably larger space than matter. Thus, we come to the conclusion that matter is the rarest exception in the vast space filled with the substance of vacuum. In a gaseous environment, this asymmetry is even more pronounced, not to mention in space, where the presence of matter is more the exception than the rule. One can see how staggeringly huge the amount of vacuum matter in the universe is in comparison with even the fabulously large amount of matter in it. Currently, scientists already know that matter owes its origin to the material substance of vacuum, and all the properties of matter are set by the properties of physical vacuum.

Science is getting deeper into the essence of the vacuum. The fundamental role of vacuum in the formation of the laws of the material world is revealed. It is no longer surprising that some scientists claim that «everything comes from a vacuum and everything around us is a vacuum.»

According to the calculations of the Nobel laureate R. Feynman and J. Wheeler, the energy potential of the vacuum is so huge that «in a vacuum enclosed in the volume of an ordinary light bulb, there is enough energy that it would be enough to boil all the oceans on Earth.»

The hypothesis of a new light - bearing medium

In the history of science, there have repeatedly been cases when completely opposite concepts have been put forward to explain a certain phenomenon. At the same time, for a long period of time there was a struggle of these ideas. For example, to explain light, the corpuscular theory was first proposed (1704, I. Newton), which prevailed until the beginning of the XIX century. Then the wave theory of light (1820, Jean Fresnel) received universal recognition. However, in the first quarter of the XX century, it was realized that light is neither a particle nor a wave. While showing both wave and corpuscular properties. A similar situation is quite possible for concepts such as the World Ether and the Physical Vacuum. Currently, the concept of the world ether has been completely replaced by the concept of a



Picture 6.

physical vacuum. It would seem that this is already forever. However, it is worth noting that the concept of the world ether may receive a new content in the future, taking into account new discoveries in physics on a more subtle plane of matter. As a result, a completely new understanding of the luminiferous medium may appear, including the concepts of the world ether and physical vacuum as separate facets.

«Light» as a multidimensional and fundamental concept of theosophy

From the point of view of theosophy, «Light» is a multidimensional and fundamental concept. Light has many forms and representations on different Planes of being and consciousness. Initially, the Light can be called Divine. This is an unknowable noumenon, which then passes into phenomenal phenomena by endless differentiations. For example, from the physics point of view, one can imagine one of the infinite number of manifestations of Light, namely the energy component. The figure shows the energy scale of light, which displays the energy of all possible photons from zero to infinity. The energy range of the visible range is shown below, the photon energy of which has the order of an electron volt. This is due to the fact that our sun mainly emits electromagnetic waves, the photons of which have an energy of about an electron volt. Further down the scale, the photon energy increases to energies of the order of a million electron volts. These energies correspond to energy transitions in the nuclei of atoms. Currently, the maximum energy of gamma quanta that we register in the universe reaches a value of about one hundred billion electron volts. Theoretical physics predicts the maximum energies of gamma quanta in our universe in the tens of thousands of trillion trillion electron volts. These energies correspond to the so-called Planck times or frequencies.

It is important to note that light can give

birth to matter. In 1935, physicists Braith and Wheeler theoretically predicted the possibility of the birth of electron-positron pairs by two gamma quanta. This prediction was brilliantly experimentally confirmed several years ago. The greater the energy of gamma quanta, the heavier pairs (particle-antiparticle) can be born by gamma quanta. This means that in the early stages of the formation of the universe, matter was formed, from which stars, planets, solar systems, galaxies, etc. were subsequently formed.

«Light» as a multidimensional and fundamental concept of theosophy (continued)

We cannot say anything about the first three Planes of Light. The fourth plane of Light is Fohat. Fohat is the eternal (primary) light. Fohat is the worldwide driving Life Force, both the mover and the movable. Fohat is that occult, electric, vital power that, by the Will of the Creator-Logos, unites and gathers all forms, giving them the first impulse, which eventually becomes law. Fohat is the personified electric, vital force, the transcendental unifying unity of all cosmic energies, both on the invisible and on the manifested planes, the action of which is likened – on an immense scale - to the action of a living Force created by Will, in those phenomena where the seemingly subjective affects the seemingly objective and directs it to action.

On the fifth Plane, Fohat manifests itself in a Single element. On this Plane, Fohat manifests itself in the form of A-quanta - quanta of the Akasha field. A-quanta generate the first particles of very fine matter, which can be called theo-particles. Theo-particles are those initial, primary particles that underlie matter on lower Planes. Note that A-quanta and theo-particles have the whole spectrum of metaphysical properties. Together, A-quanta and theo-particles are the basis of Akasha.

Akasha

Fohat, passing through all the seven principles of Akasha, acts on the manifested Substance or a Single Element and, while differentiating it into various centers of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Representation of the Universal Mind, brings to life all the various states of being in the manifested Solar System.

The Supreme Ether or Akasha is the Heavenly Virgin and Mother of all existence, of all existing forms, from whose womb Matter and Life, Force and Action are called into being «after fertilization» by the «Divine Spirit».

The Divine Light on the Plane of prototypes takes the form of Fohat - the source of all possible types of energy on the metaphysical and physical Planes of Being and Consciousness. Further, on the Plane of reason and creativity, Fohat manifests itself in Akasha– a single element that underlies all possible forms of matter on the lower 6 and 7 Planes of Being and Consciousness.

It is important to emphasize that the transitional areas between the Planes form the corresponding differentiations of the Divine Light: light 4, light 5, light 6, light 7. At the same time, the energy of Light decreases and the energy of the corresponding matter particles decreases.



Picture 7.

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H. P. Blavatsky and the Foundations of Quantum Physics

Welcome, friends!

I want to share with you how the teachings that Blavatsky gave in the 1880s were really setting the foundation for what we know today as quantum mechanics. In quantum mechanics, the idea is that the atoms, and especially the subatomic particles, don't follow the same rules or laws that the macrocosmic aspect of life follows — by macrocosmic I'm referring from the scientific point of view, the things that we can perceive with our senses and bigger than that. So, there are laws that apply to the very small, which are different to the laws that apply to the rest of manifestation.

Blavatsky said this; she wrote:

“The atoms being psychospiritual, not physical units act under laws of their own.”

Now, when she used the word “atom,” we need to understand the context, because sometimes she was using this word in the way that scientists did for what we all understand as atoms. But since the word atom means “non-divisible,” and Blavatsky — we are going to see — postulated that the atom was divisible, sometimes she refused to call that particle “atom.” And she said there are true indivisible particles on the physical plane, and those are the true atoms, and when we get there, these



particles cannot be said to be material any longer. This, as we are going to see, is quite in line with what quantum physics is discovering.

So this theory of quantum mechanics has some postulates or some features. I'm going to take some of them, which are the ones about which Blavatsky spoke decades before quantum physics began to develop.

So basically it's a fundamental theory in physics that provides a description of the physical properties of nature at the scale of atoms and subatomic particles, so at the very small scale, as I said. Now, when Blavatsky was writing in the 1880s, the scientific concept of the atom was that it was like an extremely small particle which could not be subdivided or created or destroyed because

it didn't have any parts, and this is why this was called atom, which is "indivisible."

And then, the atoms that belong to one particular element were supposed to be identical in size, mass, etc. This came from a model proposed by a scientist Dalton in 1807, and in the 1880s when Blavatsky was writing about this, this was the accepted view. In 1888, in her book "The Secret Doctrine" Blavatsky challenged this idea of the physical atom being indivisible. She said, the atom is divisible. The atom of science consists of particles or sub-atoms — we today call them subatomic particles. And then she moved on and said, that these sub-atoms too are subject to divisibility, and thus at infinitum. So she's postulating here that the solid atom that science thought existed is actually composed of subatomic particles, and those subatomic particles are also composed of even more fundamental particles. And she said, you can keep going in this way, in the theosophical view, once you get to the ultimate physical particle which cannot be subdivided any longer without moving on to the next plane. Because if you get the ultimate subatomic particle and you divide it, then you have astral matter. So we can say that within the physical plane there is an ultimate particle but even that particle can be divided, and then it resolves itself in another kind of matter.

So later, about 10 years after Blavatsky published this idea, J. J. Thompson discovered that there were actually some particles associated to the atom. He discovered what later would be called the electron, but his model of the electron and the atom with the electrons was not the same that we have today. He had this, that is sometimes called a plum pudding model, where the electrons were embedded in this sphere, this little ball, the ball being positive and the electrons being negative. It took science several decades to discover that the atom was further divisible.

In 1920 the proton was discovered, then in 1932 the neutron, and eventually in 1964 the quarks were discovered. The quarks are subatomic particles that compose the neutron and the protons, so this was another level of divisibility that science discovered many years later, about 80 years after Blavatsky wrote about this in "The Secret Doctrine."

So one of the features of quantum mechanics is that it describes how the energy present in these subatomic particles moves or interacts. Now remember that when Blavatsky was writing about this, the atom was thought to be just a solid indivisible little ball that didn't have any internal structure, didn't have any internal energy and internal movement. But Blavatsky challenged that idea, and she said, occultism says that in all cases when matter appears inert it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes, but its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion, but to physical science this will be an absurdity. So Blavatsky was aware that the science of the time could not accept this view. The scientific view was very different, but today we know that Blavatsky was right and the scientists were wrong, that there is this ceaseless motion and vibration even in the most solid of objects, like a diamond for example. So the idea of motion within the atom came in 1902 after Rutherford discovered that every atom contains a small nucleus and that the electrons are moving around that nucleus. Remember that the plum pudding model was with the electrons embedded in that sphere. So now Rutherford discovered that the electrons with the negative charge were separated from a nucleus which had positive charges, and they were moving around. It took a while to discover that the electrons were moving in kind of orbits

around the atom, and then later on that idea was refined, and now the electrons are thought to be distributed in orbitals, as they are called. But in any case, the idea of movement within the atom came about 14–15 years after Blavatsky wrote about this, and she said that this energy that is moving the atoms is actually a universal principle. She said: now, the occultist who trace every atom in the universe, whether an aggregate of atoms or a single unit, it trace all these atoms to one unit, or universal life. The occultists postulate that there is an universal vital principle, independent of our matter, which that universal vital principle manifests as atomic energy only on our plane of consciousness. So the energy that we see in the atom, that is how this universal vital principle manifests on the physical plane. Now she uses the words “atomic energy” decades before this became a scientific term. Actually it was only in the 1930s that Fermi developed the notion of atomic energy, or more specifically the nuclear power that is in an atom when we split the atom, for example. So Blavatsky was talking about this atomic energy about 50 years, 40 to 50 years before science discovered this.

Now quantum mechanics also establishes that the fundamental forces of nature, which science says there are four fundamental forces of nature, they are the result of the exchange of force carrier particles. These are the bosons. These particles move between atoms, let’s say, or between objects, or whatever the case is, and in that motion they transfer energy. And that’s what we call a force. So each of the forces of nature is supposed to have to be actually carried, manifested, expressed by a specific particle. So this is what quantum mechanics postulates. And again Blavatsky, in 1888 in “The Secret Doctrine,” she was already saying this, and she was trying to convince scientists that there were foundations to say this. And she was saying, it is not

in the least unscientific to speak of the substantiality of the so-called forces, that are a subject to some future specific name, bosons for example, this force is substance of some kind and can be nothing else. So even though we can say that Blavatsky was presenting a spiritual philosophy in the theosophical view, substance or matter, and spirit or consciousness, they are two inseparable aspects of manifestation. So the forces are material and matter has energy, and both matter and energy are expressions of consciousness, in the theosophical view. This is why when Blavatsky describes the ultimate atoms on the physical plane, she says that they are psycho-spiritual particles, because there is a form of consciousness there which is being suspected by at least some scientists in their work with quantum physics. So she was saying here, this this is a fundamental principle in quantum mechanics, that the forces are actually particles moving. Now, she didn’t have a naive view of what this substance was, she wasn’t talking about substance as scientists knew it, and she made it clear when she said: “The occult sciences do not regard either electricity or any of the forces supposed to be generated by it as matter in any of the states known to physical science at the time. To put it more clearly, none of these forces so-called are either solids, gases or fluids.” So again, she’s talking about a level of matter, the subatomic level of matter, which we can say is beyond the three known states of matter — solid, liquid and gaseous, and this is actually called today, there is a fourth form or state of matter, which is plasma, where we have ions. That means, we have atoms that are separated in their positive and negative charges, and this is closer to what Blavatsky is saying here. Of course with quantum physics — as I mentioned — we have given these names of bosons, etc., to this kind of matter which doesn’t belong to the states of matter known by science at the time.

Now another important aspect of this is what the field theory of quantum mechanics postulates, which was presented or developed in the second half of the 20th century, many decades after “The Secret Doctrine” was written. The theory says that quantum particles are not like tiny balls with an inherent size and volume; they are better described as energy fields. So even though in quantum physics we still use the word “particle,” subatomic particle, when scientists say that they don’t mean a little ball, especially in the field theory, they mean an energy field. It’s a form of energy, it’s not a solid something, and this again was written by Blavatsky. In “The Secret Doctrine” she said that — we read the first part of this quote earlier — the atom is divisible in subatoms or subatomic particles, which are again divisible, which are again divisible. And she says, “infinite divisibility of atoms resolves matter into simple centers of force that preclude the possibility of conceiving matter as an objective substance.” This is a very quantic way of looking at matter. In quantum physics, when we get closer to the fundamental components of matter, we don’t have matter any longer. Mass is an effect produced by this field, the Higgs field, for example. Shape doesn’t have any meaning there. Even position in space cannot really be pointed until we freeze that particular energy in a particular way by means of our measurement. Otherwise, we have an energy field this is exactly what Blavatsky is saying here in “The Secret Doctrine.”

And the last interesting point is that Blavatsky questioned that gravity was a force. She of course accepted that there was a phenomenon called gravitation, but she said this is not due to a force; this is not a force in nature. Now this is different. Even today scientists are trying to deal and solve this problem because they say that there are four fundamental forces in nature: the strong force that keeps the nucleus of the atoms

together, the weak force which accounts for the phenomenon of radioactivity, the electromagnetic force that we know — everything that has to do with electricity and magnetism, and then the fourth one is the gravitational force. Now the standard model of quantum physics can explain three of these four forces. It can explain the electromagnetic, the strong, and the weak forces. They have found the particles that carry these forces, but they have not been able to find a particle that carries the force of gravity — they postulate there must be a particle called graviton — and therefore gravity does not really fit in quantum physics. Many scientists expect that it will fit, that eventually we will find the graviton, but what Blavatsky postulates is that gravity is not really a force, and she wrote quite a bit about this. This is still part of the point of view of science: the most familiar force in our everyday lives is gravity, and it’s not part of the standard model as fitting gravity comfortably in the standard model has proved to be a difficult challenge.

So now to Blavatsky’s quote. She said that she was talking about magnetism as force, and she said that “such magnetism exists in nature is as certain as that gravitation does not, not at any rate in the way in which it is taught by science.” So she foresaw, in a sense, the problem that physicists find today; the inability to bring together gravity and the theory of relativity that explains it — what is a theory of gravity basically — with the quantum physics model. This can be solved if we can explain gravity in terms of the other forces of nature, and there are some scientists working in that direction. Instead of postulating that gravity itself is a force that we cannot really find, or we cannot find from a quantic point of view the particle that expresses gravity.

So we can see how Blavatsky has said very specific things about the nature of the atoms and the world of subatomic particles. These are not general statements that there

is a probability that they could be right. These are very specific, and it's not only one or two or three. Blavatsky is talking about many of the foundations on which quantum physics stands. So I think this is interesting to take seriously what Blavatsky says about the atoms, because there is a whole other aspect of how Blavatsky explains the atoms as these units of a form of very elemental

consciousness, which science has not really probed into — has not really researched. And I think that since Blavatsky was right about this description of what atoms and subatomic particles were, it is worth paying attention to what she said in that other field of the ultimate subatomic particles, and the expression of consciousness in the universe.

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Micheline was born in Harrisburg, Pennsylvania, USA. In the 1970s, she studied at the University of Metaphysics in Los Angeles. She received a doctorate in metaphysics. She worked as the esoteric director of the World Meditation Center in Ojai, California. A member of the Theosophical Society of the USA, she studied theosophy since 1982, joined the Besant Lodge in Los Angeles, California. In 1992, she was ordained a Bishop of the church, and since then she has headed it. She worked as a priest in Las Vegas, Nevada. Author of 19 books and articles about metaphysics, meditation and spirituality, the last of them is a book about a trip to Nepal.

A viewpoint of Karma

As we celebrate coming together and sharing the Ancient Wisdom in the wonderful form presented to us by Helena Petrovitch Blavatsky, we become well aware of the illusionary effervescence of time which appears all too material to us here on this physical plane. In our everyday circumstances, time seems to run in an 'linear' direction. We feel that we move from 'here' to 'there' in a progressive flow. But do we? Yes, we seem to move 'on the rails of time', however, it is Karma which carries us to our destination.

"It is the Spiritual evolution of the inner, immortal man that forms the fundamental tenet in the Occult Sciences". As we consider this tenet, two major foci come to our attention: That there is only One Universal Life which functions



independently of 'matter'; and that there are individual intelligences that animate the different manifestations of this Principle. This ONE LIFE is closely related to the one law which governs the World of Being: that Law being KARMA.

This Law of Karma can be simply understood as 'action' or an 'effect-producing cause'. Within our humanity, in

an esoteric sense, it displays itself as quite a different thing in its far-reaching moral effects. We would say, "What goes around, comes around." In actuality, Karma is an Unerring Law of Retribution. It is a constantly ever-present, impersonal, and active Principle.

At the beginning of the journey, it is said that, "At the first flutter of reascent life, Svabhavat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This **work** is KARMA."

How is it said to do this? Madam Blavatsky speaks of the cycles coming into activity as, "The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence.... follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA."

These atoms, emanated from the Central Point, also emanate new centres of energy. Under the influence of Fohat, they begin their work from within to the without and thus they multiply other minor centres. This becomes involution and evolution to us.

Each movement within involution and evolution forms "roots" or developing causes of new effects from worlds and 'man-bearing globes' down to the genus, species and classes of all the seven kingdoms. (We only are aware, at this stage of our development, of four of these kingdoms.) This work is done by those who are known as "the blessed workers" for theirs is the knowledge and power of guiding the impulses of cosmic energy in the right direction.

In meditation deep, we come to the question: At what point did cyclic involution and evolution become aware? What forces and attributes bring this cosmic event to fruition? We need to raise our consciousness to the comprehension of a system of co-ordination so far outreaching in time and space that it transcends all human observation. It is a circumstance which signalizes the power of 'man' to go beyond the limitations of changing and inconsistent matter, and assert his superiority over all unstable and perishable forms of being. "There is a method in the succession of events, and in the relation of co-existent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back or forward over aeons of material history of which human experience can never testify."

He begins to grasp that all Life is connected... It is ONE. Events germinate and unfold. They all have a past which is connected with their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past. There is a continuity and flow in unity of history.

It seems that a fundamental law makes its presence felt at this juncture: The Law of evolution (or to phrase it for our purpose), the law of correlated successiveness or organized history. This is illustrated in the changing phases of every single maturing system of results. These results open to vistas of time and space and finite causation, and lift awareness up toward an apprehension of a Supreme Intelligence.

Where does a human or humanity stand in this point? We are each born under a certain sign; and Yes, our destiny is written in the stars! This is not Fatalism for man is a free agent during his stay on earth. He cannot escape his Ruling Destiny, but he has the choice of two paths: one that leads him in a direction that he can reach the goal of goodness and harmony..... or a goal of

misery. Each individual can choose: for there are external and internal conditions which affect the determination of his or her will upon their actions, and it is in their power to follow either of the two choices.

Each human weaves, like the spider, a web around himself. This destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead the outward man, but one of them must prevail; and from the very beginning of this invisible fight, the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the authority of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions. For this is KARMA.

Karma is also a reaction to prior events/actions in nature. "There is a purpose in every important act of Nature, whose acts are all cyclic and periodical". But these Spiritual Forces are usually confused with the purely physical, and thusly they are denied. Therefore, they remain unknown to science, because they are left unexamined.

Madam Blavatsky goes on to expand the more common approaches which most of us have to Karma in an explanation that there are **many cycles** involved – all running at the same time: there are great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national as well as tribal cycles within those, which run independently of each other. These are referred to as Karmic cycles in the Eastern esotericism.

In the ancient Greek tradition, Karma is named NEMESIS. She is a dreaded goddess

absolute, immutable and without attributes as a Principle. In actuality, this Principle is ourselves – both as nations and individuals – which propel her into action and give the impulse to her direction. Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make her either a Fury or a rewarding Angel.

Karma is as a force of wheels within wheels within wheels. However, once the wheel of an action touches manifestation, it continues on its track until the very end of the journey where Karma is equalized and ended. It is said that, "The triform Fates and ever mindful Furies are her attributes only on earth and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them." Karma-Nemesis is the synonym of PROVIDENCE, minus design, goodness, and every other finite attribute and qualification, so unphilosophically attributed to the latter.

The student of esoterism identifies Providence with Karma-Nemesis and is aware that, "It guards the good and watches over them in this, as in future lives, and that it punishes the evil-doer – aye, even to his seventh rebirth." It is said that once an entity throws into perturbation even the smallest atom in the Infinite World of harmony, it will be readjusted to balance. It is not, therefore, "Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or – break them."

Let us consider the positive side of this discussion. What if humans worked in union and harmony instead of ignorance and fear? What a world we would have! With right knowledge, actions of right human relationships and a confident conviction that our neighbours will no more work to hurt us than we would think of harming

them. It seems that instantly two-thirds of the world's evil would vanish into thin air. Would no man hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies, and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence."

We consider ourselves respectable and imagine that we are pursuing a royal highway of civility and duty, and then we complain when the darker shadows of our true motives are revealed. "We stand bewildered before the mystery of our own making, and the riddles of life that we will not solve, and then accuse the Sphinx of devouring us." This Sphinx of Providence.

When one breaks the laws of Harmony or the laws of Life, "One must be prepared to fall into the chaos one has oneself produced." For according to the same writer, "the only conclusion one can come to is that these laws of life are their own avengers; and consequently, that every avenging Angel is only a typified representation of their reaction."

There is a law of occult dynamics that states, "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

Alas, for this to be accomplished, man's spiritual intuition needs to become fully opened... which will not happen as long as he or she wears these 'coats of skins' in which we are currently appearing. Each human will then begin to act from within, instead of ever following impulses from without; namely, those produced by our

physical senses and gross selfish bodies. Until then, the only palliative to the evils of life is union and harmony – a Brotherhood IN ACTU and altruism, not simply in name.

Consider the fact that the suppression of one single bad 'cause' will suppress not one, but a variety of bad effects. Evil, like goodness, has the ability to expand exponentially. Still, unity in thought and action, with the addition of research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already filled with chaos. Knowledge of karma gives the conviction that if "... virtue in distress, and vice in triumph makes atheists of mankind," it is because mankind has ever shut its eyes to the great truth that man is himself his own saviour as well as his own destroyer. *

As we look around this planet of ours, this species of Mankind currently believes that all of this is for his own aggrandizement and salvation. As I sit here writing under a Chorisia Speciosa tree, a large, lush tree with deep pink flowers covering it, I observe a beautiful orange and black butterfly flitting from flower to flower. Does she know the inner workings of the Great Plan? Does she ponder as we do, the Great Laws of the Universe? Or does she, at this point in her existence, fulfill her place in the One Work of which we are all a part? At the end of this manvantara, who will know? Who will remember? Perhaps only this butterfly and her companion, the tree.

Namaste

**All above information drawn from Madam Blavatsky's writings and The Secret Doctrine.*

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Cycles of Evolution in the Secret Doctrine by H. P. Blavatsky and "The Laws of Manu"

In the years when H. P. Blavatsky was working on the text of the "Secret Doctrine", the followers of theosophy did not yet have a well-established terminology concerning the various cycles of evolution. Madam Blavatsky herself did not pay too much attention to unification of these terms, obviously believing that this «exercise» would be easily performed by future readers. As a result, a work appeared in which the same term (say, «Manvantara», «Kalpa», «Pralaya» or «yuga») could refer to different cycles, and, vice versa, the same cycle could be designated by different names. And although some terms



were provided with clarifications («large», «small», «solar», «stellar», «planetary», «partial», «local», «human», etc.), this did not solve the entire problem. In addition,

**фрагмент текста «Законов Ману»
The text of The Laws of Manu (fragment)**

सत्त्वानि श्रीगणेशाय नमो योऽपि निवेदयेत् ।
 सन्मन्त्राय मोक्षं तु वेदमनो वाक्यतः ॥ १५ ॥
 सद्योऽपि विधिनिर्देशानुज्ञांश्रीयाय कर्तव्यः ।
 इदुःखं शोकतो वशीर्षो मोक्षो निवेदयेत् ॥ १६ ॥
 सन्मन्त्राय त्रिंशो वेदानुवाक्यं तथा प्रसात् ।
 सन्मन्त्रेण वैश्वेण योतनिष्कृन्नात्मनः ॥ १७ ॥
 प्राजापत्यां विदुषोऽपि सन्निदरतिवत् ।
 सानुवाक्योनागदीन्यं वासुक्तः प्रमोदरत्नम् ॥ १८ ॥
 यो रक्षां संकल्पेणः प्रमज्जयति सृष्टम् ।
 सत्यं मेवेत्येव लोका नयति ब्रह्मवादिनः ॥ १९ ॥

those embarking on the study of the two-volume book also faced another difficulty: numerous specific names of cycles were used without preliminary explanations, as if they were well known to the reader.

These features of the «Secret Doctrine», inherited by translations into other languages, sometimes became a reason for reproaches for unsystematic and even contradictory presentation. In fact, such criticism stemmed from laziness of readers who counted on a quick mastery of the subject, as well as from misunderstanding of the very method of transferring knowledge from the Mahatmas.

Firstly, it should be borne in mind that the panorama of evolutionary processes outlined in the «Secret Doctrine», despite the weight of the work, is outlined in large strokes, with no details or exhaustive explanations. In addition, it must be assumed that certain aspects of evolution, due to their secrecy, are intentionally not covered in the book. Secondly, the mentioned «dispersion» of the material in the text of the book pushes the disciple to think about its repeated reading. It is this kind of thoughtful and patient study of work that repeatedly «completes» and clarifies the general picture of what is

happening in the mind of the reader, and also, which is important, from a didactic point of view, accumulates in the mind of the disciple a kind of «mental tension» that receives discharge in (micro-) insights, when seemingly disparate fragments of the doctrine simultaneously connect with each other in harmony. This process can be compared to how a person who does not have a car, but knows well the separate, non-overlapping areas of the metropolis, makes a car trip and suddenly discovers their location *in relation to each other*.

The study of the «Secret Doctrine» prompted the author of these lines to systematize terms related to the cycles of evolution. As a result of this work, a coherent unified terminological system was proposed. The only thing that could not be established from the text of the «Secret Doctrine», these are the details related to the cycles called Sandhya and Sandhyamsha. Namely, it remains unclear: 1) when exactly do these cycles begin and when do they end; 2) are they part of a particular yuga or do they «border» it without intersecting with it; 3) what is meant when by the phrase that the length of these cycles is 10 times less than the corresponding yuga; is it the total length of Sandhya and Sandhyamsha,

**Циклы (согласно «Гайной Доктрине»)
Cycles (according to The Secret Doctrine)**

Название Name	Связь с другими периодами Relation to other quantities	Продолжительность Duration
Период царствования одного Ману (эпогда - Манвантара) The period of the reign of one Manu (sometimes - Manvantara)	71 Махаюга 71 Mahayugas	306 720 000 лет 306 720 000 years
Сандхис 15 промежутков, окаймляющих 14 «Периодов царствования одного Ману» Sandhis 15 intervals bordering 14 periods of the reign of one Manu	6 Махаюг 6 Mahayugas	25 920 000 лет 25 920 000 years

**Циклы (согласно «Тайной Доктрине»)
Cycles (according to The Secret Doctrine)**

Название Name	Связь с другими периодами Relation to other quantities	Продолжительность Duration
Планетный Круг Однократное прохождение эволюционного цикла в масштабе 7-ми глобусов. (Часто – Манвантара)	= 1 Период царствования одного Ману + 1 Сатья-юга = 1 Period of the reign of one Manu + 1 Satya yuga	308 448 000 лет 308 448 000 years
Планетарный Рунд A single passage of the evolutionary lapses along a chain of 7 globes (often – Manvantara)	= 71 Махаюга + 1/15 от Сандхья = 71 Mahayuga + 1/15 of Sandhya	
Планетарная Пралайя Planetary Pralaya	= Планетный Круг = Planetary Round	308 448 000 лет 308 448 000 years

or are these their lengths separately.

With these questions in mind, we turned to the sacred Indian text called «The Laws of Manu». Modern academic researchers, Indologists and Sanskritologists, say that this work is two thousand years old, although the very content of the text (ideas, images, figures), must obviously be older. The text is written in the ancient Indian language - Sanskrit, divided into 12 chapters and contains about 2,700 stanzas (couplets). Indian tradition attributes his authorship to Manu, the progenitor of mankind. The treatise tells about a variety of issues: the duty of an Indian Brahmin priest, the lifestyle of a Kshatriya king, the structure of the society, etc. However, the most interesting, from the point of view of our topic, is the first chapter, which tells about the periodic creation and destruction of the universe. Of the 119 stanzas of this chapter, we have identified 9 stanzas directly related to the topic under discussion. Below, each of these stanzas is given in the original Indian graphics, in Latin transliteration and in our translation, with comments in some places.

«The Laws of Manu», chapter 1, stanza 67:

दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥

dāive rātryahanī varṣam pravibhāgastayoḥ punaḥ ।
ahastatrodagayanam rātriḥ syāddakṣiṇāyanam ॥

«The divine day and night [add up to an ordinary] year. Again, their division is [as follows]: there [the divine] day [is] the first half of the year [when the length of the day increases], [the divine] night [is] the second half of the year [when the length of the day decreases].»

Comment. Thus, according to «The Laws of Manu», the so-called «divine day», as well as the «divine night», amount to approximately 180 earthly days. Similarly, the «divine year» is 360 earth years long.

«The Laws of Manu», chapter 1, stanza 68:

ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥

brāhmasya tu kṣapāhasya yatpramāṇam samāsataḥ ।
ekāikaśo yugānām tu kramasastannibodhata ॥

«But listen, however, to a short [story about] the length of Days and Nights of Brahma [going] consecutively, [as well as] yugas.»

«The Laws of Manu», chapter 1, stanza 69:

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम् ।
तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥

catvāryāhuḥ sahasrāṇi varṣāṇām tatkr̥tam yugam ।
tasya tāvacchati saṁdhyā saṁdhyāṁśaśca tathāvidhaḥ ॥

«It is said [that] this Krita-yuga [is a period of] four thousand [divine] years. [The periods] of Sandhya and Sandhyamsha [contain] as many hundreds [of divine years] as this [period of millennia].»

Comment. From the above couplet, it is still unclear how Krita-yuga, Sandhya and Sandhyamsha are related. However, this will become clear in the future. In the meantime, let us remember that Krita-yuga is associated with a period of 4000 divine years.

Циклы (согласно «Тайной Доктрине») Cycles (according to The Secret Doctrine)

Название Name	Связь с другими периодами Relation to other quantities	Продолжительность Duration
День Брахмы Также – Полная Манвантара, или Кальпа Day of Brahma Also – Full Manvantara, or Kalpa	= 7 Планетных Кругов + 7 Планетных Правал + 1 Сатья-юга = 7 Planetary Round + 7 Planetary Pralayas + 1 Satya-yuga = 14 Периодов царствования одного Ману + 1 Сандхис = 14 Periods of the reign of one Manu + 1 Sandhis = 1000 Махаюг = 1000 Mahayugas	4 320 000 000 лет 4 320 000 000 years
Ночь Брахмы Night of Brahma	= День Брахмы = Day of Brahma	4 320 000 000 лет 4 320 000 000 years

of] 12,000 [divine years, which] are called the divine yuga.»

Comment. This stanza clarifies everything. If the Krita-, Treta-, Dvapara- and Kali-yuga lasted 4000, 3000, 2000 and 1000 divine years, respectively, then their total length would be 10,000 divine years, which would contradict the couplet above. This means that they all have a somewhat longer duration due to «additions» in the form of Sandhya and Sandhyamsha. It is not hard to guess that both of these periods for each specific yuga have the same duration, equal to 1/10 of the corresponding yuga duration. In other words, there is the following distribution:

«The Laws of Manu», chapter 1, stanza 70:

इतरेषु स संध्येषु स संध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥

itaresu sa sandhyेषु sa sandhyāṁśेषु ca triषु |
ekāpāyena vartante sahasrāṇi śatāni ca ||

«And in the other three [yugas], as well as in Sandhya and Sandhyamsha, [the number of] thousands and [respectively, the number of] hundreds decreases [each time] by one.»

Comment. Again, the connection of Sandhya and Sandhyamsha with the yugas is unclear. But for now, let us remember that Treta-yuga is associated with a period of 3000 divine years, as Dvapara-yuga with a period of 2000 divine years, and Kali-yuga with a period of 1000 divine years.

«The Laws of Manu», chapter 1, stanza 71:

यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
एतद्वादशसाहस्रं देवानां युगमुच्यते ॥

yadetatparisankhyātamādāveva caturyugam |
etadvādaśasāhasraṁ devānāṁ yugamucyate ||

«Those four yugas [Krita-, Treta-, Dvapara- and Kali-yuga] that are listed at the beginning [have a total duration

1. Krita-yuga is divided into three parts: Sandhya Krita-yuga (400 divine years, or 144,000 earthly years), then the exact Krita-yuga (4000 divine years, or 1,440,000 earthly years) and, finally, Sandhyamsha Krita-yuga (400 divine years, or 144,000 earthly years).
2. Treta-yuga is divided into three parts: the Sandhya Treta-yuga (300 divine years, or 108,000 earthly years), then the exact Treta Yuga (3,000 divine years, or 1,080,000 earthly years) and, finally, Sandhyamsha Treta Yuga (300 divine years, or 108,000 earthly years).
3. Dvapara-yuga is divided into three

Циклы (согласно «Тайной Доктрине») Cycles (according to The Secret Doctrine)

Название Name	Связь с другими периодами Relation to other quantities	Продолжительность Duration
Год Брахмы Year of Brahma	= 360 Дней Брахмы + 360 Ночей Брахмы = 360 Days of Brahma + 360 Nights of Brahma	3 110 400 000 000 лет 3 110 400 000 000 years
Век Брахмы Также – Жизнь Брахмы, или Махакальпа Age of Brahma Also – Life of Brahma, or Mahakalpa	= 100 лет Брахмы = 100 years of Brahma	311 040 000 000 000 лет 311 040 000 000 000 years
Махаправал Mahapralaya	= Век Брахмы = Age of Brahma	311 040 000 000 000 лет 311 040 000 000 000 years

Устройство Махаяги Structure of Mahayuga	Крита-юга, она же Сатья-юга 1 728 000 лет	Krita-yuga, or Satya-yuga 1 728 000 years
	Трета-юга 1 296 000 лет	Treta-yuga 1 296 000 years
	Двапара-юга 864 000 лет	Dvapara-yuga 864 000 years
	Кали-юга 432 000 лет	Kali-yuga 432 000 years

parts: Sandhya Dvapara-yuga (200 divine years, or 72,000 earthly years), then the exact Dvapara-yuga (2000 divine years, or 720,000 earthly years) and, finally, Sandhyamsha Dvapara-yuga (200 divine years, or 72,000 earthly years).

4. Kali-yuga is divided into three parts: Sandhya Kali-yuga (100 divine years, or 36,000 earth years), then the exact Kali-yuga (1000 divine years, or 360,000 earthly years) and, finally, Sandhyamsha Kali-yuga (100 divine years, or 36,000 earthly years).

«The Laws of Manu», chapter 1, stanza 72:

दैविकानां युगानां तु सहस्रं परिसंख्यया ।
ब्राह्ममेकमहर्जोयम् तावतीं रात्रिमेव च ॥

daivikānām yugānām tu sahasraṁ parisamkhyayā |
brāhmadekamaharjñeyam tāvatīm rātrimeva ca ||

«However, the [period] with a total length of 1000 divine yugas is known as one Day of Brahma, and the night of [Brahma] is the same in duration.»

Comment. Thus, the «divine yuga» in terminology of «The Laws of Manu» is «Mahayuga» in the unified system of H. P. Blavatsky (see the table below).

«The Laws of Manu», chapter 1, stanza 73:

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव ते जहोरात्रविदो जनाः ॥

tadvai yugasahasrāntaṁ brāhmaṁ puṇyamaharviduḥ |
rātriṁ ca tāvatīmeva te 'horātravido janāḥ ||

«He is [truly] wise, [who knows that the length of] this sacred Day of Brahma [is] 1000 [divine] yugas long. [Who knows that] the Night of [Brahma] is just as long, [he is] an expert on these Days and Nights of [Brahma], O listeners!»

«The Laws of Manu», chapter 1, stanza 79:

यत्प्राग्द्वादशसाहस्रमुदितं दैविकं युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥

yatprāgdvādaśasāhasramuditaṁ dāivikaṁ yugam |
tadekasaptatiguṇaṁ manvantaramihocyate ||

«If the 12,000 [divine years that make up] the divine yuga mentioned above are multiplied by 71, [we get what is] called Manvantara here.»

Comment. Thus, «Manvantara» in the terminology of «The Laws of Manu» lasts for $71 \times 12,000$ divine years, or 306,720,000 earthly years, which corresponds to the «Period of the reign of one Manu» in the unified system of H. P. Blavatsky (see the table below).

Трудное место: где САНДХЬЯ И САНДХЬЯМША? Problem area: Where is the Sandhya and Sandhyamsha?	Крита-юга, она же Сатья-юга 1 728 000 лет	Krita-yuga, or Satya-yuga 1 728 000 years
	Трета-юга 1 296 000 лет	Treta-yuga 1 296 000 years
	Двапара-юга 864 000 лет	Dvapara-yuga 864 000 years
	Кали-юга 432 000 лет	Kali-yuga 432 000 years

«The Laws of Manu», chapter 1, stanza 80:

मन्वन्तराण्यसंख्यानि सर्गः संहारैव च ।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनः पुनः ॥

manvantarāṇyasamkhyāni sargaḥ saṁhārāiva ca |
krīḍannivāitatkuruṭe parameṣṭhī punaḥ punaḥ ||

«Manvantaras cannot be counted [i.e., are innumerable or extremely numerous], as well as acts of creation and destruction; as if playing, the Brahman initiates them again and again.»

Let us summarize all the results in two tables.

Table 1. Mahayuga structure

Mahayuga 4,320,000 years	Krita-yuga, aka Satya-yuga 1,728,000 years	Sandhya of Krita-yuga 144,000 years
		The exact Krita-yuga 1,440,000 years
		Sandhyamsha of Krita-yuga 144,000 years
	Treta-yuga 1,296,000 years	Sandhya of Treta-yuga 108,000 years
		The exact Treta-yuga 1,080,000 years
		Sandhyamsha of Treta-yuga 108,000 years
	Dvapara-yuga 864,000 years	Sandhya of Dvapara-yuga 72,000 years
		The exact Dvapara-yuga 720,000 years
		Sandhyamsha of Dvapara-yuga 72,000 years
	Kali-yuga 432,000 years	Sandhya of Kali-yuga 36,000 years
		The exact Kali-yuga 360,000 years
		Sandhyamsha of Kali-yuga 36,000 years

Table 2. Large periods

Name	Description, comments	Relation to other periods	Duration
One Manu reign period	Sometimes called "Manvantara"	= 71 Mahayugas	306,720,000 years
Sandhis	Collective name for 15 same periods of time following before, after and between the 14 "One Manu reign periods"	= 6 Mahayugas	25,920,000 years

Planetary Circle	A one-time evolutionary impetus going through the chain of 7 globes. Often called "Manvantara"	= «One Manu reign period» + 1 Sarya-yuga = 71 Mahayugas + 1/15 of a Sandhis = 71.4 Mahayugas	308,448,000 years
Planetary Pralaya	The period of "rest" following a one-time evolutionary impetus going through the chain of 7 globes.	= the Planetary Circle = 71.4 Mahayugas	308,448,000 years
The Day of Brahma	Also "Full Manvantara" or "Kalpa"	= 1000 Mahayugas = 7 Planetary Circles + 7 Planetary Pralayas + 1 Satya-yuga = 14 "One Manu reign periods" + Sandhis (i.e. 6 Mahayugas, or 15 times 0.4 Mahayugas)	4,320,000,000 years
The Night of Brahma		= Day of Brahma	4,320,000,000 years
The Year of Brahma		= 360 Days of Brahma + 360 Nights of Brahma	3,110,400,000,000 years
The Age of Brahma	Also "Life of Brahma" or "Mahakalpa"	= 100 years of Brahma	311,040,000,000,000 years
Mahapralaya		= the Age of Brahma	311,040,000,000,000 years

In conclusion, we note that all non-Russian terms used to denote cycles are of Sanskrit origin. Thus, the word yuga (Skt. युग yuga) translates as «team»: the time interval is compared with the distance that a harnessed horse runs without stopping. Accordingly, Mahayuga (Skt. महायुग mahāyuga) translates as «the great yuga». Names of Kali-Yuga (Skt. कलियुग kaliyuga), Dvapara-Yuga (Skt. द्वापरयुग dvāparayuga), Treta-yuga (Skt. त्रेतायुग tretāyuga) and Krita-yuga (Skt. कृतयुग kṛtayuga). They come from the names of

the faces of the dice: 1 point — «kali», 2 points — «dvapara», 3 points — «treta», 4 points — «krita». Durations of these epochs are related in full accordance with the number of points. The name Satya-yuga (Skt. सत्ययुग satyayuga) translates as «the yuga of truth». Sandhya (Skt. संध्या sandhyā) translates as «connection; at the interface», and Sandhya (Skt. संध्यांश sandhyāṃśa) literally means «a fragment of Sandhya».

The name Manu (Skt. मनु manu) is literally translated by the adjective

«thinking» and is the same root with the English word «man» and the Russian words «МНИТЬ» (to think), «МНЕНИЕ» (opinion), «ПОМНИТЬ» (to remember). The term Manvantara (Skt. मन्वन्तर manvantara) means «[the gap] between Manus». Sandhis (Skt. संधि sandhi) translates as «conjunction, connection». The term Pralaya (Skt. प्रलय pralaya) literally means «dissolution, destruction»; accordingly, Mahapralaya (Skt. महाप्रलय mahāpralaya) is «the great Pralaya». Brahma (Skt. ब्रह्मन् brahman) is an impersonal Universal Spirit manifested as a personal Creator. The word Kalpa (Skt. कल्प kalpa) refers to everything regular, firmly established, and can be roughly translated as «order, rule, establishment»; accordingly, Mahakalpa (Skt. महाकल्प mahākālpa) is «the great Kalpa».

Such an abundance of Sanskrit vocabulary is not accidental. The exposition of the cycles' doctrine by H. P. Blavatsky is based mainly on Indian material (although, without any doubt, if necessary, it can be carried out in the language of any other esoteric tradition). However, it seems that reconstruction, even partial, of this system is most convenient to carry out

precisely according to numerous ancient Indian sources, which, according to the estimates of academic science, date back to a very distant epoch - up to the first half of the II millennium BC (the texts of the Rig Veda). The Theosophical doctrine, without rejecting fundamentally similar academic dating of a particular text — a form determined by a specific epoch — asserts that they may differ significantly from the real «age» of ideas presented in the text, which is much more difficult to establish.

Finally, it is worth noting that the system of cycles presented in the «Secret Doctrine», apparently, cannot be entirely restored from publicly available Indian sources. Religious, philosophical, artistic, epic and scientific texts of ancient India published today: «The Laws of Manu», «Chandogya Upanishad», «Atharvaveda», «Mahabharata», «Surya-Siddhanta» and many others — contain only separate fragments (sometimes contradicting each other) of this majestic system. Thus, the source of H. P. Blavatsky work lies beyond the reach of today's academic research. However, this can already be illustrated by the the «Book of Dzyan», which is the basis of the two-volume work.

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“Substantiation of the priority of culture in the life of society and protection of its guardians // Priority of culture in the life of society» and many others. She was awarded the medal «For Contribution to the development of Education in Russia», the A.F.Losev Prize three times, for scientific works and textbooks for universities.

Ideas of Cosmism in the traditional school. Internal reserves of educational programs

Nowadays it is becoming especially clear and obvious that the ideas of cosmism should not only underlie the educational concept, but also form the essence of its content and didactics.

The recognition and comprehension of a person's inclusion in the universe leads to the realization of the special mission of each individual, the comprehension of their place in the Universal hierarchy, the affirmation in pedagogical practice of the attitude towards it as a subject, not an object of formation, education, upbringing.

In school and university everyday life, conversations based on high vocabulary are rarely conducted - Honor, Valor, Dignity, Universe, Space. The gap between routine and duty is too big. But this does not mean that such a conversation is impossible. Literary material provides an excellent opportunity to discuss issues related to the meaning of life, the purpose of a person. It is especially important to turn to this material at a time when the issue of spiritual education of schoolchildren is being discussed for a long time and thoroughly, but without sufficient success, by introducing courses on the basics of culture into school practice. The school, which has developed in secular traditions, will take a defensive position towards such an introduction for a long time. But its internal resources can and should be activated in forms that do not cause any protest and are often not perceived as new at all.

*Not what you think, nature:
Not a cast, not a soulless face –
There is a soul in it, there is freedom in it,*



*There is love in it, there is language in it...
[2, p. 93].*

It is important to find ways to timely talk with schoolchildren about phenomena of this kind in a language they understand without simplification and profanity, on the contrary, by developing immunity against distorting, emasculating deep ideas that, becoming fashionable, instead of elevating souls, only contribute to the commercialization of entire projects for their soulless exploitation.

Even deeper and richer material for discussion is provided by poetic texts in which the memory of the genres of spiritual writing is imprinted - prayerfulness, confessional, parable - qualities reflecting the essence of the relationship of man with the Cosmos and the Universe, subordination to their laws.

The course of foreign literature of philological faculties of higher educational institutions has its own rich opportunities. The course program provides time and place for a secular understanding of the genre traditions of spiritual writing. Classes are held equally successfully in high schools and in junior courses of higher educational

institutions, during which the genre features of parables, prayers, confessions, sermons are considered on historical and literary material. An attentive approach to the structure of each of the genres and their functions allows us to see the tradition of communication with Higher Powers embedded in them, the formally established expression of the only possible way to live in harmony with God, the Cosmos, the Universe for centuries.

Considering the stages of the creation of prayer from a theoretical and literary standpoint, it is possible to realize each of them as an act of culture: the canonical naming of God by name serves as the most accurate way of referring a person to a particular culture; in the obligatory naming of the properties of God (All-seeing, All-hearing, All-Good, Omnipresent), evidence is seen that a person gives himself to the power of Higher Forces, recognizing their omnipotence and striving for justice and goodness. There is also an awareness of the enormous potential of self-education inherent in the act of prayer, especially in terms of the formulation of the request when addressing the Higher Powers. A prayer that is monologue-like in appearance is deeply dialogical in its essence. Since by its very function it is an appeal, it should be perceived as a replica of a person in a dialogue with the Universe. At the same time, the person is certainly in the position of the one waiting for an answer, otherwise they just would not have engaged into such a dialogue.

The dialogic nature of prayer is also manifested in the need for a person to come to an agreement with themselves. Every time they turn to the All-Seeing Forces, they have to agree with themselves on their readiness for such communication, their sufficient purity and openness to appear before the Supreme Forces. In addition, it is necessary to comprehend and agree with yourself that the petitioner really has the

right to the formulated request. It is as if a contract has been established between the Universe and man, formulated in the commandments, the genre function of which is the appeal of the Universe to man, its explanation of those laws, observing which, a person will only be able to remain human. Violation of each of them changes something in human nature, preventing us from living in harmony with the world and with ourselves. Turning to the Higher Powers, a person can never ask for what is forbidden by the commandments. Thus, an internal dialogue with oneself, dictated by an external dialogue with the Universe, has a powerful educational effect.

Equally instructive and revealing is the consideration of the chronotope of prayer: the features of the organization of space and time in it, linking a concrete historical moment and an accurately fixed geographical point with Infinity and Eternity, demonstrating the harmonious inclusion of man in the Universe. Note that the etymology of the word prayer itself is ascribed by some scientists to the word *melos*, which is the same root as the word melody and means connection (as well as the root of the leagues in the word religion - the meaning of which is read as restoring connections, uniting anew).

This conversation in secular language about the spiritual traditions of the centuries-old native culture is quite possible within well-established accepted programs, moreover, it is absolutely necessary. At the same time, it is important that the structural analysis of literary material should not be confined to the statement of the rules of construction, but should always go into the area of the function of the genre. It is this aspect of the conversation that will inevitably lead to the identification of the semantic depths of centuries-old spiritual traditions.

Implementing the adopted programs, it is important to consider the readiness

of today's schoolchildren and students for a deep and serious conversation about the most complex philosophical issues. The 200th anniversary of Fyodor Tyutchev provided a special occasion for referring to his philosophical poetry and a conversation about the Word, which was conducted with yesterday's schoolchildren who were not any exceptionally well read, first-year students of the Faculty of Television and Radio Journalism of the Humanitarian Institute of Television and Radio Broadcasting named after M. A. Litovchin. In its course, there was a definition formulated by the students themselves: «The word is energy.» And once again it turned out that the very breadth of the view on the problem set a special emotional and moral tone and a situation in which it was impossible to circumvent ethical issues. Of course, under the influence of the lines of F. I. Tyutchev's poem «The Last Cataclysm» [2, p. 45]:

*When the last hour of nature strikes,
The composition of the parts will be
destroyed by the earth:*

*The waters will cover everything visible
again,*

*And God's face will be depicted in them! –
there was a question about what would
happen at the end if «in the beginning was the
Word».*

«I wonder what will happen in the end? And will there be this very end?» And the assumption, «that if it is true that «everything returns to its circles», and the truth is that «The universe ends at its beginning», then the «end» will come only when everything and everything returns to its beginning, and since it was at the beginning, then it will be at the end... Yes! Exactly! It is! The word!

It should not become an instrument of such a writer, poet, or anyone else in general, who does not feel, does not realize all the power and power inherent in this - the very

first and most powerful concept - the Word! In a Word, anyone can use it. What purpose he will pursue in this case is known only to him alone. And, therefore, it is here, with the greatest force, that the question of duty arises again. About the duty to society, if you want – to humanity, which the writer, the speaker himself imposes on himself. With just one word, you can incinerate cities and countries. And one word alone can bring whole nations back to life.»

(George Landau. «In the beginning was a Word...»)

When thinking about the Word, there were flashbacks-insights that were comprehended in a new way: a visit to an ascetically furnished newly restored temple, in which the inscription «The Word is the essence» struck and pushed to comprehend their feelings.

«The letters written in Slavic script were strangely attracted to themselves. They simply fascinated with their confident indisputability. And there was also some deep secret hidden in them, which I certainly wanted to unravel.

I couldn't go further than guessing that the words «essence» and «being» (or «entity» in the Russian language – translator's note) are the same root. But even this was enough at first, and it was very important. After all, by the word «being» we mean all earthly carriers of life. So, the word is life? And by uttering speeches, phrases, and fragments of them, we create a life inaccessible to our perceptual organs? Hence when we cease our earthly existence, everything we have said will continue to live somewhere?

I couldn't help but share my sensational discovery with a man who, in my opinion, was a «living library». He told me a lot of interesting things.

It turns out that every sound of human speech has its own energy. These independent energies, entering into certain combinations within a word, give it a positive or negative charge. Mankind has

known (or guessed) about this since time immemorial. Therefore, the words did not arise by themselves – they were «built» by the priests according to their own laws.

It would not hurt if everyone, before uttering any words aloud, repeats to himself as a spell the famous formula used by doctors: «Do no harm!» And who knows, maybe everything we have said and written, good and bad, settles somewhere in the fourth or fifth dimension, weaving into a cocoon for our souls, which sooner or later will fly away from the earth.»

(Elena Soy. «The Word about the Word»)

Every time thinking about the essence of the Word brought to the scale of the Universe, forcing us to turn to our experience, looking for support in it for guesses, attempts to formulate the elusive:

«Question «what is a word?» it serves as an impetus on the path of self-knowledge.

You think about the word «weight», not even about the word itself, but about its essence, and something seems suspended in the air, incomprehensible. It's the same with the word «distance». And especially with the word «time». Abstract quantities mean nothing without context. This is uncertainty, and to think what «uncertainty» is in its essence is like imagining the infinity of the universe.

People easily talk about infinity only because they do not imagine it and do not realize that it can be felt only for a moment and only after experiencing true pure all-consuming love. It is impossible to remember this moment, because the brain turns out to be much weaker, lower and easier in essence to realize the energy unknown to it. There remains only the knowledge that this moment exists.»

(Ilya Kiriyenko. «It's hard to name»)

Beautiful reflections were captured in the precise, thought-provoking titles of the works: «The Word and the nuclear bomb. Find 10 differences» (Alexander Zaborovsky), «You should not tie the label

“word” on the Word ...» (Dmitry Vadish), «The Word is the instrument you need to play, not fake» (Sergey Abramov), «If the word disappears, then the whole civilization will disappear» (Daria Konyukhova).

In addition, there are literary works that require a competent approach and comments and provide rich opportunities for conversation about eternal problems and the greatest human values. These include Dante's *The Divine Comedy*, Milton's *Paradise Lost*, and Goethe's *Faust*. In each of them there is an interplanetary flight, and the visible contact of man with the forces building the Universe, and the participation of man in this construction. Using the example of any of them, it is possible to show how the role and place of man in the Universe were understood in a particular cultural and historical epoch, the problem of free will and the meaning of human existence was interpreted, which of the formulated ideas turned out to be indisputably eternal. Every time the reader has the opportunity to marvel at the depth of penetration and the universal scale of the narrative of any of these authors.

The Divine Comedy ends with the interplanetary flight of Dante and Beatrice, approaching the Deity, which they saw as the radiance of three merging and yet remaining separate fireballs. Man, according to Dante, unites (alloys) the past, present and future with himself, the world of the living unites with the world of departed souls and is able to do this by letting Divine love into his soul and heart, «[Love]... that moves the Sun and Other Stars.»

The richest material for discussion is provided by *Paradise Lost* by John Milton, who met Copernicus in Italy. In his poem, the scale of the vision of the Universe and the view of the Earth from the depths of Space is striking:

He looked around the entire sphere without difficulty.

*Because he was lifted up high
Above the slowly circling tent
The longest shadow of the Night, - from
Libra,*

*From their eastern point, to Aries,
That Andromeda was carried away abroad
The Atlantic, beyond the distant horizon.
From pole to pole circled
He's wide-eyed. Suddenly he turned down,
To the neighboring luminaries. Fast and
easy*

*Marble slid through the clean air,
Maneuvering among the heavenly bodies
Countless. Stars from afar
They seemed to him, but up close
They appeared like worlds, like islands
Blessed...
Only the golden Sun, from the luminaries
The brightest, attracts him: to him
He rushes, in the midst of universal silence
(From the center or to the center, up or
down,
In breadth or lengthwise, it is impossible to
determine) [1, pp. 87-88].*

The archangel on the pages of Milton's work, responding to Adam's treat, says that angels nourish themselves in a completely different way, transforming energies. God the Father himself explains to Adam that he creates everything with only one purpose – to have someone to love the world he created. Any being comes into the world for the love of the world, of God, of his own kind.

The work, written in the last third of the XVII century, poses problems that are still relevant today. On its pages, an answer is being sought to the question of how the world works and whether it is given to a person to comprehend its mechanism and structure.

Raphael is trying to teach the Man how to use the Word correctly. And the basis of his teaching is the advice not to ask unnecessary questions.

Having come with an assignment to answer Adam's questions, the Archangel transmits some information about the

structure of the world in an interrogative form, as a guess that should be comprehended, thought out:

*What if the Sun is in the center of the world
And hosts of other stars
Obeying the two forces of attraction -
From the Sun emanating and from them
Around it, around the circle
Describe? [2, pp. 122-124].*

Knowing the names of things is not always a guarantee of knowing the essence, comprehending the truth. Let us recall that Archangel Michael considered it more important for a Person to understand the need for voluntary subordination to the Divine principle than the ability to name stars and worlds by name:

*Having comprehended this, you
mastered knowledge
Completely and do not have hopes
For more, at least the names
You learned all stars and all the etheric
forces,
All the secrets of the abyss, everything
that created
Nature, everything in the Sky, on Earth,
Created in the seas and air
By the Almighty... [3, pp. 575-579].*

But sometimes the name reveals the essence of the phenomenon, gives an understanding of the truth. Thus, talking about how Adam should strive for redemption and build Paradise in his soul, Archangel Michael declares that this can be done with the help of Love, but that which is called mercy, Love for one's neighbor: add love, / By name to come called Charity [3, pp. 583-584]. This is not self-love, not love for a woman and not love for life, but rather, love for one's duties – the ability to help, make life easier for loved ones and please them. By ear, Charity is consonant with the word Cherubim (cherubim -

other Hebrew Kerubim - guardian angel). To become a guardian of life, a guardian angel of your loved ones is a fate worthy of a Person - that's what the essence of the word says, not equal to the word Love, which has its own circle of use. The word is also consonant with Greek. Charity, the meaning of the root of the word is the same – «mercy», «kindness». This was the name of the beneficent goddesses, the daughters of Zeus.

Let's read one of the interesting judgments:

«The sun, the Universe, Eternity... I think there is hardly a person on Earth who has not thought at least once about what Eternity is; where or what the Universe is limited to and whether it is limited at all; what the Sun is, or rather, its nature... But how many people have lived and are living on our precious planet who have developed these thoughts in treatises and theories... In any case, I tend to think that there should still be more of them than those well-known people whose creations can be found even in school textbooks.» (Karine Demurchyan)

Much in the educational process will change if every teacher recognizes that the development of a body of knowledge is not the goal of the educational process, but serves as a means for a person to realize their place in the world. The expansion of the boundaries of the conscious world necessarily leads to overcoming the banal mistakes made by modern man in goal-setting. The knowledge of the laws of life of the Cosmos has, first of all, not an educational, but an educational value: it helps to move away from the primitive consumer position imposed by ideologists

and management of consumer society, from unnecessary, vain worries, develops an idea of dignity, self-respect, perseverance in defending their positions and achieving goals.

One of the most important provisions that must be realized and accepted is the recognition of the life of the spirit, which remains beyond discussion when developing the «soul-body» dichotomy. The mere observation of language shows that the expression «do as your soul pleases» or «did as God put it on your soul» has a condemning, negative semantic connotation. And in everyday life, a person knows and notices that to amuse his soul does not mean to experience happy, high moments. Happiness turns out to be achievable only in overcoming what was difficult to do, maybe I didn't want to do at all, but what was done in spite of the joys, what was led to by some higher knowledge, the aspiration of the spirit – that principle that connects a person with the dictates of the Cosmos, the Universe.

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Paths to the Future

While getting ready for a journey, one has to secure the necessities. And, while many people have a good idea of what things and equipment one should take for different journeys and travels, not everyone remembers that every person is in an eternal Path, in one life of an earthly personality and in many lives of a single individuality.

This main Path passes through different Worlds, under different guiding signs, illuminated by different luminaries. Its Guiding Star, its beacon may have rays of other chemisms and other basic elemental mission, than those of the light of short paths of transitory personalities.

*«The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." This is the last word of the esoteric doctrine.»*¹. The Path consists of ascents and descents, conceals many insights, trials, dangerous



traps and obstacles, gains and losses, meetings and partings, joys and sorrows, friends and enemies...

Gathering the priceless experience, the wandering spirit is gradually able to realize that it is the energetic baggage of elevated feelings, true knowledge, beauty of thoughts and heart fire, the best qualities of consciousness, talents and abilities, imperishable light garments of the spirit that is most necessary, that the many ascending individual paths lead to the One, and the descending paths break up into many slumbering roads, paths, abysses and labyrinths.

The One summit is illuminated by the Light of the Master and the heart of the

«МАДОННА ОРИФЛАММА» ТРИПТИХ Н.К. РЕРИХ 1932Г.
"MADONNA ORIFLAMMA" TRIPTYCH N.K. ROERICH, 1932



spiritually aspiring traveler is able to be illuminated and transformed by this Light. The fire of self-sacrifice which burns away the fetters of personality in the unveiling soul, the purity of intentions, the clarity of thoughts and feelings will give strength to heroically cast the anchor forward into the future, to meet the Hieroinspiration, which will encourage and revive the spirit and open the New Gate on the steps of self-improvement.

Let us recall how the energies of the Macrocosm unfold when from the Universal waters of Akasha the Third Logos begins to create, more precisely reflect, the characteristic transient waves manifested by the power of Maya. The waves are defined by Vedanta as «names, forms and causes». Then the Sound of Akasha becomes the Word, illuminated by the Light of the Higher Manas and the Buddhist heartiness of the All-wise Sophia.

H.P. Blavatsky explained: «*The «last vibration» begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, i.e., periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, i.e., becomes the «Word» made flesh — with the Third»².*

A similar thing happens in the microcosm of a spiritually aspiring Pilgrim of the Radiant City. From the silence of his inner Kingdom of God a Ray of Faith, Hope and Love begins to emerge, transforming the whole inner man. Spiritualized Thought, formed out of the timelessness, becomes the conscious creator of the forms of the Future! Atma, Buddhi and Manas correlate with Spirit, Voice and Word, this way their

related triad of Color, Sound and Number is manifested. The Creating Word becomes the «Light shining in the darkness». This is how the Light of true Culture emerges.

It is not by chance that Nikolai Konstantinovich Roerich explained that the word Culture has an ancient Sanskrit root - «Ur», meaning Light, Fire. Thus, Culture in the highest sense means «Veneration of Light», the creative divine Fire, the heart energy of which is able to begin the spiritual transmutation of the inner man.

Every spiritually aspiring wayfarer is likened in some way to Prometheus, including all the sacrificial consequences that await any light-bearer giving Fire to men along the way, which is especially characteristic of Kali Yuga.

Relating the «Light of the Word» to Culture, it is appropriate to recall the goddess of wisdom, knowledge, art, beauty and eloquence Saraswati, revered in both Hinduism and Buddhism.

If in Indian spiritual tradition she helps her spouse Brahma to create the universe, to combine by marriage ties heaven and earth, in Buddhism, she, being a patroness of knowledge and teachings, appears as a companion of the bodhisattva of wisdom Manjushri.

Mutual complementarity of the feminine and masculine Logi is a condition of creation or the process of differentiations.

Therefore, Brahma, being an organic part of the Trimurti along with Vishnu and Shiva, himself appears as the Three-faced One. Namely: Brahma Viraj, Brahma Vach and Brahma Prajapati. Brahma-Prajapati, that is translated from Sanskrit as the Progenitor, or ancestor of the creative forces of the universe, their synthesis. He, being separated into male and female components, generates in them Vach and Viraj. Thus, the universal differentiation reveals two Natures, the more material Viraj and the more spiritual Vach; the latter is Saraswati (Vach means «speech»), Brahma's female Logos, manifestation of the divine Thought-base in the Word.

The Buddhist bodhisattva Manjushri, a great companion of Gautama Buddha, also has several aspects, some of which are worthy of attention. One of his names is Manjughosha, which in Sanskrit means «sweet voice,» and he is also known as Vagishwara, which in Sanskrit translates as «Lord of speech.» Esoteric wisdom associates him with one of the Masters of Light, the Dhyankogans. So Saraswati (Vach - Speech), the goddess of wisdom and learning, beauty and art, initially correlates with the Higher Manas but is extended to (or is reflected in) more earthly forms of Culture - in art, science and spiritual teachings.

Let us recall that the symbol of the Banner of Peace, proposed by N.K. Roerich as a protective sign of universal values of Culture, in some of its many and often used meanings is interpreted as a synthesis of Art, Science and Religion in a common circle of Culture, or as the Past, the Present and the Future in the circle of Eternity. But it is also a sign of unity of the Three Masters - Buddha, Christ and Maitreya, a symbol of the Spirit's immortality.

It is in the spirit that man can exist in the unified space of the past, present and future, but only the future can be changed.

Time is illusory, it is a child of Continuity, an echo of Eternity. The main instrument of this change of the future is thought.

According to the Buddhist outlook, which was perfectly defined from the scientific positions by George Roerich, a person is a «stream of consciousness burdened by Karma». But such a flow is also a form of the path, spontaneous or conscious, forced or free, creative, full of daring, or dull philistine dragging on the waves of phenomena and circumstances brought by karma. There can be various currents in the stream, including those that are opposite to the main direction, upstream and downstream, or pools of stagnation as, for example, in a river, around blockages, rocks, and other obstacles.

But esoterically, a thought is still more substantial and potentially more powerful than an external action, so the karmic responsibility and retribution for it is more significant. We will have to be responsible for each of our thoughts, for each word and deed. The energies of thoughts create worlds, cement space and create the future.

The Eeaching of Living Ethics explains that any individual is in a constant battle between karma and free will. Karma arises within a person, not outside, it correlates with the activity of each cell of the body. Besides, in the Subtle Worlds there is also a battle for man between the disembodied entities of good and evil. The processes of the third battle take place in the infinite space between the subtle energies and the waves of chaos. Purification from personal desires peculiar to the shells of Kama, conscious mastery and management of one's energies in striving to ennoble them for ascension to boundless spaces, will open the inspired gates for perception of sparks from the Higher Worlds, fiery jets of Fohat, and the grateful acceptance of such momentary illuminations by the heart will be the «key to the future»³



Подвиг Е.П. Блаватской бессмертен
The feat of E.P. Blavatsky is immortal





Как только понята идея о том, что вселенская причинность есть не просто настоящее, но прошлое, настоящее и будущее, то каждое действие на нашем настоящем плане легко и естественно попадает на свое место и видится в своей истинной связи с нами самим и с другими людьми. Каждое шлокое и эгоистическое действие отбрасывает нас назад, а не вперед, а то время как каждая благородная мысль и каждый незлобивый поступок являются ступенью к более высокому и более прекрасному плану бытия.

Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being.

Plunging into the matter of Kama, the lower Manas of many people, like the biblical prodigal son, forgets his Father's Home.

The intellect, if it has been ennobled and the qualities of synthesis have started to sprout in it, can lead to the gate of spiritual transformation, but it is a higher evolutionary ability - straight-knowledge – that will allow entering it. Most often it is the unspiritualized, ambitious, selfish and egotistical intellect, burdened by earthly feelings, that creates traps and labyrinths in which it wanders and confuses the others. This is the peculiarity of Kama-Manas, which seeks the way out of the false obviousness of Maya in the ways of Avidya-Maya, whereas only Vidya-Maya can open the way out of the labyrinth.

The sufferings and trials encountered by seekers of the paths of salvation compel an awakening to the desire to ascend. Then begins a new ascent to meet own Father in Heaven, an ascent that requires purification from the personal, recognition, fearlessness, willful concentration, expansion and refinement of consciousness and all other conditions for the spiritual alchemical transmutation of the lower into the Higher. Passing through different degrees of harmony, purified knowledge, states of true illumination, the wayfarer becomes part of the common consciousness of consonant

souls.

Having passed several gates, the traveller will be able to understand that he is not alone, although the trials require certain periods of solitude, because many people aspire to common summits, and evolution itself gathers at different stages of the path these consonant souls by the qualities of their aspirations, by their magnetism and radiancy. Thus, the thousand-strings harp of soul, capable of becoming an instrument of universal orchestra, is gradually tuned up.

All families, communities, countries and peoples, all aggregate humanity too are heirs of their collective Karma, participants in its battles with the wills of rulers and different social strata of people.

Also all our microcosms are karmically interconnected with energetic, including biogeochemical, processes of the planet's natural kingdoms (mineral, plant, animal), with transformations and transmutations of Biosphere and Noosphere energies, including past and present events and changes: in lithosphere, in technosphere, in historical and cultural spaces of life activity, in spheres of thinking activity, in actions of different cosmic forces and entities.

In a very different degree of awareness we are all co-participants of the life processes taking place not only in various manifested realms of Nature, but also in the Subtle and Fiery Worlds. All this has to be taken into account and realized on the ascending Path.

Saraswati and her sisters in Tridevi (the original interrelated forms of Mahashakti, the female counterpart of Trimurti, shakti or wives of the gods Brahma, Vishnu and Shiva) - Lakshmi and Parvati /aka Durga or Kali/ - help travelers to enlighten, purify the mind from illusion, destroy prejudice,

distortion, get rid of personal passions and other base affections.

The light of the Beacon, the protective, refined garment of the spirit, woven from the radiant fabric of Culture, will ennoble the mind and establish the priority of the heart. The immortality of the personal ego is impossible without the fusion of man's moral nature with the divine Ego. Through the synthesis of sublime feelings and knowledge, the spirit-knowledge emerges and lead wanderers to the high Gates of the Bridge (or the seven-step path) of Antahkarana, which connects the human Ego with the divine. The Gatekeepers recognize each wanderer by the unobstructed spiritual emanations of his garments, and, having been admitted to the Bridge, a pilgrim goes on to the native Heavenly Abode to meet there own spiritual Father and Mother.

Reverence for the Hierarchy of the Forces of Light, collective spiritualized creativity and unity, community of laws on the ways of cognition of external and internal nature, ethical perfection and selfless service to the Common Cause, striving for the Beautiful, cordiality, mutual love and joyful cultural cooperation, elevated thinking and cosmization of the worldview are those basic conditions for passing the Bright Gate to a better future.

The whole humanity is called by the evolution to become a single family, a spiritual Community, directed to the Fraternity of Spiritual Hierarchy of the Great Teachers.

The Teaching of Life states: «If the consciousness of humanity could compare the eternal

with the transitory, then would be made manifest flashes of understanding of the Cosmos, because all the values of mankind are based on an eternal foundation. But humanity has been so imbued with respect for the transitory that it has forgotten about the Eternal. Whereas, it is demonstrable that form changes, disappears, and is replaced by the new. Transitoriness is so obvious, and each example of the transitory points to eternal life. Spirit is the creator of each form, yet it is rejected by humanity. When the fact is grasped that the spirit is eternal, then, too, will infinity and immortality enter into life. Thus, it is imperative to direct the spirit of peoples to the understanding of the Higher Principles. Mankind is engulfed in effects, but the root and principle of everything is creativeness—and it has been forgotten. When the spirit shall be revered as sacred Fire, then will be confirmed the great ascent».⁴


The Higher Knowledge, periodically revealed by the Great Teachers of humankind, is sealed in the feats of their lives. Likewise, the nearest disciples and associates of the Teachers, through whom by the overdue cosmic evolutionary deadlines new guiding milestones were revealed, passed by their sacrificial paths, became



**URUSVATI
HIMALAYAN RESEARCH INSTITUTE**
Conducting scientific research in the East
310, Riverside Drive, Naggar, Kulu,
New York, U.S.A. Punjab, Br. India









Институт Гималайских исследований «Урусвати» и биохимическая лаборатория Современный вид и фото Рерихов 1932-1933 гг.
Тут были заложены принципы и продемонстрированы возможности новой эволюционной науки будущего, построенной на духовных знаниях мудрости Востока.

Urusvati Himalayan Research Institute and a biochemical laboratory. Modern view and photos by the Rerichs from 1932-1933. It laid down principles and demonstrated the possibilities of a new spiritualized science of the future, built on the spiritual knowledge of the wisdom of the East.

torch-bearers, creators and discoverers of the Gateway to the Future, through which many will be able to follow them.

Life accomplishments of all Roerichs in a fiery way recorded in the chronicle of human destinies, marking paths of the highest evolutionary achievements. Cosmic creativity of their lives showed a vivid example of the realization of the purpose of people, which is the accumulation and transformation of higher energies in order to consciously transmute them and aspire through hierarchical connection to more spiritual spheres. But at the same time their creativity of spirit demonstrated a rare and heroic ability, in cooperation with the Teachers of humanity, to illuminate the earthly paths with cosmic rays, augmenting the treasures of Culture, to create and manifest in our material conditions new beautiful forms of Beingness, to cognize with the thought and through the fire of their hearts to establish humanity's connections with the shining power of the Infinity.

Being extremely gifted, having undergone training and education under the supervision of the Teachers, each of the members of the Roerich family was able to apply their abilities to participate in the main lines of work, corresponding to those being conducted in the Brotherhood for a long time, which were most consonant with them and about which the Teacher informed H.I. Roerich as early as in 1924: *«Our work is divided into three departments. The first is the research into the improvement of the earthly plan. The second is about finding ways of communicating these results to people. The third is about finding ways of communication with the worlds. The first requires diligence and patience, the third requires resourcefulness and fearlessness, the second requires such selflessness that the most difficult flight is a rest»*⁵.

In the key of these words of the Master, the selfless feat and the entire self-

sacrificing life of H.P. Blavatsky, full of struggle, suffering and deprivation, attacks of slander and treacherous blows, but lit by unbending faith and devotion to the spiritual Master, who inspired her spirit to bring people the Light of higher Knowledge for selfless service to humanity, comes into clearer focus.

The study of earthly conditions from the spiritual standpoint and the search of evolutionary ways to improve them, the formation of groups of collaborators and like-minded persons for implementation of new ideas required not only great knowledge and tireless accumulation of experience, but also constant inner work connected to development of spiritual and mental qualities of consciousness necessary for mastering cosmic thinking and high refined feelings.

The writing of «The Secret Doctrine» by H.P. Blavatsky and the creation of the Theosophical Society was the opening to mankind of the Gates on the High Paths to the coming, more perfect New World of cosmic worldview was. The continuation of these and other evolutionary heroic achievements of Upasikawas manifested by the Great Teacher Hilarion in «Theogenesis», in the foundation by Him together with Francia La Dew of the «Temple of Humanity», and in the next evolutionary Stage - in the Proclamation through the Roerichs of the Teaching of Living Ethics, marked by the creative fire experience of Urusvati (Agni Yoga), in hoisting of the Banner of Peace and Culture over the planet and in the beginning of worldwide movement in defense of Culture's values, in conducting by the Roerichs of the grandiose Central Asian expedition, in their spiritualized artistic and scientific activity, and in the work of the Urusvati Himalayan Research Institute, founded by them in India, which is the outpost of future science.

⁵H.P. Blavatsky. The Beacon of the

Unknown

²H.P. Blavatsky.Secret Doctrine
Commentary.Meeting 6.

³Teachings of Living Ethics. Above
Ground §161

⁴Fiery World, part. III, § 363

⁵Roerich H.I. UporogaNovogo Mira
[At the Threshold of the New World].
MOSCOW: MTsR, 2000. P. 105

Evgeniya Shaburnikova

Theosophical Society Russia, project coordinator of the Foundation for the Promotion of Socially Significant and Educational Activities «Theosophy» (Moscow, Russia)

Mrs. Evgenia Mikhailovna Shaburnikova was born in a Siberian village Borodino, Krasnoyarsk Region. Graduated from the Siberian Institute of Business, Management and Psychology (SIBUP) Krasnoyarsk, Faculty of Management, awarded a bachelor's degree in Economics. Until now, she has worked in the field of culture, municipal administration (management and coordination of institutions, scientific and methodological work and social design). Member of the Theosophical Society since 2010, Vice-President of the Adamant Lodge, coordinator of projects of the THEOSOPHY Foundation for the promotion of socially significant and educational events.

The Secret Doctrine as the practice of theosophy

In order to practice anything, we need to know it. What does THEOSOPHY mean by knowledge? Knowledge is knowledge of the Truth. The Truth is the cause, the Cause is Eternity. Eternity is a Single inner essence.

That is, what is finite or transitory cannot be KNOWLEDGE; KNOWLEDGE is the spiritual accumulation that has been collected over many incarnations. And if we once reached the Truth of Knowledge, then Knowledge remains with us forever in all incarnations. We will strive for this Truth, for this Magnet, in every earthly life.

We will recognize what is eternal and what is transitory, we can distinguish between the highest and lowest manifestations of our Personality, we can have the necessary attention to notice in ourselves the smallest beginnings of selfishness and egoism. It's selfishness that kills all noble impulses of our nature.



And we can start working on ourselves to clear our mind. Then we can get closer to the Truth, and therefore closer to Knowledge, and then we can start practicing.

«Man know thyself» proclaimed the ancient Delphic Oracle, and is hard to find it a truer call. To know Oneself is to know one's Higher Ego or to become PURE. The higher Ego is an immortal entity.

“You need to have books, and the knowledge embedded in them should

be applied in practice; this will develop confidence/**persuasiveness and ability to think**”, as HPB tells us.

In the Secret Doctrine, everything begins with a description of the Absolute Truth.

The amount of absolute truth that we are able to perceive is determined solely by the degree of proximity of our consciousness to this truth.

The Absolute Truth is the symbol of eternity.

Convention is already a known lie.

Theosophy is divine knowledge, and such knowledge is the TRUTH. So by knowing, we affirm the Truth, or the Verity, and eradicate the Lie.

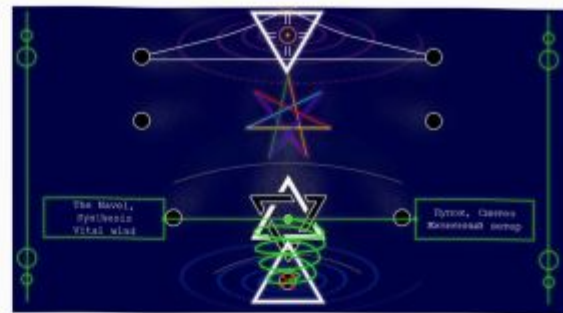
The ray of the Absolute Truth can only be reflected in the pure mirror of its own flame, which is our highest spiritual awareness. **Spiritual awareness begins when paradoxes disappear.**



The main problem in understanding theosophy, and therefore in practice, is the inability to recognize the inner form and the outer form. To have this recognition, one must have Knowledge of the inner nature.

Unfortunately, the man lives by the ordinary vision and by the external form of knowledge and perceives everything exactly by external aspects only.

Those who have been able to discern the life of their inner being, those who have carefully studied the life in themselves before proceeding to the study and analysis of its manifestation in the outer shell, they are the ones who can expect



to UNDERSTAND THEOSOPHY, or practice.

At the beginning of the human race birth, as HPB describes in the Secret Doctrine, «not only animals and birds symbolized cosmic forces in general, but each separate genus of animals and birds represented some differentiation of one of these Cosmic forces”.

During the period on the Earth under review, the open confrontation of **two diametrically opposed forces**, which was due to the inherent desire for domination each of them had, resulted in **FOHAT** manifesting the energy that carried out their mutual adaptation and final combination, thus raising the level of vibration of the substance at the plane or planes on which these forces operate.

That is, the Power of Fohat caused matter to become more perfect, and the two forces merged together. Mahatma Morya says that the antagonism of the opposite forces is peculiar only to the lower planes, and on the Higher planes they interact successfully.

According to the Secret Doctrine, we can look a little more at other aspects of this movement toward the joining of opposites.

The struggle of two opposing forces as the struggle between two Selves (the higher





Manas and the lower Manas).

The incoming breath is Apana (Fixed Mind, Higher Manas, centrifugal force)

The outgoing breath is Udana, Prana (Mobile Mind, Lower Manas, centripetal force).

Their connection is the «vital wind», the NAVEL, the Synthesis point, or LIFE.

The Union of Internal and External breath is LIFE, or MOVEMENT.

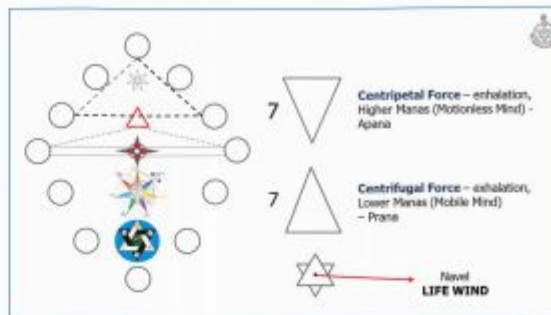
So Fohat has 3, 5, 7 promotions according to the Dzryan Stanzas.

Or Races 3, 5, 7: Race 3 – Agnishvattass gave a Spark, illuminated humanity with Manas, Race 5 is the symbol of the Higher Manas, when a person should become reasonable,

Race 7 – a person becomes Conscious or Thinking, learns to think independently, or to create his own IMAGE, that is, becomes a Creator or FOHAT.

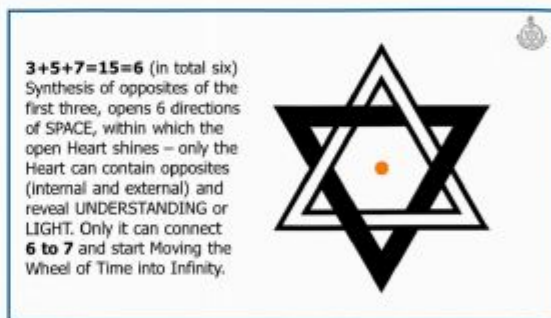
THE SUM $3+5+7=15=6$ (in total six) Synthesis of opposites of the first three, opens 6 directions of SPACE, within which the open Heart shines, as only the Heart can contain opposites (of internal and external) and reveal UNDERSTANDING, or LIGHT. Only it can connect 6 to 7 and start Moving the Wheel of Time into Boundlessness.

This knowledge is given in the Secret Doctrine that HPB has dedicated to all true Theosophists. So we should follow the example of HPB. Having begun to study this fundamental work, we will have then something with which we can



examine our lower nature and purify our consciousness, and approach thereby the Light of our Higher Ego, connecting the opposites and becoming aware. But how? The answer is: through the MIND.

The conscious Mind is the True life indeed. And life can never be death. The shining Light is in the soul of the man, and this is life, and there is no way this Light can be Darkness, because there is really and truly only this Light that illuminates the human soul, for this is its inner nature, **the conscious mind in the man is the Elixir of life.**



HPB provides a description of this state. The student is at first torn between the two extremes, and is confronted with a *murderous paradox*, the solution of



which must first be **suffered** in order to be **understood**.

In the hours of silent meditation, the disciple discovers a quiet corner in the depths of his soul where he can find refuge and escape from his own thoughts and desires; he can reach this shelter by plunging his consciousness into the depth of his own **heart**.

Initially, it is possible only in solitude and silence... then the disciple improves this ability - to enter this abode in the midst of battle, without losing control of it.

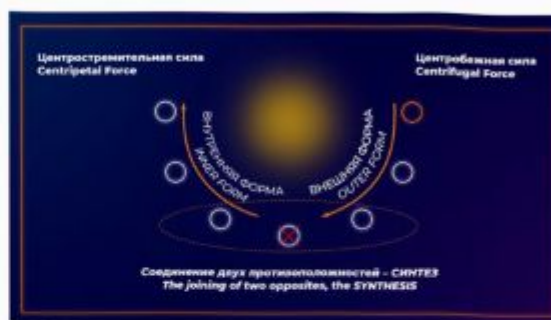
The battle will be won only when **silence** is established **not only in the inner citadel, but also outside it**. That is, it becomes an inner understanding, and only then will it begin to manifest itself outwardly.

Leading the attack by now from the depths of inner silence, the disciple realizes that he has already solved **this first great paradox**.

We have looked at various examples of the fact that when opposites are combined, UNDERSTANDING or LIGHT arises, meaning that PARADOXES disappear – that’s when PRACTICE comes in.

By this practice, or UNDERSTANDING, we prepare form/matter for introducing the next, more perfect trace, just as the Nature itself prepares creation of a body for incarnation of the Ego of another epoch, which will not need so much coarse substance, to maintain a more perfect physical balance on Earth.

The Secret Doctrine guides us and gives us the Knowledge of Eternity, the Absolute Truth, the Knowledge of the Imperishable/ETERNAL, the Foundation on which we can begin

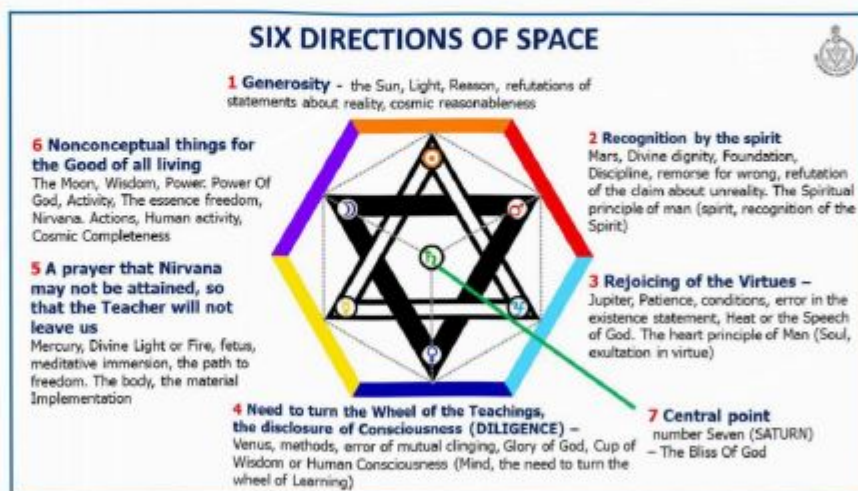


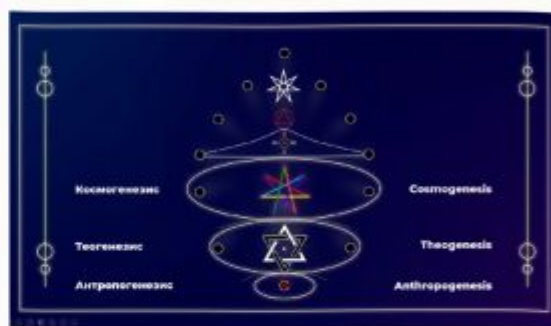
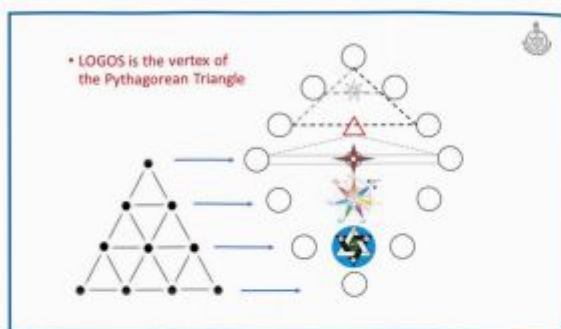
to move towards understanding, or LIGHT.

Light exerts tremendous pressure on all bodies in space. The secret statement about the nature and functions of Light, especially its invisible aspects, tells us that just as wheat once (we know that wheat appeared on Earth now coming from Venus), so now all other forms of germs are constantly transferred from one planet to another **by means of light pressure** within any solar system

So if we approach the Light of inner UNDERSTANDING or the Higher Ego, we become Magnets, and then the world changes not only within us, but also outside of US, up to Boundlessness. Since the Light is One, the Truth is One, the Cause is One.

The main principle of THEOSOPHY is the Law of correspondence, that is: as above, so below, the great interconnection of the Cosmos, Nature and the Man. It is the Secret Doctrine by HPB that reveals this Single Cause, so Cosmogogenesis is given first, and only then Anthropogenesis and Theogenesis come.





In the same Synthesis, the Secret Doctrine mentions the Pythagorean triangle, which symbolizes the great Movement from the Single (Non-form) to multiplicity, or (form). What corresponds to the Planes of Being, or the planes of Consciousness, connects all the Worlds by Movement, or Synthesis.

What is transition? That is when time shrinks to a point and there is an instantaneous change in the quality of consciousness.

In order for this transition to take place, the Primordial energy (the BEGINNING OF EVERYTHING) is needed, a Single Eternal Principle. PERIODICITY, which is movement. SIMILARITY of all things with the universal soul, or the BEGINNING. THAT is, two in conjunction with ONE, so they are three and if they are three, then this is ONE.

Manifestation is possible when all the three principles merge into one. And then a fourth one, or a form, may appear. The great law of three falling into four.

Numbers and geometry help us to consider these concepts.

The Pythagorean triangle.

LOGOI 1, 2, 3

The Planes of Being, the AH-HI

The sum of all Nidanas is based on 4 TRUTHS - $12 - 3 = 4 = 7$

Stanza 2 Sloka 4

$113 \times 5 = 565 = 16 = 7$

Two give birth to 3, there is a person 5, and he is sevenfold

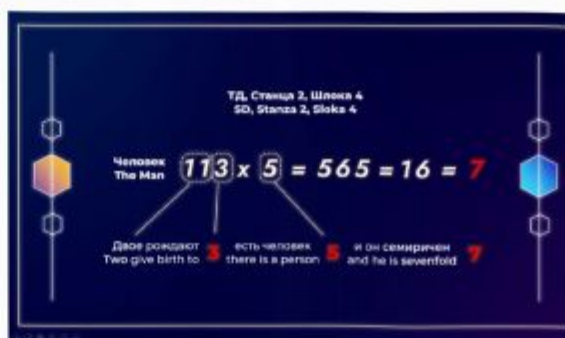
$565 = 56.5 \times 10$

11 and 5

Two principles in the Man in the

movement of the cross are the birth of 3 or 10, the RAY

It turns out that there is a FORM and a non-FORM, there is the EXTERNAL AND the INTERNAL. There is a combination of this and a FORCE is born, a force of movement or manifestation. As soon as the THREE merge into a single state, this ready state is ready to MANIFEST!



Now I would like to analyze such important concepts as THEOSOPHY, THEOSOPHIST, and THEOSOPHICAL SOCIETY in the aspects of the THREE MAIN PROVISIONS of the «Secret Doctrine».

There is a Single inner primordial wisdom that THEOSOPHY is an inner form.

There is a THEOSOPHIST, a subtle



form that connects the inner essence of Theosophy in manifestation of the body of consciousness.

There is a THEOSOPHICAL SOCIETY, an external form.

If these three concepts exist, then there are three qualities of CONSCIOUSNESS, Minds that strive for the inner form, the primordial wisdom, the spark of this SPIRIT that animates the consciousness. And the Man, refining and purifying his consciousness, reveals himself more to this Light. To do this, it is necessary to KNOW that there is a PRIMORDIAL ENERGY. The SINGLE IMMUTABLE ESSENCE is the inner spiritual essence that exists in any manifested form, only we do not see it, because we are in too dense a state of consciousness, in dense energies that cannot be penetrated, i.e. that cannot penetrate and connect all forms. This knowledge is given in the «SECRET DOCTRINE», more specifically in the first 3 Stanzas, in the three fundamental PROVISIONS of the «Secret Doctrine».

The second state of consciousness is duality; the sensory WORLD, the world of EVALUATION: mine or not mine, pleasant or not, bad or good. And there is a third state of consciousness, the grossest form of manifestation of the Theosophical society. If we are only in it, then we will perceive all processes only through the external form of manifestation, rejecting the inner essence, and we will not be able to CHANGE THIS FORM. The form can only change from the inside.

Together WE may know perfectly well the whole History of the Theosophical movement and society, but without knowing the THEOSOPHY, we will not be able to

change this form for the better. Eventually, it will become so dense that it will collapse, because the inner essence will not reside in it.

A THEOSOPHIST as a person will be able to combine these two forms, the internal one, or THEOSOPHY, and the external one, or a THEOSOPHICAL SOCIETY, to merge them together. This is how the THIRD, or the MIND, is born, which is forced to manifest into the 4th state, or an external form.

All disagreements and contradictions come from the fact that people mostly live in an external form, which in itself is imperfect and can never be perfect, as it is finite and illusory, as there is always an assessment, a judgment, and this duality of manifestation does not give PEACE. As we continue to perceive and to evaluate any situation only through the external form. But as soon as our consciousness becomes so pure that we will be allowed to see the ORIGINAL INNER ESSENCE, which is actually the light of the MONAD, the higher Ego or the TEACHER in us, WE WILL BE ABLE to combine the inner essence, or THEOSOPHY, and the outer form of a THEOSOPHICAL SOCIETY and give it LIFE. As soon as we can live through this LIGHT, all obstacles, disagreements, contradictions will disappear, because this synthesis gives birth to CREATIVITY. This is how FOHAT acts, which on higher planes



is the Cosmic driving energy, the sum of all creative forces, and on lower dense planes is an electric force, an electrodynamic creative force.

And then the Theosophical Society will become a single organism, an excellent form for manifesting the primordial WISDOM of THEOSOPHY. Then together we will rejoice in any manifested creative Thought, Movement, and will be able to CREATE together, or expand our own thought image, because we do not reject anything, SINCE THE ONE DIVINE WISDOM SHINES THROUGH US LIKE THE SUN! Then this plateau of incredible purity and brilliance of the Cosmic MIRROR, which is the DIVINE MIND, will shine through us as through a transparent glass, reflecting the ORIGINAL GOODNESS, WISDOM AND BEAUTY.

Cut off the past at once, focus on the present moment and time will submit to you, and you will become immortal! It means learn to live now, don't drag the old loads of the past, be new every day, be ready to accept the new, and then we will be able to LIVE in the PRESENT MOMENT, as we will allow the inner essence of Wisdom to shine, and it shines only in the present now, when we are IMMORTAL!

We are in a state of mirroring the Divine Mind, and this is possible in THEOSOPHY.

Thus, we manifest the three fundamental propositions of the «Secret Doctrine», the three aspects of the Absolute.

And if we do not know the SINGLE CAUSE, we will not be able to understand Theosophy or practice it. If we know the CAUSE, then through this prism, we can know any sphere of human Existence, and it will be unusual, new, magnetic, directing not only own consciousness of

a person, or Higher nature, but also other consciousnesses, because we are in the same space of Thought – then we will avoid the main mistakes:

- we will start to change OURSELVES first, not society;

- we will understand that changing the external form will not lead to anything, that it is impossible to change the internal form by changing the external form;

- only by changing the internal form can we change the external one, so in the Secret Doctrine the Movement begins from the inside out.

- then we can learn concentration, attention, and mainly connection of the inner and the outer, which is true LIFE;

- this is how FOHAT works, combining two opposites, minus and plus (centrifugal and centripetal forces; Fohat at the top is the Sum of all creative forces, at the bottom these are electrodynamic and creative forces. Fohat is the Law of harmony and balance, or the Law of connecting opposites (disappearance of PARADOXES)

- Theosophists must know these Laws and act according to them.

- Then Theosophical knowledge will not be an abstraction or a fantasy. A new cycle has already begun, a new Epoch, and the time has come when Theosophical knowledge becomes a vital necessity for every person.

And if we act according to these Laws ourselves, then we will become that Magnet, or LIGHT... and then we do not need to call anyone strenuously, to persuade, to discuss, to argue; then people will see for themselves and will knock on our door and come to us on their own.

Our task is just to OPEN the DOOR.

Vladimir Yary

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Graduated from the Siberian Institute of Business, Management and Psychology (SIMP) of Krasnoyarsk with a degree in Psychology; worked as the head of the Center for Civic Education in Zaozerny. Member of the Theosophical Society since 2009. Created Schools of Theosophy in the regions of Russia: Krasnoyarsk Territory, Gorny Altai, Moscow, St. Petersburg, Kirov, Yekaterinburg, Saratov, Ufa, Voronezh, Biysk, Moldova, Belarus. Head of the project "Interregional Theosophical seminars of Russia".

Dedication to H. P. B.

The thought of the Day: "The mind should be judged not by clever speeches, but by wise actions."

The Century of Aquarius — "Satya Yuga", The Spring of Consciousness, the Era of the Mother of the World, Cooperation. Creation of a new astral body.

The Century is the White Dragon, the Completed Wisdom, in this Nidana humanity came to the planet Earth "in the constellation of Gemini".

Year — The White Bull. This is the Nidana of conception in the realization of a new consciousness, the war of the spirit, striving for cognition and transformation through the spiritualization of the matter of the "guides".

Month – The Yellow Dog. This Nidana symbolizes the Firmness of the personality, which has established itself according to the accumulation of the "cup" of experience as a manifestation of Self-awareness in subordination of the lower to the Higher. That is, awareness of the Hierarchical Principle. Gautama Buddha in this Nidana of the Yellow Dog — "the element of the earth" — has reached the state of Nirvana.

Week — The Red Goat. This Nidana is a symbol of the feeling of Love of the Spirit, or Mind, manifested through the feeling of exalted love of "Austerity", or selflessness for the Love of all things, as Eternal Life.



God Kama. The hierarchy of Agnishvatta Pitri. The constellation of Sagittarius. The Third Fire.

Day — The White Hare. This Nidana is a symbol of Completed Knowledge. This is the year of the birth of H. P. Blavatsky. The Second Fire. The constellation of Leo. "Shambhala". Sephiroth. The power of Dhyani's Will. The Plan of Reason and Creativity. Lipiki.

What does this give us? REFLECTION, or MEDITATION in Eastern tradition. It is necessary to synthesize the entire combination of Nidanas in their houses of the Zodiac, spiral-shaped circle of the "Wheel", in the 60-year cycle "Rabjun". All the 12 nidanas, passing through the five states of matter, the five elements in their polarity of the Nidana principles and the combination of the cross, triangle, pentagram, six-, seven-, eight- and nine-ray

star. Zenith and Nadir. Everything that H. P. Blavatsky wrote about in the main work "The Secret Doctrine".

H. P. Blavatsky, was the "only one who knew", as such, the thought of the day she provides us with is the truth that cleanses the mind, and inspires discipline. According to the new combination of Nidanas, epochs, centuries, years, months, weeks, etc., the Karmic Law prompts the causal chain of Nidanas to act as guides for new conditions and tasks, the unlearned lessons of past incarnations, according to the corresponding state of consciousness in their present conditions. Consequently, each person reflects the same thought, according to their personal experience.

On the one hand, it can also be noticed that, for the most part, people are unconsciously, purely psychologically susceptible to vibrations, thereby being in

their prejudiced attitude to current events and thereby missing opportunities to improve their lives — both their own and the whole of humanity. The consequence of such an ignorant attitude to life is the causes of suffering in the form of negative Karma.

Perfection is so that we can become responsible for our impulses, which are a consequence of which vibrations of thinking we most often stay in: unconsciously and irresponsibly or consciously and responsibly. The first brings chaos and ugliness: a barrel of herring will not fit anywhere, because it will always emit a nauseating smell. The second is always focused on the quality of thoughts, desires and actions.

Recognition is the accumulated experience of alertness of sensitive attention — "the war of the sentry standing guard." Every moment, minute, hour, day and day we have opportunities to expand consciousness and refine feelings in cooperation with Higher Forces. These are the Forces that are in a latent state until a responsible attitude to Life prevails in a person. But first we must awaken consciousness, then expand it to accommodate the three worlds — psychic, mental and Fiery, and implement it in the fourth, our earthly plane with thought, word and action.

The Spatial Fire contains the evolutionary Thought of the Plan of the Universe. You can come into contact with the Spatial Fire only by the purity of the thought generated in yourself. By the engine of an aspiring, intense thought to the Leading Principle — the Teacher, Service for the Common Good is achieved. This is the only way the disciple is spiritualized! This idea is



based on the Principle of LOVE for the Absolute TRUTH and, as a consequence, for its Bearer.

"The Secret Doctrine" conveys the classical Music of the Spheres, for its capture a refined musical ear of spiritual perception is needed, which is a "Sense of Beauty" or Harmony.

H.P. Blavatsky, in her active service for the Common Good of all Things, by the synthesis of her genius, asserted the unity of science, religion and philosophy, uniting East and West with the beauty of the harmonious construction of all ancient and modern Teachings that came from the same Source of the Great Brotherhood of "Shambhala". H. P. Blavatsky asserted Hierarchical Leadership in the Images of Teachers, Mahatmas who previously in the previous Manvantara, they underwent human evolution and, as a result, gained Great Experience in the knowledge of human Nature.

E. I. Roerich wrote in a letter to her employees dated 08.09.1934 (letter No. 9): "I will say that it was H. P. Blavatsky who was the fiery messenger of the White Brotherhood, it was she who was the bearer of the knowledge entrusted to her. Of all the theosophists, only H. P. Blavatsky had the good fortune to receive Teaching directly from the Great Teachers in one of Their Ashrams in Tibet. Precisely, it was only through H. P. Blavatsky that it was possible to approach the White Brotherhood,

because it was a link in the Hierarchical Chain.

But some of those around her were so much lower than this fiery spirit and heart that in their great conceit and self-delusion they believed to reach heights, neglecting her beginning, and in their envy they condemned, slandered and reviled her, who gave them everything. H. P. Blavatsky was that hierarchical link, to bypass and neglect which meant condemning oneself to complete failure.

H. P. Blavatsky was a great martyr, in the full meaning of the word. Envy, slander, and the persecution of ignorance killed her, and her work remained unfinished. The last volume of The Secret Doctrine did not take place. This is how people deprived themselves of the Highest.

I bow before the great spirit and fiery heart of our compatriot and I know that in the future Russia her name will be raised to the proper height of veneration!

H. P. Blavatsky, our true pride! A great martyr for Light and Truth. Eternal glory to her!"

In the heart of every person striving for the beauty of the Common Good with a sense of beauty and a theosophical mindset, these words will resound with a sense of deep reverence for the Russian woman and Teacher. May the Name of H. P. Blavatsky burn with a fiery aspiration to the Sources of the Absolute Truth of the hearts that love her!

Presentation of diplomas of the Theosophical Society (Adyar)

In the jubilee year of Helena Petrovna Blavatsky, the presentation of diplomas of the Theosophical Society took place. Diplomas were presented by the president of the lodge «Adamant» of the Theosophical Society of Russia Vladimir Vasilyevich Yaryi.

Congratulations! It is so important that at the beginning of the journey you touched the idea of Brotherhood. We wish you the Light on the Way!

Diplomas received

Yuri Butin (Saratov)

Natalia Koshel (Voronezh)

Alexander Kelesh (Moldova)

Mikhail Bogatyrev (Saint Petersburg)



**Premiere of the film «Beauty is the garment of Truth.
H. P. Blavatsky» (Chapter IV, part 1).
Directed by Oleg Fedorovich Martynov.**

Oleg Fedorovich Martynov (born 1937) is a well-known Soviet, Russian cinematographer, shot about 40 feature films and television series. Winner of the awards for the best cinematography, author of films about H. P. Blavatsky and the Roerich family, director, traveler. He was at the origins of the Roerich movement in Russia, was a member of the team of creators of the first film about Nicholas Roerich in the USSR «Nicholas Roerich» (1976, «Kievnauchfilm»). «The filming of a film about N. K. Roerich took place in our house. Svyatoslav Nikolaevich and Devika Rani participated in them. The film was directed by Rollan Sergienko, the screenplay was written by Renita Grigorieva and Lyudmila Shaposhnikova, the cameraman was Oleg Martynov. The crew of the film crew was very friendly, sincere, aspiring,» L. S. Mitusova wrote in the book «About the past and the fate of loved ones.»

Prizes and awards:

- 1973: All-Union Film Festival, Alma-Ata — Prize for the best cinematography («The Life and amazing Adventures of Robinson Crusoe», 1972)
- 1992: International Film Festival of Slavic and Orthodox Peoples «Golden Knight» — Prize for the best cinematography («Boys», 1990)
- 1993: Golden Aries Award — For the best cinematography («Dislike», 1991)
- 2018: Winner of the Nicholas Roerich International Prize

Films about H. P. Blavatsky are based on autobiographical sources:

Sylvia Cranston «H. P. Blavatsky», Howard Murphy «Helena Blavatsky», Mary Neff «Personal Memoirs of H. P. Blavatsky», Oleg Boldyrev «Messenger of Shambhala. Blavatsky», Henry Olcott «Old Diary Leaves», «Letters of Blavatsky», «The Occult World of Blavatsky», etc.



ROUND TABLE

Scientific Symposium “The Secret Doctrine – The Book of the Third Millennium”
A Study of “The Secret Doctrine” Volume I, Stanza I, Sloka IV
V International Theosophical Congress in Sochi

Participants:

Evgeniya Mikhailovna Shaburnikova
Vladimir Vasilyevich Yaryi
Sergey Vitalievich Kolganov
Esther Pockrandt
Petra Mayer
George Georgievich Khmurkin
Pandey U. S.
Egor Turley
Arni Narendran
Mikhail Nikolaevich Cheryatyev
Micheline Foster
Sergey Pavlovich Roshchupkin
Ritva Lappi
Svetlana Tyutina
Brigitte Taquin
Ifigenia Kastamoniti

Evgenia Shaburnikova: Dear friends, one of the most important moments of the International Theosophical Congress has come. The round table, the scientific symposium “The Secret Doctrine – the Book of the Third Millennium,” is opened by Vladimir Vasilyevich Yaryi, the Theosophical Society of Russia, President of the Adamant Lodge.

Vladimir Yaryi: Helena Petrovna Blavatsky gives us the idea of today in the book “Gems from the East.” “Of the eloquence of the pleasant speaker all men are enamored.”

Let’s turn to the Nidans corresponding to these days. To begin with, yesterday we lived under the Nidana of the White Hare, which corresponds to the birthday of Helena Petrovna Blavatsky. Today is the Day of the Black Dragon. The Black Dragon, like the White Hare, belongs to the Lipikas, the chroniclers of Karma, i. e. correspond to their energy.

The Dragon itself is symbolized as Bhava – Being, Wisdom. The Black Dragon is the primordial Wisdom, because the black color is the symbol of the element of water, or Akasha. This is the force that goes under the ray of Jupiter, the blue energy, under the ray of the Heart, or heat. It was in this year of the Black Dragon that H. S. Olcott was born. And if yesterday there was a Nidan of the founder of the Theosophical society, H. P. Blavatsky, then today there is a Nidan of H. S. Olcott. So they are next to each other, as well as 2 principles – the Hare and the Dragon. Helena Petrovna, as the white element ether, so to speak, completed the knowledge, and Olcott picked it up so that a spiritual person would still be born in the year of the Black Tiger, in which we are now esoterically – the year of 2022 is already coming for us.

A new week of the Yellow Monkey has begun today, the symbol of which is Beauty and Harmony, that is, Balance. In

order for the Wisdom of the Black Dragon to manifest itself through our warmth of Heart, we must strive for this Harmony and Beauty. The Klesha of the Dragon of today is anger, that is, the darkening of the soul. We must destroy this anger in ourselves with Light and Warmth. Thanks.

Evgenia Shaburnikova: Thank you very much. Now we know that our Congress is being held under two great Nidanas symbolizing Lipikas – the White Hare and the Dragon, the power of Light and Heat. The Black Dragon, which absorbed the blue ray of Jupiter, means the power of Life, and the Black color of the element is Akasha, that is water, the original cause of Sound.

On the day of the Dragon's Nidana, we can say that today there is an opportunity to hear the reason for the Sound of Wisdom, the original reason. I think every speaker had it, they had their own revelations, especially after the premiere of O. F. Martynov's film, when there was such an immersion as if you were next to Helena Petrovna. I have a complete feeling that I was next to her, felt her breathing, her mood, her suffering, her human despair when it reaches its peak, and then you get into this inner citadel of the Black Dragon, and he meets us today.

Dear friends, we are opening the Round table. I think the study of the IV Sloka, I Stanza, Volume I of the Secret Doctrine will be the best gift for the 190th anniversary of Helena Petrovna Blavatsky. More than 100 years have passed since Helena Petrovna left, unrecognized and slandered by her contemporaries. This continues to this day by the closest, closest people to Theosophy. Strange as it may seem, but it is. Nevertheless, we have the opportunity to hold a Theosophical Congress dedicated to Helena Petrovna Blavatsky and create a single thought image of a great Idea, a Single Cause, and stay in these energies.

We have members of the research team in touch right now. These are Arni Narendran, the Blavatsky Lodge of Mumbai (India);

Ifigenia Castamoniti, European School of Theosophy; Petra Mayer, President of the Blavatsky Lodge (Great Britain); Mr. Pandey, International Speaker of the Theosophical Society (India); Esther Pockrandt, Theosophical Society of Australia; Bridget Taken, Blavatsky Lodge (France); Micheline Foster, Doctor of Metaphysics, Theosophical Society of the United States of America; Ritva Lappi, the Theosophical Society of Finland. And of course our research group, which will be working live today and exploring one of the Slokas of Dzyan Stanzas.

We have already talked about Sloka IV, Stanza I more than once – at the seminar, schools, the online class, and it seems to me that we have sorted it out length and breadth. Nevertheless, all participants of the Congress, delegates and those who remain behind the scenes of our live broadcast today are waiting for discoveries from us. Dear members of the research group, I hope that you are ready to share them, and we are getting started.

Stanza I, Sloka IV: "The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them."

This sloka, like all others, continues the previous narrative, that is, what was said in Sloka III. This sequence is the very notes, sounds and chords of a single sound of inner music. It's like the rhythm of Shakespeare's sonnets, a rhythm picking up speed. It seems that in the beginning there was nothing, and the Darkness was one. Then glimpses begin in this Darkness, and we can see the earliest twilight of the embryo. So the first three great Stanzas are the description of Pralaya, when all the forces gather.

At the moment, exploring the Shloka IV, we are on the Plan of the Pro-times. After all, all the Dzyan Stanzas are distributed in a certain way according to the Plane of Being. So the Plan of the One is Stanza I,

the Plan of the Gods is Stanza II, the Plan of the Spirit outside the forms is Stanza III, the Plan of the Prototypes is Stanza IV. The Plane of Reason and Creativity, where a Single Ray reigns (sevenfold inside and outside manifested by the ten, ninth and tenth steps of Fohat) is Stanza V. Stanza VI is the Material and Educational Plane, the Plane of Nature, the symbol of the Tetragrammaton, which has a point in the center – the great synthesis when spirit and matter, good and evil, centrifugal and centripetal forces unite, and Nature begins to live, churn. Stanza VII is a physical, material plane.

The Slokas are distributed in the same way. Knowing the system of Planes of Being, we will never make a mistake about which plan, which sequential action in motion, in its manifestation or non-manifestation, differentiation or non-differentiation at the moment determines this space outside of time filling.

It should be understood that in the first three Stanzas “Time was not,” “Universal mind was not,” “there were no Ah-hi,” and “The seven ways to bliss were not” – there was no consciousness that could suffer or show the illusion of perceiving this world. That is, there was no World building yet. We are at the very beginning. However, Sloka IV tells about the state of the Prototype Plan. Here are the waters of Akasha, here is the lower substrate of the state of the etheric substance, in the manifestation of which, and you know this great Mystery, the third Non-manifested Logos is the first Manifested.

No one has discovered this, it has been talked about many times, and it is not a shame to repeat once again that the state of the third unmanifested Logos at the moment of transition to the first manifested one is a point inside a circle (draws on the blackboard according to the Plans of Being). Everything gathers here. The state when Dzyu becomes Fohat. This Three,



the Monadic basis, falls into Four, forming the Fourth, which is the Absolute Light for human evolution. The absolute Light for the construction of the Universe is, of course, the Plan of the One. We live in the world of reflection, which occurs in identical ways, we ourselves are a reflection until we become immortal.

There is a peak of events when we can make a choice between external and internal. The external is always a reaction, remarks, or a teaching “Turn on the heart,” the girl told me today, passing by. And why not teach someone just in case? At such a peak, there are two options: either to give an answer, or to remain silent and go to the inner citadel. The choice today is for the Dragon, the day of the Black Dragon. I represent the Nidana of the Blue Dragon, so why shouldn’t I keep silent at this moment? An interesting situation, isn’t it? This is how Nidans are formed at the peak of events.

So, from the Plane of the Divine Mind, the Seven-Ray Star in its projection gives a reflection on the Plane of Reason and Creativity. This is the Law. So it is written in the “Secret Doctrine” in the Slokas of the Stanz Dzyan. From the Plane of the One (drawing on the blackboard according to the Plans of Being), where there is always a point of concentration, the central point, where those very original waters of Absolute Light, where there was nothing and Everything was still in great potency. It is here, at the point of the Plan of the

Prototypes, that all forces are added or gathered. For what? The power of Light and Heat is concentrated at this point to give the first manifestation and permeate all planes with Light. From here begins the pressure of the Light of space, from here begins Time, from here begins the evolution of human co-knowledge, from here begins differentiation.

We can talk about this for a long time, for 10 or 20 years, and we will reveal more and more new meaning, because every plan is unlimited. Every Sloka that describes a particular state is boundless. And one more important detail: wherever we are, on what plane of manifestation or non-manifestation, Helena Petrovna thus gives comments on the Slokas of the Dzyan Dance, she is always churning from the unmanifested plan to the physical one manifested by such vortex movements (draws on the blackboard according to the Plans of Being). The first projection: from the Plane of the One to the Plane of Images, the second - from the Plane of the Divine Mind to the plane of the Material and Educational, the third - from the Plane of the Mahat to the physical plane. Only three. Three Upadhi, three guides are ready to approach the fourth form of manifestation of the external and give the great Sevenfold. Who on the physical plane meets the first? Human. And he's in charge.

Man is higher than God because he has gathered all the planes, all the forces on the physical plane in physical form. He has the right to suffer in order for the inner form to begin to shine, because if we did not suffer, then we will never be able to understand the projection of the display of two opposites, when minus becomes plus and plus becomes minus. In this moment of connection of polarities - a state of grief and happiness, despair and victory, this character of a warrior is churned, because he always knows where his choice is - inside this synthetic heart, this Divine

mind, because the Heart is a reflection of the Divine Mind. So, connecting all the planes of Existence, a person passes this cross X is a symbol, a "multiplication sign" or the great movement of the cross, which is a swastika, he turns over + in X this moment of his revolution is at the lowest point, and he shines, he has the strength to ascend (draws on the board according to the Plans Genesis).

That's how the Black Dragon (today's day), who shows the true Wisdom, who has gathered the power of Light and Heat, has this power to walk. Vladimir Anatolyevich Bakanov was born into the Nidana of the Black Dragon, who gave the Kalachakra system, who systematized the "Secret Doctrine" and filled the Plans of Being with life and revealed the system of cognition of the "Secret Doctrine," and it's not all simple. A few years pass and another Dragon, who is here, begins to deploy this system further. This is how the vehicle passing through Upadhi is transmitted or thus occurs - differentiation, reproduction, increase, expansion, because the Light is continuous and there is no such stop. That's how it all happens.

So, speaking about Sloka IV today, we are on the Plan of the Prototype. Sloka IV is the state of the Prototype Plane. Every plane, wherever we are, is sevenfold. On the Plane of Absoluteness, 7 is hidden, on the Plane of the Divine Mind - an unmanifested Seven-ray star, on the Plane of Prototypes - 3 fall into the first Non-Form 4, also revealing 7, on the Plane of Reason and Creativity - a manifested Seven-ray star is 7, on the Plane of Material and Educational - a Six-ray star with a point in the middle is the 7th and the physical is the sevenfold plan (draws on the blackboard according to the Plans of Being).

What's wrong with the description of this Sloka? "The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get

ensnared by them.” That’s how, according to the Plans of Being, one can look at and fill each one, see what Maya is and when it generally disappears.

Maya or “I,” first “Ma” is a great step, “Ma” is Maha, it is Mahatma, etc. “Ma” is Great. And what is “I?” This is what the Great has reflected, but not in an Absolute Light, but in a change of its own consciousness. And as soon as this consciousness is purified to the degree of Absolute, and a person can manifest three aspects of the Absolute here on Earth, being in a dense state, that’s when this happens, then there is a state of disappearance of Maya – time disappears and suddenly it stretches in its numerical expression to infinity.

In this age, the acceleration of processes presses to such an extent, and by the way, our speakers talked about problems in society, including with digital technologies... But if you have such a bad attitude to digital technologies, you think that this is a manifestation and pressure of intelligence, etc., give them up. Why are you all sitting at computers and on phones? Refuse, go to the desert, sit there. An no. You declare how bad it is and use it. What’s it? Lie. And theosophy calls for the Truth. Therefore, use what you need for the evolution of consciousness. Why not use technologies that can accelerate the evolution of one’s own consciousness? We are not going to write letters to each other now and send them by mail when everything is being solved very quickly. Do we really have to give up these achievements in this century? This is absurd, this is a deprivation of synthesis, this is a distortion of the material, namely, consciousness, when the “Seven Ways” cannot give this representation, a person cannot create.

So, in today’s world, two consciousnesses determine evolution and evolution. How does this happen? Evolutionary consciousness is when there is time for everything. I recently asked

Sergey Vitalievich Kolganov: “Where do you take your time anyway? You are constantly participating in our seminars, writing, making discoveries, teaching. How do you do it?” And this is a certain state of consciousness. I will not say that I am often asked where I take my time, but I know a state when this time does not exist for me. And there is another state of consciousness that never has enough time, it is under pressure all the time, because the synthesis of knowledge did not work out – they could not take it, suffer. We need to continue the fight. The soul will be washed with suffering, time will stop, and you will become immortal the moment you give birth to your own creativity, your own thought. Sloka IV, Stanza I says that this is possible.

Sloka IV, Stanza I, $4 + 1 = 5$, this is 5 – the fifth principle of man, the Highest Manas. The man himself is symbolized by this five. The fourth state is an inner understanding of the form, which must inevitably manifest itself in movement or in action. You can talk about this Sloka for a long time, 4–5 hours without a break, so I will stop. Let’s just define for ourselves that every time we make a choice: either we have time for everything, or we don’t have it. And we just didn’t have enough time to buy some markers that are so needed today, but they are not there. There was not enough time, because there was pressure at that moment, and our personality was busy with its own world. When we are busy only with ourselves, we will never take into account what surrounds us, and the public will always be very far away. Theosophy, theosophists are people with a certain state of consciousness. They joined this society not for the sake of some formality, not to be given these papers, diplomas. But what is it? This is a state of consciousness when people cannot put the personal above the general. That’s the kind of suffering the Dragon is experiencing today and immerses

everyone in a certain energy.

So, dear friends, if we now have comments from members of the scientific group who are in live mode, raise your hand. I would like a lively conversation, without a quote, to which we have been going for a long time. This is the method that our School has been working with for more than 20 years. We don't read the material, we don't quote it, we're just talking. I would like to dive into these energies and understand how you understand the Shloka IV.

Sergey Vitalievich Kolganov, good afternoon. Say a few words.

Sergey Kolganov: As for the Sloka that we are all discussing today, it is an amazing multi-dimensional Sloka. And in it we can see the thoughts that have been voiced in world philosophy. In particular, we can recall the most famous German thinker Georg Hegel, who spoke about the initial existence of the World Spirit first in the element of his own thinking, and only then this World Spirit created the material world. In fact, this objectification came about – the embodiment in the material of the entire spiritual content of this spiritual world or the World Spirit, which existed in the element of its own thinking. Also here you can find thoughts that Emanuel Kant had no less famous philosopher. But all the same, I want to say that here we see thoughts about what, in fact, we can expect in our future. The fact is that we have the opportunity to leave most of humanity together. How can this be done? On the one hand, the usual course of things, the course of a person's ordinary life, used to be preserved, but now the course of time is speeding up, the working out of karmic programs is also speeding up and the X hour is approaching, which is also mentioned in world religions. This is the hour of separation of people, and in fact, now the wonders of science are coming to our aid.

I'm going back to the so-called artificial

reality again. Why? Because we have always dealt with two kinds of reality: this is the natural reality of our natural environment... But after all, man is given a zoom, we are created in the image and likeness of God, it must be understood right away, we are creators, even on a micro-scale, but we are creators, so we must also create. And what are we creating? And we are creating our own worlds and, accordingly, we are creating our own so-called artificial reality, and we have now dealt with nature quite seriously, so to speak, and at the same time this nature, it certainly needs our protection, it is not infinite, and we are already in fact in In many ways, we have disrupted the course of the development of natural nature, so we can move on to completely different worlds. And so virtual reality is in fact already the third world of reality, which is now in active formation. In fact, a person is now repeating the process of world-manifestation that began. When? When the Supreme throws his image into the world of gross matter. Man is doing the same thing now. He throws his image, his vision of reality into the world of artificial reality.

In general, who said that Karma is satisfied only when a person fully feels the fruits of his stupid deeds for actions committed in the past, namely, on his own skin? This is not necessary. After all, Karma is not a vengeful program, it is a training program that is necessary only for perfection, which will lead us to life in the



world of truth, goodness and beauty. And we, for example, now know that many people hone their professional skills on the trainers, on which they simulate various life-threatening situations for both people and, for example, in the case of flight simulators, dangerous situations for the aircraft itself. Why endanger the pilot and endanger the plane if there is a simulator and everyone is alive and well there and at the same time they are honing their skills. Accordingly, karma is also developed at different levels. If you don't believe it, read the wonderful work "Lamrim" by the great Tsongkhapa. He says that there are different levels of the fruits of karma. On the one hand, there is Karma of intentions, this can be said to be an easy version of the karmic program, on the other hand, there is Karma of completed deeds, this is already a heavier karmic program, etc. And now, in order to work out Karma, we do not have to feel it on our own skin in our ordinary life, the ordinary world. We can do this through living, through experiencing the worlds of great artists, great creators of works of art, through the world of art, through the worlds of computer games, and eventually virtual reality. That is, in fact, if the desire of the lower astral is evolutionarily prepared for us, then what kind of state should we come to? Should we strive at all, if we eventually go to the One, to the satisfaction of some personal passions, the satisfaction of personal desires? No, of course not. Accordingly, from the earthly life, in principle, only that remains in eternity that is worthy of Devachan, and should not people be immediately guided to such a life and activity that is worthy of the eternal, stable state of Devachan. Everything else will only be a shame. Everyone will be ashamed of everything that is not worthy. If it is erased, it will probably be normal, otherwise, if we still remember it, we will blush constantly. Here is shame, the color of shame – yes, it is such a litmus test,

which immediately shows what was in us from the animal, and what was in us, really, from the human. If a person does not blush, then he has already come to terms with the fact that animal actions for him are generally natural. If he blushed, then he somehow separates the human from the animal. And now, unfortunately, some of us are specially undergoing psychological trainings in order not to accidentally blush in time for some responsible events. That's how they even do it.

Accordingly, those who are not ready to follow this higher state, I mean the state of Devachan or the Higher World, then please have the opportunity now to get rid of Karma very quickly through feeling what, for example, has not been outlived, and the same infernal worlds help us here. Watch the movie "The Texas Chainsaw Massacre," if it has not yet been outlived and I would like to feel these conditions on my own skin or on my soul. Please watch the films "Dumb & Dumber," "Pterodactyl Woman from Beverly Hills." Read and experience the worlds of Sir Arthur Conan Doyle, Agatha Christie, read about Hercule Poirot, if it's interesting, if the lowest is not yet out of something, if there are criminal tendencies, please.

Modern humanity is getting over it in full, watching 15 seasons of detective series. And that's all good. Why? Because it gives an opportunity to those people who have not outlived their usefulness and, accordingly,... And even if it doesn't help in the end, I see again the use of new high technologies in the future. Please, the wonderful TV series "The World of the Wild West" is being shown now. This script was written by such a well-known screenwriter of Western cinema, Jonathan Nolan, he shot such films as "The Prestige," the film "Interstellar," and now he is actively writing a script for this film and it shows the amazing world of an amusement park, where to satisfy the lowest desires

of especially backward representatives of the human race, I use- there are cyborgs. Here on cyborgs, you can really feel and experience all these situations in reality, in rough matter. And the faster a person gets over everything in himself, the faster he will join us, and we will be together in the Higher World. Thanks.

Evgenia Shaburnikova: Approaching Sloka IV, how can we associate the idea of Sergei Vitalievich's statement about the Seven Paths to Bliss, which did not exist? Karma, that which was laid down by Karma, and Karma is done by man himself, begins its movement just from this plane of Prototypes, on which we are now in the state of the space of Sloka IV. And just all karmic phenomena were indicated to us by Sergey Vitalievich. That is, we are approaching the specific material of the "Secret Doctrine."

Dear friends, we have Esther Pockrandt (Australia) on the line. Dear Esther, we are listening to your comment.

Esther Pockrandt: Thank you very much for the invitation. It's almost midnight in Australia and everyone is already asleep. Maybe that's why I'm the only one here from Australia. But you're great teachers, and I'm just a girl here. And there are many in Australia who are wiser than me, but as you can see they are asleep.

This Sloka is interesting to me because it represents the material up to the fifth Sloka and asserts everything that did not happen until we come to the night of the Universe, which will be described in Sloka V – "Darkness alone..." Up to this point, we experience a complete sleep of everything that our mind hides, because our mind deceives us in everything, and in order to empty the mind, we must experience this process, that this is not "THIS" and this is not "THAT." Emptying the mind reminds me of the state of shunyata in Buddhism, I remember the wisdom sutra, the way to empty when we empty our mind and partly

it is a reactive mind, it is a mind full of suffering and even when we experience the process of meditation, we get into imaginary beautiful moments that our mind gives birth to.

From the point of view of numbers, the number 4, it seems to me, has an esoteric value. I was very interested in what you, Evgenia, told me about the number 7, which was also mentioned during the review of Sloka 1, but the number 4 determines strength. Everything that manifests, in essence, manifests power, potentiality after manifestation occurs throughout the universe. It is interesting that we have reached the Universal Mind – the Trinity, as you also explained.

I really liked your diagrams, Evgenia. These are even such works of art, and they inspire me to dive even deeper into all this and continue the process. This process contributes to the feeling of what is beyond the world that we usually see. In ordinary life, there are certain concepts of being frozen in nature. In particular, this concept of static is mentioned in Japanese culture.

We are now trying to come to a deeper understanding of what is beyond words. In number 4, we have "Paths to Bliss," and through this we must approach a state of inner Knowledge that is deeper than the knowledge we think we have. And you said that you don't want to quote, that we have already quoted a lot, but we need to go deeper into the unknown, what is beyond quotes. It's true.

And again, returning to what Helena Petrovna wrote about, that it is not



necessary to read how others interpreted the “Secret Doctrine,” rather it is necessary to try to comprehend what is stated there on your own. And often we are reminded that we need to become a focus ourselves, become committed to this goodness, this bliss, we need to open up to the Light. This thought permeates the entire Stanza I. And if we want to realize the Absolute, then we need to break away from our attachments, we need to realize what has the potential for manifestation, including Nidanas, but not literally understand what they are not, because there is always something hidden.

Thank you very much.

Evgenia Shaburnikova: Dear Esther, thank you very much, and we are listening to Petra Mayer, President of the Blavatsky Lodge (Great Britain). Petra Mayer, your comments on the Sloka IV, Stanza I.

Petra Mayer: Thank you for such an amazing presentation, an excellent summing up, just brilliant. I would like to return briefly to the Nidans, about which Madame Blavatsky says that they contain the deepest pearls of wisdom of the East.

We’re talking about Karma. Karma does not act for its own sake, and after all, it is the action that is the cause of suffering. Karma only manifests, shows us the result of our own actions. It has been said, “Everything is Maya,” and it is very important to think about it. Maya does not have any specific reality and is present everywhere at the same time. We cannot say what exactly is Maya, but if we cross the road without looking right and left, we will be hit by a bus. It will be real, but also quite tangible.

There is a lot of information here, we must act in accordance with wisdom itself, we must put into practice what we have learned and become wise. This state of emptiness contains all kinds of ideas, new ideas, spiritual ideas, and if our consciousness is filled with something, there will be no way to reach intuition. At the previous meetings of the Blavatsky Lodge again it was said

that Maya itself is one of the aspects of Sat, or that which is eternally present in the Universe, both during Manvantara and during Mahapralaya. We cannot ignore the ancient Teachings, which already contain all the Wisdom, but we need to experience it. This is the only way we can not only learn, but also understand something.

That is why meetings like today, like yesterday are extremely important. It is important for us to listen to each other, to be inspired, to learn different aspects and ideas. And what impressed us the most is likely to be reflected in our reality after our meetings. Such meetings will activate our intuition, our energies, and we will be able to direct our energies to achieve results. For me, the ideas about the archetypes of the universe were very important, the ideas that are offered to me represent the direction of energy. We can get answers to our questions almost immediately when we are in the right state and mood. It’s amazing how often the answers come from completely unexpected sources. And this is understood precisely by experience.

The study of Nidanas is extremely important. It is very important to understand intuitively, to know our goals: what are we striving for, what should we do for this? We will learn more about the Brotherhood. We can be united, we can live in peace and happiness. We have a lot of different techniques and technologies, and I believe that we can create a better world. Of course, sometimes there may be not only good ideas and information, for example, if we are talking about a knife. But a knife



can be not only a dangerous weapon, but also bring good, depending on how we use it. It's the same with information. It all depends on how we practice, how we use it and how exactly we go to Wisdom. I believe that. Thank you for your attention.

Evgenia Shaburnikova: Dear Petra, thank you very much. You know, during this time, while we are all communicating together, because from seminar to seminar we are always in some kind of correspondence, there are so many people who just talk about themselves, talk about their lives, about their important inner moments, and we gradually become completely family. Now you, Petra, have been talking about how important it is not to lose this subtle feeling, to hold on. I know that you had such a difficult situation, and you resisted and showed such an inner feat of this inner Light of yours. And the fact that, no matter what, you always get in touch with your research, that the Teaching burns inside you is an example for all of us. Thank you so much for being there, for being such an example of trust in this knowledge, for your performance. It was a big revelation.

And we would like to listen to Mr. Khmurkin. I remind you, Sloka IV, Stanza I.

George Khmurkin: I welcome everyone once again. To begin with, I would like to object or disagree with Sergey Vitalievich [Kolganov]. He suggested that in order to “work out Karma,” we need to immerse yourself in certain things that, so to speak, attract us. It seems to me that if a person, for example, has criminal tendencies or an acute desire to see blood, etc., then immersion in these matters can lead a person to the wrong state, even up to madness. In this case, there will be no need to talk about any “working out of Karma.”

And now about the stanza from The Secret Doctrine. I made a report at the last Congress in 2020, where I proved that the

translation of The Book of Dzyan, which was given by Helena Petrovna Blavatsky in the English (and, accordingly, in Russian) edition, slightly does not correspond to the original oriental text that was available to Helena Petrovna. What is their difference? The translation given in The Secret Doctrine is more detailed and more artistic in comparison with the original text, which has a very concise form. What we have in translation is, as it were, the disclosure of meaning, and this is its special beauty.

As for today's fifth stanza, its original text (as well as the text of the previous four stanzas) is given in the Proem of The Secret Doctrine. Of course, calling it «original» is not entirely correct, because Helena Petrovna give some words in English, and others (nouns and technical terms) leaves as it is. So, it is possible to draw a correspondence between the original text of The Book of Dzyan and the English translation that we have in the Stanzas. Take, for example, the fifth stanza we are discussing: “The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.” In the original, which is given in the Proem, this place looks like this: “Thyan-Kam not; ... ; Tenbrel Chugnyi not.” It is these two phrases that Helena Petrovna translated as I just said.

If a person familiar with Buddhist Tibetan vocabulary sees the words Thyan-Kam and Tenbrel Chugnyi, he will easily recognize Tibetan terms in them. Thyan-Kam is most likely a modified spelling of thar-lam, which in Sanskrit is moksha-marga, i. e. “the path of liberation.” Marga is a path, a road, and moksha is a fundamental concept of various Indian schools, meaning liberation. In other words, if we translate the first part [“Thyan-Kam not”] literally, and with reference to Buddhist teaching, it turns out: “There were no ways of liberation.” The Secret Doctrine just says: “The seven ways to bliss were not.” (What is meant by “Seven ways,” said

Mrs. Ifigenia Kastamoniti, she had a good report on this topic.) Now the second part: “Tenbrel Chugnyi not.” This phrase can be confidently correlated with the Tibetan rten-’brel-bcu-gnyis...

Evgenia Shaburnikova: I am interested in how translators translate into English now.

George Khmurkin: Okay. In the second part of the original text of the stanza, the Tibetan expression [rten-’brel-bcu-gnyis] is guessed, it means “the twelve links of the chain of interdependent origin.” This is a Buddhist scheme explaining the appearance of suffering. In fact, the original text in this place says about the absence of causes of suffering. The original text of the stanza ends here. However, Helena Petrovna, translating it into English, gives an explanation why there were no causes of suffering: “...for there was no one to produce and get ensnared by them.” There are no such words in the original oriental text.

Thanks. Please excuse me for complicating the work of our translators.

Evgenia Shaburnikova: Yes, thank you very much. A big request to those who translated Georgiy Georgievich, to explain to the English-speaking public that he used Tibetan terms.

Mr. Pandey, another hero of theosophy, a lifelong member of the Theosophical Society (Adyar), an international speaker, has been in touch with us all day today. Your comments, please, are Sloka IV, Stanza I.

Pandey U. S.: Yes, thank you. I send my heartfelt greetings to all participants of this Congress. Of course, we cannot ignore the following Sloka about the Night of the Universe, because all the Slokas are connected. As we know, Slokas I–III describe certain states, in Sloka IV we see a denial of what did not exist – there were no Seven Paths to Bliss and there were no Reasons to Suffer, because there was no one who could generate them and be seduced



by them.

So there were no Seven Paths to Bliss. These Seven Paths do not exist. And what is Bliss? Bliss is Nirvana. There was no sign of suffering. We’re talking about Emptiness. And here it is also said in the explanation of Madame Blavatsky that the Seven Paths can be considered in different contexts at the same time. That is, we can speak of the Seven Paths as the Seven Levels of initiations that are mentioned in the scriptures. We have various possibilities of interpreting these initiations. Also in the Holy Scriptures we see references to the Seven Principles, which can also be associated with the Seven Paths to Bliss. There are Seven Ways to enter the Seven Worlds. We have Seven Atmic Planes that have Seven sub-planes. A certain path leads to everyone. These are the ways we can also talk about. In addition, there are mentions of Akasha and other concepts that we can understand thanks to the Seven Ways.

Also in the “Voice of Silence” there is a mention and references to certain texts in which these Paths to Bliss are also mentioned. The Seven Paths to Bliss are also the causes of suffering, as well as the levels of Cosmic experience, because all these concepts and levels are expressed by fundamental reality when we talk about Father and Mother, about Matter, about primordial Matter and about manifested Paths, Dharma and the physical level. In any case, it is a complex system of seven levels with Seven Paths. Here it is important to take into account our experience of how we



comprehend wisdom, how we comprehend this Sloka.

The Ways and Causes of Suffering are mentioned in the Nidanas, and we are talking about their skeptical perception. So, in the “Secret Doctrine,” Nidanas are mentioned, which are the cause of suffering and at the same time they are the cause of existence. It is not only about physical causes, but also about metaphysical causes. In addition, Maya is a Sanskrit theme, which can be translated as “illusory world.”

The word Maya comes from the verb Ma, therefore, this is what is measured. In truth, what can be measured is finite and transitory, and therefore subject to constant change and constant updating. All Seven Planes of manifestation are called the Seven Worlds, Maya, through which the monadic entity travels. Only the reality that is not subject to change is beyond the reach of Maya. Krishna says, “Although I am not born, having an unchangeable essence, but still dominating nature, which belongs to me. I was born only because of my own Maya, that is, the mystical power of self-identification of eternal Thought and eternal Mind.” At this stage, of course, there were no cosmic levels in manifestation, there was no soul ladder, there were no individual centers and I, there was no one who would get entangled in the web of attraction and repulsion to forms that did not exist at that time. In short, the verse says that the two great Paths are the Way forward and the Way Back, and then these Paths have not yet manifested.

Maya, or illusion, is an element that

enters into all finite things, because everything that exists has a relative or transitory, and not an absolute reality, since the appearance that this phenomenon hides is accepted for any observer, regardless of his ability to cognize or to perceive this experience.

Thus, the ascending progress of the Ego is a series of gradual awakenings, each of which brings with it the idea that now for the last time we have reached that very reality. But only when we reach Absolute consciousness, only then will we be able to merge with our own Self and free ourselves from the delusions that were generated by Maya.

Maya is a force that we cannot grasp with our eyes and our perception. “This is such a veiled world, a deceived world that does not understand me,” said Krishna, who never once referred to the special culture and structure of Maya. And therefore, the stages that we have considered are very important in terms of manifestation. And then there were no manifestations of these Ways – moving forward and returning, since that web did not yet exist – the forces of attraction and repulsion to those forms that did not exist at that time, which means there were no Ways of returning.

Evgenia Shaburnikova: Mr. Pandey, thank you very much.

Dear speakers, SMS are sent to our Congress, which is being held in person. Some participants do not understand what is the difference between the first part of our Congress, when speakers presented reports, and the Round Table. Remember, from the very beginning we said that let’s talk, and now we keep coming back again and again, once again catching up with what Helena Petrovna writes in the comments, etc.

We’ve been reading this for 20 years. Let’s talk, what does this mean? Have you all talked about the Seven Paths of Bliss, but are there still Seven or not? After all, it’s interesting. What is written in letters does

not mean what it really is. There is such an idea: The Seven Paths to Bliss correspond to the seven keys. The seven keys are what opens these Paths, but there is only one key that simultaneously and immediately opens all seven. One key opens Seven Paths in one turn. There are no seven turns in it. This is a single turn of the key. Here is such an idea in addition to being able to reflect on the component of this Sloka.

What is it then? What is this Single turn that opens all Seven Paths, which reveals the whole Sevenfold? It is necessary to have what speed or what force to do it? So that without seven turns there would be seven open. Now this is not in this Sloka, they do not exist, but they are simply not manifested, we understand that they will be manifested sooner or later. This is a Path, this is a Movement, this is not a stop, so we stopped and opened, no. This is exactly the moment of consciousness change. I really want this moment of consciousness change to happen today at the Round Table, during the study of this Topic. I would like to hear...

Maybe Egor Turley will tell us something? Please introduce yourself.

Egor Turley: I am the secretary of the Scientific Council of the National Roerich Committee, my name is Egor Turley, and I am literally a few words in addition.

Georgy Khmurkin has just enlightened us in the deciphering of this Sloka. There are clear references and references to Maya and to the Nidanas, and again, we have just heard from the words of the previous speaker that in the “Voice of Silence» there is some reference to how Nidana is connected with the Seven Paths to Bliss. More precisely, we can say that there are actually references to the Four Truths. They echo the well-known Four Noble Truths of the Buddha, starting from compassion, ending with the Path to the attainment of Truth. But what is Truth and how does Truth shape our perception of the universe, and what is Maya, which

generates Nidanas? Modern science has approached this through various concepts of the holographic universe, that’s what I think Mikhail Nikolayevich Chiryatyev, our outstanding member of the National Roerich Committee, will be discussing now.

And remembering the very first comment by Sergei Vitalievich Kolga-nova about the impact of cinema on the minds of mankind. Again, such completely diverse films as “The Texas Chainsaw Massacre” were listed, on the other hand, “Interstellar.” Still, it seems to me that they are at slightly different levels, and if this line of some kind of comprehension of eastern concepts, metaphysics, which has found its own reflection in Interstellar has developed further... There are other films of this kind. Maybe someone watched “Cloud Atlas” or the movie “The Matrix,” such a rather crude interpretation, but nevertheless. If a person were to join at least such a level of cinema, then I think he would begin to think about how he could quickly get rid of his lower qualities and maybe he would study everything that is inherent in eastern metaphysics, in the Teachings of the theosophical sense, they also came from antiquity, the very word theosophy ancient. That’s why cinema is a great transformative force.

Sergey Kolganov: I just wanted to say that when a person gets into some situations, he lives them. Here I think that a person can get himself into an automobile accident and feel it, and on the other hand, he can just see 10 times how others get into



such an accident, and I think Karma will be satisfied if a person feels for others how scary it is. That's the same thing, depending on what our inclinations are, you can get into the artist's world and feel it all and draw conclusions – and that's it, in the end the lower astral will be outlived.

Evgenia Shaburnikova: Thank you very much, colleagues. I still propose to approach the study of the "Secret Doctrine." We are all in one way or another approaching and being brought up in the conditions of cinema, literature, music, etc. And who has approached the "Secret Doctrine?" If we are going to talk about this today, then let's watch a movie instead of studying the fundamental works of Helena Petrovna Blavatsky, then why are we gathered here?

I would like to express such an idea. We were talking about Four Truths. Yes, they correspond accordingly to the Four Truths of Buddhism and much more. But I wonder why there are Seven Paths to Bliss, and there are only Four? Where do they start from?

We are constantly calling for the Planes of Being, because they will tell us why there are Four Truths and Seven Paths to Bliss and why the Causes of Suffering are based on Four Truths. The Four Truths are the four Planes of Existence from which the evolution of human consciousness begins. That's all. The Plan of Prototypes, the Plan of Reason and Creativity, the Material and Educational Plan, the physical plan – these are the Four Truths. The Seven Paths to Bliss are the seven critical points of transition, starting and ending with the Plan of Prototypes. These are the very points of transition where consciousness changes. Without a momentary change of consciousness, we will not be able to move from Plan to Plan, we cannot think, feel, we cannot refine, improve, and generally evolve. Therefore, there are Four Truths and Seven Paths to Bliss.

The totality of Nidanas is based on Four Truths. We show our presentation all the time, where Nidans unfold in animation, how they move, how they connect. And 12 Nidanas or 12 Causes of Suffering are just the passage of the Light of the Monad, because $12 = 1 + 2 = 3$ and this threefold force is the basis for building everything, as an embryo or, as a mo-nada, passes through every sevenfold of the Planes of Being and through these Four Truths. And therefore it is based on them. I will not yet talk about how and how the turning of a Single key takes place, which opens all Seven Paths to Bliss at the same time...

Let's listen to Arni Narendran, "The Lodge of Blavatsky" (India). I would like, of course, not a review comment, but just tell us how you understood one or another concept in the Sloka IV.

Arni Narendran: Yes, today we will talk about different interpretations of the Sloka IV. Blavatsky in "The Secret Doctrine" spoke in great detail about the interpretation and understanding of various Slokas.

That is, her task was to divide this understanding into separate groups, into separate Plans and to characterize these Plans. Thus, she wanted to do something different from what theosophists usually did, it was her approach – separation and characteristics. Now about the methods that she used. Helena Petrovna presented meditation, a meditation diagram, and in this diagram different meditation techniques were indicated, different from the traditional ones. It talked about



unlimited Space and unlimited Time. These are the main fundamental principles of meditation. That is, first you need to feel how the universe is expanding inside us – this is the first step on the path to esoteric development and occultism, which she then developed in her works. I will not dwell on this in more detail, but let's talk about why these meditations were needed?

Meditations were needed to reveal the full potential of one's mind, one's consciousness. You talked about three Plans. These Three Plans represent a kind of development, a kind of transition process. That is, as soon as you have overcome these Three Planes, a kind of bridge appears, a bridge from a state of a low level of consciousness to a higher level of consciousness. And as you overcome these stages, you develop your consciousness. In addition, it is a very interesting structure, that is, you can move to a high level after you have overcome the first plans and in this way you build an invisible bridge that will help you reach higher stages. This is a very interesting diagram that Blavatsky developed. If you act in this way, you can prepare yourself for future development. Thanks.

Evgenia Shaburnikova: Well, that's it. This is already a study. Arni Narendran is our elder brother, as they say in India. And sometimes I get letters from Indian colleagues who call me "big sister Evgenia," and I tell you "big brother Arnie." Thank you so much for your research. We are listening to the revelations of Mikhail Nikolaevich Cheryatyev.

Mikhail Cheryatyev: Friends, speaking about this Sloka, of course, we need to say that these are the 12 Nidanas, the main reasons that give rise to the moral ways of testing a person. They are, if we consider them even as Helena Petrovna said, commenting on the "Secret Doctrine" and commenting even in the questions of the London school after writing the "Secret

Doctrine," which her students at the London School asked her, she explained some questions that now, probably, we have in something even a stumbling block.

Of course, Maya is an illusion and, of course, these agents who transform all the mists of this illusion are Nidans, because without suffering, we will not be able to jump out of these fetters, out of this pool. But being the causes of generation, the Nidanas, by virtue of the law of Karma, create already certain consequences. And all the troubles happen, Helena Petrovna highlighted it several times in different contexts, all the troubles happen because a person considers himself separated from the One. The drop considers itself separate from the ocean, because the drop has some kind of illusory shell, and all this is a single ocean. But when waves arise in this single ocean, each wave can be counted, numbers arise, that symbolism arises, about which it was beautifully said here. And it is not by chance that sometimes there is, for example, the ninth shaft – Three Triangles add up and wave interference occurs. Waves come, reflect, collide with one another, pass, but what does it mean? What does this mean for our question, for explaining the essence of this Sloka? And this means that there are two ways: the way of heaven down and the way of the earth – this cross. This four is just a cross, well, or an expanded cube, which is the same by and large.

Where does the actualization of Maya come from? In the Vishnu Puranas, this is, and in general, esoteric theosophy says that the Creator himself, the entire Creative Principle itself is Maya in essence, and he generates this force of Maya at the same time. But Helena Petrovna's students asked the question, the gap is happening, is Maya an aspect of the Absolute? It can never be an aspect of the Absolute, because the Absolute does not differentiate. And how does it all happen? But because the Absolute radiates shadows from itself, but

not by itself, and shadows give birth to a system of mirrors.

Evgenia Shaburnikova: He does not radiate. Why does the Absolute radiate? It has a reflection. There are no rays there yet. There are no rays in the reflection of the Absolute yet, the rays will be later.

Mikhail Cheryatyev: He does not create rays.

Evgenia Shaburnikova: Later. The rays will be later.

Mikhail Cheryatyev: He creates conditions out of himself, He does not create them. He does not create them, Blavatsky specifically explained this in detail. This does not contradict what you said, it does not contradict at all.

What I want to say here, as if complementing what sounded. After all, actualization begins when human consciousness, including its ego, begins to reflect on this Being, on Sat-Chit-Ananda, which, due to the limitations of the thinking tool, there is a separation of Sat, Chit and Ananda, although a person uses some forces, some separate components of this Being if you want. Therefore, for example, "Living Ethics» always calls to think about Eternity, about Infinity, because "when you realize Infinity, you must get used to its qualities." And the main quality of Infinity will be inexhaustibility. And what does inexhaustibility mean in our context? This is the need to expand and refine the consciousness that comes to this.

Here we were talking about cinema and it's not by chance. Cinema is an illusion of Maya. The very principle of cinema is



an illustration of Maya. Therefore, when a person, being Maya himself, attached to himself, to his lower shells, looks at Maya, which he himself creates, as the Creator creates Maya, being also Maya somewhere, you see, he begins to realize that this Maya exists. The biggest problem now, which is exactly what is said a lot in "Living Ethics," is the ability to distinguish between evidence and reality. So behind all our external evidence, behind our forms, there is a Fiery reality and this Fiery reality without forms. A person in this flow goes as a form and feels like a form, but in the modern scientific theory of Pribram-Bohm, for example, these are different patterns, these are waves, these are energies, these are endless streams of energy. By and large, nothing exists except vibrations, and then consciousness begins to turn on as a lens for the assembly of these forms. That's the most important thing to clear this lens, so giants like Swedenborg, for example, like Sri Aurobindo, like the Persian Sophia, they themselves had a transcendental experience of entering other worlds, where Maya is also so visible, so absorbing, so pervasive that you only need to have a huge concentration of consciousness, light and will, so that in the subtle plane where each of us gets even during sleep, to feel separated from it, to feel like a particle of the Divine.

Helena Petrovna, explaining this is not a simple question on this Shloka, just gave an example of a dream. She talked about the fact that there are instinctive abilities that are associated with the cerebellum working during sleep. The brain does not work in a dream, it turns on in a borderline state, on the transition, like Light, when an Insight occurs, and then memory turns on. And every person is in this dream of this life, this is also an illusion, this is also Maya. We are in this dream, it's time to wake up, and to wake up, we need to dissolve Avidya Maya with Vidya Maya. What does this mean?

Ramakrishna said: “Only knowledge that purifies the mind and heart is true knowledge, and all other knowledge is the opposite of it.” Well, St. Gregory Palamas said similar things, and Sri Ramana Maharshi said similar things, that we begin to explore this world without having studied who we are. And this is already a systematic fatal mistake. Here science is engaged in the study of this world of Maya, without having studied the deepest tool of cognition of this world, one’s own “I” and thought. The quality of thought is not taught anywhere – neither in schools nor in universities. Theosophists study it, theosophists look from different sides and from different aspects, trying to find a middle ground, because the Teachers gave us the most important thing. Moreover, I will say that even more important than the laws of karma and reincarnation is the law of balance. It is to this equality, which creates a way out of Maya, that we strive.

The last thing, the last thing in this context, I want to say: The Teacher is not Maya, Spiritual Teaching is not Maya, the Hierarchy of the forces of Light is not Maya.

Evgenia Shaburnikova: Not Maya! Thank you very much!

You said that in general, by and large, nothing exists except vibrations. But besides vibrations, there are also emanations. Emanations and vibrations are two states of one Single occurrence of a change of states.

Mikhail Cheryatyev: Emanations are born when vibrations come into contact. Well, you can say that.

Evgenia Shaburnikova: Another thought, right? And about Maya, Helena Petrovna hinted that Maya is the cause of differentiation, if she is generally the cause of anything. And it seems to me that this line, this statement, is the whole point. That is, indeed, differentiation begins, Maya begins, illusion begins, etc., but is Maya the cause, how can it be the

cause of anything at all. That is, with this phrase, she probably asks more questions about Maya than answers. And each of us sooner or later answers these questions in the very state about which, you said at the very end, when a person is already rushing to the light. That’s when he will answer the questions whether Maya is the reason for him, for his own individual consciousness or not.

Mikhail Cheryatyev: Maya is the cause of differentiation, but also the aspect of differentiation and the aspect of everything else, and then this issue is resolved.

Evgenia Shaburnikova: Yes, it’s good. Accepted. I like. Thank you very much.

We are in touch with Micheline Foster (United States of America). We will be happy to listen to your comments on this shloka. Maybe you can tell us something new about this or that concept or term from those that Helena Petrovna Blavatsky talks about in the comments.

Micheline Foster: The Sloka begins with a dream, when the Great One begins to awaken. There is nothing that would be or that would be felt, there are no sensations. And here, with this essence inside us, it seems like a dream arises, and while we sleep, our consciousness begins to grab pictures that are Maya. Maya herself then begins to manifest.

The symbols of the numbers 3 and 4 for me have become the Will of one aspect of Wisdom and Love, and 3 is a manifestation, and 4, the key ingredient, is the moment of mind–thinking that we call humanity. This is a reflection that can contain the Divine



and move to a more material, lower fourth Plane. Thus, we have 7, Seven Paths to Bliss. This is not a method, but a Path in itself, and Bliss is what we find at the end of the cycle in which we separate and what Bliss contains leads us back to the One, and through this Bliss we discover ourselves traveling through our dreams, along our paths constantly.

What we see around us, we call Maya, because it is a reflection of what surrounds us, and what of our inner conclusions is manifested outside. This idea of reflection in the outside allows us to construct our world on the basis of this, and this is the world in which we live and move. Within this One is our essence. We reflect everything outside, and then Unity asks the question: do we repeat the essence. How does it work? Why does this color look the way it looks, where are we going, what kind of family will we have, how many children do we have, how do we direct ourselves in the world? We are the questions that are the emanation of the mind, and in these reflections we find our bliss, because this is the only way to find the way home.

Evgenia Shaburnikova: Thank you very much! We know that Micheline travels a lot, she recently came from a big trip to Nepal and the presentation of her book, very interesting, is on the Internet. When a person travels so much for the sake of other people to help them – this is the feeling of returning home, you return to your true self.

And we would like to listen to a person who always gets a lot of questions, comments on the Internet, who has a lot of views before each Congress - Sergey Pavlovich Roshchupkin.

Sergey Roshchupkin: I would like to approach this sloka from a slightly different angle. So this sloka describes to one degree or another the Plan of Pro-images, that is, a situation when there were no forms yet. So I want to say that modern quantum



physics, in fact, confirms this. The fact is that there has always been a struggle in science: how to describe the world? And until the beginning of the twentieth century, we always described the world in images, concrete images. They were particles, waves, other concepts, but they were always images. Quantum physics has shown that with penetration into the microcosm, into an area that would seem impossible, absolutely impossible to touch, but now such devices have already been created that allow you to feel it all in one way or another-not, of course, as it was before.

We have come to the conclusion that our world is created and based on formless, as I call it, objects. The very concept of form is already an object, but in fact all microparticles have no shape. And now there are even supporters of a return to the old, to the old ideas, when after all the world is based on concrete forms. So I have to say that theosophy is just telling us: this cannot be. Our world is based on formless objects. Oddly enough, physicists have learned how to work and describe such objects. It seems impossible, and yet, precisely on the basis of this description, all modern technologies and artificial virtual reality were created. And I'm talking about a physical virtual reality, which is as real as possible, because the fourth plane, the Plane of Prototypes, is reality. Thanks.

Evgenia Shaburnikova: The Fourth Plan, the Plan of Prototypes, is a Great Reality. Thank you very much, Sergey

Pavlovich.

And we are listening to another speaker – this is Ritva Lappi, the Theosophical Society of Finland. We are listening to your, as always, heartfelt analysis of the Sloka of the Dzyan Stanza.

Ritva Lappi: You asked me not to read and now I don't want to read my text. I just want to say something about what is being discussed now, because there is a lot of information. There is a world of ideas, but when we say an idea, there is nothing. And my question to you is about this idea.

And there was also a mention of Karma, and how would we have learned about it if we hadn't made mistakes. Each Adept has his own way, everyone gets experience and, this is also our way. I think it's so important to look at our seven ways of evil. We create all the vices that the Nidanas symbolize, but it seems there are six parameters for this. And something was mentioned in this connection – Dukkha, if I am not mistaken. Dukkha sufferings and much more that coalesces... And when it comes to translation from Sanskrit, it is still very important, of course, to read the original.

And also, how could Milarepa become a great yogi by Karma, because he did such terrible things? And maybe I won't say anything more, but I would like to welcome you from the Blavatsky Lodge in Finland.

Thank you very much.

Evgenia Shaburnikova: Thank you very much, Ritva, I was very glad to hear from you.

Here's another idea, I'll take you back to the Sloka itself a little. When we take these elements or constituent aspects of a Single Number, and there are enough of them in this Sloka: Seven Paths, Four Truths, etc., and in the comments Helena Petrovna touches on one or another aspect. Mikhail Nikolaevich developed such an idea of this transition or connection of the Subtle World and the dense world. The whole "Agni Yoga" is built on connecting these

worlds, the Three Worlds together. And it is not for nothing that some numbers, occult numbers, are repeated in the "Secret Doctrine." One of these numbers is 113. The first two digits are always of the same value in such key moments when Helena Petrovna wants to express the esoteric essence itself, for example, 1 and 1. After all, it is precisely equal in connection, in unity that can give birth to or reflect the third component. And there is such an idea in the Teaching: The Subtle World, the Sensual World, the Material and Educational Plane can connect with the dense only when one condition is fulfilled – when an equal is among equals.

You know that a lot of occult, theosophical schools, philosophical, religious trends consider the symbol of the Circle. See how symbolic the image of a Circle is, for example, a Round table. When people sit around a Round table, there is no main thing, everyone is an equal among equals. This is even in physical form, not to mention the great idea of connecting the dense world and the Subtle World in the esoteric representation of number and geometry. This will be possible only among equals, because only equals will be united by an equal level of expansion of consciousness and depth of thinking.

When we gather together at Seminars, Schools, Congresses, and have the opportunity to stay together in the same information field of space, we have the opportunity to focus and show this equality to each other, because in this space we are connected by the energies of the same depth of reflection. It turns out that we are preparing a condensed state of matter and space for connection with the Subtle World, that is, we practically stay there. Everyone is experiencing tension right now, because at any moment they may be asked: "say something." Yes? So there is a peak of tension. At this moment, the cerebellum ignites, and the person does not know what

he will say, but he speaks and suddenly gives out a brilliant idea. After all, it happens, it happens often. It is at such peak moments that a connection occurs, an equal becomes among equals in the expansion of knowledge, combining it all.

I would like to listen to more participants of the Round Table. We have here today members of the Theosophical Society, members of the “Anahata Lodge” of Moscow, members of the Theosophical Society from Nizhny Novgorod...

Svetlana Tyutina, please, a few words on Sloka IV, Stanzas I.

Svetlana Tyutina: So, «The seven ways to bliss were not. The great causes of misery were not.» And we understand that now we are at the point where there are Seven Paths to Bliss and there are Causes of Suffering. And here I am again opposing someone who has talked a lot about Karma here, but the word “sin” has not been uttered. But in fact, of course, the elimination of Karma is the elimination of sin, when Maya was generated, when we fell out of this ideal plane, the Plane of Prototypes, into the sublunar world. Planet The moon has the smallest cycle – 29–30 days. And it is she who is the cause of Maya, and we must remember about this. If we connect with the current moment, we see that astrology, in fact, has entered our world. It’s great. Humanity is beginning to unite and feel its unity, including through this. This is very important to comprehend. What is also very important on the Path to Bliss or Nirvana is to convey to humanity now, because we are one humanity, and as a human Adam–



Kadmon, we are also one. Therefore, all of us, as cells of this single human organism, should feel a single responsibility for the whole Earth, we should feel what is needed now. So I think it is necessary to teach every child, a person in our earthly society this concept that there is a sin and there is a Way to Bliss or to get out of this suffering, because now this is one of the problems of humanity.

Evgenia Shaburnikova: Thank you very much. The fact is that when we gather at a Round table, when we are in a single space of studying the Dzyan Stanzas, we assume that people have already studied it and know it. We do not oppose anyone, we can refine the thought for ourselves. There is no one to oppose here, there are no such consciousnesses here.

Svetlana Tyutina: I agree.

Evgenia Shaburnikova: And to understand what Sergey Vitalievich was talking about, you need to study a lot of things, then it will be clear what he is talking about. Therefore, before opposing, you just need to ask yourself this question, and then it will be clear that there is no sin, this is a religious deception, and Theosophy is not a religion, it is higher than any religion, because it comes from a Single Causality. What sin did you just talk about and what religious concept, etc.? I would still like to talk about Theosophy. Thank you very much.

Now, Vladimir Vasilyevich Yaryi.

Vladimir Yaryi: Everything is fine. Honestly, here I am sending you all the love and warmth of my heart, for the fact that we are still trying here, surprisingly at such a height being... In fact, we are now at the very top of the Planes of Existence. Here at the very top. This is the peak we are on. Here, in fact, there is Eternal Breathing. If we approach the Breath of Eternal Life like this, then it immediately becomes clear that we are breathing, we already identify with the breath. But we don’t notice this



breathing, but we breathe anyway. That is, it works with its own automation, with some kind of inertia, but where did this inertia start from? Life itself? Where did it all come from? So you can imagine that it started from this point, from this peak. And Stanza I, Sloka IV is only the Force that will once be the Prototype, the Force that contributes to the creation of the Prototype. And we are all here, but in its fourth stage. Here is the Breath that this Prototype can revive, the Breath itself. So imagine where you are. Immediately somehow it becomes, you know, vital. It's not an abstraction, it's here with us and that's it.

A lot of such things have been said... I was sitting here and thinking: here comes a person from the outside to find out something, and will say "minted" some. What are they talking about? Truth.

Why? Because there is no reality to take and really touch it like this, feel it, smell it. There is no such thing. But we have it all in us. How to convey to a person this Great, Eternal Breath of Life? How to convey it? Well, probably, somehow we should already start using this power of our consciousness. Do you understand? It's the Power in us, it's not out there somewhere, but we have this opportunity.

Evgenia Shaburnikova: Thank you very much, Vladimir Vasilyevich. Karma has allowed us to feel the vitality of all this, so you are here, everything is very natural. And we continue the Round Table. We are in touch with Brigitte Taquin, The Theosophical Society, Paris (France).

Brigitte Taquin: Hello, I welcome everyone and thank you for the opportunity to participate in the Round Table. I wanted to offer some ideas regarding the study of the Nidanas, which are mentioned in Sloka IV, Stanza I. The Nidanas are referred to as the 12 reasons for existence, i. e., a whole three-dimensional being connected with everything that Exists. Here it is very important to understand the Buddhist texts, which speak about the indivisibility of existence and about the preparation of consciousness for Nirvana. The Glossary says that Nidana belongs to the most subtle doctrines of the metaphysical system. There we also find the term, which is explained, translated and speaks about the maturity of the state. In her Teaching, Madame Blavatsky writes that in the Tibetan language there is a quote that we understand as the essence of life, and a reference to the paramita of Buddhist teaching. At every moment of existence, starting from birth, a slow death already begins – this is life, while we study the skandhas. Also, Mrs. Blavatsky says that not all scans generate ignorance, not all of them are generated by ignorance, but we generate them by our ignorance, which begins on the physical plane. All Plans are eternal, and these results, which we get by creating an action through ignorance, are also eternal in nature.

In his letter, The Master Koot Hoomi says that there is a group of skandhas that creates a mental and physical individuality, which we call a person or any being. And here we see him posing against the background



of esoteric Teaching, which talks about attributes, their abstract qualities and tendencies of physical and mental vijnana, mental strength, as well as the combination of all these four aspects of physical early mental predisposition. We can also add skandhas, such Avidya or illusion, which is inherent in the individuality or the doctrine of the Ego.

I will conclude my speech by quoting from the Teachings of Madame Blavatsky, from her eighteenth article, in which she says that, of course, Nidanas are derivatives of Karma, and Maya is the root of all evil. If we knew who we are, we wouldn't do much of what we do. Each of us believes that he or she is unique and great in the eyes of Higher Powers, but this is not so. We are just a drop of water in the Great Ocean, and it is not worth making distinctions, dividing us, because we are what we are. This sense of separation is the root of all evil. There is no analogy to this evil other than the one I have given. Thank you for your attention.

Evgenia Shaburnikova: Dear Brigitte, thank you very much. Applause from our hall to the French Theosophical Society, greetings to Paris... As always, we were very glad to hear from you. Thank you for reminding us about the Nidanas, about the Skandhas – this is, of course, an important component.

We are listening to Ifigenia Kastamoniti, European School of Theosophy, Athens (Greece). Your impressions, opinions. I would like to hear some final comment from you.

Ifigenia Kastamoniti: In my short report, I shared some ideas about the Ways to Bliss, and today I want to briefly say a few words about Nidanas. Let me turn to the mythology that Madame Blavatsky also addressed in "The Secret Doctrine." These Nidanas, 12 Nidanas, can be compared with the great works, feats, of Hercules, who had to conquer, perform these feats. What were they? In the fact that he conquered all these



Nidanas in himself, he brought balance, balance to his Karma.

Yesterday I was talking about Ananka (Necessity) and about Nemesis. Both of these concepts relate to Karma, as well as other deities or forces, fate or condemnation, judgment. All these forces are here, they stand above us and control our life in each incarnation, bring balance to our Karma. We need to live in harmony with these forces. And so, dear, dear Evgenia, this is the Golden Path that you talked about, the Seven turns of the key that can open this great Door to our Bliss. Question: How, why are these Seven Paths mentioned in the Sloka, which tells about what happened, but before dawn? I think the point is that we needed to be reminded that when the new dawn comes, these challenges and Causes of Suffering will arise again, because the souls who will come again through reincarnation, they will have to go through these trials again to guide us to a higher goal.

Thank you all. It was a wonderful experience to participate in your pre-red Congress.

Evgenia Shaburnikova: Thank you very much. Big greetings to the European School of Theosophy, which has extensive research experience. We are always glad to hear and see you, it is very important and significant for us.

So, summing up the results of the Round Table. Now, Vladimir Yaryi, President of the Adamant Lodge, Moscow School of Theosophy.

Vladimir Yaryi: In conclusion, I would say that there are more questions than were posed, and if you answer them now, it would not be carefully. After all, the most important thing is what Helena Petrovna gives, and she gives in order to dilute in us, in everyone, a Cup of inner understanding that will allow us to recognize. Then many ideas, they just burn up in this fire, in the fire of the spirit of consciousness. The fact is that everything in the world exists – everything should be. We have caused this, and we must accept and transform it, take away this power that we gave out of our ignorance by creating Nidanas, take away this power for aspiration. Because it was created at will, and now we need to translate all these forces into the aspiration of the spirit, into the comprehension of Truth. When we have recognition from this Teaching, there is no problem whether we are looking at a “horror movie” or at some beautiful muse that is being shown to us. It doesn’t matter. Because then we contemplate life and rejoice in every phenomenon that Maya presents to us. You see, we rejoice because we see the Reason. We have to see the Reason for everything in everything. This is the essence of the Teaching. Take “Agni Yoga,” take the “Secret Doctrine” – this is the Teaching of the Mahatmas. One Teaching says the same thing. They say about Teachers. They put milestones on our Way, but we must understand what kind of milestones are these? Milestones are just to draw our attention to what we ran through. And everything. Who is a Master or a Teacher? This is the one who knows what step the student needs to take according to his consciousness. He just gives a hint, sets a milestone, and that’s it. And the student does not miss the opportunity and follows this path.

Well, in general, the main idea that I said from the very beginning is the thought of the day: “Of the eloquence of the pleasant speaker all men are enamored.” And today

we met many who charmed us. Thank you all for your work.

Evgenia Shaburnikova: Dear delegates of the Congress, thank you all very much for your work. The research group at the Round Table scientific symposium “The Secret Doctrine – the Book of the Third Millennium,” today followed the Sloka IV, Stanza of Dzyan I.

So, “The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.” That is, there was no investigation. Any consequence is disharmony, although in fact it is an attempt by nature to restore the disturbed Harmony and Equality. That is, Sloka IV speaks of a state when no one has yet dared to destroy Balance and Harmony. I really hope that today, together, we tried to get closer to the Cause and move away from the consequence. That is, to move away from disharmony and bring harmony and balance in one’s own heart is when we are silent.

Theosophical knowledge confidently enters the world. Having a scientific basis, they have the ability to answer any question, explain any phenomenon from a new point of view. This knowledge is given in the “Secret Doctrine,” which Helena Petrovna Blavatsky dedicated to all true theosophists. The demand and relevance of studying the Dzyan Stanzas of the “Secret Doctrine” is clearly visible.

Exploring the scientific fundamental work “The Secret Doctrine,” we thereby affirm the name of Helena Petrovna Blavatsky and recognize her invaluable contribution to the development of world science and culture. And today, every one of us who was in this hall, who was on the live broadcast today, theosophists, scientists, participants of the Congress from around the world, we all contributed to the recognition of the name of Helena Petrovna Blavatsky.

CONTESTS, dedicated to Helena Petrovna Blavatskaya

The idea of the Contest was due to drawing attention to the name of Helena Petrovna Blavatsky and the «Secret Doctrine» of representatives of the art sphere.

In Sochi, children's works are presented for the first time at the exhibition «Children to Blavatsky. «I dedicate...». From different parts of the world, children sent their paintings and dedicated them to our great compatriot, H. P. Blavatsky. The geography of the art competition is extensive: 18 countries of the world, 82 cities of the Russian Federation, more than 160 participants. More than 250 paintings were submitted to the art competition. The 1st round — inclusion in the electronic version of the art exhibition — 79 adult artists and 53 children's works passed. 28 adult participants and 28 children reached the final, and from their paintings, which were printed using special technology and decorated in a single design, an international art exhibition dedicated to Helena Petrovna Blavatsky was formed. It was from those who reached the final that the competition commission selected the winners.

We thank all the authors of the paintings! Artists from Australia, Armenia, Belarus, East Africa, Zambia, India, Indonesia, Kazakhstan, Moldova, Poland, Romania, USA, Ukraine, France, South Africa have pleased us with their works.

From Russia — Bashkortostan, Kemerovo Oblast, Krasnoyarsk Krai, Samara Oblast, Tomsk Oblast, cities: Abakan, Arkhangelsk, Asino, Belgorod, Blagoveshchensk, Vladimir, Volgograd, Vologda, Voronezh, Yekaterinburg, Irkutsk, Kaluga, Krasnodar, Kurgan, Lipetsk, Moscow, Nizhny Novgorod, Novosibirsk, Perm, Pskov, Ryazan, St. Petersburg, Sevastopol, Simferopol, Sortavala, Sochi, Stavropol, Taganrog, Tambov, Tolyatti, Tyva, Tyumen, Udomlya, Ufa, Cheboksary, Chelyabinsk, Sherlova Gora.

This year, state cultural institutions participated: libraries, museums, children's art schools of Asino, Bashkortostan, Kazakhstan, Krasnoyarsk Krai, Kemerovo Oblast, St. Petersburg, Sochi. We congratulate all participants of the art exhibition dedicated to Helena Petrovna Blavatsky!



The award ceremony of the winners of the contests dedicated to H. P. Blavatsky

The winners of the competition in the age categories
«Adults» and «Children».

Among adults, winner is
Ksenia Sergeeva, Yekaterinburg.



Ksenia Sergeeva, 21, a student of the Ural State University of Architecture and Art, majoring in «muralist». The picture «On the Road» scored the highest number of points and the unanimous decision of the jury members.

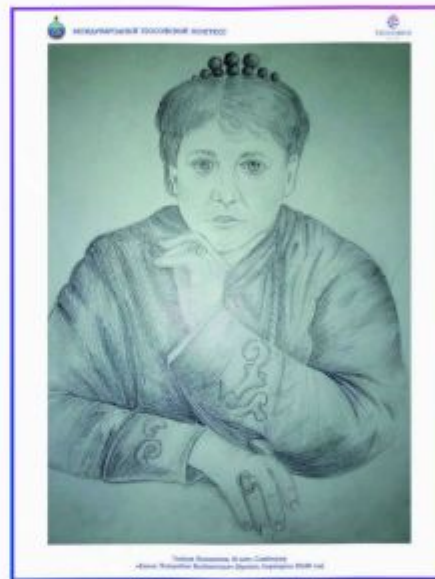


Ksenia Sergeeva
«On the Road»

Among the children's work, the victory was shared by two children who scored the same number of points

Violetta Galyura, Altai Krai, Slavgorod

Violetta Galyura was born on September 16, 2006 in Slavgorod. Since 2014, he has been living in a large foster family. Violetta studies in the 9th grade and at the Children's Art School in Slavgorod at the art department. He plays the piano, is engaged in the circle «City of Masters» in artistic painting on wood, writes poetry. She was engaged in kettlebell lifting and won regional and interregional competitions. He dreams of becoming a pastry chef.



Violetta Galyura
«Portrait of H. P. Blavatsky»

Achille Rahman, India, Calcutta

Achille Rahman, 9 years old, India, Calcutta. He is in the 4th grade of Don Bosco School, Park Circus. Like many other children, he does not like to study, loves Chinese food and dinosaurs. Chess and karate have recently become his favorites, and he is really on his way to participate in tournaments.



Achille Rahman
«Lord Shiva»



This year, works of applied creativity were sent to the competition. The winners are two participants who have scored the same number of points at once.

Maria Mukhacheva, 21 years old, Ivanovo. She is a student of the Ivanovo State University of Chemical Technology with a degree in «technology of artistic processing of materials (ceramics and glass)». The work «Inner Light» is a sculpture of small forms. It is made of ceramics, namely semi-marble, decorated with angobas and a solution of liquid gold. The idea of the work is that in each of us there is a light of creativity, and it is very important to be able to light it, and not hide and not hide.



Maria Mukhacheva
«Inner Light»



Enzi Opoku Samuel, Africa, Ghana.

Enzi is 19 years old, he is an artist at the Ghana National Culture Center (Africa). The work is an installation work made using metals to connect and create a figurative **figure of an elephant**. «D'Elefante» is the name of his work, translated from French — «The Elephant».



Enzi Opoku Samuel
«D'Elefante»

This year more than 80 authors from 15 countries took part in the Helena Petrovna Blavatsky Poetry Contest, which is being held for the third time within the framework of the Congress and has become a good tradition: Belarus, Haiti, India, Cameroon, Colombia, Nigeria, Pakistan, USA, Tashkent, Turkey, Uzbekistan, Ukraine, France, South Korea Africa, Jamaica.

44 cities of Russia are represented, including Abramovo, Arzamas, Belgorod, Volgograd, Domodedovo, Kirov, Kommunar, Lipetsk, Moscow, Petushki, Rostov-on-Don, Rubtsovsk, Ryazan, Taishet, St. Petersburg, Saratov, Sevastopol, Slavgorod, Smolensk, Staroyurevo, Torzhok, Ulyanovsk, Chernogorsk, Yaroslavl. We are grateful to all the poets who took part in the competition and dedicated their work to Helena Petrovna Blavatsky.

Several authors claimed the place of the winner: Elena Avtomonova from Kirov («Guardians of the Light»), Margarita Meshkova («Dedication to H. P. Blavatsky»), Adam De Franco from the USA, Victoria Ojo from Nigeria, Sarah Zeynan from Turkey, Ekaterina Lebedeva from Moscow («Cross of Fate»), creative union «Sphere of Thought», Igor Afrikyan from Moscow («On the Day of the White Lotus»), Shaurya A. Jauhar from Noida (India), Catalina Isaza Kantor from Colombia. But the primacy was given to a single poem — «**The Universe communicates with you**», **Andrey Yarovoy, Sevastopol.**

Andrey Yarovoy, 65 years old, Sevastopol. Born on August 2, 1956 in Yalta, Crimean Oblast. After graduating from high school, he entered the Sevastopol Instrument-Making Institute for the specialty «Radio Engineering». Upon completion of his studies, he worked as a design engineer at the Sevastopol Experimental Design Bureau for Underwater Research. He is familiar with the philosophical works of H. P. Blavatsky, W. Q. Judge, H. I. Roerich, B. N. Abramov, which determines the main theme of his works.



The Universe communicates with you

Be able to understand the «randomness» of meaning.
Everyone has their own dictionary of the Universe,
Taking into account the experience and
understanding of life...

Snatches of phrases and laughter that won't stop,
A simple plot of an unforgettable painting —
Hints can say a lot
To the one who is waiting for an answer from
the Universe...

The one who agreed to feel
Yourself in harmony with perfect nature,
The one who has learned to manage
The energies of inspired thought.

Not everyone is given, alas, to know
themselves
And to pass the secret exam,
The right to be a creator and receive
Lessons from the Creator of the Universe.

The Universe communicates with you,
Appealing to the reasonableness of
the undoubted.
The Dictionary of the Universe, wise
and simple,
Suggested for a frank conversation...

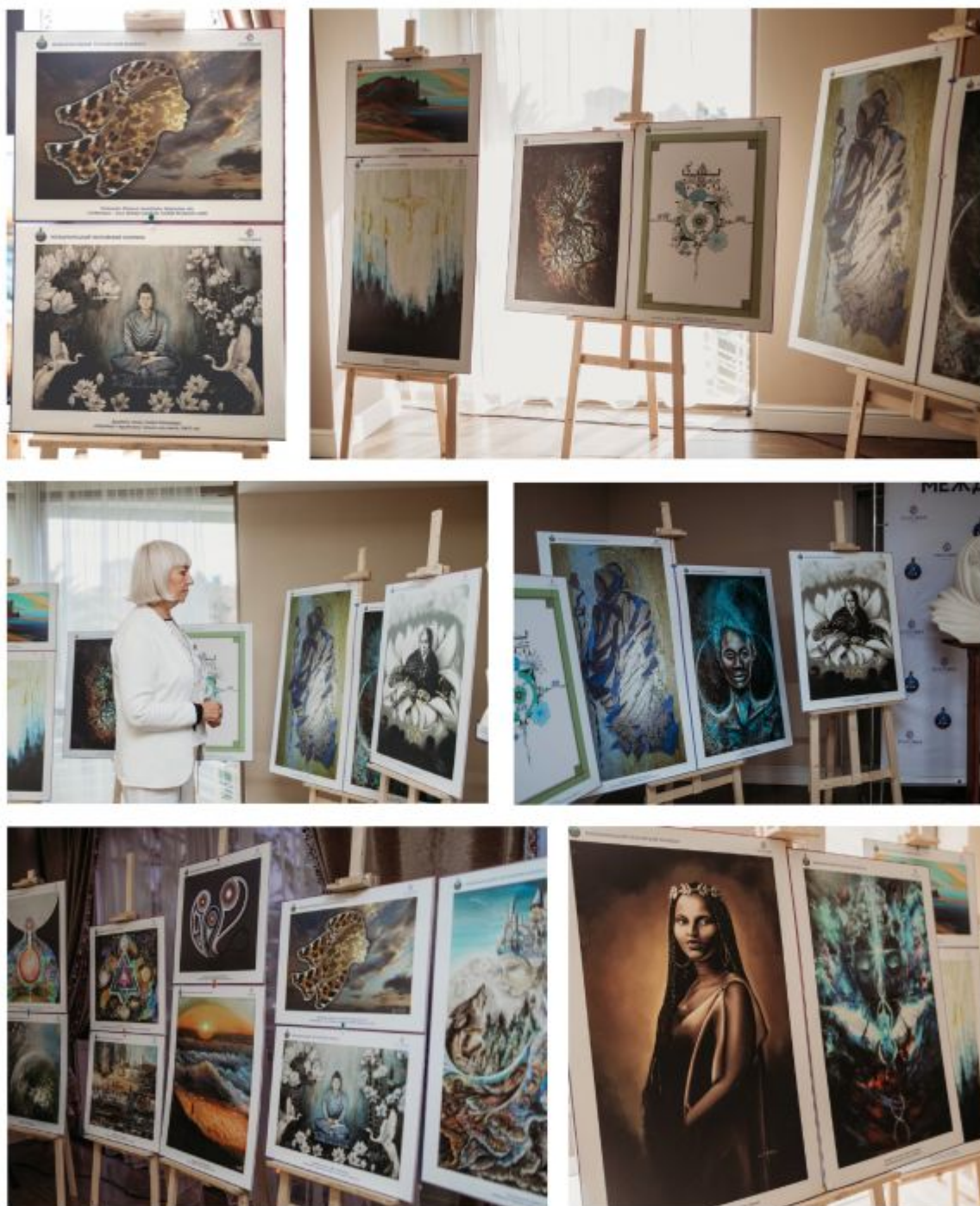
2021
November 27-28

International Art Exhibition dedicated to H. P. Blavatsky

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**The exhibition «Children to Blavatsky. «I dedicate...»
presented for the first time in Sochi.**

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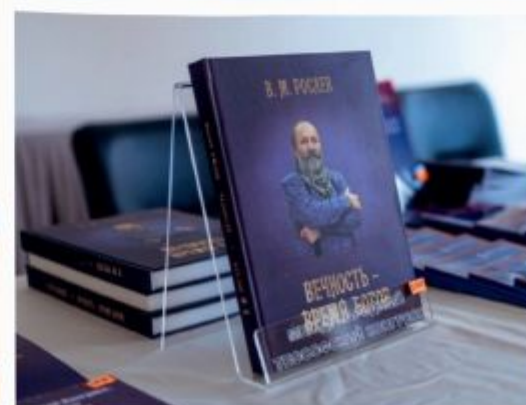
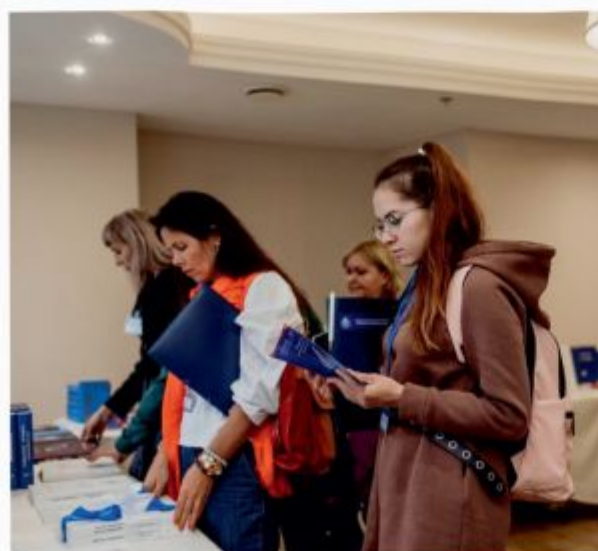
Alexey Leonov's sculptural exposition «Lights of Humanity», which travels with the Congress to the cities of Russia, where the Theosophical Congress takes place. Alexey Leonov is the author of bronze monuments: the monument to Yuri Roerich, Mikhail Lomonosov, K. E. Tsiolkovsky, S. P. Korolev, Yuri Gagarin (2011). Busts of H. P. Blavatsky (2014) — at the UN headquarters in New York, in the Indian city of Chennai and in Naarden (Netherlands). Busts of H. P. Blavatsky, N. K. and H. I. Roerich are presented at the Congress exhibition.



The collection exhibition «The Philosopher's Stone», a unique exposition of Viktor Tuzlukov, a world record holder in the technique of cutting colored stones, a member of the Union of Artists of the Russian Federation, a participant in the largest international exhibitions in Tucson, Las Vegas, Munich, Hong Kong, London. His skill is recognized all over the world. «Wisdom shimmering in stone» is ten faceted stones containing esoteric symbols in the ornament of their facets.



Exhibition «Book Expedition» of new esoteric and popular science publications. The Congress presents: a collector's edition of the 2-volume «Secret Doctrine» of the publishing house «Stars of Mountains», an autobiographical book by Sylvia Cranston «The Story of an Amazing Life» about H. P. Blavatsky, three volumes of «Kalachakra Tantra» by V. S. Dylykova-Parfionovich, «Eternity is the Time of the Gods» by V. A. Bakanov, «The Wurtzburg Manuscript (1885–1886)» by H. P. Blavatsky, the collection of works by W. Q. Judge, the book by A. P. Sinnet «The Early Days of Theosophy in Europe» translated into Russian for the first time, and many others.



The International Theosophical Publishing House «ALBATROSS» is a project on which theosophists of India, the Philippines and Russia worked. The Congress presents the popular scientific journal «Theosophical Vector» with research articles by scientists and theosophists, published in English and Russian. The 2020 edition and the anniversary edition of 2021, dedicated to the 190th anniversary of Elena Petrovna's birth, are presented at the Congress. Journals based on the results of the Congress for 2017, 2018, 2019 and 2020 with unique theosophical research material. An album of paintings by participants of the Congress art exhibition, a collection of poems by participants of the H. P. Blavatsky Poetry Contest.



Concert accompaniment



Ivan Kirichenko, a student of the Secondary School No. 2 in Sochi, congratulates all the delegates of the Congress and the scientific Symposium. The teacher is Stanislav Dmitrievich Sarenkov, the **concertmaster is Larisa Vsevolodovna Sarenkova**.

The «*Siciliana*» by J. S. Bach is performed.

The winners of the art and poetry competitions are congratulated by the ensemble of violinists «**First-class Virtuosos**» (Shmelev Children's Music School of Sochi). The teacher is **Rubleva Helena Vladimirovna**. The **concertmaster is Maria Oganesyana**.

Rimma Glushkova's «Mazurka» is being performed



Results of the Contest of Russian cities «Theosophy — the heritage of a great country»

The aim of the project is to recognize the merits of our outstanding compatriot H. P. Blavatsky, her invaluable contribution to the development of world science and culture, the spiritual development of society.

This experience of interaction with society was first undertaken by Russian theosophists. There were no analogues in the world.

During the preparation of the Competition of Russian cities for the right to host the International Theosophical Congress, an expert council was created, which included eight lodges of the Theosophical Society of Russia, regulations and evaluation criteria were developed. More than ten Russian cities have declared and proved their right to host the International Theosophical Congress. For the first time, an open popular vote was held, and three cities won a majority of votes.

The winners of the competition are Voronezh, where the Congress was held in November 2020, Sochi — the Congress was held in 2021, Nizhny Novgorod — the Congress will be held in 2022. Moscow, the capital of Russia, will welcome the VII International Theosophical Congress in 2023.



**2020
Voronezh**



**2021
Sochi**



**2022
Nizhny Novgorod**



**2023
Moscow**



We will be waiting for all participants at our Congresses in Russian cities!

The Annual International Theosophical Congress is an extraordinary event. As far as I know, nowhere else in the world does such large-scale face-to-face events take place, in which both theosophists and representatives of science and art would take part. A huge heartfelt thanks to the organizers and their assistants for the titanic work that is behind this seemingly so short — only two days! — an event.

It is gratifying that this project has started and is developing in Russia. Theosophists from many different parts of the world, one way or another listening to the negative about our country in their media, can feel for themselves all the goodwill and warmth with which the Russian people address them. Such events defy certain stereotypes and conventional boundaries. I also consider it a good sign that this year's event coincided with the arrival of Russian President Vladimir Putin in Sochi.

It is wonderful that at the Congress the participants talk not only about theosophy and the «Secret Doctrine», but also words about Agni Yoga — another portion of the Teachings of the Mahatmas, which was given out to the world through Nikolai Konstantinovich and Elena Ivanovna Roerich. This aspect, in my opinion, could and should be strengthened. After all, Agni Yoga is much less known abroad than Theosophy.

A series of Congresses seems to me like a piece of granite, from which a few extra pieces are separated every year, and gradually a more perfect form is being seen. At the same time, the separated pieces are getting smaller each time, and the sculptor's work is getting thinner. I sincerely wish the «sculptors» of the Congress health of reinforced concrete and loyal associates, who are so important when the movement is expanding and gaining strength.

Georgy Georgievich Khmurkin,
Moscow

I think it is difficult to overestimate the importance of this Congress in such a very difficult time that we are living in now. This is a transitional period, I hope, in a more enlightened time, a time when our civilization will finally come out of this dead end of materialism, in which it has been for a long time, so now, more than ever, it seems to me, the significance of this Congress is colossal. Now everything is merging into one and this is the significance of the Theosophical Congress, in this sense it is difficult to overestimate how that core, that base, which, as if spreading from above, captures all areas of cognition and consciousness.

Sergey Pavlovich Roshchupkin
St. Petersburg

Thank you so much for inviting me! I am very glad and happy, and the main feeling that I have from the Congress is that there are incredibly lively people. They can be very different, but the most important thing is that energy is felt in them, life is felt and, thanks to this Congress, it is felt that theosophy lives. This is the first time I am at a theosophical event of such a high level. The energy is simply amazing — it is a real holiday for the mind, soul and spirit. Indeed, it's easy to be together. I wish the Congress expansion and prosperity and look forward to the next event!

Vladlen Olegovich Zozulchak
Donetsk city

I am very glad to be at the Congress among my colleagues! The peculiarity of science is that it is accustomed to think economically, and it discards or cuts off with a razor from Kama everything that seems unnecessary, redundant, superfluous to it. It threw away a lot of things. It has discarded the Soul, it has discarded the truth, and we are now living in an era of post-truth, when we cannot distinguish between good and evil, we cannot even distinguish this anymore. And so, thank God, we are alive, because there is Helena Petrovna Blavatsky, because there is a Living Ethics, that's why we are alive, that's why we are talking about the present, about the truth, restoring it, talking about the depths of the Cosmos, in which our consciousness is rooted and only there it can be rooted, and neither by no means in the opposite entities of non-human nature, I mean artificial intelligence, in which we are now being pushed hard to the abyss. We are against this abyss, so we live, breathe, fly, fill everything around us with love and warmth of our heart, and we pass. Thank you for the opportunity to communicate at the Congress, for meeting with wonderful people, for a wonderful organization!

Ilya Nikolaevich Volnov
Moscow

This is my first time at the Congress. Everything was wonderful, wonderful, and Helena Petrovna proved the connection of esoteric philosophy with the feat of life, as it is and as it should be. I congratulate the organizers of the Congress! The reports were all interesting, everything was very deep and just before the next event, all this needs to be worked out and thought through. We wish you success and strength, maintaining such a high level of the Congress.

Svetlana Semenova
Moscow

I follow your broadcasts and study the Secret Doctrine and Agni Yoga. In Rostov, I have no one to share my knowledge with and get it somewhere, except in your broadcasts and in books, so to attend such an event is a great happiness for me among such wise people who know, for me it is a very important event. This is the first time in my life. Many thanks to everyone who organized such a significant event for all of us!

Tatiana Bek
Rostov-on-Don

The Congresses are developing, one can clearly see it, I notice especially how much it has become a World Congress. Why? Because the Congress in which I participated two years ago, it was still more of an internal Russian Congress, and now it has turned into a world Congress, and no matter how the Russian note may not be the most resonant, of course, I see further potential growth in this case. My participation in the Congress just helped to enrich the turn of my thinking and some kind of introspection to a sufficiently great depth, and that I noticed that thoughts began to come. If earlier I thought about the answers to some theories for a long time, now the answers come almost immediately. I thank everyone who worked for this Congress to reach such a high level! The Congress turned out to be amazing and your contribution to its preparation and work is huge!

Sergey Vitalievich Kolganov
Moscow

I am glad that I can take part in such a responsible and necessary work. At a Congress of this scale, there is a special atmosphere that persists for a long time in the soul of each of us! Thanks to Evgenia Mikhailovna Shaburnikova and Vladimir Vasilyevich Yarom, for being able to attract us to such a grand event for the whole world, and that there is an opportunity to help organize such a wonderful holiday.

Alexander Kuleshov
St. Petersburg

The Congress means a lot to me! Every time you acquire something new, and from year to year the Congress grows with many projects, each of which is an event in itself. This Congress differs from the previous ones in that it is more fiery! The more tension, the more experience. There is joy, there is contentment. Satisfaction with the fact that I join the Common Cause, improve the quality of life to the best of my strength and all other people.

Alexander Brezhnev
Moscow

Congresses were something new for me in the world of theosophy, although it is a very big tradition, for some reason this spark attracted me when the first Congress appeared, and since then I have really been following relentlessly since the first Congress, and I try to help in any way I can.

Our task is to actualize the theosophical knowledge that came for the first time through Helena Petrovna and present it in a new form, to rethink, because it is naive to assume that other generations of theosophists did not comprehend these issues, they left behind a legacy, but now, when the intensity of events is very increasing, globalization is pressing, something is needed to contrast this with what is worthy from the point of view of timeless wisdom, presented in a temporary form of some kind, in our current form. Such Congresses, which gather very diverse researchers, are of course a huge contribution to this cause.

I like this diversity of presentation, because it is still a synthesis of different ideas, it should not only be mystically minded people, it should be some rational ideas, scientists, artists, all this together under the guidance of course should take place. I expect to come to the next Congress, and there is certainly satisfaction, because this is a boost of energy.

Egor Turley
Moscow

Good afternoon! I would like to express my great gratitude to you, we do not often hold such events, usually it is the banking sector, oil and gas, but everything is very interesting and informative here, and even our guests who stayed at the hotel also attended your events.

We are glad to meet such guests and will be glad to see them again!

I watched the exhibition, I looked at the paintings and was just amazed at how deeply the children draw, I really liked everything and the exhibition is amazing!

Yes! I now know who is Helena Petrovna Blavatsky!

Yulia Artimovich
Sochi

I can say that this is an incredibly interesting experience, it is difficult to assess how hard it is, because at the end of the day, no matter how much work we spend here, for some reason it feels incredibly light. Apparently, all the energy of the people who gather here somehow gives them the strength to continue to live and participate further in this process.

For me, of course, the Book Exhibition itself is incredible, it's something amazing, such a variety of rare works collected in one place and the most important thing is that we can buy it all for ourselves. And, most importantly, these are the people who came here, incredible scientists with these reports, an unforgettable experience, thank you for the opportunity to be at the Congress! See you at the Congress in 2022 in Nizhny Novgorod!

Olga Mironova
St. Petersburg

There are definitely positive emotions at the Congress! There is something to learn from this and draw conclusions, and I am very grateful to the people who contacted us, people brought so much good energy and good impressions, it was nice to work, despite the fact that there was a lot of everything and this turmoil. I would like to thank everyone for their kind attitude and desire to help. We were amazed that Kalachakra Tantra in all three copies aroused great interest. It was standing in the center, and people showed a lot of interest, we are just amazed! People who are one hundred percent not indifferent are going to the Congress! I will definitely attend the Congresses in the future!

Ha Natalia Koshel
Voronezh

You expect something new from each Congress, and some kind of turning point occurred, there were three of them, three such powerful chords, three Congresses in St. Petersburg, it was especially nice that this movement began, this symphony of life began in St. Petersburg with these solemn chords, and then there was the Fourth Congress. 4 – this is such a turning point, the cross, the center of the cross, the balance is such, and we are coming to Manas, on the 5th, the Fifth Congress has ended. All natural phenomena, all forms can be evaluated with such a numerology, with such a deep meaning. I cannot but say that every number has a body, Soul and Spirit, the Spirit was present here at this Fifth Congress, the Supreme Manas was present here, the Antahkarana was present here, of course, traditional scientific thinking was also present, such creative searches sounded here, maybe they were not always combined with each other, because, everyone has their own way, but the main thing is to go to one peak, the main thing is to go to this light. We are united by the fact that the Teachers of humanity, the great teachings and great truths that were given both through Helena Petrovna Blavatsky and through the Roerich family, they open the way to what is not Maya, but beauty, harmony and balance, and beauty is the garment of truth, and through these gates we can come as once to that, even to the relative truth, but she is a guiding star, she inspires our hearts, and we ourselves will begin to transform and help transform the world! I have the best impressions from the Congress, the inspiration that I want to take with me, like Light!

Mikhail Nikolaevich Chiryatyev
St. Petersburg

The quality is improving, the themes have become more penetrating, closer to the fact, so to speak, that theosophy has already manifested itself in life. Thank God that it all goes in one breath. Thanks to the organizer Evgenia Mikhailovna for this magnificent creative work! Most importantly, the quality of life is improving!

Vladimir Vasilyevich Yaryi
Moscow

I would like to thank you and those unvoiced assistants who, sparing no time and effort, selflessly helped to hold the Congress, this Holiday of the Highest Thought! Well done! The power of the Spirit will overcome everything.

Larisa Samarina
Minsk, Belarus

Another Victory! Congratulations to everyone on the grand Opening of the Congress, it's enchanting and unforgettable!

Tatiana Gushchina
Nizhny Novgorod

A wonderful event, wonderful impressions of the past Celebration of the Unity of Theosophists around the World. Once again, I would like to thank all its organizers!

GeraKI
Moscow

Thank you so much for the holiday! I thank all the organizers and participants of the Theosophical Congress for celebrating the Unity of Science, Art and Divine Wisdom! I really liked all the presentations of the speakers. I thank all the organizers of the Congress. I look forward to continuing.

Laura Mikhlina
Minsk, Belarus

Fun! Happy! Real workers! Thank you very much!

Many thanks to everyone who carries the great idea of World Brotherhood, given by Elena Petrovna Blavatsky! Greetings to all! Joy and happiness on this momentous day! Thank you for such accurate, bright and kind words! The heart understands everything and does not need translation. Listen With Your Heart! It's just great! See you again, friends!

Svetlana Tolstobrova
Kirov

On I would like to thank so much all the organizers and participants of the Congress! I watched the live broadcast both days! You guys are great! Very interesting reports, a round table, what knowledge! How much work, talent, effort, I understand how very difficult it is to organize everything! I am pleased with the large participation of countries-the geography is growing! Great support from theosophists from all over the world in greeting the Congress. Official state structures have sent greetings to the Congress, participants of exhibitions and competitions, theosophy is moving into the world! Congratulations on such a job!!!

Lyubov Mezinova
Nizhniy Novgorod

I am literally shocked by what I saw! How to get to the next Congress, tell me how to contact the organizers.

Ruslan Vaziev

Thank you so much for the joy! I would like to congratulate the organizers on the successful holding of the Congress! Keep it that way until the complete victory of Theosophy all over the world. Light and Love! Truly a feast of the Spirit. The audience coverage and professionalism of the organizers are amazing. A holiday that does not leave anyone indifferent. Which indicates the correctness of the selected goals and objectives. Evgenia Mikhailovna, you are so charming! The Theosophical society, how the external form will change when the Truth shines in the hearts of theosophists, and will manifest itself through awareness and understanding of Unity, Love and Beauty! There is little left...Adamant, in one word))) It is difficult to understand the Joy of those who overcame difficulties and climbed to the next Peak, if you only saw them from the foot of the mountain. Your beaming smiles, that's the true State of Joy! I bow low TO YOU! To new heights!

*That's theosophy in action. Thank you for the availability of High Knowledge!
It is a celebration that I would like to be continued!*

Yuri Butin
Saratov

Science, Art and Religion in Unity, in Theosophy!!! Solemnly!!! Thank you for the impulse of Light and Kindness!!! Thank YOU very much! Always aspiring and your work is with LOVE!!! Thank you so much for such a wonderful Congress!!!! Thank you for the highest quality!!!

Elena Demina
Zelenogorsk

A wonderful and very solemn Congress! I thank the organizers and participants of the Congress! I really liked the presentations of the speakers. My best congratulations to the participants and winners of the art and poetry competitions. Beautiful paintings! The children's exhibition «Children of Blavatsky» is grandiose!

Alexander Kamyshev
Moldova

Thank you for the opportunity to get acquainted with all the projects of the Congress and see everything and feel this incredible scale and celebration! An expedition into the WORLD of thoughts. A WORLD that is alive and just waiting for our touch to discover the beauty of images. If you enter and dissolve into this World of thoughts and images presented by unique creators, the presence of Helena Petrovna Blavatsky will be invisibly felt, because this is HER brainchild, this is the anthem of the beauty of the hearts of the present day. I am grateful for the presented CREATIVITY in all its diversity. Thanks TO THE ORGANIZERS. What A JOY! What PEOPLE! The TEMPLE OF THEOSOPHY is getting stronger brick by brick! Good luck! Well done!

Valery Kuzeyev
Ufa

I express my sincere GRATITUDE for the organization of the event and for the interesting program. You have lit a FIRE - the fire of creative aspirations, BRIGHT, PURE thoughts. You bring LIGHT into THE WORLD!!!

Tatiana Stupina

Thank you very much, after watching the Congress there were very good and pleasant impressions! Friendly relations between Theosophists and scientists from different countries are a great achievement made by the organizers and participants of the Congress. I think everyone got a great benefit, a good mood from participating in the event and was convinced once again of the importance of theosophical ideas. Many thanks to the speakers, artists, musicians, poets, translators and everyone who watched the broadcast and participated in the organization of the Congress, which took place thanks to your joint work!

A CRYSTAL of energies, facets from so many countries. Purification and Structuring of space. And the rays of Truth are reflected and permeate us already. Thanks!!!

Diana Kretsu
Shakhty

Congratulations on a successful Congress! I admire bold bright, unexpected thoughts, reliable argumentation and scrupulous study of the material. The dams of understanding are broken, answers to questions and self-awareness suddenly come. May the Luminous Beauty of the Teaching be blessed.

Thanks. Excellent organization, beautiful and solemn. It is a joy that the world remembers and honors the great feat of the Light Worker H.P. Blavatsky!

Vladimir Surmin
Biysk

I just admire the Congress! I am delighted with everything I have heard from you today! I give the blessing! Peace be upon you, brothers and sisters!

Romanorum Paulus

I'm sorry I found out about the Congress too late. I look at the recordings, this inspiration is real! I thank all participants of the Congress and all people of good will!

Irina Strukova

Thanks for the celebration and a great mood! Especially in our uneasy time. What a joy to hear like-minded people! May the year of the black tiger bring us the birth of a new quality of life for a spiritual person! Thank you from the bottom of my heart! Let the Theosophical community grow by leaps and bounds! It is so joyful to be in a circle of like-minded people! Unification will save us! It is so!

Just A Joy

Thank you for the celebration that was organized for all lovers of Theosophy! I really liked V. V. Yariy lecture, I would like to join the Moscow School of Theosophy. The results of the poetry contest were summed up yesterday. The beautiful poem «The universe is talking to you.» HURRAH!

Inna Malofeeva

Feast for the Spirit!!! May the world be well! Gratitude of the heart!

Galina Kosygina

REVIEWS OF THE CONGRESS

Well done! This is a wonderful event! An event that changes the whole World!

Tatiana Makarova

Thank you very much for your sincere attempts to expand the spiritual consciousness of students, everything is correct. I think that H.P. Blavatsky would support you!

Sergey Maksimov
St. Petersburg

Thank you very much for the Congress! Beautiful! Professional! Perfect! It is the best example to follow for everyone who wishes to learn how to hold and organize theosophical events!

Tatiana Karlova

Wonderful. A Masterpiece. For a long time. Thank you. thank God. Good luck.

Taisiya Mamayeva

The International Theosophical Congress, which is held by the Adamant branch of the Theosophical Society of Russia, is always a bright, memorable event that gives hope to all theosophists of the world that Theosophy will never be a dead subject, theosophical thought does not stand still, but gives birth to new discoveries in the study of the evolution of the entire Universe. The Congress fully justifies the name of the international one - the highest level of organization, significant research reports, unique projects – contests and art exhibitions, books, sculptures, a children's exhibition! Cooperation is born and life is boiling here!

Thanks to the organizers for this feast of the spirit!

Olga Kalnina
Moscow

In our difficult times, it is necessary to support each other, there are not so many people who live and strengthen in the traditions of Teachings close to them in spirit. Everything is important now, both the Bible and the Theosophical works of H.P. Blavatsky and those that help in difficult life situations. I really liked the organization and holding of the Congress, reports, contests, greetings and congratulations, a Round Table - everything is just wonderful!

Larisa Chervova

What an exhibition of paintings! What wonderful works! Congratulations to the Winners! Especially the children's exhibition «Children of Blavatsky» thrilled to the depths of the soul, and there was hope that theosophy has a FUTURE and this Future is great! Congratulations and thanks for your masterpieces!

Svetlana Nik

Greetings to all participants of the Congress from the Moscow Theosophical Society! The Voice of Silence says so - Kundalini is Buddhi, considered as an active, not a passive principle. To the musicians who congratulate all the Winners of respect Contests!

Konstantin Zaitsev
Moscow

Big greetings from Guryev to everyone! Good luck to everyone! Thanks to the organizers and participants of the Congress! Brilliant performance! Thank you, Evgenia Mikhailovna! All good and knowledge of wisdom of Theosophy!!!

Radda Shestakov

Greetings to all participants of the Congress from Georgievsk, North Caucasus! I wish you all peace and love! I am very glad that YOU ARE HERE!

Oksana Evgenievna

Wonderful, very interesting reports and comments, excellent organization and holding of the Congress! Everything is so easy and joyful, but there is a huge work of the organizers behind it! Many thanks to everyone who has done so much work, the result exceeds all expectations!

Everything went great, it's very nice to see the sincere joy of the winners of the Contests!

Valeria Kretsu
Shakhty

I am glad to welcome all the participants from Sochi! We are together!!! The day before, late in the evening, a MANTIS came to us, despite the cold weather...A Good Sign! GOOD LUCK to everyone!

Elena Iva

I cordially welcome all participants of the Congress from Sochi! We are together!!!

Anastasia Iva

I am glad to attend the Congress! A wonderful tradition, thank you! I am delighted!

Tatiana Bubnova

Hurray! Congratulations to all participants of the Congress! Beautiful paintings! A beautiful poem by the Winner of the Contest!

Sphere of Thought
Saint Petersburg

Many thanks for the Congress! Thank you! Good health and Goodness to all! Crimea welcomes!

Zoryana is Fine

I share the views of the hermetic nature of the universe «God is everywhere and nowhere at the same time.» Wonderful Congress, wonderful reports! Glad to get the knowing!

Viktoria Abdulova

To all participants of the Congress of Peace and Joy! Donetsk DPR is listening and watching attentively! Good luck and Synthesis! Many thanks to everyone who gave the opportunity to witness this miracle!

Evgeny Larionov

Thank you so much for the holiday! I thank all the organizers and participants of the Theosophical Congress for celebrating the Unity of Science, Art and Divine Wisdom! I really liked all the presentations of the speakers. I thank all the organizers of the Congress. I look forward to continuing.

Laura Mikhlina
Minsk, Belarus

REVIEWS OF THE CONGRESS

Many thanks to the organizers. All the very best to you. How good that you are!

Nastia Lopylyak

Excellent holding of the V Theosophical Congress in Sochi. Thank you for your professionalism!!!

Lyudmila Razuvaeva
Kemerovo

Congratulations to the organizers for bringing together theosophists from all over the world both physically and virtually at the Congress in Sochi - the Congress takes the research, practice and promotion of Theosophy to a new level. Such great efforts made by many Devoted theosophists - the Sochi Congress will remain in our Hearts. Illuminating Global Peace Conference!

Amic Narendran
India

I sincerely thank you for your hard work, enthusiasm and vital energy, which you generously share in your work. The International Congress was held at a high level, I am sincerely glad that I was able to participate. Many thanks to all the organizers, translators, and your team!

Victoria Kontoret
President of the International Movement
N.E.O. PEOPLE. The Czech Republic, Prague

My deepest gratitude to each of you for the space and the opportunity to be in such a high energy, your projects, the fullness of the entire Congress is extremely impressive, this is a new level of Theosophy!

Taposhri Ganguli
London

The most sincere congratulations to the organizers of the Congress! We didn't even imagine that it would ever be possible to attend such an event. This is a great holiday for our whole family!

Anisur Rahman
India

Congratulations to the organizers of such a wonderful Congress, thank you for sharing your knowledge! Thank you for bringing such beauty to the world

Javier Raul Cardenas
Spain

Congratulations to the Congress from America! I wish you all health, happiness, and peace!

I am very grateful for the opportunity to join the common work!

Stephen Duffield Jr.

Congratulations to the Congress, to all delegates, to all organizers, to all participants of wonderful contests and exhibitions! I am deeply impressed! I want to come to Russia for this event in 2022.

Julio A. Sanchez Rodriguez

A very rich scenario for the promotion of Theosophy, science, art and culture! This is the first time I've seen such a grand event

Bonita Deb

Πο3 Congratulations on a very successful Congress. I watched without stopping! Excellent reports, design, exhibitions and everything, everything! How you have raised the very Spirit of Theosophy, I bow low to you! Best wishes from the Philippines

Rekha Nahar
Philippines

The brightest moment in my life! I know that there was a lot of hard work at this event, and I hope that you will have a few days off to rest)) This is a rare experience! Please convey my best wishes to all your employees and wonderful translators. They really had their work cut out for all of us. Everything was done perfectly. You're all doing such a wonderful job, and seeing people's faces is amazing. May the Lord bless you all. I am sure that Madame Blavatsky and her Teacher were pleased with you!

Micheline Foster
USA, California

Many thanks to you and your team for all your hard work in organizing such an amazing Congress. I am deeply impressed and delighted with so much knowledge and wisdom. I think that H. P. Blavatsky would be overjoyed that her hard and selfless work resonates with us more than ever. Thank you again and lots of love to all of you!

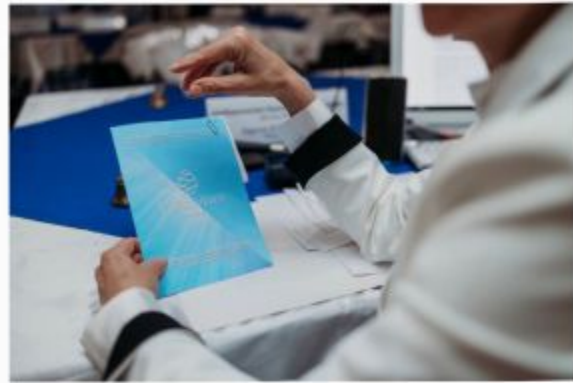
Petra Mayer
London

It was really a great event! Congress is a bright star! Evgenia - You are a source of Energy - you look like an Angel!

Arnie Narendran
India, Mumbai

I thank the organizers and all the participants of this difficult and time-consuming process for the opportunity to be with you! It's a great honor for me! You have declared to the whole world what theosophy should be, you have shown an example of the highest level, how knowledge can unite people not only theosophists, but also artists, poets, and even children who have painted very beautiful paintings and dedicated them to H.P. Blavatsky. I really hope to come to the Congress in Russia in 2022 and see all this action live, see all the wonderful participants of the Congress, art exhibitions, get acquainted with the young team of organizers who so generously share their experience. I dream of working together in the same team with all of you!

Luke Michael Ironside
England



Dear friends, it is very significant that the Congress was highly appreciated! Publications about the work of the Congress have received many reviews and comments in media resources throughout the country and abroad. We are glad that theosophists from many countries of the world have joined the Congress in their support and congratulations. Many regions of Russia joined the live broadcast, as well as participants from Australia, Austria, Great Britain, Germany, Greece, India, Ireland, Spain, Canada, Morocco, Myanmar, Norway, Slovenia, USA, Finland, Sweden.

We thank you for all the congratulations sent to the organizers and delegates of the Congress!

The association of representatives of the spheres of culture, science, education, medicine and art, who base their scientific and research works on scientific theosophical works, will make it possible to effectively interact and affirm the name of our great compatriot H. P. Blavatsky, raise her well-deserved recognition to the proper height.



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You can support the implementation of theosophical projects on the website of the Theosophy Foundation. The Foundation for the Support and Development of Theosophy is to promote the development of socially significant and educational activities, spiritual and moral education of society, the formation and approval of a unified system of spiritual values based on the ideas and principles of theosophy.

Thanks to everyone who provided financial support in the preparation of the Congress!



Thank you for the important work that you are all doing for the development of theosophy all over the world!



Thank you for your joint activities and cooperation. See you in NIZHNY NOVGOROD at the VI International Theosophical Congress in 2022!

IT'S EASY TO BE TOGETHER!

You can support the implementation of theosophical projects on the website Foundation for the Support and Development of Theosophy.

<https://www.fondtheosophy.ru/en/>

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D. Kretsu, V. Kretsu, V. Zozulchak, O. Tomchuk, A. Bobko, S. Nasedkin, L. Buzina





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The Foundation for the Support and Development of THEOSOPHY implemented the Congress in the financial and economic part and technical support.

The **THEOSOPHY FOUNDATION** *promotes the development of socially significant and educational activities, spiritual and moral education of society, the formation and approval of a unified system of spiritual values based on the ideas and principles of theosophy.*

You can support the installation of a monument to our great compatriot H.P. Blavatsky on the territory of Russia, the publication of a unique translation of the book "Kalachakra Tantra", as well as become a partner of the Foundation on the website:

www.fondtheosophy.ru/en/

by visiting the page of OUR PROJECTS!



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