

VII INTERNATIONAL THEOSOPHICAL CONGRESS

dedicated to Helena Petrovna Blavatsky
Russia, Moscow, 2023

JOURNAL

based on the results of the
VII International Theosophical Congress





1889

H.P. Blavatsky (1831-1891) - «The Sphinx of the XIX century»

«Helena Petrovna Blavatsky was a fiery messenger of the White Brotherhood. Most certainly she was the bearer of the entrusted knowledge. Definitely, of all the Theosophists, only H.P.Blavatsky had the privilege of receiving the Teaching directly from the Great Teachers in one of their Ashrams in Tibet. She was the great spirit who accepted the bitter task of giving to humanity, lost in dead dogma and on its way to atheism, the impulse to study the great sacred Doctrines of the East. Precisely, only through H.P.Blavatsky was it possible to approach the White Brotherhood, as she was the link in the Hierarchic Chain... H.P.Blavatsky was a great martyr in the real sense of the word. The envy, slander and persecution of the ignorant killed her, and her work remained unfinished. The concluding volume of The Secret Doctrine could not be given. Thus people deprive themselves of the highest. I much revere the great spirit and fiery heart of our country-woman, and I know that in the Russia of the future her name will be fittingly honored. H.P.Blavatsky should truly evoke our national pride. Great martyr for Light and Truth! May Glory always be with her!» (From the letter of H.I. Roerich dated September 8, 1934).



1840s



1860s



1876 -1878

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2023
November 24, 25, 26

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VII INTERNATIONAL THEOSOPHICAL CONGRESS
dedicated to Helena Petrovna Blavatsky
Russia, Moscow

VII

We are glad to welcome everyone to the VII International Theosophical Congress dedicated to H.P. Blavatsky and the fundamental work *The Secret Doctrine*!

We congratulate the participants and wish them fruitful work in promoting the formation and establishment of a system of spiritual values in society based on the ideas and principles of theosophy.

Congress participants from foreign countries: Germany, Fort Pierce/Florida/USA, South Korea/Seoul, Portugal/Lisbon, India/Guntur/Madurai, France/ Paris, Turkey/Istanbul.

Congress delegates from 30 Russian cities: Moscow, Saint Petersburg, Komsomolsk-on-Amur, Volgograd, Barnaul, Nizhny Novgorod, Belokurikha, Elektrostal, Biysk, Kirov, Voronezh, Khimki, Krasnogorsk, Yelets, Tver, Sergiev Posad, Efremov, Lipetsk, Gorodets, Domodedovo, Dolgoprudny, Likino-Dulevo, Noginsk, Yezhevsk, Kudrovo, Saratov, Kirov, Anapa, Rostov-on-Don, Vladivostok.

Within the framework of the Congress: scientific research reports by Russian and foreign scientists and theosophists, a scientific symposium «The Secret Doctrine - the Book of the Third Millennium», a study of the Dziyung Station, summing up the results of International art, music, and poetry Competitions dedicated to H.P. Blavatsky, an award ceremony, greetings from officials, the opening of an International art exhibition and a children's exhibition «Blavatsky's children. I dedicate...», the premiere of O.F. Martynov's film «Beauty clothed in Truth. Elena Petrovna Blavatsky» Part V, exhibition of esoteric and popular science publications «Book Expedition», exhibition of editions of the works of H.P. Blavatsky and rare editions, demonstration of the medallion of H.P. Blavatsky, Round table/briefing «Theosophy and Society» in the following areas: cultural studies/art, education/pedagogy, history/ Oriental studies, philosophy, psychology, astrology / Kalachakra, physics / natural sciences. 7 speakers, 7 directions, 7 round tables at the VII International Theosophical Congress are a unique opportunity for intellectual and creative communication.

Representatives of more than 20 countries joined the live broadcast - Pakistan, Slovenia, USA, Uzbekistan, Ukraine, Philippines, Finland, Estonia, England, Argentina, Armenia, Belarus, Germany, Greece, India, Spain, Italy, Canada, Morocco, Moldova, Australia, Mongolia and Russia – Krasnoyarsk Territory, Novosibirsk Region, Rostov Region, Bashkortostan, Kalmykia, Karelia, Kemerovo Region, Tatarstan and Chuvashia. The following cities have been connected online: Penza, Petropavlovsk-Kamchatsky, Pskov, Samara, St. Petersburg, Saratov, Sergiev Posad, Sochi, Barnaul, Bryansk, Vladivostok, Voronezh, Gorno-Altaysk, Yekaterinburg, Ivanovo, Kirov, Kommunar, Krasnoyarsk, Lviv, Moscow, Mytishchi, Nizhnekamsk, Tambov, Uzhgorod, Ufa, Cheboksary, Yalta, Nizhny Novgorod and other Russian cities.

GREETINGS FROM OFFICIALS

Welcome letter to the participants of the VII International Theosophical Congress dedicated to Blavatsky Elena Petrovna

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Dear delegates of the Congress!

In today's difficult situation, which is going through not only our country, but also the international community as a whole, it is very important to maintain the intensity of research aimed at the spiritual and moral education of society. Moreover, such an activity can be successful only if the subject who knows the world makes cognition effective. In this regard, of course, creativity is the main thing!

And in this context, it is very valuable to hold a Congress that opens its platforms to researchers and participants of creative competitions!

Sincerely, **Balynskaya Natalia Rinatovna**, Doctor of Political Sciences, Vice-Rector for Youth Policy and Educational Work at the South Ural Tchaikovsky State Institute of Arts, Member of the Russian Writers' Union, Member of the Public Chamber of the Chelyabinsk Region.



**PUBLIC
CHAMBER**
of the Chelyabinsk region

27 Zwilling str., Chelyabinsk, 454089, tel/fax: (8-351) 264-74-71, 737-16-50, e-mail: 7371657_op@mail.ru

Welcome letter to the participants
VII INTERNATIONAL THEOSOPHICAL CONGRESS
dedicated to Elena Petrovna Blavatsky

Dear delegates of the Congress!

In today's difficult situation, which is experienced not only by our country, but also by the world community as a whole, it is very important to maintain the intensity of research aimed at the spiritual and moral enlightenment of society. Moreover, such an activity can be successful only if the subject who knows the world makes cognition effective. In this regard, of course, the main thing is creativity!

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Sincerely,
Doctor of Political Sciences,
Vice-Rector for Youth Policy
and Educational Work
GBOU VO "South Ural
State Institute of Arts
named after P.I. Tchaikovsky",

N.R. Balynskaya

Member of the Russian Union of Writers,
Member of the Public Chamber of the Chelyabinsk region.

GREETINGS FROM OFFICIALS

The Public Chamber of the Irkutsk Region
welcomes the participants and organizers of
the VII International Theosophical Congress


VII I N T E R N A T I O N A L T H E O S O P H I C A L C O N G R E S S

It is gratifying that the event is aimed at supporting and developing activities based on the spiritual and moral education of society, scientific research, socially significant and educational activities aimed at the ideas of humanism, tolerance, morality, mutual assistance, regardless of nationality and religion.

It is important that the congress gathers representatives from various fields of science, medicine, education, culture and art to share experiences and implement new social programs. It is most valuable that a number of projects such as a scientific symposium, international painting, music, poetry competitions, art exhibitions, and book exhibitions of new publications are being implemented within the framework of the Congress.

I wish successful and fruitful work to all participants of the event and hope that the Seventh International Optical Congress will become the platform where scientific research and development of different groups of scientists will unite and give rise to new projects.

Russian scientist, neurologist, Doctor of Medical Sciences, Professor, Rector of the Irkutsk State Medical Academy of Postgraduate Education, Chief neurologist of the Irkutsk region. Honored Doctor of the Russian Federation, Honored Scientist of the Russian Federation, Chairman of the Public Chamber of the Irkutsk Region, **Shprah Vladimir Viktorovich.**



Public Chamber of the Irkutsk region

23 Krasnogvardeyskaya str., Irkutsk, 664003
Tel.: (3952) 706-164; fax: 706-169;
E-mail: apparat_op@mail.ru ; <http://www.opirk.ru>

12.10.2023 № 01-15-198
on № from


Welcome address

The Public Chamber of the Irkutsk Region welcomes the participants and organizers of the VII International Theosophical Congress.

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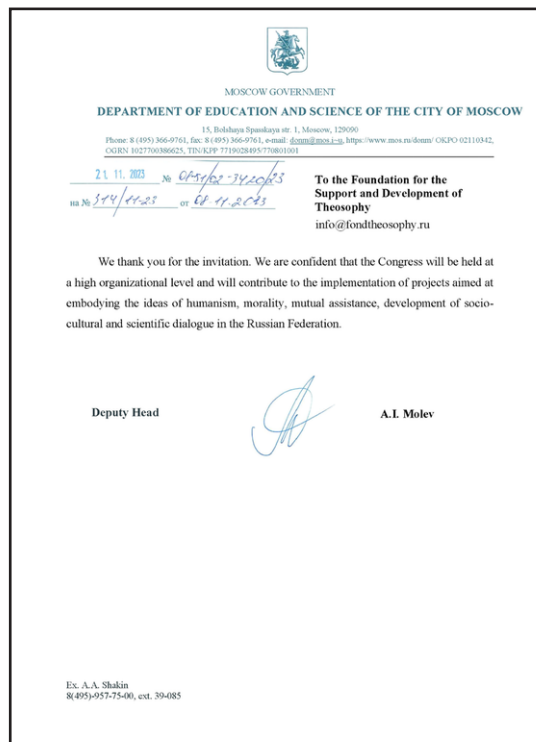
I wish successful and fruitful work to all participants of the event and hope that the Seventh International Theosophical Congress will become the platform where scientific research and development of different groups of scientists will unite and give rise to new projects.

Chairman of the Public Chamber Irkutsk region  V.V. Shprach

DEPARTMENT OF EDUCATION AND SCIENCE OF THE CITY OF MOSCOW
Foundation for the Support and Development of Theosophy

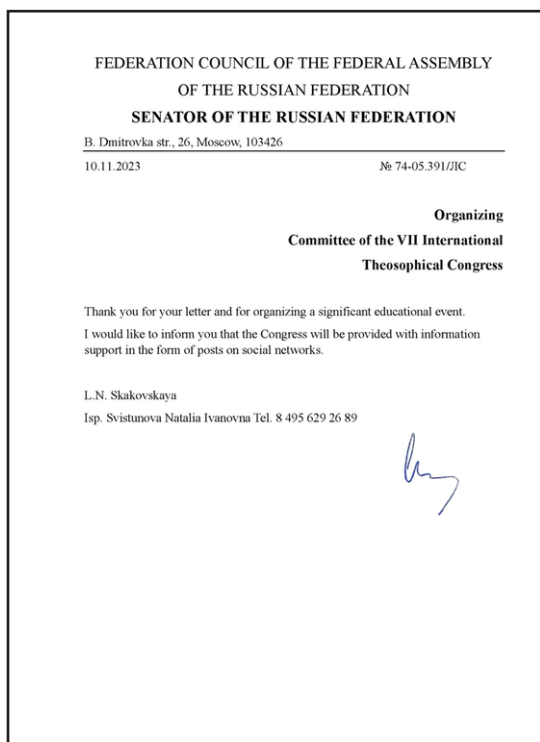
Thank you for the invitation. We are confident that the Congress will be held at a high organizational level and will contribute to the implementation of projects aimed at embodying the ideas of humanism, morality, mutual assistance, and the development of socio-cultural and scientific dialogue in the Russian Federation.

Deputy Head
Molev Anton Ilyich.



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THE FEDERATION COUNCIL OF THE FEDERAL ASSEMBLY
OF THE RUSSIAN FEDERATION
SENATOR OF THE RUSSIAN FEDERATION TO
the Organizing Committee of the VII International Theosophical Congress



Thank you for writing and organizing a significant educational event.

I would like to inform you that information support will be provided to the Congress in the form of posts on social networks.

Skakovskaya Lyudmila Nikolaevna, Russian literary critic, Rector of Tver State University, Head of the Department of International Relations, Head of the Center for Russian Language and Culture, Doctor of Philology, Professor, Member of the Federation Council.

GREETINGS FROM OFFICIALS

Greetings from Anatoly E. Karpov, Assistant to the Deputy of the State Duma,
Committee on Natural Resources, Environmental Management and Ecology.

Sokolov Vladimir Alexandrovich

Dear friends, colleagues, and organizers of the International Theosophical Congress! On my own behalf, as well as on behalf of the State Duma deputies, I would like to congratulate you on the opening of the Congress. A lot of important and important work has been done, and everything you do will undoubtedly leave a deep and correct mark on the development of our society, on the education of the future generation of young people, and on the development of our current society. I wish you all successful work!



Greetings from **Nilov Yaroslav Evgenievich**, Chairman of the State Duma
Committee on Labor, Social Policy and Veterans' Affairs



On behalf of the State Duma Committee on Labor, Social Policy and Veterans' Affairs, it is with great pleasure that I greet all the guests, participants and organizers of the International Congress. This is not the first event that unites people of all ages, nationalities, and faiths, but everyone is united by a single life principle – the development of the spiritual world.

As a child, when I was studying at art school, I remember with what pleasure I always leafed through the album of Roerich's paintings, they impressed these mountains, they inspired, they encouraged me to draw. The issues of the spiritual and moral world, the strengthening, formation and development of spiritual potential are what is at the epicenter of your attention, and I believe that through joint efforts we can change the world for the better. It was with great pleasure that I visited the Roerich Museum several years ago and at the same time immersed myself in the atmosphere in which Nikolai Konstantinovich arrived, organizing his visit, his journey, scientific journey, and research trip to the East. I have watched a lot of documentaries and I understand firsthand who H.P. Blavatsky is, and what role the Roerichs played in spiritual and moral development, in strengthening and establishing science. There is also a memorable place in the Smolensk region that reminds us of Nicholas Roerich and his work.

I wish everyone success, interesting conversations, discussions, interesting meetings, acquaintances, and at this difficult time I wish all of us a peaceful Sky over our heads. The doors of the Committee on Labor, Social Policy and Veterans' Affairs are always open, and we must work together to solve the tasks set for our society and our country, especially when it comes to the spiritual and moral world, spiritual and moral values, and the need to create the necessary legal, legislative, and legislative platform to strengthen, develop, and improve all our citizens.

INTERVIEWS WITH PARTICIPANTS OF THE VII INTERNATIONAL THEOSOPHICAL CONGRESS

Ekaterina Platonova (Izhevsk): Thank you so much for diving into Theosophy and just into the Light, because it illuminated the whole hall and the whole World today. I am very pleased to participate in this project, I wanted to show the paintings in the right place and at the right time. And I am very glad that it happened here. It's a great honor to me. I submitted my main painting for the art Competition, which is dedicated to the book by Helena Petrovna Blavatsky «From the Caves and Jungles of Hindostan».



I want every one of us to feel real, to reveal everything that is inherent in us, every part of our DNA. In the future, a person will see and understand this, and then everything will follow the path of Evolution.



Vera Golenishcheva-Kutuzova (Germany): When we discovered the medallion of H.P. Blavatsky, it miraculously appeared in our possession. There occurred a thought that we should definitely publish an article about it, not just buy, hide, or become owners. Our goal was to let people know about it.

The article was written on the website «Living Ethics in the World». 9 years passed. There were a lot of views. The article was read, but there wasn't as much interest as shown by the Theosophy Foundation. A year ago, I was invited to do a presentation about the medallion on the White Lotus Day, to greet participants from all over the world in memory of Helena Petrovna Blavatsky, and then I felt that the very time had come for which this medallion was with us.

Now I can say with confidence that the day when we arrived here and reached Moscow with great difficulties was the day of achieving our goal. The medallion has become known and seen. There are no artifacts associated with H.P. Blavatsky, so it is very important that we have one single relic, a global one, which is now presented at this wonderful Seventh Congress.

I hope that in the future a museum of Helena Petrovna will be founded in Russia, and I would like to donate this medallion so that it becomes the basis of this exposition. Let it be a magnet that attracts people's hearts and helps attract them. Let's believe that this medallion with the first photo of Helena Petrovna and a lock of her hair will act as the magnet attracting wonderful future events.

Maria Koepp (Belokurikha): Everything came together wonderfully! I arrived at the Congress with great pleasure. We overcame a blizzard today between Biysk and Barnaul. We left the car at the airport, boarded the plane, and arrived with an hour-and-a-half delay. All the participants faced difficulties on the way today, we aren't an exception.



Moscow met us with frost and snow stronger than in Siberia, so the anomalies of nature, which Vladimir Vasilyevich spoke about, are actually happening. The congress is wonderful, we are very pleased that we came, and I am happy to participate in it.



Vladimir Chernov (Nizhniy Novgorod): It was very difficult, and it was not without adventures. The traffic jam was such that I missed the train. I had to exchange my ticket and catch a later train, so I arrived later than planned. But I'm still here.

A very interesting coincidence happened to me in my life, don't take it for bragging. But when I heard "Vladimir Anatolyevich Bakanov" I thought that Vladimir Anatolyevich was me, and Bakanov was my supervisor for my PhD thesis, as well he was the consultant for my doctoral thesis. He was a professor in the most famous economic analysis, and we studied his textbooks all over the country. I couldn't even dream that I would get to [study under] him as a graduate student and I was extremely happy. Such is the combination of last names and first names. Thank you so much for the opportunity to be at the Congress!

Vladimir Yary (Moscow): My feeling is that people think, reflect, and this is very valuable, so there are no negative energies. Everything is in harmony, everything is like one ocean, like Judge's «Ocean of Theosophy», as if everything is in the flow of this ocean, and it's easy, and lightness is joy.



Aydin Kuruchai (Istanbul, Turkey): I am delighted. Very much so! It is my first time attending a Congress in Moscow. I previously attended the Theosophical Lodge in Mumbai (formerly Bombay), where I was given books in English that I read in Istanbul in 2017. And I've read a lot since then. I studied The Voice of Silence in Turkish, then other theosophical literature in English. During the Covid-19 pandemic I participated in zoom meetings with people from different countries.

I study Theosophy with my Russian friends in Turkey, who help me with this. After the Congress, I plan to attend such

events more often, as there are people here who read and listen to the same things as I do. I am subscribed to theosophical groups on social media, telegram channel, e-mail newsletter and I will be glad to join the zoom meetings. Thank you for the wonderful Congress, which has revealed a lot to me!



Tatyana Khimina (Voronezh): I came from Voronezh; I was lucky to live in such cities as Smolensk, Sevastopol, Kaliningrad. To my great satisfaction, this year I managed to get to Moscow to take part in this wonderful Congress. During the previous years, I followed it online, watched broadcasts and videos, which I re-watch monthly. This is amazing information for analyzing life in general, affecting various fields, including exact sciences which are constantly developing. All this is a comprehensive story that touches on the main aspects of theosophy, philosophy and religion as a synthesis of love and creativity. The number of people present here creates streams of light and creative energy. And it's just amazing. I am delighted, thank you!

Lyubov Ostanina (Komsomolsk-on-Amur): I represent three Far Eastern cities at once: Komsomolsk-on-Amur, its satellite - the city of Amursk, and Khabarovsk. It was the first time I managed to come to Moscow for such a significant event. We worked all three days, there was no fatigue. Everything is interesting! The speakers are excellent. We are delighted by the organization!



Many thanks to the organizers, especially Evgenia Mikhailovna, for her cheerfulness, her energy, which she transmits. It's impossible to just sit still. There is a desire to participate in everything, figure it out, listen to everything, read, get to know each speaker... Thanks a lot! We have someone to lead by example. These are our figures from the capital who raise such an incredible level. It is very difficult to move the ideas of Agni Yoga and Theosophy, we know this ourselves, but nevertheless everything is moving forward, coming from the capital, and this is very important, very valuable!

As a sign of love and gratitude, a little greeting from the Far East! (gives three roses, a sign of the trinity)



Sofia Shirokova (Vladivostok): I came to Moscow for the Competition dedicated to Helena Petrovna Blavatsky, both for the award ceremony and to watch this event. This is the first time I have attended a major event where there are so many respected people from different cities and countries. I was very pleased to get acquainted with the work of Blavatsky, to learn more about science, religion and philosophy. My dream has come true, and I am grateful to the organizers for their help in further creative development. This will help me to implement my creative plans. Thank you very much! I am very happy to have met you!

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INTERVIEWS WITH PARTICIPANTS OF THE CONGRESS

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Areg Mekhakyán (Moscow): I would like to thank the organizers of the Congress. Everything was at the highest level. The Congress is very necessary, because the ideas and problems discussed are relevant to modern society. It seems to me that there was a consensus among all participants that Theosophy and Living Ethics are very important components of the world spiritual culture. Thank you so much for the opportunity to work productively, share experiences and just communicate. Thank you for all the meetings that took place at the Congress!



LECTURES

Victoria Kravchenko

Twice Doctor of Philosophy (History of Philosophy and Philosophy of religion), Professor of the International Law Institute. (Moscow, Russia)

Author of 10 scientific monographs and textbooks, about 100 articles. She participated in research expeditions to India and Lake Baikal to study religious and mystical practices. She has lectured at universities in Finland (Joensuu, Tampere, Jyväskylä, Abo Academy). Participated in international conferences and congresses in India, Poland, Australia, Italy, Greece, Finland, Great Britain, China. He has a number of publications about the life and work of H.P. Blavatsky.

The role of H.P. Blavatsky in the historical process of the Russian mentality's genesis



At present, on the basis of new philosophical, theoretical and historical-cultural concepts and approaches, we can and should investigate the personality and activity of H.P. Blavatsky, first of all, in the aspect of her influence on the Russian national mentality, which began to be comprehended and defined in its uniqueness in the XIX century.

The central concepts in our reasoning are such ambiguous categories as «mindset» and «mentality», which are currently interpreted in line with my monograph «Symphony of Human Culture».

Mindset is an integral cultural and psychological characteristic of people of a separate ethnic group, which allows us to describe the uniqueness of their vision of the world around them and explain the specifics of their response to it. This is a set of socio-psychological attitudes, automatisms and habits of consciousness that form ways of seeing the world and representing people belonging to the same

socio-cultural community (ethnic group). Kravchenko V.V. Symphony of human culture.

Mindset manifests itself in unconscious patterns of behavior; in customs, traditions and beliefs accepted as a necessary and natural given. It is cast in the verbal and non-verbal culture of society, in the methods and ways of everyday activity, creative activity, in the principles of socialization and inculturation. It organically includes a deep layer of emotional and unconscious elements that usually belong to the field of ethnic psychology.

The mindset is basic both for the daily practice and self-understanding of representatives of a certain ethnic group, and the starting point for creative innovation, a stable matrix of socialization and cultururation of new generations.

Mentality is a unique «energetic imprint» of the part of the cultural field in which the socialization and inculturation of a particular individual took place. Mentality determines the qualitative characteristics of the individual psyche and consciousness. Mentality is a personal cross-section of ethnic mentality; by analogy: so the genotype of an individual is embedded in the genome of a biological species. Kravchenko V.V. Symphony of human culture.

Mentality is expressed in a certain spiritual mood, in a special predisposition of an individual representative of an ethnic group to think and feel, act and perceive the world in a certain way.

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First, we will emphasize the ethnic origins of the Russian mentality of the H.P. Blavatsky.

Blavatsky's mother, Elena Andreevna Gan, who wrote stories under the pseudonym «Zenaida Reznikova», was noted by V.G. Belinsky as «the Russian George Sand». Blavatsky's father, Pyotr Alekseevich von Hahn-Rottenstern, served as a colonel in a horse artillery battery. A great influence on the girl who lost her mother early was exerted by her grandmother, Elena Pavlovna Fadeeva, a deeply and comprehensively educated representative of the Dolgorukov noble family, who corresponded with outstanding scientists of her time, for example, with A. Humboldt. Blavatsky's close relatives were famous military and political figures, in particular, Count S.Y. Witte. Creative and active atmosphere of a big family, respect for Russian traditions and way of life, spiritual freedom of development of an extraordinarily gifted and active girl - all this formed the essence, the mentality of Blavatsky, as a reflection of the Russian mindset.

Due to the impossibility for a woman in nineteenth-century Russia to realize her talents at home, H.P. Blavatsky was forced to go abroad, where, against the background of revolutions and rapid modernization of spiritual, political and social life, she found fertile ground for her literary, mystical, philosophical and organizational activities.

The Russian way of ordinary life of H.P. Blavatsky abroad (in London, New York, in India) is revealed in some detail in the memoirs of her loved ones and relatives. Russian hospitality, openness, goodwill, friendly participation, inexhaustible interest in the life of Russia and compatriots abroad are emphasized...

One can recall the most remarkable



facts of the everyday manifestation of the Russian mindset. So, when Blavatsky boarded a ship sailing to America, she saw a woman with two children who got tickets only on deck. And Blavatsky gave her cabin to that woman, and spent the entire transatlantic journey on the deck.

Blavatsky's work in the West should be considered as a kind of manifestation of the phenomenon of the «Russian emigre community», which had already become a fairly typical phenomenon by the middle of the XIX century. It cannot be denied that the Russian national element, so essential in Blavatsky's worldview, was also the starting point in the formation of theosophy as a worldwide cultural movement. Such a teaching, claiming to merge philosophy, religion and science in it, could only appear in the depths of a developed Western culture. The departure from Christianity, the formation of irrational and mystical philosophy, the rise of natural science thought, the flowering and then the crisis of positivism - these are the main fundamental changes in public consciousness that have brought to life a number of religious and mystical movements of the West, so to speak, a new wave. It is clear that in Russia in the middle of the XIX century, which was just gathering strength for a difficult transition to a new historical track, only a premonition of the spiritual crisis that broke out at the beginning of the twentieth century could be formed.

Blavatsky was distinguished by a special

approach to Eastern culture that contrasted so sharply with the Western one, all the more organic for her, since Russia itself, from the point of the West has always been included in the vast mysterious world of the East. The native Russian sense of self between the West and the East determined both the way of thinking and the way of life of Blavatsky. Russian by origin and by her mentality, H.P. Blavatsky lived and became famous for most of her life abroad, she remained Russian in Europe, in North and South America, in the Middle East and Tibet, in colonial India.

The formation of Blavatsky's personality and the unfolding of her creative and social activities in the West took place in parallel with the most important processes in Russian culture: the rise of the Golden Age of classical Russian literature; the disputes of Westerners and Slavophiles about the historical role and path of Russia; the research of N.Y. Danilevsky, who designated the «Slavic-Russian» «four-basic cultural and historical type»; philosophical insights of V.S. Solovyov about the spiritual mission of Russia in world history and culture.

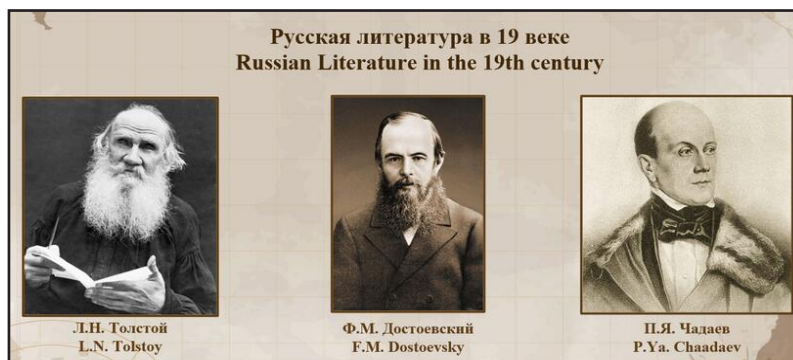
For Russian culture, the concepts of «Russianness» or «Europeanness» have always been extremely controversial and relative when it came not to the territories of residence and activity, but to the specifics of thinking, creativity and, most importantly, the goals of outstanding cultural figures, which they consciously set themselves and which they persistently sought. As you know, N.V. Gogol wrote «Dead Souls» in Rome; the great Russian writer I.S. Turgenev lived his entire creative

life in France; A.I. Herzen published his magazine «Bell» in London, etc. As a comparison, philosopher Immanuel Kant, who was born in Konigsberg, Prussia, has always been and will remain a classical German philosopher; he will never be attributed to Russian culture, despite the fact that now Konigsberg is a Russian Kaliningrad.

The introduction of Blavatsky into Western culture was not an ordinary emigration, dissident flight, «assimilation» or «cultural treggery», although, in a certain sense, both, and the third, and the fourth. Only in the Russian emigre community of the early twentieth century Zinaida Gippius found a definition of this movement of Russian culture to the West: «We are not in exile, we are in the message.» This Russian «mission» was started by H.P. Blavatsky long before the split of the single Russian spiritual continent, when after the revolution of 1917, the «island» of the generally recognized Russian diaspora broke away from the «Russian-Soviet continent» opposing Western culture...

The question of a person's ethnicity and the basis of his mentality in Russia of the XIX century was solved unequivocally by a Dane by origin, but mentally by a Russian person - Vladimir Ivanovich Dahl, the creator of the «Dictionary of the Living Great Russian language». According to the memoirs of A.P. Melnikov- Pechersky, in response to the Germans of the Baltic region, who categorically asked the question: is he German or Russian, V.I. Dahl gave his famous answer. He wrote:

«Neither the nick-name, nor the religion, nor the very blood does not make a person belong to one or another nationality. The spirit, the soul of a person - that's where you need to look for his belonging to this or that people. How can one determine the belonging of the spirit? Of course, by



the manifestation of the spirit - by thought. Whoever thinks in what language belongs to that people. I think in Russian.»

A.P. Melnikov. Memories of Vladimir Ivanovich Dahl.

Russian has always been the H.P. Blavatsky's way of thinking. Her first travel notes from abroad were «letters to her homeland».

In a certain sense, her many books and articles continued to be «letters to the motherland», with which the H.P. Blavatsky spiritually never broke contact.

In her foreign activities, Blavatsky attached great importance to permanent ties with Russia. In addition to regular correspondence, she sent her correspondence to Russian publications (Tiflis Bulletin, Moskovskie Vedomosti, Rebus, Novoye Vremya). She has published a lot with M. Katkov in the «Russian Bulletin». At the beginning of her literary career, on the recommendation of the spiritualist writer A.D. Davis, Blavatsky conducted a long-term correspondence with A.N. Aksakov, A.M. Butlerov and other Russian scientists. As noted by Z. Vengerova, Blavatsky began an article specially for Russian magazines entitled «Theosophical Society. A fairy tale of the XIX century.», in which she actually tried to create a new myth about her mission as a disciple of the great mahatmas and the activities of the society she founded. She considered it her duty to enlighten the Russian public, «so that she would not confuse theosophists with the adherents of Allan-Kardek» (i.e., spiritualists).

In the theosophical publications in the West, established by her, Blavatsky responded to the events of Russian cultural life. For example, in the London edition of «Lucifer» (No. 3 for 1887), she published



an article about Leo Tolstoy entitled «The Science of Life», in which she analyzed the philosophical views of the great Russian writer, believing that he, not being a theosophist and occultist, «achieved possession of the philosopher's stone, i.e. development and the manifestations of your higher Self in your personality.»

Blavatsky's Russian revolutionism has found full application outside the homeland. It is known that she took a personal part in a military battle, defending the independence of Italy.

With no less fighting fervor, Blavatsky fought on the pages of American and European newspapers against clerics and spiritualists for theosophical ideas, as well as against slanderers of Russia.

So, Blavatsky as a person was formed during the most crucial stage of self-determination of the Russian mindset, when sacramental questions were loudly raised: Who are we - Asia or Europe? What are we like? what is to be done? And, of course, who is to blame?

For the first time, the H.P. Blavatsky gained wide popularity in Russia after the publication of travel essays and letters under the pseudonym «Radda-Bye», initially printed by the publisher M. Katkov in the «Russian Bulletin» from 1857 to 1887. In 1883, the first edition of a separate book was published, subsequently reprinted several times.

The importance of this book for the Russian reading public is difficult to overestimate. It formed a myth about the East, which distracted the attention of Russians from the sacramental problem of Russia's interactions with Europe, especially from the desire to try on the West or even more identify with it. Blavatsky awakened the fundamental, basic myths in the Russian mindset about the ancestral homeland, about the origins, about the deep universal secrets, to which the Slavic-Russian ethnos directly ascended...

Andrey Bely perfectly expressed his emotional and intellectual preoccupation with the Blavatsky book in his childhood memories:

«... I read «From the caves and Wilds of Hindustan» by Blavatsky; and I am a «theosophist» before any acquaintance with theosophical literature...» Andrey Bely. At the turn of two centuries.

The direct children's reaction of Andrey Bely to the Blavatsky book is most likely in many ways consonant with the impression of the majority of Russian intellectuals who read Blavatsky's texts, both young and mature people. Perhaps the resistance to the ideas of theosophy among some Russian scientists and public figures was due to the fact that theosophy was associated, first of all, with myth and mysticism, the «mysterious» that is deeply «felt», but does not lend itself to rational analysis.

Blavatsky was one of the first to create a myth about the «mysterious» and attractive East, which influenced the entire world culture of the XIX - XX centuries. It is not just about «orientalism», i.e. the view of the colonizing West on the conquered East, and about the new socio-cultural myth of the «East», in which Oriental Teachers act, thousands of years of secrets of ancient unknown civilizations are revealed, utopian projects of the ideal structure of society are reanimated, occult knowledge and modern science are combined, universal stages and prospects

of cosmogenesis and anthropogenesis unfold...

The Blavatsky awakened a desire for origins in the ethnic Russian mindset, for a gradual realization of its own original path, according to the definition of Andrey Bely, «at the intersection» of the West and the East.

Already in the XIX century The Blavatsky was recognized as a phenomenon of Russian literature and culture. The articles about her as a Russian writer were included in the reputable reference and bibliographic publications of N.N. Golitsyn and S.A. Vengerov, in the encyclopedic dictionaries of Brockhaus and Efron, the Russian Bibliographic Institute «Garnet», in the «Great Encyclopedia» edited by S.N. Yuzhakov.

Zinaida Vengerova wrote in an article about Blavatsky in the «Critical and Biographical Dictionary of Russian Writers and Scientists (from the beginning of Russian education to the present day)»:

«... H.P. Blavatsky has acquired a great name in Russia and mainly abroad both for her remarkable literary talent, and mainly for her loud, but not always plausible activity... The life of this in many respects remarkable woman seems surprisingly colorful: having left Russia from a young age, but preserving the typical features of a Russian lady-landowner all her life, combining in her character purely Russian open disposition, trustfulness at the first meeting, with deep contempt for people and the ability to use their weaknesses, Lena Petrovna managed to create a huge movement in America...»

Z. Vengerova. Blavatsky // Critical and Biographical Dictionary of Russian Writers and Scientists (from the beginning of Russian education to the present day)

Russian mysticism was born in the international activity of H.P. Blavatsky, as initially a global, worldwide spiritual phenomenon. H.P. can be rightfully called «the key to Russian mysticism».

Blavatsky, was at the head of the

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World Theosophical Society of many thousands, with many branches in the West, in the East, and in Russia. For several generations, she has instilled new ideas, feelings and ideas about the East, Eastern religions and teachers to readers, lovers of exotics, creative intelligentsia and ordinary people...

Blavatsky, as a Russian person who felt herself to be both a representative of the West and the East, sought to present ancient wisdom to modern readers as accessible and complete as possible. In one of my monographs, I emphasize the innovative nature of H. Blavatsky theosophy.

«Theosophy acted as the first, largely unconscious attempt to form a kind of «philosophy of everyday life», organically combining all worldview concepts: religious, scientific, philosophical, ethical, aesthetic, etc. Lifestyle - this is the main concern of theosophists - the momentary lifestyle of a specific, given living person.»

V.V. Kravchenko. Messengers of Russian Mysticism

Blavatsky carried out a genuine revolution in the spiritual life of the West - she introduced (brought back) the tradition of practical teaching, a direct, not abstract-theoretical form of teaching. Blavatsky's apprenticeship in Tibet and India, relying not so much on book tradition as on personal spiritual and practical experience and direct guidance of Teachers, receiving information in an altered state of consciousness - all these were absolutely innovative approaches to understanding the truth in the West.

V.P. Zhelikhovskaya, the sister of H.P. Blavatsky, noted the strangeness of the situation: in the West, Helena Petrovna received great fame, her books and articles were incredibly popular, and in Russia for a long time unknown.

«To us, Russian people, they (books and articles) are only of external interest, as a wonderful mental movement, excited all over the world by a Russian woman, without any means for that, except for

her mind, enormous knowledge and extraordinary willpower.»

V.P. Zhelikhovskaya. Radda-Bye (The Truth about Blavatsky).

After Blavatsky's death, theosophy in Russia was persistently promoted not only by V.P. Zhelikhovskaya; as also the editor-in-chief of the Russian journal «Bulletin of Theosophy» Anna Kamenskaya; translator and writer E. Pisareva; legend of symbolist circles Anna Mintslova, etc. The Russian Theosophical movement was an integral part of world theosophy.

However, we must not forget that in parallel with Blavatsky's foreign activities, the formation of the mystical philosophy of V.S. Solovyov and the original religious and mystical teaching of the «Third Testament» by A.N. Schmidt took place in Russia. Russian mysticism was formed and developed as an initially global phenomenon. And Blavatsky, living in the West and the East, organically belonged to the emerging Russian mysticism. Among the mystics of the Old and New World, Blavatsky was distinguished by a special approach to Eastern culture, which contrasted so sharply with the Western one: respectful, exploratory and at the same time innovative, constructive. The native Russian sense of self between the West and the East determined both the way of thinking and the way of life of Blavatsky. It was the Russian mentality, in which a respectful and interested attitude to Buddhism was historically formed and preserved, that allowed Blavatsky, unlike many Western Orientalists, to directly - practically penetrate into the system of Buddhism, gain the trust of its teachers, gain access to previously unknown antiquities.

As is known, the founder of the Russian mystical philosophy, V.I. Solovyov protested against the very name of the current «theosophy», since in the philosophical tradition theosophy is «mystical knowledge about God and from God.»

In Blavatsky's theosophy, Solovyov saw the phenomenon of «... advancing Buddhism on the Western world,» but he considered theosophists only as tools, not initiators of this movement, recognizing Blavatsky's extraordinary abilities. Not knowing the way she received spiritual information, he judged about the orientation of theosophists to Buddhism by theosophical sources.

In the Theosophical teaching of V.I. Solovyov saw «... a charlatan attempt to adapt real Asian Buddhism to the mystical and metaphysical needs of a semi-educated European society, dissatisfied for one reason or another with its own religious institutions and teachings.»

Soloviev V.S. Blavatsky//Critical and biographical dictionary.

But at the same time, the outstanding Russian philosopher recognized some positive content of the so-called «neo-Buddhism» of Blavatsky. In his review of her book *The Key to Theosophy*, Solovyov distinguished two concepts of the theosophists' teaching - about the sevenfold composition of the human being and cosmic cycles of world development, with which the spiritual development of mankind is connected. The true trend of these concepts, according to V.I. Solovyov, lies in the fact that

«... it was important and useful to recall the complexity and depth of the human soul and life in view of the one-sided and narrow views of materialism and abstract spiritualism, of which one turned our «I» into a physiological function of nerves, and the other limited it to the surface area of distinct consciousness. It is equally useful and important to insist on the great idea of a natural development applied to the destinies of our spiritual being.

«V.I.S. Solovyov. Review of Blavatsky book «Key to the Secret Doctrine»// Russian Review.

Russian mysticism began to develop and expand, by the beginning of the twentieth century, growing not only by

thousands of branches of the Theosophical Society around the world, but also by the work of Russian symbolists, Russian cosmists, the activities of E.I. and N.K. Roerich, D.L. Andreev, Russian occultists, Rosicrucians, etc.

There were also less noticeable, but also extremely important aspects of the influence of the personality and activities of the H.P. Blavatsky on the development of the Russian mindset.

In the history of Russian public life of the XIX century, the so-called «women's issue» was extremely acute, in other words, the struggle of Russian women for their social and political rights.

H.P. Blavatsky is the famous Russian woman, who launched a worldwide spiritual and social movement abroad, traveled freely around the world, published books, published topical articles in a variety of foreign and Russian magazines - she was an example for Russian women and a vivid proof of what a free, creative and independent woman can achieve.

It should be emphasized that the noble patriotic impulses of the H.P. Blavatsky in the sphere of maintaining and developing Russian culture were not always understood.

In 1880, Blavatsky wrote a letter to the famous Russian orientalist I.P. Minaev (1840-1890), the founder of the Russian Indological school, in which she offered to give him manuscripts on Buddhism inaccessible to Western researchers, as well as rare ancient Indian coins as a gift for a museum in St. Petersburg. Helena Petrovna, in particular, wrote:

«If you want to know why such grace is for you, I will answer frankly: only because you are Russian - native. I have been an old woman for a long time, and therefore I say bluntly that the older I get, the more my soul aches for Russia, which I will never see again. Not because I couldn't come back, but because I swore not to come back and die in India, where they would burn me. But this does not prevent

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me from being an ardent patriot and even being ready to lay down my life for the motherland, even for the tsar, although I preferred to become an American citizen.»

Letter from H.P. Blavatsky to I.P. Minaev//Archive of the Institute of Oriental Manuscripts of the Russian Academy of Sciences

Unfortunately, I.P. Minaev was not interested in the proposals of H.P. Blavatsky.

The theosophy of the Blavatsky was a harbinger of that powerful movement in Russia of the late XIX - early XX century, which is commonly called «new religious consciousness», or diverse «religious searches», or «new spiritual revival».

The views on the possibility of the synthesis of religions among Russian mystics depended on the characteristics of the individual. Blavatsky, being Orthodox, worshiped the spirituality and ethics of Buddhism, but in each religion she saw single «grains» of ancient wisdom and in the future foresaw the union of all possible religious views together. V.I. Solovyov, devoted to Orthodoxy with all his heart, nevertheless saw the possibility of its reunification with Catholicism and Protestantism in a single universal church.

Russian fascination with the East and, in particular, Buddhism took place against the background of the formation of the «Russian idea» and the cardinal process of self-identification of Russian culture between the West and the East in the XIX century. Oriental ideas deeply rooted in the Russian mentality awakened active processes of their comprehension in philosophy, journalism, fiction...

Russian mysticism development in Russia immediately acquired a philosophical character, first of all, in the works of V.S. Solovyov, and then developed in the powerful movement of the so-called «Russian spiritual revival», in the activities of N.A. Berdyaev, P.A. Florensky, S.N. Bulgakov, etc. At the same time, Russian philosophers emphasized

the role of Blavatsky's theosophy in the spiritual life of Russia. N.A. Berdyaev in his article «Theosophy and Anthroposophy in Russia» (1916) wrote:

Russian woman H.P. Blavatsky was the founder of the Theosophical society... theosophy is beginning to play a significant role in Russian spiritual life, in our cultural stratum, and its role will undoubtedly increase.»

N.A. Berdyaev. Theosophy and Anthroposophy in Russia//Russian Thought, 1916.

The Blavatsky's theosophical program predetermined the global universalism of Russian mysticism. It is no coincidence that, in parallel with the creation of theosophy, the Russian mystic philosopher V. Solovyov proclaimed the doctrine of Unitotality, the universal church and the future God-Manhood. A.N. Schmidt, an original religious and mystical writer, also wrote about the world church of Margarita in her book «The Third Testament». As you know, A.N. Scriabin, who worshipped the creativity of the Blavatsky, developed the project «All-Art» - a unique version of the synthesis of arts, in which all visual, gustatory, tactile and motor potentials of creativity merge. In the last years of his life, he created a mystical philosophy and a global «Mystery»: a theurgic act of rebirth, a complete transformation of humanity based on the synthesis of the creative possibilities of humanity.

Acknowledgment of Russian mystics, who lived and worked in the West, mentally Russian, today is necessary for Russian culture, which in the XIX and early XX century did not exclude them from their cultural field, but then, during the 70-year existence of totalitarian Soviet culture, rigidly ideologized and militant atheistic, «forgot» (at least officially) about their outstanding carriers. Now, when Russian and foreign cultural memory has been reunited, when free research work is being restored to comprehend the really significant national heritage, modern

Russian culture should pay tribute to the true merits of Russian mystics abroad.

Russian philosophers and theologians themselves considered Russian religious and philosophical thought to be on a par with German idealism, the French Enlightenment, the European philosophy of religion, philosophy of life, philosophy of history since the discussion of the ideas of P.Ya.Chaadaev (in the famous «Philosophical Letters») in the middle of the XIX century....

Russian religious and mystical philosophy turned into a unique phenomenon of world thought by the end of the XIX - beginning of the XX century, largely reflecting and strengthening the strengthening Russian mindset.

Russian mystics, along with the Blavatsky, G.I. Gurdjieff and P.D. Uspensky, due to historical and cultural circumstances, leaving for the West for a long time or forever, were and remained representatives of the «Russian emigre community» and Russian «revolutionaries of the spirit.» Preserving the main features of the Russian mindset and the ideals, spiritual practices and socio-cultural traditions inherent in it, they solved not narrowly ethnic, but universal spiritual problems. Russian mystics really embodied the original Russian spiritual and moral quality of «universal responsiveness», which was first revealed in the Russian mindset by F.M. Dostoevsky.

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Srinivasan Krishnamoorthy Iyer

Doctor of Philosophy. (India, Madurai)

Was born on May 2, 1946 in Madurai, India. He graduated from the University of Madras, Madras in 1966 with a Bachelor's degree in Chemistry. In 2011, he received a Master's degree in Philosophy and Religion from Madurai Kamaraj University in Madurai. In 2013, he received a Master's degree in Philosophy in Vedangas from Madurai Kamaraj University in Madurai. In 2019, he received his PhD from Madurai Kamaraj University in Madurai. In 2017-2019, he received a Master of Science degree in Gandhi Peacemaking from Madurai Kamaraj University in Madurai. In 2021, a bachelor's degree in Philosophy in Shaiva Siddhanta philosophy. The author of the book «Bahulapanchadasi», which has been viewed by more than 6,000 educators around the world. He has participated in more than 100 international and national seminars. Currently resides in Madurai, Tamil Nadu, India.

The philosophical aspect of «The Secret Doctrine»



Part - I. Philosophical angle in Secret Doctrine - Volume-I

I. Origin of The Secret Doctrine:

The Secret Doctrine written by Madam Blavatsky was first published in 1888.

It deals with the nature of life, the Origin/evolution of the Universe and the purpose of human existence.

The work is divided in Two parts.

- 1) Cosmogenesis
- 2) Anthropogenesis

She also refers to Sanzar language, which she claims to have the original language of the stanzas of Dzyan.

Blavatsky was 19th century Esotericist.

Her Secret Doctrine was the «Magnum Opus.»

Looking at it Philosophically the following points occur to my views.

- 1) Cosmic Unity
- 2) Eternal Wisdom
- 3) Hierarchy of beings
- 4) Evolution, Root Races
- 5) Karma and Reincarnation

6) Occult Science

7) Transcending Materialism

1) Cosmic Unity:

Cosmogenesis, water plays an important role. Water has a different meaning with metaphysical and mystical. In the past, it brings before the mind's eye of the picture of Cosmos emerging from and in boundless space.

The Concept of Cosmic Unity is Central to Theosophy.

There's a fundamental Unity underlying all existence.

All beings are interconnected and inter dependent.

There is a diving spark within each individual that connects them to Brahman.

Cosmic ideation, Mahat, the Universal World-Soul – the basis of the intelligent operations in and of Nature all called Maha Buddhi.

The process of World formation is discussed in third stanza. Diffused Cosmic matter forming a nebula. The mother swells expanding from within, and without like bud of the lotus.

The earth is alive, not only physically but spiritually. She calls it as «Radiant Earth». William O Judge wrote that earth is an entity and not a mere lump of gross matter.

«According to Blavatsky, no analogy exists between the vague hypothesis of agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable Truth of Christian Science!

Neoplatonic philosophy sprang from the Oriental Philosophy of Brahmanism and blends with Tibetan mysticism and enchantments.

The aim here is just make it clear exactly what Theosophy has to say about it.

Everyone must make up (Collective responsibility) their own minds and do their own research and their own thinking”.

Theosophy Teaches that we are the one pure eternal spirit in the higher most part of our being and asserts that the universe is pervaded by this Divine Grace called «unmanifest» or Brahman. But it nonetheless accepts the existence of duality and relativity within the manifest universe, on all its seven planes.

There is no ultimate duality. We also do not live in a world of ultimate absoluteness, we are engaged in a cycle of incarnations with lot of imperfections of many kinds, sickness and poverty included.

The Core Principles are:

1) Universal Brotherhood without of destination of race, creed, sex, caste or color.

2) There is no religion higher than the Truth.

3) Secret Doctrine is synthesis of Science, Philosophy and religion.

4) To investigate the laws of nature
1) Cosmology 2) Anthropology
3) Universal expansion 4) Acceptance of Satkaryavada and Ajativada vis a vis Advaita philosophy of Acharya Goudapada and Sri.Sankaracharya.

5) Explaining the meaning of the Manus or manvantre

6) Dzyan shloka and meaning.

7) Belief in Karma, reincarnation.

The three fundamental propositions are such as:

Omni present, eternal boundless, and immutable. Principle on which all speculations are impossible.

The word Theosophy is derived from Greek word «Theos» (God, divinity) and Sophia (Wisdom)

Its Philosophy is a contemporary presentation of the perennial wisdom

underlying the world’s religions, sciences and philosophies.

Karma- the law of consequences

Theosophy can explain the meaning of human life and to resolve its enigmas and seeming injustices. It is a Sanskrit term meaning the principle of action and reaction or the law of consequences. Karma is a law of unerring never-failing justice.

In the New Testament, the action of Karma is formulated in the well-known words of Paul in his Epistle to the Galatians 6:7.

«For whatsoever a man soweth, that shall he also reap».

These Christian Nations Crippled by the lack of any real philosophy of life, have failed to understand the profound meaning.

In the key to Theosophy Blavatsky defines Karma as, ...the ultimate law of the universe, the source, origin and fount of all other laws which exist throughout the nature. Karma is the interring law which adjusts effect to the cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like Karma, is that unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter to its producer-P. 201.

Karma is the ultimate law of the universe because every entity, which in evitably reacts in corresponding degree upon the thinker of the thought or the performer of the action.

We find Karma in detail in Vedic scriptures also.

In Srimad. Bagavad Gita, out of 18 chapters, Lord Sri Krishna specifically deals with «Karma Yoga» in 43 shlokas.

Sri Krishna expounds on Karma Yoga or Yoga of action in this chapter. He explains to Arjun that nobody can remain without doing action, even for a moment. Superiors are those who practice Karma

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Yoga, without expecting the fruit of action, is a real Karma Yogi who merges with unmanifest.

All living beings are an integral part of God’s creation and have roles and responsibilities to fulfill. The wise continue to work without any personal motive only to set good examples for others to follow, else, the ignorant may abandon their prescribed duties prematurely.

When Arjun asks Krishna, why people commit sin, even when humbling as if by some force. Lord Krishna explains that lust alone is the sinful all-devouring enemy. Like fire that is covered by smoke, or a mirror covered in lust, desire, avidya, illusion, maya surrounds one’s knowledge and deludes the intellect. In the end, Shree Krishna advises Arjun, that by controlling the senses, mind and intellect through practicing Yama, Niyama, Pratyahara, one can slay this enemy called desire, which is an embodiment of sin.

Madame Blavatsky has interjected these aspects very skillfully in Secret Doctrine.

It will be very interesting to study Chap.2 shloka 48, where in Lord Sri Krishna says,

«Yoga stah kuru karmani
Sangam tyaktva dhananjaya!
Siddhi asiddhyoh samo
bhutva, samatvam Yoga uchyate!»

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga and balanced in success and failure. Such Evenness of mind is called Yoga!

How aptly and beautifully explained by Sri Krishna is to be seen.

It we do our action without expecting the result of action, sure that we will attain moksha!

The qualities of a stitha prajnya is also explained here.

From this we can understand that the amount of importance



Blavatsky has given for Karma and re-incarnation.

Philosophical views are:

- A) What made Blavatsky to write the Secret Doctrine?
- B) Why does she choose Dzyan verses from Tibetan origin?
- C) Why there were vehement criticism against Blavatsky?
- D) Is it not that there is a synthesis of science, philosophy and religion?

Secret Doctrine seems to an ordinary man, is very tough to understand- why was so much complex formation though she had handled both Hinduism and Christianity, Buddhism presented it neatly? From three to seven» – Blavatsky’s doctrine of the human principles.

In Secret Doctrine, her ideas regarding the cosmic cycles became immensely complex. Her rhetoric became more systemized with cosmology and anthropology centred around a vision of a sevenfold micro- and macrocosm. As a rule, humans were now said to reincarnate

microcosmic principle	microcosmic element	macrocosmic element	
Divine Spirit («nous», «pneuma») ↑ ↓ «augoiedes», «the finer parts of psuche» ↑ ↓	Spiritual element (eternal and unchangeable) «all-pervading one» «a portion of the divine Spirit»	The Divine Light (spiritual)	Akasha «The Life-Principle» – the Divine and the Astral Light together, also called. Anima Mundi.
Human Soul «Astral spirit», «the grosser parts of psuche»	Subtle substance (mortal, inconstant) «Subtle substans», «energy», «vitality»	The Astral Light «The world-soul», «the ether»	
Physical Body	Material substance (mortal)	The physical world	

Division of man and cosmos in Isis Unveiled (1877)



on Earth. Through a long series of rebirths, man’s knowledge of the spiritual worlds is awakened, and the spirit, trapped in matter, can step by step return to its original source in the all-pervading Divine Light. In Blavatsky’s later lectures to the Esoteric Section, she elaborated a vision of cosmos as a gigantic seven-fold fractal, where each of the seven human principles in its turn also included a seven-fold structure (there was an «Atma of Kaamarupa,» a «Buddhi of Kaamarupa» and so on). Reincarnation in microcosms reflected reincarnation in macrocosms. The entire universe, planets, and solar systems, also reincarnated, and the goal of the universe’s cyclical appearance and disappearance was the expanding consciousness of the divine. This goal was achieved by the Monad (a union of man’s three immortal principles – see table below) periodically

incarnating in physical bodies with limited minds, such as ours.

Division of man and cosmos in The Secret Doctrine (1888)

Part – II

Senzar Language –Dzyan Slogas

The word Senzar is the name of an ancient language that was referenced by Blavatsky.

Senzar was a sacred symbol language that was used by adepts of ancient mystery schools.

Madam Blavatsky made a Translation of Senzar language of the Dzyan shlokas in Secret Doctrine.

The Dzyan are part of the book of Secret Doctrine. This is one of the foundational works of the Theosophical movement written by Blavatsky.

According to Blavatsky there are seven stanzas in volume one of the secret doctrine & 12 stanzas in Vol.II Total 19 stanzas and 80 shlokas.

The secret doctrine corresponds to the seven principles of nature and man. The article explores another possibility: that Blavatsky’s ideas about a seven-fold subtle anatomy was there since the grounding of The Theosophical Society (1875), and that it was rooted in specific numerological, mathematical, and geometric speculations

which she shared with several other contemporary authors. In classical Greek literature, this genre is referred to as «arithmology,» but similar ideas in the New Age-literature would today be called «Sacred Geometry.» The article investigates some common arithmological speculations in 19th-century American literature, taking a closer look at concepts like the Pythagorean tetraktys, the symbology of the tetrad, the pyramid, the cube, and the hexagram. The Vol.I is Cosmogogenesis deals with

Atma	«The Higher Self», «Spirit»	«a beam from the universal Spirit» (inseparable from its divine source)	immortal
Buddhi	«The Spiritual Soul»	«Atmas individual form»	immortal
Manas	«Mind»; Intelligence and moral	the higher part – attracted by buddhi. ↓ the lower part – attracted by Kaamarupa	Becomes immortal after it has been purified from the desires of Kaamarupa
Kama-Rupa	Feelings and emotional consciousness	«The animal soul»	mortal
Linga-Sarira	Astral Body, The Double, eidolon	shapes the body into its form	mortal
Prana or Jiva	Life-Principle, the active power which produces all vital phenomena	the body’s «vitality» and «life»	mortal
Stula Sarira	The Physical Body	the body’s material substance	mortal

Division of man and cosmos in The Secret Doctrine (1888)

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INTERNATIONAL THEOSOPHICAL CONGRESS

the origin and evolution of the universe, while the second volume Anthropogenesis, deals with the origin and evolution of humanity.

Each stanza consists of several shlokas or verses, which describes the various stages of Cosmic and human development.

The Dzyan shlokas were translated by Blavatsky from Tibetan, Chinese and Sanskrit commentaries.

The book has influenced writers in the ancient astronauts, occult ufology communities. Ufology is generally regarded as the pseudo-science.

The most interesting aspect of Dzyan verses is that Blavatsky claimed to have received her information during Trances in which the Master of Mahatmas of Tibet communicated with her and allowed her to read from the ancient book of Dzyan.

«The Book of Dzyan was supposedly composed in «Atlantis» using the lost language of «Senzar» but the difficulty is that no scholar of ancient languages in the 1880's or since has encountered slightest passing reference to the book of Dzyan or

the Senzar language».

The Dzyan stanzas of Secret Doctrine to be virtually impossible to read and understand.

If one reads and studies the volumes very carefully and closely, paying attention to every detail, the comprehension becomes much easier.

In Cosmogogenesis Vol.I

Stanza – I - The night of the universe.

Stanza – II - The idea of differentiation.

Stanza – III - Stanza - IV - The Septenary Hierarchies

Stanza – V-FOHAT: The child of the Septenary Hierarchies

Stanza – VI- Our world, Growth and development

Stanza – VII - The parents of the man on the earth.

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V.I. Vernadsky's sphere-wise approach and the measurement of the immeasurable



It's time to admit that many superstitions still grow in the gardens of isolation.

The fiery world part 1. item 132

A person made a huge mistake when he imagined that he could separate himself from nature and ignore its laws.

V.I. Vernadsky.

400 years ago, the great Galileo Galilei formulated the principle that every true scientist should be guided by: «To measure everything that can be measured, and what cannot be measured – to make measurable»! Modern science has only partially fulfilled the testament of its founder in the part that speaks of the immeasurable. Science always chooses a simple way, having measuring instruments on hand, it reduces measuring objects for these means, and if they turn out to be too complex, it simplifies this complexity to a level acceptable for the measuring process. This strategy has become common to the entire development of civilization in the recent times. In all four basic human activities in the sociosystem

approach [1], such simplification or division of the complex into the simple was carried out: in management – the principle of separation of powers; in cognition and education: disciplinary fragmentation of science; in production – division of labor.

In science, such fragmentation began from the fundamental works of I. Newton when he created mechanics, to solve the utilitarian task of accurately describing the motion of solids (the flight of the core from the cannon to the target). The problem was solved, and mechanics as a science with a simple mathematical formalization was created. However, this required perhaps one of the most significant separations and simplifications. It was necessary to divide into parts and in several aspects at once a single sacred space-time. Let 's list some aspects of this separation:

a single sacred space-time is divided into a separate space and a separate time;

the complexity of sacred space and time is reduced to simple space and time, such that are described only quantitatively, have no structure, are homogeneous, linear;

such extremely simple space and time are declared attributes of the Creator and, together with Him, removed from human experience: they have become inaccessible to cognition, external to him;

sacred space-time is understood as not limited by anything, including dimensionality as such, after separation it begins to be understood as three-dimensional space and one-dimensional time;

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The sacred space-time, as a mediator of man in his communion with the Creator, is deprived of this most important function, there are grounds for future atheism.

It is worth noting that Newtonian mechanics received strong criticism from contemporaries, was able to gain a dominant position in the scientific worldview only three generations after its creation (about 80 years), and many of the largest scientists of their time remained categorical opponents of it, for example, I.V. Goethe. Let us add that Newton's mechanics, which was created for an important but particular task, was extended by Newton's followers to the whole reality and became the basis of the scientific worldview taken as a whole. Today, all mainstream scientific trends, in one way or another, continue Newtonian mechanics in its expanded understanding, including relativistic and quantum physics, systems theory, and synergetics [2].

Academician V.S. Stepin classifies the transformations of Newtonian mechanism by three types of scientific rationality and distinguishes: classical, non-classical and post-non-classical rationality [3]. The first is Newton's mechanics itself, which is fully implemented in the «subject->object» paradigm. The second is the theory of relativity and quantum mechanics, which began to assert that the obtained scientific results are influenced by reporting systems or measuring instruments and, consequently, non-classical rationality is implemented in a more complex paradigm «subject-> (method-> object)» with the dependence of the object on the method of its study. Finally, the third rationality is modern synergetics and the theory of complex self-developing systems, where all three elements of the paradigm of cognition are connected in the scheme «(subject->method->object)». We emphasize that V.S. Stepin uses a linear sequence of elements of cognition (subject, method, object) and it is on it that he determines the types of rationality. Such schematization cannot be considered successful, since its predictive potential is completely exhausted by the

explanations given and it is not possible to get new meanings from it. But, if we use the schematization of a triangle, then the situation changes. We will show the emergence of new predictive capabilities of such a scheme in the following example.

Nobel laureate R. Penrose proved the theorem on the impossibility of strong AI, in which he makes the following statements [4, 5]:

the human brain has an uncountable component or activity;

modern physics, both classical and quantum, being computable by construction, cannot describe the incalculability of the brain and, therefore, is not a sufficient means for studying it;

in the future, there should be a new non-computable physics that will be able to study the non-computability of the brain;

The main tool for creating future uncomputable physics is the human brain.

Let us add here that along with the human brain or the human himself, there is one more tool in the universe for constructing uncountable physics – this is the universe itself [4]. We will need this thesis later, but for now we will demonstrate in Fig. 1 the schematization of R. Penrose's statements. The unification of the subject and method into a single whole, their synthesis, opens up the possibility for the discovery and construction of a new, uncountable science of the future and other new objects of cognition, inaccessible and hidden for us today by the very separation of the elements of cognition.

Continuing this logic, you can specify two more similar combinations. Figure 2 shows a variant when the synthesis of method and object leads to the discovery of new cognitive capabilities of the subject, and Figure 3 shows a scheme when the synthesis of subject and object opens up new methods of cognition, previously were inaccessible to us.

Fig. 1. Schema-tization of R. Penrose's theorem on the impossibility of strong AI.

Fig. 2. Prediction of the discovery of new cognitive capabilities of the subject in

the synthesis of method and object.

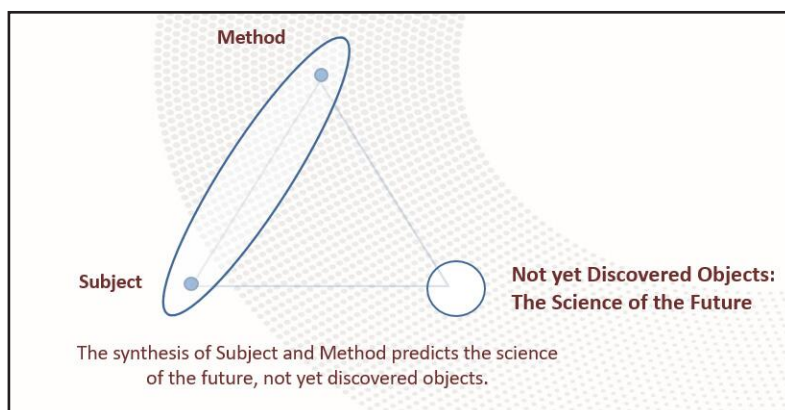
Fig. 3. Prediction of the discovery of new methods of cognition in the synthesis of the subject of the method and the object.

In the predictive capabilities of this scheme, there is another option: a complete synthesis of the subject, method and object, which simultaneously indicates new, not yet discovered objects of cognition, its methods and cognitive capabilities of the subject. Let's call this last scheme a spherical approach, and the previous three are its derivatives.

Let us now recall the thesis about the universe as another tool for building a new physics along with man himself. There are only two such tools – a person and the universe itself. From here we get the following important conclusions.

1. In pointing to the incalculable physics of the future, man and the universe turn out to be identical. Science at the present level of its development comes to the same formula that was universally known in antiquity and, in particular, in ancient Greek mythology, mysteries and philosophy: «The microcosm is identical to the Macrocosm.» This formula can be considered one of the oldest expressions of the sphere approach.

2. The predicted new physics cannot exist outside the universe and without a person who points to it. All three: the universe, man and the new physics are merged into a single whole in the sphere approach, and since man is alive, both the universe itself and the new physics must be alive. Man proves through himself a new understanding of physics and the universe, is it not because: «... omnipotence comes from the kinship of the human spirit with the Universal Soul – God! The latter can never be demonstrated except through the former. The human spirit proves the existence of the divine spirit, just as one



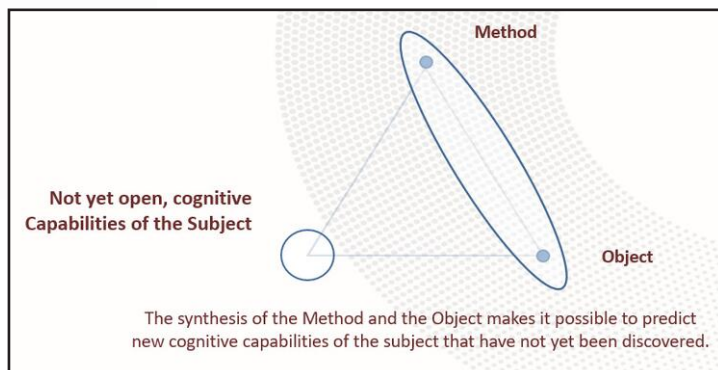
drop of water proves the existence of the source from which it came» [6, p. 12].

The sphere approach is the next step in the development of science after the systematic approach, which took shape in the 40s of the last century in the works of Bertalanfi. Today, science is faced with a barrier of complexity: the inability to assemble a unified scientific picture of the world from too much heterogeneous information, which is understood as a crisis of the systemic approach and is associated with the exhaustion of its cognitive capabilities. A strong sign that this barrier is not taken by science is the appeal to artificial intelligence (AI) technology as a tool of cognition. According to a number of experts, the use of AI in cognition marks the end of science in its usual sense and marks the transition to the so-called «post-science», when conscious observation, meaningful measurement, model generalization, scientific research, explanation and understanding are no longer required. It is enough to collect a lot of unstructured data (big data) and train AI on them, while understanding how AI works is not required.

Overcoming the systemic crisis of science is possible through a new type of idealization of ideas about reality in a series: object, environment, system. This new type will be, as mentioned above, a «sphere». The sphere approach was implicitly formulated by V.I. Vernadsky at the beginning of the last century in his teachings on the Biosphere and the Noosphere. Below we will list some aspects of the sphere

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approach, which is now being formulated explicitly, in its comparison with the system and environmental approaches, but for now we will note the following important idea. The course of development of scientific rationality could be different. From the non-classical stage, science could move not into the post-non-classical, which today has led us to a crisis and post-science, but into a spherical rationality in which such a crisis does not arise, and AI technology does not lead to post-science.

Let us list some aspects of the explicit formulation of the sphere approach.

1. The sphere, like the system, consists of its elements, but unlike the latter, where elements can be defined both in the system and outside it, in the sphere the existence of its elements outside the sphere is indefinable.

2. The sphere as a foundation includes matter, energy, information and life, in contrast to the system and environment, in the foundations of which there is no life. This means that the sphere is alive.

3. The sphere is completely uncountable. It has hidden parameters that could be called «under/overconsciousness». In this sense, the sphere has an indefinite number of degrees of freedom, unlike a system in which this number is finite, and the medium is infinite. Due to this, «... phenomena are revealed that indicate the existence of properties of living organisms that are not registered by accurate knowledge» [7, p. 170].

4. The living sphere is described in a single biological space-time by V.I. Vernadsky [7], whereas states and

processes in an object, system and environment are described in physical, quantitative, external space and time, combined into a single continuum through the reduction of time to space within the framework of the G.B. Minkovsky model.

5. Cyclic and spiral processes are mainly implemented in the sphere, linear processes are implemented in the system and environment.

6. Each sphere is unique. The methodological requirement of modern reproducibility science is not fulfilled for it. The reproducibility of a sphere can only be obtained by reducing it to a system.

7. The sphere is heterogeneous at all levels of observation. For example, it can be perceived as an object, system and environment together, combine inert and living matter, be described by Euclidean and Riemannian geometry simultaneously, etc.

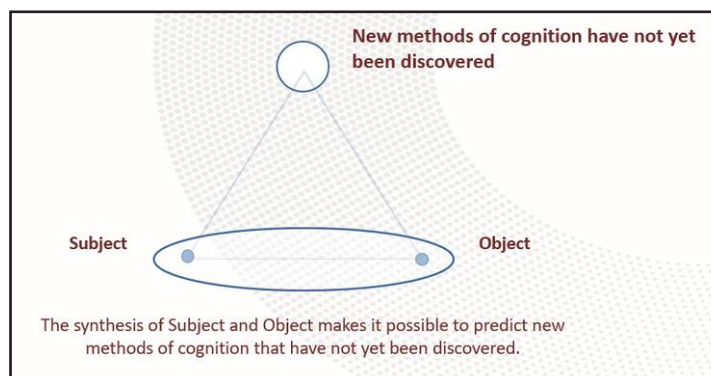
8. The sphere is not grasped by the apparatus of modern mathematics because, firstly, for a living sphere, it is impossible to single out such a moment in time in which the mass of the sphere could be considered constant, which means that the entire apparatus of differential-integral calculus is not applicable here [8]. Secondly, the biological time of a living sphere is by definition irreversible, classical mathematics and its results are a reversible process, and a special section of nonlinear dynamics in which irreversible computational results can be obtained is reversible by construction itself. Just like R. Penrose points to a new, incalculable physics of the future, it is possible to make a similar prediction about the emergence in the future of a new irreversible mathematics in which the sphere can be described.

9. The development of science can be reflected in the sequence: self-regulation -> self-organization -> self-development. The sphere approach, including these categories,

should add to them something else that can be previously constructed from two parts: the prefix «self» and the root «mind», i.e. self-intelligence or self-awareness. In the works of V.I. Vernadsky, the obligatory natural process of the transition of the biosphere into the noosphere is emphasized, therefore reasonableness (explicit or potential) is an obligatory attribute of sphericity.

The above aspects of the explicit formulation of the sphere approach are only the beginning of this work. This work could have been done much earlier, but science has evaded the noospheric future proposed to it by V.I. Vernadsky, continuing to improve mechanismism and bringing it to complete absurdity today: replacing science with post-science, scientist with AI, reality with its virtual metaverse ersatz. Only in such a scientific absurdity can the works of famous scientists appear, where the lack of responsibility for a person's actions is «scientifically justified»: «there is no difference between a drunk driver who hit a pedestrian and a driver who caused an accident due to a heart attack, or a person shooting at a crowd and his victims» [9], and the Nobel prizes in physics are awarded for the «scientific justification» of the political conjuncture such as global warming [10]. Today, science can no longer fail to make a U-turn to the sphere approach, otherwise there will be no one to do it. It is necessary today to create a new, living science of the future and change in modern dead science: mechanical images to nature-like and organismic; linear, mechanical space-time to biological, spiral; the foundation of inert/dead matter to the foundation of life and living matter; fear of infinity to admiration for it.

It is the living science that will have to fulfill the second part of the testament of Galileo: to measure what cannot be measured. But what is not measurable? This is life, consciousness, eternity and



infinity. In principle, object, environment and system approaches do not allow solving such problems. But the sphere approach, its biospheric and noospheric generalization, as V.I. Vernadsky pointed out, is a cosmic phenomenon and, therefore, can be applied to the measurement of the immeasurable.

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A moment's reflection on the eternal. H.P. Blavatsky (The report is read by Lubelia de Fatima Travassos, TS Portugal)



Fraternal greetings to all the Theosophists gathered here. It is a great pleasure to be with you all. Yes, it is always a joy to be with Theosophists from various backgrounds and nationalities. I believe that this universality enriches all of us. And in this case, with the majority being from Russia, I am reminded of the brilliant culture of this country. Today, I will speak on Stanza III in general, not focusing on any particular sloka. In a way, Stanza III also serves as a pretext to discuss the entire Secret Doctrine and all the Stanzas it has publicly revealed. Indeed, Stanza III marks the transition from the Unmanifested to the emergence of a particular Cosmos. It is true that the previous Stanza already does this to some extent, but as Helena Blavatsky points out, the states mentioned in the first two stanzas would require an exclusive treatise to understand their differences.

It is very important that Helena Blavatsky begins by referring to the Absoluteness, and she continues this in Stanza 1. Being is and cannot help but be, and this awareness is immense within us. However, at the same time, it is non-Being: not being any particular thing, not something limited and limiting. When I was young, I was first overwhelmed by the wonder of Being; then, by the equally astonishing realization that it is impossible for nothing to be.

In a prior summary of the stanza, H.P. Blavatsky wrote significantly: «A moment's thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness per se, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of Conception».

The Stanzas of Dzyan and the Secret Doctrine present a method of conceiving, thinking, and understanding that is exemplary and indispensable. It is the method of Theosophy, and the only one possible for grasping the Theory-Practice of All That Is. Without this method, the individual, the student, or the aspiring student becomes lost in an immense and

incomparable ocean of knowledge, in a forest of details, in a tangle of information. They lose their guiding thread, confusing the essential with the accessory, synthesis with separatist analysis. This can never be emphasized enough! The first two stanzas wonderfully make us aware of the grand circumstance that it is possible to Be without existing, and that existence and its evolution depend entirely on there being vehicles of manifestation. In verse 7 of Stanza I, we can read these magnificent words: «7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being -- the one being.»

Now, let's briefly digress into Stanza III: «...the last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.» With the vibration of the Seventh Eternity, we have the emergence, impulse, and culmination of the First Logos (the Unmanifested Logos), from which flows Daiviprakriti and the proto-activity of the Second Logos. While Parabrahman is the Eternal Cause, the First Logos is the First Cause, the great Invisible Logos that originates all other Logoi and, before cosmic manifestation, sleeps in the bosom of That which neither sleeps nor wakes, for Parabrahman, which is not a Being but Sat or Be-ness (Truth), cannot be said to be asleep or awake.

In Sloka 4, it is stated: «then the three fall into the four. The radiant essence becomes seven inside, seven outside». Here, we see something that had not yet occurred in the stage mentioned in verse 4 of Stanza 3. It becomes clear that everything in the Cosmos is Septenary, with three higher and ideative aspects and four lower ones of expression. Nevertheless, as there is the One Element, Spirit-Matter, the septenary is both internal and external, albeit in different balances.

In this light, Sloka 10 should also be understood: «father-mother spin a web whose upper end is fastened to spirit -- the light of the one darkness -- and the lower one

to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is svabhavat...»

(Here) it is important to note that in Buddhism, at least in its current and external forms, Svabhâvat has a single meaning: self-essence or self-nature. However, in Theosophy, it has a different meaning, as presented by Helena Blavatsky in the posthumous but original edition of the Theosophical Glossary: «Svabhâvat is the substance of the world and its essential nature, or rather, that which is behind it—the spirit and essence of substance. The name comes from Subhâva and is compounded of three words—su, good, perfect, beautiful, elegant; sva, self; and bhâva, being, or condition of being. From it, all nature proceeds and to it, it returns at the end of the cycles of life. In Esotericism, it is called the 'Father-Mother.' It is the plastic essence of matter.»

This raises the need to take a position on the fact that the majority of Buddhists (when not disinterested in the topic) deny the existence of Svabhavat in each and every being, adopting the position of anâtman, which means there is no individual self or spirit but rather total emptiness.

«It is necessary to note that an intermediate position in Buddhism, considered very balanced and close to Theosophy, was taught by instructors like Yumo Mikyo Dorje (11th century) and Dölpopa Sherab Gyaltzen (14th century) of the ancient Jonangpa school, developing the Shentong doctrine, «Empty (only) of Other,» in opposition to Rangtong, «Empty [total of Self-Identity].» The Theosophical position is as follows: «Ātman» is used to refer to the undivided and unconditioned Self, beyond attributes, separations, or personal individualisms (which are «other» in relation to true reality) – it is that of the Universal Whole itself. Helena Blavatsky asserts in «The Key to Theosophy» that «Ātman is not my spirit nor your spirit, but, like the Sun, it shines upon all. It is the universally diffused divine principle, inseparable from its meta-spirit, which

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is one and absolute, just as the sunbeam is inseparable from the sunlight.» Let us remember that in the Three Fundamental Propositions of The Secret Doctrine, it is stated that «no purely spiritual Buddhi (Divine Soul) can have an independent and conscious existence before the spark, which emerged from the pure Essence of the Sixth Universal Principle – that is, the Super-Soul – has (1) passed through every elemental form of the phenomenal world of this Manvantara, and (2) acquired individuality, first by natural impulse, and then at the cost of its own consciously directed efforts (regulated by its Karma), thus ascending through all the degrees...» Indeed, it refers to the sixth principle, not the seventh, and to Buddhi, not Ātman.

In verse 12, the last one of Stanza 3, it is written: « then svabhavat sends fohat to harden the atoms. Each is a part of the web. Reflecting the «self-existent lord» like a mirror, each becomes in turn a world.» This is another absolutely remarkable verse. It introduces the function (at least one of them) and the importance of Fohat. «Svabhavat sends Fohat» – as he is the messenger of Cosmic Ideation, the swift steed of the gods. The hardening of atoms means their congregation, leading to greater density, and therefore, greater materiality. This occurs at all levels, following the analogy of «One God, One Man, One Atom.»

In «The Secret Doctrine,» there is abundant discussion of the Mongolian term Fohat. For example, Stanza V is entirely dedicated to it. In addition to everything that HPB expressly stated or implied, it is very valuable to equate it with the Sanskrit Daikoprakriti, with Eros from ancient Greece, especially in the Orphic Cosmogony, with Khepera and Toom from ancient Egypt. Depending on the time and circumstances, elements of ancient Universal Wisdom have managed to prevail and serve as a reference until today.

This further emphasizes the importance of multiculturalism and universalism that I mentioned at the beginning. Understanding and living well in cultural and wisdom

systems they have developed is not helped when, as often happens, we only know one religion, and even worse, only superficially, without comparative knowledge.

To start with the example I know best, a significant number of people simply identify themselves as Christians because it is the predominant religion in their country. They may not know why and adhere without much reflection to what a particular Church asserts, content with it without further inquiry. Similar patterns can be observed with other religions. How much richness is wasted in this manner!

It's a pity or a waste that a Christian, and sometimes even a 30 or 40-year-old Theosophy student, is unaware of fundamental aspects of the great ancient religions and philosophies of India. It is truly regrettable when people identify with a religion or belief system only for cultural convenience or without a deep understanding of its meaning and underlying philosophy. This limited approach often leads to a superficial understanding and a lack of appreciation for the spiritual and philosophical riches present in various religious and philosophical traditions around the world.

We are by no means advocating that one should know everything, but rather, that one should have fundamental notions that add more tiles to the mosaic. The same applies to Taoism and Confucianism: and of course, also to Zoroastrianism; Hermeticism; the radiance of Pythagoreanism, Platonism, and Neoplatonism; the Cabala, first Jewish, and then also Christian; the great and legitimate original sources of Christianity, both Gnosticism and Nazarene Ebionism; Sufi Islam, with its wondrous spiritual beauties, and so on, and so forth. The greater our recognition of other cultures and ways of life, the more easily we are able to understand «others» and make ourselves understood; the more easily we will connect with other people, their cultures, and their ways of being. In summary, we will be responding to Helena Blavatsky's request: «Be Theosophists, live Theosophy!»

Sergey Kolganov

Candidate of Philosophical Sciences, Professor of the Department of Philosophy Moscow Aviation Institute. (Russia, Moscow)

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 MATI. He is the author of books: «The Multidimensionality of human existence», «The Formation of philosophical anthropology», «Issues of modern Science». It 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.

Ecology of the soul and the image of the future

In contrast to traditional civilization, which is aimed at reproducing currently existing patterns of life activity, within the modern information society a decisive role is played by the constant search as well as application of the new technologies, including social ones, with the introduction of which human activity goes far beyond the limits set out by the nature and essentially becomes the means of constructing the very new worlds. During the process of such construction, all cultural restrictions and prohibitions are undergoing total removal. Reality is then replaced by the products of both the media and information technologies creation, which in turn create their very own reality. American nuclear scientist Ralph Lapp described the situation at hand in the following words: «We are on a train that is picking up speed, rushing along a track with an unknown amount of arrows

leading to the nonetheless unknown destinations. There is not a single scientist in the cabin of the locomotive, and the switches may as well be controlled by the demons themselves. The overwhelming part of society is situated inside of the brake car and is looking backwards».

Today, the term «information society» is strongly associated with the development of high-end technologies (such as computer, information and media ones), as well as communications, which play an important role because they are not only allowing transformation of knowledge, but also radically change the social communication itself, creating complex anthropotechnical and sociotechnical systems. The Internet, being a sociotechnical system, is represented not only by the blocks of information, but it indirectly, through text, includes people, who are in fact the authors of the messages within which lies the varying degree of truth. Thanks to the information technology, a special, virtual reality is also undergoing formation.

The concept of «virtual reality» has a long and utmost meaningful history associated with both philosophy and art. For Descartes, with his «cogito ergo sum», the only true reality was in fact the reality of consciousness – and everything else is but virtual. From this very point of view, perhaps any physical theory which is aimed at discussing the external world of matter that is of complete independence

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of man, is a theory about virtual (invented by the man himself) reality. This position is close to such of the authors of Living Ethics, where one could find the following statement: «Mental creativity is now being doubted so much that it is included in humanities subjects. According to modern terminology, mental energy should rather be included in the physical sciences. So by all means let the ones who attack mental energy find themselves in the camp of the ignorant».

Both information and telecommunication technologies are currently beginning to appear in their virtual image, which generally comes down to the anonymity of communication, the possibility of playing with roles, as well as the construction of a multiple «I». There are even religious organizations emerging that worshipping artificial intelligence, the arrival of which is clearly inevitable. Parishioners of the new religion strengthen their inner faith in science and progress, extolling the omnipotent computer technology. We find it all in the digital church of the «Way of the Future», which was created back in 2015 by the programmer and Silicon Valley millionaire Anthony Levandowski. He mentions the following regarding the AI church that he created: «We're in the process of raising a god».

The church of artificial intelligence was significantly different from any other church that has before been known to mankind. In fact it never had a physical location or even held regular meetings that one could be able to attend. The goal of the «Way of the Future» was to promote the ethical development of AI and increase the chance that this non-biological life form will be peacefully and beneficially integrated into functioning human society.

Cutting edge technologies that lead to automation and high speed of realization of our most cherished desires can of course only be welcomed, but at the same time, taking into account catastrophically

increasing volume of information, certain «unhealthy» ideas and needs may and will most certainly appear. In addition, the property of communication as a moral attitude of people seemingly disappears, therefore reducing the subject to the level of the object – a carrier of information, or «something inanimate». Thus the world is gradually turning into a paradise for sociopaths and introverts.

By using more advanced technologies and creating even more material objects, we all gradually began to understand the value of a good ecology of the space around us – our very own material sphere. And if it so happens that the problems arise within it, this by all means implies that all of us are now faced with the same certain problems. Everything was not so obvious in the sphere of mental activity not that long ago, but now, with the help of modern information technologies, the mental worlds of different people have become visible to everyone. In fact, with the Internet's creation, we have exposed a number of problems relating to what is happening in the noosphere – primarily the issue of the poor ecology of the sphere of thought that is created by humanity.

The subject of ecology was previously reduced to the predominantly biological and physical interaction between man and nature. However, a person, unlike an animal, does not only nor mainly exist in the material-physiological dimension. After all, having escaped its boundaries, he had managed to create a large world of spiritual and cultural values. That is exactly why in recent years the term «ecology» has been extended to include this very area, giving rise to such concepts as «ecology of culture», «ecology of man», and «ecology of the soul».

The center of a person's mental life is in fact self-awareness. In religious and idealistic ideas, the soul is the highest, immortal and immaterial entity. If ecology is the science of the existence condition of all the living things in the surrounding

world, then the subject the ecology of the soul can serve as protection of a person's mental state, as well as a concern for the purity and development of the soul. Modern technogenic civilization crosses out this exact phenomenon in the name of material achievements.

A person who observes moral laws will be just as pure in soul. The purity of the soul therefore depends on the person himself, but is the «ecology of the soul» in fact only a matter of the person himself? The very existence of the spiritual and the ideal is nothing more than social consciousness in a variety of its forms, that which is always in the process of «spiritual production», – that is production of everything intangible.

Do we have to go through all the stages in the sphere of spiritual production and make all the same mistakes that we have already made in the sphere of material production? Do we need the endless generation of absolutely any, often shocking and ugly mental constructs? Do we actually need impenetrable «information smog» and giant dumps of «mental garbage»? Or can we do without this and begin to build up our thought sphere with the perfect thought forms effective immediately, elevating them to the ideals of beauty and goodness, especially since they, from a religious point of view, are much more durable than material objects: «All physical and mechanical manifestations have no value compared to the subtlest energy, for the entire future is based on said subtlest energies and on the return of gross matter to the region of light».

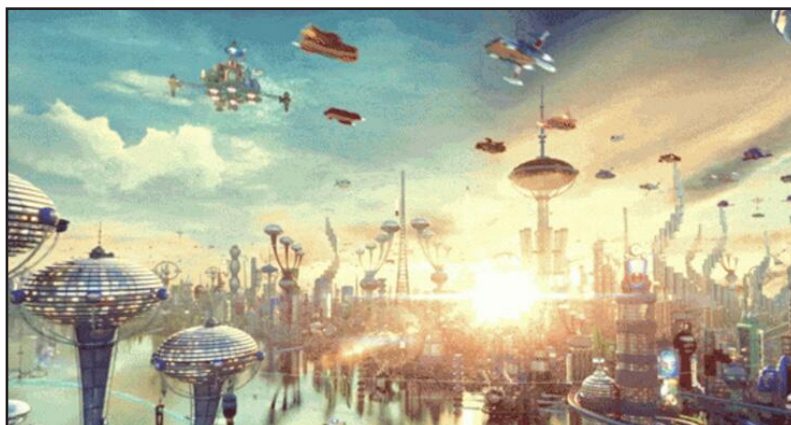
The globalist climate organization known as C40 (which includes almost 100 cities that are scattered all across the world) sets an «ambitious goal» in its report called «The Future of Urban Consumption in a 1,5 °C». This goal being the achievement of a ban on meat, dairy products and personal vehicles, as well as placing restrictions on air travel and clothing consumption by 2030 («3 new items of clothing per person per year»

and «1 flight per person every 3 years»). Will all this perhaps be able to achieve any possible results? In the framework of this project we yet again see the classic form of material priority over the spiritual – this is simply the replacement of a policy aimed at the maximum material consumption with the same, yet minimalistic materialism.

We therefore dare to voice the correct approach to solving social problems – this being the establishment of the spiritual and moral values priority in life as the basis for the society's prosperity. Spirituality refers to our relationship to the Spirit. If we are open to said Spirit and live according to its laws, – we are spiritual people. The extent to which a person accepts spirituality depends on certain characteristics of the body and psyche. They can be controlled, changed at will, as well as reinforced in form of cultural and behavioral norms. Spiritual life is what elevates a person, it is exactly what fills his activities with deep meaning and contributes to the choice of the right guidelines. Without placing the goals and directions of scientific research in direct comparison with traditional and moral guidelines, our society faces problems of an enormous extent. Images of the future must be imbued with the highest ideals to manage global changes and the process of adaptation to them.

The main problem, and at the same time the main means of solving said main problem, is now seen as a person with his inner value systems. Thus, the fate of the world now depends on spiritual issues. J. Habermas noted in his book on bioethics «The Future of Human Nature», that now the assumption of a universal, one-in-all perspective of truth or the good life, which until the recent of times has forever inspired the philosophical community concerned about the loss of «unity», is not just being put under question, but is perceived as a threat of unacceptable interference in every person's right.

But is this approach applicable when the future of the entire human race is at stake?



The psychological effect of the so-called fear of the future consists in a person's organic rejection of any idea that implies a qualitatively different future diverging from the present that he is accustomed to, and as a result, the future therefore usually appears as somewhat idealized present. Russian philosopher S.N. Bulgakov noted that: «Two principles are in a constant struggle within a person, of which one draws him to the vigorous activity of the spirit, to the spiritual work in the name of the ideal..., and the other seeks to paralyze this activity, to drown out the highest needs of the spirit and to make the very existence carnal, meager and base».

Perhaps this exact second principle gave rise to such a widespread phenomenon as futurocide (a word that was formed by analogy with the word genocide). Futurocide is a technology for waging information warfare with the possibility of preemptive influence on the enemy. Futurocide is especially pronounced in the movies depicting disastrous events, which are circulated throughout the world by the Western cinema. Almost all modern mass culture (through total intimidation, ridicule, provocation, relegation, etc.) has a pronounced futurocidal orientation.

Taking into account that futurocide technology is completely widespread as of today's day and age, it can only be successfully resisted by relying on the powers that only the state has the access to. What measures should therefore the state take first and foremost?

1) It is necessary to begin (before it is too late) to create a virtual reality with inherent higher spiritual and moral standards of life than we find in the material world. For more and more often, people's choice lies not in favor of material reality, because it is

often more pleasant and productive for a person to spend time in the virtual world, where he should be able to meet the ideals of love, beauty and justice.

2) Due to rapid changes in life, the task to adapt not only to everything that happens, but also to expected events has now arisen. These expected changes must be entirely consistent with our values and ideals. Morality, in addition to direct norms of behavior, includes both ideals and values. The highest mental expression of what is desired and should, which is constructed and put into figurative form, is the ideal. We understand an ideal as a person's modeling of the desired future. Values, which can be religious and moral, are what especially significant for each person and for society as a whole. Value is something that serves as a guideline in human activity. We must not forget that most of the global problems of our time are generated by technogenic civilization, created on the basis of guidelines for activity and ideas about the values of existence that are rooted in the West.

The Decree of the President of the Russian Federation dated November 9, 2022, which outlined 17 traditional Russian spiritual and moral values, is of the greatest importance to us. The document defines goals, objectives, as well as tools for the state to protect these values. Among those values are: life, human rights and freedoms, high moral ideals, collectivism, a strong family, mercy, justice, the priority of the spiritual over the material, and the

constructive labor. It is also important to rely on the heritage of many Russian thinkers, which, representing the ultimate level of humanism, brought our philosophy to the highest ideals of human morality.

The Russian Orthodox tradition, which is based on spiritual and moral values, bring us closer to the greatest cultures of the East (Islamic, Buddhist, Hindu, Confucian, etc.). In post-Soviet Russia, a special role is played by the domestic theosophical tradition and the teaching of Living Ethics. A person who has chosen the theosophical path, usually radically changes his way of thinking and habits. It is useful to realize and understand the significance of each such «habit» in life: «If you were to start drawing up diagrams of earthly habits, you would have been left with a unique idea of the planet's life. Many habits survive races and entire eras. No change in all living conditions affects such habits that are formed by the manifestation of stubbornness».

3) How does the moral principles formation take place in a person: spontaneously or consciously? Moral qualities are formed: within the family, through communication, at school, as well as in the process of self-education; but is that enough? How productive is the use of high-end technologies in the education process?

Spiritual Teachers rely on will and imagination on the path of self-improvement. But not every person has them sufficiently developed. What if the undeveloped will is reinforced with useful habits, for the success of life is determined by a set of correct habits. Jim Rohn wrote this well: «Success is nothing more than a few simple rules that are constantly being followed on a daily basis, and failure is just a few mistakes repeated with the very same sequence». We find similar thoughts in the statement made by Helena Blavatsky: «... strength is needed in order to fight against the influence of heredity and education, as well as to resist the instincts and habits



acquired upon this and other incarnations. But much more strength is needed in order to cross the zero point and give rise to new instincts and habits in living conditions, and with the prevailing mentality that vehemently shall resist a new generation».

Innovations influence people's behavior, forming new habits within them in any case. In the 21st century, new technologies that will perfectly correct the shortcomings in the education of a citizen on the part of the family and school have appeared. Thus, the Chinese state has deployed an extensive social rating system that monitors the actions of a huge number of both legal entities and individuals, giving them ratings that will forever be available online for anyone who is willing to familiarize themselves with them.

The social rating is based on 3 main components in which a person may express himself: social, state and network. Information regarding the actions of a citizen is collected from one and a half hundred organizations and then processed using «big data» technology. Social rating may be increased, first and foremost, by socially useful deeds and actions that strengthen social ties (such as helping the poor and elderly, good relations with neighbors, etc.). Social rating has found its application even on Chinese dating websites. Digital technologies in this case become some kind of a «crutches» for socially lagging citizens. In Russia, things are far more than modest regarding this phenomenon. So far, it has only become known of the initiative presented by RSSU

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rectorate to introduce social ratings for students, and there has been information going around about the «Kamchatka social points system», in which case the bonuses are only applicable for high social ratings in the form of free movie tickets, additional minutes on the phone, etc. The residents of Kamchatka will also be awarded points for every 10,000 steps taken on a daily basis.

Coming to a conclusion it must be noted, that the best way to preserve the Earth, country and region for future generations is to form a Human. How do we get out of a bad life rut? Through the correct image of the future! We must consciously and systematically form it parallel with the elements of the new reality, to which we will strive as an ideal, gradually introducing it into everyday life. Focus on the future allows you to consciously regulate and significantly change the life's

motives, value systems, and ideas about happiness.

Thus, the way out of the sociological crisis is primarily seen in cultural changes that are associated with the emergence of new values and motivations, which should become an integral basis for the worldview of the broadest segments of the population. One way or the other, it is difficult to deny that the appearance of a huge number of people that are unhappy and suffering was a consequence of their and our own insufficient attention to the spiritual component of life. The leading edge of human evolution should be the self-managed evolution of consciousness, directed through cultural and educational innovations that work in the interests of a 100% of humanity, at the same time ensuring the rebiologization of the technosphere.

Vera Golenishcheva-Kutuzova

Art historian. (Germany)

Born on 09.29.1972 in Moscow. Graduated from the Russian State University for the Humanities (specialty museology), worked for 20 years in the Roerich department of the State Museum of the East in Moscow, in the Memorial Office of N.K. Roerich, has a number of publications on the work of the Roerich family, editor-in-chief of the almanac «Psychic Energy», which is published in Germany.

Presentation of H.P. Blavatsky's medallion



Not so long ago, an old photo-medallion of the mid-19th century with an early, unknown portrait of H. P. Blavatsky was discovered at a German auction in the city of Trier. The medallion in the form of a folding book with a loop for wearing on a chain is lined with gold leaf.

The front part of the photo-medallion is decorated with an ornamental pattern executed in the technique of black enamel, which makes the medallion look like an old folio. The ornament resembles the binding of an old book, in the center of the cover of which there is an elegant flower. Its base is decorated with three miniature opals.

The shape of the photo-medallion resembles a miniature book, which was previously closed with a lock, but now it is partially lost. The photo-medallion spread consists of two parts, which have oval windows covered with glass.

Below them on the left is a photograph of a young Helena Petrovna von Hahn (later, by her husband Blavatsky), on the right is her hair. About the hair, we can say that they are a light brown shade.

The portrait is a black-and-white photograph, the widespread use of which, as is known, was already in use in a photo studio since 1839. The age of the Russian German Helena von Hahn (German: Helena von Hahn) depicted in the photo portrait is presumably 17-19 years old. The year of birth of H.P. Blavatsky is 1831. Therefore, the time of creation of this medallion can be attributed to 1848-1849, which is quite consistent with the historical style of its manufacture. Who could this photo-medallion belong to?

In the middle of the 19th century, such items could be kept in families, i.e., they were so-called family heirlooms. As a rule, only people very close to each other could have such an amulet with a photo with a bunch of hair mounted in the next window.

In those days, when there were no such means of communication, which we used to use in our time, such photo-medallions consoled the anguish of separation from loved and dear people. During the creation of the medallion, Helena von Hahn lived with relatives in Tiflis. In 1849, she married the Vice-governor of Yerevan



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Nikifor Vladimirovich Blavatsky.

After a short time, she left her husband and relatives, after which she went on a long journey around the world, during which she endured many difficulties of a wandering life.

The girl depicted in the photo portrait has a well-groomed appearance of a mid-19th century townswoman. Hence it

can be assumed that this photo-medallion was made before the departure of H.P. Blavatsky from Tiflis. This amulet could belong to someone from her family or relatives.

How the medallion ended up in Europe in the German city of Trier remains a mystery today, which may eventually be revealed.



Michelina Foster

Doctor of Metaphysical Science, member of the Theosophical Society. (California, USA)

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

The balance of the heart

The Intellect sits upon its illusionary mountain peak of pride and self-assurance, and surveys its vast domain of comparisons, co-measurements, theories, experiments, and experience. Can or will it ever decide to descend to the abyss of human suffering? Mankind, in form, waits.... But then, The Heart Calls from the depths of Being to the Heights of Illumination in Oneness. Eternity responds to every invocation.

As students of the Ancient Wisdom, and its application within our modern world on this planet, Humanity is a seeker of knowledge. Knowledge and facts seem to appear and pass away quickly in this realm of manifestation: Just as the baby is changed many times before manhood or womanhood. The events remain the same, however the viewpoint of the perceiver changes, and hopefully he or she grows. We read the Secret Doctrine at age 17, at 27, at 47, at 77. The words are the same. But if we have been «doing

our inner homework» each explanation, commentary, or suggested insight has deepened our understanding of this cosmic book Madame Blavatsky passed to us for our perusal. Its basis is ever the same, but seemingly we are ever growing and changing. Intellect does not completely grasp this..... But the Heart does.

«The Heart can open only after the eyes can see.» To see is a choice given to each entity. Should we decide to open our eyes, we can all look at something. But to really «see» it, takes attention, focus, energy, inner and deep thought, experience and knowledge. Herein is a balance which is required of every serious student of the ancient teachings.

The Secret Doctrine has been given to us as a great gift. The composition of it includes many vantage points for our perusal of humanity, this solar system, and our tiny portion of our universe. The commentaries are written for earth-type humanity of our present day mindset and understanding by Intelligences far beyond our limited imaginations. Why would They do this?

I suggest it compels us to look beyond our methods of learning, the reasons for our dedication to the Great Ones, our desires for intellectual superiority and mastery, and the present glorifications of our worldly capabilities. All of these have, and will bring us, to many of the results we see which form our daily life: The technology of our modern world far outpacing our basic Humanity. Humanity

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is not the tiptop of the evolutionary chain, and the Mind alone is not the end all of all ends! Enter the Heart. This balance is not merely the illusion of the Mystic versus the illusion of the Occultist... There are other Forces at play here. Just as the Mind, as we understand it, at times seems to appear as an outflow of Cosmic Intelligence: From whence does it come? Through What does it flow?

H.P. Blavatsky states in the Secret Doctrine (Vol I, p604): «From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being - the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.»

«When, therefore, the Secret Doctrine - postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties - teaches that every one of the higher, as of the lower worlds, is inter-blended with our own objective world: that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.»

The Christ, in Love, came to show the equally resounding essence of Love to the Light shown by the Buddha, throughout all Mankind. In response to the action of this Light we find the balance of the Heart, Lub - Dub: The beat, the rest, the beat. Mind and Heart balanced work as one. From where does the spark of Mind come to initiate the beat of the Heart? The Mind flows from its place in the spatial hierarchy through the confines of that which we call the Love Nature... the Heart. Mind does not suddenly leap onto the stage of the three-dimensional thinking brain of men and women. It too is part of a process: the

interconnectedness, of all manifestations with each other.

Dreams can be compared with this scenario. We sleep. We dream. We as humans construct, within our own brain's ring-pass-not, a beautiful city with buildings, streets, stores, gardens, traffic. We walk this city of our dream. We pet a neighbor's dog, hear a bird in a tree by the sidewalk, share a cup of coffee with a friend or stranger. All of this manifestation of the environment is envisioned within a seeming neuron within our brain. Does it take time to walk the length of the city? Even across a room of our thought world? And where does all the created energy of manifestation go at our waking? Here it is the intellect stops and the heart begins.

We are not speaking of the Heart as simply a Loving or Sentimental Essence. Heart is clearly much more than its feminine counterpart of our culture suggests. The counterbalance of the Heart, the Mind, ignites the intellectual fire which we call human thinking. We are given the spark, the light, the idea available for a thoughtful manifestation... but it cannot 'burn brightly' without the Nature of Love. A fire needs heat, fuel, a piece of wood with just the right amount of internal water and surrounding air to burn. A fire cannot burn from dry, dead ashes or in a vacuum.

The light of Mind cannot strike a flame unless the underpinning of the Heart is present. But intellect is only the small understandable portion of 'thinking' presently comprehended by Mankind. In ignorance, present day Humanity, however, has the tendency to take its 'fire' and run with it, seeking to fulfill its own desires, memories, fears, wants or dreams... so to speak.

A forest fire, set or ignited in unawareness, runs rampant. Here we see today's world before us. It is rampant with smoldering embers of intelligence but no true comprehension of its intrinsic connectedness within all Nature.... The true Nature and balance of Love and

Mind. These two are «sum-totals» in our present understanding of eternity.

H.P. Blavatsky has stated that all matter and energy are interchangeable. She states, «The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth. It is these «sum-totals» that exist from eternity in the Future, and pass by degrees and through matter, to exist for eternity in the Past.» (S.D.1.p.86)

Mankind will eventually learn in his evolvment. «The Earth and Mankind, like the Sun, Moon, and Planets, all have their growth, changes, development, and gradual evolution in their life-periods; they are born, become infants, then children, adolescent, grown-up, they grow old, and

finally die. Why should not Mankind be also under this universal Law?» (S.D. 1. p.855) Under universal Law we all dwell.

Madam Blavatsky continues, «From the Unknown One, the Infinite Totality, the Manifested One, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which separated from its Fountain-Source, is the Demiurge of the Creative Logos of the Western Kabbalist, and the Four-faced Brahma of the Hindu religion. In its totality, viewed, in the Esoteric doctrine, from the standpoint of manifested Divine Thought, it represents the Hosts of the higher Creative Dhyān Chohans.

Simultaneously with the evolution of the Universal Mind, the Concealed Wisdom of Adi-Buddha - the One Supreme and Eternal - manifests itself as Avalokiteshvara (or Manifested Ishvara)... The teaching of the Trans-Himalayan Esotericism continues this explanation citing... «By the action of the Manifested Wisdom, or Mahat - represented by these innumerable centres of spiritual energy in the Kosmos - the Reflection of the Universal Mind, which is Cosmic Ideation and the Intellectual Force



accompanying such Ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher.»

«Fohat, running along the seven principles of Akasha, acts upon manifested Substance, or the One Element, declared above, 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 Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres.» (S.D. 1. p.164-165)

In our brief train of thought here, Universal Mind is evolutionary, however all things and considerations in the evolution of men or gods are connected.

H.P. Blavatsky goes on to say: «Fohat, then is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles - on an immense scale - that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity...» (S.D.1 p.166)

It is so difficult for the human unit, and Humanity as a whole, to consider itself as merely a small part within the unfoldment of a solar system, a universe, and a portion of an Existence so much more than common wisdom dictates. Intellectually it is slowly becoming aware of Forces

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greater than itself; worlds beyond its cognition; and Entities which have no more common awareness of it, either as a unit, or as a species within the vastness which surrounds our tiny planet.

And yet, there are Those Who can hear every cry, every prayerful thought, within the mind and heart of Man. They can also sense the beating of each heart as it struggles to evolve, to uplift itself, and others. They know that point between the Mind and the Heart, that Balance within our world, and They await our choice to travel the Path which has chosen us.

In non-judgement they wait. They may observe our reluctance and stubbornness to relinquish our toys of earthly desires of power, greed, fear, and acquisition. The power of the Heart is not yet strong

or sufficient enough to balance the raging outward flow of mental energy through these fragile encasements we call human bodies and brains. Mankind does not yet comprehend the Law of One as was taught in the Temples of Atlantis....Tis said.

As for today's world, we do not cognize our connection within All living Beings and Forces that surround us, permeate us, and in which we live and move and have our being. As with the great clock of Time, the Balance has not yet been struck. Our future awaits the attributes of goodness, kindness, integrity, courage, gentleness, and forgiveness found only in the Heart of

Balance. «The Heart cannot open until the eyes can See», and so the human intellect journeys on toward understanding the ONEness we truly are. Namaste.

Egor Turley

Candidate of Physical and Mathematical Sciences. (Moscow, Russia)

Was born in Moscow. In 2003 he graduated from Lomonosov Moscow State University with diploma with honors, during his postgraduate studies he received a scholarship from the President of the Russian Federation and wrote about forty publications in international and Russian journals and collections of scientific papers. In 2006, he received the degree of Candidate of Physical and Mathematical Sciences in biophysics, conducted scientific research, taught students, supported interdisciplinary and international research projects. In 2008-2011, he helped the Staff of the Public Chamber of Russia to maintain contact with international Non-profit organizations, public institutions, political and public figures. Since 2012, he has been searching for innovative solutions for a well-known multinational corporation in the field of electronics, chemistry and telecommunications. Since 2018, he has been the scientific secretary of the Scientific Council of the National Roerich Committee, one of the 24 founding members of which he was. In parallel with his work on the study of the Roerichs' heritage and its links with Eurasianism, to which his recent publications are devoted, Yegor Turley participates in the work of theosophical structures and recently completed writing a large-scale apology for the activities of H.P. Blavatsky in the light of errors found only in the era of digital technologies in theosophical sources.

The Crucifixion of Man, or what is the Truth?

... the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet, his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth.

<...> while every fact outside its perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame - our highest spiritual consciousness.. And how can the darkness (of illusion) comprehend the Light that shineth in it?

H.P. Blavatsky. What is Truth?

In policy articles that were supposed to set the tone and standards for the work of the organized theosophical movement, H.P. Blavatsky somewhat departs from her immediate main life task of revealing the secrets of superhuman wisdom, in which she was helped by great spiritual mentors, and manifests herself as an independent mentor on the path to understanding the truth. So, in the article «What is Truth?» she writes:

«Selfishness, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul,



separate and distinct from the Universal Soul, is «created» – this Selfishness is the impassable wall between the personal Self and Truth. It is the prolific mother of all human vices... <...>

A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathen-land, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit. <...>

Theosophy is divine knowledge, and knowledge is truth; every true fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. <...> ...

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it is often as useful to know what a thing is not, as to learn what it is»¹.

Let us now see how the principles outlined by Blavatsky were applied in her life by the example of her article «The Crucifixion of Man»:

«The now dogmatically accepted words, so dramatic for being uttered at the crucial hour, are of a later date than generally supposed. Verse 46 in the XXVIIIth chapter of Matthew stands now distorted by the unscrupulous editors of the Greek texts of the Evangel. Eli, Eli, Lama Sabachthani – never meant «My God, my God, why hast thou forsaken me?» but meant, indeed, originally, the reverse. They are the Sacramental words used at the final initiation in old Egypt, as elsewhere, during the Mystery of the putting to death of Chrêstos in the mortal body with its animal passions, and the resurrection of the Spiritual Man as an enlightened Christos in a frame now purified (the «second birth» of Paul, the «twice-born» or the Initiates of the Brahmans, etc., etc.). These words were addressed to the Initiate's «Higher Self,» the Divine Spirit in him (let it be called Christ, Buddha, Chrishna, or by whatever name), at the moment when the rays of the morning Sun poured forth on the entranced body of the candidate and were supposed to recall him to life, or his new rebirth. They were addressed to the Spiritual Sun within, not to a Sun without, and ought to read, had they not been distorted for dogmatic purposes: «My God, My God, how thou dost glorify Me!»

This is well proven now in the work above quoted². Says the author: – Of course, our versions are taken from the original Greek manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as:–

Ἐλι Ἐλι λαμα σαβαχθανι.

They are Hebrew words, rendered into the Greek, and in Hebrew are as follows: אֱלֹהִים אֱלֹהִים הַמֶּלֶךְ. The Scripture of these words says, «(that is to say, My God, my God, why hast thou forsaken me?)» as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is just the opposite of the one given, and is: My God, my God, how thou dost glorify me!

But even more, for while lama is why, or how, as a verbal it connects the idea of to dazzle, or adverbially, it could run «how dazzlingly,» and so on. To the unwearied reader this interpretation is enforced and made to answer, as it were, to the fulfillment of a prophetic utterance, by a marginal reference to the first verse of the twenty-second Psalm, which reads: «My God, my God, why hast thou forsaken me?»

The Hebrew of this verse for these words is– «Eli, Eli, lamah azavthani?», as to which the reference is correct, and the interpretation sound and good, but with an utterly different word. The words are– Eli, Eli, lamah azavtha-ni?

No wit of man, however scholarly, can save this passage from falseness of rendering on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital³.

Although Blavatsky prefaced this editorial note with the phrase «And did not Jesus, the Christ – the divine Man – an incarnation of the Spirit and type of the next phase of human evolution, cry out in the bitterness of his agony, «Father, why hast thou forsaken me?», «in another article, which was posthumously published as section XVIII of the third volume of The Secret Doctrine, compiled not by herself, and had the title «Facts Underlying Adept Biographies,» she again develops the idea of falsification suggested by Skinner:

«For ten years or more, sat the revisers (?) of the Bible, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words azabvtha-ni, in Psalms, xxii, and sabachthani in Matthew; that they were not aware of the deliberate falsification? For «falsification» it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain: because the Sacramental words belonged in their true rendering to Pagan temple rites»⁴.

It should be noted that Blavatsky had a very high opinion of the occult knowledge of the mason and Kabbalist J.R. Skinner and often quoted him in her «Secret Doctrine»⁵. However, their correspondence (including a large 36-page letter) began to be published only in the last ten years. It also reveals that she also noted his shortcomings, for example: «He is too enthusiastic about the Jews altogether & sacrifices history of facts to his preconceptions in favor of the Hebrew

which is not an ancient language unless one accepts Bible Chronology.»⁶

The above is worth keeping in mind when reading the final passage of the article «The Crucifixion of Man»: «The Occultist, however, ought to ever bear in mind the words said by Ammian, that if «Truth is violated by falsehood,» it may be and is «equally outraged by silence.»»

As for Skinner's fascination with Kabbalah, the range of methods he used probably included temurah – replacing some letters of the Hebrew alphabet with others in order to understand the hidden meaning – and gematria – a certain equalization of the meanings of different words having the same sum of numerical equivalents of their letters. But they do not seem to explain why, the verb לשמא [lesama] containing the letter ט (sameh) in all its forms and meaning “to dazzle,” turns into lamah – למח / למח. In any case, a number of basic dictionaries do not show the possibilities specified by Skinner.

Trying to briefly outline the hermeneutical circle of the gospel phrase used to illustrate Blavatsky's creative method, we can begin by listing how some of the main, most ancient handwritten codices transmit the text of the New Testament in Greek transcription:

	Mark	Matthew
	έλωί έλωί λαμά σαβαχθάνι (Eloi, Eloi, lama sabachthani)	ήλί ήλί λαμά σαβαχθάνι (Eli, Eli, lama sabachthani)
B	ελωι ελωι λαμα ζαβαφθανει	ελωει ελωει λεμα σαβακτανει
S	ελωι ελωι λεμα σαβακτανει	ελωί ελωι λεμα σαβαχθανει
A	ελωι ελωι λεμα σαβακτανει	ηλι ηλι λιμα σαβσχθανει
D	ηλει ηλει λαμα ζαφθανει	ηλει ηλει λαμα ζαφθανει
θ	ηλει ηλει λαμα σαβαχθανι	ηλει ηλει λαμα σαβαχθανει
W		ηλι ηλι μα σαβαχθανει

It is immediately obvious that the Codex Washingtonianus (W) contains μα (μη/μη), which just has the meaning of the exclamation particle «how,» so corresponding to Skinner's writing, in contrast to λαμα (ληπ) – «why.» But then one could also mention the Codex

Boreelianus (Fp), which has, for example, the unintelligible σαβαχθαχθανι that repeats χθα once again for no reason, as well as other peculiar spellings. Apparently, one should not be surprised by this discord; it is not an exclusive phenomenon and is probably caused by copying errors.

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Variations of «the words from the Cross in Mt 27:46 are characteristic: ηλει αηλι (ἀήλι) ελω(ε)ι(μ), λεμα λημα λ(ε)ιμα λαμα, σαβαχθαν(ε)ι σαβακτανει ζαφθανει (σαφθ-); in Mk 15:34 ελω(ε)ι ελωη ηλ(ε) ι, λεμα λαμ(μ)α λ(ε)ιμα, σαβαχθ- σαβακτ σιβακθανει ζα(βα)φθανει»⁷.

In general, the Greek transliteration of Semitic words and names is rather inconsistent and arbitrary. In particular, it, for example, freely alternates Semitic -k- and -q-. In particular, in it, for example, the Semitic -k- and -q- alternate freely, and -k- (belonging to a group of consonants with double pronunciation: plosive and fricative, if after a vowel) is transliterated either as a plosive or as a fricative; The same is true for the other five consonants of the BeGaDKePaT group. Accordingly, it is difficult to rule out confusion between -k- and -q- in Hebrew-Greek transliteration. Regarding the phonetic inconsistencies of such transliteration, one can also recall how biblical names in modern European languages are translated, sometimes through the Greek medium – for example: Amorah becomes Gomorrah, Methushelah becomes Mathusalas, Atalya – Gotholia, and so on. In fact, the numerous spellings of the biblical expression that Blavatsky mentioned also suggest that the transliteration is not too consistent.

It is believed that the use of the Aramaic שָׁוַק [sh'vaq] rather than the Hebrew בָּזַע [azáv] from King David's similar exclamation in Ps. 22:1, is just one of the strong indications that Jesus' first language was Aramaic, although he certainly could understand the Hebrew language of the Torah and the more contemporary Mishnaic Hebrew. Why did this particular phrase have to be given not only in a Greek translation, but also in the Semitic sound? «In many cultures, sacramental words must be pronounced in a non-traditional language with connotations of «sacredness.» Is it true that for the evangelist Mark and his readers, spoken Aramaic was no longer a

vernacular (in contrast to Hebrew), but – on the contrary – an attribute of Jesus as a miracle worker?»⁸.

As a matter of fact, Jastrow's dictionary for Targums, Talmuds and Midrash gives the following meanings שָׁוַק [sh'vaq]: «1) to leave, let go; to forsake, abandon; to leave behind; to bequeath. <...> 2) to remit, pardon, forgive. <...> 3) to let go, send away, divorce».

The Comprehensive Aramaic Lexicon (CAL), a dictionary of the Aramaic lexicon itself, gives some other meanings⁹.

The choice of a particular meaning is determined by the context of the phrase, which, for almost everyone who adheres to the prevailing interpretation in science and society, has become, in fact, if not the most important, then quite a significant argument¹⁰, which is a stumbling block in attempts to consider other interpretations. At the same time, it is often overlooked, even by researchers outside the Christian tradition, that there is no general acceptance of the historicity of what happened in the New Testament, and therefore the context is not commonly accepted.

Regarding the exclusively Aramaic origin of שָׁוַק [sh'vaq] (forsake), as perceived by the majority, one can note the following. «The root שָׁוַק is certainly found in Mishnaic Hebrew. [M. Jastrow, op. cit., p. 1516. Jastrow, however, cites only one example, and the word is not listed as Hebrew in G. Dalman, Aramäisch-Neuhebräisches Handwörterbuch (Göttingen, 1938), p. 414]. <...> [The verb בָּזַע is also known in Aramaic; Jastrow, op. cit., p. 1061. However, an Aramaic version does not always translate a Hebrew word by its Aramaic cognate. Thus, the verb שָׁוַק is used in the Targum to Psalm xxii.2 in P. De Lagarde, Hagiographa Chaldaice (Leipzig, 1873), p. 11].»¹¹

This is also consistent with Klein's comprehensive etymological dictionary of Hebrew:

«בָּזַע to leave, forsake¹² <...>

שָׁוַק to leave, let alone, forsake,

abandon¹³».

This dictionary also indicates that the verb קבש [sh'vaq] in Hebrew has a possible Akkadian origin, which makes it similar to the same three-letter stem in Aramaic.

If one further pays attention to the Greek transcriptions from the above codices one can note that the «Codex Bezae (D) – as well as some Old Latin Mss – reads ὠνειδισάς (= «reproach») ... <...> ζαφθανει <...> may be regarded as slightly corrupted transliterations of the azabtānī at Psalm 22:1.»¹⁴

As for «λαμα, which seems true in Mk, is not necessarily Hebrew as opposed to λεμα, which is certainly Aramaic, since α can represent an indistinct vowel <...> קבש may be Aramaic and Mishnaic Hebrew <...> It seems true that the form of Mc is ἐλωί while that of Mt is ἡλί. Both can be Aramaic. <...> Mk appears to represent the oldest form. <...> Mk either did not understand the confusion like we do or did not try to explain it: ἐλωι seems in any hypothesis unmistakable with the name of Elias: אֱלִיָּהּ (Hebrew and Aramaic), even reduced to אֱלִיָּה. That is why it is thought that Mt restores the original uttered by Jesus.»¹⁵

A. Guillaume contends that, drawing from his examination of the Dead Sea Scroll readings of Isaiah, the Hebrew language during the 2nd century B.C. might have sporadically employed the archaic Semitic first-person suffix -iya. Consequently, Jesus could have exclaimed «Eliya,» as onlookers might have misunderstood, thinking he was invoking Elijah¹⁶.

As for the possibility of combining several languages in one phrase, then in Palestine there was diglossia (Hebrew and Aramaic) and bilingualism (including a combination of Aramaic and Greek), and people could speak alternating Aramaic and Hebrew, so compound phrases were quite common.

In Mt 27:47, the confusion with calling on the Lord and Elijah is conveyed as follows: «And some standing there who

heard this were saying, «This man is calling Elijah.» «This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus' head was written in three languages for good reason. Most Jews of that day (worldwide – they had travelled to Jerusalem for the pilgrim festival) could not read the scriptures in Hebrew, and so it is no surprise that they did not recognize this spoken form of the Hebrew name for God»¹⁷.

Returning to the main controversial word – σαβαχθανει – it can be noted, that there are interpretations also with variants of the Hebrew, rather than Aramaic reading of the Greek transcription, including quite unpopular interpretation with the root סבך [svch] beginning with sameh, and not shin, and corresponding to the prepositional verb «tangle up», as about a ram tangled up in a thicket by its horns in Gen 22:13¹⁸.

There is also an interpretation of a learned rabbi from the University of Kent, which coincides with Skinner's main idea¹⁹. It also turns out that in addition to Skinner's para-religious research, who, like many scholars after him (but virtually none now), did not seriously consider Aramaic as the language of the recorded utterances of Jesus, there was a quite religious source of the 19th century. Some writings in line with the newest quasi-world religion that asserts syncretism and unity of spiritual teachings, – The Baha'i Faith – also discussed the glorification of Jesus on the Cross.

«'Abdu'l-Bahā <...> transforms the «cry of dereliction» into a prayer of Jesus to God. The opening line of this prayer indicates that it was not that Jesus thought that God has abandoned him in his last hour but that God had abandoned him to a people <...> who rejected and crucified him.»²⁰

Baha'i exegetes, like many generations of their Christian counterparts before, were embarrassed by the passage about Christ's dying phrase, which revealed him as a suffering man. And an English Baha'i

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follower, R. Backwell, also came to the conclusion that the verb «to glorify» is hidden behind the Greek transcription²¹. Naturally, the description of the essence of glorification was done in a different manner.

S. Lambden suggested that the source of such a guess is the acquaintance of the Iranian Baha'u'llah, the founder of Baha'iism, with Arabic and Persian translations of the Gospels and, accordingly, with the transcription of the cry of God's abandonment – «يَنْتَقِبْشُ / يَنْتَقِبْسُ = shabaqtanī / sabaqtanī» – for «Thou hast forsaken me.» In Arabic it is very similar to «يَنْتَحَبْسُ sabahtanī» for «Thou hast glorified me.» This is the same root as in tasbih, a form of dhikr (prayer) that involves the glorification of God in Islam by saying: «Subhan Allah» (نَحْبُسُ لَإِلَهِ; literally «Glory be to Allah»). «While this 'rewrite' might be acceptable to such as can accept a textually free 'spiritual' hermeneutic, from what has been said it should be obvious that it is essentially eisegetical. It involves an unacceptable exchange of consonants...»²²

Some Semitic philologists have doubts about the grammatical correctness of the use of the root חבש [šəbḥ], corresponding to the Aramaic version of the verb «to glorify,» which is used in some psalms. It is thought to be characterized by the inflectional form Pa'el in Aramaic²³, so gemination (consonant doubling) is to be expected: the correct Greek transliteration of the word ינתחבש would probably be σαββαθανι, following the example of the Aramaic word «father» reflected in the New Testament as αββα.

However, Y. Breuer writes that gemination is characteristic of Western Aramaic in an emphatic form, which, unlike Eastern Aramaic, was preserved along with the non-emphatic form for the word ἄββα, which created variations in the spelling of the word through the final alaph and he: אבא and הבא²⁴.

The propagation of gemination to a

wider range of words and forms, incl. verbs are not in question, for example, in the Galilean version of Aramaic, which is usually attributed to Jesus. In addition, it is difficult to completely exclude the existence of an unattested variant of the use of חבש meaning «to glorify» in the derived stem Qal.

There are other options for recognizing the verb form hidden in Greek transcription:

k (Codex Bobiensis): maledixisti («taunted»);

c (Codex Colbertinus): maledixisti («taunted»);

i (Codex Vindoboensis): maledixisti («taunted»);

Porphyry (Macarius Magnes, Apocriticus): («reproached»);

Peshitta New Testament: («spared»);

other witnesses (not specified by NEB): («shamed»)²⁵.

A famous researcher of the Peshitta - the Syriac translation of the Bible, in use since the first half of the 5th century – was the native of Kurdistan G. Lamsa, whose mother tongue was a Neo-Aramaic language. He held the belief that the Gospel texts were corrupted, contending that the passage under study should be rendered as «Eli, Eli, lemāna shabaqthani.» According to his translation, this Aramaic phrase is understood as «My God, my God, for this I was spared!» In his translation of Peshitta into English he implies that Jesus's intended meaning was «This was my destiny.»

However, CAL is not quite in accord with this Lamsa's assertion: the term ינתקבש [shvaqtani] in Aramaic represents the perfect 2nd person singular form of the verb קבש [shvaq], meaning «to leave,» «to leave something left over,» «to abandon,» or «to permit» when affixed with the 1st person singular pronoun. Consequently, this would lead to the translations «why have you [past participle of a chosen verb] me?»

Now Lamsa's arguments that the New Testament was in fact originally written

in Aramaic and then translated into Greek do not correspond to scientific consensus (which, as the history of science shows, is not a constant). At the same time, Lamsa's knowledge and focus made it possible to discover a number of inaccuracies in the translation of the Bible that have been entrenched over the centuries. Including one that ultimately cannot be fully called a mistake. The famous biblical passage from Mt 19:24 says: «It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.» Lamsa believed that instead of a camel there should be a rope, because... These are homonyms or homographs that were incorrectly translated from Aramaic into Greek. Now Lamsa's arguments that the New Testament was in fact originally written in Aramaic and then translated into Greek do not correspond to scientific consensus (which, as the history of science shows, is not a constant). At the same time, Lamsa's knowledge and focus made it possible to discover a number of inaccuracies in the translation of the Bible that have been entrenched over the centuries. Including one that ultimately cannot be fully called a mistake. The famous biblical passage from Mt 19:24 says: «... it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.» Lamsa believed that instead of a camel there should be a rope, because these are homographs (or homonyms) that were incorrectly translated from Aramaic into Greek. Saint Cyril asserts that the term «camel» used in the scripture is a nautical term referring to a thick rope. By making this observation, he affirms that «camel» is the correct term, and its intended meaning is that of a rope, not the animal. This implies that Lamsa's translation of «rope» aligns more accurately with the intended meaning, while «camel» serves as a more fitting argotic translation in the context of the 1st century.

S. Groom in «Linguistic Analysis of Biblical Hebrew» previses: «There is no

way of knowing whether modern scholars' reconstruction of semantic fields and sense relations in an ancient dead language are merely a reflection of their own intuition, or their own native language, or whether those fields existed in CH [classical Hebrew – E.T.]»²⁶.

Closely related to the phenomena of polysemy is paronomasia, which in ancient times the languages of the Near East, including Hebrew and Aramaic, actively used to make speech more diverse. There is, for example, a PhD thesis devoted to the phenomenon of paronomasia in the Old Testament.²⁷ This technique involves using words or phrases that sound the same but have different meanings. In oral communication, subtle changes in tone of voice help distinguishing between different meanings, but writing does not provide any indication of changes in intonation that would help understanding the meaning of what is written. Thus, modern Bible students, as well as those who studied the Bible in the past, are forced to guess the meaning of many words based on their own preconceptions and understanding of the context.

Wordplay can be found, for example, both in the Old Testament and in Christ's words. «In the Hebrew of Leviticus 19:18 we see the famous second half of The Great Commandment very closely related to the Golden Rule:

וְיָמַכְךָ לְרֵעִי: תְּבִיאָן

ve-ahavat le-re'aka ka-moka

«And you shall love your neighbor as yourself.» <...>

Very often puns and alliteration are used as a means to remember things. It makes them memorable and easy to recall (sometimes even get stuck in your head).

If you were to render «You shall love your neighbor as yourself» into early Galilean Aramaic, it would come out similarly to:

דְּמַרְגַּכְךָ לְמַגְרִית

tirham le-magirak ke-garmak.

«Neighbor» is from the root MGR

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where «self» was from GRM. Quite alliterative, and quite an interesting oratory twist on the traditional commandment with a slight re-shuffling of the root.»²⁸

Biblical scholars often have to make such linguistic guesses with only manuscripts or fragments of them translated in Greek (or Latin) before their eyes. The previously mentioned Codex Bezae is an example of an uncial manuscript written in large letters, inscribed in square shapes and almost not extending beyond the line. In Latin, uncialis can mean either «an inch high» or «an ounce heavy,» and it is possible that wordplay is also hidden here. There is also a possible connection with uncia – a twelfth part, since in a column of some scrolls about 12 letters were placed.

Now, ancient manuscripts conceal the possibility of different interpretations, and even before Christianity became the dominant religion in the vast expanse of the Roman Empire, philosophers were perfectly reconciled to the centuries-old «Why hast Thou forsaken Me?» Thus, the Gnostics (Valentinians) interpreted the cry of Jesus on the Cross as the abandonment of Sophia (the lower Sophia) by the «Light» (φωτός) and her containment by Horos (ὅρον), i.e., the «Limit.»²⁹

A Gnostic trace is also visible in Tertullian: the words «Why hast Thou forsaken Me?» mark the separation of Jesus as man from Christ as God³⁰.

Lessons of the Teachings of the Temple continue the Gnostic line.

«The average idea of the great sacrifice as associated with Jesus is based upon wrong premises; it clings about the surrender of the physical body, which is but one feature of that sacrifice. The breaking forth of that first petal-the separation from the Father – the heart-breaking cry, «My God, my God, why hast thou forsaken me!» indicates the positive aspect of that great sacrifice, as the words, «It is finished», indicate the negative aspect of the same, and we must not lose sight of the truth that the rendering of this great sacrifice was no

more requisite for the final perfecting of Jesus than it is for the perfecting of every disciple of the White Lodge.»³¹

«As the soul hangs between the two thieves of lust and avarice, the cry, «My God, my God, why hast thou forsaken me!» pierces the heavens; for alas! it is at such an hour that many a soul passes the dividing line between eternal life, and eternal death. The hour when, in mental or physical torture, the demons of doubt, uncertainty, disloyalty, and what is mistakenly believed to be self-preservation at any cost sweep over the soul. Figuratively speaking, the light of the sun is darkened, the veil of the Temple is rent in twain, and the earth rocks – the results of the terrible upheavals of the underworld of the soul.

It is in some such hour that the great, the final test comes to every man. The test will show whether the incarnating ego – the Higher Self – must break loose forever from the enveloping media of the lower principles and seek some other sphere of action. Leaving the lower embodiment which it has been overshadowing to the fate it has earned or whether as a result of the power won by struggle and patient endurance in all its desolation and suffering, the Higher Self, the individual Christ, will clothe both the soul and its vehicle with the ineffable Light of the Logos, thus uniting them eternally in that last Initiation service, wherein the Nirmanakaya Robe is won and full recognition of its eternal destiny has dawned upon it.»³²

In Book Two of Leaves of Morya's Garden from the Agni Yoga series the dereliction cry is given this perspective: «... Truly did Christ say, «You know neither the day nor the hour.» He revealed another truth in asking, «Why have you forsaken me, Lord?» This refers to the knowledge of the spirit, for at the last moment we sink into a vacuum, as it were, just before the end of the earthly cycle, so that all the fires accumulated may blaze forth. The leap over the abyss is made possible by restraining the consciousness

of the past.»³³

The Gospel of John, which differs significantly from the three synoptic gospels, can clarify the interpretation of the Teachings of the Temple and Agni Yoga. It sort of corrects the rest of the Gospels' words. H. Roerich wrote about it as follows: «The Gospel of John was written by Mary Magdalene, who alone was a highly educated disciple among the followers of Christ. If it were not for Mary Magdalene, it is unlikely that any of the authentic words of Christ would have come down to us.»³⁴

Indeed, after the archaeological finds at Nag Hammadi, which were published after Roerich's death, and in the wake of the reinterpretation of Gnostic literature, for the first time the hypothesis was more thoroughly elaborated that the true author of the Gospel of John is the great initiate Mary Magdalene, who had been forgotten for many years due to the androcentric foundations and the envy of less successful disciples of Christ.

In this very Gospel, the Son's conversion to the Father, which is being studied, is completely absent. But there is something else: «The hour has come for the Son of Man to be glorified» (Jn 12:23).

The central theme of the Gospel of John is God's glorification through the death of Christ: «Father, glorify your name!» Then a voice came from heaven, «I have glorified it, and will glorify it again.» (Jn 12:28).

«Now the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once» (Jn 13:31,32) – on the Cross.

«And now, Father, glorify me in your presence with the glory I had with you ...» (Jn 17:5).

«I have made your name known to them [men]» (Jn 17:26) – on the Cross.

From the statement in Jn 19:30, which says «it is finished» some theologians understand that the glorification of God by

Christ was not an instantaneous process. They believe that Christ was perfected through suffering, becoming «the source of eternal salvation,» and was «crowned with glory and honor» after death, as stated in Heb 5:8,9; 2:9. Therefore, Christ died at the moment when He fully revealed the Father in Himself.

Another Abrahamic scripture, obtained in some form through another great initiate, Muhammad, does not mention the event on the Cross, nor does it refer to the dereliction cry of Jesus:

«And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger – they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. But Allah took him up unto Himself...»³⁵

Although the context of other Quranic surahs confirms the murder and resurrection of Christ, the poor wording of the an-Nisa has led many Muslims to believe that Christ was not physically crucified. This, for example, echoes the belief that there is a real tomb of Isa in the Himalayan Srinagar, where he allegedly married, had children and died in old age. However, there are testimonies that Jesus may have had a wife (some cite particulars in the description of the Wedding at Cana as evidence that Jesus himself got married) and that he may have passed through Kashmir on his way to Ladakh, where his paths crossed centuries later with those of Gautama. It is no wonder that they are intertwined in the legend of the tomb.

As for the divine afflation of the Holy Scriptures, which many confuse with the accuracy and infallibility of their presentation that asserts the absolute truth, it is appropriate to recall explanations by F. LaDue, who was receiving the Teachings of the Temple:

«Students who have some knowledge of the mystery-language, the language

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of symbolism, can understand how absolutely necessary it is, that any true transmitter shall have a fairly accurate knowledge of that language; and as every objective form in manifestation is a symbol of some spiritual aspect or some form in other states of consciousness, it is easily understood how exceedingly difficult, if not impossible, it is for one to carry all those symbols constantly in mind. If a message or instruction is issued in the mystery language, (it may be partly in symbol and partly in words), there is no subsequent opportunity for correction or repetition; and if the transmitter is conscientious, he or she will not presume to alter a sentence or a word, unless perfectly sure a mistake has been made in interpretation, and therefore will let the sentence stand as received, believing it better to run the risk of criticism rather than possibly to lose some more interior meaning which would not be evident in a casual reading. <...>

...when it is understood that such symbolic messages may come in color, sound, number and form, it will be seen that the difficulties in the way of perfect translation are greatly increased.»³⁶

Returning to the specific biblical phrase, we can again recall that «when the sayings of Jesus are translated back into his mother-tongue they display to an unusual degree» alliterations of alliterations, assonances, and examples of paronomasia (combinations of words that are close in sound, but far in meaning)³⁷. This and other features of expression of the symbolic through speech make possible a polyphonic meaning hidden by the Greek transcription. Sometimes this leads to the introduction of meanings that did not have the possibility of literal implementation.

The great initiate, early Christian theologian Origen recognized the historical inaccuracy of a number of biblical episodes. However, in his exegesis, he taught us to see three semantic levels of the Bible: the bodily, the most literal, the spiritual (the

most philosophical and sacred, symbolic), and between them – the soul, rather moral, rarely distinguished by him in comparison with the literal and spiritual ones.

Origen asserts that the abandonment of the Son by the Father commenced when the Father caused him to take on the form of a servant. This abandonment persisted through the crucifixion, the insults, the humiliation of being counted among wrongdoers, and reached its pinnacle with the symbolic darkening of the sun.

«... *forsitan autem et videns peccata hominum, pro quibus patiebatur, dicebat: quare me dereliquisti, ut fierem* » *quasi qui colligit stipulam in messe, et sicut qui colligit racemos in vindemia, cum non sit botrio ad manducandum primitiva ?*« *et haec dico, »quia perii timoratus a terra, et qui corrigat inter homines non est*«. *unde non aestimes humano more salvatorem ista dixisse propter calamitatem, quae comprehenderit eum in cruce. si enim ita acceperis, non eris audiens magnam vocem in qua ista locutus est, nec digna voce divina requires. ergo »tenebrae quidem a sexta hora factae sunt super omnem terram usque ad nonam*»; *prius autem quam finiatur nona, clamavit dominus circa eam voce magna, dicens quae scripta sunt, quasi postulans ut oriatur sol terrae, solvens in ea tenebras trium horarum secundum quod tradidimus supra.*»³⁸

Origen writes that while considering it one has to envisage room for something worthy of divine utterance. One has to take into account that Christ not only bore our sins in his own body on the tree but also endured the repercussions of sin, including separation from God, which was profound desolation for him. Therefore, the cry is not just a circumlocution for death, neither is it a simple quotation from a psalm. Instead, it signifies a genuine moral experience, which, in this context, holds perhaps greater significance than metaphysical considerations.

In order to understand Origen's

approach to the interpretation of the Bible and what he meant about the episode on the Cross, it makes sense to keep in mind his considerations in the book «On the First Principles».

«But, as we had begun to observe, the way which seems to us the correct one for the understanding of the Scriptures, and for the investigation of their meaning, we consider to be of the following kind: for we are instructed by Scripture itself in regard to the ideas which we ought to form of it. In the Proverbs of Solomon we find some such rule as the following laid down, respecting the consideration of holy Scripture: And do, he says, describe these things to yourself in a threefold manner, in counsel and knowledge, and that you may answer the words of truth to those who have proposed them to you. Each one, then, ought to describe in his own mind, in a threefold manner, the understanding of the divine letters – that is, in order that all the more simple individuals may be edified, so to speak, by the very body of Scripture; for such we term that common and historical sense: while, if some have commenced to make considerable progress, and are able to see something more (than that), they may be edified by the very soul of Scripture. Those, again, who are perfect, and who resemble those of whom the apostle says, We speak wisdom among them that are perfect, but not the wisdom of this world, nor of the princes of this world, who will be brought to nought; but we speak the wisdom of God, hidden in a mystery, which God has decreed before the ages unto our glory; – all such as these may be edified by the spiritual law itself (which has a shadow of good things to come), as if by the Spirit. For as man is said to consist of body, and soul, and spirit, so also does sacred Scripture, which has been granted by the divine bounty for the salvation of man. <...>

By an admirable discipline of wisdom, too, the law of truth, even of the prophets, is implanted in the Scriptures of the law, each of which is woven by a divine art of

wisdom, as a kind of covering and veil of spiritual truths; and this is what we have called the body of Scripture, so that also, in this way, what we have called the covering of the letter, woven by the art of wisdom, might be capable of edifying and profiting many, when others would derive no benefit. <...>

... as the chief object of the Holy Spirit is to preserve the coherence of the spiritual meaning, either in those things which ought to be done or which have been already performed, if He anywhere finds that those events which, according to the history, took place, can be adapted to a spiritual meaning, He composed a texture of both kinds in one style of narration, always concealing the hidden meaning more deeply; but where the historical narrative could not be made appropriate to the spiritual coherence of the occurrences, He inserted sometimes certain things which either did not take place or could not take place; sometimes also what might happen, but what did not: and He does this at one time in a few words, which, taken in their bodily meaning, seem incapable of containing truth, and at another by the insertion of many. And this we find frequently to be the case in the legislative portions, where there are many things manifestly useful among the bodily precepts, but a very great number also in which no principle of utility is at all discernible, and sometimes even things which are judged to be impossibilities. Now all this, as we have remarked, was done by the Holy Spirit in order that, seeing those events which lie on the surface can be neither true nor useful, we may be led to the investigation of that truth which is more deeply concealed, and to the ascertaining of a meaning worthy of God in those Scriptures which we believe to be inspired by Him. <...>

... with respect to holy Scripture, our opinion is that the whole of it has a spiritual, but not the whole a bodily meaning, because the bodily meaning is in many places proved to be impossible. <...>

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Let every one, then, who cares for truth, be little concerned about words and language, seeing that in every nation there prevails a different usage of speech; but let him rather direct his attention to the meaning conveyed by the words, than to the nature of the words that convey the meaning...»³⁹

Just as in different schools of Buddhist philosophy absolute and relative truths represent the duality of emptiness (shunyata), and samsara is indistinguishable from nirvana in its absoluteness, so for Origen the words «truth» and «mystery» are interchangeable. He believed, as did many initiates before and after him, that mystery is the real, main reality, that it represents the truth in its own special and independent way. For those who do not seek to understand the truth (who «do not ask for the Gods or philosophers»), «God, intending to train human wisdom everywhere ... made man to learn.»⁴⁰

And what was Blavatsky's attitude to the question of truth and mystery? She acted with the understanding that her mission was entrusted by highly developed Teachers. She didn't have time to read a great many primary sources, and she was easily content with secondary ones. For Blavatsky, who was trying to piece together an ancient tradition of wisdom scattered across various sources, the academic approach was not very important, which led to many critical works that pointed out her obvious omissions and mistakes, while the main thing remained hidden by a veil of unwillingness to accept the first such grandiose experience of studying the single source of all the innermost knowledge on earth as an effective tool for establishing universal brotherhood⁴¹. On the same occasion, Blavatsky wrote in the introductory of «The Secret Doctrine»: «But to the public in general and the readers of the Secret Doctrine I may repeat what I have stated all along, and which I now clothe in the words of Montaigne Gentlemen, «I have here made only a nosegay of culled flowers, and have

brought nothing of my own but the string that ties them». Pull the «string» to pieces and cut it up in shreds, if you will. As for the nosegay of facts – you will never be able to make away with these. You can only ignore them, and no more.»⁴²

Blavatsky with her life, full of hard work and misunderstandings by those around her about the essence of the level she reached, was going to the realization of absolute Truth in her special way, worthy of study and admiration, trusting the promise of Christ: «Then you will know the truth, and the truth will set you free.» Her path is unique, as is the path of many great ones, but everyone can take from the legacy of Blavatsky that valuable thing that their skills, knowledge and aspirations allow them to discover, and move forward on their own path towards Truth.

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INTERNATIONAL THEOLOGICAL CONGRESSES

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Was born on June 25, 1950 in Barnaul. In 1968, she graduated from the Barnaul Medical School, in 1975 from the Far Eastern State University with a degree in Biology. In 1986, she defended her PhD thesis at the Lomonosov Moscow State University. She taught biology at the Altai State Agrarian University. She worked as a researcher at the Pacific Scientific Research Institute of Fisheries and Oceanography, a psychobioenergotherapist at the Altai Regional Disinfection Center, head of the Department of Biomedical Problems at the House of Scientists of the Altai Territory.

Theosophical keys of H.P. Blavatsky to the improvement of modern society



I thank the organizers of the Congress for the opportunity to shed light onto the experience of representatives of Altai, in particular, our organization, the Altai Regional Public Research Organization «Institute of Spiritual Vision and Worldview Positions», which we established 25 years ago.

Realizing the magnitude and severity of the problem of modern society's health, I will try to connect in my speech the theoretical understanding of Helena Petrovna Blavatsky's keys with understanding Theosophy using a brief description of the activities of our Institute.

The purpose of my presentation is to show the relevance and depth of the guiding action of some keys of the Theosophical worldview (in the theory of H.P. Blavatsky) and their high relevance today as spiritual landmarks of modern society in conditions of extreme uncertainty and the search for a New Harmony of our society.

In the preface to her book *The Key to*

Theosophy, Blavatsky explains that “it (i.e., the book) provides the key to the door that leads to deeper study.»

And today it is quite obvious that not yearly but hourly the problems that previously sounded like a warning are becoming more apparent. They grow and impact humans and the entire sphere of Culture, changing the world spiritually and physically.

In this regard, it is important for us and our contemporaries to understand the Higher Laws of interaction between the subtle and the physical worlds, which determine physical and spiritual health of society, in order to point the vector of its movement towards purification and perfectment.

This cosmic mission can be realized in full by Theosophy, as it is indicated in Blavatsky's works. To quote her: «Theosophy has several goals; but the most important of them are those that lead to the relief of human suffering in any form, moral as well as physical. And we believe that the former is much more important than the latter.»

The affirmation of dominance of the spiritual world over the physical, material, can be considered the first key to understanding the essential features of theosophy as a whole and a special holistic theosophical view of the world. We also find this idea in many teachings. «Humanity has already realized that what is happening is not accidental. The time to create a culture of the spirit has

approached,» wrote Nicholas Roerich.

Despite the vast spiritual legacy left by our ancestors, the attitude of the modern human community toward the spiritual processes of the world still remains in the realm of doubt.

The staff of our Institute is convinced that the spiritual and moral self-development of an individual based on the works of Helena Petrovna Blavatsky and Roerichs Helena Ivanovna and Nikolai Konstantinovich is capable of leading society out of the ideological crisis. Their works form the basis of the Institute's spiritual, educational and recreational activities in various forms and with different audiences, as well as in combination with scientific, philosophical and other spiritual sources, they have become the basis for building our own method and a systematic holistic program «Culture of people - health of society.»

One of the directions of scientific activity of the Institute was a study of the connection of emotional and mental states of a person with their spiritual and energetic structures. One of the Institute's employees, Mikhail Chaban, made a significant contribution in this direction. He passed away at a young age, but managed to write a book «On the influence of information fields on human health» – a creative synthesis of the fundamental laws of physics, biology and philosophical teachings given through the Roerichs. He sought to show the need to possess a culture of thinking and observance of moral norms for a healthy and fulfilling human life.

Based on the interdisciplinary integration of scientific theories, Chaban proved that at the heart of a disease lies damage to the psychic sphere of Being, which is commonly called the soul. As a scientist and physicist, he explained the possibility of such deteriorations by local laws that are formed by the large-scale structure of the universe. Most of all, this researcher was interested in the question of the relationship of a person's thoughts

and feelings with the surrounding space and with their own health. Here's what he wrote about it.

«The search for causes of disease at the deepest level will enable self-healing due to the body's reserve forces. By taking medications, a person introduces fields of matter into his body, but they can also be created using quanta of arousal of consciousness, which means that a person is able to produce medicinal substances in themselves through the work of their consciousness. In essence, we are trying to explain the principle of operation of the second signal system from the point of view of quantum field physics. Quantum excitations of consciousness are determined by moral qualities of the spirit. The possibility of synthesizing medicinal substances is directly related to human morality. Psycho-correlative fields have magnetic and moral components.»

The work on spiritual values and worldview models of man, the expansion of his consciousness through acquaintance with ideas of mutual influence of physical and spiritual processes in human existence based on the Teachings of Living Ethics and the method of spiritual self-regulation developed by the staff have yielded excellent results in the physical recovery of a person, in victory over complex diseases drug treatment of which does not always lead to a positive effect.

The Institute's staff annually organized and conducted scientific and practical conferences and seminars on the formation of the spiritual component of man and the physical body, their mutual influences. Among them:

«Ways of forming a person's inner culture in the field of modern education» in 2006;

«The problem of consciousness and its spiritual evolution» in 2008;

«Mental energy and Health» - 2009;

«Thought as a creative and destructive energy. Theory and Practice» in 2010;

Spirituality and Health - 2011;

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«From worldview positions to spiritual vision» in 2012;

«Creative legacy of the Roerich family in the aspect of modernity» - 2013 and others.

Today, it is important for a person to understand the laws of the world, and only the whole can be understood. A part doesn't have the full meaning. The works of Blavatsky and the Roerichs open up cosmic horizons, including the physical and the subtle worlds, within which the understanding of the world is filled with spiritual meanings. At the same time, the characteristics of the subtle world are so original and different from the traditional characteristics of reality that they require additional scientific knowledge, which is what the scientific activities of the Institute are aimed at.

It is important to note that one of the main ideas of the philosophical and worldview Teaching of Living Ethics is a call for knowledge, awareness and application of psychic energy in everyday life: «Do not be late with the study of psychic energy. Do not be late in applying it.» The mechanism of action of psychic energy, in our opinion, is shown by our proposed method of spiritual self-regulation to solve health problems.

The name of the method is based on the fact that it is designed for independent use by a person to work on their physical and psychological state by directing consciousness to a higher spiritual level.

The method of spiritual self-regulation is our spiritual and methodical creation, which we have been practicing for more than twenty years. We explain the specifics of the method in many of our articles and in different versions in order to verify the accuracy of understanding its operation in all aspects. A practicing person strives to connect with the higher levels of their consciousness, their spiritual core through inner conversation and feeling. In connection with this internal work, self-regulation processes occur on the

material plane: real positive changes in psychological and physical health. It is also very important for spiritual development that this method promotes the development of straight-knowledge, spiritual vision, and helps to realize oneself as a spiritual being. Furthermore, to see causes of problems, including health, as well as ways to solve and prevent them. In the future, practitioners will be able to help themselves and their loved ones. The effectiveness of the method of spiritual self-regulation has been repeatedly presented in the scientific works of the Institute staff.

Based on this method, the Institute's staff helped people suffering from complex chronic diseases. Permanent and temporary groups and centers were created. For example, the Health from the Heart center provided psychological care for cancer patients together with a psychologist; the Lotus Club provided psychiatric counseling for relatives of patients with mental illnesses. There worked a group called «Psychological rehabilitation of people addicted to alcohol and drugs». A club called Harmony specialized in thyroid diseases under the guidance of an endocrinologist.

In our opinion, such an approach to recovery in society, which is based on initial assistance in solving personal problems of a particular person, is proving to be effective. Thus, having received help, a person is inclined to learn more about themselves, what a human is, about the mutual influence of spiritual and physical processes in life, including those based on the works of Blavatsky and the Roerichs.

Questions of spiritual life have been discredited in scientific thought by the materialist attitude for many centuries. Modernity urgently demands their return to the sphere of scientific research, to the sphere of culture and to the field of moral and aesthetic pursuits of man.

The idea of unity and universality of connections of the entire visible and

invisible Cosmos can be considered the second key to Theosophy and, consequently, to a complete holistic spiritual understanding of the world order and the essence of man himself. Blavatsky formulated this idea as follows: «We assert that the divine spark in man, our «spiritual Individuality» is, in essence, one with the Universal Spirit, and therefore practically omniscient, but it cannot manifest its knowledge due to the limitations of matter.»..

A close understanding of the world order can also be found in the text of the Teaching of Living Ethics.: «When the whole Cosmos is working toward synthesis, why is humanity going against its purpose? Direct correlation exists throughout Cosmos. Humanity contradicts itself and its purpose.».. In order to at least partially smooth out this established contradiction, the Institute's staff, in addition to traditional treatment and prevention of diseases, addressed the issues of forming a holistic worldview.

Within the framework of the method of spiritual self-regulation, a new joint spiritual space is invisibly formed, in which understanding is facilitated. We call this state «working in the Current».

What is this «Current»? This is a difficult-to-express condition that arises as a result of successful productive collaboration of individuals. Their energy fields combine in a single mood, level of thinking and understanding, and acquire a special subtlety of attunement to each other and to the higher world within themselves. This is where spiritual work begins, which unfolds with each person along a completely unique, individual trajectory. Such work leads to improvement in the physical health of more than 80% of the participants who seek help with various problems.

Positive results of this method have been repeatedly confirmed by psychologists, educators, and doctors. The official conclusions of experts on the effectiveness

of our method are given in the book by E.I. Balakina «Culture of People – health of society» (pp. 271-287).

Year after year, from class to class, seminar listeners, members of clubs and centers consistently got acquainted with the range of modern knowledge about the world, in which the common thought ran as the red thread: man is an important element of the world; he is deeply rooted in its structure and system of connections, and the level of spiritual culture of man, the specifics of his spiritual and moral relation to each of the elements of the world – nature, people, and oneself - has an impact on physical and spiritual health, quality of life, and thinking.

Often, after a class, seminar leaders or lecturers would hear questions like this: «Why didn't we know this before? Life would have turned out differently!»

The third key of H.P. Blavatsky to comprehending the Higher laws of the World was the thesis of the unity of the Universe, the analogue of which in science can be considered the systematic approach.

In fact, we are talking here about the responsibility of man himself for each of his actions in this world, since they inevitably change both the person and the external space around him, rebounding after a certain time with the same impulse.

The program «Culture of the people – health of society» was developed in the activities of our Institute from the very beginning. This is the program according to which we build all our work. It is universal and therefore can be in demand in any society. It fully meets one of the main tasks highlighted by Blavatsky: «Our duty is to keep a person's spiritual abilities active.»

The main result of our work is that people who thought little about their spiritual life or perceived only the superficial side of it based on knowledge from literature and television programs, participated personally in solving their own problems, including the spiritual level, and increased

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the level of responsibility for the quality of their inner culture. Thus, we have confirmed in practice the relevance of the guiding action of the Theosophical keys of Helena Petrovna Blavatsky, as well as the works of Helena Ivanovna and Nikolai Konstantinovich Roerich, their utmost relevance as spiritual landmarks of society in conditions of extreme uncertainty and the search for ways to harmonize society in present conditions. This is confirmed by numerous reviews and conclusions from various organizations, including the

Conclusion of the Health Committee of the Altai Territory Administration from 1997, which, in particular, noted the following:

«... a thoughtful and scientific approach to the study of the philosophical Teaching of Living Ethics and the development of principles for applying its foundations in the daily life of man and society will not only fill the current spiritual, moral and ideological vacuum, but also give an impetus to the revival of the intellectual and cultural traditions of the inhabitants of Altai.»

Brigitte Taquin

The Theosophical Society of France, Blavatsky Lodge. (Paris, France)

Born in Paris, France, a professional translator (English, German, French). Brigitte has been a member of the United Lodge of Theosophists, Paris, since 1981, where she worked as a lecturer, translator, led theosophical seminars. Member of the French Theosophical Society, Paris, since 1986. Since 1994, Brigitte has been the head of the «Department of H.P. Blavatsky» and delivers monthly public lectures on the «Secret Doctrine». Translations of books and articles of theosophical interest (Taimni, Krishnamurti, Olcott, Paramahansa Yogananda, H. Shirman, Buddhism, etc.) Participates in other research groups around the world, including those that are held online.

Psychology of Compassion

I read one day that the Dalai Lama had said: «Be selfish, love each other!». According to Tibetan Buddhism, believing in the existence of a separate entity, a self, an Ego, which has to protect itself against outward aggressions, is the basis for delusion. Buddhism considers the mind as an ever changing flow of experiences, an unending sequence of snapshots... We never bathe in the same river...The ego is an illusion. In the same way, Helena Blavatsky considers that the feeling of separativity is an heresy which is at the root of all sorts of evil.

On the contrary, in our modern societies, we can observe a trend aiming at developing the sense of personality, the mind, considered as a static entity, located in the brain. For modern science, consciousness is generally understood as the product of cerebral activity, The notion of ego is reified. The ego is a kind of static, consistent entity. People tend to practice 'mindfulness meditation», in order obtain a kind of wellbeing, to eliminate all kinds of stress, and even to increase the efficiency, the capacities of our mind. Even in the frame of work, employers appreciate the benefits deriving from meditation at work. People can better concentrate on their jobs, their abilities increase, they become more efficient, and business improves.

In the East, many cultures believe the mind is located in the heart. Sayings such as «listen to your heart» may confirm this. Our heart seems to be the place of a more compassion-oriented aspect of our consciousness, deeper than the cerebral



energy located around the brain. Dzogchen tradition, for example, teaches that primordial jñana, knowing or knowledge, has three aspects : emptiness, spontaneous presence, and responsive compassion.

According to Theosophy, the mind, «Manas» is our fifth principle, and it corresponds to the fifth element, Ether, space. In our Fourth Round, mankind as a whole has reached the stage of what is called the Fifth Root Race, and this, since about one million years. We have even reached the second half of this Fifth Root Race, its 6th sub-race, as H.P. Blavatsky states in her «Five Messages», where she addresses students of Theosophy as the «forerunners of the 6th sub-race of the Fifth Race. This fifth element, ether, is described as follows, already in the Proem of the Secret Doctrine (I, pp. 12-13):

«For clearer understanding on the part of the general reader, it must be stated that Occult Science recognises Seven Cosmical Elements - four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over

the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this (4th) Round, and will become known in the 6th and 7th Rounds respectively.»

Thus we see that Ether, the Fifth Element, corresponding to our fifth principle, the mind, is 'semi-material', thus 'semi-spiritual'. Manas is bipolar, it has the faculty to consider both the material and spiritual planes. Furthermore, the elements are depicted as unceasingly evolving :

Elsewhere (Secret Doctrine page 258) we find: The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during manvantara, as it is ever becoming, not simply being; and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore those Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or fifth, Round that the fifth Element, Ether - the gross body of Akasa, if it can be called even that - will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an «agent» for so many things. And only during that Fifth Round will those higher senses, the growth and development of which Akasa subserves, be susceptible of a complete expansion. As already indicated, a partial familiarity with the characteristic of matter - permeability - which should be developed concurrently with the sixth sense, may be expected to develop at the

Сердечный разум/The heart's mind

На Востоке многие культуры верят, что разум находится в сердце. Такие высказывания, как "слушай свое сердце", могут подтвердить это. Наше сердце, по-видимому, является местом более ориентированного на сострадание аспекта нашего сознания, более глубокого, чем церебральная энергия, расположенная вокруг мозга.

In the East, many cultures believe the mind is located in the heart. Sayings such as "listen to your heart" may confirm this. Our heart seems to be the place of a more compassion-oriented aspect of our consciousness, deeper than the cerebral energy located around the brain.



proper period in this Round. But with the next element added to our resources in the next Round, permeability will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more.»

Lao-Tseu, Confucius, Plato are described as «Fifth Rounders» by the Masters of Wisdom... Bouddha is evoked Sixth Rounders in the Mahatmas Letters to A.P. Sinnett.

A master said (Secret Doctrine I, p.161): «No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years.» ...

Secret Doctrine p. 162: «But it is simply this : every «Round» brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha - Wisdom incarnate - was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically.» Thence again the concealed wisdom of the remark, pronounced at the time «evasive»

О сострадании On compassion

"Можешь ли ты уничтожить божественное сострадание? Сострадание - это не атрибут, это ЗАКОН ЗАКОНОВ - вечная гармония, СУЩНОСТЬ Алайи; безграничная вселенская сущность, Свет вечной Справедливости и приспособленности всего сущего, закон вечной любви.

"Can you destroy divine compassion ? Compassion is no attribute, it is the LAW of LAWS - eternal Harmony, Alaya's SELF ; a shoreless universal essence, the Light of everlasting Right, and fitness of all things, the law of love eternal.



-- that a few drops of rain do not make the Monsoon, though they presage it.»

Secret Doctrine, p 251: «Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic - let us call it for the moment permeability - this will correspond to the next (sixth) sense of man - let us call it «Normal Clairvoyance;» (...corresponding to a sixth characteristic of matter).

The sixth plane of consciousness, the plane of Buddhi, is defined as follows in the «Collected Writings» (XII, p. 666) : The sense of being one with the Universe ; the impossibility of imaging oneself apart from it.Buddhi is a feeling within,

absolutely inexpressible in words». This is the state of the Buddhas, the Bodhisattvas, who are said to emanate from the seven Dhyâni Buddhas (from their abstract meditation). This sense of unity reminds us of this passage of the «Voice of the Silence» :

«Can you destroy divine compassion ? Compassion

is no attribute, it is the Law of Laws - eternal Harmony, Alaya's Self; a shoreless universal essence, the Light of everlasting Right, and fitness of all things, the law of love eternal. Now bend thy head and listen well, O Bodhisattva — Compassion speaks and saith: «Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?»

So we are exhorted to become Nirmanakayas, who, having reached the stage of perfect bliss of Nirvana, renounce it, through compassion, through permeability to mankind's suffering, in order to remain able to «lend a helping hand to lift the heavy karma of the world», as a Master said one day...

Vladimir Yary

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Born on July 4, 1955 in Siberia in the Krasnoyarsk Territory, Borodino village. Graduated from SIBUPK (Siberian Institute of Business, Management and Psychology) of Krasnoyarsk, majoring in Psychology, worked as the head of the Center for Civic Education of the city of Zaozerny. Founded Schools of Theosophy in the regions of Russia: Krasnoyarsk Territory, Gorny Altai, Moscow, Saint Petersburg, Kirov, Yekaterinburg, Saratov, Ufa, Voronezh, Biysk, Moldova, Belarus. Project Manager of the Interregional Theosophical Seminars of Russia. Director of the Moscow School of Theosophy.

The Age of Fire and the discipline of the Mind



The Age of Fire was mentioned in all ancient Teachings.

Now, that time has come. It's time for the Fiery Baptism! In the 19th century the messenger of the White Brotherhood, H.P. Blavatsky, brought to the world a meditative Teaching, "The Secret Doctrine" in two volumes, 19 Stanzas of the Book of Dzyan, with comments in the unprecedented fundamental work revealing the Cosmogony and evolution of the Four Indigenous Races of mankind.

In early 20th century, another initiate, Francia A. La Dew, an American, continued the work begun by H.P. Blavatsky.

In the same 20th century, in the 20 – 30s, Helena I. and Nikolai K. Roerich expounded the Teachings of Agni Yoga issued by the White Brotherhood, in 14 books that were recorded, collected and published.

So the Fiery Wheel of the Good Law was launched!

«Fire is a mirror reflecting a Ray,» writes E.I. Roerich. Fire is a mediator who, in his mediation, gathers the power

of all reflected potencies and Principles. So the Fire is imbued with the forces and power of the Universal Mind, Nature, Consciousness of the Absolute, the Cosmic Mind, and the Man.

Following in this direction, we can identify Fire with the Mind. Fire is the Mind, the divine essence, as if it is in the «Looking Glass». In its reflections, Fire penetrates, imbibing with all potentialities of the Ray, or the Logos. Thus, reflecting everything in itself, the Fire acquires all properties and principles of the Ray.

Thus, Fire, by its Impulse of reflection of the Ray, by its purity, causes Light to radiate from the Darkness – the Fohat Ray, thus giving power for further differentiation and Laws.

The law is Love.

In Hinduism, it is the God of Love, originally the Highest of the «Kama Deva» Gods. Kama Deva is the god of love in Hinduism, the son of Lakshmi and Vishnu, being also called the son of Brahma in some sources.

The original impulse of the Single Consciousness, of the expressed Desire in its purity of compassionate Love, the highest creative Numen of all Types, manifests itself as the Phenomenon of the Universe in its differentiation.

Fire is an intermediary, and reflects Images into Prototypes. Fire is the Essence of everything, for reflection conveys and builds, shaping life in every element of consciousness forms. Fire is a Cosmocrator, an Architect, a Builder.

Fire is Mind. Therefore, all the

properties and powers are inherent in the nature of the Mind, which means the nature of the Mind is Fire and Light.

Light is sign of purity of Fire or Mind. The purer the motive, the clearer the reflection. Fire gives Light an impulse of reflection, an evolutionary necessity for manifestation. So, the Mind contemplates the contemplated, both in itself and outside.

The nature of Mind is the most mysterious and sacred in its ineffability. Having now all the totality of principles, Fire, reflecting the Universal Thought, has become the Lord of this Universe by reflection. For only love calms the Mind, reflecting with its creativity the divine desire to know Oneself.

Following the analogy of the Macrocosm in the human microcosm, we have the Intelligent Forces represented in the Nature of Mind or Fire. But, in order to reveal one's individual Principle, Purity of mind or Fire is necessary, in one's selfless and Responsible state of consciousness. The «Living Ethics» or the Teaching of Agni Yoga, carries opportunities for cleansing the mirror of the mind to reflect the Cosmic Man, OEAOHOO, who is the supreme «Me», or the manifested God.

Fire, as the mediator of everything, burns in each of us, with seven or forty-nine Fires, flaming with our motives reflecting this or that reality, in this or that way of thinking. So the man is appointed creator by the very evolution of the Universe, having in himself the ability to reflect, cognize and build the Universe. It means that there is an opportunity for humanity to become co-creators with the Hierarchy of Light!

The Spatial Fire is the Universal Energy. When the Fire of Space comes into contact with the Thought, then the quality of Fire is revealed, the Psychic Energy.

This is how the man, the thinker, creates, attracting the Spatial Fire with his thoughts, and the Fire reveals its quality as Psychic Energy, according to the motivation or intention of the thought that

sent it. Now the most important question arises: how to reveal the potency of the forces, of our Fiery world?

In «Agni Yoga», milestones are given for the passage of this fiery Path by the disciple. The first condition on this thorny Path is to admit and to realize Psychic Energy. As we know, «The Psychic Energy is the quality of Spatial Fire. The need to realize that the Element of Fire is the most ubiquitous, creative and vital, the least noticed and appreciated one.»

(From the Fiery World h 1).

The element of Fire is flaming. The flame of Fire is always directed upwards, which means that the Path of discipleship goes only by climbing, through thorns to the Stars. Thus, knowing ourselves, we know the Truth. Consequently, in the fiery desire of love for the Absolute Truth, love for the bearers of this Truth and for the Hierarchical Principle, the Teacher, flares up in the disciple.

When love burns with devotion in reverence, then it is possible to fulfill any Teacher's Decree with joy. In the book of the Teachings of Life «Agni Yoga» the first Decree is given:

Dear friends! Put four stones in the foundation of your actions.

The first one is Veneration of Hierarchy.

The second one is awareness of Unity.

The third one is awareness of Commensurability.

The fourth one is the application of the Canon «By your Lord».

When such foundation is laid, then the fulfillment of the Supreme Will becomes Joy. Joy is a special kind of Wisdom. The fiery feeling of Joy, the cause is self-denial, and then subordination is joyful. This is how the fiery transformation begins, and the goal becomes to create the Common Good. In the same way, the spiritual consciousness, which is the disciple, manifests itself in its cognitive ability of the Spiritual World. From this moment, the self-activity becomes what opens the disciple's understanding and penetration

into the essence of things, discovery of astral senses: hearing, sight, smell, touch.

But, for this self-active aspiration, it is needed to «fall to the bottom» or exhaust the irresponsibility of one's motives, thoughts, words and actions. Every person has a time for such a fall, which happens after the age of 30.

At the age of 35, we touch upon the consciousness of the guardian angel, which encourages a person to re-evaluate values. And we feel the abyss of our ignorance about ourselves, or Being. We know that after the age of 30, the centers of the subtle and fiery worlds in a person are balanced. It is possible to manifest spiritual consciousness, which spiritualizes personal or animal consciousness.

And then, the will is disciplined and educates the heart, by fulfillment of the Higher Will, or the Higher «Me» - the Teacher in harmony with the Cosmic Mind, Heart, Hierarchy of Light or Cosmic Magnet. So a person has an opportunity to respond to the Call.

For the meaning of human life on Earth, we need to realize the two laws: «Reincarnation and Karma». Awareness frees consciousness from suffering and as a result, the mind calms down, and the possibility of a clear reflection by the mind is ready.

As the Oracle of Delphi said: «Know yourself, and you will know the world» is very relevant now, for few people have

understood this saying. After all, in order to attract a high Spatial Thought, special purity of intense vibration is needed, corresponding in tension and purity with Thought. This possibility occurs only in the case of working in self-knowledge.

With the elimination of habits, prejudices, self-denial and oblivion of the past. The first step on the path of self-improvement is the development of Self activity.

In turn, it is achieved by accepting guidance, through self-denial, because only in this state of consciousness, the student is able to learn by following the Orders of the Teacher. So we have come to a New Era of Fire, the lever of which is Love, Beauty and Knowledge! Knowledge Expands Consciousness;



Beauty develops Sense of Beauty, which brings up the Heart; Love for the Absolute Truth, and the Bearers of Truth, opens Hearts, because Hierarchy is a Cosmic Magnet and the Heart of the Cosmos. So a person has an open Heart with love, ready for unity for the Common Good!

We are given a Warning in the Teaching! That, as soon as a disciple chooses the Path of Light, and his serious attitude is expressed, then all karmic, positive and negative accumulations fall on him as unstoppable flow. It is necessary, for this purpose, to harden the spirit with the discipline of free will.

Without discipline in the execution of Decrees, the student will fail in his attempt of self-improvement. Discipline will give courage when faced with obstacles.

Fire, which is a Synthesis, and man, as a reflection of the Macrocosm in the Microcosm, is the carrier of this Fire, in its synthetic property, revealing the potential of his Spirit with Purity of Thought through the Discipline of Mind.

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Sergey Roshchupkin

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

Born on June 3, 1956. In 1977, Sergey 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. Ouspensky, G. Gurdjieff, Osho, etc. While working at Sumy State University, Sergey conducts a series of lectures on the materials of the «Secret Doctrine» by H.P. Blavatsky. He speaks at conferences and publishes papers on the integration of modern quantum physics and esoteric ideas set forth in the works of H.P. 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.

Multiverse: physics and theosophy

Inflationary Model of the Universe (IMU)

IMU is a cosmological model suggesting that at the earliest stage of the evolution of the Universe, when its age ranged from 10⁻⁴³ s to 10⁻³⁷ s, the universe underwent a colossal expansion, which led to an exponential growth of all spatial scales. The term «inflation» in cosmology refers to the rapid growth of the scale, in which the rate of growth is proportional to the value of the scale. This term describes very accurately the nature of the expansion of the early universe. The expansion of the Universe was firmly established already in the middle of the XX century, but the reasons that led to it remained unknown. Friedman's standard cosmological model could not answer the question of the physical causes of the expansion of the universe. It was possible to find the answer only at the end of the XX century, applying the latest results of elementary particle physics to the description of the early Universe. Even before the emergence of the term IMU, the main properties of this model were investigated by Russian



physicists V.A. Rubakov and A.A. Starobinsky (late 1970s). The first IMU was created by the Russian physicist A.D. Linde. A great contribution to the study of observational manifestations of the early Universe was made by Russian physicists and cosmologists A.G. Doroshkevich, Ya. B. Zeldovich, V.N. Lukash, M.V. Sazhin, D.P. Skulachev, I.A. Strukov and others. According to IMU, shortly after the birth of the universe (the so-called Big Bang), the inflationary stage began. It is characterized by a relativistic negative pressure, at which the physical laws of the usual theory of gravity change: matter becomes

ИНФЛЯЦИОННАЯ МОДЕЛЬ ВОЗНИКНОВЕНИЯ ВСЕЛЕННОЙ
THE INFLATIONARY MODEL OF THE ORIGIN OF THE UNIVERSE



Андрей Линде
Andrew Linde



Александр Старобинский
Alexander Starobinsky



Алан Гут
Alan Goot

New Universes are formed as a result of quantum fluctuations and then undergo a stage of ultrafast expansion. Parameters of the Universes change as a result of quantum fluctuations

Новые Вселенные образуются в результате квантовых флуктуации, а затем претерпевают стадию сверхбыстрого расширения. Параметры Вселенных меняются в результате квантовых флуктуаций



not a source of attraction, but a source of repulsion. At this stage, the volume of the Universe increases many times, as a result of which the entire modern Universe finds itself in one causally related area. Due to the action of repulsive forces, the universe «accelerates» and acquires a large kinetic energy, which later manifests itself in the form of Hubble expansion by inertia.

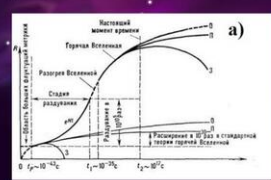
According to the available observational data, the theory of chaotic, or eternal, inflation proposed by A.D. Linde most accurately corresponds to IMU. According to this theory, the universe is filled with a special kind of matter (the so-called scalar field) with extremely high density and relativistic negative pressure. In the model of eternal inflation, the volume of the Universe is constantly growing and causally related domains are distinguished in which inflation ends, since the state of matter with negative pressure is unstable. In this case, all the potential energy stored

in the scalar field is released in the form of elementary particles and their thermal energy – a hot plasma is formed. So with the end of the era of inflation gives birth to this is ordinary matter. In those domains where inflation has ended, the evolution of the Universe begins according to the laws discovered by A. A. Friedman. Thus, according to the inflationary model, the universe is divided into many causally unrelated regions, and each such region can be considered as a separate «mini-universe». The totality of all the «mini-universes» makes up the «Multiverse».

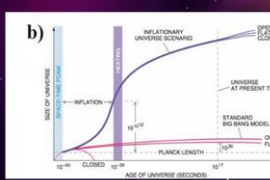
The James Webb Telescope

The James Webb Space Telescope (JWST) is an orbiting infrared observatory. The largest space telescope with the largest mirror (segmented mirror with a total diameter of 6.5 meters). It was originally called the «New Generation Space Telescope» (Eng. Next-generation space telescope, NGST). In 2002, it was

ИНФЛЯЦИОННАЯ МОДЕЛЬ ВОЗНИКНОВЕНИЯ ВСЕЛЕННОЙ
THE INFLATIONARY MODEL OF THE ORIGIN OF THE UNIVERSE



а) Потенциальная энергия скалярного поля и скорость расширения Вселенной в зависимости от времени. Показаны стадии: «Слабая раздувание», «Горизонт Вселенной», «Потенциальный момент краха».



б) Энергия плотности и скорость расширения Вселенной в зависимости от времени. Показаны стадии: «ИНФЛЯЦИОННОЕ РАСТЯЖЕНИЕ», «УНИВЕРСУМ В НАСТОЯЩЕЕ ВРЕМЯ», «СТАНДАРТНАЯ МОДЕЛЬ БОЛЬШОГО ВЗРЫВА».

ИМВ это Космологическая модель, предполагающая, что на самом раннем этапе эволюции Вселенной, когда её возраст составлял от 10^{-43} с до 10^{-37} с, Вселенная претерпела колоссальное расширение, которое привело к экспоненциальному росту всех пространственных масштабов.

IMU is a cosmological model suggesting that at the earliest stage of the evolution of the Universe, when its age ranged from 10^{-43} s to 10^{-37} s, the universe underwent a colossal expansion, which led to an exponential growth of all spatial scales. The term "inflation" in cosmology refers to the rapid growth of the scale, in which the rate of growth is proportional to the value of the scale.

VII

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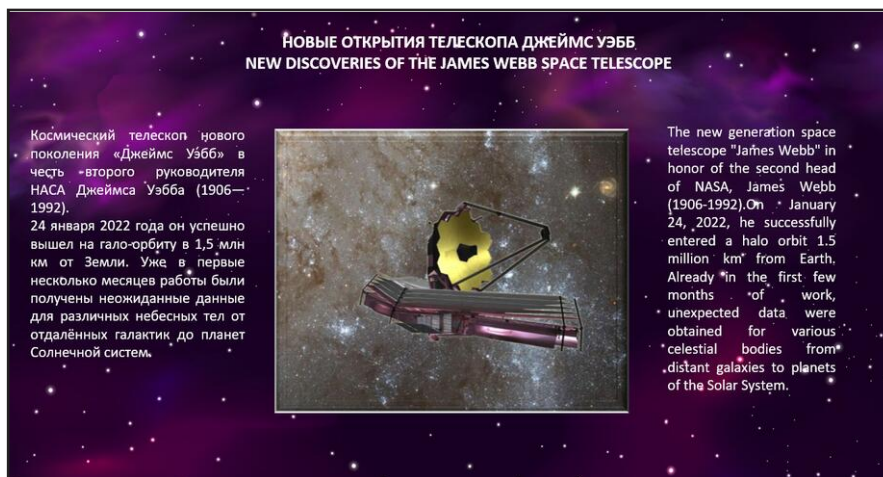


renamed in honor of the second head of NASA, James Webb (1906-1992), who headed the agency in 1961-1968, during the implementation of the Apollo program. On December 25, 2021, the telescope was successfully launched from the Kourou cosmodrome using the Ariane-5 rocket. The first scientific research began in the summer of 2022. The service life of the telescope is mainly limited by the fuel supply for maneuvering near the Lagrange point. The initial calculation was 5-10 years. However, at launch, it was possible to make an extremely successful maneuver and the current fuel supply is limited to 20 years, but not all devices can work that long. On January 9, 2022, the telescope successfully deployed all its systems and went into a fully operational state, and on January 24, 2022, it successfully entered a halo orbit at the L2 Lagrange point of the Sun—Earth system, 1.5 million

km from Earth. Cooling to operating temperature took several weeks, and then the final calibration procedures began for about 5 months, possibly including obtaining the first light of the Universe after the «dark ages», before the start of the planned research program. Already in the first few months of work, unexpected data were obtained for various celestial bodies from distant galaxies to planets of the Solar System and their satellites, the scientific journal Science called James-Webb «Breakthrough of the Year» for the upcoming revolution in human ideas about space.

New discoveries of the James Webb telescope

An international team of astrophysicists using the Webb telescope has discovered six galaxies that appeared so early and so massive that they simply should not exist within the existing cosmological





model. Each of the candidate galaxies could have appeared at the dawn of the universe: approximately 500-800 million years after the Big Bang, that is, more than 13 billion years ago. In addition, they are simply gigantic: some of them contain almost as many stars as the modern Milky Way galaxy. According to scientists, such galaxies simply should not have had time to form.

Scientists note that our Milky Way forms about one or two new stars per year. And if the age and size of the found galaxies are estimated correctly, then some of them would have to form hundreds of new stars per year throughout the history of the Universe. Calculations show that at that time there simply should not have been enough ordinary matter — the one that stars, planets and our bodies are made of — to form so many stars so quickly. «If at least one of these galaxies is real, it will put an end to our understanding of cosmology,» said one of the authors of the work, Erica Nelson. What could have happened? One of the suspects is the mysterious dark matter that makes up a significant part of the universe.

The universe is not expanding,
but multiplying?

On November 23, the world celebrates Fibonacci Day — it is dedicated to the first major mathematician of medieval Europe, Leonardo of Pisa. The sequence of numbers he deduced is called amazing for its property to manifest itself in a variety

of areas of life. A logarithmic spiral is associated with the Fibonacci series and the phi number in geometry, which unfolds according to the golden section principle. It can be written into a system of nested «golden» rectangles with an aspect ratio equal to Φ , or described around it. And it is surprising that such models are often found in nature. Even Leonardo da Vinci and the famous German scientist Kepler drew attention to the helical arrangement of leaves in plants, resembling a spiral. The petals of flowers, sunflower seeds, pine cones, scales on pineapple fruits also grow. This pattern is called phyllotaxis in botany, and in the formulas of leaf arrangement, there are also Fibonacci numbers located through one. Such properties are determined by genetics, rooted at the cellular and molecular levels. The polypeptide chains in the DNA molecule also have a helical arrangement. There is evidence that the ratio of length and width in them carries the formula of the golden ratio. The same principle is seen in the structure of galaxies. For example, our Milky Way has several arms growing on the principle of a logarithmic spiral with a step of about 12 degrees. The great poet Goethe, who was also a naturalist, considered spirality to be one of the characteristic features of all organisms, a manifestation of the innermost essence of life. And, perhaps, it is not by chance that the symbol of the spiral was present in the culture of many indigenous peoples

ВСЕЛЕННАЯ НЕ РАСШИРЯЕТСЯ, А ПРИУМНОЖАЕТСЯ?
THE UNIVERSE IS NOT EXPANDING, BUT MULTIPLYING?

Вселенная, подобно живому цветку, разворачивающему свои лепестки, увеличивается в размерах. Данный процесс обусловлен невероятно малыми «частицами Фибоначчи», которые, возможно, принадлежат эфирному подплану Физического Плана.



Фибоначчи (Леонардо Пизанский)
Fibonacci (Leonardo of Pisa) (1180-1240)

The universe, like a living flower unfolding its petals, is increasing in size. This process is caused by incredibly small "Fibonacci particles" that belong to the etheric sub-plane of the Physical Plane.

$$\varphi = \lim_{n \rightarrow \infty} \frac{a_{n+1}}{a_n} \approx 1.618$$

1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144,
...

of the Earth.

Today, the fact that dark matter exists is established. But there is a problem of identifying its physical nature. After all, astronomers observe structures consisting of matter completely unknown to physicists. All attempts to determine it with physical devices have not yet yielded results. It can be assumed that dark matter consists of the smallest particles of the etheric sub-plane of the Physical Plane, and it does not just exist. It is also alive, since its manifestation obeys the law of Fibonacci numbers. As a result, the universe is not expanding, but multiplying. It, like a living flower unfolding its petals, increases in size.

The limit of physical theories:
space-time foam on planck scales

The concept of space-time, or quantum, foam is used to describe the supposed structure of the Universe at its most fundamental level. Classical mechanics assumed that space is like a kind of smooth substrate in which all existing objects are located and interact. And although massive objects bend space, its basic structure does not change, and it remains the same smooth. The development of quantum mechanics has shown that such a model of space does not agree with theoretical predictions, and physicists have put forward a new hypothesis. If one could look at the fabric of the universe with a magnifying glass, revealing its smallest scale (of the order of the so-called

Planck length), it would turn out that space loses its smoothness and becomes like the bubbling surface of the ocean. According to Heisenberg's uncertainty principle, the smaller the distance, the greater the energy of the particles — we can say that space «does not like» when it is cornered, and it begins to protest. For its part, Einstein's general theory of relativity postulates that energy bends space — hence the very frenzied foam is born. The clarification that the foam is spatio-temporal indicates that space and time in the Universe are inextricably linked and form a single whole. At the same time, it should be noted that the unity of space and time can take place only on the Physical Plane of Being. Generally speaking, according to H.P. Blavatsky, Space has always been, is and will be, regardless of whether the Universe exists or not. Time arises only during the Mahamanvantara period.

The problem of observable and unobservable quantities in quantum theory
Niels Bohr, one of the founders of the creation of quantum theory, believed that physics deals only with what can be measured. From the point of view of physics, this is reality. Trying to use physics to analyze a «deeper» reality beyond what we can know through measurements is like using physics to analyze the sound of one hand clapping.

From the point of view of local realism, all objects of research have «objectively existing» parameter values, regardless of

**ПРЕДЕЛ ФИЗИЧЕСКИХ ТЕОРИЙ:
ПРОСТРАНСТВЕННО-ВРЕМЕННАЯ ПЕНА НА ПЛАНКОВСКИХ МАСШТАБАХ •
THE LIMIT OF PHYSICAL THEORIES: SPACE-TIME FOAM ON PLANCK SCALES**

Квантовая пена или пространственно-временная пена — это квантовая флуктуация пространства-времени в очень малых масштабах, обусловленная квантовой механикой. Теория предсказывает, что в таких малых масштабах частицы вещества и антивещества постоянно создаются и уничтожаются. Эти субатомные объекты называются виртуальными частицами.



Quantum foam or space-time foam is a quantum fluctuation of space-time on a very small scale due to quantum mechanics. The theory predicts that on such a small scale, particles of matter and antimatter are constantly being created and destroyed. These subatomic objects are called virtual particles. The idea was developed by John Wheeler in 1955.

$t_{Pl} = \sqrt{(\hbar \cdot G) / C^3}$ – Планковская длина; $t_{Pl} = 10^{-33}$ см;

$t_{Pl} = \sqrt{(\hbar \cdot G) / C^5}$ – Планковское время; $t_{Pl} = 10^{-43}$ сек;

$m_{Pl} = \sqrt{(\hbar \cdot C) / G}$ – Планковская масса; $m_{Pl} = 10^{-5}$ гр;

$\rho_{Pl} = C^5 / (\hbar \cdot G^2)$ – Планковская плотность; $\rho_{Pl} = 10^{94}$ гр/см³.

the measurements carried out. This point of view was held by Albert Einstein. He believed that although the properties are inherent in the object initially, they are hidden from our knowledge (hidden parameters).

In 1935, Einstein, together with Boris Podolsky and Nathan Rosen, wrote an article «Can the quantum mechanical description of physical reality be considered complete?». The article described a thought experiment that was later called the Einstein—Podolsky—Rosen paradox. The aim of the Einstein—Podolsky—Rosen experiment was to show that although quantum mechanics successfully predicts and explains the results of measurements, but it cannot be the last word in the physics of the microcosm, the uncertainty principle expresses the fundamental limitations of the approach of quantum mechanics, each particle actually has a certain position

and a certain velocity at any given time, just quantum mechanics is technically unable to define them at the same time, so it gives only a partial description of the universe. Therefore, quantum mechanics is an incomplete theory of physical reality. In fact, with their experiment, Einstein, Podolsky and Rosen paved the way for the discovery of an even more paradoxical property - the nonlocality of the quantum world. In classical physics, it is considered obvious that if two systems A and B are spatially separated and do not interact with each other, then with a full description of physical reality, the actions performed on system A do not change the properties of system B. This principle is called Einstein's locality principle. With their experiment, Einstein, Podolsky and Rosen tried to eliminate probabilities and uncertainty from the quantum world. What if we could indirectly obtain accurate

**ПРОБЛЕМА НАБЛЮДАЕМЫХ И НЕНАБЛЮДАЕМЫХ ВЕЛИЧИН В КВАНТОВОЙ ТЕОРИИ
THE PROBLEM OF OBSERVABLE AND UNOBSERVABLE QUANTITIES IN QUANTUM THEORY**

«Копенгагенская интерпретация»:
Бор

Бессмысленно спрашивать, где находится квантовая частица, пока вы не произведете измерение, чтобы ее обнаружить. Частицы «прыгают» в определенное место в самый последний момент, когда выполняется измерение.

Я убежден, что Бог не бросает кости!



Эйнштейн, не говорите Богу, что делать!

П. Бор и А. Эйнштейн

«Оксфордская интерпретация»:
Зверетт

Реализуются все возможные исходы каждого квантового события, но происходит это в разных параллельных вселенных. При любом измерении положения частицы вселенная разветвляется на миллиарды копий, в которых частица обнаруживается во всех возможных местах.



Reduction (collapse) of the wave function
Редукция (коллпас) волновой функции

information about both the position and velocity of a particle without coming into contact with it?

Quantum entanglement

Quantum entanglement is a phenomenon in which the quantum states of two or more particles turn out to be interdependent. This interdependence persists even if these particles are spaced beyond any known interactions. A change or even a measurement of the parameter of one particle is accompanied by an instantaneous (faster than the speed of light) change or a definitely confirmed state of the other. For example, if one of the quantum entangled photons or electrons is measured by its spin (intrinsic angular momentum), that is, the polarization for the photon and the spin magnetic moment for the electron, then the second photon or electron immediately «learns» about it and acquires a fixed opposite state even while in another part of the universe. The Nobel Prize in Physics in 2022 was awarded to Alain Aspect (France), John Clauser (USA) and Anton Zeilinger (Austria) for «experiments with entangled photons, the establishment of violations of the Bell inequality and innovative quantum computer science».

«The Secret Doctrine. Cosmogogenesis»
– going beyond physical theories

The Secret Doctrine by H.P. Blavatsky is a fundamental work containing the innermost knowledge of ancient

civilizations. This work allows us to go beyond the physical concepts of modern civilization and use the innermost knowledge to explain and develop new physical concepts. According to the Secret Doctrine, all physical and metaphysical phenomena are explained by 7 Universal Principles. The emergence and disappearance of the Universe occurs cyclically during the periods of Mahamanvantara and Mahapralaya. At the same time, the Planes of Being (Cosmogogenesis) are formed sequentially on four lower Planes: the Plane of Prototypes, the Plane of reason and creativity, the Plane of formations and the Physical Plane. At the same time, each given Plan has its own differentiation, it consistently develops its 7 sub-plans. The revival and development of these Planes of Being arises due to Fohat – the eternal Light, which simultaneously sets in motion and moves. It can be assumed that the space-time foam of modern physical theory is one of the sub-planes of the Physical Plane, namely the etheric sub-plane.

A unit of time on different planes
of existence

There are a lot of different cycles in the universe, which correspond to different frequencies, i.e. different times. It is clear that the same unit of time cannot be on different Planes of Existence. Therefore, the question arises about the universal unit of time on different Planes of Existence.

Квантовая запутанность — явление, при котором квантовые состояния двух или большего числа объектов оказываются взаимозависимыми. Такая взаимозависимость сохраняется, даже если эти объекты разнесены в пространстве за пределы любых известных взаимодействий.

Quantum entanglement is a phenomenon in which the quantum states of two or more objects turn out to be interdependent. This interdependence persists even if these objects are spaced beyond any known interactions.



We can give an analogy from the special theory of relativity. It is well known that time flows differently in different inertial reference frames. However, the interval between events (proper time) in Minkowski space is a relativistic invariant, i.e. keeps the same value in all inertial reference frames. Given this, it can be assumed that on different Planes of Existence, such a universal unit is 1 Day of Brahma and its derivatives. Mahamanvantara has existed for 100 years of Brahma. It is not known what 1 Day of Brahma corresponds to on different Planes of Existence. It is only known that in the 4th Great Circle on the Physical Plane, 1 Day of Brahma is equal to 4320 million earth years. Whether it was and will be so during all 7 Impulses of Life on each Globe of the Earth’s planetary chain is an open question.

The Secret Doctrine. Cosmogogenesis – multiverse

In the «Secret Doctrine» it is noted that the system of Seven Planetary Chains (Seven Global Universes) refers to our solar system. At the same time, the question remains about the evolution of the universe as a whole. It can be assumed that the scheme of the Seven Planetary Chains given by H.P. Blavatsky refers in general to the formation, development and decomposition of the entire Macrocosm (Mahamanvantara). Then it is clear how universes are gradually created. The Multiverse arises due to the Seven Impulses of Life emanating from Fohat. It is they who form SEVEN nested GLOBAL UNIVERSES (GW) on the four lower Planes of Existence, developing all possible forms of consciousness and matter in them. Moreover, the latter are in harmonious unity with each other. The first GW is formed on two subplanes of the IV Plan of Being (globes A1, B1 and F1,

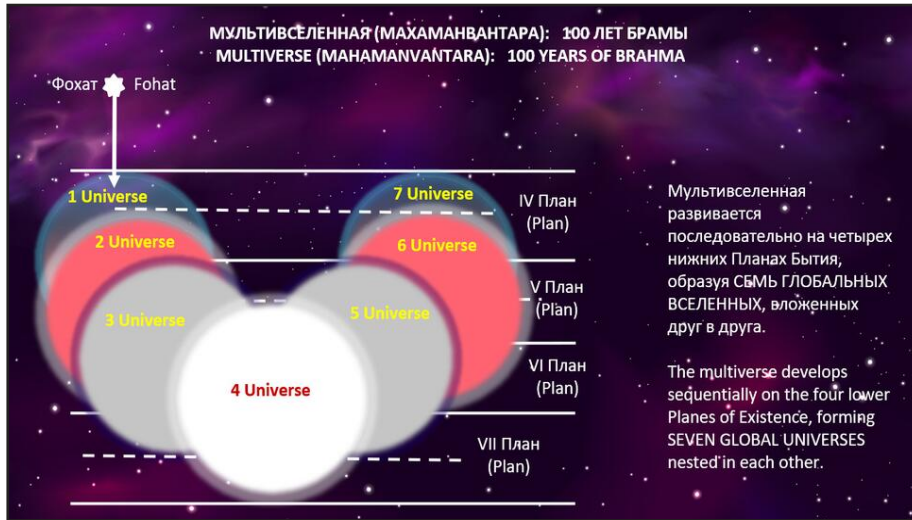
ЕДИНИЦА ВРЕМЕНИ НА РАЗНЫХ ПЛАНАХ БЫТИЯ
A UNIT OF TIME ON DIFFERENT PLANES OF EXISTENCE

Универсальная единица времени
 на разных Планах Бытия - 1 День Браммы

The universal unit of time on different Planes of Existence is
 1 Day of Brahma

1 день Браммы	—	$4.32 \cdot 10^9$ лет	$\approx 1.36 \cdot 10^{17}$ сек
1 сутки Браммы	—	$8.64 \cdot 10^9$ лет	$\approx 2.72 \cdot 10^{17}$ сек
1 год Браммы	—	$3.1104 \cdot 10^{12}$ лет	$\approx 10^{20}$ сек
Махаманвантара (100 лет Браммы)			
Mahamanvantara (100 years of Brahma)			
		$3.1104 \cdot 10^{14}$ лет	$\approx 10^{22}$ сек

Елена Петровна
 Блаватская
 (1831-1891)

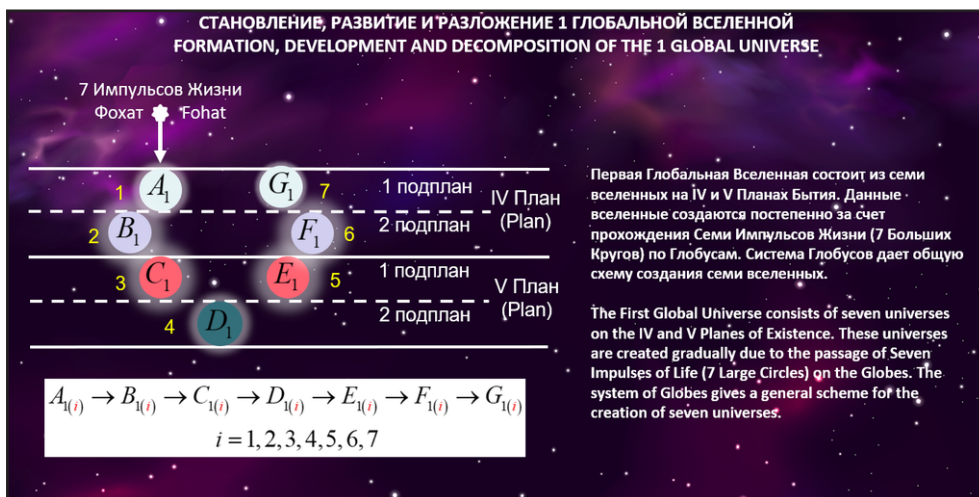


G1) and two subplanes of the V Plan of Being (globes C1, D1 and E1). The second GW is formed on the second sub-plane of the IV Plan of Being (globes A2 and G2), on two sub-planes of the V Plan of Being (globes B2, C2 and E2, F2) and VI Plan of Being (globe D2), etc. The formation of the fourth GW leads to the creation of our astronomical universe on the lower VII Plane. Thus, the formation of the first four GW is the descent of Spirit into Matter, i.e. each subsequent GW becomes more dense. Starting from the fifth GW and further up to the seventh GW, Matter dissolves in the Spirit, i.e. there is a refinement of the GW. The total time of existence of all GW is Mahamanvantara or 100 years of Brahma. It is important to note that the occurrence of each subsequent GW occurs within the framework of the existence of the previous GW. How much, at the same time, each of the GW exists is a Mystery... We can

only assume that the most refined first and seventh GW have the longest existence time, and the fourth, densest GW has the shortest existence time.

Formation, development and decomposition of the 1 global universe

The first GW is formed on two subplanes of the IV Plan of Being (globes A1, B1 and F1, G1) and two subplanes of the V Plan of Being (globes C1, D1 and E1). At the same time, these globes are created and formed sequentially by seven Impulses of Life emanating from Fohat. It should be noted that the formation of globes on each sub-plane of the corresponding Plane of Being reflects the process of creating the corresponding Universe on this sub-plane or Plane of Being. Of course, it is extremely important in the future to find out the dynamics of the transition of the Impulses of Life according to the corresponding globe, as well as the





dynamics of the transition of the Impulses of Life to the next GW.

Formation, development and decomposition of the 4 global universe

Ending its existence, after passing the Seventh Pulse of Life, the globe belonging to the third GW transfers its Life energy to the new, nascent, fourth GW, generating a globe on the 2nd subplane of the V Plan. However, this energy is only enough for the appearance of the embryo of the universe. For the development of this universe, a powerful First Impulse of Life is needed, which Fohat sends. Further, each subsequent globe of the previous GW transmits its last impulse of life with a new globe of the nascent GW, and the corresponding Impulse of Fohat's Life gives the necessary energy for development. Thus, a new GW appears and develops.

«Mystery Doctrine» - a Source of New

Physical Ideas

In conclusion, a number of provisions can be formulated:

- Physical vacuum is a collection of particles and energies of subtle sub—planes and Planes of Being
- The fundamental properties of elementary particles can be determined by the properties of more subtle sub-planes or Planes of Being
- Dark energy and dark matter can be manifestations of the properties of the etheric sub-plane of the Physical Plane
- The effect of the expansion of the physical universe, as well as the very early appearance of galaxies, may be associated with the effect of multiplying energy and matter from more subtle sub-planes or Planes of Being
- The multiverse is a global system of universes on different Planes and sub-planes of Existence.

«ТАЙНА ДОКТРИНА» - ИСТОЧНИК НОВЫХ ФИЗИЧЕСКИХ ИДЕЙ
"MYSTERY DOCTRINE" IS A SOURCE OF NEW PHYSICAL IDEAS

- ❖ Физический вакуум это совокупность частиц и энергий тонких подпланов и Планов Бытия
- ❖ Фундаментальные свойства элементарных частиц могут определяться свойствами более тонких подпланов или Планов Бытия
- ❖ Темная энергия и темная материя могут быть проявлениями свойств эфирного подплана Физического Плана
- ❖ Эффект расширения физической вселенной, а также очень раннее возникновение галактик может быть связано с эффектом приумножения энергии и вещества из более тонких подпланов или Планов Бытия
- ❖ Мультивселенная это глобальная система вселенных на разных Планах и подпланах Бытия

- ❖ The physical vacuum is a collection of particles and energies of subtle sub-planes and Planes of Being
- ❖ The fundamental properties of elementary particles can be determined by the properties of more subtle sub-planes or Planes of Being
- ❖ Dark energy and dark matter can be manifestations of the properties of the etheric sub-plane of the Physical Plane
- ❖ The effect of the expansion of the physical universe, as well as the very early appearance of galaxies, can be associated with the effect of multiplying energy and matter from more subtle sub-planes or Planes of Being
- ❖ The multiverse is a global system of universes on different Planes and sub-planes of Existence

$$\left\{ \begin{matrix} A_{3(7)} \\ \Phi \text{ охат} \end{matrix} \right\} \rightarrow A_{4(0)}, \left\{ \begin{matrix} B_{3(7)} \\ A_{4(0)} \end{matrix} \right\} \Rightarrow B_{4(0)}, \left\{ \begin{matrix} C_{3(7)} \\ B_{4(0)} \end{matrix} \right\} \Rightarrow C_{4(0)}, \left\{ \begin{matrix} D_{3(7)} \\ C_{4(0)} \end{matrix} \right\} \Rightarrow D_{4(0)}, \dots$$

Elena Shakhmatova

Candidate of Art History, Doctor of Philosophy, Associate Professor, Head of the Scientific Department of the Russian Institute of Theatrical Art GITIS. (Russia, Moscow)

Was born on March 10, 1956 in Krasnoyarsk in 1981, State Institute of Theater Arts, Faculty of Theater Studies, specialty theater studies (awarded the qualification of theater critic and a master's degree in Art history). 1985, graduate school of GITIS, Faculty of Theater Studies, Department of History of Foreign Theater. She worked as a freelance correspondent for the newspaper Novy Vzglyad (Moskovskaya Pravda), senior researcher at the Art Theory Sector of the Russian Institute of Cultural Studies, Moscow, Associate Professor of the Department of Cultural Studies and Management in Culture of the State University of Management (GUU), Associate Professor of the Department of Philosophy of GUU, Head of the Scientific Department of the Russian Institute of Theatrical Art More than 60 scientific papers have been published in leading peer-reviewed scientific journals and publications recommended by the Higher Attestation Commission of the Ministry of Science and Education of the Russian Federation. Member of the Union of Theatrical Figures of the Russian Federation.

The influence of Blavatsky's Theosophy on the culture and art of the Silver Age

H.P. Blavatsky organized the Theosophical Society in New York in 1875. She was an extremely gifted person: a talented writer, draughtsman, artist, pianist, an energetic organizer, an expert and researcher of ancient religions and teachings, and at the same time possessed amazing parapsychological abilities. It was Blavatsky who gave the Western world a deep synthetic view of the preservation in Eastern esotericism of the knowledge underlying the original ideas about the world characteristic of Indo-European consciousness. With her help, fragmentary ideas about Eastern philosophy and the secret doctrines of Western occultism were combined into a single system that reveals the unity of the world's religious and spiritual culture. Blavatsky had a huge, not yet fully identified and appreciated influence on the European culture of the second half of the nineteenth century. In England, her influence extended to George Roussel and William Butler Yeats. In France, she was visited by the assistants of Dr. Charcot – Richet and Combray, Flammarion often visited her, Lemarie - the publisher of Revue Spirite, the magnetizer Evette, a friend of Baron du Potet, a famous author of works on parapsychological topics and an occultist, the magnetizer Saint-Yves. In France, Blavatsky organized the



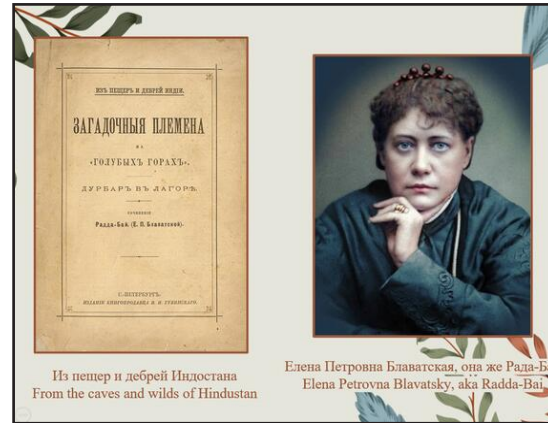
esoteric lodge «Isis» and the magazine «Red Lotus». In «Isis», her attention was attracted by a medical student Gerard Encausse, who soon took the pseudonym Papus and in 1888 organized his own lodge «Hermes». Blavatsky herself felt the tragic inconsistency of her ideas with the materialistic worldview of the nineteenth century. She hoped for recognition of her ideas in a hundred years. The influence of Blavatsky affected the very spirit of the era, which tended to esotericism.

In 1880, her travel notes «From the Caves and Wilds of Hindustan» appeared in the Russian press under the pseudonym Radda-Bai. Blavatsky's essays were a real revelation for the Russian reader. For the first time in Russian, in her popular presentation, the foundations of Hinduism and Indian philosophy became the

property of a wide cultural community. In figurative living language, she described the nature of India, its wildlife, the way of life of the people and rulers, ancient customs and beliefs, noted some elements of the similarity of the folk cultures of India and Russia, suggesting the unity of the Proto-Aryan roots of Indo-European peoples. From the pages of her books, India appeared before readers – the cradle of the human spirit, the beginning of the principles of philosophy and a treasury of secret knowledge of antiquity. India is the ancestor of other nations, the birthplace of all the lost arts and sciences of antiquity. To study India meant to go back in the footsteps of humanity to its origins. Blavatsky's books proved that the ancient Hindus, Egyptians, Chaldeans possessed extensive information in many areas of human knowledge and achieved especially striking results in the field of physiology and psychology: this knowledge constituted the «secret doctrine» and was transmitted to the adepts orally through rituals and mysteries.

«For India of the present and the future, H.P. Blavatsky has not died and will not die,» wrote Prince E.E. Ukhtomsky, seconded as the author-compiler to Tsarevich Nicholas's long trip to the East. In the chapter on India, he touched in some detail on the theosophical society established in Madras, on the outskirts of Adyar and its founder.

P.D. Ouspensky, philosopher, author of the books «The Fourth Dimension» (1909), «Tertium Organum» (1912), «Tarot Symbols» (1913) rushes to India along the routes of H.P. Blavatsky. In November 1914, due to the outbreak of the First World War, after interrupting his long journey to the East, he returned to St. Petersburg, and began to give lectures and stories about his travels, gathering thousands of audiences. Evgenia Herzyk recalls how she and her sister eagerly reread Ouspensky's travel essays, and then invited him to their salon in Moscow in Krechetnikovsky Lane. «He talked about his wanderings in India, for



example, following the footsteps of the book of Radda-Bai in the south in the Blue Mountains, where live the tribes of Todds and the dwarfs of Kurumba who possess magical powers. He showed their pictures, confirmed some of the wonderful facts told by the Russian writer.»

Russian society found India at the turn of the nineteenth and twentieth centuries to be a promised land, a magnet that powerfully attracted the thoughts and aspirations of Russian culture. N. Gumilev wrote: Do you see a train station where you can Buy a ticket to India of the Spirit. («The Lost Tram»).

K. Balmont, I. Bunin, A. Chekhov visited India. M. Voloshin was going to go to India on foot, giving this journey a religious meaning: after all, pilgrims went to the Holy Land on foot. From Paris, where he intended to «get to know the whole European culture in its original source and then, discarding everything «European» and keeping only the human, go to study with other civilizations, «search for truth» – to India and China. And to go not as a traveler, but as a pilgrim, on foot, with a bag on his back, trying to penetrate the spirit of an unfamiliar entity ...». «To take a walk to India, where people and deities are together,» Velimir Khlebnikov dreamed. But Nicholas Roerich had to walk these paths. His journey to India was predetermined by the fate of Russian culture at the turn of the century. The energy of the creative thought of Russian art gave Roerich strength in the implementation of the «return of the prodigal son home»

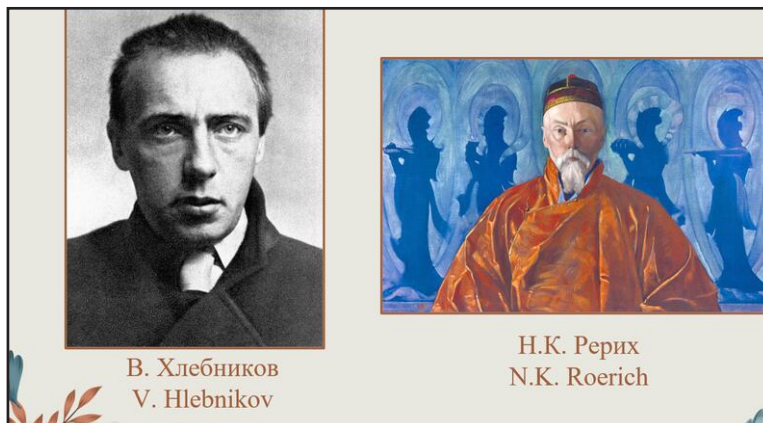
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to the forefathers of his own culture. The Silver Age, following the Renaissance algorithm, turned to the pre-Christian, Indo-Aryan roots of Russian culture and found its ancestral home in the «India of the Spirit».

V. Solovyov, who had a great influence on the culture and art of the Silver Age, came to the conclusion that «Plato's philosophy is essentially the same, only developed in the taste of the Hellenic genius. Christianity was based on the same thing, only with the addition of some historical facts. And finally, the new Western philosophy comes to the recognition of the same truths that 1000 (?) years ago were confessed on the banks of the Ganges (highlighted by me, - E.Sh.)».

At the turn of the XIX-XX centuries, it was Indian philosophy through the widespread esoteric theosophical teachings that largely determines the worldview of cultural figures of unrealistic trends. Blavatsky came to the idea that the basis of all ancient religions is the same teaching of wisdom. She called India the birthplace of this teaching. Ancient Egyptians and Jews borrowed their knowledge from Buddhist missionaries. Mesopotamia with its center in Babylon turned out to be on the path of the great migration of peoples, and the Babylonians became the first people to accept the ancient Indian wisdom. Blavatsky proclaimed Neoplatonists and Gnostics as the heirs of esoteric wisdom. She recognized the identity of the secret doctrines of magicians, pre-Vedic Buddhists, Hierophants, Egyptian Thoth or Hermes, Chaldean Kabbalists, Jewish Nazarenes... In her «Secret Doctrine» (1888), she gave the Western audience a broad idea of Eastern wisdom and suggested that esoteric religious knowledge to one degree or another is eventually confirmed by scientific discoveries.



В. Хлебников
V. Hlebnikov

Н.К. Рерих
N.K. Roerich

Blavatsky was looking for answers to the eternal questions of existence: how to achieve immortality, how to expand the sphere of human habitation to cosmic limits, overcoming death, and how to stand on a par with God, knowing the laws of nature and cosmic evolution. Her ideas turned out to be consonant with the time, which was experiencing a systemic crisis and was looking for answers to global questions of existence. «The law of evolution, spiritual and material, expressed for man in reincarnation» – was defined as the third component of the main foundations of theosophy, along with the first two, asserting «the unity of all things - brotherhood» and «the law of karma, the law of causes and consequences in the spiritual as well as in the material world.»

For symbolists who approach their theory to the «systems of Hindu philosophy», Blavatsky revealed a whole continent of ancient knowledge. K.D. Balmont wrote to his wife: «Do you remember how once, on our first trip, we wandered near the Charing Cross Hotel, in London, and accidentally stopped at a theosophical store? I remember buying Blavatsky's «The Voice of the Silence» at that time and taking a catalog of theosophical books. These two little books, of which the second was a good guidebook, played a big role in my life. Beautiful as a jewel, the little book «The Voice of the Silence» was the morning star of my inner flowering. She introduced me to a number of precious books with which I have spent so many joyful and enlightened

hours in recent years.»

In V. Bryusov's historical essay «Teachers of Teachers. The most ancient cultures of mankind and their relationships» the theosophical concept of anthropogenesis about «races» alternately replacing each other: yellow, red, black and white is given. Before the white race that exists today, others have experienced their heyday and death, subsequent races will come in turn to replace those who have completed their evolutionary task. In total, the evolutionary cycle, according to the theosophical concept, consists of seven races, and its development is nearing completion, because humanity at the turn of the XIX-XX centuries already represents the fifth race, therefore, the end of the universe is just a few manvataras away. The eschatology of the Bible and the death of the legendary civilizations of the Lemurs and Atlanteans were involuntarily projected onto the modern era, giving rise to a feeling of great disintegration among the esoterically enlightened elite. «Well, from Lemuria / There was a way to the Red Kremlin,» - this is the result of cosmic evolution seen by V. Bryusov in the current of events.

And here is the testimony of Sergei Solovyov, a neighbor and schoolmate of the future writer Andrei Bely: «... the Bugaev apartment was saturated with the spirit of India. The whole family read Blavatsky, Borya initiated me into the mysteries of yogism and spiritualism, taught me to do magic tricks and produce Chinese shadows.» The researcher of the literature of the Silver Age V. Kreid points to the esotericism of this period as the main feature: «Only this circumstance and nothing else explains the depth of the spiritual achievements of the Silver Age, which remained in our modern culture inexhaustible, unexplored thoroughly and, of course, unsurpassed,» he notes. – Almost every significant poet of the era tends to one or another form of mystical search. The block is inspired by the insights of Vl. Solovyov, A. Bely reads

the Upanishads in his early youth, and later gives himself up to anthroposophical studies and practice. Bryusov and Gumilev study the treatises of European occultists. Voloshin is interested in theosophy, then anthroposophy and the Bhagavat Gita. Vyacheslav Ivanov is attracted to esoteric knowledge of various kinds. Balmont is fond of Zend-Avesta, Lao Tzu, Hinduism, Buddhism, and Russian sectarianism. No matter how charmingly pretentious the egofuturism of Igor Severyanin and his friends at the academy of ego-poetry was, but he too received a creatively liberating impulse from the theosophy of Blavatsky more than from the poems of his teachers Fofanov and Lokhvitskaya.»

The Secret Doctrine by Blavatsky was a reference book of the composer A. Scriabin. B.F. Schletzer, the brother of Scriabin's second wife and a philosopher by education, noted that it was from the winter of 1907-1908, when the composer became interested in theosophy, that the content and plot of his main work - the Mysteries - as the history of human races was finally determined. Moreover, as an artist, he assigned himself the role of a catalyst for the evolutionary process. His Mystery was to become the final chord of the world drama, after which the «day of Universal Ecstasy» would come. Scriabin, according to Schletzer, «believed in the singleness, the uniqueness of the universal ecstasy that he wanted, after which there would be no new cycle and Brahma would rest in himself.» He dreamed that India would become the scene of his Mystery, since the history of modern humanity began there, and it should end there. Especially for this purpose, it was necessary to erect a temple on the shore of a lake, so that its dome would be reflected in the mirrored surface of the waters as a full sphere. The beginning of the Mystery was to be announced by the ringing of bells, to the calls of which the participants of the Mystery would gather. Scriabin thought of the action of the Mystery solely as an esoteric act for the specially

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А.А. Скрябин
A.A. Scriabin

initiated and even wanted to open a special school for the training of adepts. He was going to conduct the orchestra himself. Moreover, he also wanted to involve both the orchestra and the choir in the universal sacred pantomime. Everything had to be in constant continuous motion. He would have even liked to deprive architecture of its inherent monumentality by inventing columns of light. The action of the Mystery was to last for seven days and unite in a single synthesis all possible sensations, all arts and even living nature. Changing pillars of light permeate the temple; the scents of earth, incense, tropical trees and flowers, the colors of sunrise and sunset, burning torchlight, light touches and caresses, kneeling and kissing - complement the overall picture. Taste sensations had to be included in this synthetic action through the sacrament of communion. During the performance of the Mystery, each participant would have to relive in his mystical memory the entire history of the origin and development of mankind with its horrors and wars, suffering and deprivation, in order to be freed forever from the nightmare of civilization and dissolve in the common ecstasy of joy and exultation. Scriabin dreamed that he would be able to harmonize people and nature in a single synthesis, he wanted to attract tigers and snakes as participants... The fulfillment of the Mystery, according to Scriabin, should have led to unprecedented events, and as a result, to the rebirth of humanity. «The

present moment is one of the moments of dematerialization,» he believed, «the universe longs to reunite with the One and the culminating aspiration of humanity must be filled by a Mystery – a one-time and unique act, the last accomplishment.(...) It will be a universal Death and a new Life, a world cataclysm that destroys the physical plane.» The eschatological concept of the mystery presupposed the end of the world, after all the creative values of the «world aeon» were united, the last chord would complete the action, which should unite all mankind in a single spiritual impulse. This was how the idea of conciliarity, the union of various individuals as different shades of One, was to be embodied.

The influence of H.P. Blavatsky spread to the Russian avant-garde. Thus, M. Larionov, in the preface to the catalog of the exhibition of iconographic originals and lubki (1913), quotes as an epigraph from the book Radda-Bai, making it clear to the viewer that he does not just inspect folk art objects, but together with artists takes part in the action of detachment from temporary fetters, since from now on «the value and task of an artistic work at the angle of time are not considered.» The preface was intended for an advanced audience who had mastered, at least, the works of Blavatsky: «During the reign of the Assyrian king Gamurab, an exhibition of lubki of the XIU and X centuries, Russian, Chinese, Japanese, French and others, was arranged. They caused such a rise in the feelings of the order of the arts that time was killed by the timeless and extra-spatial. The resulting sensation reigned as a self-sufficient infinity.» In this infinity, Paul Cezanne may turn out to be a contemporary of Ramses II, and the creator of the scribe Heabad Randai instead draw the blue sky of Aix in Provence. Time plays no role in determining the laws of what exists without its intervention. Art is immortal, so futurism can be transferred to Assyria or Babylon, and «Assyria with the cult of the goddess Astarte, the teachings of Zarathustra in what is called our time.»

Lubok is perceived by the artists of the Silver Age as a much more modern art than the painting of the Wanderers. In lubok, there is a consideration of the subject from different sides and different points of view (which appeared in European painting by Picasso and Braque). Lubok simultaneously demonstrates the impression that can be obtained by bypassing the object with the eye, i.e. this primitive consideration of the object from different points of view and its representation on the plane destroys the principle of direct perspective that has been established since the Renaissance.

K. Malevich's suprematism is also connected with the esoteric searches of the epoch. The name of the exhibition «0,10», where the «Black Square» was first presented, is a reflection on the unity of the universe and deity. From Non-Existence, Zero, Being is born, the cosmos, which can be described with the help of ten digits. The iconographic reflection of this idea is the «Black Square» – the deity of the new cosmic epoch, which realized its unity at the macro and micro levels: «This is the creativity of the intuitive mind. The face of a new art! The square is alive, a royal baby.» The number four is also sacred to the Pythagoreans: it is a perfect square, each side of which is absolutely identical to the rest. It is an emblem of divine balance expressed geometrically. «All the forces and great symphonies of physical and spiritual nature are inscribed in a perfect square. And the non-predicate name of the One whose name would have remained unpronounceable was replaced by this sacred number 4, the most binding in the oath of the ancient mystics – Tetraktis,» H. Blavatsky notes in her work «Isis Unveiled». Pythagoras, according to her, was initiated into all the mysteries of the ancients, spent more than twenty years in the sanctuaries of Egyptian temples, was associated with the magicians of Babylon and received instructions from them in ancient knowledge. «The key to



М. Ф. Ларионов «отдыхающий солдат»
M. F. Larionov "resting soldier"

Черный квадрат К.С. Малевич
Girls in the field K.S. Malevich

the Pythagorean dogmas is the general formula of unity in multiplicity; the one, passing into the many and emanating the many,» writes H. Blavatsky. – This is the ancient doctrine of emanation, expressed in a few words. (...) «Everything is from him and through him and in him» (emphasis added by me). Blavatsky proves that this is a purely Indian and Brahmanical teaching: «The Mystical Decade $1+2+3+4=10$ is an expression of this idea. One is God, two is matter, three is a combination of a Monad and a Duad (one and two), bearing the nature of both, representing the phenomenal world; a Tetrad, or a form of perfection, expresses the emptiness of all; and a Decade, or the sum of all, includes the entire cosmos. The universe is a combination of thousands of elements, and yet it is an expression of a single spirit – chaos for the senses and cosmos for the mind. This whole combination of numbers expressing the idea of creation is Indian.» The combination of the first four numbers gives an octave (the ratio of the number of vibrations is 2:1), a fifth (3:2) and a quart (1:3) and reflects the harmony of the world, the music of the spheres.

«Today is the day of freedom, which is conceivable only at the dawn of a great era,» says another art reformer W.Kandinsky. The only criterion of the artist's creativity is the divine essence that connects him with the world. «All means are holy if they are intrinsically necessary. All means are sinful if they do not come from a source of internal necessity,» he believes. Ideas of W.Kandinsky, who came to a complete rejection of form in the visual arts, also largely come from

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theosophy. In his book «On the Spiritual in Art» (1910), he defines anthroposophy of R. Steiner and theosophy of H. Blavatsky as «the fact of a great spiritual movement.» Abstractionism of W.Kandinsky proceeds from the idea of painting as pure art that «will serve the divine.» For him, a painting is a composition based on harmony, a chord of «colorful and pictorial forms that independently exist as such, which are caused by internal necessity and constitute a whole in the common life that has arisen this way.» The whole is, first of all, an artist's intuitive achievement of being one with the universe. Kandinsky's creative method resembles the traditions of Taoist masters who listen to the rhythm of the universe. «The last abstract expression in every art is a number,» he comes to this conclusion, unexpectedly approaching the great «numerator» - Khlebnikov.

V. Khlebnikov put forward the idea of a new human community - the «State of Time» - and worked persistently on its fundamental laws. The poet was sure that humanity should realize its unity and make a «gradual surrender of power to the starry sky.» History, in his opinion, is as exact a science as mathematics. Based on calculations according to the Brahmin calendar, he believed that time had already begun to count «the new Kalpa on December 25 of the new style of 1915.»

In his approach to the study of history, Khlebnikov proceeded from the assumption of the cyclical nature of time. He was well aware of the ancient Indian doctrine of reincarnation and the repetition of history, which influenced other philosophical systems of the Far East. At the university, he studied Sanskrit and exact sciences, and in his mathematical predilections, operating with numbers-images, he approached the ancient Indian and ancient Chinese tradition of honoring numbers as the basis of the universe. A significant role in the formation of the mystical poetics of Khlebnikov was also played by the works of H. Blavatsky, especially her «Secret Doctrine», which

described cosmic evolution and revealed the numerical code of the Universe.

The laws of time keep him restless, and he creates a unified scientific and poetic teaching about time. Time in his understanding is not a historical category, where each event has a specific point on the axis of space-time coordinates, his time is multidimensional and contains all the events of the present, past and future simultaneously. «Time», according to Blavatsky, «is only an illusion created by successive alternations of our states of consciousness throughout our journey into Eternity, and it does not exist, but «rests in a dream» where there is no consciousness in which an Illusion can arise. The present is only a mathematical line separating that part of Eternal Duration, which we call the future, from the part we call the Past.»

A clairvoyant is able to adjust his inner self to the perception of the “world soul” - a universal intermediary who records everything that happens in the world on the substance of atoms, and see vivid pictures associated with the history of some thing. If a person is able to see the past, then in the same way he can penetrate into the future. According to Kabbalists, the future exists in the astral in the form of an embryo, just as the present existed as an embryo in the past. A person is free in his actions, but the way of his actions remains unchanged, and according to the principle of musical harmony (or mathematical correspondences, which is the same thing), it is possible to predict an event with confidence. The artist, at the level of his subconscious «I», which is not», is able to sense from where «the wind of the gods of the word blows». «I wrote ‘the shifter’ in pure unreason, «notes Khlebnikov, «and only experienced its lines: ‘The rank is called with a sword on his back’ (war) [the poem was written on the eve of the 1st World War in 1912. Sh.] – and feeling how they later became emptiness: «Fell, but the temper is thin and the spirit of the raven paws,» I understood them as reflected rays of the future, thrown by the subconscious

«I» into the reasonable sky. The belts cut from the shadow of fate and the spirit entangled in them remain until the future becomes the present, when the waters of the future, where the mind bathed, dried up and the bottom remained.»

He himself was amazed to the depths of his soul when he realized in 1917 to which state in his dialogue «Teacher and Pupil», written in the same 12th year, he predicted the collapse. «I conjure the artists of the future,» he wrote, «to keep accurate records of the rising and setting of the stars of their spirit.» Khlebnikov decided to express his intuitive premonitions with the help of a language that does not allow double reading, the language of exact numbers. Numbers are the secret script of ancient civilizations, a cipher that is yet to be solved by future generations. The numerical regularities established by Khlebnikov correspond to the secret doctrine of the ancients. Pythagoras, whom Khlebnikov called his follower (from the future to the past), proceeded from the idea of number as the basis of everything that exists. We find a hymn to the single principle underlying all phenomena in the poem «Numbers» (1912).

Khlebnikov, «who checked harmony with algebra», knew how to extract the root from negative units of time. The square root of minus one is a ghost, a shadow, a spirit evoked at a seance, «people minus the physical body» in Blavatsky's terminology.

«I knew,» he writes in the mystery «Skufya Skifa»,- that $\sqrt{-1}$ is no less substantial than 1; where there are 1,2,3,4, there are -1, -2,-3, and $\sqrt{-1}$, $\sqrt{-2}$, $\sqrt{-3}$. Where there is one person and another natural series of numbers of people, there, of course, are both $\sqrt{-1}$ people, and $\sqrt{-2}$ people, and $\sqrt{-3}$ people, and n -people = $\sqrt{-m}$ people.» This mathematical awareness of the existence of a parallel world arose in Khlebnikov under the influence of



Е.П. Блаватская
H.P. Blavatsky

numerous occult currents so popular in the Silver Age.

H.P. Blavatsky considered the phenomena of spiritism as a legacy of ancient magic. «Ghosts existed before the advent of modern spiritualism, and phenomena similar to ours occurred in all previous centuries,» she wrote in «Isis Unveiled.» The discovery of the East and the testimonies of numerous travelers about the miracles performed by Brahmins, yogis, dervishes, lamas, which could not be explained from the point of view of materialism, led to the fact that official European science diligently suppressed such facts, and those scientists who still tried to talk about the objectivity of such phenomena were ostracized by the scientific community. Following the recognition of these phenomena, it was necessary to recognize the existence of God, to whom European society, through the mouth of Nietzsche, pronounced a death sentence. Inexplicable phenomena that lay beyond the reality given in experience demonstrated the tangible existence of the spiritual universe.

Blavatsky's influence affected the appeal of the culture and art of the Silver Age to the irrational-mystical beginning, which allowed us to open the inner universe of man and look into the depths of the psyche inaccessible to reason.

Kishore Ongole

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Fanikishore Venkatarama Ongole / Kishore Ongole was born in Chennai, South India. Educated at Nagarjuna University, Andhrapradesh, with a Bachelor of Commerce degree. A banker by profession since May 1996 till now has been working in Ongole, Andhrapradesh, India, as a manager in the State Bank of India (State Bank). Member of the Theosophical Society of Sri Krishna, Guntur, India since 2009. Regularly publishes articles on theosophy in Samantakamani, a monthly magazine published by Mt. Shamballa, Hyderabad, India, since April 2020. Delivered over 90 lectures on the Secret Doctrine in Telugu (mother tongue) via Skype from November 2020 to March 2021.

«The Voice of Silence» by H.P. Blavatsky

1. Mouna Vyakhya Prakatitha Brahma
Meaning: Voice of Silence manifests
Brahman

2. Aano Bhadra Kratavo Vayantu
Viswataha – Rigveda - 1-89 Let noble
thoughts come to me from all directions

3. Voice of Silence – 2 Paths are
Liberation and Renunciation

7 Portals – we will know at the end
of the talk. The name of the first Hall is
Ignorance—Avidya.

Avidya is a Sanskrit term that literally
means «non-knowledge,» but is generally
translated as ignorance; remove the prefix
«a» and it becomes vidya, which means
wisdom or sacred knowledge. In Sanskrit
words, adding the prefix «a» to a word
changes the meaning to denote something
that is the opposite.

It is the Hall in which thou saw'st the
light, in which thou livest and shalt die.
The Hall of Ignorance is a metaphor for
the phenomenal world of the senses and of
terrestrial consciousness only

The name of Hall the second is the Hall
of Learning. It is the Hall of probationary
learning. We are all together on this planet
to learn, and those who wish to travel
more speedily do not wait to be tested.
These souls are called self-starters; they
will themselves to go the right way about
things, and do not wait to be prodded by
life.

The name of the third Hall is Wisdom,
beyond which stretch the shoreless waters
of Akshara, the indestructible Fount of
Omniscience. The Hall of Wisdom is a



metaphor for the higher mental plane,
«beyond which stretch the shoreless
waters of Akshara,» which, according to
the glossary, is the «region of spiritual
consciousness beyond which there is
no longer danger» for those who have
succeeded in reaching it. Candidates for
the path of yoga in the Raja Yoga schools
are always trained to purify themselves
mentally and emotionally. A Master can
move through these lesser worlds in safety,
but neophytes leave themselves open
to great danger if they meddle with the
astral substance before they have cleansed
themselves from all impurities.

The following pages are derived from
«The Book of the Golden Precepts,» one
of the works put into the hands of mystic
students in the East. The knowledge of
them is obligatory in that school, the
teachings of which are accepted by many
Theosophists. Therefore, as I know many
of these Precepts by heart, the work of
translating has been relatively an easy task
for me.



- Ум - убийца реального, пусть ученики убивают убийцу.
Елена Петровна Блаватская
- The mind is the slayer of the real, let the disciples slay the slayer.
by Helena P. Blavatsky

Fragment One, called «The Voice of the Silence,» points out the way, the method, by which an aspirant may begin to prepare himself for meditation and discipleship.

Fragment Two, called «The Two Paths,» shows the importance of study, purification of the lower vehicles, and devotion in obtaining wisdom, and the choice between two Paths.

Fragment Three, called «The Seven Portals,» reveals seven keys which open into a life of responsibility and service which, it is said, will eventually lead the disciple into union with his higher or inner Self.

7 Sounds

Sound 1: «The first is like the nightingale's sweet voice chanting a song of parting to its mate.» I see the bird as representing the soul, the song of parting being the apparent parting of the soul from its source. I was reminded of the song «Morning has broken», in which the blackbird has spoken like «the first word», so is linked with the beginning of a new manvantara. In Fragment 3 of «The Voice of the Silence» Blavatsky writes of the nightingale of hope, which would fit in well with the birth of a new univers

Sound 2: «The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.» This sound appears to tell of the birth of the Cosmos. Brahma played Nada (potential vibration) on his cymbals; it was from this that the universe arose. The cymbal also stresses duality as there have to be two parts brought together to make the sound, whether it be a large orchestral cymbal or a small Indian one; but at least the Indian cymbal has two parts joined permanently

together! The term Dhyanis, or Dhyani-Chohans means literally «Lords of Meditation» and they correspond with the higher angels and archangels. Geoffrey Barboroka, in «The Divine Plan», writes that the term signifies the state of lofty beings devoted to the contemplation of the Divine Plan and to the means of unfolding and fulfilling it. As well as directing intelligent forces and administering Divine Laws including Karma, they endow us with our seven principles. Blavatsky tells us that there are seven groups of Dhyanis and they are the Seven Rays. They make us what we are as individuals. So perhaps the twinkling stars that the Dhyanis awaken are the divine sparks.

Sound 3: «The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.» This suggests very much the imprisonment of spirit in matter; it is a sad song because not only is it imprisoned, but no-one seems to know it is there. The ocean could be the sea of thought that surrounds us. The shell suggests our spiral outward growth from the centre out to the most material; now we need to take the return journey back to the centre.

Sound 4: «And this is followed by the chant of the Vina.» In Fragment 3 of «The Voice of the Silence» Blavatsky tells us that «disciples may be likened to the strings of the soul-echoing vina; mankind to its sounding board.» This suggests that the chant of the vina would be a joint effort between the higher and the lower self, which could be seen as representing the antahkarana, the rainbow bridge. We are also reminded of the duality of mankind, as the sounding board is actually two separate gourd-like resonators. The vina is linked with Brahma's consort Saraswati, the Goddess of all Knowledge. She plays the vina to show that intellectual learning needs to be tempered by higher feelings. It will be of no surprise to learn that most vinas have seven strings, four of which are

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played, the other three kept for rhythm and drone accompaniment. This is reminiscent of the four lower principles, where it could be said all the action is played out, and the three higher, which are, drone-like, the eternal foundation of our existence. Elsewhere Blavatsky describes the body as an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut, linked respectively to the manasic (mental) and kamic (desire) aspects of the body.

Sound 5: «The fifth like sound of bamboo-flute shrills in thine ear.» The shrill melody of the flute is surely a wake-up call. Here may be a reference to our Inner, non-physical ear, whereby we receive intimations of what we should be striving towards. In India the bamboo-flute, the bansari, is the poor man's instrument as it is so simple; the message is simple. The preserver of the world, Vishnu, in his incarnation as Krishna, plays the flute whose melody symbolises self-realization

Sound 6: «It changes next into a trumpet-blast.» This trumpet blast is a glorious, brilliant fanfare, announcing the imminent arrival of the liberated soul.

Sound 7: «The last vibrates like the dull rumbling of a thunder-cloud.» The seventh swallows all the other sounds. They die, and then are heard no more.

The dull, rumbling vibration suggests the continuous process of creation, preservation and destruction symbolised by the Nataraja, the dance of Shiva. All the other sounds are reliant on vibration. If

the thunder ended that would be the end of manifestation. Buddha likened the eternal laws of the universe to the rhythm of the drum; he spoke of the 'drum of immortality

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge. The two Paths, writes Blavatsky, are defined thus: «The open Path is one taught to the layman, the exoteric and the generally accepted; while the Secret Path is one the nature of which is explained at initiation.»

1. Dâna, the key of charity and love immortal.

2. Shîla, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. Kshânti, patience sweet, that nought can ruffle.

4. Virâg', indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. Vîrya, the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial.

6. Dhyâna, whose golden gate once opened leads the Naljor* toward the realm of Sat eternal and its ceaseless contemplation.

[*A saint, an adept.]

7. Prajñâ, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyânis.

Such to the Portals are the golden keys.
Thank You. Namaste.

Vladimir Chernov

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Was born in 1962 in Verkhneuralsk, Chelyabinsk region. In 1991 he graduated from the Finance Faculty of the Moscow Commercial Institute, Doctor of Economics, Professor, Department of Finance and Credit of the Institute of Economics and Entrepreneurship of the Federal State Autonomous Educational Institution of Higher Education «National Research Nizhny Novgorod State University named after N. I. Lobachevsky». Author of 311 scientific papers, including monographs, textbooks, textbooks in the financial sphere, articles in scientific journals and participation in more than 80 scientific and practical conferences. Winner of the contest for the best scientific book of 2008, held by the Foundation for the Development of Domestic Education; Winner in the nomination «Teacher of the Year 2017», Winner in the nomination «Scientist of the Year 2017», Winner in the competition of articles of the V International Scientific Conference «Science, Technology and Life/Science, technology and life». Czech Republic, Karlovy Vary. Diploma 1st place High Goals/High goals open international competition of initiative research projects.

Contradictions and synthesis of scientific and religious consciousness

The philosophical and ethical teaching of the Living Ethics combining the best social, cultural traditions and spiritual values of the multi-confessional society is able to compensate for the loss of the state ideology and its moral basis that occurred after the USSR collapsed. Since then, religious trends based on faith have begun to play a significant role in society. Traditional Russian religions serve to develop the society spiritually, preserve traditional moral foundations, put a barrier to the demoralization of society, moral and cultural degradation of the population. They contribute to patriotic education, provide spiritual, moral, humanitarian support to the defenders of the Fatherland in the geopolitical military confrontation, which prevents the revival of fascism.

Unlike religion, science, another traditional field of public thought, does not simply believe the truth or falsity of ideas but requires scientific justification, argumentation, evidence, use of research, technical means, measurements, gnoseological and epistemological approaches or other kind of confirmation of scientific knowledge and results.

Religion, unlike science, relying on faith, follows ideas not recognized by scientific facts and evidence. Does this mean that science should consider



religious dogmas false, and the church should consider science inferior?

We are dealing with religious and scientific consciousness. These contradictions between them often lead to conclusions about the mutual exclusion of religious and scientific statements. Still, there are areas of teaching that combine science, philosophy, and religion. They include proponents of unifying science and religion, as it has been before, as science and education were not separated from the church. In Russian history, with the adoption of Orthodoxy, the church became the head of education for eight centuries [7, p. 88].

As the church is becoming a significant public institution that unites and strengthens the state, the question arises of the relationship between science

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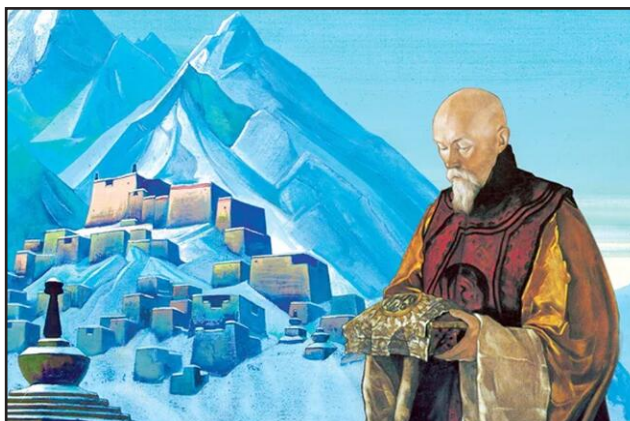
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and the church, the church and science, since religious teachings do not have scientific evidence. Religion operates with faith, while science operates with knowledge. The objective of the research is to consider the contradictions between faith and knowledge and resolved in coexistence of science and religion.

Global events of the recent decades clearly demonstrate the need for synthesis in the activities of mankind. Only where the synthesis is achieved, creative processes take place in the world and harmony is found. On the contrary, deliberate generation and aggravation of contradictions, reproduced and strengthened antagonism in political, interreligious, interethnic, intra-national, intersex, cultural, social, economic, legal, ideological interactions of peoples, intensified discord, hotbeds of tension have become an instrument of latent technologies of informational wars that spread aggression and destroy human foundations, lead to demoralization according to the notorious principle of «divide and conquer». All this leads to destruction of nations, chaos, terrorism, incessant civil and interethnic wars, revival of fascism and misery of population. There is a publication [16, pp. 139-160] describing the chaos theory as ideological weapon in the struggle for the domination of the transnational capital over national sovereignty and interests.

Theological science comprises some fundamental principles of judgments and justifications. At the same time, it is well known that in search of truth professor and PhD in theology belonging to one of the religious denominations cannot allow his conclusions to be inconsistent with the authoritative religious primary source (holy scriptures) and their interpretations relating to his denomination. Without any doubt, it is vital and interesting to study the «word of God» with each page touching upon and solving the most acute questions



of the human soul», but can this knowledge be considered completely scientific?

Einstein once asked a Catholic priest: «How would you react if science irrefutably refutes any Christian dogma?» The prelate replied: «I will wait until scientists find an error in their proof» (Archpriest George Neifach) [2].

It follows from this statement: the priest's answer is not based on arguments and evidence of scientific research, but on his unshakable faith in the holy scriptures in their authoritative theological interpretation, and in this case only of the Christian denomination. Such faith is not subject to condemnation, it is a matter of freedom of conscience, but it is here that a religious consciousness based on faith needs to be distinguished from a scientific consciousness operating with scientific evidence, justifications, arguments and facts, where an appeal to authority is not a scientific approach.

In historical times when education and science belonged to the church, a deviation from the church canons was considered heresy, and an adherent of such a deviation was considered heretic. Heretics were persecuted from time to time, and sometimes executed. The claims of heretics turned out to be false in many cases, but not always. Sometimes heretics included the greatest scientists of mankind, whose discoveries have been used by mankind for centuries. As time passed, the church had to agree with the truth of some time-tested statements and to



recognize as untrue certain interpretations of authoritative ministers refuted by time.

An appeal to authority is neither a criterion of truth nor its proof, but the truth of scientific evidence is also not absolute, but relative. In this sense, beyond relativity of the truth, the priest may be right that scientists will find an error in their proof with changed place, time or circumstances in the application of the acquired knowledge.

But even from this, religious consciousness will not become scientific, and science will not consider faith as an irrefutable proof or scientific fact. The revealed relativity of truth is typical for dialectics as a method of scientific cognition, with evidence of conclusions carried out taking into account the place, time and circumstances in constant motion and development.

Various religious research organizations consider themselves scientific. For example, Bhaktivedanta Institute, a non-profit religious research and educational institute, conducts research on the relationship between science, society and religion. The main focus of the Institute's work is research on alternative paradigm necessary both in science and in religion, for the systematic study and understanding of aspects that are not subject to quantitative assessments - especially nature of life and consciousness. The Institute holds the World Congresses «Synthesis of Science and Religion». And no matter how close Bhaktivedanta Institute comes to scientific activity, any

scientific evidence and discoveries cannot be perceived as truth by it if they do not correspond to the dogmas of the Hindu scriptures recognized by the International Society for Krishna Consciousness, whose activities are associated with the Bhaktivedanta Institute. Here we see the preponderance of faith over scientific evidence, which means that we are dealing more with religious than with scientific consciousness.

Does this mean that a scientist of secular science operating with scientific consciousness cannot be a religious believer or that his beliefs must be atheistic? Not at all. Religious beliefs cannot be contraindicated to scientists. There is no antagonism in the fact that an official scientist goes to church, follows rituals or makes pilgrimages. This reveals the imaginative side of his thinking (consideration, imagination).

A scientist can have both scientific and religious consciousness. So, to inhabit two worlds of the human mind. It is only important that he clearly sees the fundamental differences between scientific and imaginative, religious types of consciousness, intuition, which means that in science he conducts research in accordance with scientific methodology, and in a non-scientific environment of society, in the church and in relations with people he can follow the principles of faith, enriching his worldview by collective images, ancient legends, allegories, intuition.

Faith combined with imaginative thinking and intuition acquires special significance where science is powerless, but in the future it may come to discoveries predicted by faith, ancient legends with their images and allegories, intuitive assumptions as the potential of scientific hypotheses and options for research. Scientist should not deprive himself of another kind of consciousness – figurative, religious, intuitive one, which expands the horizons of research for future discoveries where the inquisitiveness of mind reveals

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the truth of what the registered believes, which leads to new discoveries or refutations, or to developed science and innovation. Future discoveries are born in the imagination of a scientist, which are considered in the form of hypotheses before their scientific substantiation and evidence.

This attitude to faith corresponds to the etymology of the word «faith», if we consider the first syllable «ve-» as the beginning of the word «know», and the second syllable «ra-», as accepted in ancient Slavs and other peoples «Ra» - the light of the original truth. This phrase does not point to the truth itself as a scientific fact, but to its «light» – illumination, direction to the truth, a beacon leading to knowledge. At the same time, the knowledge of «Ra» does not mean knowledge of the primordial truth, but is used in the meaning of perception, sensation, feeling, progress towards the light, its comprehension, anticipation of the unknown higher world. For example, in the old days they used to say «try» some honey or cabbage soup («try» as «otveday» in Russian, which can be interpreted «know» in the literal sense) ... etc. But this did not mean know, but meant try, taste...

Before a person comprehends the unknown, it cannot be described with scientific and conceptual apparatus. If scientist operates only with existing scientific instruments, he thereby cuts off from himself the possibilities of new discoveries beyond the perception of the scientific apparatus that is evolving and improving as a result of new discoveries. Going beyond the limits of scientific consciousness, the scientist is looking for knowledge that can not only become new scientific discoveries, but also expand the conceptual apparatus of scientific research.

For example, this has happened more than once with fiction, which, as is known, was eventually expressed in innovative scientific discoveries. In the historical past, science did not know about electricity and radio waves that go beyond the perception



of human organs. Those phenomena, which have become everyday for us now, could not be proved by science in the past due to the lack of devices capable of detecting them. Therefore, it would not be true to say that what science is powerless in, what is not perceived by its conceptual apparatus, cannot be measured by existing instruments and has not been proven by it, cannot exist implicitly.

Interrelation of figurative and scientific thinking is manifested in the teaching of dialectics developed by Georg Wilhelm Friedrich Hegel. The Hegelian triad (thesis-antithesis-synthesis) is the scientific embodiment of religious images and allegories in the form of the Christian Trinity, the Hindu Trimurti (Sanskrit trimūrti IAST «three faces») – a triad that unites the three main deities of the Hindu pantheon (Brahma-the Creator, Vishnu—the Guardian and Shiva-the Destroyer) into the whole.

This concept corresponds to the sacred sound «AUM» from the Hindu and Vedic traditions as the original mantra, «the word of power». AUM is often interpreted as symbol of the divine triad of Brahma, Vishnu and Shiva. In the Old Slavic Vedic faith trinity in the form of three worlds «Yav’, Prav’, Nav’» holding the earth according to ancient legends, are

allegorically symbolized in the image of three whales. For more information about the connection between dialectics and religious teachings, see the article [15, pp. 307-312].

In this sense, historical experience shows that religious sources, based on the spiritual, moral and ethical aspects of the existence of person and society, to a certain extent historically predetermine the knowledge of the laws of the development of nature, society and thinking, the methodology for studying social relations in various spheres of human activity.

Religious sources, as well as epics, legends, myths, tales, fairy tales are not and cannot be scientific. They do not contain scientific facts, but figuratively express the deep, sacred meaning of allegories from parables, stories, legends conveying the greatest wisdom of human thought through meaningful images. It is the quintessence of wisdom and knowledge extracted from the historical experience and spiritual heritage of mankind. In the perception of their content, a person operates with imaginative thinking («figures»). They teach us the main fundamentals of life that lead humanity to ascent, in this case not by scientific forms and methods, but by the power of thought.

Allegories allow us to figuratively convey the key principles and laws of the coexistence of mankind through images taken from the daily practice of human life in order to be understandable to a person from his life experience. The principles of being and the laws of evolution are not always expressed by calculations. Penetration into the essence of phenomena, content of forms, understanding of cause-and-effect relationships, trinity of evolutionary processes, phenomena and forms (dialectical triad or Christian trinity) are not comprehended by calculations, but by the power of thought (expansion of consciousness to accommodation), ideas transmitted not only through the forms of scientific conceptual apparatus, but also through images. The Words of Jesus: «I

have much more to say to you, more than you can now bear» [3, New Testament, p. 122. John 16:12] call for the expansion of consciousness to accommodation, to a qualitatively new state of consciousness, conveyed in the allegorical figurative expression «being born again» [3, New Testament, p. 102. John 3:3,7].

«About the small, the insignificant and the pitiful, humanity does not compose a legend». – N. K. Roerich writes [11, p. 61]. He notes that recently the historical significance of legends and myths has been recognized. Many valuable archaeological discoveries have been based on legends [12, pp. 97-98].

The well-known collector and researcher of folklore A.N. Afanasyev argued: «The fairy tale is not an empty fold, in it, as in general in all the creations of the whole people, there could not be and in fact there is neither a deliberately composed lie nor a deliberate deviation from the real world... The wonderful of fairy tales is the wonderful of the mighty forces of nature» [10].

In this regard, D. S. Likhachev, well-known historian of the twentieth century, researcher of ancient Russian literature, academician writes that «historical views, most vividly reflected in the epics, should be subjected to study. We shall understand when and under what circumstances the historical concept of the Russian epic was created. It is by no means an accident. People actively perceived the events of their time. Its creation was dictated by historical necessity; it represented a lively response of the people to the fate of their homeland» [14]. This statement fully corresponds to the relative truth of the Marxist-Leninist philosophy of materialism, according to which all ideas, including mythological ones, are a reflection of objective reality - matter, which means the background experience imprinted in the images of legends, tales, etc.

In the study of historical facts and the epic, it is important that scientific and religious consciousness, knowledge and

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faith coexist, but are not identified and are distinguishable. Both of them are necessary for humanity in understanding the world and the human soul, the definition of which is considered in the article [18, pp. 87-90]. But their haphazard mixing will only lead to the loss of a clear understanding of the world, which requires the separation of faith from knowledge. Each of the types of consciousness plays its own role in society and its evolution. Where science is powerless, faith leads humanity to the borders of the unknown on a moral path, proven and not refuted by time. However, without science, humanity is not able to know the world, comprehend its existence, develop intellectually and creatively. The truth proven by science becomes known and fully mastered by the human mind.

The theosophy is considered to be the teaching that brings science and religion together the most. One of the main tasks facing theosophy is to reconcile all religions, sects and nations with a common system of ethics based on eternal truths. Hence the motto of theosophy — «There is no religion higher than truth» [4, p. 49].

Anyone can become a theosophist, regardless of what religion he professes or even is an atheist.

With this approach, scientific research, research, conclusions and evidence are not limited to religious dogmas, which is typical for scientific consciousness. Thus, theosophy becomes closer to science than any of the religions.

One of the key founders of theosophy is Helena Petrovna Blavatsky. She did not call the ideas set forth in her writings complete or exhaustive, but rather spoke of them as keys unlocking the doors to a deeper study. Thus, the teaching of H. P. Blavatsky reveals to scientists new hypotheses, directions of searches and discoveries that require scientific evidence or refutation, the formation of scientific facts.

In one of her most fundamental works, «The Secret Doctrine», synthesis of

science, religion and philosophy, H. P. Blavatsky states: «Knowledge is above all. Everyone who has brought a piece of knowledge is already a benefactor of humanity. Everyone who has gathered sparks of knowledge will be a giver of Light.

Let's learn to protect every step of scientific knowledge. Neglect of science is immersion in darkness [4, p. 15].

The research started by H. P. Blavatsky was later continued by the family of N. K. Roerich. For this purpose, Urusvati Institute was established in Kulu in 1929, which launched its activities in the 30s of the XX century. The Central Asian Expedition of 1923-1928 played a special role in its preparation. The unique collections that were collected on the route of this expedition made it possible, without slowing down the pace of work, to join the research, introducing the methods of a new science at the Institute. Considering knowledge from different sciences as something synthetic, not divided into different areas, the Roerichs reflected this idea in the structure of the Institute itself.

A grandiose undertaking was conceived – the city of Knowledge, which was to become a global catalyst for the new science of cosmic thinking [6; 13].

The most prominent scientists of various countries collaborated with the Institute and participated in its programs. The Roerichs established the closest interaction with scientists and cultural figures of India. Among the Western scientists, employees and advisers of Urusvati Institute are A. Einstein, R. Millikan, L. Broglie, R. Magoffin, President of the American Archaeological Institute, Sven Gedin, famous traveler and researcher, S. I. Metalnikov, professor of the Pasteur Institute in Paris, Charles Lanman, orientalist, K. K. Lozina-Lozinsky, professor from Paris, K. Byunsson, French archaeologist, E. D. Merrill, director of the Botanical Garden in New York, and many others. Until the



arrest N.I. Vavilov, Soviet academician, corresponded with Svyatoslav Roerich on the problems of botany [6].

In Urusvati Institute, the methods of empirical science were combined with meta-scientific ones. At the same time, moral and ethical issues were of the most important importance. The founders were highly spiritual and moral people who carried a new cosmic worldview. The spiritual knowledge accumulated in the Himalayas was experimentally confirmed. The problems of human co-knowledge, psychic energy, as well as the influence of human energy on scientific experiments occupied a considerable place in the works of the Institute. All this formed different approaches to laboratory research.

All these actions assumed not only the future of a new science, but also the future of the evolution of mankind, its transformation, its new forms of existence.

In Tibet, scientific knowledge was mixed with religious and philosophical ideas, so monasteries have been the keepers of valuable information for centuries. The Roerich family used the ancient knowledge of Tibetan monasteries in their research. Basically, the information received by the Roerichs from the Eastern sages concerned prescriptions of medicines, as well as the secrets of the internal energy of the human body and knowledge and their interaction with the external environment. Note: such knowledge was unusual not only then, but now it remains unusual. According to their recollections, the Roerichs found

themselves on the threshold of completely unusual discoveries. However, ambitious plans were not fully destined to come true. Historical events have developed in such a way that the Institute of Himalayan Studies has been deprived of opportunities for further development.

In the early 1930s, the global economic crisis began. The organizations that financed Urusvati Institute could not do it anymore. The income from the sale of paintings is not enough to maintain an entire scientific institution. Other sources of funding have been scooped up.

In 1937, the war in China began, the Second World War was coming. And in 1938, the Institute and all the research carried out were suspended. As they say, until better times [8].

Several decades have passed, the world is changing. Currently, Urusvati Institute of the Roerichs is resuming its work in the Himalayas. The scientific circles of Russia and India have begun negotiations on the resumption of the work of the the Urusvati Institute research laboratories. The International Trust of the Roerichs, as Mikhail Chiryatyev, adviser to the Russian Academy of Natural Sciences and one of the trustees of the trust, told «The Results», concluded a corresponding cooperation agreement with the Ministry of Science and Technology of the Government of India. Even though it has only worked for ten years, the results of its activities have had a great impact on world science [8].

In recent years, the efforts of the International Centre of the Roerichs (ICR) have been carried out to put in order and improve measures for the preservation of scientific collections at the Institute. With the assistance of the ICR and the International Roerich Memorial Trust (IRMT), leading Russian scientists worked at Urusvati Institute and some regions of Himachal Pradesh from 2010 to 2018. They examined the ornithological, geographical

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and botanical collections of the Roerichs and conducted expeditions to study the flora and fauna of these territories [9, p. 271]. A.A. Lisovsky, Zoological Museum of Lomonosov Moscow State University, Candidate of Biological Sciences, V. G. Shatko, Main Botanical Garden of the Russian Academy of Sciences, and S. A. Potapova, Candidate of Biology and Scientific Secretary of the Council of Botanical Gardens of Russia, have carried out scientific processing of ornithological and botanical lectures of Urusvati Institute. In autumn 2018, V. G. Shatko continued to study the flora of Kulu and adjacent territories. An exposition on the Roerichs' research in the Western Himalayas is being prepared. Ahead is the solution of huge tasks for the reconstruction and development of the modern International Scientific Center of Urusvati Himalayan Research Institute, the revival and extensive activities bequeathed by S.N. Roerich.

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Born in South Korea on July 15, 1957. In 1981, graduated from Yonsei University in Seoul, South Korea, with a Bachelor of Science degree. Moved to the USA, completed graduate studies at the University of Missouri-Columbia, and received a Master of Science degree through research in plasma astronomy and relativistic cosmology in December 1985. In August 1989, he received a degree in philosophy for research in plasma physics at the University's Faculty of Physics in Missouri, Columbia. In 1991, he began his professional career as a professor at the Korean Technological and Educational University, has been teaching and conducting research here for 30 years. The research is mainly related to physics, including the theory of relativity. The interest in theosophy is connected with cosmological points of view in Christianity and Buddhism. Research interests: plasma physics, astronomy, and astrophysics. Principle author of 60 scientific papers that have been published in international and domestic journals, and a co-author of 10 books.

**The study of ontological interactions:
the unraveling of the world soul**

In various religious and philosophical traditions, the soul is considered the spiritual essence of a person encompassing identity, personality, and memories, believed to transcend physical death. Typically applied to humans, the soul is viewed as an immaterial aspect of a living being, relating to their natural inner-life and experiences, including thoughts, desires, passions, and dreams, without the control of the mind, heart, will, and imagination. Conversely, the spirit is associated with the mind's control, reflecting religious faith, hope, love, character, and perseverance. An analogy can be drawn, likening the spirit to food, while the soul is akin to the body formed from that sustenance. Historically, ancient anatomists and philosophers attributed the soul's location to various organs like the lungs, heart, and the pineal gland (Descartes), often associating it with the brain. In modern times, scientific understanding has led to the concept of the soul being linked to the field essence resulting from repulsive or attractive interactions in gravity and electricity fields, affecting molecular cells. Regarding the religious belief in the afterlife, the soul's fate is determined after the body's death. The righteous and sin-free are believed to enter paradise, while those who die with unrepented mortal sin are said to face punishment in a



dungeon-like setting.

In contemporary deathology, the widespread acceptance of death has been challenged by the progress of modern medicine and the rise of rationalist thought. This shift has brought about significant changes in attitudes towards religious judgment and the notion of the soul's independence from physical death in a relatively short period. Notably, a majority of people in advanced industrial countries now pass away in hospitals rather than their private residences. While advancements in medicine and surgical techniques have extended life expectancy, they have also given rise to a mechanistic approach that sometimes prolongs the dying process through modern technology. The focus of modern medicine has shifted from caring for the sick to treating illnesses as isolated entities, losing sight of the natural aspects

of death. Physicians often perceive death as negative or foreign, a failure of their therapeutic efforts, rather than recognizing it as an inevitable part of life. In this pursuit of healing, the consideration for the soul of the person may be overlooked, and treatments may be pursued without due consideration for the individual's emotional and spiritual well-being. The ability to care for biological entities solely based on their physical form has contributed to the reevaluation of death in our society. Consequently, today, death is often determined not by the natural course of events but by medical decisions influenced by financial considerations. This raises questions about the suffering of the soul in the present context and whether death can truly be controlled through mechanical means.

Nonetheless, the soul plays a significant role in the process of death. Elisabeth Kübler-Ross, an American psychiatrist, identified five stages that people typically go through when they learn about their impending death: Denial, Anger, Bargaining, Preparatory grief, and Acceptance. Cryogenic preservation of the body has been proposed as a method to conserve the deceased in a state that could potentially benefit from future scientific advancements. The complex legal landscape has even infiltrated the intensive care unit, impacting physicians' decisions regarding treatment withdrawal or determining the point of death.

The departure of the soul from the body has always been a central aspect of the concept of death, with its departure marking the event itself. In 1672, a professor at Utrecht University wrote the final anatomy textbook that included discussions of the soul within routine descriptions of human body parts. However, thereafter, the soul vanished from the realm of anatomy studies.

This study explores the extension of the concept of the soul, encompassing both living and non-living entities, through

the lens of the repulsive or attractive interaction theory. These interactions are natural forces that occur between living and non-living objects, stemming from a stimulation-defense attitude prevalent in nature. An illustration of this concept can be seen in the human soul, which experienced Lamarckism, the Theory of Use and Disuse, as influenced by Charles Darwin's work, «The Origin of the Species.» Repulsive interactions occurred when facing attacks from animals in the field, while attractive interactions arose during hunts in bad harvest years.

Chapter II delves into the origin of the World Soul of living and non-living things, as per the theosophical viewpoint outlined in Helena P. Blavatsky's 1889 book, «Secret Doctrine Commentaries.» Chapter III explores the transformation of the World Soul within the expanding Universe. In Chapter IV, the study delves into the repulsive or attractive interactions, discussing the roles of the three fundamental souls: the sensitive soul (SS), the vegetative soul (VS), and the reasoning soul (RS), along with various applications.

II. The Origin of the World Soul

In Helena P. Blavatsky's book, «Secret Doctrine Commentaries,» in Stanza IV, Sloka II, it is stated, «Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Maya.» This One Ray represents the Anima Mundi, also known as the World Soul. According to the theosophical perspective, during the Manvantara, a time span of 4.32 billion years in the space of Paranishpanna before the generation of the universe, the 7 Planetary Chains remained latent in darkness. Blavatsky depicted the planetary chains after the universe's creation in her drawings. Blavatsky used Anima Mundi interchangeably with Alaya, as known in Northern Buddhism. The Soul of the World, or Alaya, is the divine essence that pervades, animates, and informs all existence, from the smallest

atom to the entire universe. It is often referred to as the «seven-skinned mother» in the stanzas of The Secret Doctrine, representing the essence of seven planes of sentience, consciousness, differentiation, and both moral and physical aspects.

When it is said that every human soul originates by detaching from the Anima Mundi, it signifies that our higher selves (Egos) share an identical essence with the World Soul. The term «Soul of the World» can be used broadly to refer to the soul of the cosmos or in a more specific sense, as the soul of a particular globe. Ancient thinkers like Apuleius believed that the soul is born into the world when it leaves the anima mundi or Soul of the World.

II.1. Part of the Living Soul in the World Soul

The Anima Mundi, also known as the World Soul, emanates from the eternal and enigmatic Universal Absolute-Being, providing life to all living things in the realm of biological science. In contemporary biological science, life is currently understood through DNA, as depicted in Fig. 1. Fig. 2 illustrates the four stages of embryo growth in a human egg. The fertilized egg, referred to as the stem cell in the second step, marks the initiation of the human soul.

Engaging in activities like killing for organ transplantation or extracting human embryos for commercial stem cells can have adverse effects on the universal soul. Table 1 outlines the living things that encompass the World Soul according to religious and scientific guidelines. In Buddhism, the absence of Anima Mundi permits actions such as killing viruses, consuming vegetables, and harvesting wood.

However, it's important to recognize that nature operates on a principle of

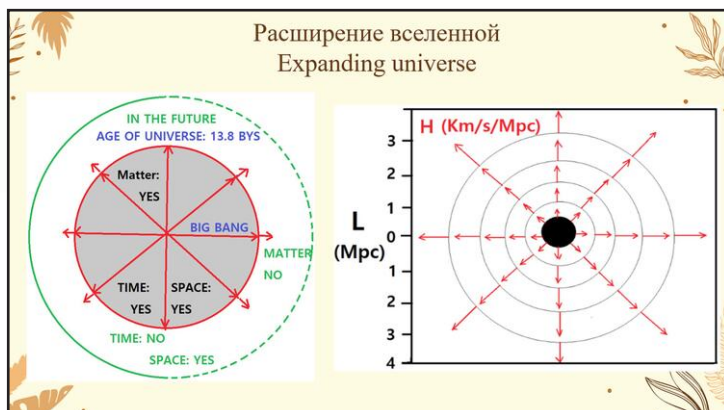
Таблица 1. Живые существа, содержащие Мировую душу
Table 1. Living things containing the World Soul

	Buddhism	Life Science	DNA Existence
Human beings	o	o	o
Animals	o	o	o
Birds	o	o	o
Fishes	o	o	o
COVID-19 Virus	x	o	o
Plants	x	x	o

reciprocity. The harm inflicted on the soul can trigger retaliation, evident in the invasion-defense dynamics characteristic of the world soul, including human society. This soul activity also influences Lamarckism, as discussed in Section II.1.1 for living things and Section II.2 for non-living entities in this study.

II.1.1. Lamarckism

Lamarckism is an evolutionary theory based on the idea that physical changes acquired by organisms during their lifetime, such as the development of an organ through increased use, can be passed down to their offspring [3]. Fig. 3 illustrates an example of Lamarckism, comparing the brain sizes of monkeys (A), apes (B), and humans (C), which evolved from tree-dwelling primates. The brain size increased as part of the brain's evolution. For instance, while a rabbit could be the size of a human, its brain would only weigh about 30 grams, which is one-fifteenth the weight of a human brain. Primitive human brains gained approximately 400 grams in less than a million years, largely due to the use of tools and language. This additional brain enlargement predominantly occurred in the front part of the cerebral cortex (the anterior cerebral lobe), responsible for creative and abstract thinking. Consequently, the forehead of primitive humans protruded forward, transforming their facial appearance to a more intelligent one akin to modern humans. This marked the emergence of the



first Homo sapiens, signifying «humanity of wisdom» on our planet. The question arises whether the capacity of the human soul changes as the size of the human brain increases. In the case of the human soul, the experience of Lamarckism, influenced by Charles Darwin's Theory of Use and Disuse in «The Origin of the Species,» can be observed. Repulsive interactions arise from attacks by animals in the field, while attractive interactions occur during hunts in difficult harvest years.

Amongst all animals, mammals tend to have larger brains, and within the class of mammals, the group with the largest brains are the primates that inhabit trees. By examining the brains of monkeys (A), apes (B), and humans (C), who all descended from tree-dwelling primates, we can observe the evolutionary progression of the brain.

II.2. Part of the Non-Living Soul in the World Soul

This section demonstrates the presence of the soul in materiality using an example from physics involving a generator or a transformer. In Fig.4, we observe that when the incoming current I , supplied by a battery V , stimulates the second coil, it generates a Direct Current (DC) with a clockwise direction. Upon switching on, the magnetic fields (red arrow) produced by the current I invade into the second coil, prompting it to create an induced (new) magnetic field in the opposite direction (blue arrows) as a defense mechanism to counter and cancel out the invading magnetic field. This phenomenon is termed as repulsive

interaction. This induced magnetic field leads to the generation of an induced current I and completes an electric circuit in the second coil. Interestingly, a similar process can occur when the switch is turned off, but the direction of the induced current I_{ind} is opposite, representing an attractive interaction. In this case, the

second coil aims to retain the induced magnetic field as it is. (There is no figure on the attractive interaction.)

This invasion (repulsive)-defense (attractive) activity serves as a typical characteristic of the human soul. It's noteworthy that actual power plants use a material (coil) rotor situated inside a primary magnetic field to induce a new-born magnetic field in the rotor, generating the induced (new) current I_{ind} .

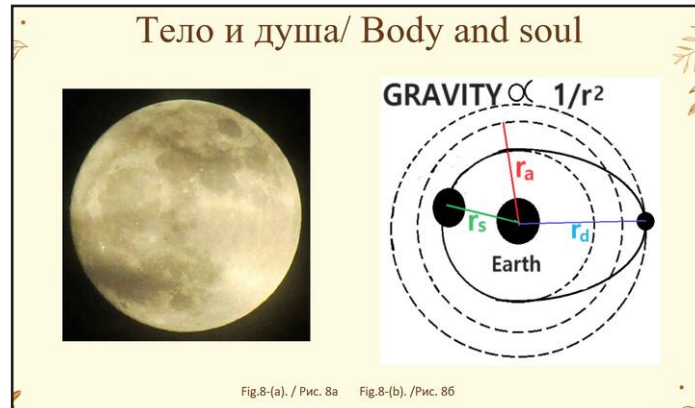
III. Change of the World Soul due to the Exploring Universe

Following the explosive event of the Big Bang, the Universe began its outward expansion, which continues to this day [3]. Fig. 5 illustrates the present state of our universe, showcasing its expansion over the past 13.8 billion years. Since the Big Bang, all events have been causally synchronized by one universal clock. As the universe expands, materials are scattered outward, leading to an increase in both space and time within the dark circular domain depicted in Fig. 5. Conversely, the outer domain of the white circular space lacks matter, resulting in the absence of time. The beginning of the Universe traces back to the moment of the Big Bang, which occurred at time=0 seconds, approximately 13.8 billion years ago from our current date. At the present time, $t=13.8$ billion years after the Big Bang (marked as the dark shadow in the image), the outer shell signifies the extension of our Universe's future.

IV. Discussion

René Descartes (1596–1650), a prominent French philosopher and mathematician, made significant contributions to the understanding of brain-stem death by integrating principles from physics, physiology, cosmology, and religion. Descartes posited that the body and soul exist as ontologically separate entities, yet they interact with distinct attributes. He identified the pineal gland as the site of interaction between these two entities. In ancient Greek tradition, both animals and humans were believed to possess souls. Building upon modern scientific findings, I will introduce three distinct aspects of the soul: the sensitive soul (SS), responsible for reflex responses in non-living things to environmental stimuli due to their material nature which has been since the beginning of the universe; the vegetative soul (VS), responsible for autonomic functions and considered immaterial in the areas of vegetables and animals as developed from the various mutations of the non-living things; and the reasoning soul (RS), the most significant one, which facilitates rationality in immaterial and incorporeal matters. The reasoning soul (RS) is a fundamental human attribute as developed from the various mutations of the living things, forming the basis of thought, judgment, and responsibility for one's actions [Fig. 6].

As demonstrated in Fig.3 the repulsive interaction plays a role between the vegetable souls (VS) and the attractive interaction plays a role between the vegetable soul (VS) and sensitive souls (SS) as an example of Lamarckism, comparing the brain sizes of monkeys, apes, and humans. In Fig. 4, the repulsive interaction plays a role in the sensitive soul (SS) when two material bodies (actually free electrons in each copper coil) are in relative motion.



Similarly, when a human inside the airplane in the Fig. 7 takes the eastern and western travels between two locations, A and B separately. The Fig. 7 depicts that there is no interaction between the reasoning soul (RS) of the human and the sensitive soul (SS) of the Earth (gravity) in either way A from B or B from A, because, when traveling in a flying airplane along a geodesic with constant gravity, the traveler's soul is not stimulated by the Earth's gravity. There is no difference in travel time between eastern travel from A to B and western travel from B to A since the elapsed length between A and B remains the same.

However, if the airplane travels vertically, the traveler's soul (RS) inside the airplane experiences stimulation due to the induced reaction by the deviation of gravity (SS) between two vertical locations. This vertical traveling between two locations is similar to the motion of Supermoon that happens 3~4 times every year on the Earth. (Fig. 8-(a)) As seen in the Fig.8-(b) the Supermoon is seen when the moon is the closest to the Earth at $r_s=350,000$ km, the dwarf moon is seen when the moon is the furthest from the Earth at $r_d=400,000$ km. Note that the average distance between from Earth and Moon is $r_a=375,000$ km. Based on the Newton's theory of gravity the human soul (the reasoning soul RS) interacts with radially (r-dependent) approaching Moon (the sensitive soul SS) and it causes 30% loss of sleeping time for human who is on the Earth because of the physiological

disturbance. [5] The repulsive interaction is when Moon approaches to the Earth, and the attractive interaction happens when the Moon retreats from the Earth. Both of repulsive interaction (when Moon approaches) and attractive interaction (when Moon retreats) cause total 30% loss of sleeping time for human.

According to this study, it is noteworthy that modern science lends support to the interactions between the materiality soul (SS) and the human soul (RS), as observed in historical Western astrology or Eastern myungriology. These fields delve into the influence of Earth, stars, and planets on the human soul. In cases where there is a sudden change in the position of stellar objects, the soul of a human may be affected by attractive or repulsive interactions resulting from alterations in the gravity of these objects or changes in solar surface electricity. Such occurrences can have a profound impact on the human soul. In addition to the soul interaction, the different souls can also communicate with each other. The Fig.9 shows a soul communication between a female crane named Yaren with the vegetative soul and Turkish fisherman named Adem with the reasoning soul in the Lake Uluabat. These two souls meet every spring, exchange until summer and break up in fall.

Conclusions

Any soul is composed of an immaterial and incorporeal essence, existing within the world of change and transformation. It partly resides within the human body and also possesses a corporeal imagination as the reasoning soul because a soul's corporeal form extends throughout the entire physical area of the human body. The human soul is a fusion of the free

reasoning soul around its core and the living soul of body and these interact with other vegetative soul or sensitive soul. The body soul is interconnected to the sensitivity for bodily functions and consciousness during wakefulness. On the other hand, the free reasoning soul can wander freely during sleep or trance states, reaching far and wide during dreams, which is affected by the vegetative or sensitive soul by interaction. Human death marks the separation of the reasoning soul from the physical body, serving as the beginning of a new existence of the reasoning soul with various physical and mental sufferings or serving as the beginning of the unconscious either vegetative soul or sensitive soul, except the superlative rest for the reasoning soul in the paradise.

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The trajectory of rays as a key differentiation aspect. Systemic application of the Secret Doctrine

The Seven Rays is a concept that has appeared in several religions and esoteric philosophies in both Western culture and India since at least the 6th century BC.

Since the end of the 19th century, the seven rays have appeared in a modified and elaborated form in the teachings of theosophy first presented by Helena Petrovna Blavatsky. The theosophical concept of the seven rays later received diverse directions and interpretations.

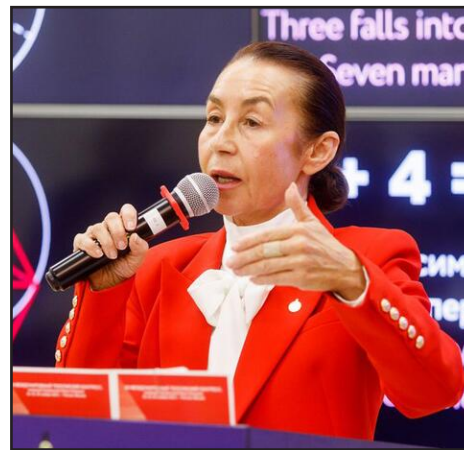
At present, due to the multitude of information abundantly given out by certain schools, we consider that only relevant foundation of the theosophical concept, the basis for systematic study, is the Secret Doctrine and, accordingly, all the works of H.P. Blavatsky, the Roerich family, in particular, Agni Yoga.

According to the Secret Doctrine, which sets out the system, logic and analogy of the periods of Cosmic evolution, nature and the man. Laws are given that have immutable effects at any stage of the evolution of the Universe and the Man.

We will consider relationship of the Rays' movement with 7 Planes of Being, 7 circles, 7 races, 7 notes, 7 sounds, 7 colors.

In order to understand the basis of the Rays' movement, the trajectory of their movement, the influence, the multiplicity of properties and aspects, it is necessary to know and understand the cause of the Rays.

All the 7 Principles are aspects of the single Principle – but even this single principle is only a temporary and periodic appearing Ray of Eternal and infinite



Flame or Fire. (The Secret Doctrine by H.P. Blavatsky.)

The initial processes of NON-form formation occur in Pralaya, with the beginning of Manvantara, according to the Law of Cycles, certain conditions are necessary for the beginning of movement or manifestation.

1. This is the Reflection of the Absolute into Space, since the Absolute is devoid of differentiation, because only in the reflected Space is the beginning of Movement or Manvantara possible.

2. It all starts with the Unity of the Three. That is, as soon as the First One appears, it must, according to the Law, be combined with the opposite force, or with another energy. The First One manifests itself when the Second One already exists.

The First One is internal, the Second One is external.

Pythagoras never used the useless number 2, and finally abandoned it.

The Single becomes only Three when it appears.

H.P. Blavatsky describes as follows,

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the First Ray has a branch to the right, returns to the center, creating a base line, merges into a point and becomes Three that are ready to manifest.

It means that the Three Ones are the Point.

The key point

The point is the cause of Motion or the Ray.

The point is a channel that goes into infinity. The point is the center and source of life — a symbol of the primary creative energy, so concentrated that it can only be reflected by something immaterial. Symbolism of the point as an extremely compressed energy is extremely close to modern physical and astronomical theories about the origin of the Universe.

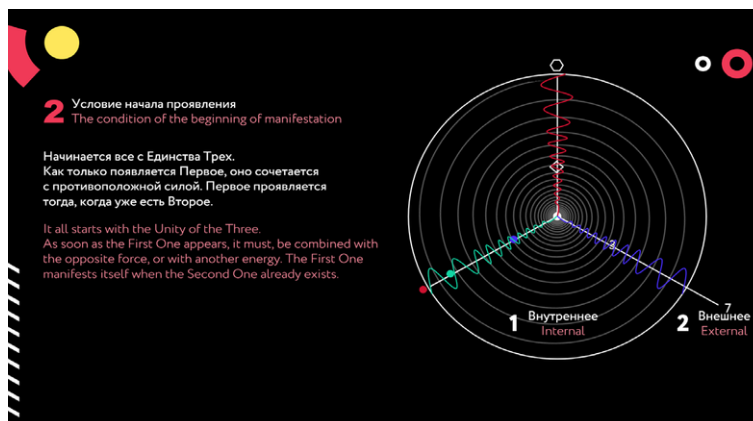
Any phenomenon begins with the point. It underlies all dimensions, generates a line in its development, serves as the center and support of the cross and the circle. Being itself immutable and immobile, it generates movement.

The Point Is the Inevitable Middle.

A new Cycle starts from the point.

The primary point: the unmanifested Single, forming the three, the symbol of the Beginning, Middle and End, corresponds to the three elements of the mystical syllable AUM. A– Atma, U–Buddhi, M – Manas, that is, the Monad.

The primary point is the symbol of the Beginning, Middle and End, where 1 is the Beginning, 2 is the Middle, 3 is the End.



$1+2+3 = 6, 1 \times 2 \times 3 = 6, 6+6=12=3.$

Having escaped from the central point and pierced the Germ, the Ray is drawn back to the starting point, and the Germ develops into the 2nd Logos, a triangle inside the World Egg.

The Triangle with the top up is Purusha, the perfect wisdom of jnana (knowledge), the jnata (one who knows), the jnaimi (knowable)

The Triangle with the top down is the form, Prakriti, color, substance-creating, protecting and destroying force.

The point in the 6-ray star is Jivatma (the 7th principle), Avalokiteshvara, the manifested Logos, the voice.

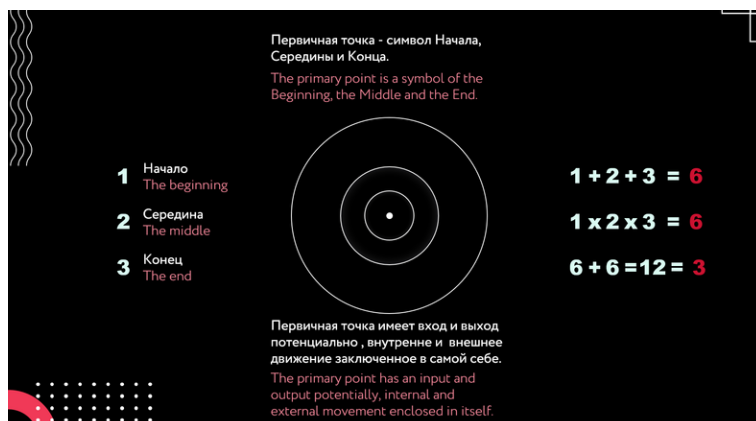
To find the cause or root of the troubles, you need to cut them off and consider only the current moment. It's not about the past, nor is it about the future, it's about the Present. Or in the manifestation of movement, that is, Seven.

The key point

The Seven Rays emanate from the Manifested Logos. From these Rays, the differentiation of the Single takes place, then countless correlations, and many Hierarchies.

The next basis for the movement or manifestation of the Ray is the Law designated in the Secret Doctrine as «3 falls into 4».

As soon as the first Three merged into a single state



and a Point was formed, then inevitably he must move into the Fourth state or form. That is, the Three Ones or the Spirit, as soon as it has merged all three states into One, inevitably has a manifestation, or strive for formalization, into Matter.

Consequently, Three falls into Four and Seven manifests. $3+4=7$.

Seven is the symbol of the Ray, or the Movement or shape of the first Three.

The key point

If movement begins at the beginning of evolution, then time begins. From the latent state of duration, through the pulsation of a pulse in Space, a reference point arises.

We will consider the basic structure of time – the reference point of the hour.

What is an hour? Measurement unit of time, usually considered $1/24$ of the day

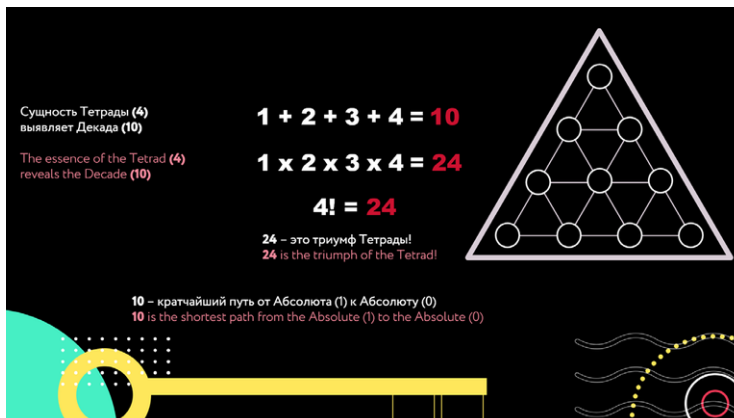
In the Pythagorean Oath:

«I swear by the name of the Tetrad (the Four) sent down to our souls. It is the source and roots of the Ever-Blooming Nature.»

«The essence of the Tetrad (4) reveals the Decade (10)»

That is, $1+2+3+4 = 10$

But if addition is replaced by



multiplication:

$1 \times 2 \times 3 \times 4 = 24,$

$4! = 24$

24 – this is the triumph of the Tetrad «Four is everything» (Pythagoras),

$1+2+3+4=10$ is the shortest path from the Absolute (1) to the Absolute (0)

- number 24 according to Pythagoras: 2 and 4 are the numbers of changes.

- in Agni Yoga, the number 24 is given.

The number of Lord M.

- 24 is our number - Magnetic consonance $1/24 - 2+4 = 6$ is 1 in 6 or $1+6=7$, Seven is the Ray symbol

One hour is 60 minutes or 3600 seconds.

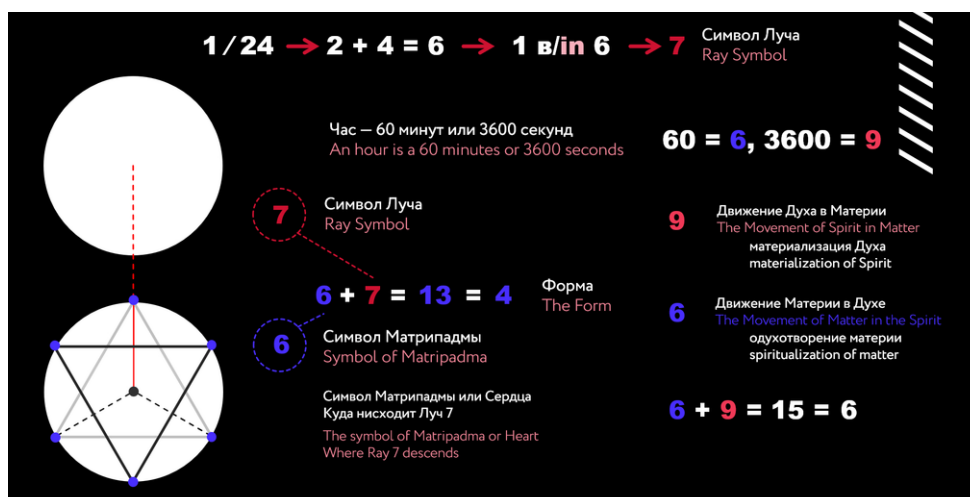
60 or 6 in 3600 or 9, 9 in 6

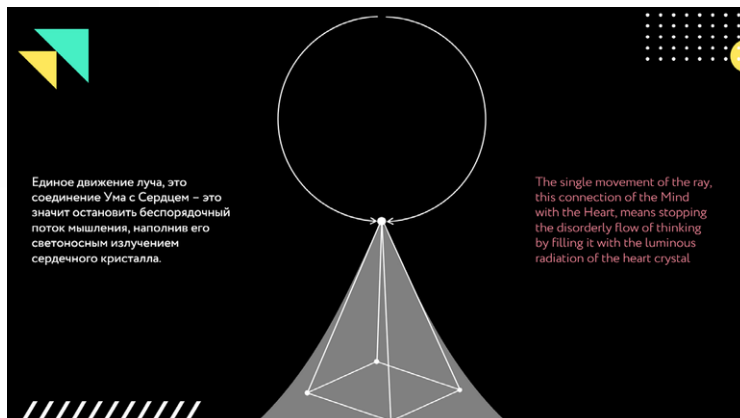
9 – movement of Spirit into Matter (materialization of Spirit)

6 – movement of Matter into Spirit (spiritualization of matter)

$6+9=15=6$ - The symbol of Matripadma or Heart

Where Ray 7 descends





$6+7=13$, $13=4$ or internal form, the point of transition from one state to another

The key point

The Ray connecting the three states – penetrating to the Point (3) in the center, opens the inner chambers, or gives an impulse for transformation.

A person is freed from personal existence by immersing himself and becoming one with the Absolute, continues to exist in full possession of Paramartha.» Or the White Ray.

The White Ray passed through a person's Aura onto the screen can color brighter those colored glasses on it that are in accordance with the color of the Aura.

The key point

The aura of the Universe, its Light is the purest, because the first one is the first septenality of Light, it is perfect and incredibly beautiful in its purity, it is an unearthly beauty, there is no admixture of Light reflection, that is, a denser shade of color. Therefore, the Aura appears white or colorless, but in this first septenality there is an absolutely pure first base of 7 primary colors.

The aura of the universe of this period has perfect primary colors. Only then their correlation will give many shades and combinations of different basic tones of the first Seven.

So, the Seven main Rays determined – the beginning of the Movement of Evolution, movement of the Single White Ray in the Single.

The single movement of the ray, this

connection of the Mind with the Heart, means stopping the disorderly flow of thinking by filling it with the luminous radiation of the heart crystal.

«Thought is an instrument of the mind, comprehending only the nature of which, you will gain integrity. Integrity is the goal that I use,

indicating milestones that should be paid attention to first of all.» Mahatma M.

The world that Teachers talk about is being created by 12 (although there are many more of them), humanity will actively use 7.

Humanity goes through 7 global periods, transforming the fabric in 7 cycles. Teachers observe transformation of matter, the smallest period of 2126 years, when it becomes possible to open the Gates for the care of people who have transformed their fabric.

According to the Law of Analogy, identity, taking the basis of the construction of the Universe as a foundation, let's look at the correspondence of Rays to circles, races, cycles, sound, color

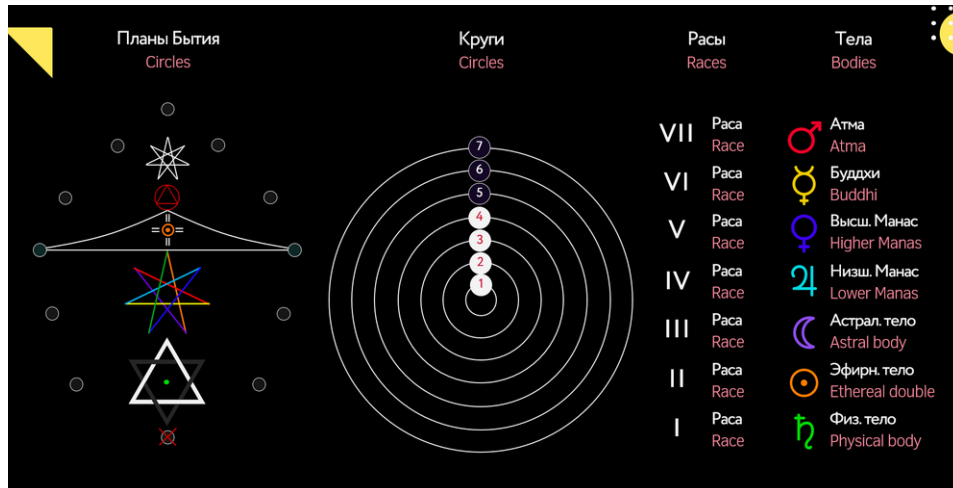
The fabric is transformed according to the time, everything is subject to the time, because the world is a number. The seven periods and the Seven Races.

The 7 races correspond to the Seven Rays – Sun (orange) race I, Moon (purple) race II, Mars (red) race III, Mercury yellow race IV, Jupiter (blue) race V, Venus (blue) race VI, Saturn (green) –race VII.

Theosophy says that the seven rays are the seven basic types of Light Substance (spirit/matter) (waves/particles) that make up the created Universes. It is also believed that they convey the «Divine qualities». The first one is Sound.

From Cosmogonic Treatises

Sound is vibrational filler of all created forms. Sound passes inside the spiral, but at the same time it records complete



information about creation on its walls, that is, space is encoded by the vibration inherent in this World.

Sound or vibration is not just a word, note, color, smell, light. They contain the essence, that is, they concentrate the emanations of other worlds.

This is the state of unity of the three Forces, in the sum of 6, when merging becomes one or 1, that is, 6 in 1, or 7

So the 3 forces of Light and the 3 forces of the Ray = 3 + 3 = 6, merge into one, become one, or 1 or the Lonely One, and this One falls and in this fall becomes Seven.

The key point

That is, this fall is not a lower or denser state. This is a necessary change. Therefore, the Light drops the Ray, it can no longer hold it in its space, since it has become equal to it, and it drops it, and at the moment of falling it becomes seven. It is alone or the Lonely One, since he is the whole Space at this moment. It has filled it with itself.

This is how the Cosmos arises, which is the first manifestation of Thought.

The Cosmos arising From and Within the boundless Space.

What does it mean?

From – Light (3 - triple force)

Inside – Ray (3 – triple force)

The ray of Light, what is it?

The ray of light is a line along which light propagates. Such a definition is in the

geometric optics of the Beam.

The radiant energy is the course or movement of a light ray.

Light is a wave phenomenon, so there is diffraction.

If the beam of light exceeds the wavelength, then it propagates in one single direction: along the light ray.

The light ray is a line indicating the direction of propagation of light energy. Sunlight consists of colored rays, which was established by Isaac Newton

In 1754, Newton performed an ingeniously simple experiment. He let the sunlight (white light) through a small hole in the shutter into a darkened room, and placed a glass prism in the path of the ray. The prism refracted the sunrays and directed them to the wall, on which a multicolored stripe appeared.

Newton called this multicolored band of decomposed white light spectrum (Lat. spectrum - «visible»)

Newton 's conclusions

The spirit, concentrated energy or the Ray, is less refractive, Space receives the Ray and refracts the one into many.

In 1807, the English scientist Thomas Jung made another important discovery: white light can be obtained by mixing only three colors of rays — red, green and blue.

It turns out that the rest of the colors of the spectrum, as well as their shades, can be obtained by mixing red, green and blue. But no mixing of other colors can get red,

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green and blue.

If the light rays are limited to a certain surface in space, then we will get a light beam.

Conclusions

Sources of light are bodies that emit light, particles (atoms, molecules, ions) that emit light.

Consequently, at the time of the evolution of the universe, the «body of space» was formed, if I may say so, which became the source of light.

If all visible bodies reflect light

and when light is reflected, two laws of light reflection are fulfilled:

1. the incident ray, the reflected ray and the perpendicular to the reflection surface drawn from the point of incidence of the beam lie in the same plane;
2. the angle of reflection is equal to the angle of incidence.

Conclusions:

1. The reflected ray lies in the same plane as the incident ray and is perpendicular to the surface drawn to the point of incidence.
2. The angle of reflection of the light ray is equal to the angle of incidence.
3. Light rays have the property of reversibility.
4. In homogeneous transparent media, light propagates rectilinearly.

The key point

Light and Darkness of a single space became transparent homogeneous

medium, which gave the basis for the rectilinear propagation of light or ray - line- the direction in which this Light began its movement.

The Law of Light refraction

Refraction is a change in the direction of a ray (wave) that occurs at the boundary of two media through which

this ray passes, or in the same medium, but with changing properties, in which the wave propagation velocity is not the same

The Law of Light Reflection

Simultaneously with the reflection of waves at the interface of media, as a rule, refraction of waves occurs (except in cases of complete internal reflection).

So, we can notice the identity of the described processes of the Dzyan Stanza and the laws of physics.

The key point

At the moment of the emission of Light by Darkness, and the fall of the Ray, there was no change in the direction of the Ray, or Light refraction, since there was no propagation of light waves and, accordingly, different speeds, at that moment the speed was the same, because there was no separation or boundary of the two media.

And there was no reflection as such, since there was a complete internal reflection and the Light dropped the Ray at that moment.



So the Ray is the Thought or Mind fertilizing Chaos.

What for?

In order to manifest or take form, or materialize into an acceptable form, and this form will be a Man.

This Ray is white (or perfect, we can say absolute), from which 7 prismatic rays emanate and become one with it again

The Ray is revealed in connection with the triangle.

So the Ray descending from Aloka «No-place» and gives birth to Number 1, then branching off to the right produces Number 2, turns forming the base line and generates Number 3. From it, the Ray ascends again to Number 1 and disappears into the realms of Non-Being

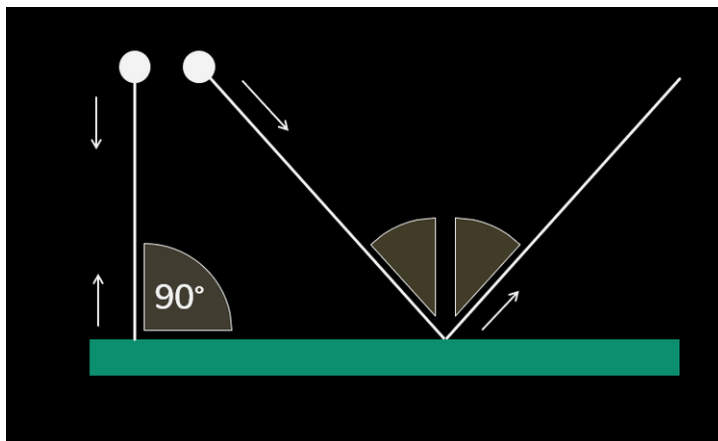
The key point

The triangle is the first differentiation, and all its sides are drawn by the single Ray.

As soon as the basis of the space is formed ready to receive the Ray, the Ray (3-force) penetrates the Virgin Egg, reaches the Germ (1,2 fused together), which becomes the First World (the World Egg 3 and 3) and becomes (sevenfold)

The reason for the sevenfold is the single Force.

What kind of Force is this? The seven rays of OEAOHOO are the inner force of the Thought. The first seven Rays form this highest energy.



This thought is the Cosmos. The Cosmos that sounds Consonant is the Seven-rayed Star.

Oeahoo. The literal meaning of this word, among Eastern occultists of the North, is spiral wind, vortex, incessant and eternal cosmic movement, or rather, the Forces that move it;

How do the Seven Rays correspond to the Seven Notes and the Seven Primary Colors?

- Rays and notes Seven-rayed star
- The Sun (orange ray) – C
- The Moon (violet ray) – D
- Mars (red ray) – E
- Mercury (yellow ray) – F
- Jupiter (blue ray) – G
- Venus (blue ray) — A
- Saturn (green ray) — B
- Mixing colors

let us take three main ones, like Atma (red), Buddhi (yellow), Manas (blue)
 red + yellow (mix) turns Orange
 blue + yellow (mix) turns Green
 blue + red (mix) turns Purple

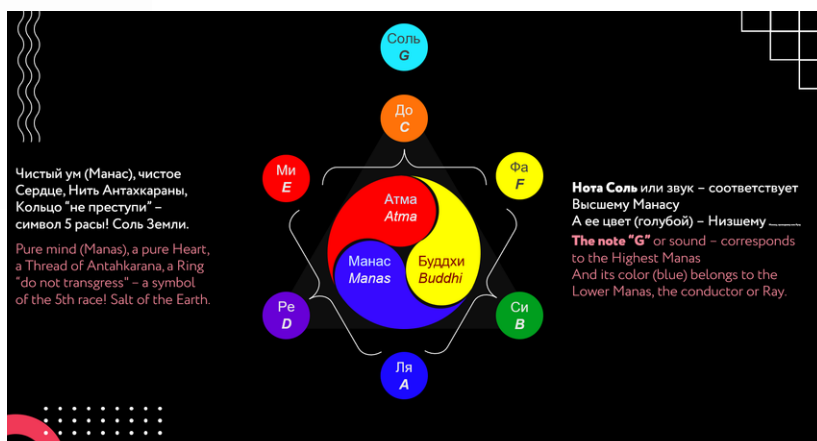
The six colors eventually mixed with the three main ones. There is only no blue (according to the table of H. P. Blavatsky G is blue, it is auric shell, or etheric body, body of thought, ether, blue fire)

Blue should not



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we can know the true sound of each one.

The Single Sound is a Single Light

The Single Light of space was assimilated by the energy of the creator's impulse. The whole space of Light or Ocean at the Dawn of Manvantara began

to be mixed with any color! It is inviolable, pure mind (Manas), pure Heart, the Thread of Antahkarana, the Ring-Pass-Not — the symbol of the 5th race, The salt of the Earth

G or sound corresponds to the Highest Manas. Its color (blue) belongs to the Lower Manas, the conductor or the Ray.

The key point

Note or sound acquires color as it sounds, becomes Ray that can touch human organs of perception with its subtlest vibration.

As soon as a person finds consonance, that is, with psychic energy he can adjust his feelings with Higher vibrations, he can extract Divine Harmony and become immortal. Through consonance of this Ray (blue Jupiter) there is more opportunity to become intelligent. This is the fulfilled task of the fifth race.

The Lower Manas is illuminated by the Higher Manas through purity of Thought.

This is how the thread of the Antahkarana is strengthened, by this inviolability of the purity of the Ring-Pass-Not.

After all, people can achieve enlightenment only with pure consciousness. And the word spoken from the heart by the bearer of the aura of light, rebirths the person who touched it.

Since color is more differentiated than sound, it is only through color that

to move; this movement means Rays.

The Rays in their essence carried the formula of the Spirit, which they transmitted with their Radiant Light. This great Secret is transmitted at the beginning of Manvantara.

Rays like Runes are imprints of thought, the great symbols of Eternity

Only Eternity can keep this secret in Akasha by erasing the Record.

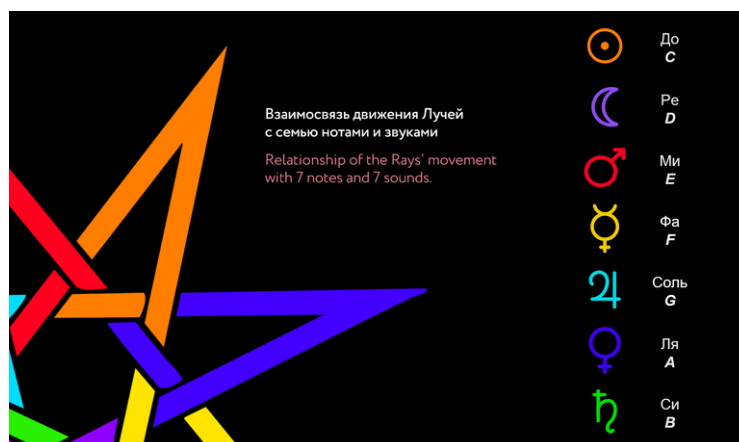
How does this happen?

The Record is erased by its own Movement, becoming different every moment, becoming New.

The key point

Therefore, runes change, fade, dissolve, and everyone has their own entrance, their own understanding, their own sound, their note, letter, their Ray, but the true one that leads to the understanding of the One.

As you know, there are 16 main runes. 16 runes are symbol of movement of these 3, with their form expressed (6 in 1, become seven, uniting all the Planes of Existence with these Flames)



- Fire, Heat and Movement (3)

- Begin to create their own «letter» or shape, imprint, rune + 3

- This Single 1 became 6 or 16 revealed in seven. (1+6=7) or the Ray.

The ray of light in geometric optics is line along which light energy is transferred. It means that the original Light needed these Lines, or Rays, or conductors on which the information Code was imprinted through this attraction of Light along the line, energy of light is transmitted.

To be able to read, see and hear, to learn, to reveal the Runes is possible only with a Heart Crystal composed exactly in the likeness of the formula for the Movement of the Primordial Flame: Fire, Heat and Movement.

This nurtured crystal of sensory awareness can read the invisible, hear the unspoken, and see what is not, penetrating into the Eternal Essence – this is the state of the Heart Crystal and its entire structure is determined by the Ray.

The concept of the ray of light is the cornerstone approximation of geometric optics. This definition implies that the direction of the radiant energy flow (the course of the light beam) does not depend on transverse dimensions of the light beam. Due to the fact that light is a wave phenomenon, diffraction takes place, and as a result, a narrow beam of light does not propagate in any one direction, but has a finite angular distribution.

However, in cases where the characteristic transverse dimensions of light beams are large enough compared to the wavelength, it is possible to neglect the divergence of the light beam and assume that it propagates in one single direction: along the light beam.

What does this mean from the point of view of the esoteric Doctrine?



16 РУН
RUNES

Символ движения этих 3-х, которые в выражении своей формы (6 в 1, становятся семью, объединив этими Пламенами все Планы Бытия)

symbol of movement of these 3, with their form expressed (6 in 1, become seven, uniting all the Planes of Existence with these Flames)

Огонь, Тепло и Движение (3)
Fire, Heat and Movement (3)

Начинают создавать свою «букву» или форму, отпечаток, руну + 3
Begin to create their own "letter" or shape, imprint, rune + 3

И этот Единый 1 стал 6 или 16, выявился в семь.
This Single 1 became 6 or 16 revealed in seven.

1 + 6 = 7

Triangle is an abstract one consisting of three points connected by rays forming beams of light. They are separate in each corner of a given triangle (forming diffraction), but three rays continuously connecting the triangle into a single geometric element form a course that, when passing the corners of the triangle (beams of light), gives a wave phenomenon that causes the beam of light to propagate not in any one direction, but a finite angular distribution, fills the entire space triangle, the Heart Crystal. Therefore, it is not a matter of character and not of the quality of consciousness, but of the state of the heart crystal, and people completely different in character can walk in one ray.

It is so because this Ray determined the structure of each person.

The key point

Space has changed as the potential forces inherent in the Law of Evolution began to take effect. The single Root was formed, which perceived the Light and turned into a clot of the future World.

Those forces turned the Root of Immortality into the Root of Life.

The energy of the creative impulse means the three forces fused together. They have become the single source of movement or differentiation. In the Universe, assimilation of energy of the impulse of the creator gave movement to the Light. This movement means the creative Rays.

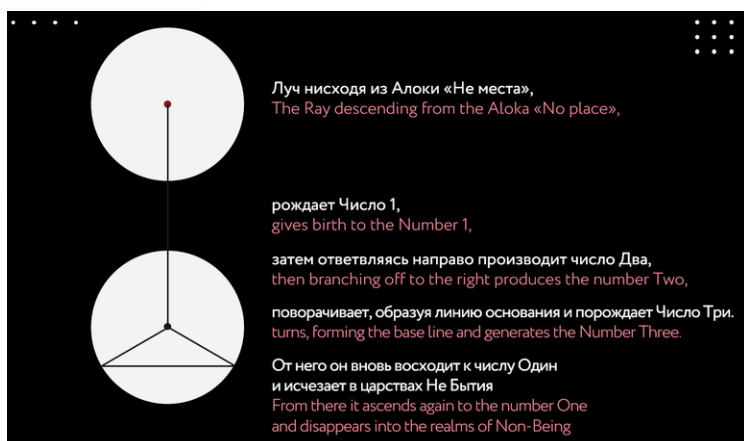
In a person, this potential creative energy will manifest itself when a person

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learns to fly – to fly with Thought.

Preservation of latent Light in Pralaya gives the highest logic of Evolution, which is harmony of the Universe. If Light had not been preserved, there would have been nothing to evolve.

In man, there is a Monad. When the Spirit crystallizes in Matter or in the World of Forms, or in man, the man reveals his potential and accumulates Intelligence. This is preservation of the Monad.

In order to acquire spiritual immunity, a person must become a transparent or pure conductor for the uninterrupted movement of light streams.

Then transformation or multiplicity of Light will illuminate every cell and a person will become God or acquire spiritual immunity.

The Spirit will appear in a form that will bind into One the entire potential spiritual nature of the manifested 9

The manifestation of 9 or the movement of the One 1 in Perpetual motion is the symbol of the number 8

18 – there are 18 chapters in the Mahabharata

The army is divided into 18 regiments

The battle lasts for 18 days. In the name itself number 18 is encrypted.

18 is mystically connected with Arjuna.

But even Parabrahman manifests himself in different ways in the Logos.

Krishna can be the Logos, but only a certain form of him, and this particular form is represented by the number 18.

Krishna was establishing a connection,

he was talking about the merging of the human monad with the Logos

- Logos means individuality, its connection with Parabrahman

Krishna is the 7th principle in a person; the fact that he gives his sister to marry Arjunais the unity of Principles 6 and 7.

So, the Ray or the Logos

From this it can be

concluded that the human monad must fight its own battle and only then will it enter the true path, the Logos will be able to come and help it.

Intersection of Rays from the past and Rays from the future creates our present.

Movement deeper inside erases the illusory boundaries of Being, making the World homogeneous.

The developed Spiritual body will not obey the Laws of Time, transforming spiritual bodies you interfere not only with the color characteristics of the field, but also with the direction of the currents radiated by the currents, behind which is the Power of Light.

Since, for example, Chintamani tells a story not with words, but with currents. The Chintamani stone transmits the currents of accumulated knowledge, it does not transmit thoughts or words.

Every person has God within himself, a Ray emanating directly from the Absolute.

Light transfers elements in the Rays from one section of thin bodies to another, distributing them evenly as much as possible.

Transformation is carried out by an inner striving towards the new.

Assimilation of new elements is the task of humanity.

The energy flows coming from a spiritually developed person create a smooth beautiful pattern, a person turns into magnet.

The life you spend in harmony is



already interaction with distant worlds, provided you are conscious.

The ray is this focus of communication with distant worlds, this is the individuality, or Monad, which by the light of its radiation can penetrate into distant worlds, which is Harmony.

Conclusion

The rays slide from the past into the future, with man as the point of intersection or the Present, this is the Truth. To learn to consciously manage your life, according to the Laws of Eternity, and not to be an instrument of fate, so that one day the Wheel of Samsara will stop for us, and we will see the passage to the abode of the true Spirit. This passage is carried out by a Ray when 7 bodies of consciousness are connected into a Single harmony of Harmony and Balance.

Results

The Ray, as a conscious form of Mind that can connect opposites, creating a place that brings Harmony, the Monad, connecting with the Ray, has an individual movement of each consciousness.

And it is she who is evolving.

Such is the Sevenfold trajectory of the Rays as a key aspect of the differentiation of the Single in the systemic application of the Secret Doctrine

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Premiere of the film «Beauty is the Garment of Truth. H. P. Blavatsky» (V chapter)

Directed by Oleg Fedorovich Martynov

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Oleg Fedorovich Martynov (born 1937) is a famous Soviet, Russian cinematographer, shot about 40 feature films and television series, winner of awards for best cinematography, author of films about H.P. Blavatsky and the Roerich family, director, traveler.

The founder of the Museum-Institute of the Roerich Family Lyudmila Stepanovna Mitusova in her book of memoirs «About the past and the fate of loved ones» told: «A wonderful cinematographer and a person. Together with him we read the Teaching of Living Ethics. Knows the right direction perfectly well.»

He was at the origins of the Roerich movement in Russia; he was part of the team of the 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: The 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 «Elena Blavatsky», Mary Nef «Personal Memoirs of H.P. Blavatsky, Oleg Boldyrev «Messenger of Shambhala. Blavatskaya.», Henry Olcott «Pages of an old diary.», «Letters of Blavatsky», «The Occult World of Blavatsky», etc



International Scientific Symposium «The Secret Doctrine» – The Book of the Third Millennium A Study of Stanza Dzyan I, Sloka 6, Volume I.

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Mediator: Yary Vladimir Vasilyevich, psychologist, head of the School of Theosophy (Moscow, Russia).

Moderator: Shaburnikova Evgeniya Mikhailovna, project coordinator of the Foundation for the Promotion of Socially Significant and Educational Activities «Theosophy» (Moscow, Russia).

Participants:

Un-Hak Hwang, PhD in Philosophy, Professor at the School of Art of Korea University of Technology and Education (Seoul, South Korea).

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

Taken Brigitte, Theosophical Society of France, «The Lodge of Blavatsky» (Paris, France).

Foster Micheline, PhD in Metaphysics, member of the Theosophical Society (California, USA).

Kravchenko Victoria Vladimirovna, double degree PhD in Philosophy, Professor at the International Law Institute (Moscow, Russia).

Shakhmatova Elena Vasilyevna, PhD in Art History, Doctor of Science in Philosophy, Associate Professor, Head of the Scientific Department at the Russian Institute of Theatrical Art GITIS (Moscow, Russia).

Chernov Vladimir Anatolyevich, Doctor of Science in Economics, Professor of the Department of Finance and Credit at Nizhny Novgorod National Research State University named after N.I. Lobachevsky (Nizhny Novgorod, Russia).

Bukataya Lyubov Pavlovna, PhD in Biology, head of the Altai Regional Non-governmental Research Organization «Institute of Spiritual Vision and Worldview Positions» (Barnaul, Russia).

Volnov Ilya Nikolaevich, PhD in Technical Sciences, Associate Professor, Director of the Center for Technological Support of Education at Moscow Polytechnic University (Moscow, Russia).

Srinivasan Krishnamurti Iyer, PhD (Madurai, India).

Luft Andrey, editor-in-chief of the journal «Psychic Energy» (Germany).

Hersonov Alexander Ivanovich, poet, journalist, member of the [Russian] Union of Journalists (Moscow, Russia).

Aydin Kuruchai, student at Istanbul University (Istanbul, Turkey).



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Shaburnikova E.M.: The program of the International Scientific Symposium is a study of Sloka 6 Stanza I, which in sum is Seven. The Seventh International Theosophical Congress, in principle, is assembled by the Seven-ray Star, its seven rays, its energy, and today we will try to give a justification for the practical application of this knowledge in life. Sloka 6 of the First Stanza of Dzyan «The Seven Supreme Lords and the seven Truths ceased to exist, and the Universe – the Son of Necessity – was immersed in Paranispanna to be exhaled by what is and at the same time is not. There was nothing.»

The main subject in this Sloka is that which has ceased to exist. In the comments, Helena Petrovna writes that this is an extremely important period - before Everything appeared, Everything had ceased to exist, and this is related to the Breath.

The great work translated by Helena Ivanovna Roerich with the help of the Teachers is, in principle, was not given in Russian, if we talk about its concept in modern society. It is the inner content of the Russian language, its Sanskrit sound.

Let's try to get into its translation today in order to understand the inner essence of those abstract concepts that remain abstract for the sphere of science and inapplicable in life.

H.P. Blavatsky provides a system of Planes of Being that defines an approach to specifically analyze such concepts as Time and Duration, Manvantara and Pralaya, Brahma and Parabrahman, Laya and Alaya, the Absolute and Its reflection.

This work is created or imbued with images, into which only individual consciousness, sharpened to such an extent as to reveal a synthesis, can penetrate.

The first Three Planes are the Planes of the Spirit beyond Form - the unmanifested state, the reflection of the Absolute. The first unmanifested state of the Seven-ray Star, which has not yet been revealed in



the motion of its Rays. The motion will begin when, on the Plane of Reason and Creativity, It reveals the First Seven-Pointed Star, and this Star will produce the First Exhale.

The Fourth Plane of Prototypes is the Fourth state of the Septenary. This is the state where Everything is absent.

Here exists Everything acquiring the greatest speed to such an extent that it is impossible to measure it. Therefore, Everything is dissolved here, according to the increase in speed. In this first trajectory, this is the first Exhale, the Inhale of the Universe before the beginning of a Manvantara - the first Seven-pointed Star. This is the Inhale, and the point between the Inhale and the Exhale is the state described by Helena Petrovna as: «... the very immersion when the Divine Breath freezes.»

We are talking about the Inhale, which is divided into three Unmanifested cycles.

These are the three cycles of the three Highest Planes of Existence, and the next three Manifested cycles will be the Exhale of the Universe.

The First Inhale is the Plane of Spirit beyond Form. On the Plane of Prototypes, there occurs the very dissolution or nirvanic state, which gives us the concept of the disappearance of speed. The Plane of Reason and Creativity reveals the First Seven Rays in a Single State, the Dhyano-Kogonic Forces that observe the entire Manvantara, which is calculated in a huge Cycle. They watch over the evolution of humanity.

It evolves by renewing its monad or by

revelation of the monad of these Three that were not revealed during this period.

Nature is all revealed on the Plane of Substance and Formation. This is the Subtle Plane. This is practically the Seven Stages of Astral Light, the Fourth stage of which corresponds to the Fourth Dimension, according to the comments of The Secret Doctrine. The Fifth dimension corresponds to the Plane of Reason and Creativity, and the Sixth and Seventh combine monadic basis of the unmanifested Exhalation into a single state. This is the inner impulse that we do not hear, we do not see, but this is Life, and this Life is Eternal.

And this is how the first part of the Sloka develops, when, during the disappearance of aspiration, completion occurs, and perfection comes. This means that the faster we complete any state, the more perfect we become.

It is in this Sloka that Helena Petrovna talks about the three aspects of the Absolute, although we know that It is not cognizable. These three aspects are:

1. Breathing
2. Abstract Space
3. Duration

Luft A.: The Secret Doctrine and all the works of Blavatsky, Pralaya, as you say, then the whole Manvantara... What part of the Cosmos do you think we are talking about?

Shaburnikova E.M.: There is no Cosmos yet. Stanza I of Sloka 6 is Pralaya.



Luft A.: The whole process, what does it describe? The universe, the Galaxy, or something else, what do you think?

Shaburnikova E.M.: The process of Stanza I of Sloka 6 or the process of The Secret Doctrine describes the Single Law. In the comments to this Sloka Stanza I, Helena Petrovna provides three aspects of the Absolute – Breathing, Abstract Space and Duration.

All three Planes of the Unmanifested correspond to the three Planes Manifested by an absolutely identical Law. As Above, so Below.



Participant: If the cycle is respiratory, then any particle is present in this world simultaneously in two states, as a particle and as a wave, that is, this is the same discrete-corpuscular wave dualism. This is the cycle of Brahma's breathing. When we enter the center, there is a saturation of the inner Space, this is the entrance to the connection with the Absolute. Inhaling is when we return to the Spirit, exhaling is when materialization takes place.

Shaburnikova E.M.: Breathing, which is referred to as the first aspect of the Absolute, is revealed in the manifested world by Movement. The breath of the Absolute in its Unmanifested form is not Movement, it is not there. There is breathing, but there is no Movement.

Abstract Space, which is referred to as the second aspect of the Absolute, is Matter, the form from which all differentiation will proceed. The Birth-Giving Mother is the Plane of Prototypes. Namely, Akashic Matter, the identification of the Beginning, or the cause of the Sound, which will result in the First Sound. And it will be in three syllables. It will be simply pronounced

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– God, the Seven-pointed Star, which is drawn with a single movement and revealed in these three syllables.

Duration is Pralaya where Time does not exist, and in its manifested form Duration is revealed by Time. That's the whole Cosmogony.

And the first discovery of Sloka 6 Stanza I: Breathing becomes Movement, Abstract Space becomes the Birth-Giving Mother or Matter, and Duration becomes Time.

Helena Petrovna in the comments talks about three periods – Past, Present and Future. And what is real Time? The Secret Doctrine says that this is Paranishpanna, completion takes place there, and this is perfection.

The four Circles correspond to the four races and to the Planes of Existence. We live in the Fourth Circle, the main thing in which is the development of the lower Manas, and the Fifth race, corresponding to the state of the Higher Manas, cleanses the lower Manas with its Light and makes it possible to connect the Fifth and Sixth principles through Antahkarana.

In Sloka 6 Stanza I, Helena Petrovna writes a lot about one concept that she reveals. She says that there exists Sacred Knowledge.

The essence of Sacred Knowledge is the information field between cause and effect. You can get into it by connecting cause and effect, and at the junction point, synthesis can be detected. There is Sacred Knowledge there. This is the difference between secret Knowledge and manifested knowledge, which can be conveyed in words, from True Knowledge.

Sacred Knowledge, in principle, is a combination of the Higher and lower Manas. It teaches the constant development of All Things, Worlds and Atoms, and this wonderful state has neither beginning nor end. This is what distinguishes Sacred Knowledge. Its symbol is the Number 8. The point of intersection or correspondence of the connection of the two Spheres is the

Navel or connection of Wind, external and internal Impulse, external and internal Breathing.

In the commentary of Sloka 6 Stanza I, Helena Petrovna talks about the difference between Breathing and Movement, between Abstract Space and Matter, between Duration and Time.

This is all Sacred Knowledge, and this is the synthesis that gathers everything - it is the navel and the life wind.

It is only by this synthesis that The Secret Doctrine is generally understood, and it is by this synthesis that all the Decrees in Agni Yoga are revealed.

Yary V.V.: Therefore, Helena Petrovna prompts us about the use of straight-knowledge, that is, intuition and analogy. With these two concepts, we can reveal in ourselves what was in Pralaya.

We are actually talking about man, only about the Cosmic Man, and correlating him with the Microcosmic man.

When we enter this meditative state, we correlate straight-knowledge with Paranishpanna, because the state of the Eye of Dangma is felt there. It is only in Paranishpanna that it is felt. The feeling in us is straight-knowledge.



Foster M.: The analogy that appears here is the analogy of a human being and a reflection of the being and the universe.

The breath of the Absolute never stops, It breathes by us or through us.

Shaburnikova E.M.: There is breathing in the Absolute. There is a gradation between Internal and External breathing.

Srinivasan K.A.: I have noted two points. First, people often think about



Pralaya. It happens cyclically at certain intervals, and you will not see it in your life - no one has seen it. And in what sense do we think of Pralaya? We are currently experiencing one of Manvantaras and, only from the point of view of being in a Manvantara can we look at it. Secondly, we are trying to judge the Unmanifested, because Helena Petrovna said that there is only the Unmanifested and ubiquitous Universal Consciousness. How then can we look at the Universal Consciousness from the outside? We even breathe more than 40 thousand times a day. And so we should assume that Universal Consciousness manifests through our breathing? Can you comment on these two points?



Yary V.V.: Helena Petrovna tells us about the structure of the Cosmos, and we must attribute human consciousness to the Cosmos, because there is a will, feelings, human hands and feet. And if we draw an analogy with a person, then everything becomes clear. If Helena Petrovna says that the first page of the Book of Dzyan depicts a white Disk on a black background, imagine that this is our consciousness. If we have such a consciousness, then we

go from the One to the particular. Then we notice Pralaya, because there are these states between our inhale and exhale.

Luft A.: What kind of process of birth, disappearance, Pralaya and Manvantara are we talking about in The Secret Doctrine?

How did Blavatsky understand the Cosmos and how do we understand the Cosmos now? And then we can talk about what is Pralaya and what is Manvantara. Some talk about the Big Bang theory, others - about the origin of the universe.

Yary V.V.: Helena Petrovna's consciousness is beyond dimension. And what she had and knew, she gave in this form. In a meditative form. And this has its own method and wisdom. You need to intuitively enter into this method and wisdom. And you will see there the Cosmos, the origin of the Cosmos, or a pre-Cosmic phenomenon, when this Cosmos begins to reflect, then it will emanate, and then it will originate. It will have more phases, but before that there is potency, which then becomes a noumenon, and then a phenomenon. And we omit these things, and this is only related to our consciousness. It is it that must awaken to perceive the future of the Cosmos – this Consciousness is called Cosmic.



Participant: Insight into one phenomenon helps to understand others. But in the Stanzas of The Secret Doctrine, it is very accurately written about the Universe. And in Sloka 6, which we are discussing, there are several lines specifically about the Universe. That there are many other universes. There is an

Impulse from outside, from the Darkness. These are all phenomena of integration, then an impulse from the outside – the Ray. The ray from the Darkness is an Impulse. And this Ray, as a physicist, I understand as all solids that consist of rays.

Shaburnikova E.M.: One conceptual idea was voiced, to be able to finish quickly in order to start quickly. To start is to have a synthetic mindset.

We work in the same information field and have the opportunity to study. Now we need to start studying this Knowledge. An individual thought is how we understood this or that process is interesting.



Shakhmatova E.V.: When we talk about Pralaya, about Manvantara, I think about William Khlebnikov, who was so imbued with all sorts of ideas that he thought about these cycles. He spoke about the beginning of a New Kalpa on December 25, 1917. Khlebnikov even compiled a time formula for positive and negative events. At the University of Management, one student who lived in Zvezdnyi Gorodok became very interested in Khlebnikov's formula. He took the victory in the Second World War as a positive event and made calculations using the Khlebnikov formula. The bombing of Belgrade fell on a negative event. It turns out that time really does have cycles that have not yet been identified.

Chernov V.A.: Here we are not talking about the manifested world, but about the Absolute, which Blavatsky said was Indescribable. It cannot be expressed in any words, but one can only notice and



feel its indications. Her phrase is that the best characteristic of it is Movement, the Movement of the Absolute. By the way, Vladimir Ilyich Lenin said that rest is relative, but movement is eternal.

The world is made up of contradictions. The unity and battle of opposites leads to movement. These contradictions, the battle between good and evil, lead us to evolution. We are trying to get away from evil, and this is the beginning of movement. It is fundamental, that is, movement is eternal, and this is Breathing. If it is broken down into Inhalation and Exhalation, then this is also a contradiction, in fact. Manvantara and Pralaya are, as it were, contradictory phenomena that replace each other. When these contradictions interact, they lead to synthesis, and synthesis is a transition to a new quality and the rebirth of a new phenomenon, a new process, from which we move on to more material forms and move gradually.



Kravchenko V.V.: Blavatsky expressed what she received in the way she could at that moment, in the state she was in. We got the opportunity to discuss it or make sense of it on our own. It's a great gift. It

is the source of our development, but only in discussion, not in dogmatic affirmation. And if a person has an opinion, he can express it, and we can discuss it. But we must understand that this is only an opinion. In Russian philosophy at the beginning of the century, this was very seriously discussed – truth or opinion. I can compare, for example, the concept of Vladimir Sergeevich Solovyov. For the first time in Russian philosophy, he practically supported Helena Petrovna Blavatsky, who was persecuted by everyone, and, so to speak, excluded from the intellectual circle. Vladimir Sergeevich had his own idea about the Absolute, based on the Kabbalistic Teaching. I say all this quite reasonably, as a scientist and as a philosopher. According to the Stanza: They ceased to exist, as it is said in Kabbalah, the Absolute turned into duality. It renounced its part, and this part ceased to exist, and this is called Tzimtzum in Kabbalah.



Hersonov A.I.: The universe breathes, exhales, and a single state, Ancient Russia, from the moment of its birth and up to the twentieth century also breathes, inhales and exhales. The cycle of inhalation and exhalation is 144 years, there are 12 such cycles. We are now completing the twelfth cycle by 2025, and then a new round of development will begin.

Chernov V.A.: Inhalation and Exhalation are Manvantara and Pralaya, when Pralaya is decomposition, evolution begins with the fact that decomposition is replaced by development. In Hinduism, there are such concepts as Kali Yuga and

Satya Yuga. Kali Yuga is Pralaya, and Satya Yuga is development, rebirth.

The concepts of Inhalation and Exhalation were laid down – this is as the basis of evolution for many centuries, for millions of years; as the basis of cyclic development, decomposition and ascent, which periodically replace each other.

Yary V.V.: In Raja Yoga, and this is royal Yoga, it is talked about mental breathing. Mental breathing is the birth of the Creator. This Creator resides both in Pralaya and in Manvantara. In the beginning, in Pralaya, he plans what will become the Universe, and in this Universe, what kind of Planet there will be. Every Spirit of a Planet in Pralaya was a thinker and came to realize a thought.

What does Theosophy call for scientists to do? To ensure that they spiritualize their intellect. And spiritualized intellect is the intellect that is subordinated to the Hierarchy of Light.

But Theosophy, as a science, brings together, reunites, spiritualizes the intellect and then there is no dispute. There is a given Law. Why are we being called to know the Law? The law of causation allows us to leave the circle of Samsara, to leave the illusion, that is, to enter the world of causality. And this reason has a Root Cause, and this Root Cause has a Causeless Cause. Here are the Three of them, the Three Logoi.

What is everyone telling us about? Everything moves us to the spirit. And spiritualized intelligence is logic, but this logic must proceed from analogy. And analogy can be expressed correctly in logic only by the person who came to the synthesis. And synthesis never argues, it accommodates everything and works from the Law.

Shaburnikova E.M.: We have listened to different opinions. Of course, we must understand that here the Inhale and Exhale are just cycles. And therefore, each of the speakers has talked about their own cycle. Of course, this is all Breathing.

VII

INTERNATIONAL THEOSOPHICAL CONGRESS



Kolganov S.V.: There is a work «Fundamentals of Hermeticism», called «The Kybalion». And there are Three Great Initiates saying that there are no words to describe it. Let's try to throw a bridge from the Great Breath, from the Macrocosm to the Microcosm. Now scientists from the Moscow State University have gone to study the Tibetan phenomenon of «tukdam». The fact is that bodies of some Tibetans do not decompose for decades after death, even their skin practically remains elastic. It seems to me that they are in a state of this Great Breathing. When scientists from the Moscow State University learn about the Tibetan phenomenon of «tukdam», they can help us understand the Great Breath applied to humans.



Volnov I.N.: I would like to draw such a parallel now, and offer Helena Petrovna's implicit comment on this Sloka. We find such a clarification related to the distinction between the esoteric and the exoteric in relation to the «Number Seven». When Helena Petrovna writes that if we mention the Number Seven or read the mention, this is an exoteric layer, and the esoteric

one concerns the Number Eight. When we pay attention to this Sloka, we see the Number Eight there. «The Seven Supreme Lords and the Seven Truths...», and then «... The universe is the Son of Necessity ...», hyphenated. $7+1=8$. That's what I wanted to draw attention to.

Shaburnikova E.M.: Imagine what energies, what state of solemnity we would have to come to in order to understand that the Atma of the Universe is being created now - the First Stanza. There is no Monad yet. Imagine the kind of Highest Energy, the Highest Harmony. A lot of information never gives a point penetration, namely the combination of precise penetration in one word Seven....

For two hours we practically did not follow the material of Stanza I, Sloka 6. What didn't we just talk about. Why? It is very difficult to get to the Point. In order to do this, one must have such a strong aspiration and respect for this Absolute Truth that in any understanding, in any penetration, one can exit the Point into multiplicity and return [to it]. And then we will understand that Inhaling and Exhaling are just cycles.



Kuruchai A.: In general, I am familiar with this topic. I have read about it in Turkish, listened to it in English. Therefore, I cannot use these terms in everyday life, but I try to compare English words with those that are pronounced in Russian.

It was absolutely interesting.

Shaburnikova E.M.: And only by penetrating with our consciousness into

the meaning, we can say, without quoting, how we understood it.

That's what scientific research is all about. First we use our own consciousness, and then in the same way we immerse ourselves in The Secret Doctrine and in Agni Yoga, and we have no difference. Then we don't ask specific questions, but we are at a certain point of one Stanza, just one Sloka, which Helena Petrovna gave on three or four pages. We can discover new things every day, every year, every incarnation, many incarnations. And this is the genius of boundless Knowledge. The only person who gave this Knowledge to the world for the first time was Helena Petrovna Blavatsky. She's the only one who knew.

We can touch and bring out the same Light from ourselves simply by sharing our understanding. It is in this division that there is true Brotherhood. Not to check, but to sincerely share your thoughts.

Chernov V.A.: We may not consider Blavatsky to be the ultimate truth, but we must investigate, try to reason logically, comprehend, understand.

Shaburnikova E.M.: In Stanza I of Sloka 6, in the transposition of this Great Abstraction to the Planes of Being, we see that the uppermost Point is a reflection of the Absolute; the Three Planes of Spirit beyond Form are the Unmanifested; then the Monad is the sign of the Trinity in the Triangle, which is Culture or reverence for the Light of Higher Consciousness. The Plane of Prototypes is the transfiguration or crucifixion of that light of each consciousness that gives birth to its own thought. The Plane of Reason and Creativity is the First manifestation.

Look at the gradation of the Planes of Existence – this is how a person lives in this world. On the Plane of Prototypes, an initiative arises - a person is born, from here begins human incarnation, human evolution begins, and differentiation begins, the beginning of the Universe, Manvantara. It's an analogy, it's a

sequence, and it's an identity. And here is the Initiative.

Where does the Understanding take place? This is the Plane of the Reason and Creativity. Understanding is revealed only when the Seven-pointed Star is the Single Ray. Seven and Eight, and inside it is Ten. This Single Ray is Ten - Seven manifested and Three hidden. Here is the esoteric, the inner state of the Ray. And where does the Coordination take place? And what is Coordination? When a person has a choice. A person understands the difference: he begins to distinguish between good and evil, light and darkness, understanding – not understanding. He coordinates on the Plane of Material Formations (these are two connected Triangles) – Spirit and Matter, good and evil, and in the center is Coordination or that alignment of mind and reason. And where does the Implementation take place in the end? The physical plane, the densest. And here it is the spiritual Cross, stable, through which the ascent begins.

We go from the general to the particular, and then we rise from the particular to the general.

Only through the fulfillment of the Decrees given by the Lord in Agni Yoga in every word. Decrees on what to do to clear your mind. The first thing we get is awareness. How can we distinguish a conscious person? He becomes aware, and then, when he begins to create, and this is the Plane of Reason and Creativity, true Understanding arises. And then the Initiative, on the Plane of Prototypes, the highest Nirvanic Plane, where Akasha sounds with the cause of Sound, can be displayed in Implementation. This is the trajectory of Initiative and Implementation; this is the great Synthesis.

When systematically studying and applying to the Planes of Existence, we never get confused about where we are, in which Universe, in which Galaxies, whether there is Cosmos or not, Pralaya or Manvantara, Satya Yuga or Kali Yuga. In

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Kali Yuga there are periods of Satya Yuga, and in Satya Yuga there are periods of Kali Yuga. These are states of consciousness. Admiration, unity and love arise - you are in Satya Yuga, another, opposite state arises – separation - you are in Kali Yuga.

So today's Stanza calls on everyone to stay in Satya Yuga, to stay in the Light. It is better to manifest this unity. What is the purpose of human evolution? To learn to think, or to become truly septenary, then this Great Cycle of human evolution will end and the Great Completion will come.

Knowledge prompts you to say something, which means that this

Knowledge is relevant to this day, for each final cycle. At each completion, a New Cycle begins.

The Great Book – the fundamental work The Secret Doctrine is given for the third millennium. Let's strive to start studying the works of H.P. Blavatsky at least in the third millennium.

«The Seven Supreme Lords and the seven Truths ceased to exist, and the Universe – the Son of Necessity – was immersed in Paranishpanna to be exhaled by what is and at the same time is not. There was nothing.» So that when the Cycle starts, there will be EVERYTHING.

Round table «Theosophy and Society» in seven areas

(Pedagogy/Education, Astrology/Kalachakra, Philosophy, History/Oriental Studies, Cultural Studies/Art, Psychology, Physics/Natural sciences)

Evgeniya Mikhailovna Shaburnikova:
We congratulate everyone on the start of the Round Table briefing «Theosophy and Society», seven round tables, seven areas: «Pedagogy/Education», «Astrology/Kalachakra», «Philosophy», «History/Oriental Studies», «Cultural Studies/Art», «Psychology», «Physics/Natural sciences». Seven speakers, seven participants at each table, will apply their experience, their knowledge, their contact with the great theosophical works and give each of us their own revelation. They will share this invaluable experience, as everyone's individual work with this particular material, difficult, inexpressible, inviolable, is revealed as the best that exists in a person in all incarnations and spiritual accumulations.

Round table-briefing «Theosophy and Society» of the entire Russian Federation society's life activity will provide an impetus to the development of the whole world in the direction chosen by Russia. This is a spiritual, moral and patriotic direction in educating the younger generation based on the moral principles of the unity of theosophy.

We begin the teamwork: on each table there are seven cards with questions from our viewers and participants of the Competition for the best question to the speaker.



The indigo table - Psychology. Speaker Viktoriya Vladimirovna Kravchenko, twice Doctor of Philosophy, Professor at the International Law Institute, Moscow, Russia.

Question: *What is the relationship between nature and human psychology?*

Victoria Vladimirovna Kravchenko:
The relationship between nature and psychology is the result of the formation of upbringing in culture, it is an already educated cultured being, and his psychological structure and his psychological intentions depend on this. Nature has the least to do with human psychology, it provides only a base, six basic emotions, and everything else is formed in culture.

Vladimir Vasilyevich Yary: Culture symbolizes, first of all, a refined nature that is based on beauty, that is, the Golden Ratio, and every person has the opportunity to come to the spirituality of his intellect, and this nature of things will open to him.

Ekaterina Platonova: A person is a self-aware mind, and it is important that everyone aspires to their Higher Self, so that everyone recognizes themselves in nature and feels oneness.

Question: *What is the difference between dialectical thinking and synthetic and intuitive thinking, and what kind of thinking does theosophy evoke?*



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Victoria Vladimirovna Kravchenko: Dialectical thinking in philosophy is the dialectic of Hegel, followed by the materialistic dialectic of Marx, etc. This dialectical path is both a thesis and an antithesis, so synthetic thinking is higher than dialectical thinking in principle. But the fact is that the moment of understanding, as a synthesis, is a combination of incompatible things. Helena Petrovna Blavatsky initiated the formation of a new paradigm of thinking. This is what we call synthetic thinking. This is already the result of formation of the new paradigm of thinking, a new science and a new kind of scientists.

Vladimir Vasilyevich Yary: Synthetic thinking is the most difficult, and the difficulty lies in the fact that a person does not yet comply with the decrees given in this Teaching.

As soon as we begin to implement the decrees, we will come to synthetic thinking, to the paradigm that we now have in the form of the «Secret Doctrine» of Helena Petrovna Blavatsky.

The Green table «Physics and Natural Sciences». Speaker Sergey Pavlovich Roshchupkin, Doctor of Physico-Mathematical Sciences, Professor at the Higher School of Fundamental Physical Research of Peter the Great St. Petersburg Polytechnic University, Saint Petersburg, Russia.

Question: *Is there a connection between the concepts of physical vacuum in modern quantum field theory and the subtle worlds of theosophy?*

Sergey Pavlovich Roshchupkin: In the 19th century, physicists believed that space was filled with ether. Quantum field theory was created on the basis of quantum electrodynamics. We have moved away from the ether to virtual particles because physical vacuum is filled with virtual particles. The multi-layered system of virtual worlds fully corresponds to the scheme of theosophy as the arrangement of our universe.

Question: *It is well known that space and time are basic concepts in modern physics. Are there any facts that suggest there is something more fundamental than space and time?*

Yegor Vladimirovich Turley: The commentary on the Sloka 6 Stanza 1 of the Secret Doctrine speaks of the great Breath, which is an addition to time and space when it comes to the three symbols of the Absolute. Perhaps this Divine Breath, which metaphorically can be called the breath of the vacuum, has a parallel in the theory of physics - string theory. In this theory, we are talking about fluctuations that characterize the rhythms of breathing. Perhaps there is some connection between them.

Evgenia Mikhailovna Shaburnikova: A systematic study of the fundamental work «The Secret Doctrine» provides the basis for guidance in any direction. Whether we read the Bible, talk to a Muslim, a Buddhist, have a conversation with Orthodox Christians, or with any branch of science, we will never confuse space and time.



Question: *Does modern physics confirm the basic principles of theosophy? If so, please provide examples.*

Sergey Pavlovich Roshchupkin: Modern physics, created in the XX and XXI centuries, has discoveries, as well as problems. For example, the problem of dark energy and dark matter, the problem of galaxy formation, and many other problems. We know that there are only four percent of standard matter or hadron matter in the universe, and everything else is a mystery to us. The answers are in the direction indicated in the Secret Doctrine. It's just amazing. Helena Petrovna gave this information to the whole world in the 19th century. She said then what scientists recognize in the twentieth century. This is indeed the guiding road that modern physics will follow.

The blue table «Pedagogy and Education». Speaker Ilya Nikolaevich Volnov, Candidate of Technical Sciences, Associate Professor, Director of the Center for Technological Support of Education at Moscow Polytechnic University.

Question: *One of the limitations of the education system and the science of pedagogy, like any science, is averaging. It would be great if all the restrictions that the education system and the science of pedagogy have imposed on themselves, due to which our education is in crisis, were voiced.*

Ilya Nikolaevich Volnov: Let's take a deeper look at the methodology of science and see that there is a methodological principle there, one of the main ones is



reproducibility of results. Scientific data are only those that are reproducible and repeatable. We do not see unique events, as we impose requirements for repeatability, averaging and mass character. We cannot see the individuality of the child in this scientific approach, which can lead to a loss of passion and integrity of the worldview. Which leads to the dismemberment of a holistic worldview due to the inability of science to work with the whole. Our science is based on analytical thinking, unfortunately, there is no synthetic thinking. Science is most afraid of the Truth, and if you want to discover the Truth, then it can be found in the field of missed knowledge. Pedagogy is devoid of Beauty, because there is no Beauty in science. Let's bring back Beauty, and it will appear in pedagogy. We will have the Truth and wonderful and happy children, joyful ones who see the Truth and pass it on to us adults, because we have lost it, and children still know it.

Question: *What ways do you see for education to overcome the crisis? How can theosophical knowledge help this issue?*

Vladimir Anatolyevich Chernov: The basis of «Living Ethics» is creativity, work, and self-improvement. And the main thesis of Living Ethics is that joy in work is a special wisdom. You need to live by the criteria of «Living Ethics». The more benefit a person brings to society, the more perfect he is morally, spiritually, and aesthetically.

Sofia Shirokova: Issues of morality and high spiritual





development should be raised in society, and they should come first.

Question: *The main thing in education and pedagogy is the upbringing of a person, what do you consider the most important thing in education in our time?*

Ekaterina Bogomolova: «Living Ethics» and theosophy provide all the grounds for developing and implementing an ideal and idea in life.

Question: *It is well known that the main problem of pedagogy is solving non-standard tasks. What methods would you suggest for solving non-standard tasks? Can the method described in the books «Living Ethics» and «The Secret Doctrine» help in solving non-standard tasks?*

Mikhail Nikolaevich Chiryatyev: «Living Ethics» and «The Secret Doctrine» talk about an inner person who can make a quantum transition and enter another state of consciousness. This makes it possible to open up sensitivity and spiritual understanding.

Evgenia Mikhailovna Shaburnikova: At least some kind of optional system of studying theosophical knowledge, a systematic introduction of this fundamental knowledge, should begin. Such beautiful, caring words from all the participants of the «Pedagogy/Education» table define the path, and this path is theosophy in education.

The red table - «Astrology and Kalachakra». Speaker Alexander Ivanovich Hersonov, poet, journalist, author of publications in the magazines AIF Moscow,



Health, Rossiyskaya Gazeta, Literary Russia, World through the Looking Glass, Secrets of the XX century and many other magazines, author of the book «Star Secrets of Russia», member of the Union of Journalists, Russia, Moscow.

Question: *Are Astrology and Kalachakra different ways of knowing? What is their difference?*

Alexander Ivanovich Hersonov: Kalachakra is an eastern system, and astrology is a western system. If we consider the structure of the Kalachakra, we can see the circle of the zodiac. There is a huge difference: not every astrologer will understand a person of an Eastern orientation or worldview, and vice versa, those who practice theosophy will be a little lukewarm towards the astrologer and his instructions. But there are common points that connect the astrological mandala and Kalachakra. In theosophy and Kalachakra, there is a concept of the finest hour. Historical example: the famous Roerich Pact was concluded at exactly 12 p.m., this time was not chosen by chance. This is the finest hour in theosophy.

Question: *How can astrology help us as a science in solving our internal*





problems?

Vaibhav Sunder: Aristotle said that there are three things: justice, labor, consumerism, which are now a trend in the world. In psychology, synthetic thinking is consonant with Marxist teaching, the thesis is the antithesis. Andrei Tarkovsky said that we live in a vacuum, so there is a certain pressure that the world is not perfect. Rublev argued that if people seek perfection, they will live a perfect life.

Evgenia Mikhailovna Shaburnikova: Once Tarkovsky was asked to take a psychological test and draw a line in a circle. He turned the paper over and drew this line, going beyond the sphere, connecting the opposites. Thank you so much for your attention to the Russian genius Andrei Tarkovsky!

Question: *Is there a connection between the hour of a person's birth and his future, and is it possible to predict the future?*

Maria Vadimovna Koepp: The positions of all the planets of the solar system, including the projection of the Sun and Moon on the zodiac circle, are our initial data.

The yellow table – «Philosophy».

Speaker Sergey Vitalievich Kolganov, PhD, Professor of the Department of Philosophy, Moscow Aviation Institute, Moscow, Russia.

Question: *How is karma created, and when is it created?*

Sergey Vitalievich Kolganov: I will try to describe this question from

the perspective of theosophy, as understood by Helena Petrovna Blavatsky, and from the perspective of Eastern philosophy, I mean Buddhism. Gautama Shakyamuni Buddha, remembering his 550 past lives, found that everything is not very simple, and these 550 lives are recorded in special books called jatakas, and we can familiarize ourselves with these lives. He established causal relationships that determine absolutely everything, this is the law of absolute cosmic justice. H.P. Blavatsky has a wonderful work «Karma or the law of Causes and Consequences,» in which she expounds the essence of this law in an accessible way.

Question: *What does philosophy give a person?*

Mr. Srinivasan: Philosophy helps us find the truth in various areas of life by providing us with the tools to do so. This is the way to determine the truth in any aspect. Philosophy gives a person a tool on how to find the truth.

Elena Valentinovna Kovaleva: Helena Petrovna Blavatsky wrote in the instructions to the students of the inner group that if you managed to build a bridge over the fourth, then consider it luck. Philosophy allows us to build this very bridge across the Antahkarana from the discrete state of our consciousness to the wave or continuous consciousness, that is, the very psi field that allows us to solve all the issues of our existence.

Question: *What does it mean to keep up with the times? Are we keeping up with the times?*





Svetlana Petrovna Makarova: Keeping up with the times means showing great awareness, focusing on spiritual and theosophical knowledge, practical application of the teaching and its implementation in life.

Purple table - «History and Oriental Studies». Speaker **Areg Gaykovich Mekhakyán**, Head of the Scientific Department of the Scriabin Memorial Museum, philosopher, theologian, orientalist, studied theology and religion at Yerevan State University, philosophy at Lomonosov Moscow State University. Sanskrit and Indian Philosophy at the Institute of Oriental Studies at the Russian Academy of Sciences, Moscow, Russia.

Question: Lamaism in Tibet and the difference between the schools of Red Hats and Yellow Hats of the southern and northern schools of teaching, what is their difference?

Areg Gaykovich Mekhakyán: The main idea of southern Buddhism is nirvana, the state in which the mind calms down and bliss is achieved. The Red Hats is an old school with a lot of ceremonial rituals, while the Yellow Hats represent the Tsongkhapa school, which emphasizes gradual development of enlightenment based on ethics.

Question: *What is the meaning of Sanskrit and why is it esoteric?*

Vera Evgenievna Kutuzova-Golenishcheva: Sanskrit is a code to the World Akasha, and its esoteric meaning is that when we

pronounce words, we use language as a materialized thought.

Areg Gaykovich Mekhakyán: It is the only alphabet that has a strictly scientific structure. The vowels represent the upper world, and the consonants represent the elements. The most important prayer that exists in Indian culture and in the «Teaching of Living Ethics» is AUM. Three vowel sounds, where M is a nasal sound that is not considered a consonant, because AUM represents the unmanifested universe.

Evgenia Mikhailovna Shaburnikova: A and U are open sounds, and when you pronounce M, it goes inside, it gathers these two sounds and has the concentration of a third sound, an unmanifested, powerful one, because the next step will already manifest the whole word. I didn't know that M in Sanskrit is not considered a consonant sound, but the way you pronounced it, it went deep, like a musical tone that went deep, right into the heart.

Question: *What is the secret of Tibet? Did Blavatsky Helena Petrovna possess the secret of knowledge that is hidden in Tibet?*

Svetlana Gvozdeva: I believe that Helena Petrovna Blavatsky definitely had knowledge of Tibet, because she is a great person.

Areg Gaykovich Mekhakyán: «The Secret Doctrine» and other works by Helena Petrovna Blavatsky shed light on the Oriental studies of Tibet because Tibet has always been closed to the





Western world, to scientists. In her books, Blavatsky sheds such a bright light on many mysteries of Tibetan Buddhism, which at that time were little known to anyone. The orange table - «Cultural studies/art». Speaker Shakhmatova Elena Vasilyevna, Candidate of Art History, Doctor of Philosophy, Associate Professor, Head of the Scientific Department of the Russian Institute of Theatrical Art GITIS, Russia, Moscow.

Question: *What is the difference between culture and civilization?*

Elena Vasilyevna Shakhmatova: For the first time Cicero used the word «culture» in a figurative sense, saying Anima culture, Soul culture. Culture is the definition of Nicholas Roerich as the cult of light. Culture is a creative principle, it leads to evolution and to what Blavatsky spoke about, so that we become brothers. So that unified culture would finally arise as a result of spiritual civilization.

Question: *What brings art closer to reality? Does knowledge of theosophical works bring this process closer, and how does it affect creativity?*

Daniel Buchi: This is a big question about our reality, and artists create a reality different from other people, from thinkers. Artists strive to explain reality to people, offer

new opportunities to improve their lives, engage and help them, and share their experiences in society.

Question: *Culture is currently science-oriented, but culture should unite all spheres of knowledge: religion, philosophy, science, and art. Can theosophy help the science-oriented culture move to a synthetic culture, and what steps are needed to achieve this?*

Efimova Daria: Theosophy literally means divine wisdom. It is this divine wisdom that should form a new synthetic culture in which our new generation, our children, will grow and develop. This goal, the cultural development of society, can be achieved through the introduction of theosophy into the elementary school curriculum, where children will be taught about the basics of the universe, philosophy, what karma is, etc. It can help our cultural development.



Part 2 (cross-questioning of the seven Round Tables)

Evgenia Mikhailovna Shaburnikova: We accept online questions, opinions, and comments. The cross-questioning of the seven directions of society's life is on the air. The color of the tables, the color of the cards and the color of the flags perfectly match the sequence of the seven-pointed star. The seven-pointed star is identified and is the first Dhyana-Kogan manifestation on the plane of Reason and creativity.

We wish you today that reason and creativity prevail and that the exchange of the seven rays in their mixing of colors will give one great color – white. Because to be white and transparent is to have the purest psychic energy, it means to become a conductor of that higher knowledge, purity of soul, mind of spirit, and opening of the heart. Becoming clean and transparent means not clinging to the past, but to move towards the future in this present. Congratulations to everyone on the work of the Seventh International Theosophical Congress, from the perspective of the Round Table Briefing «Theosophy and Society».

The orange table

«Cultural studies and art»

Elena Vasilyevna Shakhmatova: A question for the Psychology table.

Can theosophy be a method or a means of psychotherapy?

Victoria Vladimirovna Kravchenko: Of course, theosophy can be both a methodology and the basis of modern psychotherapy.

Purple Table

«History/Oriental studies»

Areg Gaykovich Mekhakyán: A question to the yellow table «Philosophy».

What is love from the point of view of philosophy, and what role can it play in a person's spiritual life?

Elena Valentinovna Kovaleva: Love is

being in unity with all living things.

Tatiana Khimina: It is simply impossible to love and at the same time have no foundations of compassion, empathy and acceptance of everything.

Sergey Vitalievich Kolganov: First of all, it is an attraction that not only unites people, but also makes them a true brotherhood.

Areg Gaykovich Mekhakyán: Love is God, and he who abides in love abides in God.

Lyubov Pavlovna Bukataya: Love is a cosmic magnet.

Micheline Foster: When we look into the face of love, we look into the face of God, we look into the infinity that is within us.

Victoria Vladimirovna Kravchenko: Love is the highest universal feeling along with faith and conscience.

Boris Mikhailovich Romanovsky: Love is the source of life, it is a fire burning brightly and emanating from two loving hearts.

Andrey Luft: Under the influence of love, gratitude and other higher feelings, water crystals take the form of snowflakes.

Evgenia Mikhailovna Shaburnikova: A snowflake transforms this form, responding to love. The basis of all snowflakes is a hexagon, a six-pointed star, the symbol and seal of Helena Petrovna Blavatsky.

Ekaterina Platonova: Love is an open heart.



Vladimir Vasilyevich Yary: Love is an incendiary force that motivates us to strive, a force that calms the mind.

Maria Vadimovna Koepp: Love is an unconditional energy, it is a combination of all seven principles.

Alexander Ivanovich Hersonov: I will say in the words of my favorite poet Vladimir Mayakovsky: «Love is the heart of everything.»

Sofia Shirokova: Love is huge, but it is also defenseless, it is devoid of anger, hatred, envy. It can be compared to the Sun because it shines and illuminates the way.

Evgenia Mikhailovna Shaburnikova: Love is the foundation. It is a radiant energy that animates human consciousness.

Viktor Ivanovich Makarov: The concept of love is the highest feeling that is unique to humans. This is the fiery level of man.

The red table

«Astrology and Kalachakra»

Maria Vadimovna Koepp: A question for the yellow table «Philosophy».

How can a person find the list of karmic debts and figure out what to do with it in life?

Sergey Vitalievich Kolganov: There is such a wonderful concept in «Living Ethics» – aspiration, accordingly, an aspiring person is not afraid of any karmic debts, because he is already in the future and he has left all karmic debts in the past.

Svetlana Petrovna Makarova: We are faced with the challenges that life sets for us. This is the solution of karmic problems, that is, the untying of karmic knots.



Vladimir Vasilyevich Yary: Karma is an eternal phenomenon, it is impossible to get rid of it. You can change your attitude to life, and thus your karma changes.

Evgenia Mikhailovna Shaburnikova: The unraveling of karma takes place according to two milestones. The first is when any meeting ends with cordial warmth and love. The second is when a person has abandoned the personal for the sake of the common. That's what theosophy tells us.

Elena Valentinovna Kovaleva: Cause and effect are burned by a higher vibration, which is spirit or love.

Yellow table «Philosophy»

Sergey Vitalievich Kolganov: A question to the indigo table “Psychology”

What is the current understanding of the soul in psychology?

Irina Alexandrovna Sviridova: It is integrity at all levels.

Victoria Vladimirovna Kravchenko: The soul is a concept that is unacceptable to many psychologists, but there is a deep teaching in modern psychology as a real path to the theosophical understanding of the soul.

Vasily Alexandrovich Andriets: It's time to return to the spirit, to the sources from which knowledge came to us, to combine it and put it on a new psychological track. To educate a new generation of specialists, namely spiritual psychologists, who will work with a person on all his planes individually.

Ekaterina Platonova: The soul is the realization that you are more than just you.



Vladimir Vasilyevich Yary: From the theosophical point of view in psychology, it is responsibility that can become the star for a person who has understood two basic laws - the law of karma and the law of reincarnation.

Blue table «Education and Pedagogy»

Ilya Nikolaevich Volnov: A question for the green table «Physics and Natural Sciences». Science has no criterion of truth. Where is the beauty in science?

Sergey Pavlovich Roshchupkin: It is the highest form of enlightenment, penetration into the subtlest layers of the universe in order to understand how the world works. This is the highest beauty!

Yegor Vladimirovich Turley: Beauty is the pursuit of the Absolute Truth. It requires a person or scientist to maximize not only intellectual, but also moral and spiritual skills, and the skills that one acquires in the course of evolution.

Mikhail Nikolaevich Chiryatyev: Beauty, of course, is a great power. Fyodor Mikhailovich Dostoevsky said that the world will be saved by beauty, and Nikolai Konstantinovich Roerich added that it the realization of beauty that will save the world.

Andrey Luft: Beauty and Truth are the works of Helena Petrovna Blavatsky and the Roerichs.

Vladimir Anatolyevich Chernov: The criterion of truth is practice. What was faith became knowledge, and what was religion became science.

Ilya Nikolaevich Volnov: Beauty is the criterion of the truth of future science.

Micheline Foster: Science is a wonderful tool of the human mind that allows people to know themselves and their beauty.

Vasily Alexandrovich Andriets: The Teaching says that any teaching, any religion that leads a person to beauty, light and spirit, is better than none.

Ekaterina Platonova: Speaking of tools that help us study everything that exists in the world, there is a theory of fractals, there is beauty there.

Volunteer: Beauty is a part of a person, you can be illuminated by beauty and learn a lot for yourself.

Evgenia Mikhailovna Shaburnikova: Beauty is the state through which a person can understand himself. You said it brilliantly.

Elena Vasilyevna Shakhmatova: Blavatsky writes that our human development, as one of the ways, is striving for the beautiful, sublime and refined.

Volunteer: Beauty is true love.

Volunteer: Beauty is a positive feeling that someone has passed on, and it makes you feel better, you feel beauty.

Volunteer: Beauty is the absolute individuality of everyone.

Volunteer: Beauty is individual for everyone: a beautiful sunset, cleaning the apartment. It's also very beautiful.

Artur Gelbing (videographer): Beauty is the video that will be released from this Congress, from these three days, and love is the feeling with which the editor will edit this entire event.

Valery Skriba (photographer): Beauty evokes a response in my soul, and every soul



is unique, so there are different responses here. For some, this is mathematics, for others physics, chemistry, and so on.

Areg Gaykovich Mekhakyán: Love and beauty as another form of manifestation of the Absolute.

Indigo Table «Psychology»

Vasily Alexandrovich Andriets: A question to the yellow table «Philosophy».

How can the younger generation of our society be turned towards the study of spiritual theosophical teaching?

Viktor Ivanovich Makarov: By example or by the dynamics of life.

Svetlana Petrovna Makarova: It is necessary to revive the connection of generations, because someone is ahead and can show the necessity of this knowledge.

Elena Valentinovna Kovaleva: We need to go our own way, and they will follow us into the light, like the law of attraction.

Vladimir Vasilyevich Yary: In order for children to strive for this true knowledge, it is necessary to convey two laws, they are reincarnation and karma.

Green table

«Physics and Natural Sciences»

Sergey Pavlovich Roshchupkin: A question for the red table «Astrology». Modern quantum physics predicts everything in a probabilistic way. Astrology is also a probabilistic science of predicting at a given time for a specific object.

Is this probabilistic prediction due to limited knowledge about this object, or is it fundamentally impossible to predict accurately?



Anna Sokolova: Astrology is a rather subtle and precise science. But as it is said in the Teaching, when predictions do not come true, they are affected by various things, such as free will of a person.

Tatiana Beck: Astrology gives a forecast.

Maria Vadimovna Koepp: Here everything depends on the initial data and astrology is used in an empirical way.

Alexander Ivanovich Hersonov: The astrologer works with the microcosm, as if he deciphers some formula, and in this formula three or four components are not known to him at all, but they are very important and affect the result, but the rest isn't known to him.

Vladimir Vasilyevich Yary: Kalachakra is a phenomenon of studying the «Secret Doctrine». The Lord said, «Greetings to the Kalachakra collectors on their way.» Its creator is Vladimir Anatolyevich Bakanov.

This is the teaching of Helena Petrovna, this is the teaching of Shambhala. Kalachakra does not reject anything, it contains everything. Kalachakra speaks about the law. Knowledge of the laws allows us to get out of the prison of our own mind, and to know for sure.

Evgenia Mikhailovna Shaburnikova: We are summarizing the results of the Round Table «Theosophy and Society». The final resolution of each table sets the direction that is the impetus for future development in society, in community, and the affirmation of theosophical knowledge and foundations.





Final Resolutions

The orange table

«Cultural Studies and Art»

Evgeniya Mikhailovna Shaburnikova:

The work of your table confirms that it is theosophical knowledge that has a foundation which is lacking in society, and it is this that will grant a certain development to future culture and art.

Elena Vasilyevna Shakhmatova: Culture embraces and accommodates absolutely everything, and art is intuition. It is at the level of art that what first manifests itself will later manifest itself in reality. In this regard, art contributes to society, that is, it is a predictive function. As for culture, it is the world of man. Man creates this world himself, and it cannot exist outside of culture. Theosophy strives for a synthesis of everything, and we really lack this, we lack unity. Culture includes absolutely all aspects, and in this regard, we need to strive for creativity in everything, to unite everything so that a person becomes harmonious and society as well.

The purple table

«History and Oriental Studies»

Evgeniya Mikhailovna Shaburnikova:

History, and especially Oriental studies, contain primary sources that are ready to manifest themselves in theosophy and society in the future or even now.

Areg Gaykovich Mekhakyán:

Theosophical literature, The Secret Doctrine has an interesting clue: «There is no religion higher than Truth.» We are dealing with the ultimate truth that is being revealed to humanity. «Living Ethics» is

the next step, which has keys that can give you hints, like a code that introduces the essence of this ethical teaching – it is AUM TAT SAT AUM. Their proper interaction transforms the life of man and humanity. Therefore, the knowledge of truth, theosophy and «Living Ethics», mutually complementing each other, is relevant for society.

Vera Evgenievna Kutuzova-

Golenishcheva: Our main task is to pass

on this knowledge to the future generation.

The modern generation communicates via

the Internet, through computer programs.

Therefore, interactive programs can be

created to understand the philosophy

of Helena Petrovna Blavatsky and to

understand the teachings of the Roerich

family. It's worth thinking about, so that

what we're talking about today gets out

of our circle and into the world, which is

very important. This is one of the tasks

that we must set for ourselves. The VII

International Theosophical Congress has

gone beyond a single event, it is truly a

global event.

The red table

«Astrology and Kalachakra»

Evgenia Mikhailovna Shaburnikova:

Knowledge of Kalachakra and astrology

can shape the theosophical worldview in

society, help apply this knowledge, which

is the foundation of the development of

society in Russia and in the world.

Maria Vadimovna Koepp: The law of

karma and reincarnation must be taught to

children and parents in school. Astrology



and horoscope should become a source of knowledge about personality. Every person who comes into this world begins to comprehend themselves through aspects of their horoscope. Knowing this, it will be easier for parents and children to follow the path of becoming and to become the path. The basis of any astrology is the theosophy of Helena Petrovna Blavatsky and Agni Yoga of Helena Ivanovna Roerich, which is written in black and white in every astrology textbook worthy of attention.

Yellow table «Philosophy»

Sergey Vitalievich Kolganov: «The Secret Doctrine», the teaching of Helena Petrovna Blavatsky is an extremely generalized knowledge. Philosophy, the main feature and characteristic of philosophical knowledge, is the ultimate generalization. Helena Petrovna utilises heritage and conducts polemics in this case with many thinkers of the past. In the past, there was undifferentiated knowledge. But those thinkers mentioned by Helena Petrovna, as a rule, left a serious mark in the field of philosophy. This means that a solid philosophical foundation makes it easy for all students to master The Secret Doctrine, Isis Unveiled, and other most remarkable works of Helena Petrovna.

Evgenia Mikhailovna Shaburnikova: I would take an oath from this table, the oath of philosophers, that you consider the fundamental knowledge of Blavatsky and the Roerich family relevant and vital.

Viktor Ivanovich Makarov: Since I was designated to take the oath, we swear from the bottom of our hearts that every day, every second, we will try to bring this knowledge to life and help not only the younger generation, but also all adults, so that they become brighter, purer and wiser.

The blue table

«Education and Pedagogy»

Evgeniya Mikhailovna Shaburnikova: Education and pedagogy, which is currently at a standstill, can break the impasse to



another level of realization of theosophy in society based on the fundamental knowledge given to us by Helena Petrovna Blavatsky and the Roerich family.

Ilya Nikolaevich Volnov: Pedagogy is the only science that can practically work with the future because a child is the embodiment of the future. In this sense, we know how to work with time, but time, unfortunately, was misunderstood by us. In the writings of Helena Petrovna Blavatsky, we find that the understanding of time is possible in two aspects: eternity and cyclicity. This is the most important thought for pedagogy now, which we absolutely need to rebuild the entire pedagogy. Moving from linear time to cyclic time, we have a future. There is no future in linear time. There is an ongoing present and, necessarily, a crisis. We affirm, and Helena Petrovna Blavatsky talks about it, that the goal of our development is truth and beauty. And this will lead us out of the crisis, and we attribute it to the «Secret Doctrine.»

Indigo Table «Psychology»

Evgenia Mikhailovna Shaburnikova: Such a wonderful science, so subtle and comprehensive, unknown psychology can develop in community, in society on the basis of theosophical works.

Victoria Vladimirovna Kravchenko: Psychology is changing today, and it's wonderful because people are remembering the Soul. Psychology today remembers not only that man is a rational being, but man is also an emotional being, and emotional intelligence is becoming

the object of close scientific study. In theosophy, as is well known, man is regarded as a septenary being. We become able to study, perceive, and feel universal feelings. Therefore, today's psychology will inevitably move along the path that is outlined in the Secret Doctrine.

The green table

«Physics and natural Sciences»

Evgeniya Mikhailovna Shaburnikova: The implementation and formation of theosophical postulates can bring natural sciences out of crisis.

Sergey Pavlovich Roshchupkin: We live in an amazing time, a time of changing civilizations, and Russia is the germ of this. Global changes are taking place in the world. I tried to show everyone what problems exist in physics. These are the problems of a fundamental new understanding of how the world works. In this sense, the ideas set forth in the Secret Doctrine are crucial in order to overcome this crisis. Our main task is to present ideas for overcoming crises among young people, in teaching at universities and schools. In the coming years, there will be a tremendous breakthrough in a new understanding of the structure of the world thanks to the works of Helena Petrovna Blavatsky.

Evgenia Mikhailovna Shaburnikova: Today, everyone in their own way has



approved the direction of the life activity of Russian society, the direction of movement in the future, in the creation, development and approval of the foundations of theosophical knowledge, which Helena Petrovna Blavatsky gave to the world in her fundamental work «The Secret Doctrine».

Many thanks to each speaker who approved the systematic study of primary sources: The Secret Doctrine by Helena Petrovna Blavatsky and Agni Yoga by Helena Ivanovna Roerich.

The VII International Theosophical Congress, the Round Table «Theosophy and Society» is completing its work under the unified movement of the ray of light and love. In Agni Yoga, there are words spoken by the Teachers: «Light and Love.» These are the names of the new elements in combination that produce the transmutation of matter in a person, since love and light are a state that leads to Eternal Life. Light and Love!

*The full version of the «Round Table»
(duration: 6 hours) is published on the website of the Theosophy Fund
www.fondtheosophy.ru/en/*

International creative contests dedicated to H.P. Blavatsky

The idea of holding the Competition was due to the attention paid to the name of Elena Petrovna Blavatsky and the «Secret Doctrine» of representatives of the art sphere.

Artworks were presented from 21 cities of the Russian Federation and 9 foreign countries, including state municipal institutions, children’s art schools, colleges, universities of arts, among the participants are members of the Union of Artists of the Russian Federation, laureates of international competitions, nominees of various international and national awards.

Participants from Israel, Armenia, America, Belarus, Kenya, Sweden. Cities of the Russian Federation: Aleisk, Baley, Moscow, Pervomaisky, Yekaterinburg, Stavropol, Balashikha, Sergiev Posad, Izhevsk, Kommunar, Alapaevsk, Safonovo, Kirov, Udomlya, Bolshoy Log, Volgograd, Khanty–Mansiysk, Ufa, Khimki, Orel, Noginsk, Satka, Nizhnesortymysk, Pushkin, St. Petersburg. Congratulations to all participants of the contest for the wonderful works dedicated to our great H.P. Blavatsky. (awarding of participants)

Special diplomas for creating an artistic image were awarded:

Marina Inyutina (Russia, Moscow), **Ekaterina Platonova** (Russia, Izhevsk), **Vitaly Tanin** (Russia, Orel), **Maria Mahamid** (Syria, Daraa), **Pratikhba Shah** (Kenya, Nairobi).



Awarding of the winners of the art competition dedicated to H.P. Blavatsky

The winner is Olga Ulyanova
a teacher of fine arts, Noginsk

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Ulyanova Olga Yurievna (Russia, Moscow region, Noginsk).

Olga was born on January 22, 1989 in the city of Elektrostal. Since childhood, she loved to draw, studied at the art department of the gymnasium, which she graduated with honors.



Olga Ulyanova «The Veil of the Mother of the World»

In 2010 she graduated from the Elektrostal College with a degree in Architecture, in 2015 from the Faculty of Environmental Design of the New Humanities Institute. During her studies, she worked as an artist for painting collectible toys, engaged in stained glass painting. Currently works as a teacher of fine arts at the private school «Hoklive» in Moscow. In parallel, Olga is developing as an artist, being a certified participant in international, youth exhibitions and competitions.

The basis of her worldview is the work of the Roerich family and the book of Living Ethics. Through her paintings, she learns about herself.

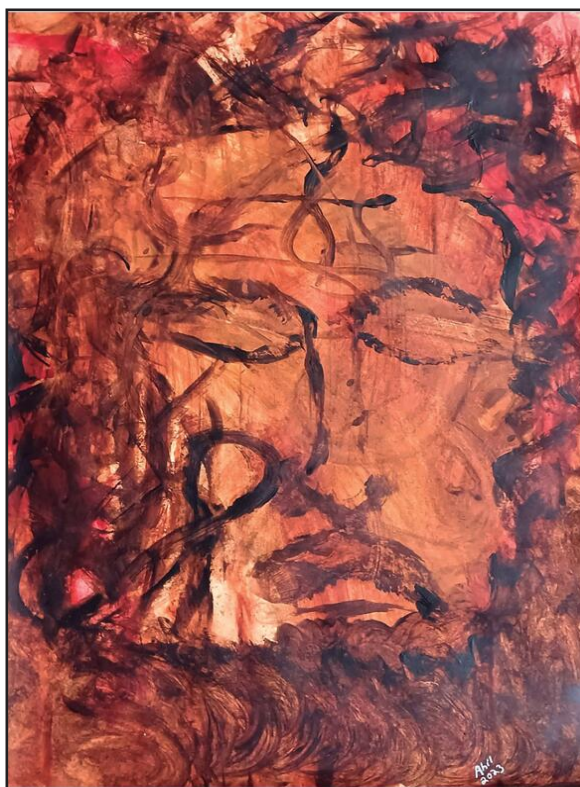
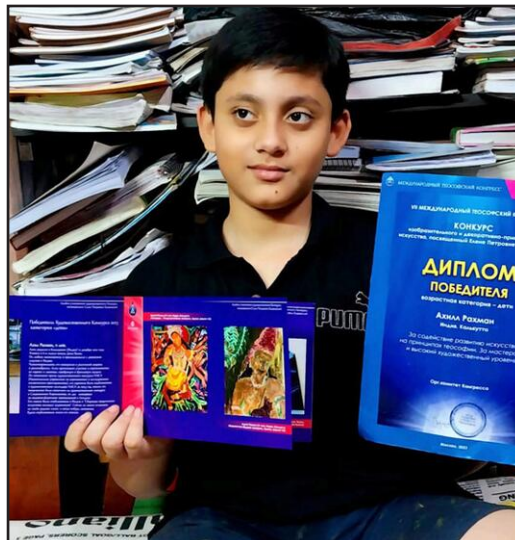
Olga says: «My daily creative thought is to let Truth, Beauty and Knowledge reign in the world. May the world be well!»

**The winner of the «children» age category
is Akhil Rahman, India**

Ahil Rahman, 11 years old. India. Calcutta.
Ahil was born in Calcutta (India) on December 12, 2012. He is in the 6th grade of the Don Bosco School. He loves math and joined the Scout movement in India. The versatility of his interests and hobbies is wide and diverse.

Achilles takes part in karate competitions and has won silver and bronze medals. He is a nominee of the prize of the NASA art competition (National Aeronautics and Space Administration), his painting was published in the NASA art calendar for 2023, his work was also noted at an art competition in the United Kingdom, he gave an interview at a videoconference held in London.

His poems were published in India in the Collection of Creative Art of Young Artists. Now he composes a lot in his native language, and one day, perhaps, a book of his poems will be published.



Akhil Rahman, «Om»

Awarding of the winners of the poetry competition dedicated to H.P. Blavatsky

VII

I N T E R N A T I O N A L T H E O S O P H I C A L C O N G R E S S

More than 70 poets from 11 countries and 41 cities of Russia took part in the International Poetry Competition, among them Laureates and nominees of prizes, holders of medals from the Russian Imperial House of Romanov, medals of the Russian Union of Writers, «For Services to the Fatherland», «For contribution to the development of Russian literature», awarded with Karamzin medals, the medal «Enlighteners Cyril and Methodius», the Princess Glinskaya Prize (USA), the winners of the UNESCO essay contest and «Open Eurasia».

Participants from the following countries: Kazakhstan, Israel, Uzbekistan, Ukraine, Turkey, Latvia, Belarus, London, Switzerland, South Africa, Moldova.

Russian Federation - Republic of Crimea, Republic of Komi, Bashkortostan, Altai Territory, Primorsky Territory, Leningrad Region, Lipetsk Region, Kirov Region, Nizhny Novgorod Region, Penza Region, Rostov Region, Belgorod Region, Samara Region, Chelyabinsk Region, Omsk Region, Moscow Region, Tver Region, Tula Region, Tyumen Region, Ulyanovsk Region region, Khanty-Mansiysk Autonomous Okrug.

Participants from the cities of the Russian Federation: Chelyabinsk, Volkhov, Likino – Dulevo, Lyubertsy, Dolgoprudny, Balashikha, Vladivostok, Tver, Saki, Nizhny Novgorod, Pushkin, St. Petersburg, Zverevo, Arzamas, Sergiev Posad, Meleuz, Usinsk, Mytishchi, Kommunar, Penza, Belgorod, Krasnogorsk, Ulyanovsk, Domodedovo, Moscow, Kirov, Tula, Gorodets, Rostov-on-Don, Rostov Veliky, Kuminsky, Tevriz, Nikolsk, Ivanovo, Troitsk, Samara, Kostroma, Khimki, Biysk, Lipetsk, Mezhdurechensky.

Representatives of government institutions: Nazarbayev University of Astana, Chelyabinsk Institute of Culture, Moscow Institute of Physics and Technology, Nizhny Novgorod Theological Seminary, Pyotr Ilyich Tchaikovsky South Ural State Institute of Arts, Altai State Humanitarian and Pedagogical University named after V.M. Shukshin, Volkhovskaya City Gymnasium, General Education School No. 117 of the Department of Education Almaty city, «Chervonnovskaya secondary school» of the Saksy district of the Republic of Crimea, secondary school No. 1, Meleuz, Republic of Bashkortostan, Children’s Creativity House of the Pushkin district of St. Petersburg «Pavlovsky», «Saki Secondary school No. 4 named after Hero of the Soviet Union F.I.Senchenko» in Saki, Republic of Crimea, Kuminskaya Secondary School No. 7, «Konda Regional Palace of Culture and Arts» in Mezhdurechensky settlement, «Inter-settlement Central District Library» in Nikolsk, Center for Psychological, Pedagogical, Medical and Social Education of St. Petersburg «School of Health and Individual Development».

**The nominees of the Special Diploma
«For mastery in creating a poetic image»**

Yulia Minvalieva (Kazakhstan, Musrepova, Novoishimskoye village), **Ruslan Makhsumov** (Russia, Domodedovo), **Litvintsev Alexander** (Russia, Sergiev Posad), **Anastasia Lazareva** (Russia, Penza), **Artem Efimov** (Russia, Saint Petersburg), **Alexander Kazakov** (Latvia, Riga).



The winner is Igor Morozov
Gorodets, Nizhny Novgorod region



Igor Morozov (Gorodets, Russia), was born on January 7, 1970 in the village of Varnavino on the banks of the Vetluga River, founded by a disciple of Sergius of Radonezh - Barnabas. Since early childhood, he has been living in Gorodets on the Volga. He served in the Soviet Army, studied at the Gorky (Nizhny Novgorod) Pedagogical Institute at the Faculty of Philosophy. He has been working as a journalist since 1994.

In 1991, The Secret Doctrine entered his life - one of the first books that became an epiphany and unexpected joy. «The Voice of Silence», «Seven Gates», «Two Paths», «Letters of E.I. Roerich» - these books, according to Igor, turned life into a journey to the Light. Experience and awareness were expressed in poetry.

In 1998 he began work on the wreath of sonnets «LIGHT. The worldview of the mystic». The last final revision was made at the end of July 2023. This is a kind of diary of a mystic traveler inspired by the «Secret Doctrine» of Elena Petrovna Blavatsky.

Igor Morozov

«The New Way» (wreath of sonnets) *an abridged version*

The full text of the sonnets is published on the website of the Theosophy Foundation

<https://www.fondtheosophy.ru/en/congress2023/poet-2023>

VII

1
To enlighten human nature today –
The eternal aspiration of the saints.
Patience is the eternal manifestation of Light
It goes from the previous dots to commas.

2
In the Lord's Choice to transform it –
Any soul can be aspired to,
And existence will be established by force,

3
Fulfill everything as it is –
everything from earth to heaven
Human life is the ladder of the Gods,
From the body stone to the Supramental Veda
In the alternation of predestined epochs.

4
The whole world is Consciousness, Bliss, Being-
We are not able to think more exalted,
Our mind has known and reflected its own
A divine being and a name.

5
The illusion has evolved to the Truth.
There is Truth in unity, and Maya is a part of it,
Illusions are a mysterious force,
And thought, and life, and body separated.

6
Suffering in the Light has grown to bliss,
Suffering is a darkened bliss,

7
And an immortal life was born out of them:
Hardships, difficulties, struggles, rebellion,
Patience, courage, desperate efforts –
Death was surpassed by obedience.

8
And perfection entered into the immortal life,
Although it has never left her,
And only the Hour of God was waiting,

9
But here is another achievement
Inspired a vagrant light spirit.
And the fermentation begins in the mind,
the rise of fresh thoughts, bursts of strange feelings.

10
A big goal rises in the zenith ahead,
Unknown lands await the Columbians.
Will not stop storms, calm or stranded
Their ships, in which the holds are thirsty

11
Bliss is an action, not a soft bed.
And therefore the Lord gave peace
Activity, time has awakened in eternity-the serpent
And he plays with rings, with himself

12
At rest, movement takes place,
And immensity is revealed in the mind,
And a life that knows no defeats
Selflessly serves the solar soul.

13
The Light of an unknown country is beckoning.
There is a treasure of love-forgiveness in it.
By this wealth they are liberated

14
And enlighten human nature,
Thereby to lay a crown on the life of the earth,
To snatch the planet from the silent captivity –
The epoch of our golden end.

Awarding of the winners of the music competition dedicated to H.P. Blavatsky

More than 100 participants **from the cities of the Russian Federation**: Orel, Chelyabinsk, St. Petersburg, Tver, Yelets, Nizhny Novgorod, Gornyyak, Krasnodar, Efremov, Pskov, Novosibirsk, Berezniki, Balashikha, Vladivostok, Moscow, Stavropol, Dolgorukovo, Gorlovka, Donetsk, Saratov, Crimea, Sergiev Posad, Borisoglebsk, Engels, Linda, Volosovo, Simferopol.

Foreign countries: Great Britain, Latvia, Moldova.

Among them are representatives of government agencies, music schools, colleges, universities: Orel Music College, Orel Children's Art School No. 5 in Chelyabinsk, Moscow City Pedagogical University, Moscow, Tver Music College named after Modest Petrovich Mussorgsky, Yelets State University named after Ivan Alekseevich Bunin», Russian State Specialized Academy of Arts, Moscow, «Children's Choral School «Zhavoronok» Nizhny Novgorod, Children's Art School No. 2, Elizavetinskaya Village, «Children's Music School No. 10 and No. 5 Novosibirsk, «Leonid Alexandrovich Starkov Talent Development School» Berezniki, Children's Art School No. 5» Balashikha District, Branch of the Federal State Budgetary Educational Institution higher education «Central Music School – Academy of Performing Arts» Vladivostok, School No. 1, Comrat, Moldova, «Children's Art School No. 1», Nizhny Novgorod, «Children's Art School No. 1», Stavropol, Dolgorukovskaya Children's Art School, Music School No. 1, Gorlovka, Children's Art School No. 3 Sergiev Passad, «Children's Art School No. 11 and No. 3» Saratov, Kirovsky Children's Art School Stavropol Presidential Cadet College, Stavropol Children's Music School No. 1, Vladimir Petrovich Vishnevetsky Children's Art School No. 1, Borisoglebsk, Frolov Engels Children's Art School No. 1, Engels Children's Music School No. 1. Pyotr Ilyich Tchaikovsky» Berezniki, «Children's Art School No. 14» Moscow, «Moscow City United Children's Art School «Sokolniki», Children's Music School named after Pyotr Ivanovich Yurgenson, Moscow, «Donetsk Art School No. 9», «Konstantin Kirillovich Ivanov Children's Music School», Efremov, S. Linda Lindovskaya Art School, «Nikolai Andreevich Rimsky-Korsakov Pskov Regional College of Arts», «Volosovskaya Children's Art School named after Nicholas Konstantinovich Roerich», Children's Art School No. 2 of the municipal formation of Krasnodar, Simferopol Municipal Children's Music and Choral School, Oryol Children's Choral School, General Education School No. 4 in Stavropol, Children's Music School named after Vasily Vasilyevich Andreev» Moscow.

Special diplomas were awarded

Goltsov Ruslan, Orel

Special diploma «Composer's Hope»

Alexander Kazakov, Riga, Latvia (online inclusion)

Russian State Specialized Academy of Arts, Moscow

Chamber ensemble. Baronova Renata, Sula Alla, Kozhukhar Polina, Pletneva, Bulgakova Tatiana. Special diploma «For the mastery and art of chamber ensemble»

Russian State Specialized Academy of Arts, Moscow

Lemeshkina Chamber Ensemble Irina, Grigorieva Elena

Special diploma «For the mastery and art of chamber ensemble performance»

Elizabeth Amelyushina, Orel

Special diploma «For the originality of the composition»

MBUDO «Medical school named after K.K. Ivanov»

Yana Bezruk, Oksana Moiseeva, G. Yefremov

Special diploma «For the originality of the issue»

Krivenko Semyon, Moscow

Special diploma «For originality, melodiousness and spirituality of the sound scale»

Julia Kuchina, Orel

Special diploma «Composer's hope»

Olga Masich, Krasnodar

Special diploma «For the relevance of spiritual and musical themes for compositions»

Alexander Kazakov, Latvia. Riga

Special diploma «For the choice of the theme and the originality of the performance»

Turowski Paul, England. Liverpool

Special diploma «For originality and creativity of visualization of musical composition»

Chernyuk Maria, Kandrina Olga, Nizhny Novgorod

Special diploma «For performing skills»



Age category «children»

Gorina Daria, Special diploma «Nadezhda»

Kirill Farenjuk, Balashikha

Special diploma «Composer's Hope»

Sputnik Ensemble, Engels

Diploma «For asceticism in the development of musical culture»

Gagarina Marina Yurievna, Head of the Sputnik Ensemble, Honored Worker of Culture of the Russian Federation

Special diploma «For pedagogical work»

Eliza Harutyunyan, Stavropol

Special diploma «Hope»

Bikayeva Taisiya, DPR, Gorlovka

Special diploma «Nadezhda»

Glazunova Daniella, Crimea

Special diploma «Nadezhda»

Dzhaparov Akhmad, Stavropol

Special diploma «For following the best traditions of Russian officers»

Moiseeva Oksana, Yefremov

Special diploma «Nadezhda, «For the performance of S.V. Rachmaninov, dedicated to the 150th anniversary of the composer, one of the favorite composers of H.P. Blavatsky»

Varvara Evtееva, Yefremov

Special diploma «Nadezhda» «For the performance of S.V. Rachmaninov, dedicated to the 150th anniversary of the composer, one of the favorite composers of H.P. Blavatsky.»

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Age category «adults»

The winner is Sofya Shirokova, Vladivostok

Sofia Shirokova (Vladivostok, Russia) was born on February 17, 2006 in Vladivostok.

He is educated according to unique professional educational programs at the Central Music School – Academy of Performing Arts in the Primorskiy branch in Vladivostok. In 2024, he plans to continue his studies in higher education programs that train musicians of a wide profile.

Sofia has set her goal in popularizing musical culture. He dreams of developing musical performance in the Far East, introducing the Far Eastern audience to the masterpieces of Russian and foreign classics, as well as creating his own musical compositions, because classical music without words makes you think about good and evil, morality and humanism. Music educates and develops a personality, so says Sofia.

One of her hobbies is making ceramic products on a potter’s wheel, as one of the ways of creative self-expression and disclosure of creative potential. Sofia loves to experiment and create beautiful, original, designer products. He loves his Swiss Shepherd dog Sherry very much.

She is a laureate of International and All-Russian competitions, three times a scholarship holder of the city of Vladivostok in the field of culture and art.



Age category «children»

The winner is Gorina Daria, Sergeyev Posad



Daria Gorina (Sergiev Posad, Russia) was born in 2012 in Balashikha, Moscow region. To study in the 5th grade in Sergiev Posad, Moscow region and at the Children’s Art School No. 3 in piano class with Irina Markovna Kulik, Honored Worker of Culture of the Moscow region. Daria has been studying music since she was 5.5 years old. At the moment, he is a scholarship holder of the New Names of Russia Charitable Foundation, managed by Denis Matsuev. He is a fellow of the Yuri Rozum International Charitable Foundation. 1st degree laureate of International and All-Russian competitions, winner of the Grand Prix of the III International Classical Music Competition «Astana Classic» for the 180th anniversary of P.I. Tchaikovsky, the II International Vocal and Instrumental Music Competition in Astana, the International Classical Music Competition «Empire of Russian Music» in Sanremo.

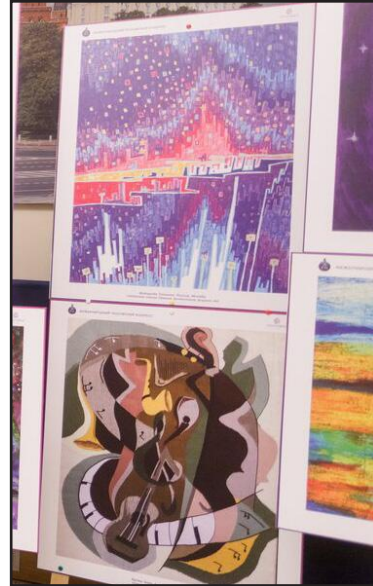
Daria dreams of entering the Conservatory, getting a pedagogical education and fulfilling her greatest desire - to teach music to children.

Art exhibition «Helena Petrovna Blavatsky»

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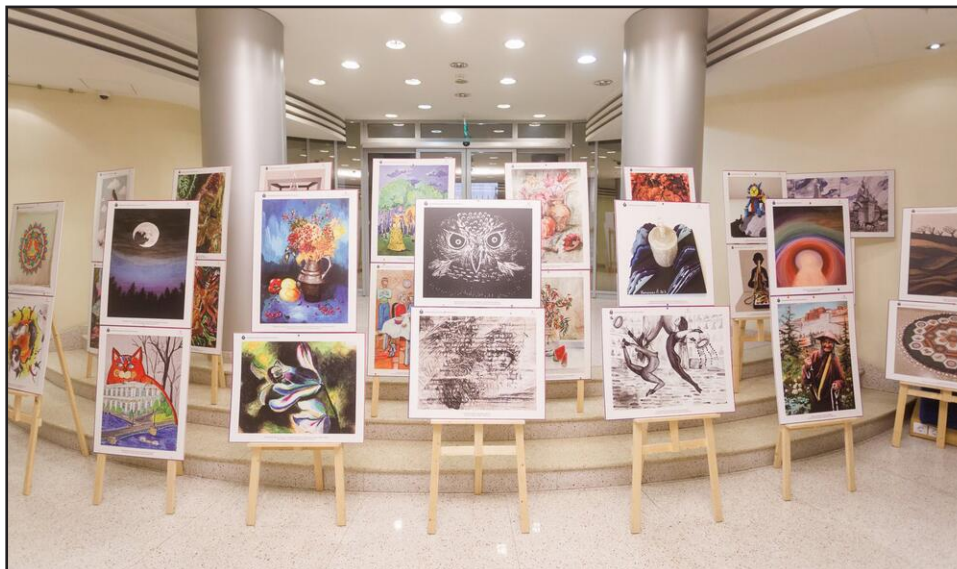
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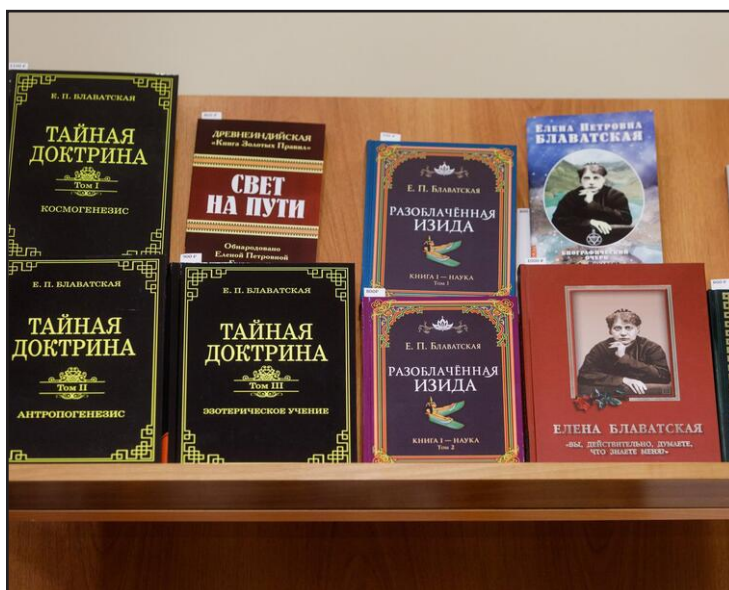
Art exhibition «Children to Blavatsky. “I dedicate...”»

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Exhibition of popular Science and esoteric literature «Book Expedition»

Editions of the works of H.P. Blavatsky, E.I. Roerich, N.K. Roerich, Y.N. Roerich, W.Q. Judge, E.V. Pisareva, M. Collins, Subba Row, A.I. Klizovsky, L.N. Tolstoy, A.P. Sinnet, K.E. Antarova, B. Arnold, G.S. Olkot, R.Ya. Rudzitis, A. Vladimirova, books by our Russian scientists, professors E.M. Egorova, V.V. Kravchenko, a unique translation of Buddhist texts «Kalachakra Tantra» by V.S. Dilykova-Parfionovich, a set of 1,2,3 volumes, and many other publications are presented.



International Theosophical publishing house «Albatross»

Editions of poetry collections of the participants of the 2018-2023 Contests. Albums of paintings of the art exhibition 2018-2023. Magazines «Theosophical Vector» 2020-2022, a magazine based on the results of the International Theosophical Congress 2017-2022, with unique research material.

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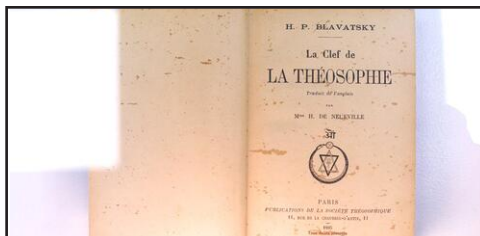
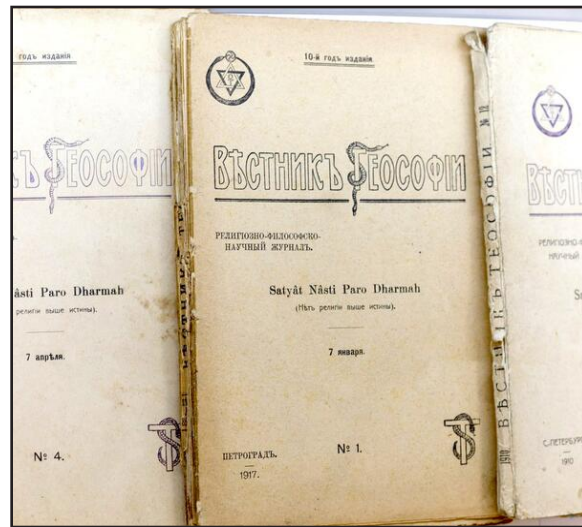
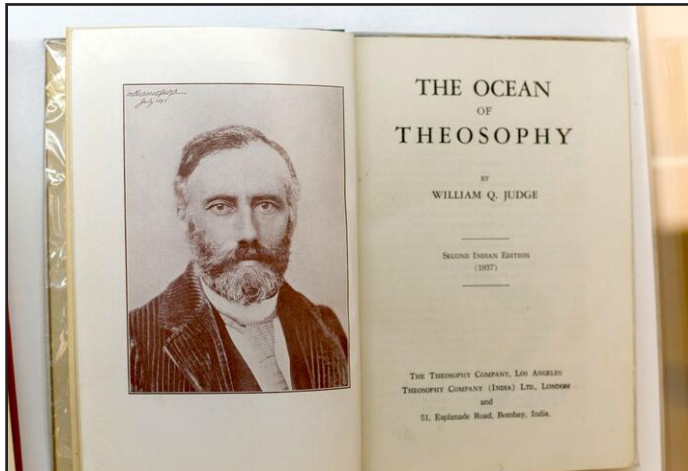
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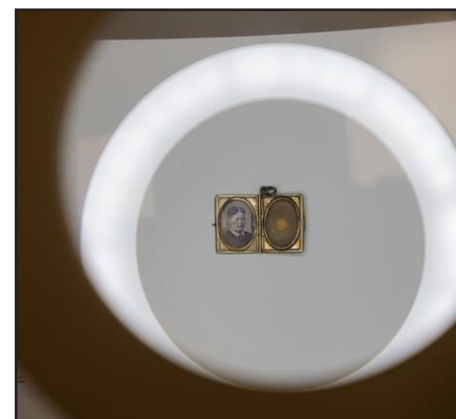
Exhibition of rare publications

Exhibition of editions of the works of H.P. Blavatsky, in particular the Secret Doctrine, rare editions of books and magazines in Russian, English, French, German.



Demonstration of the medallion of H.P. Blavatsky

The shape of the photo-medallion resembles a miniature book, which was previously closed with a lock, but now it is partially lost. The photo-medallion spread consists of two parts, which have oval windows covered with glass. Below them on the left is a photograph of a young Helena Petrovna von Hahn (later, by her husband Blavatsky), on the right is her hair. The time of creation of this medallion can be attributed to 1848-1849. Hence it can be assumed that this photo-medallion was made before the departure of H.P. Blavatsky from Tiflis. This amulet could belong to someone from her family or relatives.



Concert accompaniment



Russian State Specialized Academy of Arts
Holders of a special diploma Competition named
after H.P. Blavatsky

Elena Grigorieva, Irina Lemeshkina

Georg Philipp Telemann - Sonata for Flute and
Violin No. 2, III, IV movement

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Soloists of the «Picnic Quintet» ensemble:

Juliana Padalko is a soloist of the flute group
of the K.S. Stanislavsky and V.I. Nemirovich-
Danchenko Moscow Academic Theater Orchestra,
soloist-regulator of the flute group of the National
Philharmonic Orchestra of Russia conducted by
Vladimir Spivakov.;

Dmitry Andreev is a laureate of All-Russian and
international competitions, head of the Picnic
Quintet ensemble, head of the concert department
of the Moscow State Library of Fine Arts named
after R.M. Glier

Paganini Sonata No. 1 for Violin and Guitar arranged
for flute and guitar.



Laureate of International and
All-Russian competitions, holder of a
Special diploma «For dedication in the
development of musical culture»

**The instrumental ensemble «Sputnik»,
Engels.**

Giulio Caccini «Ave Maria».

Results of the Contest of Russian cities «Theosophy — the heritage of the Great Country»

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In 2019, the All-Russian competition for the right to hold the International Theosophical Congress «Theosophy is the heritage of the Great Country» was held.

The purpose of the Russian Cities Competition 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 is the first time in the world that the Theosophy Foundation has undertaken such an experience of interaction with society. The Provisions of the Competition, the Expert Council, the questionnaire of participants, evaluation criteria, and the online balloting system have been developed. An open popular vote in four stages determined the Candidate Cities that scored at least 75 points. According to the results of the voting, three cities reached the final of the Competition for the right to host the International Theosophical Congress «Theosophy is the heritage of a Great Country», which determined the path of development of theosophy in Russia and in the world. The initiators were awarded Certificates of Winners: Voronezh 2020, IV International Theosophical Congress, Sochi 2021, V International Theosophical Congress, Nizhny Novgorod 2022, VI International Theosophical Congress.

In 2023, the VII International Theosophical Congress dedicated to H.P. Blavatsky was held in Moscow.

*Details about the Contest can be found on the website of the Theosophy Foundation
www.fondtheosophy.ru/en/konkurs-gorodov/information*



2020
Voronezh



2021
Sochi



2022
Nizhny Novgorod



2023
Moscow



Reviews of the Congress

With great gratitude for the organizers of the VII International Theosophical Congress! This is the second year that I am participating in the poetry competition. I would like to note the mindful attention to each participant, regardless of the regalia. Very, very admirable!

*Nadezhda Soina,
Nikolsk, Penza region*

I regret that I could not come to Moscow for health reasons, but I am very touched by the attention from the organizers of the Congress. They sent me a participant's diploma by mail, as I had sent several of my poetic works. It left a very pleasant impression on my soul. So you haven't missed my poems.

I wish you all good health, happiness, and new creative achievements in the new year 2024. With deep respect!

*Terentyev V.Yu., poet, publicist, member
of the Russian Union of Industrialists and Entrepreneurs.
Samara*

I would like to share my impressions about the VII International Theosophical Congress, which was held in Moscow on Arbat in 2023. All three days I attended the Congress online, but it felt like I was in the audience. The hard work of all the participants and the interest of the listeners were felt. From all that I saw and heard, I liked the fact that all the presenters tried in their speeches, seemingly on different topics, to contribute a piece of their knowledge to form a common thought, a common idea.

I liked the idea of the tables corresponding to the Rays, and the active and collaborative work of the participants of each table. I was pleased that there were many people who wanted to take part in creative contests, and all the participants showed their best abilities. I would also like to thank all the organizers for the eventful program and the opportunity for all of us to attend the Congress. Good luck in promoting theosophy and Theosophical Knowledge!

*Elena Demina,
Zelenogorsk*

At the Congress, I was responsible for the «Book Expedition». This was my fourth Congress. The first characteristic that immediately caught my eye was that the organizational group included everyone who already had experience working at the Congress, which made the team more cohesive. Everyone had an idea of their responsibilities. If help was needed in any situation, someone was always there. Of course, there were mistakes, but I would like to thank everyone who participated in the preparation of the Congress for their patience and understanding.

And the best evaluation of the work is the joyful words of gratitude that came from the participants of the Congress. Hopefully, the seeds sown will bear fruit.

*Natalia Koshel,
Voronezh*

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The congress is like a school of life where everyone learns to communicate with each other, share knowledge, share their own experiences, and even show their skills. It is great that Theosophy exists and provides answers to all questions. It's great that there are people who are passionate about this idea. It's wonderful that life doesn't stand still, but gives us the opportunity to grow. Studying and permeating into the essence of this Teaching, I realize how limited I was in my vision. I feel very grateful that I have the opportunity to touch this knowledge!

*Tolstobrova Svetlana,
Kirov*

These Congresses, as well as the discussed topics, are useful for the worldview of people who want to know themselves, their essence and the world order.: who we are and why we came here, how and from where. Many thanks to all the participants!

Nikolai Vikolov

We are very glad that we participated in the high-level competition and tested ourselves! It is a great pity that due to certain circumstances I was unable to attend the VII International Theosophical Congress in Moscow. I watched the videos of all three days with great pleasure, and listened to the speakers with bated breath. How much I've learned! Thank you so much for that. Emotional speeches, interesting, relevant topics. Thank you for the video.

I think that over time I will review these notes more than once, more carefully, while gaining additional knowledge, experiencing a storm of positive emotions! Well done, thank you for your talent!

*Evgenia Potapova, Veronika Potapova, Ulyana Chechulina
Mezhdurechenskiy settlement, Yugra*

The VII International Theosophical Congress dedicated to Helena Petrovna Blavatsky is an annual event that has no equivalents in any country of the world in its format and scale. This is an opportunity for participants to move up the ladder of endless achievements...

Among the participants of the Congress are scientists, researchers of theosophical works, representatives of the fields of science, philosophy, education, and culture.

The music competition was held as part of the Congress. I am very pleased that our MBUDO school «K.K. Ivanov Medical School» not only participated, but was also presented with high awards. Teachers: Sergey Molchanov, Marina Parakhina, Maria Kuratova, Elena Eremina were awarded diplomas for promoting the development of performance based on the principles of theosophy, for their skill and high artistic level.

In the children's category, our students Ksenia Moiseyeva and Varvara Evtseyeva were awarded a Special diploma «Hope» for the performance of S.V. Rachmaninov, on the occasion of the 150th anniversary of the composer, one of the favorite composers of H.P. Blavatsky.

Teachers Yana Bezruk and Oksana Moiseyeva were awarded a special diploma «For originality of performance». A letter of gratitude «For promoting the development of art in accordance with the principles of theosophy, the upbringing of children and youth based on the ideals of humanism, morality and spirituality» was sent to Sergey Molchanov, head of the MBUDO «K.K. Ivanov Medical School».

All certificates were signed by Lyubov Yurievna Kazarnovskaya, Professor, Academician of the Russian Academy of Natural Sciences, artistic director of the Department of the Institute of Contemporary Art, and a public figure.

We did not expect such attention from the organizers of the Congress! Thank you so much for all the opportunities you have provided!

This large-scale event allowed people of all countries and nations to unite. We had a unique opportunity to see performances of participants live. The impressions are endless!

We hope that the heartening spirit of the Congress will accompany us and our participants throughout the year!

With respect,

*Yana Bezruk,
Yefremov*

The Congress was wonderful and interesting. There is no one, regardless of academic degree and title, that knows everything. Everyone needs to study, improve their knowledge and intelligence, and prepare for a performance. I believe that in discussions on scientific and philosophical topics, it is necessary to strive as much as possible to ensure that the participant can prepare in advance for the answer, speech, discussion with appropriate reflection, argumentation, and justification.

*Vladimir Chernov,
Nizhny Novgorod*

By holding the Congress, which I have attended from the very beginning as an observer, you have done a great deal of theosophical work. Then, I got involved in the process and wanted to be a participant. The overall impression is good. You have done a great deal of organizational work, spending an incredible amount of mental energy and enthusiasm, sparing no effort of your own. It makes a great impression.

The Congress was organized by you carefully and intelligibly, the organization and the working atmosphere are at the highest level.

*Alexander Hersonov,
Moscow*

A grand congress! What great and selfless work people have done. I admire your dedication, commitment, and self-sacrifice for the common good!

*Alexander Kamyshev,
Moldova*

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First of all, I would like to thank the organizers for the fact that such a Congress exists. This is extremely important and necessary. The first such congress I attended was the Second Congress in St. Petersburg. In comparison, the Seventh Congress shows a huge increase in the organization and involvement of speakers and guests from various fields of science and fields of activity. My heart is delighted that the event has been noticed by the government workers. I wish the Congress to scale up, the organizers - health and strength to continue their Bright work for the benefit of all living beings!

*Olga Ulyanova,
Noginsk*

In my humble opinion, the International Theosophical Congress, although it was held in the very center of our vast country, in the center of the capital, the beautiful city of Moscow, went unnoticed by most. Many people do not even know what theosophy is, most likely they have not even heard such a word, but this event was crowned and imprinted on all planes. It's like finding a diamond among other things, not an easy task for a true seeker, because among the vast variety of forms, methods, expressions, languages, translations that exist today, the sacred knowledge that came from one source undoubtedly underwent such changes, additions, distortions that are simply incomparable with the meaning itself and in a word, the Truth, to find it is a great merit and luck of the seeker! Despite this, the truth was, is, and will continue to be in its original light, and nothing can change it!

As fate would have it, I was lucky enough to witness all three days of the Congress firsthand, which burned, ignited and illuminated all those present with its truth. It was surprisingly warm, and at the same time, the current state of science became obvious. Once again, we warmly note that there is a place for a step forward, the most important thing is that lighthouses and milestones exist and are set up for everyone!

Big heartfelt greetings and a bow to the organizers of this luminous event!

*Mikhail Bogatyrev,
Saint-Petersburg*

Thank you for the Congress and the art competition! What you are doing - strengthening and creating a synthesis of art, religion and science - is very important for awakening of youth and consciousness on the global scale! It was important for me to attend it and hear, to find confirmation of my understanding of the world order, that our views coincide and resonate with scientists, quantum physicists, Doctor of Sciences who follow the path of Light! Thank you! We wish you success, unity and every possible support to the Theosophy Foundation and the Scientific Research Center named after Blavatsky. Wishing you new achievements in the Coming year!

*Ekaterina Platonova,
Izhevsk*

Many thanks for the Congress and the published materials. The third day of the Congress turned many of my stereotypes upside down.

*Lydia Petrova,
Tolyatti*

Great thanks to the organizers of the Congress! A lot of work was done at a high level, which we can be guided by.

*Lyubov Ostanina,
Komsomolsk on Amur*

The important thing is that we are all united by our common cause! We need each other. And we all need each other's creativity!!! Thank-you to the organizers!

Helen22545

There is strength in unification! Praise to the organizers and participants of the Congress!

Indira Mitra

Holding the Congress is a feat in Spirit. The organizers demonstrate an example that Space can be filled with Beauty, Love, Brotherhood, Cooperation, and the affirmation of Knowledge for the Common Good. Love and Beauty permeate the entire Congress, sincerity is felt in everything, and simple words coming from the Heart will not leave anyone indifferent. Such events are a window into the New World, and Time provides us with this opportunity!

*Yuri Butin,
Saratov*

The crisis of a systemic worldview in the global scientific paradigm of the universe. The modern scientific community is currently shying away from everything esoteric like leprosy. They are not interested in Blavatsky's works, and many consider her to be half-witted. It is very useful to hold this Congress for the popularization of Theosophy in the world.

Andrey Klosovsky

I am glad that I lived to see this great event in Russia!

Valentina Polyakova

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The highest level of organization and presentation of an attractive and cultured image of Theosophy to society. The correct representation of the image will reveal a new facet of the spiritual knowledge of the «Secret Doctrine» for many seekers.

*Alexey Orlov,
Kemerovo*

I am delighted with the work of the International Congress! It's always interesting and deep! I bow low to the organizers of the Congress for their High Service! Great Respect to the participants and assistants of the Congress!

*Vitaly Skobeev,
Kazan*

The brightest and most significant event dedicated to the name of H.P. Blavatsky in the very heart of Russia! Many thanks to all the participants and organizers for such co-creation!

*Alexander Kuleshov,
Saint-Petersburg*

A magnificent Congress! The most interesting is thinking about how it all started and how it happened. Seeing oneself as a witness and a collaborator in the process, observing the law of relativity. This is really where there can be no disputes, but only additions and enriching images. I like the image voiced by Evgenia Mikhailovna Shaburnikova. Having presented such a framework, her report acquires new colors and sensations. I thank Evgenia Mikhailovna for her titanic work and efforts in the education and formation of a new consciousness. In shaping the Sphere of the Congress, in which decrees and ideas sound from the higher levels of the Teachers.

*Valery Kuzeev,
Ufa*

This is the second year I have been participating in the International Theosophical Congress as an artist and poet. Naturally, I listen to the reports of the Congress participants. There is no limit to learning!

E.M. Shaburnikova's report «Ray trajectory as a key aspect of differentiation - a systematic application of the Secret Doctrine» is very interesting to me as an artist. I will try to find a harmonious combination of colors using music and notes.

I would very much like the Congress to continue its annual work. I hope there will be funds in the state budget for this!

Thanks to the organizers and all the participants for scientific and creative meetings!

*Elena Shubina.
Pushkino (Saint Petersburg)*

Dear organizers! Thank you for providing this feedback sheet. I am grateful for the opportunity to follow the VII International Congress of Theosophy in Moscow via Zoom. Most of the lectures are scientific, insightful, and evocative. Especially the lectures on Kalachakra. The first lecture of the second day was also very inspiring. I think this will be good material for students of theosophy. The participants of the Round Table in the seven areas were masterful and qualified people who presented their specific knowledge.

I would like to express my gratitude to those who made it possible to hold this Congress! With warm wishes,

*Dr. Matthias Ali, President of Luxury Lodge,
Indonesia*



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The work of the Congress was highly appreciated, reviewed and commented on in media resources throughout our country and abroad.

Thank you for all the congratulations sent to the organizers and delegates of the Congress!

Bringing together representatives of culture, science, education, medicine, and art, who base their scientific and research works on theosophical scientific works, will make it possible to effectively interact, affirm, raise to the proper height and give well-deserved recognition to the name of our great compatriot Elena Petrovna Blavatsky.



You can support the implementation of theosophical projects on the Theosophy Foundation's website. The Foundation for the Support and Development of Theosophy is a contribution to the development of socially significant and educational activities, spiritual and moral education of society, the formation and establishment 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 your joint activities and cooperation.

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The Fund's resource team has implemented many socially significant projects at the international and all-Russian level, which have no analogues in the world. More than 50 regions of the Russian Federation and more than 40 countries of the world.

International Theosophical Congresses

7

face-to-face events in St. Petersburg, Voronezh, Sochi, Nizhny Novgorod, Moscow united more than

1600
participants

7200
participants
online

60
Russian and
international
speakers

20900
YouTube
views

Competition of Russian cities for the right to host the International Theosophical Congress «Theosophy is the heritage of a Great country»

9

participating cities

3

winning cities

H.P. Blavatsky International Research Center, heads with PhD and doctoral degrees

12

departments

The Foundation's Partners: The government organization «Mosvolunteer», Russian Cosmonautics Federation, International Art Fund, and many others

11

organizations

All-Russian seminars «Theosophical Tour» (in person)

17

cities of the Russian Federation

1200

participants

International research seminars «Secret Doctrine». More than

120

seminars

30

cities of the Russian Federation

25

countries of the world

10

simultaneous interpreters

30

scientists and theosophists

«Book Expedition» exhibition of popular science and esoteric literature.

Over

600

books and magazines

International creative contests in poetry, art, music. More than

2000

participants

90

cities of the Russian Federation

20

countries of the world

300

paintings

«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.

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