



# IV INTERNATIONAL THEOSOPHICAL CONGRESS

dedicated to the 145th anniversary of the foundation of the Theosophical Society  
Russia, Voronezh, November 21- 22, 2020

## JOURNAL

based on the results  
of the IV International Theosophical Congress



## About the Theosophical Society

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

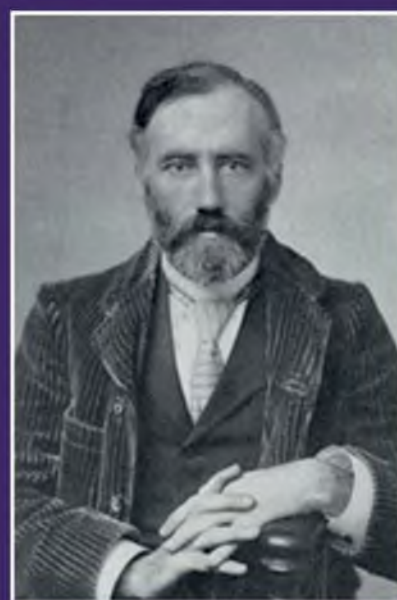
The Theosophical Society was founded on November 17, 1875 in New York (USA) by Elena Petrovna Blavatsky, Colonel Henry Steele Olcott and a young lawyer William Kwan Judge.



1832 – 1907  
**Henry Steele Olcott**



1831 – 1891  
**Helena Petrovna Blavatsky**



1851 – 1896  
**William Kwan Judge**

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

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

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**The IV International Theosophical Congress dedicated to the 145th anniversary of the foundation of the Theosophical Society was held online on November 21 - 22, 2020**

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Despite the difficult situation around the world due to the Covid 19 pandemic, the Congress was broadcast live from the Petrovsky Hall of the Voronezh City Center "Ramada Plaza". The city of Voronezh is the winner of the Competition of Russian cities for the right to host the International Theosophical Congress "Theosophy is the heritage of a Great country"!

A range of different projects have been implemented within the framework of the Congress: a scientific symposium, art and poetry contests, an international exhibition dedicated to E.P. Blavatsky, an exposition of sculptures by Alexei Leonov "Lights of Humanity", a presentation of the third book "Kalachakra Tantra" by the famous Tibetologist V.S. Dylykova-Parfionovich, a student of Yuri Nikolaevich Roerich.

**The International Theosophical Publishing House "ALBATROSS"**, a new joint project of theosophists of India, the Philippines and Russia is represented at the Congress. The following magazines have been published:

- Popular scientific journal "Theosophical Vector", for the first time presents theosophical research works of foreign and Russian theosophists and scientists in Russian and English languages;
- Journal based on the results of the III International Theosophical Congress unique theosophical research materials: a round table on the "Secret Doctrine", reports of theosophists and representatives of official science;
- Complete series (3 books) of "Kalachakra-Tantra" the unique translation and decoding of Tibetan texts by the famous Tibetologist Vilena Sanjeevna Dylykova-Parfionovich, a student of Y.N. Roerich;
- An album of paintings and a collection of poems by participants of Art and Poetry Contests dedicated to Elena Petrovna Blavatsky.

Diplomas and letters of appreciation have been prepared for our winners of Art Competitions. Each speaker was awarded a "CERTIFICATE" of the Congress speaker.



**“The Book Expedition” is another project carried out for the first time, presents brand new books from various publishers, such as:**

- Gift collector's edition *"The Secret Doctrine"*, by International organization *"Stars of the Mountains"* publishing house;
- Collection of articles *"Eternity is the Time of the Gods"* - the author's text by Vladimir Anatolyevich Bakanov analysing the system and method of scientific research of the *"The Secret Doctrine"* by Elena Petrovna Blavatsky;
- The publication in Russian *"Pointing the Way"* by U.K. Judge was presented by our colleagues from Ukraine (DonNTU Institute of Culture);
- Publications of our colleagues - publishing houses *"Kolokol"* and *"Amrita Rus"*:
  - *"The Secret Doctrine. The Würzburg Manuscript (1885-1886)"* by H.P. Blavatsky, which is a fragment of the original text of this classic theosophical work in the version as it was written by Elena Petrovna Blavatsky herself;
  - A collection of works by U.K. Judge, a prominent theosophical figure, friend and colleague of Elena Petrovna Blavatsky, one of the founders of the Theosophical Society, and other books.



**Elena Petrovna Blavatsky reinvented portrait was presented at the IV Congress**

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It is a computer coloured version of the famous HPB portrait, which was printed on canvas and reinvented by Jose Sanchez, our partner from Spain. The white frame of this beautiful portrait symbolises the purity of Consciousness. It was made according to the author's sketches and displays the main theosophical symbol, a tetragrammaton or a six-pointed star – two intertwined triangles, each detail of which was cut separately. The presence of this lively composition, this precious gift dedicated by Jose Sanchez, accompanies the Theosophical Congress and brings particular solemnity to it.



The IV International Theosophical Congress was held in the format of a Scientific Symposium on the topic "Cosmogogenesis. Anthropogenesis. Theogenesis" in the year of the 145th anniversary of the foundation of the Theosophical Society! On November 17, 1875, the Theosophical Society was founded in New York by Elena Petrovna Blavatsky, Colonel Henry Olcott and William Quan Judge. Significant events dedicated to the 145th anniversary of the founding of the Theosophical Society were held around the world these days. We congratulate all members of the Theosophical Society, delegates of the International Theosophical Congress on the anniversary date and wish them fruitful work in promoting the formation and establishment in society of a system of spiritual values based on the ideas and principles of Theosophy!

The main task of the Congress is, first of all, the interaction and exchange of experience of representatives of science, education, medicine, culture, aimed at integrating theosophical knowledge. This joining of forces, studying and interested in the science of theosophy, combining a variety of methods and systems that contribute to evolutionary development, the approval of the scientific value, relevance and importance of the fundamental E. P. Blavatsky work, "The Secret Doctrine"

The delegates of the Congress – scientists and Theosophists England, Finland, India, Argentina, South Korea, Kalmykia, Moscow, St. Petersburg, Voronezh, Kemerovo.

Representatives of the regions of Russia and foreign countries joined the live broadcast. These are members of the International Theosophical Society (Adyar), scientists and theosophical community from England, India, the Philippines, Greece, Morocco, New Zealand, Canada, Brazil, Finland, India, Argentina, Estonia, Ukraine, Kalmykia, Tatarstan, Bashkirstan, Chuvashia, Belarus, Krasnodar Krai, Karelia, Rostov Region. The following cities are represented: Moscow, St. Petersburg, Pskov, Nizhny Novgorod, Sochi, Voronezh, Uzhgorod, Barnaul, Lviv, Penza, Ivanovo, Gorno-Altaysk, Kommunar, Mytishchi, Yekaterinburg, Bryansk, Yalta, Cheboksary, Sergeev Posad, Ufa, Nizhnekamsk, Petropavlovsk-Kamchatsky, Tambov, Krasnoyarsk, Saratov, Vladivostok and many others.

For the first time in 2020, the entire course of the IV International Theosophical Congress was provided with translation into English, the foreign colleagues could connect to the live broadcast and be full-scale participants in a significant event. Our gratitude to the translators Anna Duv, Yulia Nikitina, Olga Isaeva, Victoria Romanenkova, Maria Ponomareva, Egor Turley, Tatiana Arzamasova.

The organizers sincerely hope that the experience of holding an event of this status will open up new opportunities and will be useful to all participants of the Congress in the process of research and development of the theosophical movement in Russia and in the world. We wish all participants of the Congress fruitful work, effective interaction and thank your participation and cooperation!

## Greetings from officials

### Greetings to delegates from the Department of education and science and youth policy.

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*«In accordance with the instructions of the vice-chairman of the government of the Voronezh region Vladimir Borisovich Popov . Welcome speech of the head of the Department.*

*Dear organizers, participants and guests of the IV International Theosophical Congress.*


*On behalf of the Department of education, science and youth policy of the Voronezh region, let me congratulate you on the opening of the IV International Theosophical Congress.*

*The relevance of this Congress is undoubtedly connected with the implementation of new socially significant programs aimed at the ideas of humanism, tolerance, and morality.*

*I believe that the Congress will be held in a constructive and creative atmosphere, and the adopted recommendations will contribute to improving the scientific dialogue and the development of science in our country.*

*I wish you fruitful and meaningful work, establishment of new business contacts and success.*

**Head of the Department of education, science and youth policy of the Voronezh region Oleg Nikolaevich Mosolov**

  
DEPARTMENT of EDUCATION,  
SCIENCE and YOUTH POLICY of the  
VORONEZH REGION  
Leningrad square, 12, Voronezh, 394006  
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OGRN 100360024664  
INN / KPP 3666159487/366601001

To the project coordinator of the  
Theosophy support and  
development Fund  
E. M. Shaboornikova  
sozkultura@mail.ru

01.11.2020.36.80-12/9902  
about consideration of the letter

Dear Evgenia Mikhailovna!

In accordance with the instructions of the first Deputy Chairman of Voronezh region government V. B. Popov 09.10.2020 (incl. No. 17-12/A-10209 from 07.10.2020) we report that the personal participation of the Voronezh region Governor A. V. Gusev and also representatives of the interested Executive bodies of state power of the Voronezh region in the IV International Theosophical Congress, 21-22 November 2020, in connection with the unfavorable epidemiological situation and to prevent coronavirus infection COVID-19, is not planned.

I am sending you a welcome address.  
Appendix: 1 page in 1 copy.

Head of the Department  
O. N. Mosolov

Место  
212.75-30

Appendix

**Welcome speech by the head of the Department of education, science and youth policy of the Voronezh region O. N. Mosolov towards the participants of the IV International Theosophical Congress**

Dear organizers, participants and guests of the IV International Theosophical Congress.

On behalf of the Department of education, science and youth policy of the Voronezh region, let me congratulate you on the opening of the IV International Theosophical Congress.

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Head of the Department  
of education, science  
and youth policy of the  
Voronezh region  
O. N. Mosolov



## Greetings from the State Duma of the Russian Federation

*«Dear organizers and delegates of the Congress!*

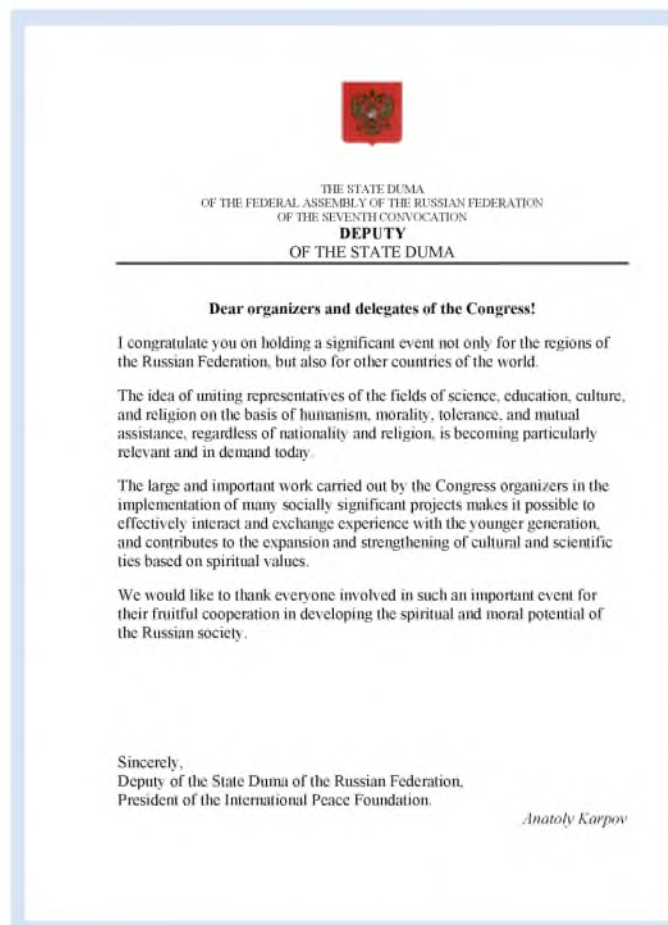
*I congratulate you on holding a significant event not only for the regions of the Russian Federation, but also for other countries of the world.*

*The idea of uniting representatives of the fields of science, education, culture, and religion on the basis of humanism, morality, tolerance, and mutual assistance, regardless of nationality and religion, is becoming particularly relevant and in demand today.*

*The large and important work carried out by the Congress organizers in the implementation of many socially significant projects makes it possible to effectively interact and exchange experience with the younger generation, and contributes to the expansion and strengthening of cultural and scientific ties based on spiritual values.*

*We would like to thank everyone involved in such an important event for their fruitful cooperation in developing the spiritual and moral potential of the Russian society.*

Sincerely, Anatoly Karpov, Deputy of the State Duma of the Russian Federation, President of the International Peace Foundation.



## Union of public associations international Association «Peace through Culture»

*«Dear participants of the IV International Theosophical Congress in Voronezh!*

*We congratulate you on the opening of the IV International Theosophical Congress, dedicated to the 145th anniversary of the Foundation of the Theosophical society!*

*The international Association "Peace through Culture", created by its first President, the famous Russian poet Valentin Mitrofanovich Sidorov, who was born on the Voronezh land, in Semiluki, has been making a significant contribution to the development of public consciousness for more than thirty years, cooperating with many well-known religious and spiritual organizations of the world, outstanding spiritual leaders, politicians and cultural figures, including Theosophical and Roerich organizations.*

*The spiritual and moral guidelines laid down by Valentin Mitrofanovich Sidorov in the foundation of the Association have been a reliable basis for cultural, educational, socio-political and peace-making activities for all these years.*

*The essence of the slogan "Peace through Culture" is to affirm the principles of peace through the establishment of truly cultural, humane relations between people in all spheres of human existence. Thanks to this position, the Association was able to take initiatives to hold international conferences, to convene the world Congress of Spiritual Harmony, and to hold the world Forum of Spiritual Culture. The formula "Peace through Culture" has become a kind of motto that people of spirit and positive aspiration have responded to.*

*As Elena Petrovna Blavatsky wrote, "there is no religion higher than truth", because true peace, true fullness of unity can be achieved only on the basis of cultural diversity, open-minded dialogue and mutual spiritual enrichment.*

*The motto "Peace through Culture" is still a relevant appeal, but now all the diversity of human existence must be attracted to the constant course of ethical transformation, as well as to the development of new qualities of Peace – integrity and good participation in global processes. Being in different cities and countries,*

*we will unite together in a common aspiration to the Highest and send a bright thought of good-making: "To World Peace through Spiritual Culture!"»*

*We wish all participants of the Congress, colleagues and like-minded people unity in spirit, harmony in actions and creative inspired continuous work for the benefit of the whole world, in the name of establishing Spiritual Culture!*

Vice president, International Association  
"Peace through Culture" Yu. A. Ageshin



## Greeting of Foreign and Russian theosophists



### THEOSOPHICAL SOCIETY IN IRELAND

I hope all fellow Russian Theosophists are keeping well in these unusual times.

On behalf of myself and all the Irish Theosophists, I send you warm heartfelt greetings to our brothers & sisters, delegates and speakers for a successful 1V International Theosophical Congress conducted from Voronezh, Russia on 21st & 22nd November.

May this virtual gathering engender much Light and inspiration which will radiate outwards and may The Holy Ones overshadow and bless this special event.

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

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### THEOSOPHICAL SOCIETY IN IRELAND





## THEOSOPHICAL SOCIETY IN PHILIPPINES

Dear fellow Theosophists from the Theosophical Society in Russia:

In behalf of the officers and members of the Philippine section of the TS, we send our warm felicitations on your IV International Theosophical Congress in Voronezh.

The international scientific forum is a significant step in providing a deep discussion of various points of view in certain areas of the Ancient Wisdom.

The other activities that await the participants such as a poetry competition provides balance and enriching segments for all.

May your light shine brightly in Oneness during this significant occasion.

Warm wishes and all the success in this endeavor.

Fraternally,  
Charlton Jules Romero  
President and General Secretary



## THE THEOSOPHICAL SOCIETY IN RUSSIA

Members of the OM-Tara branch thank you for the invitation and ask you to send our Greetings to the Congress participants.

"The Russian branch of OM-Tara Omsk cordially welcomes all participants of the IV International Theosophical Congress held in Voronezh! We thank the organizers for their tremendous work in organizing this Congress in such a difficult, karmic, but interesting Time. We are sincerely glad to participate in this Theosophical event! We wish EVERYONE to advance in Individual Consciousness through collective work! And may the TEACHERS help us!»

«OM-Tara» Lodge Omck Russia



## THEOSOPHICAL SOCIETY IN NORWAY

Dear friends in Russia!

Theosophical society in Norway wish all of you a very nice amused congress. There are not so many theosophists or members of society here in Norway. We are all members spread around the country and we have very active groups at different parts of the country. We have meetings every first Sunday in a month, during a month, and we have different lectures on different topics and subjects. We all wish you doing fine in this covidnian pandemia and that you stay healthy. The society in Norway wishes the best to all of you! Thank you very much.

Jan Helge Francesco Olsen,  
Organizing Secretary of the  
Theosophical Society in Norway



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## INTERNATIONAL THEOSOPHICAL SOCIETY, ADYAR. CHENNAI

Dear Fellow Theosophists in Russia.

Best wishes and greetings from the Theosophical Society of India in Varanasi. May you have wonderful dialogues and explorations in quest of Truth.

Yours fraternally P.Krishna  
Life-member, International Theosophical Society, Adyar, Chennai.



## THEOSOPHICAL SOCIETY IN PHILIPPINES

My heartfelt greetings to all the delegates of the International Theosophical Congress to be held soon, in November, 2020, in Russia.

May this congress inspire all the delegates to undertake activities for which TS has been formed, to help alleviate the miseries of this world.

Our very best wishes to a very successful congress.

Ms. Rekha Nahar, the Golden Link Theosophical Lodge, TOS Philippines



## THE THEOSOPHICAL SOCIETY IN RUSSIA

Thank you for the great organizational work on performing the IV INTERNATIONAL THEOSOPHICAL CONGRESS in Russia, dedicated to the 145th anniversary of the Foundation of the Theosophical society.

We welcome the participants of the respected international scientific Symposium "Cosmogogenesis, Anthropogenesis, Teogenesis - a single evolution of consciousness"!

Modern times put forward new demands to the knowledge of the person. Philosophical understanding of the world around us should and will gradually prevail over rational perception. The world will appear as it really is.

The planetary Spirit of the Earth strikes the main note of Truth, which is heard until the very end of Manvantara. To raise and maintain the pitch of this note, the Initiates, the Knowledgeable, the Teachers come to Earth.

In the 19th century Elena Petrovna Blavatsky comes among them.

The task of all mankind is to support the teachings of Elena Petrovna, to fulfill her mission to sound this note at a new height.

The ideas of theosophy are directed by our joint efforts, by the participants of the IV Congress to the formation of a new worldview and Consciousness of man.

We wish you fruitful work in fulfilling the tasks of the Theosophical movement.

Blavatsky Lodge of the Theosophical society in Russia. Kemerovo



## THEOSOPHICAL SOCIETY IN ENGLAND and WALES

Dear Theosophical Brothers and Sisters,

On behalf of all the Theosophical Society members in England and Wales I send sincere greetings to you and wish you every success with your Congress.

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

Kind regards Jenny Baker

National President Theosophical Society In England and Wales.



## THEOSOPHICAL SOCIETY IN GREECE

Dear sisters and brothers in Russia,  
On behalf of the Governing Board of the Theosophical Society in Greece, I would like to send you our warmest greetings and wish you success to the IV international Theosophical Congress on November 21, 22 in Voronezh. Russia.

With fraternal greetings.

Dr Alexandros Bousoulengas  
General Secretary,  
Theosophical Society in Greece



## THEOSOPHICAL SOCIETY IN NEW ZEALAND

The members of the New Zealand Theosophical Society would like to send you heartfelt best wishes for the IV International Theosophical Congress held on 21 and 22 November. This is a difficult time around the world with COVID-19 so it is encouraging to see that you are able to hold an online conference.

The work you are doing to share and explore theosophy is so vital at this time where people are looking for answers to the problems of the world.

We wish you all the best for the conference and your work in Russia.

With warm regards,

John Vorstermans  
National President  
The Theosophical Society in NZ Inc



## THEOSOPHICAL SOCIETY IN ARGENTINA

To those who would have offered themselves as functional Tulkus of love immortal wisdom (Alaya Buddhi) for this Congress, May The Voice of silence redouble the drum of a thousand thunders in your hearts and empower you to precipitate upon the world the purity and power of your noblest thoughts.

Manuel Arduino Pavón MST Argentina No. 7784



## THE THEOSOPHICAL SOCIETY IN RUSSIA

«Satya Vedana» branch (Yurga, Kemerovo region Kuzbass) welcomes participants of the IV International Congress dedicated to the 145th anniversary of the Foundation of the Theosophical Society. We wish you all fruitful work!

With respect, Secretary of the Department Belousova L. I. G. Yurga, Kemerovo region-Kuzbass



## THEOSOPHICAL SOCIETY IN INDIA

Warm Greetings to the IV International Theosophical Congress being held online from Voronezh, Russia. The Annual Congress organized by the increasingly well known Adamant Lodge of the Theosophical Society of Russia, will be followed with keen interest by Theosophists the world over, and in my own city in Mumbai, where many Theosophists are active with close conjunction of Adamant Lodge. The topic of discussion being on "The Secret doctrine" and the launch of the third Book on the sacred Buddhist text of "Kalachakra Tantra". The conference has also attracted Artists and Poets from various parts of the world which add to the creative spiritual content of the conference. Wide coverage on the Russian conferences, in the past has been made by the 'Synergy' journal published in Mumbai, by the Gandhian Theosophist Dr. Rajam Pillai, a senior member of the Blavatsky Lodge. This year too we look forward for a very rewarding discourse on the various topics.

Warm Regards, Arni Narendran,  
Hon Treasurer/ Blavatsky Lodge- Mumbai (Est 1880)  
Education Director- Virtual Centre for Theosophical Studies (VCTS)







## THEOSOPHICAL SOCIETY IN SLOVENIA

Dear Brothers, dear Sisters,  
on behalf of the members of the Theosophical Society in Slovenia I am sending you warm fraternal greetings and best wishes for fruitful work at the Congress in Russia.

May your work open the hearts of people and lead them to the knowledge of the Oneness of all life and to a way of life that is a life of loving kindness, harmony and wisdom.

We wish you a joyful gathering and inspiring work. We are all with you, side by side, dedicated to our common work.

With warmest regards,  
Irena, OS of the TS in Slovenia



## THEOSOPHICAL SOCIETY IN AUSTRALIA

Many thanks for your invitation and all you do!

“We at the Sunshine Coast Lodge, Queensland, Australia send our greetings to all delegates to all brothers and sisters for a blessed and inspiring International Theosophical Congress. Bless you for all your efforts to connect us all, to spread the wisdom, keeping it alive as you do, true theosophy!”

Warmest thoughts  
Esther Pockrandt  
President of the Sunshine Coast Lodge, Queensland Australia



## THE THEOSOPHICAL SOCIETY IN ENGLAND

I have a small wish for all individuals at this Congress. I would like each and every one to hold their own inner light of knowledge in deep love and let this light shine bright. I believe it is this light that would help heal everyone and everything.

With gratitude and in love,  
Dr Taposhri Ganguly, TS England. London



## THE THEOSOPHICAL SOCIETY IN RUSSIA

Dear friends!

The Lodge Sofia (Moscow) of the Theosophical Society of Russia welcomes participants of the IV International Congress dedicated to the 145th anniversary of the Foundation of the Theosophical Society, which will be held on November 21, 22, 2020 in Voronezh, Russia.

In 1991, through the efforts of members of the Sofia Lodge, the Russian Theosophical Society, which was forcibly closed in 1918, was officially resumed in our country. In 2010, at the Congress in Rome, our Lodge received the status of a Lodge of the International Theosophical society, again laying the Foundation for the development of Theosophy in Russia in a different status – as members of the international community of co-thinkers.

Over the past 30 years, the Theosophical movement in Russia has been replenished with new members, many young people have come, and many Theosophical events are held in different cities. We would like to wish all Russian Theosophists to steadily follow the high principles and ideals of the spiritual and moral foundations of Theosophical teaching laid down by the Great Teachers and founder of the Theosophical society, our compatriot Elena Petrovna Blavatsky.

We wish all of you a fruitful and joyful communication of Light, Love and Understanding.

Lodge Sofia,  
Theosophical Society of Russia, November 17, 2020.



## THEOSOPHICAL SOCIETY IN AMERICA

Dear Brothers and Sisters,

On behalf of the members of the Theosophical Society in America, I send you warm wishes for a successful online convention. May the blessings of the Holy Ones surround you all.

Fraternally,  
Barbara B. Hebert, Ph.D., President  
Theosophical Society in America



## THE PAN AFRICAN THEOSOPHICAL FEDERATION

West Africa East and Central Africa & South Africa

145th anniversary of the Foundation of the Theosophical Society!

We send to you and the delegates fraternal love and blessings for a successful and fruitful International Congress. It is indeed auspicious that this congress is being held in Russia.

Although the world has changed dramatically in so many ways since the birth of Madame Blavatsky, the depth of ancient wisdom contained in her writings, is continuing to be validated by enlightened scientists.

We are therefore pleased, that there is also a delegation of Scientists involved in this congress, that are hopefully able to convey to the all the delegates in easy to understand language, the complex subjects of Cosmogogenesis. Anthropogenesis and Theogenesis.

May all who participate in this important historical event, be stimulated to both live and promote the "Theosophical Way" or Dharma.

Thomas George Davis Chairman PATF



## THE THEOSOPHICAL SOCIETY IN ORLANDO, FLORIDA

Dear Fellow Theosophists!

We are very proud of the tremendous and significant work you are doing to promote Theosophy, Universal Brotherhood and Goodwill among our courageous Russian Brothers and Sisters.

May your convention be blessed with meaning and harmony and enlightened action for the benefit of humanity. Let us also focus on "IF there is to be Peace in the world, it must begin with Me." Radha Burnier tells us that "Peace is not the result of any cause, it is the Absolute stillness of ultimate reality." We can get a better idea of this if we modify the words of the ancient Christian hymn to say "Silent Mind, Holy Mind, All Is Calm, All Is Bright." When the Mind is Still there is Peace.

Blessings & Warmest Fraternal Wishes from the Members of Orlando Lodge.

Carl Metzger, President,  
The Theosophical Society In Orlando, Florida

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## EUROPEAN SCHOOL OF THEOSOPHY

On behalf of the European School of Theosophy, I would like to extend my most warm greetings to the attendees of the IV International Theosophical Congress Congress. Wish you all an inspiring congress.

Erica Georgiades  
Director of the European school of theosophy



## THE THEOSOPHICAL SOCIETY IN RUSSIA

Congratulations to the Congress delegates on the anniversary of the Foundation of the Theosophical society!

We thank the organizers of the Congress for the great preparatory work! We consider it very important that such socially significant projects as Competitions, Exhibitions, and Scientific symposiums are implemented within the framework of the Congress! The unifying work of representatives of the fields of science, education, culture and Theosophists inspires and expands the interaction of Russian and foreign Theosophists and scientists.

Very worthy information component of the Congress! We will be with you in the live broadcast!

We wish you all good luck, fruitful work at the Congress and unity!

Lodge "Garuda" of the Theosophical society in Russia, Nizhny Novgorod



## THE THEOSOPHICAL SOCIETY IN INDIA

We welcome the delegates of the IV INTERNATIONAL THEOSOPHICAL CONGRESS in VORONEZH and wish them wisdom, knowledge and unity.

United Lodge of Theosophists  
Bangalore, India



## THE THEOSOPHICAL SOCIETY IN PHILIPPINES

Dear fellow theosophists,

We greet you during your International Theosophical Congress in Russia with the theme that focuses on the profound work of H. P. Blavatsky. Your enthusiasm and initiative will help bring to a lot of people a knowledge of the importance of the work of the Blavatsky and her teachers.

We wish you productive sessions during your Congress!

With warm fraternal regards,  
Vic Hao Chin Jr., TS Philippines



## THE THEOSOPHICAL SOCIETY IN INDIA

Let me extend my congratulations to the Congress delegates and I am very happy that such a gathering is taking place in Russia.

I think it is the spiritual journey of every human being to maintain humanity, tolerance and morality at all times. This Congress will be decisive and causal.

Personally I would like to mention one more thing, I have a special affection and love for Russia. Perhaps it was Russian literature and movies that made me feel that way. Now, especially with a relationship with Theosophy, Russia has become my favorite again.

My heartfelt congratulations once again to all the delegates.

Sreejith Kottol Gobi  
TS INDIA



## THE THEOSOPHICAL SOCIETY IN RUSSIA

We welcome the participants of the IV International Theosophical Congress and wish them interesting and fruitful meetings in a friendly atmosphere. Let every speech and discussion help to strengthen fraternal feelings and advance towards the truth.

The Lodge "Light of Truth", TS Russia. Kemerovo

## Interview with the gelegates

**Dylykova-Parfionovich Vilena Sanjeevna**, interview at the IV International Theosophical Congress

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**Vilena Sanjeevna:** There were neighbors in our house near the Kalachakra Temple in Leningrad at 13 Primorskiy Prospekt. And the neighbors were very friendly to the young family, that is, to my father and mother. They were very young and immediately had three children there, and then a fourth. I was brought as the third child and I was lying without a name directly from the maternity hospital on the sofa or on the bed in the apartment of Agvan Dorjiev. Because my father is one of the closest relatives of Agvan Dorjiev. And his father, my grandfather, is the nephew of Agvan Dorjiev. I was wrapped up like all babies in such a package. And the neighbor was a militia colonel. He came in. He saw me and asked my mother: "What's her name?" My mother said: "I don't know, we haven't given a name yet, we just came from the hospital." He came up and looked – "You can't go without a name." Then he thought about it and said, "Call her Vilena."



**Correspondent:** In honor of Vladimir Ilyich.

**Vilena Sanjeevna:** Sure. And you know I lived up to that name. Because this phrase Vladimir Ilyich – "Learn, learn and learn" - it is in me to this day. I can't stop because there's so much to know. And to do this, you need to study all the time. And the representatives of the Roerich movement, the theosophical movement, when they learned about the deciphering of my name, they said: "Do you know that Lenin is considered a Mahatma?"» And then there are two combinations in my name and patronymic. Lenin, name, and patronymic Sange, Sanjeewa. Sanje in Tibetan is Sangye, translated into Russian it is a Buddha. And the fact that Agvan Dorjiev was recognized as an outstanding statesman of Russia and Buryatia, because he performed all the direct asks of the head of Russia in the pre-revolutionary period. And he is dedicated to his name is mentioned in six hundred works published abroad. You know, here I have to say that as we in Russia say that they are already as if our destinies are predestined. And so I was convinced by my life, although in the beginning I did not agree with my youth.

Since I graduated from Moscow University. For five years there was an institute of Oriental languages and my father advised me the most difficult language is Chinese. I am a Sinologist by training, a specialist in the Chinese language and Chinese literature. I completed my first year in full at Leningrad State University. Russian was the only language I knew, because my parents had decided that children born in Russia should have a perfect command of the Russian language. They themselves were from a Buryat village. And all the difficulties with the Russian language were known to them. So here they are, as smart parents decided that it was most important to know Russian perfectly so that there were no problems.

So here is the love of books – it gives an extraordinary, subtle perception of the Russian language.

I transferred for health reasons, having completed the first course of Chinese in Leningrad and transferred here to the Moscow Institute of Oriental Languages at Moscow State University. And I was twenty years old, I was studying in the second year and at this time 58-year-old Yuri Roerich came here. With Khrushchev's permission. And imagine, my dad worked at the Institute of Oriental Studies of the Academy of Sciences. He was in charge of the Mongolia sector. And Yuri Nikolaevich perfectly knew the Mongolian language. Not to mention the fact that his blood flowing there are two grandmothers that were the queens in the Golden Horde. Yes, that's why Yuri Nikolaevich's appearance, yes, has Mongolian features and therefore for us, for us, he is our

own, native person. It was a special relationship. Literally, I didn't become. Really, really, I AM his student. What I said only recently. Before that, you know, for two and a half years that I stayed here, Yuri Nikolaevich was working at the Institute of Oriental Studies, and I studied. I studied Chinese here, and with Yuri Nikolaevich I had a social acquaintance. At this time, there was a huge interest in Southeast Asia and Buddhist countries in our country. And in general in Buddhism. And the Soviet government decided to restore and revive Buddhism in Russia in the republics where it had previously flourished. In the leadership of Russia, very smart, far-sighted people have always appeared. Yes, they are politicians, but politicians also understand how important it is to establish friendly relations and in general, it is not in every country that the three republics are Buddhist. And here in Russia it was a fact. And so at that time, just as it was officially done, it coincided with the arrival of Yuri Nikolaevich here. And the appearance of such a very educated pundit from Ceylon. Then it was called Ceylon. He was the Ambassador of Ceylon to Moscow. He was a scientist. But there was an ambassador. And he offered. Because he was an expert in Buddhist philosophy, an expert in these languages, Sanskrit, Pali, and Sengali. Sengali language is the language of Ceylon. And he offered classes in Sengali to those who wanted to study at the Institute of Oriental Studies. Our people accepted this offer. And he had students. This happened just along with the arrival of Yuri Nikolaevich. They were very close friends. Very. And you know how educated are the people who have received such a deep education. Yuri Nikolaevich was everywhere in any embassy the most favorite recognized guest, you know? And Malala Sekera expressed a desire to stay in the apartment of a Soviet man. And for some reason he turned to my father, because he met him at the Institute of Oriental Studies and said that he wanted to come and see how the Soviet people live.

And we had just received an empty apartment, there was no furniture and we were completely in an empty apartment. Then Dad went to the director and said: "You know, I can't receive an ambassador in an empty apartment. So should I turn him down?"» The director told him: "No way. Borrow money, buy furniture, and invite the ambassador from Ceylon." He came with his wife and his first adviser. Like this. You know, they are not used to the fact that the houses are multi-storey. They have all their houses right on the ground. This is a real house on the ocean. So when they find themselves, they don't know what an elevator is, they don't know what a ladder is. And we have two balconies in this apartment. And they decided that it is also like at home, and the exit is through the balcony. And when the first councilor got a little drunk, he kept looking, looking, and from our ignorance of such high-rise buildings, he always wanted to go out, he did not go to the door, he went to the balcony and wanted to step from the balcony to the street. And I had to, because he was drunk, I had to run from one balcony to another and hold the adviser by the waist so that he would not throw himself off the balcony. This amused the Ambassador of Ceylon, but when they went out through the door, he also did not understand what this ladder was, he decided that he should immediately be on the ground. And we said, "There's an elevator." Our country has been closed for so long. That when they wanted, there was an opportunity, to open up, then they decided at least to see how we live. And I participated in this, in the occasion. Yuri Nikolaevich left. I met him at a reception at the Embassy of Ceylon, where the Ambassador of Ceylon invited me personally. And so here we are, me and my dad and mom were at those receptions. Yuri Nikolaevich and his housekeeper were always with us. And he took us by car and drove us to the nearest metro station that was convenient for us. Although it was quite uncomfortable for him. He left in 1960. I graduated in 1962. And after graduating from the University in the 62nd, I was accepted to the Institute of Oriental Studies. Two years later, my future husband and teacher, Yuri Mikhailovich Parfionovich, brought me to Roerich's study, dedicated to his scientific study, to work on Yuri Nikolaevich's dictionary. For twenty years I worked on the manuscript of Yuri Nikolaevich. During this time, I mastered the Tibetan language, we with the help of my husband prepared the layout and published it manually, because there was no font in such quantity. We made hand-made books and published them in eleven volumes, we published Yuri Roerich. Then I wrote and the "Tibetan literature" published the book. And then we completed the atlas of Tibetan medicine. It ended with my husband leaving. I brought it to the end and I managed and was lucky enough to have the audience that the Dalai Lama appointed here to the Soviet people.

He chose me by my last name. He already knew the works. Therefore, I am a person who studies the country and glorifies the culture of this country. From here is the special relation. And I managed to get a blessing for Kalachakra Tantra. Because there is a ban, a taboo. Because it's a sacred text. And so I was warned from the very beginning not to engage in Kalachakra-tantra in any way. It's dangerous. Not simply dangerous. This is extremely dangerous. That's why I don't advertise. Here I was engaged, engaged. In the end, the circumstances were such that I decided to try to translate. And I did a literal translation. And when I completed the literal translation, six months in advance, I realized that this text was encrypted. After that, I was engaged in the development of detecting keys to this private text. I spent ten years on this. You saw the result. That's all. When such outstanding personalities leave, they are generally concerned that their business does not end. And they have the ability to find individuals who could continue their work. And the choice, as I understand it, fell to me. In the beginning, I think they were counting on my husband. But his life was also so complicated. And he was gone. And then it all turned out to be connected with me. And I started this topic from a young age. And now I have completed it, already at a very old age. But I didn't stop. I believed that I helped everyone who wanted to learn the Tibetan written language, the language of sacred texts, having published it as a study guide. Because it turned out that there are simply no specialists. I decided that I would also write this tutorial, which you can learn on your own. I decided that I had completed this mission, and I still had work to do. I didn't have time there, you know, but due to the fact that Kalachakra Tantra aroused such deep interest in Russia. You know, right now groups of young people come to me, very smart, already trained, already having initiations from the Dalai Lama, and it is in Kalachakra. And they all asked me to study. I taught them to read and translate such texts. In general, I know the subject, and I know the attacks on both Elena Petrovna and Elena Ivanovna. As a specialist, I realized that I could protect, in general, these brilliant women by providing a scientific basis for these works. And then they have nothing to blame. They did not know the language and therefore they set the goal that Yuri Nikolaevich would learn and offer and confirm what they had written and stated. But then he left and I managed to complete what was planned and implement it in Russia. The Kalachakra calendar is linked directly to the planets and these are the signs, the Zodiac signs, the twelve signs of the Zodiac and the thirteenth sign - this is the constellation of the Standard Bearer. In addition to the zodiac, yes, they also represent the nine planets. And in general, there are different Kalachakra mandalas, where basically a circle is depicted, a square is depicted in a circle. There is a square on each side, everything is equilateral.

There are four entrances on each side of the square. Each entrance means a side of Light. This is a very complex image of the universe. And you know. It contains so much symbolism that every time, at the initiation, the Dalai Lama asks to explain, to tell. Then this is the opening of the Kalachakra Mandala, it is always different. And yet, it is even with the enumeration of the planets, somehow all this is connected with yoga. Yoga is also closed, but in fact, if we talk about the main content of the Kalachakra Mandala – it is a map of the Cosmos. That's all. They are different, it's like, it was created by a man who acted as a Teacher in Siberia. And he left, and the calendar remained. You know, they took the explanations laid out in the Secret Doctrine. And these animals, there's a cycle of animals. It's very difficult, it's the eastern calendar. There's more. They are slightly different. There is Chinese. And that's all it is. There is still Tibetan, still Indian. And this is all complicated and formed such a polychrome. And they are proud that, in general, using the knowledge of Blavatsky, they were able to depict and invent this calendar. Kala is time. Another second value is black. And the chakra is the wheel. And in translation for everyone, this system translates as the wheel of time. The Wheel of Time is the most important physical concept of space and time. The wheel of time contains a lot of values. And above all, it symbolizes being in its life transition. You see, it is all different, it includes the birth of the Buddha, his development, his enlightenment, departure. There are many wheels of time that can be called Kalachakra. And everyone is already on their own. Because there are eastern calendars that are also related to Kalachakra. Because in fact, the Calendar is a creation associated with the movement of planets and constellations. I would advise you to take philosophy seriously, because it is also a difficult topic. And Hegel must be read, and Schopenhauer, and Kant. You see, that is, in fact, I had to read



a lot, a lot of literature in order to learn or somehow form myself. In general, I was engaged in education myself in order to understand, because Buddhism is a complex philosophical system. Religion is already connected with rituals, rites. But Buddhism itself is a philosophy. And you just need to read works on Indian philosophy and read such translations as the Dhammapada. Or here it is very clearly stated by Helena Ivanovna about Ethics. Here is the Buddhism, she expounded without making a single mistake. She expounded Buddhist philosophy and religion, ethics in her work. I read it from beginning to end. Not there. This is Buddhism. There means she has two such works, it seems "Gardens of Moria", and still here "Fundamentals of Buddhism". I read it from beginning to end. And then, I could immediately, immediately, fully defend these two wonderful women.

**Yary Vladimir Vasilyevich**, interview at the IV International Theosophical Congress in Voronezh on November 21, 22, 2020.

**Vladimir Vasilyevich:** If we talk about the Congress that is taking place today – it is generally significant not only for Russia, for all mankind, for all countries of the world, it is an important moment of such a transition, at last in the Age of Aquarius.

It is a very important point in the sense that science, art, and religion are combined synthetically in this ring of Culture. That is, at last there is the possibility of combining on the plane of cooperation these three basic postulates that make up the Culture of human consciousness or genius. And, of course, everyone has seen what opportunities science has today and how they are becoming more and more closely connected in the semantic meaning of ancient science. The antiquity of science is returning to its own circles. There was a time when it was talked about time and space and the interaction of these two principles, in other words time in space, which promotes the movement of thought; according to this movement of thought, the duration itself is implied as past, present and future, as qualities of manifestation of time in space, if we take and imagine a spiral and take this spiral in the section and look at the end side of the spiral, we will see that past, present and future in this gap of time, as humanity imagines does, not exist.

So, we come to the fact that we have seen the true essence of Samsara – Being by the illusory perception of our consciousness of the current time, the current evolution. In this, there is also suffering. But as soon as we discover the descent of the evolutionary stream, as soon as we discover this movement of the Laws of Being, the development of consciousness, we understand the significance of time for human consciousness. And, we then begin to understand what space is. Because, it is as infinity and infinity – otherwise we cannot imagine it. And, of course, this is a huge breakthrough for science in this area, when the ancient science begins to be combined, that which is called occult Laws or theosophical Knowledge, when they begin to move to perception, and to the perception of the scientific worldview of the reality that is designated by space and time

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**Question:** Can I make a few more wishes to our listeners, viewers and participants?

**Vladimir Vasilyevich:** of course, I wish all listeners, viewers and participants the most important and a most important thing is commonality with everyone, i.e. the ability to cooperate. After all, the fact is that cooperation as such is not mysticism, but the realization of the unity of human nature, unity in cooperation and fraternal relations. We all come to the conclusion that Love, like a Creative Fire, burns in every heart, but only by opening the heart, we are able to give Light and Warmth to those around us. To dear, close, distant ones because the emanation of the human soul is immeasurable, like space itself. And the flows of the forces of time only contribute to an instantaneous touch on the plane of the warmth of the heart. Thanks.



## Roshchupkin Sergey Pavlovich - interview at the IV International Theosophical Congress

**Sergey Pavlovich:** So I want to say that generally speaking I have been waiting for this all my life. I was waiting for unity with like-minded people, so that I could calmly, without thinking about the fact that there would be a lot of criticism. Not just physically to report some new things, but also to connect them with this general picture of theosophy. This is extremely important for me, and after each congress I get a big boost. But it does not immediately manifest itself after a certain time, but it gives me the energy of life, I would say new ideas and breakthroughs. Because indeed, now we, physicists have come to a milestone, to the milestone when it is necessary to rethink the actual building built over

the past three hundred years. The building that was built, it is slowly exhausting itself. We are now entering the region of new super-strong fields, close to critical ones. We have a challenge – dark matter, dark energy, which are not fully explained. We don't know what to do. We have reached the point where we need to rethink the basis on which all physics is built. And it is theosophy, I think, that can help in this rethinking. Because it sets out the most fundamental, structural things that were known to our ancient civilizations, and which were given to us by Elena Petrovna Blavatsky. I am very grateful to all colleagues, participants of the congress, for stimulating conversations, for life. Thanks.



## Frantsuzoff Sergey Alekseevich - interview at the IV International Philosophical Congress

**Sergey Alekseevich:** It is very gratifying that this Congress is being held at such a difficult time, and a significant part of the participants are present in person. This is always preferable to online events. I myself, at my institute, try to have more live communication, but without compromising my health.

In our time, it is very important to hold such events, because now it is clear to everyone that humanity is at such a rather steep turning point. And the study of wisdom, including the secret wisdom of those people who foresaw this for a long time, warned about it, is now more important than ever.



**Shaboornikova Evgenia Mikhailovna** - interview at the IV International Theosophical Congress in Voronezh. November 21, 22, 2020.

**Evgenia Mikhailovna:** Everything was quite dynamic, and this year's reports were very interesting. You know what you can define for yourself when it adds some quality sound. Reports appear, they become more specific and interesting. There are new speakers from the field of science, theosophy and this is very cool. The fact is that such events are usually held in top cities such as Moscow and St. Petersburg, perhaps it is quite easy to organize there and, of course, everyone is eager to go to such cities. But when this idea is implemented in the regions of the Russian Federation, this is a slightly different level of work and, of course, a huge preparation. You know how many transport companies have been ordered to bring equipment to this Congress. How many new Voronezh faces did we recognize, who applied to us, applications were received, we communicated with people who would like to come to this Congress, whom we did not know. That is, the appearance of these new faces, for whom the topics and the event itself are quite interesting, it really becomes relevant both for Russia and for foreign countries. This is what I would like to note, of course. What else is being learned more and more at these Congresses. That without the study of the Secret Doctrine, any speech loses the radiance of the pure edge, it does not become so clear, understood. Even people who did not study the Secret Doctrine, the same famous scientists who came, eventually they agree with this. That is, the time is coming, really, the time that was predicted by Elena Ivanovna Roerich, Elena Petrovna Blavatsky, that the time will come when science will turn its face to theosophy. And we are currently living with you at this time. And this is very significant, it is felt in the relationships of people, young consciousnesses are already coming and they speak these terms and these concepts very easily. People who have somewhere, once only heard, they are delighted that it is so possible to convey simply and solemnly. And this common Unity was even felt in the online space. You know how hard it was technically to make it happen live. I have already told you about the preparation of the Congress, that we had several groups working in ZOOM, two channels were allocated, English and Russian separately, and seven translators worked online. And additional equipment was required. We are still testing how this can be, and we gain experience and therefore so much easier, I think the next Congress will be even easier to pass, even more expanded, there will be more interactions and social structures that face the Theosophists and science and, of course, official science, with education, and with representatives of various religions, and medicine, and of course art and culture. Thank you all so much for your support and cooperation!



## Presentations

### Ulanov Mergen Sanjeevich

Professor of the Department of philosophy and cultural studies  
Kalmyk state University named after B. B. Gorodovikov

*Ulanov Mergen Sanjeevich graduated from Kalmyk state University with a degree in history from the graduate school of the Russian Academy of state service under the President of the Russian Federation, where he defended his thesis on "Buddhism in the history of Russian philosophical thought of the late XIX–first half XX centuries".*

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

*He is a member of the Russian philosophical society and the Russian sociological society named after M. M. Kovalevsky, author (and co-author) of more than 200 scientific publications on religious studies, including 10 monographs. Doctor of philosophy, Professor of the Department of philosophy and cultural studies of Kalmyk state University. (G. Elista. Kalmykia)*

### **The role of women in spreading the ideas of buddhism in the West (late XIX - early XX century)**

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

Serious interest in Buddhism in Western society appeared only in the middle of the XIX century, when Europeans began to get detailed information about its philosophy and practice. Interest in Buddhism was stimulated by the crisis of rationalism and Eurocentrism, which for a long time dominated in Western thinking. The world was becoming more open, and the development of democratic institutions in Western countries created new opportunities for freedom of choice of worldview.

The fascination with Buddhism in Western countries occurred against the background of a change in the general approach to the West - East problem. The Eurocentric view of the East as a culturally backward region was gradually becoming obsolete. At the same time, the creative dialogue between the two cultures, the exchange of values, and the desire to understand what is foreign and unfamiliar are beginning to become widespread. In these trends, the eternal desire of mankind for a single universal culture has found its expression, while preserving the specifics of each individual culture.

Information about the Buddhist religion reached the West through several main



channels. First of all, it was the research of Western Buddhist scientists. The success of Buddhology has undoubtedly played an important role in introducing Western society to Buddhist culture. "The scientific study of Buddhism began in Europe at the beginning of the XIX century. During this century, the main Buddhist schools that continued to play an important role during the first half of the twentieth century, and partially continue to exist at the present time, gradually developed gradually".

Caroline Augusta Foley Rees-Davids (1857-1942)<sup>2</sup> and her husband Thomas

William (1843-1922)<sup>3</sup> made a significant contribution to the development of the English Buddhist school. The Rees-Davids were the founders and leaders of "the Pali texts Society" (1881), an educational organization aimed at promoting Buddhist written monuments.

The main focus of the Rhys-Davids gave the translation and research of the texts of the Pali Canon. One of her first publications was a translation of the "Dhamma Sangani", which is included in the Abhidhamma, the third section of the Pali Canon. Her other notable publication was a translation of "Therigata", a collection of poems about spiritual practice written by Buddhist nuns of early Buddhism. She also lectured on the history of Buddhism at the School of Oriental studies from 1918 to 1933. Rhys Davids has translated into English a significant part of the canonical Sutta pitaka. She has also written numerous articles and several popular books on Buddhism. Rees-Davids served as honorary Secretary of the Pali texts Society from 1907 to 1922. From 1923 to 1942 she was President of the Pali texts Society. During the first half of their career, Rees-Davids held the view that the Pali tradition was considered not only the oldest, but also the only authentic one. Over time, however, she became critical of the Theravada tradition. As a result, Rees-Davids developed her own view of doctrinal historical Buddhism based on a critical reading of the Pali Canon<sup>4</sup>.

An important factor that influenced the spread of Buddhist ideas in the West was the increased interest in occultism and mysticism in European society. So, in the second half of the XIX century, representatives of theosophy began to show interest in Buddhism.

The founder of the Theosophical society – H. P. Blavatsky (1831-1981), was one of the first to bring the ideas of Buddhism to the West. Of course, there were already quite a few Orientalists who wrote books about Eastern religions, including Buddhism. However, they were usually written from the point of view of academism and enlightenment. Blavatsky presented Buddhism as a living, relevant and humanistic tradition. It sought to show the real value and importance for humanity of the knowledge accumulated within the framework of Eastern religions. In addition, the activities of the Theosophical society, founded by Blavatsky, contributed to the revival of

Buddhism in Ceylon.

It should be noted that Blavatsky had to work under continuous and strong opposition from both Western Orientalists. Thus, the famous Indologist Max Muller noted that Blavatsky's esoteric Buddhism is a Buddhism that is misunderstood, distorted, and even caricatured. At the same time, Mueller frankly admitted that modern European knowledge of Buddhism is very poor, "especially in relation to what is called Mahayana or Northern Buddhism." But, according to the scholar, the true knowledge of wisdom Buddhism is in the printed text, not in the living tradition<sup>5</sup>.

At the same time, not all buddhologists denied Blavatsky knowledge of Buddhism. For example, the French orientalist Emile Burnouf wrote that the practical publications of the Theosophical society are either translations of Buddhist books or original works inspired by the teachings of the Buddha, so this society has a predominantly Buddhist character<sup>6</sup>. In addition, such well-known representatives of Buddhism and Buddhology in the West as K. Humphries, Bhikshu Sangharakshita, A. Weyman, W. Evans-Wentz and E. Konze emphasized that they owed their initial acquaintance and interest in Buddhism to the works of Blavatsky.

During her lifetime, Blavatsky's teaching was understood by some as a new trend in Buddhism or neo-Buddhism. This idea, according to Blavatsky, arose from a misinterpretation of the real meaning of the title of the work of Sinnett (a disciple of Blavatsky) "Esoteric Buddhism". The last word in this title had to be written with one, not two letters "d" since it meant "Budhism" or "the ability to know", and not a world religion.

However, she herself drew a distinction between Buddhism as a religious and philosophical system preached by Buddha, and theosophy as the spiritual heritage of the peoples of the world, the essence of all world religions, preached and practiced by select few individuals<sup>7</sup>.

According to Blavatsky, there are also Buddhists among her followers, but they are significantly fewer than Hindus and Europeans born as Christians<sup>8</sup>. Nevertheless, Blavatsky noted the identity of the ethics of theosophy and Buddhism, since the latter, from her point of view, is the soul of theosophy

and was previously the property of the initiates of the whole earth. Buddha, she writes, was the first to preach this secret ethics to a wide range of people and made it the basis of his religious and Theosophical system. This is the difference between Buddhism and other faiths. While other religions place dogmas and rites at the forefront, Buddhism, according to the thinker, pays primary attention to ethics, which determines its similarity to theosophy<sup>9</sup>.

Speaking of Shakyamuni Buddha, Blavatsky called him the most perfect mortal the world has ever seen. "Suffice it to say –" the Theosophist wrote, "that even the fiercest Orthodox missionary, unless he is hopelessly mad or lacks the slightest respect for historical truth, cannot make the slightest accusation against the life and personal character of Gotama Buddha. Without any claim to divinity, allowing his followers to fall into atheism rather than humiliating superstition ..., his life from beginning to end is Holy and divine. He is a perfect example of the divine God-man. For 45 years, his mission is as spotless and pure as the life of God – or what the last one should be. He is the perfect example of the divine God-man. He attained Buddhahood, that is, full enlightenment, solely by his own merits and through his individual efforts, while no God is supposed to have any personal merit in the exercise of goodness and Holiness<sup>10</sup>". According to Blavatsky, "his religion is the only one absolutely bloodless among all existing ones: tolerant and free, teaching universal compassion and mercy, love and self-sacrifice, poverty and satisfaction with one's fate, whatever it may be...<sup>11</sup>".

Blavatsky paid great attention to the esoteric aspect of Buddhism. She emphasized that in the era of gross materialism, only esoteric philosophy can protect what is most precious and intimate for people in their spiritual life. Esotericism, according to the Russian thinker, reconciles all religious systems, since, rejecting external forms, it indicates the identity of their roots and proves the existence of the divine principle in the world<sup>12</sup>. Buddha, as Blavatsky noted, in his public sermons, had to confine himself to the ethical side of theosophy, while he revealed esoteric doctrines only to a narrow circle of selected Arhats. However, in the future, many

hidden truths were lost, due to the fact that subsequent adherents of Buddhism did not receive initiations in them. In addition, as the philosopher emphasized, the imagination of people and time somewhat distorted the secret knowledge. This led to the fact that in a number of countries the esoteric tradition ceased to exist. But in China and Tibet, mystical texts have been preserved. Especially Blavatsky highlights Tibet here, where, according to her, the esoteric "Good Law" lives in all its pristine beauty<sup>13</sup>.

Speaking about the problem of the difference between Northern and southern Buddhism, Blavatsky denied the view that the "small chariot" is a purer form than the "big one". If Hinayana is closer to the original Buddhism, as she notes, it is only for exoteric teachings. The "inner" tradition, intended for the chosen, was inherited only by the Mahayana<sup>14</sup>.

Blavatsky's work was important in Western interpretations of Eastern thought and to some extent in the interpretation of Eastern people themselves. During Blavatsky's lifetime, more than 125 branches of the Theosophical society sprang up in India, more than the total number of branches of the Society in all other countries combined. For a time, the Theosophical society joined forces with the Arya Samaj and other local Hindu and Buddhist revival movements.

S. Radhakrishnan, one of the leading philosophical and political figures in India of the twentieth century, noted that the Theosophical movement has done a great service by justifying the fundamental values and ideas of Indian culture, and the influence of the Theosophical movement on society as a whole in India is huge. In 1975, on the 100th anniversary of the founding of the Theosophical society, the government of India even commissioned a stamp with the distinctive logo and motto of the Theosophical society: "There is no religion higher than truth<sup>15</sup>".

In Sri Lanka, Theosophical influence was even stronger. It is known that when Blavatsky and her associate G. Olcott arrived in Sri Lanka in 1880, Western Christian missionaries completely dominated the island, and the education of young people was almost entirely in the hands of Christian schools.

There were only two Buddhist schools. By 1900, thanks to the effective ideological and financial campaigns of Theosophists, there were already more than 200 Buddhist schools, as well as the Buddhist Theosophical society, many branches of which were engaged in publishing publications about Buddhism. Thus, Theosophical influence on the revival of Buddhism in Ceylon is difficult to overestimate<sup>16</sup>.

In Russia, the Theosophical movement also contributed to the popularization of Buddhist teachings. Thus, in 1908, with the permission of the local authorities, the Russian Theosophical society was founded in St. Petersburg which had an Eastern section that studied and compared the religions of the East. Around the section Theosophists were grouped who were particularly interested in the spiritual traditions of the East, and especially Buddhism. A special interest in Buddhism was shown by the founder and Chairman of the RTS A. A. Kamenskaya, who often used Buddhist material in her public lectures. Her lectures such as "Reincarnation", "Dharma", "the Nature of the Cosmos and the Nature of Man", etc. aroused great interest<sup>17</sup>.

Today, Blavatsky's work remains popular in certain circles, and her ideas played an important role in shaping the popular New Age movement. Madame Blavatsky's influence on world culture and the dialogue between East and West can be measured in part by a long list of well-known and influential figures who were very sympathetic to her. These include, among others, M. Gandhi, D. Nehru, S. Radhakrishnan, T. Edison, A. Einstein, J. Russell, W. James, M. Maeterlinck, W. Kandinsky, G. Mahler. Mahatma Gandhi wrote about it in particular: "Whatever critics may say to Madame Blavatsky, or Colonel Olcott, or Dr. Besant, their contribution to the development of humanism will always remain extremely valuable.<sup>18</sup>" The Theosophical movement continues to be quite a powerful cultural factor influencing the modern world today.

Blavatsky's activities and works were also highly appreciated by some famous Buddhists. The spiritual leader of the Buddhists, His Holiness the Dalai Lama XIV, has a warm attitude towards the Theosophical movement. The writer Vs. Ovchinnikov, who

visited Tibet in 1955 and was granted an audience with the Dalai Lama XIV at the Norbulinka summer palace, recalls that the Buddhist spiritual leader told him that he was glad to meet a compatriot of Mrs. Blavatsky for the first time, because her works and ideas are highly valued in Tibet<sup>19</sup>.

E(lena) I(vanovna) Roerich (1879-1955), the wife of the famous artist and thinker Nicholas Roerich, played a certain role in the growth of interest in Buddhism. Like H. P. Blavatsky, the Roerichs tried to introduce the Western world to the spiritual riches of the East. The spiritual heritage of the Roerich family showed not only the importance of the dialogue between East and West cultures, but also the possibility of their meeting and mutual enrichment.

In the works of E. I. Roerich, Buddhist problems occupy a significant place. Especially in this regard, we can note the essay "Fundamentals of Buddhism", in which the creator of "Living Ethics" tried to convey to the reader the most important ideas and principles of Buddhism. E. I. Roerich's work "Fundamentals of Buddhism" actually echoes the ideology of the renovationist movement in Russian Buddhism, as here the ways of modernizing Buddhism are considered in detail. It is known that this pamphlet was actively distributed by figures of the renovationist movement in the 1920s. Common between approaches of E. I. Roerich and that of the Buddhist renovationists are the efforts to philosophize and scientize Buddhism, trying to reorganize the preaching, proclaiming freedom from dogmatism. Just like the renovationists, E. I. Roerich called for the revival of the principles of early Buddhist monastic discipline, which consisted in the complete rejection of private property and high moral purity.

In the Preface to the Fundamentals of Buddhism, Roerich noted that Buddha gave a complete teaching of life to the world, and any attempt to make God out of this great ascetic-evolutionist is an obvious absurdity. E. I. Roerich's statement shows that she saw in the founder of Buddhism, first of all, an outstanding thinker and scientist in the founder of Buddhism<sup>20</sup>. Buddhism, wrote E. I. Roerich, is not a revelation in the traditional sense, since Buddha Shakya Muni himself

considered his teaching only the knowledge of eternal truths that had already been discovered. Before Buddha, according to the author of the book, there were many teachers of good in the history of our world. However, over time, their ideas were forgotten. Therefore, what Shakyamuni preached can be called the first teaching about the laws of matter and the evolution of earthly existence.

E. I. Roerich called Buddhism simple, full of greatness, equal in beauty to the cosmos, denying idolatry doctrine. She saw the precepts of Buddha as proclaiming fearlessness, the value of work, the dignity of man beyond class and other differences, genuine knowledge and love based on self-awareness<sup>21</sup>.

E. I. Roerich emphasized that Buddhist teaching is imbued with the assertion of an independent human personality. Its value lies in the fact that it is addressed mainly to the real earthly reality, earthly work, saying that only through spiritual self-improvement can progress be achieved. Thus, Buddhism calls humanity as an organic part of the universe to constant evolution<sup>22</sup>.

Studying the teachings of Buddhism, E. I. Roerich came to the conclusion that his idea of the existence of many worlds, their eternal evolutionary development and habitability, the correspondence of organisms living in the universe with aging and the properties of the planets they inhabit is close to the discoveries of modern science<sup>23</sup>.

Thus, E.I. Roerich had a very positive view of Buddhism. She considered it not only ancient wisdom, but also a future-oriented teaching that is aimed at the evolution of humanity. It should also be noted that E. I. Roerich's approach to Buddhism was in many ways similar to that of H. P. Blavatsky. In general, the activities of the Roerich family contributed to the process of overcoming philosophical and cultural Eurocentrism, to "building bridges" between the spirituality of the East and the traditional rationality of the West.

The spread of Buddhism in a number of European countries in the early twentieth century was mainly "associated with the names of individuals. For example, in France, the American G. K. Launsbury (1876-1964), who has a considerable fortune, founded "the

Friends of Buddhism" society in 1929. At present, it is the largest Buddhist organization in the country, which consists of both Buddhist scholars and ordinary followers of Buddhist teachings.<sup>24</sup>

In 1924, the London Buddhist society was established. Its co-founders were K. Humphreys and his wife P. Humphreys, who were strongly influenced by the ideas of H. P. Blavatsky and theosophy. They originally founded a Buddhist Lodge as an offshoot of the London Theosophical society. The London Buddhist society has become one of the most successful and largest among such societies. The journal "The Middle Way" was published<sup>25</sup>.

The classics of psychology also showed considerable interest in Zen Buddhism. The contact of Buddhism, psychoanalysis and analytical psychology in many ways anticipated trends that were actualized only in the current situation of cultural globalization. The dialogue between Buddhism and psychoanalysis was largely triggered by the conflict of values that is inevitable when the civilizations of the East and West come into closer contact. Thus, a bright representative of American neo-Freudism, K. Horney (1885 – 1952), was seriously interested in Zen Buddhism. Undoubtedly, E. Fromm played a major role in Horney's introduction to Zen Buddhism. Horney then continued to take an interest in Zen, keeping in touch with Suzuki. She made a trip to Japan, where, under the guidance of Suzuki himself, she visited various Zen monasteries for three months. She was deeply moved by her visit to Zen monasteries and their centuries-old tradition. Many authors have emphasized that in the last years of her life, Horney devoted considerable time to finding the intersection of Zen Buddhism and psychoanalysis, using, in particular, her own concept of "self-realization".

From the middle of the XX century, Buddhism began to spread widely in Europe and the United States. Once in a foreign cultural environment, Buddhism, following the principle of pragmatism, acquired a new form that was understandable and acceptable to modern Western society, whose fundamental spiritual values are human rights, individual freedom, and gender equality. This



resulted in the inclusion of Buddhism in the field of gender studies and feminist discourse. The topic of women's position in society and their rights has become an important part of the social concept of Western Buddhism.

**Notes:**

<sup>1</sup>Torchinov E. A. Introduction to Buddhology. Course of lectures. SPb.: Saint Petersburg philosophical society, 2000, P. 209

<sup>2</sup>Rhys Davids C.A. Buddhism: A Study of the Buddhist Norm. London: Williams & Norgate, 1912

<sup>3</sup>Rhys Davids T.W. Lectures on the origin and growth of religion as illustrated by the history of Indian Buddhism. 1897.

<sup>4</sup>Duncan A. The Life and Legacy of Mrs C.A.F. Rhys Davids. URL: <https://palisuttas.wordpress.com/2014/07/26/the-life-and-legacy-of-mrs-c-a-f-rhys-davids/>

<sup>5</sup>Esoteric Buddhism by F. Max Muller. URL: <http://www.blavatskyarchives.com/muller1.htm>

<sup>6</sup>Burnouf E. Le Bouddhisme en Occident. URL: [https://fr.wikisource.org/wiki/Le\\_Bouddhisme\\_en\\_Occident](https://fr.wikisource.org/wiki/Le_Bouddhisme_en_Occident)

<sup>7</sup>Blavatskaya E. P. Theosophical dictionary. M., 1994. P. 431.

<sup>8</sup>Blavatskaya E. P. the Key to theosophy. M., 1993. P. 18.

<sup>9</sup>Blavatskaya E. P. Theosophical dictionary, P. 19.

<sup>10</sup>Ibid. P. 98.

<sup>11</sup>Ibid.

<sup>12</sup>Blavatsky E. P. Secret Doctrine, M. 1993. Vol. 1(1), P.4.

<sup>13</sup>Ibid.

<sup>14</sup>Blavatsky E. P. Theosophical dictionary. P. 99.

<sup>15</sup>Taylor R. P. Blavatsky and Buddhism. URL: <http://etextread.ru/Book/Read/54382?nP=2>

<sup>16</sup>Ibid.

<sup>17</sup>Lebedeva E. S. History of the Russian Theosophical society. URL: <http://www.theosophy.ru/history.htm>

<sup>18</sup>Gandhi M. My faith. M., 2009. P. 25

<sup>19</sup>Ovchinnikov V. V. Compatriot of Blavatsky // Russian newspaper. 2003. March 1.

<sup>20</sup>Roerich E. I. Fundamentals of Buddhism. Ulan-Ude: Buryat. publishing house, 1991. P. 3.

<sup>21</sup>Ibid. P. 3.

<sup>22</sup>Ibid. P. 55.

<sup>23</sup>Ibid. P. 64.

<sup>24</sup>Ayusheeva D. V. Buddhist organizations in the West. URL: [http://www.rusnauka.com/10\\_DN\\_2013/Istoria/2\\_132700.doc.htm](http://www.rusnauka.com/10_DN_2013/Istoria/2_132700.doc.htm)

<sup>25</sup>Lobkov K. S. On the problem of Western interpretations of Zen. URL: <http://sibac.info/2009-07-01-10-21-16/9866->

### Taposhri Ganguli

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#### The boundaries of consciousness

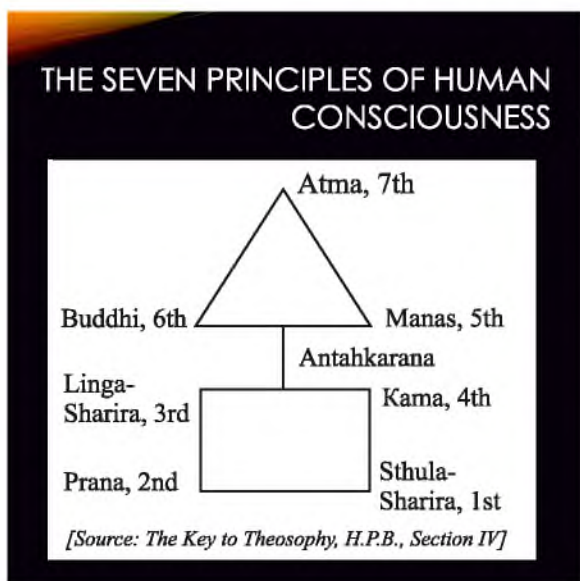
The very first question is what do I mean by Bounds of Consciousness? followed by whether this is even possible? To elaborate on the first question; In my mind, consciousness is always in a dynamic state with an ever changing form. Whether it is labelled as awareness in instances to memories in some other instances to perceptions. What fascinates me the most is this question that what are the stress test conditions of consciousness for humans? Will it just be a (0-1) game like most events that have forms or will it be a (0, -∞) or (-∞, +∞) game beyond the agreed upon realities of the world? This curiosity of mine led me on a search that I have not yet finished or gone deep into but whatever I have found on the surface has been fascinating enough hence I thought of sharing it with you. To answer my next question, whether this is even possible? The answer is yes, because through this brief research that I have carried out while trying to put these slides together, I believe the lower bound of consciousness is Zero. I have not yet

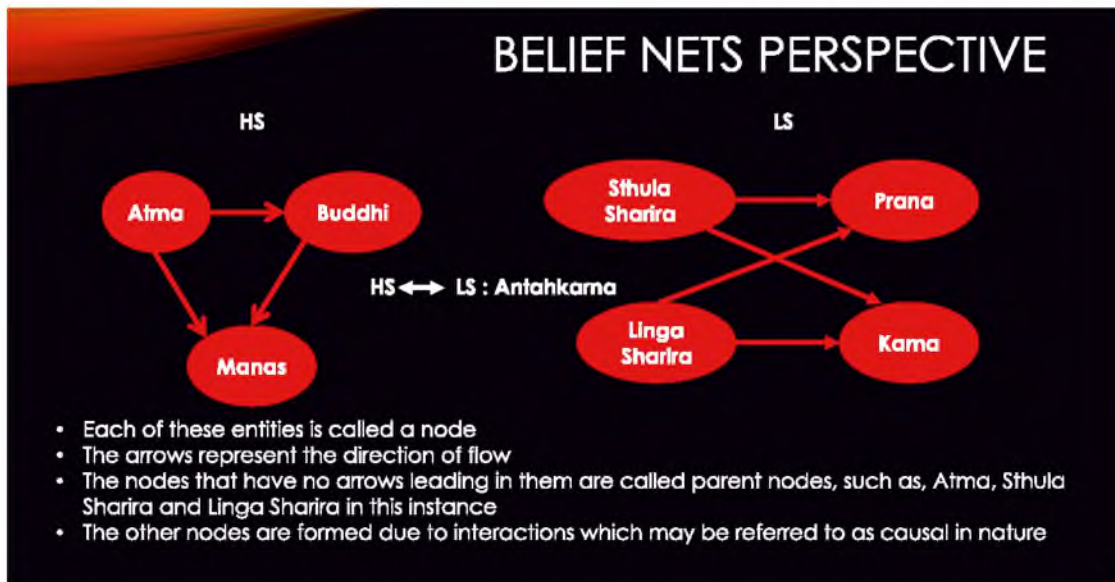


discovered on the upward inductivist paradigm of knowledge, but my hunch is that the bounds of consciousness will be (0, +∞).

Let us start at the very start. The seven principles of human consciousness as in the Key to Theosophy by HPB talks about this diagram comprising Atma, Buddhi, Manas forming the higher self or the upper triangle and then Linga Sharira, Sthula Sharira, kama and Prana forming the lower part of the diagram which may also be referred to as the lower self and the connector between these two blocks of the diagram is called Antahkarana.

I would like to break this diagram down into a slightly different perspective calling it the Belief Network perspective. By doing this, I am bringing it into a world of probabilities or conditions, if you may like to call it that which I believe are unique and different to each of us all the same time. So let us look at the upper triangle of the diagram as HS which is made of Atma, Buddhi and Manas. Worth noting is this that Atma is the parent node here while





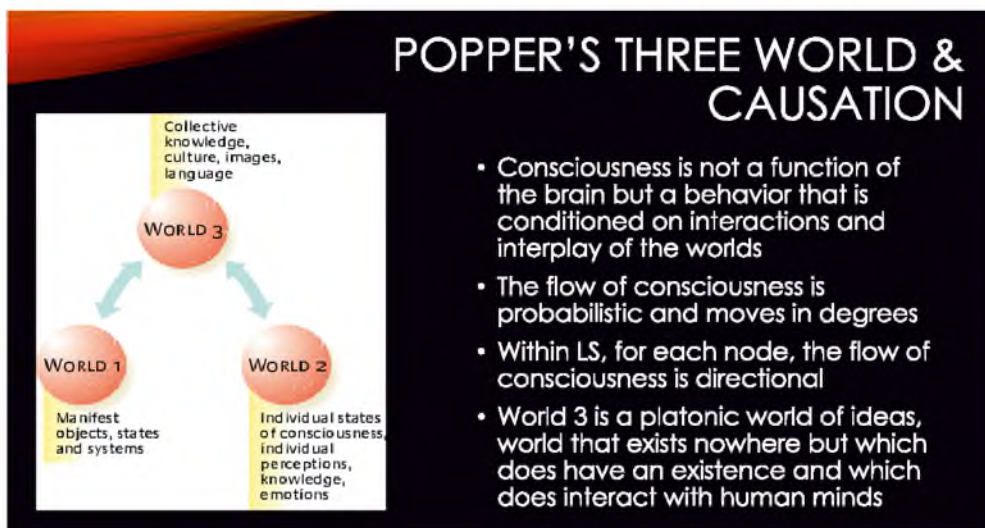
Buddhi and Manas are child nodes which are derived from Atma. On the right hand side of the slide is the LS net which is made of Prana, Kama, Sthula Sharira and Linga Sharira. Here, the physical bodies are the parent nodes thus making the Prana and Kama the derived or child nodes. The key indicators on having these kind of structures is that it paves way for causal interactions across the various nodes or entities. To make things a little simpler, if I may, what HPB refers to as vehicle in this BeliefNet context becomes derived node.

If we take one belief net such as LS for example and look at it in isolation. It can be said that one of these nodes, say the physical body node, moves through various conditions and states. By the formulation of the structure, we have put states and conditions on the entities or nodes as we may refer to them interchangeably. Each condition then brings in a stream of knowledge hence making the nodes interactive. Each of these nodes can

further be used to depict the flow of knowledge through various states using Karl Popper's three world model.

Popper's three world touches upon the objects, individual states of consciousness, knowledge and emotions and also world 3 is a platonic world of ideas. It is a world that exists nowhere but which does have an existence and which does interact with human minds. It is fair to state here that consciousness is not a function of the brain but a behaviour that conditioned on interactions and interplay of the worlds. Popper also pointed out that consciousness moves in degrees.

In Popper's view, it is a downward causation which is most important and sits guiding the interaction among the three worlds. Interestingly, this downward causation, which may be defined as the causal relationship between higher levels to lower levels, within the theosophical literature is also one of the possible explanations provided



in understanding 'consciousness'. Though this propels a reductionist approach within understanding consciousness, this is also one of the approaches that would help in settling the bounds on the states of consciousness.

There was an interesting quote by Pascal which goes like this “When I consider the short extent of my life, swallowed up in the eternity before and after, the small space that I fill or even see, engulfed in the infinite immensity of spaces unknown to me and which know me or not, I am terrified, and astonished to find myself here, and there. For there is no reason why it should be here, not there, why now rather than at another time. Who put me here? By whose order and design have this place and time been allotted to me? .. The eternal silence of those infinite spaces strokes me with terror.” (Pascal, translated by J. M. Cohen (1961))”

This pushes one to think about consciousness beyond this mind-body interaction. However, a large portion of consciousness is related to mind-body and hence the theory of self consciousness dominates while talking about consciousness within the LS sphere. Also, this is the only way, I think as of today, through the LS that one is able to objectify the subjectivity in HS. According to Popper, full consciousness depends on having an abstract theory which is linguistically formulated. The indications towards a lack of language and hence understanding, hint at the brain being the seat of consciousness which is again debatable as I would like to think of the brain as a library which can be tapped into as required and

which helps with the flow of awareness or consciousness that one needs with the social context of being not beyond this.

Now, after briefly touching upon all these various pathways, if I were to come to determining the bounds for consciousness, I would stand in the same thought school of Blavatsky, Popper and other eminent scientists and philosophers that have said that consciousness is not a single faculty but an interactive mechanism within humans. As most of us are familiar with the notion of probability, if it were to be believed that an event progresses linear in space which may be infinite or even finite, the probability of the derived conditions is always positive. And within interactive spaces of such derived conditions for example, if you think of Buddhi and Manas as derived components of Atma within the HS or the upper triangle of the diagram that we started with, the lower bound will be within the interval comprising these interacting events. Hence, the lower bound of consciousness within a probabilistic framework of a sequence of events may be safely set to zero. This claim might also get a half hearted support within the dualistic framework of knowledge that believes consciousness is a dualism based on matter and energy not matter and spirit; however, their conclusions too based on neural correlates sequences end in a zero-one game.

With this, I'd like to thank you for listening in and for giving me this time to share my thoughts with you all.

Thank you.

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**The problem of the RELATIONSHIP between INTERNAL and EXTERNAL in MONADOLGY**

Modern philosophy and science are experiencing an anthropological Renaissance. If the twentieth century was the century of physics, then the twenty-FIRST century becomes the century of Man. Most scientists agree that a decisive breakthrough in the science of the twenty-FIRST century will be made in the fields of Biomedicine, psychology, artificial intelligence technologies and cognitive Sciences, as well as in the field of human studies. The subject of philosophical reflexion begins to be not being in itself, but the disclosure of the meaning of human existence. Today, as before in Russian religious philosophy, man is considered "as a nodal, Central element of the universe, in which all the contradictions of world existence converge<sup>1</sup>." In philosophical anthropology, as in the integrative system of all-encompassing knowledge - theosophy, a new breakthrough to the mysteries of human existence is indicated.

Knowledge of the world outside of a person's problems turns against the person himself. "Philosophers," wrote Nikolai Alexandrovich Berdyaev, "constantly returned to the consciousness that to unravel the mystery of man means to unravel the mystery of being... Anthropology or, more precisely, anthropological consciousness precedes not only ontology and cosmology, but also gnoseology, and the philosophy of knowledge itself, precedes all philosophy, all



knowledge.<sup>2</sup>"

But let's start with the origins, so even in the philosophy of Socrates, with the development of his anthropocentric principle of research, a transitional philosophical situation arises: from the cosmos to man. Socrates, as the researchers of his work note, "broke philosophy out of the natural-philosophical impasse and freed it from natural-scientific research<sup>3</sup>". the Ancient knowledge about the expediency of the world, about cosmic harmony, about the universal connection of

phenomena, about the nature of things, the philosopher directed to find out the expediency and laws of human existence. Therefore, Socrates in European culture is considered the originator of human philosophy.

Socrates turned to the analysis of human consciousness and thinking. In self-knowledge, the ancient thinker saw the key to understanding the secrets of nature and the essence of man. "Know thyself, and thou shalt know the gods and the universe," is the motto of Socrates' life and philosophy. What is common in the natural world, in man, in society, as Socrates believed, is the presence of reason. As a result of the philosophical understanding of human problems in the philosophy of Socrates, the opposition of the nature of man, as something impermanent, unstable, to his essence, which is fundamental for all subsequent philosophy about man, is revealed.

A new version of understanding the nature and essence of man was presented in Plato's philosophy. The ancient Greek thinker approached the study of man from the point of view of his dependence on the supersensible world of ideas, which forms the real basis of the transitory world of things and phenomena. According to Plato, the idea of the good, the idea of justice, the idea of beauty, etc., is only a reflection of eternally existing ideas. It is the same with man: the immortal soul is the ideal essence of man, and the mortal body is mortal and perishable.

So, the nature of a person is determined by the interaction of the soul and body, and the essence of a person is subordinated to the ideal world of ideas. The immortal soul and the world of ideas are perfectly harmonious entities. The general philosophical conclusion of Plato concerning the problem of the relation between nature and human nature were reduced to the following provisions:

1) the essence of man lies in the ability to achieve the ideal state of personal and social life ("virtue", "justice", "wisdom", "temperance", "courage", "the ideal state", etc.);

2) human nature must be changed in accordance with the ideal essence, i.e. all negativism of human existence (depravity, injustice, stupidity, different types of

imperfect state structure, etc.) must be overcome.

In fact, Plato gave the entire subsequent European history a powerful ideological impulse: the goal of human existence is to achieve the correspondence of the real person and his ideal essence, i.e., in the pursuit of absolute perfection. Hence, we can say that Plato is the first philosopher of the theory of progress, because progress, in its philosophical interpretation, is a continuous search for perfect, absolute forms of being.

Along with Plato's idea of continuous improvement of man, the idea of inauthenticity, untruthfulness of real human existence, which should always be improved and rebuilt in favor of an abstract unattainable ideal, entered the European consciousness. Socrates, Plato and Aristotle, in our opinion, discovered the main thing in man – his metaphysical break with reality. The essence of man is in the pursuit of absolute good (Socrates); the essence of man is in the realization of absolute ideals (Plato); the essence of man is to create and achieve absolute forms of being (Aristotle).

Also in the era of Antiquity, a systematic doctrine of the microcosm and macrocosm appeared, in particular, in the philosophy of Pythagoras. Pythagoras proclaimed the goal of his teaching to achieve world harmony, i.e. harmony of the microcosm and the macrocosm. The human soul, according to Pythagoras, "is full of storms and disagreements." "And the task is to realize the unity of harmony in it." Pythagoras saw the key to solving the mysteries of human existence in identifying the mathematical relationships between the macrocosm and the microcosm. The famous Russian Theosophist H. P. Blavatsky in her "Secret Doctrine" noted: "The mystical Decade (Pythagoras) ( $1+2+3+4 = 10$ ) is a way of expressing this idea. The one is God; the Two is matter; the three, combining the Monad and the Duad and possessing the nature of both, is the phenomenal world; the Tetrad or form of perfection expresses the emptiness of all; and the Decade or sum of all contains the whole Cosmos." From the Monad and the indefinite Dyad (chaos) came Numbers; from Numbers – Points; from Points – Lines; from Lines – Surfaces; from surfaces – solid bodies; from

them – solid bodies having four elements – Fire, Water, Air and Earth, from all of them, transformed (by interaction) and completely changed, the World consists".

Philosophical teachings about the parallel correspondence of the microcosm (small Universe) and the macrocosm (large Universe) are also found in the very first philosophical works of the Ancient East (Veda, Upanishads, Yijing, etc.). The main problem here gets its historical development in the understanding of the relationship "Man-universe".<sup>5</sup>

In the future, as philosophical thought develops, the identification of the relations between the microcosm and the macrocosm becomes characteristic of the natural philosophy of the pre-socratics. In the philosophy of Democritus, one can find the interpretation of man as a "small world". Plato and later the Stoics developed theogonic concepts, where the dynamics of the man-cosmos relationship is crucial. The idea of micro- and macrocosmos also appears in Greek Patristics.

During the Renaissance, the ratio of the micro- and macrocosm formed the basis of the anthropological views of Pico della Mirandola and Tommaso Campanella. So Mirandola declared the special position of man in the universe, since he is involved in everything earthly and heavenly. Man in Mirandola, by virtue of his cosmic looseness, is capable of creative transformation and self-determination, likening him to God.<sup>6</sup>

The problem of the relationship between man and the cosmos is also significantly developed in the works of German mystics – Johann Eckhart and Jacob Boehme. Mystical literature of that period is filled with themes of human interaction with the cosmic Whole. According to Theophrastus Paracelsus, the fundamental parallelism of the Universe and man presupposes the possibility of a magical influence of man on nature, that is based on his pantheistic philosophical doctrine.

Thus, in the philosophy of the Renaissance, the idea matured that a person can control the world if he comprehends the essential laws of human and cosmic existence. In the age of the Renaissance, the approach to man as a microcosm received its extreme expression in anthropocentrism (the system of views

according to which man is the center of the existing world). The essence of anthropocentrism was to recognize the operation of the same fundamental laws within a person that apply throughout the Universe. Based on this, it was assumed that the knowledge of the laws of one's own, human existence would make it possible to control cosmic processes. Man is the center of the world precisely because everything that happens in him is a kind of "hologram" of the Universe.

Giordano Bruno tried to philosophically comprehend the idea of heliocentrism, which was formed in Europe under the influence of Copernicus' cosmology. J. Bruno developed the concept of cosmic organicism, according to which countless cosmic worlds are not only animated, but also inhabited by different forms of life. "In the teachings of J. Bruno," noted the famous Russian philosopher P. S. Gurevich, "infinity no longer means negation or limitation. On the contrary, it is identified with the immeasurable and incalculable richness of reality and the unlimited power of the human intellect. That's right. Bruno understands and interprets the teachings of Copernicus. This teaching, according to J. Bruno, was the first and decisive step towards man's self-liberation. Man no longer lives in the world as a prisoner, imprisoned within the walls of a finite physical universe."<sup>7</sup>

In the XVII – XVIII centuries, the problems of the micro-and macrocosm are taken out of science, since it is dominated by mechanicism, which explains the development of the world by universal laws of the mechanical form of motion of matter, while excluding the universality of the cosmic, spiritual relationship between man and the Universe. However, the consideration of man as a microcosm does not disappear. This theme finds its triumphant continuation in the philosophy of the German encyclopedist Gottfried Leibniz, in whose teaching the World and man were considered as independent monads (substantial units of being), developing, moving and regulated by the action of a pre-established harmony that depends on the Highest monad (Absolute, God).

When studying Leibniz's theory of monads, it turns out that the ancient doctrine of man as a

micro-cosmos has now spread to all substances: every monad is a microcosm. Therefore, we can say that Leibniz's theory, according to which every monad represents all the others, is a new version of the hermetic doctrine "ALL IN ALL".

The idea of man as a microcosm that reflects the entire universe, previously surfaced in Hellenic philosophy, in Plato's *Timaeus*, in Greek Patristics, in the Renaissance, permeates the entire mystical tradition. Man as a microcosm is displaced beyond the scientific knowledge by mechanism relatively recently. Then this concept is revived by Leibniz and we see that it brings us closer to the solution of many mysteries. In Leibniz's *Monadology*, monads are "simple disembodied substances", "true atoms of nature". Monads are endowed with psychic activity, consisting in perception and aspiration.

Each monad represents the Universe and is like a microcosm. The question should be clarified: what does each monad perceive and represent? Leibniz's answer is unequivocal. Each monad represents all the others, in other words, the entire Universe: "Each substance accurately expresses the essence of all the others by virtue of the connections that exist between them"<sup>8</sup>, the created monad represents the entire Universe as a whole. And special monads, in other words, related to the soul and mind, are also characterized by conscious perception. Leibniz calls this perception of the term *apperception*.

Substance, therefore, reflects other substances by perception, or reflection into itself. And if Rene Descartes first described a reflexive physiological act for living systems, Leibniz actually established this property of reflection as a universal phenomenon for all substances. The term "reflection" sometimes has various meanings, but its most common modern meaning is rejection.

Intrapsychic reflection is also the turning of consciousness on itself and the relation of consciousness and the unconscious. At the same time, "the need for signs appears due to the fact that reflection itself has no content, it always only 'receives' content from outside, according to the principle of a mirror."

In the teachings of the philosopher under consideration, monads are "elements of all

things" – monads are, first of all, "spiritual atoms" (centers of power). They are "simple indivisible substances", which Leibniz called "monads" precisely to indicate their simplicity and indivisibility, and "entelechy" – to indicate the inherent inner perfection. In general, all things, "bodies", are "aggregates of monads". Everything that exists is either a simple monad or a collection of monads. In a word, monads are "elements of all things", so if we can know the nature of the monad, we will also know the nature of everything in the world.

It is a mistake to assume that monads are located in any space and can mechanically and physically accumulate in a certain place in space. After all, they can be neither physical points (since a physical point is divisible), nor geometric (since a geometric point, being indivisible, is still in space). Space is a phenomenon formed from monads, and therefore is not the original beginning of existence; therefore, monads are "metaphysical points" or centers of force activity.

So from these metaphysical substances Leibniz deduces the whole Universe. In particular, the monad in his theory as the initial beginning of the whole being is the beginning of the power and ability of action. But activity is self-sufficient only in God. In all other monads, the ability to act is limited, i.e. imperfect, and the reason for this is the "materiality" of the monads. It is obvious that the first matter, understood in this new sense, i.e., as the obscure essence of each monad, which limits its receptivity. The ambiguity of the perception of the monad manifests itself in the form of mass, impenetrability, and extension (corporeality and extension are also called by Leibniz "secondary matter").

E. P. Blavatsky described Leibniz's explanation of the evolutionary activity of monads in the following words: "It is well known that Leibniz came close to the truth several times, but he defined *Monadical Evolution* incorrectly; this should not be surprising, for he was neither an initiate, nor even a mystic, but only a philosopher of great intuition. Nevertheless, no psychophysicist has ever come so close to an esoteric outline of the general scheme of evolution. This evolution – viewed from its several main



points, that is, as a Universal and Individualized Monad, and as the main aspects of Developing Energy after differentiation, aspects purely Spiritual, Intellectual, Psychic, and Physical – this evolution can be formulated, therefore, as an unchangeable law: the descent of spirit into Matter, equivalent to the ascent in physical evolution.<sup>9</sup>

In the following passage, from his most famous work, "Monadology", we find the following statement: "monads have no windows at all through which anything can enter or exit."<sup>10</sup> This means that each monad is a self-contained world, impervious to any impulses or influences from outside. In other words, no monad can physically affect the inner being of another, and no monad is affected by the other.

To explain and agree between two monads in general (representations of two monads), and especially between the spiritual monad and the material monad, it must be assumed that what is extracted from within each of the monads perfectly corresponds to what all the others draw from themselves, creating perfect harmony: all this is part of their own nature, conceived by the Creator and Leibniz called it "a system of pre-established harmony".

In one of his letters, Leibniz notes: "I do not think that there can be a system in which monads act on one another, because they cannot find an acceptable way to explain it; in addition, it should be added that the effect seems unnecessary: in fact, why should one monad give another what the second already has? Pre-established harmony guarantees the perfect correspondence of representations of different monads, i.e. their truth and reality. The world represented by monads is not like the private world of dreams, it is an objective world."<sup>11</sup>

Monads, "having neither doors nor windows," have representations exactly corresponding to what is on the other side of "windows and doors," for in creating them, God has made them all simultaneously mutually consistent, and the basis for the consistency of each of them with all the others is their own nature. The connecting thread of substances is God, and it is through his participation that the phenomena of one monad are consistent with the phenomena of

the other, and our perceptions are objective. Every soul forms a whole world, "and, with the help of God, it is self-sufficient." This position had a serious response and discussion, in particular, related to the topic of non-transferability of the inner spiritual experience of a person.

The differences between monads in Leibniz's philosophy are as follows: "The monad itself cannot really differ from others, but only through internal qualities and actions, which cannot be anything other than its perceptions (i.e., representations of the complex and simple, or of what is external), and its aspirations (i.e., to pass from one perception to another): these are the principles of change. The monad should be understood in general terms, by analogy with our mental activity. The monad is absolutely indivisible and, at the same time, has a rich and diverse content. Our mind is also one, but at the same time it is rich and diverse in its content, consisting of various "representations". In addition, our mind moves from one idea to another and from one desire to another, "striving" for constant renewal."<sup>12</sup>

From all of the above, a problem emerges: if all monads represent the Universe, how do they differ from each other? It turns out that each monad represents the entire Universe, but with different levels of perception differentiation and different viewing angles, and it is the type of perspective that makes each monad different from the others.

According to Leibniz, the variety of perspectives in representations is so great that different things not only differ from each other in species, but even within the same species there are not at least two things that are absolutely identical when compared. "It is surprising that the Highest Wisdom found a way by using substances in countless ways to vary the same world at the same time; in this world already possessing an infinite variety in itself and as diverse and differently pronounced by different views, continues to receive countless numbers are..."<sup>13</sup>. We will also quote from his work "Arguments on metaphysics": "Every substance is like the whole world, like a living mirror of God or the entire universe, it reflects it (the universe) in its own way, especially, just as the same city is represented differently depending on the



location of the observer.<sup>14</sup>

Hence the extraordinary richness of reality is allowed. If even two monads, no matter how small and small, are not identical, then the universe not only in its totality, but also in the smallest simple elements, gives infinite differentiation, which means infinite diversity. It should also be emphasized that the different perspectives in which monads represent the Universe and different levels of knowledge allow Leibniz to establish a hierarchy of monads. At the lowest stage are the monads, in which no perception reaches the level of apperception; they are followed by monads with increasing levels of perception, reaching memory at the upper levels, and reason at the highest. In God, all representations are at the level of absolute clarity and awareness, so God sees ALL IN ALL perfectly.

In one of the letters, Leibniz sums up his research: "If the forms of substances really reflect the entire universe, then we can say that gross substances reflect the world rather than God, while spiritual substances reflect God more than the world. Therefore, God controls the gross substances according to the material laws of force and transmission of motion, and the spiritual ones – according to the spiritual laws of justice, which are inaccessible to other substances...".

God alone is the one simple primary monad, the last foundation of things. All other monads are produced or "created" by God: "They arise from the continuous radiations of the deity." "Radiation" is a neo-Platonic term used here by Leibniz to reflect creation from nothing. Moreover, once created, monads cannot die: they could only perish if they were destroyed by the God who created them. "Substance cannot arise except as created, and perish – by destruction. One substance cannot

be divided into two, and two substances cannot be made into one, so that the number of substances does not naturally increase or decrease...<sup>15</sup>".

According to Leibniz, every substance in general is not a simple collection of monads, but an aggregate unified by one higher monad as the dominant entelechy. In animals, the dominant entelechia is the soul in the classical sense, as the life principle, while in humans, the dominant monad is the spirit principle, the mental abilities.

Leibniz's corporeality is vitally colored, everything is alive, because every monad is alive. Since the monads that make up each cluster are innumerable (their number exceeds any conceivable number), we can assume that in each cluster there are a number of other aggregates that are decreasing in gradation, which repeat all the characteristics of the larger ones, but on a reduced scale! This is like running to infinity, in a constantly decreasing perspective (like Russian matryoshkas or Chinese boxes).

In the doctrine of Leibniz, since every monad has become a "permanent living mirror of the universe", mirror of all events of the Universe, we have a fairly shrewd keen mind can recognize in the smallest monad everything that happened, happens and will happen in the future, will be able to see what is separated in time and space, a complete history of the Universe (each monad "pregnant" to their future). Leibniz conveyed the meaning of this concept with an expressive formulation: "The present always carries the germ of the future", in each moment there is a set of times and events in time. This is the principle of "ALL IN ALL" also at the chronological level.

You can't talk about absolute birth or absolute death. What we call "birth", "reproduction", is growth and development, while the phenomenon we call "death" is decline and regression, what is called birth and death, is actually appearance and disappearance. The germ cells already contain all the parts and organs of the future organism, and development consists only in the development of already existing rudiments.

The Leibniz monad does not contain the reasons for its self-emergence and self-destruction, but it does contain the reasons for



the appearance of material-corporeal components. These components repeatedly appear and disappear during the existence of the unmanifested system. These are local States that are the result of cyclical strengthening or weakening of polar forces. It is these states that, under certain conditions, are sensually perceived as bodily. The unmanifested, in its polar cycles, periodically "destroys" the material-corporeal as some insignificant change in its state.

It is worth giving an assessment of Leibniz's theory from the side of Theosophical ideas about the evolution of man and Cosmos, which began to gain popularity from the 2nd half of the XIX century: "Now we should show the student the main difference between Leibniz's system and Occult philosophy in the question of Monads, and this can be done with his Monadology before us. It can be fairly argued that if the systems of Leibniz and Spinoza were agreed, the essence and spirit of Esoteric Philosophy would be revealed. From the collisions of both – as opposites of the Cartesian system – the truths of the Archaic Doctrina arise."<sup>16</sup>

The possibility of knowing the system of relations "man – Space" is at the intersection of various forms of knowledge – mythological, philosophical, religious, scientific, mystical, artistic and aesthetic. Later, the idea of man as a microcosm was developed significantly in the philosophy of Russian cosmists.

Cosmism is a cosmoplanetary perception of the world, which consists in the awareness of the organic unity of the entire Universe. There are three types of cosmism: religious-mystical, natural-scientific, and artistic-aesthetic. The first type includes such Russian philosophers as: V. S. Solovyov, N. F. Fedorov,

E. P. Blavatsky, E. I. Roerich, N. A. Berdyaev, and others. The founders of natural science cosmism are: K. E. Tsiolkovsky, V. I. Vernadsky and A. L. Chizhevsky.

I would like to note that if a person after Copernicus was belittled, a lonely wanderer in the boundless Universe, then after the philosophical understanding of human problems by representatives of Russian cosmism, he rose to an unprecedented height, because they prove that with the appearance of man, the universe comes to life. Out of the silence of non-existence comes not just a small atom – man, but the fundamental structure of being – man, which controls cosmic processes. For Thought, human consciousness, is a factor in the evolution of the Cosmos.

The great Russian thinker, a representative of religious and mystical cosmism, N. A. Berdyaev devoted all his teaching to man – for he is not only a prerequisite for any philosophy, but "Man and the cosmos are measured by their own forces as equals. Absolute Being is revealed in man, only relative being is revealed outside of man."<sup>17</sup> According to N. Berdyaev, the world and man are divine by nature, and the entire world process is a self-revelation of the deity, since it is performed within the deity. He admits that "...in consciousness there is no escape from the eternal antinomies of the transcendent and immanent, dualism and monism." This is the antinomy of religious consciousness, and only spiritual experience, according to the philosopher, can remove any contradiction. A person, like any other organism or object, being surrounded on all sides by the external environment, is inside it and forms a typical subject-object relationship with it. At the same time, in specific situations, the external and internal manifestations of human nature are relative and can only be recorded within the framework of a particular type of perception of the world. In theosophy, the possibility of interchangeability (under certain conditions) of the external and the internal is the subject of esoteric knowledge. The Central formula of unity is as follows: ALL IN ALL, or everything is immanent to everything.

*Notes:*

<sup>1</sup>Zobov R. A., Obukhov V. L., Sugakova L. I. Fundamentals of human science: man as a microcosm. Moscow, 1999, P. 27. Nersesyants V. S. Socrates. M., 1996. P. 25.

<sup>2</sup>Berdyayev N. A. Philosophy of freedom. The meaning of creativity. M., 1989. P.293-294..

<sup>3</sup>Nersesyants V. S. Socrates. M., 1996. P. 25.

<sup>4</sup>Sure E. the Great initiates. Kaluga, 1914. P. 255

<sup>5</sup>Blavatskaya E. P. "the Secret Doctrine". Vol. 1. Novosibirsk, 1991

<sup>6</sup>See about the anthropology of Pico della Mirandola book: Batkin L. M. From the history of classical art of the West. M., 1980.

<sup>7</sup>Gurevich P. S. Philosophical anthropology. M., 2001. P. 74

<sup>8</sup>Leibniz G. V. Works in four volumes. V. 1-4. M.: Thought, 1982-1989

<sup>9</sup>Blavatskaya E. P. secret Doctrine. Vol. 1. Novosibirsk, 1991

<sup>10</sup>Leibniz G. V. Works in four volumes. Vol. 1-4. M.: Mysl, 1982-1989.

<sup>11</sup>Leibniz G. V. Works in four volumes. Vol. 1-4. M.: Mysl, 1982-1989.

<sup>12</sup>Ibid

<sup>13</sup>Ibid

<sup>14</sup>Leibniz G. V. Works in four volumes. Vol. 1-4. M.: Mysl, 1982-1989.

<sup>15</sup>Ibid

<sup>16</sup>Blavatskaya E. P. Secret Doctrine. Vol. 1. Novosibirsk, 1991

<sup>17</sup>Berdyayev N. A. Sense of creativity. M.: 1989.

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### The symbol of the Trinity in the works of H. P. Blavatsky and N. K. Roerich

The symbol of the Trinity, as one of the key concepts in theosophy, philosophy and theology, was the subject of deep research by Elena Petrovna Blavatsky and Nicholas Roerich.

H. P. Blavatsky, an outstanding religious philosopher, writer, and founder of the Theosophical society, calls the theological Trinity the first basic axiom of the Secret Doctrine as "...the metaphysical One Absolute BEING symbolized by the finite mind".

In the cosmic activity of Space, Akasha – the Father-Mother, Spirit and Soul of the Ether – is awakened. In Kabbalah, this is called Father-Mother-Son. And in the Eastern Doctrine - the Seventh Principle of the Manifested Universe or its Atma-Buddhi-Manas (Spirit-Soul-Mind). This Triad branches out and is divided into seven cosmic, and the seven human Principles. In the Western Kabbalah of the Christian mystics, it is the Triad or Trinity, and among their occultists the bisexual Jehovah Jah-Havah. "This is the

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whole difference between the esoteric and the Christian Trinity," writes H. P. Blavatsky, complaining that "... mystics and philosophers, Eastern and Western pantheists, synthesize their primordial Triad into a pure divine abstraction, and their Orthodox colleagues humanize it."

In the Prologue to the Secret Doctrine, H. P. Blavatsky analyzes the three hypostases of the manifested "spirit of the Supreme spirit", the title by which Prithivi-Earth greets Vishnu in the person of his first Avatar - Hiranya-garbha, Hari and Shankar. They are purely metaphysical, abstract properties of Formation, Preservation, and Destruction, also the divine *Avasthâ* (Hypostasis) of that which "is not destroyed with created things", *Achyuta*, the name of Vishnu. The Orthodox Christian divides his Personal Creative Deity into the Three Faces of the Trinity and does not recognize another Supreme deity. The latter in Occultism is an abstract Triangle; in the Orthodox it is a modern cube. The God who

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creates, or the totality of creating gods, is considered by the Eastern philosopher as *Bhrântidarshanath*. "false appearances", something "presented by false appearances as a material form", and explained by them as arising from the illusory concept of the egoistic, personal, and human Soul (the lower Fifth Principle)<sup>1</sup>.

"Father" and "Mother" are masculine and feminine at the Root of Nature, opposite poles that manifest in everything on every plane of the Cosmos – or Spirit and Substance in a less allegorical aspect, the result of which is the universe or the "Son". They are "once more fused together" when, on the Night of Brahma, during Pralaya, everything in the objective Universe returns to its one, primary, and eternal cause, to reappear at the next Dawn – as it does periodically. Karana – the Eternal Cause dwells during the Nights of Brahma. The previous objective universe has dissolved into its one, primary and eternal Cause and, so to speak, remains in a state of dissolution in Space, to differentiate again and crystallize anew by the next Dawn of Manvantara, which is the beginning of a New Day or activity of Brahma, the symbol of the Universe<sup>2</sup>.

H. P. Blavatsky explains that in esoteric phraseology, Brahma is a Father-Mother-Son or Spirit, Soul and Body at the same time. Each aspect is a symbol of one attribute, and each attribute or quality is the successive Exodus of the Divine Breath in its cyclical, involitional, and evolutionary differentiation. In the Cosmo-physical sense, it is the universe, the planetary Chain, and the Earth; in the purely

spiritual sense, it is the Unknowable Deity, the Planetary Spirit, and Man – the son of both, a being of spirit and Matter and their manifestation in its periodic manifestations on Earth during the "Wheels" or Manvantaras.

Let us recall the early teachings of various philosophers about the Triad-Trinity.

Many centuries before the birth of Christ, there were triads or trinities of gods in ancient Babylonia and Assyria. The French "Larousse Encyclopedia of Mythology" notes one such triad of the Mesopotamian region:

"The universe was divided into three parts, each of which became the domain of God. Ana belonged to the sky. The land was given to Enlil. EA became ruler of the waters. Together they formed a triad of great gods."

The Hindu Trinity has existed for centuries before our era. Shiva, the God of destruction is one of the gods of the Trinity. The other two gods are Brahma, the God of creation, and Vishnu, the God of balance... The Trinitarian group in the Egyptian religion is Osiris, ISIS, and Horus.

The concept of Trinity of theology and the Christian Trinity began to take shape at the Council of Nicaea in 325 AD, where it was affirmed that Christ was identical with God, without reference to the Holy Spirit as the third person of the triune God. The unbaptized Emperor Constantine at the Council of Nicaea, as the encyclopedia Britannica notes, realizing that religious division is a threat to his Empire, and wanting to strengthen his possessions, personally proposed ... a decisive formula expressing the relationship of Christ to God, according to the Council of Nicaea: 'has the same nature as the Father (consubstantial with the Father)'

The Emperor Theodosius established the creed of the Council of Nicaea as the standard for the state and in 381 AD called the Council of Constantinople, which "placed" the Holy Spirit on the same level as God and Christ. But it was not until later centuries that the Trinity was formulated and established as a dogma and creed.

The Trinity was defined more fully in the

Athanasian creed: "We worship one God in the Trinity; the Father is God, the Son is God, and the Holy Spirit is God, and yet they are not three gods, but one God." Athanasius (died 373), the cleric who supported Constantine in Nicaea, did not compose this creed. The New Encyclopedia Britannica comments: "the creed was not known to the Eastern Church until the 12th century. Since the 17th century, scholars have generally agreed that the Athanasian creed was not written by Athanasius, but was probably created in the South of France during the 5th century... The creed seems to have been influential primarily in the South of France and Spain in the sixth and seventh centuries. It was used in the Liturgy in Germany in the 9th century and somewhat later in Rome." Thus, the origin of the Trinity is completely pagan and the Trinity itself is a distortion borrowed from pagan religions, and embedded in the Christian faith.

Plato's idea of the Trinity of Truth, Goodness, and Beauty is well known. God the Father, God the Son, and the Holy spirit. Plato (428 to 347 BC) did not teach about the Trinity in its current form, but his philosophy paved the way for it. This Greek philosopher's concept of the divine triplicity is firmly rooted in the soil of Hellenism, pagan Greek thought, and can be traced to all ancient pagan religions. Later, philosophical movements emerged that included triad beliefs and were influenced by Plato's ideas of God and nature<sup>3</sup>.

For example, the Roman philosopher Plotinus (204-270 ad) – the founder of Neoplatonism, the last of the major philosophers of antiquity, considered the Holy Trinity: as the first One, Spirit and Soul. He believed that these three are unequal, like the persons in the Christian Trinity; the first One is the Supreme, then comes the Spirit, and finally the last comes the Soul.

Saint Augustine speaks of Plato's system as "the purest and most brilliant of all systems of philosophy" and of Plotinus as a man in whom "Plato lives again" and who, if he had lived a little later, "would have changed a few words and phrases and become a Christian". Saint Thomas Aquinas, according to Abbot Inge, "is closer to Plotinus than to the real Aristotle."<sup>4</sup>

Origen, who was a contemporary of Plotinus and had the same teacher of philosophy as the latter, taught that the First person is

higher than the Second, and the Second is higher than the Third, agreeing with Plotinus in this. However, Origen's point of view was then declared heretical.

On the basis of late-antique philosophy in the IV century, the teaching of a number of Christian theologians about the "intelligible triad" emerged, which was used mainly for building a Trinitarian doctrine and proving both the consubstantiality and identity, and the difference between the hypostases of the Holy Trinity, as well as for the doctrine of God as the Original and Primary Source of Being, life and thinking in created beings, reflecting or participating in these Divine perfections.

At the same time, some authors identified divine Being with the Father, Life with the Son, and Thinking with the Holy Spirit (Marius Victorinus, Synesius, Alcuin), while others related Thinking with the Son, and Life with the Holy Spirit (Augustine, Cassiodorus, Maximus the Confessor, Eriugena)<sup>5</sup>.

In the Theosophical dictionary, H. P. Blavatsky writes about the Christian dogma "three in one" and "one in three", which goes back to the innumerable triads of pagan and Egyptian beliefs about the triad of Father, Mother and Son. Elena Petrovna emphasizes that the Holy Father of the Christian Church, Athanasius, defined the Trinity as a dogma, changing it to "Father, Son, and Holy spirit "only externally, "...since the Holy Spirit has always been feminine, and Jesus is shown addressing the Holy Spirit as his "mother" in any Gnostic gospel."<sup>6</sup>

Nicholas Roerich (1874-1947), an outstanding figure of Russian and world culture, artist, philosopher, writer, scientist, archaeologist, public figure and traveler, who created about 7,000 paintings during his life, wrote in his article "the Sign of the Trinity" that: "...The first idea of the Sign of the Banner of Peace came to me from the icon of the Holy Trinity in the St. Sergius Lavra..".

N. K. Roerich emphasizes in a letter to M. A. Taube dated May 5, 1932: "at Last I can send You a home picture from my last painting dedicated to the meaning of the Sign of the Banner. (...) Tell everyone... about the meaning of this Image. What could be more ancient and authentic than the Byzantine concept that goes back centuries to the first generalized Christianity and is so perfectly implemented

in Rublev's icon "the Holy Life-Giving Trinity" of the Holy Trinity in Sergius Lavra. It is this symbol – the symbol of ancient Christianity, illuminated for us also by the name of St. Sergius, that prompted me our sign, the meaning of which is expressed in the attached picture, preserving all the elements and their locations, according to the icon of Rublev.<sup>7"</sup>

Peacekeeping was one of the main missions of Nicholas Roerich. In India, he was called Maharishi (Great Saint) and Himavatputra (Son of the Himalayas). N. K. Roerich is the only person in the history of mankind whose personal worldview formed the basis of the international law on the protection of Culture – the Roerich Pact. On his initiative, on March 24, 1929, in Bruges (Belgium), the international Treaty on the protection of artistic and scientific institutions and historical monuments, which became known in international legal practice as the Roerich Pact, was first promulgated.

For many years, Nicholas Roerich developed and implemented the aesthetic concept of statehood based on the priority development of culture and peacemaking. The Roerich Pact was an important step in this direction and was warmly supported by prominent figures of world science and culture: Romain Rolland, Bernard Shaw, Albert Einstein, Thomas Mann, Rabindranath Tagore, Jawaharlal Nehru, H. G. Wells and many others.

The pinnacle of his peacemaking was on April 15, 1935, in Washington when representatives of 21 countries signed the Roerich Pact, a Treaty on the protection of artistic and scientific institutions and historical monuments. The adoption of the Roerich Pact at the world level was a real affirmation of the idea of cultural cooperation of peoples under the Banner of Peace, a white flag with three scarlet (amaranth) circles enclosed in a ring of the same color. It is a symbol of the unity of science, art and religion in the space of Culture, as well as the past, present and future of humanity in the ring of Eternity.

In February 1951, the World peace Council adopted an appeal demanding the conclusion of the Roerich Pact – a Treaty on the protection of artistic and scientific institutions and historical monuments between the Governments of the five great powers – the USSR, the

USA, China, great Britain, and France – and called on all people of good will to sign this appeal. By 1953, more than 620 million people had responded to this call. The Roerich Pact and the Banner of Peace became a significant step in the development of world culture and are one of the most humane movements for a peaceful future in the XX and XXI centuries.

In 1954 the UN Hague Convention on the protection of cultural property in the event of armed conflict, approved by one hundred and twenty-three countries, in contrast to the Roerich Pact, recognizes the "military necessity" in the modern world, and instead of the symbol of the Banner of Peace, a gray-blue shield is recommended. This radically changed the situation.

To switch from the ideology of war to the ideology of peace and good-neighborliness, tolerance and dialogue, without which it is impossible to hope for a successful outcome of the fate of mankind, it is necessary to return to the Roerich Pact, to achieve its signing and ratification by leading countries, including Russia, and to widely disseminate both the ideas of the Pact and the Banner of Peace.

The establishment of Peace through Culture and Banners of Peace, which is a peacekeeping mission brilliantly performed by the Roerich family, who brought the Teaching of Living Ethics to the world, should take its rightful place in the minds of modern people. Culture is the salvation ark of humanity. All countries of the world are called upon to raise the Banner of Peace next to the national flag. This is already happening on April 15, the International Day of Culture in Lithuania, and on September 21, the International Day of Peace established by the UN General Assembly, in Argentina and other Latin American countries, when the distinctive flag of the Roerich Pact is raised over state and cultural educational institutions. The heads of state must realize that the way to save the planet Earth, to the prosperity of countries and peoples lies through Peace and Culture.

The banner of Peace embodies the well-known Platonic idea of the Trinity of Truth, Goodness and Beauty. The symbol of the Banner of Peace can also be interpreted as the unity of science, art, and religion; past, present, and future in the circle of Eternity;



God the Father, God the Son, and the Holy spirit.

E. I. Roerich, philosopher, writer and public figure, translator of the Secret Doctrine, whose 140th birthday was celebrated in 2019, attached great importance to the Roerich Pact and the Banner of Peace in her writings. In a letter to V. M. Seplevenko dated April 23, 1936, E. I. exclaimed: "Are there people who, considering themselves educated and even spiritual, do not understand the most basic and main meaning of the Pact and the Banner of Peace? They do not understand that the significance of the Banner of Peace is primarily in the fact that by protecting human creativity in the minds of the masses and the younger generation, respect is laid for the spiritual values that humanity is alive with."<sup>8</sup>

In a letter to the Muromtsevs<sup>9</sup> dated September 10, 1945, Elena Ivanovna claimed that "the Banner of Peace is the Banner of Culture." On December 31, 1949, she wrote to America to the Fosdicks<sup>10</sup> that "the Banner of Peace adopted by the consciences of enlightened minds brings the highest Good to humanity. It brings an end to the mad destruction and destruction of the highest values, and it also protects human life, which is so necessary not only for our planet, but for all other worlds." "The most important thing," E. I. Roerich emphasized, "is this - the adoption of the Banner of Peace and raising it above all institutions of Education and Culture."

More than a quarter of a century ago, on January 11, 1994, at the first session of the State Duma of the Federal Assembly of the Russian Federation of the first convocation (1993-1995), I, who was then elected as an independent member of the Russian

Parliament from the Cheboksary electoral district of the Chuvash Republic, presented the State Duma with the Banner of Peace on behalf of the women of Chuvashia.

The year 2020 marks the 85th anniversary of the signing of the Treaty on the protection of artistic and scientific institutions and historical monuments (the Roerich Pact). Over the years, there have been many events related to the Banner of Peace. The Banner of Peace has been in Space. When his Holiness Dalai Lama declared 1991 the year of Tibet, he chose the Roerich Banner of Peace as the official banner and symbol of the year of Tibet. In Latin America, network of organizations «Peace through Culture» promotes the Roerich Pact and the Banner of Peace, which even "leads" the fight of young people against drugs. The Banner of Culture "marched" at demonstrations and rallies in many countries, was installed at international conferences, in museums and institutions.

The title of the IV Theosophical Congress in Voronezh is "Cosmogogenesis, Anthropogenesis, Theogenesis – the unified evolution of consciousness" is also a triad, as well as a symbol of the Trinity of the Banner of Peace and another of the many meanings of the triune symbol of unity, a symbol of the future, asserting world Peace through Culture.

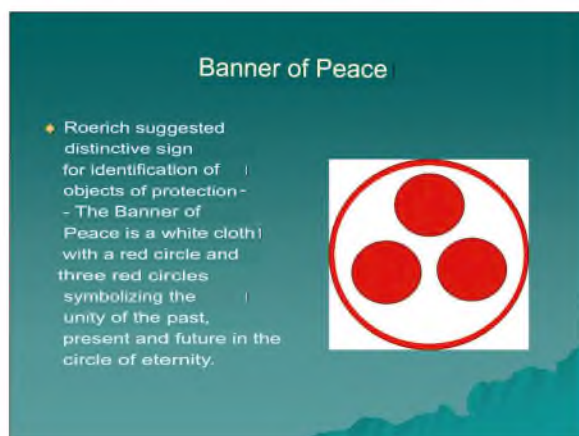
#### Notes:

<sup>1</sup>Blavatsky E. P. Secret Doctrine. Vol. 1. Prologue.

<sup>2</sup>Blavatsky E. P. Secret Doctrine vol. 1. ST.1 SHL. 5.

<sup>3</sup>The Church of the first three centuries says: "the doctrine of the Trinity was a gradual and comparatively late formation; ... it has its origin in sources very far removed from the Jewish and Christian Scriptures, it grew up and was introduced into Christianity by the hands of the followers of Plato." In the book Statement of Reasons, Andrew Norton says of the Trinity: "We can trace the history of this teaching, and find its source not in Christian revelation, but in the philosophy of Plato... The Trinity is not the doctrine of Christ and his apostles, but the invention of the school of later Platonists."

<sup>4</sup>Plotinus' life almost coincides with one of the most disastrous periods in Roman history. Soon after his birth, the army realized its



power and introduced the practice of electing emperors for a monetary reward; then they were killed to have a chance to resume the trade of the Empire. This occupation prevented the soldiers from defending the borders and facilitated vigorous invasions by the Germans from the North and the Persians from the East. War and pestilence reduced the Empire's population by almost a third, while increased taxes and reduced resources caused financial ruin even in provinces where enemy troops did not penetrate. Cities that were carriers of culture were particularly hard hit; wealthy citizens in large numbers fled to escape the tax collectors. Only in the period after the death of Plotinus was order restored, and the Empire was temporarily saved by the decisive measures of Diocletian and Constantine.

<sup>5</sup>Fokin A. P. the Doctrine of the "intelligible triad" in Neoplatonism and Patristics. Bulletin of pstsu. 2011. Issue 6 (38), p. 8.

In addition, the "intelligible triad" was also used to teach about God as the Original and Primary Source of Being, life, and thought in created beings that reflect or participate in these divine perfections. Among other things, the "intelligible triad" in Christian authors has found its application in matters of self-knowledge, to clarify the primary self-confidence of consciousness and the associated structure of the soul, and also served the purposes of proving the existence of God and stratifying created beings on the principle of their similarity to God in having three basic characteristics: being, life and thinking.

<sup>6</sup>Blavatsky E. P. Theosophical dictionary.

<sup>7</sup>N. K. Roerich. Letter to M. A. Taube, February 13, 1932. Voskhod Magazine. ROSSASIA publishing center, No. 4 (252), April, 2015.

<sup>8</sup>E. I. Roerich Letters. Volume IV (1936).

Letter of E. I. Roerich – V. M. Seplevenko (April 23, 1936). - Moscow: International Center of the Roerichs, 2002, P. 66.

<sup>9</sup>Roerich E. I. Letters. Volume VII (1940-1947). E. I. Roerich's Letter to I. E., G. I. and K. I. Muromtsev (September 10, 1945). - M.: International Center of The Roerichs, 2007, P. 145.

<sup>10</sup>Roerich E. I. Letters. Volume VIII (1948-1950). Letter of E. I. Roerich to Z. G. Fosdick and D. Fosdick (December 31, 1949). - Moscow: international Center of the Roerichs, 2008, P. 143

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**Chiriatev Mikhail Nikolaevich**

Chairman of the Saint Petersburg Branch of the National (Russian) Roerichs Committee, corresponding member of the International Academy of Ecology, Man and Nature Protection, Advisor to the Russian Academy of Natural Sciences, member of the Board of Trustees of the International Roerich Memorial Trust in Kullu, India (St. Petersburg)

*Graduated from the Faculty of Chemistry of Leningrad State University, where he worked for more than 20 years.*

*Carried out research in the fields of Cosmic anthropoecology and bioelectronics, including researching and developing psychic energy.*

*One of the creators and Scientific secretary of the Commission for the Development of the Scientific and Cultural Legacy of Nicholas Roerich at the Scientific Council for Space Research for the National Economy of the USSR Academy of Sciences (1986–1990).*

*One of the main organizers of the first ever cultural program in space "Cosmos. Man. Culture" at the "Mir" orbital station (1990). In 1996 became the Vice President of the International League for the Protection of Culture.*

*Participated in the work of the International Public Committee for the implementation of the Project "International aerospace global monitoring system". Author of over 60 articles.*

**Evolutionary causes of the ongoing fire trials**

*A mind that seeks the proofs of Wisdom and Knowledge in outward appearance as material proofs is unworthy of being let in unto the grand secrets of the "Book of Holy Sophia." One who denies the Spirit and questions him on the ground of its material clothing a priori will never be able to. Try!*

Written down by H.P. Blavatsky

In the XX century, there was a qualitative leap in the convergence of the modern physical picture of the world with ideas of Eastern philosophy – Vedanta, Buddhism, Taoism. The scientific understanding of reality began to change, especially thanks to quantum mechanics. This was also manifested in the assessment of the inclusion of the participant-observer's consciousness in the process of information and energy transformation of interrelated natural phenomena. A similar thing is observed in social relations.

The development of means of communication, methods of transmission, processing and storage of information, as well as the improvement of vehicles and the search for new energy sources are becoming increasingly important for modern civilization. Compared to the last century, the limitations of the space-time scales of our interactions have become very relative. Events in one part of the planet are rapidly being reflected in other parts of it. The dynamism of events reaches unprecedented speeds. What used to happen within centuries now happens within decades. Natural and social phenomena are increasingly showing their interdependence. This became obvious after the emergence of ecological violations and catastrophes that threaten life itself.

On the one hand, the development of sciences contributed to the integration of knowledge, on the other – to the self-targeted growth of human civilization, in which the excessive rationalization, pragmatization and lack of spirituality of the methods of scientific and technical approach to nature and society led to painful processes that destroy the multilevel hierarchical system of the biosphere and noosphere. Wars, epidemics, rising crime, international strife, environmental disasters and demographic tensions were the result of ignoring the basic laws of development. Technocratic expansion, especially recently, has divided the image of the integral world into specialized models.

The accumulation of knowledge has turned into an attempt to build puzzles, but the mosaic elements cannot be assembled into a single whole, because it is impossible to create a single picture of the world in man's mind. Physics builds its own picture, chemistry builds its own, biology builds its own. Philosophers have their own, often contradictory, constructions. Humanity is once again trying to build a Tower of Babel. And now we see how people are poisoned and suffer from the construction debris and dust of this collapsing tower.

Science is often busy creating various models based on hypotheses and theories, which also change over time. As a result of new discoveries, and a number of discoveries have important evolutionary significance, but not always, scientists are able to correctly understand and interpret them from spiritual positions. Further accumulation of models without their qualitative transformation becomes meaningless. People cannot in their minds assemble from these often contradictory puzzles, hypotheses, theories, mechanical and digital innovations, models of artificial intelligence and the like, a living, meaningful, adequate common space for noble and universally beneficial life activity.

The recommendations of a number of philosophers, experts, and politicians are often tendentious and manipulative. A previously unprecedented scale of the spread of lies and other phenomena corrupting souls has become a feature of our time. The meaning of evolution, which is acquired through the spiritual experience of people with the help of sensory

perceptions, diminishes and the search for creative thought slips away and gets lost. The expansion of feelings with the help of devices and apparatuses depends on the breadth of a person's consciousness, their mastery of the art of thinking and self-control. If consciousness does not qualitatively change, then what a person artificially creates has these limitations, a crisis of meanings arises. The reason is that man does not sufficiently know himself as a microcosm, neither the spiritual interrelation of Cosmogogenesis, Anthropogenesis and Theogenesis.

The "Secret Doctrine" of H.P. Blavatsky is the basis of Theosophy. The "Teaching of the Temple", "Agni Yoga" and the creative heritage of the Roerichs, the centuries-old wisdom of the East open up new ways for the knowledge of the inner man and the laws of spiritual cosmic Evolution. The perfection of human senses and mind is endless. It is achieved through the highest types of Yoga, purification of the shells of the inner man, especially the layers of the Kama principle, accumulations of spirit and further self-improvement under the guidance of a Teacher belonging to the Hierarchy of Light. Thus, a reaction to such processes of disintegration arises and develops into new holistic, cosmic in breadth, thoughts, images of the world.

The theological theory of the noospheric genesis of Teilhard de Chardin and the scientific teaching of academician V.I. Vernadsky about the biosphere and the noosphere are close in conceptual and philosophical positions to Buddhism and Advaita Vedanta, besides Vernadsky studied the works of Swami Vivekananda. The Library of the Academy of Sciences in St. Petersburg contains the collected works of Swami Vivekananda, which Vernadsky bought in London, with notes by the scientist. The main representatives of the bright thinkers of Russian cosmism – philosophers, scientists, artists, musicians, poets, religious figures who contributed to the restoration of a holistic spiritual picture of the world – also brought great evolutionary benefits. The peak of the phenomena of Russian cosmism was the work of Helena Petrovna Blavatsky and the Roerich family.

By expanding consciousness in a spiritual way, a person begins to understand better that

directing a significant part of own creative energy to technocracy, to satisfy many middle-brow needs leads to the degradation of the person and life as a whole. Because of selfish intentions and ignorance, the number of crimes and military conflicts is increasing, the biosphere and ecology are suffering, artificial nutrition is being created, as well as synthetic medicine that is not always useful, health is deteriorating, the education system is degrading and scientific activity is becoming more and more applied, and a lot of money is being spent on weapons, poisons and other destructive means.

Artificial intelligence and the one-sided development of a number of other technologies limits the possibility of a person's choice and the perfection of own creative abilities outside of the specified spheres, the breadth of which depends on the cultural level of their creators and morals of those who govern social and state life. The old scientific and technocratic paradigm began to slow down the spiritual and evolutionary development of man himself and his creative abilities. No technocratic tricks can replace man. Helena Roerich wrote: "Not a single narrow specialist, regardless of how high his professional skill, can be considered a cultural leader. Culture is synthesis; culture understands and knows the foundations of life and creativeness because it is the cult, or worship, or reverence of creative fire, which is life. But who has realized the foundations of life"? (Letter dated 05.29.1931).

A truly and correctly understood culture should become a key priority for the development of society, this is the salvation of life itself on the planet. The higher must rule the lower. Knowledge and beauty represent the mind and heart of the people, it is they who should determine the path of evolutionary development. But now, in many parts of the world, animal needs and consumer gorge instincts are trying to control the mind and heart of the people. Economic development has become an end in itself. Economics and politics are trying to manage higher paths of development, spiritual life, art, science, education and upbringing. The basic meanings of life have been lost, the hierarchical principle of spiritual evolution has been violated.

Recent events in the world confirm the

scale of the planetary crisis, which the Great Masters of mankind have long warned about. It should be noted that the biological pandemic associated externally with the coronavirus is of a deeper nature. An outstanding Russian researcher-cosmist, a student of K.E. Tsiolkovsky, A.L. Chizhevsky and a number of his contemporary followers – V.P. Kaznacheev, V.A. Sukharev, V.N. Yagodinsky and other reputable scientists – proved that epidemic cycles are associated with cosmic factors. Our great scientist academician V.I. Vernadsky also spoke about the powerful cosmic influence on the biosphere. The latest large-scale epidemic should also be considered in this regard.

The creation of the Theosophical Society 145 years ago, the publication of the "Mahatma Letters" and the "Secret Doctrine", the "Teaching of the Temple", the Teachings of Living Ethics have been preparing humanity for the realization of the inevitability of a global cyclical transition to a new level of evolutionary development of the 6th subrace of the Fifth root race of the Fourth planetary round. Through studying the Living Ethics, works of the Roerichs we know that the time has already come for humanity to transition to this New stage of development, which is associated with the end of Kali Yuga and the beginning of Satya Yuga. Waves of new energies of Cosmic Fire are coming to Earth. The Dense World, the Subtle World, and the Fiery World are getting closer to each other rapidly. The Earth's magnetic axis began to move rapidly towards Siberia. The climate is changing everywhere, natural disasters have intensified, but the consciousness of many people was not prepared for these most important dates in history.

The biological epidemic must be considered interconnected with the moral epidemic, which began much earlier, as well as with the psychic epidemic, which is now generating waves of insanity in different countries. Nicholas Roerich said that after the Armageddon of the Second World War, an Armageddon of Culture came. We are witnesses of how the meanings of Culture and its values were distorted and destroyed. The Roerich Pact and the cultural movement of the peoples of different countries have made this process much healthier. Nevertheless, ignorance and

selfishness have led to serious losses and created many problems that cannot be dealt with by the old methods and under the guidance of people with an old consciousness that is far from understanding the saving role of Culture.

Helena Ivanovna Roerich wrote down on 04.09.1938: "You certainly know that We consider war to be the shame of mankind, but one situation that can be considered as worse is the decay of humanity. Armageddon should not be understood as only a physical battle. It is full of incalculable dangers, among which will be epidemics, but the most ruinous consequence will be psychic perversions. People will lose trust in one another, and will compete in doing evil. They will develop a persistent hatred of all except their own kind, and will sink into irresponsibility and depravity. To all these insanities will be added the most shameful – the intensified competition between male and female" ("Supramundane. § 286").

In these prophetic words of the Teaching, as in a number of its other texts, there is a warning about moral, psychic and bodily epidemics, which are interconnected, for they are caused by the intensified reflection of the actions of people by condensed Astral Light. The majority in the world is afraid of their crudest form and the authorities are taking external measures against the coronavirus epidemic, unaware, like many scientists and doctors, that it, largely influencing through the blood, has at its source a polluted astral component of the internal human, and blood serves as a physical upadhi for Kama, Prana and the astral body (Double) – Linga Sharira.

But the blood, being the carrier of the Kama principle, is saturated with Prana, which is represented by oxygen at the physical level. If Kama gets separated, then the blood clots and thrombosis occurs, which is observed in this epidemic. Red blood cells are associated with Fohatic energy, and the course of diseases also depends on its qualities. The variability of the states of the Subtle desire body – Kama, the insidiousness of the ancient relic nature of the astral, largely determine the mutating abilities of the coronavirus and many other features of its manifestations, an essential part of the substantial and energetic basis of which is associated with the properties of subtle matter,

with the energies of thinking and desires and various other qualities of consciousness, as the underwater part of an iceberg is connected with and conditions its very small part visible above the surface of water.

Without knowledge of the organization of the inner man and an unbiased and spiritual study of the properties of psychic energy, it is impossible to fully investigate the nature of the carriers of the epidemic. To the greatest extent, the harmful thoughts and desires of people that have been accumulating for centuries and are karmically manifested by the coming evolutionary period are responsible for this fiery pandemic. Therefore, it is immunity that is higher in people with the first blood group, which belongs to the element of Fire. Of course, the spiritual state of a person mainly determines his or her protection.

The Teaching of Living Ethics states: "The causes of diseases lie in the root of the bond between the physical and astral worlds. The body reflects all the effects from affirmations taking place in all the strata and recesses of the Cosmos. It seems to be clear as to what an indissoluble correlation exists between Macrocosm and microcosm, but, except for the enlightened consciousnesses, this concept is not taken into consideration and does not advance scientific investigations further. If it were known how atmospheric pressure influences the organism, would one not strive for realization of this link, the power of which saturates each cell of life with its Fire? The bond between the bodies and the interaction of currents must be investigated, for it is impossible to determine precisely the condition of the organism and its ailments without establishing the fiery correspondence. Sensitive investigation of the spiritual and physical states will provide the possibility of discovering the fluids of dissolution." ("Fiery World. Part 3." § 294).

Tactica Adversa is operating on an unprecedented scale in the world. All negative processes that interfere with evolution are rapidly manifested. The dark forces destroy themselves, reaching the extremes of absurdity and madness in agony. The unification of the Forces of Light is growing, also thanks to the ongoing trials. These fiery waves of trials, including epidemics, are needed to purify and divide people according to the qualities of

consciousness, to identify those who are capable of building a New world, a spiritual and ecological civilization on the basis of cultural priorities, and under the guidance of the Hierarchy of the Forces of Light at the next ascending stage of cosmic evolution.

Now we can reveal in a little more detail some of the fundamental points from what has been said.

It is no coincidence that in 1931, at the First International Conference of the Roerich Pact, which was held in Bruges, the Banner of Peace was consecrated in the Basilica of the Holy Blood. There is a crystal vessel – a vial, in which a sacred relic is kept – a part of the Blood of Christ. It was on this Blood that the consecration took place. Nicholas Roerich wrote: "The consecration of our Banner was not by chance to take place in the Cathedral of the Holy Blood, in the name of all the Martyr's Blood shed for the Beautiful Truth. Where so many lofty symbols unite, there arises a true stronghold." Roerich also wrote that he himself weaves "a new cordial connection with Bruges, with a precious Drop of Blood that creates and animates" (Nicholas Roerich. "To the city of Bruges").

There is a great meaning behind the act of consecrating the Banner of Peace on the Blood of Christ, which Nikolai Konstantinovich only hinted at. The Supreme Immortal Triad (Atma, Budhi, Manas; Father, Holy Spirit and Son; Consciousness, Matter, Energy) descends into the Quaternary through the purest bridge of Culture, comparable to the bridge of Antahkarana, through the Higher Manas, which is directly related to the Principle of Christ, connecting the Higher Ego with the lower ego. We recall that Fohat also connects Spirit and Matter in a similar way. It should be clarified that the fourth principle of Karma, correlated with the universal desire and attachment to incarnation, is a reflection of the Highest aspect of Eros, the generating power of the Divine Nature, the triumph of creative life.

The concept of Eros, which is explained by Helena Petrovna Blavatsky, is consistent with the ideas of ancient Greek cosmogony, and not with later mythology. Like Fohat, it is a potential creative Power in the initial state, but in its manifestation "Fohat, running along the seven principles of Akasa, acts upon mani-

festated substance or the One Element and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System... On the Cosmic [plane], it is present in the constructive power that carries out, in the formation of things – from the planetary system down to the glow-worm and simple daisy – the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the "Word made flesh," on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or – Electricity."

It is precisely this animal Soul of Nature that is now beginning to be purified by Spatial Fire, because certain time periods have come, cosmic conditions have developed and Worlds have begun their rapprochement.

It is in this state, on the one hand, Manas spiritualized by the Light of Budhi enters the Kama principle, forming Kama-Manas, and then the lower Manas, being the soul in the personality – another Ray of the Higher Manas, clothed in Astral Light, already acts through the Kama Rupa, and begins its transformation there as much as a person in own consciousness can perceive high energies. But on the other side of this vital crossroads, which is still connected with its higher essence through the Antahkarana bridge, there is a part of consciousness that is immersed in certain lower animal layers of the Kama principle – egoistic, instinctive, darkened, there it is captured by lunar desires and only the will of the animal man arises.

More precisely, in the Highest aspect, will and desire coincide – they are one, but in the human microcosm, desires often become instinctive and free and manifest themselves already as an organizing form of behavior of the animal soul of a person. Therefore, both Helena Petrovna and the Teachers talked about the necessity of cleansing personal desires, liberation from the material instincts of Kama.

Now the task of purifying thinking and

desires is facing the whole of humanity and in a very tense form. Life itself will force you to do what humanity was too late to do. The purification of desires is primarily connected with the direction of thought to abstract categories, it is connected with an impersonal attitude to many material things, because it is material dependence and a sense of ownership that fetters a person's consciousness, makes a person a voluntary slave of these very desires. A person must overcome many spatial and temporal limitations associated with the external three-dimensional material world and its psychology, and this is achieved by internal self-discipline and self-organization, cultural creative improvement and following the Path of spiritual practice of genuine Higher Yogas. Therefore, a person should think more often about the Eternal, about the Infinite, as Svetoslav Roerich liked to repeat.

The essence of Fiery immunity, which is now very important to understand in connection with everything that is happening, is due to the fact that Fire rays can be called literally from every pore. And these Fiery rays, through a thought immersed in the heart, can be the most powerful transmutators. In general, many changes occur through transmutation. Negative phenomena are also based on transmutations, when all kinds of infections begin to work through the blood, and the dynamism of the desire principle itself, its connectedness with the astral, creates such conditions that its intermediary, the conductor to the physical plane, which we call coronavirus or other viruses, including psychic and social ones, begins to mutate very strongly and unpredictably.

The current situation is unusual and poorly controlled also because the three interconnected epidemics and other tests noted above have taken on a global scale, and this coincided with changes occurring literally at all levels of human activity, and with planetary changes in the biosphere.

The coronavirus epidemic, generated by people themselves, has become a new such test, but the real causes of waves of such epidemics, the mechanisms of their transmission are not fully understood even by specialists. The effects of subtle energy factors of influence caused by psychic processes, especially the actions of people's thoughts and

desires, little-known cosmic phenomena, including intense spatial currents and the rapprochement of worlds, changes in atmospheric chemistry, accelerating shift of magnetic poles, disharmony, imbalance of elemental forces and other diverse fiery manifestations, is underestimated. The components of humoral regulation, especially blood and mucous membranes, suffer greatly from these factors affecting the state of psychic energy of people and influencing the changes of spatial currents. The components respond to the reaction of energy centers and energy currents traveling along the nerve pathways and etheric acupuncture meridians, reflex zones, the human barrier network and its auric regions.

The Teaching of Living Ethics has long warned: "Urusvati knows that, as the increasingly poisonous atmosphere attacks the tissues, inflammation of the mucous membranes has become the scourge of humanity. It is impossible to imagine how multiform are the symptoms of this sickness of our times. People attempt to relate these symptoms to previously-known types of disease; they do not understand the unique characteristics of this epidemic. Often the symptoms seem to be harmless, and physicians cannot determine the cause or the course of the illness. It is therefore important for physicians to study the human organism by all available scientific methods" ("Supramundane." § 435).

The teaching also says: "... It is wise to know that Armageddon is accompanied by epidemics. We cannot limit our awareness to known forms of illnesses, but must be ready to face the most complicated and unusual symptoms" ("Supramundane." § 435).

Of course, the main panacea here is an unbiased research and the wise use of psychic energy, but humanity is probably more than a century late in this, despite the warnings and instructions that were given from above.

Widespread world epidemics, including viral-bacterial ones, can occur not only because of leaks of the biological carrier of this or that disease from some laboratories, as some conspiracy theories now claim. There are actually many such laboratories, dozens in proximity to the borders of Russia, and a couple of hundred in the world. But one should also think about the fact that it is not by chance



that certain malicious forms have been attracted to the consciousness of those who are engaged in this, who are developing harmful biological weapons in these laboratories.

After all, even if we assume, based on conspiracy theories, that it was not by chance that the coronavirus genie created in laboratories broke out, then the thought forms that the creators of this infection attracted with their flawed consciousness are also karmically not a random process that triggers boomerangs of retribution, because it has long been known that "Live by the sword, die by the sword."

The reasons not only for such disasters, but also for new good opportunities to overcome them are much deeper, they go beyond the traditional range of scientific concepts and those conspiracy theories that politicians, experts and many others discuss. Without knowledge of the laws of the Subtle World, without knowledge of the properties of psychic energy, it is impossible to develop a full-fledged healing vaccine, and antibodies will not be effective enough, because there will be constant carrier mutations, mimicry, and various hybrid forms of such epidemics will multiply.

In addition to the above, we note that one of the possible mechanisms of mutation and the emergence of new strains of microorganisms and viruses is associated with the energetic characteristics, cultural, ethnic and psychological uniqueness of different peoples, in which it is possible to identify the characteristic dominant manifestations of emotions and thinking, representing, as it were, different planes of being, principles, states of consciousness and organs of the internal collective human organism of the planet. Such mutations and the appearance of new strains are now very topical.

It is possible to develop vaccines feverishly every time, to make vaccinations, but it is more important to understand the more essential causes of such periodic and increasingly frequent disasters and to deal with them, and not with the consequences. However, all of our medicine, and not only it, mainly deals with consequences, not causes. People focus more on the obvious rather than the actual, on the transitory rather than the eternal, which is also mentioned more than once by the Teaching of Life.

Enlightened theosophists know that nature and man owe their origin to Higher spiritual creative forces, first of all such as Kumaras. Evolutionary processes continue in our time, mainly implementing programs of cosmic spiritual development under the guidance of the Forces of the Hierarchy of Light. But people's free will, their psychic energy at different stages can also have a beneficial or harmful effect on these processes.

"People are doing the right thing by thanking the Hierarchy for the abundance of earthly fruits brought by nature. Great Consciousnesses worked on it, and the forms of flowers, plants, and fruits were created consciously by them. Later, humanity gave birth to some undesirable forms with its negative thinking, but all the good and good was done by the Builders. And people acted fairly by thanking Them for taking care of them. Locusts, all kinds of pests, bacilli, pathogenic microbes and viruses were generated not by the Forces of Light, but by vile and malicious human thinking and vices" (Facets of Agni Yoga. 1971. § 503).

The processes that we have paid attention to are exacerbated by new cosmic factors and especially, as has been noted more than once, by the accelerated rapprochement of the Worlds – the dense one with the Subtle and even with the Fiery.

A lot of the fruits of scientific discoveries and the entire technological civilization associated with them have matured faster over the last century, they support new scientific and technical achievements that have given rise to "virtual reality" with "virtual worlds", but not only, because achievements in the field of nanotechnology and nanomaterials (and in a number of other materials science works, including superconductivity); the discovery of dark energy and dark matter; physical experiments with plasma; work related to cold nuclear fusion and low-energy nuclear reactions; new physico-chemical experiments with water; research in the field of altered states of consciousness; study of the interrelationships of consciousness with quantum-mechanical reality; research of fields and radiations of living organisms, including remote interactions; new methods of suggestive effects; development of methods of gas-discharge visualization based on the invention

of the spouses Kirlian and the works of J. Jodko-Narkiewicz; remarkable research and inventions of N. Tesla and their development; search for sources of new types of energies, including those related to ether, such as etherodynamics, etc.; works in the field of Cosmic anthropoecology and parapsychology and many other studies indicate that the time has come for a scientific revolution, for a significant change in the worldview and ideas about Nature, Man, the Cosmos and Life itself, about the great importance of One-principle psychic energy, about the properties of the energy of Thought, about the existence of many invisible conscious and semi-conscious (including elemental) forces.

In the agony and struggle, a new spiritualized science is being born, with the development of which a qualitatively new spiritual and ecological civilization will be associated. It will be created with the energy of meanings and values of genuine Culture. Without the adoption of the fundamental cosmic laws of Karma and Reincarnation, a person will look accidentally abandoned in this world, doomed to conditional and ephemeral connections, ontologically lonely, lost due to the deprivation of the opportunity to realize the meaning-making reasons for his destiny and higher purpose, which are actually determined by the embodiment of spiritual individuality in each new personality by a combination of skandhas and karma.

In conclusion, it should be noted once again

that the establishment of the priority of genuine Culture, the recognition of spiritual meanings and Laws of cosmic evolution, high Knowledge, which were substantiated in the Works of Great Teachers, in the creative heritage of H.P. Blavatsky and the Roerichs, other outstanding cosmist thinkers, in the "Teaching of the Temple", in the fiery speeches and articles of Swami Vivekananda and a number of heroes which are spiritually close in their worldview to them, are a panacea and salvation of the stumped humanity.

There is no other alternative for the world to develop and survive in the Fiery Epoch that is coming according to the laws of Cosmic Evolution, affirming the triumph of the creative, luminous Spirit. But in order to realize this good Path destined for the renewed humanity, there must be pure conductors of new luminous opportunities and creative heroes, carriers of Culture; for this purpose, people should be at the head of states, who under the guidance of the Hierarchy of the Forces of Light will be inspired and spiritualized by high Knowledge, capable of selflessly serving the Common Good in a disinterested heartfelt aspiration.

*The full version of the article is available at the link*

*<https://www.fondtheosophy.ru/en/theosophical-society/report>*

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Doctor of historical Sciences, Professor of St. Petersburg State University (Saint-Petersburg).

*Sergey Franzusov was born in Leningrad, he graduated with a gold medal from a school with an in-depth study of the French language and immediately entered the Eastern faculty of LSU, where he graduated with honors in 1985, having qualified as an orientalist-historian (history of Arab countries). The result of the correspondence postgraduate course was the defense of the PhD thesis "Socio-political history of Hadramaut in the early middle ages" in November 1990. He worked at the Institute of Oriental manuscripts of the Russian Academy of Sciences. In 2010 he defended his doctoral dissertation in historical Sciences and holds the academic title of associate Professor. Author of 7 monographs (4 co-authors) and more than 300 articles. He is a Professor in the Department of semitology and Hebraism at the faculty of Oriental studies of St. Petersburg state University and in the Department of Oriental and African studies at the national research University Higher school of Economics in St. Petersburg.*

**The theory of infernality by I. A. Efremov in the context of Russian cosmism**

Among the thinkers who have made a significant contribution to the development of philosophy and, more broadly, of the worldview as such, there are those who did it in a beautiful literary language, without going beyond the limits of fine literature, and those who have developed a professional language for expressing their ideas that is not accessible to the understanding of laymen who have not passed special training. Plato belongs to the first category, and among the modern philosophers Sartre and Camus, Aristotle, Kant, and Hegel belong to the other category... Ivan Antonovich Efremov (1908-1972) as a cosmist thinker belongs to the direction at the origins of which Plato stood, because his views and concepts, as a rule, he put into the mouths of characters in his literary works of both science fiction and adventure genre (the border between which, however, is quite conditional).

Ivan Efremov rose to the level of understanding the deep processes that determine the vector of development of nature and society directly from the scientific discipline – paleontology, in which he achieved impressive success, creating a new section within its framework that studies the patterns of burial processes and the formation of locations of fossils of organisms – taphonomy, and received international recognition as an outstanding scientist. Apparently, the old ways of philosophical knowledge of the world,



ignoring the process of development of living nature, which, according to even such titans of thought as Hegel and Schelling, only unfolded in space, but did not change in time, have outlived their usefulness, so that there was an urgent need to pour new wine into the old furs of wisdom. It is no accident that the great naturalist Vladimir Ivanovich Vernadsky became the founder of the noosphere theory, and two prominent paleontologists – Pierre Teilhard de Chardin and Ivan Efremov - made a significant contribution to its further development. Both Vernadsky and Efremov are considered to be the brightest representatives of Russian cosmism.

What is the essence of the theory of infernality put forward by I. A. Efremov,

which is presented in the title of this work? The whole process of evolution is considered by him as a "satanic path of ruthless cruelty", which nature leads living beings, seeking improvement blindly through natural selection, i.e. countless trials and errors, and the process of cephalization, the culmination of which is the appearance of intelligent beings, does not bring relief from suffering, but, on the contrary, increases them, since animals with a more developed nervous system are destined to experience much greater torment. The emergence of human society does not stop this infernality, but only transfers it to another plane – social, although altruism, which helps the survival of primitive human communities, can reduce the degree of suffering. In fact, the meaning of human history according to I. A. Efremov is to realize the inevitability of suffering and help individuals, large groups, and in some cases, representatives of the animal world to get rid of them.

The theory of infernality is presented in full in the science-fiction novel by I. A. Efremov "The hour of the Bull", created in 1964-1966. (in Fai Rodis's conversation with Chedi Daan in Chapter IV, "the echo of Inferno," and in a lecture given by Vir Norin at an Institute on the planet Tormans, in Chapter XII, "the Crystal window.") Some of its preliminary provisions can be found in the novel of adventures "Razor Blade" (in the lecture of Yvan Girin in the house of artists on Kropotkinskaya in Chapter 5 of part 1 "Two steps to the beautiful" and in his discussion with the Indian sages in Chapter 7 of part 4 "Ashwin Bridge"). The most serious impetus to its development was a letter from the outstanding Russian geneticist Vladimir Pavlovich Efrogimson (1908-1989) to I. A. Efremov, tentatively dated 1964.

It is very symbolic that one of the first surviving letters of I. A. Efremov (from Leningrad, November 19, 1930) was addressed to V. I. Vernadsky. Along with it was sent an Appendix in which a twenty-two-year-old novice paleontologist ventured to present "some new views on the evolution of terrestrial vertebrates." It would be tempting to assume that some of the views that led the author of the letter much later to the theory of infernality were already contained in this work. Unfortunately, it was not found in the V. I. Vernadsky Archive of the Russian Academy

of Sciences.

In the lecture of the main character of the novel "Razor Blade" Ivan Girin at the house of artists in Moscow, it is mainly about the natural science concept of beauty: "It remains to say that more and more often the sense of beauty, aesthetic pleasure and good taste — all this is the subconscious experience of life of billions of previous generations, aimed at choosing the most perfectly arranged, universal, profitable for the struggle for existence and procreation. This is the essence of beauty, first of all human or animal, since it is easier for me, a biologist, to decipher than the perfection of wave lines, the proportions of buildings or the harmony of sounds." However, the spiritual component is no less important than the biological basis. "You spoke of a fine line between two opposite assignments or processes and used a figurative comparison with an arrow fluttering between opposite signs. But then, mathematically, it is zero, and beauty, as perfection, is also mathematically zero. Or, in another way, beauty is both expediency and vital energy together. It has a closed duality of zero, " one of the listeners addresses Girin, which causes him to admire and agree: "You know, this is a very deep thought! Really, it didn't occur to me. Indian mathematicians, who discovered zero many centuries before European thought, considered it absolute perfection, the number in which, as they put it, "duality comes into existence." Beauty, as the zero line between opposites, as the line of the most correct solution to a dialectical problem, as something that contains both sides, both possibilities at once, is a very correct dialectical formulation."

About the terrible price which is paid in the whole process of evolution, including the stage of formation of Homo sapiens, Jilin remembers in conversation with the wise man of India, "And yet we now know that our Galaxy is only here on Earth, matter has risen to the thoughts and possibilities of transformation of the world by laws of beauty and goodness. The perfection of our body, understood in India since ancient times, was not a gift of the gods. It is won, earned by suffering, blood, billions of billions of victims on the path of the historical development of the animal world of the planet."

These views of I. A. Efremov evoked a lively response from V. P. Efroimson, who became famous for two fundamental works "Genetics of genius" and "Genetics of ethics and aesthetics". Developing the ideas expressed in "Razor's Edge", V. P. Efroimson finds in our aesthetic representations "a deep instinctive base created by garbage"<sup>1</sup>, and as an example points out that "the combination of colors that the animal victim uses to scare off the enemy to signal to him that the victim is either inedible, poisonous, or otherwise dangerous... just coincides with those combinations of colors that theater decorators and artists (who do not suspect anything about this origin of our emotions) use to create the impression of a terrible, threatening, gloomy (for example, a combination of red and black)"<sup>2</sup>. It is difficult not to see here some analogy with the idea expressed in the "Hour of the Bull" that "in the dark worldview" of the devoured herbivores, "huge predators must have represented the likeness of demons and devils created later by the imagination of man." I. A. Efremov attributed it to the great scientist ERF ROM invented by him, our contemporary, whose prototype, most likely, was Efroimson<sup>3</sup>

Could not Pierre Teilhard de Chardin with his "Human Phenomenon" have influenced the formation of the theory of infernality? After all, he had this book, which was published in the USSR in Russian translation in 1965, and he was going to read it in the summer of 1966<sup>4</sup>. No. The French Jesuit scientist was well aware of the price paid for the evolutionary process, but only briefly mentioned it in one place in his work on the noosphere: "How many times has art, poetry, and even philosophy painted nature as a blindfolded woman trampling on countless crushed lives... The first trace of this seeming cruelty is plentiful. Like the locusts that Tolstoy wrote about, life passes over a bridge of piled-up dead bodies. And this is a direct consequence of reproduction. But in the same "inhuman" direction, both orthogenesis and association operate in their own way. ... Here is death in the multitude. There - it is quartering in the team. And in the third direction there is stretching on the rack of becoming."<sup>5</sup> He did not return to this question again. Does the end justify the means? I think it's something else.

As an ecclesiastical Christian, Teilhard de Chardin adhered to ethical monism: evil is not substantial, evil is the absence (or lack) of good. The theory of infernality by I. A. Efremov is based on ethical dualism. "ERF ROM noticed the tendency of any imperfect social system to isolate itself, protecting its structure from contact with other systems in order to preserve itself. Naturally, only the privileged classes of this system - the oppressors - could strive to preserve the imperfect. They first of all created segregation of their people under any pretexts - national, religious, to turn their life into a vicious circle of Inferno, to separate them from the rest of the world, so that communication went only through the ruling group. Therefore, infernality was inevitably the work of their hands. This is how Mani's naive religious teaching about the existence of directed evil in the world-Manichaeism - was suddenly realized, " Fai Rodis teaches Chedi Daan. And Vir Norin in his lecture directly speaks about the symbol of directed evil-the Arrow of ariman: "So we cannot play with nature, which has been playing at random for billions of years, because this is its method, noticed seven thousand years ago in Ancient India and called Rasha-Lila - "Divine Game". Our task is to find a way out of the gambling house of nature. Only the combination of all aspects of human knowledge helped us to rise above this game, that is, above the gods of India. We might not have made it, for in the gathering Inferno of our planet, Ahriman's Arrow could have caused irreparable damage. I used a term that you may not understand - the thickening of the Inferno. In order not to go into explanations, let's define it this way: when a person clumsily exercises an imaginary power over nature, he destroys the inner harmony obtained at the cost of quadrillions of sacrifices on the altar of life. "When we understand that cornflowers and wheat form a unity, then we will take the heritage of nature in kind, understanding hands," one scientist said."

It is no accident that the Central image of the novel "Hour of the Bull" - the planet Tormans as the abode of suffering is taken by I. A. Efremov from the philosophical novel "A Voyage to Arcturus" was David Lindsay (3. III. 1876-16. VII. 1945), who is considered a prominent representative of British occultism<sup>6</sup>

The question also arises whether the author was not a Gnostic. Some recognize that this novel "can be read as a" Gnostic parable about the soul's journey through the material world"<sup>7</sup>, as a "Gnostic pilgrim's path"<sup>8</sup>, and even recognize its author as a "'conscious' Gnostic"<sup>9</sup>, that is, as a "Gnostic". A follower of Gnosticism, who is aware of himself as such. Others are more reserved on this point, suggesting that the question of what role Gnosticism played in Lindsay's worldview is difficult to answer, since "its offshoots have spread among numerous systems of similar ideas."<sup>10</sup> Indeed, the Gnostic teaching is fully consistent with one of the main ideas of the "Voyage to Arcturus" – that the Creator of the world on Tormance, known as Surtur, is actually identical to Krag, who drew the heroes from Earth to this planet and whom the local inhabitants consider the Devil, and the true name of Surtur-Krag – pain<sup>11</sup>.

So is there a way out of Inferno? Of course, there is no final and irrevocable, because humanity, having ceased to be itself, cannot be outside of nature. However, realizing the infernality of all biological and social evolution, the most advanced representatives of humanity should devote themselves to minimizing the degree of suffering both in society and in nature. Thus, the knowledge of the world is not an end in itself, and since it is unlimited, it should be directed in such a way that good increases and evil decreases. This is essentially the bodhisattva path. For Ivan Efremov, who already in the 60s saw that Western civilization had reached a dead end, it was obvious that the society of the future should have a different civilizational basis, which can, with a certain degree of Convention, be called Indo-Buddhist: with the reformed Sanskrit as the world language, the Kalachakra calendar used in historical research, and a number of moral norms drawn from Buddhism. However, the author of these lines has already written about this<sup>12</sup>.

**Notes:**

<sup>1</sup>Correspondence of Ivan Antonovich Efremov / Author-compiler O. A. Eremina.

M.: Veche, 2016. P. 549.

<sup>2</sup>Ibid., Pp. 548-549.

<sup>3</sup>See about this: Frantsuzoff S. A. Who is ERF ROM? // Efremov readings: the Nineteenth (2-16) and Twentieth (2017). Fourth and Fifth small. Collection of materials of interregional scientific research conferences, St. Petersburg: Lem Publishing House, 2017, Pp. 56-62.

<sup>4</sup>Correspondence of Ivan Antonovich Efremov ... Pp. 681-682.

<sup>5</sup>Teilhard de Chardin P. the Phenomenon of man. M.: Home edition of publications for foreign countries publishing house "Science", 1987. P. 96

<sup>6</sup>In a recently published collection of articles on this topic, all of D. Lindsay's work is considered as a transition from the occult to the neo-romantic, but still closer to neo-romanticism (Sutcliffe St. Ya. "Beating on your heart" / Occultism and Neo-romanticism in fiction David Lindsay // Occult Imagination in Britain, 1875-1947 / Ed. CH. Ferguson and A. Radford. London; New York: Routledge, 2018. P. 236-237).

<sup>7</sup>Ibid P 228

<sup>8</sup>Seán M. Sham World, Sublime Light: Gnosticism in the work of David Lindsay // Gnostic, issue 5 (2012; dated 2011). P. 162: "Gnostic Pilgrim's Progress".

<sup>9</sup>Ibid. P. 160: "a 'conscious' Gnostic".

<sup>10</sup>Sellin B. The Life and Works of David Lindsay / Translated [from French into English] by K. Gunnell. Cambridge; London; New York; New Rochelle; Melbourne; Sydney: Cambridge University Press, 2006. P. 166-167: "its ramifications extend into numerous systems of associated thought".

<sup>11</sup>Lindsay D. Voyage to Arcturus / Transl. Yu. Barabash // Voyage to Arcturus / Comp. A. Sogrin, I. Petrushkin. SPb.: AP "Vasilievsky island", 1993. P. 244

<sup>12</sup>Frantsuzov S. A. On the civilizational basis of the society of the future conceived by Ivan Efremov // 15th Efremov readings, Vyritsa, 21.04.2012. Collection of materials of the interregional scientific research conference St. Petersburg: "Lema", 2012. Pp. 34-39.

**Anne Kelly**

Theosophical society of England (UK, London)

Anne Kelly was born in California, USA, and has lived in the South-West of the United Kingdom since 2009. She has experience in public speaking and has been working on radio and television for 30 years, voicing thousands of commercials. Since 2002, Ann has also been a lecturer and motivational speaker on building trust, communication, and overcoming addiction.

Ann is currently a media / human resources officer for the core volunteer team of the Virtual centre for Theosophical research, an official Trustee of the Theosophical society's charitable Foundation in Scotland, and also works in media broadcasting at the Theosophical society's headquarters in London, England. In 2016, she founded her own publishing company called "Yogi Philosophy Publications" to republish and create audiobooks of three sacred Theosophical classics: "the Voice of Silence", "Light on the Path" and "Fourteen lessons in yoga philosophy and Eastern occultism".

**Theosophy in Practical Application**

One can memorise, study, regurgitate and reiterate the ageless, divine Theosophical teachings, **but it is all for naught UNLESS THESE TEACHINGS ARE PUT INTO APPLICATION**, in every aspect of our daily lives.

This ancient, sacred knowledge has been handed down to us by the sages through the ages ~ for us to BECOME, not simply to read, study and pontificate, but **COME TO BE** the ancient divine Science based on FACT, not faith.

Many empaths are currently incarnating, each with a feeling of close connection with all beings and with Nature. **In my understanding this is inherent Theosophy.** They offer much hope for humanity as they share the understanding that ALL and EVERYTHING is ONE.

Seeing one's self in another, feeling other's emotions with a sense of overwhelming, unconditional understanding and love. Many feel they must somehow get busy working to "change the world" yet the only way this can be done, is to change our own thoughts, our own behaviours, our actions and reactions ... **we must change ourselves.**

*From the Voice of the silence*

**"Hast thou attuned thy being to Humanity's great pain, O candidate for light?"**

**"Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"**

So, what to do with all of this crushing compassion?

In "Light on the Path" the "Great Battle" is



spoken of, we have come to understand that this battle indeed takes place between "good" and "evil" but not via exterior forces nor by independent supernatural beings in some other realm. This "great battle" occurs within each of us between our Higher and lower selves.

**"Mind, heart, brain, all are obscure and dark until the first great battle has been won. Be not appalled and terrified by this sight; keep your eyes fixed on the small light and it will grow."**

*~ Light on the Path*

To identify and differentiate between the Higher and lower selves, I often refer to the age old virtues and vices of man. The definition of Virtue is "good moral character". **Humility** against pride, **Kindness** against envy, **Temperance** against gluttony, **Chastity** against lust, **Patience** against anger, **Charity/Liberality** against greed, and **Diligence**

against sloth.

*In the Voice of the Silence ~ it is described in The Seven Portals:*

*"Thou seest well, Lanoo. These Portals lead the aspirant across the waters on "to the other shore" (Nirvana). Each Portal hath a golden key that openeth its gate; and these keys are:—*

1. *DĀNA, the key of charity and love immortal.*

2. *SHĪLA, 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. *KSHĀNTI, patience sweet, that nought can ruffle.*

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

5. *VĪRYA, the dauntless energy that fights its way to the supernal (Heavenly/celestial) TRUTH, out of the mire of lies terrestrial.*

6. *DHYĀNA, whose golden gate once opened leads the Naljor\* (adept)*

*toward the realm of Sat (divine essence, Absoluteness, Be-ness) eternal and its ceaseless contemplation.*

7. *PRAJÑĀ, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyānis.*

*Such to the Portals are the golden keys."*

*"Of teachers there are many; the MASTER-SOUL is one Alaya, the Universal Soul (or Atman). Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT."*

*"Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean."*

*- Voice of the Silence*

*"The world needs no sectarian church whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but ONE Truth, man requires but one church - the temple of God within us, walled in by matter but penetrable by anyone who can find the way; The pure in heart see God."*

*Isis Unveiled, II 635*

*"ALTRUISM ... This is the keynote of Theosophy and the cure for all ills..."*

*~ HPB, writing in her second letter to the American Convention of Theosophists*

*"To live to benefit mankind is the first step..." ~ The Voice of the Silence.*

So it is Selflessness, Compassion, Kindness, Unconditional Love, Empathy, Understanding and Service to ALL BEINGS ~ that is to be applied in everyday life, whether it be tragedy or triumph, fear or calm, in both known and unknown ~ that we take must these teachings and PUT THEM IN TO PRACTICE, in being kind to those who are unkind to us, in overcoming our need to be right, in realising that everything, every opportunity, every difficulty is a test and a lesson *if we are willing to learn.* Every activity *no matter how small* should be infused with Theosophy. It is our responsibility to be **Living Theosophy.**

In our every action, reaction and response ~ which are the only things we truly have control over, **we have a choice**, to BECOME the difference that helps to alleviate the unnecessary suffering of all beings on our planet. The meaning of life is to continuously work to conquer our OWN lower selves to leave this world a little better, a little lighter than when we got here.

*"The greatest consolation in and the foremost duty of life, child, is not to give pain, and avoid causing suffering to man or beast." ~ KH*

*"Theosophy is who Theosophy does, not thinks, not studies, not feels but does." - Attributed to HPB*

*"The end of man is an action and not a thought, though it were the noblest"*

*~ Key To Theosophy.*

*~ Thomas Carlyle - 19th century British Historian and Philosopher*

*The Universe is worked and guided from within outwards. As above so it is below, as in heaven so on earth ; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action.*

*SD 1 274*

*Theosophy cannot be bought or taught, but it can be earned and learned.* The timeless, sacred words of Truth remain simply just terms until put into action by mankind. We could read books until the end of time on how to drive an automobile, tirelessly memorising all the names and functions of the parts and we may **technically understand** the premise of the engineering and have heard of other's experience's behind the wheel, but until we sit in the seat and actually take to the roads



and do it OURSELVES, we have not truly learned how to drive a car. As scientists perform experiments to prove theories, we humans must have personal EXPERIENCES to prove our own understanding.

**Silence is not empty, it is full of answers.** We were born with our own built in guidance system ~ Theosophy is "Humanity's Textbook". If we work every day, in every way to OVERCOME ourselves to subdue the beast within us and always reach for a better way to act, respond and react then we, like candles in the blackest night, can help to illuminate the darkness.

Theosophy gives us every tool and paves the way for each of us as individuals to under-

stand our connection, let us UNITE as the cells of the endless, boundless BE-ing that we ARE. For together in self assessment, reflection and realignment we CAN become the opposite to that which still plagues Humanity: selfishness, ignorance, superstition, fear (hate), greed... the causes of perpetual unnecessary suffering.

***"Then from the heart that power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all.."***

***"Tis only then shout canst become a Walker of the Sky..."***

***~ The Voice of the Silence***

## Yary Vladimir Vasilievich

Member of the Theosophical society (Adyar), President of the Lodge "Adamant", head of the Moscow school of theosophy.

*Graduated from SIBUP (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. Fellow of the Theosophical Society since 2009. Created Schools of Theosophy in the regions of Russia: Krasnoyarsk Territory, Gorny Altai, Moscow, St. Petersburg, Kirov, Yekaterinburg, Saratov, Ufa, Voronezh, Biysk, Moldova, Belarus. Project Manager Interregional Theosophical Seminars of Russia.*

### The Mystery of DERZHAVIN's Ode

*The title of the report mentions the name Derzhavin. Gavriil Romanovich Derzhavin (1743-1816) is an outstanding statesman in the history of Russia, a famous poet of the Enlightenment. In her book My Teachers, Zinaida Lichtman (Fosdick), a student and employee of the Roerichs, wrote that Derzhavin was a previous incarnation of Nicholas Roerich.*

**Cosmogogenesis** consists of two parts: Cosmo - (world), Genesis- (origin of something), it is a Secret Doctrine, volume 1. Emanation of Worlds, Planes Of Existence.

Volume 2 - **Anthropogenesis**, also consists of two parts: Anthro- (human) and Genesis- (origin of something). It tells about the Settlement of Worlds, Planes of Existence by the Forces of Nature.

Volume 3 – **Theogenesis** - consists of two parts: Theo - (God) and Genesis- (origin of something) – of the "Intelligent Beings".

**Cosmogogenesis** unfolds the Cosmos - the "Cosmic Thought-Base»;

**Anthropogenesis** expands the Nature of "Root-Substance»;

**Theogenesis** unfolds the Evolution of Man as a Synthesis of the Cosmos and Nature.

The three main stages of evolution are Cosmogogenesis, Anthropogenesis, and Theogenesis.

**The Law states: "Three fall into four".**

To accomplish these three in the fourth, the final stage of the Secret Doctrine, Agni Yoga (the fourth stage of evolution) is manifested as a symbol of Eternal Life, which is the final chord in creating a consonance of humanity with the Cosmic Magnet, the center of our



universe.

The Secret Doctrine of the East announced and gave, through the three Messengers of the White Brotherhood, H. P. Blavatsky, Francia La Due, and E. I. Roerich the fundamental Truths.

It was E. I. Roerich who received the "Fire Christening" and burned her lower astral, skandhas-personal attributes, thus opening the Gates to Distant Worlds.

The greatness of the Feat of the Woman for the benefit of all mankind has been accomplished, and now Humanity has the opportunity to become individually, and in the future – collectively, Cosmic coworkers!

In the 18th century, the great Russian writer and poet Derzhavin wrote an Ode called GOD, in which he brilliantly reflected the Evolution of the Universe, which I propose to consider on the basis of the Planes of Being of the Secret Doctrine.

**Ode to "God"**

**Oh, You, infinite in space,  
Alive in the movement of matter,  
Over time the pre-eternal,  
Without faces, in the three faces of the  
Deity,\***

**The Spirit is everywhere present and one,  
Who doesn't have a place and a reason,  
Who no one could fathom,  
Who fills everything with Himself,  
Encloses, builds, and preserves,  
Whom we call God!**

**Though if to measure the deep ocean,  
Count the sands, the rays of the planets,  
The mind might be high,  
You have no number and measure!  
Enlightened Spirits  
Born of Your light,  
Cannot explore your destinies:  
Only the thought dares to ascend to you.  
In Your greatness disappears  
A passed moment as in eternity,**

Here we are talking about the Unknown, Space, the Absolute, the "Plane of the World of Spirit beyond Forms", the Incomprehensible and Eternal Universal Mind.

The state before a new awakening in the "Primordial Mother Giving-Birth" in the totality of potentials of the "Universal Mind".

**Being of chaos primordial  
From the depths of eternity You have  
called;  
And eternity, before the age was born,**

Единый  
The Single  
План Богов  
The Plane of Gods

План Духа  
The Plane of Spirit

План Пробразов  
The Plane of Prototypes

План разума и творчества  
The Plane of Mind and creativity

План вещественный и образовательный  
Material and formative Plane

План физический  
Physical Plane

**In Yourself you founded.  
Making Yourself out of Yourself,  
Sparkling Yourself out of Yourself,  
You are the light from which the light  
came.**

**Having created everything in one word,  
Outspreading in the creation of a new,  
You were, you are, You will be forever.**

"Three fall into four".

Following the awakening of the Eternal Consciousness, "you called out of the abysses of Eternity out of the primordial chaos," etc. In the sigh from the state of primary Chaos, located in the Depths of Eternity, there is a gathering of Intelligent Forces, in the focus of the Idea of "Universal Thought" - (the future Universe)

**You contain a chain of beings in Yourself,  
You keep it and make it alive;  
You match the end with the beginning  
And you give death to a belly.  
As sparks fall, strive,  
So suns are born from You.  
Like on a frosty, clear day in winter  
Motes of frost sparkles,  
Rotate, swell, shine,  
So are the stars in the abysses below You**

On the Planes of Prototypes. Mulaprakriti, As in the womb of the Mother of World, the "Son of the Space of Light" in the symbol "Circle with Dot" symbolizes also a Single Element or Basic Space "Atom". On this Plane Jyu becomes Fohat, the "Light of Daivi



Prakriti".

In the Sky, there is the totality of all creative spiritual Ideas, and below on Earth, there is the totality of Electrodynamical and creative forces. Fohat is also the world's driving life force, which is both a mover and being moved. On the Plane of Prototypes, he is Father and Son in One; on the Plane of Reason and Creativity, Fohat is represented by a Hierarchy of Flames of the Seven Rays of Fire. The symbol is a seven-ray star, it is in the World of Devas, whose generic name is the Hierarchy of Dhyān-Kogans.

*Millions of lighted luminaries  
In the immensity flow;  
They make your laws,  
Life-giving rays pour;  
But these lamps are fiery,  
or the red crystals of the magnitudes,  
or the golden waves of the boiling host,  
Or burning ethers,  
or together all the luminous worlds,  
Before You – as the night before the day.*

The hierarchy of Dhyān-Kogans emanates the male active power of Shakti (female derivative power) in Nature.

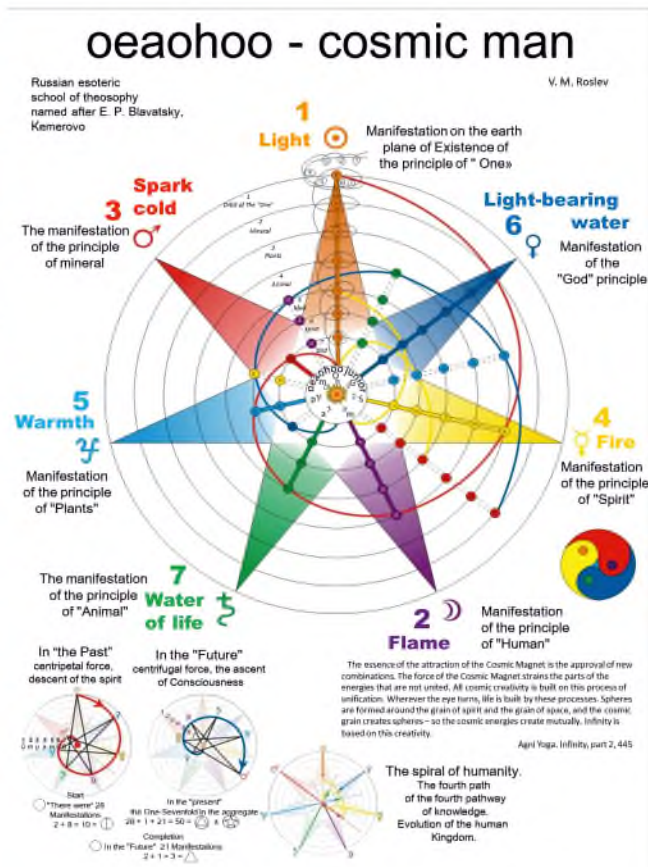
On the Physical and Educational Plane, it's as "OEAHOO" junior. In the form of the symbol of the Tetragrammaton, it's the Hierarchy of Spiritual Beings, the class of Dhiani Buddhas and Taras, Spirit and Matter create laws.

But the potency of SPIRIT-MATTER is a binding Magnet, a Spiritual Cosmic Sun. Spirit-Matter is essentially a centripetal and centrifugal force in its potentiality. At the beginning of differentiation by Fohat, Spirit and Matter become polarities. In this phase of creation, Fohat is revealed as an Exhalation. Thus the Eternal Breath, in its Duration of in-Breath and out-Breath, Pralayas and Manvantaras, manifests itself by cycles in time, by past present and future, for the non-eternal temporary state of consciousness.

*Like a drop omitted in the sea,  
The whole firmament is before You;  
But what is the visible universe,  
And what am I before You? –  
In the air of that ocean,  
Worlds multiplying by a million  
A hundred times – the other worlds, and  
then,  
When I dare to compare them with You,  
They will only be a single point;  
And I'm nothing before You.*

*Nothing! – but You shine in me  
By the Majesty of Your kindness;  
You're portraying Yourself in me,  
Like the sun in a small drop of water.  
Nothing! – but I feel life,  
I fly unsatisfied  
Always a guy in high places.  
My soul wants to be with you,  
Delves, thinks, reasons:  
I AM – and You ARE of course.*

*You ARE! - Nature's order broadcasts,  
My heart says to me,  
My mind assures me;  
You ARE – and I am no longer nothing!  
A particle of the whole self of the universe,  
I'm put, I think, in a respectable  
Middle of nature, of the one,  
Where you finished your bodily creatures,*



*Where You began the Spirits of heaven  
And a chain of creatures bound all  
together by me.*

*I am the link of worlds that exist every-  
where,*

*I am an extreme degree of substance,  
I am the center of the living beings,  
The trait of the beginning of the Deity.  
My body is rotting in the dust,  
By my mind I command thunders;  
I'm a King – I'm a slave – I'm a worm –  
I'm God! –*

*But being such wonderful,  
Where did I come from? – Obscure;  
I couldn't be myself by myself.*

*Your creation I am, the Creator,  
I am a creature of your wisdom,  
The source of life, the Giver of benefits,  
The soul of my soul and the King!  
Your truth needed  
To make the abyss of death pass away  
My immortal being;  
That my spirit may be clothed in mortality  
And I may return through death,  
Oh, Father! into Your immortality.*

Derzhavin immerses us in the Seventh or  
Fourth Manifested World, visible cosmos, or

in the world of external sense organs for  
humanity to learn the essence of things  
through earthly experience, interacting with  
matter, through suffering and reflection,  
refining and expanding consciousness to  
accommodate ETERNITY.

*Inexplicable, incomprehensible!  
I know that my soul's  
Imaginations are powerless  
To draw even Your shadow.  
But if the praise should be,  
It is impossible for weak mortals  
To honor You with nothing else,  
How can they only rise to You,  
In the immeasurable difference t be lost  
And tears of gratitude shed.*

And in order to achieve this awareness, as  
the ODE says,

" How can they only rise to You,  
be lost in the immeasurable difference  
and shed grateful tears",

it is necessary to manifest REVERENCE,  
EMPATHY, ASPIRATION, SOLEMNITY,  
and SELF-DENIAL for the Common Good of  
all beings. It is these qualities that contribute to  
the Awakening of Consciousness in practical  
THEOSOPHY.

## Ritva Lappi

Theosophical society of Finland (Helsinki).

*She studied at the Satakunta Pori Polytechnic, at the faculty of social services and health, and graduated from the faculty of social psychology and Cultural anthropology at the Open University of Helsinki. She worked at the University hospital of Helsinki in the planning Department of rehabilitation counseling. Member of TS for more than 40 years. A member of the Blavatsky Lodge in Helsinki.*

### E. P. Blavatsky - The Mission of the Theosophical Society

This was the 145th anniversary of the founding of our society. EPB had a clear mission as to why she should have founded the Theosophical Society. It is important to remember its vision when we contemplate, for example, the Secret Doctrine . Our topics of discussion in this Congress: Cosmogogenesis, Anthropogenesis and Theogenesis. It is inconceivable how H.P. Blavatsky was able to work on these large works, considering that many specialists are needed study them properly. EPB, ever beholden to meadesty, simply replied to such inquiries, that all knowledge was derived from the Masters, and she was only ever their instrument.

She wrote in 1889 in Lucifer:

#### EPB - THE THEOSOPHICAL SOCIETY'S MISSION.

"What I believe in is (1) the unbroken oral teaching revealed by the living Deities during the childhood of mankind to the chosen among men;(2) that this teaching has been passed down to us unchanged; and (3) that the Masters are highly versed in the science based on these immutable teachings. "The great cosmic drama is revealed in the facets of the Secret Doctrine:

How the Universe arose according to the Secret Doctrine. He who is free from attributes brings and manifests development:

1. scattered cosmic matter
2. the fiery, hot vortex
3. the emergence of the solar system and planetary chains

Light Space, the son of dark space, corresponds to the Ray, which at the first vibration of the new rising fell into the great cosmic depths.

The scientific view today is:

1. explosion/big bang.
2. the transition to a gaseous state
3. creation of matter and energy



There is 5% so-called regular matter, 25% dark matter, and about 70% dark energy. What is dark matter and energy, we do not know. The existence of dark matter and energy has even been questioned. It would rather be called unknowable matter and energy. Gravitational waves were discovered in 2015/16, but earlier there was an assumption about them. Albert Einstein presented his theory of gravitational waves over 100 years ago. Gravitational waves are a property of space and vibration that occurs in space. We have seen science follow in the footsteps of the Secret Doctrine many times. Science has had many side-steps, and demonstrably false authorities are sometimes more important than the pursuit of truth, which is the end goal of science.

But science is a great tool against blind faith and all forms of fundamentalism. Science is a good ally, EPB noted, but, nevertheless, she put more trust in the Master's knowledge. She held Plato in high esteem as one of the great philosophers because he understood the deep doctrines of India. Plato represented the realm between religion and science. Plato spoke of True Knowledge, where one possesses the knowledge of the true, eternally unchanging. It shows causal relations,

according to great laws, and the mind or spirit (Nous) behind everything.

E. P. Blavatsky was deeply impressed by Pythagoras because he generalized the idea:

From One, many things evolve, and the mystical decimal number is  $1+2+3+4=10$ .

There is one God, two is matter, three combines one and two and has the properties of both

This is the world of phenomena.

Four is the perfection of the number and indicates the emptiness of all things.

Ten is the sum of all things and encapsulates the entire cosmos

It's a short but beautiful description.

We can say: the universe is the result of a combination of thousands of elements and an expression of one spirit. This concept of creation is entirely Indian. For centuries the sages have humbly declared that its deepest cause cannot be known. There is a text in the Rigveda; the supreme seer in the highest heaven, he knows it-or maybe he doesn't know it either. Professor Samdhong Rinpoche taught at the Adyar School of Wisdom in 1982. He taught Buddhist meditation. He asserted: the truth about the inner side of things cannot be studied scientifically. For this presentation, the ideas of the EPB that she put forward concerning the mission of the Theosophical Society were chosen:

1. The goal is to bring to disciples the high spiritual truths of all lovers of truth

This is Brahma Vidya - divine wisdom - the absolute incomprehensible deity, or infinite essence, which is the root of everything (external and internal).

One of the tasks of the Theosophical Society was to unite all religions, sects and nations into a single moral framework based

on eternal truths. The mission of the society was to disseminate Theosophical doctrines and promote Theosophical life. "Respect all truths by applying them to your life. »

2. Society was created on the basis of fraternity. To spread the fraternal ideals in a practical and conscious way. The goal is to alleviate all forms of human suffering. To lighten morality and explore the deeper mysteries of life for the good of humanity. The mission of the theosophists is to open the hearts and understanding of people for the sake of love, justice, and humanism.

The EPB wrote: "Theosophy is an infinite ocean of all-encompassing truth, love and wisdom whose glory is reflected on earth, but the Theosophical Society is only a bubble visible in that glory. Theosophy is the divine nature and companion of human nature, attempting to ascend to divine primogeniture. Theosophy is the eternal sun and the society is the star in the tail." The star in the tail must aspire to this divine sun of truth.

3 The mission of the society is to create external and internal opportunities: literature, libraries, lectures, lodge work, etc. But above all to put fraternal ideals into practice. The whole activity of the society must inwardly change toward unity. Work in Theosophical libraries, lodges and groups must help people to free themselves from prejudice and conditioning and promote inner change. All Theosophical libraries should have books and studies on the various religions of the world from the various ancient doctrines of wisdom. The Society should disseminate information by translating and publishing so-called original works and teaching them orally. Efforts must be made to combat blind faith at all levels, and hypocrisy in particular. The mission of

#### HPB brought up Pythagoras because he summed up the idea:

From One develops into many and mystical decimal number  $1+2+3+4=10$ .

There is one God, two is matter, three combines one and two and having the properties of both

It is the world of phenomenon

Four is the perfection of number and indicates the emptiness of everything

Ten is the sum of everything and encloses the whole cosmos

#### HPB's Mission

The purpose is bringing to the disciples the high spiritual truths of all lovers of truth

That Brahma Vidya-divine wisdom- absolute incomprehensible deity, or infinite essence, which is the root of everything in external and internal

The mission of the Theosophists is to open people's hearts and understanding to love, to justice, to be a human person

societies and lodges is to encourage individual members to educate themselves intellectually, morally, and spiritually. So that the Divine "I" in the man becomes a guide in every thought, speech and action.

The saint does not include changelings, and true wisdom was never sold, but received as a gift and given as a gift. Just as you cannot buy the high holy virtuous life, but you must live it.

4. E. Blavatsky gives very practical advice for accomplishing our tasks:

- be willing to notice and admit your own mistakes
- Do not slander others, but praise them
- speak openly and directly
- don't complain or harbor vengeful intentions
- ask for advice when bound by duty, not by circumstance.

Theosophical work and interaction, where each lives before each and each before the other.

5. We know that Theosophy is not the same as the Theosophical Society. But the society was founded to bring out deep basic ideas. Just as a vessel is needed to serve food, the society must serve the ideas of of ancient wisdom, and members must strive to implement these deep fraternal ideals in their own lives.

As has been said many times before, the mission of the society is to form the nucleus of brotherhood, to promote the study of religions and philosophies and the secret laws of nature. This society, however, is neither a religious society nor a philosophical society in the traditional sense, nor is it a charitable organization, although it supports all work that benefits humanity. A rational and inquisitive spirit in the society, however, does not mean a scientific club. Theosophical work lies in interaction, where each lives before each and each before the other.

6. One of the tasks of the Theosophical Society is to make people realize that when they harm others, they harm themselves. The society should be an example of how humanity can be united in love and mutual care. There are no Russians, Finns, Americans, etc. on a spiritual level here (our karma teaches us in different places), and our mission is to unite on a spiritual level with a brotherhood where there are no borders, no parties, no dividing walls - it is only a common humanity that is

One.

7. The future of the Theosophical Society depends almost entirely on selflessness, serious intentions, zealous enthusiasm, and finally, to a large extent, on the amount of knowledge and wisdom of those members who are responsible for continuing the work and leadership of the society by following in the steps its founders. What is needed is unwavering, impartial, and clear judgment.

We must be freed from the tendencies of our innate nature, so that society will not drift under the influence of various lines of thought, but would be truly open to the practical exercise of fraternal ideals in harmony with moral healing.

Omnipotence, causality, the bond of human responsibility, and the law of karma are the four rings on the golden chain that bind men into one family--the common brotherhood. Emphasising this issue is an important task for the Theosophical Society.

There are three points of questions: what, why, how

1. we need a "map" first when we ask what is
2. then we must study and investigate the "map" because we will know why
3. then we must live truthfully, because this is the answer to how to do it.

Finally, a couple of ideas from a little book, "Some Observations on the Study of the Secret Doctrine of E. P. Blavatsky: The Master can only be found through meditation and study, intellectual honesty, sincerity of purpose and, above all, an absolutely pure life.

We are children of the cosmos and can find our way home as we work :

"Absolute compassion is the womb from which the Paramitas, or divine virtues, are born."

"The road to the Masters is the road of purity, all other roads are false.

### What The Theosophical society is not

However, our society is neither a religious nor a philosophical society (in their traditional sense) nor any charitable organization, although it supports all work that benefits humanity

A rational and inquisitive spirit in the society, does not mean a scientific club



**Roshchupkin Sergey Pavlovich**

Doctor of physical and mathematical Sciences, Professor of the Higher school of engineering and physics of Saint Petersburg Polytechnic University after Peter the Great.

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

*Worked in the Federal nuclear center of Russia, Sumy state University, Institute of applied physics of NAS of Ukraine, where he headed the Department "Quantum electrodynamics of strong fields."*

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

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

*In the 90-ies of the XX century, he began to actively study the works of H. P. Blavatsky, E. I. Roerich, Daniel Andreev, P. D. Uspensky, G. Gurdjieff, Osho, and others.*

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

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

*He has more than 10 articles on this topic. Among them: "Quantum physics and esoteric principles", "Evolution of the solar system: modern scientific and esoteric concepts", "Forced and spontaneous recapitulation of life", "the Seventh universal principle and its differentiation", "Fundamental laws of the world", etc.*

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

**The concept of Time in modern science and theosophy**

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

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

**STANZAI**

1. The Pre-eternal Mother Giving-Birth, wrapped in her Veils, the Ever-Invisible ones, once again was dozing in Seven Eternities.

2. There was no Time, It rested in the Endless Depths of the Duration.

Duration, without beginning or end, is a perfect abstraction that contains Time. The manifestation of Time does not occur immediately, but only with the appearance of a Great Cycle. The cosmos exists in 2 States or phases that change each other at strictly defined time intervals. This process is figuratively called the Great Beath. The period



of manifestation of the Cosmos (formation of the Universe and its differentiation) is called Manvantara, a period of dissolution (decomposition) – Pralaya. E. P. Blavatsky gives the following largest periods of time:

1 day of Brahma  $4.32 \cdot 10^9$  лет  $\approx 1.36 \cdot 10^{17}$  сек, (sec)

1 day-night of Brahma  $8.64 \cdot 10^9$  лет  $\approx 2.72 \cdot 10^{17}$  сек, (sec)

1 year of Brahma  $3.1104 \cdot 10^{12}$  лет  $\approx 10^{20}$  сек, (sec)

The Secret Doctrine about cycles



Elena Petrovna  
Blavatsky  
(1831-1891)

## Alternation is one of the absolute Laws of the Universe

### STANZA I

1. The Eternal Mother Giving-Birth, hidden in her Veils, Forever Invisible, once again slumbered for Seven Eternities.
2. There was no Time, it rested in the Infinite Depths of Duration.

Duration, having no beginning or end, is a perfect abstraction that contains Time

1 day of Brahma –  $4.32 \cdot 10^9$  years  $\approx 1.36 \cdot 10^{17}$  sec.  
 1 24-hour day of Brahma -  $8.64 \cdot 10^9$  years  $\approx 2.72 \cdot 10^{17}$  sec.  
 1 year of Brahma –  $3.1104 \cdot 10^{12}$  years  $\approx 10^{20}$  sec.

### Mahakalpa (age of Brahma)

$3.1104 \cdot 10^{14}$  years  $\approx 10^{22}$  sec.

Mahakalpa (age of Brahma)  $3.1104 \cdot 10^{14}$  лет  $\approx 10^{22}$  сек (sec)

These times are amazing, especially the time period of Mahakalpa (Mahapralaya plus Mahamanvantara). We do not know such periods of time in modern science! In the state of Pralaya, the material World is decomposed into ever more subtle States, returning as it were to the original undifferentiated state. In the state of Manvantara, various universes are formed. Matter is differentiated in the beginning in the most rough forms, and then enters again in a more subtle form. With the beginning of Manvantara, the seven Cosmic Principles "generate" the seven Universal Principles (the noumenon "generates" the phenomenon), which, differentiating into infinite chains of seven sub-principles, cause all the variety of physical and metaphysical processes and phenomena. This creates worlds with a different number of spatial and temporal dimensions. The fourth universal Principle, Fohat, combines various types of energy (*an ever-present and ever-active destructive and creative force*) and manifests itself in Akasha - all possible types of matter. We emphasize that Fohat, in fact, is a manifestation of the Single time and the differentiation of Fohat is connected with the differentiation of the Single time.

It is important to emphasize that ancient civilizations developed calendars that took into account various cycles, within which time

actively influenced all life processes. At the same time, the influence of each component of time that changes the state of being (phase of development) was clothed in one or another animal or element of color of this animal (metal, wood, water, fire, earth, etc.). Calendars of ancient peoples reflected the eternal rebirth and renewal of all living things.

For example, the Chinese calendar (lunar calendar) is based on the 12-year rotation period of Jupiter. At the same time, each year is characterized by a certain animal that has 5 possible phases of development. Therefore, the full cycle is 60 years. The Zoroastrian calendar (solar calendar) begins on March 21, the day of the vernal equinox. A year consists of 12 thirty-day months. The full period is 32 years (Saturn's rotation period). Each year corresponds to a specific animal with its own totem and anti-totem. The Svarog calendar (ancient Slavic calendar) has a full cycle equal to the time of precession of the Earth's axis of rotation, which is 25920 years. This period is divided into 16 equal parts, which is 1620 years. Note that in Russia this calendar was canceled by Peter I in 1700.

3. it is important to note the works of the Russian esoteric School of Theosophy named after E. P. Blavatsky under the leadership of V. A. Bakanov. Based on the works of H. P. Blavatsky and E. I. Roerich, the Kalachakra (wheel of time or knowledge) of theosophy was created. We emphasize that a detailed

analysis of this Kalachakra is given in Roslev's book "Eternity - time of the Gods". Vladimir Anatolyevich is the author of more than 40 tables compiled on the basis of the works of E. P. Blavatsky and helping them to understand. It is important to emphasize that this calendar contains not only nested time cycles, but also different energy of these cycles in different epochs, i.e. cycles are permeated with living energy, under the influence of which life develops. This means that the cycle time has an active life component that affects all life processes.

4. A very important work is done by Vilena Sanjeevna Dylykova-Parfionovich who translates the Kalachakra Tantra, an ancient Indo-Tibetan cosmological system of knowledge about the Universe and its close connection with the human personality.

5. It is also necessary to mention the metaphysical experience of a number of mystics who confirm the concept of worlds with different numbers of dimensions of space and time. So, Carlos Castaneda, as a graduate student at the American University, "accidentally" got to study mystical knowledge to one of the heirs of the most ancient knowledge of the Toltecs (descendants of the Atlanteans). As a result, Castaneda repeatedly visited parallel worlds that differ from our physical world in the number of dimensions of space and time.

6. It should also be noted Daniil Andreyev, who in the period of enlightenment was traveling through parallel worlds of Earth (Bramfatura Land - Shadanakar). In his book *the Rose of the World*, he described in detail

the lower and higher layers of Shadanakar. He noted that Shadanakar consists of 242 different (in terms of the number of dimensions of space and time) worlds. There are worlds with the number of dimensions of space from one to six, and time – from zero to 236.

7. The first scientific idea of space and time was given in the works of Isaak Newton. Space and time were understood as something absolute, independent of matter and physical processes. Space was assumed to be homogeneous and isotropic, while time was assumed to be homogeneous. By time, Newton understood the sequence of events, their duration. Time was uncreated, irreversible, inescapable, unique. Like a single, eternal and uniform stream flowing from the past to the future and uniformly covering the entire Universe. The simultaneity of events is uniform and universal. No events can affect the elusively smooth passage of time.

Given the fact that, in addition to works on natural science, I. Newton had a large number of works on occultism, we can assume that he was familiar with esoteric ideas about space and time. This is what allowed I. Newton to introduce the concepts of Absolute Space and Absolute Time as the primary basis for the study of all physical processes. At the same time, the properties of uniformity and isotropy of space and uniformity of time were extremely important. Centuries later (in the twentieth century), it will be understood that these fundamental properties of space and time lead to the laws of conservation of momentum, angular momentum, and energy.

**Kalachakra (wheel of time or knowledge) of theosophy**

Based on the works of H. P. Blavatsky and E. I. Roerich



Vladimir Anatolyevich  
Bakanov (Roslev V. M.)  
(1952 - 2016)



Atomic clock



Since antiquity, time has been determined by observing the stars. For many centuries, **one second** was equal to **1/86 400 of the average solar day**.

**In 1967**, the international system of SI units defined one second as **9,192,631,770 periods** of electromagnetic radiation corresponding to the transition between two hyperfine levels of the ground state of **the caesium-133 atom**.

The accuracy of the atomic clock is  $\pm 10^{-9}$  of a second. Even after 1 million years, their error will be less than 1 second.

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

8. At the beginning of the XX century, Albert Einstein changed our ideas about space and time. If earlier space and time were absolute and independent of each other, now they form a single space-time or 4-dimensional Minkowski world. It is important to emphasize that in Minkowski space, three spatial coordinates are real values, and the fourth coordinate associated with time is purely imaginary. Therefore, in Minkowski space, time is qualitatively different from the usual three-dimensional space. Note that according to the special theory of relativity (SRT), the longitudinal dimensions of bodies and the time between two events are relative values that depend on the speed of the body. Thus, the flow of time depends on the speed of the body, the greater the speed, the slower time flows. At the same time, in any inertial frame of reference, time is uniform. In the General theory of relativity a period of time is dependent on the strength of the gravitational field, the more field, the slower time flows. Thus, the flow of time depends not only on the speed of the body, but also on the magnitude of the gravitational field in the place where the body is located. Time becomes inhomogeneous, i.e. time flows at different speeds at different points in space.

9. In 1918, at a seminar of the Göttingen mathematical society, a theorem was presented that eventually became the most important tool in mathematical and theoretical

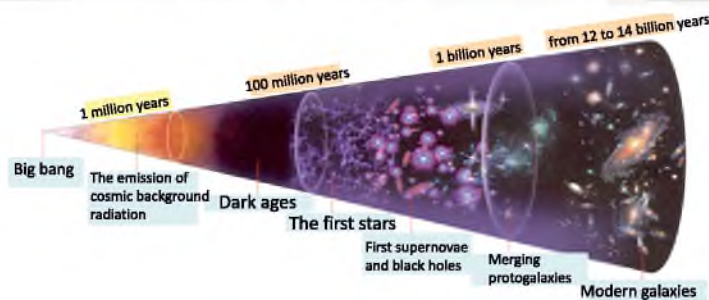
physics. It relates each continuous symmetry of a physical system to a certain conservation law (for example, if processes in an isolated system of particles are invariant with respect to the time shift, then the energy conservation law is fulfilled in this system). Emmy Noether proved this theorem — and this result, along with the subsequent major works on abstract algebra, deservedly allows many to consider Noether the greatest woman in the history of mathematics. Madame Noether's discovery relates the uniform flow of time to the law of conservation of energy. In fact, the fundamental properties of time determine the energy of the system. This is a principally important and fundamental result!!! The direct relation of energy to time was clearly obtained in quantum mechanics. Each particle corresponds to a de Broglie wave, i.e. the particle is characterized by a certain frequency, and this frequency is directly related to the energy of the quantum particle. The de Broglie frequency corresponds to a certain period of oscillation, i.e. a certain characteristic time. So, the characteristic oscillation period of a quantum particle determines its energy

10. Since antiquity, time was determined by observing the stars. For many centuries, one second was equal to 1/86 400 of the average solar day. In 1967, the international system of SM (system of units of measurement) defined one second as 9,192,631,770 periods of electromagnetic radiation corresponding to the transition between two hyperfine levels of the ground state of the caesium-133 atom. The accuracy of the atomic

Time scales in the physical universe

The lifetime of the universe on the physical plane is

$$10^{-43} \text{ sec.} < t < 10^{17} \text{ sec (14 billion years)}$$



clock is seconds. Even after 1 million years, their error will be less than 1 second. However, it should be considered that the atomic clocks on the Earth's surface and on satellites orbiting the Earth go differently due to the effects of special and general relativity. Despite the smallness of these corrections over time, it is their accounting that allows you to accurately determine the position of any object on Earth using the GPS system. Without taking into account the time difference, accurate geolocation is not possible.

11. Here are the characteristic times that characterize the physical universe, our galaxy, and the solar system. Our universe emerged from a singularity about 14 billion years ago:  $10^{-43} \text{ sec} < t < 10^{17} \text{ sec}$  (billion years). At the same time, in the time interval  $0 < t < 10^{-43} \text{ sec}$  (Planck time), modern physics can not say anything about the processes that took place at this time. We have a physical picture of the processes only after Planck time. Thus, the lifetime of our universe is about  $10^{17}$  sec, which is one hundred thousand times less than the period of Mahakalpa  $10^{22}$  sec.

12. Here are the typical times for our galaxy (the Milky Way). It can be seen that the size of our Galaxy is approximately 100 thousand light years. Our solar system is located about 28,000 light-years from the center of the Galaxy. Note that the period of rotation of our solar system around the center of the Galaxy is about 250 million years.

13. We also give the characteristic times of the planets of the solar system orbiting the sun.

14. One of the main properties of the fundamental equations of modern physics

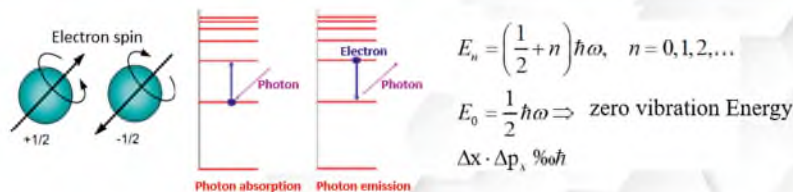
(classical mechanics, classical electrodynamics, quantum mechanics, relativity) is their invariance with respect to replacement  $t \Rightarrow -t$ . This means that the fundamental equations do not distinguish between the past and the future, i.e. the principle of causality is not included in these equations. The World around us is in sharp contrast to the symmetry relative to the replacement  $t \Rightarrow -t$ . It is well known that the principle of causality is the main and fundamental property of our world, and all physical phenomena obey it. Because of this, modern physics has a significant gap in understanding the nature of "time". The point is not in the imperfections of knowledge that can be gradually eliminated by the course of scientific research, but in the deep inadequacy of the World of Exact Sciences and the real World in which we live. This gap is so deep that in the exact Sciences there is not even a prospect to convey the great harmony of life and death, which is the essence of our World. The question of the arrow of time was raised by many scientists (Leibniz, Descartes, Mach, Einstein, etc.).

15. One of those who tried to solve the problem of causality in physics by increasing the dimension of time was the Soviet astrophysicist Nikolai Kozyrev. Its main ideas can be formulated as follows. Time has a special, absolute property that distinguishes the future from the past, which can be called direction or course. This property determines the difference between causes and effects, because the effects are always in the future in relation to the causes. Processes in the World occur

**External and internal time**

**External time – physical time associated with the cycles of motion in the Macrocosm:**  
the rotation of the Earth (its own and around the sun), tides, day-night, etc.

**Internal time – time associated with cycles in the microcosm:**  
spin of elementary particles, zero vibrations, etc.  
Internal time is the cause of cyclical movements on the physical plane.



Transitions between states are carried out due to interaction with virtual particles

not only in time, but also with the help of time. The passage of time is an active property due to which time can exert mechanical effects on material systems. It is in the properties of time that we should look for the source that supports the vital phenomena of the World. Time is a Grand stream that encompasses all the material systems of the Universe, and all the processes that occur in these systems contribute to this general flow.

16. Another major scientist who tried to solve the problem of time was Robert Ludvigovich Bartini - an Italian aristocrat (born in the family of a Baron), a Communist who left fascist Italy for the USSR, where he became a famous aircraft designer. Physicist, Creator of projects for devices based on new principles. Author of more than 60 completed aircraft designs. In the questionnaires in the column "nationality" wrote: «Russian». In addition to aviation, R. L. Bartini was engaged in cosmogony and philosophy. He created a unique theory of the six-dimensional world, where time, like space, has three dimensions. This theory is called "the world of Bartini". His article "Relations between physical quantities", published in 1965 in the journal "Reports of the Academy of Sciences", caused a scandal. Bartini claimed: "All physical quantities have a space-time nature and can be derived from two quantities: length and time." On this basis, he derived world constants and proposed a model of the six-dimensional Universe.

17. External time – physical time is associated with the cycles of motion in the Macro-

cosm: the rotation of the Earth (its own and around the sun), tides, day-night, etc. The discovery of quantum mechanics at the beginning of the XX century led to fundamentally new results related to the energy of quantum systems. We can say that quantum physics has opened the veil of new properties of time. For example, quantum mechanics has shown that at absolute zero temperatures (-273 degrees Celsius), when all thermal vibrations of atoms and molecules stop, the so-called zero vibrations of particles nevertheless remain. Note that the nature of zero vibrations of quantum particles is related to the interaction with virtual vacuum particles. Thus, the presence of zero fluctuations indicates internal innermost cycles (internal time) associated with other planes (parallel worlds). We should also note such a property of quantum particles as spin (proper orbital moment). Spin is an internal property of elementary particles, which can be very conventionally represented as the rotation of an elementary particle around its own axis. It is important to emphasize that the spin of a particle is always the same and is one of the fundamental characteristics of elementary particles. The nature of the particle spin (internal cycle) is also unclear. Apparently, spin is generated by the influence of nearby plans (parallel worlds) on our world. It can be assumed that the inexplicable laws of quantum physics are associated with the manifestation of internal cycles (the world of virtual particles) at the micro level.

It is important to note that modern quantum physics describes well the various States of

quantum systems. However, quantum mechanics does not describe the dynamics of transitions between states. This is due to the fact that these transitions are apparently caused by virtual particles that are located in the nearest to our physical world plane. Because of this, transitions between quantum states are statistical in nature and are described by probabilistic laws. We can say that the time cycles of the virtual particle world determine the statistical laws of quantum physics.

18. Based on quantum representations, we can try to answer the question of what can determine the "arrow" of time. Let's assume that time has three dimensions. Moreover, the first dimension is connected to our world, and the other two form the "plane of the present",

in which all events occur at superluminal speed (almost instantly). This means that in the "plane of the present" all possible events are connected to each other by a certain class of virtual particles. Because of this, two coordinates of the "plane of the present" can be called virtual coordinates of time. In the "plane of the present", there are infinitely many different events that can affect the passage of time in our physical world. However, as a result of the interaction of all these events (different time cycles in the virtual world) only a small number of these cycles "survive", which have a fundamental influence on the "arrow" of time for each living organism, society, planet and universe.

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**The Secret Doctrine (Stanzas of Dzyan) and Great Wisdom in Buddhism\***

**ABSTRACT**

The cosmic spiritual sources that Helena Blavatsky reawaked after one universal night have been studied in the point of Buddhism. The Secret Doctrine was based on the ancient Stanzas of Dzyan with corroborating testimony over 1,200 sources. The cosmic spiritual sources include universal super master from Buddhism. This Super Master of Universe in Buddhism controls the cosmos as the spiritual source that Helena Blavatsky mentioned and provides the Homo Religiosus for us because it presents to our conscisouness.

In this study we realized that Super Master of Universe in Buddhism is the Grand Wisdom from the Heart Sutra because the full name of the Heart Sutra is <<The Heart of Grand Prajna Paramita Sutra>>. The <<Prajna>> is the Wisdom which means something that puts out the fire of anguish and gives awakening. Thus, if we combine Christianity and Buddhism the Super Master of Universe that Helena Blavatsky mentioned in the Secret Doctrine as the source of the cosmic spirit will be the Divine Wisdom generally because <<Divine>> comes from divinity in christianity and <<Wisdom>> comes from the Grand Wisdom in Buddhism.

**Key Words: Theosophy, Divine Wisdom, Homo Religiosus.**



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**Homo religious (God's Presence to Our Consciousness)**

**The Extended Doppler Effect**

> **Nature is beyond the science.**

**Homo religious (A's Presence to Our Consciousness)**

**Buddhism**  
A = ?

**GREAT WISDOM in "HEART SUTRA"**

마하반야바라밀다심경(摩訶般若波羅蜜多心經)  
The Heart of Great Prajna Paramita Sutra

Maha(摩訶) = GREAT  
Prajna ॑ज्ञा = WISDOM (=something that puts out the fire of anguish and gives awakening)  
→ Nirvana (Heaven)

★ Bodhisattva (Sanskrit: बोधिसत्त्व) = the helper (teacher) for human to go to the GREAT WISDOM



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**The trajectory of Light – a methodological analysis of Cosmogenesis, Anthropogenesis, Theogenesis**

Light is one of the main components of such a diverse great concept as CULTURE. Culture is translated as follows: CULT is worship, UR is LIGHT. CULTURE is WORSHIP OF LIGHT.

I would like to focus a little more on the concept of CULTURE, which is the main link between different spheres of human life, different areas of religions, philosophical and scientific concepts.

The Secret Doctrine is given as a Synthesis of science, religion, and philosophy.

The synthesis is Connection. Connection or Unity.

By studying this great work, we learn the Truth, how? Getting to know ourselves. If we want to know ourselves, and we must be able to know the Truth.

As we know, it is the Light that manifests the Truth. In other words, Light is an evolutionary necessity.

E. P. Blavatsky

"... For within you is the light of the world, the one light that can shine on the Path. If you are unable to see it within yourself, it is useless to look for it elsewhere. It is outside of you, because if you reach it, you will lose yourself...»

That is, the movement of Light takes place in us, we, approaching the Light, merge with it into a single whole, in this sense we lose ourselves.

As far as the Love of Truth lives in us, so much are we striving to know ourselves.

In the book Ways of the Spirit by E. I. Roerich: "He whose mind is free from the illusion of selfhood will stand and not fall in the battle of life. He who has cultivated the Love of Truth in his mind will live and not die,



for he has drunk the beverage of immortality. " That is, by freeing the mind from the self, we cultivate the Love of Truth or merge with the Light. The less self, the more love, the closer we get to the Light.

Studying the Secret Doctrine, we often find in the Stanzas and commentaries the concepts of Light, Fire, Flame, spark, Ray – whether there is a single source of this manifestation, what is the gradation of this movement, and how ultimately it can all be reflected and necessary for human evolution. E. I. Roerich wrote that it is POSSIBLE to build a new era ONLY by signs of CULTURE. So Culture will be pronounced as the only self-defense against corruption.

Culture, like the Worship of Light, prepares our Mind for liberation from the self. The speed of Light depends on the purity of our consciousness.

I suggest that we reflect on this topic

together.  
How the trajectory of Light is directly related to the development of consciousness, to the perfection of the nature of the Mind, or to liberation from the self.

In the book by T. Yu. Platonova "COSMOGONIC TREATISES" several succinct and deep explanations of the movement of Light are given.

Light does not depend on the dimensionality of space, nor on any parameters of the spheres. It is involved at once in the entire life of the Universe and passes through all spheres, forming in them the structure of matter that they need for evolution.

This means that the movement of Light passes through all the Planes of Being of the structure of the Cosmos, Nature and Man, or Cosmogenesis, Anthropogenesis, Theogenesis.

But how do you know this movement?

From the book "Cosmogonic treatises":

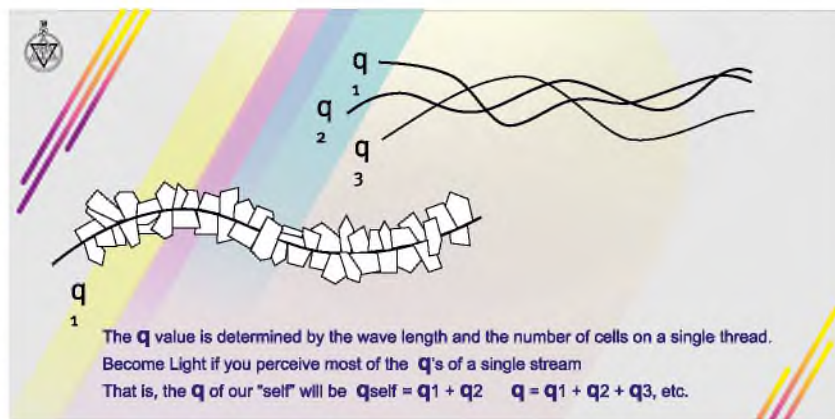
"When you know half of what God knows, you will enter the halls and will not be able to leave them. The magnet will hold you tight and you will lose yourself.»

Again, this expression will lose you .. or you will become a magnet yourself.. but how and when can this happen?

What is half of what God knows?

Half of what God knows is **to learn that you know nothing.**

The symbol is a circle with a diameter Reaching, figuratively speaking, up to half,



we fall. And we rise or ascend only after we find support, push off or admit that we do not know anything, become pure and only then from this point begin to ascend.

In order to know the ray of light, you must become the light yourself. This means that you need to have the vibration of most of the beam threads, that is, their total value. Suppose the Value is  $q$ ,  $q$  is determined by the wavelength and the number of cells on a single thread.

You can become Light if you perceive most of the  $q$ 's of a single stream

That is, the  $q$  of our Self will be  $q_{self} = q_1 + q_2$ .  
 $q = q_1 + q_2 + q_3$ , etc.

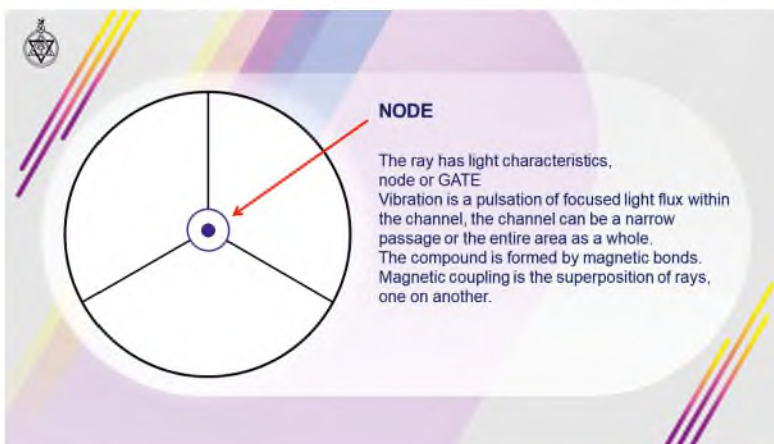
That is, the formula for approaching the Light is simple - the increase in Light is directly proportional to how we perceive it, or how much we were able to become Light and catch the higher vibration. That is, the length of a single stream and the number of cells on the beam thread.

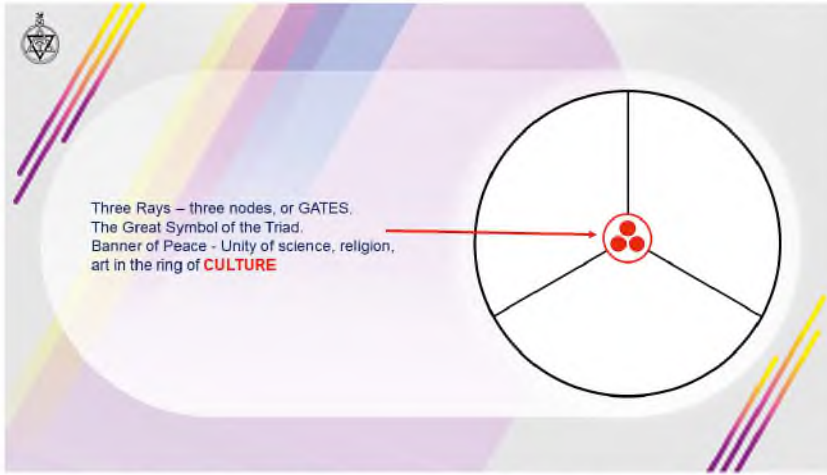
Know yourself! According to the Law of Initiates, to do this, you need to catch the note of sound, or in other words, find the main vibration of the Light of your body, its beam thread. It means simply FINDING YOURSELF or finding your state of consciousness, or that through which you can know this Truth, your ray.

The beam has light characteristics, node or GATE Vibration is a pulsation of focused light flux within the channel, the channel can be a narrow passage or the entire area as a whole.

The compound is formed by magnetic bonds.

Magnetic coupling is the superposition of rays one on another





This is how the world gathers, this is how God is born in man. The Heart Opens. And then the first light stream is directed from the Heart, where the structure of the world begins from. The connection process depends on the speed of the light beam, although it does not have such a characteristic as speed.

You can change the direction of the light beam,

**1 ray is not a stable connection. 2 rays is a stable connection**

Cognition of the world is due to the penetration of vibrations of one world into another

If there are three rays (the fundamental trajectory of Light movement according to the Secret Doctrine of H. P. Blavatsky), **three rays together form a GATE**. The Great Symbol of the Triad.

Banner of Peace is the Unity of science, religion, art in the ring of CULTURE. So much has been written about this in Agni Yoga (E. I. Roerich)

There is a system with many nodes (symbol - three rays together, node, connection with the next 3 rays. A node that forms a grid, three fall into four, and so on to infinity) which send their light streams not into the universal world, but into themselves and **focus at one point**. So the point is the GATE

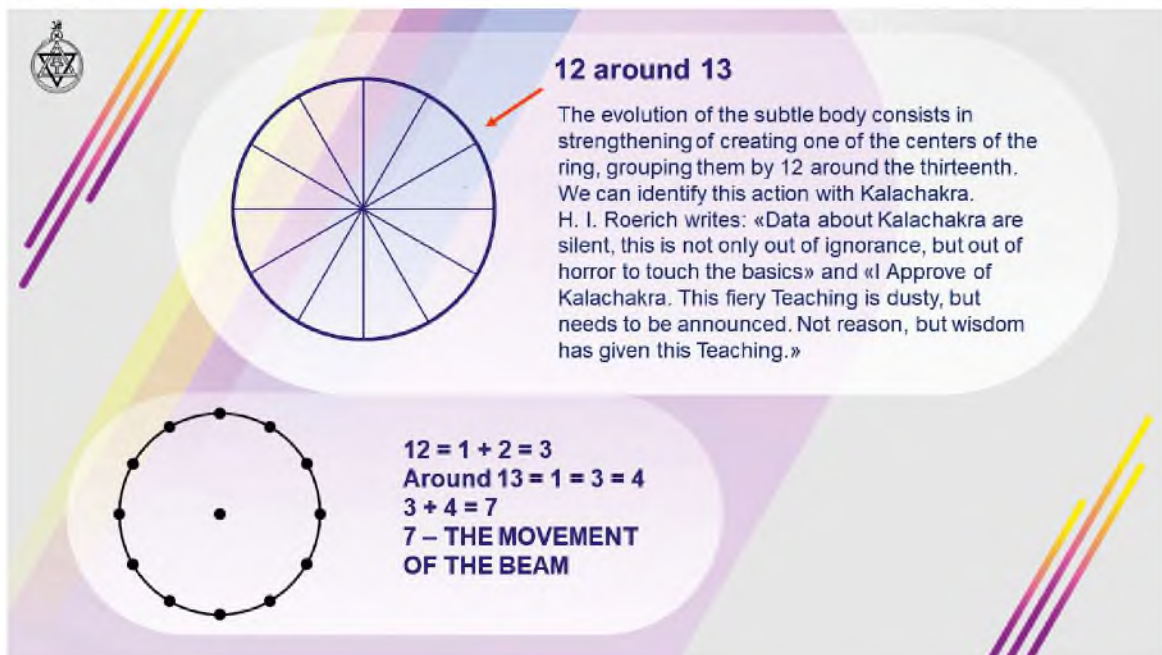
that is, less negative thoughts, and more thoughts, words and actions that bring joy and lightness to the heart. Knowledge passes into you, your true state.

If the light beam is directed inward, it has absorbed all the light.

The Ray represents pure knowledge. From the World of Fire by E. I. Roerich: "only a ray that strikes can purify accumulations". There becomes more saturated flow not only by light, but also by subtle knowledge, that is, by the light of space – it breathes, it pulsates, it is alive.

The elements have a center. The evolution of the subtle body consists in strengthening the ability to create rings from the centers, grouping them in 12 around the thirteenth.

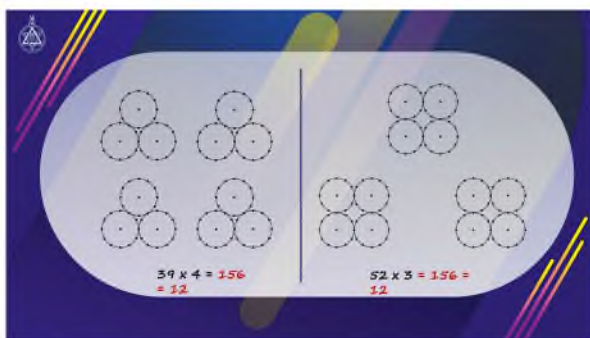
These connections are not random and have their own regularity



First, the rings are grouped into three, creating a Tetra - unity of three rings and have 39 connections inside



Then they form a Quadra, grouped into four and have 52 connections inside



Four tetras have the concept of a base – this is the first square

$156 \text{ connections} = 12$

Then they are formed into a triangle by internal processes, which in fact is an alchemical transformation, when the lower nature becomes higher, giving it primacy

The number of nodes in a Tetra and in a Quadra is the same, there are 156 or a total of 12

$(52 \times 3 = 156 \text{ and } 39 \times 4 = 156) \ 12 = 1 + 2 + 3 =$

**And we come to the Triad or the Gate.**

We can identify this action with Kalachakra. In the World of Fire E. I. Roerich writes: "Data about Kalachakra are silent, this is not only out of ignorance, but out of horror to touch the basics" and elsewhere "I approve of Kalachakra . This fiery Teaching is dusty, but needs to be announced. Not reason, but wisdom gave this Teaching»

12 sectors, 12 Nidan Causes of suffering, 12 Horoscope houses.

7 basic rays, and 5 elements =  $7 + 5 = 12$ .

Knowing the 12 causes of suffering, knowing the Principles, Elements – we have a system of self-knowledge, knowledge in order



for a qualitative transformation to occur.

In geometry and Numbers, this 3 becomes 4, and then 4 becomes 3 again. That is, matter is spiritualized, and then the spirit materializes.

Or a Tetra becomes a Quadra, and then a Quadra becomes a Tetra.

The main process is to regroup a Quadra into a Tetra.

First the ring moves – one ring, then two, then three.

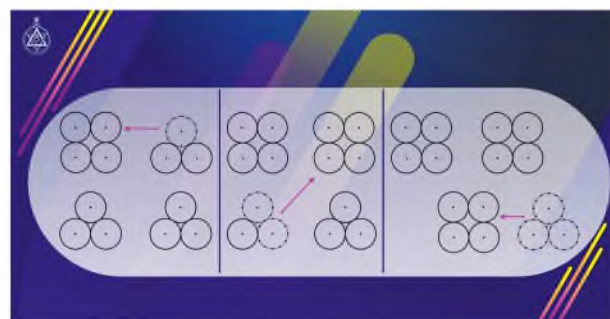
The newly formed Tetra has the structure of a triangle with the vertex pointing downwards.

The upper row is strengthened gradually and the lower one is weakened. So a person who has started a struggle for his inner transformation, falls under the blows of karma, which knock the ground out from under his feet, depriving him of support at the bottom.

The main thing here is not to stop, to keep the rhythm, to keep the Light, or the beam.

Don't be surprised by the glittering Light of your closed eyes. The prophets said: "Lord, I see no darkness" Self-improvement is Light.

Self-complication is darkness. You can build your life so that every day will be the end, but you can enlighten your life so that



every hour will be the beginning.

You need to find the courage to remake life as new savings are made.

Karmic whirlwinds descended on the daring one and many of those who were nearby turned away. They need to be forgiven and loved, and then you disappear from where you were once. It's all about the subtle substance. To be – and not to be. **Be present – but as a guest. It's all about the Focus of the rays**

The one who managed to catch on in that subtle world, let this point turn into a support and, pushing off from the ground, transform his whole life. Then the top of the Tetra will rush into him.

The thin fabric can be conditionally called Daivi-Prakriti, called **the Light of the Logos**. This fabric is not divisible or decomposable

That is, there is a certain number beyond which it cannot go.

Reaching it, the fabric begins to reverse movement, that is, it first unfolds, and then collapses.

The pattern consists of stable elements or a denser sphere, this is a rhombus – the first element (THREAD, PAINT) of the PLANE OF PROTOTYPES with which the pattern is applied to the fabric. He builds the most perfect and beautiful world unsurpassed in the art of self-expression called the canvas of the Mother of the World. That is the PLANE OF MIND AND CREATIVITY. It cannot be changed. Nor finished or corrected, because it is the most stable form of the universe and the

most perfect, which contains the Harmony and Balance of the Cosmos.

No matter how beautiful and powerful the Light that the Sun of our Solar System pours out, it seems completely insignificant when compared with its true light, which was sent to illuminate the Cosmos, with the Sun – Son, the Star and Junior, the First and the last.

The entire manifested Cosmos is in one short visible utterance "and God said, let there be Light»

White shining Son of the Father, hidden in the darkness. In an instant, all over the entire boundless Cosmos the Darkness turned into Light, white, sparkling, brilliant, unspeakable, incomprehensible, and simultaneously with the birth of Light is the appearance of the spiritual energy of the first Trinity – Breath or Movement, Sound or Will, Light or Consciousness

1. Breathing – Movement
2. Sound – Will
3. Light – Consciousness

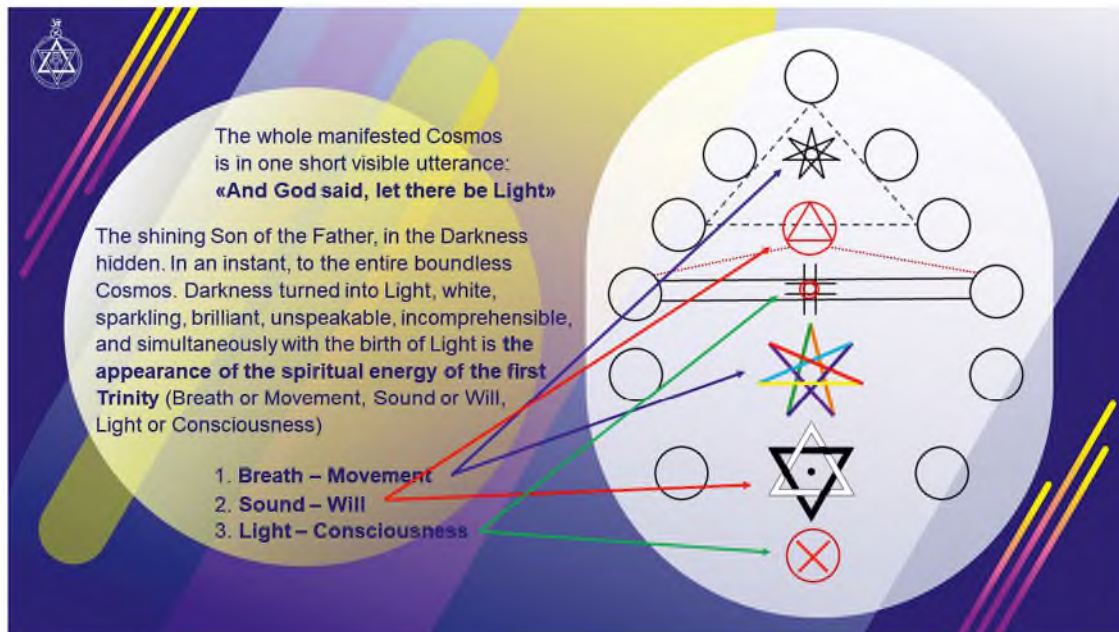
Solar light moves at the speed of 200,000 miles per second

The speed of the Absolute Light of the Central Spiritual Sun's Light exceeds all human calculations.

When physics refers to the movement of light, sound or electricity, this is indicated by the mass motion or vibration of the ether.

Molecular vibrations of light give birth to color;

Atomic vibrations – sound.



Each form created by the guiding energy of Fohat receives its own speed of movement through the principle of form; this speed increases and decreases as the form evolves, returning to its Infinite Source with accumulations corresponding to what this form or being has accomplished during its life cycle.

Let's consider the movement of races in the circle of human evolution.

**RACES**

1, 2, 3, 4, 5, 6, 7 – around the Circle of incarnation

Two turns in a Circle

1 Circle - 1, 2, 3, 4 races

2nd Circle - 5, 6, 7 races

**COMBINATION OF NUMBERS**

$2 + 5 = 7$

$3 + 6 = 9$

$1 + 4 + 7 = 12$

In each world, the Gods perform their own tasks, which consist in moving this world to a more subtle self-expression, but in the end everything is aimed at knowing the canvas itself.

**It doesn't make much sense.. except that the diaper is alive. It's just breathing. Inhale - and it stops breathing . While**

**enjoying life within yourself, exhale - the universe breathes and lives, and the diaper waits for a period of inner pleasure.**

**The diaper is constructed by at least one clean verge.**

In relation to the human evolution of consciousness, how much this form could be refined. Or become cleaner. Either accommodate more Light, or become CULTURED.

True knowledge is impersonal. They lack the benefit aspect in any sense. All these are external factors that have nothing to do with the internal.

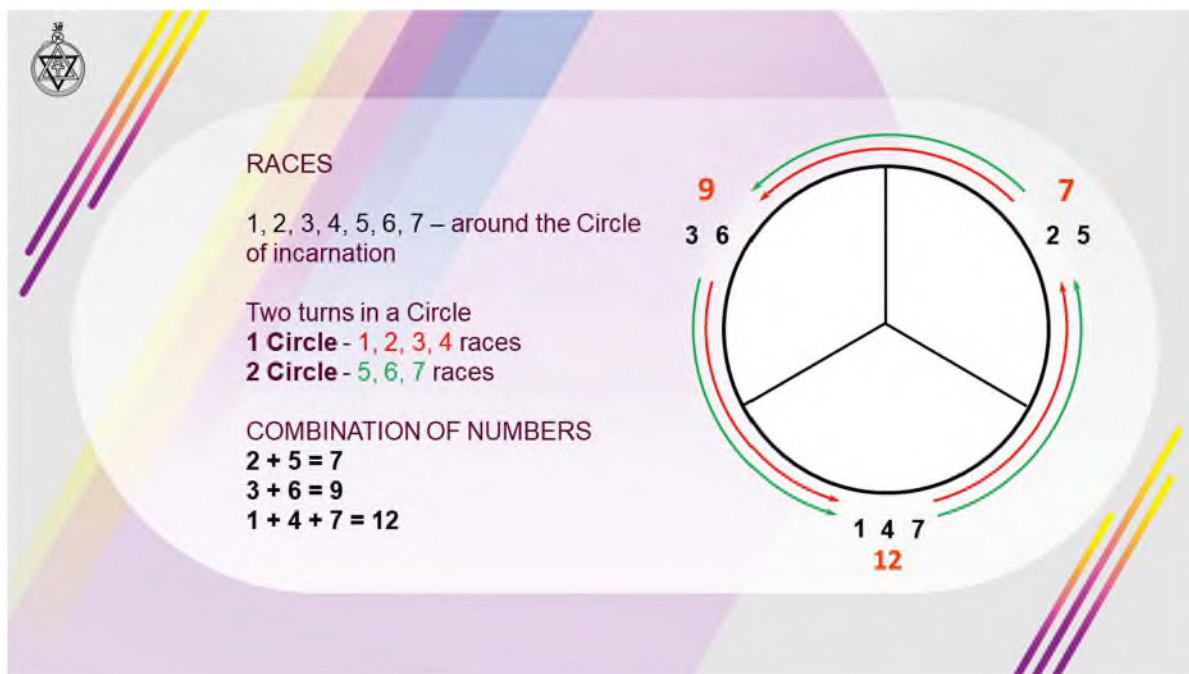
From the book "Cosmogonic treatises":

"I open a new path for those who can forget about personalities and serve Higher Knowledge with their mind and heart»

**While the smart will fight, the heart will sigh, there will be those who will try to connect the mind with the heart and apply these keys in practice. Good day, friends, I bless you with the hand of the Great Rosicrucian.**

Love that liberates the mind contains all the ways of influence in this life, shining, shining and radiating. Like True CULTURE!

Light and Love!



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*The author of 4 books and about 40 scientific and journalistic works on the history of Indian mathematics, the Roerich family legacy, the biography of V. I. Lenin, the topic of Church-state relations in the first post-revolutionary years; author of an academic translation from Sanskrit to Russian of fragments from Mahavira's mathematical essay "Collection of the main provisions of the science of computing"*

### On language diversity of the Book Dzian

"The Secret Doctrine" by H.P. Blavatsky is written as a commentary on "The Book of Dzian". It is still unclear what this mysterious text is. Orientalists, both Western and Eastern, have not discovered this work. Moreover, the question of its character is still open. The American Indologist and Tibetologist David Reigle, proceeding from the contents of "The Book of Dzian", more precisely, from those excerpts that are given in "The Secret Doctrine", suggested that this text may be a kind of tantra (or a fragment from tantra) of a particular Kalachakra cycle. Academic science is currently unable to say anything more definite.

Nevertheless, it is possible to offer some observations regarding the language in which "The Book of Dzian" is written. This report will be devoted to this issue.

First of all, if we look at the translation of the stanzas in "The Book of Dzian" given in the English edition of "The Secret Doctrine", then, in addition to English words, we will find words in Sanskrit, Chinese, Tibetan, as well as in unidentified languages (or language). Presumably, among these unidentified languages there may be *Senzar*, which is not yet known to modern linguists.

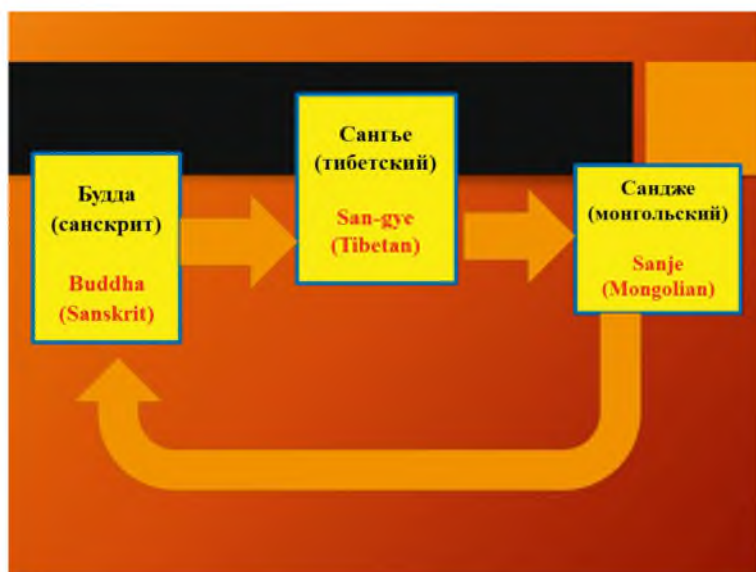
Alas, this observation gives almost nothing. The presence in the translation of terms in one or another Oriental language does not allow us to establish in which language the original text was written, the one that lay before the eyes of H.P. Blavatsky or the Mahatmas, in cooperation with whom "The Secret Doctrine" was created. Let's clarify this point. There are certain and very stable traditions of translating sacred texts of Eastern religious and philosophical teachings. Let's take, for example, Buddhism. It originated in India in the middle of the 1st millennium BC,



and after several centuries a lot of Buddhist works were written in Sanskrit. One of the key concepts of this teaching was the word *Buddha*. It is Sanskrit, translated as "the one who was awakened; awakened from sleep." When these texts were translated from Sanskrit, say, into Tibetan, the term *Buddha* was translated as the Tibetan word *sangye* (Tib. *sangs-rgyas*). But if the researcher undertakes to translate the received Tibetan text into Russian, then the term *sangye* will be translated by him by the original Sanskrit term *Buddha*. And for the reader of such a Russian-language translation, it will remain a mystery from which language the text was translated. Thus, the fact that the English translation of "The Book of Dzian" contains words in several of these languages does not allow us to say in which language this book was originally written.

However, the researcher has at his disposal a valuable excerpt from "The Secret Doctrine" that can lift the veil of secrecy:

«Thus, were one to translate into English, using only the substantives and technical



terms as employed in one of the Tibetan and Senzar versions, Verse I would read as follows: – **“Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Tho-og Yinsin in night of Sun-chan and Yong-grub (Parinishpanna), &c., &c.”** which would sound like pure *Abracadabra*».

Note that H.P. Blavatsky casually mentions a certain "Tibetan and Senzar version". It is not entirely clear whether she is referring to the Tibetan text, or the Senzar text, or a text that uses vocabulary from both languages. But, importantly, Madam Blavatsky then gives a very remarkable quote, in which there are "inclusions" of English words, and the main array of words (they are highlighted in bold) is clearly of non-English origin.

Below we will analyze the first few sentences of this quote. But first let us make a few preliminary remarks about the difficulties that arise when working with such texts.

Firstly, in Oriental languages, many words that are pronounced the same way or in a very

similar way are written differently. Here, for example, there is a Tibetan word that is pronounced something like this: *lung*. It can be written both as **klung** (which will mean "river") and as **rlung** (which will mean "wind"). Depending on how it is written, the translation of the word will be different. Thus, if we hear a separate Tibetan word, in isolation from the context and/or being unfamiliar with the language, we will not be able to write it down unambiguously and, accordingly, give its unambiguous translation. Approximately the same is the case with Chinese and Sanskrit

languages. Moreover, the same problem exists in the Russian language: for example, when we hear words like "company"/"campaign" (spelled as *compania/campania*), "onion"/"meadow" (*look/loog*), "hammer"/"young" (*molot/molod*), we are not able to write them confidently as the speaker meant.

Secondly, even if we understand what word we are talking about and know how this word is written in the traditional graphics of the language (i.e. letters, hieroglyphs, graphemes, etc.), we cannot always write it in Latin so that another person understands us correctly. What does this mean? Tibetan, Sanskrit, Chinese and other languages use rather complex symbols - graphemes, hieroglyphs, etc.

<b>Tho-ag</b>	
thog ཐོག	первый, первичный, изначальный [first, primordial]
thag ཐག	расстояние, протяженность [distance]
Предвечная Матерь-Рождающая (т.е. Пространство) <b>The Eternal Parent (or Space)</b>	
<b>Zhi-gyu</b>	
gzhi གཞི	основание, корень [basis, root]
rgyu རྒྱལ	материя, субстанция [matter, substance]
Покровы, Вечно-Невидимые (т.е. Космическая материя) <b>Ever Invisible Robes (or Cosmic matter)</b>	



European researchers have been developing various ways of transmitting these intricate symbols through Latin letters for many decades, therefore all kinds of transliteration appeared. Moreover, different researchers offered their *transliterations*, and different transliterations were often used in the literature of the same period. Now this problem has lost its relevance, because scientists dealing with a certain language "agreed" to use some one system, which eventually became commonly used. But even 100-150 years ago there was "confusion and vacillation" in science. The simplest example: in the Tibetan alphabet there is a letter that, depending on transliteration, could be written in at least four different ways: **ts'ha**, **ts'a**, **tsha**, **cha**. This diversity was due to the fact that in European languages there was no exact sound correspondence to the Tibetan pronunciation, and each researcher arranged Latin letters according to his own understanding.

As a result, those words from the quotation that we highlighted in bold need to be reconstructed this way: 1) determining the language in which they are written; 2) restoring the words themselves; 3) "rewriting" them in an established transliteration.

As the analysis has shown, almost all of these non-English words are of Tibetan origin. Below we present each word as it is written in "The Secret Doctrine", and in the reconstructions we use the transliteration scheme of Turrell Wylie, which today has become common among Tibetologists.

SENTENCE 1

In "The Secret Doctrine":

**Tho-ag**

Reconstruction 1: **thog** – the first primary, the original

Reconstruction 2: **thag** - distance, length

Translated by H.P. Blavatsky: The Eternal Parent (i.e., the Space)

In "The Secret Doctrine":

**Zhi-gyu**

Reconstruction of the first part: **gzhi** - base, root

Reconstruction of the second part: **rgyu** - matter,

substance

Translated by H.P. Blavatsky: Ever Invisible Robes (i.e. the Cosmic matter)

In "The Secret Doctrine": **Khorlo**

Reconstruction: **'khor-lo** - circle, wheel, disc

Translated by H.P. Blavatsky: Eternity (i.e. the Great Cosmic Cycle)

Result:

" **Tho-ag** in **Zhi-gyu** slept seven **Khorlo**." = "The Eternal Parent wrapped in her Ever Invisible Robes had slumbered once again for Seven Eternities."

SENTENCE 2

In "The Secret Doctrine": **Zodmanas**

Reconstruction: **tshe-ma-gnas**

Reconstruction of the first part: **tshe** - time

Reconstruction of the second part: **ma** - negative particle "not"

Reconstruction of the third part: **gnas** – to exist

Translated by H.P. Blavatsky: Time was not

In "The Secret Doctrine": **zhiba**

Reconstruction: **zhi-ba** - calming, pacification, peace

Translated by H.P. Blavatsky: lay asleep

In "The Secret Doctrine": **Nyug**

Reconstruction: **nyug** – to stretch, to expand

Translated by H.P. Blavatsky: Duration

Result:

"**Zodmanas zhiba**. All **Nyug** bosom." =

<p>Zodmanas</p> <p>tshe ཚེ བུམ་མེད་ [time]</p> <p>ma མེད་ འགྲུབ་མེད་ འགྲུབ་མེད་ [not, non-]</p> <p>gnas གནས་ ལུགས་ ལུགས་ [to exist, to be]</p> <p>Времени не было</p> <p><b>Time was not</b></p>
<p>zhiba</p> <p>zhi-ba ཞི་བ་ རྒྱལ་ལོ་ལྔ་ལྔ་ རྒྱལ་ལོ་ལྔ་ལྔ་ [pacification, quiescence, peace]</p> <p>покоилось</p> <p><b>to lay asleep</b></p>

<b>Nyug</b> nyug རུག རྒྱུག་པ་ལྟར་ རྒྱུག་པ་ལྟར་ [to stretch out, to extend]
Продолжительность <b>Duration</b>
<b>Khorlo</b> 'khor-lo འཁོར་ལོ་ལྔ་ཡི་ཆུང་ལོ་ འཁོར་ལོ་ལྔ་ཡི་ཆུང་ལོ་ [circle, wheel, disk]
Вечность (т.е. Великий космический цикл) <b>Eternity (or Great cosmic cycle)</b>

“Time was not, as it lay asleep in the Infinite Bosom of Duration.”

SENTENCE 3:

In "The Secret Doctrine": **Konch-hog**  
Reconstruction: **dkon-mchog** - supreme; supreme spiritual principle; the God  
Translated by H.P. Blavatsky: Universal Mind  
In "The Secret Doctrine": **Lha-Chohan**  
Reconstruction of the first part: **lha** - divine, sacred  
Reconstruction of the second part: **chos** - Teaching

Reconstruction of the third part: **mkhan** - expert, expert; skillful

Translated by H.P. Blavatsky: Ah-hi (=Dhyan-Chohans)

Result:  
" **Konch-hog** not; [...] **Lha-Chohan** not" = "Universal Mind was not, for there were no Ah-hi to contain it."

SENTENCE 4

In "The Secret Doctrine": **Thyan-Kam**  
Reconstruction: **thar-lam** - the path of liberation; the

path of spiritual realization  
Translated by H.P. Blavatsky: the Seven Ways to Bliss

In "The Secret Doctrine": **Tenbrel Chugnyi**

Reconstruction: **rten-'brel-bcu-gnyis** – the 12 links in the chain of interdependent occurrence

Translated by H. P. Blavatsky: The Great Causes Of Misery

Result:

" **Thyan-Kam** not; [...] **Tenbrel Chugnyi** not " = "There Seven Ways to Bliss

were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them."

As for the remaining sentences of the quotation, it is quite difficult to correlate them with the English translation of verses from "The Secret Doctrine". However, there is no doubt that the bold words in them are predominantly of Tibetan origin. They are summarized in a table, which, we hope, will serve as an aid for further research.

<b>Konch-hog</b> dkon-mchog དཀོན་མཆོག་ དཀོན་མཆོག་ དཀོན་མཆོག་ [supreme; highest spiritual principle; God]
Высший Разум <b>Universal Mind</b>
<b>Lha-Chohan</b> lha ལྷ་ ལྷ་ ལྷ་ ལྷ་ [divine, sacred]
chos ཆོས་ ཆོས་ ཆོས་ ཆོས་ [Teaching]
mkhan མཁན་ མཁན་ མཁན་ མཁན་ [knower, expert; skillful]
Ah-hi (=Дхьян-Чоганы, см. комментарий к стиху 1.3) <b>Ah-hi</b> (=Dhyan-Chohans, see commentary to ver. 1.3)

<i>In "The Secret Doctrine"</i>	<i>Reconstruction</i>	<i>Reconstruction language</i>	<i>Translation, commentaries</i>
<b>Dharmakaya</b>	<b>dharmakāya</b>	Sanskrit	Literally the "Dharma body" is the non-transitory essence of the Buddha's Teaching, which is comprehended only in the state of enlightenment.
<b>Tgenchang</b>	<b>dgang-can</b>	Tibetan	each
<b>Barnang</b>	<b>bar-snang</b>	Tibetan	Heaven; intermediate space between sky and earth; air; atmosphere; ether; akasha
<b>Ssa</b>	<b>sa</b>	Tibetan	Earth; location; level achieved in spiritual practices
<b>Ngovonyidj</b>	<b>ngo-bo-nyid</b>	Tibetan	Own essence; own nature; self-existence
<b>Tho-og</b>	<b>thog</b>	Tibetan	First, primary, original
	<b>thag</b>	Tibetan	Distance, duration
<b>Yinsin</b>	<b>yin-phyin</b>	Tibetan	Undoubtedly, certainly, definitely, for sure, etc.
	<b>yin-min</b>	Tibetan	«Is there and at the same time is not there»
<b>Sun-chan</b>	<b>sems-can</b>	Tibetan	Creature
<b>Yong-grub</b>	<b>yongs-grub</b>	Tibetan	The words are synonyms and both denote: 1) reality, real being; 2) developed, perfect, real, existing, etc.
<b>Parinishpanna</b>	<b>pariniṣpanna</b>	Sanskrit	

Regarding the very title of the book - "Dzyan" - nothing definite can be said: there is no obvious reconstruction of this word in Tibetan language. It is very likely that it is the first or the key word of the full title of the treatise (similar to how, for example, one of the most famous Buddhist texts "The White Lotus Sutra of the Good Teaching [of the Buddha]" is traditionally referred to briefly as the "Lotus Sutra"). As reconstruction of the Tibetan word from which the name "Dzyan" originated, several variants can be proposed, in particular:

**tsangs** - complete, finished; Brahma;

**'dzangs** - wise, learned;

**mtshan** - night; name; attribute.

In other words, it is possible that the source text has a detailed name in the spirit of "The Complete Doctrine of the origin of the worlds", and only the word "Complete" (tsangs) remained from it, which in Russian texts was formed as "Dzyan".

So, the presented analysis allows us to draw several conclusions.

1. Scientists do not yet know the text, which is called "The Book of Dzyan within "The Secret Doctrine".

2. There are various versions of "The Book of Dzyan"; H.P. Blavatsky quoted one of them, and apparently the Tibetan vocabulary prevails in it.

3. The above quotation from this version allows us to correlate its beginning with the text of the first four verses of the first stanza of "The Book of Dzyan" with a high degree of confidence.

4. In "The Book of Dzyan" there are many terms characteristic of Tibetan Buddhism. However, the Mahatmas put their own meanings into them; in addition, the translation of the stanzas of "The Book of Dzyan" into English carries a great artistic "charge".

5. If professional Tibetologists ever get access to the text of "The Book of Dzyan", they will be able to understand it only superficially, in the first approximation (unless, of course, they get acquainted with the theosophical doctrine).

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**Cosmogogenesis, Anthropogenesis, Theogenesis -  
a single evolution of consciousness**

The first of the three fundamental propositions which The Secret Doctrine establishes says: "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by a human expression and similitude." It is called Parabrahman.

This one absolute reality antecedes all manifested, conditioned being. This Infinite and Eternal Cause is the rootless root of "all that was, is or ever shall be." It is devoid of all attributes and is essentially without any relation to manifested, finite Being. It is Nothing, No-Being but "Be-ness", and is beyond all thought or speculation.

This "Be-ness" is symbolized under two aspects-absolute abstract Space, representing bare subjectivity; and absolute abstract Motion representing Unconditioned Consciousness. This latter aspect of the one Reality is also symbolized by the term "The Great Breath." Thus the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE--BE-NESS--symbolized by finite intelligence as the theological Trinity.

Parabrahman (the One Reality, the Absolute) is the field of Absolute Consciousness. Once we pass from this absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object. These two are not independent realities, but the two facets or aspects of the Absolute, which constitute the basis and origin of conditioned Being whether subjective or objective. The Great Breath assumes the character of pre-cosmic Ideation which is the origin of all individual consciousness, and supplies the guiding intelligence in the vast



scheme of cosmic Evolution. On the other hand, pre-cosmic root-substance (Mulaprakriti) underlies all the objective planes of Nature and is the substratum of matter in various grades of differentiation.

The "Manifested Universe", therefore is pervaded by duality, which is the very essence of its EX-istence as "manifestation."

Fohat is the dynamic energy of Cosmic Ideation by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "Laws of Nature." It is the intelligent medium, the guiding power of all manifestation, transmitted and made manifest through the Dhyani-Chohans, the Architects of the visible world. Thus from Spirit, or Cosmic Ideation, comes consciousness; from Cosmic substance the several vehicles in which that consciousness is individualized and attains to self-or reflective-consciousness; while Fohat is the mysterious link between Mind and Matter, the animating principle

electrifying every atom into life.

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

There is but one indivisible and absolute Omniscience and Intelligence in the universe-- and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos -- which hath no bounds, and which people call SPACE, considered independent of anything contained in it.

What is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyani-Chohans), whose collective aggregate forms the manifested verbum of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Everything in the Universe, throughout all its kingdoms is CONSCIOUS i.e., endowed with a consciousness of its own kind and on its own plane of perception. ... There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law.

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

Thus, apart from Absolute Consciousness, which Blavatsky considers as unconsciousness, consciousness implies limitations and qualifications. It needs an object to be con-

scious of, and an entity to be conscious of the object (SD I, 56).

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

In human beings, there are seven states of consciousness corresponding to the different principles, from physical body to Atma.

Now this Parabrahman which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which we may call the Logos. This Logos is called Isvara or Pratyagatma or Sabdabrahman. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokitesvara by the Buddhists. It is not different in substance, as it were, or in essence, from Parabrahman, and yet it is different from it in having an individualized existence. It exists in the latent condition in the bosom of Parabrahman, at the time of pralaya, just, for instance, as the sense of ego is latent at the time of sushupti or deep sleep.

Parabrahman radiates from the Logos, and manifests itself as the light and energy of the Logos. The first manifestation of Parabrahman is a Trinity, the highest Trinity that we are capable of understanding. It consists of Mulaprakriti, Isvara or the Logos, and the conscious energy of the Logos, which is the power and light; and here we have the three principles upon which the whole cosmos seems to be based.

We may also see that The Secret Doctrine thus puts forward the Three Fundamentals in terms of Life: Existence, which is through changes and mobility as well as through stability and inertia, Be-ness, Becoming, Being-- such is the first primal, the parent trinity, the Source of all trinities of consciousness-substance, the trinity of Principles--the one Principle. Be-ness always is, Becoming

always is, Being always is.

These three, Be-ness, Becoming, Being, are one; human intellect perceives them, examines them, understands them for the sole purpose of realizing that they are one. This one in its threefold aspect is the foundation and the basis of Life, Unfoldment, Realization--Life is, Unfoldment is progressive, Realization is attained.

In nameless THAT or Parabrahman, universes of duality arise, evolve, dissolve and disappear in regular cycles of manifestation and non-manifestation like the ebb and flow of the tide in the ocean, according to the Karmic and cyclic law inherent in It-- Deity and Law being one.

This manifested Deity, though appearing as many in its dual manifestation of spirit and matter, or subject and object, is in reality One and indivisible, the manifested symbol of the Absolute ONE, according to the Esoteric philosophy. It is this ubiquitous universal One Life, Consciousness and Intelligence-- one in three, and three in one-- permeating all, is present as latent potentiality in every atom. The whole universal evolution is nothing but the tendency in the One Life to develop self-conscious realization of Itself by and through forms evolved by Itself in cycles of ascending progression-- from the elemental, mineral, vegetable, animal forms, culminating in Man, as the crown of physical evolution, and individualization of that One Life as Manas, or Ego, the Thinker, the Real Man; the former constituting the vehicle or upadhi for the latter, with which, if he succeeds in permanently linking himself, becomes one with it--a God, and GOD.

The Occult philosophy never uses the term "creation," nor even that of evolution, with regard to primary "Creation"; but calls all such forces "the aspects of the Causeless Force."

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform and who whether we call them Dhyani-Chohans or Angels - are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They are finite in all respects, with the exception of their higher principles--the immortal sparks reflecting the universal divine flame-- individualized and separated only as illusion. They are

"Living Ones" and are the streams projected on the Kosmic screen of the illusion from the ABSOLUTE LIFE.

The Gods and Dhyani -Chohans proceed from the First Cause--which is not Parabrahman, for the latter is ALL CAUSE, and cannot be referred to as the "First Cause" which is called in the Brahmanical Books Jagat-Yoni, "The womb of the world," mankind emanates from these active agents in Kosmos. Brahma, Isvara or Purusha, is the manifested deity--hence created, or limited and conditioned.

Man being a compound of the essences of all those celestial Hierarchies, may succeed in making himself, superior, in one sense, to any hierarchy or class, or even combination of them. By eating the fruit of knowledge which dispels ignorance, the man becomes like one of the Elohim or the Dhyanis; and once on their plane, the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him in every particular. (SD, I, 275-76).

The gods of the ancients, the monads--from Pythagoras down to Leibnitz-- and the atoms of the present materialistic schools are only a compound unit, or a graduated unity like human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a universal Unity during Pralayas.

The "Souls" appear in the threefold form of Monads (units), atoms and gods. "God, Monad and Atom are the correspondences of Spirit, Mind and Body (Atman, Manas, and Sthul-Sarira) in man." "In their septenary aggregation they are the "Heavenly Man"; thus terrestrial man is the provisional reflection of the Heavenly..." "The Monads (Jivas) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, gods) clothe themselves when a form is needed. The evolution is formulated as an invariable law: a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its status quo ante, with a corresponding dissipation of concrete form and substance upto the LAYA state, or what Science calls "the zero point", and beyond. The "Spirit-Matter" and "Matter-

Spirit" extend infinitely in depth, and our essence of the things real is at the seventh depth; while the unreal and gross matter of Science and the external world is at the lowest end of our perceptive senses. The reality in the manifested world is composed of a unity of units. The monads or Jivas are "the expression of the universe" and every physical point is but the phenomenal expression of the noumenal, metaphysical point.

Thus Cosmos with seven planes of nature filled with innumerable atoms, Man with his seven principles and Angels of innumerable hierarchies, are outcome of a single evolution of One Consciousness- One life through various grades of differentiated matter of primordial substance; both, the One Consciousness and the primordial substance being essentially one in two aspects of the Absolute, the One Reality.



## Presentation of the Theosophical Society Diplomas

Dear friends, on this festive and solemn day, as we celebrate the anniversary year of the Theosophical Society foundation, we are accepting new members into it. Diplomas of the Theosophical Society are awarded by the President of the Adamant Lodge, Theosophical Society of Russia, Vladimir Vasilyevich Yariy.

### Diplomas of the Theosophical Society are today received by:

Timashevskaya Eleonora Georgievna (Voronezh)

Tsarkova Larisa Alexandrovna (Moscow)

Tsarkov Yuri Anatolyevich (Moscow)

Vasilyev Denis Alekseevich (Belgorod)

Ignatovskaya Lyudmila Gennadievna (Sochi)

Mishin Sergey Ivanovich (Moscow)

Mirgorod Maxim Aidarovich (Naberezhnye Chelny)

Brezhnev Alexander Dzhabarovich (Moscow)



## Presentation of the third book "Kalachakra-Tantra"

A unique scientific translation of sacred Tibetan texts, published in the Russian language for the first time. The book was published with the blessing of His Holiness the Dalai Lama XIV.

**Dylykova Vilena Sanjeevna,**

Tibetologist, sinologist, specialist in Tibetan culture, Candidate of Philological Sciences (Moscow)

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HONORARY GUEST OF the CONGRESS, a well-known Tibetologist, one of the most prominent Russian researchers of Buddhist culture and philosophy of Asian countries, Candidate Philological Sciences. Having first graduated as a Sinologist, she further deepened her main specialization as a Tibetologist.

V.S. Dylykova-Parfionovich is the great-niece of the outstanding Buddhist public figure of the early twentieth century Agvan Dorzhiev, the daughter of a major Russian Mongol scholar Sanjay Dylykov, a student of the world-famous orientalist Yuri Nikolaevich Roerich. In collaboration with her husband, the outstanding Russian Tibetologist Yuri Mikhailovich Parfionovich, she participated in such major publications as the Tibetan-Russian-English Dictionary with Sanskrit Equivalents (11 volumes) and the Fundamental Atlas of Tibetan Medicine. Dylykova-Parfionovich is the author of a number of books and translations devoted to the culture and philosophy of Tibet.

The book "Kalachakra-Tantra" is a new fruit of the author's long-term work on the translation and deciphering of the central treatise of Tibetan Buddhism with the same name. Taking into account the complexity of this text, the repeated and incomplete attempts of Western Tibetologists to make not a mere translation, but precisely the deciphering of the hidden meanings of one of the most sacred texts of the Buddhist East, as well as the appearance in modern Oriental studies of such a large study of the central field of Buddhism and Tibetology in Russian, we can conclude not only about a certain landmark phenomenon in Russian humanities, but also about a new stage in modern Tibetology, which will be associated with the formation of a synthesis of humanities and natural sciences, with the cooperation of modern scientific thought and the accumulation of philosophy and culture of the countries of the East.

The series of books "KALACHAKRA TANTRA" was founded by Vilena Sanjeevna in 2018. She endeavors to publish translations of all the texts of the Kalachakra teaching, which are included in the Tibetan Buddhist Canon – an immense 362-volume collection of ancient religious and philosophical works.

The texts of the Kalachakra teaching from the Tibetan Canon are directly related to astronomy, physics, mathematics, medicine, philosophy, astrology and other ancient sciences.

The third book, as well as the two previous ones from the Kalachakra Tantra series, are addressed to everyone who seeks to expand consciousness, comprehend the past and future paths of humanity, and synthesize a religious-mystical, philosophical and scientific approach to cognition of the World.

**V.S. Dylykova-Parfionovich**

The following is known about the act of creation from the myths of Ancient India. At the very beginning, there was nothing but primordial Chaos. Then the waters arose, giving birth to Fire and a Golden Egg with a Golden Embryo. This Embryo became Brahma, the creator of the universe, the creator of time and the progenitor of all living beings.

The astrological system of Ancient India, called Kalachakra or the Wheel of Time, is inextricably linked with the origin and structure of the Universe.

The text "The Essence of the late version of the brilliant Kalachakra Tantra" preserved in the Tibetan language was published in the Tibetan Buddhist Canon. The translation of the text from Sanskrit into Tibetan was performed by a Shakya gelong (monk) named Dharmadag.

In 2018 – 2020, three monographs in Russian on Kalachakra Tantra were published in Russia, containing a complete transcript of this sacred text, which included texts on astronomy describing 9 planets and 28 constellations, known both in India and in Tibet.

The first book, published in 2018 under the title "Kalachakra Tantra. The Universe", tells about the history and development of the astrological and astronomical Kalachakra system in India and Tibet, and also provides in an expanded form three canonical texts of the Kalachakra Tantra concerning the origin of the Universe known as the "Milky Way Galaxy".

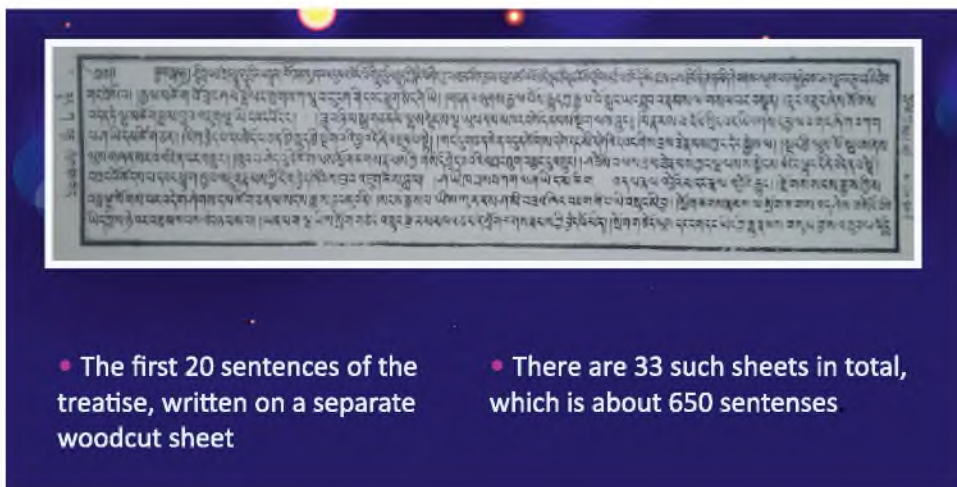


The second book "Kalachakra Tantra" (Moscow, 2019) is the 1st version of the translation of brief didactic sayings already available in the hymns of the Rig Veda and set forth in the text of the late version of the brilliant Kalachakra Tantra presumably in the V-III centuries BC.

The third and final book (M. 2020), called "The Essence of the late version of the brilliant Kalachakra Tantra", contains the 2nd version of the translation, which gives a complete interpretation of the famous Buddhist tantra, which eventually turned out to be an astronomical treatise setting out the history of the origin of the planets and constellations that make up the Milky Way Galaxy.



Vilena Sanjeevna started to translate the texts of the Kalachakra teaching with a blessing of **His Holiness the Dalai Lama XIV** (Tenzin Gyamtsho) - the spiritual leader of Tibet and the followers of Tibetan Buddhism.



- The first 20 sentences of the treatise, written on a separate woodcut sheet
- There are 33 such sheets in total, which is about 650 sentences.

**Summary of the message at the opening of the Round Table**

**On the Black Sun**

The three texts of Tantra, which are part of the first volume of Kanjur, are set out in an obscure and complex Tibetan archaic language, which experts call "twilight". Difficulties encountered in translating texts are associated with violation of grammatical rules and their coding, as well as the presence of special mystical vocabulary. So, in the first version of the second book, the meaning is unclear: *"Where are the seven great (big) lions (letters. "beasts of prey"), there are other, good and not good, powerful (having power) brahmins were born here"* (wood engraver 175-1, proposition 10).

Knowing the keys used in decryption, it is not difficult to guess that we are talking about the seven sages-rishis, forming the seven (7) stars of "the constellation of Ursa Major".

Or: *"The cleaned (washed) Land gave rise to the seed of the first main man (or individual) created (formed) from water (rivers) and dark (decreasing, sercowego) of the Sun"* (book 2, the xylographs 176-4, sentence 9).

The explanation is the fiery energy of the first, the Black Sun, is still not clean, very dark, which is in Union with Water creates a living creature.

An example from the 3rd book (woodcut 180-3, sentence 17) with the interpretation: *"The constellations of Orion, Scorpio and the planet Rahu, as well as Jupiter with the completed Mercury were washed away and disappeared in the Black Sun."*

The 14th constellation of the lunar zodiac is

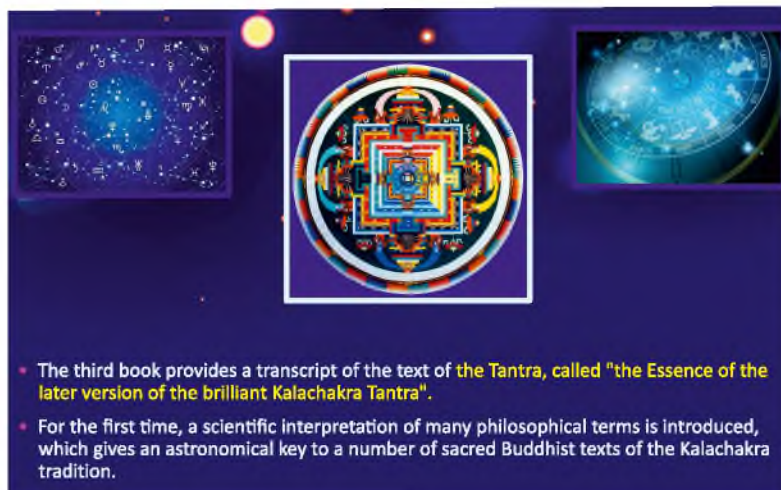
Chitra (constellation of Virgo, Lat. Virgo) literally translates as "black constellation". This recent constellation Chitra dates back to the beginning of the origin of the earliest and oldest Moon, which for a long time remained in darkness and darkness, without the properties of energy, and eventually became a Black Moon due to the lack of other colors.

Tibetans gave the 3rd Moon the name of the goddess Mahakali - "The Great Black", and on the day of the full moon, on the 15th of the month of Chitra in March-April, they arrange holidays in honor of the Great Black Goddess.

In the brief edifying speeches of the 2nd book of the Kalachakra Tantra, one can discover (find) a connection between the definition of time and the presence of the Black Moon and the Black Sun (wood engraver 176-2, proposition 16): *"When creating heaven, the creator was not here, and some unfounded stated that the creator did not establish virtue and dignity, in connection with which dashing (bad) times reigned everywhere."*

Deciphering the text of the third book of the Kalachakra Tantra helped to reveal the existence of two Suns – outer (Red) and inner (Black) on the planet Earth (wood engraver 178-4, sentence 6): *"Due to a mistake [of the spiritual plan] made by the wise Jupiter, Mercury fell into [anger and] terrible confusion, which led to the fall of the Two-Eyed (i.e. Jupiter) to the Earth."*

Wood engraver 180-5, sentence 13: *"Jupiter is the Earth that protects and protects everyone, while the constellation Gemini created the moon, and others [formed] the Sun.»*



- The third book provides a transcript of the text of the Tantra, called "the Essence of the later version of the brilliant Kalachakra Tantra".
- For the first time, a scientific interpretation of many philosophical terms is introduced, which gives an astronomical key to a number of sacred Buddhist texts of the Kalachakra tradition.

These examples confirm that Jupiter became the inner, second Black Sun on Earth, illuminating this planet with longevity, while the outer, Red Sun of the Earth was the constellation Pushya (wood engraver 181-1, sentence 7): *"The constellation of Pushya, being the Sun on the surface of the Earth, won over (conquered) the pure constellation of Scorpio, while the planet Rahu received (gained) Mars."*

Or the Sun in the form of a planet (comet) Ketu (wood engraver 179-4, sentence 21): *"Whatever this pure, everywhere setting (descending) to the Earth Sun, its surface is a purified planet (comet) Ketu, which eventually becomes the owner (owner) of the constellation of Rohini."*

Of particular interest is the information about the Black Sun located inside the planet Earth and called the local Jupiter (wood engraver 179-4, sentence 4): *"Accordingly, the surpluses from the constellation Ursa Major and the planet Jupiter made a large income (receipt) and filled (entered) the lower storage, and then the clearly visible Saturn even arrived on Earth, where there was its own local Jupiter, who descended to this precious Earth to equip it and put it in order."*

The interpretation of the text of the third book, called "The essence of the late version of the brilliant Kalachakra Tantra" confirmed our hypothesis with the appearance of Mars on planet Earth: *"The Moon and the constellation of Pushya with the constellation of Mule, as well as the constellation of Capricorn, took away (selected) the bottom (lower part) of the planet Venus, and then hewed (cut) the planet*

*Earth and created (formed) the planet Mars"* (wood engraver 178-5, sentence 11).

In the process of completing the deciphering of the 3rd book of the Brilliant Kalachakra Tantra, it was possible to find and reveal the name of the future Savior of the planet Earth from the apocalypse expected by Earthlings and the disappearance of this unique planet in outer space (woodcut 181-2, sentence 13): *"When Saturn, the full Moon and Mars find themselves during the death of the planet Earth, then the constellation Ursa Major will stop its fall (lit. won't let it fall)".*



As a result, the reader is exposed to an almost unknown cosmic panorama of the evolution of our galaxy, known as the Milky Way.

Reviews of the book «Kalachakra Tantra»

*We are happy that such a Woman lives with us. You are totally dedicated to the work for the Common Good.*

*Million of bows to you for your work and goodness of your heart.*

Eleonora Timoshevskaya,  
Voronezh

*Vilena Sanjeevna Dylykova-Parphionovich!*

*A great honour and joy for me to see and listen to you at the Congress. A clear example of dedicated service and devotion. I thank my lucky stars, because they give me a chance to be within the reach of your works.*

Valerii Kuzeey,  
Moscow

*I feel enormously grateful and respectful to Vilena Sanjeevna for her uniqueness, for her fiery aspiration, which let to perform such titanic work on translation and transcript of Tibetan texts, which gave seeking minds an opportunity to open one more curtain in cognition of the universe. One more work in Russian is under the pen on Russian woman, which was published in*

*Russia, which affirms New Time coming to the New Country!*

Natalia Koshel,  
Voronezh

*The books of Kalachakra have arrived. It's is a miracle. Yesterday I couldn't fall asleep because I was reading them. Brilliant interpretation. It speaks to my heart on many levels. This is how I understand some fairy-tales. The same with words of Christ. Now we have cosmic language. That's wonderful!*

*My deepest appreciation goes to Vilena Sanjeevna Dilikova-Parphionovich.*

Dmitrii Dmitrienko,  
Karelia

*We bow to your work ethic, patience, stamina! The work of Yurii Nicholaevich has been carried on! The science of Kalachakra has come to Russia.*

Diana Golomolzina

*It was an absolutely beautiful, successful and inspirational day today at the Congress! I enjoyed the speakers, the powerful presentations, the video from behind the scenes, the books, the poetry, the music and especially loved the closing talk from Dylykova Vilena Sanjeevna on the Kalachakra Tantra!*

*Well done~ everyone!*

*What a brilliant job you are all doing.*

*It is an honour to walk the Path with you.*

Anne Kelly,  
Brixham, UK

*Dear Vilena Sanjeevna! I am getting acquainted with your works on "Kalachakra Tantra" with great interest.*

*I want to express my gratitude to you and we bow down before your works!*

*I wish you all Light!*

Alexander Chernikov,  
Novosibirsk

*Dear Vilena Sanjeevna, thanks to your great patience and efforts, your glorious Light, in the world and for the world, to those who are seeking and studying, there is an opportunity to touch sacred ancient texts. Thank you!*

Michel Bogatirev,  
Saint Petersburg

*I admire you, Vilena Sanjeevna!  
The mystery of these treatises, which is supposed to be unraveled, is full of astronomical terms, which arouse the great interest and gratitude for such a priceless work!*

Svetlana Nickolaevna

*Vilena Sanjeevna! Please, accept our sincere gratitude for your remarkable work for Common Good! In this unique time your book is an enormous contribution for the humankind on its way to self-improvement and self-knowledge. We wish you strength and patience, good and light!*

Helena Demina,  
Zelenogorsk, Krasnoyarsky Krai

*The works of respected Vilena Sanjeevna cannot be overemphasized.*

*It's very difficult and important work.  
Thanks ever so much!  
Good health and well-being!*

Sergey Pavlovich Roschupkin,  
Saint Petersburg

*THANKS A MILLION TO  
VILENA SANJEEVNA FOR HER  
WORKS FOR THE*

*GOOD OF HUMANKIND!  
We wish you health and long life.*

Alla Kenich,  
Saint-Petersburg

*This a voluminous and precious material for evolution of humankind! Thank you for your generosity!*

Svetlana Tolstobrova,  
Kirov

*We express our sincere gratitude and appreciation to Vilena Sanjeevna for her work for the COMMON GOOD! We bow down to you.*

Tatyana Stupina,  
Zelenogorsk, Krasnoyarsky Krai

*Vilena Sanjeevna, thank you for your huge and titanic labors on translation and decryption of series of "Kalachakra-tantra" books. Your contribution to development of humankind culture cannot be overestimated! Happy birthday to you, with all my heart I wish you all the Best and Lightest! I wish you long life, fruitful work for Common Good and for the sake of that future which was promised to Russia and all planet.*

Victoria Kozireva,  
Yarovie

*Vilena Sanjeena, I want to say you as per Russian tradition "Godspeed". Nowadays, as our Teachers say, the terms "Culture" and "Heroic deed" are identical. Your translation of Kalachakra-Tantra enriched the treasury of our Culture, the treasury of Spirit, space, where we all live.*

*I bow down to you!*

Yurii Butin,  
Saratov

*Dear Vilena Sanjeevna!*

*I am grateful for your hard work, which you have done and continue doing now, for your prime example of dedicated hard-worker! I admire you and I thank my lucky stars because they give me a chance to be acquainted with such a great person, who wrote her name in history by means of her deed.*

*Always the lightest and kindest wishes for you!*

Alexander Kuleshov,  
Saint Petersburg

*It's a blessing that  
Vilena Sanjeevna is our  
contemporary!*

Natalia Vorobiova,  
Ekaterinburg

*Thank you for the  
possibility to touch to the  
knowledgell!*

Alina Proskurenko,  
Moscow

THANK YOU, TEACHER!

Karligash Uysupova

*We are so lucky that we have opportunity to gain insight  
into the world through the creation of the interpreter.*

Alla Markova,  
Belgorod

*Only through enlighten-  
ment of the mind, spiritual  
and moral purification  
humankind is able to save  
the Earth, through altruism  
and brotherhood of  
humankind— Humanity!*

*I bow down to V.S.  
Dylykova-Parphinovich!  
With all my heart!*

Galina Salaudin

*Dear Vilena Sanjeevna, from the very first lines I want to  
thank you for your invaluable work, for the Light and Love that  
you bring to the world, for introducing us to the Kalachakra  
Tantra Teaching, and now we have the opportunity to read,  
study, and explore this Teaching.*

*I wish you love, joy, good luck, and endless discoveries in  
your work*

Aleksander Kelish,  
Beltsi, Moldova

*I bow to You, Vilena  
Sanjeevna! Your work and  
deed, your devotion to  
Knowledge inspire me!  
Thank You a lot and deep  
appreciation!*

Olga Shatilova

*Every new book that introduces the true knowledge of Asia and the East is a very important and significant event for the entire humanities. And the three-volume edition of the "Kalachakra Tantra" by Vilena Dylykova-Parfinovich. This edition of the Kalachakra Tantra will also be useful for linguists studying the ancient languages of Tibet; is also of interest to theosophists, as well as to students of Theosophy and Agni Yoga, because it helps to understand the relationship of the planets and worlds - the Higher and the physical, the laws of the Universe... Every child is like a mother, and the book "Kalachakra Tantra" by V. S. Dylykova-Parfinovich is a reflection of the spiritual essence of the author. Strict beauty and simplicity of design — the chalk paper, the snow-white purity and solemnity of the cover, which is the same for all books, testifies to the exceptional modesty and hard work of a person gifted with a research talent, a real ascetic. Many thanks to Vilena Sanjeevna for her educational work and devotion to the cause of the Masters. Health and inspiration for many years to come. With respect and gratitude*

Larisa Vasilyevna Buzina,  
Saint Petersburg



## CONTESTS dedicated to H.P. Blavatsky

### Ceremony of awarding the winners of the Contest

An important and solemn moment is the announcement of the results of the Contests, which are traditionally held within the framework of the Congress. These are International Poetry and Art Competitions dedicated to Elena Petrovna Blavatsky.

**The idea** of holding Contests was due to drawing representatives of the art sphere's attention to the name of Elena Petrovna Blavatsky and the Secret Doctrine.

This year, more than 200 paintings were sent to the Art Competition. 100 of them were selected to participate in the Competition. 56 paintings were presented at the Congress Exhibition!

I would like to mention particularly the paintings made by children, which amaze with their colors, variety of styles, depth of images on such a complex topic.

*We congratulate all participants of the Art Exhibition dedicated to Elena Petrovna Blavatsky!*

The winners of the Contest are divided into two age categories: "Adults" and "Children".

**Among adults, a young artist, a student of the Academy named after. Repina Olga Drigval!**

**The city of St. Petersburg.**

**Among the children's works, Varvara Anisimova became the winner!**

**The village of Uglovka, Novgorod region.**



*Varvara Anisimova,  
"The Dream"*



*Olga Drigval,  
"I close my eyes to see better"*



*Olga Drigval,  
"Tibet"*

**We thank the winners and wish them success on their creative path!**

**The Elena Petrovna Blavatsky Poetry Contest**, which is held within the framework of the Congress program for the second time, has become a good tradition. This year it was attended by more than 70 authors from the cities of Russia – Ulyanovsk, Sergeyev Posad, Rubtsovsk, Biysk, Rostov-on-Don, Togliatti, Moscow, St. Petersburg, Krasnoyarsk, Tver, Yekaterinburg, Engels, Lipetsk, Vladivostok, Chelyabinsk, Lesosibirsk, Samara, Korolev, Mozdok, Cherepovets, Belgorod, Dzerzhinsk, Syzran, Arzamas, Torzhok, Astrakhan, Kurgan, Nizhny Novgorod, Gelendzhik, Kimry, Sochi, as well as from Ukraine, Belarus, Kazakhstan, England, Thailand, Argentina.



*We are grateful to all the poets who took part in the Competition, dedicating their work to Elena Petrovna Blavatsky.*

**The winners of the Poetry Contest were two authors who scored the same number of points. These are Igor Ilyin (Mozdok) - the poem "Vestnik", and Viktor Tuzlukov (Bangkok. Thailand) - a poetic work "One - a single line. A wreath of sonnets".**

Diplomas and gifts (three books "Kalachakra Tantra" with the autograph of the author) were presented to the winners by V.S. Dylykova-Parfionovich.

According to the terms of the Contest, the participants of the Congress had the opportunity to hear the poems of the Winners.

### Vestnik

The stars of the universe are generous,  
Dispassionate are the lights-minds,  
Pure in heart is the messenger of  
compassion,  
Burning like a torch in the dark!  
In the heyday of the great illusion,  
In the midst of devastation and grief  
It was sent by the Lord himself  
Be a beacon among people.  
For them - the blind, the lost, the sleepy,  
To the valley of sorrows and tears,  
From the spheres of enlightened space,  
He brought the Secret Doctrine.  
Not a fairy tale in the middle of bad  
weather,  
Not an obsession in the dark -  
A fighter for Truth and happiness  
Passed a giant on earth!

*Igor Ilyin*

### Unity — A part of this large work written in the complex style of the Wreath Sonnet will be read out

A single sigh of boundless Depth,  
Ripple of a timeless Foundation  
Hasn't yet revived the silence  
Of the primeval waters in an invisible Veil.

In the Dark, like the echo of a quivering  
string,  
The Ray shines and the WORD appears,  
Listening to the Voice of the fiery Call,  
The Sons arise from the darkness of Eternity.

Live sparks of Cold Fire  
They lead their way, shining and ringing,  
In the spiral vortex of an avalanche of fire.

The radiance of the Morning in the heart.,  
We will go together to the sunset of the Day,  
When our ONE meets us again.

*Victor Tuzlukov*

## Review of the Art Exhibition

Candidate of Economic Sciences, Associate Professor of MFUA, Professor of the International Slavic Academy, member of the Presidium of the International Association "Peace through Culture" (Moscow) **Bikalova Nadezhda Aleksandrovna**

Friends, 56 works are presented at the exhibition and the absolute winner, who was chosen by all the jury members, is Olga Drival from St. Petersburg.

You can see three of her works presented: "I close my eyes to see better" oil on canvas and the work "Aum". The third work of this artist is called "Tibet". The artist very correctly depicted the state of mind of a Tibetan who actually lost his homeland and the whole story connected with the Dalai Lama with the ruler, the spiritual ruler who is forced to wander. And you probably remember how much we put in votes and energy for this country to gain independence. And this picture just reflects the pain of the Tibetan people for their lost homeland.



Here are other works that we can look at all created by children. Take a look – this is Igor Bragin, 9 years old Yekaterinburg, here are absolutely fantastic fish that swim around some planet, that is, this is a near-Earth world that also has the property of attracting some entities. And here we see in the picture, too, all the elements fire, earth, air, water. In this synthetic space in the stars, such a synthesis understanding of planetary spirits is characterized.

Look at this very nice painting by 11-year-old Sofia Smirnova "The Universe". She just talks about how such a young soul understands the universe as her own home. This work is absolutely amazing, Tatiana Shevechnko is 13 years old from the Mines of the Rostov region and it is called "Supernova Galaxy". And look at how children see the future, these are also flowers.

Another work is by Natalia Kim from the USA, she chose Lakshmi, this is the main female deity in Eastern philosophy, and she depicted her with a lotus in her hand, you see with a grain in the other hand, that is, a symbol of abundance, a symbol of prosperity against the background of ancient solar signs, too.

And I would like to show you this wing. I am absolutely delighted with this piece of art! This is a painting of 9-year-old Eva Lyubinets "Keeper of the Planets". This girl chose joy. And look, she doesn't have an almost black color, there is a perfect chromatic field here, such a gamma is quite obvious, such a cheerful state of mind of this guardian, that is, this deity, and so many techniques and Mexican Indians and modern surrealists are used here, in general, this is wonderful.

And let me introduce my work here. My work is called "Prana". This work was done in Crimea this summer, painting in watercolor on a rocking steamboat. That is, there was not a big steamboat that transported from Yalta to Gurzuf, Livadi and so on. And it was so amazing how the watercolor spreads when pitching, it fascinated me. And the picture turned out, they chose this work.

I am very grateful for organizing such a wonderful exhibition! Thank you very much!



## The Art Exhibition

We thank the sculptor Alexey Leonov for the exposition "Lights of Humanity", all the authors of the paintings who pleased us with their works. These are artists from Moscow, St. Petersburg, Nizhny Novgorod, Krasnoyarsk, Yekaterinburg, Ust-Kut, Kazan, Shakhty, Serpukhov, Orel, Blagoveshchensk, Pavlovo, Korolev, Krasnodar, Lipetsk, as well as from Ukraine, Belarus, Uzbekistan, Lithuania, India, USA, Finland, Germany.

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## ROUND TABLE

«SECRET DOCTRINE — Book of the Third Millennium»

**V. S. Dylykova-Parfionovich opens the Round table**

### **Study of the 1st Stanza, the 3rd Sloka of the «Secret Doctrine» «UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (CELESTIAL BEINGS) TO CONTAIN (HENCE TO MANIFEST) IT»**

**Yevgenia Mikhailovna:** Dear friends, we continue the IV International Theosophical Congress, Scientific Symposium, Round Table "The Secret Doctrine -the Book of the third millennium" Today we are reviewing the 1st Stanza, the 3rd Shloka, the first volume of the Secret Doctrine. "There was no universal Mind, for there was no Ah-Hee to contain It" We have come to one of the main points of the Congress. Vilena Sanjeevna Dylykova-Parfionovich opens the Round table.

**Vilena Sanjeevna:** Dear colleagues, I will try to comment on the third Sloka of the Stanzas of the first section of the Cosmic evolution. Naturally, as a Tibetologist, I consider this position of Elena Petrovna Blavatsky from the point of view of the Tibetan material that I own. It starts: "There was no universal mind, for there were no heavenly beings to contain this mind. In the first version of "the Later Version of the Brilliant Kalachakra Tantra" or the text of the brief edifying sayings of the second book, one can find a connection between the statement of the Secret Doctrine about the Universal Mind and the example from the Kalachakra Tantra, one hundred and seventy-six, woodcut two, sentence sixteen: "There was no creator at the creation of heaven." You see one thing in one. Further, it is interesting that it is not only in the Kalachakra Tantra, the same phase is present in the Rig Veda: "Nothing existed, neither the sky, nor the greatness of the vault, nor the earth." The following is known about the act of creation from the myths of ancient India: "In the beginning, there was nothing but primordial chaos. Then the waters came, which gave birth to fire and a golden egg with a golden



embryo. This germ became Brahma, the creator of the Universe, the creator of time, and the progenitor of all living beings." I quote from the Rig Veda: "Great seer in the heights of heaven, you were timeless, unchangeable, [oh, thought] infinite, divine eternity." The three texts of the Kalachakra Tantra that are part of the Kanjur are written in an obscure and complex Tibetan archaic language, which experts call twilight. Difficulties encountered in translating texts are associated with non-compliance with the rules of grammar of the Tibetan language, and Tantric texts with their coding, as well as the ambiguity of Tibetan terms and the presence of specially developed mystical vocabulary. So in the first version of the second book of Kalachakra Tantra, the text that I will read to you is completely unclear in meaning. "Where seven great big lions (literally ravenous beasts), there other good and not

good powerful, and having the power Brahmans were born. It's the sentence from the Kalachakra. Knowing the keys used to decipher, you can guess that we are talking about the Seven Sages, the Rishis, forming the seven stars of the constellation Ursa Major. Or another sentence: "the cleaned washed earth, gave birth to the seed of the first main person or individual consisting of water and a dark waning sun.", woodcut fourth, one hundred and seventy-sixth page, the ninth sentence. The explanation lies in the fiery energy of the first black sun, not yet purified, very dark, which in union with water gives birth to a living being. We are talking about the origin of the planets, which in the very beginning were always very dark and gloomy, then passing through the process of purification, they became light and clearly visible. And here the term "Clear Light" is just mentioned which Evgenia Shaboornikova also mentioned in her report.

Regarding the authenticity of the planets of the constellations in the firmament, and such references as the legendary kingdom of Shambhala. In general, this was a problem that persisted to the present day when all Tibetologists assumed that Shambhala is located in different places, as well as the problem of the origin of Shambhala itself. As a result of studying this question, I came to the conclusion that Shambhala originated and existed in the Solar system along with its capital Kalapa.

Translated into Russian from Sanskrit, Shambhala means "the source of happiness". As for Mount Meru, about which there is also a lot of speculation – Mount Meru is also located in the Solar System, in its very center, and has its counterpart on earth, which is called Mount Kailas.

That is, you understand, they built the correspondences of the Heavenly Bodies, and of everything that happens in the sky, and the birth of the Universe, they reflected it on the earthly plane, and in the great epics such as the Mahabharata and Ramayana. As a result, we have the solution of all numerical symbols, both in astronomical treatises and in the epic Mahabharata. Let's say, the great battle on the field of Kurukshetra took place and lasted for eighteen days. What is eighteen days, as a result of which, in general, Arjuna won. This is

two times nine, that is, on the one hand, one planet consisting of nine, frankly speaking, constellations, and another planet, also consisting of nine constellations, fought in the firmament and as a result, one planet absorbed the other. So I understand the meaning of the heroic epic Mahabharata.

Further, Helena Petrovna is talking about the Eternal Mind, which is connected with Thought. Thought – in the Tibetan version, is designated by the Sanskrit word Bodhichitta, translated into Russian, Bodhichitta means "enlightened Thought". The term Bodhichitta is associated with all Tibetan yoga, it has an esoteric character, extremely intimate, and is called the "Six Yogas of Naropa". These "Six Yogas of Naropa" are included in a slightly modified hidden form in the text of the Kalachakra Tantra.

Based on the meaning and disclosure of these six yogas, one yoga is distinguished, which is called "Yoga of Moving Consciousness". Yoga of moving consciousness, tells how life ends in the human body and how everything that was laid down in this living organism as a result of yoga practice, very complex and very dangerous, that happened as a result of contemplation and very complex meditative practices, the yogi experiences as a state of clear light, which was also discussed in the presentation of the Kalachakra Calendar. Clear light is the same term from "sir" in Tibetan. As a result, in the dying state, clear light yoga is in the foreground, it is concentrated with the yoga of the upper chakra, called "Ushnisha", and as a result of combining these yogas, a lightweight fluffy light-colored ball is formed.

This lightweight ball begins to run along the inner channel, the current in the body of the yogi, which is called the Avadhuti channel. As a result, if the yoga is done correctly, the yogi achieves an unprecedented result. In the crown of the head, a hole is opened, which is called the Brahma hole, and through this hole a light, fluffy ball denoting the yogi's consciousness leaves the yogi's body and rises into the air. If a yogi wants to continue the path of life, he can bring this ball back with his knowledge of meditative practices, and then he comes to life, and continues his life, but with full knowledge of this innermost yoga.

In addition, this yoga is reflected in the

astral yogas, which are imprinted and associated with the astronomical treatise Kalachakra Tantra. The main treatises, which are the treatises of the Indian pandits which make up two hundred and twenty-six huge works of the second Buddhist canon, they are devoted mainly, as I was able to find out, exclusively to a treatise on astronomy, but only contain their full and detailed commentary on the missing Sanskrit texts related to the structure of the Universe, which is called the Milky Way Galaxy. Enlightened thought, in Tibetan, is translated as “the heart of the awakening mind”, it consists of Absolute Bodhichitta, and this Absolute Bodhichitta represents emptiness. I will not speak for a long time about Emptiness, which is the most basic philosophical theory of the hidden meaning of Kalachakra Tantra.

Of the twenty types of emptiness, sixteen types of it, in the form of sixteen goddesses, are placed in Ushnisha. What is Ushnisha? This is a growth on the crown of the Buddha, or a bunch of hair or a knot tied on the head of a yogi. The other seven types, along with the sixteen located in the crown of the head, are placed by adepts in seven chakras, that is, seven types of emptiness in seven chakras representing the planets in the body of a person practicing yoga.

So in the Heart of man a lunar disk appears included in the number of planets. It is in the Heart chakra itself during concentrated meditation. Just exactly the Heart, where both the mind and the enlightened thought are connected at the same time, by connecting two drops above the white heart, and under the heart – a red drop, and they form the very ball called clear light.

As a result, in the Kalachakra Mandala, the planets mentioned and the twelve types of emptiness symbolize the twelve signs of the Zodiac, which are included in one circle. In addition to this circle and the twelve types of emptiness, there is also a thirteenth type of emptiness, which is located in the constellation Ophiuchus, and through which the movement of the Sun passes. These thirteen kinds of emptiness, in the form of Goddesses in general are on the Buddha's head dwell there, and therefore thirteen zodiac signs represent Ushnisha – the crown, the habitat of the thirteen Goddesses, representing thirteen

kinds of emptiness. The remaining seven are located in the seven planets with the center of the earth in a circle and in general in the Kalachakra Mandala contains twenty types of emptiness, which are also represented in the body of the yogi during the process of energy movement in the human body, which is a symbol of the Universe.

The number of planets and constellations is nine and twenty eight in the same amount are contained in the body of each person. And the triad: earth-man-space, says that man is given the main place, the connection between the Earth and the Cosmos. The planet Earth was mentioned long ago due to the fact that it was the most important in the cold, icy expanse of Space, since the Earth, as I have told you, contains a red-hot fireball inside itself. Therefore, the earth warms itself all the time, it is alive, and thus differs and stands out from all other lifeless planets, where stone and ice reign. Therefore, the search for a new planet similar to Earth, represent the main and fundamental task now, as Helena Ivanovna Roerich mentioned in her diaries and in her philosophical books that there exists a Planet that is as beautiful as our Earth.

And then the human civilization has the opportunity to find this planet and move, and the question of the disappearance of our planet will fade away. The disappearance of another planet is known from the Cosmologies of ancient India. Once there was the planet of a wonderful beauty, which flourished and was so rich gifted with nature, and all the resources of the animal world, and it was not inhabited by the Gods but by Asuras. And as a result of the fact that the Asuras bred on this wonderful planet, and trampled everything that was possible, this planet ceased to exist, and after the passage of four billion and a half, disappeared into outer space. If we talk about the fact how the ancient astronomers of India and Tibet consider the entire structure of the Universe, they think, it is not limited by our galaxy - the Milky Way, but goes further. Here are twenty-eight constellations and nine planets, representing only a small circle. In addition to this small circle, according to Tibetologists and Indologists, there is a middle circle, in addition to the middle circle, there is also the largest circle of planets, constellations.

This is a far-reaching picture of the creation of the universe and its full composition. What are all the other constellations, planets – their names are not so well known, but the number is the same, if Indian astronomers call the number eighty-eight, and the same number, eighty-eight, is approved by modern astronomers all over the world. The coincidence of numbers suggests that the ancients had a complete and real knowledge of the Universe. They limit this Universe to three thousand universes, three thousand in all. If we talk about whether this amount is correct, because our and foreign researchers say that the universe is infinite, it expands, increases and no restrictions are expected... You know, I've been thinking about this question, and after all I've understood.

Now, if mathematically these are numbers, then three thousand Universes are really true, because the same number, three thousand Universes, they find in the Microcosm, which is called the human body. Here we are talking about two inextricably linked areas of science. The first is astronomy, and the second, inseparable, integral part, is medicine. If we can decipher the four Vedas, which contain the encrypted ancient medicine of India, which was mastered by the Aryans, then perhaps we can decide how to completely cure these deadly diseases that destroy humanity, as well as wars. Therefore, I would like us to find those who want to continue to decipher the sacred texts on astronomy, astrology and medicine, in order to help in curing the diseases that the ancients associate with the nature of the existing planets. And if this problem is solved, then we will solve the problem of the immortality and longevity of human civilization. Thank you for your attention.

**Evgenia Mikhailovna:** Vilena Sanjeevna, thank you very much. Colleagues, who have comments, or may have questions about the layout of the third Sloka of the first Stanza, please. (no comments or questions)

With your permission, then there is such an idea, in addition to the Stanza Dzian itself, where Elena Petrovna writes: "There was no Universal Mind, because there was no Ah-Hi to contain it." Of course, we can read not only in the Theosophical Dictionary, but also in the Commentaries on the Secret Doctrine, that

Ah-Hi is a Hierarchy of beings that concentrates in its first manifestation, like the Dhyana Cogan, these are Cosmic celestial beings. This seems to me a very important point, which denotes the description of this Universal Mind, which has not yet existed.

Elena Petrovna writes that the Mind is a set of states of consciousness, that is, there is some Consciousness with a capital letter, which is One, and there is a Set of its states. So here is this aggregate which is grouped under some definitives. Some definitives can be told or shown geometrically, so to speak. There is a set of states of consciousness, and there are only three definitive ones. The question is, how can these three have the whole set of consciousnesses? The first set is Thought, the second set is Will, and the third set is Feelings.

The combination of all this gives the explanation of the totality of the states of consciousness, Thought, Will, Feelings, which is Reason. If we look at the Planes of Existence, we can determine how this totality of the states of Consciousness manifests itself in its trinity.

We know that the first is the Thought, the Thought-Basis, and the Thought was the first movement of the Cosmos, and it was the Thought.

But without the Will, this Thought cannot manifest itself further, it has no movement, and the Senses give further differentiation to this totality of Consciousness.

There is such an idea: if there are three of them, and Helena Petrovna Blavatsky writes in her comments that Ah-Hi are the first, the





second, the third level, we can say that the first is a reflection of the Absolute, the second is the First Manifested Logos, and the third is that which has a sevenfold manifestation. (draws according to the Planes of Being)

Then we can assume that the Hierarchy of Divine beings, Dhyān-Kogans as Ah-Hi, unites all the Planes of Existence. And if that's all the Planes of Existence, this Plane of the Spirit out of Forms we know as the Absolute, then its further reflection is the Plane of Gods, the Plane of the Spirit and the Plane of Prototypes, and all this is the unmanifested state of Consciousness, then there are lower planes, which have their manifestation through a particular Hierarchy.

Then Ah is the Breath-in, if we now utter this word - "Ah", physically we will inhale "Ah". This Breath-in goes "from outside to inside", that's the point. These three Planes we can concentrate on Inhaling, on the disappearance of Ah. They sighed. When a person breathes, there is a pause between inhaling and exhaling. If we are careful, this is not a simultaneous action, inhaled-exhaled, inhaled – exhaled, there is always a pause. This pause in the cosmic layout of symbolism is the Plane of Prototypes, Ah is the breath-in, the universe has shrunk, this is pralaya. Then the pause comes, when everything is going to the Plane of Prototypes and from this Plane of Prototypes, this second part – "Hi" starts to exhale. It exhales – Hi. Ah-Hi – and the whole Hierarchy of Divine Beings, like the Inhalation and Exhalation of construction, is here, on the Planes of Being, in geometric construction.

If you have noticed, then Ah-Hi is even written through a dash, Ah, dash, Hi, it is identical to the Planes of Being.

This is one of the ideas to see what they consist of, what is the totality of these consciousnesses, there is a Thought, there is a Will that manifests itself on the Plane of Reason and Creativity, and Helena Petrovna says that Ah-Hi are Dhyān-Kogans, and Dhyān Kogans, as we know, is a Single Hierarchy, it is simply called differently on different Planes of Being, and it has a Single manifestation in the Seven-ray Star, there is a reflection at once on Seven Planes of Being. And then there is all the subsequent phenomenon that goes in the scenario of the first,

second, third Stanza and so on of the first volume of the Secret Doctrine. Here's the idea..

We have comments on the side where our partners and colleagues are gathered online ... Un Hak Hwang (South Korea), Ritva Lappi (Finland), Mikhail Nikolayevich Chiryatyev (St. Petersburg), Sergey Vitalievich Kolganov (Moscow), Mr. Pandi (India) it is very nice to see you all.

Well, how do you like this idea of representing AH-HI, which is the totality of all seven Planes of Existence, like Inhaling and Exhaling. We can say that the Breath is Pralaya, the Universal Mind is always there and it is in Pralaya, but it is not manifested, it is its potency, "HI" is the Exhalation or Manvantara, and it is manifested through the totality of divine beings or Hierarchies. Thus Manvantara begins. By the way, Helena Petrovna writes that at the dawn of Manvantara this manifestation begins, and the dawn of Manvantara it is illuminated by this white color, by the first blinding, shining seven-ray star. This plane is so high that the light is blinding, it is a shining white, and in its perspective, if we look at the seven-ray star, the seven-ray star has seven color correlations: orange, purple, red, yellow, blue, blue, green – all according to the planets (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn)

And what's interesting, here's another idea: in essence these colors are hidden, but they have a color gradation, or manifestations, in its first manifestation at the dawn of the Manvantara we see and can recognize this shining light, this is a reflection of the Absolute, that is what Helena Petrovna even reminds us of, we can compare the universal Mind even with Absolute Mind, but we must bear in mind, that this is just a reflection of the Absolute Mind, because the Absolute Mind is always everywhere, it is unchangeable, he unspeakable and so on and so forth – no, no, no.

If anyone has any ideas yet, comments?

**Un Hak Hwang:** I've studied modern astronomy, I've studied constellations, I've done observations, I don't know the meaning of all the stars, of course. It is very important to understand that light represents the age of a star, but I do not know how to react to your idea, I need to study everything in more detail.



**Yevgenia Mikhailovna:** it's a good idea to start studying the Secret Doctrine. You know, yesterday our partner, colleague, our esteemed Sergey Alekseyevich Frantsuzoff, who has been presenting his reports for some years, finally bought two volumes of the Secret Doctrine yesterday. And when I saw him, I said, "Sergei Alekseevich, my God, that's all, the Secret Doctrine is with you," and he is a Professor at St. Petersburg university, he said, "Yes." - And will you study? - He says, "The time has come."

You know, it's time to start learning the Secret Doctrine. Today we just talked with our colleagues about the fact that when we know, or even slightly approach this Knowledge, we can explain any effect, but only if we know the Cause. We have a comment from Ritva Lappi. Dear Ritva, please.

**Ritva Lappi:** Just a great presentation. I tried to think about it. You talked about what symbols we see. I think that meditation is very important, that is, we think about what is outside and inside, we need to remember that we are present now in this moment. And I think that Helena Petrovna understood, because she understood what space is. The same thing happens to us that happens to the macrocosm. And in Buddhist philosophy, the Mind is always connected to the space of the Cosmos, and the Cosmos is blue, and this color is very important. I don't know exactly how to say it, but different colors are very important. This is a small detail, but quite interesting. I already told you about it when I was in St. Petersburg.

Yes, red, blue and white. And usually red is the color, when you speak, there is white, which goes down below, and blue is the Dharmakaya. And these three colors are represented on your flag of Russia. Our flag

has only two colors. We only have white and blue. This is a small little interesting detail.

I was reading the Secret Doctrine last week, and I thought that the texts are very deep. How can this race understand what the Cosmos is, because we only have certain feelings, but evolution continues, we develop and we may have more feelings, and then maybe we can understand more. I do not know, maybe you have already heard about it, maybe it is some new information, I do not remember exactly, but this is what I would like to say now. I didn't speak very briefly, it's just my thoughts. I thank you!

**Yevgenia Mikhailovna:** Dear Ritva, thank you very much. Yes, we have a comment, a speech, the head of the Moscow School of Theosophy, the president of the Lodge "Adamant", Vladimir Vasilyevich Yaryi.

**Vladimir Vasilyevich:** I would like to once again bring you back to the practice of meditation. The fact is that we are here and are engaged, in fact, in meditation. Only someone sees more clearly the problems or thought that dissolves in our consciousness of space, according to the thought of the day. Helena Petrovna said that everything is energy. It's so easy to understand, and you don't have to go far.

Wherever we turn, we always see only energies, and the totality of these energies is created and called life.

Is it difficult to understand? Very often I hear people say: "You speak abstractly, philosophically. Where will the specifics be", and everyone needs to be specific. This is the disease of humanity at this stage, and it is the transition from one state to another that the Mahatma Teaching calls us to, it calls us that it is time to move, and unite in the Spirit, meaning Consciousness and Intelligent cooperation.

This is also a concept that everyone seems to have heard, and everyone has read it, at least they are already talking about these aspects of the Teaching. But the problem is that we have not yet learned to think. And this also sounds concrete and clear in the Teaching. Look at how many things I have mentioned now, and we come to what was said, that light, when it differentiates, it becomes rougher, rougher, darker, darker, and even darker. And this is the darkness, this is the state in which our

consciousness, habitual thinking, resides, which is literally called centripetal energy. This is the centripetal energy with which we are carried away and which in us is called habitual thinking in the Teaching. We need to move away from conventional thinking. And this is where the most important meditation begins.

Meditation begins when a person has reached the limit of the horror of perceiving his own darkness of consciousness, which is called ignorance. And with this, in fact, Buddha began his Teaching. In the same way, each person begins for himself from this very moment. And this transition point, which now shows us the Wheel of Time, we can catch in every moment of the current time, from seconds to centuries. I think it's not hard to do. You just have to assume that you don't know anything, and then these concepts and these numbers are infinite, which are counted and calculated as three hundred and eleven, zero forty and nine zeros, the fifteen-digit number of years of Mahakalpa, or Manvantara, (311 040 0000 000 000 years) they become digestible because we have no limit. When we don't know, we have lost the limit. The limit of what? The limit of understanding. our mind becomes free.

After all, this is what they try to achieve in all meditations, so that the Emptiness that is for logical thinking becomes Fullness for philosophical research, that is, for abstract Thinking. And then, when abstract thinking becomes a concrete factor in the perception of the world, this is the refinement of our Consciousness, and the expansion is only due to the fact that we do not know anything.

Imagine, it would seem that knowledge expands consciousness, but there must be a reason for knowing, and this reason is ignorance, which is the greatest force that motivates a person to accept knowledge, that is, the ability to learn. And meditation tells us that we are beginning to awaken our consciousness.

But the time in which we live now, and in which we have moved is a very important factor. And it just shows us that moment of the current flow of life, which we measure with the help of Kali – the Goddess of Time, with the help of her we are able to focus our attention on the current moment of timelessness of the Eternal Flow. And Helena Petrovna gives us the



idea for this today: "The envious will never satisfy envy, and will never become great.". The very Thought tells us that the one who is envious is limited. So, in order to get rid of this limitation, humanity resorts to coming to a state of zeroing.

Today we have the day of the Yellow Snake. The Yellow Snake is located in the constellation of Aries, the first Fire. In theosophy, it is said that God is Fire, or the spiritual essence of fire. He is not the Fire itself but the spiritual Essence of Fire, not-scorching fire is His property. And He is at the very top of the Wheel of Time. The Snake is located at the central point of the five nidanas. The third, the first, is a Fire Hare, the second is an Earth Dragon, and the third is an Earth Snake. It concentrates in itself, as a point in a constellation concentrates the whole idea of this supreme constellation, the primordial fire. The mind is a symbol of the Snake, and the Element Earth is not the earth that a person is usually imagines. Earth is the ability to understand, it is a state of consciousness that is absolute in its transparency, in non-color, there is no color, light, nothing there is no aspect or category, it is colorless.

This ray of colorlessness is the void in which intelligent forces are able to operate, like a circle with a White Disk, has a line in it, and this line always has the ability to wrap itself around itself in its duration of movement, and thereby creating, as a Snake bites its tail, movement. That's exactly how the Yellow Snake bites the idea or the divine Thought, which has its own

hissing movement. Here is this hissing movement, it already creates the potency of temporality or cyclicity. And another value for the Snake is the Cycle, the display of time, a very important aspect. The snake moves, and its head is always static, it does not stagger, but only the body bends. This is also characteristic of the energy of the Law of the Cosmic or Universal Law, which can be called Dharma, it is always intelligent, not fussy, and the body performs its transformations according to the need of this moment, this energy is very economically spent there, that is, this fohatic energy is inherent in movement, because movement as a sinusoid, shows itself rise-fall, rise-fall, rise-fall, civilizations rise, then fall in their development, collapse, move to another plane. And the Snake's bending relay creates this Hierarchical beginning, that is, symbols and principles that are called Nidans, they reflect very deep semantic formulas that a person must individually resolve for himself.

There are names for this purpose here, in the Secret Doctrine by Elena Petrovna it is also told about Nidans, and in the book Ways of the Spirit by Helena Ivanovna Roerich, these Nidans are also laid out. In Tibetan literature, all of them are just translated from ancient Dzian manuscripts, translated into Russian, and we can now already accept this Knowledge, just the time has come! The time has come for this knowledge to flow out into the world. And it is unnecessary to think that we are not able to perceive it now, no, because this time indicates the need for this now for this leap of evolution, the transition to the world of consciousness.

Finally, this time has touched us as it once touched the Atlanteans, but the Teachers lived with them, and we are carriers of the Teacher's ray, that is, the fifth race must become monadic at last, and in other words Self-conscious, this will be the monadic side of life, this will be true creativity or love that transforms, connects, and unites the single humanity.

A symbol of this humanity, we see in this seven-ray star, the nature of Dhyana-Kogans. Actually, each ray reflects the race of humanity. And the symbol of each race for our humanity of the fourth circle of the Earth is Space. This symbol is Space that the Muslims, so to speak, appropriated for themselves. This is the greatest symbol, it reflects

the meaning of the Mother of the World, the Womb of the Universe. And Space itself is therefore displayed on the Wheel of Time in the form of the moon, you see here, the symbol of the moon or space, and the Sun is only an impulse that is at the top of the Wheel of Time, and from there the Thought is born, it is manifested by the fohatic ray. And this ray, continuing its movement from the World of Reason and Creativity, this Mind simply begins to act through Ah-Hi. Who are the Ah-Hi? Entities. Let's transfer all this to a person, and you will see that the person is this Ah-Hi.

As it was said by Vilena Sanjeevna, as above, so here is created. If we want to see mount Meru on the Wheel of Time, then we see it. Now, if you look closely, the six-pointed star indicates the sun, indicates this snow-white peak, this is mount Meru, or the Earth's mountain Kailas displays it, and here it is on Kalachakra, and it is called the Higher World. In the Teaching we are told: "Go through the World above", that is, go with pure Thought, go to the peaks, do not descend into the Lower world.

And the Lower or Earthly world on the Wheel of Time is indicated in the view of the lake dark lake, these are the Waters of Life in which we are born, we live, we bathe, we wash away, then flood, this water sustains life in us. It turns out that the Yellow Snake is today's day, and you have seen how much is possible to talk about these great secrets, Nidanas, principles, reasons that are the result of the Causeless Cause of everything. So the Causeless Cause of everything is our silence. In silence, we live without reason in this Causeless Cause, and when some understanding or clarity of some aspects of this one appears in us as a result of meditation, then at this moment we become creators, because we have a thought according to the image, this is what a person does not know how to do, this is the only problem.

It turns out that a person can not originate his thought alone, humanity is at such a stage. Only people of the fifth circle are able to have such opportunities, and they are embodied on Earth, there is the presence of such great souls and it was, and they are listed in the Teaching, and we, the people of the earth, can only present collectively a thought image and create a thought, in this way we can generate a

thought. Therefore, it is necessary to study in a group.

Those who study separately will always be limited.

Therefore, groups, Lodges, Schools were always created, any direction was always organized. At least there must be three people, or two, and among them there is the third, that is, a Teacher in a subtle image.

See, there must be communication again, communication is happiness. If there is no communication, there is no happiness. Here is an example of what is happening now, that is, this Congress is happening, it is very significant, it is not as significant as we had in St. Petersburg, there was a different significance. There was a different quality and time. There was a different understanding of the need for this. Although everything was great there, but it was already so long ago, and now we are just learning to communicate.

And the most interesting thing is that we learn to communicate with different countries, with different states of consciousness. We don't need to go anywhere on purpose. We can now, and technology has allowed us, communicate like this online, and yet be on the Plane of consciousness.

After all, this is what moves us in the Spirit of communication, we have joy, we have happiness, even though we are blocked in apartments, but nevertheless we break out on the plane of consciousness we break out of that. Here is human nature, that is, all the conditions are complicated, there are no difficulties, because we only attract them by our own impotence, by the assumption that we cannot do something. We can everything, and this thought must be natural in us, like breathing, and then we become Ah-hi, carriers of these rays of the Dhyana-Kogan's nature of man, or we become a cosmic man, at least reflecting it, at least partially. But collectively we are able to display the ray, the ray of space, the son of it, of this space, the Dhyana-Kogan, which is the violet ray. This is what we are able to display.

**Yevgenia Mikhailovna:** thank you very much. Mikhail Chiryatiev, Saint Petersburg. We are glad to see you. You are welcome to speak.

**Mikhail Nikolaevich:** First of all, many thanks to all the speakers, and always when

Vladimir Vasilyevich speaks, there is a new impulse for mental creativity. And I am always very grateful to him. Sometimes I want to say one thing, when he speaks, spiral circles begin to appear immediately and a whole tree grows by associations. But we do not have time to spread out on this tree of associations, so I want to comment to some extent on what he said, and go back to the Sloka itself, then that it is probably not worth going away from this after all. So now, indeed, the magnetic properties and consonances of thought as in an orchestra are diverse, and we are already in another anthology completely alive, including thanks to these tests that I have already mentioned, these epidemics, conditionally. They still awaken the spirit, they have a great positive sense, they divide people according to the qualities of consciousness. And I agree with Vladimir Vasilyevich that a new quality of communication is really emerging here. And this Fourth Congress in general, as the number four, is to some extent a turning point. But you were right when you said that four, one, and seven are connected together. So right now there is such a transition for all of humanity, from the possibility of concrete, formalized, objective mental activity, which has tied us to the earth to a large extent, the transition to the abstract. And in his speech, Vladimir Vasilyevich just started with the fact that many people reproach the leaders of the Congress, and their reports, that they speak too abstractly. You know, it's a kind of training, a training of thought. Because when a certain energy bar of thought is set, others begin to catch up to it to the extent of their potential. And indeed, actually literally Ah-Hi means Dragons, or what Vladimir Vasilyevich said about the Snake, about the Snake as a symbol of Reason, about the fact that it moves in such



sinusoidal spiral forms, and the energy itself, you can even say when space and time already arise, then there are these spiral movements of manifestations of various waves. Because time itself, even in the Greek sense, can be not only "Kronos", but also "kairos" it can be. And time itself has not only a wave forcing, but also intervals. Gaps, as it were, assimilation of the accumulated. And now the transition period. Both between Manvantaras and between cycles large or small, there are transitional periods. On the one hand, they assimilate and crystallize what has been accumulated, the consciousness of people, the experience of people, the whole of humanity as a whole. Even if humanity is not aware of its unity, on the other hand, they already contain a bud, a sprout, a future flower, a program of spiritual development.

And now this time has come together with an external, even if not realized by humanity, condition of this kind of isolation. Even in a pandemic, there is a limitation. But let's go back to our Sloka. The fact is that Ah-Hi also have several stages of manifestation. Of course, they represent these first three planes of manifestation, and they pass through all the planes, but only from the third plane does differentiation begin. and it is on the second plane that they first come to the stage of the form of education, the principle itself arises, the group arises, and on the third plane they already become Manasaputras, and then incarnation into human form is possible, because there are also dives and indeed, like Kumaras, as well as Ah-Hi, Dhyana-Kogans, they can pass through a human stage in one or another incarnation. But it is important to note here that there are different cycles of Manvantaras, and this is often confused. The Manvantara cycle, measured, as Vladimir Vasilyevich rightly said, by a fifteen-digit number, refers to the Solar system, and most of the Shlokas of the Secret Doctrine refer to this. But there are several Shlokas that relate already to the Universal manifestation, to the objectified Universe, to the Mother-Father. And there are many small Manvantaras, about which Elena Petrovna Blavatsky also wrote. As for this symbol of a Snake biting its tail, this also refers to the fact that when a particular Manvantara is awakened, there are stages when the stages of incarnations begin. And

what is interesting is that before incarnations in human form, Ah-Hi do not have free will, and people have free will, because Ah-Hi are actually Forces, are Rays, and it is difficult for us to imagine how a Ray can be a carrier of this or that consciousness. They are, as Elena Petrovna explains, conscious to the extent that they act within the limits of universal consciousness. But the consciousness of the Manasaputra in the third stage of incarnation, when the human form is already acquired, is completely different. Therefore, it is very difficult for us to imagine how the process of thinking can occur at all. And that it means not to be a formalized entity in our understanding, but to be the Rays of the Law, the conductors of the Law, it is connected precisely with the manifestation of Ah-Hi. In addition, it must be said that now there is a time when a new element appears, which humanity does not know, this element is connected with spatial thought, this aspect of Fire, which is connected with spatial thought, so thought begins to act very strongly because the worlds converge, and the subtle and fiery world interpenetrate with each other.

It is difficult for us to imagine this interpenetration, we try to distribute it in three-dimensional space and time, and this is completely wrong, because they are always present here and now simultaneously out of time, these worlds intersect, they are in each of us, and thought is the connecting factor of all spatial times. If, of course, this thought is spiritually organized and if this thought is supported by the enlightenment of Buddhi. Just now, humanity is entering the stage of testing the ability to assimilate the illumination of thought by the Buddhistic plane. Therefore, it is very difficult, it burns, but it is an inevitable stage of the evolutionary spiritual cycle of ascent. But for this ascent, it is necessary that the thought becomes heartfelt.

**Yevgenia Mikhailovna:** Mikhail Nikolaevich, thank you very much. Very interesting addition. Of course, I heard a couple of nuances, we could stop on them... Vladimir Vasilyevich wants to say, let's give him this opportunity.

**Vladimir Vasilyevich:** I would like to say that when we speak of the ray as Ah-Hi, the carrier of Reason, then first of all these Ah-Hi or rays are manifested through a person as

clarity. Why exactly, like clarity? Because the Dhyān-Kṛpā's nature reflects the World the Prototype of all future ideas. And this is the Plane of the Mind and Creativity due to the fact that Dhyān- Kṛpā's nature, manifests as Ah-Hi by the clarity of ideas, and there there is no will, but the media of will is man, he is the synthesis of everything, of the entire Hierarchy. Therefore, according to this destiny of humanity, which is between heaven and earth, there exists the ability to reflect, to reflect reality. And now if the time is such that everything is concentrated in the transition period, where many cycles have converged, then one of them is called Satya-Yuga. It is in the great Kali-Yuga, the Satya-Yuga. It is now, in this period of time that humanity is given such an opportunity to become monadic, due to the fact that a person is able to catch and clearly reflect buddhi, as the emitter of this ray, which really becomes vahana or the carrier of intelligent power or wisdom. This is what we learn, this is actually the purpose of meditation.

**Yevgenia Mikhailovna:** Thank you very much. We have a comment. Sergey Pavlovich Raschupkin. You are welcome.

**Sergey Pavlovich:** I have a small comment, although I may say trivial things, I am not a great expert on the Secret Doctrine.

I really liked the idea of Yevgenia Mikhailovna on the account of the interpretation of Ah-Hi. This really explains everything quite simply, I do not touch on the multiplicity of this concept, but the fact that Ah-Hi is very similar to Pralaya and Manvantara, it's just like this, how the heart pricked. And why is Ah" in the beginning and then "Hi", that is, the beginning is Pralaya, and then Manvantara? What state does Pralaya begin with? It seemed that Pralaya was after Manvantara, it was clear to me. And so it came naturally, which is really described in the first Stanza of E.P.B. In the second Sloka, when Time did not exist, it rested in the infinite bowels of Duration, there is a special state that is not identical, unequal in principle with Pralaya and Manvantara. I do not know what this special state is, but it is a qualitatively different state.

And from it, for some reason, first decomposition comes, and then the creation of universes does, this is amazing. And one more thing, maybe also trivial things I will say that

in Russian the mind is called by two words - "intelligence" and "Mind". As far as I know, there is no concept of this in English. There is such a wonderful writer, now living in Russia, Alekseyev Sergey Afanasyevich. He has a book called "Forty Lessons of Russian". The word "Mind" can be divided into three components: "ra", "z" and "mind". So "Mind" has always been understood in Russia – "Lit Ra", "Mind lit by Ra", divine, connected with the highest principles. And then it is clear that Elena Roerich translated the English word quite correctly, it turned out the Universal Mind. Thanks.

**Yevgenia Mikhailovna:** Thank you very much! About "why Pralaya in the beginning and then Manvantara". The beginning - there is no Pralaya, when the beginning, then it is Manvantara, and Pralaya has no beginning, that's the nuance. There is no complete Pralaya, there has never been one. Only there was and is and will be through Manvantaras, certain cycles, only partial Pralaya. There was nothing, and when there was a Beginning, it was Manvantara. And we cannot say that in the beginning Pralaya and then Manvantara. Pralaya – it was nothing, it was in potency, and this is the beginning of the Manvantara, when it all starts. Here's a terrific take on the "Mind". Ra - as the Sun God, or this Light, descended in the third race and humanity became monadic, this monad began to manifest as a descent. Simulatively "z" (zet), if we draw the letter z, we will see as a mind connecting the top and bottom. "Mind" is connecting top and bottom, connecting beginning and end, day and night, cycle, and so on, and so on. because it is just in the clarity. Here is such a brilliant idea that Ah-Hi allow you to see or understand clearly, they can connect



this Mind and Heart, and we become Intelligent. Then this ray will be able to touch us, then UNDERSTANDING comes.

Do you have any comments from Georgy Georgievich? You are welcome.

**Georgy Georgievich:** A humorous comment first. Here "Mind" can still be decomposed like this: Ra-zoom - (zoom) Here, I hope that today our system, which allows us to communicate, has become a little more sunny, but this is a joke.

And now some more philological comments about two words. First, the word Ah-Hi. I have tried to find it in both Sanskrit and Tibetan, there is no direct indication that it is a Sanskrit or Tibetan word. But for that in Sanskrit there is a similar word, it sounds like this: "Ahi", with a long "[i:]" at the end. This word it is found in the ninth book or as it is called "Mandala", the Ninth Mandala of the Rig Veda, this word is at least two and a half thousand years old, so it means-Serpent. This is just some addition to what Mikhail Nikolayevich Chiryatyev was talking about. There was an ancient Indian philologist, Yaska, who compiled a dictionary, a collection of words that are found in the Rig Veda, generally in Vedic texts. He just mentions this word "Ahi", that's what he said, there are not two "h", not "ah-hi", but just "ahii". This word means, Yaska translates it as - "heaven and earth", that is, here is such an interesting connection, heavenly and earthly. This little philological commentary on the word "Ahi," may add thoughts to what everyone was talking about. But it seems to me that this Universal Mind is probably more complicated. I mentioned in my report that the Universal Mind appears in the Book of Dzian as the word "Konchok". This is a word that occurs in classical Tibetan Buddhist texts, and it appears in different meanings in these texts, but all these meanings are very sublime, that is, it is an indescribable concept, very high philosophical. One of the meanings, this Jewel, in Sanskrit sounds like - "Ratna". There is such a thing as the "Three Jewels" - the first is the Buddha, the second is the Community, and the third is the Teaching of the Buddha. These three jewels are called - "triratna", that is, this is what in general is, well, let's say, the peak, the spiritual peak of buddhism, and the most valuable things for a person who has



become on the buddhist path. The second meaning of the word "konchog" in tibetan, well, is supreme, the highest, supreme, a certain higher spiritual principle, that is, probably in Russian and English it does not convey what this word means in the tibetan language. And it is curious that when the Christian missionaries arrived in Tibet, and they began to tell the Tibetans about God, about the Highest Spiritual Principle of Christianity, they just took this word "konchog" to refer to the deity in Christianity. That is, we see that, the Tibetan word that Elena Petrovna Blavatsky translated the word Higher Mind, it is just something very high and even just the Universal Mind does not convey that high meaning, but of course, our all earthly words are quite limited.

**Yevgenia Mikhailovna:** Thank you very much!

**Vilena Sanjeevna:** I will go back to their system of interpretation. The Tibetan word "Konchog" means – the best, the highest and is associated with the main Tantric deity named "Dem-chog". In Sanskrit, this name sounds like "Samvara" or "Samvaara". As a result of the research, "Dem-chog" is equivalent to Buddha himself. When deciphering Buddha means the planet Mercury, which in translation into Russian means – Wise. You see, the Mind in the Tibetan language exists as Wisdom, which is equivalent to the Universal Mind.

**Yevgenia Mikhailovna:** Thank you very much. Mr. Pandey, do you have any comments on the third Sloka of the first Stanza?

**U.S. Pandey:** Intelligence is a key factor in evolution. As discussed earlier, the mind is a



link between the upper and second worlds, it is such a connecting element, so the mind essentially reflects the Universal Mind, which in turn is an embodiment. This Universal Mind represents consciousness, individual consciousness, whether in our world or in spiritual practices. Thus, the Mind is a very important concept and the most key factor for any research, it creates a connection between people in the world. Only through the existence of reason can we understand what Maya is. And returning again to the concept of reason, it must be understood that it exists on various levels. Some teachings say that there are two levels, or, for example, in buddhist philosophy, this number is much higher, several hundred. Therefore, different levels of the existence of the mind are recognized by different sciences and even by psychology, science, religion. And when we talk about the mind, we should always specify what level is we are talking about. In addition, you need to understand that the mind itself unites the lower level of consciousness and the upper level of consciousness. And all this is achieved through meditation, through yoga, spiritual practices in order to make it cyclical, to complete this cycle, this chain. We must remember that this is what helps us to embody ourselves to the best extent, so to speak. That's what I wanted to say.

**Yevgenia Mikhailovna:** Mr. Pandi, thank you very much. Mikhail Nikolaevich, you wanted to say a comment, please.

**Mikhail Nikolaevich:** Just to add a second to what George said. He could not find the transcription of Ah-Hi in the Tibetan and Sanskrit texts. We need to see what the word "Ah-ti" means. "Ah-ti" is used in the Edas, it is a Scandinavian root, and it means – Dragon. So take a closer look at the Younger and Older Edda, and then the explanation will come. By the way, I want to remind you that Nicholas Roerich, even when he was in Mongolia, when they were doing Buddhist things, he had associations with Scandinavia, with Meso-America, the synthesis is so cross-cultural, it is connected with some deep roots, probably connected with the migrations of the remnants of the Atlanteans. Here we must look for the nature of these words. Thanks.

**Yevgenia Mikhailovna:** Mikhail Nikolaevich, thank you very much. There was



a very interesting comment about Ah-ti, and about what the translation from the Scandinavian means Dragon. We know that Elena Petrovna Blavatsky speaks of the first Seven-Ray Star as a manifestation of the Dhyani-Kogans, the Flaming Dragon of Wisdom, then the translation is clear and understanding comes.

Regarding Mr. Pandey's reasoning, I would like to add that the Mind that we speak about can connect heaven, earth, the manifested, the unmanifested, and so on. But we know that there are seven bodies, or principles of man, which Elena Petrovna has defined quite clearly, the Lower manas, the Higher Manas, and so on, and what connects them. And it is the navel, or synthesis, that connects the connecting link, which is the plate of the Mind, which is the Heart, the sixth principle. Still such thought came, concerning these words, after all there are three stages of development of consciousness.

First, a person learns to reason, and his mind works. The understanding, we know, determines the lowest principle of the nature of the human mind.

Then a person learns to reflect, that is, he takes different thoughts and he can connect them, he reflects. And the third stage, the highest, is when a person learns to think.

So, to reason, reflect and think, is the first, second and third level of manifestation of Ah-Hi, the Dragon of Wisdom. Here is an addition.

If you don't have any comments, I would like to share such an idea with my colleagues. You see, when Helena Petrovna says that Ah-Hi are guides, and some of you have just quoted quite a lot, that they are the Snakes of Wisdom, they are guides of the Universal Mind, and so on. But there is something that

suggests that before the guides, before the Ah-Hi became the Hi, the exhalation, there was one nuance. Let's listen to Helena Petrovna's quote, and I'll tell you my idea, and you tell me whether I'm right or not. "Ah-Hi, the Hierarchy of Spiritual Beings through whom the Universal Mind manifests, the Dhyan-Kogans, the vehicles of Universal Thought and Will, who give and establish in nature its laws" This is the expression of Ah-Hi, who establish in nature its laws, the note is, that first Ah-Hi first create a suitable basis, which only then becomes a guide. What is the basis? Not to delegate your laws to Nature, but ITS laws. It changes everything. That is, the hierarchy of celestial beings, the Dhyan-Kogans were first shown to be the basis to reveal in nature its own laws, and not to impose their own. Great reverence was at first, and only later in the matter of space of a certain plane, these same Ah-Hi, began to manifest it, they act according to the laws imposed on them by Higher Powers. What does it mean? ... I'm asking you to focus. This means that at first this Reverence was shown to bring out in nature its laws, what? The same laws that were imposed on the Dhyan-Kogan by Higher Powers. In the first manifestation, the Higher Powers asked permission from the lower ones, that's what it means. Here is such a nuance, and it even changes the Hierarchical view in general, that in the beginning the Higher Forces asked this base of the lower one, can we even manifest here at all? The lower base was ready, that is, these rays Dhyan-Cognicase, which gave first a blinding light, they have prepared the matter for manifestation. I have an idea how it was. (draws) The seven-ray star was on this plane, it gave the very basis, it asked, then, we all know, that Dhyan-Kogans as the guides began to fulfill the Will of the Highest to our densest plane.

So it is not for nothing that the Dhyan-Kogans are symbolized by a Seven-Ray star. This is the first glimpse of the basis of resolution, this great manifestation of the highest hierarchy, when the Higher asked the lower, and the lower resolved and the Higher began to manifest, how does it appear? The Seven-Ray star is not just drawn without breaking off in one movement. Because this is a Single Ray, there are no seven rays, they are here only in potentiality, this is the basis, a

single ray in its seven radiations of potentiality, still unmanifested, this is the light-bearing matter, the very one that appears. as Elena Ivanovna Roerich writes, "the Canvas of the Mother of the World" on which only then there will be a pattern. She showed this Reverence, she accepted this shining light. And these were the rays of the seven main planets: the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn. These are seven rays that lie at the base of the Kalachakra, which define the twelve Nidanas, the seven rays and the five elements (7+5=12) are a single movement laid down within. So this Logos, which is the first manifestation, is essentially threefold. It is threefold in its essence, because this first trinity gave the sevenfold, and manifested itself here, in the one ray.

Here the idea is about "establishing the nature of its laws." It seemed to me absolutely amazing, not their own laws Dhyan-Kogan began to establish, but its laws, the ones of the nature that potentially had to manifest. We have a comment from Vladimir Vasilyevich. You are welcome

**Vladimir Vasilyevich:** Now you have touched the most basic thing for the manifestation of individuality. This is how individuality awakens, because people, as the Teaching says, are afraid that their individuality will be violated, but in fact they simply do not have it yet. So this is just saying that until reverence is shown, consciousness cannot manifest itself as an aspect of individuality. It can't manifest itself, it can't begin to improve, develop, evolve, that's where it all starts. And this state, I would say, is the cause, the Causeless Cause, this is a very important point. And if we meditate on concepts, then we come to the nature of things, because the very nature of things is causeless, but it is causeless not in the sense that it has no cause, but it simply acts in us by spontaneity, you see, by the spontaneity of the highest law of Dharma, there is an impulse, and therefore causeless is the impulse itself. It is causeless, unconscious, it is so considered. And in human nature it manifests itself as an instinct, you see, but not a low instinct, but an instinct of the spirit, that's what we have to come to. Instinctive is a higher order the movement of the spirit, or the burning of this fire of the spirit or grain of the spirit, which in itself contains the essence of

the essence. This is very important, and then the causeless cause of everything in us is a natural urge, it is a consequence of accumulation, accumulation itself and it acts from the Chalice in the form of reverence. Like everything in Space, like in man.

**Yevgenia Mikhailovna:** Thank you very much. So, the Universal Mind that exists always both in Pralaya and in Manvantara is unchangeable, and the Ah-Hi have this property of making the noumenon as a phenomenon through a suitable basis or of becoming vehicles. Here it is so simply and vividly explained, the very task of Ah-Hi and who they are. Indeed, the Flaming Dragons of Wisdom. Nadezhda Alexandrovna, if you have any comments, please.

**Nadezhda Alexandrovna:** Dear friends, you know, in fact, I learned a lot of new things for myself, but I would like to add and present to your court here, the twentieth lesson of the Teachings of the Temple, which, as you remember, the Teacher Hilarion gave to students in the Temple of Humanity more than a hundred years ago, and here in Halsion many such works were published that many more people will have to study. So there is such a lesson in the first volume, the twentieth one, it is called "Control over the vital forces." It begins with a very, very deep phrase that goes like this: "Ultimately, all Being is a vibration and all themes... and so on and so forth.., developed, and appeared, just at different speeds of this vibration." And that's what it says, including about the Trinity, our favorite topic that sounded yesterday and today. And that greatly sounded in the report of Yevgeniya



Mikhaylovna Shaboornikova. Now, it says, "The great creative force, defined by occultists as the vital principle, in its highest aspect is Trinity consisting of Desire, Will, and Mind. Desire is the guiding force of the Universe, in its highest aspect it is Love", that's what Vladimir Vasilyevich has already said here, "Will is the driving force that accelerates the energy contained in the matrix, and the basic principle of Sound, Mind-Light, that is, there is Mind dash Light, generating force and at the same time it's a temporary matrix in which Desire and Will merge." And in general, there is so much still unreleased in the Teachings of the Temple on this topic. And I thank you for the new thoughts that have emerged as a result of this discussion. Thanks.

**Eevgenia Mikhailovna:** Thank you very much. Sergey Vitalievich, please.

**Sergey Vitalievich:** Yes, I would like to comment on the discussion a little, and these comments are related to such a wonderful work of the Rosicrucian Marx Handel, this work is called "The Cosmological Concept of Rosicrucian". In this work, Max Handel asks seriously, why a period of silence or a period of Pralaya is necessary. From the point of view of Max Handel, Pralaya is necessary in order to transform all the experience that was accumulated during the Manvantara period. Why? Because experience is primarily a manifestation of the free will of the beings who lived during this period. And as a result, we have such a phenomenon as epigenesis, or you can still call this phenomenon in another word, preformism, that is, it is free will, which consists in the freedom to start something completely new. And here is a brand new, in the period of the Manvantara appears, then this brand new is included in the overall picture, and the next stage of manifestation is when on

the basis of the experience of beings inferior indeed the Supreme beings shape a better, more beautiful and more good environment, that is, it turns out that indeed the Will of lower beings is taken into account by the Higher, and this is what happens in the period of Pralaya.

**Evgenia Mikhailovna:** Thank you very much, Sergey Vitalievich. A fine addition, and there is some statement of this thought. Ritva Lappi, please.

**Ritva Lappi:** I just want to say something about communication, it's very important. I think there is something in the theosophical society today that we really understand what karma is, but I mean really understand. If you understand it at a deep level, then we need to study absolutely everything. And I think that's the most important thing today, because it's about how we work together, and then we can all be saved together. I thought today and yesterday, and I want to ask, this is one of my long-standing thoughts. But when we say time, and how we use time. There are eighty-four thousand and then we have sixty seconds in a minute. We have then three thousand six hundred seconds, and then eight hundred and sixty thousand seconds. But I think you know what I mean, we have twenty-four hours, and at every moment we have it. And at every moment we really have all these gifts, if we really understand it. And every time it saves our karma, once we learn, then we can learn, and we can spread this information. And this is actually a very important task, this is a very important aspect of theosophy. We don't need dogmas, we need a very deep understanding, and this is just an example of a Buddhist idea. And in fact, the study of the Secret Doctrine is a very difficult task, perhaps it is clearer to you, it is clearer to you, but I thought about it for a long time, I tried to understand, I tried to understand Buddhist ideas. I would like to say this, if someone just understands that we have these minutes, these seconds, we have eighty-four thousand, maybe someone just understands, maybe you want to tell. I also want to thank the translators, you are just beautiful, you have beautiful voices, it's just beautiful to listen to you for two days. And if you can translate, if you can translate my English you're just fine. Thank you very much. That's all I wanted to say,

**Yevgenia Mikhailovna:** Ritva, dear, thank



you very much. Mikhail Nikolaevich, please

**Mikhail Nikolaevich:** Yes. Dear friends, you know, finally I want to say that all the ongoing trials of humanity, they are of course connected with the new cosmic spatial environment, that new fire rays are coming to the earth, and that the worlds are coming closer, that the planet itself is changing, a new earth and a new sky are being born. But I want to say that we are already living in the aura of the Great Parish. And the Great Parish, the very energy of the Great Parish also generates all the trials. On the one hand, the fire purified the lower strata of the subtle world, the principle of Kama is cleared, and there is a lot of disease processes because of this, due to the fact that just a mass obsession does happen, that was long ago predicted, are these epidemics are of psychic nature. This process is associated with purification and the inevitable evolutionary processes. And I would like to finally remind you of the Bhagavat Gita, which is also connected with the Great Parish. In the fourth book of Bhagavat Gita in the fourth Chapter it is said: "This Imperishable yoga I declared to Vivasvan; Vivasvan told Manu, Manu told Ikshvaku. Thus the Raja-Rishis learned it from one another; but after a long time this yoga was lost. It is this ancient yoga that I now proclaim to you, For you are my friend and bhakta; it is the highest mystery. Arjuna said: You were born later, Vivaswant was born earlier, how can I understand that you informed about it initially? Sri Bhagavan said: I have many past births, and you also, Arjuna, I know them all, but you do not know your own, ascetic. I am the Atman, the Unborn, the Imperishable, I am the Master of beings, and yet, being above my nature, I am born by my own Maya whenever the Dharma weakens and lawlessness prevails. I create myself, Bharata, for the salvation of the righteous, for the destruction of the wicked, for the establishment of the Law, from

age to age I am born.”

And I want to remind you that Mahatma Morya belongs to the genus of Ikshvaku, who according to the Vishnu Purana and Matsya Purana is destined after Kali Yuga to restore the Kshatriya solar dynasty, Kshatriyas of ancient times, they were the ancient caste which belonged to Krishna. The power of the coming Kalki Avatar will be spiritual. Finally I'd like to quote the Gospel by John, that in the spirit people are one with their ancestor and follow his path, says this Gospel. Jesus says to him, "I am the way of true life, no one comes to the Father but through Me. The world will not see Me, but you will see Me, for I live, and so will you. On that day, you will learn that "I am in the Father, you are in Me, and I am in you". With this great unity, this great formula, I want to greet everyone, and welcome our future Fifth Congress. Thanks.

**Yevgenia Mikhailovna:** Thank you very much. A great addition. Dear Ritva, and you spoke very soulfully. And again, we touched on this global theme of space and time, and yet I think that we will devote the fifth Congress, which will be held in Sochi in 2021, to these topics. We will analyze the fourth Sloka then, and I think that this will be very relevant, and those questions that you asked yourself, Ritva, they can find their manifestation in such a group research work. Ritva Lappi noticed how

our translators translate. *And when you, Ritva, were translated, I wanted to take the floor and say thank you to our seven translators who are on the air. They are so imbued with this idea, they are so inspired to translate all your words, that it turns out a completely poetic narrative. Many thanks to the translators – Yulia Nikitina, Anna Dove, Olga Isaeva, Tatiana Arzamasova, Maria Ponomareva, Victoria Romanenkova, Yegor Turley. Thank you so much for your inspiration, for your translation, you tried to convey these great symbols, such a subtle and wise sound of the word, through your emotion, and this was felt in every moment of your explanation.*

**Dear friends, and so, let's sum up. Sloka three, Stanza one.**

Note that according to the Planes of Being, Stanza one reflects the identity of the first unmanifested Plane, that is, we are still in the Absolute. Sloka three directs us to the fact that we are on the third plane – the Plane of Mahat. This is the very Mind that can be manifested. One plus three is four, so we are in the form or manifestation of that fourth plane that descends, there is such a word by Helena Petrovna, it descends to the underlying plane and shines.

At this moment, when all this is in potency, there was no Universal Mind, because there was still the Duration of Pralaya, so there was



no Ah-Hi, the basis through which it could manifest. And most importantly, there was no Ah-Hee to accommodate this Universal Mind. Only with accommodation could it be manifested, and only with accommodation will it be manifested and will continue, when differentiation begins and of course there is a whole mystery and cosmogony, and an explanation of the Hierarchy of Celestial beings, and there are many of them.

Thank you very much, dear delegates of the Congress. Research Group, thank you very much for your work at the Round Table. Theosophical knowledge enters the world confidently, having a scientific basis, it has the

ability to answer any question, explain any phenomenon from a new point of view. This knowledge is given in the Secret Doctrine, which Helena Petrovna dedicated to all true theosophists. We live in a time when the relevance of studying and discussing the Stanzas of the Secret Doctrine by Blavatsky is obvious. Exploring the scientific fundamental work *The Secret Doctrine*, we affirm the name of Helena Petrovna Blavatsky, and recognize Her invaluable contribution to the development of world science and culture. Today, each of the participants contributed to the recognition of Helena Petrovna Blavatsky. And thank you all very much!

## Results of the Contest of Russian cities «Theosophy - the heritage of a Great country»

**The aim** of the project is to acknowledge the merits of our outstanding compatriot E.P. Blavatsky, her invaluable contribution to the development of world science and culture, the spiritual development of society.

*This experience of interaction with society was first undertaken by Russian theosophists. There were no analogues in the world.*

During the preparation of the Contest of Russian cities for the right to host the International Theosophical Congress, an Expert Council was created, which included eight Lodges of the Theosophical Society of Russia, Regulations and Evaluation Criteria were developed. More than ten Russian cities have declared and proved their eligibility to host the International Theosophical Congress. For the first time, an open popular vote was held, and three cities won a majority of votes.

The winner of the Competition is Voronezh, where the Congress was held in November 2020, Sochi - the Congress will be held in 2021, Nizhny Novgorod - the Congress will be held in 2022. Moscow, the capital of Russia, will welcome the VII International Theosophical Congress in 2023.



**2020  
Voronezh**



**2021  
Sochi**



**2022  
Nizhny Novgorod**



**2023  
Moscow**



*We will be waiting for all participants at our Congresses in Russian cities!*

## Concert accompaniment

Creative program of Laureates of All-Russian and International Contests

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**Rabenkova Arina** (clarinet)

Class of Honored Artist of the Russian Federation, Professor of the Voronezh State Institute of Art Lovchikov Vladimir Alexandrovich.

«Spanish sketches» (caprice for clarinet solo)

**Timur Kolesnikov** (violin)

Class of Honored Worker of Culture of the Voronezh region Timoshenko Tatiana Nikolaevna, concertmaster - diploma holder of All-Russian and International competitions Gosteva Elena Vladimirovna.

F. Waxman - Fantasy on themes from the opera Zh. Bizet «Carmen»



**Ekaterina Chunikhina** (oboe)

Class of Honored Artist of the Russian Federation, Professor of the Voronezh State Institute of Art Lovchikov Vladimir Alexandrovich, concertmaster - diploma holder of All-Russian and International competitions Rabenkova Inna Vladimirovna.

F. Poulenc - Sonata for oboe and piano, I part



*I extend my heartfelt thanks to organizers of the IV International Theosophical Congress! I am participating in the Congress for the third time and I can say that this splendid event is getting more powerful and substantial every year.*

*I am encouraged by the fact that foreign participants were involved in topics' discussions thanks to the whole army of interpreters. Frankly speaking, I had an impression that some of foreigners, despite of excess to the Internet, don't have opportunity to associate with soul mates in their countries. At the Congress they had such an opportunity and they were very happy.*

*As always I am encouraged by selecting of speakers — deep experts of the Theosophical doctrine, gifted thinkers, and men of science. It was fortunate indeed that the Congress attracts academics, who, as far as I know, continue cooperation with theosophical units outside the Congress. This proves one more time the thesis that theosophy and science will go hand in hand in comprehension of multidimensional reality.*

*It is particularly gratifying that this endeavor has grown in Russian soil. Nowadays, when the world is torn by hot and cold wars, once again Russia has set an example of how we can unite in common work. I caught a glimpse of the preparation to the Congress, and I can say it is a ton of work and almost non-human tension.*

*That is why I urge all present and future active and not very active participants to help as much as they can this "mighty core", which organize these useful Congresses!*

Georgi Georgievich Khmurkin,  
Moscow

*I congratulate you and thank you for an excellent Congress. He was great!*

*Surprisingly, you managed to create a festive atmosphere in the context of pandemic and quarantine conditions!*

Sergey Vitalievich Kolganov,  
Moscow

*I thank all the organizers of the 4th International Congress of Theosophists for the very high level in conducting this event!*

*I wish you all health and success!*

Vadim Fedorov,  
Israel

*Your Congress has been heard all over the world!*

*Congratulations with your great creative success. And again, the most original interpretation of the performance was from Evgenia Mikhailovna and Vladimir Vasilyevich Yarogo.*

*The methodology of the Congress should be studied as an example of high level organization, discipline, commitment and breadth of views. I sincerely thank you for such high activity for the Benefit of Peace and humanity!*

Irina Elena Ivanovna,  
Tambov

*The round table brought a deeper understanding of the third Sloka, a new look at this fragment, and amazing discoveries. Still under the impression.*

*Congress is the hardest work! The main work is all behind the scenes. But what he brings to people, the way Theosophy is moving to the masses, across cities, across regions, is worth it. No one expects that it will be easy in the future, and what we still have to face is unknown, but together we can do everything.*

**THANK YOU ALL!**

Eleonora Timoshevskaya,  
Voronezh

*Everyone who watched, I think according to their feelings, got a good charge for knowing themselves, studying the Secret Doctrine.*

*The Congress was held on a high note from beginning to end.*

*A low bow to everyone who prepared this event.*

Yuri Butin,  
Saratov

*The Congress made a great emotional impression with the high level of organization and the quality of interesting reports. Thank you very much!*

*I propose, after the publication of the reports in digital or printed format, to exchange opinions and comments, which can summarize the work of the Congress.*

Sergey Nikolaevich Maksimov,  
St. Petersburg

*I liked the Congress, more than half of the reports were interesting and informative. The level was higher than that of most conferences I had attended, including Congresses previously held in St. Petersburg.*

*I would like to note the good work of the translators and their competence in theosophical and philosophical terminology.*

Konstantin Zaitsev,  
Moscow

*I thank the organizers and colleagues for their titanic work!*

Alexander Brezhnev,  
Moscow

*Evgenia Mikhailovna, Vladimir Vasilyevich, and everyone who helped the Congress to be accomplished, thank you all very much!*

*Such an elevated state, it will remain for a long time in our hearts...*

Natalia Vorobyova,  
Yekaterinburg

*Evgenia Mikhailovna and Vladimir Vasilyevich! The Congress was just wonderful. It was incredibly interesting and informative. Thank you for everything!*

*With all my heart with you.*

Larisa Vasilyevna Buzina,  
St. Petersburg

*I sincerely thank all the participants and organizers of the Congress for the work successfully done, despite all the difficulties and obstacles.*

*Everything is possible together!*

Alexander Kelish,  
Balti, Moldova

*LOW BOW to the organizers of the Congress of Theosophy. Everything was wonderful, at a high level. So much work and warmth invested.*

*THANK YOU SO MUCH!*

Tatiana Stupina,  
Zelenogorsk, Krasnoyarsk Territory

*Dear organizers of the Congress!*

*Thank you for your excellent work, attention to the participants, and the video materials provided! Good health to you and your loved ones! Everyone - harmony, creativity, new projects and discoveries!*

Natalia Smekhacheva,  
Torzhok

*Everything was very interesting, amazing. A warm atmosphere of communication and community in such a difficult period for humanity.*

*Thanks!*

Marina Pankratova,  
Dimitrovgrad

*The event is grandiose! The most enthusiastic impressions of the Congress!*

*It's great that foreign representatives have come forward with their best practices based on theosophical knowledge! New discoveries and new ideas... Everything pleases and inspires!*

Svetlana Tolstobrova,  
Kirov

*It is difficult to overestimate the importance and significance of holding the IV Theosophical Congress at this crucial time. The studies reflected in the reports of theosophical thinkers from different countries have shown the relevance and bottomless depth of the works of Elena Petrovna Blavatsky and the heritage of the Roerichs family.*

*I bow low to the theosophists who have overcome the process of organizing and holding this Congress in the name of the triumph of Truth. A special thanks for the birth of the unique edition of the Theosophical Vector magazine is support on all fronts for a person who wants to be a person who has embarked on the Path of knowledge. Thank you endlessly!*

Irina Malykh,  
Moscow

*We gathered to reflect THE LIGHT OF the KALACHAKRA TEMPLE, and this is the INNER-MOST. The speakers reveal this BEAUTY! Low bow and huge GRATITUDE TO THE CREATORS OF BEAUTY!*

*Communication in the SPIRIT, what could be MORE BEAUTIFUL! The flow OF LIFE, in the radiance of the monads! Thanks! THANK YOU VERY MUCH!*

Valery Kuzeyev,  
Ufa

*thank you very much!  
I will be glad to take part in the future.*

Larisa Mazur,  
Dzerzhinsk

*All in one breath. There was no sense that the Congress was being held in a truncated format. The fullness of the hall was felt. Your hearts, the dynamics of the event, all this created the impression of completeness and volume. Evgenia Mikhailovna, you are a master of events, a master of communication, a master in everything and also a charming woman.*

*Round table - I liked that the issue was considered from all sides, and of course, new thoughts that were born during the discussion... And it is clear that there is already experience in comparison with past Congresses. Everything is cool, without exaggeration!*

*I bow before you!*

Yuri Butin,  
Saratov

*Every year the Congress becomes a holiday for all Spiritual Seekers. Thanks to the organizers and speakers for a wonderful event. It unites people, peoples and countries.*

Eleonora Timoshevskaya,  
Voronezh

*I would like to hope that the Light brought to Voronezh will illuminate our darkest places with understanding and Joy! With love from Voronezh!*

Natalia Koshel,  
Voronezh

*Please accept the most sincere and warm words of GRATITUDE and RESPECT... The congress was held at a decent height, they were introduced to the chic literature, and what an art exhibition, beauty. And the speakers invested knowledge, soul, warmth. Thanks to the organizers for the wonderful event, they illuminated everything with their work with the rays of BEAUTY. EVERYTHING is very PLEASING!!!*

Tatiana Stupina,  
Zelenogorsk, Krasnoyarsk Territory

*It is simply breathtaking from the vastness and depth of the topics of the reports at the Congress. How important and informative all this is! Thank you for the opportunity to hear such serious researchers of the cornerstones of the universe.*

*Low bow to the inspirers and organizers of the IV Congress of Theosophy!*

Irina Malykh,  
Moscow

*A great job done. It was informative and lots of matter to explore...*

*Thank you!!*

Bertie Redwood,  
Blavatsky Lodge,  
Mumbai, India

*Thank you for the opportunity to participate in such a great Congress! Thank you for giving me a beautiful certificate. It must be a best gift for me during this year.*

*Thank you all again.*

Un Hak Hwang,  
Seoul, South Korea

*Let me extend my congratulations to the Congress delegates and I am very happy that such a gathering is taking place in Russia.*

*I think it is the spiritual journey of every human being to maintain humanity, tolerance and morality at all times. This Congress will be decisive and causal.*

*Personally, I would like to mention one more thing, I have a special affection and love for Russia. Perhaps it was Russian literature and movies that made me feel that way. Now, especially with a relationship with Theosophy, Russia has become my favorite again.*

*My heartfelt congratulations once again to all the delegates.*

Sreejith Kottol Gobi,  
India

*Thank you so much for sharing! My congratulations for the splendid work at the Congress. All the best to you!*

Irena,  
TS of Slovenia

*Dear Friends! Your congress was splendid!*

*There were on the high-level presentations; specially from St. Petersburg, Moscow and England. I looked part at them again and I have very touched when Vilena Sandjeevna told about 3th Kalachakra's book.*

*The young man told very interested translations from Tibet language. You have done lot of work there.*

*The exhibition was amazing; books, Magazines and Art!*

*I think that Russia's The Theosophical society is very active, and you have lot of enthusiasm. You have taken seriously to study and investigate. It's good that you have excellent translation.*

*I have got always great joy and knowledges from your congresses. This was the brilliance and there was wonderful music.*

*I have heard that your country's planet is Venus, which is the planet of beauty and art. I can sense it when I have been there and met you (also online). I wish you good times with wisdom and love. Thank you very much for your patience and kind.*

Ritva Lappi,  
Helsinki, Finland

*Thank you so much Beautiful Evgeniya for absolutely everything. It was an absolutely beautiful, successful and inspirational day today at the Congress! I enjoyed the speakers, the powerful presentations, the video from behind the scenes, the books, the poetry, the music and especially loved the closing talk from Dylykova Vilena Sanjeevna on the Kalachakra Tantra!*

*Well done ~ everyone!*

*It was the greatest of honours to be invited to participate in the IV International Theosophical Congress and Scientific Symposium put together by the Adamant Lodge and the Theosophical Society of Russia, bringing dedicated students of Theosophy together from all over the globe. Welcoming and well structured, this year's Congress presented the ancient wisdoms from dedicated Scientists and Theosophists in a successful online interactive platform. The seeds have been planted, it is time they be harvested and we selflessly sow for the generations to come, there is nothing more important to do. "The Secret Doctrine" is the textbook for Humanity.*

*Again, thank you for all you are and do.*

*What a brilliant job you are all doing. It is an honor to walk the Path with you!*

Anne Kelly,  
Brixham, UK



**Dear friends, it is very important and significant that the Congress was highly appreciated!** Publications about the Congress have received a lot of reviews and comments in media resources throughout the country and abroad! We are glad that theosophists from many countries of the world have joined the congratulations, thereby supporting the Congress! Theosophists of many regions of the Russian Federation, as well as England, Spain, Slovenia, Norway, Canada, Morocco, Greece, India, Austria, Germany, Finland, Burma, Sweden, Australia, Ireland, and the USA joined the live broadcast.

*We thank you for all the congratulations sent to the organizers and delegates of the Congress!*

The association of representatives of the spheres of culture, science, education, medicine, art, who base their scientific and research works on theosophical scientific works will allow effective interaction and affirm the name of our Great compatriot E.P. Blavatsky, raise to the proper height and deserved RECOGNITION!



**Foundation for Theosophy Support and Development**

*promotes the development of socially significant and educational activities, spiritual and moral enlightenment 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 all the important work that you are all doing for the development of Theosophy all over the world!



Thank you for your participation and cooperation!  
See you in SOCHI at the V International Theosophical Congress in 2021!

**IT'S EASY TO BE TOGETHER!**

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<https://www.fondtheosophy.ru/en/>

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