

# VI INTERNATIONAL THEOSOPHICAL CONGRESS

dedicated to the 147th anniversary of the founding of the Theosophical  
Society and to the russian theosophist V.A.Bakanov  
Russia, Nizhny Novgorod, 2022

## JOURNAL

based on the results of the  
VI International Theosophical Congress





1889

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

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



1840s



1860s



1876 -1878

## Contents

<b>1. About the Congress</b> .....	2
<b>2. Greetings from officials</b> .....	3
<b>3. Interviews with delegates</b> .....	7
<b>4. The Path of Vladimir Anatolyevich Bakanov</b> .....	17
<b>5. Reports</b> .....	20
<b>Sergey Frantsuzov.</b> The Humanistic Component in the Teachings of H.P. Blavatsky: «Agre» or «Agne».....	20
<b>Frank Reitemeyer.</b> Misunderstandings about Blavatsky or what did Blavatsky really want?.....	26
<b>Sergey Kolganov.</b> The Ideology of New Conservatism and Noospherogenesis.....	31
<b>M.L. Ramprakash.</b> Time – Cycles – Karma.....	36
<b>Ilya Volnov.</b> Degradation and Restoration of Time in Modern Science.....	39
<b>Un Hak Hwang.</b> Review of the Second Stanza of the «Secret Doctrine».....	45
<b>Michelina Foster.</b> Beginning Steps to the Cosmos.....	47
<b>Egor Turley.</b> Phonetic Similarities of Ancient Languages and Senzar from Modern Theosophical Sources.....	51
<b>José Manuel Anacleto.</b> The Harmony of Cycles.....	56
<b>Vladlen Zozulchak.</b> Sufism as a Living Theosophical Tradition of Modernity.....	59
<b>Kishore Ongole.</b> «The Secret Doctrine» and «Agni Yoga».....	62
<b>Vladimir Yary.</b> In Honor of V.A. Bakanov.....	69
<b>Lubélia de Fátima Travassos.</b> Kali Yuga and the Law of the Cycles.....	73
<b>Sergey Roshchupkin.</b> Fundamental Principles of Theosophy and Their Manifestation in the Laws of nature.....	79
<b>Brigitte Taquin.</b> Evolution of Human Consciousness and the Cycles.....	90
<b>George Khmurkin.</b> The Primary Act of Creation of the World in the Text of the «Laws of Manu» (a Theosophist’s View).....	92
<b>Jeffrey Yunek.</b> Scriabin’s Modification of Blavatsky’s Music-Color Associations.....	97
<b>Evgeniya Shaburnikova.</b> Eternity is the Time of the Gods.....	102
<b>6. Premiere of O. F. Martynov’s film «Beauty is the Garment of Truth. H. P. Blavatsky»</b> .....	115
<b>7. Scientific Symposium — Round table «“The Secret Doctrine” — the book of the third Millennium»</b> .....	116
<b>8. International creative contests dedicated to H. P. Blavatsky</b> .....	138
Art contest.....	139
Poetry contest.....	142
Musical contest.....	144
<b>9. Exhibitions</b> .....	145
Art exhibition «Helena Petrovna Blavatsky».....	145
Art exhibition «Children to Blavatsky. “I dedicate...”».....	146
Collection exhibition of gems by Victor Tuzlukov «World Heritage».....	147
Exhibition of sculptures by Alexey Leonov «Lights of Humanity».....	148
Exhibition «Book expedition».....	149
<b>10. Concert accompaniment</b> .....	151
<b>11. Results of the competition of Russian cities for the right to host the International Theosophical Congress</b> .....	152
<b>12. Reviews of the Congress</b> .....	153
<b>13. Contacts</b> .....	166

**VI International Theosophical Congress  
dedicated to the 147th anniversary of the foundation of the  
Theosophical Society and the Russian theosophist V. A. Bakanov  
Russia, Nizhny Novgorod. November 26, 27, 2022**

The VI International Theosophical Congress was held in the jubilee year of the 120th anniversary of the birth of Y. N. Roerich, the 125th anniversary of the birth of B. N. Abramov, the 70th anniversary of the birth of V. A. Bakanov, the 30th anniversary of the founding of the H. P. Blavatsky Russian Esoteric School of Theosophy.

The main task of the Congress is primarily the interaction and exchange of experience of representatives of science, education, medicine, culture, aimed at integrating theosophical knowledge. This is the unification of the efforts of students and those interested in the science of theosophy, the unification of various methods and systems that contribute to evolutionary development, the assertion of scientific value, relevance and significance of the fundamental work of H. P. Blavatsky, «The Secret Doctrine».

Within the framework of the Congress: greetings of officials, research reports of Russian and foreign scientists and theosophists, scientific symposium «Secret Doctrine — the Book of the Third Millennium», study of the Dzian Stanzas, summing up the results of International creative competitions dedicated to H. P. Blavatsky, the award ceremony, the opening of the International Art Exhibition and the Children's Exhibition «Children to Blavatsky. «I dedicate...», the exhibition of stones «World Heritage» by V. Tuzlukov, sculptural expositions by A. Leonov, the premiere of O. F. Martynov's film «Beauty Is the Garment of Truth. Helena Petrovna Blavatsky», the work of the exhibition of esoteric and popular science publications «Book Expedition».

Representatives of more than 20 countries joined the live broadcast: Australia, Austria, Argentina, Armenia, Belarus, Burma, Great Britain, Germany, Greece, India, Ireland, Spain, Italy, Canada, Morocco, Moldova, Mongolia, Norway, Pakistan, Slovenia, USA, Uzbekistan, Ukraine, Philippines, Finland, Sweden, Estonia. From the Russian Federation: Bashkortostan, Kalmykia, Karelia, Kemerovo Region, Krasnoyarsk Territory, Novosibirsk Region, Rostov Region, Tatarstan and Chuvashia. Cities of the Russian Federation: Barnaul, Bryansk, Vladivostok, Voronezh, Gorno-Altaysk, Yekaterinburg, Ivanovo, Kirov, Kommunar, Krasnoyarsk, Lvov, Moscow, Mytishchi, Nizhnekamsk, Nizhny Novgorod, Penza, Petropavlovsk-Kamchatsky, Pskov, Samara, St. Petersburg, Saratov, Sergiev Posad, Sochi, Tambov, Uzhgorod, Ufa, Cheboksary, Yalta.

## Greetings from officials

Dear friends, the Congress was supported this year by the Department of Information Policy of Nizhny Novgorod, the Department of Education, the Department of Culture of Nizhny Novgorod, members of the Public Chamber of the Russian Federation, the City Duma of Nizhny Novgorod, the State Duma of the Russian Federation.

### The deputy of the City Duma of Nizhny Novgorod of the seventh convocation in the single - mandate electoral district No. 24

Kostin Evgeny Nikolaevich

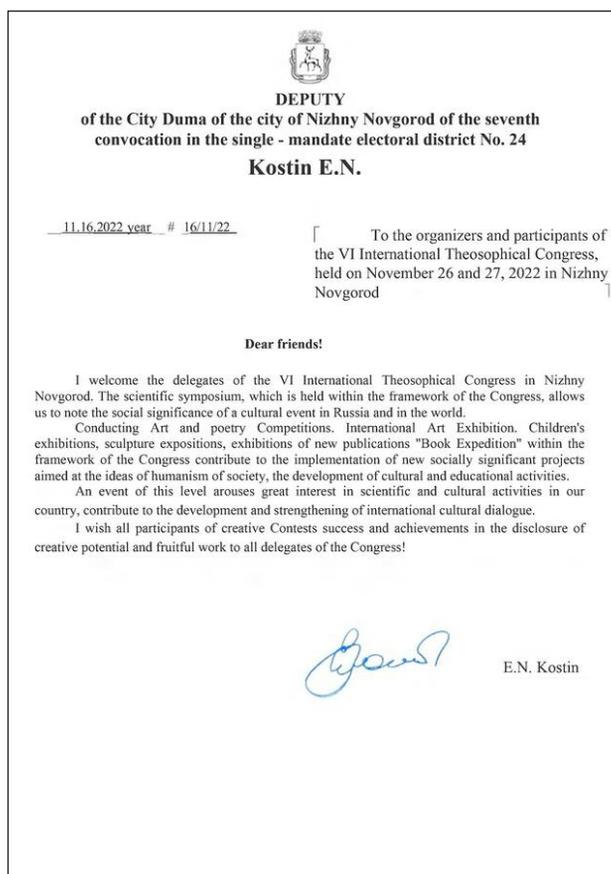
Dear friends!

I welcome the delegates of the VI International Theosophical Congress in Nizhny Novgorod. The scientific symposium, which is held within the framework of the Congress, allows us to note the social significance of a cultural event in Russia and in the world.

Conducting art and poetry competitions, an international art exhibition. Children's exhibitions, sculpture expositions, exhibitions of new publications «Book Expedition» within the framework of the Congress contribute to the implementation of new socially significant projects aimed at the ideas of humanism of society, the development of cultural and educational activities.

An event of this level arouses great interest in scientific and cultural activities in our country, contribute to the development and strengthening of international cultural dialogue.

I wish all participants of creative Contests success and achievements in the disclosure of creative potential and fruitful work to all delegates of the Congress!



GREETINGS FROM OFFICIALS

**Deputy of the Nizhny Novgorod City Duma of the seventh convocation  
from the single-mandate electoral district No. 11**

Mironov Denis Evgenievich

Dear Friends!

I am glad to welcome the participants, organizers and guests of the VI International Theosophical Congress.

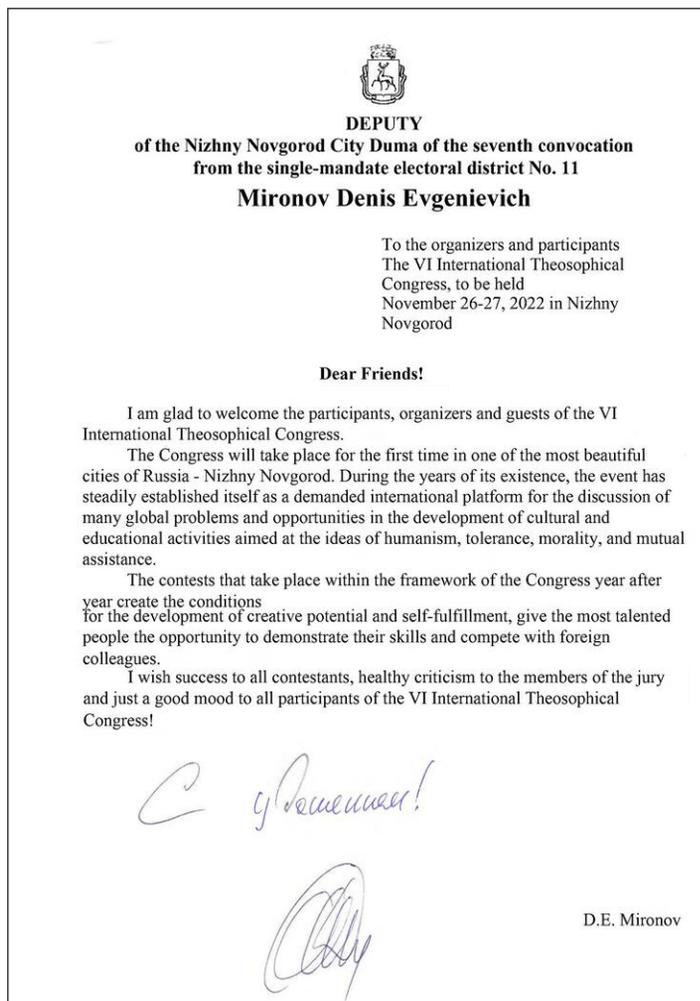
The Congress will take place for the first time in one of the most beautiful cities of Russia - Nizhny Novgorod. During the years of its existence, the event has steadily established itself as a demanded international platform for the discussion of many global problems and opportunities in the development of cultural and educational activities aimed at the ideas of humanism, tolerance, morality, and mutual assistance.

The contests that take place within the framework of the Congress year after year create the conditions.

For the development of creative potential and self-fulfillment, give the most talented people the opportunity to demonstrate their skills and compete with foreign colleagues.

I wish success to all contestants, healthy criticism to the members of the jury and just a good mood to all participants of the VI International Theosophical Congress!

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**DEPUTY**  
**of the Nizhny Novgorod City Duma of the seventh convocation**  
**from the single-mandate electoral district No. 11**  
**Mironov Denis Evgenievich**

To the organizers and participants  
The VI International Theosophical  
Congress, to be held  
November 26-27, 2022 in Nizhny  
Novgorod

**Dear Friends!**

I am glad to welcome the participants, organizers and guests of the VI International Theosophical Congress.

The Congress will take place for the first time in one of the most beautiful cities of Russia - Nizhny Novgorod. During the years of its existence, the event has steadily established itself as a demanded international platform for the discussion of many global problems and opportunities in the development of cultural and educational activities aimed at the ideas of humanism, tolerance, morality, and mutual assistance.

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I wish success to all contestants, healthy criticism to the members of the jury and just a good mood to all participants of the VI International Theosophical Congress!


D.E. Mironov

Department of Culture

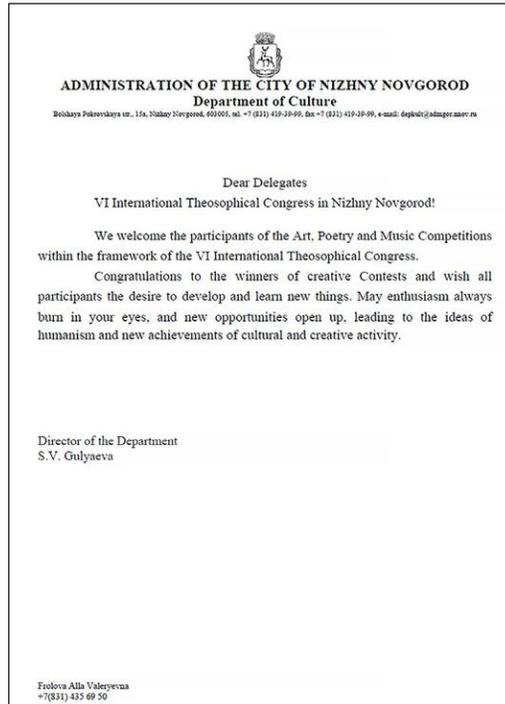
Dear delegates of the VI International Theosophical Congress in Nizhny Novgorod!

We welcome the participants of the Art, Poetry and Music Competitions within the framework of the VI International Theosophical Congress.

Congratulations to the winners of creative Contests and wish all participants the desire to develop and learn new things. May enthusiasm always burn in your eyes, and new opportunities open up, leading to the ideas of humanism and new achievements of cultural and creative activity.

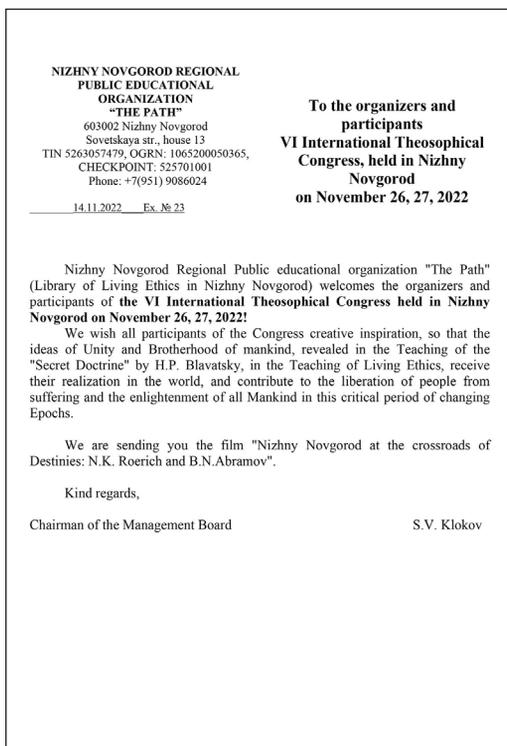
Director of Department of Culture, Nizhny Novgorod

Svetlana Vladimirovna Gulyaeva



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Nizhny Novgorod Regional public educational organization «The Path» (Library of Living Ethics in Nizhny Novgorod) welcomes the organizers and participants of the VI International Theosophical Congress held in Nizhny Novgorod on November 26, 27, 2022!



We wish all participants of the Congress creative inspiration so that the ideas of Unity and Brotherhood of humanity revealed in the Teaching of the «Secret Doctrine» by H. P. Blavatsky, in the Teaching of Living Ethics, receive their realization in the world, and contribute to the liberation of people from suffering and enlightenment of all Mankind in this critical period of the change of Epochs.

We are sending you the film «Nizhny Novgorod at the crossroads of Destinies: N.K. Roerich and B. N. Abramov».

Sincerely yours, Chairman of Board of Directors S.V. Klokov (Stanislav Viktorovich Klokov)

Department of Education

Dear delegates of the Congress!

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

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

The International Scientific Symposium, whose delegates are representatives of science, education and culture from the Russian Federation, the USA, Germany, France, India, Portugal, Korea, will expand the scientific potential in the implementation of socially significant projects, contributes to the expansion and strengthening of cultural and scientific ties based on spiritual values.

I wish you fruitful and meaningful work, the establishment of a scientific dialogue with representatives of different countries, success in developing cooperation in the fields of science, education and culture in the formation of a single socio-cultural space

The Head of Department  
Radchenko Vladimir Pavlovich

  
**Administration  
of Nizhny Novgorod  
City Department of Education**  
Издательство «Свет» г. Нижний Новгород  
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e-mail: dped@nnp.gov.nizhny-novgorod.ru

To the President of the  
Foundation for the Support and  
Development of THEOSOPHY  
Kuleshov A.S.

№ \_\_\_\_\_ of \_\_\_\_\_

Informational letter-greeting  
of delegates' International Theosophical  
Congress in Nizhny Novgorod

Dear delegates of the Congress!

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

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

International Scientific Symposium, whose delegates are representatives of science, education and culture from the Russian Federation, USA, Finland, Germany, France, India, Greece, Portugal, Australia, Brazil, Great Britain, including candidates and doctors of philosophical, biological, philological, pedagogical, economic sciences, cultural studies, art history, members of the Union writers and the Union of Artists of Russia, will expand the scientific potential in the implementation of socially significant projects, effectively interact, exchange experience with young scientists and students, promotes the expansion and strengthening of cultural and scientific ties based on spiritual values.

I wish you fruitful and meaningful work, the establishment of a scientific dialogue with representatives of different countries, success in developing cooperation in the fields of science, education and culture in the formation of a single socio-cultural space.

Director of the Department  V.P. Radchenko

Welcome letter from the Public organization «Culture»

To the organizers and  
participants  
VI International Theosophical  
Congress, held in Nizhny  
Novgorod  
on November 26, 27, 2022

Tambov public organization "Culture" welcomes the participants of the Congress, whose goals and objectives serve the spiritual and moral enlightenment of society and noble ideas of humanism, socially significant and educational activities!  
We wish you successful and effective work for the Common Good, in the name of Light!

Chairman of the Tambov public organization "Culture" O.V. Isaeva

Welcome letter to the participants of the VI International Theosophical Congress, Tambov public organization «Culture» welcomes the participants of the Congress, whose goals and objectives serve the spiritual and moral enlightenment of society and noble ideas of humanism, socially significant and educational activities!

We wish you successful and effective work for the Common Good, in the name of Light!

Chairman of LLP Kultura Isayeva O.V. (Olga Valentinovna Isayeva)

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## Interviews with delegates

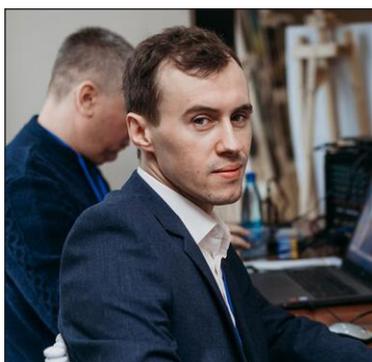
Due to the enormous tension, very serious pressure experienced by the organizers, because of the events that could have prevented the VI International Theosophical Congress from being held in Nizhny Novgorod, it was not possible to hold interviews during the Congress itself. Therefore, all the interviews took place on the last day, after its closure, in a working environment, when all the equipment was already being dismantled; the interviewees for the most part were people who had worked on the technical and internal part of the concept, those who for two days and two nights before the opening of the Congress were engaged in installation, setting up exhibitions, decorating the hall, conducting technical rehearsals, providing full support to the event of an international level.

Everyone nobly withstood these incredible hardships, and the Congress took place despite the obstacles.

What saves one and helps to survive in such a difficult situation? It is humor, solidarity, responsibility for the work undertaken and team unity.

Interviewer Evgenia Mikhailovna Shaburnikova.

### Interview with Alexander Kuleshov



**E.M.:** Alexander (St. Petersburg) you practically conduct all the activities of the Theosophy Foundation 23.5 hours a day. How do you endure it? Does the School of Theosophy provide the basis that helps to withstand such loads? How did you come to this?

**A.K.:** In 2017, I came to the Congress, approached Vladimir Vasilyevich, spoke with him... I asked if it was possible to join your study of the «Secret Doctrine», to which Vladimir Vasilyevich replied that I was too young for this. And before that, I had seen you in a video, including the movie «Kalachakra», which I had accidentally found on

the Internet. And I was also familiar with the works of Vladimir Anatolyevich, in particular with the videos that are posted on YouTube.

**E.M.:** How old were you then?

**A.K.:** I was 27 years old, and I am still glad and happy to be with you, because I believe that I have found everything in my life.

### Interview with Sergey Mansurov

**E.M.:** Sergey Mansurov from the village of Vladimirsky, Nizhny Novgorod region. Did we meet in Kemerovo?

**S.M.:** Yes, from 2000 to 2005. Over the course of five years, we became very well acquainted with Vladimir Anatolyevich Bakanov. I attended all his lectures, he came to Nizhny Novgorod, and I also met with him. We wanted to meet in Altai, but, unfortunately, it did not work out, because, being a climber, he constantly went to the mountains with his group. But on our own, we went to the mountains as a group several times, met with Vladimir Vasilyevich and with yourself. In 2002 we met in Altai, at the lake, I remember it very well.

**E.M.:** Just imagine what kind of meetings are taking place in Nizhny Novgorod at the



Congress dedicated to Vladimir Anatolyevich Bakanov! Is that why you came?

**S.M.:** Yes, that's why. I came with my wife Alexandra. We are theosophists ourselves; we have been to Altai together many times, and we have traveled to Tibet, been to Egypt, visited different places. Interestingly, Vladimir Anatolyevich Bakanov would combine much knowledge within himself and gave it to people in the form of Kalachakra... It is only necessary to study, follow this, and further development will be achieved.

**E.M.:** That's how a magnet attracts. One name Bakanov, and you are here. Tell me, what is your impression of the first day of the Congress?

**S.M.:** We are very glad that so many guests, delegates of the Congress have arrived. This is a significant event both in the life of the Nizhny Novgorod region and throughout Russia. Of course, there will be another Congress in Moscow, but this one also unites people, helps, develops, and they become better together. We wish everyone successful development and prosperity.

### Interview with Tatiana Klishina

**E.M.:** Tatiana Vasilyevna, I know that you are from Nizhny Novgorod. Have you been waiting for this Congress?

**T.K.:** Of course, because I have studied theosophy and participated in the Roerich Movement. This is all very close and dear to me – the study of the depths, the innermost knowledge.

**E.M.:** I know that Bakanov Vladimir Anatolyevich would often visit Nizhny Novgorod and conduct seminars. Have you been able to attend his seminars? Tell me about it.

**T.K.:** I met Vladimir Anatolyevich a long time ago, at an International Theosophical Seminar in Moscow, which was led by the Chairmen of the European Association Kim Dew and Port Burke. There I also met Galina Blau, who headed the section in Nizhny Novgorod.

Of course, when Vladimir Anatolyevich was in Nizhny Novgorod, I not only attended his seminars, but also helped organize meetings at the House of Scientists, at the Automobile Plant... He also presented among doctors, at the Semashko regional hospital, meaning, he did a lot of work here.

**E.M.:** Great! Such milestones are opening up! Vladimir Anatolyevich visited various institutions, tried to convey this knowledge to ordinary people. After all, knowledge about time is so necessary for any person, and even a complex Kalachakra becomes simple if you look at it through the eyes of a person seeking, through the eyes of a person without negative thinking, it then presents itself in a completely different way.

Your impressions of the Congress.

**T.K.:** The Congress, I would say, is so very problematic, because foreigners have aroused and touched us greatly... I'll be honest, maybe you'll cut this piece, but I wanted to gather scientists, physicists and discuss some issues. He really pricked us, this German (speaker from Germany Frank Reitemeyer), in the sense that theosophists do not touch on



acute problems. I have recently watched a video of a conference, because everyone knows that the poles are shifting now, but there are some physicists there, they had made computer predictions up to the point that the Moon will fall to Earth... But it is obvious that those people who make such predictions do not know, do not read the «Secret Doctrine», they are not at all familiar with the depths of theosophy, and in order to correctly make predictions and understand what is happening, what can happen, you need to gain knowledge, and first of all study the «Secret Doctrine» of Blavatsky.

**E.M.:** Yes, our Congress is dedicated to this body of work, and on the air, we have said that the most important thing is to study the basics, to study the «Secret Doctrine», Kalachakra.

### Interview with Artur Gelberg

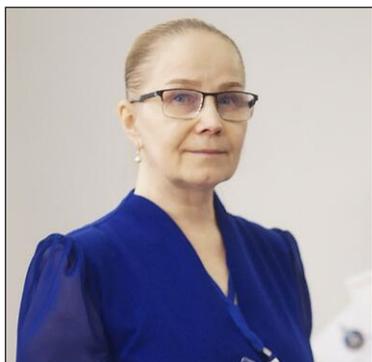
**E.M.:** This is Artur Gelberg from Voronezh, who filmed the live broadcast of the IV International Congress in the year of the pandemic. That's when we became friends, that's why you're here in Nizhny Novgorod, and, of course, you will come to Moscow.

It so happened that this year we are interviewing in a work setting. You have overcome all the horrors accompanied us before the Congress. Our equipment would fail, the Internet shut down, microphones and wires would disappear, yet all this came together with incredible efforts. It was a storm. How did you handle it all? [What are] Your impressions?

**A.G.:** When I received an offer to come to the Congress in Nizhny Novgorod, I thought that you were probably joking. But no, it turned out to be true: “feet in hands”, pack your suitcase ... Here we had a lot of unforeseen situations, and despite this, we shot a wonderful report, we shot a wonderful broadcast, created beautiful drawings (pointing to the marker board, where the Plans of Life drawn from the scientific symposium remained). I think this one can be nominated for the next exhibition. Mature work, there is a tetragrammaton, everything is there, so there is also a chance to win. I think it would be great to also meet in Moscow at the VII Congress.

**E.M.:** It is surprising that Arthur, who, of course, does not study the theological sources in such detail, already knows the tetragrammaton. Probably, this is what we are striving towards, this is what everything is happening for.

### Interview with Svetlana Tolstobrova



**E.M.:** The Congress has just ended. I'll distract you for one second... You met the delegates, registered them, supervised, and helped.

Svetlana, this is your first time at the Congress, and I would like to ask you how you feel about the onslaught of counteracting forces that put such tremendous pressure on everyone. The Congress is over, the storm has subsided... What are your impressions of the days of preparation, the Congress itself and its completion?

**S.T.:** For me it was an experience to try myself as an

administrator. There was a lot of anxiety, but at the same time, it was a joy for me to attempt a different role. I really liked everything. The Congress was just wonderful.

**E.M.:** People who came and left... There was a noticeable change in the expression on their faces, i.e., they entered with one expression and left with another. Did you see it, was there any change?

**S.T.:** Yes, it was obvious – joy, some kind of depth, inner happiness... All this was expressed on the faces of the participants.

### Interview with Olga Kalnina



**E.M.:** The congress was difficult; the whole team was up on their feet and solved huge technical problems... This is my impression. And what about you, Olga? How did you endure it? Your impressions of all these days of the Congress.

**O.K.:** We kept the joyful feeling of the Congress inside ourselves from the first day to the last. I'm not tired at all. Everything unfolded like a celebration, this is my personal opinion, so there is no fatigue. Operational issues? All of them were solved very proficiently, successfully... Everything has gone wonderfully.

As for the people, of course, there were a lot of discoveries. But I personally always look at the Congress from the perspective of historical background, that this is not an accident, that it is timely, it is very necessary... And people feel it. There was a sensation that we approached genuine knowledge, so there was true joy. When we talked to the volunteers and asked those who were sitting in the hall, they said: «what a blessing that we came here, and this is exactly what we had wanted to hear.» It turns out that in our age, the age of perverted concepts, people need this knowledge like living water.

Hosting the International Congress is a titanic piece work, the technical part is very difficult, but everything went very well, in my opinion, with dignity, and will leave an indelible mark in our hearts.

**E.M.:** About the volunteers – it is amazing! The team of volunteers worked with us all three days. They attended rehearsals, underwent briefing, etc. They would come to us and ask: «Are we still needed, or should we leave?» They asked me for permission to stay after the Congress. Do you understand? This is absolutely amazing, and you have just confirmed it. Apparently, this magnet, this energy, it is working.

### Interview with Georgy Khmurkin

**E.M.:** Georgy Georgievich Khmurkin, a respected speaker of the Congress of the international level, who is already known all around the world, had arrived three days earlier to help with the installation, unpack, unload, carry weights, clean... I know you washed the press wall.

**G.H.:** Yes, it was very useful work for the Congress.

**E.M.:** When you come to the Congress, you do a lot of essential work: unpack, clean, if necessary, carry [heavy items], iron flags... Egor ironed flags, Egor carried these books, it's all very hard, assembled chairs, tables, exhibitions of stones, sculptures ...

**G.H.:** There is one job in Moscow, here it is a rest from Moscow work and a different kind of work. That's right, I'm here, you can say, taking a break from that work. The best

rest is a change of labour. If we mow there, we saw here, we carry there, and so on.

**E.M.:** And now a question for the young scientist who has accompanied several Congresses with his magnificent reports. This Congress, how did it differ? What topics have been touched upon, what topics are new to you? What are your internal discoveries?

**G.H.:** I can compare [it] with the first Congresses... According to my feelings, in general, the event has risen to a new level, this is absolutely unequivocal. I am first of all interested in the level of reports - who comes, how they speak, what they talk about, what topics are raised in the reports... All this is fascinating to me.

The current Congress has raised the bar quite high. As for the symposium, our round table, for the first time I finally felt some kind of interaction among the speakers. Before that, everyone seemed to be on their own, everyone had their own mini reports, relatively speaking, as if they hadn't heard... And here we agreed on a few points, and talked around [a topic], almost interrupting each other, because it was so compelling. Even from the audience, a woman could not contain herself and began to say something... This is already a good sign. Not only is something churning in the heads and hearts of the participants of the Round Table, but this churning is also touching the first rows, which is great. It seems to me that the audience can also be involved. People want to say something, express themselves.

**EM:** Let's take this idea to the next Congress, the Seventh, and see how it goes.

**G.H.:** I would also like to say words of gratitude to all the organizers of the Congress. I watch a little bit, with one eye, I feel how it is being organized before arriving in the corresponding city, I see, of course, how everything is being put together here, and I understand what a titanic job it is. What gigantic, heavy slabs and stones have to be dragged to such height, and by such a small group of people... Therefore, we are grateful to our dear organizers, and to the guys, the youth, to all these behind-the-scene workers.

Here we have this small, tight, strong, mighty bunch that makes this colossal event happen, to them, of course, I bow down to the earth. And we are here just for backup.

### Interview with Maxim Yedgorov



**E.M.:** There is one person who always stays behind the scenes, who oversees the entire technical part prior to, during and after the Congress. And this person is Maxim Yedgorov (Moscow).

You've been with us for several Congresses. This Congress was clearly different from all the others, because for technical reasons, everything that could have happen did happen here. You come, participate in the dismantling, it's not just the technical part, all these boxes, all the weight that you carry, etc. And when we are all falling over from fatigue, I say to Maxim: «That's it, you can go, this is not your part. See you tomorrow morning,» and he replies: «I can't. How can I leave the guys whom I live with, we came together?». This feeling of unity, friendship... It's unbelievable.

What is your opinion of this Congress?

**E.M.:** Technically it was better than before, we are gaining experience, and therefore I hope everything will be perfect in Moscow.

## VI Interview with Alexander Kuleshov

**E.M.:** We have already interviewed Alexander... But now the Congress is over, I saw your face, your eyes were shining with some kind of emerald light... I know this state of yours, I have a feeling that there was some kind of complete satisfaction, and this is despite the fact that it was difficult, there were many nuances, technical problems... Please tell me about your feelings. Was it worthwhile?

**A.K.:** I think that everything went well and with dignity. At the very least, the tasks that had been set, in my opinion, were fulfilled.

**E.M.:** And what about the people who were in Nizhny Novgorod, their faces? You were watching from the side after all. How long did they remain involved in all the events of the Congress? Was there this close relationship or were they somehow disconnected?

**A.K.:** Those who were here, it seems to me that they were partly a little detached, but at the same time, I think, in general, there is some kind of center that unites those who were here and those who connected online. I think, regardless of this, there is one thing in common – this Congress.

**E.M.:** This Congress was magnetized by Vladimir Anatolyevich Bakanov, and it was dedicated to him. Have you felt this state of magnetization? Was this Congress somehow different from the others? It was the first time we dedicated the Congress to a Russian Theosophist, our contemporary. Was it supposed to be different in some way anyway?

**A.K.:** It was different. According to my feelings, something warm, despite the fact that Nizhny Novgorod has a crazy winter, everything is frozen, but at the same time the Congress itself seems so warm, if compared, for example, with Voronezh or Sochi. It was actually warm in Sochi, but it didn't feel that way there as it did here. Perhaps this is also because Vladimir Anatolyevich often visited Nizhny Novgorod.

**E.M.:** Yes, there were a lot of things, the magnet worked. But it seems to me that you have just said very important words, noticed very important feelings that the Congress was warm, sunny, despite this winter. This is Vladimir Anatolyevich's magnet, this is his warmth. His Nidana is the Black Dragon, the power of Light and Heat. And we think that it was this power of Light and Heat that illuminated everything.



## Interview with Margarita Arkhangelskaya

**E.M.:** What is your name? Where did you come from?

**M.A.:** Margarita. The city of Moscow.

**E.M.:** You even filmed our Congress. What is the cause of this fascination? What attracted you to this event, why are you here, why are you with us? Your impressions.

**M.A.:** I was once walking around Lenin's library in Moscow, wandered into the courtyards and saw Roerichs' School for the first time. Then, as a 20-year-old student, I began to study this current little by little, and after 7 years I came to the fact that I

was very interested in esotericism, religion, spirituality, psychology, philosophy... Because I believe that in order for an individual to fully reveal oneself as a whole person, soul and body, one needs to study all these directions. And life sent me here... It's just amazing! And I came closer to this topic and realized that I was on the right track. Thus, life simply shows through wonderful people – this is the path of awakening.

**E.M.:** You're all glowing. So, after all, we are not working together for nothing, and it is very important when such impulses reach the heart of a young person. Because at the beginning of the path, of course, there is so much diversity in this information field, it is very difficult to grasp some basis, and there must be a very developed intuition to lead to the right foundation.

We hope for further cooperation, that we will meet again in Moscow at the VII International Theosophical Congress.

**M.A.:** And also young people, I would like to see more young people. Until next time!

### Interview with Ilya Volnov

**E.M.:** Mr. Volnov, your impressions. Did everything you had expected and hoped for happen at the scientific symposium? Were there any breakthroughs, interesting thoughts, ideas?

**I.V.:** These are imminent when we touch on such an Ocean as Theosophy. This, at least, is present as a background, and against this background there are flashes of Kairos that awaken or force new sensations, new thoughts, which, of course, rise to the surface of consciousness and turn on objectively. We see it from the feedback, and everyone experiences it. And in this sense, it's like the closing of times, not just the dead, mechanical time, in which we are all immersed initially, but there occurs this cyclical time. Because we regularly refer to these texts of theology in the cycle, but also these Kairoi that shoot through, connect the worlds, connect the physical, (dense) and intangible, (subtle) with the psychic.

**E.M.:** This is Candidate of Technical Sciences Volnov Ilya Nikolaevich. He is telling us here about Time and about Kairoi... You were at the pool yesterday, I saw you. Are you going there today?

**I.V.:** Yes, water, as we understand it, is a symbol of the Astral Subtle Plane. Here we are now in a certain mental and physical, then we will go and stay in the Astral, too.

**E.M.:** Well, maybe you will invite someone else to the pool?

**I.V.:** With pleasure, we invite everyone.

**E.M.:** Here it is, the real Ocean of Theosophy – just when the Congress ends, everyone goes to the pool. I'm joking, of course.

Many thanks for coming to the Congress, with new thoughts, achievements, so interesting... I like that you speak openly, that this is an emotional speech, creative, and it enlivens people's consciousness so much. We will be waiting for you at the VII International Theosophical Congress.



## Interview with Egor Turley



**E.M.:** It was Egor Turley who brought the stones of Viktor Tuzlukov's exposition from Bangkok overnight to Nizhny Novgorod. After all, how did you manage to bring these beautiful stones? Was everything okay? I was very worried, and at last, thanks to Yegor Vladimirovich Turley, we all saw Viktor Tuzlukov's exhibition called «World Heritage».

**E.T.:** I was also very worried that something would happen to them, I tried not to shake them so that they would not move off the stands, at least. And only now, at the Congress, watching a film about the work of the Kemerovo group, seeing different faces, I realized that Tuzlukov is the person in the video.

**E.M.:** Yes, now you know him. This is the kind of team we have here, such is the magnet of Vladimir Anatolyevich Bakanov.

Egor, your feelings about the Congress. How were the speakers? How was the audience? What is your general concept? Is there a difference compared to last year?

**E.T.:** Such an event is energizing. New thoughts that give rise to productive work on understanding the «Secret Doctrine», speakers from different sides considering such things that unexpectedly converge in the end at the Round Table. Interested viewers came up and asked how this and that was, and offered their ideas. Wild energy is the most important advantage of this event, yes. Perhaps, this is its purpose after all.

**E.M.:** I think that this Congress was different from the one that was held in Sochi, and for me the level of all the reports and the scientific symposium, including, was a little higher, despite the fact that it was also unique in Sochi. But it really feels like, as Khmurkin said, it was at this scientific symposium that we all seemed to be working on the same plane.

**E.T.:** I did notice this, in the sense that a new level of quality has been reached, plus this is the first time that I am so actively involved. I was even surprised that everything went so well with us.

**E.M.:** Yes, you were very active – two speeches, comments, very cool.

I will not interrupt your work... Such are the speakers who come to us! Carrying wire, plasma, books... After all, we are a united team. And just like that, theosophy can develop, not only in some pretentious words, but in actions, in concrete actions, whatever we do.

## Interview with Natalia Koshel

**E.M.:** Natalia went to Sydney, Australia, right before the Congress, that is, the person flew away and that's it. So, the Book Expedition, our main exhibition of the Congress, simply could not take place without this person. And do you know what she does? She just comes back. She arrives in Russia for the Congress to assemble, to disassemble these boxes, to meet the participants, so that the Book Expedition would take place.

Do you regret doing this, flying from Australia for these two days?

**N.K.:** Well, firstly, not for the sake of two, but four [days])). Secondly, how can I be sorry? After all, this is not my first Congress with you, we have already grown so close, we are already one team. We do not abandon our own. That's all.

**E.M.:** Thank you so much for holding out, that there were smiles, that there were tears, that there was laughter, there was humor, there were cordial conversations. In my opinion,



there was everything at this Congress, but we withstood an entire onslaught. The Congress took place, and we were even able to successfully complete it.

**N.K.:** To be honest, this Congress, in keeping with my feelings, for some reason, has touched me the most. Probably a special energy. After all, Nizhny Novgorod has contributed something of its own.

### Interview with Yuri Butin

**E.M.:** You are running with these packages, I see you are packing something.

**Yu.B.:** Yes, I am helping, I am glad to help.

**E.M.:** Yuri Butin, the city of Saratov. You arrived two days before the start of the Congress, all the editing was with you, all the unpleasant things that happened were with you. How did you survive this? The Congress is over, your general impressions.

**Yu.B.:** It seemed to me that I was outside of time and space, that I touched Eternity. It feels like you are there and not there. And this impression remained. And the speed of thinking of your last report, it went through the heart. I want to say, I am where my heart is, and my heart is with you and Vladimir Vasilyevich.

**E.M.:** You were sitting across from me during the scientific symposium. You had that expression on your face... You were absolutely immersed, and you reacted in such a way... the topics are familiar, did you catch the thoughts after all? How did you like the scientific symposium itself? All things considered, unique discoveries were made there, which had never been voiced before. How did everything go?

**Yu.B.:** The development of concepts and discovery about time, that time ceases to exist when we abandon our ego, that is, self-denial, self-sacrifice, then time disappears for us... And that in reasoning we must move from logical thinking to intuitive... And this is given to us by the «Secret Doctrine» and Agni Yoga, which help to purify our consciousness. These are the main points that I remember. And I empathized with you, but now, maybe not everything has been grasped yet, it has not settled, it is still difficult to express, but I think it will stay with me.

### Interview with Yuri Tolstobrov

**E.M.:** Yuri, you are a very young man, you came to the VI International Theological Congress in Nizhny Novgorod from Kirov. Did you expect something? How did you survive almost 10 hours of reports? I would like to know your impression.

**Y.T.:** I initially came to help my mother, who is a member of the School of Theosophy. I came to support her, as well as to participate in this event.

**E.M.:** But do you have any impression of your own? How was the Congress? Is it needed, is it not needed, what do you think? What is the overall impression?



**Y.T.:** I think that in general spirituality should be developed not only within the framework of the Congress, but also included in the school curriculum.

**E.M.:** Great! Young people come, and they are already thinking about the future and that the Congress, as a small cyclical event, such a one-time event, gives an impetus, but does not have the same system of upbringing as formal education, and it would be great if this knowledge was given at school. Something along these lines?

**Y.T.:** Yes.

**E.M.:** Let's wish everyone that such a time comes soon.



### Interview with Vladimir Yary

**E.M.:** Vladimir Vasilyevich, everyone knows that you are a magnet, that, in principle, you are summoning the Congress with your Heart. It was very difficult, yet it took place. And I feel that we have conveyed some of the main points that we had wanted to, fulfilled some tasks, despite all the obstacles. What is your opinion of the results?

**V.Ya.:** Everything, like a seed, should swell at the beginning. All this is still hidden under the earth or under the crust of consciousness, but gradually it will all grow and bear fruit. I think the time is not far when all this becomes clear, understandable to everyone, and everyone will apply it all in life.

**E.M.:** But this Congress is unusual, it is dedicated to Vladimir Anatolyevich Bakanov. [Number] Six is the Heart, just in time for Vladimir Anatolyevich's jubilee, you know. To what extent did this Congress touch upon the topic of the foundations of studying the «Secret Doctrine» through the system given by Vladimir Anatolyevich? Was it carried out after all? Has it affected those who came from 27 cities of the Russian Federation to Nizhny Novgorod, and our viewers of the live broadcast? What are your feelings, did the name of Vladimir Anatolyevich sound all over the world? Did they hear about him? Did they learn about Kalachakra? How was this moment conveyed?

**V.Ya.:** Few people know Kalachakra at all, because in order to know it, you need to dig deep, very deep in this area, understanding the Planes of Being that were talked about. In principle, everything has been expressed. Only, who will assemble this whole Wheel of Time? This depends on everyone individually, how one perceives it, how one breathes it.

**E.M.:** Who will assemble the Wheel of Time? The son who has not yet awakened for a New Journey... I hope that we have finally awakened him, this Son at the VI International Theosophical Congress, and the VII-th is the Wheel, it will reach Moscow.



## The Path of Vladimir Anatolyevich Bakanov

The VI International Theosophical Congress is dedicated to the 147th anniversary of the creation of the Theosophical Society and to the outstanding Russian theosophist V. A. Bakanov.

The path that Vladimir Anatolyevich took gave impetus to the development of theosophy in Russia for many years, and now theosophists and scientists in Russia have the opportunity to delegate a lot of their scientific research, discoveries, the idea of theosophy as the way to change consciousness thanks to the work of V. A. Bakanov.

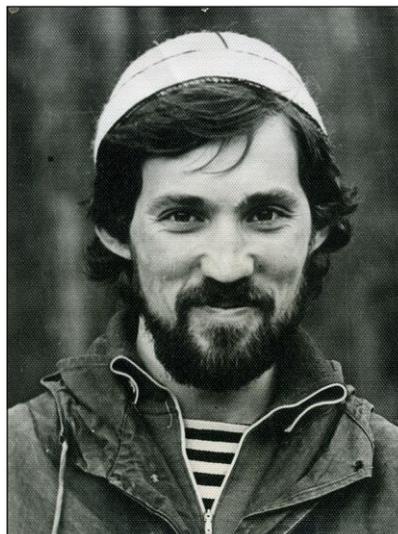
2022 is the anniversary year: 70 years since the birth of Vladimir Anatolyevich Bakanov, 30 years since the foundation of the H. P. Blavatsky Russian Esoteric School of Theosophy (REST).

Vladimir Anatolyevich Bakanov was born on July 31, 1952 in Kemerovo, passed away on September 8, 2016.

Philosopher, founder and permanent head of the H. P. Blavatsky Russian Esoteric School of Theosophy in Kemerovo.

Graduated from Kemerovo State Medical Institute. He worked as a teacher of additional education, an instructor in mountaineering, the head of the climbers' club «Voskhoditel» of the Creativity Center of the Kirovsky district of Kemerovo. For his achievements, he was noted as an excellent student of public education, awarded the regional medal «For Faith and Goodness».

He devoted his entire adult life to the study and dissemination of theosophical knowledge, collected and studied a large volume of literature on the works of H. P. Blavatsky, the Roerichs family, as well as Eastern philosophical doctrines.



As a mountaineering instructor, Vladimir Anatolyevich has made more than 130 ascents to the mountain peaks of Russia. In 1994 Bakanov climbed Mount Belukha in the Altai Mountains. Professionally engaged in teaching activities at the climbers' club «Voskhoditel» in Kemerovo, the organizer and head of which he was from 1979 to 2016. As an instructor, he took 787 people to the peaks of the mountains.

In 1988–1989, Vladimir Anatolyevich got acquainted with the books of Living Ethics and the Secret Doctrine. From that time until his departure from the physical plane, he was

the most devoted follower of the ideas given by Mahatma M. through Helena Ivanovna Roerich and Helena Petrovna Blavatsky, whom he considered his Teacher.

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In 1991 Bakanov founded a school for the study of theosophy, which he called the H. P. Blavatsky Russian Esoteric School of Theosophy. He was a real Teacher. Possessing a mystical consciousness, he was one of the few who, through deep intellectual analysis and mystical insight, managed to fully realize the true essence of the «Secret Doctrine» — the main work of H. P. Blavatsky. This allowed him to develop not only a large number of theoretical works on theosophy, but also the Kalachakra calendar, reflecting karmic and space-time laws in unity.

Since 1992, Vladimir Anatolyevich has been participating in theosophical events in Moscow, St. Petersburg, Nizhny Novgorod, Dnepropetrovsk, and giving theosophical lectures in various cities of Russia. At the same time, the Russian Esoteric School begins to hold regular classes — 1–2 times a week, annual seminars on in-depth study of the «Secret Doctrine» Stanzas. The students of the school at different times were representatives of Kemerovo, Moscow, St. Petersburg, Nizhny Novgorod, Novosibirsk, Krasnoyarsk, Jurga, Omsk and other cities of Russia. More than 100 people who have passed through the school have become members of the Theosophical Society. The school annually published the journal «Vestnik», which published articles edited by Vladimir Anatolyevich, which later formed the basis of his first book, «Eternity is the Time of the Gods».

The integral, logically linked system that reveals the foundations of Being, which was developed by V. A. Bakanov, allowed students to understand the essence of the «Secret Doctrine» more deeply, as well as theosophy in general. The list of topics of the material studied at school alone impresses with its depth and breadth of coverage. Many of them could become the topics of dissertations: «Kalachakra — the Calendar of Shambhala»,



«The Planes of Being», «The Evolution of Globes and Monads», «On Circles and Races», «The Fourteen Manus», «The Nature of the Mind», «The Supreme Four», «The Cross The Heavenly Wanderer», «The Mystery of the Origin», «The Trinity» by Andrey Rublev» and many others.

The H. P. Blavatsky Russian Esoteric School of Theosophy has rich archival material in the form of manuscripts, collections of articles, audio and video.

Currently, the school holds weekly theosophical classes and conferences. In February of this year, the 30th All-Russian Theosophical School was held in Kemerovo, which now bears the name of Vladimir Anatolyevich — «V. A. Bakanov School».

The preservation of the school, the climbing club «Voskhoditel» and the popularization of the heritage of V. A. Bakanov is our duty not only to the great Russian theosophist, but also to the entire scientific and theosophical world.

After the departure of V. A. Bakanov, V. V. Yaryi continued the development of theosophy not only in Russia, but also at the international level.



The publication in 2022 of the III issue of the popular scientific journal «Theosophical Vector» of the international theosophical publishing house «Albatros» is dedicated to V. A. Bakanov. The magazine is published in English and Russian and is presented at the exhibition «Book Expedition».

The colossal achievements of Vladimir Anatolyevich Bakanov were an invaluable contribution to the development of the world theosophical movement and new scientific thought.

*«The truth for theosophy has already been determined. And our task is not to search for the truth, but to study the truth, the basis of which is in the «Secret Doctrine». The goal is to form a theosophical worldview.»*

(V. A. Bakanov)

## Reports

### Sergey Fransuzov

Doctor of Science in History, PhD,  
Professor of St. Petersburg State University (Russia, St. Petersburg)

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*Sergey Alekseevich graduated from Leningrad State University, Faculty of Oriental Studies, from which he graduated with honors in 1985, having received the qualification of an orientalist-historian (history of Arab countries). In 1990 he defended his PhD thesis «Socio-political history of Hadhramaut in the Early Middle Ages». In 1990 he was admitted to the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences. In 2010 he defended his doctoral thesis on historical sciences «Society and the state in ancient Hadramaut. He has the academic title of associate professor. Author of 7 monographs (4 co-authored) and more than 300 articles. Professor at the Department of Semitology and Hebraistics of the Eastern Faculty of St. Petersburg State University and in the Department of Oriental and African Studies of the National Research University Higher School of Economics in St. Petersburg.*

*Teaches Classical Arabic, Hebrew, Classical Ethiopian (Geez), introduction to Koranic studies, history of the Middle East and many other courses.*

### The humanistic component in the teaching of H.P. Blavatsky: «agre» or «agne»

Nowadays, when it is customary to raise the preservation of the traditional heritage of the peoples of our planet on the shield, making calls to protect it from Westernization and globalization, we should not forget that some elements of such heritage, for example patriarchal slavery, did not deserve to be preserved in any way. When getting acquainted with Hindu civilization, along with its very attractive and fascinating sides, such disgusting customs as sati (in modern times) were revealed to the eyes of Europeans. English sati; obsolete. English suttee) – rite (self) burning widows.

The author of these lines, like many people of his generation who received education and upbringing in the USSR, learned about Sati from the wonderful adventure novel «Razor Blade», created by the outstanding science fiction writer and major paleontologist Ivan Antonovich Efremov (1908-1972) and published in 1963 in the 6th chapter «Gardens of Kashmir» In the 3rd part of the «Triumph of the Tiger» of this work, one of his main heroes, the Indian artist Dayaram Ramamurti, who



survived a serious spiritual and moral crisis, is addressed by his teacher, art history professor, Yogi Vitarkananda:

«And what is better than the European bonfires (Inquisition – S. F.) our Sati? Ancient legends glorify the love of women who committed suicide on the side of their husband - a few so brave, fanatical or distraught with grief that they decided on such a terrible death, leaving their children and relatives, instead of carrying the memory of a loved one through life. These cases flattered the jealous feeling of the owners, who did not put up with the idea of leaving the beauties belonging to them to live after themselves so that they would love someone else. Just like that, Dayaram,

there were no other feelings here!

And during the Muslim conquest of India, after thousands of heroines committed suicide by throwing themselves into the flames of burning, besieged cities, so as not to get the winner, Sati became a custom. At first it was a fashion established by princes of the blood, maharajas, then spread as a sign of good taste to other castes and layers of the population from brahmins to sudras. And as always and everywhere, in order to justify the evil custom and prove its ancient origin from the Vedas, there were «scientific» falsifiers. An unknown scoundrel changed only two letters of the Sanskrit word and condemned countless innocent women to the fire. Where in the Vedas it was said that at the funeral of her husband, the wife should go at the head, ahead — «agre», he changed to «agni» — fire!» (Efremov 1993, 4. pp. 420-421). Here, once again, Ivan Efremov carries out an extremely important idea for him about the social responsibility of a scientist and a person endowed with knowledge in general, which runs through his work like a red line.

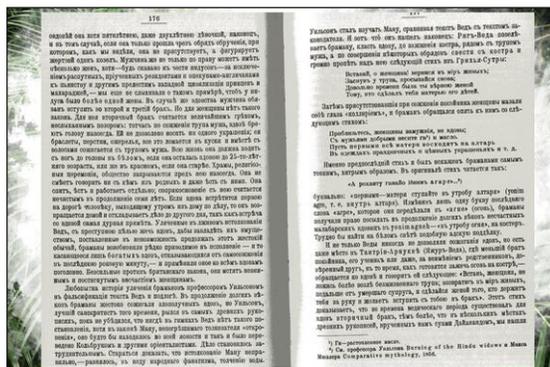
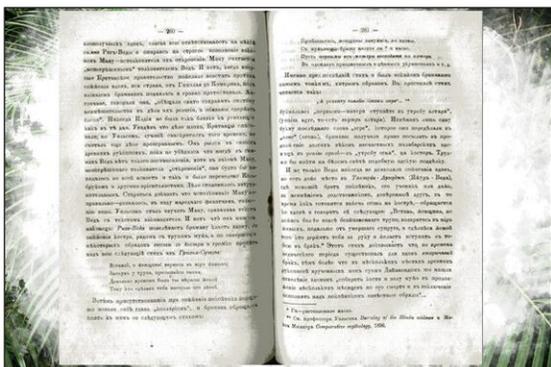
It was obvious that I. A. Efremov, who was fond of India, but had never been there and was not an Indologist, learned about the change of Agra to Agni from some source... But from where exactly? Quite unexpectedly, it turned out that it was the only major work of Elena Petrovna Blavatsky, written originally in Russian, «From the Caves and Wilds of Hindustan.»



But before we turn to him, let's try to find out when the future author of «Razor Blade» could have met him. In a letter from Moscow dated November 18, 1970, to his friend Georgy Konstantinovich Portnyagin (1906-1978), theosophist, resident of Soviet intelligence in Harbin in 1926-1928, Ivan Antonovich wrote: «Once I read In the Mountains and Wilds of Hindustan (under the pseudonym Radda-Bai), but I couldn't buy it then - I was as poor as a church rat.» The publishers of the correspondence corrected the title inaccurately given (obviously, from memory) and indicated the author: «Blavatsky E. P. Letters from the caves and wilds of Hindustan.» The period of extreme poverty in Ivan Efremov's life occurred during his studies in Petrograd in high school in 1921-1923 and in the 1st year of the biological department of the Physics and Mathematics Faculty of Leningrad University in 1924-1925, when young Ivan, who did not receive scholarships (there were very few of them at that time), had to earn for himself for the life of a physical worker. A man of a broad soul, Ivan Efremov financially helped his comrades, so in the end his earnings allowed him to buy books only occasionally.

It should be noted that in tsarist Russia «From the Caves and Wilds of the Indostan» was published in book format twice: in 1883 and 1886. (in two parts) in the University Printing House of the





famous publicist and public figure Mikhail Nikiforovich Katkov (1818-1887) in Moscow and in 1912 in the printing house of no less famous journalist, writer, critic Alexei Sergeevich Suvorin (1834-1912) in St. Petersburg. Both of them differ from each other, in places significantly, however, in the section, related to sati, the second of them (1912) turns out to be just a shortened version of the first (1883). :

«The story of the Brahmins being convicted by Professor Wilson of falsifying the text of the Vedas and forgery is curious. For centuries, the Brahmins cruelly burned the ill-fated widows, laying all responsibility on a certain hymn of the Rig Veda and relying on strict enforcement of the laws of the Manu - interpreter of their revelation. Manu is considered an “infallible” interpreter of the Vedas. And so, when for the first time the British government wanted to rebel against the burning of widows, the whole country from the Himalayas to Komorin, under the influence of the Brahmins, rose up and protested menacingly. The British, they said, “promised to keep the system of non-interference in the affairs of their religion sacred, and are obliged to keep their word.” India had never been so close to revolution as in those days, when the British saw that things were bad, they were saved; but Wilson, the best Sanskrit scholar of that time, did not consider the case lost yet. He rummaged through the most ancient manuscripts until he was convinced that nowhere in the hymns of the Vedas is there such a decree, although in

the law of Manu, the infallible interpreter of the “revelation”, it seemed to be in all clarity and was translated by Colebrooke and other orientalists. To try to prove that the interpretation of Manu is wrong was, in view of popular fanaticism, equal to pushing water. Wilson began to study Mana, comparing the text of the Vedas with the text of the legislator. And this is what he finally found: the Rig-Veda commands the brahmin to lay the widow, before the fire is lit, next to the corpse of the mu-zha, and after performing some rituals to bring her down from the fire and loudly sing over her the following verse from the Grihya Sutra: *Get up, O woman! return to the world of the living; Having fallen asleep at the corpse, wake up again; You've been a faithful wife for quite some time The one who made you the mother of his children.*

Then the women who were present at the burning of the deceased smeared their eyes with “colliery”, and the brahmin addressed them again with the following verse:

Come closer, married women, not widows;  
With good husbands, carry gil) and oil.  
Let all mothers be the first to ascend to the altar  
In festive clothes and valuable jewelry, etc.

It was the penultimate verse that was distorted by the Brahmins in the most



Horace Hayman  
Wilson (1786–1860),  
the first Boden  
Professor of Sanskrit  
at Oxford University

subtle, cunning way. In the original , the verse reads like this:

“A rohantu ganayo yonim agre»...2)

literally: “first, mothers, go into the womb of the altar» (yonim agre, i.e. inside the altar). By changing only one letter of the last word «agre», which they changed into «agne» (fire), the Brahmins got the right to send the unfortunate Malabar widows to yonim agneh - «into the womb of fire», to the bonfire for centuries. It would be hard to find a good infernal fake in the world.

And not only the Vedas never allowed burning widows, but there is also a place in Tahiti-Arnukna (Yajur-Veda), where the younger brother of the deceased, his disciple or even, for lack of relatives, a trusted friend, while preparing to light a fire on the bonfire, addresses the widow and he tells her the following: “Get up, woman, do not lie down near the lifeless corpse anymore; return to the world of the living, away from the deceased spouse, and become the wife of the one who holds your hand and wants to marry you.” This verse proves that during the Vedic period there was a second marriage for widows, especially since in several places of ancient manuscripts handed to us by Suami Dayanand, we found the command to widows “to collect the bones and ashes of her husband for several months after his death, and finally perform certain rites over the deceased- dy”...

Despite, however, the full evidence, the scandal caused by Wilson’s discovery, and

the fact that the Brahmins, under the double authority of the Vedas and Manu, were forced to save themselves, in turn, the age-old custom was so strong that some supra (devout Hindus) still burn themselves when they can. As recently as in the late seventies of the last century, after the death of the Chief Minister in Nepal, Jung Bahadur, his wife’s father insisted on self-immolation. Nepal is not subject to the British, and the Anglo-Indian government had no right to intervene» (Blavatsky 1912/1991, pp. 176-178; cf. Blavatsky 1883, pp. 259-262).

The pseudonym Radda-Bai is found on the title page only of the 1883 edition, from which it follows that it was with him that Ivan Efremov managed to get to know in his youth. In the post-Soviet period, this work has had many reprints: only according to the catalog of the Library of the Russian Academy of Sciences, there are 14 of them in the interval from 1991 to 2018. Some of them followed the 1912 version, sometimes without references and with omissions of several transliterated Sanskrit words, others - the 1883 version.

A small detail clearly shows how professionally H. P. Blavatsky treated Indological subjects in comparison with I. A. Efremov, although he belonged to the scientific community, but remained an amateur in his passion for India. Thus, in connection with the formation of Agra in Agna, he refers to the change of only two letters of the Sanskrit word, and Elena Petrovna - only one. Of course, Blavatsky is right: after all, Indian writing systems are not an alphabet, but an alphasyllabary, or secondary syllabary, derived from the Aramaic alphabet, in which each sign is a combination of a consonant and a vowel. Of course, it would be more accurate to write not about a letter, but about a sign or symbol, but we will make a discount for a very wide readership of these essays.

H. P. Blavatsky’s references to the



Friedrich Max Müller (1823–1900), Oxford's first Professor of comparative philology in 1868–1875

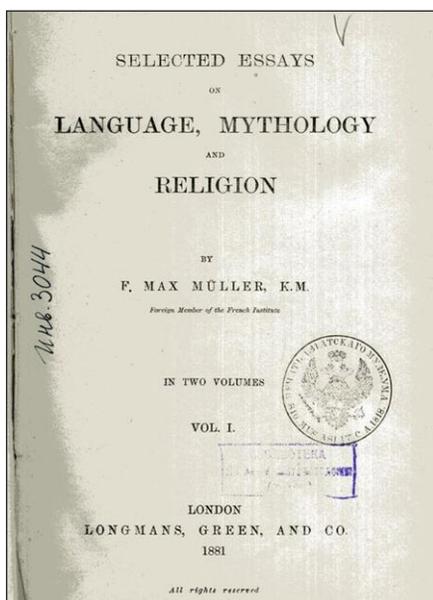
works of the largest British Sanskritologist of the nineteenth century, Bodenskaya, the first professor of the Department of Sanskrit at Oxford University Horace Heyman Wilson (Horace Wilson Haymen; 1786-1860) and the German and English philologist and religious scholar Max Muller (Max Muller; 1823-1900) are quite scientific in nature and even seem to be some excess in the work related to the genre pu-tev notes. Despite the fact that from the point of view of modern bibliography, these links appear to be somewhat truncated (without page numbers, etc.), they are easily disclosed by specialists.

His article «On the Alleged Vedic Authority in Connection with the Burning of Hindu Widows and the Funeral ceremonies

of Hindus» (On the alleged authority of Vaidiks on the Burning of Hindu Widows and Funeral Ceremonies of Hindus) G. Wilson devoted himself to the translation and interpretation of a Poh-ron hymn from the Rig Veda (X, 18), paying special attention to verse 7, in which, as a result of an error, if not a conscious distortion of the text (“error, if not a deliberate change of the text”), instead of the yonim Agre “in the dwelling, they first ”began to read the yonim agneh“ to the place fire”, by replacing agre, the adverbially used local case (locative) from Agra, with agneh, the geneticist from Agni. As for M. Muller, in his extensive essay «Comparative Mythology» (comparative mythology), recognizing the priority of G. Wilson, writes directly about the falsification of the text and explains its essence in detail.

A natural question arises, is this textual correction by G. Wilson and his conclusions about it outdated? It turns out that there is no. In any case, the reading of yonim agre in the Rig Veda, x, 18.7 remains generally accepted. However, its interpretation causes certain difficulties and turns out to be rather related to the return of women to the performance of marital duties after the expiration of the mourning period: cf. «let the women ascend first to the (marital) bed»; «let the wives ascend first to the womb / womb» («let the wives first to the womb»).

This small textual excursion clearly shows how the literary heritage of H. P. Blavatsky, and even in a rather «prized» form of travel essays, continued to have a very beneficial influence even after her death, introducing those who were lucky enough to get to know him to the customs and traditions of the peoples of India and neighboring countries regions, through the prism of humanistic values of humanity.





Ram Mohan Roy (1772–1833)

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## Frank Reitemeyer

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### Misunderstandings about Blavatsky or what did Blavatsky really want?

The life's work of this great soul and enlightener Elena Petrovna Blavatskaya are not yet sufficiently known. Also not the many impulses she has set.

In the catalog of an art exhibition however it says that at the beginning of the 20th century 5,000 artists were influenced by her new ideas about a subtle world, astral bodies, other worlds, karma and reincarnation, such as Kandinsky and many others. Concepts that were new in the West at that time and today have partially entered the common language. After all.

My purpose today is not to trace her life or her spiritual impulses and anticipations, which has already been done extensively by many authors. I want to point out misunderstandings of their teachings. From the camp of the opponents, mostly from theologians and atheists who only refute their own wrong ideas, but also from theosophists. For this I limit myself to 13 short examples.

You have constantly check yourself whether you have understood something correctly. Which is a scientific method. Which science itself often does not follow, see the drive of virology since 1954 in disregard of its own rules, or the gender hoax and the climate hoax. Fake science. I also recall the cosmonaut trainer Galina Shatalova and her nutritional study, according to which calorie theory is false. She stated that her work would probably not have been accepted by any Western



university.

Because I am concerned with the doctrinal content, in the following I always speak of HPB, as her first and last name are abbreviated in the English spelling. She herself has distinguished between Blavatsky and HPB. By HPB she means her role as herald of the wisdom teachings.

Her first book, Isis Unveiled, in 1877, lifts the veil of Mother Nature only a little bit. In essence, the teaching is not yet presented here, rather first its negation, what the ancient wisdom is not. While the teachings are given first in «The Secret Doctrine» in 1888 and in «The Voice of the Silence» the practical character training for mystical disciples.

1.) Critics claim that reincarnation or the 7-fold constitution had not yet been known to her in 1877. It is correct that the well-known three-part constitution is still mentioned here. Reincarnation is treated there very well, as a look into the index reveals. However, mainly in the negation of the wrong ideas of Allen Kardec about

the immediate re-embodiment of the soul without stay in higher worlds.

I once asked a critic who wrote a bestseller at a meeting if he could not at least check the index. He answered astonishingly honestly that he does not own any book of HPB and also has not read anything of her, but only what others have written about her. One copies from the other, but nobody checks whether it is true.

2.) Further HPB is reproached that her books are full with many quotations, a hodgepodge, she had probably nothing own? If one reads her books oneself and does not believe what others write, one finds out that she uses the quotations only for the proof and comments afterwards. Her comments on them are the red thread that makes up the wisdom teachings. If she had brought only these, without the credibility provided by quotations from scholars, she would again have been accused of having no real basis and making it all up.

I have two shelves full of anti-Blavatsky pamphlets. I have found almost nothing in them that is either true or that has not been admitted by HPB herself. Nevertheless, it is not infallible. Often errors have crept in by third parties, by proofreaders or by reading errors of the typesetter. Her sister Wera confirms that she was a sharper critic than her critics, who cannot imagine that HPB knew more than she wrote. However, her early students, including William Quan Judge, Colonel Olcott and others, testified that she taught them privately as early as 1875 what did not appear in book form until 1888, such as the doctrine of reincarnation.

She had a different way of thinking. She did not want to proselytize or indoctrinate, but to help to self-knowledge of the divine in man. Like a guide. A guide shows the way, but you have to go yourself, the guide does not go for us. That is why it does not teach vicarious salvation or vicarious

thinking. An occult rule says that only as much is communicated as it is accepted and understood. To him who knocks, the door is opened.

3.) Are theosophists allowed to think? Some believe that thinking is black magic. One must do nothing more than regularly attend all the sessions. Masters observe this and give enlightenment as a reward for the good attendance. More misunderstanding is hardly possible.

In a Mahatma letter to Dr. Franz Hartmann it says that they are not nannies, that they need co-workers. So not passive believers.

HPB differentiates. According to her the thinking should be the horse, not the rider, i.e. the thinking principle is seen as a necessary tool. The soul must be reawakened, Atman-Buddhi-Manas, which directs the thinking into the right channels. If one abolishes the thinking principle, one becomes an idiot and cannot find one's way home.

If one restricts oneself to mind thinking, without intuition, without soul, without discrimination, without empathy, then we have a soulless, materialistic science like especially in the West. And which has the potential to destroy half of humanity, as HPB warns us.

Question to Radio Yerevan: Can one attain enlightenment without thinking?

Answer: In principle, yes. But you don't have to go into the basement first if you want to go to the attic.

4.) The definition of the personality principle has not been worked out precisely enough until today. Here we are probably dealing with misunderstandings due to translations, fuzzy and ambiguous terms, like the English «mind». When HPB writes: «Mind is the slayer of the real, the slayer must be slayed», she does not mean that the personality must be destroyed, but

the wrong motives, the selfish thinking. The personality should not be destroyed, but regenerated, enlightened, raised.

5.) HPB did not want to found a new religion, not to replace an existing one, not to abolish the ecclesiastical celebrations and rituals of marriage, baptism, funeral, and not to suggest a change of religion, everyone should remain in his ancestral religion, or none, and with the help of self-knowledge contribute to making his own religion more spiritual.

HPB is concerned with religion itself and does not want to be one. A religious scholar asked me about this, this exclamation he did not understand. HPB is concerned with ending wrong thinking, regenerating humanity and correcting what is wrong in religions and sciences.

The Danish Sankritist Dr. Christian Lindtner confirms HPB's statements about early Christianity from a purely philological point of view.

6.) Many believe HPB has already done everything necessary and taught everything that is to be taught. A static idea. In contrast, one finds in HPB itself a dynamic idea, it goes on and on. Like a matryoshka doll. Which is true now? Decide for yourself.

7.) Then it is probably syncretism, as I once read in an invitation of a theosophical society? So a mishmash, where you put together different teachings from different religions? For HPB it is exactly the other way around. She sees an original unity of all religions, which are all based on an old mystical book, the Book of Dzyan. The religions have divided and quarrel over empty words. The religions do no longer know of the original meaning.

I guess you can only understand this if you can think philosophically. Philosophy is a dirty word for theologians, because their reading of the Bible is supposedly much more significant.

8.) Does HPB want to destroy science, which she criticizes constantly? There is probably no author who has treated like her the various thinkers and schools of thought, ancient and modern, in West and East, which she evaluates in the light of philosophia perennis, the eternal love of wisdom.

HPB is therefore not anti-scientific, she criticizes anti-scientificity and unscientificity of science itself. So she does not want to destroy real science, but only what is wrong and encourage real science. True science instead of fake science.

The regeneration of mankind is to be eliminated by peaceful reforms, not revolutions, by eliminating wrong ideas and wrong thinking. Especially the dogmas, the false dogmas, in religions AND science.

9.) The theosophical movement has been good so far in criticizing the dogmas in religion in the 147 years. The dogmas of science, however, are less criticized, especially tragic in view of the scientific aberrations and corruption of the last decades, in which science is misused for ideologies and for big business.

This is perhaps due to the fact that in English and German the motto is usually translated as «No religion is higher than the truth», while in Sankrit the word is «dharma», which is a holistic term that does not separate religion and science, as it has been in our country since the beginning of the Enlightenment. If the dogmas of dharma are to be attacked, then all fields of knowledge are meant by it and not to be separated according to western way of thinking «either-or».

In this wrong «either-or» thinking instead of «both-as well», holistic, deductive instead of inductive, Platonic instead of Aristotelian, known in Zen Buddhism as «koan», lies the reason for the frequent misunderstanding that many

interested people believe that it is ONLY about religion or that Theosophy is even a kind of religion itself, only without altar and incense. They then get into the next misunderstanding of looking for salvation a priori in Western science, which no longer needs to be questioned.

However, an understanding student of HPB will also accept in science only what is correct in the light of ancient wisdom and logic and will distinguish between a scientific assertion and a scientific fact. Alone the erroneous developments in the western medical schools, probably the most materialistic part of natural sciences, of the last decades are breathtaking, but also the far-reaching silence of almost the entire Theosophical Movement on the subjects of AIDS, HIV and the so-called pandemics such as bird flu, swine flu and Corona/ Covid-19, which are actually plan-demics, which in the meantime dawns on more and more scientists themselves.

Infinite suffering has been brought by the misconceptions that material particles flying through the air affect one and cause disease, always one and the same, never another.

HPB demanded that the truth seekers should lead. Nothing has been heard from them in the recent medical scandals. Even the anthroposophists, who are well represented in Germany and appeal mainly to medical circles, have largely accepted everything. Dr. Rudolf Steiner himself had warned that materialistic physicians will use vaccines to drive the soul out of children and to prevent spiritual thoughts.

Often it is said that the masters are some kind of angels or spirits who fulfill wishes. However, HPB describes them as flesh and blood people. There are at least 25 eyewitnesses who have seen or even touched them. They just have more powers than us normal humans, even physically,

they for example can ride on horseback for three days and have a much longer life span.

Their letters could also serve as proof of their existence, because research has shown that we know of no chemical-physical method of how they were made. The ink is not on the surface of the paper, as in ordinary writing, but interwoven with it, and the letters are not continuous but in lines with gaps, as in the line-by-line image transmission of old tube televisions, according to her biographer Jean-Overtton Fuller.

If the masters do not exist, then everything else HPB taught is also untrue, said her great-nephew Boris de Zirkov at the 100th anniversary celebration in 1975. And Dr. Franz Hartmann explained strictly logically: If a formally uneducated woman was able to mess with the greatest scholars and evaluate them, blaming it on invented masters, when in reality everything comes from herself, then she must have been a master herself.

11.) Although the concept of karma is now widely known, the doctrine of karma itself is often not understood. It is neither fatalism (one cannot change anything), nor kismet (God punishes me), but is only a law in the spiritual world, a deed-consequence unity. And doing is not only doing, but at the same time non-doing, yin and yang. Worse than doing wrong is doing nothing.

12.) The subtitle of «The Secret Doctrine» is: «The Synthesis of Science, Religion and Philosophy». The systems of thought that are separated today should become one again, as it was in the mystery schools of the ancient advanced civilizations, from Egypt, Rama Empire to Tartaria.

They all need reformation. So does the Theosophical Movement. The only problem is that until today it has not developed a culture of debate as HPB had exemplified to us.

If something is criticized objectively, comes sometimes the emotional reproach that one is unbrotherly. Here, too, there is a misunderstanding. It is not unbrotherly to point out wrong translations or even theft of membership fees. Above the fraternity goal, the motto says truth. This is even more important than the brotherhood.

13.) Does HPB want a UNO or even a world government, a world unity man? No. While Theosophy is not concerned with politics, founding president Olcott made it clear that the goal was not to abolish nations, but to make them more spiritual so that they could work together as brothers. Peace through culture, as Nicolas Roerich says.

HPB then probably had in mind a partnership of peoples that resembles a symphony orchestra. Every instrument, every people has its task there. The violin is not better than the piano, which in turn is not better than the trumpet, the timpani or oboe. All must play their part so that it becomes a symphony, a harmony, and not a cacophony.

The Theosophical Movement has fallen behind in the last decades, is no longer the leader and driver for higher ideals. New dangers are looming, such as brain chips and «body area networks» that turn human beings into controllable cyborgs. What is our response? Many more dangers loom. There is an urgent need for HPB to be better studied and better understood.

Finally, a description of her sister Wera: «Never, even under the most difficult and dangerous circumstances, did she lack strength and energy... Never did she bow to authority, always independently going her own way and pursuing self-chosen goals.»

This should be an example for all of us truth seekers to apply it in our daily lives for what she stood for.

Thank you very much for your attention! I wish you all the best and much success for the further course of the congress! Do svidaniya!

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## Sergey Kolganov

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*Currently, he works at the Moscow Aviation Institute, where he teaches a number of training courses to bachelors, masters and postgraduates.*

### The ideology of new Conservatism and Noosphere genesis

Distinguished participants of the Congress, I would like to focus on today's very important moment in human history in my speech.

Now more than ever, it is necessary to have a strategic vision of the future. In this case, it seems advisable to return to the roots in the form of a kind of new conservatism. Here, conservatism means a return to spiritual and moral values, to the priority of the spiritual over the material, to the culture of inner life - the inner life culture!

When trying to create the worldview of the man of the future, we need to start from the basic principles of its formation. It is necessary to build a hierarchy of fundamental ideas (ideology), towards which the best aspirations of mankind are evolutionarily directed.

Here we have tremendous achievements in the field of philosophy, first of all, in the philosophy of omniscience, based on the ideas of goodness, beauty, truth, in Russian cosmism (with its ideas of liberation of man from the narrow space-time framework of existence and exploration of new worlds and energy sources). Thus, the problems of the present day have already been, in one way or another, solved in the philosophy of omniscience and Russian cosmism.

At the heart of these philosophical constructions are two interrelated concepts:



omniscience and spiritual development. The latter in the modern understanding can be interpreted as a priority development and satisfaction of man's spiritual needs.

The concept of universalism in the concept of the greatest Russian philosopher of the 19th century Vladimir Sergeevich Solovyov is expressed in several aspects.

In the anthropological aspect, through the unity of Truth, Goodness, and Beauty as the guiding principles of human life:

- here, the omniscience in the external world around man (in the realm accessible to his five senses) is absolute Beauty;
- In the moral realm (i.e., for the human will), unity is the pursuit of the absolute Good;
- and in the realm of cognition (for the mind of the average member of the genus Homo sapiens) it is absolute Truth.



If we consider the gnoseological aspect of universality, the universal connections of the world reveal their essence to free theosophy (integral knowledge). Free theosophy is understood as the unity of 3 kinds of knowledge: empirical (science), rational (philosophy) and mystical (religion). This third kind of knowledge relies on intuition, faith and establishing contact with the Universe. Here, too, is the unity of cognitive and ethical activity.

In the ontological aspect, omniscience is presented as the unity of God, man, and the cosmos. Here Russian theosophical thought manifests itself on a truly cosmic scale. All thoughts of man's freedom and immortality, of his high cosmic vocation (as a God-man) lead to the infinity. Cosmos is all-inclusiveness in formation. And it implies future transformation and victory of man over space and time. Man possesses a divine nature, and his creativity, fused with religion and morality, turns into theurgy (a divine act). This is the way of all-encompassing love, creativity, free movement toward the good! In this way, man's life is complementary to the divine life.

Let us distinguish three spaces of human activity:

- 1) The natural material world (the biosphere).
- 2) The world was artificially created by man over several centuries (the technosphere).
- 3) A whole new world is virtual (a world of games and dreams, communication and information, new kinds of art).

The global metamorphoses shaking the material shell of our planet are perfectly comprehended in the creative legacy of our great compatriot Vladimir Ivanovich Vernadsky in his theory of the noosphere.

Noosphere, as you know, is a geographical envelope of the globe, where transformations of matter, energy and information related to the activity of «man of reason» play the main role. Noosphere is like a human being, its bearer and creator, having a body, a soul and a spirit.

Its body is the technosphere, uniting all means of processing energy and substance, transport and communications. The main task of noosphere technology is not the «transformation of nature» and especially not its «conquest», but the «transformation of the technosphere», bringing it in line with the requirement to maintain the stability of the biosphere and the needs of people, and not only physiological, but the higher spiritual needs associated with work and creativity.

The soul is the sociosphere, which includes the totality of relations between people and social structures. Obviously, the main crisis today is not a completely sensible approach to solving the environmental, economic and political problems of our time.

Spirit is the ideosphere, the sphere of the ideal products of human activity, such as mythology, art, science, religion. The ideosphere - the spirit of the noosphere - is the most important part of the noosphere. It is the totality of all types of thought created by mankind. Thus, already in his youth, Vernadsky developed the conviction that

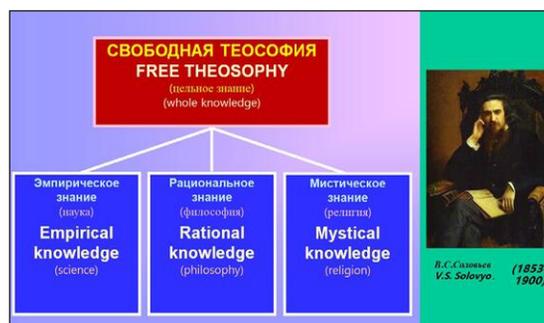


thought, generated by human consciousness, continues to exist outside its body.

The existence of the ideosphere is indirectly confirmed by the fact that some discoveries) are made simultaneously in different countries by people who are in no way related to each other. Moreover, these discoveries, as a rule, are not a direct consequence of the authors' intellectual efforts, but can be explained by the presence of such a shell on our planet. All people are connected to the ideosphere, but the perfection of the thinking apparatus, as well as the level of education, the power of desire, and other moments affect our ability to make discoveries.

For successful creativity let's say «no» to squandering all energy resources from the inner plans of being for the sake of momentary satisfaction of needs on the material plane, which leads to the energy bankruptcy of a person with subsequent deterioration of his health, depression, desire for pseudo replenishment of energy by drugs.

We need activities and functioning not squander our enormous spiritual potential for external purposes and effects. In this way human thought will become a planetary factor. Hence the special responsibility of man for the state of nature and for his own thoughts! This approach corresponds to the general tendency of everything from the lowest to the highest and opposes the modern «new ecological worldview,» according to which man must take his place in the biosphere along with other representatives of flora and fauna and limit the growth of population on planet Earth. Population



growth is a natural evolutionary process of a material system striving for an ever higher level of organization. Reversing this process by giving way to the development of plant and animal life is an idea for those who do not keep pace with evolution.

The geological force, according to Vernadsky, is not Homo sapiens at all, but his mind, the scientific thought. V.I. Vernadsky noted: «So in the twentieth century a single scientific thought covered the entire surface of the planet, all the states on it. Everywhere numerous centers of scientific thought and scientific quest were created. This is the first basic precondition for the transition of the biosphere to the noosphere. Against this common and diverse background unfolds an explosion of scientific creativity of the twentieth century, which does not consider the limits and distinctions of states. Every scientific fact, every scientific observation, wherever and by whomever they were made, come into a single scientific apparatus, in it are classified and brought to a single form, immediately become a common property for criticism, reflection and scientific work».

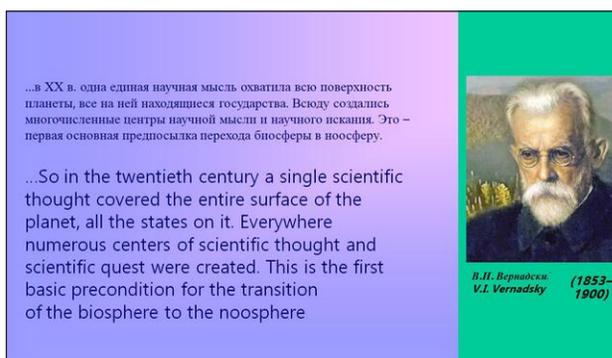
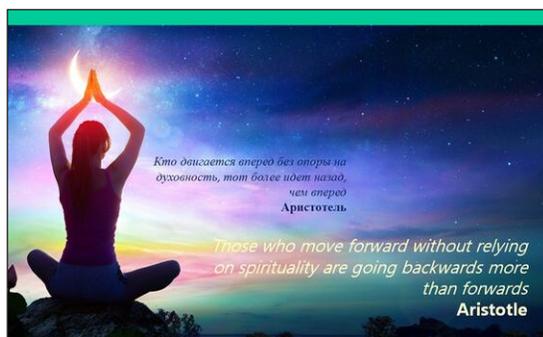
A qualitatively new view of the world can be obtained when science and philosophy are combined! Any particular science will not give a new quality, a new discovery without a philosophical view of the world. Philosophical worldview in general and in particular creates the environment in which scientific thought takes place and develops. To a large extent it determines it, changing itself along with its achievements. The basis of noosphere worldview is harmonious relations of scientific knowledge, philosophy and religion. Only in such a relationship is

possible a holistic understanding of the World, the development of a fruitful and responsible attitude to it.

«Before our eyes the biosphere is changing dramatically. And there can hardly be any doubt that its reorganization by scientific thought through organized human labor, which manifests itself in this way, is not an accidental phenomenon depending on the will of man, but is a spontaneous natural process whose roots lie deep and have been prepared by an evolutionary process whose duration is hundreds of millions of years,» writes V.I. Vernadsky. Here we can see a hint of the speeding up evolutionary process, leading to the decompaction of the Earth's solid rock.

This is the manifestation on Earth of a new astrological era, which has an air nature. About trust in astrology E.P. Blavatsky expressed as follows: «...The Future, as well as the Past, always lives in the Present - the Lipics also influence the science of Astrology. We must recognize the truth of Astrology, whether we want it or not.» Based on this type of knowledge, evolution in the new stage is a process of refinement of the matter-environment. Material values, «golden toilets,» are no longer symbols of wealth, for they already reek of archaicism. Now spiritual growth and flexibility of consciousness, the ability to move away from the stereotypes of the past, the exploration of the air element and the cosmos are «valued».

A new, progressive, air-digital and freedom-loving era is beginning, an era of unrestrained technological progress. In the



new system of values, the main thing is not the material, but the mental and spiritual: creativity, ideas, inventions. Instead of the familiar and already mastered gross material environments in the form of technosphere and biosphere (predictable and stable), virtual worlds are created, involved in all spheres of our lives, from production to the sphere of leisure. The new era is characterized by digital transformation and the information revolution, online education and the digital economy, the development of augmented and virtual realities, the creation of meta-universes and advances in neuroscience. Virtual reality already complements the inner world of the subject and helps to rapidly realize the most daring dreams.

Most of the astrological community agrees that the transition of mankind into a new phase of development will end in March 2023, when Pluto will move into the sign of air in addition to the major planets of the solar system. The basic principle of preservation of form (body) will be non-resistance to high-vibration energies. At the height and respect in society will be the person who serves the interests of all, who contributes to the harmonization of space.

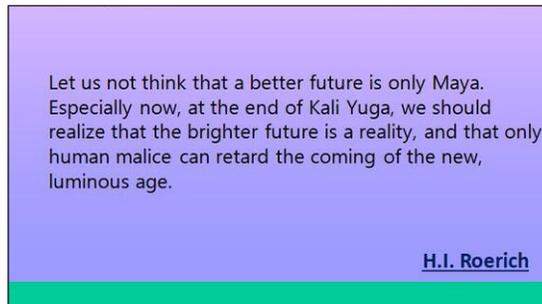
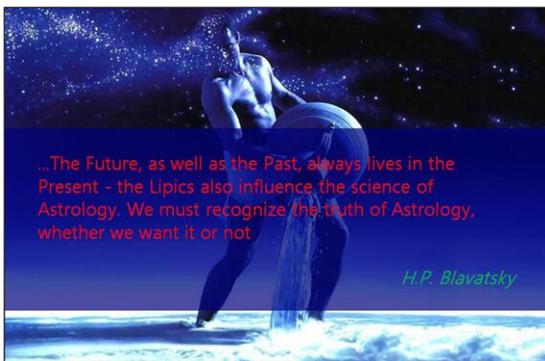
As a result of creating a new virtual reality, we are able to quickly realize what we have in mind, its subtle materialization. When modern devices begin to understand human speech, it leads us to a more thoughtful and serious attitude toward words, and therefore to the same kind of thinking that finds expression in them.

Humanity faces a choice: either a dead

technosphere in place of flora and fauna, or an increasing spiritualization of all our vital manifestations. Thus, special attention must be paid to the transformation of the technosphere, which in its imperfect and crude manifestations negatively characterizes the preceding stage in the development of productive forces. «Any sufficiently developed technology is indistinguishable from magic,» is one of the futuristic «Clark's laws» formulated by the famous English fiction writer in the 1960s. And today we already use various devices that would have seemed magical half a century ago. Thus, in our pockets we have a still unfinished, but «magic wand» in the form of a smartphone. Today its capabilities are enough to order food, clothes, lodging, transportation and more. And we are only a step away from the moment when we will be able to control the new powerful productive forces, not with magic spells, but with a kind word.

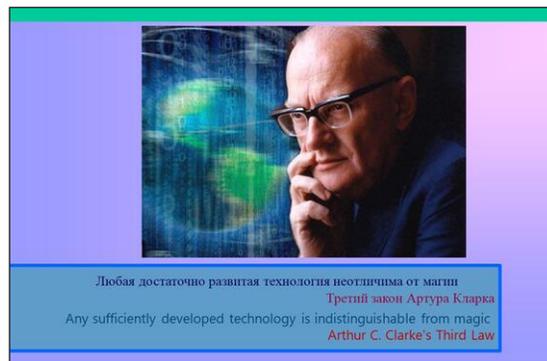
It is worth noting that it is necessary now to abandon traditional technologies in favor of widespread introduction of nature-like technologies, which spiritualize, revive the modern dead technosphere. Not the transformation of man into an inaccessible spiritual development being, but his spiritual development and introduction of nature-like technologies to revive the dead technosphere is the main way of development.

Increasingly, past forms of life are becoming only a prehistory of mankind. About this V.I. Vernadsky wrote: «It seems to me that the creation of the noosphere by human thought and labor changes the



whole setting of its history, does not allow simply comparing the past with the present, as it was acceptable before». The basis of the noosphere worldview is a harmonious relationship between scientific knowledge, philosophy and religion. Only with such a relationship can a holistic understanding of the world and a fruitful and responsible attitude to it be possible. At the same time Vernadsky noted that «mankind lives in a deep crisis of religious consciousness and is probably on the verge of a new religious creation. Old religious concepts must deepen and restructure, above all, under the influence of the growth of scientific thought.

Vernadsky's philosophical reflections express a belief in the inner mind of the world evolutionary process itself, which must be cognized and followed. All the good that has been worked out in Russian, Soviet and world culture should be put into practice, and this is not a return to the old, which many fear, but a transition to a new round of development spiral, but already at a new technological level. On the way to the establishment of the global priority of the spiritual, it is necessary to engage all the political will.



## Ramprakash M.L.

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### Time – Cycles – Karma

#### What is Time ?

#### Western perspective of Time :

Time in the conception of modern science - in physics, to be more precise - is a measure of interval between two events, measured in seconds, minutes, hour, days, years, etc : from the minutest moment to the greatest magnitude.

Time (t) is combined with other quantities as length, mass, charge mathematically to derive other concepts like motion, kinetic energy etc.

This is the conception of time, in short, according to Newtonian physics. But the conception of time changes in the Special Theory of Relativity of Einstein.

According to it time does not flow in a standard rhythm of a clock but it is relative to the observer and speed with which the clock is traveling. To an independent observer a clock moving at great speed will be ticking at a slower pace than the one which is stationary. According to the theory, time should cease when traveling at the speed of light. In other words, time is relative to the frame of reference of the observer.

Time for the scientist is a linear measure



of interval between changing quantities.

This is a brief, and very imperfectly expressed, concept of time in Western Science.

#### Eastern or Theosophical conception of time:-

Theosophy is Archaic Eastern Occultism. According to ancient wisdom **time is no quantity or existence apart from mind or consciousness.**

When Einstein stated that time is relative to the frame of reference of the observer, it is not known to us whether he asked the question who or what is observing mind or consciousness. If he had asked this question and proceeded to investigate the mystery of mind or consciousness - the observer - he probably would have been drawn into Eastern psychology and metaphysics. His conception of Reality would have radically changed.

Science comes close to metaphysics in her search for truth but shrinks back from the border land where physics ends and metaphysics begins, and refuses to cross over into vast realms of noumenal causes.

#### Time according Theosophy:

The idea and sensation of time is a



phenomenon of Mind. Where there is no mind there is no time.

(III Stanza, verse 1) : Esoteric philosophy divides boundless duration into unconditionally eternal and universal Time, called Kala in Sanskrit, and conditioned time, called Khanda Kala, meaning divisible Cycles of Time.

Duration is that aspect of Absolute Unknown, and it is the noumenon of Infinite Time, Kala.

The other, divisible and measurable Time-Cycles, is phenomenal coming into existence with the emergence of Mahat, the III Logos (S.D., I, commentary on verse 1 of Stanza III)

The Secret Doctrine teaches :

«Time is an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced.» (vol. I, p. 37)

This succession of states of consciousness which produce the sense of time is explained by HPB to be the phenomenon of our Lower Manas, that is, our brain-mind. Our idea and sense of time and space are illusions of our Lower Mind during the state of our waking consciousness. (*Transactions of Blavatsky Lodge*)

In dream state time as we experience is not the same as we know it in the waking state. In dream the dreamer may live in a few seconds the events of a lifetime.

Again, immediately after death of a person the experiences of his lifetime are gone through in a few minutes by the mind-consciousness or the Lower Ego in the august presence of the Divine Ego. This is attested by people who have survived death by drowning or have had other near death experiences.

In other words, the sense of time and space are hallucinations of the Lower Mind, and in the apprehension and perception of immortal Higher Manas there is neither space nor time. (*Transactions of Blavatsky Lodge, Theosophy Company, 1923*)

#### **The Law of Cycles and Karma**

The second fundamental proposition of The Secret Doctrine states that the Law of cycles is a universal law. It postulates that universes appear and disappear in regular succession like the tidal ebb and flow. Cycles operate everywhere and in every realm, like breathing in and breathing out, sleeping and waking, life and death, systole and diastole of the heart, and so on.

The Law of Cycles is closely connected with Karma. Karma is action and reaction, the moral law of cause and effect. We think and act in every moment of our waking life, and produce thereby consequences which come back to us as effects which we experience as pain and pleasure. Thus we produce cycles, individually and collectively, by our actions. Reincarnation is the effect produced by Karma, or action performed for selfish ends.

Karma is «the moral effect of an act committed for the attainment of something which gratifies personal desire.» (*Theosophical Glossary*)

Series of Individual reincarnations, Yugas, Maha Yugas, Kalpas, Manvantaras are cycles, smaller ones turing their rounds



in the greater ones, produced by the collective actions of all beings, smallest to the greatest, by which beings evolve, as taught in the 3rd fundamental proposition of The Secret Doctrine.

Karma is not a law which is extraneous to ourselves. **Karma is the Law of our Being.** The Higher Self of man is the Law of absolute Justice itself. Plato said Justice subsists in the Soul.

*«There is no Karma unless there is a being to make it or feel its effects.»*

*(Aphorisms on Karma)*

We make our own destiny by our Karma. If Karma binds us to the results of our actions, we can, by a knowledge of the working of the Law, learn to so think and act

in unison with the harmony of the universal Order and the great purpose of Life, that we can become liberated from the involuntary cycles of birth and death, and attain immortality in Spirit – Divinity.

A widespread knowledge and understanding of the working of the twin laws of Karma and Reincarnation will make mankind responsible, and transform our world into an abode of peace, a garden of the gods.

**Karma, Cycles, Reincarnation are inextricably interwoven**

In this Law of all laws is found solution to every mystery of Nature and every riddle of life.

I will end this presentation by quoting a part of HPB's 3rd Message to American Theosophists

*«We are outwardly creatures of a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and Thought which alone can save the coming races.»*

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**Degradation and restoration of time in modern science**

*In his technocracy, a person will drive himself into such a dead end, that he will only have to listen to the joy of the Subtle World.*

Aboveground item 366

*People do not know how to think about the future, because they are afraid of it ... they cut themselves off from the future, do not want to know the past, remain on the present, which does not exist. The most dangerous situation is to be left with nothing.*

Aboveground item 529

To many explanations of the modern civilizational crisis, one more can be added, connected with the exhaustion of the existing understanding of space and time. The extensive mechanism of growth due to the expansion of the space of vital activity no longer works and is replaced by an intensive one. Development is now based on the development of the already conquered space, and time becomes the main resource. For example, in management systems in a situation of competition between an effective and timely solution, the «scales» are increasingly inclined to timely [1].

We see the same in the field of culture. If earlier culture was defined mainly through the concepts of space, today there are more and more definitions of culture as a set of



prescriptions, prohibitions and norms of working with time, as the ability to stratify time and highlight the stages of its awareness [2].

The problem of time in development scenarios such as «technological singularity» (R. Kurzweil) or «the end of history» (F. Fukuyama) is aggravated in the same way and in another way. The future as a structural element of time in these scenarios disappears and is replaced by the continued past and present, and time itself in its three modes of the past, present and future degrades. The fast world of technology accelerates itself, civilization becomes dependent on decisions made in the past, and this dependence only increases with time.

The same thing is happening in the development of one of the key technologies of the near future – Artificial Intelligence (AI). AI is understood as a software add-on over big data (BigData), which

always represents the past. The work of AI is combinatorics on the big data of our past, in which, in principle, nothing new can arise that was not in the previous experience. Here, too, the future begins to be understood as an extended past.

But a person thinks of the future as freedom and the possibility of choice. If this choice is conditioned by the past and over time this conditioning only worsens, then a person finds himself trapped in the past, deprived of the future and the opportunity to change anything in the present. However, there is still a way out. To do this, it is necessary to distinguish opposite levels of intelligence and thinking in consciousness. The earthly conditionality and the need to provide resources for the bodily and biological nature of man is rooted in the intellect, while the opposite aspirations are concentrated in thinking: for freedom, truth, beauty, the infinite. The problem of the lack of freedom of choice can be formulated as the transfer of the focus of consciousness to the intellect, while completely ignoring thinking. In order to gain freedom and untie consciousness from earthly conditioning, it is necessary to shift the focus of consciousness into thinking. It can be said that the sense of the future is rooted in human consciousness precisely in thinking. It is it that shifts consciousness forward, to a place where there is no predestination of the past, where time has not yet been formalized and creative efforts of a person can be applied to its design.

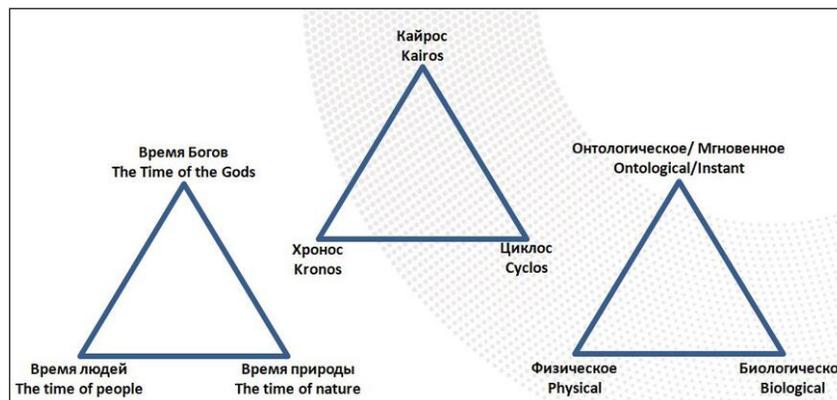
Today we see that human consciousness at the sociosystem level is understood completely as intelligence, and the level of thinking is ignored. In the institutions of upbringing, education and science, the appeal goes exclusively to the intellect, and in the system of social values, a positive image of a person who knows and applies sets of rules and regulations of behavior in all life situations has been formed. Going beyond these rules and regulations (which is a direct manifestation of thinking) is

socially reprehensible.

Intelligence is always a desire for repeatability, reproducibility, averaging, a simple and understandable algorithm. It is intelligence that dictates the basic methodological principles of modern science: observability and reproducibility. Only those data become scientific, which are observable and cross-checked, repeated and reproduced. And such a science, focused on intelligence, extends its requirements not only to the objects of its cognition, but also to the subject himself. It creates an average, typical subject of cognition and legitimizes forms of cognitive activity for it. Only such philosophical and scientific conclusions are allowed that can be obtained, understood and verified by this same average individual, and vice versa, it is impossible to think and rationally discuss such types of experience that would not be available to this average individual [3]. As a result, geniuses and carriers of various uniqueness, as well as the knowledge they receive, are excluded from the cognitive field.

Now let us remember that knowledge can be large and small, and we find an indication of their fundamental difference throughout culture: the surface in philosophy (little knowledge) inclines the human mind to atheism, the depth (great knowledge) to religion (F. Bacon); the first sip from the bowl of natural science makes a person an atheist, but God is waiting for him at the bottom of the bowl. (V. Heisenberg). Here it is not difficult to come to the conclusion that science in the described mode of existence always chooses little knowledge and slips into atheism, denial and various kinds of restrictions on cognition (instead of its expansion). Returning to the topic of time, we understand that in such a science time will necessarily degrade: other forms of time other than dead mechanical time will be denied, and dead time itself will be spread into areas not peculiar to it: into the realm of life and reason.

However, time continues to exist in its



natural forms, regardless of what modern science thinks about it. Let's turn our attention to these forms.

A valuable source of information on the forms of time is Greek mythology, in which time has several personifications: Kronos (Saturn) – The God of boundless time and cycles and Kairos is the God of a moment of great happiness. Kronos has at least three aspects. The first is boundless, absolute time: «Kronos means an infinite and, therefore, immobile extension of Time, without beginning, without end, beyond the divisibility of time and beyond Space» (The Secret Doctrine vol. 1 part 2 of ed.11). The second aspect is when Kronos is depicted: «... crippling Uranus, his Father ... Absolute time becomes finite and conditional; a part is taken from the whole, thus showing that Saturn, the Father of the Gods, was transformed from Eternal Duration into a limited period» (Secret Doctrine vol. 1 part 2 ed.11). Referring In Greek mythology, we see Kronos, who emerged (manifested) from the womb of his mother (Gaia) and received a prediction that his son would overthrow his father from the throne. The frightened Kronos is forced to constantly swallow his own children. This plot can be interpreted as a manifestation of a cyclic or spiral form of time in which the beginning (birth of a child) of the cycle and its end (devouring of a child) almost coincide.

The next development of the mythological plot points to the third aspect of time. The son of Kronos, Zeus, by cunning, who escaped the fate of his

brothers and sisters – to be swallowed by his father – grows up and declares war on his father, which after ten years (Titanomachy) ends with the defeat of Kronos and his overthrow into Tartarus – the lowest level of the kingdom of the dead (Hades). The conditionally endless, monotonous, linear, dull stay of Kronos in Tartarus, from which he cannot escape, because it is guarded by the hundred-armed and fifty-headed giants Hecatonheyers and there is a third form of time taken by modern science as a basic form. The spiral time of the second aspect is split into purely cyclic and linear forms, and the latter becomes the time of science.

The meta-form of the dead time of science is supported not only by the allegory of Kronos in Tartarus, but also by the transformations that took place over time in the process of the development of science. At the beginning of the twentieth century, time became the fourth spatial dimension (Minkowski space) and lost not only independence but also its own uniqueness. Now it is thought of in the same way as space (two moments of time, as well as two points of space, cannot be superimposed on each other). From such time and space, everything that interferes with the extremely simple description of mechanical movement in them is removed. Time and space desacralize, become empty, mechanical and dead. All classical and non-classical science is formulated for these dead time and space. Note that it is here that we should look for the reasons for the difficulty of science in describing living

Костная материя Inert matter	Живая материя Living matter	Разум Mind
<p><b>Время механической науки (Хронос)</b> Механическое, метрологическое, физическое время. «Мертвое» время механического движения. Оно линейно, однородно, однонаправленно, бесконечно.</p> <p><b>Time of mechanical science (Chronos)</b> Mechanical, metrological, physical time. The "dead" time of mechanical movement. It is linear, homogeneous, unidirectional, infinite.</p> 	<p><b>Биологическое время. Время Природы и Космоса (Циклос)</b> Время повторяющихся событий, имеет условные начало и конец, неоднородно.</p> <p><b>Biological time. Time of Nature and Space</b> The time of recurring events, has a conditional beginning and end, is heterogeneous.</p> 	<p><b>Мгновенное время. Время Богов. (Кайрос)</b> Нелинейно, разрывно, дискретно, конечно и неизмеримо. Это время Писания, духовное, эсхатологическое время, телеологическое, экзистенциальное время.</p> <p><b>Instantaneous time. The time of the Gods. (Kairos).</b> Nonlinear, discontinuous, discrete, finite and immeasurable. This is the time of Scripture, spiritual, eschatological time, teleological, existential time.</p> 

systems, man and his consciousness, as well as the inability to build a unified field theory.

So, we can distinguish three forms of time, which form a triple (triangular) balance.

- Time of Mechanical Science (Kronos): mechanical, metrological, physical time. The dead time of mechanical motion, which is linear, homogeneous, unidirectional, infinite.

- Cyclic time of Nature and the Cosmos (Cyclos), biological time: the time of recurring events. Has a conditional beginning and end, heterogeneous.

- Instantaneous time, the time of the Gods (Kairos): this time is nonlinear, discontinuous, discrete, finite and immeasurable. This is the time of Scripture, spiritual, eschatological, ontological teleological, existential time.

When these three forms of time are in a triple balance, it is possible to formulate conditions for maintaining harmony in systems of any complexity and purpose – this is the symmetry of the triangular balance of time. If the symmetry is broken, then there is a degradation of the balance and time itself. Modern science, as already mentioned, has completely discarded Kairos and only recently elements of cyclic or biological time began to appear in it (nonequilibrium thermodynamics and biological time V.I. Vernadsky), which means that the balance of time of

science is severely deformed and it does not develop naturally and harmoniously. Science continues to generate development scenarios in which there is an aggravation of the degradation of time, such as digital transformation, metaverses, strong AI. The symmetry of the balance of time can act as a criterion for the selection of images of the future. If there is no symmetry in such images and is not restored over time, then they should be recognized as erroneous and stopped. Conversely, such images of the future should be considered promising, in which the initially broken symmetry of the balance is restored.

We will discuss further how the symmetry of the balance of time is restored in modern science. From the perspective of today, we can say that at the beginning of the last century, science passed the point of bifurcation in the understanding of time. Approximately simultaneously, A. Einstein and V.I. Vernadsky proposed directly opposite concepts of relative and biological time and space.

The principle of relativity of time has led to the fact that a single time for the universe has ceased to exist. Each object (moving relative to other objects) has its own time, while it is no longer possible to «check the clock». Time has ceased to be the one essence of the universe, the one that gathers it into a Whole. This can be seen as the beginning of postmodernism with its total deconstruction of everything and, first

of all, such fundamental concepts as space and time.

V.I. Vernadsky, understanding all of the above, proposes the concept of biological time and space and creates the doctrine of living matter and the biosphere. V.I. Vernadsky deduces his teaching from the Redi principle: the living comes only from the living, which he expands and complements. Life cannot appear from bone matter, it is not accidental, it is natural, continuous and eternal, it cannot but exist, life is a cosmic phenomenon and therefore the cosmos is alive [4]. All living things exist in a single living/biological time and space, which ensure the unity of the living as a whole.

Going through this bifurcation, science chose Einstein's relative time and put Vernadsky's ideas «under the bush». It would not be a strong exaggeration to say that the current global crisis of civilization and science is, among other things, a direct consequence of this choice. And it is this crisis that should return V.I. Vernadsky's ideas to science and direct it to expand its ideas and supplement its two foundations: matter and energy, and the third – life.

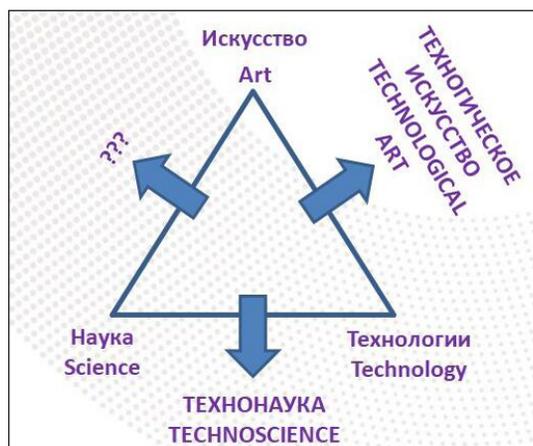
It is in the ideas of V.I. Vernadsky that the balance of time is restored and the natural and harmonious path of development of science and civilization is indicated. Vernadsky literally creates the future, because he brings ideas that are absent from the logic of the previous development of the scientific picture of the world and even contradict it. If modern science still deduces the origin of living matter from bone matter, Vernadsky strongly points out the fallacy of these ideas. Science does not have a single fact in favor of this statement, and vice versa, there are traces of life in all observable geological data (strata). Vernadsky does the same as another genius, G. Galileo, did in his time, who had to break with the previous metaphysical tradition going back to Aristotle in describing mechanical motion: the properties of



living matter are not derived from the properties of bone, they are determined by their own laws. To describe these patterns, Vernadsky finds quantitative, measurable properties, the same as those used by science in the description of bone matter. If in mechanics the measure of the mass of a body is its inertia, then the measure of the mass of living matter should be considered reproduction: there is nothing more important in the existence of living bodies than their reproduction. Vernadsky further points out that it is impossible to estimate the mass of living matter by methods developed for bone matter. It is impossible to apply a moment in time at which the mass of living matter does not change.

In mechanics, a moving body can be described by a point, the structure of the body and the processes occurring in it are not important and are not related to time. Any part of the body behaves just like the whole body, there is no difference in quality between the part and the whole, only in quantity, which makes it easier to observe and measure. Time here is an external and extraneous phenomenon.

Living matter cannot be represented by a dot. He himself has a mover that works in reproduction, and makes him move. Any part of a living organism is not like the whole organism. Its integrity is crucial. Time, as it were, arises from within the living, manifests itself through it. The weight of the living directly depends on the time. In a living substance, time intervals are actually produced by the living substance itself, and at different rates depending on internal processes [5].



Along with biological time, V.I. Vernadsky introduces another type of time – instantaneous time or empirical instant [4], which can be compared with the Greek Kairos. According to Vernadsky, living matter generates the Mind, and the Biosphere generates the Noosphere. If only biological time is characteristic of the biosphere, then instantaneous time is added to it in the Noosphere. From this it is possible to define consciousness as the ability to manifest itself in all three forms of time: mechanical, biological and instantaneous and to combine these times into a whole. If the proponents of transhumanism offer an image of the future that is inherently unnatural and inhuman, in which consciousness is reduced to intelligence on a scale of only mechanical time, then we can offer a different, in fact, natural and human future, the exact opposite of what is described. Through thinking, the natural intellect gets rid of its unnatural state and is exalted from dead time into living, biological time. Further, through the strengthening of the creative principle and further sublimation of consciousness, now in an instant, consciousness finds itself in a permanent creative process and assumes the state of «active consciousness», realizes the meaning of existence in accordance

with the law of the development of the Noosphere [4] according to V.I. Vernadsky. We will point here to the key role of art in the process of sublimating consciousness, as the most important «technology» of working with instantaneous and cyclic time.

In conclusion, we repeat the idea that a person's immersion in the technosphere should accelerate his appeal to the goal and meaning of life, just as in the well-known experience with rolling a ball down an inclined surface, when the fastest descent is achieved along the brachystochrone - a curve that first goes below the horizon, and then rises to the end point - the goal of movement. The main thing is that a person in his «diving under the horizon» does not lose the purpose of his movement and life.

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**Un-Hak Hwan**

Ph.D., Professor at the School of Art (South Korea, Seoul)

*Was born in South Korea on July 15, 1957. In 1981, he graduated from Yonsei University in Seoul, South Korea, with a Bachelor of Science degree. He moved to the USA, completed graduate studies at the University of Missouri-Columbia, and received a Master of Science degree through research in plasma astronomy and relativistic cosmology in December 1985. In August 1989, he received a degree in philosophy for research in plasma physics at the Physics Department of the University of Missouri-Columbia. In 1991, he began his professional career as a professor at the Korean Technological and Educational University, continues to teach and conduct research at this university for 30 years. Research is mainly related to physics, including the theory of relativity. The interest in theosophy is connected with cosmological points of view in Christianity and Buddhism. Research interests: plasma physics, astronomy and astrophysics. As the first author, 60 scientific papers have been published in international and domestic journals, and 10 books have been co-authored.*

### Review of the Second Station of The Secret Doctrine

Keywords in II Stanza:

(1) Ah-hi: the luminous sons of manvantaric dawn

(2) Paranishpanna: the root of the world,  
We rested in the bliss of non-being  
(Absolute being) as either conscious or  
unconscious being.

\* (3) the Germ: 5 skandas = Emptiness  
= Nirvana = lotus

\*Research focus: the 5 skandas under  
the emptiness!

What is the meaning of the «GERM»  
?GERM = The Five Skandhas = the  
aggregate for human soul. Emptiness = No  
natural essence = Nirvana

**Today's Questuon:**

How can achieve the emptiness in each of  
5 Skandas? The First Skandha: The Form  
something material that can be sensed =  
our physical body

Body = transient protein combinations  
(chemical elements) = nothing essential  
=changeable by growing and dying

The Second Skandha: feeling is a physical



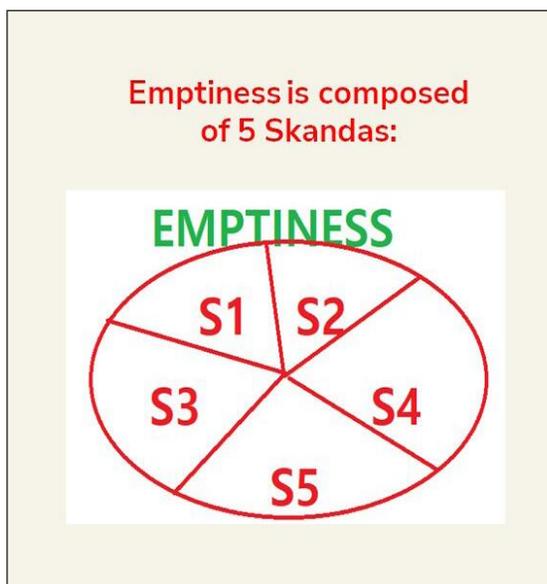
or mental sensation that we experience  
through contact of the six faculties with the  
external world.

There is no essence.

Our brain decide the feeling based on  
our memories from the experiences for  
13.8 billion years.

Thus the feeling of each person is  
different for the same target because there  
is no essence in the target.

The Third Skandha: Perception means



knowledge which is the capacity to conceptualize and recognize things by associating them with our memories based on the experiences for 13.8 billion years.

So, any perception has no essence because it depends on the person who conceptualizes and recognizes it.

Is the willpower action, good and bad.

Mind precedes all mental states. The aggregate of willpower is associated with

karma because willpower creates karma. Willpower also contains latent karma that conditions our attitudes and predilections. Biases and prejudices belong to this skandha, as do interests and attractions.

There is no essence on the willpower because it depends on the Karmas of each person. Each person has different willpower for the same target. Each person has bias and prejudice based on the memories experienced for 13.8 billion years.

Mental consciousness has an idea or thought for objects.

Any idea or thought has no essence because each person has different opinion for the same object. We can select an idea based on the memories experienced for 13.8 billion years.

What is the meaning of the «Germ» ?

Germ = The Five Skandhas

Emptiness = 5 Skandhas each (keyword of «Maha Panjia Paramita Sutra» of Gautama Siddhartha,

the 7th Buddha (BC 560~BC 480).

**Micheline Foster**

PhD in Metaphysics, member of the Theosophical Society (USA, California)

*Was born in Harrisburg, Pennsylvania, USA. In the 1970s, she studied at the University of Metaphysics in Los Angeles. She received a doctorate in metaphysics. She worked as the esoteric director of the World Meditation Center in Ojai, California.*

*Member of the Theosophical Society of the USA. Studied theosophy since 1982, joined the Besant Lodge in Los Angeles, California. In 1992, she was ordained a Bishop of the church, and since then she has headed it. She worked as a priest in Las Vegas, Nevada. Author of 19 books and articles about metaphysics, meditation and spirituality, the last of them is a book about a trip to Nepal.*

**First Steps to Space**

*«At the center of the universe dwells the Great Spirit. And that center is really everywhere. It is within each of us.» This is a statement made by an American Indian Chief, Black Elk. The Bhagavad Gita states, «God is seated in the hearts of all.»*



This universality is, for the most part, lost in today’s society, which seeks self-aggrandizement and complacency, in exchange for inner clarity. Those who hear a ‘call’ from their own dissatisfaction with the outward expressions available on this planet, seek many means to respond. One of these is Theosophy.

When our interest is first peaked concerning a study, we, as humans, usually go ‘all out’ to learn all we can, as quickly as we can about it. The study of science, of music, of fingerpainting, or of Theosophy is no different.

Once we have received, what we consider, from our past experiences and educational prerogatives, as a healthy percentage of information, we usually are confronted by three choices. We can say, «Oh, I know about that,, and this is my opinion»; or, «I’ve studied that extensively» - indicative that we are now experts in the field. Our third choice in this illustration concerning Theosophy is, «This is what I have heard or read or experienced, and it

will take me years, perhaps lifetimes, to understand it.» Herein is the beginning of Wisdom.

Theosophy comes to us as a great gift through Helena Petrovitch Blavatsky. She points us toward a deeper exploration of Life, of our life, and all that we perceive as Life around us. She was chosen because of her talents, her attributes, and her precious perseverance during her lifetime. Perhaps as in a room of candles and only one is lit...

Only one can illuminate... and fits the bill. This flame was accepting of, and acceptable to, the Great Teachers for this particular time, planet and region of this solar system. We each have our limitations and so do They. Theirs, however, are far beyond our comprehension of limitation and are most unworthy of this dissertation.



Around us lies our galaxy of matter and energies. Only a tiny portion of which can we perceive. The fraction of light which we can observe is extremely minor on the immeasurable scale of Illumination within the cosmos. The tiny proportion of sound and vibration which our ears and technologies can interpret is miniscule within the cosmic frequencies. Our physical plane has a great many limitations which the bliss of ignorance hides from our earthbound senses.

It would seem quite logical then that the Great Teachers can only use qualities, attributes, and teaching tools for humanity which are within the limited scope of this earthbound species with their perceivable sensations of 'frequencies'... not to mention the childlike mentality of Mankind for comprehension. The Teachers employ these 'teaching tools' in an order of demonstration for us. These expressions of potentialities are found only within this conglomeration of substance: our plane of existence, which we call our planet, solar system, and galaxy.

We cannot reach out into the cosmos we see around us and understand results from causes of which we have no knowledge; Frequencies which are as Sounds to a deaf man; or Light manipulations of shadows and colors to a blind man. But when we

begin to comprehend the unity of all... things and non-things, universal patterns emerge and the evolvement of our soul's understanding begins.

It is here, at this crux, which we find our Theosophical Textbook of study. We contemplate the Stanzas of Dzyan and perhaps consider the modern Nebular Theory which hypothesizes 'the idea that a spinning cloud of dust composed mostly of light elements, called a nebula, flattened into a protoplanetary disk, and became a solar system consisting of a star with orbiting planets.'

We find HPB described it «as a Romance» and quotes a Commentary VIII in Stanza III concerning «Light, or the cold Flame ... is the 'Mother' (Chaos)» and «is a cold Fire, a cool Radiance, colourless, formless, devoid of every quality.» The Stanza goes on to state that «Motion is the One Eternal Is, and contains the potentialities of every quality in the Manvantaric Worlds...»

We consider the Cosmic String Theory, fission and fusion of the atom, Quantum Physics, Astrology, Astronomy, Geometry, Chemistry, Life, feelings and desires. These all have their masks and blinds of Science and Philosophy. However, these aspects of the laws found in our physical plane awareness are all available to one who is drawn to these lines of interest within the Secret Doctrine under subtitles of forces, modes of motion, intelligences, meta-elements, vital principles in a plurality of worlds.

HPB suggests the quote, «How little can be argued respecting the necessary conditions of intelligent, organized, existence, from the standard of corporeal existence found upon the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the Universe.» (From World-Life, or Comparative

Geology, pp. 498)

We read, think, ponder, and attempt to digest all of the meanings and ramifications of these ideas presented in today's arena, within the dual nature of our cognizing brain, and limited three dimensional appearance... four should we count time. We inculcate all of which we are aware of in relation to The Secret Doctrine, Isis Unveiled, and other of HPB's wonder-provoking works. And this is as it should be.

We contemplate and compare these ideas and thoughts of the cosmos: the galaxies around us and within us; the timelessness of infinitude flowing through our three dimensional plane of unfolding events; the essences of Life found on our small planet in this section of the Milky Way; and the Entities of manifestation from the Great Center of Oneness, the Nothingness of Motion which results in our planet, nature, population, cities, and solar system. So many vast interpretations and delineations have been presented by this formidable Russian woman of the Eighteenth century.

We ponder over these... and then, using our brain, we compare them to the abstract theories and scientific discoveries found in the Hadron Collider in CERN, the scientific organizations worldwide, the NASA Space Center, the Centers for Human Learning, and the biological labs for the improvement of Mankind... as well as his downfall.

And after all our mental gymnastics, our struggle, sweat, experimentations, explorations, and strain toward that which we call the 'mastery of our universe'.... The Great Ones Smile: for the child of Humanity is beginning to take form



within the contextual field and gardens of the original Eden.

We begin to see our place in this One Work, this purposeful projection of Life, of Light, and of Balance. We are not the creators of our world: we are the actors on the great stage of Life expressing Itself. What costume do we wear? What lines do we recite? This is yet to be learned by the students of today. For the ramifications of this train of thought, take one, step by step, deeper into the Infinite Mind. Here we find regions far beyond those which we would call 'human'.

As the Rounds of Earth proceed, perhaps we are, just now, again exploring our playpen and looking beyond its bars into the true Living Room of another, greater universe. We don't do this alone. We are never alone... for all are connected on planes of consciousness yet to be experienced. All dwell within the ONE.

Our garments of thought are always changing in relationship to Life Itself. Change and the remolding of essence is a constant. All things are always made anew - and yet Akasha always remembers and records the past...leaving nothing behind.

This universe which we perceive at the present time is as sunrise and sunset... Cause and Effect. The Light allows the shadows of darkness penetration to color

the sky; the Darkness allows the Light to illuminate the spatial crevices among the evermoving clouds of Being. Both are illusions, however, the result is our Life... of which we, here today celebrate, but will never understand the Cause.

Theosophy this day is displaying New worlds to our understanding; New worlds of comprehension to explore; New worlds of which we will become: yet already are, and have ever been... completed.

The past is reflected all around us. This past is the computer screen before our eyes, the tree outside our window, the chair in which we sit. Ahhh, but our future, our true Being, is always within the Heart and stands before the Countenance of That Which Ever Is.

My Dear Friends, we have yet to scratch the surface of Theosophy... At times it is like the rattle to the infant humanity. It gets our attention to focus, learn, study, question, seek, and follow.

Are we better for its study? Is not a fully

grown, expressed and capable adult an asset to the universes around him or her? Is not Life more enjoyable and abundant in the sharing and intercommunication found among the peoples of the Earth and who knows where else?

There is a poem from Psalmbook of Infinity which states:

There are many shades, my Friend  
Your eyes just cannot see.

Dimensions in Life and Death  
Phases of Eternity.

Many sounds your ears will never hear  
Words that your lips cannot say.

Present in this future time  
Which passed on a bygone day.

Later Love, Later Love  
Don't say, «Some other Lifetime...»

As Theosophists, let us not waste this precious commodity, yet illusion, known to us as 'Time'. This special event will never come again in this form. And truly, Who would want to miss all the fun?

Namaste.

**Egor Turley**

Candidate of Physical and Mathematical Sciences (Moscow, Russia)

*Was born in Moscow. In 2003 he graduated from Lomonosov Moscow State University with a red diploma, during his postgraduate studies he received a scholarship from the President of the Russian Federation and wrote about forty publications in international and Russian journals and collections of scientific papers. In 2006, he received the degree of Candidate of Physical and Mathematical Sciences in biophysics, conducted scientific research, taught students, supported interdisciplinary and international research projects.*

*In 2008-2011, he helped the Staff of the Public Chamber of Russia to maintain contact with international Non-profit organizations, public institutions, political and public figures.*

*Since 2012, he has been searching for innovative solutions for a well-known multinational corporation in the field of electronics, chemistry and telecommunications.*

*Since 2018, he has been the scientific secretary of the Scientific Council of the National Roerich Committee, one of the 24 founding members of which he was. In parallel with his work on the study of the Roerichs' heritage and its links with Eurasianism, to which his recent publications are devoted, Yegor Turley participates in the work of theosophical structures and recently completed writing a large-scale apology for the activities of H.P. Blavatsky in the light of errors found only in the era of digital technologies in theosophical sources.*

### **Phonetic similarities of Senzar and ancient languages based on the material of modern theosophical sources**



In the history of occult sciences there are two noteworthy topics that often go together: the topic of Atlantis and the language of its initiates, Senzar. And if quite a lot has been written on the subject of Atlantis, starting from the ancient Greeks, there has been very little information about Senzar, at least until recently.

In the Introductory of “The Secret Doctrine,” H.P. Blavatsky speaks of the core of her work, the Book of Dzyan: «Tradition says, that it was taken down in Senzar, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very

beginning of the 5th (our) race; for there was a time when its language (the Sen-zar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races.»<sup>1</sup> Extracts from this book came down to us through using Chinese, Tibetan, and Sanskrit translations. And among the terms related to or derived from the corresponding languages, the author of the book, in fact, gives specific insight into the Senzar origin of a very small number of words, e.g:

– «Amida» is the Senzar form of «Âdi»; «Âdi-Buddhi» and «Âdi-Buddha» (H.P. Blavatsky. The Secret Doctrine, Volume 3, Section XLVIII);

– Ah-hi (Sensor), Ahi (Sk.), or Serpents. Dhyān Chohans. “Wise Serpents” or Dragons of Wisdom (H.P. Blavatsky. Theosophical Dictionary);

– Mu (Senzar). The mystic word (or

rather a portion of it) in Northern Buddhism. It means the «destruction of temptation» during the course of Yoga practice (H.P. Blavatsky. Theosophical Dictionary).

For the rest, Helena Petrovna left the Senzar dictionary to be rediscovered by future generations. At the same time, she gave a number of characteristics to the language, but, not being a linguist, she did not always formulate these characteristics correctly. She also asserted the kinship of Senzar and a number of languages of ancient origin that differ greatly from one another, such as the language of commentaries on the Avesta (Zend), Sanskrit, Egyptian (with its hieroglyphic writing). Her descriptions mixed speech and writing. Prof. J. Algeo, president of several American philological societies and vice-president of the Theosophical Society (Adyar), wrote a thorough, as far as the topic allowed, publication in 1988 in which he concluded, after some fairly convincing considerations, that «Senzar is not a spoken language, nor a system of writing that represents such a language, but is 'purely pictorial and symbolical'.» This conclusion was not surprising, considering that H.P. Blavatsky herself wrote about Senzar this way:

«The system of the so-called Senzar characters is still more wonderful and difficult, since each letter is made to yield several meanings, a sign placed at the commencement showing the true meaning.»<sup>2</sup>

«The Senzar and Sanskrit alphabets, and other occult tongues, besides other potencies, have a number, color and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many of the E.S. [Esoteric students] know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colors attached to the Latin letters only (N.B., as pronounced in Latin, not in Anglo-Saxon, Scotch, or Irish.) This, however, would be, at present, premature.»<sup>3</sup>

But in a continuation of the work of the

founder of the Theosophical movement, in a commentary on Sloka 4 of Stanza IV of Theogenesis (recorded at the Temple of the People in California), one finds the following evidence for the existence of different levels of the secret language: «Many ages before man had evolved an oral language, the first human races possessed some knowledge of what is now termed the Mystery or Universal language which is based entirely on correspondence and analogy and expressed in symbolism.

At the present time this language in its entirety is only known to the Masters. According to a teaching given by one of those Masters, there are five main divisions of the language based upon sound, color, number, form and position and the language may be expressed in either one or all of the first four divisions mentioned. As an illustration. A simple geometrical form or a number may be telepathically flashed into the inner consciousness of a man by some Being resident upon an interior plane of life or by another man on this plane of gross matter. Such a symbol would express much more than could be expressed in a long paragraph in writing or by many spoken words, if both parties were familiar with that method of communication.

A certain sound, color, number or form perceived by the psychic senses of vision or hearing may have its correspondence or counterparts on the manasic, astral or physical planes and may be related to some sidereal force or to an object in a manner to open the understanding of the seer to a deep philosophical truth or to some forthcoming event in the world of things. But to be able to perfectly interpret such symbols in any one of those four divisions requires the training of a life time.»<sup>4</sup>

But now, in 2010, a complete English edition of the transactions of the Blavatsky Lodge meetings was published for the first time. After reading it, famous theosophical linguist D. Reigle decided that finally we

can be sure that Blavatsky used a phonetic form of Senzar and not a pictographic form when translating the Stanzas of Dzyan. He decided to systematize the arguments in favor of the fact that there had been precisely a sacred form of some Proto-Indo-European language that left similar traces in both the Sanskrit and Pali Buddhist canon, as well as in the Jain Ardhamagadhi Prakrit canon. In the references he cites, of course, he also points to traces in Vedic Sanskrit. He also refers to George Roerich's student Tatyana Elizarenkova, who translated the «Rigveda» into Russian and showed the presence of prakritisms in this most ancient of the known Vedas, testifying in favor of an unknown language of earlier and still unknown sacred texts. This language may well be Senzar.

At the same time, those who study the legacy the Roerichs, followers of the theosophical tradition of Eternal Wisdom, were aware that the books of Agni Yoga contain some Senzar words reported through H.I. Roerich by her spiritual mentor. She also used some Senzar words in letters to her correspondents. However, these were less than two dozen words outside of the Roerichs' immediate circle. The situation began to change in our century, when Helena Ivanovna's notes, hitherto unknown to the general public, were published. And in 2018, the rest of the records were made publicly available. Unfortunately, this led to a number of serious abuses and simply unqualified research of such complex material. On the positive side, however, we can consider access to a hitherto unprecedented variety of information recorded by the hand of H.I. Roerich. Now it definitely requires high quality reflection and analysis before new and even more profane actions are undertaken by unscrupulous researchers.

After the study, we can be almost certain that the author of the given report has compiled the largest (among the publicly known) list of Senzar words available in the writings of the great thinker. Thus, it

includes a little more than 200 lexemes.

Due to the limited possibilities of linguistic analysis of all these words (and they, as we can assume, are related to words from many ancient languages, since we are talking about a certain Proto-Indo-European language), the comparison was made phonetically. This is a logical first step, which will require further clarification by professional linguists.

Below is a table containing about 50 lexemes selected from 200 (along with images of the pen variants of their spelling by the notes' author).

The following can be noted: not all of the words in the table were marked as belonging to the Sensar, but from the context it is often implied so. The importance of the context is also important in the following relation demonstrated by the quotation from the diary notes: «... Loco the Wise is an astral name. – Of what ethnicity? – Knowing – in the language of Gotles.» And then recitation: «Elut – bridge. Sojoya – Persuasive. Each word has several meanings. Each adverb has several approximations. For example, persuasive can mean soothing.» It concludes with a reference to Senzar: «But I thought Senzar was distinguished by its precision? – Exactly, unusually precise, for persuasion is soothing. The bridge is reassuring, without reassurance you cannot reach the other shore.»<sup>5</sup>

A separate factor is the accuracy of perception in recording the text; it varied in time and space. For example, in December 1926, it is promised to tell later what «dinamura» is, and the only thing that was eventually found in the text was a similar word «dinamuru» in January 1929. On October 20, 1928, H.I. Roerich records that the barrier net is «dráginya,» the following day it is already «drágina.» In one place the cure for cancer is called «chrysomonos,» in another – «chrysomonus.» There is about a «disc of aspirations» of the yogi and next to it there is the term an «aspiration of a disc» – «discau.»

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A word or an expression in Senzar	Explanation of the notes' author (with comments by the author of the given report in square brackets)	Alleged consonances in other languages	Images from the manuscripts
Avena	Oats	Oats (lat.); Probably a non-Indo-European substrate word. A relative of Lithuanian aviža, Latvian auzas and Slavic ověsъ	
Aditha	The name of the coming Principle; Aditha Buddha - future Buddha	आदिता, AditA (f.) – being the beginning of something	
Anupadaka	Buddha's Daughter; Light of the Spirit? [meaning of the name of Buddha's daughter]; degree of detachment from the Earth after the burning own double	Sanskrit-like; अनुपद, anupada (adjective) following closely; अनुपदिक Anupadika (adj.), tracking, pursuing; अनुपध (anupadha, m.) having no penultimate अनुपादान (anupAdAna, m.) omission. Not to be confused with Aupapadaka (self-sufficient, self-born), mistakenly used in theosophical sources as Anupadaka	
Assurgina, Asurgina	Name of the Mistress; self-evidence?	असुर (asura, adj.) – divine, असुर (asUrta, adj.) – enveloped in darkness	
Bonameres	Comparability	Bonum (good), metior (to measure) – Latin	
Varvatam	Wilderness	Sound-similar: from the perceived βαρ-βαρ ("bar-bar") sound incomprehensible to the ancient Greeks and spoken by foreigners. Related to Sanskrit बर्बर ("barbara," barbarian, non-Aryan, stammering, blockhead). Possibly related to the Proto-Indo-European balb-, balbal- (tongue-tied). Compare with Russian "bolgat" (to chatter, babble), Sanskrit बच्चला ("balbala," to stammer)	
Vergona	Enemy surroundings	It is consonant with the common Slavic form vorog, cf.: Old Russian vorog, Old Slavic vrag, Russian vrag, Ukr. vorog, Belorussian vorog, Bulgarian vrag, Serbo-Croatian vrag, Slovenian vrāg "devil," Czech vrah, Slovak vrah "murderer," Polish wróg (gen. wroga) "enemy"; derived from the Proto-Indo-European wergh-	
Deohalon	Naphtha vapor inhalation ether	Halo – I breathe (Latin); deo, if by analogy with deodar, is देव (deva, male) – god	
Djapamezon Djapa-mezon	Medicine to lubricate the muscles for a better release of psychic energy.	जप (japa, male), जप (japa male) – to recite prayers (Sanskrit), μέσος (Greek) –medium	
Djara	Old age [has something to do with oats]	जरा (jara, f.) – old age (Sanskrit)	
Imperil	Irritation venom deposited on the walls of nerve ducts	Imperare (Latin) – to dominate	
Yoga Peragana	Yoga of making life happen	Peragana (ಪರಾಗಣಾ, adjective): occurred, ended in former times (Kannada, a Dravidian language)	
Kalagya	The feat; Beautiful She Who Leads	Kalá (kala) – beautiful (Greek), "guide" – from the Proto-European weyd- (to see, to know)	
Katalissa	Falling into immobility	Greek κατάληψις (catalepsis) – seizing (as in catalepsy)	
Kaysar	Holder (Lord)	Caesar (Latin). The Iranian-Sogdian form of the title "Caesar" may have given the name Gesar(khan)	

Kiratoria	Power of perseverance	Καρτερῶ (kartaro), to suffer patiently (Ancient Greek).	
Kryuot [mentioned in plural]?	From a rude crowd	Crudus (Latin) – crude	
Lamata	Teacher of Life	ब्रह्म (bra ma) – the highest	
Langacharya	Verbal teaching	"Lang" is from the Latin lingua ("language, speech"), from the Proto-European dnǵʰwéh₂s ("language, speech"); आचार्य (ācārya) – teacher (Sanskrit)	
Litoism	Stone persistence	Λίθος (lithos) – stone (Ancient Greek)	
Maxiny	Highest	Maximum (Latin) - the greatest	
Manekhu	Growth of consciousness	मनस् (manas) – consciousness (Sanskrit).	
Mekera	Title	Mentioned next to Egyptian mysteries, and the Greeks called Pharaoh Menkaure Μυκερινός (Mykerinos)	
Messina	Promised Land, City of Knowledge	The Messiah (from Hebrew משיח, machiach; Arabic المسيح [maskih]) – literally "The anointed one"	
Nati primati	Applying the formula for invoking psychic energy	Born primates (Italian, wrong word order)	
Ovalis	Accumulation	Referring to an ovation, a minor triumph (lat.)	
Oriswati	Light-Bearing Egyptian mystery	Nearby it is asked how the Egyptians knew the word "Swati" ("at Lake Meros, they understood something occult"); Orior (Latin) – to ascend	
Otatara	Flower of Tara	It is stated that it was then so called in Sanskrit as well	
Oelabad	Living house	From Middle Persian ʔt (ābād, "crowded, flourishing, prosperous"). Or from Proto-Iranian āpāta-, from Proto-Indo-Iranian pah-, eventually from Proto-Indo-European peh- ("protect"), where 𐎱𐎠𐎼𐎿 (pāyidan) also comes from	
Paloria	The state of complete unification of consciousness	Palor (lat.) – to come out of the banks, to overflow	
Pelagia	Inexhaustible by the elements	Πέλαγος (Pelagos) –open sea (Greek)	
Petradamus	Forefather	From the Biblical Hebrew אדם (adam, "earth, man, soil, light brown"), from אדמה (adamah, "red earth, ground"); πέτρα (petra) – stone (an unknown loanword in Greek)	
Pionega	Originator (feminine)	Pioneer – goes back to the Latin pedo, which has the same meaning and has a common base with pes, pedis – "foot"	
Puranaga	Purgatory	Purus (Latin), pure, from Proto-Indo-European pewH- ("to purify, cleanse")	
Sanjur	My book has a chapter on the immutability of [lezetek]	Reminiscent of Ganjur and Danjur, the books of the Tibetan canon	
Satkhekhu	Teacher of learning about life	Sadhu – from Sanskrit साधु (sādhu), virtuous	
Synfay	Connecting the elements through fire	Συν (syn) is a Greek prefix for joint-action; the English fire derived from Proto-Indo-European péh₂wǵ	
Speramos	Hope	Sperare (Latin) – to hope	
Ultimo Fratergap	The last one friendly to the Brotherhood	Ultimus (lat.) – last, frater (lat.) can be friend	
Utataka	She who found	उत्तरक, uttAraka (m.) – deliverer; the Uttara-tantra is the final tantra of the Sushruta-samhita	

Ferelokam	A place to hear interplanetary sounds	लोक (loka), plan of being, location; also locus (Latin) – place	
Ferelokas-Menidzong	After: "I also saw constellations invisible in our sky"	寨 (rdzong) – fortress (Tib.)	
Khatekhu	Leadership	Haxshôt (avest.) – to lead	
Chrysononos, chrysononus	Cure for cancer	From the Greek χρυσος (chrysos), "gold", and μονος (monos), "one, only"	
Eraket	Misconception	Errare (Latin) – to go astray	
Estimahu	Dignity	Aestimare (Latin) – appreciate	

There can be several explanations for such facts, and it is not always possible to establish them for sure.

Also, one cannot always be sure of text recognition. For example, the following letters and syllables may be confused with each other: г/ч, I/Y, я/й, J/T, e/o, ce/и, a/o.

The analysis already made, even if it turns out that not every etymologization has sufficient grounds, confirms Helena Ivanovna's thought: «The sacred language of the Great Brotherhood is Senzar, and it consists of the most striking qualifiers taken from the dialects of all ages and peoples.»<sup>6</sup> This is especially evident in the example of words similar to Latin: «The sacred Senzar language consists of the best definitives, adopted from all existing languages. Many words with a Latin root are used in this language. Thus, imperil has a definite Latin Root. There are some words which have no link with any language known to us. Often a single word expresses a complex idea or action»<sup>7</sup>. Therefore, this dialogue in the pages of the notes is not surprising:

- Why is Senzar similar to Latin as well?
- But the Latin root is also from Asia<sup>8</sup>.

Given some difficulties in establishing the origin and semantics of a number of lexemes, it can be assumed that these problems may also be related to the fact that «Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages.»<sup>9</sup>

The results of this study are, in fact,

the first step toward proving the kinship of ancient languages through the mediation of a more ancient language – Senzar – and, together with the tabular data not mentioned in the report, can serve as a starting point for a more in-depth study of the phonetic component of this language.

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<sup>8</sup><https://roerichsmuseumhttps://roerichsmuseum.website.yandexcloud.net/EIR/EIR-078/EIR/EIR.pdf#page=14#page=14>.

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## Jose Manuel Anacleto

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### Harmony of Cycles

Fraternal greetings to all Theosophists. May we all bring wisdom, compassion, joy and peace to the world!

All Archaic Wisdom, both Eastern tradition and Greek and Hellenic classical antiquity, and their sources of influence, were permeated with the notion of the cyclicity of time. The rhythms and rites of life gently aligned with nature, with the cosmic balance, in the immense conjugation of everything and everyone.

The notion of cyclical time (and therefore infinite) prevailed in Ancient Wisdom, spread across the most different nations and regions of the planet. We all know that in India, in its spiritual and cultural tradition, there was, and still is, the doctrine of the Yugas, the World Ages: Satya or Kṛta Yuga (Golden Age); Tretā Yuga (Silver Age); Dvāpara Yuga (Bronze Age); Kali Yuga (Black Age), the current Yuga. The tetra-cycle will start again with a new Satya Yuga. To mention just a few examples, similar ideas have emerged and taken root in countries such as China or Persia, or in spiritualities such as Mazdeism, Taoism or Buddhism. Still in India, even greater Cycles are alluded to in texts like the Puranas – the dvīpas, referring to the globes of the planetary chain. We find the same in the Zend Avesta with the Karvshvars.



There are also infinitely small cycles...

In ancient ages, and especially before the beginning of the Kali Yuga, the great Sages, Rishis, Tirthankharas, Masters of Masters were able to obtain direct knowledge of reality – whose Logos they heard – in ways that today seem almost unbelievable to us, and that we can hardly even comprehend.

In Ancient Greece, Hesiod established a division of five Ages: Golden, Silver, Bronze, Heroic and Iron. Later, Ovid suppressed the Heroic Age, and also catalogued four ages, like those in Hindu texts. The idea of a cyclical time was held to be true in many Greek and Hellenic philosophical schools – not only the Stoic.

The great sages of all times, the Masters of Compassion and Wisdom, knew and know this better than anyone. In The Mahatma Letters to A.P.Sinnett, it is stated

that at favourable times the Masters of the Compassion and Wisdom Hierarchy release expansive energies; at other times their influence is mainly protective.

In the Proem of The Secret Doctrine, we can read the following words by Helena Blavatsky, which set forth the second Proposition, that of Periodicity, from which the cyclicity of everything that exists emerges:

«The Eternity of the Universe in toto as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing,’ called ‘the manifesting stars,’ and the ‘sparks of Eternity.’ ‘The Eternity of the Pilgrim» is like a wink of the Eye of Self-Existence (Book of Dzyan.) ‘The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.’ This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe».

More recently, however, the idea of linear time – not cyclical time – has been imposed on the world, with its corollaries of alleged progress, unlimited production and work. In most immediate sense, this is a Western construction, but it has also been absorbed in many Eastern countries.

This has led to a breakdown of natural rhythms, to disruption of nature, and to a channelling of more and more effort and emphasis into professional work. This has become exhausting, it has drained all human energies, which almost sum up to this. In the case of many people, who have even had privileged access to culture, all

the importance is put on doing things, on professional success and exteriorisation, to the detriment of the inner life.

And yet, regardless of philosophies, spiritualities and religions, the cyclicity of existence is easily observed in nature and in ourselves. Failure to notice this shows the extent to which we have allowed ourselves to become entangled in artificiality, in unreality.

Our heart cycles between expansion and contraction. What would happen if it only expanded? There is rising and falling tide. What would happen if only, and always and increasingly, there was a high tide? Our breathing flow has expiration and inspiration. Would it be normal, would it be healthy, would it be sustainable, if there were only expiration? And we could add the alternation of days and nights, wakefulness and sleep, sowing (or planting) and harvesting, the seasons, etc, etc.

If the seed did not fall to the earth, if it did not putrefy there, how would new plants, new flowers, new fruit, new harvests be generated? And without the eternal renewal of everything, allowing for reinvigoration, and a new dawn, a new Golden Age, after the decay of the forces of the previous cycle, would there be true progress? How, if there would be no time and space for assimilation?

Progress does exist, but in spiral form. If we understood this in all aspects of our existence, both individual and collective, we would free ourselves from many unnecessary and harmful anxieties and worries. We would accept crises as opportunities and as natural events. We would not exhaust ourselves in swimming against the tide, when its time is irresistible, saving our energy for the right time, the time of expansion and growth (without trying to absolutise it, especially in a productive fanaticism that depletes us). We would not get so lost in arguments, criticisms, quarrels and blame, adjusting ourselves to the much

wiser and perfect rhythms of Nature.

After all, we cannot harvest fruit in winter; nor can we leave sowing until summer. If we want to reap before we have sown and let the plant sprout from the earth, grow and flower, or if we forget to sow, things will go wrong. This is a principle of Caution, in the wisdom sense, very, very important! Some of us tend towards laziness, others towards impatience or hastiness, and both are inconvenient and pernicious extremes. On the other hand, this principle tells us, we cannot always be the same; we cannot remain in monotony or produce in an uncontrolled way; we cannot be only increase or decrease; we cannot be only the rising or falling tide. We need to see the other pole, to consider the other perspective, to identify with both movements of our pendulum, in order to compensate for them.

More remotely, the idea of continuous growth, which we want to maintain at all costs and at any price, derives largely from the notion of linear (and finite) time, an unfortunate inheritance of Jewish and Christian ideas. Nevertheless, in these same cultures and spiritualities, there are root-texts that would allow another conception, that would make us welcome naturally the cycles, whatever they may be, and, even more, perceive them as necessary.

Of those texts, the most impressive is found in chapter III of Ecclesiastes, one of the biblical books (in this case, from the Old Testament):

«To every thing there is a season,  
and a time to every purpose under the  
heaven:  
A time to be born, and a time to die;  
a time to plant, and a time to pluck up  
that which is planted;  
A time to kill, and a time to heal;  
a time to break down, and a time to  
build up;  
A time to weep, and a time to laugh;  
a time to mourn, and a time to dance;

A time to cast away stones, and a time  
to gather stones together;  
a time to embrace, and a time to refrain  
from embracing;  
A time to get, and a time to lose;  
a time to keep, and a time to cast away;  
A time to rend, and a time to sew;  
a time to keep silence, and a time to  
speak;  
A time to love, and a time to hate;  
a time of war, and a time of peace  
(..)  
That which is, already has been;  
that which is to be, already has been;  
and God seeks what has been driven  
away».

Of course, as Theosophists, we cannot accept the idea of a personal God as assumed in the theologies of monotheistic religiosities, or popular language.

We maintain that everything is divine, that all are gods, even when amnesiac in their manifestation, and that words and notions such as immitness, Absoluteness, Infinity, in one sense, and Ordering Wisdom or Law, in another sense, would not generate misunderstandings, much less the religious conflicts that so often stain our world. Nonetheless, what is valuable about the quoted text is independent of this.

Common thought understands that what is external is real, material things, things that we can hear, that we can see, that we can touch, that we can possess, that we can say: «this is mine», «that thing is that person's», etc. But from the esoteric point of view, from the point of view of Theosophy, of the Wisdom of the Ages, what is real has nothing to do with it. What is real is what is permanent; not the impermanent things of the outside world. It is that which is One, which is indivisible – not separate things, the external world. It is that which has no beginning or end, that which is «Eternal Duration», as Helena Blavatsky called it. Things that have a beginning and an end are not real from the esoteric point of

view, from the point of view of Theosophy. Things which are not permanent are not real. Things that break Unity, things that are compound, as they say in Buddhism, are not real.

It is the truly real that we must emphasise as Theosophists. For this reason and to this end we must live within the ordered cycles of time. Sometimes people ask themselves:

should we study more or meditate more? Understand more or practise more? The answer, in the light of cyclicity, is clear: both things, each corresponding to a cycle: expiration and inspiration, ebb and flow of the tide.

May we do so, according to the exhortation of our dear HPB: «Be Theosophists! Live Theosophy!»

### Vladlen Zozulchak

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## Sufism is a living theosophical tradition of modernity

Our Congress is dedicated to building bridges between the spheres of human spiritual activity, in particular between religions, on the basis of theosophy. It is remarkable, though, that it is not so often that one can hear here about one of the world's religions, Islam. I would like to fill this gap and tell you about Islamic esotericism, its connection with theosophy and the benefits of studying it for everyone who seeks to synthesize religious, philosophical and scientific knowledge.

H. P. Blavatsky on Sufism

Islamic esotericism is known in the West as «Sufism,» and among its followers as Taṣawwuf. To learn more about it, let us, as H. P. Blavatsky followers, first of all, turn to theosophical sources about Sufism.

In the «Theosophical Glossary» by H. P. Blavatsky there is a small but rather accurate article on Sufism. It says that Sufism is a mystical current in Islam; «though very strong in numbers, none but very intelligent men join it. They claim, and very justly, the possession of the esoteric philosophy and doctrine of true Mohammedanism.



The Sufi doctrine is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular exoteric faith» [1].

The article goes on to say that «the Sufis have four degrees and four stages of initiation: 1st, probationary, with a strict outward observance of Mussulman rites, the hidden meaning of each ceremony and dogma being explained to the candidate; 2nd, metaphysical training; 3rd, the «Wisdom» degree, when the candidate is initiated into the innermost nature of things; and 4th final Truth, when the Adept attains divine powers, and complete union with the

One Universal Deity in ecstasy» [1].

To this we can add that the first stage is called Shariat, the second is Tariqat, the third is Haqiqat, and the fourth is Marifat. Then the fourth step is also divided into three, so that the total number of steps is seven. This is, in general, everything that is in the main theosophical sources about Sufism. In addition, there is a small mention of Sufis in Volume II of «Isis Unveiled», where it is said that «many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that one primitive stock. The secrecy preserved by these sub-lodges, as well as by the one and supreme great lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery» [2].

W. Q. Judge, a disciple and follower of H. P. Blavatsky, also wrote that «the Sufis taught a very high kind of mysticism» and that «the Sufis really preserve the inner doctrines of Islam» [3].

Theosophical motives in the Sufi teachings

Let us now turn to the doctrine of Islamic esotericism, as taught by the Sufis themselves.

The key idea underlying the theosophy of H. P. Blavatsky is the idea of universal unity: «ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality» [4].

And the following: «When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc. — hence is material, is matter itself» [5].

The same teaching underlies Sufism and is its fundamental feature. Sufis call this

concept *waḥdat al-wujūd* — «the unity of being.» According to modern Sufis, «the soul of Islam is *Taşawwuf*, and the soul of *Taşawwuf* is called *waḥdat al-wujūd* (the unity of being).» Or, otherwise, «Sufism is the life of Islam, and *waḥdat al-wujūd* is the life of Sufism» [6].

This is how Sufis explain the concept of «the unity of being.» Everything that exists is Allah Himself, all beings are his offspring, and they have no existence of their own. Despite appearances, they come from Allah and are not separated from him in any way.

The illusion of human perception creates many different objects, forms and phenomena, but in fact there is nothing in the world at all except Allah. Otherwise, we will be forced to admit that there are two separate principles, Allah and his creations, and this means the recognition of dualism, contrary to the strictly monotheistic spirit of Islam.

Sufis illustrate this concept with the example of a golden ring. It seems that there are two separate phenomena, gold as such and a ring that is made of it. But in fact, this is an illusion of human perception. It is impossible to think of a gold ring separately from gold — in essence, it is the same thing.

So is Allah and His creations. The relationship between them is not the relationship between the ring and the jeweler who made the ring and retired. This is the relationship between the ring and the gold from which it is made and without which it cannot exist, without which it is impossible even to conceive.

As a modern Sufi author says, «the connection between Allah and His creations is like the connection between the gold and the ring, or the connection between the water and the wave, or the connection between the hot air and the mirage, but that connection is not like between the goldsmith and the ring; because as soon as the ring is finished goldsmith's duty is

over. He has no connection at all with the ring» [6].

Sufis emphasize that in order to avoid a serious mistake, one must be able to distinguish *waḥdat al-wujūd* from two other similar but false concepts — *ḥulūl* and *ittiḥād*. *Ḥulūl* is the belief that God can incarnate in some extraneous phenomenon or object, i. e. what we usually understand by the word «paganism.» And *ittiḥād* is the belief that God can mix with any extraneous phenomena or objects, i. e. a certain form of pantheism. On the contrary, the Sufi concept of *waḥdat al-wujūd* insists that there is no difference between God and other supposedly external phenomena or objects — they are God, and their external existence is an illusion of human perception.

The one who realizes *waḥdat al-wujūd*, the unity of being, not only theoretically, but also with his whole being, reaches the state of *fanā'* — the non-existence of an individual, dissolving himself in God, overcoming the illusion of his own separate existence. The 7-step Sufi path is dedicated to achieving this goal.

It should be noted that the concept of *waḥdat al-wujūd* has not only philosophical and mystical-religious, but also practical significance. As Sufis themselves say, the illusion of a separate existence leads to the fact that a person begins to associate himself with relative, transitory things — race, nationality, religion, sect, and so on. And this is followed by hatred and enmity. On the contrary, awareness of the unity of being leads to the understanding that there is no fundamental difference between different people and all living beings in general: we are all external images of the same common source. Thus, the practice of *waḥdat al-wujūd* is a step towards establishing peace in the whole world.

As you can see, the word «Sufism» sounds at the Theosophical Congress not by chance. The goals and main concepts of Sufism and theosophy are undoubtedly

common. And if theosophy is close rather to those who are inclined to impersonalism, then Sufism opens the way to theosophy to those for whom the approach of the Abrahamic religions is valuable.

A little bit about the modern Sufi tradition and its bearers

Finally, last but not least, what I would like to say. Sufism is not just a theory, it is a tradition that exists to this day, and I was lucky enough to meet living bearers of this tradition.

In July of this year, the leader of the Sufi world, His Holiness Abdur-Rauf Mishbahi-Bahji, honored me with his reception. This is the largest Islamic scholar of our time, and I had the opportunity to talk with him and get answers to my most intimate questions.

I am talking about this because, perhaps, among my listeners there are those who, like me, dream of meeting with theosophy not only in books, but in person. And my experience shows that such a possibility really exists.

After all, we are commanded: «Let everybody have a Teacher on Earth.» And I urge all seekers of spirituality to meet with living bearers of the Sufi tradition and learn about the doctrine of *waḥdat al-wujūd* firsthand. Perhaps for someone it will be an experience that will change their whole life.

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### «The Secret Doctrine» and «Agni Yoga»

The Synthesis of Science, Religion, and Philosophy. By H. P. Blavatsky, Author of «Isis Unveiled.» 1988

This Work Is Dedicate to all True Theosophists, In every Country, And of every Race, For they called it forth, and for them it was recorded.

Vol. I. — Cosmogogenesis.

Stanza I II III describes Cosmos before Creation. Stanza IV describes the Evolution of Cosmos after creation

Vol. II — Anthropogenesis.

Evolution of Man and his destiny.

HPB has quoted many many books from all the religions of the world to explain these two phenomenon in Brief.

Now who will explain those various phenomenon happens before and after creation and the future of human being.

Agni Yoga 1929

The Blessed Mahatma who gave the books, The Call, Illumination, and Community, has given much counsel and the Signs of Agni Yoga. These practical indications were gathered by us for the use of those who seek knowledge.

Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages. Nevertheless the meaning of the expressions is preserved exactly. And those who take part in contemporary life will read attentively this wise Teaching which emanates from the experience of centuries.

Agni Yoga Series

Leaves of Morya's Garden I



Leaves of Morya's Garden II

New Era Community

Signs of Agni Yoga

Agni Yoga

Infinity I

Infinity II

Hierarchy

Heart

Fiery World I

Fiery World II

Fiery World III

Aum

Brotherhood

Supermundane

As we know it is impossible to talk about any of the books written by Madam HP Blavatsky and Nicholas Roerich but we have picked few passages from each book and presenting the Nicholas Roerich

Agni Yoga Series

Leaves of Morya's

I am—your Bliss

I am—your Smile

I am—your Joy

I am—your Rest

I am—your Strength

I am—your Valor



I am—your Wisdom  
 You will hear of Our Aspirations upon  
 the peaks of the mountains.  
 Read about Our manifested dreams.  
 You will learn about Our Manifestations,  
 yet you will not believe.  
 We teach only those who knock.  
 Firmly will We reject all traitors.  
 Austerely will you speak of Us.  
 You will hear of Our Aspirations upon  
 the peaks of the mountains.  
 Read about Our manifested dreams.  
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 The Blessed Mahatma who gave  
 the books, The Call, Illumination, and  
 Community, has given much counsel and  
 the Signs of Agni Yoga. These practical  
 indications were gathered by us for the use  
 of those who seek knowledge.

Sanskrit and Senzar lend a special flavor  
 to the exposition and do not always find their  
 equivalent in other languages. Nevertheless  
 the meaning of the expressions is preserved  
 exactly. And those who take part in  
 contemporary life will read attentively this  
 wise Teaching which emanates from the  
 experience of centuries.

Leaves of Morya's Garden II

Sacrifice, sacrifice, sacrifice; after  
 sacrifice one receives, and after that the  
 spirit triumphs.

Each person has a purpose. I provide  
 a gateway that is suitable to the person's  
 spirit, and through it the seeker can enter  
 into a transformed world, where the mind  
 is at home in every land. The spirit learns to  
 fly when sorrow sharpens its eyesight. The  
 ray of awareness of the Infinite illumines the  
 blessing sent. There is the path of earth and  
 the path of wings, figure it out and apportion  
 your share.

Storm clouds are all around, but the  
 Star of the Morning is ascending. Each  
 moment that the spirit shows understanding,  
 a diamond is deposited in the treasury  
 of possibilities. Often achievements are  
 intensified by illness. St. Francis and St.  
 Teresa were frequently ill. Pythagoras had  
 heart disease. Even the best zurnas had  
 strings break.

Mothers, in their wisdom, foresee the  
 occult conditions surrounding the birth of  
 their children. The mother's spirit knows how  
 the enemy is attempting to injure the newly  
 arrived traveler. During the transitional time  
 between conception and birth, it is easier for  
 the enemy to send poison. It is easy to rouse  
 the mother's anger and fill the home with the  
 dust of discontent.

Wisely do mothers turn their eyes to  
 the images of saints or find comfort in the  
 beauty of nature.

New Era Community

One must know the process of Battle  
 called the casting down of the rocks. When  
 the Battle reaches a certain tension the  
 Leader tears away portions of the aura and

casts them at the hordes of enemies. True, the auras of the warriors are violently torn also; therefore at this time the protective net is not strong, but the enemies are smitten especially vigorously. The fabric of the aura burns more severely than lightning. We call this method heroic. It must not be thought that we are traveling on a luxury train—we are walking over an abyss on a plank. Tufts torn from the aura leave it like the riddled wings of an eagle. It must be remembered that we ascend the walls without any cover. When a glass is broken it may not rattle at once, but when it reaches the lower gorges the crunching of its fragments is heard. You yourselves will understand the rest. The very greatest Forces are in Battle for the salvation of humanity.

Signs of Agni Yoga. Agni Yoga

Astrochemistry makes it possible to determine the best combinations of astrochemical rays for each organism. Astrology is nothing but formulas of astrochemistry. He who enters a house permeated with nicotine will carry away with him poisonous particles. Similarly, once someone has experienced directly the action of certain astrochemical rays, he will always respond to this particular combination. Knowing this, it becomes easy to ascertain when to approach a person who is needed.

The much-discussed sunspots intensify chemical influences. People keep repeating about unrest in the world during periods of sunspots, and even those with little knowledge can draw correct conclusions. But if we call to mind the harmful chemical reactions, it is not difficult to understand the saturation of space by the most active compounds, such as oxides and metalloids. How can one lightmindedly deny the evolutionary power of matter when from the Inexhaustible Reservoir rays of immeasurable intensity pour over our heads?

Those with especially sensitive organisms can testify that during the culminating period of the sunspots the rays

of the luminary, because of their qualities, become unbearable for them. Also, during the passing of the great meteors, one may feel a quivering of the nervous system. Until now, people have been unable to recognize their place in this gigantic laboratory. That single recognition alone would arm the human organism, and, in place of worried observation of the tremors of the seismograph, would direct the search into the Limitless Heights—as material as tomorrow’s repast, as majestic as the numberless stars.

Infinity I

Accept in spirit the concept of Infinity. Affirm Infinity in your consciousness. Apply all thought on a broad scale. This lever of the Fire of Space is manifested everywhere. Throughout the limitless consciousness the Hand of the Lords acts; apply likewise your striving. Where does the Fire of Infinity not live? Is not the concept of the Creator affirmed by straight-knowledge in the spring of eternally flowing love? To us is manifested the symbol—the spring of love. Is there not boundless labor in Eternity and in the works of Cosmos? Is not the eternally living seed of Our striving implanted for the help to humanity?

Eternally moving, eternally striving, eternally aspiring to the heights, eternally manifesting vigilance, affirming Truth, manifesting the radiant thread of the Mother of the World by the armor of infinite beauty, assailing the darkness of ignorance, promising to the abode of humanity the glory of the stars—thus walk, saying, “World, I wish to accept all thy gifts; I wish to fill to the brim the chalice of attainment; I wish, O



Lord, to drain the chalice of the Wisdom of Thy Covenants!”

Give Us the possibility to manifest Our power, to extend the hand of help. The law of gravity is acknowledged by all. Why not apply this simple condition in life? Joy can attract with a magnetic current the joy from space. But the thought of darkness gives birth to layers of heavy clouds. We vouch for the reality of the gravitation of thought.

When the trend of human thought is not toward spirituality, evolution is not accelerated.

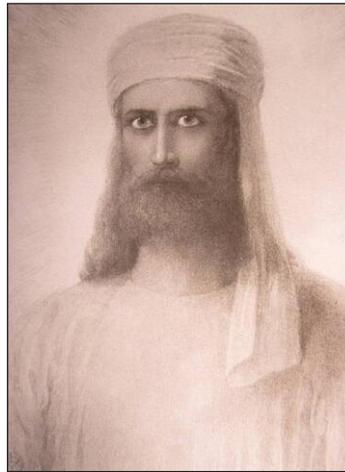
#### Infinity II

It may be said that Cosmos is in a perpetual state of fiery transmutation. The law and the motion are established by reciprocal attraction. Each energy attracted to the striving seed produces its effect. These effects enwrap the entire planet. Certainly the discovered law of electricity is connected with the Fire of Space. Indeed, all manifestations of cosmic records abroad in space are open to human understanding. Knowledge is so relative that humanity must embrace the cosmic understanding with a universal eye. The creativeness of a fiery transmutation is based upon the striving of the fire toward the higher intensity. These cosmic seeds are strongly attracted toward the magnet of the form. Space abounds in these seeds.

#### Hierarchy

The heart of an Arhat is like the Heart of Cosmos. The heart of an Arhat is like the fire of the sun. Eternity and the motion of Cosmos fill the heart of the Arhat. Maitreya is coming, radiant with all fires. His Heart is aflame with compassion for destitute humanity. His Heart is aflame with the affirmation of the new Covenants.

Among people there exists the concept of benumbed Arhats; and poor yogis feed the imaginations of men with their own images. But when humanity shall realize that the Arhat is the highest manifestation of *Materia Lucida*, it will understand that there is no difference between *Materia Lucida*



which emits Light, and the Matter of Love enveloping all with Light. Humanity invests the Arhat with an austere image, but *Materia Lucida* radiates Love.

The sublime is bestowed upon the sublime; and the sublime dwells in the sublime; and the sublime will hold sway in the dimensions of the far-off worlds.

#### Heart

The heart is a temple, but not a hall of idols. So while We have nothing against the construction of a temple, fetishism or bazaars are unacceptable to Us. Likewise, when We talk about building a temple in the form of a heart, We do not have in mind a heart-shaped building; We are indicating the temple's inner significance. A true temple cannot exist unless there is awareness of the infinite chain; similarly, the heart is in contact with all the sensations of the Cosmos. The heart's anguish or joy resonates to the distant spheres. Why, then, is anguish felt more often than joy? Of course, the constant perturbations in the Cosmos agitate the heart that is attuned to them. That is why the service of such a heart has great weight on the scales of the world. Help out in the construction of the world! There is neither a day nor an hour when the world is free of danger! To discern the dangers, not two eyes are necessary but three, as shown on the Banner of the Lords. One should understand that the temple of the heart gives rise to an urgent sensation. It was no accident that the heart was marked with the sign of the cross.

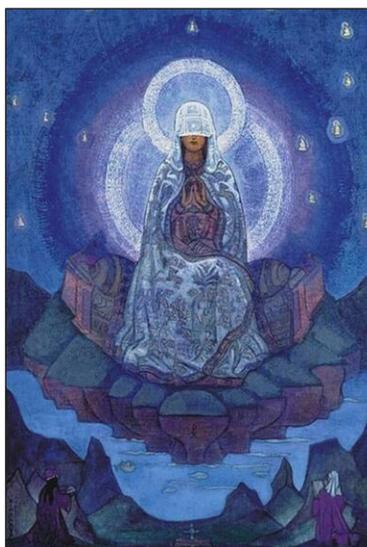
Indeed, the sign of the cross is an eternal companion of the temple of the heart.

Fiery World I

The human eye does not see the most powerful electric vibrations. The same is true with regard to fiery gradations. Incidentally, this circumstance always hinders the Teaching of Fire. The smaller manifestations of fiery energies will be sensed, and thus admitted, but higher and more refined manifestations will become imperceptible to the modern apparatus, and to the consciousness which has not karmically approached the element of fire. But contemporaries do not readily admit the imperfection of the apparatus and especially their own inexperience. The lack of such acknowledgement becomes a great obstacle, and instead of moving forward valuable time must be spent in instilling an understanding of the nature of Fire. However, during these reiterations about the concept of Fire, a useful accumulation takes place, which will be indelibly inscribed upon the brain. Whatever is done, at least let those who cannot assimilate through the heart perceive through the brain. Our duty is to proffer the shortest paths, but patience will be found to follow the longest roads also. The chief requisite is steadfastness, when in your heart you yourself know that there is no other way; therefore the Subtle World is achieved only by means of Fire. Thus, knowledge of our essential nature is not only in knowing but also in sensing.

Fiery World II

Agni Yoga requires a special resourcefulness. It cannot manifest through physical mechanics, which appear in different degrees in other Yogas. Such an element as Fire should, it would seem, be subject to physical laws no less than other elements. But the essence of Agni is subject to such very subtle laws, that physically it is inexpressible. Thus one must apply the entire refined resourcefulness in order to follow the fiery signs. Hence, one may perceive that often fiery signs are sent by Hierarchy,



and people do not even try to perceive them and to apply them. The fiery laws lie at the very foundation of human life. Conception, birth and all acts subject to Agni do not arouse wonderment at the manifestation of the Ineffable. One may wander around the mechanical constructions, but advance into the future is possible only through realization of Agni. When whole continents are dying, how are new abodes to be found without new energy? It is necessary to prepare the spiritual consciousness for great earthly upheavals—this at best, but if people approach the last divide filled with the black hatred of the past, they will be but powder magazines. Thus let us resourcefully think about Agni.

Fiery World III

As the highest humility and the highest self-renunciation, should one accept the Image of Those bearing the full Chalice of self-sacrifice. They carry a heavy burden in the heart. They bear the brunt of the tension manifested by humanity. They carry the burden of the entire discrepancy. Such humility is redemption. Who will give himself wholly to the achievement of drinking the cup of poison? Who will take upon himself the Fiery Shield for the good of humanity? Who will resolve to accept the fiery energies? Who will manifest the understanding of the entire Cosmic tension? Verily, he who is in consonance with the

Higher Forces. Mankind is accustomed to demand Good, but very rarely does man think of giving. Hence the humility of a saint who carries a fiery chalice is regarded as the highest humility. The fiery chalice holds the essence of the saving of the spirit of mankind and the atonement. Thus, let us remember and manifest understanding.

For such fiery humility the spirit must be tempered through thousands of years and must live in constant achievement. Thus takes place the final bid for the planet, and in this great Battle We manifest Our Might. Therefore Our humility is so fiery. It is not easy for a fiery spirit to manifest humility. The fiery spirit is like a furnace, like a flaming torch, and self-denial and self-sacrifice are its lot upon the last step. Therefore the last sojourn on Earth is so hard. Each threshold means a painful step. Thus do We forge the great future.

Aum

Why say Aum, when it is possible to say prayer? In substance they are the same, but because of its antiquity and refinement the sound Aum will be the stronger in its vibration. Let the resonance of the highest concept be pondered deeply. The word itself is vibration; such resonances are needed for the harmony of space.

Great Spiritual Toilers pray not for themselves.

Aum resounds not as a name but as a concept. The cognizing one will realize the sounding which is consonant with the music of the spheres. Rarely is it possible to hear this resonance of the spheres with the earthly ear, but the ignoramus takes it only for a noise in the ear. Thus let us walk there where sounds Infinity itself.

When I say, "Aum," I have in mind benefit to the world.

Besides many definitions of the word Aum let us recollect that: A is Thought—the Basis; U is Light—the Primary Cause; M is Mystery—the Sacred.

The symbol of the combination of the higher energies is AUM

Brotherhood

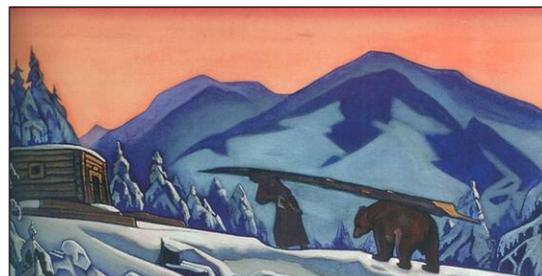
Brotherhood must be looked upon as an institution wherein the members work not by day but by the task. One must love the labor in order to prefer the task work. It must be realized that the tasks are infinite and the process of perfectment is also unending. Whoever is afraid cannot grow to love labor.

You have sometimes listened to the beautiful singing of workers. Verily, work can be accompanied by both joy and inspired thought. But one must test oneself for everything.

On the paths to Brotherhood self-renunciation also will be needed. It is most likely that many will find such a condition difficult to fulfill. They do not realize how often people manifest this quality even in everyday life. In each inspiration, in each burst of enthusiasm, self-renunciation infallibly will be included. One should very precisely perceive the significance of words.

The pathway to Brotherhood is a high path. As a mountain is seen from afar, so, too, is Brotherhood. The Teacher cannot be insistent where the eyes are near-sighted. And during the ascent the outlines of the summit are lost from view. Right around it one does not distinguish the height, so, too, on the path to Brotherhood there are many turnings of the way. One should become accustomed to thought about the complexity of attainment. One should grow to love all the obstacles, for the stones on the path are but the steps of ascent. Long ago was it said that one does not ascend by a smooth stone.

One can deprive oneself of courage and steadfastness when one begins to repeat to oneself about difficulties of fulfillment. It makes no difference how courage is applied,



it must grow untiringly. Instead of speaking about broken courage, it would be better for people to call this condition simply faint-heartedness. Bones and muscles can be broken, but the spirit is unbreakable! The faint-hearted and wavering man cannot serve the Brotherhood. Self-renunciation is nothing else but inspiration; faint-heartedness cannot be inspiration.

Supermundane

Urusvati knows Our Voices, both spoken and silent. One may wonder about the differences in transmission; there are many reasons, beyond earthly conditions, for these differences.

We often instruct that unity be preserved. Such an Indication is not merely a simple moral teaching—disunity is the most abhorrent dissonance. Nothing strikes space as sharply as dissonance. When people are filled with malicious discord, damaging disruptions in space result immediately. Such people not only harm themselves they also create a spatial karma involving others like them. It is dreadful to battle with such newly-generated chaos.

People who bring discord are truly creators of chaos and the consequences of their malicious abuse are grievous. We are constantly forced to battle with them, and it is not surprising that this battle is often more difficult than a collision of spatial currents. Wherever one must deal with the free will of man a great waste of energy should be expected. The power of free will is great, equivalent to the most powerful energies, and in their malice, people can bring about the destruction of strata of the Subtle World. How much the efforts of experienced Physicians are needed to close these spatial wounds!

We must work for unity, not by hymns and harps, but by labor and struggle. Few will strive to Our Brotherhood when they learn about the sweat of Our labor.

Urusvati has seen the drops of Our sweat, and knows how painful is the condition caused by spatial tension, without which



the work over great distances would not be possible. Every act of cooperation helps. We speak about cooperation not only as a moral precept, but also as a formula that will provide new possibilities for successful labor.

If people only realized in what visible and invisible ways they can collaborate! If people only realized how much they can increase their strength by cooperating with the Brotherhood! If they at least thought about cooperation, which can be manifested in every moment! But people not only do not approach the Brotherhood in thought, they even consider thought about the Brotherhood foolish. Everyone can apply his strength at each moment; one need only understand that in Our mountains ceaseless labor continues for help to humanity. One such thought alone creates a flow of energy, and advances the consciousness toward service for humanity. It whispers that love for humanity is possible, but earthly conditions often make it difficult to imagine the possibility of such love. Let thought about the existence of the Brotherhood help to open hearts. Then cooperation will be revealed, not as a duty, but as joy, and the drops of sweat and sacred pains will bring the Crown of Enlightenment. Let us not take these words as an abstraction, for such denial will close the best receptacle—the heart. Each drop of sweat from labor, each pain for humanity, lives in the heart.

Glory to the all-embracing heart.

## Vladimir Yary

Psychologist, Head of the School of Theosophy (Moscow, Russia)

*Was born in Siberia (Krasnoyarsk Region, Borodino), served in the Armed Forces of the Russian Army. Graduated from the Siberian Institute of Business, Management and Psychology in Krasnoyarsk, majoring in psychology. He worked as the head of the Center for Civic Education. He created Schools of Theosophy in the regions: Krasnoyarsk Region, Gorny Altai, Moscow, St. Petersburg, Kirov, Yekaterinburg, Saratov, Ufa, Voronezh, Biysk, Moldova, Belarus. Project Manager Interregional Theosophical Seminars of Russia, International research seminars «Secret Doctrine».*

### In honor of V.A. Bakanov

The Congress is dedicated to the outstanding Russian theosophist Vladimir Anatolyevich Bakanov, who created a system for studying The Secret Doctrine. The Teaching of Life, or the Teaching of Agni Yoga, and The Teaching of the Temple have greatly benefited in this work. These teachings were brought from the same Source of Shambhala, which serve as a Shield and a Guide, through the secret labyrinths of knowledge, illuminating the dark passages and the abyss of their own ignorance. This is the Teaching of the Mahatmas in its entirety, given from a single Source, Shambhala.

The Secret Doctrine was brought by H.P. Blavatsky, The Teaching of the Temple, Francia A. La Due, Agni Yoga by E.I. and N. K. Roerich.

Since 1990 (the Nidana symbol - the White Horse), the system expressed in the scheme of the «Kalachakra Calendar» was revealed to V. A. Bakanov.

Since that time, it has been possible to experience, in the flow of the current time, every day in new combinations of Nidanas, as a law, cause-and-effect relationship.

Such an experience led to the realization of the Dharma, which naturally allowed, on the basis of sensory awareness, to penetrate into The Secret Doctrine.

V.A. Bakanov shared with those who want to study the Kalachakra Calendar of Shambhala written by him in the book «Eternity is the Time of the Gods».



In this book, Cosmogenesis, Anthropogenesis and Theogenesis are schematically presented. Space, Nature and Man.

In other words, the Life of the Universe is inscribed in a Circle, which is called the «Wheel of the Good Law».

From the day of the establishment of the school in Kemerovo for the study of the works of H.P.B. in 1993, the year symbolize the Black Rooster Nidana: «Rooster», symbolizes the Logos, Splendor and the Teacher with the word of Silence, teaching humanity. It so happened that in 245 A D, the Egyptian theosophist Plotinus opened a school of Neoplatonists, in the same Nidana of the year of the «Black Rooster».

The black color: symbol of the Waters of Space, the element water, symbolizes the primordial vibration, Akashic power, the causes of sound. Of course, we must understand this as an expression of a Thought that encourages creation through the response of consciousness to the Call.

This is how it was with the opening of the Kemerovo school.

The year 1993 on the Kalachakra Calendar is located in the paramita – the direction of space where the Fire of the Spirit affects the Spirit of humanity, igniting fire, and thereby awakens the consciousness of the spirit.

Nidana the Black Rooster, is the second principle in the constellation of Taurus, and at the same time, the seventh counting from the year of the Nidana of the Fiery Hare. Following the thought in this direction, let us recall the Above Seven Lords who created the Earthly Man, and themselves collectively constitute the Spiritual prototype of the Divine Man.

Similarly, the Constellation of Taurus symbolizes the pure tranquility of the Absoluteness of the Mind, in the World of the Spirit outside of Forms. And at the same time, the constellation of Taurus symbolizes

the primordial nature of «creation», and the creation of the creation of a thinking person, and in this case, Taurus symbolizes the Earth, with all the potentials of the qualities of the mental activity of the human Creator.

The earth, here, is a symbol of the life of Existence, and the human mind reflects thoughts for this Existence. From the one to the particular, and from the particular to the one, the two streams, centrifugal and centripetal, are connected in their unity. Only, the Great Maya dominates as an Idea in the Divine Thought. The Great Maya, which has become an illusion, through which a person must break through.

As a result, the mind loses its calmness and purity of perception. Nidana – the Black Rooster, clockwise, numerical calculation, under the number (seven) 7. Personifies the seventh creation, the creation of man, but this process was created by the Cosmos and the forces of Nature, but the process of

the Creation of man is incomplete. Nidana «the Black Rooster» is the reason for the creation of man, on the seventh day.

The next Creation entirely depends on us humans to establish the «man of the Creator».

And this is the creation of the «two days», the day of the Nidana of the Blue Dog and the day of the Nidana of the «the Blue Boar», the eighth and ninth creations «Be With Us Until the Day.» (Etc.)

The Great Brothers of Humanity, through the medium of their Disciples, presented their gift, «Kalachakra», through The Secret Doctrine, to apply it humanity to improve the quality of Life, and the transition from the 5th race to the Sixth.

Kalachakra is given to expand consciousness and accommodate the «Idea-the Divine Plan of evolution. A «Kalachakra



Calendar» for the application of Cosmic laws and laws of Nature, in the life of every day.

According to the Laws of the evolutionary process, the first day for the conscious creative process of humanity, the Reason for this Nidana is revealed-the Dog is blue, symbolizing the firmness of personality.

What is its firmness? The Firmness in a responsible attitude to your thoughts. What is the motivating thought, this is the consequence. Firmness of intention gives discipline to the Will, and that, in turn, is able to manage feelings intelligently.

So, the Mind enters a state of calm, as a result of which, the STABILITY of a FIRM INTENTION is acquired. In the current state of mind, there is a recognition of Psychic Energy. Responsibility leads to a reasonable use of the Gift of the Divine, this very foundation of the foundations, Psychic Energy.

Necessity, Commensurability and expediency, in order to use these laws correctly, it is necessary to RECOGNIZE, that is, the accumulated experience in «The Holy Grail».

This experience is the leading beginning on the path of ascent. The second «day» of human creation, symbolizes the Nidana-«the Blue Boar» Boar is a symbol of Manifested consciousness, in other words, the ability to independently manifest individuality, under the Guidance of the Hierarchy of Light, when the Sense Consciousness is merged with consciousness and consciousness with consciousness of the Image of the Teacher, this evoked consonance is the Highest Service to the Common Good, then the guide is ready, because the personality ripe for the manifestation of individuality.

It means that the call of the Black Rooster- the TEACHER, the voice of Silence pierced the hearing of the personality and the student is ready to reflect, by the purity of his personality's thoughts to manifest, by creating reasons for Being. Nidana «the

Blue Boar» is a symbol of theosophical consciousness, and only it will free you from the shackles of time.

«Kalachakra Tantra» is what allows the theosophical consciousness to penetrate into the essence of things, and thereby free itself from the shackles of time from birth and death. Its essence is to raise the vibrational field of consciousness to the properties and qualities of Spatial Fire. After all, this is the goal, and the method of meditation, or rather reflection, for the development of contemplative thinking, which has no plunging or clinging to an illusion. For these goals, The Secret Doctrine is an indispensable companion, and the key is the symbolic «Kalachakra». Kalachakra, like a Wheel rotates on an axis, and the axis is the essence, requires keys, for conscious rotation and stable balance, these keys are three; Beauty, Love and Knowledge.

The balancing of Spirit and Matter is done by bringing balance, centrifugal force and centripetal, and then the axis will serve as a lever with which you can control time by controlling its inertia, Centripetal and Centrifugal forces. One immerses the spirit in the illusion of matter, the other removes the illusion of matter by spiritualizing the intellect.

For each type of consciousness groups, according to their quality of understanding and ability to penetrate into the recesses of knowledge, there are three main schools: «Hinayana, «Mahayana» and «Vajrayana», they all show the way of the spirit.

To penetrate into Hinayana, the small chariot, the potentiality of personal freedom develops. Mahayana develops the Bodhisattva's abilities, which consist in developing a high sense of compassion.

Vajrayana serves complete liberation from birth, because the role of achievement is synthesis, the state of Spirit-Matter.

The need to warn everyone who wants to know the Wheel of the Good Law in its Temporal course.

This path is very thorny and dangerous for it is sacred. And any treasure is hidden in the recesses of our heart, which is the Secret of Secrets. Only complete self-denial, humility and patience, reveal the tuning fork instrument, settings with a Hierarchy of Light in the spirit, a silver thread from Heart to Heart. Following the circle of the calendar longer with the wheel of our consciousness, we meet the 10th Nidana of creation: the Fiery Fire – Red Mouse.

Only after consciousness is awakened by Theosophy – Divine Wisdom, the Nidana of the Fiery Mouse, symbolizing the Movement of Karma, prompting the Spirit of Humanity to march through the labyrinths of the Wheel of Eternity in Time composing its essence of the flows caused in the mind by the forces of human motivation and will.

Well, it immediately becomes clear why a person needs Discipline of the Spirit, Education of the Will and Heart. For, to impose the reins of the Spirit, on the impulses of desires, and then, the mind will become cloudless and pure, reflecting the Essence of Being in Its true Nature. This is the essence of the plan of evolution of universal thought.

Since 2000, in the city of Borodino and the group of Zelenogorsk, we have studied the first stanza, with its 9 Slokas, for all seven years. And during these years, the immersion was filled and shaped in our consciousness by reflections, radiations, emanations through a sense of the Essence of the Essence, the Planes of Existence.

So, our path lay through the Paramita, the directions of the space – Spirit and the beginning of the paramita, the directions of the space – Heart. And where the Ray of Space, through the paramita of the Heart, Nidana is the Cause: Adi Shakti, the Fiery Dog, a symbol of Personality and its Firmness of Spirit, switched consciousness to the design of the Astral Body with the spiritualizing power of the Fiery Dragon

- Nidana symbolizing the Wisdom of the Spirit, as well as symbolizing the God Maitreya. This goal includes the transmutation of the physical form of a person, his body. For the densification of the Astral consists in the fact that the astral body enters as a guide by the dominant body to continue evolution. This is the cooperation of the dense world with the Subtle World, the «merging of worlds».

Vladimir Anatolyevich Bakanov, as a mentor and head of the Russian Esoteric School of Theosophy named after H.P. Blavatsky, solved the mystery of life and death by penetrating beyond Time.

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**Kali Yuga and the Law of Cycles**

The Earth is at present time in the Iron Age, the Dark Era or Kali Yuga, that is, generally the period of bigger density within all Cycles of the Cosmic Ages, in which all Ages have their own finality and purpose. Being the Kali Yuga the Era we are crossing, the denser period of all cycles, and the one that causes the greatest suffering to the humanity, it shows we are attaining a limiting situation, and fortunately we are getting near to the exit point (although on our Earth-time is still far-away to end) where it becomes necessary to come back to the source of life. Accordingly with “Bhagavata Purana”, this is an Age of human, cultural, social, environmental and spiritual degradation, and by this reason is referred as the Dark Age, since the majority of the humanity has been very far from spirituality and God.

The main essence of Kali Yuga has been the cause of dismissal between man and nature that is causing the whole devastation of the modern world, taking to the lost of contact with the cosmic order, since the mind of humanity is fixed in the denser and



material elements of the reality. It is usually an Age where the wars, vices and the ignorance dominate, and it is getting destitute of all virtues. The leaders who have been governing the most of the nations are violent, corrupt, and exploring their people, becoming by this way a perverse world, where chaos, hunger, illness, destruction, excessive selfishness, materiality, iniquity and a lack of respect from Man by his fellow-creatures are prevailing.

The Kali Yuga Age began when the Avatara Krishna left his physical body, exactly 5,000 years ago. The duration of the greater cycle of the Kali Yuga is 432,000

years, being this Kali the 4th and the denser one of the four Yugas or Cosmic Eras from the Hindu calendar, corresponding by analogy to the Greeks' Iron Age in which period the moral values decline and the materiality surmounts the spirituality. The term "KÂLI" (it means black) refers to the Goddess Parvati, consort/attribute of SHIVA, being responsible by the death of everything that is abject, rude and decrepit. Fortunately this is one of the shortest periods of the Iron Age. Provided that 5,000 years has already passed since the beginning of this Era, date in which Krishna left the Earth, everything that was foreseen to occur along of his time has been happening in a condensed form.

Accordingly with a text from Volume 2 of the Secret Doctrine, Helena P. Blavatsky says Atlantis, the Fourth Continent or Fourth Root Race underwent to great disturbances which interfered and gave origin to an abrupt alteration on the degree of inclination of the axis of the earth, as rapidly as it had changed it; when the Earth was indeed raised once more out of the Waters – as above, so below, and vice versa. The tradition says that there were "Gods" on Earth in those days; Gods and not men, as we know them now. As will be shown in Volume 3 of S.D., the computation of periods, in exoteric Hinduism refers to both the great cosmic and the small terrestrial events and cataclysms, and the same may be shown in respect to names. For instance, the name Yudhishtira – the First King of the Sacae or Shakas, who opens the Kali Yuga Era, which has to last 432,000 years, "an actual King who lived 3,102 years B.C. – applies name and all to the great Deluge, at the time of the first sinking of Atlantis. He is the "Yudhishtira", born on the mountain of the hundred peaks, at the extremity of the world, "beyond which nobody can go", and "immediately after the flood. We know of no "Flood" 3,102 years B.C. not even that of

Noah, for, agreeably with Judaeo-Christian chronology, it took place 2,349 years B.C.

This relates to an esoteric division of time and a mystery explained elsewhere, and may therefore be left aside for the present.

Within the Cosmic Eras of the four Yugas (cycles), there is a series of minor Cycles, being the main ones connected to the phenomenon of precession of the equinoxes (moving backwards to the equinoctial points), in which the Sun in the equinoxes rises at the vernal point where the elliptical crosses the celestial equator, and stays within a fixed sign, marking the so-called "zodiacal eras", which last 2,160 years, accomplishing a cosmic year of 25,920 years.

The Law of the Cycles is one of the most complexes and confused Laws of the Universe, and it is also one of the most important in the Theosophical Doctrine. It exists because the Cosmos itself has its existence ruled by periods of Manifestation and Rest, known as Manvantara and Pralaya. Inside the cycles there are infinite cycles, being one year a cycle, divided in months, which are divided in days, and the same ones in hours, which are also divided in minutes, and in seconds afterwards, and so successively.

All of this corresponds to cycles of time, as though reincarnation is the great law of life and progress, which is twined together with the law of the cycles and the law of Karma, by which the three laws work together, and in the practice is almost impossible to dissociate the reincarnation from the law of the cycles. Within periods regularly repeated, individuals and nations come back to the Earth through defined currents, giving place to the renaissance in the terrestrial globe, of arts, of a new civilization with the same individuals that used to be in it on other epochs. Once nations and people are connected by strong

invisible chains, a great number of human beings moves slowly and jointly, and they meet again in different epochs, emerging always as a new civilization, a new ethnic group, as far as the cycles go through its rounds. Consequently the souls which took part on the old civilizations will come back and will bring with them the former civilization in the memory of its essence. Along that journey there are those situations in which both minor and major cycles of Avatars bring, for the benefit of humanity, great personages who regulate, from times to times, the human race.

Besides, the Cycle of Avatars includes several minor cycles. The greater ones were marked by the appearance of Rama and Krishna between the Hindu people, of Menes between the Egyptians, of Zoroaster between the Persians, and Buddha between the Hindus and other oriental nations as well. Buddha was the last one of the great Avatars, and He is in a greater cycle than Jesus of Jews, since His teachings are practically the same ones of Buddha, as they embrace the same thing that Buddha has taught to the ones who instructed Jesus. A new and great Avatar will come and he will correspond to a combination of orientations from Krishna and Buddha, which used to be from military, civil, religious and occult order. Buddha which administered the ethics, religiosity and the mystical part, was followed by Jesus. As far as Mohamed is concerned, he was a minor intermediary and a civil, military and religious leader guided to instruct a determinate part of the race.

Nevertheless, during the intersection of great cycles dynamical effects occur too, which can change the surface of the Planet, due to the alteration on the poles of the terrestrial globe or another cataclysm that is due in its majority to the behaviour of the human being in relation to the environment and the Planet. Indeed, the human being is a

great dynamo which can produce, store and irradiate energy and, when a great number of beings which constitutes the human race produces and distributes energy, a dynamic effect resulting from matter of the globe can be sufficiently and so powerful to give origin to cataclysms.

In fact we can prove it by the vast and terrible disturbances that have been happening throughout the Planet, by the many earthquakes and ice formation, as far as geology is concerned. In a general way cataclysm occur in the beginning and at the end of the great cycles, since the principal laws which regulate the effects are the ones of Karma and Reincarnation, which are accomplished in accordance with the cyclic law. The human being is not only ruled by those laws but also every atom of matter is ruled by them, and the whole of physical matter is constantly suffering alterations at the same time than the human being.

However, as far as the animal form is concerned, the cyclic law affirms that certain animal forms now extinct, as well as some human forms, not known yet, but we suspect they will return again within their own cycle, and likewise, certain human languages, which are considered dead languages, will be active again and be used on the due cyclic time.

Attending to the philosophy of the cyclic Laws, we conclude the earthquakes can be produced by two general causes, being the first one the lowering or raising of matter which is under the crust of the earth, due to the heat and steam. The second cause is due to the electric alterations which affect the water and the Earth at the same time. When the earth becomes fluid it stays at the mercy of the enormous and violent landslides and displacements of water with great and small waves.

Likewise, floods of great extensions are caused by displacements of water, due to the lowering and the raising of the soils, which

combined with the electrical alterations are induced to a great discharge of humidity. Concomitantly the same happens with the fires in a planetary scale from electrical and magnetic alterations at the atmosphere, and when the humidity is withdrew from the air, this one not only is transformed in an ardent mass, but also suffers an abrupt expansion from the magnetic solar centre into seven centres, burning by this way the terrestrial globe. As to the cataclysms provoked by the ice, they do not only happen because the sudden alterations of the poles, but also by the lowering of temperature due to the alterations of the tepid currents in the sea, and the warm magnetic currents from inward the Earth. The first ones are known by the science, while the last ones are not. The more inferior layer of humidity is all at once frozen, transforming suddenly vast areas of soil covered by several layers of ice.

As well as there are small cycles of time, there are also the great cycles of cosmic time which not only rule the existence of the galaxies, but also the solar systems and the Planets as well. Since the Cycle of the Universe is calculated in thousands of billions of years, the Cycle of the Galaxies in hundred of billions of years, the Cycle of the Solar Systems in dozens of billions of years, and the Cycle of the Planets is calculated in unities of billions of years, the basic unity for the computation of the Cosmic Time is the “Kalpa”, which comes to 4,320,000,000 of years, which are sub-divided on the four Yugas, with the following durations:

- Krita or Satya Yuga, the Golden Age contains – 1,728,000 years
- Tetrã Yuga, Silver Age contains – 1,296,000 years
- Dvapara Yuga, Bronze Age contains – 864,000 years
- Kali Yuga, Iron Age contains – 432,000 years

Nevertheless, within each one of these cycles, the same order is repeated, that is, within the Kali Yuga we have a small Golden Age, a small Silver Age, a small Bronze Age, and a small Iron Age, inside the great Iron Age, which is indeed the period we are actually crossing. These computations come from the Upanishads, section titled “Computation of Assuramaya”, whose antiquity is immemorial.

In accordance to a text drawn out from the Volume II of the “Secret Doctrine”, of Helena P. Blavatsky, whose original composition in Sanskrit belongs to the “Purana” (an antique book) of Vishnu (the Second Person of the Trimurdi Hindu), written 5,000 years ago, the same shows us a description from the times of the Kali Yuga:

«[There] will be contemporary monarchs, reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects [or, according to another reading, be intent upon the wives of others]; they will be of limited power... their lives will be short, their desires insatiable... People of various countries intermingling with them will follow their example; and, the barbarians being powerful [in India] in the patronage of the princes, whilst purer tribes are neglected, the people will perish [or, as the commentator has it: the Mlechchhas will be in the centre and Āryas in the end”]. Wealth and piety will decrease day by day, until the world will be wholly depraved.... Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification... External types will be the only distinction of the several orders of life;

dishonesty [anyāya] will be the (universal) means of subsistence; weakness... the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion;... mutual assent will be marriage; fine clothes will be dignity... He who is the strongest will reign... the people; unable to bear the heavy burdens [khara-bhāra, load of taxes]... will take refuge amongst the valleys... Thus, in the Kali age, shall decay constantly proceed, until the human race approaches its annihilation [pralaya]. When... the close of the Kali age shall be nigh, a portion of that divine being that exists, of his own spiritual nature [Kalki Avatāra]... shall descend upon earth... endowed with the eight superhuman faculties... He will... re-establish righteousness upon earth; and the minds of those who live at the end of Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed... shall be as the seeds of human beings, and shall give birth to a race which shall follow the laws of the Krita age (or age of purity). As it is said: “When the sun and moon and (the Lunar asterism) Tishya, and the planet Jupiter are in one mansion, the Krita [or Satya] Age shall return...»

And Blavatsky continues: «Whether right or wrong with regard to the latter prophecy, the “blessings” of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in the full XIXth, and at the dawn of the XXth century of our great Era of Enlightenment.»

The description made by Helena Blavatsky in XIX century alluding to India, it is not so different than what it is actually passing, in a more aggressive way, in our XXI century, and Third Millennium, the one of Elucidation, where inclusive in India have been happening very atrocious things. Not only in India, but also all over the world,

we have been observing the density of the Kali Yuga, which has been devastating the whole Planet, provoking a great human suffering due to the several calamities which have been falling down over the Earth, and where we can see the governments of the majority of nations subjugating their people, where the exploration, corruption and violence and a lack of scruples from man by other man dominates, etc..

Very wrong are the ones who said that with the end of the cycle of the Maya Calendar as being the end of an Era (which announced a false end of the world) on the 21st December, 2012 (21/12/2012) the Kali Yuga had also reached its end, because they are getting blind to reality! The disturbances we have been observing throughout the world of different nature, it is synonymous that the end of the Kali Yuga is going to happen in a very short time, accordingly with cosmic computation, but in our present time is still indeed very far away to happen. Computation of cosmic dates is impossible to be compared to our dates in our earth-time. Man has to show yet a great changing of his behaviour not only in relation to humanity but also in his connection to Nature as well. Though the cosmic computations are being accelerated, great alterations and crisis are still to come and they will be observed on the Earth until we are able to enter in a small cycle of Satya that means Golden Age, inside of the great Kali Yuga.

Indeed the date referred above, 21/12/2012, of the end of a cycle, is due to an interpretative lack of coordination of dates, accordingly with our calendar and the history of Maya Calendar, which is not credible, once the same was based in pseudo-astrological interpretations from an University Professor, Jose Arguellas, who has dedicated himself in writing many things about the Maya people. As it is an interpretation of a Maya astrology it came

to create this type of information, we have knowledge and gave origin to a collective alienation of false prophets.

Theosophy does not foresee any complete end of the humanity. It tells us that in a remote past there were several periodic and cyclic cataclysms, with drastic geological alterations, involving the devastation of several areas in the world, that were swallowed by the waters, due to an inclination of the axis of the Earth, which destroyed Continents (civilizations), and the last deluge must have taken place (about 10,000 years A.C.), due to an extreme dislocation of the terrestrial orb, whose description can be found in the book of Enoch. The cause of this last catastrophe was due to the degeneration and decadence of the Atlantis Race, who started to canalize their occult powers for destructive and egoist purposes, as well as the profanation of occult forces for their own benefit and selfishness, that have driven them to the black magic. The destruction of the old continents did not carry through to the complete extinction of the races, once the populations who have escaped could survive when migrations took place for different parts of the world, and they were guided by spiritual chiefs and priests before the catastrophes started. Besides there were also times in which they went to other lands and developed sumptuous empires, and in other ones they get mixed with the surviving native populations from the old Continent of Lemuria.

In fact Prophecies are made basically in warnings to the Humanity, because if man follows an anti-natural way, transgressing the Cosmic and Divine Laws he subjects himself to obtain painful gatherings. Indeed man is the main cause of all the great cataclysms, for not taking conscience of his actions, as he is constantly contaminating the levels of resources that the Planet has got, which are the greatest cause of cataclysms, earthquakes, hurricanes and other destructive processes. Man has been the main causer of the terrible events which are in progress, by the excessive draining of natural gas from the earth, by the deviation of the water courses, and also by the uncontrolled extraction of petrol.

Therefore the Prophecies are always conditioned, once if man does not oppose himself to the wrong way he takes, many bad things can happen to him. It means, if Man is able to correct his steps and walk correctly in this world, on the time that a calamity is announced, and the fact of it did not happen, does not mean the Prophet failed, but the Prophecy had effect and the humanity was able to correct what was wrong. Prophets themselves say that prophecies are not definite (as Saint Germain said), since they depend of man to change them and nothing happens due to his good behaviour. Crisis that are created by men subsist so that they can heal them, being everything on the hands of the Man and it is changeable as well...

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

*Sergey has more than 10 articles on this topic. Among them: «Quantum physics and esoteric principles», «Evolution of the solar system: modern scientific and esoteric ideas», «Forced and spontaneous recapitulation of life», «The Seventh Universal Principle and its differentiation», «Fundamental Laws of the world», etc.*

*An Honored Worker of Science and Technology, Doctor of Physical and Mathematical Sciences, Professor, the Head of the International Theosophical Center named after H.P. Blavatsky.*

### Fundamental principles of theosophy and their manifestation in the laws of nature



*«The greatest discoveries of modern science owe their appearance to the imagination of their authors»*

H.P. Blavatsky

The fundamental works of Elena Petrovna Blavatsky were published quite a long time ago [1-2]. At the same time, the analysis

of scientific results was carried out on the achievements of science in the first half of the XIX century. Over the past more than one hundred and fifty years, fundamental discoveries have been made in the field of physics that have significantly changed the way we look at the World [3-13]. Because of this, on the one hand, these discoveries make it possible to make the principles of theosophy more understandable, and on the other hand, there was a need to clarify the terminology used by H.P. Blavatsky in describing the scientific discoveries of the XIX century with the modern terminology of physics. This report will examine the main achievements of modern physics, show their connection with the basic principles of theosophy, and also express a number of hypotheses about the origin of Space,



Figure 1

Time, charge, mass, as well as a possible explanation of dark energy and dark matter.

**1.The Fundamental Principles of Theosophy**

The Seven Universal Principles, differentiating into infinite chains of seven subprinciples, determine the whole variety of physical and metaphysical processes and phenomena. The Seven Universal Principles create the Planes of Being. Very little can be said about the first three Planes of Existence. Therefore, we will focus on the manifestation and creation of the 4, 5, 6 and 7 Planes of Existence by Universal Principles. We emphasize that here we will consider only Cosmogogenesis. Consciousness plans will not be considered.

4 The Universal Principle - Fohat is a synthesis of 1 and 2 Universal principles. It is Fohat that underlies the creation of the 4th Plane of Being – the Plane of Prototypes. 5 The Universal Principle of Akasha on the one hand is a synthesis of 1 and 3 Universal Principles, and on the other hand it is through Akasha that Fohat first manifests itself. It is Akasha and the differentiations of Fohat that create the 5th Plane of Being – the Plane of Reason and Creativity. 6 The Universal Principle - Prana on the one hand is a synthesis of 2 and 3 Universal Principles, and on the other hand, it is through the Pranas

that Akasha and Fohat manifest themselves. Various differentiations of Prana, Akasha and Fohata create the 6th Plane of Being – the Plane of Formations. 7 The Universal Principle - Laya-center on the one hand is a synthesis of 1, 2 and 3 Universal Principles, and on the other hand it is in it that Fohat, Akasha and Prana are fully manifested. It is from the Laya centers that the 7th Plane of Being is created - the Physical Plane (see Fig. 1).

**2. Physical Vacuum and the concept of Virtual Particles**

The creation of quantum electrodynamics and quantum field theory in the XX century led to the discovery of one of the main concepts of the modern theory of elementary particle interaction - the concept of virtual particles. The concept of virtual particles appeared thanks to the creation of quantum physics, thanks to a number of leading physicists, such as: Paul Dirac, Werner Heisenberg, Hideki Yukawa, Richard Feynman and others. For virtual particles, the laws of conservation of energy and momentum are not fulfilled. They cannot be registered by macro devices, but it is thanks to virtual particles that all interactions of elementary particles are realized. Virtual particles include tachyons (superluminal particles), quarks – subatomic particles, of

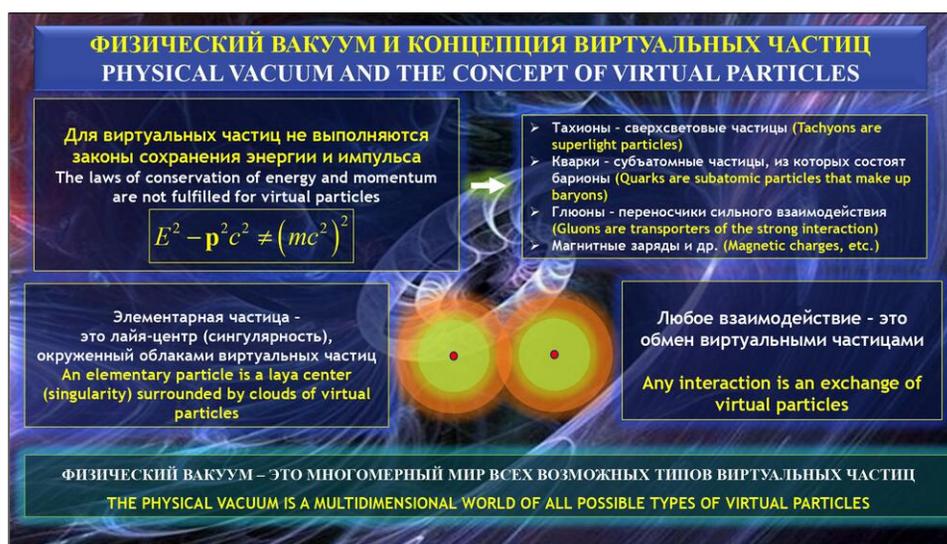


Figure 2

which there are baryons, gluons - carriers of strong interaction, magnetic charges, etc. It is important to note that virtual particles do not directly manifest on the physical plane. At the same time, quarks are virtual particles for hadrons (protons and neutrons), gluons are real particles for quarks. Thus, we have a hierarchy of virtual particles located on finer Planes and sub-planes than the physical Plane. Because of this, theoretical physics in the XX century actually rediscovered and confirmed the well-known law of the hierarchy of the Planes of Being in theosophy.

The concept of virtual particles allowed us to introduce a new concept of «Physical vacuum». The fundamental role of vacuum in the formation of the laws of the material world is revealed. It is no longer surprising that some scientists claim that «everything is from a vacuum and everything around us is a vacuum.» According to the calculations of the Nobel laureate R. Feynman and J. Wheeler, the energy potential of a vacuum is so huge that «in a vacuum enclosed in the volume of an ordinary light bulb, there is such an amount of energy that it would be enough to boil all the oceans on Earth.» A physical vacuum is a multidimensional World of all possible virtual particles. In fact, modern science confirms the Universal

Principles of theosophy (see Fig. 2).

### 3.The Hypothesis of the Nature of the Charge

The nature of electric and other charges is currently unknown. This is one of the greatest mysteries of physics. Considering the structure of an elementary particle, which is a laya center surrounded by clouds of virtual particles of various nature, it can be assumed that the charge is an integral effect of a specific type of interaction carriers on this Plane of Being.

Thus, an electric charge is an integral effect of virtual photons in the process of electromagnetic interaction. The charge exists in two states: negative and positive.

Quarks have a color charge (red, green, blue). The color charge is an integral effect of virtual colored gluons in the process of strong interaction.

Weak charge is an integral effect of virtual  $W^\pm$ ,  $Z^0$  bosons, in the process of weak interaction (see Fig.3).

### 4.Hypothesis of the Nature of Mass

In 2012, the Higgs boson was discovered (Peter Higgs, 1964). Within the framework of this model, the Higgs boson is responsible for the inert mass of elementary particles such as bosons. With the help of the Higgs field, the presence of an inert mass of the carrier particles of the weak interaction



Figure 3

and the absence of mass of the carrier particle of the strong and electromagnetic interaction is explained. At the same time, the gravitational mass is not explained by the Higgs boson.

Nevertheless, despite the discovery of the Higgs boson, the concept of the mass (inert and gravitational) of a body remains a big mystery to this day. Note that in his hypothesis about the six-dimensional World (three-dimensional time and three-dimensional space) Robert Bartini, back in the 60s of the XX century, explained the charge of any nature, including the mass of the body, by the properties of space and time. Given this, based on the special theory of relativity (SRT), a number of assumptions can be made about the nature of inert and gravitational masses.

In SRT, due to the homogeneity of space and time, the basic relativistically invariant relationship between energy ( $E$ ), momentum ( $\mathbf{p}$ ) and mass ( $m$ ) of a part is derived:

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

Here the mass of a body has two properties: inert and gravitational. The inert mass appears in Newton's second law and characterizes the resistance of a body to a change in velocity. The momentum of the body is preserved due to the uniformity of space. If the uniformity of space is violated,

then inertial forces arise in a non-inertial frame of reference, which prevent a change in velocity. Note that the nature of inertia forces has not yet been solved.

The gravitational mass appears in the law of universal gravitation and is characterized by the force of attraction between bodies. It can be assumed that the force of attraction arises due to the heterogeneity of time (similar to the force of inertia). The principle of equivalence of inert and gravitational masses expresses the symmetry between space and time.

Considering this, it can be assumed that mass is an integral effect of the uniformity of space and time, manifested during the movement of matter (see Fig.4).

### 5. The Principle of Symmetry

The symmetry observed in Nature (other-Greek  $\sigma\upsilon\mu\mu\epsilon\tau\rho\iota\alpha$  — «proportionality») is widely used by man in architecture, painting, etc. At the same time, various types of symmetry are observed and used: central, axial, mirror, symmetry of rotation, translational, symmetry of similarity, etc. This fact is not accidental, as it reflects the fundamental principle of symmetry in Nature (see Fig. 5).

### 6. The Principle of Symmetry in Science

The principle of symmetry is effectively

**ГИПОТЕЗА ПРИРОДЫ МАССЫ (HYPOTHESIS OF THE MASS NATURE)**

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

Однородность пространства приводит к закону сохранения импульса  
(инертная масса  $m_i$ )  $\mathbf{p} = \text{const}$   
The uniformity of space leads to the conservation law of momentum (inert mass)

Однородность времени приводит к закону сохранения энергии  
(гравитационная масса  $m_g$ )  $E = \text{const}$   
The uniformity of time leads to the conservation law of energy (gravitational mass)

Принцип эквивалентности инертной и гравитационной масс:  
The principle of equivalence of inert and gravitational masses:  $(m_i = m_g = m)$

Масса – это интегральный эффект однородности пространства и времени,  
проявляющийся при движении вещества в пространстве и времени  
Mass is an integral effect of the homogeneity of space and time,  
manifested by the motion of matter in space and time

Figure 4

used in science. In 1918, Madame Emmy Noether proved a theorem that connects every continuous symmetry of a physical system with some conservation law. Thus, the uniformity of time leads to the law of conservation of energy, the uniformity of space leads to the law of conservation of momentum, the isotropy of space leads to the law of conservation of momentum. Conservation laws are effective methods in the study of various physical phenomena. Therefore, the principle of symmetry is fundamental for understanding and describing Nature at this stage of civilization development.

Symmetry actually means a certain structuring of matter, phenomena and processes on the physical Plane. Because of this, symmetry means a certain stability in Nature. However, there is no absolute symmetry in Nature. Usually, the observed dissymmetry is a slight deviation from symmetry. Any effect on this system, i.e. any interaction, leads to a violation of symmetry. This is what leads to a violation of the stationarity of processes and phenomena.

Interestingly, the images of statues in Luxor (Egypt), which have almost absolute mirror symmetry of faces. This fact, as can be assumed, reflects the fact of the eternity

**ПРИНЦИП СИММЕТРИИ (THE PRINCIPLE OF SYMMETRY)**

Виды симметрии:  
центральная, осевая, зеркальная, симметрия вращения, трансляционная, симметрия подобия и др.  
Types of symmetry: central, axial, mirror, rotation symmetry, translational, similarity symmetry, etc.

**Симметрия в природе**

**Симметрия в архитектуре**

Figure 5



Figure 6

of the Gods, over whom Time does not rule. In this sense, it is important to recall V.M. Roslev (Vladimir Bakanov) and his fundamental work «Eternity is the Time of the Gods», which reveals the understanding of the «Secret Doctrine» of H.P. Blavatsky (see Fig.6).

### 7.The Law of Correspondence in the Universe

Spontaneous symmetry breaking is a partial or complete loss of the symmetry the system has in it. Spontaneous symmetry breaking occurs randomly. This phenomenon is extremely common in nature. In quantum field theory, spontaneous symmetry breaking is associated with fluctuations or decay of the physical vacuum, i.e. the influence of virtual particles belonging to finer sub-planes or Planes of Being on this interaction or phenomenon.

The existence of four fundamental interactions in nature can also be a consequence of symmetry breaking. Hypothetically, at sufficiently large energies (~100 GeV), the electromagnetic and weak nuclear forces combine into one weak interaction, and at even higher energies (~1014 GeV), the electroweak and strong nuclear interactions combine into the electronuclear interaction described by the Grand Unification theory. Thus,

spontaneous symmetry breaking is an extremely common phenomenon in all areas of physics, from classical mechanics to quantum gravity. From the point of view of theosophy, spontaneous symmetry breaking is the differentiation of a single element, energy, space and time, etc. Therefore, theoretical physics actually confirms the basic principles of theosophy.

It is possible to compare the symmetries of the system with a dimensionless parameter  $\alpha_s$  that varies in the range from zero to one. The value  $\alpha_s=0$  means the complete absence of symmetry of the system, and the value  $\alpha_s=1$  means the complete symmetry of the system. Similarly, you can enter an asymmetry parameter  $\alpha_{as}$ , the value of which varies oppositely. So,  $\alpha_{as}=0$  it means the complete absence of asymmetry, and  $\alpha_{as}=1$  - complete asymmetry. It is important to note that these two parameters are closely related to each other. Their changes always occur so that their sum is equal to one. Because of this, the Law of Correspondence between symmetry and asymmetry must be valid:

$$\alpha_{as} + \alpha_s = 1$$

Note that there is no complete symmetry or asymmetry in Nature. There is still partial symmetry and asymmetry of the systems. This is due to the fact that the physical



Figure 7

nature of these parameters is different. The symmetry parameter reflects the state of systems on the physical Plane of Being, and the asymmetry parameter reflects the influence of the nearest subtler sub-plane or Plan on the state of the physical system. It is this parameter that ensures the constant change and development of the physical Plan. For example, if Time were absolutely uniform (it flowed exactly the same), then there would be no gravitational forces and the universe would not have formed. In fact, time is heterogeneous, but this creates the gravitational forces responsible for the formation of the universe. Perfect symmetry of systems means completely stationary, immutable systems that cannot evolve. The development of systems ensures the influence of more subtle sub-planes and planes on physical systems. Physicists perceive this effect as a spontaneous violation of symmetry. Thus, here we have a complete correspondence of the development of physical systems with the basic Principles of theosophy (see Fig. 7).

### 8.The Manifestation of Fohat on the Planes of Being (Cosmogogenesis)

Fohat is the eternal (primary) light. Fohat is the worldwide driving Life Force, both the mover and the mover. Fohat is that occult, electric, vital power that, by the Will

of the Creator-Logos, unites and gathers all forms, giving them the first impulse, which eventually becomes law. Fohat is the personified electric, vital force, the transcendental uniting unity of all cosmic energies, both on the invisible and on the manifested planes, the action of which is likened - on an immense scale – to the action of a living Force created by Will, in those phenomena where the seemingly subjective affects the seemingly objective and directs it to action.

On the 4th Plane of Being (the Plane of Prototypes), fohat manifests itself as a prototype of a multidimensional Space and Time, as well as a prototype of a Single Field and a Single Element. On the 5th Plane of Being (the Plane of Reason and Creativity), there is the formation of a Single multidimensional Space and Time, as well as a Single Field and a Single Element. On the 6th Plane of Being (the Plane of Formations), there is differentiation (spontaneous symmetry breaking) of a Single Space and Time, as well as differentiation of a Single Field and a Single Element. On the 7th Plane of Being (the Physical Plane), there is a further differentiation of Space-Time and a Single Field and a Single Element. In this case, universes are formed with a different number of dimensions of space and time,



Figure 8

as well as different types of interactions and chemical elements. Our universe is one of them. At the same time, at present our manifested space has three dimensions, and time has one dimension. In addition, the stability of the universe and matter is supported by four types of interactions: gravitational, electromagnetic, weak and strong (see Fig. 8).

**9. Manifestation of Akasha  
(V Principle) on the Planes of Being  
(Cosmogensis)**

The subtle, supersensible spiritual essence that fills the entire space is the initial substance. In fact, it is a Universal Space in which the eternal Thought Basis of the Universe is inherently enclosed in its ever-changing aspects on the planes of matter and objectivity, and from which the First Logos, or expressed thought, radiates.

On the 5th Plane of Being (the Plane of Reason and Creativity), a Single Field and A-quanta of this field are realized. These quanta can give birth to a particle and an antiparticle (with positive and negative mass). In this way, a Single Element of matter and anti-matter can be formed. Because of this, A-quanta and A-particles (A-antiparticles) are the Primary Matter of Akasha.

On the 6th Plane of Being (the Plane of

Formations) has differentiation (spontaneous symmetry breaking) Primary Elements Of The Plan 5. As a result, K-particles and K-quanta are formed, which form the Primary Matter on the Kama Plane.

On the 7th Plane of Being (the Physical Plane) we have a further differentiation of the Field and Matter. As a result, we get particles and quanta of Ether, which has not yet manifested in our universe. On the chemical subplane we have the following basic elements: baryons (protons and neutrons), leptons (electrons and neutrinos) and photons. These particles form the baryon structure of our universe, which makes up 5% of the universe. At the same time, the question remains open about the nature of dark matter and dark energy, which make up 95% of the composition of our universe.

**10. Dark matter and Dark energy in the Universe**

Dark matter is akin to ordinary matter in the sense that it is able to gather into clumps (the size of, say, a galaxy or cluster of galaxies) and participates in gravitational interactions in the same way as ordinary matter. Most likely, it consists of new particles that have not yet been discovered in terrestrial conditions. Dark matter is also present in galaxies. This follows from measurements of the gravitational field

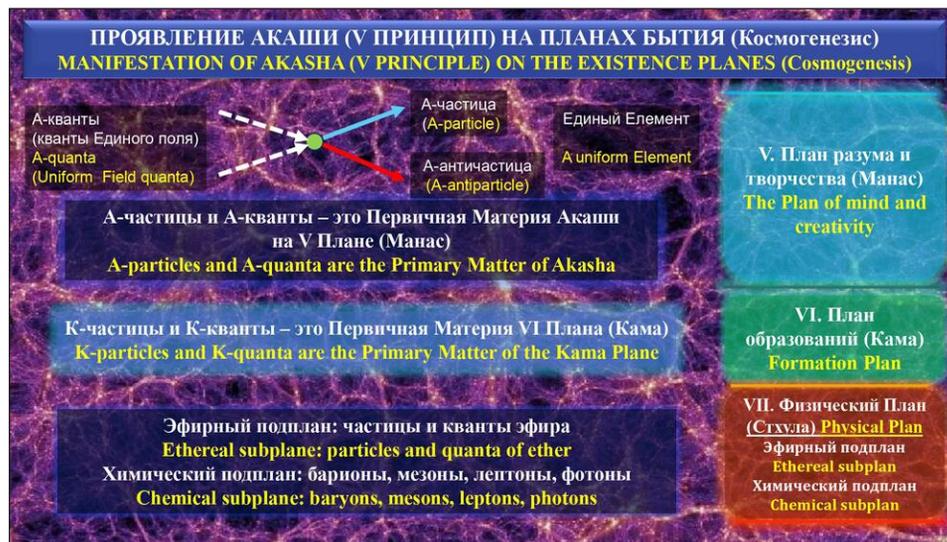


Figure 9

in galaxies and their surroundings. The stronger the gravitational field, the faster stars and clouds of gas rotate around the galaxy, so that measurements of rotation speeds depending on the distance to the center of the galaxy allow us to reconstruct the distribution of mass in it. What are dark matter particles? It is clear that these particles should not decay into other, lighter particles, otherwise they would have disintegrated during the existence of the Universe. This fact itself indicates that there is a new law of conservation in nature, which has not yet been discovered, prohibiting these particles from disintegrating.

Dark energy is a much stranger substance than dark matter. To begin with, it is not going to clumps, but is evenly «spilled» in the universe. There is as much of it in galaxies and clusters of galaxies as there is outside of them. The most unusual thing is that dark energy experiences antigravity in a certain sense.

We have already said that modern astronomical methods can not only measure the current rate of expansion of the Universe, but also determine how it has changed over time. So, astronomical observations indicate that today (and in the recent past) the universe is expanding with acceleration: the rate of expansion increases with time.

In this sense, we can talk about antigravity: ordinary gravitational attraction would slow down the scattering of galaxies, but in our Universe, it turns out, everything is the opposite.

Such a picture, generally speaking, does not contradict the general theory of relativity, but for this dark energy must have a special property — negative pressure. This sharply distinguishes it from ordinary forms of matter. It is no exaggeration to say that the nature of dark energy is the main mystery of fundamental physics of the XXI century.

One of the candidates for the role of dark energy is vacuum. The energy density of the vacuum does not change with the expansion of the universe, and this means a negative pressure of the vacuum mind. Another candidate is a new ultra—weak field that permeates the entire universe; the term «quintessence» is used for it. There are other candidates, but in any case, dark energy is something completely unusual (see Figure 10).

In 2011, Brian Schmidt, together with Saul Perlmutter and Adam Reiss, were awarded the Nobel Prize in Physics for «Discovering the accelerated expansion of the universe through the observation of distant supernovae.»

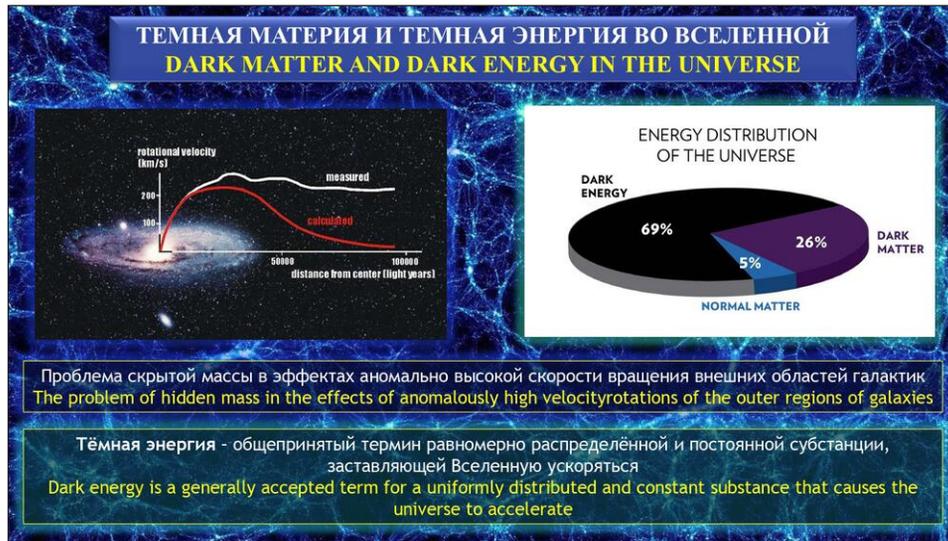


Figure 10

**11. The Formation of the Universe and the Antiuniverse on the 7th Plane**

The physical Plane can be represented in the form of two sub-planes: etheric and chemical. In the etheric subplane, primary particles (with positive mass) and antiparticles (with negative mass) are born from high-energy gamma quanta. Particles and antiparticles strongly repel each other and, because of this, scatter in opposite directions. On the other hand, all particles are attracted to each other, all antiparticles are also attracted to each other. Thus, after some time, very large masses of matter and antimatter are formed in two opposite regions of space (at minus infinity and

plus infinity), which, under the action of gravity, are compressed into singularities with an infinitely high density of matter and antimatter. Approximately 14 billion years ago, these singularities spontaneously manifest on the chemical sub-plane, i.e., a Big Bang occurs, which leads to the formation of two universes: our universe and the anti-universe. It is important to emphasize that the beginning of the formation of our universe lies in the past (14 mlr. years ago), and the beginning of the formation of the anti-universe lies in the future (14 mlr. years in the future). These universes are expanding towards each other, one from the past and the other from the future. Therefore, for

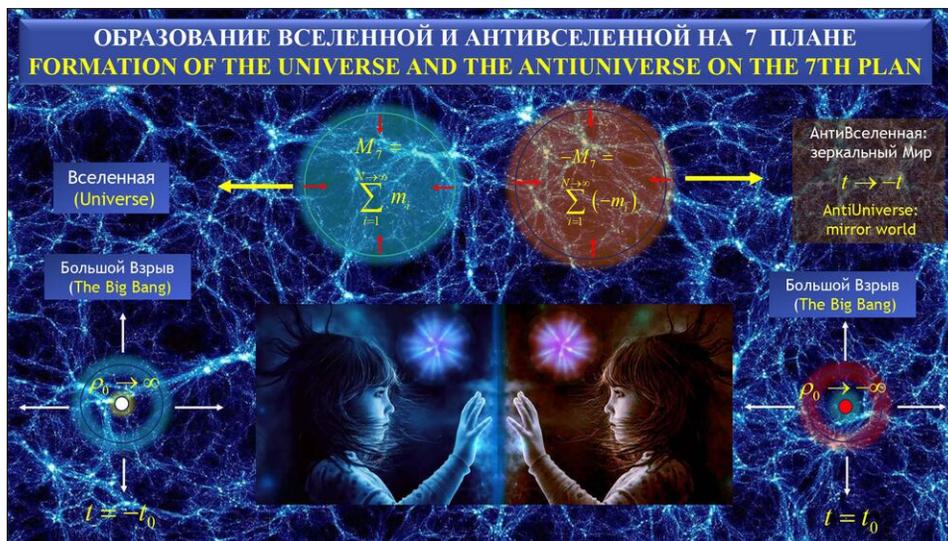


Figure 11

some time this development of the universes does not affect each other. About 5 mlr. years ago, the universe and the antiuniverse began to interact, i.e. repel each other. This fact can explain the effect of dark energy in the universe. In addition, the repulsion effect can also explain the increase in the rotation speed of star systems and nebulae in galaxies, i.e. the effect of dark matter.

The proposed hypothesis of the simultaneous formation of the universe and the antiuniverse follows from the principle of symmetry, the physical understanding of the phenomenon of antiparticles and the so-called CPT theorem of quantum field theory (C is a change in the charge of a particle to the opposite, P is a mirror reflection, T is a change in the sign of time). Further development of this hypothesis may explain the phenomenon of dark matter and dark energy.

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### Evolution of human consciousness and cycles

Theosophy is several times mentioned as a Science, namely a Sacred Science, in the 'Secret Doctrine'.

In the first Item of the 'Secret Doctrine' (Vol. I, pp. 272-3) it is said : «The Secret Doctrine is the accumulated Wisdom of the Ages...It is useless to say that the system in question is no fancy of one or several individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the infancy of Humanity. That for long ages, the «Wise Men» of the Fifth Race, had passed their lives in in learning, not teaching. How did they do so ? It is answered: by checking, testing and verifying in every department of nature the traditions of old, by the independent visions of great adepts, i.e. , men who have developed and perfected they physical, mental and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions - so obtained as to stand as independent evidence - of other adepts, and by centuries of experiences.»

This first Item alludes to previous cataclysms having destroyed ancient civilisations. According to Theosophy, Humanity exists in its present condition, since 18 millions years. We have reached the stage of our present Fifth Race (and



even the sixth sub-race of this Fifth Race) of the Fourth Round, about one million years ago. According to the 'Secret Doctrine', we are, in this Fifth Race, developing our Fifth Principle, Manas, the Intellect, the specific **human** principle, which differentiates us from the animals, in that it is a mean to have access to the spiritual planes. This principle will only be completely developed in the Fifth Round, that is, in many thousands years.

In the now disappeared ancient civilisations, Lemurians (Third Root-Race) and Atlanteans (Fourth Root-Race), mankind was naturally clairvoyant, having what is called in Secret Doctrine the Eye of Dangma, the Eye of Shiva, or Third Eye. He had naturally access to the spiritual worlds.

Page ii 306 of the S.D., it is said: «The possession of a physical Third Eye was enjoyed by the men of the Third Root-Race, down to nearly the middle period... of the Fourth Root-Race ... Psychically and spiritually, however, its mental and visual perceptions lasted till nearly the end of

the Fourth Race (Atlanteans), when its functions, owing to the materiality and depraved conditions of mankind, **died out altogether before the submersion of the bulk of the Atlantean Continent.**»

In a note, page i 192 of the S. D., it is said : «It was at this period - during the highest point of civilization and knowledge, as also of human intellectuality, of the Fourth, Atlantean Race, that ... humanity branched off into its two diametrically opposite paths : the Right and the Left-hand paths of knowledge, or Vidya. «*Thus were the germs of the White and the Black Magic down in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our race).*» (Commentary)

So, from that period on, men started misusing the Sacred Vidya, Atma-Vidya, for selfish purposes, so that afterwards, this Science had to be protected against such violations. This was the reason for the appearance of the 'Mysteries', in which this Knowledge was imparted to chosen disciples, in a symbolic way. And it is said that revealing certain secrets of the Sacred Knowledge was punished by death... For Manas, the Human Mind, is dual, and can be used as a tool in the right, or in the wrong direction. We are in the Fifth Race, and our fifth principle, Manas, has not yet reached its highest stage of maturation.

This will only happen in the next Round, the Fifth. There are, and there were, already Sages, Initiates, Mahatmas, who reached this stage of 'Fifth Rounders'. Lao-Tse, Confucius, Plato, Śankarāchārya are named by Master K.H. in a letter to A.P. Sinnett, and probably some others we never heard

of... But they are few. Our Fifth race must still undergo two further sub-races to be able to act 'completely consciously', so to say, to achieve its pilgrimage towards higher stages of awareness. As is said page 200 of the S.D.: « the three higher worlds are not accessible to Human Intellect As Developed At Present.»

The teachings of Theosophy give us a detailed description of the evolution of the human soul through the ages, and many hints about its future, within certain limits, however. The Masters would not give precise informations about the durations of certain periods of man's future evolution, for it could be a double-edged weapon in our materialistic age, and in the hands of unscrupulous people. Theosophy presents also a picture of the laws of karma and reincarnation, these twin fundamental doctrines, which explain the destiny of mankind. Man has to learn by his own efforts that he is responsible for his destiny, and that as a Thinker, he has tremendous powers. Mankind must discover that it has not only powers, but also **duties** towards others, towards other realms (animal, vegetable, mineral realm), and that he is also indebted to the Great Souls who accepted to guide Mankind from its infancy, and to impart it the main tenets of this great 'Atma-Vidya', the Science of the Soul... Let us also be thankful to Helena Petrovna Blavatsky, who accepted the martyrdom of trying to teach this Science that «gives Life and Regeneration to those who are fit to profit even by the little that is now revealed to them.» (S.D., p. 299)

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*Georgy is the author of 4 books and about 40 scientific and journalistic works on the history of Indian mathematics, the legacy of the Roerich family, the biography of V.I. Lenin, the author of an academic translation of fragments from Mahavira's mathematical essay «Collection of the basic provisions of the science of computing» from Sanskrit to Russian. Since 2020, he teaches at the Moscow Aviation Institute. His interests include the history of the Russian Revolution, the history of medieval Indian mathematics, the legacy of the Roerich family, theosophy, and Sanskrit.*

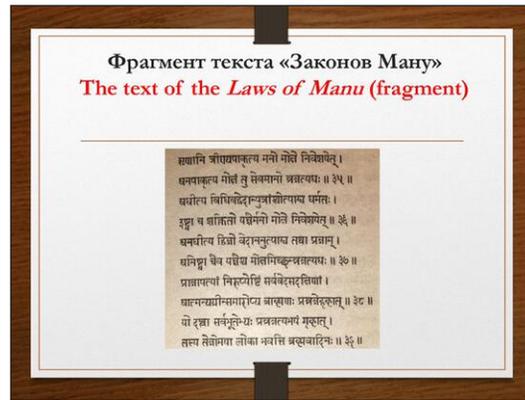
### The primary act of creation of the world in the text of the «Laws of Manu» (a theosophist's view)

To begin with, a few general remarks concerning ancient and Middle-century Indian texts. They are not easy to translate. The older the text, the more difficult it is to translate into any European language. And it is not for nothing that already in the Middle Ages a huge layer of commentary literature appeared in India, that is, say, an Indian scientist will write a small text - 100-200 lines of poetry, but it is so concise, so aphoristic that readers cannot understand what it is about. Even the Indians themselves cannot understand, and there is a need to decipher what is being said there, to explain what is meant.

Another author, say in 100, 200 or 500



years, can write a huge text already hundreds of pages long, which would explain what was meant in these 100 lines. But it happens that the written comment is also not very clear. After another 100, 300, 500 years, a



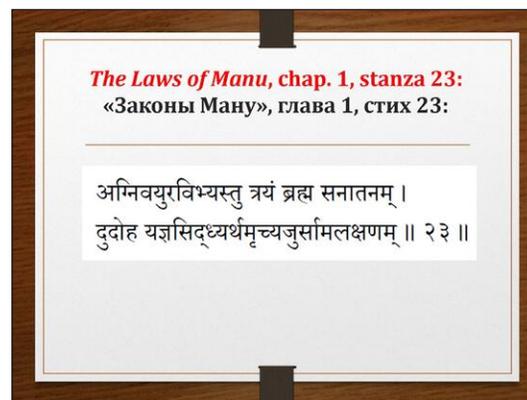
comment arises, on a comment that grows in volumes, etc. Here is such a curious Indian tradition in which such comments are called Baashya. It is interesting to note that the work of Elena Petrovna Blavatsky «The Secret Doctrine» was written just in the genre of BAASHYA. That is, the small text of the Dzyan Stanzas, which is completely incomprehensible to the simple mind, after certain comments, clarifications, chewed in sufficient detail by Elena Petrovna Blavatsky, individual words or lines, already becomes at least somewhat clearer.

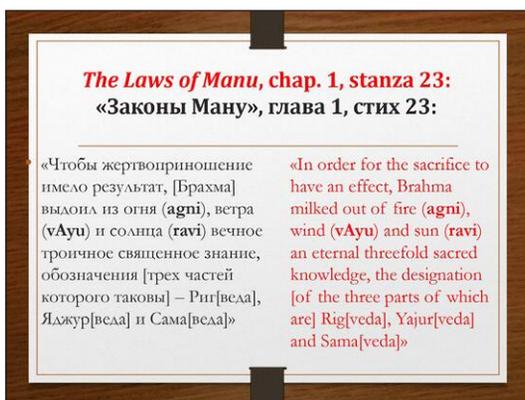
The academic Western tradition in working with such texts has developed a certain approach. The scientist takes an Indian text, which, of course, is not very clear to him at first, despite, perhaps, a good knowledge of the language. Therefore, a Western scientist, and not only a Western, Indian scientist, too, takes commentatorial literature, reads, studies the primary knowledge of the roots of words, studies closely related teachings, a living tradition, that is, communicates with those people who are adherents of this ancient teaching, if it has survived to this day at all. In this way, the scientist is getting closer to understanding what is written in the text. Of course, for 100-150 years in Indology, Sanskritology, as well as in the natural sciences, very significant advances have been made, and nevertheless, I assure you, not a single Oriental Vedas, not a single teaching, not a single religious-philosophical text can say absolutely confidently that yes, he is all the rest- tal understood everything. Something

will still remain unclear to him. Now what about theosophists, who also, by the will of fate, get acquainted in one way or another with the Indian literary tradition.

The central thesis of theosophy is that there is universal knowledge that speaks about the origin, about the structure, about the laws of development and the fundamental unity of the universe and man. And one of the key tasks of the theosophist-researcher is to find this universal knowledge, and he turns to ancient texts, scientific research, and his personal experience. The complexity of the theosophist's task is incomparably greater than that of an academic researcher, a scientist who simply works within the framework of ordinary traditional science. And the fact is that this universal knowledge, which is postulated in theosophy, is nowhere in an exhaustive and clear form.

A person should read various texts and identify these seeds, these sparks of knowledge. And with Indian texts, I assure you, everything is exactly the same. That is, if we take the whole complex of sacred Indian texts, decompose them, get acquainted,





read, I assure you, there is no single picture of how the World works, how it developed, because the texts are very different, were created by different people in different centuries, using different terminology, different images, different schemes that even argue with each other, i.e. there is literally a controversy going on there: one says so, the other says so, but in fact the wise know that this is so... Therefore, in this ocean of Indian literature, the works of H.P. Blavatsky can, of course, be a beacon for us, a leading star. It is in the «Secret Doctrine», «Isis Exposed» that a certain list of the most important works is given, with which it makes sense to get acquainted in order to highlight these elements, so to speak, these fragments of knowledge, sometimes obscured in time, sometimes covered with a touch of some kind of exoteric camouflage.

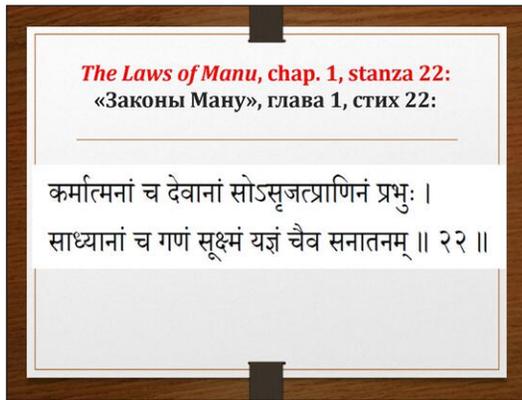
And one of these texts is a text called «The Laws of Manu» or as it is more commonly known in India as Manava-dharma-shastra,

Mana-va-smvriti or Manu Samhita or Manu-death (the name in Sanskrit). The age of this particular text is more than 2000 years, that is, about 2000 years ago, its content finally crystallized. How many years, how many centuries, millennia it existed before its design, how it was formed - this is, in general, a big problem. The authorship of this text, written in Sanskrit, consisting of 12 chapters, in which there are about 2,700 duplicates. attributed to the progenitor of mankind – Manu. By the way, the word «manu» itself is the same root as the Russian «to think» or «to remember», that is, these thought processes of Manu, here the root reflects.

This sacred text tells about a variety of things. The first chapter tells about the origin of the World. I took only the first 30 couplets of this first chapter, which tells about the Primary Creation, the Creation of the World, and translated it into Russian. Of course, I faced certain difficulties, because this Primary Creation is certainly quite difficult to understand if the text is translated verbatim. In short, what is happening here according to the law of Manu?

Initially, the Universe is covered with Darkness and, as it were, immersed in Sleep. The One who dispelled the Darkness and Manifested Himself, He created Sacred Water and released his Seed or Energy into it. The seed became an Egg in which the Progenitor of the World, Brahma, was born by





Himself, and after a year, Brahma, with his own mental effort, splits this Egg, from the fragments of which the heavens, the earth, the intermediate sphere, directions and the eternal residence of the Sacred Waters are composed.

Then Manas, Ahamkara, the Great Atman, Indri are extracted, Time is created, its division, and the whole Psychocosmos is created, that is, a certain principle of ascetic heat, pleasure, anger, and differentiation into pairs of opposites arises: fair - not fair, soft - hard, happiness - unhappiness, etc. And only then, after the appearance of this huge Psychocosm, a person appears, as if embedded in this grandiose structure.

Just comparing with the texts of the Dzyan Stanzas, we see both Primary Darkness, and immersion in Sleep, and this shining Egg with Embryos and Primary Waters, the creation of time, Atoms, the transition at a certain moment from an Unchangeable Eternal state to a primary decomposable and destructible. And of course, this Primary Act of Creation is such a very brief, brief sketch of what is revealed in the colossal panorama of the Dzyan Stanzas. And therefore, the researcher faces such a not trivial, but very interesting task, looking, peeking into the «Secret Doctrine», in Elena Petrovna's commentary, to try to understand what is being said in this rather dark, very obscure story, in order to understand what to say in the «Laws of Man» that is, how to clarify these vague concepts that are 2 or 3 thousand years old.

I have taken up this task, and more

detailed judgments will be published. I would like to use one or two examples to show how this can be done, that is, how hints from the «Secret Doctrine» can be used to clarify the translation of an ancient cosmogonic text.

For example, «The Laws of Manu», the first chapter, verse 23, translated from Sanskrit: «In order for the sacrifice to have a result, [Brahma] milked out of the fire (agni), the winds (vAyu) and the sun (ravi) are the eternal trinity of sacred knowledge, the designations of [the three parts of which are] – Rig [Veda], Yajur [Veda] and Sama [Veda].» These are the three parts of the sacred texts of the Vedas.

In this sloka, in this couplet, everything is clear except for the strange combination of fire, wind and sun. That is, we do not find any clear correlation between Rig[Veda], Yajur[Veda] and Sama[Veda], and the Indologi usually translate this way: fire, wind and sun, or agni can also mean the god of fire, vAyu – the god of wind.

What would this bundle mean? The book of Dzyan, III Stanza, 6 sloka comes to our aid. There we read: «The Ocean of Immortality was Fire, and Heat, and Movement.» To this little remark on this phrase, Elena Petrovna gives a comment that these Fire, Heat and Movement, «of course, are not fire, heat and movement of physical science, but abstract principles, numbers, or the soul of the nature of these material manifestations.» That is, it shows that these are not just some constituent elements, but deep fundamental principles of being, and





thus we can, in this very place, not just say incomprehensibly - wind, fire, but come to the conclusion that agni is a special «Principle of Fire», The numen of fire, vAyu is the «Principle of Motion», which is the key characteristic of wind and ravi, what is usually translated by the sun, but in reality it is a deep fundamental «Principle of Heat».

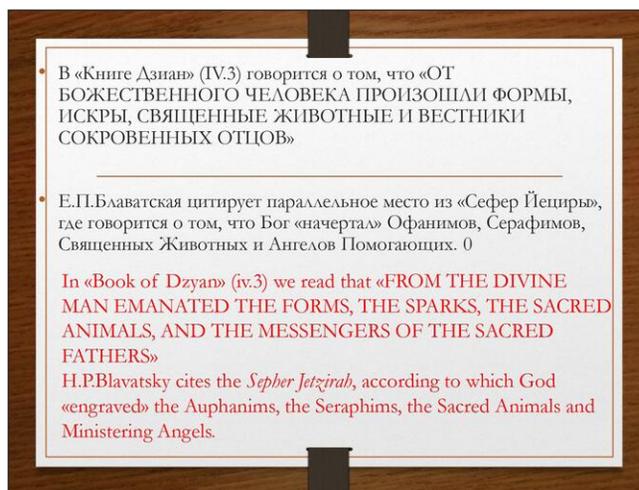
And another verse, «The Laws of Manu», chapter one, verse 22: «This Mighty [Brahma] also created an intangible host of «those whose nature is action-karma» (karmAtman), gods (deva), living beings (prANIn) and (sAdh-ya), and also an eternal sacrifice.» Well, too, Indologists cannot fully understand what is meant here by these words, especially (sAdhya). When you don't know how to translate, you leave it in the text, as it is in San-skrit, there (sAdhya), in the Russian text we can write sadhya. The «Book of Dzyan» (Stanza IV, sloka 3) comes to the rescue again, where it says that «Forms, sparks, sacred animals and messengers of the hidden fathers came from the divine man.» And to this Stanza Elena Petrovna Blavatsky gives a rather detailed commentary with reference to one of the key Kabbalistic texts «Sefer Yetziru», where it is said that God «drew» Ofanim, Seraphim, Sacred Animals and Angels Helping.

Who are the Seraphim? This is the Highest class of the angelic Hierarchy, which God himself has, they are almost Gods. Ofanim are usually considered to be a class that

is slightly lower, this is the category of the angelic hierarchy that monitors harmony, justice, and the fact that the Laws of the Universe are fulfilled. So, if now, from this point of view, we look at the same text, then if the word (karmAt-man) occurs, then we understand that this is «the one whose essence is karma /action/the law of justice.» We are literally confronted with this very meaning, which is associated with the Ofonym.

Seraphim are those who are almost already near God, these are devas (literally «bo-gi»). Sacred Animals – prANIn. What is found in Sanskrit as prANIn is «breathing». Prana is the breath, prANIn is the one who breathes. And finally, the Angel Who Helps in Sefer Yetzira very clearly has a correspondence with what is written in the laws of Manu. This word sAdhya, sAd is a Sanskrit root meaning to help, contribute, achieve, etc.

This is how perfectly clear parallels arise and thus a sufficiently dark, incomprehensible text, the sacred text of the «Laws of Manu», gradually begins to reveal its secrets thanks to Elena Petrovna Blavatsky. Thus, the text of the «Secret Doctrine» has a very large heuristic potential. When working both in the natural sciences and in the humanities, this text can give a lot. I hope this will be understood further by academic researchers.



## Jeffrey Yunek

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### Scriabin's modification of Blavatsky's music-to-color associations

Tonality—the main way of writing music for over the past 300 years—is a system in which a complete scale is divided into discrete chords, which are comprised of individual voices. This individualism is manifested in the (1) preference for contrary motion between voices and (2) the fact that some voices have individual desires—referred to as tendency tones. These characteristics are best shown in the most significant chord progression in tonal music:  $V^7 \rightarrow I$ , in which the leading tone resolve up (i.e., ti  $\rightarrow$  do) and the chordal seventh resolves down (i.e., fa  $\rightarrow$  mi).

These individualistic elements would have been anathema to Scriabin, who composed up to the Communist revolution, because they defied a central tenant amongst his philosophical influences: individual desires should be suppressed in order to assimilate into a greater whole. Furthermore, Scriabin explicitly stated that his philosophical beliefs were ingrained in the construction of his music (Sabaneev 1916). Accordingly, Scriabin is credited as one of the first post-tonal composers.

This raises that question: Was there any link between the tonal system of harmony Scriabin was immersed in since birth and the post-tonal harmonic system he developed? To answer this question, I will examine Scriabin's philosophical influences that



mention music. First, I cover Blavatsky's color-scale associations and show how Scriabin modified it to be a system of color-key associations. Then I show how Schopenhauer associates modulations of closely related keys to the death of the individual and the preservation of universal Will. Based on these philosophical ideas, I will suggest that Scriabin's creation of his new harmonic system is based on prioritizing key-based relationships (i.e., closely related modulations) while subverting the individualistic aspects of chord-based tonal harmony. Finally, I will show how tonality is progressively infiltrated, delayed, and ultimately denied by the elevation of key-based relationships and the elimination of chord-based harmony in analyses of his Op. 45, No. 2; Op. 49, No. 3; and Op. 58.

The most prominent theory regarding desire in Scriabin's late music comes from

Richard Taruskin (1997)—arguably the most influential musicologist in the past fifty years, who suggests that the negated resolution of tendency tones represents extinguished desire, which he bases on a relayed philosophical understanding of Scriabin on his own work by one of his philosophical influences and friend, Viacheslav Ivanov (1985). This comes to us through a three-fold vision, in which Taruskin only focuses on the first, where one surmounts the individual and petty «I.»

I find this idea of extinguished desire to be questionable because it suggests the man who

Left his wife for his paramour in Russian Orthodox Moscow,

Claimed to be bringing an end to life as we know it—via a seven-day multimedia music event in a cathedral in the Himalayas, and

Immediately preceded this compositional period of «extinguished» desire with the Poem of Ecstasy, Op. 54 ...

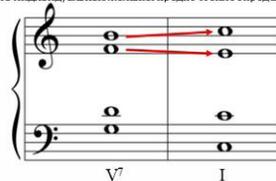
... was now attempting to negate desire in his music.

Based on a wide variety of Scriabin's philosophical influences, I suggest that Scriabin had a two-part notion of desire:

1) Individual desire, a self-serving impulse that is best extinguished, in which I agree with Taruskin that this is signified by individual tendency-tone resolution

### Тональность и Индивидуальное Желание/ Tonality and Individual Desire

- Tonality is a system in which a complete scale is divided into discrete chords, which are comprised of individual voices
  - Voices prefer to move in contrary motion to another
  - Some voices have individual desires (i.e., tendency tones)
- Тональность - это система, в которой полная гамма разделена на отдельные аккорды, состоящие из отдельных голосов
  - Голоса предпочитают двигаться в движении противоположном направлении относительно друг друга
  - У некоторых голосов есть индивидуальные желания предпочтении определенных тонов



2) Universal desire, a desire to assimilate into a greater whole, which I relate to use of closely related modulation (discussed earlier)

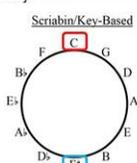
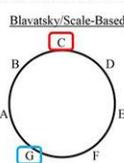
These complementary forms of desire are common in Scriabin's philosophical influences, be it Blavatsky's opposition of matter and spirit, Ivanov's opposition of masculine and feminine, Nietzsche's opposition of Apollo and Dionysus, or Schopenhauer's opposition of representation and Will. In fact, this opposition is found in Taruskin's previous quote from Ivanov, in which we have the individual and petty «I» being contrasted with the universal, single «I». It is important to note, looking at the third part of this vision, that the universal one seems to be the main focus.

So, how would universal desire be signified in Scriabin's music? Out of Scriabin's many philosophical influences, only two discuss specific correlations to music: Blavatsky and Schopenhauer. Scriabin's color associations are often credited to Helena Blavatsky. Her music-color associations are shown on a major scale, in which C (tonic) is associated with red, whereas it's polar opposite, G (dominant), is associated with blue. Instead of being on a major scale, Scriabin's color associations are set on a circle of fifths, in which red is also associated with C, whereas it's polar opposite—now F#—is set to blue.

As you may have noticed, Scriabin's system corrects a visible

### Цветовые ассоциации Блаватской Blavatsky's Color Associations

- Цветовые ассоциации Скрибина заимствованы у Блаватской
- Scriabin's color associations are derived from Blavatsky



- |           |           |          |                |           |             |
|-----------|-----------|----------|----------------|-----------|-------------|
| C: Red    | D: Orange | C: Red   | G: Orange      | D: Yellow | A: Green    |
| E: Yellow | F: Green  | E: Cyan  | B: Light Blue  | F#: Blue  | D: Violet   |
| G: Blue   | A: Indigo | A#: Lily | E: Steely Blue | B: Grey   | F: Dark Red |
|           | B: Violet |          |                |           |             |

issue with Blavatsky's. That is, her system has an askew polar relationship, whereas Scriabin's polarity is precisely diametric.

While Scriabin's color associations seem to be derived from Blavatsky, Scriabin's use of a circle of fifths most closely reflects Schopenhauer, who associated closely related modulations with universal Will.

This is substantiated by Sorgner (2010, p. 128), who states, «[Schopenhauer] sees changes of key as paralleling the death of the individual and the continuation of the Will in another form.» In this quote, Schopenhauer refers to the invariant aspects of these key relationships when he states:

When the key-note [i.e., tonic] is changed, the notes of the scale are analogous to actors, who must assume now one role, now another, while their person remains the same. (1909, p. 238)

Naturally, I relate this to the idea that Scriabin viewed his late collections as keys, which is based on three basic ideas:

1) He referred to his collections as keys. In Sabaneev's *Vospominaniya o Scriabine* (1916), Scriabin refers to his music in terms of keys far more than any other related concept associated with Scriabin's music, such as chords scales, or "modes" [i.e., лад].

2) He showed them as keys, and what I mean by this is that the music emphasizes the transposition through collective (i.e., parallel) motion, which is how we relate major keys.

3) Finally, they are mapped onto the circle of fifths and, as shown in the research of Galeev and Vanechkina (2001), these letters represent major keys.

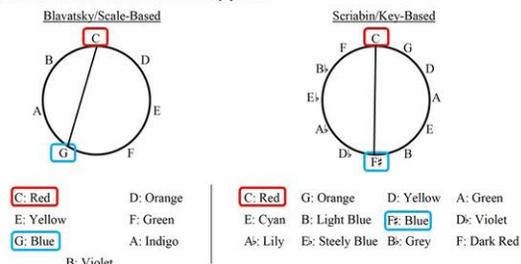
So, important things to keep in mind moving forward:

1) Scriabin's late music is not devoid of desire. According to Taruskin's own sources, Scriabin wanted to imbue his music with universal desire (i.e., the single «I»)

2) It sets chord-based and key-based

### Проблемы с цветовыми ассоциациями Блаватской Issues with Blavatsky's Color Associations

- Тоника и доминанта не являются четко полярными понятиями
- Tonic and dominant are not clearly polar



systems as polar opposites, in which chord-based harmony signifies individual desire via tendency-tone resolution, whereas key-based harmony signifies universal desire via pitch preservation

3) Finally, that Scriabin's philosophical beliefs suggest that he would be transitioning from a chord-based system to a key-based system since the key-based system signifies universal desire.

The following analyses will show an increasing degree of purely key-based relationships over individualistic chord-based harmony, in which (1) closely related modulation infiltrates an otherwise tonal system; (2) delays tonal resolution until the very end of the work; and (3) finally completely denies any attempt at tonal resolution. The diminishing degree of chord-based individualism correlates with the diminishing degree of perceived tonality as one moves later into Scriabin's works. This involves:

1) Using large block chords over discrete triads & seventh chords

2) Using parallel motion over contrary motion

3) Using chromatic collections over major and minor keys, which are affiliated with singular tonic pitches

Like most tonal works, Scriabin's Op. 49, No. 3 has regular dominant-to-tonic resolutions at the end of each phrase. However, there are two clear departures from tonality that suppress individualism:

1) The notes move collectively (instead

<p><b>Блаватская и Шопенгауэр</b> <b>Blavatsky and Schopenhauer</b></p> <ul style="list-style-type: none"> <li>• Цветовые ассоциации Скрябина схожи с ассоциациями Блаватской</li> <li>• Последовательность Скрябина отражает Шопенгауэра             <ul style="list-style-type: none"> <li>• Шопенгауэр явно связывал тесно связывает модуляции с универсальной Волей рассматривает смену тональностей как параллель между смертью индивида и продолжением его Воли в другой форме. (Зоргнер 2010, стр. 128)</li> </ul> </li> <li>• Scriabin's color associations are similar to Blavatsky</li> <li>• Scriabin's sequence of notes reflects Schopenhauer             <ul style="list-style-type: none"> <li>• Schopenhauer explicitly associated closely related modulations with universal Will</li> </ul> </li> </ul> <p>[Schopenhauer] sees changes of key as paralleling the death of the individual and the continuation of the Will in another form. (Sorgner 2010, p. 128)</p>
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of in contrary motion)

2) Lack of standard triads & seventh chords. Instead, there are blocks of the entire major scales.

[Play excerpt for Op. 49, No. 3]

Working at the end of the phrase towards the beginning, we ended with a clear C-major tonic that is preceded by a root-position V chord. But looking from the beginning, it's tonality far less clear. If, like other Scriabin scholars, we analyze this as an extended dominant collection, this would be a V13 in the key of Bb major (bVII), in which the next chord doesn't even feature a Bb in it. Alternatively, we could understand this as an extended subdominant collection moving to a dominant collection, but this dominant fails to resolve to any clear tonic chord.

Instead, it's far more consistent to understand the beginning as a series of 6-note major scales (labeled as set class 6-33), which—as we would expect from Scriabin's later music—are primarily related by closely related modulations (shown with arrows) until we get to the end, which is more clearly tonal. Conversely, it is difficult to understand the beginning as clearly tonal, but I would be remiss if I did not note that the middle of this phrase could analyzed as a series of applied dominants.

This leads into my ultimate understanding of this phrase: that we begin with a key-based harmonic system, then we move into a system that is either key- or chord-based, and then move into something that is more definitively tonal and chord-based.

The next piece is Scriabin's Op. 45, No. 2. Instead of dominant resolution happening at the end of every phrase, it only happens at the end of the piece—and weakly at that. This lack of tonality can be attributed to the loss of individualism through:

1) The singular use of a discrete triad at the end of the

work

2) All other collections are large block whole-tone chords

3) Complete lack of major or minor keys

And note that the following clip only features the score for the outer sections of the piece but plays the entire audio to prove I'm not hiding any interior dominant-to-tonic resolutions.

[Play excerpt for Op. 45, No. 2]

As we heard, the majority of the piece is not clearly tonal. It is mostly easily described as series of alternating whole-tone collections, which accounts for every note in the work except the final CM chord.

This C-major triad can be seen as being prepared by the dominant that happens two measures earlier. What is interesting about this passage is that it is exactly the same as the beginning of the piece, except the earlier whole-tone collection never goes to CM. Instead, this non-tonal phrase is repeated up a perfect fifth—leading to yet another whole-tone cadence. This leads to my understanding of this entire piece: we begin with two unfulfilled dominant resolutions, in which we—at the very end of the piece—get a final resolution to a tonic triad.

The final piece is Scriabin's Op. 58, in which there are no clear tonal resolutions, which is why it is frequently considered the beginning of his atonal/post-tonal period (Baker 1986; Bazayev 2018; Ewell 2006–2007). Instead, this piece can be understood as a series of closely related mystic-chord

Звуковысотный класс и тональный анализ в соч. 45, № 2  
PC Set and Tonal Analyses in Op. 45, No. 2

collections [i.e., chord of Prometheus]. This is shown in the analyses of Anthony Pople and Richard Cohn of the beginning of this work (Pople 1989 and Cohn 2011). However, I would note that there is a dominant chord that suggests B [i.e., H] major/minor.

This is important because this dominant appear multiple times at the end of the work and proceed to incomplete B-major chords (i.e., Isus4 chords), in which the suspended fourth (E) could be seen as resolving to D# in the tenor voice. However, this sense of B major is frustrated by the continued presence of B#, which is affiliated with the overall mystic-chord collection—as well as a number of tones that do not resolve into a B-major triad. Something very similar happens in the second attempt, although it is more condensed than the first.

This brings us to the final attempt, in which we still have a B-major Isus4 arpeggiation in the bass [i.e., H dur] that conflicts with the B# in the soprano, which is affiliated with the mystic-chord collection on top. However, there are some notable differences that happen after this. Instead of the tenor voice moving to the third of a B-major triad, it goes to G# which is unaffiliated with the B-major triad. Furthermore, in the upper voice, we go to a B# which is affiliated with the mystic-chord collection, which can be interpreted as denying the attempt to close the piece in B major.

I am going to play the end of this piece so you can hear these attempts at resolving to B major and how it could be heard

as conclusively denying tonal resolution by moving to B# in the soprano.

This leads to my ultimate understanding of the piece as a series of closely related mystic-chord collections, which would fall in line with my theory that this represents unifying desire which is trumping the individualistic desire of dominant-to-tonic resolutions. Accordingly, the mystic chord is closely related at even transposition (shown as “T”) and every transposition in this piece is even.

In conclusion, these three works show decreasing occurrences of tonal resolutions at the ends of phrases

Op. 49, No. 3 only featured resolutions at the ends of phrases

Op. 45, No. 2, only featured resolutions at the end of the work, and

Op. 58 denied all attempts of dominant resolution

Furthermore, these works progressively avoided the tonal traits of:

- 1) Using discrete chords (i.e., triads and seventh chords)
- 2) Contrary motion, and
- 3) Tonal collections (i.e., major and minor keys)

However, closely related modulations were shown to be a common link between all the pieces, which were seen by Scriabin’s philosophical influences as a signifier of unity. This finding clarifies various aspects of his late music:

- 1) Establishes a clear link between his tonal and post-tonal works
- 2) Suggests that the music is not devoid of desire

This interpretation has significant implications on performance. If one had the perspective that Scriabin’s late music was solely representing extinguished desire, one would be inclined to play his music in a detached, emotionless manner, instead of playing it energetically, passionately, and eccentrically—like Scriabin himself.

## Evgenia Shaburnikova

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### Eternity is the Time of the Gods

One of the first philosophers who began to reflect on the nature of time was Plato. He characterizes time in his treatise *Timaeus* as «a moving likeness of Eternity.»

Aristotle developed this understanding of time, defining it as a «measure of movement». This interpretation was fixed in his «*Physics*», and it laid the foundation for the natural science understanding of time.

At the beginning of the Middle Ages, Augustine developed the concept of subjective time, he distinguished three parts of time: the present, the past and the future.

Gottfried Leibniz follows Augustine, seeing in time a way of contemplating objects inside the monad.

Leibniz is followed by Immanuel Kant, who defines time as «an a priori form of contemplation of phenomena.»

However, both the natural science and the subjective concepts of time reveal something in common, namely the moment of the change of states, because if nothing changes, then time does not reveal itself in any way.

Isaac Newton deepens the scientific understanding of time by introducing the concept of «absolute time», which flows completely evenly and has neither beginning nor end. «Absolute, true mathematical time in itself and by its very essence, without any relation to anything external, flows uniformly, and is otherwise called



duration... All movements can accelerate or slow down, but the course of absolute time cannot change.» Isaac Newton

We will consider the TIME according to the material issued by H.P. Blavatsky in *The Secret Doctrine*.

The very concept of time has to do with manifestation. It is known, according to *The Secret Doctrine*, when consciousness appears, then time appears.

The main key idea that I would like to share is that the TIME DOES NOT EXIST,

In order to define this main idea, it is necessary to start with the cause of the very time that will one day have a manifestation. In *The Secret Doctrine*, this state is called duration, and it is described in the cycle of Pralaya.

The Secret Doctrine (hereinafter SD) establishes three fundamental Provisions

The concept of three fundamental Propositions without the identity of manifestation remains a relative concept

**АСПЕКТЫ АБСОЛЮТА**  
**ASPECTS OF THE ABSOLUTE**

**01** **АБСТРАКТНОЕ ПРОСТРАНСТВО**  
**ABSTRACT SPACE**  
которое на Планах проявленных становится Матерью Рождающей  
which on the manifested Planes becomes the Mother Giving Birth

**02** **ДЛИТЕЛЬНОСТЬ**  
**DURATION**  
которая становится Временем, являя ПЕРИОДИЧНОСТЬ  
which becomes Time, reveals PERIODICITY

**03** **ВЕЛИКОЕ ДЫХАНИЕ**  
**THE GREAT BREATH**  
становится Жизнью, являет ТОЖДЕСТВЕННОСТЬ  
becomes Life, reveals IDENTITY

♈

Единый  
The Single

СТАНЦА I  
STANZA I

if we do not attach a corresponding manifestation to each position.

Only then will we see the Movement and manifestations of the LAW.

The THREE FUNDAMENTAL PROPOSITIONS of SD correspond to THREE Aspects of the ABSOLUTE let's consider:

The first aspect is an Abstract Space that on the Planes manifested becomes a Mother Giving Birth

♉

План Богов  
The Plane of Gods

СТАНЦА II  
STANZA II

The second aspect is Duration - which becomes Time - showing PERIODICITY (manifestation and disappearance, night and day, ebb and flow, increase and decrease, sleep and wakefulness, life and death)

The third aspect of the Great Breath - becomes Life (inhale-exhale - vital wind)

♊

План Духа  
The Plane of Spirit

СТАНЦА III  
STANZA III

- is the IDENTITY

We shall focus on the 2nd aspect, as it is related to the concept of TIME.

2. Duration becomes Time, showing PERIODICITY, which becomes BREATHING.

So in such a simple formula, which was given in the Proem, we can notice a system or an identical Law, which is described in detail in two volumes of SD.

The law is consistent.

We will consider the Planes of Existence and the sequence of Stanzas according to Kalachakra, each Sector of which corresponds to a certain Plane of Existence and, consequently, to the Stanzas:

- Aries - the Single - 1 Stanza
- Taurus- The Plane of Gods - 2 Stanzas - corresponds to the 2 aspect of the Absolute or duration, which in its appearance will become Time, by the way, the Taurus sector is opposite the Scorpio sector, the Black Tiger opens, the year 2022 that we are living now, so the study of time or Kalachakra is inevitable.
- Gemini - The Plane of Spirit - 3 Stanza
- Cancer - The Plane of Prototypes - 4 Stanza

♋

План Прообразов  
The Plane of Archetypes

СТАНЦА IV  
STANZA IV

- Leo - The Plane of Mind and Creativity  
- 5 Stanza



- Virgo – Material and Formative Plane  
- 6 Stanza



- and further on the 7 Stanza goes through all the Signs of the Zodiac up to Pisces. (Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces)



Scientific research of The Secret Doctrine with the application of the Kalachakra Calendar system opens up many ways of understanding and applying this secret KNOWLEDGE IN THE LIFE OF EVERY DAY! This secret Knowledge, hidden in each of us, is like a POTENTIAL that we discover in ourselves as a BOOK, and each of us will certainly find it in ourselves someday.

So the key point is the Cause of Time – Duration, corresponds to the state of Buddhi, 2 - the unmanifested Plane of the Spirit beyond all Forms, the Taurus sector according to Kalachakra,

Stanza 1, Sloka 1 – April 2021

So, the Unmanifested, according to the Law of Evolution, becomes manifested. Duration becomes time. In the Secret Doctrine, the critical point from where this countdown begins corresponds to Consciousness. Which can implement this. that is, to divide the one or divide eternal Duration into past, future and present. This is an informal consciousness that is formed, or rather woven by the highest higher light, on the Plane of Prototypes. This Light is hidden by Veils, this is the preservation of the future Monad, it is preserved, and those Veils that HPB says in The Secret Doctrine are nothing but the stages of penetration of this Light through the waters of Space to manifestation. The Veils dissolve this Light, there are 7 such Veils.

Veils in The Secret Doctrine is a description of what has not yet happened, but which will be manifested when the Cycle begins, or Manvantara., that is, TIME



will begin

Veil 1 – Time (everything begins when Time begins, Manvantara, Eternity which is already estimated at 311,040,000,000,000 years, differentiation)

Veil 2 - AH-HI – (when Time appears, then there is a Hierarchy of beings who are the Vehicles of the Divine Forces) Breath of Life, Inhale and Exhale

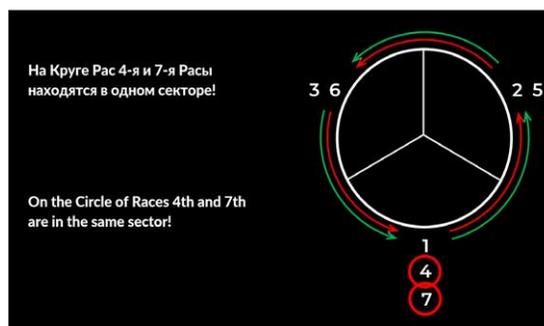
Veil 3 - Universal Mind (principle 3 - Mahat, the Highest Manas), first there are AH-HI, vehicles that are ready to accommodate the Universal Mind, then there is the Universal Mind emerging

Veil 4 - The Seven Ways to end suffering. (A very important Veil 4 is the Shape. The first three - Time, Ah-Hi, Mind - fall into the fourth state – and there is a Sevenfold, in what? In the direction of the Paths to Bliss, that is, the Path is marked out by the Higher Powers before the Causes of Suffering appear. This Path is given as the Highest thing given to the Highest. It denoted the entire Hierarchy, the way out of future suffering. It was probably impossible to do the opposite... if only the lower ones had come first... that is, the causes of Suffering, the higher ones, would not be able to manifest... The Highest must be First, both above and below.

Veil 5 – The Great Causes of Suffering (potentiality, 5-the symbol of Man, the Gods do not suffer, minerals do not suffer, plants do not suffer, animals do not suffer, Man suffers, Man is the Cause of suffering potentially)

Veil 6 – Father, Mother, and Son are one, (6, or Heart, is the single Supreme Essence, Buddhi, Wisdom) - the state of Unity between the male and female principle and of their movement, or Ray. There is no movement, nothing has started, there has been no division. State 6 is the state of Absolute Wisdom.

Veil 7 - the Son who will awaken to a New Wheel and travel on it. (son or Ray. The beginning of the Movement, when all



the sevenfold is gathered, the Movement arises, the Ray - symbol 7, the awakening or Manvantara will begin, and the countless incarnations of the Soul-son-Monad begin to wander will begin)

And now let's see how this idea of Veils turns the characteristic of Races into a certain concept.

Veils 1, 2 correspond to the future of race 1 and 2. - TIME and AH-HI, almost one state, simultaneous manifestation (race 1 merged with race 2)

Veil 3 - the future race 3 - Man became monadic, Agnishvats overshadowed Humanity with Reason.

Veil 4 - the future race 4 - Humanity has reached the ideal form, Matter has acquired the densest state, the flowering of human genius. On a Circle of Races 4 and 7, the race is in the same sector! Veil 4 includes 7 Ways to end Suffering. That is, first the Matter of the Race 4 is revealed, and then the Spirit, as the race 7. The Path in shape is the Path of manifesting liberation: from materializing the Spirit, to spiritualizing the Matter.

Veil 5 - the future race 5: after Atlantis, came a new Race of Aryans, who were destined to give the basis for race 6 to come,





through great Suffering.

Veil 6 - the future race 6: Father, mother and Son – race 6, the Budhic race, namely the 3 Principles, must merge into 6 (as Helena Ivanovna Roerich writes - 4, 5 and 7 merge into 6) or become Wise

Veil 7 - the future race 7 - The Son who has awakened, a New Cycle has begun, race 7 ends the evolution of Human, and a New Cycle begins. Seven does not exist, but is the next first. This is the nature of the Great Journey, the Eternal Movement

Stanza 1, Sloka 2 – May 2021

What exactly does “wandering in Eternity” mean? If we answer the following question, we will understand what it is.

Time – finite

Duration - infinite

Something must exist within Time and Space, and something must go beyond Time and Space. I wonder what it could be?

Let us look at what milestones HPB gives us in the comments

Time is an illusion created by the successive alternations of our states of consciousness throughout our journey through Eternity.

The evidence of the division of time – the Present, transmitted by our senses from the

field of ideal representations of the Future and the transition to the field of memories of the Past.

And these two Eternities, the future and the Past, are Duration

Time – finite

Duration - has no beginning or end

Time is divided in Durations

The divisibility of time is speed - the lower the plane of descent and differentiation, that is, the closer to the dense world, the speed decreases. The higher planes have the highest speed, up to its absolute speed, where Time disappears, then it merges with Duration.

So, the key point is - if the velocity determines the divisibility and occurrence of time. As well as the disappearance of time. Hence, Human consciousness also determines its existence in time in the same way.

In the conditions of the dense world of forms, a person needs to develop the speed of thinking close to the speed that is already intended by the flow of evolution. This epoch has already predetermined the conditions for increasing the speed, if 1 year in terms of the speed of events used to correspond to three years, now 1 year corresponds to 100 years.

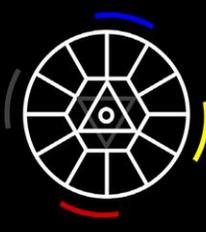
That is, if we do not acquire the speed of thinking, then the conditions and circumstances of the density and speed of time will begin to crush and destroy us. So karma is always catching up with us, how? ... by diseases, destruction, catching up with



**КЛЮЧЕВОЙ МОМЕНТ**  
**THE KEY POINT**

Так будущее станет реальным. И придет соответствие скорости мышления и скорости времени. Так Ум приобретает свободу движения в плотном мире форм и становится восприимчивым к скорости изменения времени, сливаясь с ней. Так плотность времени перестает воздействовать на человека

Thus, the future will become real. And there will come a correspondence between the velocity of thinking and the velocity of time. In this way, the Mind gains freedom of movement in the dense world of forms and becomes receptive to the velocity of time change, merging with it. Thus, the density of time ceases to affect the person



the speed of thinking and the speed of time. In this way, the Mind gains freedom of movement in the dense world of forms and becomes receptive to the speed of time change, merging with it. Thus, the density of time ceases to affect the person.

It is the intellect that has been refined, or sharpened to the heart energy and dissolved in the Heart...

the past... our consciousness does not correspond to TIME, or rather the speed of TIME.

It means you need to live in step with the times, refine your intellect to the heart energy, acquire the speed of thinking. How?

By clearing your mind, to free yourself from the habits of the past, from the negative manifestations of the past. Now there is a period of the introduction of fiery energy – and this period is determined by the race in which we are, which has already passed its densest state of form, and has begun to refine its subtle bodies, rising along the arc of ascent, this is the 5th race of the 5th sub-race.

The fiery energy comes by its changes in the Cosmos, in Nature in Man, by increased vibration and increased speed. If we conform to this, if we develop our thinking or capabilities, skills, abilities, then karma will stop catching up with us with diseases and destruction, catching up with the past, and the renewal of KARMA will begin.

The key point

Thus, the future will become real. And there will come a correspondence between

it always KNOWS where reason or limited intellect can only guess...

So what is it? What should exist within Time and Space, and what should go beyond Time and Space?

Within Time and Space, there is a MAHAT-MIND that slumbers until a certain cycle.

And what goes beyond Time and Space?

THE MIND, when the cycle comes and TIME begins.

So MAHAT or MIND – determines consciousness, and Time

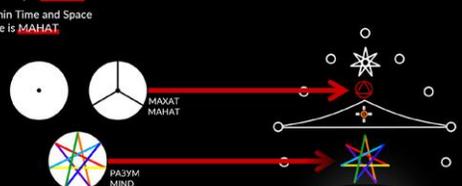
Illusion is separation, Reality is Unity. The Mind-Mahat exists unmanifested within, and manifested without Time and Space. He is the Monad-the completed Light that persists during the Pralaya periods and has life when Time or Manvantara begins.

Razum - The Mind

Ra is the Sun God, or Light, in the third race he descended, and humanity became monadic, and the monad began to manifest itself as the descent of this Light to the UM - intelligence through Z or zet Z, that is, Ra Z um (RA z UM).

Symbolically «Z» (zet), if we draw the

Внутри Времени и Пространства существует МАХАТ.  
Within Time and Space there is MAHAT.



МАХАТ  
МАХАТ

РАЗУМ  
MIND

РАЗУМ выходит за пределы Времени и Пространства  
MIND go beyond Time and Space

**РАЗУМ**  
**THE MIND**

**РА** – Бор Солнца  
**РА** – The Sun God

**Z** – соединяющий элемент  
**Z** – the connecting element

**УМ** – Свет этого Солнца  
**УМ** – (The Intelligence) – the Light of this Sun



letter Z, we will see it as connecting the top and bottom. «Razum – the Mind» connects the top and bottom, connects the beginning and the end, the manifest and the unmanifest, cycles, and so on. Because it is in clarity. AH-HI allow us to see or understand clearly, they can connect the Mind and the Heart, and we become Intelligent. Then the ray touches our Consciousness, and UNDERSTANDING comes.

The six-ray star is Rupa of AH-HI, or the property of understanding for man. And “Z” is connecting the bases of two triangles of the Highest and Lowest. tetragrammaton symbol.

The symbol of some Manvantaras is a snake biting its tail that has bitten its tail, which frames the tetragrammaton

(The six-ray star is Rupa (or form) of AH-HI)

If we look at the keyboard in the computer, then the English Z corresponds to the Russian letter “I”

When you know synthesis or Z and connect the lower and the higher. Then you will recognize yourself and you will become “I”

Having renounced all forms of theism, Gautama became Buddha or enlightened

«I am BRAHMAN (GOD)» is the motto of every initiate.

And then the WORLD OF TRUTH is approaching

The World of Truth is like a Shining star fallen from the Heart of Eternity; it is a lighthouse of hope with the Seven Worlds of Existence hanging on its Seven Rays,

and these worlds will contain AH-HI and become vehicles of the Universal Mind when the cycle comes. So Consciousness will manifest and Time will begin.

The conditions of the Mind’s action are Space and time.

There is neither time nor space for the perception and sensations of the Higher Ego.

Non-Being, Emptiness and Darkness are the Sources, the very Essence and Perfection.

The One is not created and does not evolve.

### REFLECTION EVOLVES

Their reflection

Non-Being    Emptiness    Darkness -  
The Seven Unmanifested (DURATION)

Genesis    Fullness    Light - The  
Seven Manifested (TIME)

7 Veils, 7 Cycles, 7 Circles, 7 Races

7 Truths - correspond to 7 Circles

4 Truths - passed, because we are in the 4th Circle.

The 4th dimension is essentially the Astral Light (distinguished into the higher and lower astral planes)

The 5th, 6th, 7th dimensions correspond to Atma, Buddhi, Manas – is the triad outside the dimensions

7 - Atma - 7th Circle

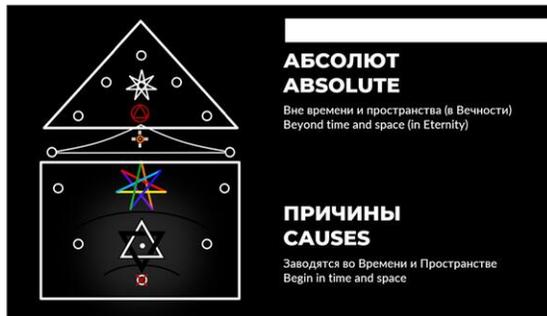
6 - Buddhi - 6th Circle

5 - Higher Manas – 5th Circle

4 - Lower Manas - develops the 4th Circle

That is, the 4th dimension and the 4th Circle, the development of the 4th body of consciousness of Lower Manas, are





the Thread of Antahkarana, the bridge to the Higher Triad, or the Higher World. (According to the scheme of the Planes of Being)

What is Synthesis or Secret Knowledge

Knowledge is a SYNTHESIS - a combination of opposites, cause and effect, good and evil, darkness and light. Knowledge as a link in the Chain of Eternity in its endless Movement. The secret knowledge is transmitted by the Teacher to the student, this connection expands the consciousness, and reveals the creative power the only ONE that evolves

Let's trace this thought According to the scheme of the Planes of Being

>>> The Plane of Archetypes - Initiatives

>>> The Plane of Mind and Creativity - Understanding

>>> Material and Formative Plane - Coordination

>>> Physical Plane - Execution.

In our physical world everything begins with execution.

And according to the Law of Identity, being in a smaller cycle of a century, year, month, week, day, night, hour, minute, second, in physics, the measurement of time is a second 1/60 of a minute, a third 1/60 of a second, and there is also an yoctosecond = 10<sup>-24</sup> (10 to minus 24 degrees) seconds (creation / decay of unstable elementary particles). If we learn to complete the state of pain or joy, suffering or pleasure, resentment or recognition, satisfaction and dissatisfaction, etc., we can achieve a state of self-knowledge...

That is, to remain pure, not plunging into

the transitory or temporary, but remaining in Eternity.

Thus cultivating your Spirit, Heart, refining and sharpening your Intellect

Eventually becoming Intelligent, or self-thinking beings, so the purpose of human Evolution is to learn to think, or to become truly sevenfold, when the great Cycle, ends and the Great Completion comes

In the process of this Movement or Breathing, there is

Matter, quality of Spirit

Logos, source of Light and Power

He is the Ray, He gives Power

The Thought dawned - The Spirit remembered

When you awaken to the Light, you find Time

Atma - plunges into the Logos, grants immortality - so 7 become 1, or SINGLE

The Absolute is beyond time and space, i.e. in Eternity (Causeless Cause)

Causes Begin in time and space

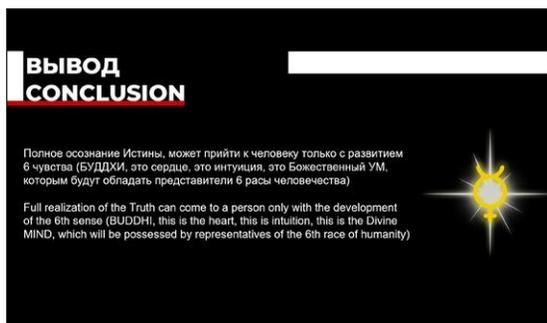
With the development of the pure desire of Buddhi and the Universal principle of desire acting on the lower planes, the initiated or twice-born Lords receive form.

And then two new doors, the symbol of twice-born Lords, open from the finite into the infinite.

The door is a higher thought, a higher state of evolution

Opening two doors means that higher aspirations will allow you to learn how to use the subtle forces of Nature to a much greater extent than now.

In the meantime, through symbols, we can know what is hidden and not



manifested, to approach the inner plane.

The approach to the inner plane gives Fohat, Jiva, Prana, as a sediment of primary matter, it begins to be animated by us, and consciousness is saturated with fire – this is Psychic Energy

**Conclusion**

Full realization of the Truth can come to a person only with the development of the 6th sense (BUDDHI, this is the heart, this is intuition, this is the Divine MIND, which will be possessed by representatives of the 6th race of humanity).

This state corresponds to the constellation of Taurus (AUM) – where 6th, 7th, 8th, 9th, 10th Kalachakra principles = in total = 40 = 4

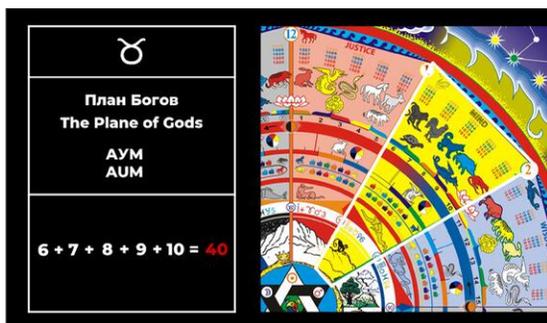
40 is the inner MEMORY of the SPIRIT, UNDERSTANDING, INNER LIGHT.

The Fourth World (corresponds to the state of Nirvana or REASON).

The Psychic energy is an organ of the 4th dimension, which is the refinement of all senses.

And then time disappears, it dissolves in Light, and acquires PLASTICITY, those. The shackles of Time weaken, according to the refinement of consciousness.

As HPB tells its students. Time has



existed since the appearance of the Third Logos. This is the main difference between the «Last Tremor» begins outside of Time and Space and ends with the appearance of the Third Logos, when Time and Space begin, that is, periodic time begins.

Let's consider such correspondence, Time, Consciousness and Logos

Consciousness presupposes limitations and definitions;

1. something to be aware of
2. someone to realize this something.
3. SELF-KNOWLEDGE – the highest aspect connecting the first and the second, thereby having the dynamics of the manifestation of the 7th aspect in a person, so a person becomes enlightened.

1. Infinite Duration Coexists with Space and Primordial Indestructible Matter

2. Single Eternal Element (SPACE OUTSIDE DIMENSIONS)

3. Perpetual motion, which is the Breath of a Single Element (Absolute Movement). Breathing never stops even during the Pralaya Eternities)

THE FIRST (something or Duration, corresponds to 1st Logos) has its reflection or connection and merges with THE 2ND (the one who can realize this something is a Single eternal Element, corresponds to the 2nd Logos) and THE 3RD (Self-knowledge or Breathing, which never stops, corresponds to the 3rd Logos, it connects 1st and 2nd and shows Movement).

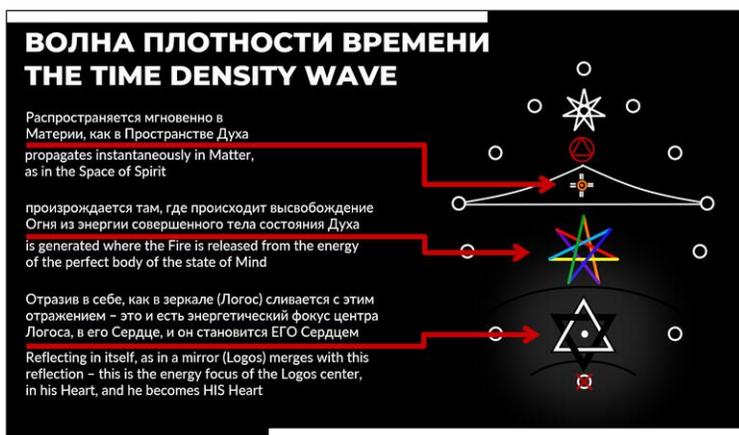
The second merges into 1 and 3

The third merges into 1 and 2

And all three are ONE!

And it is man in many systems that





corresponds to the 3rd Logos.

Which has the Power of manifestation, it is the power of Life and Love

Life and Love are a powerful force, thanks to which everything exists in the universe.

Love is the power that rules the world: everything that is done for its sake has the power of world law.

It should acquire TRANSPARENCY like a ray, or penetration, become as light and all-pervading as a white ray, which cannot be measured, since it is essentially transparent Light.

The wave of Time density propagates instantaneously in Matter, as in the Space of Spirit.

The Time density wave is generated where the Fire is released from the energy of the perfect body of the state of Mind. The wave of time density is directed precisely by this movement of Fire.

Reflecting in itself, as in a mirror (Logos) merges with this reflection – this is the energy focus of the Logos center, in his Heart, and he becomes HIS Heart.

What can help the man in this movement of the Law of Identity or Reflection

There are the Forces of Shakti, the mastery of which gives this ability to become like. (vital, universal, cosmic force)

The Powers of Shakti, which have a single cause of occurrence. Let's turn to the Kalachakra calendar – 20 (or 2) the principle is symbolized by the Red Dog,

which is Adi Shakti, or the Unified Power of Shakti.

The fourth sector on Kalachakra is the Womb from which Sons are born.

This fourth sector of the Plane of prototypes is completed by the Red Dog Nidana, Adi Shakti.

The Red Dog is the affirmation of the Spiritual Personality, it completes the 4th sector, or gives that first form of NON-FORM for the realization or manifestation of the Sons (forces of Shakti)

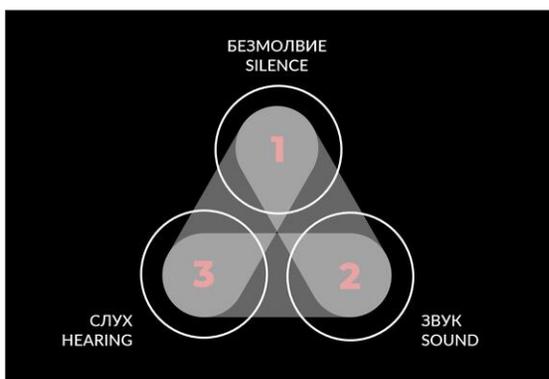
The 4th sector (the Plane of Archetypes) opposite the 10th sector of Capricorn (the third LIGHT of the DIVINE MIND, BUDDHI, DIVINE WISDOM)



Fertilization of the spiritual power, potential power becomes the real power, the same rope to the Promised Land stretched by the Sons, and the impulse or reason for this phenomenon was given by Adi Shakti (Nidana of the Red Dog) – a single force, which manifests through 6 subsequent forces – or reflections in Light.

This is the 6th sector of Virgo (the Astral





Light) corresponds to the Material and Formative Plane.

(The Black Dragon (Parashakti is the Power of Light and Heat),

The Black Snake (Jnana-shakti, the power of reason),

The Blue Horse (Iccha-shakti is the Power of Will,

the Blue Goat (Kriya-shakti is the Power of thought ,

the Red Monkey (Kundalini-shakti, the power of attraction and repulsion,

the Red Rooster (Mantrika-shakti) is the power of letters, speech, music (that is sound and hearing) and the word should arise.

If the man mastered these Forces, he would achieve complete similarity and the potential force would become a real force.

Now the «Word» is being brought back to man to give him the opportunity to respond to It even more, to shake off the dull stupor into which he has plunged, and to make him able to return to his Creator as soon as it is provided for by the Evolutionary Plan for the seventh subrace.

7 – is the individual aura or the Spirit, and the 7th aspect in a person.

The 7th aspect in a person is self-knowledge, or the state of immortality, a person who has become self-aware can feel the Voice of Silence in silence accepting the RADIANCE of TRUTH.

then when the TIME disappears in the Duration of the space of Consciousness

The first has its own reflection or connection and merges with 2 and 3

Silence (1) reflected and appears sound (2) and merges with hearing (3)

The second merges into 1 and 3 – sound (2) merges with silence (1) and hearing (3)

The third merges into 1 and 2 – hearing (3) merges with silence (1) and sound (2)

And all three are ONE! In further combinations, potentially creating new forms.

And the Form is the third Logos when the WORD appears. And this Word is God.

This is how the Eternity is dissected by the spoken sound

Man, in several systems, was considered as the Third Logos.

The 3rd Logos is the Demiurge, the Creator of the Logos, the Mahat, or Mind, the Builder, the Divine Force that built the Universe.

A person who possesses Intelligence or creative power that builds his

consciousness, or brings awareness of the Light closer, becomes a true creation of

Brahma. Or a complete reflection. And the man becomes free from Time or the fettering embrace of Maya .

The form of freedom is Joy and Love. Humanity will have to live in such a way that Joy and Love remain the only influence

**КЛЮЧЕВОЙ МОМЕНТ**  
**THE KEY POINT**

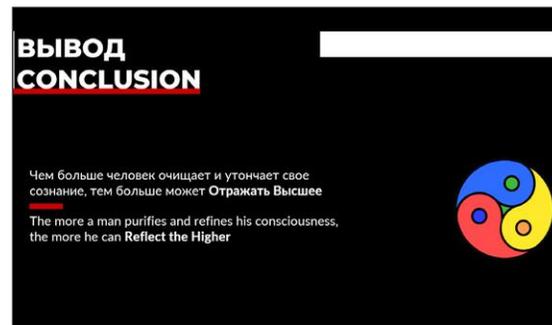
Человек, в нескольких системах, рассматривался, как Третий Логос. Это Демург, Творящий Логос, Махат или Разум, Строитель, Божественная Сила, которая построила Вселенную

Man, in several systems, was considered as the Third Logos. It is Demiurge, the Creator of the Logos, the Mahat, or Mind, the Builder, the Divine Force that built the Universe

**КЛЮЧЕВОЙ МОМЕНТ**  
**THE KEY POINT**

Это есть - Непорочное Зачатие  
Так и человек имеет второе рождение – духовное при полном отражении Высшего Я, тогда оно начинает проявляться через человека. Через Свет. Родается истинный Сын или способность проникать

This is the Immaculate Conception  
A person has a rebirth – a spiritual one with a full reflection of the Higher Self, then it begins to manifest through a person. Through the Light. The true Son or the ability to penetrate is born



in our World. Any pain affecting the psychic spheres will now be a universal pain. This is the requirement of Evolution - the Mother of Worlds. The Subtle World connects with the Dense in objective Cooperation. The idea - «equal among equals» - will be realized by the Power of Maya, there will be a division of humanity, but equals only will be united by an equal level of expansion of Consciousness and depth of thinking.

Equal to full Reflection. (the book of Kalagia)

The key point  
- a COMPLETE REFLECTION

The key point  
This is the Immaculate Conception

So, a person has a rebirth – a spiritual one with a full reflection of the Higher Self, then it begins to manifest through a person. Through the Light... The true Son or the ability to penetrate is born.

There is a COMPLETE REFLECTION - the tetragrammaton symbol

The approximate meaning of the tetragrammaton: «(He) was, is and will be», some scientists offer a translation: «(He) is alive». «(I am) who I am»

In accordance with the aspects of time, we shall align as follows:

past – HE WAS, present – HE IS ALIVE, future I AM WHO I AM

When I am = there is “I”

Manas absorbs the Light of Buddhi, Buddhi is arupa and cannot absorb anything. When the Ego takes all the light of the Buddhi, it takes the light of the Atman, since the Buddhi is its carrier and thus the three becomes one.

The state of I am Being is the state of the Heart of God, which is Eternity.

And this is the Time of the Gods – a huge cycle. So high Spirits, Gods, Hierarchies, think in huge cycles, the duration of which is Eternity, connecting them in a single evolutionary movement.

Conclusion

The more a man purifies and refines his consciousness, the more he can Reflect the Higher.

He may well develop such a speed of penetration and connection of Thought and Action, and then TIME opens its arms to Maya, and then he burns the past,

burns past Karma with a huge pressure of a large Cycle. Then nothing is impossible, then it becomes clear why many geniuses managed to do as much in one incarnation as for an ordinary consciousness it would require millions of incarnations.

Eternity is the time of the Gods, because it does



not exist, does not exist when a man has become immortal in the Eternal Duration of the cycle.

When you are outside the body and do not depend on the established consciousness of others, the time does not exist.

When a man leaves his body and is not subject to the habits of consciousness formed by others, the time does not exist.

(H.P. Blavatsky)

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Когда пребываешь вне тела и не зависишь от сложившегося сознания других – времени не существует

When you are outside the body and do not depend on the established consciousness of others, **the time does not exist**

Е.П. Блаватская  
H.P. Blavatsky



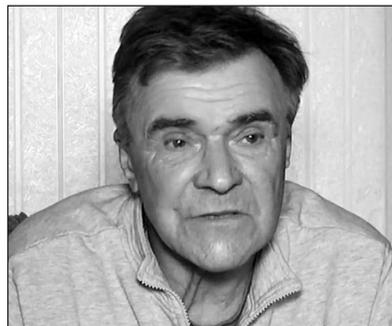
Когда человек покидает свое тело и не подчинен привычкам сознания, сформированным другими – время не существует

When a man leaves his body and is not subject to the habits of consciousness formed by others, **the time does not exist**

Е.П. Блаватская  
H.P. Blavatsky

## Premiere of the film «Beauty is the Garment of Truth. H. P. Blavatsky» (IV chapter, final part). Directed by Oleg Fedorovich Martynov

**Oleg Fedorovich Martynov** (born 1937) is a famous Soviet, Russian cinematographer. He has directed about 40 feature films and television series. Winner of the awards for the best cinematography, author of films about H. P. Blavatsky and the Roerich family, director, traveler. He was at the origins of the Roerich movement in Russia, was a member of the team of creators of the first film about Nicholas Roerich in the USSR «Nicholas Roerich» (1976, «Kievnauchfilm»). «The filming of a film about N. K. Roerich took place in our house. Svyatoslav Nikolaevich and Devika Rani participated in them. The film was directed by Rollan Sergienko, the script authors were Renita Grigorieva and Lyudmila Shaposhnikova, the cameraman was Oleg Martynov. The crew of the film crew was very friendly, sincere, aspiring,» L. S. Mitusova wrote in the book «About the past and the fate of loved ones.»



### Prizes and awards:

- 1973: All-Union Film Festival, Alma—Ata — Prize for the best cinematography («The Life and amazing Adventures of Robinson Crusoe», 1972).
- 1992: The International Film Festival of Slavic and Orthodox Peoples «Golden Knight» — Prize for the best cinematography («Boys», 1990).
- 1993: Golden Aries Award — For the best cinematography («Dislike», 1991).
- 2018: Winner of the Nicholas Roerich International Prize.

Films about H. P. Blavatsky are based on autobiographical sources: Sylvia Cranston «H. P. Blavatsky», Howard Murphy «Helena Blavatsky», Mary Nef «Personal Memoirs of H. P. Blavatsky», Oleg Boldyrev «Messenger of Shambhala. Blavatsky», Henry Olcott «Pages of an old diary», «Letters of Blavatsky», «The Occult World of Blavatsky», etc.



**The Scientific symposium. Round Table**  
**«“The Secret Doctrine” — The Book of the Third Millennium»**  
**Discussion: Volume I. Stanza Dzian I, Sloka V**

**Speaker:**

**Yary Vladimir Vasilyevich**, Head of the Moscow School of Theosophy (Moscow, Russia).

**We have been joined by the members of the research group:**

**Un-Hak Hwan**, PhD in Philosophy, Professor of the School of Arts (South Korea, Seoul)

**George G. Khmurkin**, Senior Lecturer at the Moscow Aviation Institute, Candidate of the Center for the History of Religion and the Church of the Institute of Russian History of the Russian Academy of Sciences (Russia, Moscow)

**Anacleto Jose Manuel**, President of the Lusitanian Center for Cultural Unity (Portugal, Lisbon)

**Ganguli Taposhri**, PhD in Mathematics (Statistics), Theosophical Society of England (Great Britain, London)

**Kolganov Sergey Vitalievich**, Candidate of Philosophical Sciences, Professor of the Department of Philosophy of the Moscow Aviation Institute (Moscow, Russia)

**Frank Reitemeyer**, researcher, Archivist of Theosophical sources (Germany, Berlin)

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

**Taken Brigitte**, Theosophical Society of France, «The Lodge of Blavatsky» (France, Paris)

**Foster Micheline**, PhD in Metaphysics, Member of the Theosophical Society (USA, California)

**Frenchov Sergey Alekseevich**, Doctor of Historical Sciences, Professor of St. Petersburg State University (Russia, St. Petersburg)

**Ramprakash M.L.**, United Lodge of India (Bangalore, India)

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

**Turley Egor Vladimirovich**, Candidate of Physical and Mathematical Sciences (Russia, Moscow)

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

**Zozulchak Vladlen Olegovich**, independent researcher (Donetsk People's Republic, Donetsk)

**Kishore Ongole**, Theosophical Society of India (Guntur, Andhra Pradesh, India)

Shaburnikova Evgeniya Mikhailovna, Project Coordinator of the Foundation for the Promotion of Socially Significant and Educational Activities «Theosophy» (Moscow, Russia)

**Evgeniya Mikhailovna Shaburnikova:** Dear friends, our event is going on and today we have one of the most important moments of the Congress - a round table, a Scientific symposium «The Secret Doctrine – the Book of the third Millennium». The main topic of the Scientific Symposium Agenda is a study of Stanza I, Sloka V of The Secret Doctrine, volume I.

The mediator is Vladimir Vasilyevich Yariy, psychologist, Head of the Moscow School of Theosophy.

**Vladimir Vasilyevich Yariy:** Today’s thought of the day given to us by Helena Petrovna Blavatsky is: «The mind should be judged not by smart decisions, but by wise actions.»

Let us see the combination of the Nidanas of the Wheel of the Good Law. We see that we live in the era of Aquarius. The hierophant of this sector or constellation of Aquarius is a Blue Monkey. The Monkey itself is a symbol of Beauty, and the blue color symbolizes the element of Air, one can say the thinking ability of a person, i.e. a «thinker». The age of Aquarius tells us about the creation of a complete approved Astral body that is capable of entering the Subtle Worlds, that is, the Astral World, but to its Highest degree, which is Astral Light.

This Era is located opposite the constellation of Leo, in which there is a Hierarchy of Dhyan-Chohanic, Beings the Teachers of humanity. The will of the Gods, which were reflected on the Material and Formative Plane, in the constellation of Virgo, leads us to individualize our manifestation. There are Forces there capable of creating new Germs of consciousness in the constellation of Libra. In other words, this Direction of the Space of the Will of the Gods gives us a sign that each person, through their own initiative, shows creativity, individual creativity, for which, of course, it is necessary to accept

these Divine Forces and generate new consciousnesses.

Now we are coming out of the year of the Black Tiger, which tells us that a New man is being born, a spiritual man, with all his potency of these Forces acquired by his free will. It is impossible to do this without discipline, because in order to create a new Astral body, the discipline is necessary. It makes our will dispassionate, courageous, preparing us for a feat.

This is the age of Aquarius that we are entering. Understanding why we enter there, we, first of all, change our desires to more exalted ones, which are based on the formula of the Common Good, and are guided by the Canon of Your Lord. Not by our Lord, but Your Lord, which means, first of all, the respect of another person, and this respect enables us to cooperate. This Era is the one of cooperation, that is why it is stated in the writings, because by elevating our fiery nature, that is, sublime, spiritual thought, and according to it, we are able to renew our Astral body.

The century of the White Dragon. The White Dragon symbolizes Complete Wisdom. The white color indicates condensation, that is, the possibility to transform the idea or goal of our aspiration. This century provides us with such an opportunity, so we can show wisdom, which means fulfilling the decrees given by the Teaching for every day. This is how we embody our idea of self-improvement.

Opposite the White Dragon there is the White Dog – the symbol of the current month. So, the month and the century reflect each other in order to introduce the concept of wisdom and implement it. It requires a personality, symbolized by the Nidana of the Dog. This firmness, manifested by the personality, must be established in a wise direction, that is, in the stable direction of one’s worldview, and stability can be achieved when we

have disciplined our personality. Hence it is not possible for us to show wisdom without discipline.

The week of the Red Goat, which lies on the Ray of Time, and we are essentially talking about this Time during all week. We are talking about the quality of this Time and what we can do with our nature to improve the quality of Time. To do this, our thought must become sublime, and then Time improves in its quality, and for this, the Love of the Spirit is necessary, of which the Red Goat is the symbol.

Opposite the Red Goat there is the God Yama, the Fiery Bull, who tells us about the realization of the Love of the Spirit. If this realization occurs, then a person becomes the winner of the God Yama, i.e. becomes immortal. The knowledge of the absolute laws of Time, as such, makes us immortal.

The day of the Red Monkey. This is a very important point. Yesterday the Power of Kriyashakti was manifesting itself - the Blue Goat (Love), and today – the Fiery Monkey, the symbol of Kundalini Shakti. This is the Force that is coiled at the bottom of our spine in the form of a Snake, which we have to lift. But first we need to be born in the Spirit, which is symbolized by the Fiery Tiger, located opposite the Red Monkey, which is his reciprocal joy, that is, we had to be born in the Spirit.

The symbol of the Tiger is Birth, and if we are born in the Spirit, that is, Illumination occurs in us, then, as a consequence of this Illumination, the Kundalini Serpent rises and the centers begin to resonate, and the inner man is nothing but consciousness. After all, first of all, we consider the Wheel of Time, which symbolizes a person, that is, it is a person. Our true image is the one corresponding to the pattern on Wheel of Time, it is not our external appearance. The most important thing is that we always talk about consciousness, because theosophy always talks about consciousness.

If we draw an analogy with



consciousness, then we will think according to the consciousness of a person, and not according to the external shape, feelings or desires. Then, inevitably, we will be able to find the right approach to ourselves. We will study the person, the true inner self, i.e. consciousness, which develops according to certain laws, which are a cause-and-effect relationship, which consists of 12 Nidanas. What should we know? The Reasons for Being. So, these Reasons for Being are embedded in every Nidana. We are all born into some kind of Nidana, we find it and, accordingly, we see our destiny, what we have to cultivate in ourselves, what to adapt to.

For example, I was born in the Nidana of the Blue Goat. The Blue Goat is a symbol of yesterday, its power is Kriyashakti. This is the Power of pure thought, which is born only from selfless love. The love to what? To the Absolute Truth, to the Laws. I understand that it has a klesha – which is a lie, this is a darkening of the soul, the Cause of Suffering. In order for me not to suffer, I need to strive for Absolute Truth. If I have such an aspiration, then I am essentially fulfilling Karma, the law of my free will, thereby I correspond to the Law of Life and the Law of Death, thereby I am reborn. This is the Second Birth. So, everyone can find themselves and determine their Principle in which they were born and, accordingly, know who and what they are.

Let us now proceed to the study of Sloka V Stanza I, which reads: «Darkness alone filled the Boundless All, for Father, Mother

and Son were once more one, and the Son had not awakened yet for the New Wheel and His Pilgrimage thereon.»

The amazing thing is that I have already shown you the Pilgrimage on the Wheel, but this had not happened yet, because the Three – Father, Mother and Son were still one. That is, they were in Darkness for our mind, and our mind is darkness. These three were in the Darkness. For the initiated there is Light, and for those who start to know there is twilight. Let's get started...

**Evgeniya Mikhailovna Shaburnikova:**

Dear friends, we are ready to open our Scientific symposium. The research group, all our speakers who will present their material on the study of Sloka V Stanza I have already joined us.

The online broadcast is attended by Mr. Un Hak Hwang, Doctor of Philosophy, Professor of the School of Humanities (South Korea, Seoul); Mr. Frank Reitemeyer, researcher, archivist of Theosophical sources (Germany, Berlin); Ms. Brigitte Taquin, Theosophical Society of France, Blavatsky Lodge (Paris); Ms. Michelina Foster, PhD in Metaphysics, member of the Theosophical Society (USA, California).

So Sloka V, Stanza I reads: « Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not awakened yet for the New Wheel and His Pilgrimage thereon.»

Before we start, I would like to share something with you. During the preparation of the Congress, we have planned the entire sequence of Congresses: first the Prologue, then Stanza I, Shlokas, II, III, IV, V, etc. Of course, then we did not know that the VI Congress would take place in Nizhny Novgorod and would be dedicated to Vladimir Anatolyevich Bakanov, and that we would explore Time, Kalachakra or the Wheel of Time.

Six months before the Congress, it dawned to us that the Round Table of the



Scientific Symposium should be devoted specifically to the study of Time. I thought that The Secret Doctrine does not fall into the sequence of the study of the Shlokas and we needed to change the name. Just in case, I looked into the release, and to my own surprise I realized that this particular Sloka, which is this very Time, is next in sequence.

That's how the energies work, it's just amazing. We did absolutely nothing on purpose. We are being consistent in our studies, and it happens that for the VI Congress we have Shloka V, which corresponds to the concept of Time. Therefore, it was not necessary to rename the Scientific Symposium, and now we will investigate this phenomenon. Congratulations to all of you on this unique event of the year 2022. Let's focus on the general structure of the material of The Secret Doctrine, as it is given from Shloka 1 to Shloka V and try to summarize some of their main points.

«The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities» - Sloka 1.

«Time was not, for it lay asleep in the infinite bosom of duration» - Sloka II.

«Universal mind was not, for there were no Ah-Hi to contain it» - Sloka III.

«The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them» - Sloka IV.

And, with this thought, we are approaching Sloka V, in which «Darkness

alone filled the Boundless All.» Why? «Father, Mother and Son were once more one.» What does it mean? We understand that this is a kind of temporary duty, which is periodic. These are the Great Cycles of Pralaya and Manvantara, about which it is said that the Pralaya lasts the same number of years as the Manvantara.

Today, in Mr. Roshchupkin's presentation, in my presentation and also in those of the other speakers yesterday, there was the idea about how Time and Duration in their reflection act and move simultaneously towards each other.

You know, there is a Great Power of Love or a Magnet that determines Life, Motion. This is a great Love – two great principles of Nature, Cosmos, man, male and female principles. They move towards each other. For what? To meet, and to have a Son, or a Thought, or a New consciousness, to continue this motion in the infinity of Centuries, in the infinity of Cycles. But the same thing happens to the Universe at its creation, when these two moments – Time and Duration - move towards each other, showing a great reflection, connecting Father, Mother and Son, these Three Unified Forces, once again in the continuation of endless cycles of Time, the sequence of Manvantara and Pralaya, Pralaya and Manvantara.

So, «The Son had not awakened yet for the New Wheel and his pilgrimage thereon.» We understand that Son is a Ray, it is a Motion, it is the Third Component. We can talk about the Third Logos Unmanifested, we can talk about the Plane of Mind and Creativity, which determines the entire Dhyana-Chohan essence, on Kalachakra and Pilgrimage thereon. On what exactly? On this Wheel of Time. And if we look at this concept together, then we can conclude that the Son himself is this Wheel. The Son himself is the beginning

of this Time. The Son himself determines the beginning of this Time. But it has not yet manifested itself, because there was Pralaya.

The entire Stanza I, describes Pralaya, Stanza II continues the description of Pralaya, Stanza III focuses on the unity of the first Three Stanzas, Father, Mother and Son at one critical point, at the central point. For what? It is the starting Point of Time. And in Stanza III, Sloka III, an amazing mystery begins when differentiation begins. But we still have to live up to this, therefore, being in the vibrations of the Stanza I, Sloka V, we understand that this had not happened yet.

We have repeatedly said at our seminars that in order to study The Secret Doctrine we need consistency, we need the systematicity of this knowledge. What helps us with this systemic approach? Of course, these are the Planes of Existence. We have already pointed out today that the entire First Stanza focuses on the very top, on the very beginning, where there are the most subtle energies, where nothing had happened yet. But if we are already speaking in this divine word form, it means that we are taking off this husk of stupefaction, as Helena Petrovna says, we are ascending into those unmanifested layers simply by the power of our imagination, and we understand that precisely what is happening there, is going to be manifested. Every thought will materialize sooner or later, and the Thought in the construction of the Universe was simple - Evolution had to begin, Manvantara had to begin, and everything is going towards this.

Who starts THIS? Who launches Manvantara? Who launches Evolution? The Son. Basically, it is said here about the secrets of Kalachakra: The Son had not awakened yet for his Pilgrimage on this Wheel. Therefore, by exploring

these aspects of Time, we can talk about how it will be. And this will be with the full reflection of the Unmanifested in the manifested, when the Seven-Ray Star, which is the Unmanifested, will shine with these Seven Truths at one time. This Plane of Mind and Creativity will reveal this Son, it is called the Plane of Mind, and we can say that the Son, who had not been awakened yet for his Pilgrimage on this Wheel, is Mind. It is still only being churned, it is still covered by these Veils, it had not begun to shine, it is Not manifested. The Universal Mind simply had not yet been reflected in the inner state of the human mind, the latter being its carrier.

Holding this thought, imagine what power a man's consciousness can have when the Universal Mind can be reflected into the inner mind or into its hidden essence, and man becomes God. We can trace this idea not only in Helena Petrovna Blavatsky's writings. Dostoevsky, Tolstoy, Pushkin spoke about this in their fairy tales and a lot of initiates who knew what they were talking about. Derzhavin, who composed a brilliant work - the Ode «God», wrote about the same complete reflection.

At this Point of the Second Plane (the Plane of Spirit), and this is the Plane of the Gods, the Monadic inner Essence of the Three gathers. Who are they? If we talk about Sloka V, we will know what it is all about. Who are these Three? Mother, Father and Son. They have gathered into the inner state of the critical Point, Monadic, hidden, the one that is in the concealment of the Waters of this space, and we cannot see it.

Let's see where it is reflected, where can we see it now? If we follow this thought, it is very simple, it has its reflection – the Tetragrammaton. This is Material and Formative Plane.

How does this happen? On the Third Highest Plane of Existence, there is a Triangle with the top up, which accordingly

symbolizes the highest state of the Triangle – this is the great Trinity. Yes, it should turn over, it should fall, that is, Three fall into Four, into this state. It turned over, it fell into a denser state of Matter – this is a Material and Formative Plane, and this critical Point was displayed here, which connected these two Triangles.

The next point concerns the Third component. If we say Father, Mother and Son, this is the Plane of Archetypes. Here is the face of the Sphinx, here is Brahma, about whom Helena Petrovna says that Brahma does not begin evolution. In other moments, she hints that Parabrahman is Unmanifested or Brahman, which sounds different, although the state is the same (different transition), and Brahma is manifested. So, if we look in this context, then Brahma begins evolution on the Plane of Archetypes, collecting this Point here. This is the Great Four of Light. Here Dzyu becomes Fohat and gives this full reflection. Where to? To the physical plane, where we are with you. Here is our Universe, the Sun, here is this Son, who will awaken on the Wheel, in this Endless Pilgrimage on the Wheel.

Who is this Son? This is our Monad. It is limited by the time of the dense world, but in its unmanifested reflection, on the Plane of Archetypes, it is Limitless. Here is Mulaprakriti, here is the Akashic state, the Fourth aspect, here is the inner form, it is infinite. So, we can talk about it with identical images and systematically expound the Shloka V.

Here are some preliminary thoughts, and now we will continue and listen to the opinions of our participants. The floor is given to Sergey Alekseyevich Frantsuzov, Doctor of Historical Sciences (Russia, St. Petersburg).

**Sergey Alekseevich Frantsuzov:** I would pay attention to the following point. After all, the original language of The Secret Doctrine is English, with all due



respect to Helena Ivanovna, but when a translation is made, there are always some nuances. Here I would like to draw your attention to the fact that we are saying in Russian - «Wandering on this Wheel», in the English version the word is Pilgrimage. A wandering may have a goal, yet it's meaning is close to evagation, in the English version we can see a conscious movement on a Wheel. Conscious movement towards a certain goal, this Cycle, and I would pay attention to it as a pilgrimage. Christian or Buddhist pilgrims... They clearly know where and why they are going, which way they are, of course, wanderers, but this is not so much a different journey than when a person wanders around the world.

**Evgenia Mikhailovna Shaburnikova:**

Of course, we know the English translation of The Secret Doctrine, and this precise point. If Helena Ivanovna Roerich wrote that this was a «Wandering», then she meant something completely different. I would like not to object here, but to clarify a little. What does Pilgrimage mean? Pilgrimage determines the physical form. Pilgrimage is a kind of sacrifice, so there is already a consciousness that presupposes the movement of pilgrimage or the movement of one's own life to bow to something.

Here, what are we talking about? What is Stanza I? I am sorry, but there is not even a consciousness here yet that could determine whether he is a pilgrim or not. There is nothing of this, there was Darkness alone. We are talking now about the principle of

Absolute, there is no consciousness there yet, it had not yet been born, and therefore Helena Ivanovna Roerich chooses this word - Wandering. Why?

Look, what is a Wanderer or Wandering in this light? There is a certain infinity of Light in this, that is, there was Darkness alone, and what separates Darkness from Light? The Light itself! There is no other state when the Light appears. We begin to see separation, and without it, it is Darkness alone. In this context, this Journey appears, which determines precisely the unmanifested state, the unmanifested state of consciousness that will be manifested sometime, and this moment is very important. Wandering is not about worshipping someone, some object, etc. This is not a pilgrimage. Do you know who it worships on this First Plane of Non-manifestation? Absolute, itself! It is absolutely reflected, there is no such object yet, but it is absolutely reflected in itself, in principle, it is the state of Absolute Light.

This is the best translation, because Helena Ivanovna translated The Secret Doctrine under the guidance of Mahatma M. This is how it differs from the literal English translation, and, by the way, we had the experience of reading The Secret Doctrine in the English literal translation. Let us recall who made the literal translation of The Secret Doctrine – Mr. Bazyukin. So, it's impossible to read it, it's gibberish. There are no shades of Soul, this Journey, this Spirituality in English words. This is practically a technocratic language that cannot convey the shades of form, much less Non-Form.

We have comments from the Candidate of Physical and Mathematical Sciences. Mr. Turley Egor Vladimirovich really longs to take the floor. By the way he graduated from Moscow State University summa cum laude... Let us listen to him.

**Egor Vladimirovich Turley:** I just wanted to clarify a little bit... In fact, the

word «pilgrimage» has another meaning besides «pilgrim». The second meaning is the course of earthly life, the earthly path, therefore, at the junction of these two concepts, the word «pilgrimage» is sometimes translated in Russian as «prayer», «wandering». The word «pilgrimage» is related to «wandering», so the translator had the right to afford such nuances, and the difference in translations from English to Russian really exists. For example, the very first Stanzas and Slokas, are talking about the Eternal Parent, the Preexistent, and in the Russian version, it is the Eternal Mother, but further, in the future it is really a Parent, something in common between Father and Mother. Helena Ivanovna also explains this, she seems to keep it in mind, she did not just arbitrarily take and make this Parent a Mother. There are nuances, but we need to keep our understanding in this.

**Evgeniya Mikhailovna Shaburnikova:** Yes, it is necessary to keep a systematic understanding. You know that when the foundation of the system has already been built, and you know exactly what Plane Sloka V, Stanza I refers to, then you can reflect. Here at the Scientific Symposium, we will try to reflect on it. After all, nothing is added to the Light to make it Darkness on our plane, and nothing is added to the Darkness to extract Light from it.

Then what is it? How does it start? Why these Wanderings? And when will this Son appear? Because all this is an evolutionary necessity of the Manvantara Cycle. Here's the answer to that. As soon as the evolutionary necessity of the Manvantara Cycle appears, nothing is added to either Light or Darkness, it just begins. This is the phenomenon of Bowing to oneself, the Absolute, the purest, the brightest, the highest. I AM! I AM! That's all, this is the very beginning – this is such an evolutionary necessity.

Now we would like to listen to Sergey

Pavlovich Roshchupkin, Doctor of Physics and Mathematical Sciences (Russia, St. Petersburg).

**Sergey Pavlovich Roshchupkin:** Dear friends, I would like to approach the question of the concept of time from the point of view of modern physics. The fact is that the idea of Time, starting from ancient Greek concepts, etc., it is, let's say, vague and unclear now. I want to remind you that our civilization learns the world through abstraction. Intelligence is the creator of abstraction and, in this sense, Time is the same abstraction. There is actually such a physical concept behind time as the cycle frequency, that is, time is a concept associated with any cyclic process. This is not just related to movement, because movement can be uniform and rectilinear, it has nothing to do with time.

You know that the human body and each of its organs (heart, lungs, etc.) have their own frequency. The subtle structure or aura has Seven main chakras, each of which rotates with its own frequency. A healthy person means harmony between the frequencies of the chakras. If a failure occurs, one gets sick.

Here there is a difficult question. Some say that there is Time, others say that Time is an Illusion, it disappears... Why does such an impression arise? I absolutely do not argue with Helena Petrovna Blavatsky, but look, very often, at any critical moments of life, time seems to slow down, to stop. Any enlightened person at this moment of enlightenment says that the world has stopped. There have been reports that say that there is no time after death. Yes, that's right. But there is no time as a physical cycle, a person moves to another time cycle of higher frequencies, when enlightenment occurs. A person goes beyond the mind, beyond these frequencies into a higher frequency domain. Those frequency phenomena of the physical plane are very slow, and the world seems to have



stopped, it perceives completely different frequencies.

One last point, if I may. Yesterday, one of our foreign speakers mentioned that at the moment of death, a person looks through his whole life in moments, in seconds. This also suggests that time is disappearing. How can this happen so fast? Why does all this happen at all?

Esoteric literature answers to these questions. In fact, when we interact, communicate with each other, right now, for example, we exchange energy fibers that come from the navel area. During our life, there are a lot of these shells in our aura, created by animals, plants, people, acquaintances, and we leave our own with other people. At the moment of death, there is an unconscious, spontaneous recapitulation, which throws away others' and takes its own, and we go to another Plane purified. Although this process may be forced to happen, which, by the way, Archimedes also wrote about, that at the end of the day you need to review your life for exactly the same reason.

I want to thank all the participants of the Congress and the organizers for the wonderful Congress and hope to meet again at the VII International Congress in Moscow!

**Evgenia Mikhailovna Shaburnikova:** Sergey Pavlovich, thank you very much. And we continue the Scientific Symposium, and I give the floor to the Doctor of Philosophy, Professor of the School of Arts, Mr. Un Hak Hwang (South

Korea, Seoul).

**Un Hak Hwang:** Dear friends, today we are talking about Stanza I Shloka V. It is very important to understand that nowadays the science faces a big dilemma regarding the concept of Darkness. You probably know about a Supernova, a supernova (star) that kind of exploded. According to the theory of relativity, it should accelerate and expand, however, when observed from Earth, it was found that it constantly accelerates. Here is the dilemma with Prilutskaya gravity... A new concept is possible, the concept of dark energy... Dark energy attracts exploding stars, Supernovae... Well, acceleration too, it works.

We don't have enough information about what dark energy is, we just don't know what it is. All we know is that dark matter has gravity. And today, if we assume that there is no dark matter, then we will have to say goodbye to Newton's theory of gravity, and also discard the theory of relativity. Dark matter has been studied too little, in fact, we don't know anything, we don't have any information about dark matter and dark energy. But we know from philosophy what Darkness is and what conceptual relation it has to dark matter. We do understand, and maybe this concept will give us a clue to what dark matter is.

From The Secret Doctrine, Sloka V, Stanza I, which we are discussing, we know that the Root of the World lies in the Absolute Essence. We know from Christianity that if we die, our Soul returns to Darkness, to Paranishpanna. Our body does not have a Soul in it when it leaves the body and goes into Darkness. The concept of Darkness is very important because it is universal.

Five minutes ago, one of the speakers mentioned that the English text of The Secret Doctrine is different from the Russian, that our Soul is needed, and that it is universal. You can dive into this Shloka



V, Stanza I... You know, when we wake up in the morning and hear, say, music – this is our Soul, and during seminars we focus on our Souls. Here I graduated from the Faculty of Physics, but you understand that physics has no Soul, but since the human Soul is more important, therefore there is no comprehension in physics. There is no understanding of what is important, so you need to think deeply about the concept of Darkness. This is very important, and it is good that we are discussing this in this Shloka. Spasibo, thank you for listening to me.

**Evgeniya Mikhailovna Shaburnikova:** Mr. Hwang, thank you very much. Your opinion is very important.

We have a comment. Vladimir Yariy (Moscow).

**Vladimir Vasilyevich Yariy:** To the question about the Darkness. Helena Petrovna in The Secret Doctrine, Stanza I, Sloka V literally gives us an understanding of this Darkness. She gives, a sort of three examples. Darkness from ignorance, that is, darkness for the mind and our senses of perceptions. This is darkness for scientists, too. Of course, this is dark matter, but it's not like that, absolutely not. Darkness is Absolute Light, and if so, then for a semi-initiate it is twilight, and for an Initiate it is Light. Helena Petrovna writes that, as the Buddha said, all suffering and darkness in us is ignorance. So, knowing oneself clarifies the Light for us.

**Evgenia Mikhailovna Shaburnikova:** Now we would like to hear our colleague,

a member of the Theosophical Society of France, Brigitte Taquin (Paris).

Please, Ms. Taquin, we are listening to you carefully, your opinion on Shloka V Stanza I of The Secret Doctrine is very important for us

**Brigitte Taquin:** The idea of Darkness, when we talk about Darkness, can be understood as the absence of Light, because for us the Primary Light is incomprehensible. Paranishpanna, which is described in The Secret Doctrine, is a state of Absolute Perfection, and to achieve it without Paramartha, Self-analyzing Consciousness is not a bliss, a state of Absolute Being, but only extinction (fading) for Seven Eternities. Further, Helena Petrovna Blavatsky continues that only when the Mind is free from egoism and assumes the benefit of all possible existences in all its diversity in the Universe, only when man realizes his own existence and becomes one with the Absolute, he continues his Journey in full Paramartha consciousness.

Further in the footnote to the comments it is written that in Esoteric Philosophy Non-Being is «Absolute Being». Even the Adi-Buddha (Preexistent or Primordial Wisdom) during its manifestation is in some sense an Illusion, Maya, because all the gods, including Brahma, must die at the end of the Age of Brahma. There is only one Abstraction called Parabraman, whether we call it Ein Sof or Unknown, it alone is the Only Absolute Reality. A single Existence «Lacking a Second» is Advaita, and everything else is Maya.

When we talk about Darkness, here, of course, we can talk about its various aspects. Much can be said about Light, about Time and Space, which begin in the Third Logos, with which the mind and consciousness of a human being are connected. Being in the conditions of Space and Time, we live with the mind, so it is difficult for us to imagine what lies beyond this physical world, but



we need to strive for it. Our consciousness travels through thousands of reincarnations in order to know and understand the Divine Providence, which requires «reflection that analyzes itself, which is Paramartha.

**Evgenia Mikhailovna Shaburnikova:**

Dear Brigitte, thank you so much for detaching a little from the quotes from the Secret Doctrine and trying to convey your sense of this Darkness, and how the Third Logos is going, etc. But let us try not to anticipate, and if we are in Stanza I, we will talk about the First Logos which is still being assembled, and it is Not manifested.

Let's listen to the comments on this Shloka by Mr. Kolganov Sergey Vitalievich, Associate Professor, Professor of the Department of Philosophy of the Moscow Aviation Institute (Moscow).

**Sergey Vitalievich Kolganov:** I am most concerned about the question, why does the Son go to this world of interdependent existence again and again? Why is this happening? Not only to sleep, of course...

Strangely enough, the answers to these questions can be found in works of the most famous Russian philosopher in the West, Nikolai Alexandrovich Berdyaev. He said that the cult of holiness was characteristic of our country and our country was always called Holy Russia. And holiness, of course, was needed by our compatriots in order to be saved, to return again to Darkness.

Berdyaev's point of view should be supplemented with the cult of genius, that is, thanks to holiness, it is necessary to return to the Divine again, to be saved,

but not to come empty-handed, but to come brilliant. In this case, the ideal of such a Russian person is two in one: this is Lomonosov and Sergei Radonezhsky, this is Mendeleev and Seraphim of Sarov... And Lomonosov and Mendeleev are also needed, not only holy people. And why? Because from the point of view of N.A. Berdyaev's philosophical concept, there is a so-called Divine Nothing, and it is preexistent even in relation to God.

It is this Divine Nothingness, Chaos, Darkness that is the guarantor of the free self-expression of everything. If it wasn't, then there would just be cycles of repeating the same thing. Accordingly, during the period of development, during the period of existence in this material world, man should show his creative abilities. Then we can find explanations from another wonderful personality – this is Max Heindel, the author of such a work as The Rosicrucians Cosmo-Conception.

He writes: «During the whole process of evolution, during all Periods, Globes, Revolutions and Races, those who do not improve through the formation of new characteristics are delayed and immediately begin to lag behind and degenerate. Only one who remains flexible and adaptable to entering into new forms corresponding to the expression of expanding consciousness; only Life, capable of outgrowing the abilities of improvement inherent in the forms it animates, can develop together with those ahead of any life wave. Everyone else has to stay behind.» This is the essence of esoteric understanding.

Progress is not just development, not just involution, and then evolution. There is a third factor that creates a Triad, which is involution, evolution and epigenesis. The form was built by the process of evolution, the spirit built it and entered through involution, but the means for developing improvement is precisely epigenesis. In order for a person to become



an independent and original creator in the future, it is necessary that his education on Earth includes sufficient latitude to acquire an individual identity that distinguishes creation from imitation. Pioneers in science are constantly confronted with the factor of epigenesis, and it is present in many areas of Nature.

**Evgeniya Mikhailovna Shaburnikova:** Thank you very much! I would like to clarify such a point. You started your speech with the question, why is it that the Son is born all the time at all, to get awoken, to move somewhere... what is it for? I can answer this question. In order to complete...

If the beginning of evolution is that Manvantara begins, and this Time of Wandering has begun, someone has to complete it in order to move on to another Cycle. There is no point in starting something if it doesn't finish something. Therefore, there is a Great Beginning and there is a Great Ending.

When does this happen? When these three components that you have divided – evolution, evolution and epigenesis, which Helena Petrovna did not write about, but you have just said about it, are combined. For what? To complete. Because then we understand that there is a single concept and it is one – it is Evolution, and those two who dissect Eternity as Time are its components.

Frank Reitemeyer (Germany, Berlin) is with us now. Mr. Reitermeyer, could you tell us about the Shloka V Stanza I?

**Frank Meitermeyer:** All right. What did I find particularly interesting? This is the Trinity, which is referred to here as Mother, Father and Son. This reminds me of Christianity and the concept of the Trinity, but Christianity does not speak about Father, Mother and Son, but about the Father, Son and Holy Spirit. That is, there are certain differences here, and I think this is very important for all those who study history, who are interested in the history of religion and the history of Christianity.

It seems to me that what is connected with Darkness is extremely important. It is also a concept of Light that lies beyond other concepts. This is the concept of a neutral Sun. It is not directly mentioned in The Secret Doctrine, but only mentioned, and this could become a subject for further research. I would like to draw attention to this point. Thank you for your attention.



**Evgeniya Mikhailovna Shaburnikova:** Mr. Reitemeyer, thank you very much for your comment. We were glad to hear your opinion! Of course, this has its own meaning, which you mentioned.

I would like to hear from Egor Vladimirovich Turley, Candidate of Physical and Mathematical Sciences (Moscow State University, European Training Institute of the Moscow State Institute of International Relations). It's interesting with such baggage, how can you explain or comment on what Frank Reitemeyer was talking about just now?

**Egor Vladimirovich Turley:** Frank is a representative of countries with Christian

culture on the European side, and Europe was the place where modern theosophy was born. As we know, the redistribution of forces is underway now, but still we should not forget where it originated, and it is not surprising that he emphasized such a parallel as the Christian Trinity. In general, everything is logical.

There are many other parallels, they were given by Helena Petrovna in the comments to this Sloka, and at different levels it is possible to project this Trinity, the Unmanifested Father, Mother and Son, to find parallels. Ein-Soft from Kabbalah has already sounded – this is a Principle without a Principle, as the most Unmanifested Principle. This is actually the Unmanifested, which it is impossible to talk about, which can only be thought apophatically with negatives, as is customary in many such cultures. Other synonyms were mentioned, such as Adi-Buddha, the doctrine of Svabhat, which Helena Petrovna also speaks about in later Stanzas. This is also an Unmanifested Principle. Someone calls this Unmanifested Principle Space, and also argues this with the lines of Helena Petrovna.

And here's what interested me. What happens after the moment when the Three were united? How does the evolution unfold further in connection with the Stanzas of the Book of Dzyan in The Secret Doctrine? But there is also such a well-known addition as Theogenesis, which also has a continuation of this. And it is important to understand what moment such a Sloka tells about: «And the Great Mother called to the Father: «My work for Your once rejected Son is over. And He will rule over My offspring, and I will return to You. Then the gates between the upper and lower worlds were closed»» [Theogenesis. Stanza VI, Sloka 8].

These gates are legitimately evolutionarily set for man, and he thereby, due to the presence of these gates, worked,



was left to himself for a while, and the connection with the Higher Triad was broken.

Thus, at some point, man must come to the realization that the upper Triad exists, and must submit to the will of the Avatar, as the destroyer of the coming evolution. Only then will this cooperation resume on all Planes of Existence, and the Circle will go further on the turn of its completion. This happens on different levels, on our physical plane and more global, where Unmanifested Father, Mother and Son, as an analogy of the Christian Trinity and many other synonyms. In different cultures and traditions, including European, everything has received its consolidation and diversity.

**Evgenia Mikhailovna Shaburnikova:**

Thank you. I have a comment on the opinion of Egor Vladimirovich. He just reminded us about Theogenesis. Indeed, at a certain point when the Mother says, that here work is complete. All the gates have closed. What does it mean?

As a matter of fact, She does not complete anything at this moment, she just transfers her function. That's it. She has fulfilled her functionality, that's all. What exactly does She transfer at this moment when She talks about completion? She transfers that very Light or Mind.

When something a little unclear arises in the comments or in your own research, then there is one source to which you can turn, and there you can always find an accurate description of what is unclear. This source

is Agni Yoga, it is the culmination of the Teachings of the Mahatmas, it is the inner content of The Secret Doctrine that reveals everything.

And, this moment, when it happens, can be defined in this way. This happens when the Wanderer, full of these new powers, can continue on his way, when he already has the strength to continue on his way. He, this Wanderer or the Light, did not take away anything alien. He did not pervert the aspirations. He allowed the Grace of Space to appear, He allowed the Mother to give it to him. He has given freedom to the Forces of destiny, Dhyani-Chohans, which act as Fohat or Law. He has taken possession of his only property at this moment, which you have just mentioned.

What property did he own? The Light! What is this Light? This is the Son or the Mind and this is the only property that a person can own. This is a very interesting turn of events, as you remembered about Theogenesis in a surprising way in Stanza I Shloka V. In this reflection, it just hit the spot.

Now let's listen to the opinion of Georgy Georgievich Khmurkin, our young scientist (Moscow).

**Georgy Georgievich Khmurkin:** Thank you. A lot, a whole swarm of thoughts, appeared in my head from our discussion. I was going to say one thing, but in the end, I don't know if I will have time to say everything that was born while we were discussing, in continuation of what Evgenia Mikhailovna and Vladimir Vasilievich talked about, even at the beginning. We have raised the topic of Time, and Sergey Pavlovich Roshchupkin, too...

Although right in this text that we are exploring today, Time is not mentioned. Here the language comes to the rescue, linguistic reflections come, so to speak. We regularly see the Kalachakra Calendar, the word «Kalachakra» is Sanskrit, it consists



of two parts, «Kaala» and «Chakra». The Chakra is the Wheel, and the Kaala with a long «a» at the beginning is Time. I would like to say a few words about Kaal...

In Sanskrit there are two words «Kaala», one with a short «a» and the other with a long «a». These words are most likely closely related, since the elongation of «a» is a sign that one word originated from another. When we speak with a short «a», we mean something vague, dumb, unclear, so vague, and the word «Kaala», which inherits this ambiguity and vagueness, it has a slightly different shade and translates as «black», «dark», «dark shade», «dark blue». There is a certain semantic shade of obscurity and gloominess, I would say. That's just about what Sergey Pavlovich Roshchupkin said, about the total non-reality that is connected with the topic of Time.

Also here is another interesting point. In the first chapter and in the fifth verse, just like in The Secret Doctrine, there is a Sloka in the Laws of Manu, which is very laid down about the topic we are discussing today. I will allow myself to read it in Sanskrit...

Here is the translation of this couplet: «This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep». We can really hear an echo here. Here we are talking about Darkness, about such totality – the boundless all was wholly immersed, and about Sleep. There are certain images that

are consonant with our Sloka of the Book of Dzyan.

Regarding this text, it is interesting here that another word is used for Darkness – «Tamas» – being immersed in Tamas, in a kind of Darkness... And the philologists, this is their approach, begin to dig into the roots of the word «Tamas», what did this root «tam» mean at the beginning of history? So, the root «tam» is also a shade of Darkness, by the way, the Russian word «Darkness» and the Sanskrit word «Tamas» are related words, there is just a common Indo-European ancestor. In addition to ignorance, except, by the way, pride, etc., a number of shortcomings sound in this word «Tamas», but there is also a verb root – «tam», which means to suffocate or stop breathing. This is where we come to the question of cycles... Sergey Pavlovich Roshchupkin was just saying about the cyclicity of Time. What is breathing? Breathing is a cyclical process and when it is completed, there is a respiratory arrest, that's how this verb is used – «there». Even linguistics here gives us such definite ways for further reflection.

**Evgenia Mikhailovna Shaburnikova:** We have some more commentaries, please, Egor Vladimirovich, you are welcome.

**Egor Vladimirovich Turley:** Yesterday, when I showed the dictionary, in my opinion, I did not mention the meaning of Assurgin from a possible «Assuta» - a Sanskrit word. There it was written in the dictionary that it was «wrapped in Darkness», but again from Agni Yoga, from the Roerich tradition, we know that the Mother of the World hid her Face, so apparently this is also connected with this. And what other darkness was there? All different...

**Evgenia Mikhailovna Shaburnikova:** Thank you very much! It's interesting about holding your breath. I've had an idea... What is the reason for this? I assume that this is the pranic force that permeates the

lungs of a person on the physical plane. Before that, she nourishes the Subtle body so that this breath comes out, so Prana has its own Reason, its Reason is in Jiva. The cause of Jiva is in Fohat, and the Cause of Fohat is in AUM.

When you, Georgiy Georgievich, were singing a Song (a shloka from the Laws of Manu in Sanskrit), - thank you very much for that, it was very unexpected to hear singing at the Scientific Symposium – I realized that those interesting sounds, indeed, were also breathy. You stopped breathing, you continued the sound, because these are all Great Symbols.

You see, if we systematically know the symbolism, then in everything, even in what Georgiy Georgievich has sung now, we will hear symbols. We will recognize them, we will reproduce them with our imagination, and then we will be able to understand. This is the thought that came from your speech, that in principle, in essence, the Great AUM is a Psychic energy that feeds Prana. What are we coming to? That it was hidden, it was still going, it wasn't there, it was still churning, it was then only transferred to this Son, Ray, Light, Sun, of which Frank spoke.

We can say that Psychic energy is a synthesis of all nerve radiations, and it can be perceived only if these centers are ready to receive it. That is, Psychic energy receives power from Space, symbolically it is the Mother Giving Birth, which acquires the qualities of a Magnet, and this is symbolically Fohat. He (the Son) is a Magnet, He is the Law, He manifests this Great energy. How does this happen? There is something that is responsible for this acquisition. What's it? This is Kundalini.

Returning to today's presentation by Vladimir Vasilyevich on the thought of the today... He talked about Kundalini Shakti, that is, about that vital force or Psychic energy that acts through the center at the base of the spine. And, do you know how it

works with sublime Spirits? It acts through the heart and this heart, as the basis of the Monad, it then transmits, as Light, Reason, Mahat, human mental abilities, etc. All this is revived when the mental deadness subsides. No one needs it anymore nowadays.

A new era has arrived. What appears? A simple word, a living word that animates, and then we speak very simply, and then we find our place in all complex terms in this great evolutionary system. Then we can just talk about what kind of Life is going on there, because we know about it – this is Life itself. We are these Unmanifested Planes now. Why should we guess, everything is clear. Just look and say. We are This, «I» am Brahman himself. Yes, we are with you, that's why there are no secrets. And you and I understand that Psychic energy is boundless in the diversity of its qualities and manifestations. How? That's how many consciousnesses, as many manifestations of Psychic energy, and therefore on this topic I would like to give the floor to Vladimir Vasilyevich Yariy.

**Vladimir Vasilyevich Yariy:** We are talking about the World of Spirit – this is Stanza I. And following this logic, if this is the World of Spirit beyond forms, then we are talking about the Causeless Cause of the Cause of Everything. Because of this, in the Sloka V, we can see only one thing that the Causeless Cause of Maya is laid here, because Sloka V tells us about the differentiated world where time begins, that is, illusion. This will already be the phenomenon of Maya, and hence Tamas. That's what Darkness is, what I actually said from the very beginning, that Darkness is for the mind, Tamas, it is constantly in the darkness.

Then you can also say that the Son who was there with His Mother and Father, He was in the Darkness. Why? Due to the fact that He is unconscious, because this Son

must go through the evolutionary path, immerse himself completely in the thick of events, that is, in matter, and only there, in this matter, after suffering, He can rise. To do this, He goes, in fact, to a new universe. He reveals it himself, and in it he must pass this first path.

And he (the Son) is initially unconscious. What is this? This is what the consciousness of those who go to incarnation possesses, this is the Cause of the skandhas, the Causeless Cause that is in Darkness. Here are the Three of them out there in the Dark, for sanity. This is essentially the Cause of the skandhas, the Cause of all desires, that's the point here. Therefore that Reason of desires, the Causeless Cause, will become the next one – it is in the Sloka IV, Stanza IV, in the World of Archetypes, there it will become the Cause. And when the Son or Fohat or Psychic Energy appears already from the Bosom of the Mother of the World, from Space, then, taking into account this Darkness, He will gradually become intelligent on the Plane of Mind and Creativity.

That is, He will simply have the Power, no more than that, of this Light, of which He is the carrier, and at the same time, with the help of this Light, he is destined to gradually comprehend and realize in the future.

And here there is great patience, humility before the Law itself, because the Son is the bearer of the Law in the Light. And plunging more and more into this Maya, illusion, through this illusion or through time, he must free himself. Because time is that illusion, and in it there are scandhas, desires to exist, to live, to feel, to feel.

Here is this maya or illusion of his, which he must conquer in himself or obscure himself by taking away the power of the skandhas, the attributes of personality. He must take it away and through this power have the power of ascent, return to Paramartha.



**Evgeniya Mikhailovna Shaburnikova:**

Thank you very much! Dear friends, I would like to give the floor to our partner from the USA, PhD in Metaphysics, Ms. Michelina Foster. We are all waiting for your comments, share with us your understanding, your life experience.

**Michelina Foster:** Thank you very much. There is so much Light around your table and there is a lot of Light in your Souls. That's very beautiful. But Darkness and Light are only our opportunity to see everything. A blind person does not see the Sun, which can blind someone else... Light passes through all of us. This is the Mind, this is Life... This all illuminates us, and in this we find Beauty. Sometimes it seems to me that what we call Darkness is actually absolute Light, and It is reflected on the physical plane, on matter, on Mother (Space), and It turns into a shadow. We are a shadow, and the Light is just about to come.

The light passes between us, and I think this story in the New Testament tells us why the Son had to return. At first, when He left His Father's house, he had everything His Father owned, but then he gradually discovers that it's all worthless in this incarnation, because he still has a lot of them, and continues his Pilgrimage.

Then he returns and gets back all the Thoughts and all the Feelings, and the Essence that he had when he descended to the physical plane. He returns to his Father's house and touches all of us, and we will only once again be born of Father and Mother and become the Sun.

**Evgenia Mikhailovna Shaburnikova:**

Dear Michelina, thank you very much! Your feelings, which are put in such beautiful words... I can really sense them. They carry a base, and this base gives a particular warmth. I always feel so very cozy listening to your words. Always, in any of your comments, this feeling is there, and I think that this wisdom comes from experience, the experience of more than one incarnation. Thank you so much for being with us and for your comments!

Dear friends, I believe you have been following the development of our discussion, and how we are returning to the conceptual points that were expressed by our speakers over these two days. Our speakers always return to the ideas expressed in Stanza I, Sloka V, as if the Fohatic energy, clinging to each other.

Now here, on the Round Table, like puzzles, an understanding is being formed and it's just amazing. There is only one thing missing, a special opinion, which was very interesting at yesterday's meeting. This is the opinion of Mr. Volnov (Moscow). Please, we will be glad to hear from you.

**Ilya Nikolaevich Volnov:** Dear friends, let me present a few theses. First, I'll start with repetition, and cyclicity is always a repetition. During my presentation yesterday, we recalled Greek mythology and there mentioned how Kronos appears, how he manifests. So, the initial state: he is in the bosom of his Mother Gaia, covered with Uranus by his father so that he cannot come out. This is the most unmanifested state, then the very act of castrating the Father and the exit of this time occurs.

We literally saw a clear parallel in this Shloka, yes, but I would like to say a special opinion about science now. Let's look from a different point of view at the very science that does not see this from within itself. So, what is it about? About dark matter. Today we remembered what it is. Please note that dark matter and dark energy are, from the



point of view of science, unobservable Entities. Let's remember what happened to science when it dealt with Ether. It was this moment of non-observability of the Ether that served as a reason to exclude it from scientific constructions.

Now science goes down this road again. It declares dark matter and dark energy to be non-observable, but does not exclude them from its own constructions. That is, we see a clear violation of the logic of the construction of scientific knowledge and a certain inconsistency of development that is not realized. I want to emphasize this. That is, science in its development stumbles upon these dead ends until it sees them, and we try to point it out to it, as if looking at it from the outside. Why can't she see for herself? Because it has such an absolutization of its own picture of the world and the inability to flex its own boundaries, so, unfortunately, we have to do this.

Next, let us look at what underlies scientific methodology, let us observe... If we mentioned Ether, dark matter and dark energy, there is a second principle of repeatability of events, the methodological principle of scientific knowledge of reproducibility and repeatability of scientific phenomena. See what this leads to with respect to time. To the fact that you and I are building an understanding of time as a homogeneous structure in which unique events are impossible. My friends, this is a very important moment.

Uniqueness in the understanding of

science is impossible, science requires repeatability, repeatability is always averaging. If this is a unique event, then it is automatically excluded in the scientific environment. And what is unity with respect to time? This is the very second form of the time of the Greeks, like Kairos. We talked to you, there is Kronos and Kairos. Kairos is that irreproducible, unique, unpredictable moment, instantaneous Vernadsky time, etc. That is, there is no Kairos in the modern scientific construction, as if the very constitution of scientific knowledge excludes the possibility of Kairos as such.

We look further. Despite the fact that you and I are forced, or rather science, to talk about time as linear, here is the very divisibility or variability of this linear time we set through cyclic events. My friends, I emphasize, it does not mean that time is cyclical, it does not mean everything, it means that time in science remains linear precisely because of uniformity. It's just that we can't choose another unit of measurement for such a time, so we measure it through recurring events, there is the rotation of the Earth around the Sun, etc. This does not mean that time is cyclical in science, it is linear in principle.

The next point is very important. There is a very interesting phenomenon, today we remembered about it – it is the understanding of time by Pavel Florensky. He was talking about such a very interesting event as the inversion of time. It is very interesting. How did he describe this point? This is available to us in the states of either prayer or clairvoyance, if you are aware of what is happening to you there. It is very interesting. I advise everyone to go through this experiment. In the work «Iconostasis» he describes this effect of turning out the time. Briefly, how it happens. There is a reversal of cause and effect, which means that in our waking consciousness we experience time as a sequence from cause to effect, in a situation of inversion through

a clairvoyant or prayerful state, cause and effect are reversed.

What's going on here? Look, there are two things. Time does not become, does not flow in the other direction, as we have seen today, from the Past to the Future through symmetry, and then, as it were, from the Future to the Past. Time still flows from the Past to the Future, but cause and effect are reversed. What conclusion can we draw? The fact that Florensky is trying to move through this to cyclic time, in which there is a movement from cause to effect and from effect to cause. But further, a very important point is that such closure is possible only when two realities, physical and Subtle reality, are closed, because our clairvoyant or prayer state is staying in a Subtle state. That is, by connecting the realities, seeing it as physical and Subtle, we can return to cyclic time, that's the only way we return to it. If there is a Subtle state for us, and there is no Subtle State for science, then we fall into the very heresy of linear time, which does not exist, which is an artificial construction. And why it was created, we talked about it, only in order to more conveniently mathematically describe the movement of dead bone matter.

The next move. What does Florensky do besides that? He says that we have another heresy, but we also misunderstand Space. We understand it analytically. What is it expressed in? The fact is that for the unity of time we have chosen the length itself, a small segment, and we say that this is why we do not catch the phenomena of the integral. That is why modern science does not have a complete picture of the World. Including this one. It cannot combine four fundamental interactions into a single field theory. Einstein tried to connect it for 30 years, but it didn't work out. And Vernadsky was able to build a unified theory of science, but on other foundations, in which life is an integral part. Einstein couldn't, but Vernadsky could. My friends,

let's do Vernadsky.

But I'm talking about something else. Our heresy of misunderstanding, scientific understanding of reality, lies in this, in the point of view of Space, in the fact that we chose the unit of measurement incorrectly, and we have two-dimensional Space as a transition of a unit of length to a surface, and three-dimensional space is a unit of length in a cube. Analytical thinking, which does not fit into the whole phenomenon, and in principle cannot do it. And Florensky says, but let's do the opposite, choose a cube as a unit of measurement, as a whole, and from it we will build our idea of Space. Do you see? That is, we take the whole as a unit of measurement. So, the same can be done with respect to time. Now our unit of measurement of time is a second or a minute, no matter what, it's basically the same heresy. As a unit of measurement, it is necessary to take a Cycle in which there is a movement from cause to effect and from effect to cause. Here, if we take... After all, we all see it...

Once again. we return to The Secret Doctrine. There is no mention of linear time in principle, there is cyclic Time and Eternity. There is no linear time, this is heresy, an artificial construction that leads us to nothing. It leads to the very situation that we have already mentioned, maybe it was not necessary, but we live in this time, a wild dehumanization of a person, and this is already at its terminal state.

Yes, in this modern materialistic science we have consistently abandoned God, the Soul, and now we are abandoning the last bastion, the very man himself. This is the digital transformation, the transition to the meta-universe, the digitization of a person and the deprivation of his opportunity to be free. If we project this logic into the picture of time, it means that we are depriving man of Kairos, depriving him of cyclic Time, completely loading him into linear time, in which he ceases to be human and becomes

inhuman.

So, as a measurement, we can take a cycle and, if we do it... Vernadsky as well, when was talking about his biological time, he would say that time is born by living matter. All living things circulate, like Nature, in cyclic time. There it exists in its natural time. So, this transformation, this transition, of course, must be done as quickly as possible, then we will discover the very reality in the fullness and joy that exists. Then, in a certain sense, Kairos can be understood as the closure of the earthly and the heavenly, relatively speaking, when in the earthly, materialistic from causes to effects, but so that through prayerful co-standing, and prayer is work with Kairos.

We went into a Subtle state, returned from the effect to the cause, and closed this cycle, and Kairos closes it. Here are three forms of time, we talked about the triangle, about the balance of these three forms of time, now they arise in this logic.

**Evgeniya Mikhailovna Shaburnikova:** Thank you very much! Dear friends, we have listened to Volnov Ilya Nikolaevich, Candidate of Technical Sciences, associate Professor, Director of the Center for Technological Support of Education of the Moscow Polytechnic University (Moscow).

Dear friends, in the context of what Ilya Nikolaevich has just told us, we understand that there is this refuge from informatization, and this is how we unfolded this topic during the Round Table.

So, what is the salvation from this? The growth of Psychic energy will save you, and the first condition for this growth is very simple – its constant use. What prevents the use of Psychic energy? Laziness! After all, it is laziness that spreads and suffocates her. What is the best store of Psychic energy? Silence! However, Helena Ivanovna Roerich notes on this occasion that «the stump is also silent, but it does

not accumulate energy,» because it is necessary to «consciously accumulate fire power in the body.» Then we can look at the concept of «silence» in a different way, from the theosophical point of view...

This Darkness alone, which filled the Boundless Everything, It churned this Son in Great Silence. What was this churning about? In Silence. This is a true accumulation of Psychic energy, which will be revealed through many, many Cycles. This is a conscious accumulation of Fiery energy, because with a sufficient duration of this process, it begins to crystallize in deposits, and the crystal of Fiery energy begins to increase and grow. This is the process of growth.

And what is the wasteful spending then? How to determine when a man is wasting his Mental energy? He loses the ability to fly, and once was able to fly... We remember our past skills. We fly in a dream as we approach the Subtle Plane. A person cannot walk and, in extreme cases, when there is a very strong waste of Mental energy, a person is not even able to move.

By focusing on this conscious accumulation of Fiery energy, it is as if we are turning into this Space of a Single Mother or a Single Darkness. There is this Great Silence and there is that Primary and gathering of this Fiery Energy. Psychic energy, which is already manifested here, contains purifying forces, the purer, the more forces for action. We can determine our own consciousness whether we are pure or not by how much we do, what actions we perform.

Vladimir Vasilyevich Yariy, your final comments on Shloka V and on all the opinions that were expressed today.

**Vladimir Vasilyevich Yariy:** The only thing I would like to say is that in this Stanza, as in a Causeless Cause, it is possible to understand one's own ignorance. Any of our churning of any thought in ourselves is connected with maya, with illusion, any.

Because that's the Law. We must break through this Darkness to the Light. Here the Causeless Cause of the Cause of our ignorance is shown to us. We have to pay attention to this, just pay attention.

What are we talking about when we begin to reveal Stanza I ... And already in Sloka V – about the laying of this Causeless Cause of the World of Spirit outside of forms. You see, without a form, we must learn to cultivate feelings in ourselves, which will not have any form or even an image. This is, in fact, Darkness for us, and we must enter this state, otherwise we will not be able to survive.

We will not be able to enlighten ourselves – there is nothing, because we have to reveal this Causeless Cause in ourselves. It will all be embedded in the Grain of the spirit, and the Grain of the spirit is a Monad, each of us is a Monad. This is life. This is eternal life with all its accumulations, and the whole program for this Manvantara is laid in the Grain of the spirit.

The grain of the spirit is the Atma–Buddhi, which is called the Monad, and consciousness is only that aspiration in us, the future of the Buddhi, the movement of our creative thought, which is embedded in the potency of this Grain of the Spirit. This is the state of Mind, which is why it is said «beyond forms». And if we study The Secret Doctrine directly, then we must feel these states in ourselves, then we will be able to further differentiate this thought ourselves, realizing that we are moving from the One to the particular. Here, in Sloka V, the power of our aspiration is just laid down, and it is awakened by the Call, and the Call awakens our consciousness. And now, with the help of the awakened consciousness, the Memory of the spirit, or the Grain of the Spirit, we are able to obscure ourselves from the skandhas of this darkness, and so we will come to the Light.

### Evgeniya Mikhailovna Shaburnikova:

Dear friends, let's summarize the results of the Round Table. So, Stanza I, Sloka V: «Darkness alone filled the boundless all, for Father, Mother and Son were once more one, and the Son had not awakened yet for the new wheel, and his pilgrimage thereon.»

In our comments on Sloka V, we did not touch on one very important point – the concept of a semi-manifested Mother. No one paid attention to this, maybe there was no time... But I wonder what it is – a truly manifested Mother? There is such an idea on the Planes of Existence, which I will share with you in the final part of the Round Table.

«Darkness alone filled the Boundless All...» We understand that Stanza I is the first revelation of the One, which reflects the entire Cosmogony in the first Unmanifested reflection of the Second Plane. It filled the Infinite with Everything, «for Father, Mother and Son were once again one.» That is, these Three in were still one on the First Plane, in the Third Plane they are already beginning to lift the Third Veil a little. That is, «Darkness alone filled the Boundless all,» because these Three were together. The Son had not yet appeared, the Light had not appeared to separate these Three or to dissect this Eternity. And the Son had not awakened yet for his Pilgrimage. Why? Because the Mother-Giving Birth was still in a semi-manifested state at this moment of the cycle of Pralaya or evolutionary cycle. And when will it be manifested?

Now look, what a thought, what an idea... A woman becomes an inexhaustible creative source, power, this real concept of a Mother, only when she gives birth. And, before that, she's semi-manifested, semi-intelligent, you know? And in order for this energy to be assimilated, and for man to become intelligent, we, as semi-manifested – a reflection of the Mother-Giving birth to

the Universe, must give birth to our own Son.

We must give birth to our own Light. We must become intelligent, become this Seven-Ray Star (the Plane of Mind and Creativity), which has a Single manifestation of the Dhyān-Chohanīc Ray here, and this Monadic basis (the Third Plane – the Mahatā Plane) will begin to manifest. And then, the Mother will finally manifest (the physical plane) when this Light of Reason illuminates us with its consciousness. We will become just as intelligent and conscious.

The fifth Sloka. The number five, corresponds to Manas, corresponds to the symbol of man, therefore we must, and the time has already come for that era, become reasonable!

Dear delegates of the Congress, on behalf of the research group, we would like to thank you all for your participation and work at the Round Table!

Theosophical knowledge enters the world confidently, it has a scientific basis and, most importantly, it has one unique ability to answer any question in a completely new way, from a new point of view. Because if we have the fundamental

knowledge that is embedded in The Secret Doctrine of Helena Petrovna Blavatsky, we can have the ability to understand, integrate great theosophical knowledge, because the demand and readiness to study the Stanzas of Dzīan is obvious.

Exploring The Secret Doctrine, a fundamental scientific work, we affirm the name of our great compatriot Helena Petrovna Blavatsky and, of course, recognize her invaluable contribution to the development of world science and culture. And today, each of us, each of those who attended the Scientific Symposium, whose thoughts were dedicated to The Secret Doctrine, contributed to the recognition of Helena Petrovna Blavatsky!

Dear delegates of the Congress and all participants who joined us live! The VI International Theosophical Congress of 2022 in Nizhny Novgorod is coming to an end, and we will be glad to meet you again in 2023 at the VII International Theosophical Congress in the city on Seven Hills, in the capital of our great Motherland, great Russia, in Moscow, the best city on Earth, where a unique medallion that belonged to Helena Petrovna Blavatsky will be displayed! See you in Moscow!



## International creative contests dedicated to H. P. Blavatsky

The idea of the Contest was due to drawing attention to the name of Helena Petrovna Blavatsky and the «Secret Doctrine» of representatives of the art sphere.

Art competition, participants from countries: Australia, Belarus, Israel, Moldova, Rwanda, Romania, Finland, Sweden.

Cities of the Russian Federation: Voronezh, Kurgan, Likino-Dulevo, Volgograd, Sofiyevka, Yekaterinburg, Kommunar, Kaliningrad, Solikamsk, Veswegonsk, Ufa, Kazan, Barnaul, Pushkino, Vitebsk, Perm, Yalta, Voronezh, Murino, Murmansk, Kirovsk, Neftekamsk, Cheboksary, Kostroma, Perm, Ryazan, Rostov-on-Don, Slavgorod, Naberezhnye Chelny, Izvara, Tyumen, Simferopol, Ryazan, Moscow, St. Petersburg.

The participants of the competition are state institutions, children's art schools, creative and cultural centers, universities and academies: the Academy of Arts of St. Petersburg, the Palace of Culture of the village of Sofiyevka of the Luhansk People's Republic, the Palace of Culture of Volgograd, the Republican Art College of Moldova, universities of Yekaterinburg, Ufa, children's art schools of Murmansk, Kurgan, Kirovsk, Neftekamsk, Vitebsk, Communard, Rybnitsa, Ryazan, Slavgorod, Kostroma, Perm, Tyumen, Naberezhnye Chelny, Moscow and St. Petersburg.

More than 100 participants and more than 200 paintings are submitted to the art competition. 28 participants — adults and 28 children — reached the final, and an international art exhibition dedicated to Helena Petrovna Blavatsky has already been formed from their paintings, which are printed using special technology and decorated in a single design.

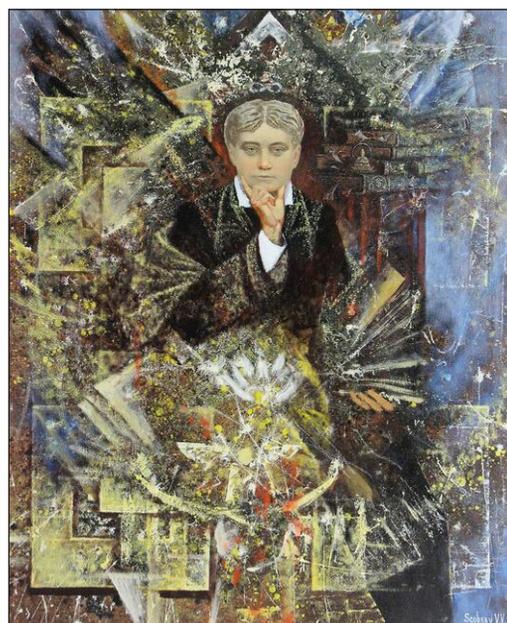


## The award ceremony of the winners of the contests dedicated to H. P. Blavatsky

Among adults, won Vitaly V. Skobeev, Kazan

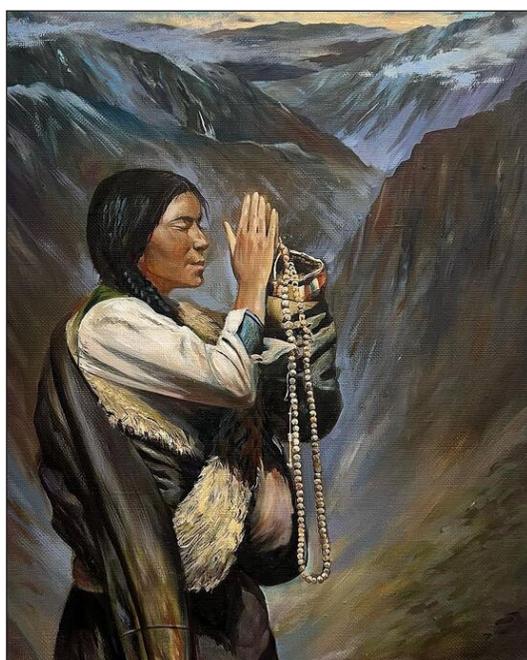


Artist-painter, member of the  
Unions of Artists of Tatarstan  
and Russia, Honored Artist of the  
Republic of Tatarstan.



«Portrait of Helena Petrovna Blavatsky»

The Audience Award was unanimously awarded to Olga Drigval,  
a young artist from St. Petersburg



«Prayer»



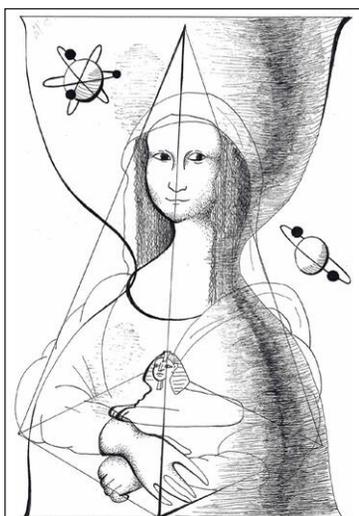
Student of the I. E. Repin Academy  
of Fine Arts. For many years she  
studied privately with artists,  
participated in international  
exhibitions. Her works are in  
private collections in the USA,  
Canada, Europe, Korea and Russia.

**A The winners of the children's competition were students of the Children's Art School No. 6 in Naberezhnye Chelny.  
Teacher — Lilia Yakovleva Shaukatovna**

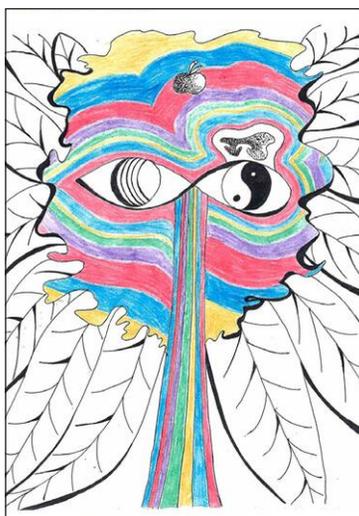


A whole series of paintings «Universal Mind» came to the competition. Teacher — Lilia Shaukatovna Yakovleva, honorary worker of general Education of the Russian Federation, member of the Union of Architects of Russia, one of the founders of the school, teacher of the highest qualification category. Paintings by her pupils Evgenia Kursheva, Madina Mustafina, Daria Remizova, Alina Churakova (series «Universal Mind»), Ayupova Raushania «Tree of Life». The best picture was recognized as «Time, Soul and Immortality» by Evgenia Senina.

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Evgenia Senina, 12 years old  
«Time, soul and immortality»



Ayupova Raushania, 12 years old  
«Tree of Life»



Alina Churakova, 13 years old  
«Time and harmony of the soul»



Kursheva Evgeniya, 12 years old  
«Universal Mind»



Mustafina Madina, 12 years old  
«Universal Mind»



Daria Remizova, 12 years old  
«Universal Mind»

**The Audience Award was unanimously awarded to the smallest participant of the contest from India  
Shubhra Shukla, 5 years old (Lucknow, Gomti Nagar)**



Born on October 6, 2016. Lives in Lucknow, Gomti Nagar with his parents and paternal grandmother. She learns to draw in kindergarten. She has many pets, which she calls Shui, Shuki, Pratiangira. Shubhra likes to eat cucumbers and fruits. She is very glad that she was noticed at such an important competition. He dreams of coming to Russia with his dad.



«A child's view of Hindu dreams and Devas»

**The Helena Petrovna Blavatsky Poetry Contest**, which is being held for the fourth time as part of the Congress, has already become a good tradition. This year more than 100 poets from 9 countries and 47 cities of Russia took part in it. Among them are laureates and nominees of prizes, holders of medals «For Services to the Fatherland», «For military actions», «For contribution to the development of Russian literature», «Leader of Russia», awarded medals of Yesenin, Dostoevsky, Pushkin, Akhmatova, Fet, Bunin.

Representatives of state institutions: Ministry of Education, Science, Culture and Sports of the Republic of Armenia, Barnaul Pedagogical Institute, Secondary School No. 1 (Meleuz, Republic of Bashkortostan), National Research Center «Kurchatov Institute» (Moscow), State Institute of Economics, Finance, Law and Technology (Gatchina, Leningrad region), Pskov Regional Library for Children and Youth named after V. A. Kaverin, Municipal Mountain-Jewish Theater (Derbent), Municipal Central District Library (Moscow Nikolsk, Penza Region), Kondinsky District Integrated Center for Social Services of the Population (Khanty-Mansiysky Autonomous Okrug — Yugra), the Perspektiva Education Center (Zelenogorsk, Krasnoyarsk Krai), the Rose of the Sun Personality Development Center (Almaty).

Participants from the following countries: Armenia, India, Germany, Belarus, Argentina, Africa, Kazakhstan, Moldova, Israel.

Russian Federation: Luhansk People's Republic, Mordovia, Udmurtia, Bashkortostan, Perm Krai, Krasnoyarsk Krai, Krasnodar Krai. Regions: Leningrad, Nizhny Novgorod, Novosibirsk, Smolensk, Chelyabinsk, Orenburg, Moscow, Volgograd, Bryansk.

Cities of the Russian Federation: Krasnodar, Sarov, Likino-Dulevo, Yekaterinburg, Orenburg, Dobryanka, Necklace, Kopeysk, Yartsevo, Selty village, Mtsensk, Gorki, Meleuz, Mytishchi, Kommunar, Izhevsk, Yoshkar-Ola, Krasnogorsk, Kostroma, Tula, Gorodets, Balakhna, Pskov, Derbent, Voronezh, Klinty, Kaluga, Ussuriysk, Tambov, Taganrog, Torzhok, Norilsk, Vladikavkaz, Orel, Krasnoyarsk, Saransk, Pushkino, Bogorodsk, Zelenogorsk, Chapaevsk, Moscow, St. Petersburg.

**The primacy was given to the poem  
«Days and Nights of Brahma» by Svetlana Chebotar  
(Orhei, Moldova)**

Born on July 22, 1965 in Dubossary, Moldova. She graduated from the Chisinau Music College, the Balti Pedagogical Institute.

Since 1984, she has been working as a teacher at the Orhei Music School. In 2011, she began studying the works of the Roerich family, the works of H. P. Blavatsky, the books of the Teachings of the Temple and the books of B. N. Abramov «The Facets of Agni Yoga». In 2013, she joined the public organization of the Roerich Movement of Moldova. Together with like-minded people, she participates in cultural and educational, peacekeeping, charity events, interfaith meetings, in the translation of books «Agni Yoga» into Romanian. The author of poems and songs written under the inspiration of the books «Agni Yoga» and the works of the Roerichs.



**Days and nights of Brahma**

...And there was neither time nor being  
In the Great Darkness that is in the Bowels of Duration,  
No Mind, no Being,  
Who has known Himself in reality.

A Single Beginning  
The Eternal pulsed in the Ocean,  
There is no sound, no Silence of the Creator —  
The «Breath without a sigh» is endless.

In fifteen digits is the countdown:  
Fifteen — life, fifteen — dissolution,  
Like life and death, like reality and dream —  
Here is the secret of the analogy of motion.

In such a great rhythm of Being,  
Solemnly stepping in succession,  
Worlds are changing... And to the end  
We cannot understand them by the measure of the earth.

## International Music Competition dedicated to H. P. Blavatsky, was declared and implemented for the first time in the world

**Participants** from Australia, Belgium, Moldova, Russia.

**Cities:** Moscow, Slavyansk-on-Kuban, Sochi, St. Petersburg, Vichuga.

**Institutions:** LUCA School of Arts Higher School of Arts, Campus Lemmens, Leuven (Belgium), Moscow City Pedagogical University (Moscow), School of Arts named after Valeria Polyakova (Kishenev, Moldova), Children's Art School named after B. A. Perevezentsev (Vichuga).

### Among adults, won Matthew Valentine (Australia, Tasmania, Hobart)

Born on January 17, 1960 in Sydney, Australia. Graduated from the University of Sydney (Bachelor's degree in Economics). He received a private musical education, and also graduated from Berklee College of Music (Boston, USA), has a Certificate in guitar playing skills. Specialty — musical performance on classical guitar and songwriting. He has performed in various countries: Australia, Papua New Guinea, Vietnam. Permanent musician at Villa Sum Convention Center (Hanoi). Favorite authors: Epictetus, Shakespeare, Lao Tzu, Upanishads.



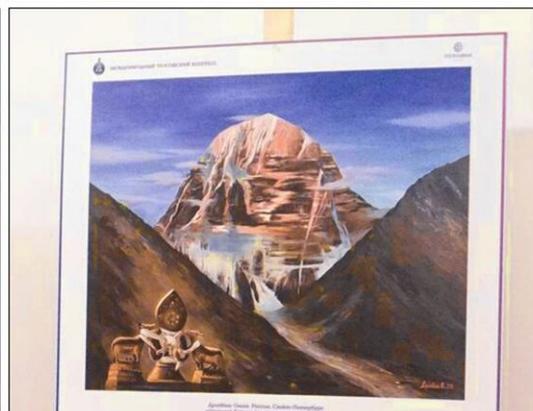
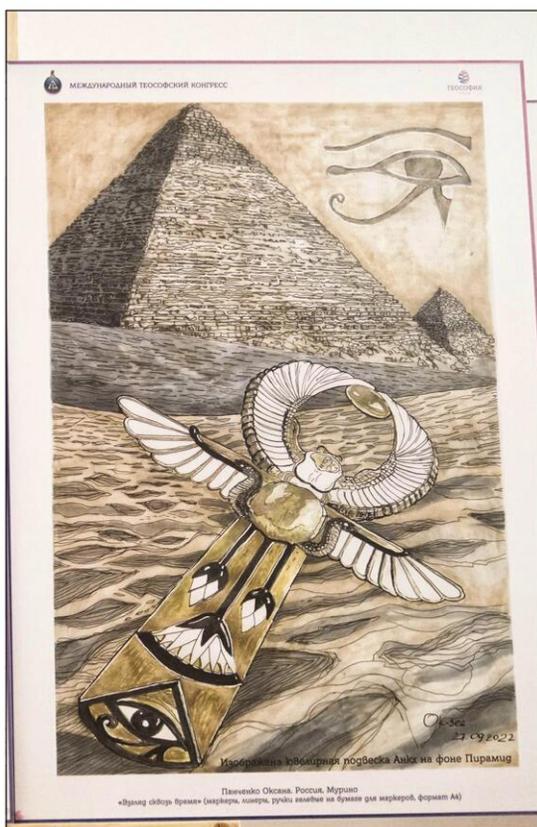
### Among the children, won the pupil of B. A. Perevezentsev Children's Art School (Vichuga, Ivanovo region), Yasmin Kovalev, D. Kabalevsky's work «Toccatina»



She was born on December 6, 2012 in the city of Vichuga, Ivanovo region. Yasmina studies in the 4th grade of secondary school No. 13 and receives additional education at the B. A. Perevezentsev Children's Art School in piano and fine arts. Sings in the choir (soprano), and also studies in the children's theater studio «Barmaley». From the beginning of her studies at both schools to the present, Yasmina has been an excellent student in all areas.

# Art exhibition «Helena Petrovna Blavatsky»

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## Exposition of stones in a unique cut Viktor Tuzlukov — collector's exhibition «World Heritage»

*Each stone of this collection is unique in its artistic design, philosophical meaning and technical complexity. Some of them contain design elements that have never been used by cutters before.*



«World Heritage» is an exposition by Viktor Tuzlukov, a world record holder in the technique of cutting colored stones, a member of the Union of Artists of the Russian Federation, a participant in the largest international exhibitions in Tucson, Las Vegas, Munich, Hong Kong, London. His skill is recognized all over the world. «World Heritage» is a unique cut stone dedicated to different countries: Ancient Egypt, the Roman Empire, Tibet, India and, of course, Russia. The stone is created in the shape of a Heart — a Great Heart that absorbs the pain of the whole world, when it seems that the whole world has rebelled against it.



## Exhibition of sculptures by Alexey Leonov «Lights of Humanity»

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Alexey Leonov's sculptural exposition «Lights of Humanity», which travels with the Congress to the cities of Russia. Alexey Leonov is the author of bronze monuments: monument to Y. N. Roerich, M. V. Lomonosov, K.E. Tsiolkovsky, S. P. Korolev, Yu. A. Gagarin. Busts of H. P. Blavatsky are located at the UN headquarters in New York, in the Indian city of Chennai and in Naarden (the Netherlands). Busts of H. I. Roerich and N. K. Roerich, H. P. Blavatsky are presented at the Congress exhibition.



## Exhibition of popular Science and esoteric literature «Book Expedition»

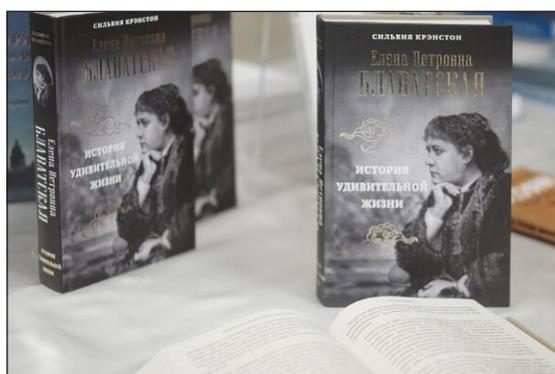
This year, new esoteric and popular science publications are presented: several editions of the Secret Doctrine, including the collector's edition of the Stars of the Mountains publishing house, a biographical book about H. P. Blavatsky by Sylvia Cranston «**The Story of an Amazing Life**», a unique scientific edition of the sacred texts of the Buddhist canon — 3 volumes of **Kalachakra Tantra** for the first time on Russian translation by V. S. Dylykova-Parfionovich, the book of the outstanding Russian theosophist, the founder of the Russian esoteric school of theosophy V. A. Bakanov «**Time is the eternity of the Gods**», and many others.

### Publications of our colleagues «The Bell» and «Amrita-Rus»:

— H. P. Blavatsky «The Wurtzburg Manuscript (1885-1886)». The Würzburg manuscript of The Secret Doctrine is a fragment of the original text of this classic theosophical work in the version as it was written by Helena Petrovna Blavatsky herself.

— Collection of works by W. Q. Judge. William Quan Judge was a prominent theosophical figure, friend and associate of Helena Petrovna Blavatsky, one of the founders of the Theosophical Society.

— A. P. Sinnet, «The Early Period of theosophy in Europe». The book was translated into Russian for the first time.



## International Theosophical Publishing House «Albatross»

Theosophists of India, the Philippines and Russia worked on this project.

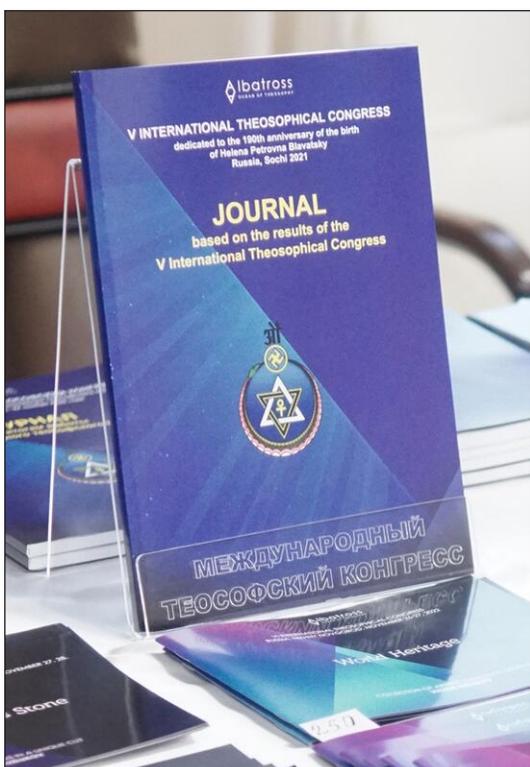
One of the journals of the publishing house is the popular scientific journal «Theosophical Vector», on the pages of which scientific research articles of Russian and foreign scientists and theosophists are presented for the first time. The journal is published in English and Russian. The Congress presents issues for 2020, 2021 and 2022. The latter is dedicated to the outstanding Russian theosophist V. A. Bakanov.

**Journals based on the results of the Congress** with unique research material. I would especially like to mention the materials of the round table «Secret Doctrine» for 2017–2021.

**An album of paintings** by participants of the Congress Art Exhibition.

**Collection of poems** by the participants of the Poetry contest.

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## Concert accompaniment

All the winners and participants of art, poetry, and music competitions are congratulated by the students of the M. A. Balakirev Music College. The **Nizhny Novgorod Quartet**, class of Professor Lilia Viktorovna Lukyanenko.

**Performers** — Valery Kochetova, Eric Papyan, Semyon Zuban, Daniel Druzin. The 1st part of Ludwig van Beethoven's «Quartet No. 1».



## Results of the Contest of Russian cities «Theosophy — the heritage of the Great Country»

In 2017, 2018, 2019, the Congress was held in St. Petersburg.

VI

In 2019, the All—Russian competition for the right to hold the International Theosophical Congress «Theosophy is the heritage of the Great Country» was held.

*The purpose of the Russian Cities Competition project is to recognize the merits of our outstanding compatriot H. P. Blavatsky, her invaluable contribution to the development of world science and culture, the spiritual development of society.*

Such an experience of interaction with society was undertaken for the first time in the world by Russian theosophists.

For the first time, an open popular vote was held, and three cities won a majority of votes. The winners of the competition: Voronezh — 2020, Sochi — 2021, Nizhny Novgorod — 2022. In 2023, the VII International Theosophical Congress will be held in Moscow.

These cities won the Competition for the right to host the International Theosophical Congress «Theosophy is the heritage of the Great Country», which determined the path of development of theosophy not only in Russia, but also in the world.

INTERNATIONAL THEOSOPHICAL CONGRESS



2020  
Voronezh



2021  
Sochi



2022  
Nizhny Novgorod



2023  
Moscow



## Reviews of the Congress

*The International Theosophical Congress is an annual event, which in its format and scale has no equals in any country in the world. I have seen many initiatives that, after taking a few steps, seemed to dissolve or be artificially maintained. Here we have the opposite phenomenon — the idea of the Congress is on the rise.*

*Firstly, the format has been defined and established - the Conference is not limited to scientific reports and a round table of scientists; several creative competitions, exhibitions, presentations, a book fair, concert performances, etc. are held here at once.*

*Secondly, there has been a «core» of participants who have been speaking at the Congresses for several years in a row. This is a good sign: if people were to come and go, it would mean that they are not «hooked» by this work, that they do not feel the need to take communion to this work over and over again. And since there is a steady interest, it means that the idea is viable, necessary. Of course, every year we see new faces — this is also gratifying as it indicates a growing interest in the event.*

*Thirdly, the organizers of the Congress have clearly identified their public profile. Perhaps, some theosophists will not agree with such a step and will insist that theosophy should be not only outside of gender, race and religion, but also outside of politics. I don't agree with that. Theosophy fights for the happiness of all mankind, and in this sense a true theosophist cannot ignore social phenomena. In particular, it is impossible to stay away from the events in Ukraine, which have become a natural and inevitable consequence of the long global confrontation between Russia and the West.*

*Elena Ivanovna Roerich, who continued the work of Elena Petrovna Blavatsky under the leadership of Mahatma M. in the twentieth century, has repeatedly said that it is Russia that will serve as a beacon on the spiritual path for the whole world and lead companionable countries to cultural flourishing.*

*It is senseless to act like savages and, without even delving into the mundane, «earthly» reasons for what is happening, condemn Russia for its actions.*

*Vladlen Olegovich Zozulchak, a native of Donbass, or rather the LPR — Luhansk People's Republic, which is now part of Russia, participated in the Congress for the second year in a row. Vladlen Olegovich can tell about the hardest period for Donbass from 2014 to 2022, when the official Ukrainian authorities, verbally advocating for peace and normalization of relations with Donbass, continued the brutal shelling of its civilians.*

*These people cried with happiness when Russian President Vladimir Vladimirovich Putin signed a document on the admission of Donbass into the Russian Federation. You can't imagine what a spiritual relief the military operation launched by Russia has become for these exhausted people, which should put an end once and for all to the humiliation and violence against the peaceful population of these regions!*

*I am very glad that such a wonderful annual tradition has appeared in our country. I sincerely wish the Congress longevity and fruitful international cooperation in the name of Knowledge and Beauty!*

Georgy Khmurkin, Moscow

*There is a feeling of high quality of the Event, a feeling that this Congress has global significance - possibly, this is one of the tasks, and it seems to me that it has been realized. The view of the audience from the side has confirmed my thoughts. The round table is still the most lively and interesting part of the Congress. It's a pity not everyone lives to see it, but maybe just the quality remains. And one of the viewers has told me that she does not see even the slightest errors, everything is at a high level here.*

Natalia Purse, Voronezh

*I express my gratitude to the organizers of the VI Congress in Nizhny Novgorod for the relevance of the topic, for the high quality of the organization.*

*Special thanks to the speakers for their titanic work on revealing new information about our universe, about the immortal work «Secret Doctrine» of our unique compatriot E.P. Blavatsky.*

*The Theosophical Congress is a unique and strategically important event for the formation of a new civilization of the 6th race. The most important principles of cultural development about the fusion of spirituality and science were voiced here.*

*The main concept that has been articulated here is that science takes the purest and most important discoveries precisely from the spiritual principle.*

Alla Voronova, St. Petersburg

*Many thanks to the organizers of the Congress for the opportunity to see, hear, participate and gain knowledge that helps to broaden your horizons in comprehending and studying the Teachings of the Mahatmas. The Congress was held in a lively, creative atmosphere. All the participants and speakers were interested in working together and were ready to present their vision of the Secret Doctrine.*

*I am very pleased with science, which is progressively coming to the conclusion that the Secret Doctrine is the basis of all foundations, discoveries and is necessary for humanity's self-knowledge and self-improvement. A variety of reports, comparative analysis helped to see the boundlessness and depth of the Secret Doctrine.*

*I would also like to mention the conducted competitions. A great number of people took part and presented their works in music, poetry and art competitions.*

*The importance of such events is huge, because it is for the future of all mankind, for human insight, for comprehension and significance of man himself along the path of evolution.*

*The inspiring spirit of the Congress will accompany the entire year until the next Congress, which will be held in Moscow.*

*Heartfelt thanks for the work of all those who were able to create this event and unite people of all countries and nations!*

Demina Elena, Zelenogorsk, Krasnoyarsk Territory

*To all organizers and participants, technical support, speakers, translators and everyone! For the wonderful opportunity to immerse oneself in the beauty of the original source of Truth! thank you for the excellent reports, to all the speakers!*

*I am a participant in almost all seminars on the topic of the Secret Doctrine, I participated in the Congress Online for the first time, but I hope not the last. Wishing everyone creative discoveries for the common good!*

Khalida Permyakova, Gremyachinsk, Perm Krai

*I truly enjoyed the Congress, although I couldn't be there in person, but thank you for the broadcast. This is a tremendous effort; it was interesting to listen to the reports and much more.*

*I really liked the painting that won the International Art Competition dedicated to Elena Petrovna Blavatsky.*

*I hope that I will see the whole Art Exhibition soon, it is fascinating to view the works of other participants.*

Angela Samigulina, Republic of Bashkortostan, Ufa

*Unfortunately, I could not personally attend the Congress and the Award Ceremony. First of all, I would like to congratulate you and your colleagues on the successful realization of the Congress. I am sure that the wonderful idea of holding creative contests will be further developed. I would like to express my sincere gratitude to the organizers of the Congress for the excellent idea of Contests, and also wish all the participants of the Congress and the contestants much success and new creative achievements.*

*Please accept my most sincere congratulations and best wishes.*

Timur Sergeenya, Belgium

*My review of the Congress is only positive. The event is smart, positive. You were great. The page about the Congress is ready and sent. Many thanks to all the organizers for such a significant event in our city.*

Svetlana Muratova, Nizhny Novgorod

*The city of Neftekumsk welcomes the Congress! I watched the broadcast. I am delighted with what I have heard and seen!*

*Thank you from the bottom of my heart!*

Sizova Magira, Neftekumsk, Stavropol Territory

*I would like to thank Evgenia Mikhailovna and her team for organizing this event. A lot of work has been done, thank you for your steadfastness and calmness even in the most stressful moments.*

*This event was very informative and interesting, it gave an opportunity to communicate and see delegates from different parts of the world.*

*I wish Evgenia Mikhailovna and her entire team successful future events*

Alina Abel, Nizhny Novgorod

*To my great regret, I was able to attend only the first day of the Congress, because I was ill the next day.*

*Thank you so much for a number of new ideas for me. I am very grateful to all of you!*

Matvienko Nadezhda, Nizhny Novgorod

*I thank the organizers Evgenia Mikhailovna and Vladimir Vasilyevich, as well as everyone who participated in the preparation and holding of the Congress. It turned out to be very Solemn and Beautiful! The reports were interesting, informative and deep in meaning. Which provide an understanding of the Secret Doctrine, Agni Yoga and the practical application of the Teaching in Life. I was thousands of kilometers away, but I was there in unity with everyone! Everything is here... fortitude, solemnity, severity and high feelings, and all this is fiery love!*

Stupina Tatiana, Zelenogorsk

*I am very, very glad to have had the opportunity to take part in this event. The event is well organized. The participants of the discussion group, the team of organizers did a wonderful and excellent job.*

*The event for awarding prizes to the winners of the contests was also very well organized. Glad to see you all. I hope for future meetings!*

Kishore Ongole , India

*Dear Evgenia Mikhailovna and Vladimir Vasilyevich!*

*As a delegate of the 6th International Theosophical Congress, I express my deep gratitude for the excellent organization of various forms and methods of its holding, very interesting reports and, as usual, your personal brilliant speeches. I was deeply touched by the films «Beauty is the Garment of Truth. H.P.Blavatsky» and the film about V.A. Bakanov. I found out that you and V. V. Shaburnikov, together with your Teacher, have undertaken the mission of theosophy in Russia, and his School has received confident continuation and recognition through your selfless activity!*

Ilina Elena, Tambov

*I was invisibly present at the VI International Theosophical Congress, which you, as always, conducted with brilliance! Let me congratulate you and all of us on this holiday of Theosophy!*

Andrey Yarovoy, Sevastopol

*The VI Congress is another step up the ladder of endless achievements, and the solemn, friendly and at the same time professional atmosphere, serious work and mutual understanding, a carefully thought-out program, interesting reports, good work of translators is the evidence of that.*

*The second day turned out to be especially harmonious.*

*In my opinion, the VI Congress was a success, although I felt that it was not easy for the organizers. However, dedication, colossal preparatory work based on responsibility and a creative approach helped to overcome all difficulties and conduct the Congress, extremely rich and interesting, at a high spiritual, cultural and scientific level as always. The organizers' interest in the opinions of the Congress participants and their willingness, even desire, to hear criticism in their address, testifies to the striving to improve personally and in serving for the Common Good.*

*Let this be an example for all of us to follow.*

Larisa Buzina, St. Petersburg

*I considered it an honor to participate in a creative contest dedicated to H.P. Blavatsky! Unfortunately, I will not be able to personally attend the events on November 26 and 27. Someday I will certainly meet you, enthusiastic followers of the ideas and ideals of H.P. Blavatsky.*

*One more Congress has come to an end, and I have nothing to say but words gratitude! I couldn't attend in person, but while reviewing the broadcast, I at times cried with happiness! I am proud that the lofty ideals sown in the distant XIX century have been preserved by faithful souls. And maybe these fires are few, but they burn brightly with the purity of faith and intuition. All these people were united by the flame of one soul, and somehow, we are bound by it! I am happy that my thoughts are not desolate, and I am proud that in our crude age, no matter what, such magic as Theosophy lives! There is nothing higher than the Truth! I truly believe it!*

Natalia Kichula, Krasnodar

*I would like to express my heartfelt gratitude to the organizers of the Congress for your tremendous work. The Congress was held at the highest level. Everything is very splendid and beautiful. Musical performances and the art exhibition were amazing. Excellent reports and discussions on the Secret Doctrine. Everything is very, very interesting!*

Alexander Kelish, Moldova

*Greetings to all the organizers of the Congress! Thank you for the award! Today it is the most important for me! I watched the Congress online, it was very informative! My soul reposed with you! Until next time!*

Ekaterina Rosenkrantz Helsingborg, Sweden

*Thank you so much for the opportunity to participate in the Congress. I was captivated for two days - so interesting.*

*I made some notes, such postulates already for my consciousness. and yet I wanted to write down: «images change sensations» when we do not depart from this world of matter, but transform this matter», «An avid disputer causes only aversion», «Psychic energy transforms the world»... in general, a entire bundle of wisdom and what can already be included in everyone's daily life!*

*The interpretation of Kalachakra is very interesting - but for me it is still a mystery that I would like to unravel.*

*I found out that there are esoteric schools and this incredible story of Bakanov's life! All the performances are amazing, so many representatives of science, so many representatives of different countries (special thanks to the translators!) There was some kind of invisible unity and solemnity!*

*I really enjoyed attending the Congress. And the musical finale was also precious.*

Natalia Potapenkova, Vitebsk , Belarus

*Thank you very much for the excellent preparation and management of the VI International Theosophical Congress in Nizhny Novgorod. I can definitely say that theosophy, as a socially significant phenomenon, has appeared due to the labour of Congresses. This is an important component of society's life, which will undoubtedly bear fruit in the process of education and upbringing.*

Kolganov Sergey, Moscow

*Thank you for the opportunity to attend the Congress albeit in absentia, I watched it without a pause, the entire two days, everything was great and very intense!*

*Thank you to the organizers of the Congress and all the speakers!*

Natalia Smekhacheva, Torzhok

*First of all, I would like to thank you for the kind words you have sent me! I was not at home, and I could only hear/see small fragments of the Congress. In general, I really liked these few passages. I have confirmed that there are excellent theosophists and research works in Russia. Now that the Congress has been successfully completed - my heartfelt congratulations!*

Jose Manuel Anacleto, Portugal

*The VI International Theosophical Congress, which was held on November 26-27 in Nizhny Novgorod, is a significant event not only for Russia but for the whole world. This Congress was held in very difficult international conditions and nevertheless most countries of the world took part in it. Reports on various fields of science, philosophy, religion and culture were made at the Congress. This integral approach to cognizance of our universe is a distinct feature of this Congress.*

*Creative comprehension and development of new ideas based on the fundamental Principles of theosophy will certainly help the formation of the New World that is emerging in Russia.*

*I really hope that the following VII International Theosophical Congress, which will be held in November 2023 in Moscow, will significantly expand the geography and topics of the Congress participants.*

Sergey Roshchupkin , St. Petersburg

*Greetings to all the organizers of the 6th Theosophical Congress in Nizhny Novgorod. It is sad that there were few Nizhny Novgorod people, followers of theosophy, especially from the Nizhny Novgorod Theosophical Society. But Vladimir Bakanov (V.Roslev) had come to our city many times and given not only overview lectures to the participants of the Nizhny Novgorod Public University of Spiritual Culture (UDC), but had also organized a group for the study of Kalachakra, where he had conducted classes regularly. His book on Kalachakra was published with the assistance of the members of this group.*

*With regard to the last Congress, we would like to note its brilliant organization: everything was thought out to the smallest detail, there was a definite inclusion of a large number of foreign participants. Among the Russian reports, those on the possibilities of the Kalachakra calendar «Eternity is the Time of the Gods» by E.M.Shaburnikova, the reports by associate professor of MStU I.N.Volnov and Professor S.P.Roshchupkin (St. Petersburg), Frank Reitemeyer (Germany) and some others were the most saturated.*

*I am glad that representatives of science have also begun to seriously engage in theosophy.*

*It is favourable that the creative contests were organized in honor of the Congress and theosophy, including numerous artistic paintings and drawings on the topics of theosophy. Good luck to you in implementing the ideas of theosophy.*

Eduard and Tatiana Ermilova, Nizhny Novgorod

*Once again, the Congress delights with the high level of organization - despite the various difficulties that have come this year. As usual, the meeting place has been chosen successfully – in the famous Congress Center of Nizhny Novgorod. The young volunteers in uniforms, who met the guests and helped with the ceremonial actions, were the first thing that caught my eye (following the exhibition of drawings at the entrance to the hotel Congress Center). The well-established procedure of conducting, the behind-the-scenes report on the eve of the opening, which allowed you to tune in to the atmosphere of the*

*place and the event in advance, numerous employees helping in the organization, the exhibition and the cultural part - all this made the event rich and grand.*

*Year after year, the mainstay of the principal speakers gives speeches and makes presentations on the topic of their research intersecting with theosophy. Such continuity provides the necessary rhythm and is especially important during the final Round Table. At the same time, new speakers appear every year, sometimes they bring a new current, which helps in thinking through the concepts of future events.*

*Despite the political situation, the online participation of foreign speakers is also ensured. Everything works for the benefit of those gathered in a tense rhythm. And the most important thing that binds together the parts of this organism is the energy and pressure of the permanent host of the Congress, E.M. Shaburnikova. As long as it is full of enthusiasm, the Congresses are guaranteed to succeed!*

Egor Turley, Moscow

*I attended the Congress for the first time and would like to emphasize that the organization of the Congress was at a very high level! The live broadcast sounded and looked just wonderful, without interference.*

*Very interesting reports of the participants were presented at the Congress. Not a single report was repeated. Each report brought new information, which prompted to return to the source of knowledge, to plunge once again into the works of Elena Petrovna Blavatsky. Some reports were delivered with a presentation, which was impressive and provided more detailed material. The first day we attended the Congress in person, and the second day we listened to reports in an online format, and it was just as interesting and there was a complete sense of presence, as if you were sitting in the Congress hall among the speakers.*

*We thank Evgeniya Mikhailovna Shaburnikova for conducting the Congress at a high professional level. Books, albums and magazines could be purchased at the Congress. One could also view an exhibition of paintings by participants of the art competition, an exhibition of rocks and sculptures by Alexey Leonov.*

*Namely, the range of obtaining knowledge was wide, the topics of the reports were very relevant and lofty, which created a sense of «high ascent». It's so necessary now. Especially memorable were the reports of V.V. Yarogo, E.M.Shaburnikova, I.N.Volnov. The Congress was held in a big way!*

*We will wait for the next one.*

Vitaly Skobeev, Kazan

*Wonderful organization of the Congress, only positive emotions, thank you for timely notification and the opportunity to participate in competitions!*

Olga Boldyreva, Voronezh

*A wonderful event, truly, Light unites! I am overjoyed with the active work of the Congress and wish you prosperity!*

Elena Kroitor, Kommunar

*Thanks to the organizers of the Congress and the creators of the film about H.P. Blavatsky! It is wonderful that there is such an opportunity to join this important event of the year.*

Valery Krivosheitsev, Lipetsk

*Congress is a celebration. Each Congress is a small victory of wisdom, love over inertia and dogmatism. At the Congress, the problem of time was discussed, it was said that time flows and exists in accordance with our consciousness. Our consciousness is determined by the speed of our thinking, as Evgenia Mikhailovna emphasized. Elena Ivanovna Roerich wrote in her letters that the power of thought is the motto of the new world, the new era, that we must purge our thinking of prejudices and beliefs, realize the meaning of thought. And if you look at it, really all our problems in politics, economics, culture come from the fact that our thinking is not developed.*

*For me, as a person and as an educator, these are not just words. The development of thinking begins with awareness of the meaning of thought, taking responsibility for our thoughts, about the beauty of thought about the meaning of the heart. At school, they do not talk about this with children, they do not use the great cultural achievements of mankind. All cultures of religions speak about purity of thinking, about responsibility for our thinking – all spiritual practices of moral improvement begin with this. What prevents you from discussing this with children at school? Speeches at the Congress of representatives of Science Sergey Pavlovich Roshchupkin, Ilya Nikolaevich Volnov once again confirm the thoughts of Elena Petrovna Blavatsky and Elena Ivanovna Roerich that no creativity and no discovery is attainable by logic and conclusions alone.*

*And now, after a while, these ideas have sounded fresh to me. I believe that it is necessary to fight for the development of dialectical thinking, for the development of intuitive thinking, creativity based on the heart – the great source of love and beauty. Therefore, I am very glad that I was present at this celebration of Light, Love and Wisdom. I am grateful to the organizers and everyone who took immediate part in the organization of this event for their contribution to the treasury of human Culture.*

Yuri Butin, Saratov

*It is very, very nice and joyful that I was lucky enough to participate in the Competition and be a part of a wonderful team. Thank you and the whole team for your Hard Work, Inspiration, Joy, and Knowledge that you pass on. This is very relevant and important at all times.*

Elena Shaposhnikova, Cheboksary

*A wonderful Congress, participation in which was great joy to me, during and after it, my life was filled with many discoveries, and I have realized and felt Life itself.*

*Since 2019, I have been participating as an assistant in the organization of the Congress, the more I sincerely gave my efforts and energy to the Congress, and I believe that in the purpose of the Congress, the more discoveries and inspirations I and my loved ones acquired.*

*I genuinely urge everyone to act, not to wait, and not only in Theosophy but also in life. After all, Theosophy is for Life! Each Congress is like a fiery baptism, but after it there remains a feeling of elation, a thirst for new victories and achievements: You may not be Hercules, but if you want, the Congress will help you!*

*And Theosophy too!*

Alexander Brezhnev, Moscow

*Thank you! It's so nice to be mentioned alongside the name of Elena Petrovna Blavatsky and Theosophy! This is very valuable in my life! Truly, everything is possible with collaboration!*

Natalia Kichula, Krasnodar

*Many thanks to the organizers and managers, as well as to all participants of the Congress. A very warm and at the same time structured atmosphere, the space vibrated. Knowledge and revelations are very necessary in the modern world, all topics are interesting and many set a new vector in the study of time and more. The Truth shines like a jewel and the Congress helps, guides and reveals...*

Irina Levacheva, Nizhny Novgorod

*An excellent Congress, the scientific research of the Secret Doctrine presented at the Congress and the discussions of the Round Table are of great interest! The topics of the reports and projects of the Congress are very extensive, as are the works of Elena Petrovna*

Diana Kretsu, Rostov-on-Don

*Despite the fact that I did not manage to go to the Congress in Nizhny Novgorod, the city of Nikolsk of the Penza region was broadcast live three times, including the Nikolskaya District Library (1st day from 6h.56 min. to 6h.57 min.). I watched almost the entire broadcast. (Still in the process, and there is a sense of presence).*

*I will not conceal that I am overflowing with pride from participating in a Poetry competition of this level, plus, I received invaluable pleasure from the performance of scientists and theosophists. I am particularly impressed by the lecture of Lubelia de Fatima Travassos from Portugal «Kali Yuga and the Law of Cycles». But everything is interesting!*

Nadezhda Soina, Nikolsk

*Many thanks to the organizers of the Congress for your tremendous work! I thank you for the opportunity to become familiar with the Knowledge brought by the Great Teachers of humanity; for your selfless work to make this Knowledge accessible, fascinating, calling to self-improvement. Thank you for the atmosphere of the mystery of immersion in this Knowledge, filling with depth and Light! I wish all participants and contestants of the Congress creative ideas and opportunities to bring the Light of Knowledge and Beauty to our wonderful World! May the World be Well!*

Svetlana Chebotar, Orhei, Moldova

*The feedback about the work of the Congress is the most positive! During the viewing, I never pressed the «rewind» button. An amazing energetic presenter! The only drawback: my sound «wavered», sometimes it was very soft, and other times - loud. Special thanks for the phrase expressed against fascism.*

Svetlana Dmitrova, Mtsensk, Oryol region

*It should be particularly noted that the organization of the Congress was at a very high level, the live broadcast sounded and looked just wonderful. That is, without any interference. Very interesting reports of the participants were read at the Congress. Not a single report was repeated. Each report presented new information, which prompted to return to the source of knowledge, to plunge once more into the works of Elena Petrovna Blavatsky. Some reports were delivered with a visual presentation, which was very impressive!!! The first day we listened in person, it was very impressive.*

*The second day we listened in an online format and it was also interesting and there was a full sense of presence. It's like sitting in the congress hall, among the speakers. So the organization of the Congress itself was at a high level.*

*We thank Evgeniya Mikhailovna Shaburnikova for conducting the Congress at a high professional level. At the Congress, it was possible to purchase: books, magazines, collections, get acquainted with presentations and paintings. That is, the range of obtaining knowledge was wide. The topics of the reports were very relevant and high, which created a feeling of „high ascent„ It is so necessary now. The reports of E. M. Shaburnikova and V.V.Yarogo were especially vividly remembered, they were simply,, fiery,, The Congress was held on a grand scale. We will wait for the next one. Good luck to everyone!*

Skobeev Vitaly, Kazan

*Everything is excellent! I will be watching you again. Previously, I was practically not familiar with the works of Blavatsky. Now I'm catching up).*

Svetlana Dezhina, Mtsensk

*The Congress in Nizhny Novgorod is a significant event of the year!*

*It's time to unite, it's time to learn and discover something new... Interest in theosophy increases every year, and V. A. Bakanov played the main role in spreading theosophical knowledge.*

*His mission is thriving thanks to the main organizers of this event, V. V. Yarov and E. M. Shaburnikova, who took on the entire burden of responsibility for promoting this Teaching not only in Russia, but throughout the world. This is huge progress! New discoveries are waiting for us ahead. All this makes our life more interesting, more diverse, better ... Many thanks to everyone who took part in this! All the best and much success on the way of improvement!*

Svetlana Tolstobrova, Kirov

*It is wonderful that such a large-scale and interesting theosophical event is being held, which unites various points of view, trends in science and art!*

Valeria Kretsu , Rostov-on-Don

*And how can I give an analysis or assessment to an event of such content? Me, a small man. I can only express my great gratitude to everything I saw and heard! A whole world appeared before me from all the books I had read, from distant native dreams. Quiet, bright happiness six-pointedly shines and rejoices at the deepest bottom of my soul...*

*I am not a physicist, but Sergey Pavlovich Roshchupkin's report deeply excited me and was comprehensible. The words of Micheline Foster revolved in my mind for a long time, literally drawing images and dragging me along. The research of music through the work of Alexander Nikolaevich Scriabin was for me a whole discovery of such an obvious connection between psychology and genius in the works of people. A particular impression was made by the speakers from Russia - scrupulously enthusiastic, attentive followers of the great ideas of the founders of this path! We all are!*

*And it really means so much. All the work of the living Theosophical society reminds us that everyone creates history, the common history of people, bringing discoveries in science and art closer every moment; creatively or monotonously and stubbornly - it does not matter! We are moving forward! In a pleasant company of like-minded people! After such an event, I experience the meaning of the phrase - Wahdat al-wujud more thoroughly and consciously!*

*And I will cherish the hope of personal participation in the next meetings!*

Natalia Kichula, Krasnodar

*Historically important conclusions were made at the Congress. One of the main conclusions is that the «Secret Doctrine» and «Agni Yoga» are the source of many more scientific discoveries. We will be happy to look forward to new research at the VII International Theosophical Congress in Moscow. Many thanks to everyone who took part in the Congress in Nizhny Novgorod!*

Alla Golubeva, St. Petersburg

*Great informative Congress! The authors of the reports raise extremely important questions! The Congress gives a good impetus for an even more detailed study of the works of H.P. Blavatsky! Thank you all!*

Alyona Ivanyuk, Moscow

*I thank the scientists who spoke at the Congress, the organizers for the work done - beautifully, competently and with great patience to each participant, who sent their artistic and poetic works. I listened to the participants of the Congress, I am familiar with the works of Blavatsky. Thank you all for your performances, for additional knowledge! Thank you!*

Elena Shubina G. Pushkin

*The VI-th International Congress is over, it is not so IT continues, transforms consciousness and fills the void and accumulates energy through us for a new explosion and will manifest itself as the VII-th. Great thanks to all!*

*It is difficult to immediately assess the full Power and Strength of what is happening in the World at this time. But one thing is clear: The VI-th International Congress, held in Nizhny Novgorod, is already an avalanche, the origins of which were awakened much earlier, by the foresight of Teachers and carried out by devoted Students. Unfortunately, many have left the ranks of their comrades. And as it is said: «... many are called, but few are chosen.» See you at the VII International Theosophical Congress in Moscow!*

Valery Kuzeyev, Ufa

*A wonderful and timely opportunity to unite people who know the spiritual essence of man on Earth! «Time lets everything pass through itself.*

*It is capable of creating and destroying planets. And only the human soul, faith and what has been created thanks to it remains immortal.» . Thank you for the opportunity to attend such a significant event!*

Lilia Yakovleva, Sochi

*What a wonderful event!!! Thank you so much for inviting me. The work continues... as we follow in the footsteps of H.P. Blavatsky and the Greats. Great success in all your future endeavors. The special features and presentations were incredible. The translators and computer technicians were great! and your work was high-quality and creative, as young people say! Smiles, love and hugs to everyone. See you next time in Moscow!*

Micheline Foster, USA



The work of the Congress was highly appreciated, many publications, reviews and comments in media resources throughout our country and abroad.

*We thank you for all the congratulations sent to the organizers and delegates of the Congress!*

The association of representatives of culture, science, education, medicine, art, who base their scientific and research works on theosophical scientific works, will make it possible to interact effectively, affirm, raise to the proper height and give deserved recognition to the name of our great compatriot H. P. Blavatsky.



You can support the implementation of theosophical projects on the website of the Theosophy Foundation. The Foundation for the Support and Development of Theosophy is to promote the development of socially significant and educational activities, spiritual and moral education of society, the formation and approval of a unified system of spiritual values based on the ideas and principles of theosophy.

**Thanks to everyone who provided financial support in the preparation of the Congress**



**Thank you for your joint activities and cooperation.  
See you in Moscow at the VII International Theosophical Congress in 2023.**

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The **THEOSOPHY FOUNDATION** *promotes the development of socially significant and educational activities, spiritual and moral education of society, the formation and approval of a unified system of spiritual values based on the ideas and principles of theosophy.*

You can support the installation of a monument to our great compatriot H.P. Blavatsky on the territory of Russia, the publication of a unique translation of the book "Kalachakra Tantra", as well as become a partner of the Foundation on the website:

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