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The popular science magazine «Theosophical Vector» of the International Theosophical Publishing House «ALBATROSS» is an experience of interaction between theosophists and representatives of official science in different countries.

Theosophical research works of foreign and Russian theosophists and scientists are presented in English and Russian.

The journal supports and develops activities based on spiritual and moral education of society, socially significant and educational activities, scientific research aimed at the ideas of humanism, tolerance, morality, mutual assistance, regardless of nationality and religion.

The authors provided their research papers on theosophical works — this is a practical experience of studying the science of theosophy, the experience of applying theosophical knowledge in various spheres of society.

The journal «Theosophical Vector» brought together researchers from various fields of science, medicine, education and culture, who base their developments, methods and research on theosophical scientific works, which make it possible to make a new round in the development of human consciousness.

Theosophists of Russia, the Philippines, and India are working on the project in the close cooperation.

Symbolism and mythology of the title of the publishing house: the Albatross symbolizes a long, soaring flight, indicates a safe path; it is a divine white messenger carrying good news, it represents the unity of the world of man and nature; it is endowed with the wisdom of the ocean, helping to find new ways- shorter and more convenient; as a messenger of another world, it combines abstract and concrete thinking; it is associated with dignity, freedom from restrictions, reassessment of values; it teaches patience and tolerance, the ability to open your mind. Albatrosses fly longer and further than any bird, to see an Albatross is a good sign.



The slogan «OCEAN of THEOSOPHY» is taken from the title of a famous book by one of the founders of the Theosophical Society, W. K. Judge, as a symbol of the synthesis of various methods of comprehending the unified science of THEOSOPHY.

Unifying the representatives of the fields of culture, science, education, medicine, and art, who base their scientific and research work on theosophical scientific works, will allow to interact effectively and approve the name of our great Elena Petrovna Blavatsky, raise it to the proper height and deserved RECOGNITION!

Theosophical knowledge enters the world confidently, having a scientific basis, it has the ability to answer any question, explain any phenomenon from a new point of view. The relevance and importance of the study of theosophical writings by H. P. Blavatsky is obvious.

We are grateful to all the authors from the USA, Great Britain, France, Greece, Colombia, India, Brazil, Finland, South Korea, Portugal and Russia for providing their research in the field of theosophical science, for contributing their work to the recognition of merit of our outstanding compatriot H. P. Blavatsky, her invaluable contribution to the development of world science and culture, spiritual development of society.

*Foundation for the Promotion of Socially Significant
and Educational Activities «THEOSOPHY»
H.P. Blavatsky International Research Center*

November 2022

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Dedicated to the Russian theosophist Vladimir Anatolyevich Bakanov



V. A. Bakanov (July 31, 1952 – September 2016) was a philosopher, the founder and permanent head of the Russian Esoteric School of Theosophy named after E.P. Blavatsky in Kemerovo, a member of the Theosophical Society, devoted his entire conscious life to the study and dissemination of theosophical knowledge, having collected and studied a large volume of literature on the works of E.P. Blavatsky, the Roerichs family, as well as Eastern philosophical doctrines.

2022 anniversary year: 70 years since the birth of Vladimir Anatolyevich Bakanov (V.M. Roslev), 30 years since the foundation of the Russian Esoteric School of Theosophy named after E.P. Blavatsky (RASHT).

The School currently holds weekly Theosophical classes, Conferences and a traditional February School. In February of this year, the 30th All-Russian Theosophical School was held in Kemerovo, which now bears the name of Vladimir Anatolyevich – «Bakanov V.A. School».

Vladimir Anatolyevich was born in Kemerovo, Russia. After graduating from school No. 11, he entered the Kemerovo State Medical Institute (Faculty of Preventive Medicine), from which he graduated in 1976. V.A. Bakanov was noted as an «Excellent Student of Public Education» and awarded the regional medal «For Faith and Goodness». As a mountaineering instructor, Vladimir Anatolyevich made more than 130 ascents to the mountain peaks of Russia, of which 14 ascents of the 4th and 5th difficulty categories, in addition, he participated in the All-Union Mountaineering and rescue work on Elbrus.



In 1994 Bakanov climbed Mount Belukha in the Altai Mountains. Professionally engaged in pedagogical activity at the climbers' club «Voskhoditel» in Kemerovo, the organizer and head of which he was from 1979 to 2016, he led 787 people to the peaks of the mountains as an instructor.

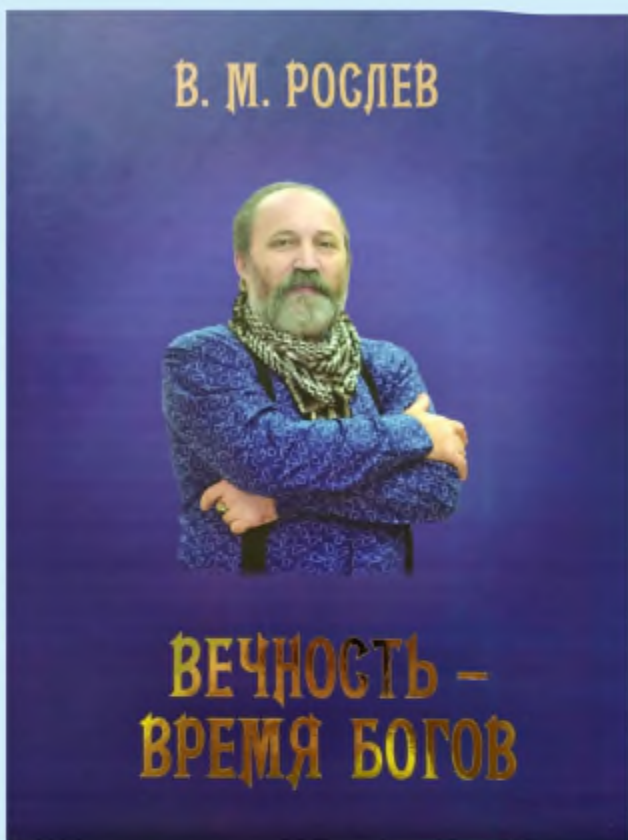




In 1988 – 1989, Vladimir Anatolyevich got acquainted with the books of Living Ethics and the «Secret Doctrine» of H.P. Blavatsky. From that time until his departure from the physical plane, he was the most devoted follower of the ideas given by Mahatma M. through Elena Ivanovna Roerich and Elena Petrovna Blavatsky, whom he considered his Teacher.

In 1991 Bakanov founded a School for the Study of Theosophy, calling it the Russian Esoteric School of Theosophy named after E.P. Blavatsky. He was a real Teacher. Possessing mystical Consciousness, he, one of the few, through deep intellectual analysis and mystical insight, was able to most fully realize the true essence of the «Secret Doctrine» - the main work of H.P. Blavatsky, which allowed him to develop not only a

large number of theoretical works on Theosophy, but also the Kalachakra calendar, reflecting in the unity of karmic and space-time laws.



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 Stanzas of the «Secret Doctrine». 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», where articles were

published under the editorship of Vladimir Anatolyevich, which later formed the basis of the first book «Eternity is the Time of the Gods».

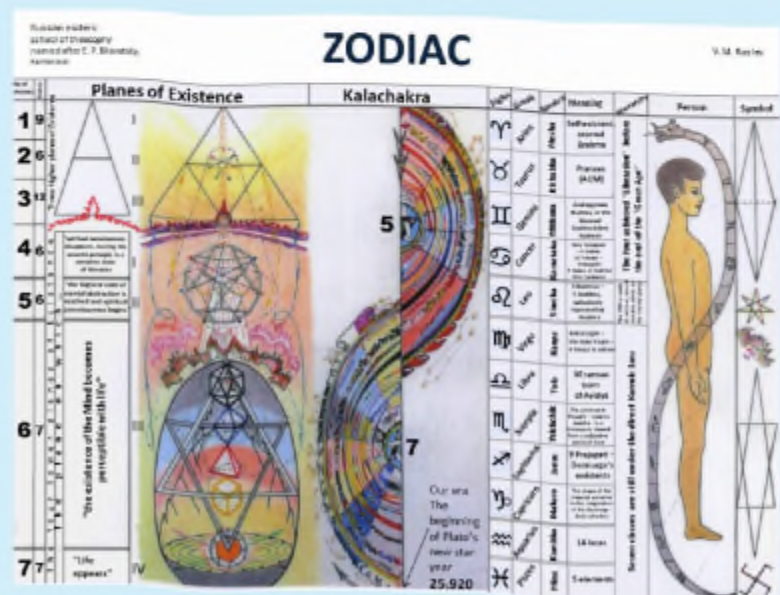


The integral, logically linked system that reveals the foundations of Being, which was developed by V.A. Bakanov, allowed students to understand the essence of the «Secret Doctrine» more deeply, as well as Theosophy in general. The list of topics of the material studied at School alone impresses with its depth and breadth of coverage, and testifies to Vladimir Anatolyevich's serious attitude to the important task that he took on himself.

Many of the following topics could become dissertation topics:

- Kalachakra – Shambhala Calendar;
- Kalachakra Mythology;
- How to read Kalachakra;
- How to read the Secret Doctrine;
- Plans of Being;
- About Creation;
- OEAONOO – Space Man;
- Cosmogenesis ends with Anthropogenesis;
- Evolution of Globes and Monads;
- About Circles and Races;
- Fourteen Manu;
- Man is the Land of the Gods;
- The Twelve Great Gods;
- The Nature of the Mind;
- The Highest Four;
- The Cross of the Heavenly Wanderer, the mystery of the origin;
- Shield of Consciousness. Features of

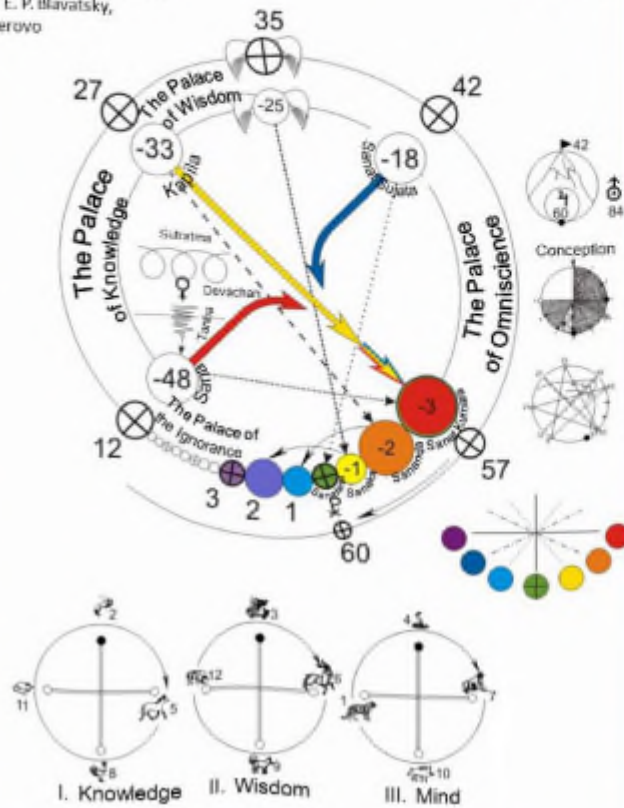
- age psychology;
- Circle of Meditation;
- Times of Teachers;
- Cosmogenesis (comments on the Stanzas);
- Anthropogenesis (comments on the Stanzas);
- Double rainbow;
- Leonardo's Riddle;
- Music of the spheres;
- Symbolism;
- The Secret of the Tetragrammaton;
- Andrey Rublev's Trinity;
- The Fest disk;
- The Time of Theosophy and a new paradigm of consciousness;
- Reports on the general tasks of the Theosophical movement at seminars, conferences, congresses;
- A large number of drawings and posters illustrating the text material.



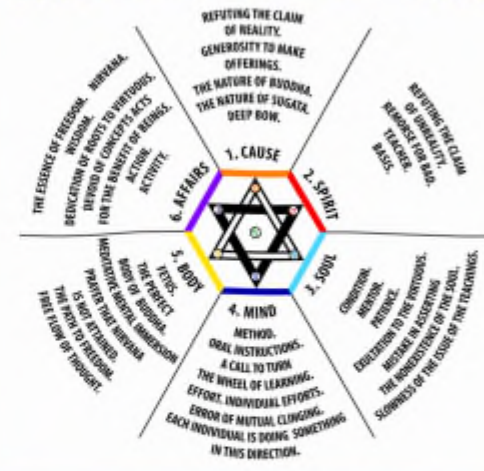
Cross of the heavenly wanderer

Russian esoteric school of theosophy named after E. P. Blavatsky, Kemerovo

V. M. Roslev



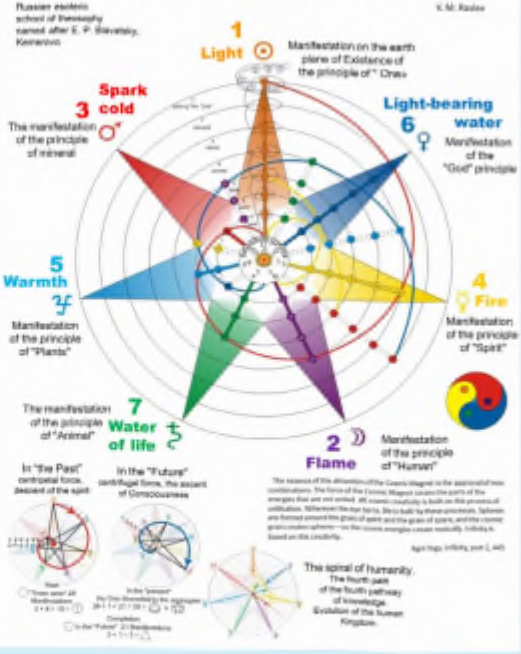
SIX DIRECTIONS OF SPACE



"Evolution of consciousness" Chain of planets



oeahoo - cosmic man



The Russian Esoteric School of Theosophy named after E.P. Blavatsky has rich archival material of V.A. Bakanov in the form of manuscripts, collections of articles, audio and video materials.

The preservation of the School, the preservation of 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.



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About V.A. Bakanov

The Planes of Existence

based on the material of the «Secret Doctrine» by H.P. Blavatsky

Vladimir Bakanov

*«The Space has no edge,
and the Time has no beginning.»*

The Theosophical Dictionary defines the concept of «Plane» as follows:

«In occultism, this term means the area or degree of a certain state of consciousness, or the perceiving ability of certain groups of senses, or the action of a certain force, or a state of matter...»

Perhaps the main task of the theological and esoteric discipline is to imagine other existences. From the primitive idea of the underworld, the earthly, the sky and the heavens to the Planes of Existence described in *The Secret Doctrine* by Helena Petrovna. The very construction of the presentation of the material of The Secret Doctrine corresponds to the sequential unfolding of space from the first stanza to the seventh of the first volume of *The Secret Doctrine*, a description follows from the highest Planes of Existence to the world of matter. Each stanza corresponds to a description of the processes and the state of consciousness on the seven Planes of Existence.

More than twenty-four thousand years ago, the Vedas already spoke about the Planes of Existence – Bhur, Bhuvar, Swar, Mahar... The invention of the Zodiac Signs was an attempt eighty-seven thousand years ago to give mankind an idea of the Planes of Existence. The modern Zodiac, compiled in India more than seventeen thousand years ago, speaks about the Planes of Existence, which will be further illustrated in more detail in this article.

The Sephiroth tree of modern Kabbalah

shows the processes taking place on the three lower Planes of Existence. Ein Sof - the highest of the Sephiroth in its infinite emanation is itself on the third from below Plane of Existence, the lowest of the Sephiroth is our Earth on the Material Plane of Existence.

Logos, human principles of Consciousness, Tala and Loki, a Chain of Globes, differentiation of the properties of Space are placed on the Planes of Existence. The plans illustrate the existence of the Intelligent Forces of Space, their descending and ascending branches of evolution, Shambhala and Mount Meru. The Kalachakra system illustrates the phenomena of the Planes of Existence (Fig. 1).

Eternal and boundless Space includes the ability to be manifested at a certain point at a certain period and then disappears in order to be manifested and disappear again and again, so Space reveals its ability to self-knowledge and self-manifestation. The «endless cycle that never stops» gives an impulse to the beginning of the manifestation of the phenomena of the Planes of Being. Absoluteness, Pradhana as a property of Space, begins to emanate from itself Forces that differentiate Space into different levels, creating Something out of Nothing.

Theosophy distinguishes seven Planes of Being, of which three are Higher and four are Lower Planes of Being. The three Higher Planes of Being are denoted by the symbol triangle, the four Lower Planes of Being are denoted by a square. «Three have fallen into four» means

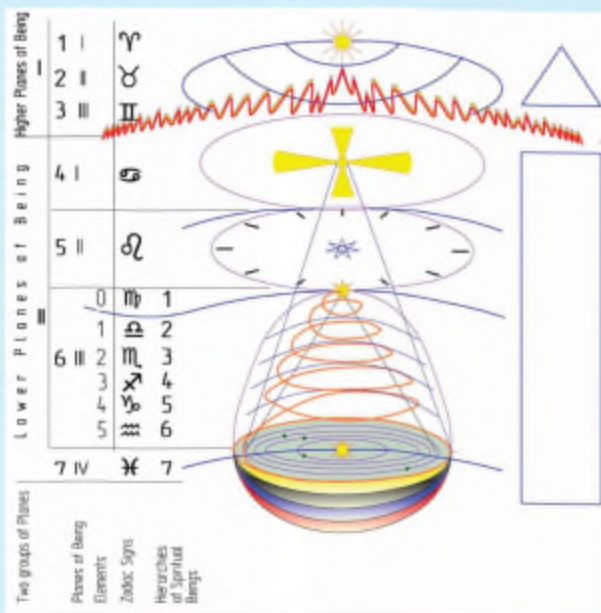


Fig. 1

that the three Higher Planes of Being manifest the fourth, within which the upper triangle is reflected on the planes of subtle matter, and the fourth of the four Lower Planes is the totality of all Planes – the seventh Plane of dense matter. (Fig. 2).

Let's define the Planes of Existence:

The first group, consisting of three Higher Planes of Being, is called the World of Spirit beyond Forms. It cannot be defined by human consciousness.

Group II, consisting of four Lower Planes of Being, is defined from the first to the fourth in descending order (4, 5, 6, 7 in the general series of descent) as follows:

- I (4) – The Plane of Prototypes
- II (5) – The Plane of Mind and Creativity
- III (6) – Material Plane (Plane of Formations)
- IV (7) – Physical Plane (Material Plane)

For the convenience of further presentation of the material, the numbering of the Planes of Existence and their definitions are conditionally accepted from top to bottom from the 1st to the 7th in accordance with the Book of Dzian stanzas, the commentary of which is The Secret Doctrine by Helena Petrovna. Let's expand the idea of the Planes of Existence with the

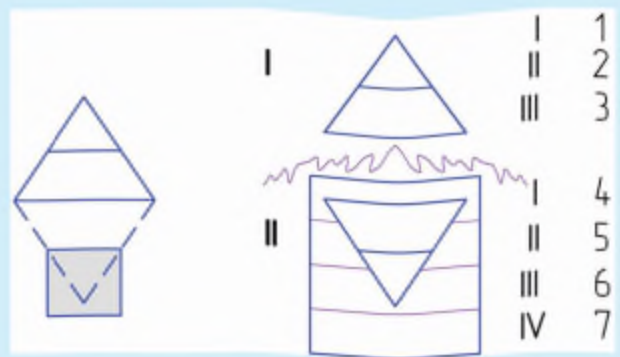


Fig. 2

definitions given by Helena Petrovna in the articles of the series «White Lotus» ed. «Sphere».

Consider in ascending order:

The Seventh Plane – «The Plane on which life appears»;

The sixth is «The plane on which the existence of the mind becomes perceived along with life»;

The fifth is «The plane on which the highest state of mental abstraction is reached and spiritual consciousness begins»;

The fourth is «The plane on which spiritual consciousness disappears, leaving the seventh principle (Atma) in the naked state of Nirvana»;

This is the ascending chain of states of consciousness that assesses the quality of the Planes of Existence.

The forces of Space that create the Planes of Existence are represented by Logos:

The highest of the Planes (1) emanates from itself a force that, having passed through the two underlying Planes, manifests itself in the fourth of the Planes. So 3 fall into 4 and this Logos is called Unmanifested, since the substance of the Single Element will never be manifested for the earthly plane.

The second of the Planes, which is part of the group of three Higher Planes of Being, emanates from itself a force, which, in turn, was awakened by the movement of the first Logos, through two Planes this Force will manifest as the Logos Creating on the fifth Plane. This Plane is the essence of the embodied forces of Absoluteness and represents the entire creative

force of it.

The base of the triangle, the third of the three Higher Planes of Existence, awakened by the two previous emanations, manifests in its fourth phase, like the two Logos described above, on the 6th Plane (the Material Plane, the Plane of Differentiated Matter) is defined as the Logos Manifested.

Thus, the basis for Logos is the three Higher Planes of Existence, and their manifestation occurs on three of the four Lower Planes. This is how the forces are formed to create the seventh Plane – the World of Matter.

Theological axiom: «God is Love, God is Wisdom» is complemented by the concept of Beauty (Fig. 4). The One in its two aspects, being threefold, manifests itself in the fourth state. In this aggregate, the fourth is represented by sevenfold in two streams: descent (three principles) and ascent (three principles) and the central point is the synthesis of everything. On the four Lower Planes of Existence, sevenfold is revealed.

The combined power of the three Higher Planes is concentrated on the Fifth Plane, on the Plane of the Creative Logos, on the Plane of Light (the OEAONOO plane), on the Plane

of the Gods (Dhyan Kogan), reflecting its manifestation on the four Lower Planes of Existence (Fig.5).

The descending forces of the Logos differentiate Space and we can talk about the changeability of the substantial component, which changes as it descends.

The three Higher Planes of Existence are defined by the concept of Purusha – Spirit. The Four Lower Planes of Existence are defined by the concept of Prakriti – Matter. On the highest of the four Lower Planes of Existence, Prakriti is represented as Mulaprakriti.

Characterization of Space according to the Planes of Being:

4th (I) – A Single Element, Flame, Body of Fire, Water of Space, Darkness;

5th (II) – Light differentiated into its seven components, Ether;

6th (III) – Space is differentiated into five layers of Akasha:

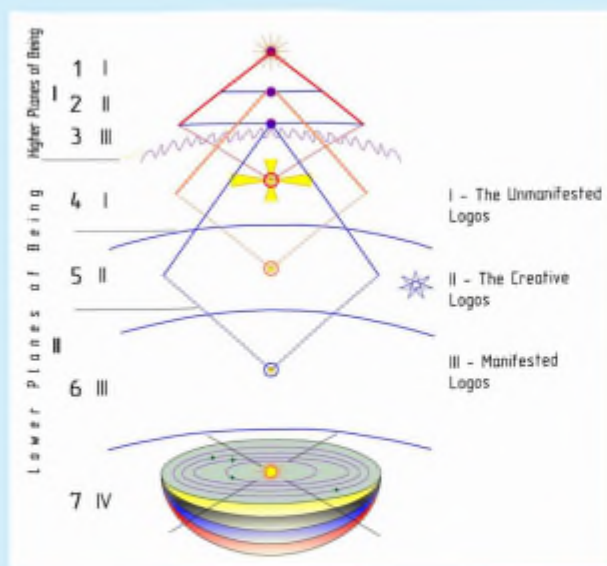


Fig. 3

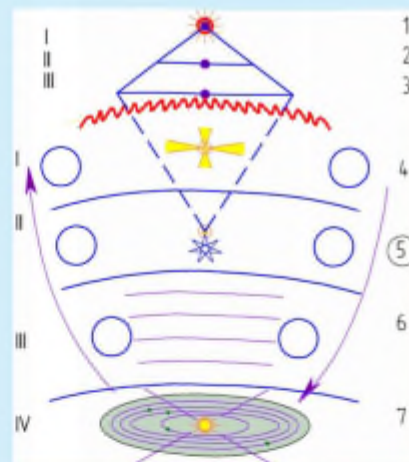


Fig. 4



Fig. 5

1. Akasha Proper is the space of Sound.
2. Vayu – space in Motion.
3. Tejas is the space of Fire.
4. Jala is a space of Liquid Fire or a form.
5. Prehivi – the space of pre-matter or smell, on the 7th - atoms of the World of Matter are formed.

The three Higher Planes of Being are conventionally represented as:

- I – Absolute Light.
- II – The Movement of Absolute Light.
- III – Fire (Fig.6).

The differentiation of Space on the descending rock is accompanied by the transformation of forces and energies.

The base of the triangle (the three Higher Planes of Existence) Fire is represented as – Jyu, the highest energy. The upper base of the square (the four Lower Planes of Existence) is represented as «Water», the body of Fire, and from the interaction of «Fire» and «Water» (the base of the triangle and the square), a FORCE called Fohat arises, spatial electricity «like lightning penetrates thunderclouds.» Fohat differentiates Akasha in its descent and appears on the 6th plane as Jiva - the Energy of Life, the totality of the five layers of Akasha.

On the material 7th Plane, energy is represented as Prana – the Energy inherent in all living things. Thus, «Jyu becomes Fohat, Fohat becomes Jiva, and Jiva becomes Prana.»

As the commentary says: «**The universal genesis originates from the One, splits into three, then into five, and finally ends with a family to return to four, three and one.**» We illustrate this phrase for the four Lower Planes of Being in Appendix 21.

On the 4th Plane, genesis begins and ends with a Single Element. On the Plane (5) of Reason and Creativity, the process has both a descending and an ascending flow of the phenomenon of the Spirit, the triangle symbol. On the Plane (6), the five described elements appear on the descending branch of evolution, and the objectification of subtle nature takes

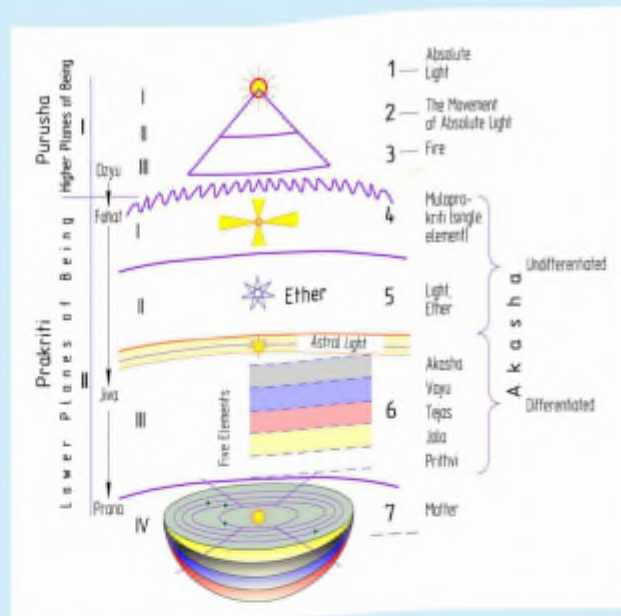


Fig. 6

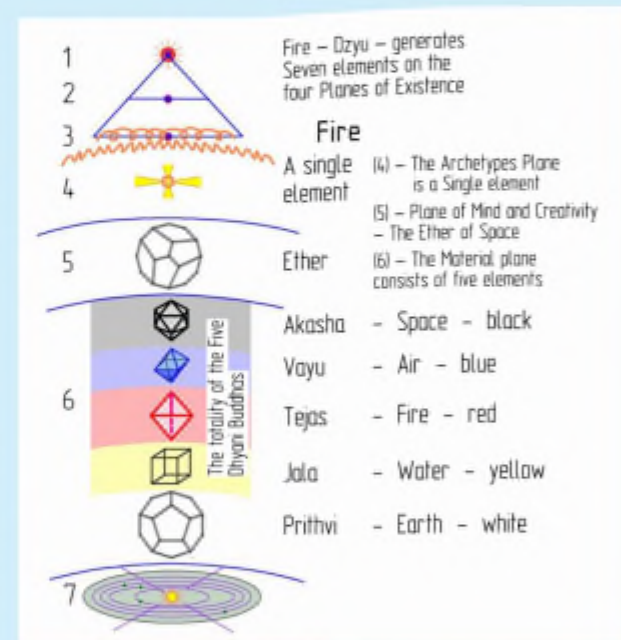


Fig. 7

place on the ascending branch. The material plane (7) is represented by sevenfold (sevenfold aspect of light, seven notes, seven layers of skin, etc.).

Exploring the phenomenon of the Planes of Existence, we notice that:

On all seven Planes of Existence, two blocks are placed: a triangle of Spirit and a square of

Matter.

In the four Lower Planes of Existence, two streams are differentiated: the descending and ascending branches of evolution and the sevenfold chain of Appendix 26 is determined, the differentiation of the 7 elements of Space is manifested (Fig.7).

Figure 8 shows the connection between the Planes of Being, the Zodiac and the Hierarchy of Divine Beings.

The upper base of the square, i.e. the Plan of the Prototypes (4) are reflected in the first four signs of the Zodiac, and correspond to the first highest group of Divine Beings.

The 5th Plane corresponds to the constellation Leo, and this constellation represents the second group of Divine Beings.

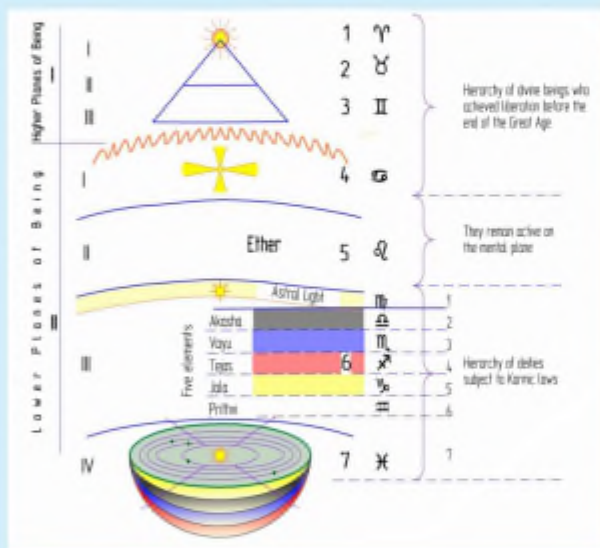


Fig. 8

Further on, the border between the 5th and 6th Plans opens the third group of six hierarchies; the seventh Hierarchy on the seventh Material Plane is represented by the constellation Pisces.

Let us point out in particular, that the boundary between the 5th and 6th Planes is the Astral Light and corresponds to the constellation Virgo.

In «Isis Exposed» (vol. 1, p. 488), Helena Petrovna gives the meaning of the twelve gods

of Brahma. Let us illustrate their relationship (Fig.9) on the seven Planes of Being in two streams of descent and ascent.

1. Hare is a Great Endless Cycle, «which never stops.» Absoluteness in its eternal manifestation.

2. Dragon is a Divine Mind. The eternal movement of Absolute Light.

3. Snake – Aditi (space). The immaterial and feminine invisible sun.

4. Horse is Agni, an immaterial fire.

5. Goat – Heaven.

6. Monkey – Earth.

7. Rooster – Death or the Breath of Destruction - Shiva.

8. Dog – Vayu or material Ether.

9. Boar – All living beings.

10. Mouse is a Catfish that gives omniscience.

11. Bull is the Sun (Surya). Aditi's son.

12. Tiger – Fire.

These twelve Great Gods are represented in the descending branch: Dragon, Snake, Horse, Goat, Monkey. Ascending branch: Dog, Boar,

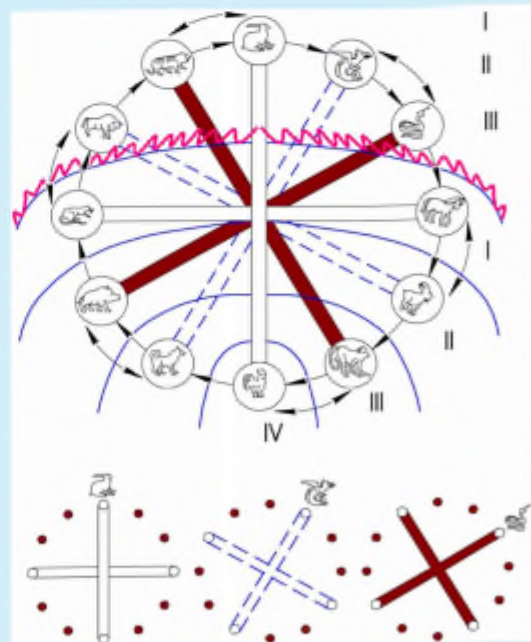


Fig. 9

Mouse, Bull and Tiger. The hare is on the 1st Plane, the Rooster is on the 7th.

2nd Plane – includes a Dragon-Tiger pair.

The 3rd Plane is a Snake - Bull (make up a triangle with a Rooster).

The 4th Plane is a Horse - Mouse (make up a cross with a Hare and a Rooster).

5th Plane – Goat - Boar (make up a triangle with a Hare).

The 6th Plane is A Monkey – Dog.

The four Lower Planes of Being (4, 5, 6, 7) are represented respectively:

4 – Adinidana – The Single Cause of Being generated by Adi Buddha.

5 – Twelve Nidanas generated by the seven Dhyana Kogans.

6 – The Five elements represented by the five Dhyani Buddhas

The Fourth Plane is the birthplace of the Gods, the first atoms, Lotuses.

The Fifth Plane – the place of existence of the Gods, the seven Dhyana Kogans,

is defined as Shambhala – the land of Wisdom.

The Sixth Plane, the place of existence of the five Spiritual Beings and their five feminine aspects, is defined as Mount Meru – the Axis of the World.

The Seventh Plane is the plane of manifestation of the seven Forces of Nature.

These four Lower Planes of Existence are the Planes where the Combined Forces represented in the Kalachakra system are formed.

The twelve Nidanas are as follows:

Bull – Avidya. Obscurity, lack of perception, or ignorance.

A Samskara Mouse. Action on the plane of illusion. Karma. Nirvana.

Kaban – Vizhnana. Consciousness, perfect knowledge of all perceived

things and all objects in their cohesion and unity.

The dog is a Kamarupa. Personality, Intuition, symbol of unreality material phenomenal phenomena, psychophysical.

Rooster – Chadayatana. The six gates, the six transcendental foundations of the senses.

A Sparring Monkey. Touch, contact.

The goat is Vedana. Perception through the senses.

The horse is Trishna. Thirst, lust.

The snake is Upadana. Reason, attraction and affection. The creative cause genesis.

The dragon is Bhava. Karmic mediator. Wisdom.

The hare is Jaramarana. Knowledge, Aging and Death following maturity of Skhand.

Tiger – Jati. Birth, according to one of the four types of entry into the stream of birth and reincarnation.

The five elements of the 6th Plane unite ten Nidanas, of which the first in a pair is the male aspect of the Dhyani Buddhas, the second is the female.

The seven forces of the Material Plane (7) represent the descending sevenfold flow of forces and are represented by the seven planets of the Solar System.

Our manifested Solar System (Universe) is Brahma. The 6th Plane is the Alaya of the Universe (the Life of the Universe) – denoted by the symbol Circle or Snake. This plane is Brahma and his «Body» is indicated by the symbol tetragrammaton in a circle resting on a lotus. The central point is the manifested world. The symbol of the 7th Plane (the manifested world) is the swastika. Thus, the symbol of the four Lower Planes of Being can be represented as shown in Appendix 18.

The Seventh Plane of Existence is The Physical Plane, The Material Plane. This is the world of people. On this plane there is a physical human body. His six subtle principles are distributed on three overlying Planes.

On the Plane of Prototypes (4), on the descending branch – the «Body of the Spirit», on the ascending one, the state of Nirvana is realized. On the Plane of Mind and Creativity (5), on the descending branch – the «Spiritual Soul», on the ascending – Individuality.

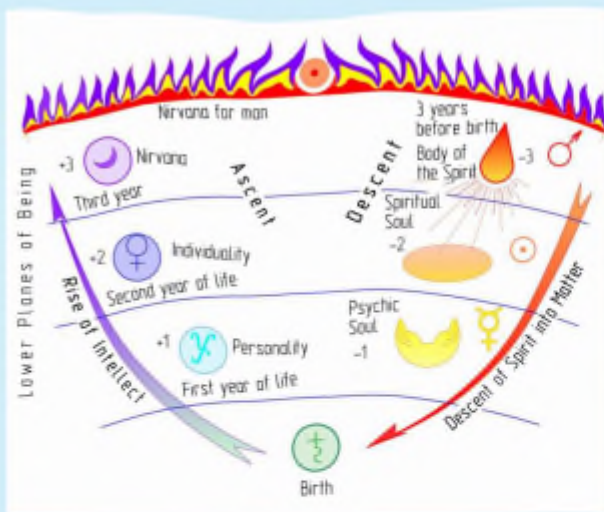


Fig. 10

On the Material Plane (6), on the descending branch – the «Psychic Soul», on the ascending – the Personality. Man occupies the four Lower Planes of Existence with his seven principles. It is said that in the state of Nirvana Consciousness «vaguely feels the presence of a higher plane of existence.»

By analogy with the seven human principles, we can talk about a similar sevenfold in Spiritual beings whose objective place of existence is the Material Plane (the Plane of Elements). Then their Psychic Soul is on the Plane of the Gods (5), the Spiritual Soul is on the Plane of the Prototypes (4), and the Body of the Spirit is on the plane of the base of the triangle – the World of the Spirit outside the forms. The attainment of Spiritual Beings by their Paranirvana is

defined one Plane higher than the Nirvana of humans (Appendix 21).

The existence of the Gods is determined on the plane of Reason and Creativity (5) – the Plane of Svabhavat, the plane of Light, the plane of Ether. The germs of the Gods are on the plane of Prototypes (4), the Spiritual soul of the Gods is at the level of the base of the triangle (3), and the Body of the Spirit is on the second Plane, the Plane where the Divine Mind is born. And accordingly, the level of Pannirvana of the Gods is on the same plane.

In connection with the assimilation of the phenomenon of the Divine Hierarchy and their Planes of Existence, we note the principles of measuring Space. The Material world, the 7th Plan, corresponds to three dimensions of Space: length, width, height. The manifested force of Space provides the phenomenon of the fourth dimension of Space, which illustrates the principle of the existence of an object in time.

The presence of Spiritual Beings in Space represents the fifth dimension of Space. The psychic abilities of a person are the vehicles of this force.

The presence of Divine Beings in Space represents the sixth dimension of Space, which is determined by the spiritual ability of human consciousness.

The Plane of Prototypes, where there is a Single Element, there is a single dimension of Space Two Streams: the Descent of the Spirit

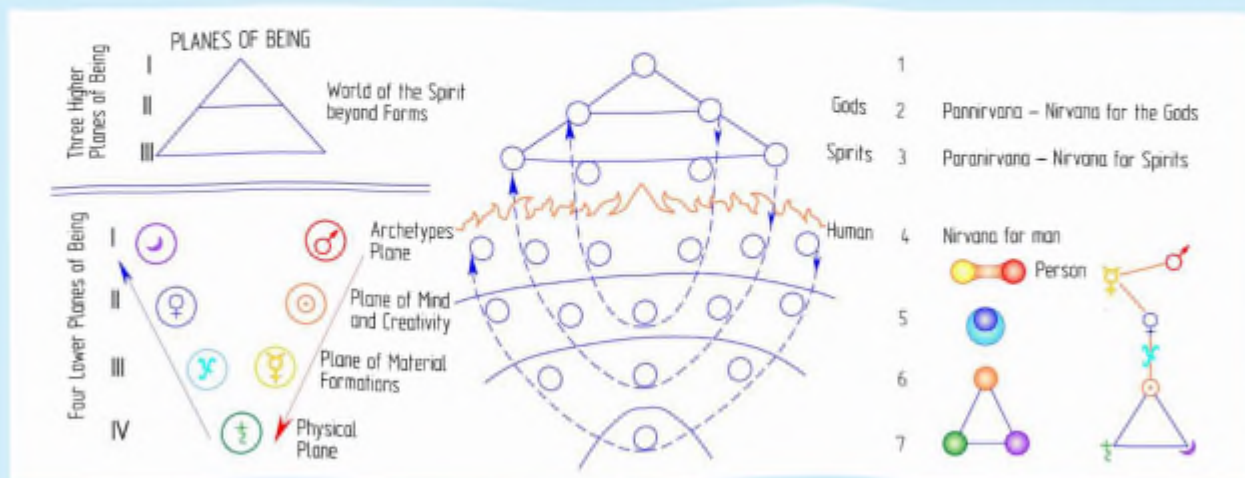


Fig. 11

and the Ascent of the Intellect distribute fourteen Lokas on the four Lower Planes of Existence. Or rather, seven Talas and seven Lokas. Tala is in the descending scale, Lokas are on the ascending one. Moreover, on the Plane of Prototypes (4) there is one Tala, on the Plane of Mind and Creativity (5) there is also one Tala and on the Material Plane, the Plane of five elements (6) there are five Talas (Fig. 12).

7. Bhurloka is our Earth

6. Bhuvanloka – the space between the Earth and the Sun.

5. Svarloka – the space between the Sun and the North Star.

4. Maharloka – the space between the Earth and the extreme limits

The solar system.

3. Janarloka – beyond the Solar system. The abode of Kumar does not belong to the material plane.

2. Taparloka – beyond the mahatmic realm, the hall of the deities of Vairaja

1. Satya loka is the abode of Nirvani (Fig. 12).
On the seven Planes of Existence, four Suns

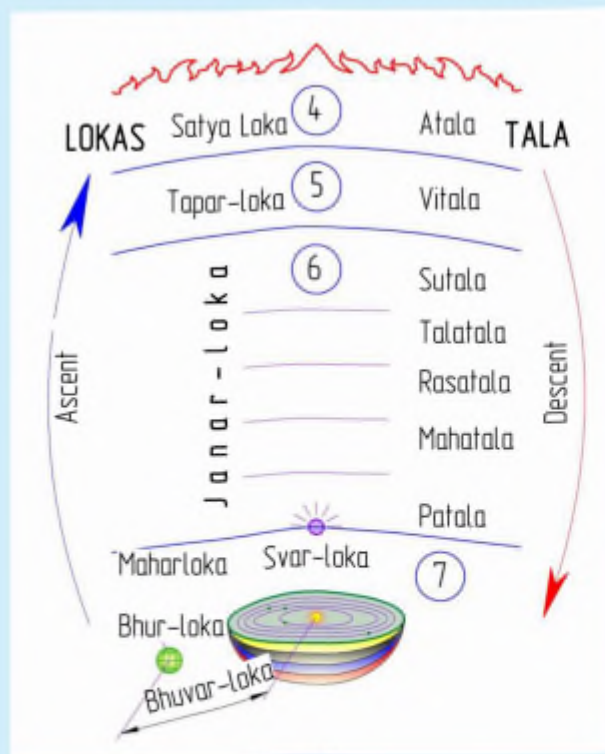


Fig. 12

shine for the theosophist. The first of them from the highest Plane is the Sun of Absoluteness. The second shines in the darkness of the Plane of Types (4). The third on the Plane of Mind and Creativity (5) The Sun OEAONOO – «The son of the father in the darkness of the hidden». Our fourth Sun of the Material Plane.

«Between Tetragrammaton and Tetragrammaton is Astral light, and between Tetragrammaton and Swastika (the manifested World) is the Astral Plane,» says *The Secret Doctrine* (Fig. 13)

Tetraktis encompasses three Higher Planes of Being and the Plane of Prototypes (4), the upper of the four Lower Planes. In the above quote, the Astral light corresponds to a sub-plane located between the Plane of Mind and Creativity (5) and the Material Plane. The Plane of Reason and Creativity, the Plan of the Gods, the Plan of the OEONOO bearer of the Light of all the stars is called the Astral World.

The Tetragrammaton corresponds to the 6th Material Plane, as mentioned above. The Swastika symbol corresponds to the Material Plane (7), the Astral Plane in the quote is the world of elemental forces, the world of spiritualists and mediums.

Speaking of «Creation», we should note that after the manifestation of the creative power of the Logos on the 5th Plane of the Second Logos of the Creator, the so-called the **first period of creation** arises – Mahat-tattva, the creation of the Universal Soul, the Divine Mind. **The second period of creation** on the 6th Plane of Bhutasarga is the creation of the elements, the beginning of the differentiation of the Universal Indivisible Substance. The First and Second periods of creation are defined as **the Primary Creation**. The Third, Fourth, Fifth and Seventh creation takes place on the Material Plane and is defined as a Secondary Creation, which includes: **the third creation** – Indria – organic evolution, **the fourth creation** – Mukhya – inorganic evolution, **the fifth creation** – Tiryaksrota – animal evolution.

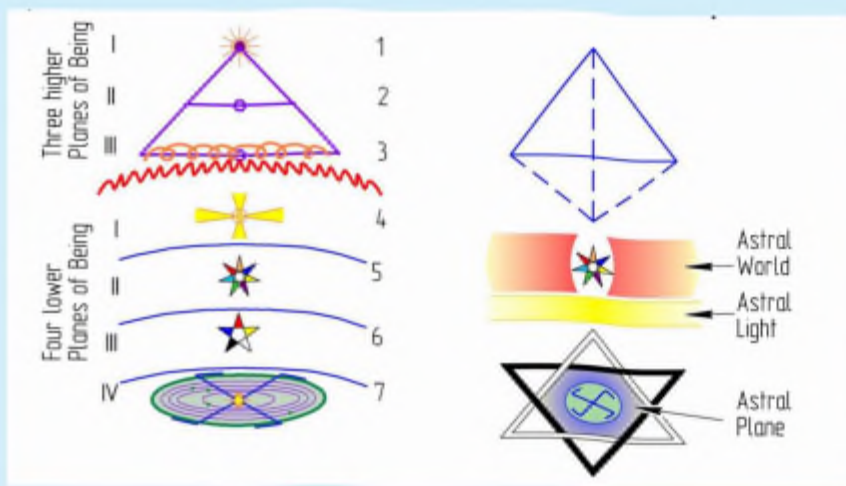


Fig. 13

Before the appearance of man (**the Sixth stage of creation**), Urdhvasrota – the germs of consciousness, is defined on the overlying plane (6) and this stage of creation is called the Creation of Darkness, – the creation of the astral prototype of man. After that, the creation returns to the Material Plane (7) by the seventh stage of creation – Arvaxrota – the evolution of physical man.

The eighth stage of creation – Anugraha – Mental Creation rises again from the Material Plane to the material Plane, on which the totality of the forces of the Dhyani Buddhas and elementals of this Plane ensure the evolution of the Mind. **The ninth stage of creation** – Kumar Creation – the manifestation of the potential of Consciousness takes place on the Plane of Reason and Creativity under the control of the seven Dhyani Kogans. The Eighth and Ninth creations are called the **Creation of Light**.

On the Planes of Existence we find the creation of the Kumaras, the virgins of life, divided according to the degree of purity into two groups: Agnishvats and Barhishads. The Agnishvats, deprived of the fire of passion, refused to create people, but now more and more take part in the creation of the higher nature of consciousness. On the 5th Plane, a group of Esoteric Kumaras gathers: Sana, Kapila and Sanatsujata, endowing a person with elements

of Atma, Buddhi and Manas, which form the basis of his individual Monad. The Barhishads, possessing the fire of passion, give people a part of their nature, creating its subtle bodies:

on the Plane of Prototypes (4) «The Body of the Spirit» – Sanat Kumara;

on the Plane of Mind and Creativity (5) – the «Spiritual Soul» – Sananda;

on the Material Plane (6) –

the «Psychic Soul» – Sanaka;

on the Material Plane (7) – the physical body – Sanatana.

The Seven Kumaras create a descending force that creates a person in each new incarnation, despite the fact that the Ninth Stage of Creation in the past life defines a group of Esoteric Kumaras that will add up aspects of the Consciousness of the New Life. This is how a person creates himself from life to life (see the section «On Creation»).

With each new incarnation, a person passes through the Hinayana – the small chariot – the «single field of the Buddha», during the periods of the twelve-year cycle. These cycles are divided into periods of seven and five years. Three years before birth, the «Body of the Spirit» from the Plan (4) of the Prototypes plunges into the origin. Two years before birth, the «Spiritual Soul» is on the Plane (5) of Mind and Creativity, a year before birth, the «Psychic Soul» is on the Material Plane (6). In the year of birth, he reaches the Material Plane (7) – his physical body is formed (Fig. 10).

Personality formation occurs in the first year of life on the Plan (6), the formation of individuality on the Plane (5) in the second year of life and nirvanic achievements in the third year of life on the Plan (4). The next five-year plan shows accumulation. And then, with a periodicity of 12 years, these processes

are repeated (see the section «Features of age psychology»).

Not only the evolution of man, Spirits and Gods takes place on the Planes of Existence, but also the evolution of all cosmic bodies. The planets and the Sun distribute the stages of their evolution on the Planes of Existence and these stages are represented by a chain of Globes (Fig. 14).

We see that the Globe «A» is formed on the Plane of Prototypes (4) in a descending flow. Globe «B» on the Plane of Reason and Creativity (5), Globe «C» on the Material Plane (6), Globe «D» on the Material Plane (7). The ascending branch of Globes rises from Plan to Plan: «E» parallel to Globe «C», «F» Globe «B» and the Globe «G» completes the chain of globes on the Plane of Prototypes (4), where a descending force once gave birth to a center in the Laya Space, which opened the Globe «A».

In each of the Circles of the Earth, «Root Manu» comes to Globe «A», and «Seed Manu» leaves Globe «G» (Appendix 9). Thus, in our Manvantara, fourteen Manus accompany the evolution of the planet. In conclusion, we will say that on the Planes of Existence, the entire evolution of forces, hierarchies, planets and people take place, as well as the evolution of an

individual person and all this variety of forms of evolution is presented to us in The Secret Doctrine given by the Teachers of Mankind through Helena Petrovna Blavatsky. It is possible to understand all this variety of forms of evolution if we STUDY The Secret Doctrine. This work is clearly structured and corresponds to the Plans of Being in its description of the material. The first volume talks about Cosmogogenesis, i.e. the formation of the Planes of Existence.

A poster of the Planes of Existence with reference to the Kalachakra is given in Appendix 5.

The first stanza corresponds to the first Plane of Existence, the second describes the processes taking place on the second Plane of Being – the Plane of the Divine Mind. The third stanza – the third Plan, etc. to the seventh stanza of the first volume of *The Secret Doctrine*. The seventh stanza describes the presence of forces that are the basis of the whole variety of processes taking place on the manifested plane, organizing life on Earth.

The second volume of *The Secret Doctrine* tells us about the creation of man. If the reader uses our hint, then, obviously, it will be easier for him to understand the «Secret Doctrine». This

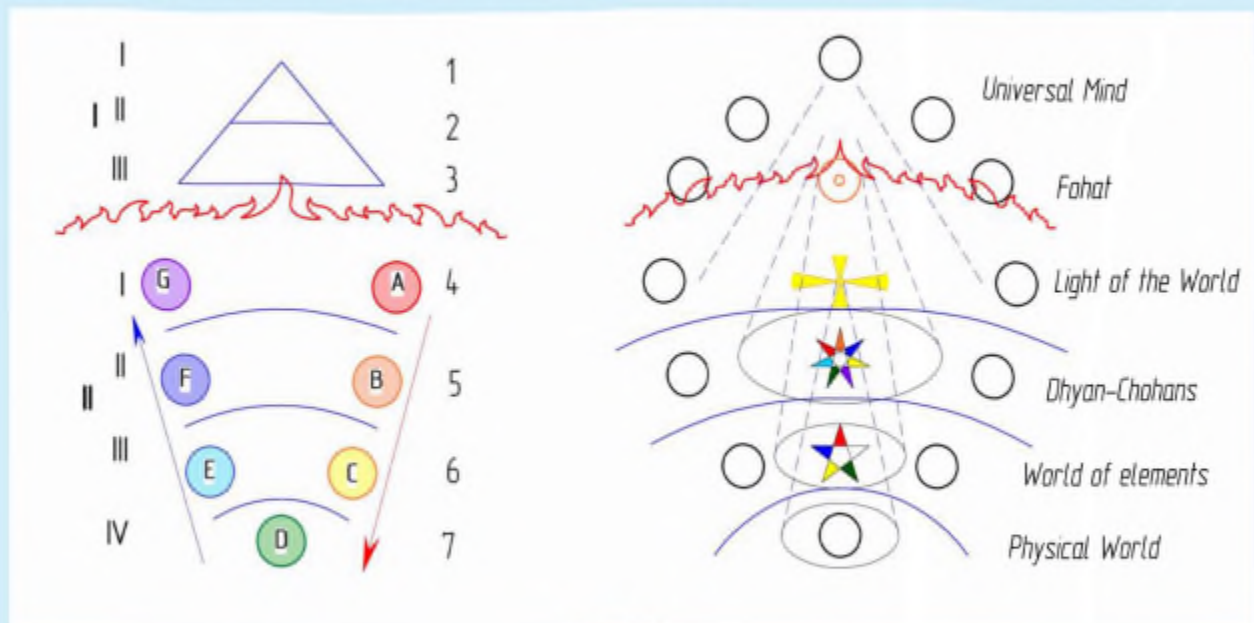


Fig. 14

knowledge will give a new idea of a person about his place in evolution and the time in which the reader is. Good luck to you in mastering.



*Vladimir Anatolyevich Bakanov (V.M. Roslev)
He was born on July 31, 1952 in Kemerovo, passed away on 08.09.2016. Philosopher, founder and permanent head of the Russian Esoteric School of Theosophy named after H.P. Blavatsky in Kemerovo. Graduated from Kemerovo State Medical Institute (Faculty of Preventive Medicine). 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 marked as an «Excellent Student of Public Education» and awarded the regional medal «For Faith and Goodness».*

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The Concept of Time

Michelina Foster

*“Time is but a place, my Friend
Decimal in Space of a Race call Man.
Time can be defined as “A series of events”
But how can this be possible in Space... called
Nothingness?”*

We gather today to commune together regarding the First Stanza of the writings which we call the Book of Dzyan. Sloka II begins:

“TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.”

In a translation of Vishnu Purana it is stated:

“That Brahma in its totality has essentially the aspect of Prakriti, both evolved and unevolved (Mulaprakriti), and also the aspect of Spirit and the aspect of Time. Spirit, O twice born, is the leading aspect of the Supreme Brahma. The next is a two-fold aspect, - Prakriti, both evolved and unevolved, and is the time last.” (as quoted from HPB)

Kronos (the Greek named god of Time) is shown in the Orphic theogony as being also a generated god or agent.” (HPB). (Kronos, in the Secret Doctrine, may also be referenced to Saturn.)

Time seems, from the above, to be a generated property/essence/agent. We often say that time is an illusion – just as all ‘things’ are illusions. However, that which our 5 senses perceive on our physical plane, as we are encased

in the matter of this plane, are very ‘real’ to us. Realities are ‘graded’ in consciousness just as illusions are.

The average human is aware of that which he or she calls Time. This concept is said to be a “mathematical ‘line’ between the region of future of ideals and the past of memories”. It seems that our lives flow from the past into the future... but do we really? Time allows this illusion. All that we are in the present moment is but a nano-second flash, minutely partial in its shimmer, of the fullness of our Ego. We call this ‘the present moment’. It is all our sensory equipment can handle. All the events of our past are meticulously recorded on Akasha ... in time. And, as Time is ‘an illusion’ so are all the illusions of our ideals and our future. Time cannot exist where there is no consciousness to produce the illusion, and the truer Essence of the Agent of Time is completely beyond the perception of the human brain.

“We see but through a glass darkly... but then face to Face”. Time is always face to face with us... accompanying each of us on our journey.

We follow in steps, and Time flows in streams, rivers, and cosmic oceans. We fulfill our lives (hopefully) with the best we can understand from our encounters with the Ancient Wisdom, the Teachers, those who have gone before us, and our inner conscious thoughts and dreams. Time allows us this joy.

Time grants us the privilege of conscious manifestation within its parameters. Time gifts us with reference points for events, experiments, experiences, and the learning of lessons. Time is undismayed by Her Sister, Karma: the two work well together to make certain that the lessons are learned well.

The agent of Time has always been extremely important to the ancients. The Chronology of the stars, the vast Ages of Races, Rings, Rounds and Cycles, the secret of Numbers and their coordination with Time is acutely relevant in the study of the Ancient Teachings, Metaphysics, Astrophysics, Astrology, Chemistry, Geometry, and other of the esoteric instructions down through the centuries and throughout the millenniums.

Yet with all this, some of the average person's greater fears of Time are being late for an appointment, a television show, or picking up the children at the day-care. Perhaps, humanity's greatest fear of Time is when it is equated with death. It is said that this illusion was a dark thought, planted in ancient days.

The Ancient Wisdom sees only change. The only Infinite permanence is "change". An oxymoron at best, but true. In Time, ideas slowly seem to become permanent... until a level of perfection is reached in the design. Then change. The idea of 'fireworks' is appropriate as there is preparation, gathering of materials, trajectory analysis, weather conditions (again surroundings) and, with the addition of a match, lift-off. The beautiful design is enjoyed by the observers – oohs and ahhs – and we begin again on a higher turn of the spiral. Next...

This spiral is the journey of the agent of

Time. "Circles, squares, S-shaped lines conquer Space, conquer Time. Transcendental is the key, plus the action...empathy." Some very sensitive individuals can 'sense' Time. We have all heard that, 'the timing must be right'. As this is the rare case here on earth, the Great Ones have a 'better relationship' with Time (I would believe.)

Time always follows its own trajectory, once it manifests from Prakriti. One could say that Time is given its traveling orders. The scenario for the journey of Time through the cosmos from Manvantara to Manvantara is known only to the 'Unknowable One'.

In the increments of Time, the sun rises, the moon has her phases, the oceans ebb and flow, civilizations and cultures rise and fall, planets/solar systems/galaxies and universes form, age, and dissolve back into cosmic dust. You and I evolve from atom to mineral to flower to animal to man to our next step on the long journey back to the "Unknowable One". Time, then like us, "Lays asleep in the infinite bosom of Duration"... which is and yet never was.

There is a song/poem which goes:

Time, she waits for no one
Time, she goes on her way
Has no fears, fears no sorrow
Turn around and it's yesterday.

But when there is love
The Universes sing
The Stars in their courses
And the bird on the wing....

Time, she has no lovers
Time heals the wounds of pain
And when all Time is over
Love, only Love will remain.

In this onward journey of Time, I wish you Time to complete all the finest dreams of your mind and heart.



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

Philosophy of Creativity

in the Impersonal Theory of Consciousness

Sergey Jura

*Talent achieves a goal that no one can achieve;
genius — the one that no one can see.*

Arthur Schopenhauer

Creativity is one of the most mysterious phenomena in human life. In this paper, an attempt is made to lift the veil of this mystery, namely, to consider the highest (philosophical) level of understanding of this phenomenon from the point of view of an interdisciplinary systematic approach. We propose to consider the main problem (from our point of view) of creativity, namely the direction of creativity itself, because it is no secret that creativity can be both constructive and destructive (both for society and for the individual himself). The hypothesis of the study is the assumption that a comprehensive study of this phenomenon will help to reveal the mechanism of rational explanation of this phenomenon, although the irrational component still continues to play a significant role, and this cannot be ignored.

The relevance of this kind of philosophical understanding of the problem of creativity from our point of view can be easily outlined by reference to the speech of the President of the Russian Federation V. V. Putin at the Festival of Youth and Students on 21.10.17 [1], where he identified three postulates regarding creativity: "...I'll start with the simple: 1. These (grandiose creative) plans, unless of course they are plans in the field of fundamental science, should be applied. They should be implemented based not only on tomorrow or the day after tomorrow. But based on today...; 2. The key thing is education...;

This is the possession of Soft-Skills...; The second circumstance is the development of skills: The ability to communicate with other people, manage emotions and work in a team ...; 3. The third is a very important circumstance for all of us, regardless of what we do or will do in the future. Do you know what it is? This is the moral component of our business! Any one!...; ... When we do something and whatever we do, I want to repeat this thought again, we should never forget about the moral, ethical foundations of our business. Everything we do should benefit people. Strengthen the person. And not to destroy it" [1]. We believe that the Leader of the Great Russian World has clearly guided the younger generation in the direction of his future creativity — for the benefit of people, for the benefit of education and world peace. Thus, the relevance of this formulation of the problem is beyond doubt: creativity up (constructive) or down (destructive) will lead the individual himself, and with him his environment. By the way, our book is devoted to this (moral and ethical) aspect [2], which was noted in 2017 both in the DPR, in Germany, and in Russia itself [3], and the portal "Business Donbass" published a report about it [4].

Of course, as you know, everything new is long forgotten old, and we were not the first to raise the question of creativity in this perspective. There are such fundamental works

as [5] in which the author, following another outstanding Russian philosopher [6], tries to justify human creativity aimed at the benefit of the human race and for the benefit of evolution. The question remains, what is this good and why does good always need to be justified? How to measure it? And is it possible to do it? The questions are by no means rhetorical.

Nikolai Berdyaev criticizes the traditional morality of the Christian world, which he does not consider creative [7]. The argument is that everything new comes into the world as heresy, and goes away as dogma. It is precisely the dogmatism of traditional Christian morality that does not give an outlet to creativity. On the other hand, apparently, this collection of RAS fulfills the dream of Nikolai Berdyaev: “The dream of a new philosophy is to become scientific or scientific-sounding. None of the official philosophers seriously doubts the fidelity and legality of this aspiration, at all costs to turn philosophy into a scientific discipline” [8].

We leave out the discourse in the sense of the dynamics of the development of the religious worldview of the system “Old Testament — New Testament — Newer Testament” because this is a separate topic of conversation [9].

It is known that creativity can be considered not only as a process of creating something new, but also as a process that takes place during the interaction of personality (or the inner world of a person) and reality (what it is still remains acutely debatable). Therefore, the concept of creativity is a binder in the personality-consciousness-nature system. It is in this system that we will consider this concept. At the same time, changes occur not only in reality, but also in personality. In this article we will follow a systematic dialectical approach. And a separate question is what is this reality. I recall the question posed in the philosophical paradigm of universal monism: “Are you aware of space?” [10]. Our view of reality can be briefly described as a multidimensional hierarchical structure



with the following gradation (bottom-up): 1) noise, 2) data (something that can be measured), 3) information (classified data), 4) knowledge (data plus the laws of the functioning of this data), 5) wisdom (reflection of the Absolute or Truth, or God in religious coordinates) and himself 6) Absolute (God, Truth) [11].

So, creativity is the result of the interaction of subject and object through an equally mysterious subject — consciousness. Linguistic analysis of this concept leads to the following analogy: co-sounding (joint sound), co-working (joint work), co-knowledge (joint knowledge), that is, the production of this joint knowledge through the creative process. Thus, let's consider the concept of creativity through the prism of modern theories of consciousness. The range ranges from cognitive-symbolic analysis of consciousness [12] to impersonal theory of consciousness [13]. We are close to the author's approach [12]: "Philosophy is different from all other areas of human culture, which allows us to talk about such transcendental things, to touch on problems that other disciplines — by definition — will not even be considered," it is this high note that we will try to carry in this study. Also, following the author [12], we understand that we have embarked on a difficult path: "Therefore, I will still try to consider these issues, although I am clearly aware of the vulnerability of my position in this regard" [12]. The Eastern ethical gnosis recommends keeping consciousness open, and the modern theory of consciousness recommends going this way: "The animal world demonstrates a gigantic diversity previously unknown to us forms of perception and sensation. And even if many of them are not represented in humans, in principle they are possible. And the fact that modern science does not yet understand how they are organized and function does not discredit them at all and does not serve as a basis for their rejection" [12]. We will try to expand the field of scientific understanding of this phenomenon. So, N. Tinbergen states [12]:

"This so-called extrasensory (beyond the senses) perception is a phenomenon that is not clear for many reasons, and primarily because of the vagueness of terminology. If we define the sense organ as something that supplies the animal with information about the outside world, then there can be no extrasensory perception. On the other hand, if this term is applied to processes that are not yet known to us, then it should be said about the widespread use of extrasensory perception among living beings. In fact, the echolocation of bats, the functions of the lateral line of fish and the way in which electric fish detect prey are based on processes that we knew nothing about, and which, therefore, were in this sense "extrasensory" only 25 years ago" [12].

"It is known that the world that a person encounters in everyday life is a world of medium dimensions. Accordingly, the human senses are adapted to the perception of these ranges. So, he sees in the interval lying between ultraviolet and infrared radiation. But bees, for example, have the ability to perceive in the ultraviolet range (therefore, the flower as a person sees it will differ from how a bee sees it). This allows them to accurately find nectar. But the red and black flower will be indistinguishable for them" [12].

Earlier we argued the hypothesis of human creativity [14], which consists in the fact that a person is represented as an antenna, which with its nerve centers (plexes in Eastern philosophy) is oriented to Nature and through psychic energy (energy-informational interaction, or consciousness in other coordinates) exchanges information with a cosmic data bank (in scientific terminology) or God (in the religious philosophical coordinate system). Witold Witoldovich Pak [15], whose name the Department of Higher Mathematics of Donetsk National Technical University (our Alma Mater) is named after, has repeatedly spoken about this. This thesis is also confirmed by such statements of the outstanding neurophysiologist,

academician of the Russian Academy of Sciences N. P. Bekhtereva: "I assume that thought exists separately from the brain, but it only catches it from space and reads it. We see many things that we are not able to explain" [16], as well as the statement of the electrical engineer of all times and peoples Nikola Tesla: "My brain is only a receiving device. There is a certain core in outer space from where we draw knowledge, strength, inspiration. I have not penetrated into the secrets of this core, but I know that it exists" [17]. It can be assumed that the higher creativity of other geniuses of mankind was carried out in the same way (according to the same scheme). Moreover, they did not always reach it. For example, A. S. Pushkin wrote well in Boldino (in current terms, there was a coverage area of this World Telecom Operator). Richard Bach, having written the beginning of his brilliant book "Jonathan Livingston Seagull" but could not do anything later when this connection was cut off. And only after many years in one sitting he was able to finish it as brilliantly as it started. The same process of tuning into a certain wave of Eternity can be traced in other forms of creativity (dance, painting, scientific creativity, cinema, music, etc.). Any kind of creativity can have the character of the Divine (if this genius entered a state of inspiration — that is, this something breathed into him). Of course, this method is not a rigorous mathematical proof (induction), but deductive inference can hardly be given here, and even without induction it is impossible to prove even the basic theorems of linear algebra. We have described in detail the development of the logical system and its incompleteness in this publication [18].

This approach is described in the ontology of consciousness of anthropocosmism, which is based on the following basic ideas and approaches: universal monism, dialectics, the subtle substratum of consciousness, the energetic nature of consciousness, relative potential mentalism as the universality of the archetypes of proto-consciousness in the cosmic

universe, and, possibly, relative functionalism of consciousness [19].

The analysis of doctrinal texts did not allow the author [19] to draw an unambiguous conclusion about functionalism. However, he believes that some elements of the functionalist interpretation of the essence of consciousness in theosophy and Living Ethics are still present in an undeveloped form. The theosophical theory of shells (like matryoshka dolls) or the so-called "principles of consciousness" ("principles of consciousness" is a theosophical term associated with the multidimensionality of human consciousness in the ontological structure of the microcosm) can testify in favor of this point of view. According to this theory, consciousness can functionally manifest itself on all ontological planes or levels of cosmic existence through various bodies (shells or carriers) — the Physical body, the Astral body, the Mental body. Explaining this problem, H. P. Blavatsky stated: "Numen (consciousness-mind) can become a phenomenon on any plane of existence, manifesting on this plane through a suitable basis or vehicle" [20].

From this it follows, at least, that the brain is not the only vehicle, especially the exclusive organ, of consciousness, which can act outside of somatic encapsulation and neurophysiological dependence on the brain. This suggests thoughts about the functionalism of consciousness, that is, understanding it as a kind of spiritual or energetic property capable of alternative substrate manifestations in nature. Interpreting consciousness as the accumulated psycho-energetic potential of the monad, anthropocosmists move away from physiological reductions and assert the ontological multidimensionality of the phenomenon of consciousness and psychic reality. Taking into account the trends in the development of natural science in the late XX and early XXI centuries, such a philosophical position no longer looks like an arbitrary speculation and acquires certain theoretical and

empirical grounds [19].

The war of Modern science against “long-obsolete metaphysics” seemed to have ended successfully in the XIX century. But things didn't turn out as expected. The results of this war have shaken the foundations of everyday consciousness and scientific reason! The prostrate esoteric metaphysics quietly reincarnated in the generally accepted scientific doctrines. Academic science, through the mouths of its best representatives, began to reproduce the truths of mystical doctrines of the distant past. Nobel laureates in physics have begun to prove things that are completely seditious from the point of view of classical science and insane from the point of view of common sense: all fundamental particles are nothing but a structured and vibrating space — a physical vacuum. Simply put, the whole natural world is built out of spatial Emptiness. For many hundreds of years, Europe has been searching for the unshakable bricks of the universe — the eternal atoms of Democritus. And instead they found the chilling Great Nothingness of overthrown metaphysical systems. Such is the irony of the evolution of the cognizing Mind — the taste of mysticism in modern physical theories is sometimes felt much stronger than in some religious teachings [13]. We are close to the approach of the author [12], who explains the scheme of vibrations of the Absolute: “It is known that the world that a person encounters in everyday life is a world of medium dimensions. Accordingly, the human senses are adapted to the perception of these ranges. So, he sees in the interval lying between ultraviolet and infrared radiation. But bees, for example, have the ability to perceive in the ultraviolet range (therefore, the flower as a person sees it will differ from how a bee sees it). This allows them to accurately find nectar. But the red and black flower will be indistinguishable for them.” This philosophical approach fully correlates with the conclusions of our work [21], which presents the hypothesis

of that mysterious reality in the form of schemes of vibrations of the Absolute, which can be symbolically represented in the form of the well-known emblem of N. K. Roerich (three red circles in a red ring on a white cloth), recognized by the UN as a sign of protection of cultural values. Symbolically, dividing all vibrations into three parts, according to this scheme, the lowest group of vibrations (represented by the first of the three circles) is figuratively personified by Academician V. I. Vernadsky (according to, in fact, classical physics), the next middle group of vibrations (and the corresponding second circle of the Roerich emblem) is Pierre Teilhard de Chardin (personifying metaphysics), and this scheme is closed together with the third circle of the Roerich emblem (the highest group of vibrations of the Absolute) by Édouard Louis Emmanuel Julien Le Roy (in fact, this is hyperphysics). These circles encompass the ring of eternity (infinity of vibrations), that is, of all things. This is how symbolically we can present an analysis of this mysterious reality surrounding us. The red color symbolizes the reverse thought process, namely, the synthesis of knowledge that Patriarch Kirill dreams of: “The Holy Fathers, combining secular scholarship with theology, formed a kind of synthesis. The famous theologian Archpriest George Florovsky called it a patristic synthesis. He dreamed of the emergence of a new patristic synthesis, dreamed that the modern generation of theologians would learn to combine external secular culture with theological creativity, so that theological creativity would be able to fertilize this culture, so that the words of the Church would be relevant. My prayer and my hope is that this dream of Father George Florovsky will come true during our lifetime” [22]. We have cited the statement of a religious thinker of our time not by chance, because along with the traditional scientific approach, the religious approach can embody in our scheme the same metaphysics (that is, going beyond the limits of classical physics according to Aristotle). But

that's exactly how it is! Hyperphysics in our scheme can be personified by what in Western philosophical thought is called metaknowledge, and in the East — ethical gnosis. Philosophically, it includes the following triad: Living Ethics (Agni Yoga), the Teachings of the Temple and Theosophy. But the analysis of these concepts is beyond the scope of our research, although from our point of view it is very promising. Continuing analogies or an inductive method of proving the thesis that esoteric doctrines (ethical gnosis) were quietly reincarnated in the works of Nobel Laureates such as L. D. Landau, who, speaking about the classification of sciences, divides them into “natural sciences, unnatural and preternatural (supernatural)” [23]. Apparently, he was talking about natural, humanitarian and meta-sciences in the current understanding of such a classification (i. e. meta-history, meta-physics, going beyond the current one). And, most importantly, today there is a rational explanation of such a point of view and theories of such a trinity have been developed in physics, philosophy and mathematics.

Let's start with physics. In the new physical picture of the world [24], it is noted that in order to solve the problems of physics put forward by academician V. L. Ginzburg (for example, irreducibility or reduction of the living to the inanimate, that is, the inability to explain the origin of life on the basis of elementary particle physics alone). Here it is clearly necessary to expand the field of research and move on to those areas of the Universe that, as a rule, remain outside the boundaries of the traditional scientific paradigm, namely those that religion and esotericism have been studying with their own means for many centuries. All this was done in the work [25]. The essence of the work, in our opinion, is that the author tried to combine the three worlds discussed above on the basis of three constants: Planck's constant (h-worlds), the speed of light (C-worlds), and the acceleration constant of gravity (G-worlds). In the infinite world of waves of a scalar (i. e. spin-free) field,

all directions are equally probable. Field entities live in it. This is a field world in which there is no substance. Worlds of this type differ in the speed of wave propagation (C-worlds). The space of the second type of worlds has axial symmetry, which makes rotation possible. These worlds arise in the C-worlds in the form of inclusions (universes). The oscillations of the waves are polarized in them into two oppositely rotating vortices, which leads to the formation of rotating particles of matter and quantization of fields. These universes are characterized by a new constant — in our universe, Planck's constant h . These are h-universes. In such worlds, new physical quantities appear — mass, momentum, energy, momentum, spin, and particles have varying rest mass. The third type of worlds has a central symmetry of space and is born in the form of inclusions in h-universes. Unlike the first two types of worlds, where time is reversible, gravity arises here, characterized by the constant G of free fall, which generates the irreversibility of time in some particles, in particular, in nucleons, which make up the familiar world. This is a very weak effect, not yet available to modern experiment, but very important, making evolution irreversible.

In the gravitational relativistic world studied by science, all three spatial symmetries are realized. In this world, particles have fixed characteristics, including rest mass. Physicists see that the number of particles is changing. But no one has yet observed how elementary particles arise and their properties are formed. But it's happening somewhere! So, there is a world inaccessible to modern physical experiment, where they are born. This happens in a polarizing world: in it, the polarization processes of formation of not only space-time coordinates, but also fields, particles, structures from the matter formed by nucleons are realized.

The picture of the three worlds of the universe is close to the Vedic (esoteric) concept, where the upper world — the world of the Spirit — generates two types of universes. In the first of

them, which can be compared with h-universes, there is no sexual reproduction. It arises in the second type of universes. As follows from the polarization theory of the universe (PTM), it is generated by gravity.

The Christian Holy Trinity can also be compared with this picture of the world, if we assume that the Holy Spirit rules the C-world, the h-world is the God the Father, and the G-world is God the Son. Thus, polarizing physics finds possible common points, both with religious and esoteric ideas. The existence of three worlds, determined by the speed of light, Planck's constants and gravity, sets the minimum number of experimental constants that a general theory should have. Only these three constants are used in PTM, which means that its generalization is impossible, since the number of constants decreases during generalization [24]. In ethical gnosis, the physical process described above can be schematically accurately described in terms of PTM, namely, everything appears out of nothing (circle or zero), then a point (or one) appears in the circle — the first stage of manifestation, then the second point (number two), etc. After all, in fact, this is a description of polarization in classical physics, when a charge appears from a neutral point with a plus on one side of the dipole and a minus on the second (as in classical magnetization)... And although this concept is criticized [26], nevertheless, let it not be simple to the Truth [27].

Autonomy of consciousness and irreducibility of consciousness to brain function. The ultimate case of loss of consciousness is clinical death when there are no fluctuations on the electroencephalograph. The study of the phenomenon outside of bodily experience in clinical death has become possible relatively recently, thanks to the success of resuscitation. The literature describes cases when some patients, returning to life, declared that they had not lost consciousness and remembered well all the actions of the medical

staff and their perception of the otherworld. A special impression is made by the temporary epiphany of the blind. The information reported by patients was specially checked for reliability by a number of researchers and confirmed. In some cases, it was possible to establish that the events described by the patients occurred at a time when the electroencephalograph showed a straight line, i.e. the brain was not functioning, but consciousness was working. This has become one of the main facts that call into question the idea of consciousness as a function of the brain. The absence of such a connection is also indicated by some cases of very severe brain damage that do not affect the functioning of consciousness [25]. A classic example is the confirmed story of Phineas P. Gage (1823 — 21 May 1860), an American builder who received a severe brain injury while laying a railroad. In 1848, when he was working as a foreman of explosives on the laying of a railroad in Vermont, a crowbar, with which he was sealing a cork over a powder charge used in blasting, struck a spark and caused an explosion. A metal rod with a diameter of 1.25 inches (3.2 cm) entered Gage's skull below the left eye socket, the exit wound was located on the border of the frontal and parietal bones also on the left side. Due to the injury, the builder lost most of the frontal lobe of the left hemisphere of the brain. Despite such severe injuries, the victim regained consciousness a few minutes after the injury and two months later was able to return to an active lifestyle. Eventually, he recovered from the infection that developed in the wound and lived for another 12 years [28]. There is reason to believe that postmortem states of consciousness are very diverse and heterogeneous. In the spiritual traditions of the past, they have already received some understanding, although for the scientific world such knowledge remains cognitively illegitimate and philosophically esoteric. Full-scale studies of postmortem states of consciousness are still ahead and they are no longer stopped by any academic skepticism.

However, first we need to understand that the existence of consciousness without an organic body is as possible and natural as the existence of water without a crystal glass [13].

Consciousness is a phenomenon, first of all, of psychic reality, which ontologically exists separately from the physical world. Homo Sapiens arises as a product of the interaction of two different realities — physical and mental, which opened in the process of evolution the possibility of the existence and improvement of consciousness in the sphere of objective material existence. But this still does not mean that consciousness exists only in the physical world and is tied to it like a chain dog to its kennel. Human consciousness always (during physical life) resides in two realities and constantly fluctuates between them, regardless of whether the individual is aware of it or not [13].

Consciousness and creativity through a mathematical prism. It can be assumed that subjective reality, Spirit, is described by an imaginary component of a scalar field. This was also written by P. A. Florensky [29], where he mathematically proved the immortality of man and for which he was killed at Solovki, without being able to prove the opposite argumentatively. A low bow to the one who has gone into Eternity and left us such a Legacy! Physics and mathematics in the person of Albert Einstein and the Orthodox priest, theologian and mathematician Pavel Florensky are united by the same ray of aspiration into the ineffable and inexpressible. Because the Absolute cannot be expressed in words. For the word is a model of reality, and every model is only an approximate reflection of reality (and something always disappears with such a transfer). P. A. Florensky's teaching about imaginary and reverse perspective is still not understood by many. Imaginary values are exorbitant values. In fact, they describe dreams, visions of the afterlife. Before P. A. Florensky, all this was considered the lot of a religious dream, and suddenly — cosmology, physics,

geometry. A. Einstein discovered that the speed of light has a limit. And then? And then “another light,” says P. A. Florensky [30]. He gives a diagram of the past, present and future as two cones that are connected by vertices at one point. The lower cone represents our past, the upper one represents the future, and the point connecting them is our present. Inside the cones is our world, the world of relativistic velocities, limited by the speed of light. After all, a material point cannot move above the speed of light, this is its limit. But thoughts, immaterial entities and concepts, including consciousness and, consequently, the concept of creativity, are outside of these frameworks. That is, beyond these limits (outside the cones mentioned above) is an imaginary world (or in religious terms, “Another World”) described by imaginary quantities, namely complex numbers, which consist of their real and imaginary components, that is, a quantity multiplied by the root of minus one. Mathematicians in general are an interesting people, because at first they say that it is impossible to take the root of negative numbers, and then they say, come on, it's possible, and a number of applied equations arise that perfectly describe, for example, alternating current (Ohm's and Kirchhoff's law in complex form, and in ordinary it describes direct current). So here is an alternating current or a sine wave, along which everything in the world moves (day / night, life / death, even a person does not walk in a straight line, but swings higher / lower all the time). And the light does not go in a straight line either, it is attracted near massive bodies (celestial, for example)... So the imaginary world is described by imaginary numbers. Great prospects and new laws are waiting for us in this direction. Moreover, at the N. E. Bauman Moscow State Technical University they developed a mathematical theory of centaurs [31] because man is also a centaur in essence, since he has an animal component (in the form of a physical body) with all the circumstances that follow

and necessarily imaginary (ideas, meanings for which he often goes to die, but which cannot be felt or weighed on physical scales in any way) and in this apparently, one of its differences from the animal (this is a separate and very interesting topic for research). The Western world tries to convince a person that he is an animal and he does not need any ideas (such a world is easy to manage), and the Russian world (based on Eastern philosophy) tries to explain that man is, first of all, God, and together God is a Man, and not a Man-God of the Western world, as it is F. M. Dostoevsky explained. Therefore, an ancient mystical confrontation of good (raising a person to God) and evil (lowering him to the inferno) and, accordingly, creativity in one direction or another goes to the worldview vizier. And the civil war in the Donbas, from our point of view, runs along this watershed... We know this firsthand. Today's research gives the development of this concept, namely in the form of the concept of a hyperbolic field (the same two cones connected by vertices) [32], which gives additional terms in the formulations of known physical laws at hyperspeeds or hyperdistances, as well as the reverse process, also takes place, because at quantum sizes there is a considerable the number of paradoxes that are still unexplained today [33].

The Ethical Gnosis of the East gives new formulations of such laws, which are opposed to Newtonian mechanics and clearly have spiritual foundations. For example, this is the formulation of the attraction of parcels of the same name (as opposed to the attraction of charges of different names). An everyday confirmation of this approach is the fact that we are looking for individuals or collectives like ourselves and are getting old to avoid opposing views. Ethical gnosis says that thoughts sent into space (in our case, this is an element of creative aspiration) attract the same thoughts (or entities) formed by other people in the noosphere and enriched by them are announced back to the sender with

a certain "supplement." That is, like attracts like. This is the law of the spirit sphere and the law of creativity. In Living Ethics, it is expressed as follows: "Only when the spirit is attached to the creativity of the Cosmic Magnet, its aspiring creativity is possible; only then are the possibilities attracted to it. Only when an intense spirit carries an approved world task, it creates intensely. Creative aspiration always asserts opposition, therefore, such battles are under Our Shield. But victory is inscribed on Our Shield" [34].

In the theory of systems there is the concept of emergence (from the English emergent — arising, unexpectedly appearing) — the presence of any system of special properties not inherent in its elements, as well as the sum of elements not connected by special system-forming connections; irreducibility of the properties of the system to the sum of the properties of its components; synonym — system effect. We believe that this emergent effect is described in the Bible: "For where two or three are gathered in my name, there I am in the midst of them" [35]. These two or three are visible in the physical world, but there is also an invisible Entity that interacts with these individuals aspiring to It. This is also a creative process.

The dependence of creativity on states of consciousness. Creativity can take place in different states of consciousness, and depending on which state of consciousness it occurs, these will be the results of this creativity. These states of consciousness are well described in [13]. These are altered states of consciousness, split consciousness, a state of mental silence, a state of dissolution of consciousness, enlightenment and superconsciousness, a state of confusion of realities, alcoholic psychosis ("delirium tremens"), narcotic psychosis and some forms of schizophrenia. This is, of course, in addition to waking and sleeping in its various phases. Here we are again faced with the problem of the complex ontological status of things, which

we already considered at the beginning of the article. The main mistake of the old physicalist science in the study of such problems is that it arbitrarily narrows the ontological field of the reality of Nature. The physicalist believes that there is no other space of events other than the physical in Nature and cannot be. But he is deeply mistaken, since the subjective space of consciousness is not reduced to physical reality. After all, how many times have such would-be scientists conducted an experiment to search for life and separated animals to the smallest particles in search of life, but no microscopes helped them to see it and, having collected from the remains of the body again, they could not get a living being again. For they invade the space of a special ontological status, which generates its own streams of events that can determine the mental processes and actions of any reasonable individual.

Therefore, when mixing realities, we are dealing not just with “fantastic ideas” and “delusional fictions” of the patient, but with entities and streams of events of the virtual mental world, which quite realistically invade his consciousness. The impersonal psychic reality hidden from everyone becomes open for such a person, and he cannot stop its penetration into his subjective mental space.

A conditionally normal individual encounters it only in a state of sleep or trance, when his consciousness leaves the physical reality and completely plunges into another reality, that is, the impersonal psychic space. However, for an individual in the state of deviation under consideration, the entities of the mental order acquire the ontological status of the entities of the physical world. The confusion of realities disrupts the proper course of mental processes, deforms mental abilities and disorients the existential behavior of an individual. Therefore, in this case, the main direction of the psychotherapist's efforts is not only the restoration of the boundaries of realities, but also the restoration of their adequate perception

by the patient's consciousness [13]. Thus, in the classic work on theosophy, “The Secret Doctrine” by H. P. Blavatsky, the first volume ends with the following phrase: “Opening hospitals for their supposed lunatics with such generosity, people try only to assure each other that they themselves are not insane” [36].

Confirmation of the considered hypothesis of creativity in the heritage of geniuses. Let us continue the examples of the ethical Gnosis of the East on the issue of creativity: “You ask how Kovalevskaya solved the problems? Of course, with the help of fire power. In her autobiography, she says that as a child, solutions to the most difficult problems sometimes arose in her brain instantly, and sometimes she saw numbers and formulas as if drawn in front of her. Of course, she worked hard, as can be seen from her biography, but it is also certain that in her case the touch of a fiery ray, which awakened her “cup” and caused the forgotten, was not a rare phenomenon” [37]. Yes, and E. I. Roerich herself, like her entire great family, enjoyed this connection with the Highest. And, truly, it was Divine creativity. There are cases described by eyewitnesses when S. N. Roerich was asked a certain question, he went out into the hallway for several seconds and returned with an answer. That is, there he tuned in to the Absolute and received an answer from him. Another well-known example, already mentioned earlier with a similar scheme of creativity, Nikola Tesla wrote: “In continuous solitude, the mind becomes sharper and sharper. In order to think and invent, you do not need a large laboratory. Ideas are born in the absence of influence on the mind of external conditions. The secret of ingenuity is in solitude. Ideas are born in solitude” [38].

Isn't that what N. Berdyaev says in his classic work on creativity: “The act of creative freedom is transcendent in relation to the world reality, to the closed circle of world energy. The act of creative freedom breaks through the deterministic chain of world energy. And from

the point of view of the immanent world reality, this act should always be presented as creativity out of nothing. The fearful denial of creativity out of nothing is submission to determinism, obedience to necessity. Creativity is something that comes from within, from a bottomless and inexplicable depth, and not from outside, not from world necessity. The very desire to make a creative act understandable, to find a basis for it, is already a misunderstanding of it. To understand a creative act means to recognize its inexplicability and baselessness" [39].

N. Tesla comments on his secret with aspiration (which is given a significant place in the ethical gnosis) Thus: "If I had a grueling task in front of me, I would pounce on it again and again until I did it. So I practiced day after day, from morning to night. At first it required a strong mental effort directed against inclinations and desires, but as the years passed, and this contradiction weakened, and finally, my will and desire became one and the same. They are the same today, and this is the secret of all my successes" and, moreover, "I don't need models, drawings, experiments. When I have ideas, I start building a device in my imagination, change the design, improve it and turn it on. And I don't care at all whether the device is being tested in my mind or in the workshop — the results will be the same" [40]. That is, there is an analogy with quantum physics, according to one of the paradoxes of which the electron is simultaneously everywhere, and not in some localized place of space [41] in terms of ethical gnosis, the situation is called the divisibility of spirit.

What is the problem here? After all, creativity as dark (leading to destructive results for society) and light (in the name of Enlightenment and Culture) turns out to use the same mechanism? Where is the boundary by which the separation takes place? And here the ethical Gnosis gives the answer: "Half a century ago We were concerned about the multiplication of physical knowledge. Indeed,

much has been achieved in this direction, at the same time the spiritual consciousness has lagged behind the physical. Ethics was lost among the heaps of formulas. Machines have distracted man from the art of thinking. There are enough robots now! For the balance of the world, a heart is needed, in this Decree there is an urgent salvation. Evil will inflates the earthly aura" [42]. That is, in our scheme, we need to add, in military terms, a recognition unit of our own / someone else's, namely, the heart. He needs to be educated and taught the art of thinking. This is a fundamental moment for the future development of the entire civilization, and especially the entire Russian World. Now the Western world is trying to impose its creativity (mostly dark and destructive) and gives a false goal — technocracy. DonNTU, together with the MANEB Academy (St. Petersburg), we have already published the results of understanding this process in the form of a collection of works [43], which analyzes the prospects for the development of humanity and the fact that it is



now at a bifurcation point (which, by the way, is confirmed by ethical gnosis), in which either the Western path of development can go (cyborgization, and what futurologist Raymond Kurzweil offers us [44]) or the Russian Way.

The second one is close to us, because it is in it that there is a conceptually grounded perspective of technological development, which is directly related to consciousness and the vector of creativity, given in the works of S. R. Ableev, the first doctor of philosophy, defended by the legacy of N. K. Roerich. Individuals who are attached to material existence and bow down before the Machine will remain in the realm of physical reality. As their technologies develop, they will generate hybrid forms of cyber-life and cyber-intelligence. Human nature will be dissolved in technical devices, and human consciousness will be combined, and maybe absorbed by computer intelligence. The prospects for such a technotronic line of human development are very vague. We see three of its most probable endings. The first is the destruction of the fragile technosphere by global catastrophes, which, at best, will throw humanity into the new Middle Ages. Second: partial or complete collapse of the technosphere as a result of a shortage of natural resources. Third: the suppression of a reasonable, but spiritually weak person by an intellectual machine created by him, which will have a dramatic finale for both of them [13].

The noospheric form of consciousness existence, in our opinion, has several serious advantages over the physical form. Firstly, the psychomental (field) carrier of consciousness does not require special environmental conditions and is more up-to-date in comparison with the organic body. Secondly, such a form of consciousness existence does not depend much on the raw materials of the planet. Thirdly, it is more resistant to planetary natural disasters and cosmic cataclysms. In this sense the technical infrastructure of the modern and future technotronic-type civilization will always remain very vulnerable [13].

Noospheric civilization is impossible without the appearance of a new non-biological carrier of consciousness, that is, a body built without the use of organic matter. The process of its formation will be an anthropological super-technology of the future. It will radically change the appearance of intelligent life and give rise to the cosmic existence of the posthuman spirit [13].

We will be told that these are empty futurological fantasies that have no place in scientific literature. We will answer that every cognitive, technological or humanitarian breakthrough of mankind has always begun with a bold flight of creative thought. Some researchers know that similar experiments on the spiritual and vital transformation of human nature have already been conducted in the past and have had some success. Find the hermeneutic keys to the esoteric culture of mankind, and you will understand what kind of "germ of immortality" the Chinese Taoists tried to cultivate in human nature, what the "philosopher's stone" of European spiritual alchemy has to do with the essence of man and what is the so-called "fiery transmutation of the spirit" in the philosophy and practice of sacred yoga and the new Eurasian gnosis of Living Ethics. Sacred knowledge has not only ethical, but also cognitive value. But we still have little understanding of what it consists of [13].

What is now preventing the noospheric evolution of the human spirit? Firstly, the hypertrophied ego is a complex of consciousness generated by the illusion of mental individuation of a person. We have noted that in the early stages of the formation of rational consciousness, the formation of mental individuation for human evolution had a positive significance. However, those times are long gone. At present, extreme egoism generates a constant separation of the united humanity and supports the dangerous worldview of anthropocentrism [13].

Imperfect earthly humanity considers itself the spiritual center of the natural world, and an

imperfect human individual considers himself the arbiter of the destinies of all existence and opposes his interests to the entire universe and other individuals. One does not need to be a prophet to see the very sad, eschatological consequences of such a worldview. The single root of contradictions in the man-nature, man-society and man-man systems is the destructive ego-complex of consciousness. Therefore, overcoming it will open not only the ways to resolve the contradictions noted, but also the horizons of the noospheric evolution of the spirit [13].

Let's go back to where we started — to the main idea of the “Meaning of Creativity” by N. Berdyaev, we can express it this way: a human personality, immersed in the abyss of everyday life, vulgarity, evil, violence, rushes to God in a creative impulse and only in this way finds freedom [45].

Conclusions. We hope that we have somewhat developed N. Berdyaev's thesis that “Creativity is a person's response to the call of God. It is fruitless and absurd to raise the question of whether creativity can be justified from the point of view of the religion of redemption. For the work of redemption and salvation, one can do without creativity. But for the Kingdom of God, human creativity is necessary. The kingdom of God also comes through the creative work of man” and gave schemes for his synthetic understanding. Of course, much remains beyond the scope of this article. But that's why man and knowledge are an open system. The main thing now is to fulfill the order of the Leader of the Great Russian World: “... We should never forget about the moral and ethical foundations of our business. Everything we do should benefit people. Strengthen the person. And not to destroy it” [1].

And let me conclude with a poem by Y. M. Klyuchnikov, poetically showing the mechanism of creativity discussed in the article:

*“Knowledge has another name,
Do not confuse Knowledge and news,*

*It shows us the Divine Message
And requires a receiver in the form of
conscience...”*



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In narrow circles, he is known as the author and performer of songs in different languages (English, German, Spanish, Italian, French, Russian, Ukrainian, Belarusian, etc.).

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The Paranishpanna

beyond the Reincarnation of the 7 Planetary Chain

Un-Hak Hwang

ABSTRACT

The Paranishpanna is emphasized as the eternal home of human since one can achieve the Paranishpanna by accomplishment of Nirvana due to the Emptiness because of the process of the Nirvana it is effective for modern people to reach out to the eternal home of paradise during the life or after death. By overcoming sufferings through the Great wisdom of Emptiness, the Nirvana can be achieved, and Paranishpanna can be accomplished through the process of the Nirvana. This process is to escape from the sufferings and is to cross over the other state in the Paranishpanna as the Nirvana indicates "beyond" karma and reincarnation of the 7 planetary chains. The various lotus flowers from the ancient time to today are introduced for the everyday life as a symbol of the Nirvana. In the point of modern cosmology by the theory of the general relativity the future of the soul of life in universe is examined, inspite of the incomplete expansion experiments of the Hubble Tension become an obstacle.

1. Introduction of The Paranishpanna (Paranirvana), the Place "ABOVE" the Nirvana

The 6th Sloka of the 1st Stanza in the book of the Secret Doctrine Commentary written by H. P. Blavatsky (1890) [1] reads that <<THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA TO BE OUT-BREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.>> In this comment THE SEVEN SUBLIME LORDS represents 7 planets of the solar system which

is equal to one planetary chain or a group of planets linked together into a single scheme of evolution. In her book Blavatsky said that «there are seven planetary chains in our system.» It seems that there was the Paranishpanna (the summum bonum) still in the darkness before generation of the universe. This Paranishpanna is the purpose of investigation of this paper.

During the time period of the Manvantara for 4.32 billion years in the space of the Paranishpanna before generation of the universe the 7 Planetary Chains were latent in the darkness. In the theosophical point of view Blavatsky's drawing of a chain in a letter to Sinnett showed the planetary chains after generating the universe.

The 5th Sloka of the 1st Stanza in the book of the Secret Doctrine Commentary written by H. P. Blavatsky (1890) [1] was spelled as Parinishpanna for the darkness as a synonym of «Parinirvana(pari=above)». And she defined the Paranishpanna as the state of absolute perfection to which all existences attain at the close of a great time period of activity. It is special state during the time period of Maha(grand)-Manvantara in which they rest during the succeeding period of repose. In Tibetan it is called Yong-Grueb. During Maha-Pralaya everything reverts to this state.

Due to simple extinction after Seven Eternities in 4.32 billion years the Paranishpanna with Paramartha, the self-analyzing consciousness, was returned because one cycle of the life-kalpa was finished. A man can be entered into this condition of Paranishpanna through the Nirvana during his life or after his death because the Nirvana can be achieved only by his

Emptiness. (Fig. 1) According to the teaching of Gautama Siddhartha the Emptiness is a personal state “with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity in the whole living and sentient Universe”. Under the Emptiness one gets rid of personal existence (essence), merging into, becoming one with, the Absolute, and continuing in full possession of Paramartha. When experienced the Emptiness consciously it is a state of bliss and absolute wisdom. In the Table 1 the great wisdom of Emptiness and Nirvana as its reward are shown with the Christianity.

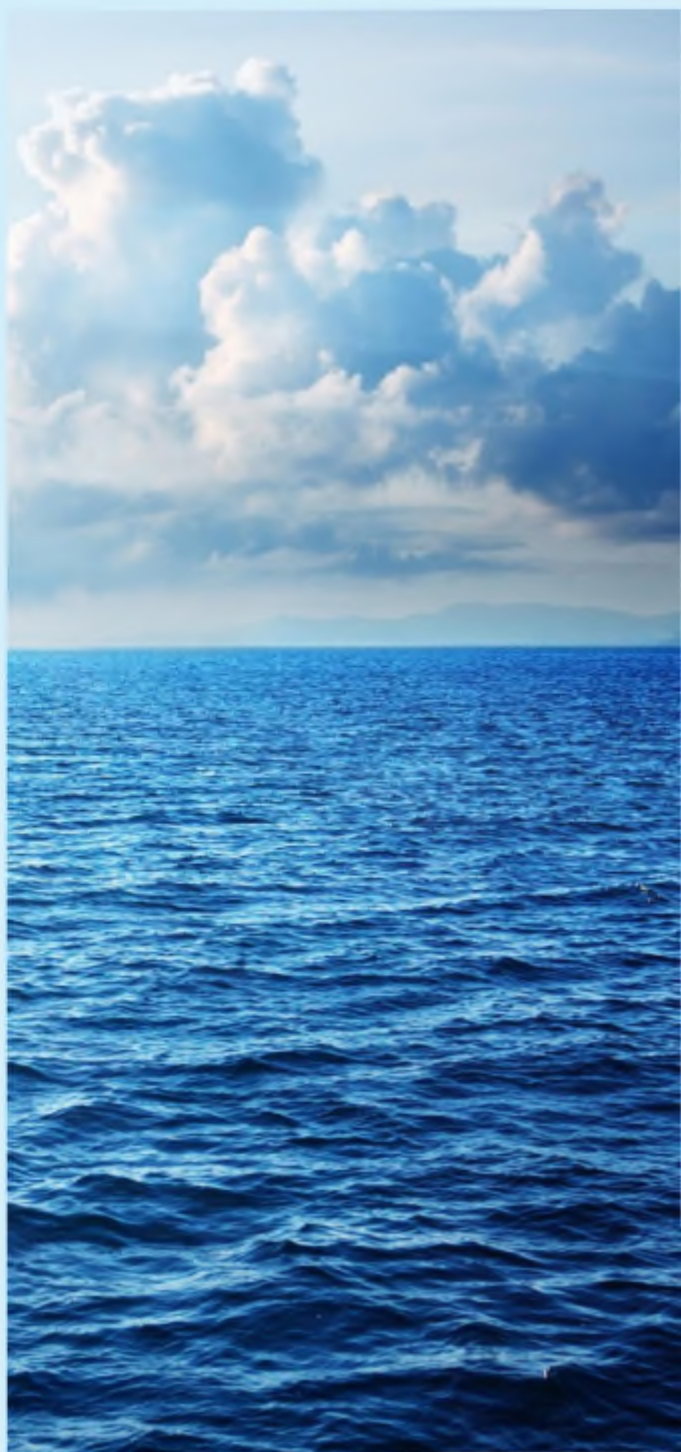
Theosophically speaking, by Blavatsky, Paranishpanna is the summum bonum, the Absolute, hence the same as Paranirvana (“beyond” Nirvana). Besides being in the final state it is that condition of subjectivity which has no relation to anything but the one absolute truth of the Emptiness. It is that state which leads one to appreciate correctly the full meaning of No-Being (no natural essence), which, as explained, is absolute Being.

In Section 2, the Paranishpanna is emphasized as the eternal home of human since one can achieve the Paranishpanna by accomplishment of Nirvana due to the Emptiness because the process of the Nirvana which is effective for modern people in order to reach to the eternal home during the life or after died. In the Section 3, as the Symbol of the Nirvana, The various Lotuses from the ancient time to today are shown in the pictures of everyday life. In Section 4, the future of the soul of life in the universe is mentioned with some conclusions followed.

2. The Nirvana, the crossing by getting the Emptiness during Manvantara

Nirvana is a central concept in Indian religions including the Buddhism. The word literally means «blowing out»—referring in the Buddhist context, to the blowing out of the fires of greed, hatred, and delusion, or simply

of all consciousness. In Buddhist thought it is the state of being free from suffering because the world is the ocean of sufferings. In Hindu philosophy it is the union with Brahman through Moksha. H. P. Blavatsky rejected the idea that Nirvana merely means the extinction of all consciousness: Very often we are confronted with the statement: “you talk about Nirvana. What is Nirvana? It is an extinction, and it is just like a flame that is blown out from the candle; there remains nothing. Nirvana - ‘the flame



out.” I had how many times to have disputes and discussions about that. I said it is not that at all. It is that every particle of matter, of that which may have form in our conception or be conditioned or limited, everything disappears to make room for one homogeneity, and for the one absolute spirit. But this spirit is not at all; it is non-consciousness for us, but it is absolute consciousness there.

Gautama Siddhartha, the great Buddha, at his age of 35, realized that the Nirvana is the “crossing from this world to the other”. The «blowing out», like the flame of a candle, the utter extinction of existence is nothing to do with the Nirvana. It is not the state of absolute existence and neither is absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life. When Gautama Siddhartha was at 29-years old he saw that many people just did not get the basic teaching of our mind creating the universe, he left his home and achieved spiritual awakening or Nirvana at 35 years old. After then he started to teach basic cause and effect as if it existed outside of ourselves to teach on the Four Noble Truths. He did this for 45 years from 35 to 80 years old. He said that there is suffering, there is the cause of suffering, the end of suffering, and finally the way to end suffering is the Emptiness which is a state of No-natural essence. He classified the suffering by 8 kinds of universal sufferings such that they are the four sufferings of birth, aging, sickness, and death, plus the suffering of having to part from those whom one loves, the suffering of having to meet with those whom one hates, the suffering of being unable to obtain what one desires, and the suffering arising from the five components that constitute one’s body and mind. According to his teaching the Nirvana is the crossing from the state of normal human to the state of No-natural essence (the Emptiness) which is associated with the Paranishpanna

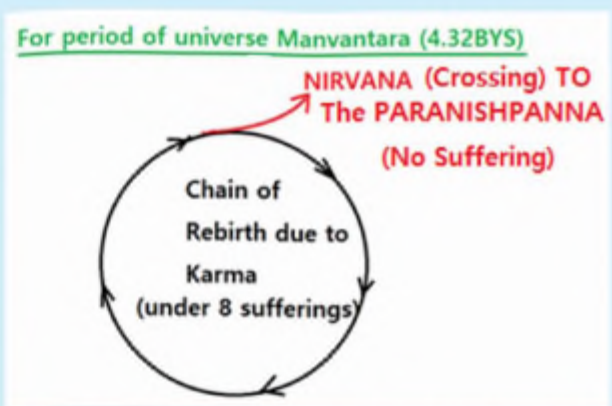


Fig. 1. Process of Nirvana, the escaping from the reincarnation chain during 7 planetary chains (Manvantara) to the Paranishpanna by getting the Emptiness achievement.

because one is tied with another in the real state of all elements.

H. P. Blavatsky wrote that Nirvana may be reached during man’s life, and after his death in the Manvantara or life-kalpa he belongs to. (Note that the life-kalpa is a long period of time in Hindu and Buddhist cosmology, generally between the life creation and life recreation of a world or universe.), and Paranirvana (“beyond” Nirvana) is reached only when the Manvantara has closed and during the “night” of the universe or Pralaya. In her writings, the term «Paranirvana» is used to refer to the state that the universe enters at «the great day, when everything becomes one, all individualities are merged into one, which to us now is non-consciousness, or the unconscious will then be absolute consciousness. This «day» does not come after a planetary Pralaya, but only at the end of the maha-Manvantara, when the universal Pralaya sets. In Paranirvana — when Pralaya will have reduced not only material and psychical bodies, but even the spiritual Ego(s) to their original principle — the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the Great Breath. In other words, everything will be ‘merged in Brahma’ or the divine unity. In Paranirvana all things are in

Paranishpanna or absolute perfection.

Table 1. The great wisdom of Emptiness and Nirvana as its reward in comparison with the Christianity.

	Christianity	Buddhism
Teacher	Jesus (BC 3~AD 30)	Gautama Siddhartha, the 7th Buddha (BC 560~BC 480)
Main Teaching	To love both God and Neighbors	To cross over to the state of Emptiness
Reward	Salvation by Ascension with Jesus	To escape from sufferings by Nirvana
Eternal Home	Heaven	Paranishpanna (<i>Paranirvana</i>)
Supported by	Power of God with miracles.	Self-Realization
Length of world history	6,000 years	138 billion years

3. The Lotus, the Symbol of the Nirvana

Historically for thousand of years the beautiful lotus flower [4] has been indicated the Nirvana because the root of lotus is stricken into the dirty muddy water usually. This dirty muddy water implies the sufferings for every human to meet day by day. Since both the seed and flower of the lotus grow together simultaneously THE PAST, THE PRESENT, AND THE FUTURE form a one connection like the reincarnation. Also, since the seed of lotus flower does not rot for many years and, later, bloom the flower (Nirvana) again one can achieved the Nirvana if his Emptiness is established even after many years under sufferings.

2. This Manvantara Sphere during the 7 Planetary Chains Expanding through the General Theory of Relativity

2.1 Three Scenarios on the Evolution Track of the Universe

Gautama Siddhartha, the Buddha left his home and studied the real state of all elements by himself until 35-years old. Later, according

to his teaching the achievement of Nirvana (crossing over toward the Paranishpanna) is most important to escape from the sufferings by reach to the state of No-natural essence (the Emptiness). Practically, the personal Emptiness means the ties with neighbors, connection to others without any pride and prejudice even if one possesses a lot of energy and power. Man will rebirth continuously according to his karmas and causality principle within this period of Manvantara. The real state of all elements that Gautama investigated about 2,500 years ago includes both aspects of humanities and nature by scientific research.

Today the most magnificent research on scientific cosmology that Gautama Siddhartha never experienced 3,000 years ago is the General Theory of Relativity done by A. Einstein in 1915. According this theory, at the beginning of Universe, our world contracted toward a singular Egg from the special Paranishpanna just like the stellar contraction of hydrogen gases before igniting at the center due to high

temperature and high pressure. And then as shown in the book of the Secret Doctrine Commentary written by H. P. Blavatsky (1890) in Stanza 2, Sloka 1 «Where were the builders, the luminous sons of manvantaric dawn? ...In the unknown darkness in their Ah-hi Paranishpanna, the producers of form from no-form, the root of the world - the Devamatri and Svabhavat, rested in the bliss of non-being», the explosion of the Egg started by the ignition at the center due to the high temperature and the high pressure and expanded outward to make the space and the time. (The Ah-hi is equal to the first radiation by the ignition at the center.) This explosion is so-called the Big Bang. This new expanding world has been continued so far under following causality principle [2]. This expanding space is the size of our universe today and this elapsed time is the length of history of our universe which is equal to 13.8 billion years old.

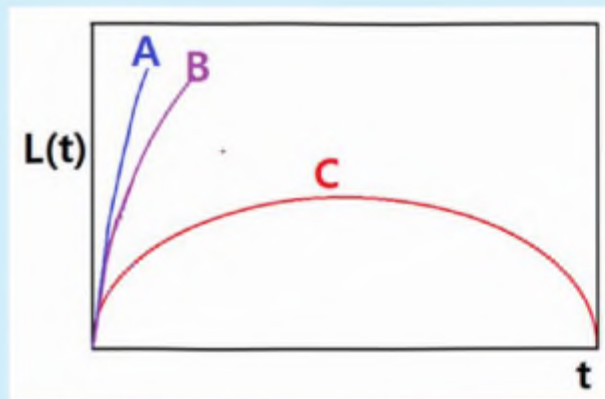


Fig. 3. The expanding universe since Big Bang due to the Theory of General Relativity. The units of the length $L(t)$ and t for A, B, and C are different and arbitrary.

To apply the theory of general relativity we need to assume symmetrical and homogeneous distribution of matters in the space before and after explosion of the universe. This assumption was proved in the theory of the stellar evolution to use the fluid equations. Then the metric tensor for this standard model for the evolution of the universe can be

$$ds^2 = dt^2 + L^2(t) [dr^2 / (1 - kr^2) + r^2 d\theta^2 + r^2 \sin^2 \theta d\phi^2]$$

(Equation 1)

where $L(t)$ is the arbitrary function of time t and constant k represents one of $+1$, 0 , or -1 depending on the unit of the radial spherical coordinate r . The cases of both $k=-1$ and $k=+1$ are for the geometric tensor for the decelerating diffusion of matters, however, $k=0$ is for the continuously accelerating diffusion of matters. Specifically, the case $k=+1$ is for the deceleration and, later, contraction of matters (so-called "oscillation") and the case $k=-1$ is for the deceleration and static equilibrium. So, the Equation 1 represents for 3 different metric tensors regarding to movement of matters.

The Einstein field equation is

$$R_{\mu\nu} - (1/2)g_{\mu\nu}R = -8\pi G T_{\mu\nu}$$

(Equation 2)

where R is the curvature constant from the curvature tensor $R_{\alpha\beta\gamma\delta}$, $R_{\mu\nu}$ is the Ricci tensor, $T_{\mu\nu}$ is the energy-momentum tensor for the homogeneous and symmetric distribution of matters, and G is the gravitational constant. We can get the 3 nonlinear differential equations from the Equation 2 for the 3 cases of $k=+1$, $k=-1$, and $k=0$ respectively. The simulation results for the $L(t)$ from the equations for the 3 cases are shown in the Figure 3.

In the figure 3, since the time is causal and synchronized, we may consider the origin $(0,0)$ in the figure as the Big Bang point and $L(t)$ is the size of the universe. In other words, t axis represents the history of the Manvantara and $L(t)$ axis the special size of the universe today.

2.2 Today's Observational Supports: Mystery of the Hubble Tension

From the theoretical results in the Figure 3 there are 4 evolution tracks of our universe: (A) Expansion and Stop, (B) Expansion forever, (C) Expansion and shrinking (Oscillation). In order to decide for true track among (A), (B), and (C) the most essential factor will be the acceleration rate (change of the expanding speed). The

expanding speed of the universe can be determined by two observational methods: the Doppler redshift (distance) and temperature of universal background radiation. Unfortunately, the expanding speeds from two methods are not consistent. The expanding speed of the universe in the unit of Km/s depending of the radial position $L(\text{Mpc})$ from the origin can be written with the Hubble constant $H(\text{Km/s/Mpc})$ [3]. By the method of Doppler redshift Hubble constant is determined as $H=73 \text{ Km/s/Mpc}$ ($\pm 2\%$), however, by the method of the temperature of the background radiation Hubble constant is determined as $H=67 \text{ Km/s/Mpc}$. (Note $1\text{Mpc}=3\times 10^{19}\text{Km}$, and the distance between Sun and Earth $=1.5\times 10^8\text{Km}$.) This inconsistency is called as "Hubble tension" today. Therefore, there is no way to determine the exact tack of evolution because the change of speed can not be determined by the scientific observation today.[3] In the Figure 4 the concept of the Hubble constant $H(\text{Km/s/Mpc})$ as the expanding speed in the expanding 3-dimensional spherical universe is shown, and $H(\text{Km/s/Mpc})$ indicates the change of speed per radius $L(\text{Mpc})$ outward because the circular space is expanding outward.

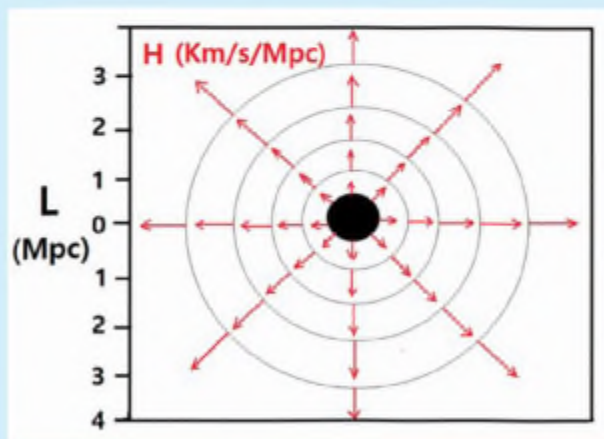


Fig. 4. Concept of the Hubble constant $H(\text{Km/s/Mpc})$ as the expanding speed at every radius $L(\text{Mpc})$ in the expanding 3-dimensional spherical universe.

3. The Future of the Soul of Life in the the Universe

After the explosion as the contracted sphere the Universe has kept expanding outward as mentioed in chapter 2. The figure 5 shows the current status of our universe. The figure 5 shows the expanding universe since explored 13.8 billion years ago. Since the Big Bang happened all events have been causally synchronized by one clock of our universe. Since the universe keeps expanding so far the materials are being scattered outward in the dark circular domain in Fig. 5, and thus both of the space and time are increasing in this domain. There is no time because of no matter in the outer domain of the white circular space.

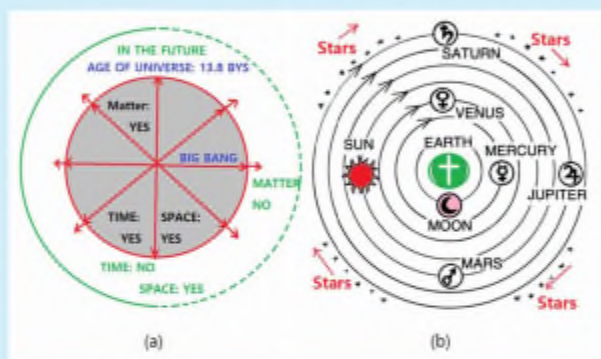


Fig. 5. (a)The scientific cosmology which has been expanding for 13.8 billion years; (b)The non-scientific cosmology by the Geocentrism until AD1633 (before the Heliocentrism by Galileo Galilei).

In the Secret Doctrine Commentary of H.P. Blavatsky [1] she mentioned the roles of the karma and reincarnation in the theosophy on the 7 Planetary Chains. This means that the theory of the 7 Planetary Chains is related to the suffering and must be included in the period of Manvantara. The period of 7 Planetary Chains is maximally equal to the age of our Sun which is 47 million years as shown in Fig.5(b), which is 0.3% of the age of our universe as shown in Fig.5(a). Since the lifetime of the solar system is extremely tiny with respect to age of the

universe, there is no perturbation if the solar system is destroyed and disappear with its planets including the Earth. There is nothing change in the world even if the human beings are destroyed completely by any enemy.

According to H.P. Blavatsky Maha Pralaya which is the Darkness provides the incubator of next universe because it provides the eternal home, Paranishpanna though Nirvana.

Conclusions

Buddhism was first started in India around 500 BC by Gotama Siddhartha of India. It is his teaching to overcome suffering through the Great wisdom of Emptiness and finally to experience Nirvana (N) and reach Paradise. You are born again through reincarnation by the causal principle, but your Karma is the standard for a new life.

Distinctly from other major religions the Buddhist's purpose of living in the world is to realize the wisdom of Emptiness in order to get over the suffering by means of the ties with others in the real state of all elements. Thus, since the study about the real state of all elements is the human and natural sciences the teaching of Gotama Siddhartha is complementary with modern science. It is nothing to do shaman and astrologer. His teaching is good for "beyond" karma and reincarnation of the 7 planetary chains, and crossing to the other state of Paranishpana which is "above" Nirvana



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The theosophical aspect of the nature of light

Sergey Roshchupkin

The concept of «Light» is one of the fundamental concepts in Theosophy. This concept in various manifestations permeates all the basic Principles of Theosophy. Spark, flame, fire, heat, light, luminous water, aura, sound, electricity, magnetism, etc. are some of the names for this concept [1-10]. Light has been of interest to people since time immemorial. Throughout the history of science, there have been many theories about the nature of light. However, it was at the end of the XVII and the beginning of the XVIII century that the foundations for modern theories about light began to be laid.

The English scientist Isaac Newton formulated the corpuscular theory of light in order to understand and explain the phenomena associated with light and colors. This theory was published in Newton's work entitled *Optics: or a treatise on reflections, refractions, kinks and colors of light*. According to this theory, light consists of small particles («corpuscles») emitted by luminous bodies [11]. These particles move in a straight line with finite velocity, have mass and momentum. The corpuscular theory was in good agreement with the laws of geometric optics, but other optical phenomena discovered in the same XVII century (diffraction and interference) from corpuscular positions were difficult to explain. Newton devoted the second and third books of his *Optics* to these phenomena (1704), confining himself to constructing their mathematical model, although he still leaned towards the corpuscular theory.

In 1678, Christian Huygens formulated his wave theory of light, which he later, in 1690, published in his work «*A Treatise on Light*» [12]. The Dutch physicist suggested that light is emitted in all directions as a set of waves moving through a medium that he called ether. Since gravity does not affect the waves, it was assumed that the speed of the waves decreased when they entered a denser medium. His model proved particularly useful in explaining the Snell-Descartes law of reflection and refraction. He also satisfactorily explained the phenomenon of diffraction. However, Huygens' wave theory was not accepted by scientists of his time, with the exception of a few exceptions, such as Robert Hooke. Newton's enormous prestige and the enormous success that his mechanics achieved, as well as the problems associated with understanding the concept of ether, made most modern scientists those who preferred the corpuscular theory of the English physicist.

In the XVIII century, two main hypotheses about the nature of light were established - wave and corpuscular. There were no decisive scientific arguments in favor of this or that theory. The authority of Newton, who leaned towards the corpuscular idea, dominated the minds of scientists. The main argument of the corpuscular theory was that with the help of the wave theory it was difficult to explain the simplest phenomenon - the straightness of light propagation. And yet there have always been scientific authorities supporting the wave theory. Among them are Leibniz, Lomonosov, Franklin, Euler. Thomas Jung

(1773-1829) initiated fundamental changes in the idea of the nature of light. Newton's corpuscular theory did not suit Jung's critical mind. Oddly enough, it was Newton who "suggested" to Jung the principle of addition of vibrations – the principle of interference. Jung's interference theory (the term "interference" was introduced by Jung himself, as well as the term "physical optics") perfectly explained all the phenomena associated with periodicity. At the same time, the positions of the supporters of the corpuscular theory remained strong. Jung's theory did not provide a satisfactory explanation of the straightness of the propagation of light, its mathematical basis was weak. In addition, in 1808 the phenomenon of polarization of light was discovered, and Jung's theory was unable to explain this phenomenon. Augustin – Jean Fresnel (1788-1827) was able to overcome the difficulties of the wave theory and approve it. After several years of a break in research, Fresnel again expounds his theory in an extensive memoir on diffraction, submitted in 1818 to the competition of the Paris Academy of Sciences [13]. This memoir was considered by a commission consisting of Laplace, Biot, Poisson, Arago and Gay-Lussac. Poisson noticed that from Fresnel's theory it is possible to deduce consequences that seem to be in clear contradiction with common sense, since it follows from the calculation that a light spot should be observed in the center of the geometric shadow of an opaque disk of appropriate dimensions, and a dark spot should be observed in the center of the conical projection of a small round hole at a certain easily calculated distance. The Commission invited Fresnel to prove experimentally the conclusions from his theory, and Fresnel performed it brilliantly, proving that «common sense» is wrong in this case. After that, on the unanimous proposal of the commission, the Academy of Sciences awarded him a prize, and in 1823 he was elected a member of it.

1. Faraday-Maxwell electromagnetic

theory of light

Maxwell came to the remarkable conclusion that changes in the so-called electromagnetic field propagate at a certain speed, and laboratory experiments on electromagnetic induction have shown that this speed is equal to the speed of light. Such a coincidence of the speed found from experiments on electromagnetic phenomena in the laboratory and the completely independently measured speed of light was a powerful argument in favor of the electromagnetic theory of light. Maxwell's theory led to the surprising conclusion that light is just a special case of such moving field changes, which are always wave processes. In other words, in all these cases there is an oscillation period and a wavelength, and Maxwell's conclusion was that all these perturbations must propagate at the speed of light regardless of their wavelength [14]. So the ground was prepared for the discovery of Hertz (Heinrich Hertz (1857-1894) - a German physicist, famous for his experiments on electromagnetic waves. He also wrote first-class works in other fields of physics and an excellent book «Principles of Mechanics»), who showed that with the most ordinary electrical disturbances, for example, during discharge, an electric field arises at some distance, which obeys the law of propagation discovered by Maxwell. From this discovery, there was only one step left to receiving and transmitting radio waves with all the huge variety of their wavelengths - from very long ones used for radio broadcasts to short ones used in television and radar. Thus, electrical devices can be used to transmit and receive radio waves with a wavelength from several millimeters to several meters used in television, and further to waves of many kilometers long used for radio broadcasts. Each wavelength corresponds to a certain frequency, i.e. the number of vibrations per second. Frequency is measured in hertz (Hz), thousands of hertz (kilohertz) and millions of hertz (megahertz). To excite and receive even shorter waves than the shortest radio waves, no

longer electrical devices are used, but devices using the excitation of atoms or molecules, and, finally, atomic nuclei are excited to obtain the shortest waves.

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

Longer waves than visible light, but shorter than radio waves, have those rays that are called infrared or thermal; on the other hand, shorter waves of visible light will be ultraviolet – under the influence of some of them, our skin turns brown – acquires a tan. The wavelength of X-rays is even shorter, and gamma rays emitted during nuclear transformations are even shorter (see Figure 1). The enormous power of Maxwell's theory lies in the fact that it covers this entire vast range of waves, excited in different ways,

received in different ways, and yet always propagating according to the laws discovered by Maxwell. The law of rectilinear propagation applies to all these waves, but the wave nature of their motion leads to the fact that they are able to slightly bend around objects whose dimensions are comparable to the wavelength.

2. Planck-Einstein photon theory

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

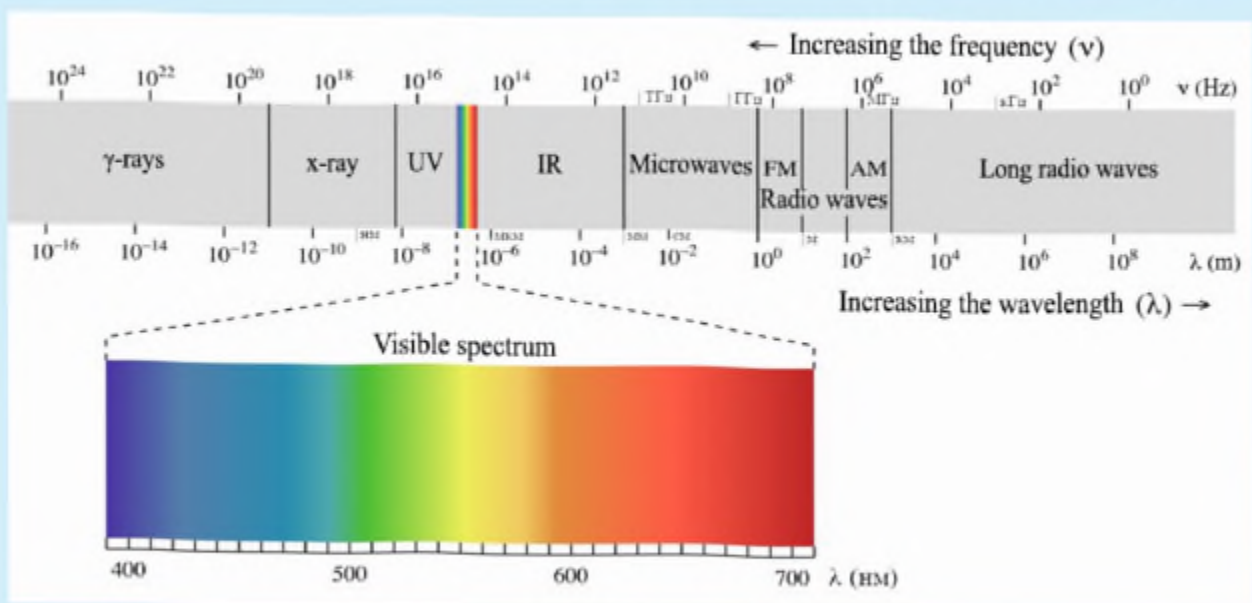


Figure 1.

that the propagating light has corpuscular properties, i.e. that electromagnetic radiation itself consists of separate corpuscles — photons carrying energy equal to the energy of the Planck quantum [15, 16].

$$E = h\omega, \quad p = \frac{h}{D}.$$

Here E and p is the energy and momentum of the photon, and ω and D is the frequency and wavelength of the photon. These formulas relate the wave (ω, D) and corpuscular (E, p) properties of light. This can be explained if we assume that light has a dual character, i.e. it has both corpuscular and wave properties. The conciliator of this dualism is Planck's constant (h). The dualism of light makes it possible to use different representations when considering optical radiation, namely, to represent radiation either in the form of light waves or in the form of photonic collectives.

Currently, it has been experimentally proved that light, as well as other elementary particles, possess the so-called particle-wave dualism. This means that light in some experiments exhibits wave properties (interference, diffraction), and in other experiments – corpuscular (quantum) properties (photoelectric effect, Compton effect). It is clear that the wave and the particle have opposite properties. Because of this, it is impossible to give a space-time image of such an object as light. That is why light is neither a particle nor a wave. At the same time, light exhibits the properties of a particle and a wave. The wave-particle dualism of light indicates that light only partially belongs to our World.

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

According to the special theory of relativity, three Worlds (Planes) can be introduced: the world of subluminal particles, when bodies having a rest mass move at a speed less than the speed of light in a vacuum; the world (Plane) of superluminal (virtual), when particles move

at a speed greater than the speed of light in a vacuum; The world (Plane) of light, which lies between these Worlds. It is important to note that the Light World is a facet or transition region between two Worlds (subluminal and superluminal). At the same time, the Light World provides them with energy and life. Photons, unlike subluminal and superluminal particles, have no mass. It is this property that makes photons special, their speed does not depend on the speed of the light source and receiver. From the point of view of photons, our Worlds do not exist. We emphasize that this quality of the Light Worlds is decisive on all Planes. The corresponding Light Worlds are always transitional between the two Planes of Existence closest to it.

Three sources of electromagnetic radiation can be proposed. According to classical electrodynamics, the emission of electromagnetic waves occurs when charged particles move with acceleration. If the charged particle moves uniformly and rectilinearly, then there is no radiation. The exception is the Vavilov-Cherenkov radiation, when a charged particle moves uniformly and rectilinearly in a medium at a speed greater than the phase speed of light in this medium. Quantum physics has shown that atoms (nuclei) emit photons during the transitions of electrons (nucleons) from higher energy levels to lower ones. In this case, photons of certain frequencies are emitted. In addition, the quanta of the electromagnetic field arise during the annihilation of a particle and an antiparticle, for example, during the annihilation of an electron and a positron (see Figure 3). It is important to emphasize that in order to explain the occurrence of the electromagnetic field, it was necessary to assume the presence of an electric charge in the particles. Note that the nature of the electric charge has not yet been explained.

4. Physical vacuum as a substitute for the Universal aether

Aether is a hypothetical pervasive substance

which vibrations manifest themselves as electromagnetic waves. The concept of the luminiferous aether was put forward in the XVII century by Rene Descartes and received a detailed justification in the XIX century in the framework of wave optics and Maxwell's electromagnetic theory. Newton's contemporary Huygens, speaking about the nature of light, believed that light excitation should be considered as elastic impulses propagating in the ether filling the entire space, and the huge speed of light propagation is due to the elasticity and density of the aether and does not imply rapid movements of aether particles. Euler and Lomonosov also defended and developed the idea of light as wave-like vibrations of the aether. Due to the fact that light waves are transverse, that is, the directions of vibrations in them are perpendicular to the direction of propagation, which is possible only in a solid, it was necessary to attribute the properties of an elastic solid to the aether. The question of the chemical nature of aether remained open: it had to consist of the lightest, absolutely inert elements, whose atoms would not be held by gravitational forces. Neither the lightest known element, hydrogen, nor the hypothetical coronium were categorically suitable for this role. Thus, the concept of the universal aether turned out to be closely related to solving the problem of the lower bound of the periodic system of chemical elements. Aether was also considered as a material analogue of Newtonian absolute space. There were other versions of the ether theory.

Even in his early works on periodicity, Mendeleev suggested that aether could be a specific state of gases with a large rarefaction or a special gas with a very small weight. The discovery of inert gases at the end of the XIX century actualized the question of the essence of chemical elements. At the suggestion of William Ramsay, Mendeleev forms the zero group of the periodic table, but also leaves room for elements lighter than hydrogen.

According to Mendeleev, the group of inert gases could be supplemented with coronium and an even lighter, as yet unknown element. Mendeleev expressed his thoughts in the article «An attempt at a chemical understanding of the universal aether» (1905) [17]: «The problem of gravity and the problems of the entire energy sector cannot be really solved without a real understanding of the aether as a global medium that transmits energy over distances. A real understanding of aether cannot be achieved by ignoring its chemistry and not considering it an elementary substance.» «... in the last modification of the distribution of elements into groups and series, I add not only the zero group, but also the zero series, and the element x is placed in place in the zero group and in the zero series (I would like to call it «newtonium» beforehand — in honor of the immortal Newton), which I decide to consider, in-firstly, it is the lightest of all elements, both in density and atomic weight, secondly, it is the fastest moving gas, thirdly, it is the least capable of forming with any other atoms or particles of certain strong compounds, and fourthly, — an element that is everywhere widespread and penetrates everything, like the world aether.» «... to understand the multitude of phenomena, it is quite sufficient to recognize for the time being that the particles and atoms of the lightest element x, which can move freely everywhere, have a weight close to one millionth of the weight of a hydrogen atom, and move at an average speed not far from 2,250 kilometers per second.»

The hypothesis of the existence of newtonium lost its relevance along with the ideas about the universal aether after the advent of the special theory of relativity and the creation of a quantum mechanical model of the atom. By the 1930s, the problem of «aether» no longer existed in science, as well as the question of elements lighter than hydrogen. Repeated attempts by individual scientists to revive the concept of aether in one form or another (for

example, to link ether with a physical vacuum) have not been successful.

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

The science is getting deeper into the essence of the vacuum. The fundamental role of vacuum in the formation of the laws of the material world is revealed. It is no longer surprising that some scientists claim that «everything 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 the 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.

5. “Light” as a multidimensional and fundamental concept of Theosophy

From the theosophical point of view, «Light» is a multidimensional and fundamental concept. Light has many forms and representations on different Planes of being and consciousness. Initially, the Light can be called Divine. This

is an unknowable noumenon, which then passes into phenomenal phenomena by endless differentiations. For example, from the point of view of physics, one can imagine one of the infinite number of manifestations of Light, namely the energy component. Figure 6 shows the energy scale of light, which displays the energy of all possible photons from zero to infinity. The energy range of the visible range is shown below, the photon energy of which is of the order of electron volts. This is due to the fact that our sun mainly emits electromagnetic waves, the photons of which have an energy of the order of electron volts. Further down the scale, the photon energy increases to energies of the order of a million electron volts. These energies correspond to energy transitions in the nuclei of atoms. Currently, the maximum energy of gamma quanta that we register in the universe reaches a value of about one hundred billion electron volts. Theoretical physics predicts the maximum energies of gamma quanta in our universe in the tens of thousands of trillion electron volts. These energies correspond to the so-called Planck times or Planck frequencies. It is important to note that light can give birth to matter. In 1934, physicists Breit and Wheeler theoretically predicted the possibility of the birth of electron-positron pairs by two gamma quanta. This prediction was brilliantly experimentally confirmed several years ago. The greater the energy of gamma quanta, the heavier pairs (particle-antiparticle) can be born by gamma quanta. This means that in the early stages of the formation of the universe, matter was formed, from which stars, planets, solar systems, galaxies, etc. were subsequently formed.

We cannot say anything about the first three Planes of Light. The fourth plane of Light is Fohat. Fohat is the eternal (primary) light. Fohat is the worldwide driving Life Force, both the mover and the moved. Fohat is that occult, electric, vital power that, by the Will of the Creator-Logos, unites and gathers all forms,

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

On the fifth Plane, Fohat manifests itself in a Single element. On this Plane, Fohat manifests itself in the form of A-quanta – quanta of the Akasha field. A-quanta generate the first particles of very fine matter, which can be called A-particles. A-particles are those initial, primary particles that underlie matter on lower Planes. Note that A-quanta and A-particles have the whole spectrum of metaphysical properties. Together, A-quanta and A-particles are the basis of Akasha. Fohat, passing through all the seven principles of Akasha, acts on the manifested Substance or a Single Element and, differentiating it into various centers of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Representation of the Universal Mind, brings to life all the various states of being in the manifested Solar System. The Supreme Ether or Akasha is the Heavenly Virgin and Mother of all existence, of all existing forms, from whose womb Matter and Life, Force and Action are called into being «after fertilization» by the «Divine Spirit».

6. The hypothesis of a new light-bearing medium

In the history of science, there have repeatedly been cases when completely opposite concepts have been put forward to explain a certain phenomenon. At the same time, for a long period of time there was a struggle of these ideas. For example, to explain light, the corpuscular theory was first proposed (1704, I. Newton), which prevailed until the beginning of the XIX century. Then the wave theory of light (1820, Jean Fresnel) received universal

recognition. However, in the first quarter of the XX century, it was realized that light is neither a particle nor a wave. At the same time, showing both wave and corpuscular properties. A similar situation is quite possible for concepts such as the Universal aether and the Physical Vacuum.

Currently, the concept of the world ether has been completely replaced by the concept of a physical vacuum. It would seem that this is already forever. However, it is worth noting that the concept of the universal aether may receive a new content in the future, taking into account new discoveries in physics on a more subtle plane of matter. As a result, a completely new understanding of the luminiferous medium may appear, including the concepts of the universal aether and physical vacuum as separate facets. Considering this, it can be assumed that Akasha is the light-bearing medium that will unite such concepts as the Universal Ather and the Physical Vacuum.

The Divine Light on the Plane of prototypes takes the form of Fohat – the source of all possible types of energy on the metaphysical and physical Planes of Being and Consciousness. Further, on the Plane of reason and creativity, Fohat manifests itself in Akasha, a single element that underlies all possible forms of matter on the lower 6 and 7 Planes of Being and Consciousness. It is important to emphasize that the transitional areas between the Planes form the corresponding differentiations of the Divine Light. At the same time, the energy of Light decreases and the energy of the corresponding matter particles decreases.

It is important to note that we currently have four types of interactions on the Physical Plane. Three of them are quantized fields in space-time: electromagnetic, weak and strong. The fourth interaction is gravitational. It is qualitatively different from the first three. This difference is due to the fact that according to the general theory of relativity, the gravitational interaction (mass of bodies) determines the topology of spacetime (curvature), and not the

field in Minkowski space. It is because of this that objects such as black holes are possible in the Universe, where space and time self-lock. Albert Einstein and his followers tried to create a unified field theory based on the geometrization of other interactions, like the general theory of relativity. However, all attempts to do this with electromagnetic, weak and strong interactions were unsuccessful. On the other hand, there are many papers in which gravity is considered as a quantized field in a four-dimensional Minkowski space. However, in this case, objects such as black holes, whose existence is currently considered proven, are impossible in the Universe. This paradox with the construction of a unified field theory has not yet been eliminated.

7. Conclusion

The analysis of the nature of «Light» from the point of view of scientific and theosophical ideas allows us to make a number of assumptions about the further development of science.

1. The inability to combine the gravitational interaction with the other three types of fields (electromagnetic, weak and strong) suggests that these types of interactions are fundamentally different. It can be assumed that there are interactions that not only determine the topological properties of space-time (gravity), but also space-time itself. At the same time, other types of interactions are quantized fields.

2. A single source of space-time and quantized fields can be Fohat, which on the Plane of prototypes is a single source of all possible energies and forces, as well as various multidimensional spaces and times on the lower planes of Being and Consciousness.

3. On the Plane of reason and creativity, Fohat manifests itself through Akasha – a single element and builder of various (multidimensional) spaces and times. It is through Akasha that various Worlds are created on the lower Planes of Being and Consciousness. In fact, Akasha is that single

Source that generates space and time, as well as matter and field on the lower planes of Being and Consciousness.



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Seven Builders and Seven Truths

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There are different ways to interpret profound writings, such as the Stanzas of Dzyan. They refer to the beginning of existence, the genesis of the cosmos. One could suppose such topic is quite distant from our concrete experiences and wonder about the reason why such topic is addressed so emphatically in the theosophical literature. My commentary will try to bring such an abstract topic, which refers to an event that happened time immemorial, closer to us. Let's begin reading the whole sloka, the sixth of the first stanza of the cosmogenesis:

The seven sublime Lords and the seven Truths had ceased to be, and the Universe, the son of necessity, was immersed in Parinishpanna (absolute perfection, Parinirvana, which is Yong-Grub), to be out-breathed by that which is and yet is not. Naught was.

This Stanza is referring to a state that is prior to manifestation. In such a state, our minds can imagine nothingness, like a big empty space, where even air is not. But the sloka challenges our minds by declaring it is not just nothingness, but something that simultaneously exists, and does not exist. The paradox suggests that our rational minds cannot reach the truth behind such words. So how can understand it?

One traditional approach to truths that challenge our rational and logic mind is to describe something using denial, and the sloka employs that technique. It declares that in that state, even the seven sublime Lords and seven Truths have ceased to be. In her commentaries, HPB explains who are the sublime Lords, also called Primordials, Dhyani-Chohans, Elohim,

Archangels, Seven Rays etc. But by making evident that even them ceased to be, we are still at the front door of truth, and not in real touch with it. There are similar declarations in previous slokas, going in circles around the nature of that mysterious state.

The tool that we have to understand what we cannot explain by words is meditation. I would like to describe a meditative state that resonates with the mysterious state the first stanza is referring to. There are different maps to navigate higher states of consciousness, and I will refer to a Buddhist map, which divides the meditative states in eight states, called *dhyanas*. The first four are said to be in the realm of form, the *rupa dhyanas*, and the last and more elevated four are formless, the *arupa dhyanas*.

I suggest that we ponder about the last two *arupa dhyanas*. They are sometimes described as the sphere of nothingness and the sphere of the neither perception nor non-perception. We can begin to understand the connection between the state of things described in the first stanza and these highly elevated meditative states. The Buddhist teacher Sangharakshita describes the experience in the sphere of nothingness as follows:

(...) in this state there is no particular thingness of things. One cannot identify this as 'this' and that as 'that'. It is not as though they are confused and mixed up together, but the possibility of picking out does not exist. This is not a state of nothingness but of no-thingness (...) (The Purpose and Practice of Buddhism Meditation, p. 237).

It is said that the verbal descriptions of the *dhyanas*, particularly the formless ones, are inadequate. It is an attempt to describe an elevated state of consciousness using words, and neither words nor our rational mind can really grasp the meaning. This is why the descriptions of the *arupa dhyanas* are said to be a provisory description to be used before we experience that state. Once you experience it, you realise the inadequacy of the verbal description. We can suppose the same idea is applied to *Paranishpanna*, especially when it is associated to something “that which is and yet is not. Naught was”. The paradox is also present in the next *dhyana*, described as “neither perception nor non-perception”, which we can compare to that primordial state. It is not that consciousness perceives the emptiness, but rather there is no consciousness to be aware of it.

What is implied in my reflection is that the sloka, as well as others, do not only refer to an event that happened in a distant past, and that will happen once more at the end of the cycle. It is also a symbol that points towards an elevated state of consciousness. And that state is accessible to human experience, if we have the discipline to go deep enough in our meditative experiences.

When we study complicated texts such as the Stanzas of Dzyan and its commentary, the Secret Doctrine, it is sometimes said that we are exercising our mind capacity to deal with abstract and elevated ideas. While we make our muscles stronger by practicing physical exercises, we are developing the higher and more sublime faculties of our being by deepening our studies in philosophy and abstract thought. However, we are not only making it stronger, but we are also preparing our being to access elevated mysteries.

In Buddhism, the word *vipassana* is a category of meditations that aim at direct perception of reality. If one wants to understand the deeper layers of a concept such as impermanence or conditionality, one should practice *vipassana*

(...) in this state there is no particular thingness of things. One cannot identify this as 'this' and that as 'that'. It is not as though they are confused and mixed up together, but the possibility of picking out does not exist. This is not a state of nothingness but of nothingness (...)

Sangharakshita, The Purpose and Practice of Buddhism Meditation, p. 237.



meditation on that particular topic. That could be compared to what is described in the Yoga Sutras of Patanjali as *sabija Samadhi*, the *Samadhi* with a seed. The whole concept of *sabija Samadhi* is to depart from a concept that rational mind can access, and immerse one's consciousness in it until one reaches direct perception, which surpasses the capacity of our rational mind. The concept acts as the seed, and the meditation practice acts as the water that will allow the seed to grow into the lotus flower.

This perspective allows us to understand how writings such as the Secret Doctrine can become practical tools in the spiritual path of self-transformation. However, it also emphasises the need for meditation. If we only study the Secret Doctrine using our rational minds, it is like searching for a perfect seed, and denying it even a drop of water. The lotus flower is far more outstanding and important than even the most beautiful seed.

When we keep this analogy in mind, it is also important to remember it is an analogy, and that the real state the sloka is describing is not the same as the Buddhist *arupa dhyanas*, or Patanjali's *sabija Samadhi*. In fact, there is a declaration in one of the Mahatma letters that imply that the primordial state prior to manifestation is actually inaccessible to human beings. It is declared that:

the spiritual Ego, he will ascend from star to star, from one world to another, circling onward to rebecome the once pure planetary Spirit, then higher still, to finally reach its first starting

(...) the spiritual Ego, he will ascend from star to star, from one world to another, circling onward to rebecome the once pure planetary Spirit, then higher still, to finally reach its first starting point, and from thence – to merge into mystery. No adept has ever penetrated beyond the veil of primitive Kosmic matter. The highest, the most perfect vision is limited to the universe of Form and Matter.

(The Mahatma Letters to A. P. Sinnett, L-IX, p. 47)



point, and from thence – to merge into mystery. No adept has ever penetrated beyond the veil of primitive Kosmic matter. The highest, the most perfect vision is limited to the universe of Form and Matter. (ML-IX, p. 47)

Even the stages I just mentioned, such as the *arupa dhyanas* and the *sabija Samadhi*, are far from the ultimate stages we can reach. Even the highest of the Buddhist *dhyanas* are still far from true transcendence, which is referred sometimes as *Emptiness* or *Voidness*. It is the concept of *Śūnyatā*, quite emphasised in the Mahayana Buddhism. In Patanjali's system, there are many *samadhis* until one can reach the last one, *dharma-megha-samadhi*. However, the sloka points towards a state we cannot reach, as human beings. Although we cannot reach that state, we can go very far by seeking that direction. To use the same words as Light on the Path: "Desire only that which is unattainable. (...) You will enter the light, but you will never touch the Flame".

To return to the sloka, there is another set of ideas that I would like to highlight. One of them is the common metaphor of the manifestation of the universe as a breathing process, in which the manifestation is symbolised by the out-breath. The breathing suggests the cyclic process of manifestation, aligned with the second fundamental proposition. However, it is not a cycle that returns to the exact same point. There is a cosmic process of evolution implied in this

sloka, sometimes referred to as a great mystery.

To understand this process of cosmic evolution, we should analyse the use of the word *Parinishpanna*. It is declared that it is the same as *Parinirvana*, but in this occasion, the term *Parinishpanna* is more elucidating, because *Parinirvana* traditionally refers to the state of Shakyamuni Buddha when he left his physical body. Normally, Buddhists do not say that the Buddha died, but that he reached *Parinirvana*. This traditional use of this word makes the other, *Parinishpanna*, more fit to the context of the cosmogenesis.

According to Sangharakshita, *Parinishpanna* is a term used by the *Yogachara* school of Buddhism, to describe one of the three qualities of the absolute root of existence, or *Svabhava*. In that conception, whereas the other two qualities of this absolute root manifest in a dependent nature, *Parinishpanna* is the absolute nature, not dependent of anything. HPB also comments on the other two qualities of *svabhavat* on her commentaries of the ninth sloka of this stanza, namely, *paratantra* or dependent reality, and *parikalpita*, or mistaken views. Therefore, in this worldview, *Parinishpanna* corresponds to the absolute root of existence, the absolute and independent aspect of *svabhavat*. HPB employs many expressions to explain *Svabhavat*, and one can imply many of the epithets apply to its *Parinishpanna* element: the mystic Essence, the plastic root of physical nature, the *Anima Mundi*, the Father-Mother, or the Kabalistic "Archetypal World".

In the commentaries of that sloka, HPB makes a comment that is a clue to understand that *Parinishpanna*, though absolute, is not unchangeable. Therefore, it evolves. HPB says that

It is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity (p. 42-43)

There is a suggestion in this commentary

that even though *Parinishpanna* is a perfect state, it is also followed by an even more perfect state, after the next *maha-manvantara* or manifestation. The clue to understand the difference between perfection and an even more perfect perfection can be found in the commentaries of Stanza II, Sloka I. She says that there is a great difference between conscious and unconscious “being”. The condition of *Parinishpanna*, without *Paramartha*, the Self-analysing consciousness (*Svasamvedana*), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching ray of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. (p. 53-54)

From this fragment, we can conclude that the difference between this perfect state before the current existence and an even more perfect state after the great cycle is self-consciousness. We could understand that statement as follows: consciousness, when it manifests in the gross levels of matter, forgets its true nature. We, as humans or animals or whatever, forget our cosmic origins and are contaminated by selfishness and sense of separateness. This is the nature of *maya*, or illusion, which generates *avidya* or ignorance. This is the foundation of our imperfect states. Patanjali affirms this *avidya* generates *asmita*, or the illusion of a separated self. The Buddha describes this *avidya* as the first *nidana* that ensnares us into conditioned existence. Realising *Anatman*, the lack of substance of our sense of self, is the key to destroy this ignorance. In the Vedanta tradition, one breaks through ignorance and illusion by understanding the identity between *Atman* (manifestated Spirit) and *Brahman* (Absolute). In the Voice of the Silence, the sense of separation emerging from consciousness manifested in matter is described by “the great heresy”.

In other words, self-consciousness here does not refer to an understanding who you are in a personal level, but understanding your true

It is only “with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),” that one gets rid of personal existence, merging into, becoming one with, the Absolute, and continuing in full possession of *Paramartha* (HPB, SD, p. 53-54)



nature beyond personality. I like coffee and I dislike yellow, but it has nothing to do with who I really am, it is a different sort of self-knowledge. That is further emphasised in the next fragment of the commentary:

It is only “with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),” that one gets rid of personal existence, merging into, becoming one with, the Absolute, and continuing in full possession of *Paramartha* (p. 53-54)

We can conclude that the evolution of existence depends on our ability to identify with the cosmic existence itself. When we identify ourselves with the Universal Soul, it is like the Universal Soul recognising itself, or reaching “*Paramartha*”. This is the quality that differs the perfection described by that sloka to the improved perfection of the same state after the next great cycle. Or it is at least a simplified version of the great mystery, one that is accessible to our minds.

From that perspective, it is easy to understand why the theosophical literature emphasises so much the development of altruism, and the creation of a nucleus of a universal brotherhood with no distinctions. It is not simply an ethical mindset, but an alignment with the cosmic laws according to many great sages. However, the same traditions that illuminate us with this

perspective, also warns us that an intellectual understanding of unity is not enough; not even if manifested into behaviour as generosity. Buddha, Patanjali, Sankaracharya and many others agree that direct perception of reality, in other words, true self-consciousness, comes from meditation.

This perspective allows us to understand why illumination can also be seen as a collective process rather than an individual goal. This is much emphasised in the *bodhisattva* ideal, much valued by HPB. Each step we take towards enlightenment is a step to improve even more the perfect state of *Parinishpanna*, improving its capacity to manifest in all levels of existence while maintaining self-consciousness. I would like to read a beautiful fragment in the Voice of the Silence that can illustrate the wonderful occasion in which one can merge into the absolute in full possession of self-consciousness, becoming part of something much higher, in a collective sense. It says that at the end of the journey, one:

standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.


To finish this short talk, I would like to present another metaphor to illustrate this perspective. Imagine someone who has intense dreams, and in each dream, the person believes to be someone immersed in a different story. In one dream, the dreamer is a medieval knight. In the following night, the dreamer is a Victorian poet. When one practices lucid dreaming, the objective is to dream and remember of who you

are, keeping your power of taking decisions in the dream. While the dreamer would still have the experience of being a medieval knight, if the dream is lucid, he remains aware that he is a dreamer, the whole experience is just a dream produced by his mind, and therefore he can control that reality in which he is experiencing.

The absolute mind is like the dreamer, manifesting in human lives with the goal of developing the skill to do so while maintaining awareness of its true nature. In that metaphor, we are like the medieval knight, before the dreamer develops the capacity of lucid dreaming. The dreamer goes to sleep again and again, trying to develop lucidity while asleep. In that context, we are the medieval knight, immersed in our lives in this imaginary world, believing we exist in an absolute sense, unaware that we are just a temporary mental projection of a much higher entity. In our ignorance of true reality, we believe we are just a person who will live some decades of life, just to end up falling into non-existence, never having any purpose. When we realise our true nature, in other words, we realise that we are just a dream of the divine, we still have the experience to be in a medieval world, being a medieval knight. However, now we understand that we are a manifestation of something much more elevated, we are part of the most sublime of projects, that in essence we are immortals. Like a dreamer who have developed the skill of lucid dreaming, one can live with much more control over his or her life. The fear that existed before makes no longer any sense. The peaceful state of a higher perspective remains there, as a place we can visit, if for a moment we forget of who we are. The journey gets much better once one knows whom she is and where she has to go.



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Synthesis of Stanz Dzian

Barry Bowden

First, forget about conceiving or picturing what Stanza 1 is about; it is one of the most abstract times of the universe—just coming out of the night of Brahman its most tenuous state. Everything is stated in a negative or passive state. Nothing was but is full of potential for another journey into form and limited existence. THE ETERNAL PARENT [SPACE], WRAPPED IN HER EVER-INVISIBLE ROBES. HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Space is the one constant in the universe that isn't dependent on anything. It would also seem that cyclic law is also constant as it says that; WRAPPED IN HER EVER-INVISIBLE ROBES. HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

It shows us that there is motion even when there is no change. Motion is also inherent in order, space, cyclicity and order; these are also the drivers of a manifested universe. The universe and these qualities are also trying to manifest in our personal lives as we have within us everything it takes to make a universe. Although there would be a better word somewhere, the number seven, through the seven cycles or eternities, brings order. The order seems to continue to spin off aspects of

itself and become inherent in manifestation, and again to have order, there must be chaos. These forces create, sustain, and destroy, which is a part of cyclicity.

TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

Time was not, and, in some ways, we could say it never was...Its existence is so tenuous reliant on passing events in our life. The more

Events there are in our life the faster time appears to pass, with fewer events time slows down. When we drive on a familiar road, it seems to take less time to travel. It seems to take a long time on the road at night that we don't know. It depends on our senses, not time; in a world where the mind is still, the perception of time vanishes! So naturally, time did not exist before manifestation. It is worth keeping in mind that there is only an eternal now!

UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

Interesting looking at manifestation at the start point, moving down into manifestation. The various hierarchical beings that make manifestation possible are not there either. Yet as they come into being, they slowly make it possible for more of these beings to manifest on the lower worlds, all bound together by unity.

It is a unity where they are all aware of each other and their role in the great unfolding plan. All that is made possible by a universal mind. Within the human being lies the capacity of various vehicles of consciousness, and they hold the ability to awaken and produce consciousness on those respective levels.

THE SEVEN WAYS TO BLISS WERE NOT (a). THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM (b).

It is worth noting here that as a system unfolds itself into an objective universe, the same patterns happen when it dissolves again. The pattern is valid in all cycles only difference is that everything has evolved qualities from potentialities since passing an invisible point coming down into matter. There is so much drama of the worldly life in evolution, as we have our brothers, the Animal kingdom beside us, though not valued now. having lost sight. We should guide and nurture our younger brothers, not create atrocities against them. Then there are also the insect vegetable and mineral kingdoms, all of which we use as though there is no tomorrow. Sometimes, it is worth looking at the negative or passive. And choose the positive in action. It is an action that is positive. To aid the overall evolution, marked by the remarkable growth of the lower intellect, yet not checked by the spiritual. These are all causes of misery and suffering, which is the engine that drives spiritual evolution. In this cycle, the mind will become spiritualized. The way has already started with the studies of philosophy and psychology. However, this is all relative to reality; the lower intellect cannot realize the truth. A quote from *Collected Writings* by H.P. Blavatsky may help understand.

By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralyzed spiritual perceptions. It is at the expense of wisdom that intellect generally

lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall as a result. It can only be hinted at in its place.

Volume IVX P 333.

DARKNESS ALONE FILLED THE BOUNDLESS ALL (a). FOR FATHER MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT YET AWAKENED FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON (b).

There is an inherent necessity for a type of polarization in principles. In other words, a negative and positive, as in light and darkness. Father and Mother, the resultant son, makes the trinity. So also, the transformation of light to darkness, darkness to light.

Absolute light is darkness. Also, that the son's pilgrimage through the manifested worlds. The son would seem to have some relation to Fohat; it is stated that Fohat electrifies every atom into life!

THESEVENSUBLIMELORDSANDSEVEN TRUTHS HAD CEASED TO BE, (a)AND THE UNIVERSE THE SON OF NECESSITY, WAS IMMersed IN PARANISHPANNA(b). TO OUTBREATHED BY THAT WHICH IS, AND YET IS NOT NAUGHT WAS(c).

They were yet to be, as the son was in a state of oneness, where spirit and matter are one. The third aspect is relative of paradoxes, which the spiritual is built upon, as words can never convey the meaning in abstract terms. Paradoxes befuddle the mind because it is beyond the form world.

Paranishpanna non-being, which is unimaginable to us yet is natural in its state, sometimes letting go of knowing we come to a nearer appreciation of the abstract. It would seem illogical, yet the unknown impresses itself when we surrender the known. In the deeper aspects of consciousness, we become what we contemplate. There is always the known and knower; in higher states of formlessness, there

is one, the knower united with the known. The process of understanding reveals itself in the One consciousness.

THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH (a). THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING. (b)

The restlessness of a separate life drenched with desires was not; peace eternal reigned supreme. Without the burden of the personal self, it is indeed easy. The idea of non-being is challenging to fathom. However, it is one of the higher states; what we often forget is when we rise to these states of consciousness, it changes with the number of dimensions of consciousness. Each dimension adds another degree of consciousness that the lower can never know. The only way to know is to experience!

ALONE THE ONE FORM OF EXISTENCE (a) STRETCHED BOUNDLESS INFINITE. CAUSELESS IN DREAMLESS SLEEP AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE. THROUGHOUT THAT ALL PRESENTS WHICH IS SENSED BY THE OPEN EYE OF DANGMA.

Not all being's sleep. It is perhaps symbolic of the Silent Watcher of the Earths progressive cycles. Forever watching but never the participant. Fascinating to contemplate these things in meditation.

This abstract knowledge forms the basis of the manifested worlds today; the universe runs to a rhythm, and all that is in harmony with it likewise act naturally with it and for it. Nature regulates herself effortlessly all around us. It reminds me of a quote from the German poet and scientist Goethe.

Nature whispers to us constantly but betrays none of her secrets.

The manifested universe is so complex to the lower intellect of the human being, yet the universal mind runs effortlessly. The problem is trying to keep up with the details of something so huge, yet that massive entity has one mind rather than billions of small minds. Our role is to be part of that one mind in our efforts.

BUT WHERE WAS DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA (a) AND THE GREAT WHEEL WAS ANUPADAKA

Dangma means purified spirit. The eye of Dangma is the same term for The Eye of Shiva. The perception through the open eye. It would be the same perception of the purified spirit, which again has a relation to the watcher. Constantly aware but never acting.

B. The Great Wheel Was Anupadaka

Perhaps Anupadaka is the centre of the wheel for this cycle; such a mystically profound phrase it sometimes seems wrong to analyze something so profound. Anupadaka has also been called the "I maker" It is bathed in absolute unity. A contradiction, again paradoxes are made of this framework. The I maker understood in the lower worlds that analyzing something is to be separate from it. One can never attain understanding while we adopt this view; it is better to try to merge ourselves in contemplation with some of these great subjects. The certainty is with the lower intellect as our telescope; we will always look through illusion. These significant passages are so profound that we honour ourselves to study them.



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Theosophical concept of Cosmogogenesis and Buddhist cosmology

Sergey Frantuzov

“THE CAUSES OF EXISTENCE HAVE DISAPPEARED (a); THE FORMER VISIBLE AND THE EXISTING INVISIBLE RESTED IN THE ETERNITY OF NON-BEING — A SINGLE BEING (b).”

H. P. Blavatsky, “The Secret Doctrine.” Sloka VII, Stanza I

The theosophical concept of Cosmogogenesis is based on Buddhist cosmology — the doctrine of the Universe as a Psychocosm¹ (p. 72).

At the same time, as I will try to show in the future, it does not come down entirely to it. It is broader, because it is a synthesis of the mystical experience of all mankind, but in this matter Buddhism belongs to the primacy. It is Buddhism that relates to the structure of the Universe, the cycle of its Existence, the lack of the beginning and the end of Psychocosmos, managed to pass literally on the razor’s edge between the extremes of theism with its doctrine of a personal God-the Creator and vulgar atheism with its characteristic primitive understanding of the world as a chaotic particle motion with random effects, the inevitable consequence of which is immoral². Here, Buddhism fundamentally diverges not only from the Abrahamic religions, but also from Hinduism: “The Buddhist doctrine — in contrast to the Brahmanistic one — denies not only the existence of a substantial Atman as an individual soul, but also the existence of Atman as a World Soul acting as a Creator (Ishvara, Skt. isvara), the root causes of the universe and living beings. That is why Buddhist philosophizing was built in such a way as to lead the adept to the conclusion that there is no Creator and there is no creationist act.³”

So, in the seventh Sloka of the First Stanza, it is said about what will follow the disappearance of our or any other of the sensually comprehended worlds. It should be emphasized in this regard that Buddhism is not alien to the idea of the coexistence of parallel worlds, which is accepted and seriously developed today in quantum physics. Thus, the problem of parallelism, the multiplicity of cosmic worlds was discussed by Vasubandhu in the Buddhist encyclopedia *Abhidharmakośa* compiled by him in the auto-commentary to *karika* (stanza) 3 of section III “*Loka-Nirdeśa*, or the Teachings about the world⁴.”

Let us dwell in more detail on the first point, or point (a), as H. P. Blavatsky herself designated it: “The reasons for existence have disappeared.» In her comment, Helena Petrovna considered it necessary to note: “The “Reasons for existence” mean not only physical reasons known to science, but also metaphysical reasons, of which the main one is the desire to exist, the consequence of *Nidanas* and *Maya*.” The table below will show what Helena Ivanovna Roerich and Vasubandhu, already mentioned above, understood by *Nidanas*, the largest systematizer of philosophical views of early Buddhist schools, who created in the IV–V centuries AD in 613 verses (!), combined into 8 sections, one of the most significant monuments of Buddhist religious and philosophical thought—the treatise “*Encyclopedia of Abhidharma*” (“*Abhidharmakośa*”).

Here, let me make some digression that is not directly related to the topic of this speech, but directly concerns the topic of the possibility of finding ancient manuscripts in Buddhist

monasteries lost among the mountains, which is very relevant for the history of theosophy. The fact is that “Abhidharmakosha” has come down to us in Chinese, Tibetan, Mongolian and incomplete Uighur translations. For many centuries, its Sanskrit original was considered lost, until in 1935 it was not found in a small Tibetan monastery by Ngor Rahul Sankrityayan (1893–1963), writer, polyglot, traveler, scientist, public figure and a great friend of the USSR. This Sanskrit text was published only in 1967 by P. Pradhan.⁵

It is interesting that H. I. Roerich, discussing the Nidanas in her monograph



“Fundamentals of Buddhism,” published in Urga (now Ulaanbaatar) in 1927, could not rely on the “Abhidharmakosha” in any way, only on translations and transcriptions of its corresponding section.

Table. The Twelve Nidanas by Vasubandhu and H. I. Roerich

<i>Vasubandhu. Abhidharmakosha. Section III: Loka-Nirdesa, or the Doctrine of the World... Stanza 20</i>	<i>Roerich H. I. Fundamentals of Buddhism (1st edition: Urga, 1927)</i>
1. Ignorance;	1. Avidia (obscurity, ignorance). (Taurus)
2. Formative factors;	2. Samskara (karma). (Mouse)
3. Consciousness;	3. Vijnana (consciousness). (Wild Boar)
4. Name and form;	4. Nama-rupa (form, sensuous and non-sensuous). (Dog)
5. The Six Sources of Consciousness;	5. Shad-ayatana (the six transcendental senses). (Rooster)
6. Contact;	6. Sparsha (contact). (Monkey)
7. Sensitivity;	7. Vedana (feeling). (Goat)
8. Thirst;	8. Trishna (thirst, lust). (Horse)
9. Attachment;	9. Upadana (attraction, attachment). (Snake)
10. Existence;	10. Bhava (being). (Dragon)
11. Birth;	11. Jati (birth). (Tiger)
12. Aging and death	12. Jara (old age-and-death). (Hare)

It should be noted that in Stanza 20, Vasubandhu introduces the canonical concept of “causal occurrence,” *pratityasamutpada*. This is a continuous sequence of groups (i. e. all causal dharmas distributed according to the five skandhas: a group of matter, a group of sensitivity, a group of concepts, a group of formative factors and a group of consciousness in three states of existence (past, present and future). Causal occurrence includes twelve components in three periods⁶.”

These components are *Nidans*. It is they who determine the immutable truth for Buddhism that existence is suffering in the cycle of births.

It is worth noting that according to the Buddhist teaching expounded by Vasubandhu in the *Abhidharmakosha*, “the psychocosmic worlds are innumerable, although living beings who have not lived before are not born in the Universe. However, as Vasubandhu points out, there is a pattern regarding multiple psychocosms: those living beings who have overcome the attraction to the sensory sphere of existence in one psychocosm are deprived of this attraction to the corresponding sphere of all other psychocosms... In other words, multiple psychocosmic worlds are parallel and homologous with respect to the adept’s individual progress to the state of nirvana: overcoming affects in one psychocosm, an individual cannot become their prisoner in the parallel sphere of another psychocosm. The principle of suffering is total, but the victory over suffering is total.”⁷

In the work of H. I. Roerich, the fundamental provisions of classical Buddhism are supplemented by the later layers of the Mahayana tradition, in particular, the identification of *Nidans* with animals of the Central Asian-Far Eastern calendar cycle.

As for *Maya* (*majjan*), this term means “illusion” or “appearance” in Sanskrit. *Maya* is a certain energy that hides from us the unity of all things and the true nature of things. A common place was the comparison of *Maya* with clouds

obscuring the sun. *Maya* is inextricably linked with *avidya* — ignorance. However, it is not completely clear whether *Maya* generates *avidya* in the minds of living beings, or whether minds subject to *avidya* create *Maya* for themselves.

The following remark of H. P. Blavatsky is very important: “The desire for conscious life is revealed in everything, from the atom to the sun, and is a reflection of the Divine Thought, striving for objective existence, for the law so that the Universe exists.” It clearly expresses the idea of the universe as a *Psycho-cosm*. But it should be borne in mind that the Universe in some phases of its existence only potentially has consciousness. During cyclical development, the sense world periodically self-destructs together with the material beings inhabiting it, including the carriers of reason, with its subsequent rebirth. During such periods, the mind and its carriers can be present in the Universe only potentially.

Considering the “representation of the ‘Eternal Non-Being,’ which is the ‘One Being,’” H. P. Blavatsky refers to the fundamental categories of Kant’s philosophy, such as the *numen* (*noumenon*) — “the thing in itself,” and the *phenomenon* — “a thing for us.” The image of intangible gold atoms scattered in a ton of gold-bearing quartz is successful, which “can faintly shade the relation of the *numen* to the *phenomenon*.” However, unlike Kant, who considered *numenes* in principle unknowable, Helena Petrovna emphasized that, unlike a mere mortal who “cannot formalize ideas about the reality of things separated from *Maya*, which obscures them and in which they are hidden,” “An initiate, enriched with knowledge acquired by countless generations of his predecessors,” is able to penetrate “into the essence of things, which no *Maya* can influence.”

Another parallel from the history of philosophy with the theosophical concept of *Cosmogenesis* suggests itself. We are talking about pantheism, the most prominent representative of which in European philosophy

was and re-mains Baruch (Benedict) Spinoza. His great predecessor in the Arab-Islamic world should recognize Muhyi'l-Din Ibn al-'Arabi (1165–1240), with its doctrine of wahdat al-wudjūd “the unity of the (divine) being,” which is interpreted as “the Theosophical concept of mystical monism⁸.” For this great Sufi thinker, being was a manifestation of the divine essence in the endless and constantly changing images of the material world.

Finally, in the history of Soviet Marxism, there is an original, somewhat romantic, but at the same time deeply thought out from the standpoint of dialectical logic, “Cosmology of Spirit” by Evald Ilyenkov (1924–1979), in which it is unequivocally stated that as there is no consciousness without matter, so there is no matter without consciousness (albeit potentially, and not actually present in it), and a very convincing hypothesis is expressed that thinking beings are assigned a unique mission in the Universe to resist entropy and return the world, dying from “heat death,” returns to its original state. With some approximation, such an idea of the Universe can be considered as a form of pantheism.

Thus, already at the beginning of volume 1 of the Secret Doctrine, Helena Petrovna Blavatsky interpreted, based on the foundation of Buddhist teaching, a wide range of mystical teachings, including, first of all, various manifestations of pantheism.



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Teaches classical Arabic, Hebrew, classical Ethiopian (Geez), introduction to Koran studies, Middle Eastern history, and other courses.

Notes

¹See about this teaching, first of all: Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirvesa, or the Doctrine of the World. Section IV: Karma-Nirvesa, or the Doctrine of Karma / Edition prepared by V. I. Rudoy, E. P. Ostrovskaya. Moscow: Lodomir Scientific and Publishing Center, 2001. P. 72.

²This is exactly the assessment of "Soviet-style" atheism (and not only) given by the famous paleontologist and writer, a follower of the Roerichs' teachings, I. A. Efremov in a letter to the theosophist G. K. Portnyagin as of 18.02.1970 (Correspondence of Ivan Antonovich Efremov / Author-compiler O. A. Eremina. Moscow: "Veche," 2016. P. 1136).

³This is how the leading Russian Buddhologists V. I. Rudoy and E. P. Ostrovskaya interpreted it. This is a discrepancy between the two largest religions of ancient India (Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirvesa, or the Doctrine of the World... P. 92).

⁴Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirvesa, or the Doctrine of the World... Pp. 74-77, 126.

⁵Ostrovskaya E. P., Rudoy V. I. Preface // Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section I: Dhatunirvesa, or the Doctrine of the Classes of Elements. Section II: Indriyanirvesa, or the Doctrine of the factors of dominance in the psyche / Edition prepared by V. I. Rudoy, E. P. Ostrovskaya. Moscow: Lodomir Scientific and Publishing Center, 1998. Pp. 8-9.

⁶Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirvesa, or the Doctrine of the World... P. 93.

⁷Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirvesa, or the Doctrine of the World ... pp. 76-77

⁸Akimushkin O. F. Sufi Brotherhoods: a complex node of problems // Trimmingham J. S. Sufi Orders in Islam / Tr. A. A. Stavisky, ed. by O. F. Akimushkin. Moscow: Helios Publishing, 2002 . P.8.

Yogic Interpretation of the Svabhavat «Secret Doctrine»

Taposhri Ganguly

Through the Secret Doctrine of H.P. Blavatsky Stanza II, Sloka 5, which says “The Seven sons were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhâvat; and Svabhâvat was in Darkness.” I am going to focus on one world of this stanza which is Svabhâvat. The reason being that this word draws upon a deeper underlying philosophy that is latent in all of us that I would like to touch upon.

It is said that the term Svabhâvât that is used by H. P. Blavatsky in her writings is the Sanskrit ablative case of the undeclined term svabhâva, which should have been the preferred spelling. Further, Svabhâva is defined by Blavatsky as «the Eternal and the uncreated Self-existing Substance which produces all.»

The name comes from Subhâva and is composed of three words -su, good, perfect, fair, sva, self; and bhâva being, or state of being According to the Theosophical Glossary.

Although she repeats that Svabhâva, «in the highest aspect» is the Universal Spirit (Svayambhu) more frequently she defines it as a concrete aspect of Mulaprakriti: Svâbhâvat, the “Plastic Essence” that fills the Universe, is the root of all things. Svâbhâvat is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy Mulaprakriti. It is the body of the Soul, and that which Ether would be to Akasa, the latter being the informing principle of the former. Svabhâvat is the world substance and stuff, or rather that which is behind it-the spirit and essence of substance.

In Mahatma Letter No. 65, Master KH explains that this principle can exist in both a passive and an active condition:

You will have first of all to view the eternal Essence, the Swabavat not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active, pure Spirit Essence in its absoluteness, and repose, pure matter in its finite and conditioned state.

The concept and term svabhâva are frequently encountered in Hindu and Buddhist traditions such as Advaita Vedanta Mahayana Buddhism, Vaishnavism (e.g., the writings of Ramanuja) and in the seventeen tantras. In the nondual Advaita Vedânta yoga text, Avadhûta Gîtâ, Brahman (in the Upanishadic denotation) is the svabhâva. In the Mahâyâna Buddhadharma tradition/(s), as you would like to refer to it, it is one of a suite of terms employed to denote the Buddha-nature.

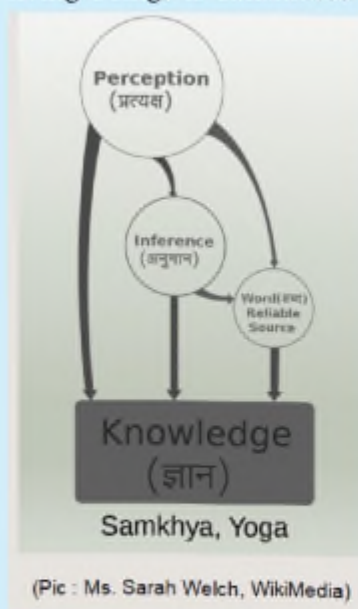
In early samkhya philosophy, Svabhava was a term which was associated with **prakṛti**. It is the inherent capacity of **prakṛti**, which is independent, and self-caused. Samkhya is a dualistic âstika school of Indian philosophy, regarding reality and human experience as being constituted by two independent ultimate principles, **puruṣa** (‘consciousness’ or spirit); and **prakṛti**, (cognition, mind and emotions, and nature or matter). Samkhya is strongly related to the Yoga school of Hinduism, for which it forms the theoretical foundation, and it was influential on other schools of Indian philosophy.

The figure on this slide pretty much explains the epistemology that Samkhya considered perception, Anumāna (inference), and Śabda (verbal testimony of the sages or shâstras) to be the only valid means of knowledge or pramana.

Unlike some other schools, Samkhya did not consider the following three pramanas to be epistemically proper: **Upamāṇa** (comparison and analogy), **Arthāpatti** (postulation, deriving from circumstances) or **Anupalabdi** (non-perception, negative/cognitive proof)

The Samkhya system is based on **Sat-kārya-vāda** or the theory of causation. According to **Satkāryavāda**, the effect is pre-existent in the cause. There is only an apparent or illusory change in the makeup of the cause and not a material one, when it becomes effect. Since, effects cannot come from nothing, the original cause or ground of everything is seen as **prakṛti**. Samkhya theorizes that **prakṛti** is the source of the perceived world of becoming. It is pure potentiality that evolves itself successively into twenty-four tattvas or principles. The evolution itself is possible because **prakṛti** is always in a state of tension among its constituent strands or **gunas** – **Sattva**, **Rajas** and **Tamas**. In a state of equilibrium of three **gunas**, when the three together are one, «unmanifest» **prakṛti** which is unknowable.

The metaphysics of Yoga is Samkhya's dualism, in which the universe is conceptualized as composed of two realities: **Puruṣa**(witness-consciousness) and **prakṛiti** (nature). **Jiva** (a living being) is considered as a state in which



(Pic : Ms. Sarah Welch, Wikimedia)

puruṣa is bonded to **prakṛiti** in some form, in various permutations and combinations of various elements, senses, feelings, activity and mind.

During the state of imbalance or ignorance, one or more constituents overwhelm the others, creating a form of bondage.

The end of this bondage is called liberation, or **moksha**, by both the Yoga and Samkhya schools of Hinduism, and can be attained by insight and self-restraint.

According to Edwin Bryant, **Sāṃkhya** and Yoga should not be considered different schools: the first reference to Yoga itself as a distinct school seems to be in the writings of **Śaṅkara** in the 9th century.

In **Sāṃkhya puruṣa** signifies the observer, the 'witness'. **Prakṛti** includes all the cognitive, moral, psychological, emotional, sensorial and physical aspects of reality. It is often mistranslated as 'matter' or 'nature' - in non-**Sāṃkhyan** usage it does mean 'essential nature' - but that distracts from the heavy **Sāṃkhyan** stress on **prakṛti**'s cognitive, mental, psychological and sensorial activities. Moreover, subtle and gross matter are its most derivative byproducts, not its core. Only **prakṛti** acts.

Yoga-philosophy adopts the theory of **Guṇa** from Samkhya.

Guṇas theory states that three **gunas** (innate tendency, attributes) are present in different proportions in all beings, and these three are **sattva** **guna** (goodness, constructive, harmonious), **rajas** **guna** (passion, active, confused), and **tamas** **guna** (darkness, destructive, chaotic).

These three are present in every being but in different proportions, and the fundamental nature and psychological dispositions of beings is a consequence of the relative proportion of these three **gunas**.

When **sattva** **guna** predominates an individual, the qualities of lucidity, wisdom, constructiveness, harmonious, and peacefulness manifest themselves; when **rajas** is predominant, attachment, craving, passion-driven activity and restlessness manifest; and when **tamas** predominates in an individual, ignorance, delusion, destructive behavior, lethargy, and suffering manifests. The **guṇas** theory underpins the philosophy of mind in Yoga school of Hinduism

Samkhya school considers moksha as a natural quest of every jiva. The Samkhyakarika states As the unconscious milk functions for the sake of nourishment of the calf, so the Prakriti functions for the sake of moksha of the spirit according to Samkhya karika, Verse 5.

You may wonder like I wonder what is the point in knowing all this? Maybe what I'll say next will probably help! The goal of Yoga is a sustained state of pure awareness called Moksha or Samadhi. To help one to achieve Samadhi, Patanjali states that one should train the mind to control its wandering all over the place and practice one pointedness. Yoga as union, however, is a very appropriate meaning in the context of Theosophy, since the purpose of theosophical teachings is to help the aspirant to unite, first the lower and higher consciousness, and then the latter with the universal. Ultimately speaking, this union is accomplished by developing a spiritual knowledge or perception of the fundamental unity of all existence. In the work of Pablo Sender, who needs no introduction, The yoga of Theosophy can be described as a path to the unification of our individual consciousness with the universal, by means of awakening the divine wisdom that is latent in every one of us.

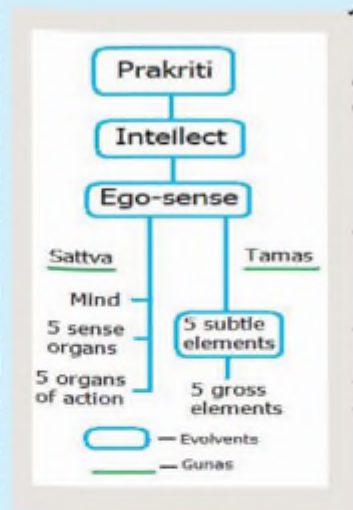
Dr Sender further states that the yoga of Theosophy is a holistic path. Because human experience is part of a complex and multileveled process of evolution, no "tricks" such as chanting a particular mantra, visualizing a particular colour, tapping some part of the body, or having faith in a particular person can fulfil human destiny. According to this yoga,

the practice must involve the whole field of human endeavour. As can be read in *Light on the Path*: Seek out the Way. Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion

alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.

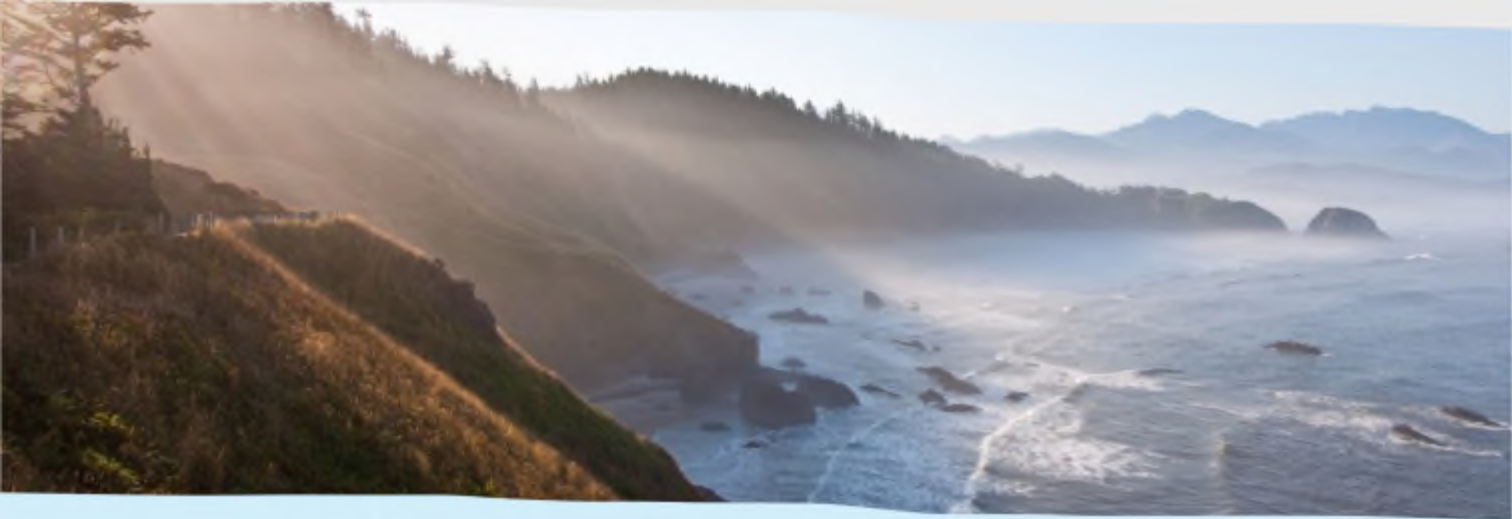
I'll share Pablo's thought to conclude here because I echo his sentiments which is if Theosophy is to become a positive influence for the spiritual growth of humanity, it is necessary that at least the more serious members of the Theosophical Society make definite efforts to live the theosophical teachings — to the extent that they can at the present moment. This alone produces the alchemical transmutation of knowledge into wisdom. Then, they will have something more powerful than words to share. Then, they will become factors of transformation.

With this, I'd like to conclude and thank each and every one of you for listening to me and for this gorgeous opportunity!





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A single Form of existence

Ramprakash M. L.

There is a poetic beauty in the Dzyan Stanzas about Cosmogony, taken by Elena Petrovna Blavatsky from Archaic Records. So in Stanza I, Sloka 8 of the «Secret Doctrine» it says:

Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep (a); and life pulsates unconscious in universal space, throughout that ALL-PRESENCE which is sensed by the “Opened Eye” of the Dangma (b)

There is a poetical beauty in the stanzas of Dzyan After referring to the state after the universal dissolution which is Non-Existence, Non-Being, Ever-Unknowable in a series of negative adjectives as “not this,” “not this”

The Teacher begins to describe the state during universal pralaya in positive terms from verse 8 onwards.

In the positive terms used We are introduced to The metaphysical ideas of the archaic cosmogony to enable us to understand the discourse given later on the series of stages of Cosmic reawakening

Archaic cosmogony begins with universal and descends into particulars

From the ONE the Many Many in and

pervaded by the One and resolved back into the ONE Cycles of out-breathing and In-breathing

The method of Modern Science is the reverse Proceeds from many particulars trying to arrive at general principles

Many disciplines of Science and many specialization But no overarching general principle that integrates them all in one coherent whole

Science is in search of such a unitary Principle “Heterogeneity developed from homogeneity”

Unified Theory of fundamental forces of science in the light of the Occult doctrine of the S.D. needs to be undertaken

It is evident science cannot arrive at such a Unified Theoretical Model so long as it avoids Ontological principles

It has to blend with Metaphysics The Secret Doctrine shows the way

The Secret Doctrine carries this idea into the region of metaphysics And Postulates “One Form of Existence”

As the basis and source of all things We are introduced to the idea of Divine Eye in the human being - the Eye of Dangma, which when awakened the man (Adept) sees the whole

universe of past, present, and future as one Eternal All-Comprehending PRESENCE, and senses

The ALL-PRESENCE

The One Form of Existence - Prabhavapyaya.

The state after pralaya cannot be comprehended by finite intellect, However we are helped to form some conception of it by Analogy of the state of Sushpti Deep sleep.

One Form of Existence Prabhava - Apyaya

That plane or place which is the cause or origination and final dissolution of everything

To this student it appears that **Prabhavapyaya** should be the Energy of the Unmanifested Logos thrilling through Eternal Substance forming the ultimate unity and cause of all manifestation and into which are their ultimate resolution :

AKASA And Also referable to The Energy of the Second Logos forming **Precosmic Ideal Triangle** (Ideal Cause) : Father-Mother-Son

The idea of Prabhavapyaya becomes a little more intelligible in the three distinct representation of the universe : Pre-existing Ever Existing Phenomenal The first two are Ideal The last is the concrete expression and symbol of the first two (S.D. I, p. 278)

Ever Existent = One Universal Light = Darkness to human mind

Pre-Existent = Deep - Chaos = storehouse of future worlds, latent forces, ever-present eternal potentialities

Phenomenal = Arise when ENERGY of the Ever Existent is reflected in the Deep, and awakens, stirs up, and fructifies the latent forces which are Pre-Existent

Then awake anew Brahmas and Buddhas = the co-eternal forces = aggregate of host of Builders, the first constructive Forces

A new universe springs into being (SD, I., 337, and 344)

PRABHAVAPYAYA is shown as not JAGAD YONI

Jagat-Yoni = material causative womb of the world

It is PRADHANA = Undifferentiated Cosmic



Substance = the material cause of the universe

Purusha (Spirit) and Pradhana are essentially, eternally One - Nirupadhi - without attributes during Pralaya :

They are Aparinama and Avyaya

When Time (Kala, Chronos) comes pradhana differentiates into seven prakritis presided over by Spirit - Purusha

They become Vyaya and parinama S.D. I, p. 582)

In this we have four distinct factors
Undifferentiated Prakriti = Pradhana

Differentiated Prakriti = becoming seven Prakritis (seven creations)

Purusha = Spirit (distinct from Parabrahm)

Kala = Cyclic Time

A clue to modern science in search of original Unity of Forces

Science says Matter is Energy or Force It postulates universe is all Energy

The Secret Doctrine points out it is not Energy alone It is *Substance of the world + its Soul + Kala, Time Soul, Substance, Time = Trinity* one during Manvantara All-potential UNITY

Acting on phenomenal plane - plane of illusion - as three distinct things.



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The Buddhist component

in the social and cultural space of Russia: a Eurasian perspective

Mergen Ulanov

The sociocultural space of Russia has historically been formed as a Eurasian multi-confessional, multi-ethnic, multicultural education. At the same time, an important feature of the sociocultural space of Russia is dialogicity, which implies not only peaceful coexistence of various peoples, religions and civilizations, but also the possibility of their dialogical interaction. It requires rejecting the perception of diversity as a threat and accepting the «other» as equal. The dialogue of cultures and civilizations presupposes the existence of certain common values, which are the necessary basis for any dialogue. At the same time, we must remember that such a dialogue is impossible without the existence of differences. In general, as historical experience shows, the most valuable thing in the dialogue of cultures is not the sphere of their semantic coincidence, but, on the contrary, an area of cultures that does not intersect in meaning, which forces a dialogue between cultures in the form of activities to translate the meaning and meaning of symbols of another culture into their own language. Thus, the dialogue of cultures and civilizations is not feasible both with absolute similarity of values and in the absence of differences.

The dialogue of cultures and interethnic contacts by themselves do not yet lead to the establishment of a sociocultural community. Often, on the contrary, they are accompanied by an increase in ethnic or confessional self-awareness, a desire to consolidate ethnocultural specificity. Therefore, the most important

integrating principle in the socio-cultural space of Russia has always been the state, which, in the conditions of increasing polyethnicity and polyconfessional nature of Russian society, combined heterogeneous elements into a single community. The state in the socio-cultural space of Russia actually acted as a kind of replacement for the natural civilizational mechanisms of integration.

The Eurasian character of the centuries old Russian socio-cultural community (with a heterogeneous ethnic basis) is an important feature of Russian civilization, which is not reduced to the mechanical sum of its European and Asian components, but expressed in new qualities. The commonality of historical destinies, geopolitical interests, the predominance of centripetal principles over centrifugal ones gave rise to common stable social, material and spiritual characteristics, all-Russian self-consciousness, including all-Russian patriotism, similarity of spiritual preferences - all this is reflected in the specifics of self-identification as a necessary element of civilizational difference.

In recent years, Eurasianism has become perhaps the most widely used term by which our public defines Russian cultural identity. Eurasianism is understood as a trend in Russian philosophical thought, as well as a specific geopolitical project. This immeasurable concept asserts both the Russian dissimilarity to Europe, and the diversity of Russian cultural traditions, and the «responsiveness» to the Eastern mentality, and the conviction that

Russia is unable to create a democratic rule of law state. Eurasianism today also acts as a variant of the national idea, which, being a social myth, plays an important role in the life of society. The national idea as a social myth «speaks about a certain historical purpose of the nation and the state, about the role they should play in the world community. The belief in this purpose gives the society a high vitality and purposefulness. Without such faith, nations degrade and states are destroyed» [1, p.518].

A kind of harbinger of the Eurasian movement was F.M. Dostoevsky, who pointed out that Russia is not only in Europe, but also in Asia, and the Russian person is not only a European, but also an Asian. In the *Writer's Diary*, Dostoevsky prophetically asserted that «Asia may have even more of our hopes than Europe, moreover, in our future destinies, Asia may be our main outcome!» [2, 317-318].

Prince E. E. Ukhtomsky, once a well-known orientalist, diplomat and publicist, was one of the first to notice the Eurasian essence of Russia. In his editorial and journalistic activities, the prince defended the idea of the need for Russia's rapprochement with the countries of the Far East. Using his influence, he patronized Buddhist deputations and missions in every possible way.

Ukhtomsky believed that Russia was an integral part of the East. Therefore, if the West has always been and remains a hostile stranger to the East, then for Russia Asia is a native and close-minded land, especially its «outpost» - India. The thinker emphasized that there is «a fundamental affinity (enhanced by the predatory steppe Turan) of our motley population with even more complex elements of Asia, where the beggar Shiva mysteriously went into the crowd sprinkled with ashes and where the historical Buddha grew up» [3, p.6]. Russia, according to Ukhtomsky, «will still consciously wake up as a renewed «eastern» world, with which not only the closest Asians, but also the Hindu and the Chinese, in fact, have and will have

immeasurably more common interests and sympathies than with colonizers of a different type developed by European history over the past four centuries.» [3, p.9].

P.A. Badmaev, a doctor of Tibetan medicine who worked in St. Petersburg, was close to Ukhtomsky in his geopolitical views. Badmaev, being a Buryat by nationality, was a consistent supporter of Russia's rapprochement with the East. He developed a geopolitical plan, the main provisions of which he outlined for Alexander III in the form of a philosophical and historical treatise. Badmaev advised the Russian emperor to reorient foreign policy, strengthening Russia's position in the East. The meaning of Badmaev's proposals was to create a «Great Buddhist Confederation» uniting Mongolia, Tibet and China, with the prospect of its joining Russia. According to the author of the project, in these countries the local government is very weak, and the influence of Russia is strong. In his writings, he wrote about the authority and influence of the «white tsar» and the Russian state in the Buddhist East. At the same time, Badmaev warned the government, pointing out that if the Russian Empire did not establish control over this region, it would be established by the British, who could then turn the peoples under their control against Russia. [4, p.13].

The Eurasian trend in Russian sociophilosophical thought emerged in the 20-30s of the twentieth century. The origins of the Eurasian movement were such famous figures of Russian emigration as philologist N.S. Trubetskoy, geographer P. N. Savitsky, historian G.V. Vernadsky, philosopher L.P. Karsavin, art historian P.P. Suvchinsky, religious thinkers V.N. Ilyin and G.V. Florovsky.

Especially important was the ideology of the «exodus to the East», understood as the exodus of Russia to itself, to its cultural and historical identity, to its origins, essence and purpose. In general, the principle of «exodus to the East» is not at all new either for the West or for Russia itself. In the West, this paradigm was to a certain

extent recognized by such famous thinkers as O. Spengler, A. Schopenhauer, K. Jung, etc. Many Russian philosophers (L.N. Tolstoy, V.I. Vernadsky, N.K. Roerich, etc.) also recognized the relevance of Eastern philosophy.

The ideas of Eurasians about the role of the «Turanian» component in the Russian historical and cultural tradition are also of interest. At the same time, it should be noted that they referred to the «Turanians» Turks, Mongols, Manchus and even Finno-Ugric peoples. In their opinion, the Turanian tribes have played a key role in the history of Eurasia for a long time. It was the relations of the Eastern Slavs with the Turanian peoples, the ideologists of Eurasianism emphasized, that formed the main background of the history of Russia, which must be taken into account for «correct national self-knowledge» [5, p.351].

Examining the history of Russia in the context of its contacts with the East and the West, the Eurasians concluded that the times of the maximum flourishing of the Russian state fell on the periods of its rapprochement with the East. According to the Eurasians, even the Tatar-Mongol period, despite all its negative consequences, contributed to the centralization of Russia and the creation of a strong statehood. As a result of the geopolitical legacy received from the Golden Horde and the empire of Genghis Khan, Russia has become the largest world power. At the same time The introduction of Russia to the traditions of Mongolian statehood has gone beyond external influence, as Russia has embraced not only the institutions, but also the spirit of Mongolian statehood. Thus, «the miracle of the transformation of the Mongolian state idea into the Orthodox-Russian state idea has been accomplished» [6, p.227].

Conceptually, it is significant that the religious ideas of the Eurasians were not abstract in nature, but were connected with the doctrine of personality. Thus, they understood Orthodoxy primarily as a «symphonic» form of religiosity, which was characterized by a

tendency to reduce everything to unity. The Eurasian concept of a «symphonic personality», the foundations of which were laid by L. P. Karsavin, encouraged Eurasians to raise the problem of Russia's polyconfessionality. The Conciliar unity was reinterpreted in the aspect of the community (symphony) of traditional Eurasian faiths (Orthodoxy, Buddhism and Islam). This idea ultimately defined the idea of Russia as an Orthodox-Muslim-Buddhist country. This was the main difference between the Eurasians and the Slavophiles, who almost did not notice the Islamic and Buddhist elements in the Russian civilization.

Buddhism, like other non-Christian religions in Russia, received the status of «Eurasian» and were assessed as potentially Orthodox. «Paganism (it also meant Buddhism – M.U.'s note),» the Eurasians wrote, «is a potential Orthodoxy... For clarification, we only point to the living and deep consciousness of the primacy of religion, i.e. the religious basis of all existence, on a specific attitude to nature and the world, and the Orthodox idea of the transformation of the world (and not the Catholic idea of



replacing it with another) and the recognition of the essential justification of this God - created and adored world see something of its presentiment in relation to the world among Buddhists. This should also include the so-called mystical contemplation of Orthodoxy, which gives rise to ridiculous accusations of pantheism, as well as the specificity of religious ethics, which in Orthodoxy puts forward the ideas of self-sacrifice, humility and submission to God's will, in paganism - the ideas of karma and fate» [7, p.121].

Indeed, there is no denying the fact that Orthodoxy or Eastern Christianity remains part of the Eastern world. Of course, the spread of Christianity among European peoples was a kind of orientalizing of the Western world, but its consequences were overcome during the Renaissance, Reformation, Enlightenment, scientific and technological revolution. Orthodoxy, especially Russian Orthodoxy, has managed to preserve the original orientalist spirit of Christianity, a religion that came from the East.

The peculiarity of the Orthodox religion in the interpretation of the Eurasians is that Orthodoxy strives for unity, and this serves as the basis for the synthesis of various ideological currents that are ideologically close to it. It was this vision of Orthodoxy that led to the idea of the closeness of Orthodoxy and Buddhism, as well as to the claims that there are deep ideological connections between Indian and Russian mysticism. «Buddhism,» the Eurasians noted, «reveals the idea of redemption with the greatest power for paganism and, moreover, in tones akin to Orthodoxy, and in its theory of «bodhisattvas» anticipates the idea of God-manhood» [7, p.121].

The idea of the proximity of Orthodoxy and the religions of the East was supported by those Eurasians who were not Orthodox. For example, one of the prominent figures of the Eurasian movement Kalmyk E. Haradavan in his work «Eurasianism from the point of view of the

Mongol» noted that «the Eurasians base their teachings on religion, carried out in life, while Western civilization has produced a separation of the people from religion. ... Eastern religions — Buddhism and Mohammedanism — in the life of the people, and their life in religion: this is the difference and advantage of the spiritual East over the West»[8, p.452].

It should be noted that the Eurasians did not limit themselves to one theory in this matter, but tried to apply it in practice. So, in particular, about twenty Kalmyks studied at the Russian emigrant gymnasium in Prague. Especially for them, the basics of Buddhist culture were taught in the Russian gymnasium in accordance with the ideals of Eurasianism [9, p.7]. In addition, the Eurasian E. Haradavan was the secretary of the Spiritual Board of Trustees of a Buddhist temple built by Kalmyks emigrants in Belgrade [10, p.159]. It is noteworthy that it was after reading his book «Genghis Khan as a commander and his legacy: a cultural and historical sketch of the Mongolian Empire of the XII - XIV centuries»[11] L.N. Gumilev became interested in the ideas of Eurasianism»[12, p.481].

Modern followers of Eurasianism draw a distinction in Buddhism and consider Buddhism from the perspective of geopolitics. Thus, according to A.G. Dugin, «the Buddhism of the Hinayana - the Small Chariot - is an example of «Atlantean Buddhism», and the Buddhism of the Large Chariot - Mahayana, Vajrayana, traditional Chan Buddhism, Tibetan Buddhism, Buddhism that spread in Japan, in the Far East is a Eurasian model» [13]. Ideologists of neo-Eurasianism also emphasize the fact that Russian Buddhists have traditionally been distinguished by maximum loyalty to the state, and Russia has never had problems with this religion. «Russia,» writes A. G. Dugin, «could use the Buddhist factor to promote our geopolitical interests in East Asia this time. Since the strengthening of the religious factor in international politics is steadily growing, this may be an additional channel of interaction with the countries of

the Pacific region, in which Russia has recently been increasingly active» [14].

Neo-Eurasians attach great importance to the idea of rapprochement with the East. According to A.G. Dugin, this project means «not only a strategic and geopolitical alliance, but also the discovery by Russia of the metaphysical East — the oldest teachings of Hinduism, Shintoism, Taoism, Confucianism, Buddhism, and this, in turn, would mean the transfer of Russian consciousness from atheistic-utilitarian, narrow-nationalist and has long been spiritually «stagnant», the integration of the civilization of Europe into the living and integral world of the Eastern tradition, the spiritualization of Russia with sacred energies» [15].

In general, Buddhism, along with other traditional religions, has made a significant contribution to the formation of the socio-cultural space of Russia as Eurasian in nature. Understanding the place of Buddhism in the socio-cultural space of our country undoubtedly contributes to self-knowledge of the dual civilizational status of Russia-Eurasia. The very presence of Buddhism in the socio-cultural space of Russia as a kind of third force is an important factor in the unity of the Russian state, since a bipolar state is more dangerous for unity than a polycentric state. This is evidenced by the general theory of conflict, according to which any approach to bipolarity is fraught with the threat of disintegration of unity.

In the course of historical development in the sociocultural space of Russia, three main and independent centers of Buddhist culture have developed: Kalmyk in the Lower Volga region, Buryat in Transbaikalia and

Tuvan in Sayan. The latter two centers, due to geographical proximity, can be combined into one – the South Siberian area of Buddhism, to which, with reservations, the confessional space of the Altai Mountains can also be attributed, where Buddhism is gradually beginning to be perceived as a traditional religion. The South Siberian area of Buddhism is a part of the Tibetan-Buddhist confessional plate and significantly exceeds the Kalmyk one in terms of territory and population.

When comparing the centers of Buddhist culture, it is clear that the Kalmyk center of Buddhism is in a more vulnerable position than the South Siberian one, which is the northern periphery, the «projection» of the Tibetan Buddhist civilization, its intrusion into the socio-cultural space of Russia. At the same time, the Buddhist hearth on the territory of Kalmykia is an «island», which is surrounded by traditionally Orthodox and Islamic territories. The Lower Volga area of Buddhism appears to be squeezed between two powerful confessional plates.

Unlike the Orthodox component of the sociocultural space of Russia, Buddhist enclaves are not self-sufficient and have «their» centers of attraction outside of Russia. On the one hand, they are genetically attracted to the Tibetan-Buddhist civilization, being its cultural periphery, on the other hand, they are historically connected with Russia. As a result, a dual border identity was formed here. At the same time, the presence of Buddhist peoples in the socio-cultural space of Russia strengthens its Eurasian character.



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Silence and the sound of Unbreakable Breathing

José Manuel Anacleto

Study 2 Slokas of the 2nd Stanza “. . . Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not”.

In Absoluteness, which is beyond any conditioned and relative existence, even that of a Cosmos of great vastness, there is really no distinction. “The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being—the one being”, as explained in Stanza 1, Śloka 7. So, in the Absoluteness, Subject and Object, Unmanifested and Manifested, Spirit and Matter, Silence and Sound, are Absolute Unity.

Without Subject differentiated from the Object, nor mind awake to diversity (“Universal Mind was not, for there no Ah-Hi to contain it”, we can read in Śloka 3 of Stanza 1, remembering that the Ah-Hi are the Dhyān-Chohans, or the angelic Hosts of the so-called monotheistic religions) – I repeat, without Subject differentiated from the Object, nor mind awake to diversity – there is no consciousness as we conceive it (and which presupposes duality and relation), but rather Unconsciousness, which is Absolute Consciousness (“Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space”, as it is written in the 1st Stanza, Śloka 8).

As HPB wrote: “In the occult teachings, the Unknown and the Unknowable mover, or the Self-Existing, is the absolute divine Essence. And thus being Absolute Consciousness, and

Absolute Motion—to the limited senses of those who try to describe this indescribable—it is unconsciousness and immoveableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualification; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time” (The secret Doctrine, Volume I, p. 55).

As the logic potency lies dormant, it does not contrast with the great, great Silence, nor does it evidence Silence, so in that sense, effectively, “there was neither silence nor sound” and “Darkness alone filled the Boundless All” (Stanza 1, Śloka 5).

In the domain of Manifestation, we think that Silence is greater than Sound, with which it contrasts, just as Absoluteness is higher than the Logos or Word, or than any universe that comes into existence.

Before Sound there is Silence. Before Light, the Darkness of the Great Unmanifested. Silence is superior to Music and any kind of Sounds for, before everything else, it was – and it is – Silence, the Unmanifested Father (the First Logos), and only then does the Word act. If the Word (or Logos) is the synthesis of the

There was also the silence of the Buddha, when he was asked the question Ātman-Anātman (i.e., there's a self or there's not a permanent self) or when in the famous discourse in which he held a lotus flower, he led one of his disciples to enlightenment without uttering a single word.



Universe or of the manifested universes, that which is beyond the duality Silence/Sound, the Absoluteness, is more than that: it is all that is and all that is not (for us); it is all that has been manifested, is manifested and will be manifested and also that which will never be manifested. It is everything that is possible and, even more, the overcoming of all limitations and of all that is illusion, appearance and temporariness.

"I think ninety-nine times and discover nothing; I stop thinking, plunge into deep silence – and behold, the truth reveals itself to me", said Albert Einstein. In fact, we may say, every truth can only be contemplated face to face in the recollection of our inner silence. Although previously and externally considered, analysed and assessed, only within ourselves can we know and understand it in its essential purity. Once it has been drawn into our will, and loved to the extent of its understanding, it can and must then be harmoniously called forth.

"Silence is a friend who never betrays", asserted Confucius. We completely agree with him. So, let us listen to the silence that tells us that life palpates in us, as it palpates in all beings, filling all space and governing everything by the same universal laws. All expressions of Life are drops of this immense Ocean of Being – and the Ocean, which is common, is no less real than each of its drops. The destiny of each drop is, while remaining drops, to become an ocean. In understanding this truth, which was enunciated thousands of years ago but is rarely attained, lies the foundation of peace, of true Peace, which is identification with the cosmic rhythm, which is

the balance of giving and receiving, which is the consummation of Being, which is the fullness of Life.

Jesus responded with silence when he was asked what the Truth is (The Gospel according to St John, 18:38). Could there be a more eloquent and accurate and suggestive answer?

There was also the silence of the Buddha, when he was asked the question Ātman-Anātman (i.e., there's a self or there's not a permanent self) or when in the famous discourse in which he held a lotus flower, he led one of his disciples to enlightenment without uttering a single word.

Really, in deep Silence – only in Silence – in the emptiness that is full – only in the emptiness that is full – in the nothing that is all – only in the nothing that is all – there is Freedom.

But let us return to Stanza 2 and its Śloka 2. Then, what was there in that state so subtle that we can hardly distinguish it from total Unmanifestation? It is explained to us: "Naught save ceaseless eternal breath, which knows itself not". This Breath of the One Existence is the noumenon of what we called Motion in our material world. "It is the one life, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being ; unconscious, yet absolute Consciousness ; unrealisable, yet the one self-existing reality (...). Its one absolute attribute, which is itself, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the

universe” (The Secret Doctrine, Vol. I. p.2).

And where does it breathe? In “The One Eternal Element, or element-containing Vehicle, (which) is Space, dimensionless in every sense; co-existent with which are – endless duration, primordial (hence indestructible) matter, and motion—absolute ‘perpetual motion’ which is the ‘breath’ of the ‘One’ Element”, Madame Blavatsky comments (The Secret Doctrine, Vol. I, p. 55).

This corresponds to the elaboration of the First Proposition of The Secret Doctrine, namely where HPB clarifies that “‘Be-ness’ is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space (...) the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness” (see Volume I, page 14).

If, however, we wish to bring these lofty metaphysical conceptions a little closer to us, we may recall what Helena Blavatsky wrote on page 492 of volume II of the same book.

“The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (a) of the breath of One Universal Principle, in its primal differentiation; and (b) of the countless ‘breaths’ proceeding from that One Breath in its secondary and further differentiations, as Nature with its many mankinds proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes”.

On our part, we would also add and conclude that Space, much wider than just physical space, is unlimited, and that each location – Locus / Logos – of the Consciousness is one of the infinite macro and micro cosmoses which are possible therein. Life and Consciousness are omnipresent and without gaps. Our

Consciousness creates and recreates (and fades away) the manifested worlds, both the big and the small cosmoses.



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The reality of the unreal: epistemological aspect

Sergey Kolganov

The first Stanza of the book of Dzyan, cited by H.P. Blavatsky in *The Secret Doctrine*, once again directs us to the knowledge of the highest spiritual reality, and relegates the world of material objects to the background: «Spirit is the first differentiation from the «THAT», the Causeless Cause, both Du-ha and Matter. As the Esoteric Catechism teaches us – «it is neither «borderless Emptiness» nor «conditional Completeness», but both. It was and always will be.»

As to the «boundless Emptiness», I would like to point it to the researcher in the book «Root Stanzas about the Middle», in which the great Nagarajuna gives 18 ways to describe this concept. If we focus our attention on the world of Matter, then now it has become closer, more accessible, more understandable for the vast majority of people. The material, visible world cannot be ignored, because the physical body of a person is material, and everything that makes up the daily routine of our life is also the material forms of its expression. Complete detachment from the material world is impossible and impractical, otherwise we would have to stop

loving life in its earthly manifestations. This follows from the very definition of life as a process in which the potential qualities of being are transformed into its actual values.

However, materiality, excessive attention to the material world interfere with the true development, because such attachment does not allow us to move, evolve, turn a new page in our evolution. There are people who calmly relate to the material, realizing that it is not only it that constitutes the essence of the world, that there is also a more «subtle» matter, which for most is an abstract concept. Only after making such a wise choice, a person begins to understand that in fact the world is not one-numbered - it presents different Planes of Existence.

Motion, space, time and structurality, as we know, appear as integral characteristics of the world of matter, that is, its properties, without which matter does not exist. The first three properties of matter are also given in this Stanza: «The appearance and disappearance of the Universe are depicted as the exhalation and inhalation of the «Great Breath», which is eternal and, being **Movement**, is one of the three symbols of the Absolute, the other two are Abstract **Space and Duration.**» [3] Material forms (structures) can be touched, seen, felt by all five senses, but how difficult it is to get attached to something invisible, invisible, especially when a person is focused on the outside. And as long as a person is attached only to this side of life, he will not be able to know the reality of its other





sides.

As soon as a person begins to develop spiritual qualities in himself, discovers the secrets of life through familiarization with spiritual literature, the material in his life does not exactly recede into the background, but takes its proper place, and also becomes not so significant. The material is changeable and is doomed to destruction, and by this fact life seems to tell a person the right way. We need to pay more attention to the spiritual, because the spiritual is eternal, and the material is temporary.

Max Handel, a great connoisseur of H.P. Blavatsky's work, points out the primacy of the spiritual in relation to the material in his book «The Cosmogonic Concept of the Rosicrucians»: «Thus, the Higher Worlds are worlds of causes, worlds of forces; and we cannot really understand the Physical World without knowing others and without understanding forces and causes, in relation to which all material things are only a consequence. As for the reality of these Higher Worlds in comparison with the reality of the Physical World, strange as it may seem, these Higher Worlds, which for most seem to be mirages, are actually much more real and objects in them are much more stable and indestructible than objects in the Physical World.»

The problem of the correct reflection of reality (through consciousness, as the 5th inherent property of matter) is that we are not dealing with the «external» world itself, but

with our perception of this world. We cannot go beyond anthropomorphic forms in the representation of reality and understand what is behind them. For the first time in a consistent form, this was formulated by I. Kant, who separated phenomena (or what we perceive) from «things in themselves» (what is behind the phenomena). Kant proved very convincingly that there are certain «things in themselves» behind phenomena, but already Fichte and later

the neo-Kantians actually rejected the doctrine of «things in themselves», focusing on the phenomenology of the cognizing subject. The more the philosophers of the twentieth century began to move away from religion and immerse themselves in understanding the achievements of science, the more they began to confirm the idea of N. A. Berdyaev: «Philosophy can exist only if philosophical intuition is recognized. And every significant and genuine philosopher has his original intuition. Neither the dogmas of religion nor the truths of science can change this intuition.»

The problem of the nature of perceived reality is the problem of what is beyond our senses and theory. Is there anything behind our feelings at all? Or, as the philosophy of Advaita Vedanta Shankara asserts, is God the only reality devoid of its parts, and everything else is just an illusion, which is entirely subject to karmic law? Modern Western philosophy prefers not to arrange such disputes, because it considers it impossible to learn anything useful from them. The reality perceived through sensations is accepted as the limit of the real, and the problem of the nature of the cognizable reality passes into the problem of the nature of theoretical reality, i. e. what is behind theoretical assumptions.

In quantum mechanics, for example, we have a wave function, which is the main characteristic of a quantum object. Some believe that the wave function reflects some real-world field, others - that it reflects the probabilistic behavior of

individual quantum objects, and others - that it displays the statistical properties of large complexes (ensembles) of quantum objects. All we know with absolute certainty is the mathematical properties of the wave function and its emission spectra. And it is impossible to go beyond the limits of what is presented.

The problem of the correspondence of knowledge and reality is that our language (the way of interpretation) does not always simply copy the external reality. Often, the nature of the correspondence is complicated by everyday concepts, equations and formulas. For example, what and how do multidimensional spaces of linear algebra or irrational numbers correspond to? What do ordinary real numbers correspond to? It is quite easy to answer some of the questions posed and indicate the type of correspondence, while it is impossible to do this for others, since the objects given play only an instrumental role. They are a way to describe (convey; understand) a certain process so that our mind can perceive the information received and operate on it.

As to the mentioned concept of «eye of Dangma» in this stanza of the book of Dzyan, it is worth noting that one can approach the primary reality only by refining one's perception and this happens as intuition develops. In the books of Living Ethics, E.I. Roerich reports the following about this ability to penetrate into the primary Reality: «We must remember that eternity cannot be short or long, it requires other names. She needs an aboveground language. Only in feeling-knowledge can the concept of eternity be silently expressed. Probably some will say that it is impossible to guarantee which is reality and which is illusion. Indeed, it is possible to limit the realm of reality from illusion only by sensory awareness. But with the refinement of perceptions, one can comprehend reality, but the starting points must be revised... Many people think that

the name of sensuality somehow lowers the dignity of knowledge - again a delusion. The best scientists recognize the element of intuition...».

Intuition is the ability to receive information without using the usual methods of cognitive activity. This concept can be explained through the manifestations of supersensible perception - sensory awareness.

Although the phenomenon of intuition itself has attracted the attention of inquisitive minds since time immemorial, its thorough research was conducted by the most famous psychologist Carl Jung. Unlike other teachers, Sigmund Freud and Gustave Jung were interested in deeper, truly spiritual aspects of human existence, which play an important role in the lives of both individuals and society as a whole.

We often hear stories about famous people who sometimes acted on a hunch, more than once used intuition tips in their lives. In Jung's understanding, intuition is a natural part of the life of each of us and connects us with the collective unconscious, with this huge reservoir of information and meanings that covers the entire period of humanity's existence.

In everyday life, intuition manifests itself in two ways. True intuition includes information in linguistic form or in the form of visual manifestations based on such forms. Nonverbal intuition includes information, often vague, obtained through the senses.

Verbal intuition includes claircognizance, clairvoyance and clairaudience.

Результат любого познания – образ
The result of all cognition is an image

Образ – это идеальное обобщение существенных отношений объекта. Особенности образа – сходство, адекватность оригиналу.

An image is an ideal generalization of the object's essential relations. Characteristics of an image are similarity, adequacy to the original.

The diagram illustrates the process of forming an image. On the left, a realistic illustration of a dog is shown. An arrow points from this dog to a man in a suit who is looking at it. Above the man's head is a thought bubble containing a simplified, schematic representation of the dog, representing the 'image' formed in his mind.

Образ фиксируется в знаках. Знак – это материальный носитель информации
 An image is fixed in signs. A sign is a material carrier of information

Иррациональное в познании (интуиция) The Irrational in Cognition (Intuition)



Интуиция -
непосредственное «усмотрение»
истины без доказательств

Intuition is
direct "discretion" of truth without
evidence

инстинктивно-аффективная интуиция
(предчувствия)
instinctive-affective intuition (premonitions)

эмоциональная интуиция (эмпатия)
emotional intuition (empathy)

чувственная интуиция (ясновидение)
sensory intuition (clairvoyance)

фантазия (вдохновение)
fancy (inspiration)

продуктивное воображение (на основе знания)
productive imagination (based on knowledge)

Claircognizance is knowledge, often suddenly acquired, which cannot be attributed to knowledge obtained by any ordinary means. People who have an ability of claircognizance describe their experience as follows: suddenly, knowledge is revealed, which usually comes at the moment when it is necessary in order to solve a problem, complete a work task or help someone.

Perhaps clairvoyance is the most mysterious phenomenon of all types of verbal intuition. Clairvoyance is a visual image, sometimes abstract. Abstract images are often vague and difficult to understand. Concrete images usually show real-life people, places and objects. Both abstract and concrete images can appear in parts, which makes it difficult to decipher their meaning.

Clairaudience is considered the most common type of verbal intuition. A person with this type of intuition has the feeling that he hears words or sentences from an obscure source. Such messages should not be confused with auditory hallucinations. Messages received through clairaudience are a kind of hint for a person in difficult life situations or a long-awaited revelation.

And one more quote from Living Ethics: «The cognition of fiery influences is distributed according to the senses. The first impression will be visible with all the fiery variety, then the

hearing will join with the music of the spheres, with bells, with the strings of Nature. Then comes the refinement of touch with sensations of rhythm, heat and cold. The most difficult thing is with the sense of smell and taste. But Urusvati knows what it means to hear the smell of a person at a long distance... Such a distinction is very rare, but going beyond the limits of three-dimensionality, it becomes accessible.» In this passage, I would like to highlight the following words: «cognition of fiery influences», «everything is more difficult with sense of smell and taste», «but going beyond three-dimensionality». All this points to the possibility of joining another dimension - first for the elite, and then for the majority of the inhabitants of the planet Earth.

In the comments to the 4th sloka of the 1st Stanza of the book of Dzyan there are such lines: «For the undeveloped eye of a savage, any picture will first appear as a senseless chaos of stripes and smears of colors, whereas the educated eye will immediately see a face or landscape.» The fact that the human eye has been «brought up» over the past epochs is confirmed by the entire history of the development of world art. This issue has been deeply studied by Russian scientists (in particular, B. V. Rauschenbach and S. I. Sukhonos) on the example of the development of painting and architecture.

Nonverbal intuition is, as a rule, visual

or sensory information that is not based on linguistic forms of perception. This type of intuition includes “clair-perseptiveness”, which manifests itself through emotions, feelings and physical sensations that are less clear than verbal intuition. People describe “clair-perseptiveness” as a sudden sensation that brings an emotional pulse associated with an event in the past, present or future.

People with this gift can, for example, feel danger while in certain places, or are capable of showing a high degree of empathy, feeling the emotional state of other people with their whole being. The further evolution of humanity is certainly connected with the development of such higher types of perception of reality.

Here is the following statement from the book «The Teachings of the Temple», revealing the evolutionary aspect in the perception of «other dimensions: «The current human race has only five active sense organs. The sixth subrace will have six fully developed sense organs, and the seventh subrace will have a synthetic organ that combines the properties of these six organs together with the properties of the seventh. The present atrophied pineal gland will be more active in the sixth subrace and will become the organ through which the Kundalini energy will function. Changes are noticeable in many modern children. Those who notice such changes believe that they are signs of the development of the sixth sense organ - the pineal gland. The changes that occur in children and some older representatives of the human race are a continuation of the current abilities of sight and hearing, since they have the nature of clairvoyance and clairaudience to a greater extent, which qualities are developing in humanity of the last races of the fifth subrace and will be completely at the disposal of people of the sixth subrace.» This quote contains so much of what is being planned as the further evolution of man that it may become a topic for a separate study.



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He is a member of the Russian philosophical society, has repeatedly participated in Russian philosophical congresses, and was a member of the organizing committees of the All-Russian Fedorov Readings (Borovsk) and the International Gagarin Youth Readings.

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The Seven Sons of the Manvantara Dawn

Brigitte Taquin

Several excerpts related to the main terms found in this 5th Shloka of Stanza II. It is spoken of the seven Sons. We are at the precosmic stage of the cosmogenesis. The seven Sons of the Manvantaric Dawn, the Sons of Light, the Builders of our Solar System, have not been yet differentiated, they have not awakened yet. They are not yet born from the «Web of Light». In the 'Secret Doctrine Dialogues', page 266, H.P.B. says that the Web means «the ever existant primordial matter - pure spirit TO US - the matter out of which the objective universe or universes are evolved... That is to say, the Web is a subjective material, it is limitless, infinite, eternal and indestructible.»

In the 'Secret Doctrine' i, p. 514, we see : «The Occultists are taken to task for calling the Cause of light, heat, cohesion, magnetism, etc., etc., a substance.» Still on page 515, we can read that «Occultism.....maintains that we must seek for the ultimate causes of light, heat, etc, etc., in MATTER existing in super-sensuous states - states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. Such states can be perceived by the SEER or adept during the hours of transe.....».

Then come the terms Father-Mother, Svâbâvat, which is said to be «in Darkness». In the 'Theosophical Glossary', at the entry 'Svâbhâvat', we read : «Svâbâvat is the world-substance and stuff, or rather that which is behind it - the spirit and essence of substance..... From it all nature proceeds, and into it all returns

at the end of the life-cycles. In esotericism, it is called 'Father-Mother'. It is the plastic essence of matter.» Svâbâvat is called in the text «the concrete Buddhistic aspect of the abstraction called in Hindu philosophy Mulaprakriti.

In the 'Proem' of the Secret Doctrine (i, p.18) we find : «In its absoluteness, the One Principle under its two aspects (of Parabrahmam and Mulaprakriti) is sexless, unconditioned and eternal. Its periodical emanation - or primal radiation - is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the great or the minor Pralaya (the latter leaving the worlds in statu quo), the first that re-awakes to active life is the plastic Akâsha, Father-Mother, the Spirit and Soul of Ether, or the plane on the surface of the Circle. Space is called the «Mother» before its Cosmic activity, and Father-Mother at the first stage of re-awakening. In the Kabala, it is also Father-Mother-Son.»

In the 'Secret Doctrine' (i, p. 40-41), we read : «Darkness is Father-Mother : light, their son», says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it..... Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically, light is but a mode of darkness, and vice versa. Yet both are phenomena of the same noumenon.... How far we discern the light that shines in darkness

depends upon our powers of vision....».

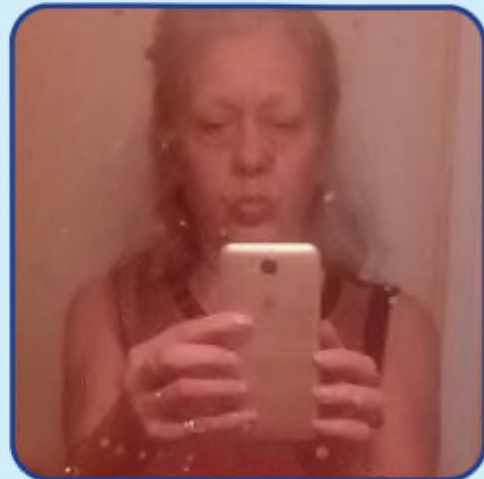
So we see it is not very easy, according to these passages, to distinguish between light and darkness, between darkness and Svâbâvat, between father and mother, father-mother and son, or sons, for at this stage of the re-awakening, things are not yet enough differentiated to evoke precise representations for us. Still, our «power of vision» is said to be determinant.

Master Koot-Hoomi wrote in a letter to A. O. Hume (Letter 65 to A.P. Sinnett) : «To understand my answers, you will have first of all to view the eternal Essence, the Svâbâvat, not as a compound element you call spirit-matter, but as the one element for which the English has no name».

I hope these cogitations on this Shloka did not plunge you in too deep interrogations. To console ourselves, we can turn to what H.P. Blavatsky says about this second Stanza, on page i, 21 of the 'Secret Doctrine' : «The stage described in Stanza II is, to a western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties, rather than to the ordinary comprehension of the physical brain.»

In the foot-note of page 1 of the 'Secret Doctrine', we read : «Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space.»

So let us try to develop our intuition together, and exchange our views on these fundamental topics !



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«Two Lives»

by Concordia Antarova in the XX century Literary Context

Elena Chernozemova

There is a unique space at the Novodevichy Memorial Cemetery in Moscow, where the graves of the deepest mystic and poet of the twentieth century Daniil Andreev, the world-famous director K. S. Stanislavsky, known for his system that helps the actor to go beyond just the text and just the stage space to convey the high meanings of eternal values and the essence of art, and the opera soloist of the Bolshoi Theater Concordia Antarova (1886–1959), in whose repertoire there were leading arias of an extensive contralto repertoire, including the most complex parts in the operas of the Wagner cycle “Ring of the Nibelung” (“Gold of the Rhine,” “Siegfried,” “Death of the Gods”), are located not far from each other. Concordia Evgenievna Antarova has created a multi-volume work of more than 2.5 thousand pages, now published as a three- and four-volume book, known as “Two Lives,” which combines elements of fiction and spiritual revelations reflecting personal life impressions from communication with K. S. Stanislavsky, S. V. Rachmaninov, captured in her work in the images of theatrical statesman Stanislav Bronsky and pianist Anninov. The work created by C. Antarova reflected both

her involvement in the Theosophical society in Moscow and her personal spiritual experience. The books describe the path of search and ascent of outstanding possessors of spiritual values, masters of science and art, servants of Light, who create under the guidance of Great Teachers. The images of Teachers are created both carefully and boldly. Their names and essence are hidden from the uninitiated, they become mentors and helpers of seekers.

According to eyewitnesses and biographers, C. E. Antarova began work on the books “Two Lives” at the beginning of the Second World War. At the same time, in the UK, Clive Staples Lewis (1898–1963), better known in Russia and in the world as the author of “The Chronicles of Narnia,” began working on the “Space Trilogy” (“The Space Trilogy, Omnib”), which in its own way embodied the images of Teachers and Guardians of humanity.

Through the mouth of the central character of the “Space Trilogy,” the linguist scientist Elwin Ransom in the final part of the first novel (“Out of the Silent Planet,” 1938) C. S. Lewis formulated his own writer’s super-task: to acquaint people with a new set of ideas and,

to begin with, to be able to change the concept of Space to Heaven, to tell about outer space, crowded with life, living according to strict objective laws, the guardians and guarantors of which are the cosmic hierarchs, known in many cultures of the earthly world as deities, angels, powers [Lewis, 1938]. In the concept of the universe built by Lewis, who taught a course of theology at Oxford, their existence does not contradict Christian ideas about monotheism. All the forces inhabiting the Cosmos are subject to a strict hierarchy and are assistants to the supreme principle.

In modern terms, Lewis asserts the existence of a single information field of the universe. The writer manages to reproduce the sensations of a person who came into contact with this field, receiving nonverbal information, who managed to use the channel of intuitive knowledge, which since the time of Plato has been reasonably considered an important way of knowing reality. In the third novel of the Lewis trilogy ("That Hidden Strength," 1945; in 1958, Avon Publications released a version of the novel called "The Tortured Planet"), when the guardian lords of the five planets (the Oyarsa hierarchs, pl. Oyéresu) approach people, the possibility of non-verbal communication is perceived by a person as "a game not with words, but with thoughts, paradoxes, images, inventions (...) Hypotheses – either funny or serious – were born one after another," but no one could remember what it was about later. "In all their lives they have never heard such eloquence, such precise rhythm, such guesses and metaphors. But they couldn't remember what they were talking about (...) The mind flew apart: desires, memories, thoughts were crushed and merged again into sparkling balls. Fortunately for them, they loved poetry; anyone who wasn't accustomed to seeing two, three, or more meanings simply couldn't stand it. Ransom, who had studied the word for many years, experienced heavenly delight. He was in the very heart of speech, in the red-hot furnace

of language. For the lord of meanings himself, the herald, the messenger appeared in his house. Oyarsa came, who is closest to the Sun – Viritrilbia, who was called Mercury on Earth" [Lewis 1993].

Developing the concept of the Word as a source of information, Lewis largely follows the English tradition and John Milton (1608–1674), to whose collected works he wrote and published an introductory article [Lewis 1942]. Just like Milton, the communication of the Eldil angels (Eldil, pl. Eldila) – the eternal multidimensional essential energies ("multidimensional energy being") of Clive Lewis with people is subordinated to the principle of measure, the communication of information about the world in accordance with the level of consciousness: "To say more than said would be unwise," says Ransom at the end of the novel shortly before the final Postscript. Meeting them for the first time and perceiving them in the form of constantly rotating and iridescent energies, he asks them to change their appearance and appear in a different form. To Ransom's question whether God only sees things as they are, the rulers of the planets answer: "There are no holding places in your mind for an answer to that" [Lewis, 1943 "Perelandra"]. And his conclusion that only visibility is available to a person is confirmed by the Hierarchs: "Everything that is given to you is only an appearance..."

In Milton, the principle of proportionality of information to the level of consciousness is set out in the VIII book of "Paradise Lost," where the Archangel speaks to Adam, who is wondering about the essence of Knowledge, about the wisdom of the world, about the incomprehensibility of the Divine plan and about the futility of trying to know what God has not given Man to know, about the wisdom of ignorance, the ability "not to poison with disturbing superstition the delight of blissful life." God, according to Milton, allows people only to guess about the structure of the world and reveals his secrets, laughing at their attempts

to understand them:

This to attain, whether Heav'n move or Earth, [70]

Imports not, if thou reck'n right, the rest
From Man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire; or if they list to try [75]
Conjecture, he his Fabric of the Heav'ns
Hath left to thir disputes, perhaps to move
His laughter at thir quaint Opinions wide
Hereafter, when they come to model Heav'n
And calculate the Starrs, how they will
weild [80]

The mightie frame, how build, unbuild,
contrive

To save appeerances, how gird the Sphear
With Centric and Eccentric scribl'd o're,
Cycle and Epicyle, Orb in Orb.

Lewis picks up on Milton's call not to try to penetrate the impossible for human understanding. Higher beings advise Ransom not to focus on what he does not understand, "so as not to miss the more important:" "My people have a rule – not to talk too much about sizes and numbers, even with Sorns (i.e., the representatives of the most knowledgeable and wise people – E. Ch.). If you do not understand, do not focus on this, otherwise you may not notice the truly great."

The more important, integral, unspeakable is given to a person in moments of intuitive insights. C. S. Lewis describes one of these states as being sent to Ransom by higher beings in the course of explanations given to him about phenomena related to faith: "And then everything somehow changed, as if what was speech now turned to vision. Ransom thought he saw a Great Dance woven of ribbons of light—they passed under each other, and over each other, weaving into bizarre arabesques and fragile patterns like flowers. Every figure he saw became a focus, he perceived the whole through it, everything became unified and simple – and again became confused when, looking at what

he considered the border, the sharpening, the background of the dance, he saw that this also claimed primacy, without taking it away from that first figure, but even multiplying. He also saw (although vision has nothing to do with it) instantaneous flashes of light where the lines intersected and, somehow, realized that these tiny lights, ephemeral flashes – instantly disappearing peoples, civilizations, cultures, teachings, systems, in a word, everything that history says. The lines themselves, the ribbons of light in which millions of particles lived and went out, belonged to some other nature. Gradually, Ransom saw that almost all of them were separate creatures, and thought: if he is right, the time of the Great Dance is not at all like our time. Some of them, the most delicate and delicate, were those whom we consider short-lived — flowers and butterflies, fruits, a spring shower, and even (it seemed to him) a sea wave. The wider ribbons were creatures that seem almost eternal to us — crystals, rivers, stars, mountains. And the living beings were the brightest, the brightest, the most brilliant of all, although their radiance and color (sometimes going beyond the spectrum) differed from each other no less than from creatures of another kind. He also saw abstract truths, and living people turned into lines of light, and together they opposed the particles of generalizations that flashed and went out at the intersections of the lines. (...) The whole set of lovingly intertwined twists suddenly turned out to be the surface of a much more complex figure, going into the fourth dimension, and this dimension broke into other worlds. The dance accelerated, the lines intertwined thicker and thicker, clung to each other more and more, the radiance became brighter, one dimension was added to another, and the part of Ransom that could still think and remember separated from his vision. And then, at the top of the most complex dance in which he was involved, all the complexity disappeared, dissolved like a white cloud in the bright blue of the sky, and an incomprehensible

simplicity, ancient and young as the morning, opened to him in all its clarity and silence. He entered into this silence, this friendly freshness, just when he moved away from our usual existence, and it seemed to him that he woke up, woke up, came to himself. Sighing happily, he looked around" [Lewis 1999, 86]. Such a description is correlated with what O. Huxley gives in "Antic Hay" (1923), reproducing the movement and interweaving of musical themes.

This insight Ransom is going through in Chapter 17 of "Perelandra" after the desire to clarify theological issues, questions of faith. In an effort to comprehend the information, a person tries to formalize it verbally. The author verifies, works out in the word what is called an intuitive form of cognition and correlates with the epiphany that he experienced in the 25th year of his life (1600) and described by Jacob Boehme, testifying about his life, which allowed him to penetrate into the innermost depths of nature, or Pascal in the night of November 23–24, 1654, "from ten and a half o'clock in the evening to half past midnight", written on parchment, which biographers will call "Memorial" or "Pascal's Amulet," and he himself will designate with the word "Fue" (flame, fire).

Insights make it possible to pass through the information corrupted by the fallen angel to its pure source. The hero of Clive Lewis realizes that a corrupted mind, raised in a corrupted world, cannot comprehend the Creator's plan, just as Boehme, as noted by Nikolai Berdyaev in his dedicated essay, felt the distortion of Christianity by scientists and theologians, popes and cardinals. "Who owns that void where there is not a single planet? What is there to object to the Enemy when he says that there is no plan or purpose in all this? As soon as I see the goal, it turns into nothing, into another goal that I didn't even think about, and what was the center becomes the curb, and so on all the time until we believe that any plan, any pattern, any plan is only a deception of the eyes that have been looking for hope for too

long. What's all this about? What morning are you talking about? What will start with it? A strange conversation began, in which Ransom could not distinguish which words he himself was saying, which were spoken by someone from the interlocutors; which were human, and which were eldils. Speech followed one another—unless, of course, they all sounded at once—as if five instruments were playing or the wind was shaking the crowns of five trees on a high hill".

Lewis conveys this game of knowledge corresponding to Ransom with a series of twenty detailed replicas, the authors of which remain unnamed.

The unwillingness of consciousness to perceive the reported information about the structure of the world and the laws by which the cosmos lives, lead to the fact that reliable facts in their pure form are not perceived by earthlings, they can and should, according to the author, be presented in an artistic form as a probability. Ransom comes to this conclusion by the end of the second novel, and thus the artistic and philosophical form chosen by Lewis for the presentation of important ideas for him turns out to be explained and justified.

The same artistic form of recreating the forces involved in the ongoing construction of the universe is chosen by C. E. Antarova. Among those who, like Lewis' Random, are allowed to see and communicate with the Guardians of Humanity in the books she created, there is an image of Natalia Vladimirovna Andreeva, in which the distinct features of H. P. Blavatsky appear: "...full, medium height, with strongly curly hair, ugly brown-haired. But her eyes, huge, gray, protruding, restless, with an imperious expression, did not exactly fit into this dense body. These eyes seemed to need to know everything, to intervene in everything, to understand everything. (...) The lady smiled — it was like she drilled a hole in my heart." "Despite the external rudeness, the power of goodwill emanated from Andreeva." The

central character connecting the unfolded plot, the young Levushka, immediately feels a friend in her and ceases to be afraid of her piercing penetrating eyes.

As follows from the text, those who are relentlessly and selflessly engaged in the most active spiritual search for truth and the solution of life-meaning problems gather in the Community. Andreeva appears there when she was not even seventeen years old, and they accept her with joy. The strength of her vibrations does not benefit everyone, only very seasoned people can communicate with her. She goes to the mysteries of humanity under the guidance of Teachers. Her companion and assistant is the quiet and easy-going Colonel Oldencott. Her passion for learning the Truths of Being is encouraged. She is allowed to get acquainted with carefully guarded ancient manuscripts. At the same time, it is on the example of this image that it is shown how irrepressibility and inattention to the advice of Teachers can harm on the path of ascent. In particular, neglecting the Teacher's advice to get enough sleep before a difficult road, the character is engaged in night vigils — she wants to finish reading and finish writing something, which subsequently prevents a steady and calm overcoming of the difficulties of the path and requires additional efforts from the companions to maintain the safe movement of the character.

Another roll call of two works — Lewis and Antarova — is the idea that a breakthrough to the cosmic hierarchs leads to misfortune against their will. At Clive Lewis, the mercenary scientists of the N.I.C.E. Institute (“The National Institute for Coordinated Experiments”) in Bellbury, seeking to put the awakened Merlin at their service, are punished by the curse of the Tower of Babel. They cease to understand each other and lose the ability to express thoughts clearly: “by their own evil will, they broke into there, to the forces of the otherworldly (...) They came to the gods, who did not go to them, and brought down the sky on themselves” [Lewis

1999, vol. 4, 108]. These words (“They brought down the sky on themselves”) are the title of Chapter 13, which shows how a corrupted consciousness incorrectly perceives reality and the possibilities of knowledge. An unprepared consciousness perceives a culture that has gone far in its purity for backwardness, simplicity for primitiveness. This is what happens in the first novel of the trilogy, when the inexperienced take the voice of an invisible spirit—the hierarch of the planet, either for a loudspeaker, or for a ventriloquist sorcerer. [Lewis 1999. Vol. 3, 58].

C. E. Antarova has characters who dream of grandiose achievements and complain about the insurmountability of interfering circumstances. Guardian assistants provide them with the opportunity to achieve, removing obstacles from their path, opening roads to the Community, but everything turns out to be just empty conversations, caring dreams for those whose spirit has not strengthened in the fight against obstacles.

In addition to the rule of giving information on consciousness, taking into account the purity of the aspirations of the seeker of super-knowledge, Antarova's teachers repeatedly repeat several tips-requirements for students: 1. not to be an observer, to be an assistant; 2. to remember the constant presence of the Teacher, which strengthens the spirit, courage, the ability not to be afraid of difficulties and a sense of responsibility for being involved in what is happening.

The books of C. E. Antarova combine the characteristics of a philosophical and ethical treatise outlining the concept of the structure of the universe of the theosophists of the twentieth century, and a novel beginning, according to which the proposed circumstances are traced to the fates of specific characters who meet with personified forces of good and evil. Unlike K. Lewis, K. Antarova did not need interplanetary flights through the Solar System to present similar ideas. All passages into the mysteries of the universe are carried out on the earth plane.



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Hierarchies of builders

Ifigeneia Kastamoniti

In the Proem of SD vol. I, H.P. Blavatsky gives us some guidelines as to how to study *the Secret Doctrine*. Thus, on p. 21, she writes that, to our western mind, the stage described in Stanza II. Is so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Therefore, we are still in the night before the new dawn, as the hour had not struck yet for the new manvantara, or the new emanation, and it might be necessary, in this presentation, to go back to HPB's comments on Stanza I. But first, let us read Stanza II, sloka 1, p. 53:

“Where were the builders, the luminous sons of manvantaric dawn? In the unknown darkness in their Ah-hi (Chohanic, Dhyani-Buddhic) Paranishpanna, the producers of form (rupa) from no-form (arupa), the root of the world—the Devamatri (Cosmic Space) and Svabhavat, rested in the bliss of nonbeing.”

Who are these powers still asleep in the bosom of the Father/Mother? Can we call them powers or not? Why is their Ah-hi state mentioned here? Let us start from the last question.

As we have seen in another talk, according to H.P. Blavatsky in the *Transactions of the Blavatsky Lodge*, p. 17, the Ah-hi are the primordial seven rays emanated from first Logos. On p. 18, she also says that they are the highest Dhyanis, the Logoi, and those who begin the downward evolution, or emanation.

Going back to her comments on Stanza I, now, we read on p. 38 that:

“The Ah-hi (Dhyan-Chohans) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elohim and ‘Messengers’ of the Jews—who are the vehicle

for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her ‘laws,’ while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not “the personifications” of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a ‘Host,’ truly... each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.”

So, we have hierarchies of spiritual beings, armies which can be more or less found in other traditions too. For example, Manly Hall, in his book: *The Secret Teachings of all Ages*, p. 25, writes that:

“The entire Gnostic Mystery is based upon the hypothesis of emanations between the irreconcilable opposites, Absolute Spirit and Absolute Substance, which the Gnostics believed to have been coexistent in Eternity... In the Gnostic system, three pairs of opposites, called Syzygies, emanated from the Eternal One. ... From these primordial six united with the Eternal Flame, came forth the Æons, who formed the lower worlds through the direction of the Demiourgos.”

One of the Gnostics was Valentinus, and his School was founded during the 2nd century of the Christian era in Alexandria of Egypt. According to his teachings, included in Code III of the Nag Hamadi scrolls, there are various classes of Æons comprising the Pleroma, or Fullness, and emanate from the Father, the Pro-pater or the Deep. The highest ones are called “Totalities” because they are perfect.

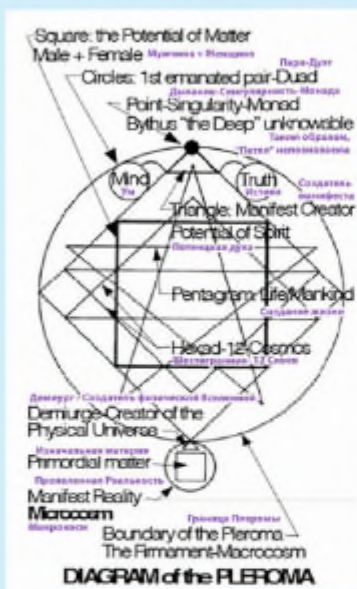


Diagram showing
The Valentinian
pleroma
Диаграмма,
показывающая
плерому Валентиниана

The diagram in slide 4 shows how they were arranged by Valentinus. Now, the Valentinians teach that these beings, namely the Valentinian *Pleroma*, are ineffable and numberless. They always existed in the Essence of the Deep or the Father, but only as germ (a notion which reminds us of the SD, as we shall see further on), unable to cognize the Deep and without knowing themselves. But after having been emanated, they become capable of conceiving and naming themselves. They comprise the plenitude of the Father who transfers the quality of fatherhood to them, thus making them fathers also. And then, according to their class, they form the various levels of the invisible and visible world.

Regarding the germ mentioned above, we can read HPB's explanations on p. 21-22 of SD vol. I, where she refers to Stanza IV saying that:

"Stanza IV shows the differentiation of the 'Germ' of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name 'Creator' is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the one law, which we

know as 'The Laws of Nature.' Generically, they are known as the Dhyana Chohans, though each of the various groups has its own designation in the Secret Doctrine."

Plato's speaks of the Divine Ideas, which might be considered as a hierarchy of builders. They are the archetypes or the prototypes, the models by which the Demiurge, or Nous/Spirit fashions the gods and they, in their turn, "create" the visible world. These Ideas bring unity in the multiplicity of the sentient beings. They communicate between them but each one remains within its own essence. They are endowed with power and motion, mind, soul and prudence, as we read in his work, *Sophist*, section E.; and with these qualities, he says in his *Philebus*, 28D, they become the creative powers which form matter.

Plato related the Ideas with the Pythagorean Numbers, which are not the mathematical ones we know, but only principles. Thus, the principles of Numbers are the principles of the Platonic Ideas. Plato did not include this teaching in his written works but we can find it in Aristotle's *Metaphysics* A 986a and after, and M 1080a and after. So, Aristotle calls the *Father*, "Monas" and the *Mother*, "Dyas". While Proclus, in his comments on Plato's *Republic* II, 46, 7, explains that Monas and Dyas exist before

all other numbers, and they are the principles of all. He identifies Monas with the notion of Perfection, and Dyas with the notion of Infinity. He clarifies, however, that both Monas and Dyas emanate from One, which is the Cause of Perfection and Infinity. In other words, we have the Triple Logos that is mentioned further on in Stanza II.

Numbers as principles are also met in the *Sepher Yetzirah, or The Book of Formation*, referred to by Manly Hall, p. 114, regarding the ten Sephiroth:

“Chapter 1, n. 1. YAH, the Lord of Hosts [or Builders, I will say], the living Elohim, King of the Universe..... engraved His name and ordained (formed) and created the Universe in thirty-two mysterious paths (stages) of wisdom (science) by three Sepharim, namely, Numbers, Letters, and Sounds, which are in Him one and the same.

“Ch.1, n. 4. Ten are the numbers (of the Sephiroth) out of Nothing, ten – not nine; ten – not eleven. Comprehend this great wisdom, understand this knowledge and be wise....

“Ch. 1, n. 9. These are the ten emanations of number out of Nothing: 1st. The spirit of the living Elohim, blessed and more than blessed be the living Elohim of ages. His Voice, and His Word, and the Holy Spirit....” (or the Triple Logos, I would say, the Highest Ah-hi/Builders, and the first three Æons of the Gnostics).

Now, Sallustius, the Neoplatonic philosopher of the 4th century, in his work *On the Gods and the Cosmos*, also speaks of hierarchies of gods, or shall we say, of builders? On p. 4 (transl. by Tomas Taylor,) we read:

“But of the gods some are mundane and others super-mundane. I call those mundane who fabricate the world: but of the super-mundane, some produce essences, others intellect, and others soul; and on this account they are distinguished into three orders, in discourses concerning which orders, it is easy to discover all the gods. But of the mundane gods, some are the causes of the world’s

existence, other animate the world; others again harmonize it, thus composed from different natures; and others, lastly, guard and preserve it when harmonically arranged. And since these orders are four, and each consists from things first, middle, and last, it is necessary that the disposers of these should be twelve.”

Let us go back to Manly Hall and his *Secret Teachings of all Ages*, writing on the Egyptian tradition and the Bembine Table of Isis, p. 59, he hints on the Builders by quoting Kircher who says:

“The throne denotes the diffusion of the triform Supreme Mind along the universal paths of the three worlds.... Seven principal triads, corresponding to seven superior worlds, are shown in the central plate of the Table....”

And Manly Hall explains on p. 60, that:

“The celestial triads are shown by the Egyptians as a globe (the *Father*) from which issue a serpent (the *Mind*) and wings (the *Power*). These twelve forces are the fabricators [or Builders] of the world, and from them emanate the microcosm, or the mystery of the twelve sacred animals [shown in the Table] – representing in the universe the twelve parts of the world and in man the twelve parts of the human body.”

To this we can compare H. Blavatsky’s words on p. 127-128 of the SD vol. I, where she mentions divisions of Builders of various classes and in relation to other esoteric and religious traditions:

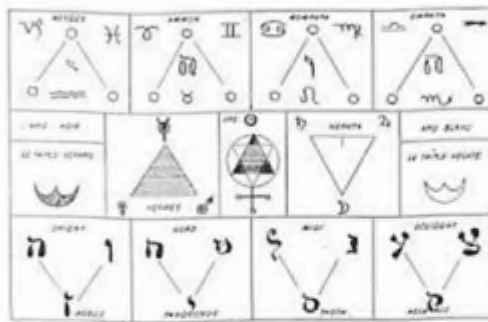
“There are three chief groups of Builders and as many of the Planetary Spirits and the Lipika, each group being again divided into Seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal groups, as it would demand an extra volume. The ‘Builders’ are the representatives of the first ‘Mind-Born’ Entities, therefore of the primeval Rishi-Prajapati: also of the Seven great Gods of Egypt, of which Osiris is the chief: of the Seven Amshaspendis of the Zoroastrians, with Ormazd at their head: or the

- ▶ "The celestial triads are shown by the Egyptians as a globe (the *Father*) from which issue a serpent (the *Mind*) and wings (the *Power*). These twelve forces are the fabricators [or builders] of the world, and from them emanate the microcosm, or the mystery of the twelve sacred animals [shown in the Table] – representing in the universe the twelve parts of the world and in man the twelve parts of the human body."

(*Secret Teachings of all Ages*, p. 60)

"Небесные триады показаны египтянами как земной шар (Отец), из которого исходят змея (Разум) и крылья (Сила). Эти двенадцать сил являются создателями [или строителями] мира, и от них исходит микрокосм, или тайна двенадцати священных животных [показано в Таблице], представляющих во вселенной двенадцать частей мира, а в человеке двенадцать частей человеческого тела".

(Тайные учения всех веков, стр. 60)



'Seven Spirits of the Face: the Seven Sefhiroth separated from the first Triad, etc., etc. They build or rather rebuild every 'System' after the 'Night.' The Second group of the Builders is the Architect of our planetary chain exclusively; and the third, the progenitor of our Humanity—the Macrocosmic prototype of the microcosm.'

Turning to *Genesis*, now, we see that in the opening chapter it is stated that after creating light and separating it from the darkness, the Seven Elohim divided the waters which were under the firmament from the waters which were above the firmament; that having established the inferior universe in perfect accord with the esoteric teachings of the Hindu, Egyptian and Greek mysteries, the Elohim then turned their

attention to production of flora and fauna, and lastly man.

And here we have another class of builders, another hierarchy which functions at the third stage of manifestation forming the visible universe. HPB refers to this hierarchy in the second volume of the *Secret Doctrine*, dealing with Anthropogenesis, where she mentions that the Nature spirits and the elementals working for the building of the physical world comprise a hierarchy of builders themselves, but of another class.

Again, in her comments of Sloka 1, SD. Vol. I, p. 53, she writes:

"The 'Builders,' the 'Sons of Manvantaric Dawn,' are the real creators of the Universe;

- "The 'Builders,' the 'Sons of Manvantaric Dawn,' are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the 'Watchers' of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also."

(SD I, p. 53)

«Строители», «Сыны Зари Манвантары», есть истинные создатели Вселенной; и в этой доктрине, относящейся лишь к нашей планетной системе, они, как зодчие последней, именуются также «Стражами» семи сфер, которые экзотерически являются семью планетами, и эзотерически семью землями или сферами (глобусами) также нашей цепи.

(ТД I, стр. 53)



and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the 'Watchers' of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also."

She explains this comment in the Blavatsky Lodge teachings, p. 46, by saying that:

"The Builders are those who build and fashion things into a form. The term is equally applied to the Builders of the Universe and to the smaller globes like those in our chain. By planetary system our solar system alone is meant."

In concluding I will quote one more explanation given by HPB in the Blavatsky Lodge meetings. On p. 40, 41 we read:

"They are a class called *Cosmocrotadores*, or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic Ideation."

"It is in proportion to this quality of the Hierarchies of respective 'Planetary Builders' reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe."



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She joined the Hellenic Board of the Theosophical Society in 1995. Lecturer and member of the Greek Council for 20 years, editor of the theosophical journal ILISOS (Greek section), translator and editor of many classical theosophical works. The articles have been published in the Greek theosophical magazine ILISOS, as well as in the online magazines Hermes and Hermes Risen, in the magazine of the Alpine Club Acharnes in Athens.

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Cosmic Evolution

U. S. Pandey

The Night of the Universe describes Stanza I the state of one all during dissolution, before the first flutter or re-awakening manifestation

In this state of eternal rest (Pralaya)-there are no forms or differentiation, hence it cannot be described. This state can be symbolized only in negatives; for since it is the state of absoluteness per se, it can have none of those specific attributes which serve us to describe objects in positive terms.

H.P. Blavatsky mentions in the very beginning of the Proem in The Secret Doctrine that on the first page of an Archaic Manuscript shown to her is an immaculate white disk within a dull background. She also says that this represents Kosmos in Eternity, before the reawakening of still slumbering Energy, the emanation of the Word in later systems. The Stanza I describes this state.

In The Key to Theosophy it is said that Theosophy believes in no creation, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being at regular intervals of time, covering periods of immense duration.

As the sun disappears from our horizon, so does the Universe disappear at regular periods,

when the «Universal night» sets in. The Hindus call such alternations the «Days and Nights of Brahma,» or the time of Manvantara and that of Pralaya (dissolution)...Occultists and Theosophists, see in it the only universal and eternal reality casting a periodical reflection of itself on the infinite Spatial depths.

The Bhagavad Gita (Ch. VIII, Sl. 18-19) says: «From the unmanifested all the manifested stream forth at the coming of the day; at the coming of night they dissolve even in That called the unmanifested. This multitude of beings, going forth repeatedly, is dissolved at the coming of night: helpless by by ordination of the Supreme, O Partha, it streams forth at the coming of day.»

Thus the condition of Stanza I is of the Pralaya or Night when the impulse of Manvantara or Day is not yet there.

In Sloka 1 of Stanza I, it is mentioned that the eternal parent (space), wrapped in her invisible robes, had slumbered once again for seven eternities; Further in Sloka 2, the state of 'Time was not', in Sloka 3,..Universal Mind was not, in Sloka 4, Seven ways to Bliss etc. were not, in Sloka 5- Darkness alone filled the boundless all, in Sloka 6- the Seven Sublime Lords and

Seven sublime truths had ceased to be were mentioned.

Now Sl. 7. : THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH (a); THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL, NON-BEING--THE ONE BEING (b).

In this sloka two aspects or factors are brought out: (a) The Causes of Existence being done away with and (b) All resting in The Eternal Non-Being-the One Being. Let us see these two aspects in some details as described in the commentaries in The Secret Doctrine and elsewhere.

(a) «The Causes of Existence» mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. The desire for a sentient life shows itself in everything from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains forever hidden, and its first emanations are the most complete abstractions mind can conceive.

..These abstractions become more and more concrete as they approach our planes of existence, until finally they phenomenalize in the form of the material Universe by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice.

From another angle, those «causes of existence» can be considered as the two poles into which the one Reality manifests. The Darkness (Parabrahman) is not a blank unity out of which nothing ever could emerge, but a living--one could almost say organic-- unity in which subjectivity and objectivity, Father and Mother, are the two polar aspects which never vanish into nothingness, but even in pralaya only become latent in mutual union.

An inner nature within the one Reality, causes the differentiation or standing apart of the two poles which by their interaction give rise to the whole manifested universe and so are said to be 'the real causes of existence.'

In the stage depicted in Soka 7, these causes are still only latent and the subject-object division has not occurred.

The Causes of existence are also identical with the causes of misery of Sl.4. The great causes of misery: of which there are twelve--ignorance, formative activities, consciousness, name and form, the six regions of the senses, contact, sensation, thirst, attachment, existence, birth, old age and death

(b) The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of being to our present consciousness of existence; making it a specific, instead of a generic term. As an example an unborn infant still in intra-uterine stage, cannot know the after birth life which to it is like «Non-Being», which is Real Being...In our case the One Being is the noumenon of all noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we do not have the senses or the intellect to cognize at present. (Given example of gold scattered through substance of quartz, but not visible and yet the miner knowing its presence is relevant)...

The Light of subjectivity or awareness that had once been visible or manifest in a previous universe is now invisible. It is united with the Matrix within the Darkness of the one Being that yet, because it is not and can never be an object for any consciousness, is also termed Non-being. This word, like all others in the Stanzas, is used symbolically and must not be identified with nothingness...It may be best conceived as a kind of negative being. Perhaps we also might term it an intensive being as opposed to the extensive being of the Day. All things have gone within themselves like a glove

that has been turned inside out, but the analogy fails because the 'going through' has been into an inner dimension that the mind cannot grasp.

It was in order to have some designation for the neutral plane between being and non-being, or between extensive and intensive being, that H.P.B. coined the word Be-ness, a word which must be taken to refer to the most abstract quality which inheres alike both in extensive being and intensive being. At any rate, whether the words will bear analytic scrutiny or not, we can only say that the non-being (or intensive being) of the Night is as 'real' as the being of the Day, but it is somehow negative.

The common man can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden. Only the Initiate with the «Eye of Dangma» can see or perceive the essence of things in which no Maya can have any influence. It is here the teachings of esoteric philosophy in relation to the Nidanas and the Four Truths become of the greatest importance; but they are secret.

We may also see what Nidanas are.

Nidana: Description as given in Theosophical

Glossary: The 12 causes of existence or a chain of causation, «a concatenation of cause and effect in the whole range of existence through 12 links» are mentioned. This is the fundamental dogma of thought, the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvana». (Eitel's Sanskrit. Chinese Dictionary). The 12 links stand thus in their enumeration. (1) Jati, or birth, according to one of the four modes of entering the stream of life and reincarnation--or Chatur Yoni, each mode placing the being born in one of the six Gati. (2) Jarđmarana, or decrepitude and death, following the maturity of Skandhas. (3) Bhava, the Karmic agent which leads every new sentient being to be born in this or another mode of existence in the Trailokya and Gati. (4) Upadana, the creative cause of Bhava which thus becomes the cause of Jati which is the effect; and this creative cause is the clinging to life. (5) Trishna, love, whether pure or impure. (6) Vedana, or sensation; perception by the senses, it is the 5th Skandha. (7) Sparsa, the sense of touch. (8) Chadayatana, the organs of sensation. (9) Namarupa, personality, i.e., a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) Vijnana, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. (11) Samskara, action in the plane illusion. (12) Avidya, lack of true perception, or ignorance. The Nidanas belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length.

Theosophical Encyclopedia says that Nidana is the primary causes of existence which bind us to the wheel of rebirth. It is an important concept in Buddhism, especially Theravada. It is derived from the prefix ni- and the root da which together mean literally «bind on» or «fasten to»; thus nidana is the binding, rope, or halter.

The Nidanas, are identified as twelve in the



Buddhist Chain of Dependent Co-Origination (pratityasamutpada in Sanskrit). They are depicted as forming a circle, that is to say, the causes are interrelated, none is primary or first cause from which the others arise. They are given in Sanskrit as (1) old age and death (jara-marana, shorthand for the sorrows and insecurities of life), which is dependent on (2) birth, which is dependent on (3) existence (bhavana, better translated as «becoming»), which is dependent on our (5) clinging to existence, which is result of (5) desire or craving (tanha), which arises due to (6) feeling (vedana), which results from (7) perception, which in turn dependent on (8) six fields of sense (including the mind), which results from (9) our habit of judging the sense-world in terms of names and forms (nama-rupa), which arises from (10) our conditioned consciousness (vijnana), which is conditioned by (11) past habits of thought (samskaras), which arise due to (12) ignorance (avidya), which, in turn, is dependent on (1) our identification of the age and eventual death of the body (jara-marana), which arises from (2) being born, etc.

In the Secret Doctrine, the nidanas are identifies as «the causes of misery» (I, 38) as well as «the causes of existence» (I, 44)--not only physical causes but metaphysical causes as well. In the latter citation, HPB seems to relate nidanas to maya, and in other places (I, 93 and 509) she suggests that they are really part of the noumenal, not the phenomenal, world.

H.P.B. writes in the Secret Doctrine, «In the opinion of an experienced Occultist, one who has verified the whole series of Nidanas, of causes and effects that finally project their last effect on to this our plane of manifestations... the «forces» we know of are but the phenomenal manifestations of realities we know nothing about--but which were known to the ancients and, by them worshipped.» (I, 509)

The Theosophical Encyclopedia says that Nidana is the root cause of existence, which binds us to the wheel of rebirth. This is an

important concept in Buddhism, especially in Theravada. The word Nidana comes from the word «ni» and the root «da», which together literally mean «to tie» or «to attach»; thus, Nidana is a binding, rope or water.



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Served in the Indian railway service of engineers and retired on superannuation as additional Director General of R. D. S. O. (Ministry of Railways, government of India). After retirement, he was voluntarily involved in social work related to fighting corruption, helping visually impaired children/individuals, protecting the environment and community harmony, etc. He was a Board member of Transparency International India.

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

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

The connection of Microcosm with the Macrocosm

Michael Chiriatchev

Commenting on the II Shalaka II Stanza, H.P. Blavatsky writes: «The existence of Oxygen and Hydrogen in the form of Water can be called a state of Non-being which is “more real being” than their existence as gases; and can vaguely symbolise a condition of the Universe when it falls asleep, or ceases to be, during “Nights of Brahma” — to awaken or reappear again when the dawn of a new Manvantara summons it to what we call existence.»

Here, Helena Petrovna once again shows creative skill by using comparisons and analogies in order to explain particular examples from those that are more universal, and then from them and others like them to again ascend to the awareness of general, more essential concepts. Thus, one should study different degrees and qualities of connections of a microcosm with the Macrocosm, a reflection of higher principles, planes and entire Worlds in the lower ones, comprehend manifestations of more universal laws in the limited conditions of the earthly existence of dense matter. «The energetic worldview, - writes Helena Roerich, - has justified ancient philosophers who claimed that matter is crystallized spirit or that spirit is sublimated matter.»¹

Hydrogen and oxygen combine according to the numerical law of correlation (a stoichiometric mixture of 2 to 1 mole forms an explosive gas), which activates chemical affinity from a spark, which leads to an explosion, i.e., to fiery transmutation, a chain reaction that turns atoms that make up water into latent ones.

The Teachers, speaking about atoms of

different gradations of omnipresent matter, mean animate conscious centers of life, cognizant for their level of being, and their combinations can already show some semblance of sensations. When creating a molecular substance, solar fire or light is converted into heat, it is grouped into fiery particles, which, when cooled, form atoms. The Higher Minds, following the law of numbers, bring these atomic souls into form. In this case, the Fohatic forces of affinity, cohesion, expansion, expulsion act, and the differentiated atoms are transformed into a molecular substance. Spiritual Buddhist Energy, involving the spirit, soul and body of numbers, geometry (shape) and space, brings atoms from the plane of pure energy to the plane of more condensed substance, thus the Universal Soul is embodied in the atomic substance.

Therefore, water, from theosophical perspectives, consists of united souls. Different types of energies, forces and material planes pass from one form of energy or substance to another, acting in accordance with geometric and mathematical laws². Our dense world with its Biosphere is animated by such a Universal symphony of fiery energies, in which sound vibrations become color (atomic vibrations become molecular ones), and the Fiery World associated with atomic energies organizes its conductors in the Subtle World which is associated with molecular ones.

In other words, the Principle of Buddhi, the sphere of Spiritual desires and higher energies of Fohat, is reflected in its conductor - Kama-Rupa, whose manasic forces and desires on the

lower 4 planes of manifestation seek to restore the obscure affinity of the form with higher energies, entering the Antahkarana bridge which unites the Divine Ego with the human one. But Fohat itself is a Bridge between the Higher and the lower planes or between Spirit and Matter. Through this Bridge, the higher forces and fires descend, and the purified earthly emanations and desires ascend to the Higher Self, to the 5th Manas Plane. Pure energies and substances of a person allow the Higher Light of the 5th plane, the Higher Manas, to enlighten and illuminate the lower mind. Thus, spiritual Forces of the Infinite can penetrate into the Finite, creatively transforming it and opening the Gates for the ascent of the consciousness of a spiritually aspiring person to the Heavenly Father.

In the comment to the given school, E. P. Blavatsky says: «Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of this something. But Absolute Consciousness encompasses the cognizer, the thing cognized and the cognition, all three are contained within it and all three are one. No man is conscious of more than the portion of his knowledge that is recalled to his mind at any given time...»

It is no coincidence that H. P. Blavatsky gives an example of the formation of water in the comments of this sloka. Theogenesis states: "On any plane, there can be no Form without Water, for Water is a symbol of the principle of Desire, and Desire is the flip side of Form. Form is solidified Desire and Desire is inspirited Form, namely, the essence of Form. Water is the foundation of organization of all form in the vegetable and animal worlds; no plant or animal form can come into existence without water as a basis, and this is not merely because of the physical need of water as a means of sustaining life, but because of the occult principle of form inherent in the quality of water.»³.

This law is also valid for the kingdom of minerals and crystals. But we note that the

gases that form water - hydrogen and oxygen - have their sources on a Higher plane. In the theosophical sense, hydrogen corresponds to the Noumenon of electricity and Hydrogen, i.e. Protyle, Primal Fire and Akasha. Oxygen corresponds to the element of the first Inhale of the Fifth, Inner Breath. Naturally, analogies of these higher manifestations exist on lower planes as well. In human Principles, hydrogen is represented by the burning of animal desires in Kama Rupa. Oxygen, in which hydrogen burns, represents active life force - Prana that sustains fire, gives life. On the lower astral plane, it is manifested by Ozone, a rather fiery gas, preparations of which help Higher Beings, Gods who are forced to descend into our dense world, breathe. Hydrogen and oxygen, together with carbon and nitrogen, make up basic organic structures including those of plants, animals, and humans.

Speaking of the states of water, it is appropriate to note that ice is associated with the Astral Light and when exposed to light and heat is capable of reflecting astral images and forms, outlines of objects imprinted by it, on a screen, for example, plants previously impressed on its surface. The images remain until the ice melts, as noted by H. P. Blavatsky when commenting on 4 sloka 4 stanza at a meeting of the Blavatsky Lodge of the Theosophical Society (03/14/1889).

In this regard, we can recall the studies of Masaru Emoto on the perception of information by water. He has published an illustrated book «Messages from Water» which features ice crystals of various harmonious and inharmonious, distorted symmetries and structures, formed as a result of water being exposed to various positive and negative thoughts and emotions. The methodology of the experiments needs to be improved, but the very trend of such an approach deserves attention.

At present, 17 crystalline modifications of ice and 3 amorphous ones are known to science. The most common is natural ice, which has a hexagonal structure. In ice, all molecules are

linked by hydrogen bonds. The four bonds of each molecule are locally organized into a tetrahedral structure. These three-sided pyramids can also be combined into a kind of superstructure. In ice, such a complex three-dimensional superstructure of tetrahedra can spread over the entire volume and be modified. Tetrahedron has symbolized the essence of fire since ancient times. This regular polyhedron is the first of the «Platonic solids» and the simplest building element of three-dimensional forms.

A very surprising thing about the structure of ice is that water molecules at low sub-zero temperatures and high pressures inside nanotubes can crystallize in the form of a double helix similar to DNA. This was proven by computer simulations in experiments of American scientists led by Xiao Cheng Zeng at the University of Nebraska (USA).

Vedanta, Theosophy and Living Ethics point out that there is but One Element, One Atom, which, like Fire, can become a multitude. Ultimately, all elements are a personification of the One Fire. Alchemists too know modifications of Fire: it can be gaseous, as in plasma ions, liquid, for example, condensed Astral Light, and solid, as in some rare meteorites or even in experiments conducted by our astronauts in space. It is there that cold plasma particles begin to arrange themselves into crystalline structures under the influence of a magnetic field. In conditions of zero gravity, cosmonauts get structures resembling DNA and spiral shapes of galaxies from microparticles in plasma. Properties of plasma crystals and structures are very unusual.

Swami Vivekananda, when speaking at the First World Parliament of Religions in Chicago in 1893, said: «Science is nothing but a search for unity. As soon as science reaches perfect unity, its further development will stop because the goal will have been attained. Thus, Chemistry will not progress farther when it discovers the primal element which lies at the foundation of all in existence. Physics will stop when it is able to

crown its research with the discovery of the one energy in relation to which all others are but its manifestations, and the science of religion will reach perfection when it discovers Him who is the One affirming life in an ocean of death, Him who is indestructible and permanent in a world of change. He is the One Spirit, and all other souls that live by Him are only His illusory manifestations. Thus, through complexity and multiplicity, the ultimate unity is reached. This is the limit of Religion. This is the goal of knowledge. All science is inevitably bound to come to this conclusion. Manifestation, and not creation, is the final word of modern science, and the Hindu is only glad that he has kept this truth over the course of centuries.» (Swami Vivekananda. Chicago Addresses. Paper of Hinduism /Advaita Ashrama. 54 Reprint, April 2018, P. 40-41)

The Teaching of Living Ethics speaks about this Law of Unity: «Upon Oneness stands the entire affirmed Be-ness. The operating law is so stupendous that all cosmic construction rests upon this principle. In every manifestation this law assembles the parts, uniting those which belong to each other. In its great creation, the law is powerful uniting the atom. This great law is the Crown of Cosmos. Only a striving atom saturated with the fire of this law can reach the Crown of Be-ness. When an atom saturated for millennia aspires to reach the Crown, then the aspiration leads to completion. When the striving atom is united by the law throughout the millennia, aware of its unity, then the Cosmic Magnet accomplishes the Will of Mind.» (Infinity Part II, 449).

In additional comments on the sloka, we are considering, in response to questions from Theosophical Society members of the Blavatsky Lodge, HPB said on January 31, 1889:

«You have, first of all, fire—not the fire that burns there, but the real fire that the Rosicrucians speak of, the one flame, the fire of life. On the plane of differentiation it becomes fire in whatever aspect you like; fire from

friction or whatever it is, it is fire. Very well, after that it transforms heat into liquid and then you pass through the element of water and from the liquid it becomes gas...Then from the gas, the two gases mix and produce water. You simply take a drop of water and follow it. When solid, it becomes ice. When ice is liquefied, it becomes water, this water becomes vapor, ether, anything you like; and then it entirely disappears in the universal flame, which, of course, you physicists will not speak about. The universal flame—you call it ether, yet follow it in a similar manner. These are elements which appear before you here, and to say that this gas is not there or these two are not there, I must say that this is a delusion. The only thing we can say is that the gases have passed from the plane of the objective into the plane of the subjective.»⁴

These reflections of HPB are consonant with the ideas of the Great founder of Advaita Vedanta, Shri Shankaracharya: “The ether (akasha) has risen like a bubble from the Brahman by means of Maya. From ether came air, from air – fire, and from fire - waters, from waters came earth, and from earth - the seeds. Earth dwells in water, water - in fire, fire - in air, air - in ether, ether - in unmanifest, that is Maya, and Maya is in Brahman. I am that Brahman Hari.”

A drop reflects the ocean, “Monads” of Leibnitz are a living mirror of the universe, for every monad reflects every other, Divine Mind created mirrors of the atoms of the world and cast reflection from its own face upon every atom⁵.

Thus, due to comprehension of the Great Teachings, which are given to bring this wise Knowledge to life, it is possible to reveal the essential aspects of the processes taking place in different spheres of activity of human communities and the entire planet. For all the Teachers and Their Great Messengers, like H.P. Blavatsky, have come to carry out the shift of the consciousness of people, to give true Knowledge,

to purify the distortions of past Teachings, to illuminate the Paths of ascent with Love and to help accelerate the Spiritual Cosmic Evolution.

Various changes in the states of nature and society are connected at more subtle levels to the evolutionary Laws and processes that occur due to the action of many Cosmic Forces. These changes have been intensified by the accelerated approach and merging of the Subtle and Fiery Worlds with the manifested world, the shift of the Earth’s magnetic axis, new rays of the Luminaries that create astrological conditions, including those for social and alchemical transformations and changes in the life of the biosphere and the noosphere.

In our time, on one hand, they bring an increase in vibrations and thereby accelerate evolution and significantly change the life of the Earth, but at the same time they have led many to such a level of grounding of consciousness that people have begun to resemble prisoners in a Plato’s cave who cannot turn their heads and perceive only shadows on the wall. Of course, the degrees of development of the qualities of consciousness over past cycles of incarnations have liberated some people as well as created more voluntary slaves. For many, the forced epidemic restrictions have imposed additional bonds onto these existing inclinations, but for others they have opened up new areas of spiritual creative activity.

Nevertheless, many imprisoned ones are waiting, like hydrogen and oxygen in water, for the lightning of alchemical electrolysis to release them for a realization of their potential degrees of freedom and possibilities of new combinations, new social-alchemical reactions that are not limited to astral modifications of vapour and ice. In such alchemical water saturated with polar forces and their combinations ripen ideas and prototypes of future manifested accomplishments, awaiting incarnations, as in «Existence that is more real», with which in the commentary to this sloka HPB compared the states of hydrogen and

oxygen in water than in gases.

However, an increase of steam in a closed boiler, if it is not released in portions through the valves and not transmuted, can lead to an explosion, as we observe. Therefore, there are now mass protests against Covid restrictions, outbreaks of insanity, polarization of many planetary forces, an increase in aggressiveness, military and natural tensions and disasters, an increase in migration currents, etc.

Yet the reasons for another appearance of new Plato's caves in our century are rarely realized. Those began with the imprisonment and distortion of the high energies of Culture, which, being pure and genuine, are capable of producing spiritual transmutation, raising the vibrations of radiations and emanations of consciousnesses, which is necessary for the assimilation of new spatial currents and harmonization of energetic layers of the Biosphere and Noosphere. Cosmic factors, karmic consequences of many centuries and three epidemics interconnected with them (a destruction of culture, including that which affected the technosphere, mental and biological ones) have created the conditions for the division of people according to the consonances of the qualities of consciousnesses. Entire social strata in this alchemical cauldron are set in motion, they either precipitate or sublimate and purify. The distortion of cultural energies has caused the growth of mental viruses and epidemics, such negative qualities as ignorance, selfishness, greed, vanity, vulgarity, deceit, hypocrisy and hypocrisy have multiplied, aggressive manifestations and crime have intensified. All this is aggravated with the help of narcotization of consciousnesses not only with various chemical psychedelics, but also with countercultural phenomena popularized by the media, including the Internet, some antihuman developments of artificial intelligence, medicine and other fruits of uninspired science and false values of pseudo-art. The lower strata of

the astral world have actively begun to infiltrate the darkened consciousnesses of the incarnate ones, the lower psychism and criminal magic have increased.

Yet the evolutionary dates that are upon us require humanity to move to a new, higher level of spiritual development. Explosions take place, because those who are not ready to break the chains of consciousness that bind them to earth will not be able to take flight. The Gates to the Higher Worlds are open to man, a fiery purification takes place on Earth, inspirited hearts perceive many cosmic vibrations summoning to the ascent of the spirit. Spatial Fire unites subtle energies and directs them towards materialization. Sublime thought-creativity and spiritual striving affirm the connection of the Worlds, open up the possibilities of bright cultural creation marking a birth of a more perfect human of Satya Yuga.

The Teaching of Fiery Yoga states: «Indeed, the loftiest strives toward the Fiery Principle, while a lower consciousness creates the Higher Image in its own likeness. The capacity of the small consciousness will correspond to the created Image, hence so many obvious perversions! How is it possible to fill a small consciousness with a Universal Concept, when all-comprehensiveness leads the spirit into a frenzy. I say—distressing, grievous is human thinking! Spatial horizon is accessible only to him who knows the Universality of the Principle, for the kingly spirit can merge with the Higher Principle precisely as the microcosm merges with Macrocosm. Hence, a small spirit cannot merge with the Fiery Principle. Fiery power reveals the entire Furnace, manifested to him who senses the pulse of the Fiery World. This life-giving Principle builds life upon Fohat. Thus, let us remember that only a small consciousness denies, but the fiery spirit is all-comprehending. On the path to the Fiery World let us remember the great Principle.»⁶



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Notes

¹Roerich H.I.. Letters. Vol. 7, 1940-1947 Moscow: ICR, 2007. P. 27. / To H.F. Lukin, 4.02.1940

²Theogenesis The Third Section of the Ancient Stanzas of Dzyan. Stanza V, sloka 4, commentary 3.

³Theogenesis. Published by The Temple of the People Halcyon, California. 1981. P. 48-49

⁴H.P. Blavatsky The Secret Doctrine Commentaries. The Unpublished 1889 Instructions/ I.S.I.S. Foundation The Hague, the Netherlands, 2010, P. 120

⁵Blavatsky H.P. Secret Doctrine. London: The Theosophical Publishing Company, Limited, 1888. Vol.1. Cosmogogenesis. Section XV, P. 623.

⁶Fiery World Part III, 269.

The law of evolution

and the origin of the species in a theosophical perspective

Lubilia de Fatima Travassos

The main objective of this narrative is just to elucidate in a theosophical and esoteric perspective the wrong Theory of Charles Darwin about the Law of Evolution and the Origin of the Species. This subject was discussed in the Vatican, on 2009, by scientists and theologians where they debated several areas of palaeontology, philosophy and theology as well as the mechanisms of evolution. Indeed the Theory of Darwin, in the XIX century, would revolutionize for ever the way of thinking about the conception of the natural world, when he stated that the millions of species that live on the earth descended from an old Universal and Common Ancestral. Today it is proven that his materialistic Theory was definitely wrong, once it did not realize that everything progresses and evolves not only the Universe, but also the constellations, the solar systems, the planets, men or the angels, the animals, plants and the minerals as well. This is a requirement of the Law of Evolution and the Providence of God which manifests itself in the activity of the hosts of Luminous Beings who help in the evolving progress. They watch over us so that everyone can have an opportunity not only to evolve but also to help the other ones to become evolved.

Consequently the idea of commemorating the bicentenary of Darwin's birth and the 150th years of publishing his writings about "The Origin of the Species" there is no doubt that it will remain unproductive, as well as their criticism of theologians in his fight to replace the truth while biologists and other scientists go on seeing science through the materialistic way. The true science can only be explained

through the doctrine of Theosophical Evolution which is compatible with all traditions where we can also enclose the description of Genesis, although this one is complex and it has been satirized by the predominantly uncultivated civilization. But one thing is sure, although the theosophical doctrine of Evolution can clarify all the religious or spiritual Cosmogonies, taught by the Instructors of Humanity, who are the perfect scientists, that doctrine can not justify the Darwinist's false evolution.

The civilized man due to his fanaticism unfortunately is only able to recognise the theological version of darkness, since he is not able to admit the existence of a light version



that is clear and bright in Theosophy. Men can only understand the different expositions of the same Sophia when he is able to open himself to all religious and spiritual traditions and start seeing that unique religions do not exist.

The foundation of the Theosophical Society had as one of its main objectives to make opposition to the scientific materialism specially Darwin's Theory, in replacing the truth that is not recognised by the dense scientific methodology. Although the Theosophical Evolution is a theme ignored by civilized man a great part of theosophists has also a very limited knowledge about this thesis that they consider to be fiction, when this is a great reality. After all we live surrounded by astral beings, and luminous beings, not unreal or imagined, that have the capacity of interfere in the human's life, between certain parameters, since the whole of life is born and grows up by action of those beings which rule it, and unfortunately we can't perceive them, so we are used to saying they do not exist because the majority is not able to see them and they also have doubts about anyone who can see them. The fact is that we live in an overpopulated world with souls of which only a small part are human. If we go back to the ancient times we will be able to see that the world of spirits of the archaic races is overpopulated, since within it beings of the human line are accumulated together with the ones of the divine line, or angelical according to the Christians, who have as a physical body everything that is animated or unanimated.

The arrogant modern science has been neglecting the most important matters and they have committed very serious faults by not studying the records from the tradition of ancient civilizations by labelling them as being uncultured and unnecessary. Indeed modern science has no consideration of the oral tradition of the races, as they were supposed not to learn anything from them, and that fact contributed definitely to retarding the scientific progress. On the contrary, some theosophists were able

to see that fact themselves and they have always been studying the ancient tradition and could manage to recuperate their symbols, allowing them to live and get integrated in the ancient knowledge, never exalting some traditions in relation to other ones, such as nations from the proud occidental culture usually do.

Since the archaic races have not yet completed their descending into matter, they have got a spectre in consciousness which embraces the Astral Plane, once that it is over there beings start to be generated. And they not only speak about a world of spirits but they also live together and depend upon them for everything as well. Nevertheless the ones who have already finished the descending into matter, have lost almost all that perceptibility, and look at the other ones as if they were alienated of superstitions. After these conjectures it is logical to admit that Evolution must have taken action from above downwards, that is to say, from the Astral to the Physical plane. Therefore the Evolution described by the religious Instructors has nothing in common with the Evolution of the materialistic Science. As long as scientists remain limited to physical things without their astral counterparts they will never have the possibility of understanding it.

If someone wants to understand how the Evolution of Species is, as a paradigm of forces, energies, and electromagnetic fields, they have to accept for study the real Evolution that goblins, undines, sylphs, fairies, nature spirits, angels and other things from the infantile imaginary do exist indeed, and they are more reliable to the races' traditions, and they also have to show forbearance from the uneducated ones' mockery, on behalf of truth and benefit of the Humanity. However the first idea to get proven about the real Evolution is to admit that Man is a spiritual and divine being, and he is not an animal child of monkeys, since the truth transmitted is coherent with many facts known and inexplicable by the scientific materialism. Theosophical hypothesis is not only the one

formulated by the Masters of Humanity, but it is also the one that proves to be upright and has been taken as granted, being which conviction is greater the more Science advances.

Well then, going back to primordial times, we can state that life started evolving on Earth on a designable way nearly 318 (three hundred eighteen) million years ago, at the beginning of Primary Age. Although living beings have already passed through the former kingdoms before their own one, they have done it at the precedent Evolving Chains, in an identical paradigm to the one of the Earth Chain where we all are now. An animal or a vegetable is like that since the beginning of life on Earth and only will move to the following kingdom in the next Chain, should they be able to reach the evolving objectives of their Kingdom. In this manner, at the beginning of the physical life on Earth, in this 4th Round of Evolution, where Earth and its denser humanity are developing together, the Seven Kingdoms came simultaneously. Nevertheless before physical life appeared on Earth in this 4th Round, there were three other Rounds, where Life did not have dense physical forms, during a period in which Earth used to be a burnt out mass with high temperatures. Before carrying on this digression, I would like to clarify that each Round has got Seven Root Races, and each one of them evolves by its turn in seven sub-races. Actually Humanity has been developing on the 5th Sub-race, named Teutonic, from the 5th Root Race or Aryan Race, although we can find many beings on Earth who are already evolving on the 6th Sub-race. From the Seven Root Races of evolution of the Humanity, five of them have already come into existence, missing two Races yet to come to light, and consequently together with them the formation and development of two new continents so that its evolution can be completed, since each Race is equivalent to a Continent.

The Continent where life came out the first time was the one of the 1st Race, named Polar

Continent, although we do not know what region this pole was exactly localized in the Primary Age, once the poles had movements. Since the 1st Root Race is permanent as it contains the double astrals or ethereal for the Seven Races, and also the astral paradigms for the two Races and sub-races which are yet to be manifested, and it will be already the seed of the physical life for the 3 Rounds that are waiting to complete the Chain in a future of many million of years. Since there are Seven Races, there are also seven Rounds and we are actually at the 4th Round. Indeed each Root Race not only will bring new elementals, minerals, vegetables, animals and men, but also a new organ of senses, new vehicles or bodies, a new way of reproduction, etc., as well as a new Continent, which is going to comprise determined characteristics that will be common to the ones of the new Wave of Life or Geologic Age.

The first three Root Races were ethereal, and the 1st Race was obviously an Astral or Ethereal Race, and only in the middle of the 3rd Race life could be manifested in dense form. The ethereal Races were called Races of Shades or Shady ones. The 1st Race, the Polar one, used to be unicellular, and man was like a 50 meters luminous Circle of an immense power that his spiritual nature conferred on him, but still mindless. The first unicellular Man used to breed by Scissiparity, the two-fold man, that is to say, he was able to get separated in two halves and become two men. When he missed the capacity of multiplying himself, two beings were cast off, as some unicellular do, whose phenomena we call "conjugation" in Biology. The organ of sense developed by the 1st Race was the sense of "hearing", in which beings used to react to vibrations.

Although all races have identical senses, each one has its own developed organ of sense.

In the Primary Age we can not distinguish the Geological periods. Being the 1st Race perennial it was immediately followed by the 2nd Race which brought to manifestation the



Hyperborean Continent, forming a horseshoe shape or circle around the North Pole, and also used to embrace the circumpolar regions of Greenland, Scandinavian countries, that is to say, the North of Eurasia and America. The organ of sense developed by the 2nd Race was the sense of Touch. All beings of the second half of the Primary Age did develop lengthening and the Men also did. They were called in the Greek Mythology the Giant of one thousand arms, an 18 meter giant, like a lengthening sausage. Then there was an alteration in their breeding process and they started to breed by “gemmating”, such as a bud that sprang out from the body and generated another being, afterwards through spores when all beings did it. On that remote period lively forms had not the consistency they have today, so Beings used to be ethereal and very light.

At the end of the Primary Age, around the Permian Period the Continent of Lemuria started being formed, the 3rd Root Race Continent, the Mother of all physical and dense Continents, “Pangaea” – all the Earth or Gondwan of the modern science. The formation of the 3rd Race happened at the beginning of the Secondary Age, more than 45 million years ago. The term Lemuria is not an old name, since the Spiritual Science of the nations used to call it “Lanka”, the same word of Sri Lanka. The cultural centre of the 3rd Race used to be located at the actual Indian Ocean. We can find in Sri Lanka’s island the Mount of Adam, a reference to the clay man from the Cretaceous at the end of the Secondary Age. It is said that over there man of 3rd Race

the one black or bluish appeared. Its inhabitants feel very proud of keeping a place where the most ancient physical man on the Earth got dense, although he was not the first one, as Eva was African or Atlantic. It is the story from the progenies that according to Genesis 25, manifests the confusion of Isaac’s descendants and the selling of Esau’s progeny, who was red, to Jacob for a dish of lentils because the taste that is the organ of the 4th Root Race, the Atlantean’s sense.

We can verify that Bible makes two overlapped descriptions, one from the spiritual-divine which starts with Adam and Eva, Abel and the fratricide Cain, Seth and Enoch and ends with Noah, the one of the 5th Root Race. The other description is the spiritual-temporal from the Patriarchs which starts with Abraham. On the first description, the 3rd and 4th Races are represented by Seth and his son Enoch. In the second description they are represented by Isaac and Jacob, with his brother Esau, who is not considered a patriarch. Abraham, Isaac and Jacob form a spiritual triad that after being revealed became to be named Israel, the god of the Moon or the personality “Is”, and the Sun the spiritual “Ra”. The following personages are Esau, an intermediate son, who is part of the spiritual and temporal world, and Joseph the one who is going to Egypt, that is the symbol of the carpenter or reproducer of forms, which are considered children of Jacob the third Aspect. In the Genesis 50:24 Joseph said: “I die, I am the perceptible form, but God, the Higher Self will surely visit you and will make you ascend from

this earth to the everlasting earth, the one He has sworn to Abraham, Isaac and Jacob.

The Continent of the 3rd Root Race, Lemuria or Continent “Mu”, from the Indian and Polynesian traditions, which lodged in the beginning the two Races: The 3rd Race, which took longer to become dense was developed in the Indian Ocean on both sides – towards the side of Australia and South Pacific and towards the side of the Atlantic, towards Madagascar and Africa. The 4th Race or Atlantis was formed in the Atlantic Ocean, in the tropical region, on the parallel of the Ivory Coast, Enoch’s lands, the man with divided sexes, in the Bible’s symbology (Genesis 5:22). So it was Rebekah the feminine aspect of Isaac who had two children who started fighting while still in her belly, which were two nations or Races. The greater or the Lemurian one has served the smaller or the Atlantean (Gen.25:22:34). Therefore the 4th and 3rd Races are Rebekah’s children from Genesis, of which one was the flesh-eating and aggressive and the other one vegetarian. Consequently, in case we wish to surrender to evidence, in order to know the truth about the Evolution and eliminate Darwin’s mistake, we have to turn ourselves to the Greek Mythology or to the common language from the Judaic-Christian’s tradition.

Lemuria called today the 3rd Continent was the giant continent that scientists called Gondwana which means the whole Earth and the Mother land of all physical dense continents. The organ of sense developed by the 3rd Root Race was the “Vision” where the Cyclopes or giants appeared, and they used to have initially only one eye, located at the actual “fontanel”, and later three eyes. The third eye, the spiritual one was located on the top of the head and used to give them a kind of vision which is associated today with clairvoyance, and allows one to see the subtle matter from other Cosmic Planes coexistent in the Physical Plane.

One of the last sub-races of that 3rd Race was bluish. This detail is explained by reason that

when the Hierarchy of Compassion came to the Earth selected these bodies and distinguished them in order that they could have a permanent physical existence amongst us. Accordingly with records from Brahmanism the Hierarchy is exactly on our Earth since the year 18 616 839 B.C. (eighteen millions six hundred sixteen thousand and eight hundred thirty nine), the conversion in occidental dates when finished corresponds to the Cretaceous’ Period, the Clay period of the Secondary Age, having Sanat Kumāra as the Supreme Chief, the Father of Heaven. Consequently the Hierarchy of Compassion of Sanat Kumāra or Melchizedek, the King of the Upright Men in Hebraic, when reincarnated in dense body brought to Humanity the “mental”, that is to say, the connection between the temporal body and the Spiritual Divine conscience. So they are called our Solar Fathers, the Mental Lords the Lords of the Flame. When we mention Enoch in the Bible, we are used to saying that he walked with God, considering that God took him for Himself (Gen.6:24). It means that man is from that time a Divine Being as he can share the conscience of his Divine Fathers, the Kumāras. Krishna, the Christ of the Hindus is always represented with a blue body at His more archaic form.

At that time the division between separated sexes had not yet taken place. Although they were beings who had already got sexes they were hermaphrodites, even after being egg-born. This was the race of Men-Swan (Hansa) a spiritual master. When the separation of sexes was completed, the male-female continents were separated, and Science speaks about the Drift of the Continents, although it was not correctly related. At that Age all life was separated in polarities. Not only men were separated sexually but also Phanerogamae plants appeared with separated and exteriorized sexes as well. And flowers that are the revelation of the sexes of plants went on having a role of emotiveness and affection, which also includes the sexual one. The Drift of the Continents has

not been well narrated because scientists mixed up four types of distinct phenomena: 1) the drift of the Continents contemporaneous with the division of sexes; 2) the end of Lemuria 700 000 (seven hundred thousand) years before the Eocene, destroyed by fire of volcanic eruptions, due to the degeneration of its humanity; 3) the Atlantis' floods at the Quaternary Age, in part caused by Evolution's anomalies; and 4) the emergence of the 5th Continent, the "Holartic", formed by Eurasia and North America.

Now comes the time to explain why Darwin's Theory is wrong. Man does not descend from the monkey to the contrary. In "Stanzas of Dzyan" one of the chapters of the "Secret Doctrine" the book of Helena Blavatsky, we are given an explanation that dispenses commentaries. In that book we can see the result from the shameful acts of mindless men at the first separation of sexes. It says: "During the 3rd Race the boneless animals grew up and changed, they became animals with bones, their shadows became solid. The animals were the first ones to get separated and began to breed. The twofold man then separated also, and said: "Let us be as they, let us unite and make creatures" and they did. And those which had no spark took huge she-animals unto them. They begot upon them dumb races. Although they were dumb themselves, their tongues were untied. Although the tongues of their progeny remained yet they bred monsters, a race of crooked red-haired covered monsters going on all fours, they were however a dumb race to keep the shame untold. (And an ancient commentary adds «when the 3rd Race separated and fell into sin, by breeding men-animals, these (the animals) became ferocious, and men and they became mutually destructive. Till then, there was no sin, no life taken). Seeing which the "Lhas" (earth spirits) who had not built men, wept, saying: "The Amanasa (mindless) have defiled our future abodes. This is Karma. Let us dwell on the others. Let us teach them better lest worse should happen", and they did. Then

all men became endowed with Manas, and they saw the sin of the mindless».

Regarding the anatomical resemblance between Man and the higher Ape, so frequently cited by Darwin and his followers as pointing to some ancestor common to both, the same presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the Genesis of the Pithecoïd Stocks. Then the explanation we gather from the Secret Doctrine is that: "the descendants of these semi-human monsters described above as originating in the sin of the "mindless", having through long centuries dwindled in size and become more densely physical, culminated in a race of Apes at the time of the Miocene period, from which in their turn are descended the pithecoïds of today. With these Apes of the Miocene period, however, the Atlanteans of that age renewed the sin of the "mindless" – this time with full responsibility, and the result of their crime are the species of Apes now known as Anthropoid.

In the meantime we are given to understand that in the coming Sixth Root Race these anthropoids will obtain human incarnation, in the bodies doubtless of the lowest races then existing upon Earth. Consequently we can conclude that according to the religious and spiritual doctrine of the Evolution, man is not an animal but a Man since the beginning of life. In this manner, some big anthropoids such as gorillas, chimpanzees and orangoutangs are descendants of men crossed with animals and not their ascendants. This is a very grave mistake of man! In fact these animals have got similar chromosomes of man and different than other apes, such as was foreseen and had to be, accordingly with the Masters' teachings.

Going back to the Races of evolution, they are all born and developed in the paternal Continent, and only afterwards can they migrate to their own Continent after attaining maturity. If so happens in geology the same happens with the Race! The Fourth Race, the

Atlantean had already attained its full psychophysical development when Lemuria sank, and the former Wave of Life receded to be substituted by the new Root Race. At such time sexes were separated and the same happened with the Continents. Lemuria was the mother of all Continents, the unique to all Races. The Continent of five Continents was separated, giving origin to the Continent of the Fourth Race or Atlantis, which was developed towards North America, to which belongs the Indians of North, Central and South American cultures, as well as the one from the Andes. The organ of sense developed by the 4th Race was the "Taste". So herbivorous have a relationship with the world through the tongue. It is said that Esau or the 4th Race had to migrate since the land was no longer able to support them because his herbivorous cattle (Gen.36-7).

The Atlantean Race evolved the same way as other former Root Races in the seven sub-races. The Atlantean's 3rd sub-race, called Toltec, developed the highest civilization and organised the most powerful Empire of any of the Atlantean peoples. It was during that period that the Great Empire of the City of the Golden Gates was found, and having as its second Emperor an Adept, and for thousands of years the Divine Dynasty ruled not only all the kingdoms into which Atlantis was divided but the islands on the West and the southern portion of the adjacent land lying to the east. This was the most important period of Atlantis which had its Golden Age and during that period the Initiate rulers retained connection with the Occult Hierarchy which governs the world, submitting to its laws and acting in harmony with its plans.

Nevertheless, after about 100,000 (one hundred thousand) years of this golden age the degeneracy and decay of the race set in. Many of the tributary kings, and large numbers of the priests and people ceased to use their faculties and powers in accordance with the laws made by their Divine rulers, whose precepts and

advice were now disregarded. Their connection with the Occult Hierarchy was broken. They started deteriorating their religious ideas and followed the cult of the "black arts", driving the Continent of Atlantis to its destruction by water.

Man from our actual Aryan Race, of the Fifth Root Race came from there more than one million years ago. This Race developed the "mental" classified by Science as "homo sapiens", the Indo-Europeans of History that have substituted the former Races, and had been spread through the North of Africa and Europe. This Fifth Race has like the other ones, seven sub-races of evolution. We are actually on the 5th sub-race, called Teutonic, although we can find beings in the world that are already evolving on the 6th sub-race. Two sub-races are still missing so that the evolution of the Fifth Root Race can be completed and give origin to the Sixth Root Race and also to a new Continent. Men of this new Root Race will be able to use their higher mental and causal bodies, and they will provide their wisdom to humanity's service in order to help in its evolution. It will be the beginning of a new Golden Age, when the Manu and the Masters will reincarnate on the Earth to guide the new people. And then, after developing its seven sub-races, the Sixth Race will give rise to a new Root Race, the Seventh Root Race that will come out together with its seven sub-races.

All that herein described can look like an absurdity for some people, but one thing we can be assured of, in the cycle of life of our today's world, much of which happens is not so different than what happened in Atlantis. Man is becoming more and more materialistic and unfortunately our humanity is repeating the same mistakes as the past, and if this persists humanity is certainly going through identical catastrophes which happened to the old Continents. And even worse, Man of this Race can run the risk of becoming completely ignored and obliterate any memory to be reported about him on Earth. Indeed many have been

the discoveries which have shown the existence of very ancient civilizations, and scientists prefer more to ignore this fact than to review all nonsense taught before. For them these civilizations with many million of years could not have existed, as according to them there were no men on the Earth. So, we arrive at the conclusion that science's dogmas are as absurd and fanatical as the dogmas of Religion...

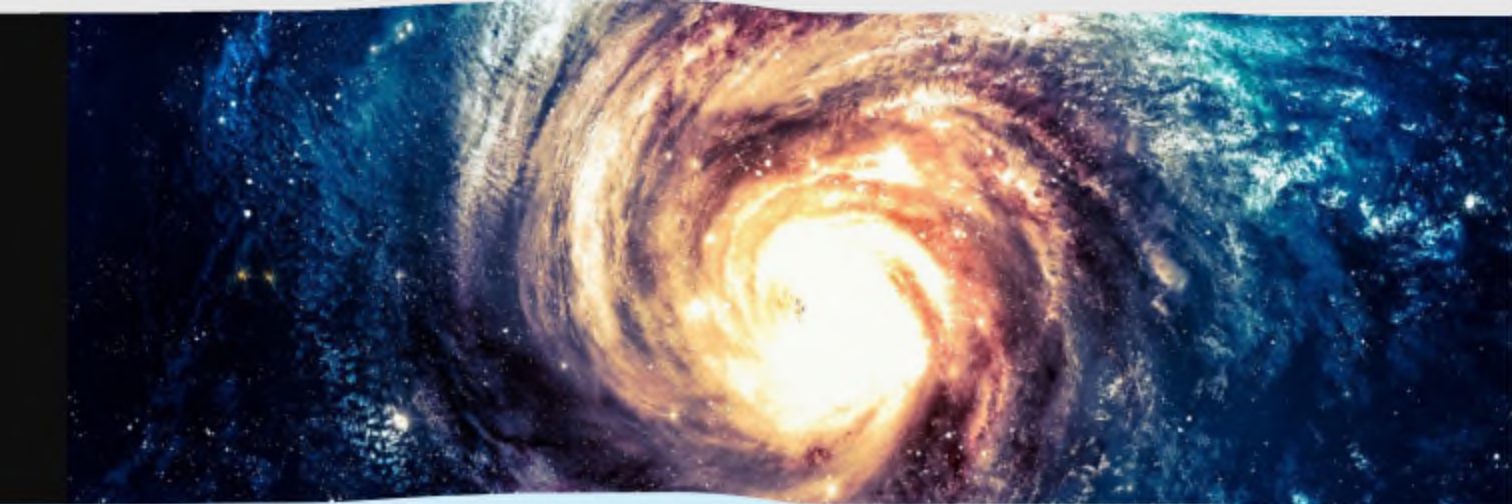


Lubilia de Fatima Travassos, was born on the island of St. Michael (San Miguel), Azores, January 14, 1947. Graduated from Cambridge University with a degree in English translator. She worked in Lisbon in a Public and International Engineering Company as a secretary-translator and translator, in Auckland, New Zealand, in

a Portuguese trading company as a secretary and translator, in St. Michael she worked in an Engineering company that was engaged in a geothermal Energy Project in St. Michael, as a secretary-translator and translator helping scientists- engineers from the USA, New Zealand and Israel, worked as a secretary in the Regional Parliament of the Azores.

She founded the Archangel Michael Theosophical Research Group in Ponta Delgada and has always maintained contact with the National Theosophical Society on the Portuguese mainland.

Since 1993, he has been publishing philosophical and spiritual articles with a newspaper in Ponta Delgada, San Miguel Island. He is the author of several theosophical articles and studies that include the history of religions, religious philosophy, philosophical sciences, esotericism and mysticism. And several books, such as «Pythagoras and his Principles – Mysticism, Mathematics and Music» in 1993, «The Dead Sea Scrolls», published in 1997, «The Mystery of Atlantis and Lemuria» in 2000, «The Legacy of the Essenes from the Dead Sea to Tibet» in 2005, «Buddhism – Moral and Scientific philosophy» and «Hinduism - Vedic Philosophy and Excellent Spiritual Literature» 2005, «Atlantis and Lemuria - Myth today reality», published 2009, «Natural Medicine in its Splendor», 2018



The Eye of Dangma

based on the materials of the Secret Doctrine

Ritva Lappi

The Secret Doctrine of Stanza I, Sloka IX says «But where was Dangma when the Alaya of the Universe was in Paramartha and the Great Wheel was Anupadaka?»

This is the only question in the first stanza. Why? One must try to understand the question and the first words in the order to find the answer. What does the alpha and omega mean in this great idea of Emanation, of creation and annihilation?

My brief translation:

Where was the purified soul who had attained full wisdom, when the basis of all things, the unchanging soul abided in the Supreme Truth, and the world was the Almighty-Spirit-Soul.

How we can understand the content and meaning of these challenging words has to do with our own development. We need knowledge, experience in meditation, and a strong practice.

Definitions of Dangma: Absolutely purified soul, free from rebirths, an initiated adept, Master Mahatma, Dshiiwanmuka, Advaita Vedanta Jeevanmukti, supreme and proficient, the eye of Shiva, one who has attained complete wisdom and self-knowledge, the initiate who can use them to understand the ultimate truths.

H.P. Blavatsky used the word «Open Eye,» a spiritual inner eye, an instrument of intuition with direct inner knowledge, unclouded by delusion.

N. and D. Reigel say that Dangma is the purified soul when it becomes free from all sin, making it comparable to a crystal clear liquid from which all foreign matter has fallen out.

The Buddhist tradition speaks of five kinds of eyes: the corporeal eye, the Buddha's eye, the wisdom eye, the heavenly eye, and the Dharma eye. (Tibetan Book of Death).

In the Christian tradition one sees the eye of God over the altar of churches. In Hindu statues, the eye and the blessing hand are in the center of the forehead. «Mati,» the blue eye, is a Greek amulet that protects against evil. The Egyptian eye of Horus is a symbol of protection and good fortune. There are many legends of such protection in the world.

Alaya is eternal, unchanging in its inner nature, at levels that neither humans nor cosmic gods (Dhyani-Buddha) can reach. But Alaya changes at different levels, such as during his time as a Dhyana-Buddha, and people who are strong in yoga (mystical contemplation) can

thus immerse their souls in him during this time, Alaya is the essence of emptiness, but he is the foundation of every visible and invisible being in Tibetan. Although he is eternal, he himself reflects every particle of the world as the moon reflects in water (p.76). Many times it has been used to refer to the Universal Soul, Anima Mundi or Soul of the World in Buddhism. Thus, in the Yogachara tradition (an influential tradition of Buddhist philosophy and psychology), the spiritual self of the higher yogis or advanced adepts is also called Alaya. The Mahayana school speaks of the Being of Emptiness (Tib. Nyingpo Tsang). It is reflected in every object in the universe, even though it itself is unchanging.

In Sanskrit, Alaya means «place» or «abode. A= not, laya= dissolves, hence «insoluble.» Alaya is invariably thus equivalent to Mulaprakriti, but in its lowest aspect it is subject to change. During its manifestation, the consciousness of the Dhyana Buddhas or even the higher yogis may merge with Alaya.

According to Blavatsky's teachings, Alaya is both the Universal Soul (Anima Mundi) and the Self, or Advanced Adept. He who is strong in Yoga can, through meditation, bring his Alaya into true Natural Existence.

Alaya possesses Absolute Eternal Existence, says Aryasanga. During mystical meditation, he is able to merge his soul with it «like the moon in clear calm water.

It can be said that Alaya has a triple meaning: Anima Mundi, the «I» of the developed soul and Eternal Existence. Alaya is an abbreviation of the word alaya-vijyana, which can literally be defined as «storage consciousness,» which is a very complicated word and has no direct English equivalent.

The next word in Paramartha: Sanskrit for Ultimate Reality, from Param (supreme, primary, above all things) and Artha (object, goal, thing, understanding). In the Buddhist schools of Advaita-Vedanta and Mahayana, this refers to the ultimate truth about the world,

sometimes called paramarthika (being the ultimate reality) or paramarthikasatya (being the ultimate truth).

According to Blavatsky: paramartha svasamvedana: «Self-analyzing consciousness» or «a reflection that analyzes itself.

«The main meaning of gloss is to point out that the supreme reality is not insensible, but is the very basis of our own experiential or vyavahar consciousness.» (Sanskrit Vyavahara - vi means different, ava means doubt, hara means removal, it removes various errors). «When people focused only on dharma and were the bearers of truth, there was no legal procedure, no enmity, no (selfish) conflict. Legal procedure arose when dharma was lost among men,» according to Donald Davis, quoting Naradasmriti in the Hindu tradition, is legal procedure. (Compare the text in the Bible: love is the fulfillment of the law).

Anupadaka means the Sanskrit term «without parents,» and it appears quite frequently in Blavatsky's writings. It is derived from -ne, upa- according to the causative of the verb-root pad, to continue. Hence the word means «one who does not act according to regular succession,» theosophically it means «self-born» or «without parents. As an example of its use, Dhyani Chohan (Lord of Meditation) is said to be Anupadaka (Theosophical Encyclical).

Blavatsky pointed out that theosophists should use the word aupapadaka instead of anupadaka (D & N Reigel, The Secret Books of Blavatsky).

Subba Rhone in the Esoteric Writings (in Part II) has an interesting maxim: «When the logos ceases to exist, all objective space ceases to exist. Even the existence of infinite space depends on the perceiving ego. Thus, the existence of prakrit depends on the existence of the logos. The logos is the perceiving ego between the subject and the object. That which is in man is also in the universe.»

The philosopher Advaita believes that the ultimate state of the unconscious

is Parabrahman. This ultimate state of unconsciousness is the beginning and the end of all possible states of consciousness. It is the only permanent state in the universe. Its name is as follows: «The chidakas, in which all the gross and subtle actions of consciousness take place, are the heaven of consciousness...»

Matter is the means of expression of the soul on this level of being, and the soul on the higher level is the means of expression of Spirit, and these definitions are a trinity, all united by pervasive life.

When the various Upadhis (the limiting bringings, the various instruments, the bodies) are consistently controlled, the actions and effects can bring the mind of the individual into harmony with the universal mind.

This can be said, and there are different words and perhaps a slightly different philosophy: «Spirituality is not a high intellect, not idealism, not an ethical mindset or moral purity and rigor, not religiosity or fervent and sublime emotional fever, not even a concept made up of all these beautiful things. Spirituality in its essence is an awakening to the inner reality of our being, to the spirit, the self, the soul that is different from our mind, life and body, an inner longing to know, to feel «to be this, to get in touch with a greater Reality» that lies beyond and pervades your universe, which also inhabits our own being.»(Rigveda Samhita) But we must remember, «Though my gaze is higher than the sky, my attention to actions and their consequences is subtler than agony.»(Master Padmasambhava, in Dilgo Khyentse's Heart of Compassion).

What is left when everything so called disappears, what is emptiness? The spark of consciousness that carries awakened consciousness. «Only when things are empty can anything at all be possible» (Dilgo Khyentse's book Heart of Compassion).

Masters have advanced on the scale of human development to the point where they are able to consciously associate their personalities

with the sixth principle of the universe (the sixth principle is the seed of Admabodha (Admabodha has the knowledge of the Highest Spirit) or Kwan ini (one who perceives the sounds of the world). It is stated that the Masters, united in One Whole - non-division - are capable of realizing the Highest Spirit.

At the beginning of the Diamond Sutra is the editor's phrase: «Texts of perfect wisdom are profound, but irrelevant if they are not taken as a means of changing or even reading life in an effort to change.»

In SIDDHAT 84, Biography of Buddhist Yogis, there is a story of how King Kabina asked Shantipa to teach because: «The darkness of ignorance has darkened us; we are burned in the fire of passion; we are tormented by the weapons of hatred, the stains of false perspectives have obscured the vision of wisdom.»

Prajanaparamita reminds us that reason is also the ultimate frontier of understanding. The eye of intuition is more than human cognition. The development of the intellect is at its peak in this fourth indigenous race. But the intellect is selfish, lacking the love that would transform it into wisdom and compassion.

Yoga Milarepa's great conversation with the shepherd includes a profound teaching:

Milarepa said to the shepherd:

«My friend is the Heart of Bodhi.»

The shepherd asked: «Where is it?»

Milarepa replied:

«He is in the house of the Universal Seed of Consciousness.»

The shepherd asked:

«What do you mean by that?»

Milarepa replied, «This is my own body.

This is why human life is precious, because we all have the opportunity to attain awakened consciousness and unite with Oneness.

A few sutras from the Rigveda, finally,

«O Agni, we place you in us as a person and ignite you with the mind of conscious knowledge.»

«You become the eye of the unfathomable

Truth.»

«He gives purpose to journeys and the power of Mindfulness to the seeker.»

«You unite us to all things.»

«One Mind, Common to All.»

«United hearts with a common aspiration.»

«The religion of humanity should be based on love, the mutual recognition of human brotherhood, a living sense of human unity, and the practice of human unity in thought, feeling, and life. This ideal was expressed several thousand years ago in the ancient Vedic hymn Rigveda Samhita: The Tenth Mandala (All 1754 Mantras Written by Rishi) (Text in Devkanagari, Transactions and Notes) by R.L. Kashyapa.

This is asked by the slokan, and provides us with an answer, but:

«We use words to get rid of words. Until we reach the pure wordless core.»

(Ashwaghosa, Buddhist philosopher, playwright and poet, and orator from India, the first Sanskrit playwright).

We can use meditation, such as the syllable HRI. It can help us see more.

The syllable Hri has many meanings, and one of them is pure original wisdom not corrupted by the existence of the cycle. It is also the initiation of our transformed being and represents compassion and meditation.

It is dharmata, open and empty like space, a pure luminous mind without a center or external nourishment.



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

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

Esoteric study of the peculiarities of the birth of outstanding spiritual figures of the XIX – XX century

Alexander Khersonov

«He who knows a grain of truth is called an occultist.»
Agni Yoga (362).

Part one. Helena Petrovna Blavatsky (Gan).

Let us study the secret content of the surname «Gan» and the esoteric name «Upasika», which means «Disciple in the world».

Let us write out the values of the letters of the surname based on the main character traits corresponding to the letters (1, Table 1)

G - craving for the mysterious.

A - beginning of action.

N – protest, rejection of everything indiscriminately.

The thesis is formed: *«The craving for the mysterious determines the beginning of the action in order to protest.»*

We will write out the values of the letters of the surname based on the nature of the main actions:

G – pursuit of knowledge.

A – desire for change.

N – criticality of the mind.

The thesis is formed: *«The desire for knowledge determines the nature of change under the influence of a critical mind.»*

Let us study the meaning of the letters of the esoteric name «Upasika», based on the main character trait:

Y - active imagination.

P - wealth of ideas

A – beginning of the action

S – sanity.

I - subtle spirituality

K – endurance by the power of the spirit

A – beginning of the action

A thesis is formed: *«An active imagination rich in ideas, relying on sanity and subtle spirituality, as well as endurance by the power of the spirit, underlies the beginning of any action.»*

Let us study the meaning of the letters of the esoteric name «Upasika», based on the nature of the main action:

Y – striving for a higher spiritual level

P - cognition in general

A - desire for change.

S – mundane desires

I – demonstration of practicality

K – ability to keep secrets

A – desire for change.

The thesis is formed: *«The desire for a higher spiritual level in order to generalize knowledge lies at the heart of the changes being undertaken, hiding under the mask of mundanity and practicality, in order to preserve the secrets obtained, used in further changes.»*

Let us study the meaning of the letters of the surname «Blavatsky», based on the main character traits:

B – spiritual romanticism.

L – artistic ability.

A - beginning of the action.

V - connection with life.

A - beginning of the action.

T - creative person.

S – sanity.

K – endurance by the power of the spirit.

A – beginning of the action.

Ya - sense of self-worth.

The thesis is formed: *«The beginning of any action is based on spiritual romanticism and artistic abilities, as well as on the connection with life, which determines the action of a creative personality, thanks to sanity and endurance by the power of the spirit, giving rise to self-esteem.»*

Let us study the meaning of the letters of the surname «Blavatsky», based on the nature of the main action:

B – constancy.

L – the desire to share knowledge.

A – the desire for change.

V – unity with nature.

A – desire for change.

T - search for the truth, without measuring the possibilities.

S - mundanity of desires.

K – ability to keep secrets.

A – desire for change.

Ya - respect of others.

A thesis is formed: *«Constancy in the desire to share knowledge and unity with nature are at the heart of the changes of the unrestrained seeker of truth, who masks the secrets she has gained by her mundane desires and wins the respect of others by her actions.»*

*If a letter is repeated, then one of the following close values is taken.

Numerological examination of the name and date of birth

The evaluation of the value of numbers by name and date of birth is carried out according to the interpretation of Professor S.A. Vronsky.

Helena Petrovna Blavatsky was born on **August 12 [July 31] 1831.**

Let us count the magic numbers (Table 2)

Name Helena [Elena]: $6+4+6+6+1=5$. *The symbol of spiritual freedom and independence.*

Patronymic Petrovna: $8+6+2+9+7+3+6+1=6$. *The symbol of success, provided that one gains trust.*

Last name Blavatsky:

$2+4+1+3+1+2+1+3+1+6=6$. *The symbol of success if one manages to attract followers.*

The esoteric name «Upasika»: $3+8+1+1+1+3+1=9$. *The symbol requires dedication to a high goal, recognition and talent.*

Full name: $5+6+6+9=8$. *The symbol favors in the sphere of significant, large-scale affairs.*

Date of birth: $3+8=11=2$. *The symbol of compromises and smoothing out acute problems.*

Full date of birth: $2+1+8+3+1=6$. *The symbol of progressive views with a desire to create a name for himself.*

Taken all together:

First Name /Patronymic/ Esoteric name

6 6 9

Last Name / Full / Day/

6 8 2

Full date of birth

6

In the interpretation of Professor S.A. Vronsky, the general tendency to the number 6 can mean *an honest, frank and reliable nature, wishing to gain the favor and respect of others. The opportunity to become known for scientific or philosophical views. Progressive views with a desire to create a name for themselves, maintain peace and tranquility among friends, justify a trusted job or position. At the same time, it is important that the word does not diverge from the deed.*

Part two. Nikolai Konstantinovich Roerich.

Let us study the secret content of the surname «Roerich» and the esoteric name «Fuyama». Let's write out the values of the letters of the surname based on the main character traits corresponding to the letters (Table.1)

R - desire to act

OE – exchange of ideas

R – self-confidence.

I - subtle spirituality

CH- self-prosperity

The thesis is formed: *«The desire to act*

confidently in the exchange of ideas on the basis of subtle spirituality generates prosperity on its own.»

Let us consider the content of the surname from the point of view of the nature of the main action.

R – ability to insist on your own

OE – ability to enter the world of the secret.

R – ability to achieve your own at the right moment

I – ability to show practicality to hide the romance

CH – ability to show sensitivity to the opinions of others.

The thesis is formed: *«Entering the world of the secret, to show the ability to insist on your own and achieve your own, while hiding romance and sensitivity from others with a mask of «practicality».*

Let's turn to deciphering the meaning of the alias «Fuyama».

In terms of character traits, this word contains:

F – originality of ideas.

U – active imagination.

YA – sense of self-worth.

M – caring.

A – beginning of the action.

The thesis is formed: *«The originality of ideas and active imagination, which create the basis of self-esteem, are carefully manifested at the beginning of the action.»*

From the point of view of the nature of the main action, this word contains:

F – pleasure of bringing happiness.

U – striving for a higher spiritual level.

YA- ability to win the respect of others.

M – willingness to help.

A – desire for change.

The thesis is formed: *«The pleasure of bringing happiness when striving for a higher spiritual level, wins the respect of others when ready to help and change reality»*

Numerological examination of the name and date of birth

Nikolai Konstantinovich Roerich (Fuyama) was born on **9.10.1874**.

Let us count the magic numbers (Table 2). And here is what we see:

Name: $6+1+3+7+ 4+1+2= 6$ – *success in enterprises, if one manages to gain the trust of others.*

Patronymic (8) – *favors in the field of large, significant endeavors.*

Esoteric name (5) – *indicates spiritual freedom and independence of actions.*

Surname (3) – *indicates talent, versatility, the world of art and science.*

Full name (8) – *defines the benefits and benefits of a passion for forgotten teachings.*

Birthday (9) – *means a strong personality with potential intelligence, capable of high development.*

Full date of birth (3) – *defines a sharp intuitive mind capable of quickly and easily assimilating knowledge.*

Taken all together:

First Name /Patronymic/ Esoteric name

6 8 5

Last Name / Full / Day/

3 8 9

Full date of birth

3

Let us consider the magic numbers obtained. They differ in diversity, which indicates the breadth and diversity of nature. In general, the name tends to the magic number **8**, while the date is closer to the magic number **3**.

The name of the number **8** *means that finishing one thing successfully, they immediately take on the next.* The date of the number **3** *suggests that a person alone will not be able to fully use his talent.*

Part three. Elena Ivanovna Roerich.

Let us study the secret content of the surname «Shaposhnikova» and the esoteric name «Urusvati», which means «Morning Star».

Let's write out the values of the letters of the surname based on the main character traits

(Table 1).

- Sh* – attentiveness to life.
- A - beginning of the action.
- P – wealth of ideas
- O – perseverance
- Sh – ability to easily assess the situation.
- N – protest.
- I – subtle spirituality.
- K – endurance by the power of the spirit.
- O – constructive approach
- V – sociability.
- A – beginning of the action

The thesis is formed: *«Attentiveness to life at the beginning of an action, rich in ideas and perseverance, the ability to easily assess the situation, to protest subtle spirituality with endurance of spirit and constructive approach, determine sociability at the beginning of the action.»*

Let us write out the values of the letters of the surname based on the nature of the main action.

- Sh* - modesty
- A – desire for change.
- P - desire for generalization and cognition in general
- O - great role of the family.
- Sh - ability to arrange things quietly.
- N - criticality of the mind
- I - practicality in order to conceal romance.
- K - ability to keep secrets
- O - great role of the family
- V - unity with nature
- A - desire for change.

The thesis is formed: *«The manifestation of modesty in the desire to change something, striving for generalization and cognition in general, is marked by the great role of the family. The ability to arrange things quietly, with the manifestation of a critical mind and emphasized practicality, contributes to the concealment of secrets, in which the great role of the family and unity with nature in the pursuit of results is also noted.»*

Let's write out the meanings of the letters

of the esoteric name «Urusvati», based on the main character traits.

- Y* is an active imagination.
- R - self-confidence.
- U – empathy
- S – sanity.
- V – sociability.
- A - beginning of the action.
- T – intuition, sensitivity.
- I – subtle spirituality.

The thesis is formed: *«The active imagination of a self-confident and empathetic personality, capable of sanity and sociability, gives rise to the manifestation of intuition and subtle spirituality.»*

Let us write out the meanings of the letters of the esoteric name «Urusvati», based on the nature of the main action.

- U - striving for a higher spiritual level.
- R – ability to insist on your own.
- U – striving for a higher spiritual level.
- S – mundanity of desires.
- V – unity with nature.
- A – desire for change.
- T - truth seeker who does not measure the possibilities.

I – practicality in order to conceal romance.

The thesis is formed: *«In striving for a higher spiritual level, the ability to insist on one's own in this aspiration is masked by the mundane desires in unity with nature, and possible changes of the seeker of truth, not commensurate with the possibility, obscure the romance.»*

Numerological examination of the name and date of birth.

Elena Ivanovna Roerich («Urusvati») was born in St. Petersburg, February 12, 1879.

Let's count the magic numbers (Table 2).

Name Elena: $6 + 4 + 6 + 6 + 1 = 5$. The symbol of spiritual freedom and independence.

Patronymic Ivanovna: 5. The symbol of spiritual freedom and independence.

Last name Shaposhnikova: 8. The symbol of favorability in the field of significant, major affairs.

Esoteric name «Urusvati»: 5. The symbol of

spiritual freedom and independence.

Full name: 5. The symbol of spiritual freedom and independence.

Birthday: $12+2=14= 5$. The symbol of enthusiasm and a penchant for anything unusual.

Full date of birth: $5+1+8+7+9= 3$. The symbol of the rapid unfolding of a sharp and intuitive mind.

Taken all together:

First Name /Patronymic/ Esoteric name

5 5 5

Last Name / Full / Day/

8 5 5

Full date of birth

3

The conclusion is obvious: Elena Ivanovna Roerich clearly leans towards the numerology of the number 5. In the interpretation of Professor S.A. Vronsky, this means: *a person is probably full of enthusiasm, aspires only forward, has a philosophical mindset, loves trips and travel and feels at home everywhere. Easily assimilates foreign languages and traditions of other peoples. His actions may turn out to be sudden and unexpected, but out of difficulties, thanks to resourcefulness and wit, it comes out easily. The acquired and accumulated experience values more than advice from the outside, while the energy is directed to everyday work.*



Alexander Ivanovich Hersonov was born in 1948 in Ukraine.

He graduated from the Chemical Faculty of Kuban State University and the Journalism Department of the Faculty of Public Professions (FOP). He was a member of literary associations in Moscow («New Highway») and the Moscow

region. He worked as a chemistry teacher in high school, a researcher at the Research Institute of Technical Chemistry (NIHTI) in the Moscow region. He worked as a freelance correspondent with the newspaper «AIF» (1995-96).

Poet, journalist, popularizer of esotericism, author of numerous publications on these topics. Member of the Union of Journalists of Moscow.

He was published in magazines and newspapers «AIF. Moscow», «AIF. Health», «Rossiyskaya Gazeta», «Literary Russia», «The World through the Looking Glass», «Secrets of the twentieth century», «Urania», «The Age of Aquarius», «Miracles and Adventures», «The Sign of Fate», «The World of forecasts», «UFOs» and others.

The main theme of creativity is an esoteric view of the fate of outstanding people and the history of Russia. Author of the book «Star Secrets of Russia» (foreword by F.K. Velichko), publishing house «Boslen», 2009.

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The Secret Doctrine

of the Builders of the Universe

William Wilson Quinn

Unlike the substantive content of Stanza II śloka I of the Stanzas of Dzyan, reproduced and partially clarified in *The Secret Doctrine* by Helena P. Blavatsky (H.P.B.), the structure of this verse is relatively simple. It is comprised of a single question in part (a), and a response to that question in part (b). The question posed, reproduced here in the same upper-case form as in *The Secret Doctrine*, is WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN (a)? The response given in the śloka is that the “Builders” were IN THE UNKNOWN DARKNESS IN THEIR AH-HI (Chohan, Dhyani-Buddhic) PARANISHPANNA, THE PRODUCERS OF FORM (rupa) FROM NO-FORM (arupa), THE ROOT OF THE WORLD—THE DEVAMATRI AND SVĀBHĀVAT, RESTED IN THE BLISS OF NON-BEING (b).

One will seek in vain to “understand” from a purely rational or intellectual standpoint either the question posed or its response as set forth in śloka I. It is upon the authority of HPB that this assertion is made, based upon her comments in the Proem to Volume I of *The Secret Doctrine* where she states that “The stage

described in Stanza II is, to a Western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself.” The student may recall that HPB noted about the “nearly identical” state in the first Stanza, that “such a state can only be symbolized; to describe it is impossible.” She adds to these caveats that “Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.” Therefore, in order to apprehend in any degree the meaning of Stanza II, śloka I, since it can only be symbolized because it is impossible to describe in words (or even thoughts), the student is obliged to utilize primarily his or her intuition and higher (inner) faculties to apprehend its meaning.

In utilizing these inner faculties, the student will begin to apprehend that before there was motion in the utter stillness and quietude of Chaos, or the boundless void—and plenum—of Space, there was yet neither Cosmos nor

manifested cosmic energies that would come to fuel creation through a manvantara. At the moment of the first or Divine Breath, being the “Word” or Logos as the first appearance of motion, the process of emergence from pralaya into manvantara began, taking seriatim the form of numerically expanding emanations. As part of and with these emanations emerge the “Builders” and the cosmic forces and energies that begin to enable and shape the subtle or noumenal emanations to take phenomenal form in the realm of substance, or matter.

The first two Stanzas in Volume I of *The Secret Doctrine* deal, respectively, with (1) the unconditioned and indescribable Absolute or “One All” during pralaya before the first Breath, or motion; and (2) the dawn of differentiation or pre-swelling as the inexorable though ineffable preparation toward emergence within the One All immediately prior to the primal “Ray” flashing into the “Germ.” The subtle difference between these states discussed in Stanzas I and II is that Stanza II pertains to a precursor state of cosmic ideation, and not substance, and significantly is identified by HPB in her heading for Stanza II in the contents page of *The Secret Doctrine* as “The Idea of Differentiation.” Once this subtlety is grasped by the student, it then allows for a more meaningful discussion of the question posed and response provided in Stanza II śloka I.

Moving forward from this point in our study, the next requirement is to seek to define as well as possible the various Sanskrit terms of art in HPB’s rendition of the Stanzas. This is especially necessary since the response in śloka I(b)–and the commentary on it–rests on a familiarity with the difficult metaphysical concepts conveyed by these terms of art. The most significant of these terms are paranishpanna, devamatri, and svabhavat. Another equally significant Sanskrit term appears in the Commentary to śloka I(b), which is svasamvedana.

The location or “where” of the Builders inquired about in śloka I(a) is “in the unknown

darkness” of paranishpanna which HPB equates to “the summum bonum, the Absolute, hence the same as Paranirvana.” This is important to keep in mind because the Absolute is an unconditioned state of non-being, so to the extent this is where the Builders are at this stage, they are only “there” as potentialities of noumena or pre-cosmic ideation well before their appearances as the Sons of Light or the Lipika in the later Stanzas.

Along with the Builders, śloka I(b) suggests that this state is shared with “the producers of form (rupa) from no-form (arupa)” that are “the root of the world.” The progenitive sources of these pre-noumenal entities as potentialities within the Absolute appear to be devamatri and svabhavat, which are said to be “resting” in the cosmic bosom of the bliss of non-being. In a footnote, HPB describes devamatri as the “Mother of the Gods, Aditi, or Cosmic Space,” and she describes svabhavat elsewhere as “...the world substance...or rather that which is behind it–the spirit and essence of substance... From it all nature proceeds and into it all returns at the end of the life-cycles. In Esotericism it is called ‘Father-Mother.’ It is the plastic essence of matter.” So devamatri and svabhavat, resting together in the bliss of the non-being of the Absolute at this stage of spiritual evolution, might be said to be the pre-cosmic ideational “Father-Mother” parental sources of the Builders as the producers of form from no-form.

In roughly the same way as the structure of the ślokas of this Stanza is relatively simple, being comprised of a single question in part (a), and a response to that question in part (b), so is the structure of HPB’s Commentary to the two ślokas relatively simple. By this we mean that the Commentary for śloka I(a) consists of several basic assertions: the “doctrine” she promulgates “deals only with our Planetary System”; the “Builders” or “Sons of Manvantaric Dawn” are both the real creators of the universe and the architects of our planetary system; the Builders

which are also called “Watchers of the Seven Spheres” indicate a septenary correspondence among the seven planets, seven spheres, and seven “Eternities”; and there are numerous types of pralaya in the cosmogonic process of which that of our solar system is only one.

HPB’s Commentary for śloka I(b) is more subtle and pedagogic by comparison. Now armed with the definitions of its crucial Sanskrit terms, we are better able to understand her profound teaching in this śloka, where she notes that it is the state of parinirvāna, or the Absolute, that can lead one to appreciate correctly the full meaning of Non-Being, which is absolute Being. This “appreciation” of Non-Being, however, must be seen as a consequence of advaita consciousness, since only in the dualistic form of non-Absolute Being in manifestation does Aristotle’s non-contradiction principle of reason apply. This is further supported by HPB’s comment that sooner or later, “all that now seemingly exists, will be in reality and actually in the [unified] state of Paranishpanna,” which as we know is simply another term for parinirvāna, or the Absolute. Reversing this precept, one can as easily say that sooner or later, all latent potentialities pre-existing in the state of Paranishpanna (the Absolute) will, at the conclusion of its manvantaric emanations, be in reality and actually all that now seemingly exists.

Finally, HPB concludes her teaching in Stanza II, śloka I, by noting that there is a great difference between conscious and unconscious “being,” which brings the teaching to the level of human beings and thus within the grasp of students of esotericism. In this regard she notes that the condition of Paranishpanna (of parinirvāna or the Absolute), without Paramārtha (or

divine self-consciousness) and the self-analyzing consciousness (svasamvedana), is no bliss, but simply extinction for seven eternities. Bliss (ānanda) therefore, can be said to be an epiphenomenon of the aggregation of conscious being with characteristics of self-consciousness and, importantly, self-analyzing consciousness—a condition shared by Paranishpanna at a macrocosmic level and by humankind at a microcosmic level. It is also important to note that human beings, among all sentient creatures in manifestation, are unique in having a “self-analyzing” consciousness.

Through the conscious absorption of these primordial truths, HPB allows in a powerful conclusive statement that it is only with “a mind clear” unpolluted by personality, and “assimilation of the merit of manifold existences” or incarnations within the collective living and manifest universe, “that one gets rid of personal existence” and thus merges into and becomes one with the Absolute, thereafter continuing in full possession of divine self-consciousness. Even though contained within the text of the most profound expressions of cosmogenesis in The Secret Doctrine, this last statement of HPB points dramatically to the highest and principal goal of the genesis of the cosmos, being the traverse of the sacred life-force in devolution through the domains of existence to reach, through spiritual evolution, the level of the human being. That human level once reached, the divine amorphous representative of the Absolute—the ātmā that overshadows the human being—can with the remainder of the principles comprising the human transmigrant escape the wheel of death and rebirth and return to its unconditioned and unitary state.



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About time and duration

Kishore Ongole

In Stanza i, Sloka 2 of the secret doctrine by Elena Petrovna Blavatsky, the description of time sounds like this: time was not, for it lay asleep in the infinite bosom of duration

namaste to all . The sanskrit pundits of india have researched a lot to see the truth and the secret science explained in Secret Doctrine and found many similarities in various Vedic texts. One such Vedic suktam mentioned in Rigveda is given here. The following image is from secret doctrine part 1 page no.26 This is the translation of Nasiriya sukta of Rigveda mandala x. 129, there are two poems given in the image and you can see the reference at the bottom.

Time is only an illusion produced by the succession of our states of consciousness as we travelled through eternal duration, and it does not exists in which the illusion can be produced but “lies asleep”

Here, in secret doctrine an example is given clearly :

“no one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean”

This example perfectly fits about the time and its existence. Therefore, let us just understand time. can we see, taste, touch, know or perceive time. no we cannot. let us say this moment. where is that moment which we said this moment.

It is already past now the second you completed saying the word. this moment. We can infer from this and understand that there is no present moment every second which we see is only an experience and it has already passed. When we sleep let us say deep sleep can we experience time, can we experience past , present or future? No we cannot. Time does not exists when we are in deep sleep. we forget where we are, we forget the identity, we forget the surroundings and we are fully in sleep. Can we just ask ourselves where am i ? When we are fully asleep. no we cannot. Nothing exists. likewise, we can compare this state of non existence which we are experiencing during deep sleep is also called infinite bosom of



duration. can we?

A Sloka from Bhagavadgita chapter no. 11 and verse no. 32 sri Krishna says :

श्रीभगवानुवाच ।
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 32 ॥

bg 11.32: the supreme lord said: i am mighty time, the source of destruction that comes forth to annihilate the worlds. even without your participation, the warriors arrayed in the opposing army shall cease to exist.

Though Krishna announced that he is «the great destroyer of the worlds», yet, Vedic texts tell us that time deals with not just destruction, but creation and sustenance as well...

Time is kala as per Vedic texts. the entity which is aware of everything before, after and during the creation is mahakala or the third outpouring.

Second outpouring is Vishnu and Brahma is the third outpouring. a small image is given here to understand the three outpourings.

The Stanzas i Sloka 2 explains us the state of the universe before creation. as we all know it cannot be explained or understood. Vedic texts call it as Avangmanasagochara the one state which cannot be expressed in words, god is intangible, Avyakta, Adrishta Agochara (unmanifest, unseen, imperceptible) we cannot put it in words so we have to understand that state as opposite to existence, manifestation, perception.

According to theoretical physicist carlo rovelli, time is an illusion: our naive perception of its flow doesn't correspond to physical reality.

1. the concept of time is simply an illusion made up of human memories, everything that has ever been and ever will be is happening right now.

2. the laws of physics are symmetric ultimately meaning that time could have easily moved in a

backward direction as it does forward.

3. massachusetts institute of technology physicist max tegmark, told space.com: «we can portray our reality as either a three-dimensional place where stuff happens over time, or as a four-dimensional place where nothing happens [‘block universe’] — and if it really is the second picture, then change really is an illusion, because there's nothing that's changing; it's all just there — past, present, future.

“we have the illusion, at any given moment, that the past already happened and the future doesn't yet exist, and that things are changing.” But all I'm ever aware of is my brain state right now. The only reason i feel like i have a past is that my brain contains memories.”

Can we say the infinite bosom of duration as seven eternities? Just a thought, because the pause between two Manvantaras cannot be counted because there is no time. and the person who experienced the pause cannot exist. and the entity or god whatever we call that exists between is not a manifested one.

To understand the second Sloka, let us discuss first and third Sloka of Stanza i briefly.

first Sloka of Stanza i :

Sloka 1. the eternal parent (space), wrapped in her ever-invisible robes, had slumbered once again for seven eternities.

The eternal parent is space. the eternal parent is wrapped in her ever-invisible robes can be understood in Vedic language as 5 Tanmatras.

There are five sense perceptions – hearing, touch, sight, taste and smell, and there are the five Tanmatras corresponding to the five sense perceptions and five sense-organs.

The seven eternities meant are the seven periods, or a period answering in its duration to the seven periods of a Manvantara, and extending through out a Maha-kalpa or the “great age” – 100 years of Brama – making a total of 311,040,000,000,000 years (311 trillion and 40 billion years) : each year of Brama being composed of 360 “ days”, and of the same number of “nights” of Brama (reckoning by

the Chandrayana or lunar year); and a “ day of Brama” consisting of 4,320,000,000 mortal years.

Time was not because time lay asleep.

Here to understand this we have to know the relation between time and numbers.

60 seconds = 1 minute

60 minutes = 1 hour.

If we de link the time and numbers you can say there is no time.

Time itself is a potency of time. is itself a potency of numbers. the potency of numbers is expressed as time.

2 statements in the above.

the power or potency of time is known in numbers.

the potency of numbers is known in time.

So that link has not yet manifested or understood by us. . If one can understand the link they can beat the time. The power of numbers and its potency. So that potency or Sakti or power is time.

let us discuss about the magic of these numbers

Number of 4 yugas

Kaliyuga 432,000 years

Dwapara yuga 864,000 years

Treta yuga 1,296,000 years

Satya yuga 1,728,000 years

total

 4,320,000years

12 hours is 12 x 60 x 60 = 43,200 seconds

So 12 hours = 4 Yugas ... same number same

potencies.

**सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः**

Sahasra-yuga-paryantam ahar yad
Brahmaṇo viduḥ

rātriṁ yuga-sahasrāntāṁ te 'ho-rātra-vido
janāḥ

bg 8.17: one day of Brama (kalp) lasts a thousand cycles of the four ages (mahā yug) and his night also extends for the same span of time. The wise who know this understand the reality about day and night.

the day of the Brama is 4,320,000,000 years

the day of the human from 06.00 am to 06.00 pm is 43,200 seconds

Amazing isn't it ?

So Krishna says the one who understands this magic will understand reality.

All Slokas of all Stanzas of secret doctrine are to be researched thoroughly and have deep inner meaning which connects to our daily life. Unless one research well and connect every Sloka of all Stanzas to one's daily life one's goal of being a right member of theosophical society is not achieved.

Thus, as i previously proposed, we can count the number of mortal years after manifestation till the end of creation but we cannot count the gap between two Manvantaras or manifestation to the end of creation when everything lay asleep. So it is said to be infinite.

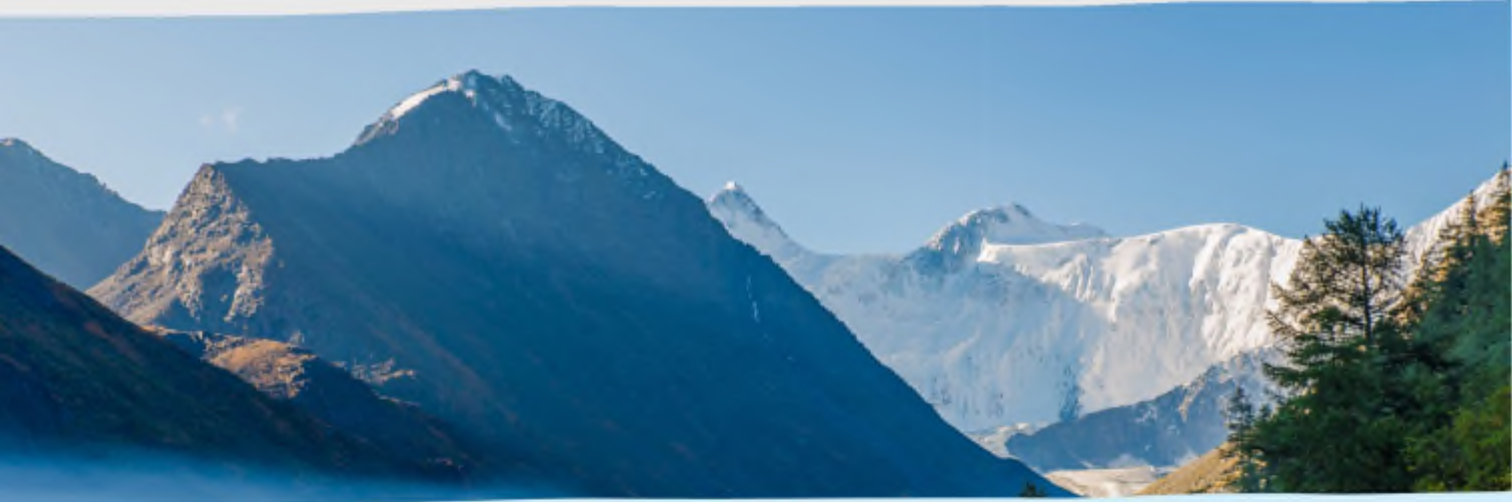
Time was not, for it lay asleep in the infinite bosom of duration.



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The Seven Ways and Causes of Suffering

Vladimir Yariy

Of the Dzhan Stanza reads “The 7 Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them”.

In order to grasp the thought of the day, we should apply a new combination of Nidanas according to the date: 14 – October, year 2021, 21st century.

These are as follows:

Century. White Dragon.

Year. White Ox.

Month. Red Rooster.

Week. White Mouse.

Day. Blue Goat.

To gain an understanding of the meaning of Nidanas, let us turn to the Teaching of Gautama Buddha and the glossary by H. P. Blavatsky.

Nidana: 12 causes of existence or a chain of causation, “a concatenation of cause and effect in the entire array of existence through 12 links”. This is the fundamental dogma of Buddhist thought, “an understanding of which solves the riddle of life revealing the emptiness of existence and preparing the mind for Nirvana”.

The order of the 12 links is presented by H. I. Roerich in her book “Along the Spirit Paths”.

“According to tradition, the discovery of “the chain of causality” (the twelve Nidanas) was the moment Gautama reached ENLIGHTENMENT. The problem that had been tormenting him for years found its solution.

Gautama arrived at the source of evil:

(Knowledge at the moment of enlightenment and with the help of which the source of evil was discovered).

12) existence is suffering as it entails old age, death and a thousand sufferings. Nidana (Hare).

11) I suffer because I am born. Nidana (Tiger).

10) I am born because I belong to the world of existence. Nidana (Dragon).

9) I am born because I sustain existence inside myself. Nidana (Snake).

8) I sustain it because I desire. Nidana (Horse).

7) I desire because I feel. Nidana (Goat).

6) I feel because I interact with the external world. Nidana (Monkey).

5) This interaction is accomplished through the action of my six senses. Nidana (Rooster).

4) My feelings manifest because as an individual I oppose myself to the impersonal. Nidana (Dog).

3) I am an individual because I possess consciousness permeated with an awareness of this individuality. Nidana (Boar).

2) This consciousness was created as a result of my previous existences. Nidana (Mouse).

1) These existences obscured my mind, for I did not know. Nidana (Ox).

This 12-fold formula can also be listed in reverse order:

1) Avidya (darkness, ignorance). Ox.

2) Samskara (karma) Mouse.

3) Vijnana (consciousness) Boar.

4) Kama-rupa (the form, the sensory and the non-sensory). Dog.

5) Chadayatana (the six transcendent foundations of feelings). Rooster.

6) Sparsa (sense of touch). Monkey.

7) Vedana (sensation). Goat.

8) Trishna (thirst, lust). Horse.

9) Upadana (attraction of attachment). Snake.

10) Bhava (existence). Dragon.

11) Jati (birth). Tiger.

12) Jara (old age, death) Hare.

Thus, the source and the initial cause of all miseries of humanity lie in darkness, in ignorance". Through ignorance, we create the Sansara and perceive illusion as reality.

In the Theosophical glossary, H.P. Blavatsky says the following, "Since Nidanas belong to the most subtle and abstruse doctrines of the Eastern metaphysical system, there is no opportunity to study this subject in detail".

Yet with that said, HPB provides a direction for studying this topic.

Now we have a particular idea, certain clues such as the chain of 12 nidanas that can be read in two directions: from the outside inward, and from the inside outward. Centripetal and Centrifugal motion.

For the purpose of attaining enlightenment, we come to know the Causes of Be-ness, of incarnate existence, though a realization of the fact that suffering is an effect of a cause, which is our ignorance.

And now, as it states in our program, we are going to discuss Stanza One, Sloka 4. Therefore, the number four is a symbol of prototypes of future forms, potential "Ah-Hi" of the Hierarchical Chain, a multitude of conscious forces, in Cosmos, Nature and Humanity.

"The Seven Ways to Bliss were not", but now they ARE. It means that we have an opportunity, namely, an ascent to the state of Moksha, to Nirvana, in Tibetan - Ten-del-chug-nyi.

Therefore, "the Great Causes of Suffering "Were Not" for "there was no one to produce and get ensnared by them". There were no "Vehicles" for the forces of Mind.

Yet we the carriers of potentiality of Mind forces do exist in our consciousness, consequently, there is someone to produce "The Causes of Existence". As Buddha Gautama has said about the causes of suffering leading to old age and death, ignorance is the cause of Evil.

What is it related to: First of all, to the fact that we are ensnared by Maya leading us to the illusion of perception of reality. Ignorance of causes of existence leads to suffering, illness and pain. Learning about the Causes of Existence gives us the Seven Ways to Bliss, to liberation from Maya.

Let us follow the Teaching of Hinayana and Mahayana Schools, the most ancient of all teachings, "which arose with the emergence of mountains". Hinayana had been proclaimed earlier, and Mahayana, according to the necessity cycle, after the departure of Buddha from the objective world, 500 years prior to the birth of Christ. Hinayana teaches that according to the 12 Nidana-causes incarnate existence on Earth leads to suffering. Liberation from suffering means letting go of attachment to the earthly incarnation through desires.

Mahayana also uses the study of Causes

of existence. But here it does so with a goal of improving life, through sacrifice, through self-denial, for the sake of Common Good! This is the path of compassion, the path of Bodhisattvas.

Now let us examine the essence of the Nidana root and what we need to understand this essence of the Causality of existence?

We need to learn the symbolic, numerical language of the Teaching of Wisdom, the mystical language, which is universal for the initiated ones and for true Theosophists.

The Point, the Circle, the Sphere, the Line, the Triangle, the Cross, the Cube, the Pentagram, the Tetragrammaton, the Seven-ray star, the Nine-ray star, the Dodecadedron. These relate

only to the geometry of spatial structures, of course the order and number, polarity and duality etc.

Sound, light, color. Emanations, radiations, planetary spirits, the elements, mind, heart, the seed of spirit, spirit, consciousness, space, time, individuality, personality, Hierarchy and Infinity of changing forms of existence. Relativity of the law according to the necessity and purpose of a given moment arising from Time in space.

The « Kalachakra calendar » is a Symbol of the Macrocosmic and Microcosmic Mind. The Cosmic Feeling Mind and the Human Feeling Mind are one, as the Law is the Same in manifestation of creative thought, in creating the Existence.

Thus, Nidana of the century: the White Dragon. The Dragon is the Symbol of Existence "Bhava". Its essence is consciously aware existence in the state of Being.

It "plays the role" of a Karmic Mediator, of birth in one or another form of existence in Traylokya (the three Worlds or spheres of spiritual form of existence) and Ghati (seven Esoteric), Six (exoteric) states of sensory existence. They are subdivided into two groups: three upper and three lower paths. The first group encompasses Devas, Asuras and (immortal) humans; in esoteric light the other three are personalities in Kamaloka, elementals and animals. The seventh type of existence is Nirmanakaya. "Nirmanakaya is the state after death, in other words, an adept leaves the physical body and keeps all his "principles" except the karmic one, as he has torn it out from his nature forever". Thus he



accepts the sacrifice to help humanity in the invisible form of Nirmanakaya.

Further, every Nidana in its concatenation chain of causes and effects has a klesha, an obscuring cause of a Nidana. The cause of a Klesha is laziness. Laziness is passivity of Mind that allows our physical nature to dominate over

spirit. Klesha means Obscurations, or torturers that overwhelm the mind. Overcoming of Kleshas is the path of spiritual development. We must not only learn how to defeat Kleshas but not even allow a grain of Klesha to appear. Let us explore how the cause of kleshas, laziness as the cause of a stagnant mind, can be overcome:

Nidana	Klesha	Victory
Ox	Ignorance	Gnosis (knowledge)
Mouse	Grief	Joy
Boar	Excesses	Self-restraint
Dog	Lust	Patience
Rooster	Injustice	Justice
Monkey	Avarice	Communality with everybody
Goat	Lie	Truth
Horse	Envy	Kindness
Snake	Cunning	Life
Dragon	Anger	Light, warmth
Tiger	Recklessness	Attentiveness and Focus
Hare	Malice	Wisdom

Of Dragon: the klesha is anger. Anger is defeated by light and warmth.

The century of the White Dragon has interconnections in points of the century triangle. Two Nidanans: Monkey and Mouse. Spiritual experience is required, when in the circle of time we meet the Nidana of the Monkey or the White Mouse. The triangle is united by the element of Ether, symbol – the colour white. A century of human life is expressed as 100 years, and the Wheel of Consciousness: the 60-year cycle “Rabjun”. A century is 100 years, it perfectly includes **four generations that are 25 years each**. This means that the formula “three fall into four” is manifested through a guiding form, through the idea of a century. In this case, “Wisdom of Existence”, the essence of the element and Nidana combination is Complete Wisdom.

On the wheel of Time, the White Dragon has the number **14**. In Mahayana, the 60-year circle, 12 Nidanans pass through the five elements

(states of matter) five times, with each Nidana possessing its own number.

We can discover the meaning of the number 14: $1+4=5$. Number 5. The symbol of human being, the 5 elements, 5 sensory organs, 5 Buddhas, the symbol of the fifth element Ether, the Pentagram. If we consider the 14 as Tala and Loki in terms of two symmetries, or the seven ways to the Bliss of Nirvana, we can understand and realize the meaning of ANTAHKARANA.

Then, by order and number we can lift the veil off of sansara in order to obtain Superearthy Consciousness! For that purpose we need to open the Heart. It in turn opens through acceptance of the Hierarchy as the Guiding Hand! The century provides us with an opportunity, while the Hierarchy gives us Direction for clear vision of our path and purpose through self-denial for ascension. Tala and Loki comprise an entire topic for studying the states of consciousness.

While passing through the element of Ether,

the Dragon must possess striving equal to this element. Namely, we the humanity must collectively summon the striving towards the goal inside ourselves. We are all Dragons! Dragon Nidana is "Bhava", the Wisdom of Existence. This means that "a zealous student attains knowledge". To know means to be able to use opportunities in life, in other words, to REALIZE.

The great causality is actually the Nidana of the Dragon century, where the Dragon plays the role of the Lord. "The hierarch", Love for whom is manifested in us as loyalty and reverence, and these, in turn, are brought by love for Truth, and, therefore, for the Carrier of this truth. Consequence of such love is a line of authority, and reverence is a power to fulfill Orders.

Knowing the root of thought that leads us to actions of self-improvement, an attitude toward causality of **the White Ox year as well as the Red Rooster month, the White Mouse week and the Blue Goat day**, should cause an appropriate attitude.

People born in these principles should draw our attention, as through them "shall come the Truth". We should recognize this Truth, as everyone is a teacher and a student. Thus the Brotherly world-view is formed and reverence awakens compassion, and cooperation is the consequence of peaceful coexistence.

Let us look at the combination of Nidanas in the triangles of the White Dragon, the White Mouse and the White Monkey. The three paths unite them.

The White Dragon; the path of Spirit:

The White Mouse; the path of Consciousness:

The White Monkey; the path of Mind:

They are united by the element of Ether!
They are also in three Houses of Zodiac, in air.

1st house is in the World of Spirit beyond Forms.

2nd house is in the World of Mind and

Creativity.

3rd house - in the Material World, the World of Formation.

It can be noted that worlds require expanded consciousness for consonance with far-away worlds that can be realized energetically only through the heart, by straight-knowledge, which people call intuition.

Therefore, following the formula from the SD when "Three Fall into Four". Here, four is personality reflecting reality "the way it is". Four is the symbol of the Cross of Life or a representation of an incarnate mind. Its points are the following.

Birth - White Dragon, Life - Blue Goat, Death - White Dog, Immortality - Blue Ox.

The vertical line of the cross starts from the century of the White Dragon. The opposite point of the line is the White Dog as the joy in response to the Dragon and vice versa. In order for them to obtain the joy arising in response, they require consonance, and for this purpose we must pass through the horizontal line connecting the two points of opposite Nidanas: Blue Goat and Blue Ox. Thus, "Per Aspera Ad Astra" we acquire BALANCE or PEACE.

The goal of our conversation is to try and apply our understanding according to knowledge we acquire, discovering the causes of Existence. Each of you should follow the aspiration toward Truth gathering spiritual experience, the meaning of causes and effects one grain at a time: Cosmos, Nature and the Human Being. This comprises the Mysticism of Eastern Thought. Apply the grains of clues in the concatenation of Nidanas: year, month, week, day, BY YOURSELF. Thus the practice of MEDITATION will commence. The subject of the goal, "The Wheel of Good Law".

As there is not much that can be said. Your questions will show your work.



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Studies of the Stanz Dziyang «Secret Doctrine»

Catalina Isaza Cantor

The study of the Secret Doctrine is a transcendent experience bordering the poetic-mystical and the frontier of the intelligible. Therefore, an attitude of deep meditation from the intuition is fundamental to approach its understanding, as HPB points out in the Proem: 'It must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain' (69). I will share today my personal understanding of this 3rd sloka of the second Stanza.

It has been mentioned that the Stanzas give an abstract formula of Cosmic Evolution that can be applied, *mutatis mutandis*, to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which the Earth forms one, to the Solar Universe to which that Chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort. So by taking forward this study, we can try not only to understand the cosmos, macrocosm and microcosm, but, what is vital for humanity: our inner nature and the possibilities of our dharma and service as members of the Theosophical Movement.

The Stanza -2- describes, then, a stage which to a Western mind is so nearly identical with that mentioned in Stanza I, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as possible, the meaning of the allegorical phrases used.

By using the intuition while trying to unveil

the deep meaning of these words, we dive in the possibility of being born every second to an inner higher expression. Then, instead of looking at it by the apparent contradictions of words-manifestation, we internalize it by the inner search for the true understanding in the depths of our being, our deepest consciousness. So, underneath this apparent contradiction of terms there is a fact of nature.

This second stanza does not have the absolute negation of the first, but already questions different aspects of the manifestation. It communicates the impression of the imminence of what is going to begin to be expressed and makes comparisons between that absolute Beness in its state of nothingness that is all with the hints of polarization that the beginning of the manifestation (and of the mayavic appearances) implies as a plurality. Although we must always be completely attentive to the fact that none of this changes the reality of the Beness but that it begins to become more and more imminent to be able to appreciate appearances, to be able to enter into relation with the appearances that make possible the law of evolution, that is to say, the functioning of the manvantara that has evolution as its object. This manifestation is made through expiration, through the divine breath, which shapes these conditions of appearance so that evolution can take place.

That is why sloka 3 tells us:

«The Hour had not yet struck; the Ray had not yet flashed into the Germ (a); the Mâtripadma (Mother Lotus) had not yet swollen (b)», but it

is ready to emanate, it is what gives rise to the expression of what is to be the egg of the world.

In the state of greater pralaya shown in Stanza 1, matter is absorbed in itself, in an Absolute Abstract Space. While during the manifestation, whose germ is latent at this point, space appears as a relative manifested space, with relative and apparent modifications which are not the reality but which do make possible the manifestation of the evolution within the period that this system encompasses and the plan that its evolution has. That is what is about to happen.

The first section, «The Hour had not yet struck; the Ray had not yet flashed into the Germ» (a), tells us that the germ is the point in the egg of the world, just a point. That is one of the most difficult notions to grasp with our mind but it can be pictured if we penetrate what is mathematically a dimensionless point. Through it, there can be all the infinite points that we can conceive and not conceive, but they do not occupy any place because they have no dimension while they are in a latent state, but they are all germs of an egg, that is to say, of a manifestation that will always have this



universal ovoid form, represented by matter in its abstract sense.

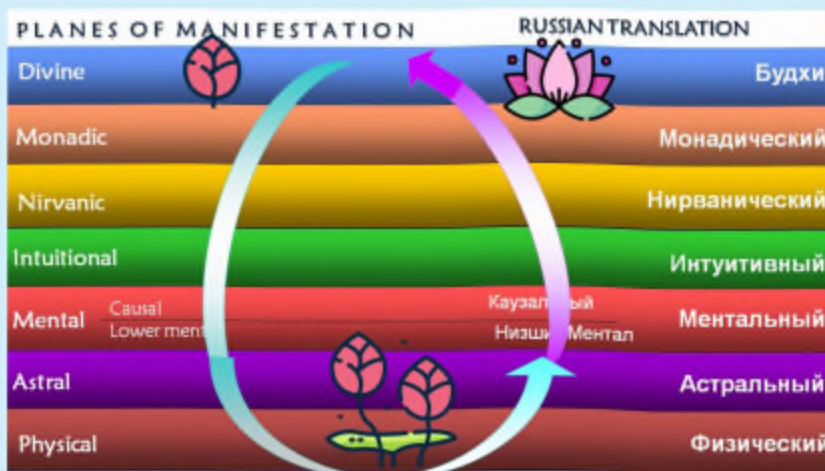
This point is an ideal point within the cosmic ideation. Since in the center of each atom there is a germ and these collectively constitute the Germ, they are dimensionless, they are considered as a future egg of each manifested entity: they are all conceivable and inconceivable points. This brings to mind the maxim that «the universe is an intelligible sphere, whose center is everywhere and whose circumference is nowhere», that germ is in everything, but is not limited by any one thing, so it appears unintelligible to our mind.

HPB compares it to the smallness of an atom that cannot be detected because it does not really belong to the physical atom, because she refers to the atoms of the universe. As first expression, these points appear on the Adi or Divine Plane,

not in the physical world. From this Divine Plane, they have to descend and form the other atoms of each of the other 6 planes which are conglomerations of that first ideal point of the Adic Plane of the universe.

The collectivity of all these points (if the term collectivity can be applied to something that is unlimited and infinite) constitutes the noumenon of





eternal and indestructible matter. Noumenon is the cause of all phenomena; it is a totally eternal and indestructible essence, the mulaprakriti of the hydostanic philosophy.

Section b stays: «the Mâtripadma (Mother Lotus) had not yet swollen (b)». The lotus, Padma, is one of the symbolic figures of the dual and creative power in nature (matter and force on the material plane). The closed or budded lotus flower is a symbol of the infinite possibilities of creation, as here that «had not yet swollen», while the open lotus flower represents the creation of the Universe, once manifestation begins.

We can get an idea of its symbolism when we go to the Orient in general and to HPB in Isis Unveiled where she speaks of the symbolism of the universal lotus. It is a symbol of all ancient occultism and of all the ancient philosophies of humanity and, therefore, one of the symbolic bases of occultism of all times. Lotus is flower and fruit at the same time; it has in itself the potential.

It is not only sacred in India but even in Christianity is the flower with which angel Gabriel greets Mary when he tells her of the future birth of Jesus. The Egyptians associated the lotus flower with the sun, which also disappears at night, only to reappear in the morning. Thus the lotus came to symbolize the sun and the creation.

The Water lotus is the product of heat, fire,

which is what will be seen in the third stanza as the Fohat. It is not our physical fire but the fire element of the ancients, also of occultism, and of water, vapour or ether. It represents fire in each of the philosophical and religious systems, the spirit of the deity. It is the symbol of fire and is its first expression, as spirit, of the construction of the cosmos in the third stanza.

It is the active principle, the constructive action of that intelligence and generator, masculine, giver, in the sense that it is what activates the manifestation of what is going to be that universe.

Water has several possibilities of expression, liquid, solid, vapour or ether which is still a form superior to this expression. And the ether or the soul of matter, the feminine principle, receiver, is that space where the fire makes the modifications, from which all the things of this universe have emanated. So, the lotus that «had not yet swollen» possesses that complementary potentiality: the ether or water, mother; and fire, the father, in a symbolic sense and beyond all materialistic conception.

This universe is not yet in the process of formation, which is this egg from which all apparent diversity arises, but the germ begins to appear. The existence is about to be outside its true Beness that as of now is unmanifested, total, but it is the possibility of all manifestation.

And the Sloka ends by mentioning the symbolism of the lotus as that which typifies the life of man and of the cosmos, which develop in the same direction: «as above so below». The root of the lotus, which is born in the mud, passes through the water (as a symbol of material departure, the astral world) and finally the flower that floats in the water and opens towards the sky as a symbolism of spiritual development is the point of return to the divine.

The lotus, then, symbolizes the possibility

of reunion with the divine from the mud of the densest of such manifestation towards the divine, but also, represents that moment of existence when it has not yet swollen, which is the prelude to the descent of the Adic plane by forming the atoms of each of the 6 more and more dense planes in order to fulfil the divine plan and return to meet the divine essence.

It is a prelude for what the sloka 4 puts in evidence; this almost ready to come differentiation in what will be the seven planes: «Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Maya».

The ray that was mentioned in the third sloka has to penetrate the germ so that it becomes mother lotus and can be filled with the egg.

Maya's lap: it is the poetic form of what is the apparent diversity: three in four in maya's lap. It is a single ray that will be an expression in the appearance of the first pair of opposites, of the father mother, and then fall as three in four (total seven. Maya is the name of Buddha's mother, Mary is the name of Jesus' mother: all these variants of Maya represent the immaculate and untainted birth that redeems all the limitations that Maya itself has been responsible for imposing on its fruit, the universe. But, of course, I won't go beyond to completely explain the 4th Sloka, as that will be done next time.

Before closing, I just want to remind that under the reality, the true concept of the Beness is nothing but apparent contradiction, mayavic, which is the essence of appearance. However it is the only reality-absolutivity- Beness. And the important thing is to understand that the contradiction is apparent and that what it is expressing is a reality that goes beyond all our manifested possibilities.

Being is more permanent than existing: being is the essence of what we are, existing is to be outside of our being through a vehicle, a limitation, any of the instruments of manifestation that take being out of its permanent reality and turn it away from the

expression of itself into existing. So let us cultivate the being while we take the most utility of this existence on this Physical plane.



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Catalina has a diploma with honors in literature, a postgraduate degree in cultural management and a Master's degree in Education. She worked as a teacher in schools, a teacher at the university and a kindergarten teacher. She also worked in television, in the field of cultural management, as well as as a translator and editor. Currently, he works at the Adyar Theosophical Academy, at the International Headquarters of the Theosophical Society, of which he has been a member since 2006. Translator and editor of the Columbian journal «Theosophical Selection». Her articles and poems have been published in international academic and theosophical journals in English, Spanish, Portuguese and Italian, in the collection of poetic works of the E.P. Blavatsky Competition in Russia. Lecturer on theosophy, art and education in India, USA, Colombia, Peru and Brazil, as well as at International Theosophical online Seminars. An active participant in the international movement of young theosophists. During the pandemic, she and her husband Shikhar founded the Pragyak Studio channel on YouTube, which aims to distribute theosophical content.

Reflections on the Stanza Dzyan

Lyndon Smith

‘Time was not, for it lay asleep in the Infinite Bosom of Duration’ Stanza 1: Sloka 2 (the Stanzas)

When talking about things beyond our own direct understanding, Theosophy often puts to the student truths such as the Stanzas and the Secret Doctrine phrased allegorically, in fact, one of the esoteric methods used by Theosophy is to use metaphor, axiom, prose or analogy. The student is frequently presented with profound truths put in a simple and concise way using plain words but which, at first appear to be contradictory, abstruse or beyond reach. Another such profound truth is put in the phrase: ‘The universe is the macrocosm, the great ordered whole, and man is its miniature reflection, the microcosm.’

The student of Theosophy must consider that when we try to approach and understand much of which is presented to us by way of writings, music, poetry, art or painting we are frequently considering subjects beyond our phenomenal and day-to-day life and beyond our logic and we often think that such things are contradictory or beyond our reach in the intellectual sense as indeed they are because these areas often relate to the area of heart learning pleated different of mind learning.

Conversely, when considering matters relating to mind learning and cold rational logic a completely different part of the brain is used where fact reason are predominant and the brain works in a completely different way. I will look at this point again in the next pages by way of expanding on this important observation that being the difference between heart learning and head learning.

“Time is only 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”

& “Nothing on earth has real duration, for nothing remains without change”

S.D – Commentaries’

These two quotes, from the commentaries in the Secret Doctrine assist by elaborating on Stanza 1 Sloka 1, upon first reading me appear to be written as a riddle or as being ‘mutually exclusive’, abstruse and far beyond the students comprehension.

We all feel this way at times, one recent student wrote in an Internet post for a short video on Theosophy wrote in the comments this is a complete ‘word salad’ to me. Of course we can all identify with this at times but to the student this does not deter the individual but makes us feel more determined to understand what is being said and the fact that we feel deeply that what is being said rings true and resonates with us deep down.

When we consider HP Blavatsky’s intentions with the Secret Doctrine & Stanzas we can understand, by a small degree, the immensity of what is being said. HP Blavatsky frequently uses allegory and metaphor, sometimes with compound and long sentences describing ideas and constructs far beyond our understanding. But her writings were never meant to be read in ‘cold print’, by the letter so to speak and to the determined student will return time after time to the same writings and discover new and revealing points of fact and reference in the same text.

The following is an extract from the Preface of the Secret Doctrine which illustrates the



A Memento Mori mosaic from excavations in the convent of San Gregorio in Rome, featuring the Greek motto.

"Know Thyself"

One of the maxims inscribed on the pediment of the temple of Apollo at Delphi.

*Thank You All :
Lyndon S. SMITH*

*Мозаика, иллюстрирующая фразу «Memento Mori», с раскопок монастыря Сан Грегорियो в Риме, с греческим слоганом: «Познай себя». Одно из изречений, высеченных на фронтоне храма бога Аполлона в Дельфах.
Спасибо всем, Линдон С. Смит*

immensity of what HP Blavatsky put to the student within the limitations of the written word, allegory, metaphor, prose and the beautiful words in the Stanzas are all done to engage the student as much as possible.

The Last Paragraph of the Preface to the Secret Doctrine says: 'The aim of this work of the Secret Doctrine may be thus stated (HPB): . . . ' . . . to show that Nature is not a fortuitous concurrence of atoms, and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of nature has never been approached by the Science of modern civilization. — 1 : vi'

The understanding of the writings of HP Blavatsky can be comprehended intellectually 'yes' but they also have to be grasped and understood in the deeper sense and this is what is being encouraged when we are presented with the Stanzas where profound truths are presented to the student almost as riddles.

Many of these truths are not grasped at first, they lay dormant and only come forth and fruit almost as if to jump off the page sometimes only after many years of study and consideration. Another well-known maxims the old Delphic maxim is «know thyself» which, comprises of only two words and appears to be most simple:

Know thyself began appearing in cultures

and traditions and at different times throughout Asia, Africa, and Eastern and Western Europe, from Chinese dynasties to the Hindu teachings, to Islam and the Sufis to ancient Rome.

For any individual to attempt to transcend our phenomenal world of individual experience based on own personal and subjectivity only relevant to the individual it, is necessary for

us to consider things beyond our phenomenal world especially so when studying Theosophy. This all sounds well and good in theory but what about in practice?

What does this mean to me as a student? When studying the Stanzas, I accept that much of what is being said is outside the sphere of my direct and practical knowledge but something 'resonates' and 'rings true', this is a feeling far beyond an intellectual process but is a deep and moving process sometimes with feelings of joy and sometimes feelings of sadness which follow. I mean this in the way that I feel so moved by what is being put to me and hope that over a period of careful study I can take these truths as my own but only by right of my own understanding.

This feeling of 'ringing true', is sometimes felt as if I am recalling a well-known fact I once knew as if recalling a distant memory. This is a gentle process which can occur over time. Other times it comes in a blinding flash almost as if from lightning.

Immediately after such experiences, there is a sense of peace and quiet that something has been understood and truly by effort, consideration, thought which is a wonderful feeling and I never feel quite the same afterwards as if I have shifted my perspective.

This is where progress is made after ardent effort, constant consideration, thought, studious reflection & service. Studying and working

together in groups such as this is also a great help too all of us as there is a synergy whereby the collective result is amplified far in excess of one's individual effort.

In closing: Man's nature holds the key to his understanding no matter how far off the end goal may be. The Secret Doctrine & Stanzas require time and reflection for the alchemical process of understanding only by right of passage to take place; the understanding is closer than your own breath, more intimate than your heartbeat and infinitely much more than mere sensation or an intellectual process.

Closing: I would like to thank all of you for the opportunity to write an article and stay in the brotherhood with you.

I feel strongly that we can all make progress together in bringing our unique perspectives on this heart-felt subject together illuminating the only one path which we all must tread individually and by one's own will and assertion of one's own determination.



Lyndon Smith was born in England. He has a degree in architecture and geodesy, a certified construction surveyor who worked for English Heritage, among others, and now runs his own practice in S/W England. Lyndon moved from the Nordic country to Vancouver and back to the UK in '96, after living in Canada for more than a year, attended the Theosophical Lodge in Manchester in the late '90s. Member of the Theosophical Society of England, Blavatsky Lodge. Currently, he is studying Kabbalah at the Diploma Course of Theosophy.

Nidanas in the Secret Doctrine of H. P. Blavatsky

Evgeniya Shaburnikova

Referring to the comments of H.P. Blavatsky, it is important to note certain points of the IV Sloka, I Stanza «*The 7 ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.*»

I took notice of some of the comments on this Sloka, and I would like to call your attention to them.

Maya is the ability of perception of each EGO, which considers itself a separate being - separate and independent from the infinite and eternal Sat or Being.

The Universe has existed solely in Divine Thought.

There were no 7 Ways to Bliss, which is Absolute Being.

A person can free themselves from the suffering of birth and even from the false bliss of Devachan by attaining Wisdom and Knowledge, for it alone can dispel results of Illusion and Ignorance.

Everything that exists possesses not absolute but relative reality. The reason being the visibility to which a hidden noumenon responds to a given observer depends on cognitive abilities.

All things are relatively real because the knower is also a reflection, therefore, all things that the knower comprehends are as real to him as he is.

Yet along the path of our development, we come to realize that during the stages through which we have passed, shadows were taken for realities.

We are freed from delusions generated by Maya only when we reach Absolute

Consciousness and merge our consciousness with It.

Thus, the aspects that I would like to consider are as follows: Maya, Illusion, Ignorance, Human, Nidanas, 7 Paths, liberation from delusions.

What are these 7 Paths to Bliss?

7 Ways to bliss according to the Planes of Being: from the Single to the Physical one (7), from the Plane of Prototypes to the Plane of Prototypes (7) clockwise (7), from the physical Plane to the Single One (7)

What is 7? It is comprised of internal sequential numbers (1.2.3.4.5.6.7) and if you add them all together $1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 = 10$ - you get 10! 10 is the symbol of Motion. That is, there were no 7 Paths to Bliss because there was no Motion along these Paths. What else is 10? It is 10 Sephiroth or one ray - SEPHIRA, a symbol of the diameter in a Circle or MOTION

A seven-rayed star means Seven paths to bliss, whereas a six-rayed star means seven paths to bliss.

$$1 + 2 + 3 + 4 + 5 + 6 + 7 = 28$$

$$28 = 10$$

10 Sephiroth or one ray
- SEPHIRA or MOTION



Seven paths
to bliss



A combination of septenaries from the Single to the physical, from the Plane of Prototypes to the Plane of Prototypes, from the physical plane to the Plane of Prototypes, and from the physical Plane to the Single produce the following combination of Numbers:

$1 + 2 + 3 + 5 + 7 + 9 + 12 + 7 + 9 + 11 + 5 + 6 + 7 = 84 = 12$, which is a connection of Seven, and this is 12. What can this 12 represent? It represents **12 Nidanas**.

Nidana is the connection between cause and effect.

12 Nidanas is a list of primary causes which



produce, in accordance with the karmic law, the most sensitive reaction or consequences.

Maya exists everywhere there is a beginning and an end, since everything is an aspect of the eternal, then in one sense Maya, of course, is also an aspect of Sat, or that which is eternally present in the Universe, both during a Manvantara and a Mahapralaya.

Nirvana is also Maya if you compare it to the Absolute.

Aside from us, the entire visible and invisible Universe is a transitory manifestation of the single beginningless and infinite whole, which has always been, is and will be. This infinite and beginningless whole that has always been and will always be UNChangeable is the ABSOLUTE. Its reflection is a state of Space in which motion or change can begin.

Maya is a manifestation which awakens Nidanas. It can be said that Maya awakens the Forces for their manifestation.

If Nidanas are Powers, then any Power is a transition from one state to another. It connects, expands and pushes at the highest point of the arc into another state.

Connects - connects opposites

Expands - merges with unity

Pushes out - stimulates a new transition

Let's have a look at the Nidanas in sequential order, as they go clockwise from 1 to 12 and counterclockwise from 12 to 1.

1. **12** Jati (birth) – Tiger
2. **11** Jararnarana (decrepitude and death) – Hare
3. **10** Bhava (karmic agent) – Dragon
4. **9** Upadana (creative cause of Bhava) – Snake
5. **8** Trishna (love) – Horse
6. **7** Vedana (sensation) – Goat
7. **6** Sparsa (sense of touch) – Monkey
8. **5** Chadayatana (organs of sensation) – Rooster
9. **4** Namarupa (personality) – Dog
10. **3** Vijnana (perfect knowledge of every perceptible thing) – Boar
11. **2** Samskara (action) – Mouse
12. **1** Avidya (ignorance) – Ox

The following combination is obtained

1+12=13- Tiger

2+11=13 - Hare

3+10=13 Dragon

4+9=13 Snake

5+8=13 Horse

6+7=13 Goat

7+6=13 Monkey

1 + 12 = 13	Тигр		Tiger
2 + 11 = 13	Заяц		Hare
3 + 10 = 13	Дракон		Dragon
4 + 9 = 13	Змея		Snake
5 + 8 = 13	Лошадь		Horse
6 + 7 = 13	Коза		Goat
7 + 6 = 13	Обезьяна		Monkey
8 + 5 = 13	Петух		Rooster
9 + 4 = 13	Собака		Dog
10 + 3 = 13	Кабан		Boar
11 + 2 = 13	Мышь		Mouse
12 + 1 = 13	Бык		Ox

- 8+5=13 Rooster
- 9+4=13 Dog
- 10+3=13 Boar
- 11+2=13 Mouse
- 12+1=13 - Ox

Thus, the number 13 represents each Nidana = 4 in total - this is a manifestation of the INTERNAL STATE. The Fourth Dimension or volumetric vision appears when the Internal State manifests itself. One in three, it becomes the CENTER or THOUGHT

(Animation clockwise and counterclockwise movement)

- Centripetal Force - opens OPPORTUNITIES
- Centrifugal Force - reveals Abilities
- Their merge is SKILL

Therefore, by connecting Nidana chains - clockwise (centripetal) and counterclockwise (centrifugal), we enter the state of CAUSE AND EFFECT, merged INTO THE CENTER and in the synthesis of understanding, then Suffering disappears, for there is neither good nor evil, light or darkness, there is but one state of UNITY.

Thus, we get 6 pairs of NIDANAS, which correspond to the elucidation of the thought on The Connection of the opposites.

In the Secret Doctrine, there is a description of 6 steps, 6 sounds, 6 voices. H.P.B. writes: "When six sounds or steps were expressed, the Apostle was forbidden to write them down. There was an indication to conceal them until the moment of the expression of the seventh voice, when «time runs out». Therefore, 6,



a synthesis or combination of six is 7, 7 as completion and transition to a new state.

Consequently, let us consider 6 pairs of Nidanas, 6 opposites, which possibly open the transition to a new state, to the seventh where time no longer has power over a human being.

1 Tiger - Birth

12 Ox - Ignorance

Ignorance stimulates BIRTH (I was not aware, because I did not know, and you are born to know yourself and this world), find out who I am

2 - Hare - Knowledge

11 Mouse - Accumulation

Accumulation of KNOWLEDGE (We should accumulate KNOWLEDGE, and not something else)

3 Dragon - Wisdom

10 Boar - Manifestation

Manifestation of Wisdom - we must express WISDOM, which is CONSCIOUSNESS

4 Snake - Mind

9 Dog - Personality, firmness

Personality, affirming Reason, or a person must become mindful

5 Horse - Law

8 Rooster - Glory

Glorious Law - Glory is a manifestation of Law

6 Goat - Love

7 Monkey - Harmony

Love brings HARMONY - Harmony is a manifestation of love

EQUILIBRIUM appears through a combination of two opposites, two forces - centripetal and centrifugal, cause and effect.

When equilibrium appears, causes of suffering disappear, for the one who disturbs this equilibrium disappears. Who is it? These are the Nidana clashes - anger, animosity, lie, ignorance, and so on.

It follows that **SKILL** or the combination of possibilities and abilities which responds to a hidden NOUMENON (as H.P. Blavatsky writes) is cognitive ability, the ability to learn,



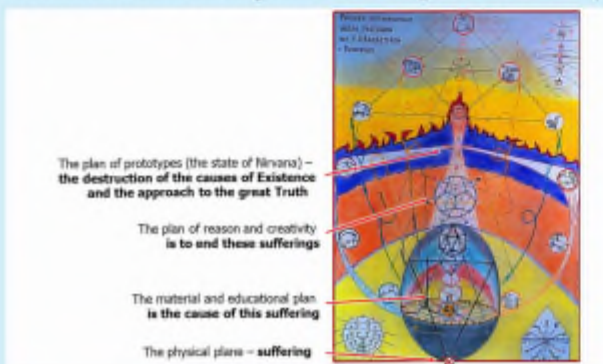
the ability to connect opposites, which means that one who can connect opposites possesses Synthesis and can manifest Harmony and Beauty, restoring BALANCE and conquering time.

Emanation of Fohat - the Plane of Mind and Creativity reveals Beauty and Harmony - which is Creative Power.

Anything that interferes with mobility and receptivity of Fohat's emanation (penetration of the ethereal substance) destroys balance. This ethereal substance begins to thicken to a degree of such density that the ascending and descending impulse movement stops. The creative Logos, this Shining Image, can no longer send its divine rays and separates.

If the 7 Sons of Fohat correspond to Motion, Light, Sound, Heat, Connection, Electricity, and Magnetism (this is a seven-rayed star) and are able, like AETHER, to penetrate, then their absence (Motion, Light, Sound, Heat, Connection, Electricity, Magnetism) interferes with progress and destroys balance..

«...The great causes of misery were not, for there was no one to produce and get ensnared by



them»

MAYA IS MANIFESTATION, WHICH AWAKENS NIDANAS. These are originated in Consciousness-Man deceived by Illusion, since the illusion of seduction arises from the state of separation. It means that the Illusion and the causes of suffering arose as soon as we separated ourselves from the whole, from the single unity, from the Eternal.

Nidanas are moral factors generated by illusion. The feeling of separation lies at the core of all evil. That is, Suffering.

Suffering - Physical plane

The cause of suffering is the Material and Educational Plane

The end of suffering is the Plane of Mind and Creativity (for the Spirit of man is one with the Universal Spirit)

The destruction of Causes of Being and the approach to the Great Truth is the Plane of Prototypes.

The Plane of Spirit - (triangle in a circle) - is GREAT TRUTH where ILLUSION (Paranirvana) disappears through the Plane of Prototypes approaching the Plane of Spirit outside of Forms.

The sum of Nidanas is based on 4 Truths (Sum or combination, or the sum of 12 Nidanas, in the sum of 3, + 4 Truths = 7 = this is the 7 Paths to bliss). The sum of Nidanas (3) is based on 4 Truths = 7 Paths to Bliss, which did not exist.

4 TRUTHS - 4 PLANES OF BEING - Plane of Prototypes, Plane of Mind and Creativity,

Material and Educational Plane, Physical Plane
- 7 Paths to Bliss

That is, there were no Reasons for suffering yet, nor 7 paths, nor 4 Planes... there was no differentiation or reflection - ILLUSION, there was no separation, everything was still in unity, there was no dissection of Matter and Spirit.

If the Causes of Existence disappear from the Plane of Prototypes, and Illusion disappears from the Plane of Spirit, which is the approach of the Great Truth, then Human Spirit, passing through all the Planes, sooner or later reaches its Essence. That is, it returns to Itself and becomes



free.

“Human spirit, in order to find its Essence, must delve into it. After passing through all the veils of Maya, it reaches Primal Fire and acquires the freedom lost in Maya. This is how Spirit returns to itself, while acquiring Beauty and Freedom.

Eternal spirit maintains its inviolable integrity in all Worlds as well as its Own, for «**It is present where it is absent, and absent where it is present**».

Simple, Complex and Beautiful!

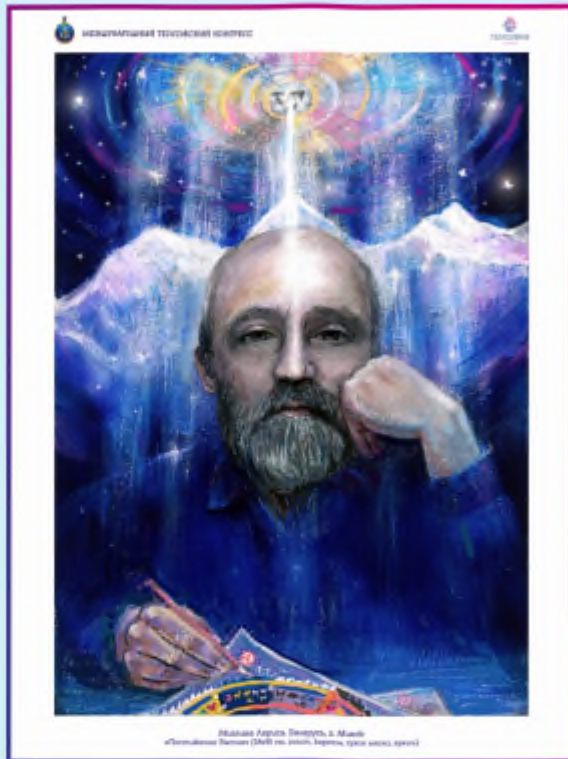
Evgenia Mikhailovna Shaburnikova was born on August 21, 1964 in the village of Borodino, Krasnoyarsk Krai. Graduated from the Siberian Institute of Business, Management and Psychology (SIBUP) of Krasnoyarsk, Faculty of Management Management, awarded the degree of Bachelor of Economics. She has worked in the field of culture, municipal administration (Management and coordination of the activities of institutions, scientific and methodological work and social design) to the present. Projects coordinator of the Foundation for the Promotion of Socially Significant and Educational Activities «THEOSOPHY».

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«The light from the ONE TEACHER, the unquenchable golden Light of the Spirit, casts its luminous rays on the disciple from the very beginning of the Path...»

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



The painting of the participant of the International Art Competition, named after H.P. Blavatsky

of the book «Eternity is the Time of the Gods» (2010), the full edition of which was published in 2019.

All these 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.

The activity of V.A. Bakanov gave impetus to the development of the theosophical movement in Russia, the emergence of new centers for the study of the legacy of H.P. Blavatsky and her main work «The Secret Doctrine», attracting people to the study of theosophy, more than 120 of whom have joined the Theosophical Society and are active members.

Five of the seven existing branches of the Theosophical Society in Russia at the end of 2017 were founded by V.A. Bakanov.

Being a faithful disciple and follower of Helena Petrovna Blavatsky, V.A. Bakanov systematized the study of the Secret Doctrine; conducted many scientific studies; compiled a huge number of diagrams, tables, research articles published in the Bulletin of the Russian Esoteric School of Theosophy named after H.P. Blavatsky (issues 2002-2014); created the Kalachakra calendar (a system reflecting Space, Time and Consciousness in the unity of cyclic changes).

V.A. Bakanov is the author and publisher



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