

# UNITED SCIENTIFIC CENTRE FOR COSMIC THINKING PROBLEMS



International Centre of the Roerichs  
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UDC 1  
LBC 87  
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The conception of the United Scientific Centre for Cosmic Thinking Problems, the history of its establishment, the main research trends, the constituent documents of the Centre are presented in the brochure.

**UDC 1**  
**LBC 87**

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## **On behalf of the Editorial Board**

On December 14, 2004, United Scientific Centre for Cosmic Thinking Problems (USC CT) was established on the basis of the International Centre of the Roerichs. Besides the International Centre of the Roerichs, representatives of the Russian Academy of Sciences, the Russian Academy of Natural Sciences, the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky, the Russian Academy of Education took part in USC CT foundation.

Within a year, a conception for the USC CT activity was worked out, scientific work trends were outlined, the Statute of the new organization, Regulations of the Academic Council and other legal regulations were adopted. At the Board of Directors meeting, it was decided to publish a brochure in which not only statutory documents would be presented, but also a number of articles giving an idea of cosmic thinking problems, the history of the matter, and the philosophic basis of the new thinking forming process. We believe that the published materials will interest scientific community and attract attention of those scientists and cultural workers who will find it possible to cooperate with the presented scientific centre.

*Science must reinforce the paths to higher cognition.  
The time has drawn near when the ancient symbols of  
knowledge must be transformed into scientific formulas.*

*Brotherhood, 425*





*L.V.Shaposhnikova*

## **HISTORICAL AND CULTURAL CHARACTERISTICS OF THE NEW COSMIC THINKING**

Regeneration of thinking must be affirmed as the basis of a better Epoch. Thinking is a pledge of success, a pledge of new construction, a pledge of a mighty future. The transformation of life is indeed affirmed by transmutation of thinking. In each process one can trace how thinking evolves or regresses. Besides inspired thinking, there acts the impulse of kindling the thought. Therefore the law of striving produces that conformity which brings the Worlds closer through a saturation with creative fire. To ponder over the trend of thinking already helps to shift the consciousness.

*Fiery World, Vol. III, 262*

To understand scientifically means to place the phenomenon within the framework of scientific reality of Cosmos.

*V.I.Vernadsky*

The best minds turn to the factors of interaction of Cosmic Forces with the fates of earthly nations.

*N.K.Roerich*

## Science and Meta-science

Knowledge and cognition are the basic constituents of the vast field of human culture.

In the 19th and 20th centuries, two principal trends of cognition were formed and brought to their relatively complete state: scientific and extra-scientific. Speaking about the scientific one, we primarily mean empiric materialistic science with its experimental method of cognition. The so-called extra-scientific trend combines a very wide range of different ways of cognition having, however, common principal characteristics. Extra-scientific method of cognition has been formed for many millenniums and developed through man, through his inner world. In other words, it has existed in the spiritual space the borders of which are much broader than those of the empiric science operating within the three-dimensional sphere of dense matter. The nature of spiritual space has determined characteristics of this way of cognition, the main method of which was speculation, or conceptual operation. While the scientific method of cognition is invariably limited by the conditions of an experiment as such. And though both methods had the same source of origin and seemed to supplement each other, empiric science did not take into account the extra-scientific method; at times the science arrogantly turned away from it and forgot that they were both fledgelings that had flown out from the same nest. And, having recourse to such a comparison, it should be said that the abovementioned «bird of cognition» was divided in two in the course of time, and it turned out that each of those two birds only had one wing. That is why both of them sometimes deviated from the right way, and their one-wing flight was dramatic and agonizing.

Up to now, the extra-scientific way of cognition is marked in our learned and educated world by such definitions as esoterics, occultism, mysticism, etc. None of them gives a clear idea of the knowledge itself and the ways it is procured; they rather contributes to all kinds of myths and misunderstanding. If we discard these archaic terms and take the notion of science as the basic one, this system of cognition might be called super-science, or meta-science. The meta-scientific way of cognition is entirely permeated with cosmism. The history of mankind testifies to the fact that the mythological consciousnesses as well as religious one were bound up with the Highest, with the Cosmos. The words can be very different, but their cosmic contents remain the same. Scientific thinking that came up

to take mythological and religious thinkings' place was devoid of this kind of link, and, consequently, was devoid of corresponding methodological principles.

Coming from remote ages, the meta-scientific system of cognition preserved its accumulations mainly in the East, the most ancient part of our planet, and then took root in the West as well. It beared no relation to experiment as such, but used an evidence, or an information coming through inner world of a man from another sphere of Existence, or, in other words, from the space of matter of different states and dimensions. This information had one important quality—it was much ahead of the knowledge gained in the result of experiment, and, in many cases, it had a prophetic character. On this basis, a philosophy was created in which the method of bearing witness had a conceptual significance and carried within itself a form-building element. Such phenomena as dreams, visions, informative images coming from Cosmos, were referred to a witness, because, despite the subjective channel of interaction, they were quite objective and could be even utilized in practice. This kind of knowledge was denied not only by science, but by the Church too, despite the fact that the latter knew very well about the visions and prophecies of saints. Art should be also referred to the witness of the Higher World. Being the most mysterious of all spheres of human creativity, art, more than the other ones, is bound up with other domains of Existence from where are coming to man impulses of beauty and images of gnosiological information.

The consciousness levels of witnesses and their creations were different, but it would be good to mention among those the works of German philosopher Jacob Boehme (1575–1624). Being an example of daring dialectics (the world was considered there as a movement and combination of opposites), his book «Aurora, or Morning Redness in the Rising of the Sun» was an exceptionally valuable contribution to realizing of real Cosmos, and was used afterwards by representatives of German classic philosophy Hegel and Feuerbach. F.Engels called Boehme «a herald of philosophers to come.»<sup>1</sup>

In spite of this, Boehme's works were forbidden in Russia in the Soviet period; and while the philosopher was still alive, his «Aurora» was anathematized by the Church.

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<sup>1</sup> K.Marx, F.Engels, *Sochineniya*, 50 vols, M., 1955–73, Vol. 18, p. 574.

Boehme's witness of the Universe structure left far behind not only the science of that time, but even present-day science. It followed from that which he perceived with his spiritual eyes that man was identical to Cosmos, and the human heart was the centre of the World. Neither science, nor theology affirmed anything like that at that time. And one can only be amazed at insight of F.Engels who, without any doubt, included Boehme's speculative knowledge in the philosophy to come the approach of which he must have intuitively sensed. Boehme gave unique evidence of the most important character of the place of Man in the Universe. As a witness of Cosmos, Boehme was much higher than his contemporaries who, probably, did not even suspect that this kind of evidence might exist.

Division of cognition systems into scientific and extra-scientific, or meta-scientific, was as fruitless as separation of spirit from matter, even if it were only by convention. Even if such divisions had not completely blocked the science progress by the 20th century, then, in any case, they had blocked the way to the proper comprehension of discovered phenomena.

### **Three Cultural and Historical Types of Thinking**

It is commonly recognized that humanity has passed three stage, or types of thinking, or consciousness, in its history. Or it has rather passed the first two stage, and is at the end of the third one now. In terms of time, it turned out to be the shortest. The forth one is approaching. Which one—this is what we are to find out. Each of these three types of thinking—mythological, religious, scientific, had its own peculiarities, developed its own culture, formed its own epoch. Each type was formed in the depths of the previous one. And only mythological consciousness did not have a «support,» or precedent systematic thinking, in the depths of which it could have been conceived. There lies one of its secrets. Everything in it seems to be a mystery: its integrity, imagery, as well as a wise profoundness of this imagery, and mysterious language of symbols used by man while acting and creating in the space of mythological thinking. And something else: mythology itself comprises a number of specific features which are difficult to explain. The knowledge contained in myths originate, as a rule, from cosmogonic concepts. And secondly: mythological knowledge has proved to be common for far distanced from each other peoples.

This common character made such an impression upon oneself as if someone unknown and ubiquitous threw on the Earth a handful of magic seeds and they sprouted as wise myths which contained everything, and from which all our knowledge and skills sprung up. Mexican scholar F.D. Infante writes: «Religions, philosophic systems, art, social forms of primitive and contemporary man's existence, the first scientific and technical discoveries, even poignant dreams—all this flows out of a single mythological source.»<sup>1</sup>

An interesting cultural and historical paradox took place in the space of mythological thinking. On the one hand, mythological thinking had no precedent in the Earth history, or, at least, we do not know about it. On the other hand, it turned out to be the most universal in comparison with the two subsequent ones. Cultural and historical logic is broken in this paradox to such an extent, that we cannot give an explanation to it within the limits of earthly information. Everything in mythology is amazing and improbable. Its characters act in the circumstances where time and space are different from those of our ordinary world; the characters themselves have qualities which are not typical of an earthly man. Texts of meta-scientific knowledge suggest an idea that the source of earthly mythology was Cosmos where there are the worlds with a subtler state of matter and higher dimensions than those of our physical world. In other words, the initial mythological information is cosmic by origin; it came to the Earth from another sphere of Existence, and thus laid our fundamental knowledge and the main types of thinking which afterwards developed from that same mythology. It is least of all possible to believe that mythology could have been the fruit of human imagination. But there is no doubt about the fact that mythology initiated human imagination as a method of cognition.

It is Cosmos and processes taking place in it that are the subject, or regulating element in mythology. While man is but an object of Personified Cosmos' acts. The problem of subject—object which we are considering in the space of mythological thinking can be only set by convention. The fact is that so-called divisional, or analytical, approach is alien to mythology as an integral phenomenon. And that is why the subject and the object are not divided, but are so closely interconnected that it is extremely difficult to separate one from the other. The regulating element and the subordinate one make a single whole both in space and time, and they supplement each

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<sup>1</sup> J.L. Portillio, D. Sodi, F.D. Infante, *Quetzalcyatl*, M., 1982, p. 174.

other. And it is only religious thinking followed mythological thinking that separates one from the other, what results in the quality change of both. This circumstance greatly influenced the forming of scientific thinking which arose in the depths of religious thinking.

In this respect, an extremely negative role was played by the Inquisition which did not only personify the struggle of the Church for faith and its purity, but also waged a real war against everything new, and, first of all, against new ideas. The Inquisition ruthlessly haunted all those who carried new knowledge. Many outstanding scientists of the Middle Ages went through torture cells, were burned alive, closed their days in confinement. Absolute power of the Church and feudal oppression which set in in secular society caused to increase the liberal tendencies. Freedom and scientific thinking developed side by side. Liberal spirit of the French Encyclopaedists, their anti-church stand, and, later, the Great French Revolution, marked the beginning of scientific thinking liberation from the heavy Medieval fetters, and, first of all, from the Church supervision over thought. Clerical fanaticism resulted in distortions in the spiritual space of European thinking; and it is created a number of negative features in the initial stratum of scientific thinking which came out of the religious Middle Ages as mechanistic and materialistic, atheistic, and empiric. The Church itself rendered godless the new thinking, having cut off its link with the Highest. The new science put a liberally thinking man in place of the God, having turned him into the subject and regulating element. As to the God himself, he was abolished in science. When, for example, outstanding astronomer Laplace was explaining principles of celestial mechanics to Napoleon who showed interest for this subject, and when the latter asked about the place of the God in all that, Laplace answered him: «Sir, I do not need such a hypothesis.» Undisguised atheism, mechanical materialism, the lack of a cosmic conception in the theory of cognition formed the specific features of the European scientific thinking, which were far from being the best.

## **New Cosmic Thinking Conception and Establishment**

At the end of the 19th and at the beginning of the 20th century, Spiritual Revolution in Russia began, which resulted in the so-called Silver Age phenomenon in Russian culture and philosophic thought. The

Silver Age brought dazzling flashes of art and philosophy flourishing as well as conception of new scientific thinking. Unfortunately, in the works on the history of Russia and its culture, the Spiritual Revolution which gave so much to Russia in general, was not favoured with mentioning. The reasons for that are various historical circumstances which had been formed in Russia by the beginning of the 20th century. The main of them lies in the fact that the Spiritual Revolution coincided to a certain extent with a social revolution which took place in 1917 and got the name of the October Revolution. And then, that great opposition of the two revolutions began which resulted first in slowing down, and finally—in the attenuation of the Spiritual Revolution. However, the latter, being based on the energetics of human spirit and culture, could not completely disappear from the country's historical arena, for it carried within itself a potential for subsequent development. Being guided by intransient values which were related to human creativity, the Spiritual Revolution was programmed for a long time, and there was no way to stop its progress completely. Unlike the social revolution, the Spiritual one was linked up with the spiritual and energetic processes going on within man himself. While the social revolution was only preoccupied with the outer side of human existence and set forth as primary the problems of class struggle, oppressed classes' economic well-being, and transfer of power from ruling classes to the oppressed ones.

The world outlook platform of the Russian social revolution was the 19th-century sociological world perception which was based on prominent German scientist Carl Marx' social and economic doctrine. And this doctrine served as the foundation of the Russian social revolution ideology. While the social revolution activities range was limited by an earthly country historical borders, the Spiritual Revolution spread its wings into Cosmos and acted in the space of the energetic corridors of cosmic evolution uniting the earthly and the heavenly into a single whole. It laid the basis for cosmic re-orientation of the most important forms of cognition, such as philosophy, science, art, and religious experience.

Spiritual Revolution of the 20th century in the space of which new cosmic world perception thinking was being formed, carried within itself a tendency for synthesis of scientific and extra-scientific methods of cognition. This tendency was most expressed in the works of the Silver Age philosophers closely linked up with the problems of cultural and spiritual evolution of man.

Among those philosophers, there were such high minds as Vladimir Solovyev, Pavel Florensky, Sergei Bulgakov, Nikolai Berdayev, Ivan Ilyin, and others. The Silver Age philosophers' creations, such as «Chteniya o bogochelovechestve» («Readings on God-Made-Man»), «Opravdaniye dobra. Nравstvennaya filosofiya» («The Vindication of Good. A Moral Philosophy») by V.S.Solovyev; «Filosofiya svobody» («Philosophy of Freedom»), «Smysl tvorchestva» («The Meaning of the Creative Act»), «Sud'ba Rossii» («The Fate of Russia»), «Tvorchestvo i ob'ektivizatsia» («Creativity and Objectivization»), «Tsarstvo dukha i tsarstvo kesarya» («The Realm of Spirit and the Realm of Caesar») by N.A.Berdayev; «Stolp i utverzhdeniye istiny» («The Pillar and Affirmation of the Truth»), «Mnimosty v geometrii» («The Imaginary Quantities in Geometry»), «Obratnaya perspectiva» («The Reverse Perspective»), «Obshchechelovecheskiye korni idealizma» («Common Human Roots of Idealism») by P.A.Florensky; «Svet neverchernyi» («Undying Light»), «Dva grada» («Two Cities») by S.N.Bulgakov; «Put' k ochevidnosti» («Path to Obviousness») by I.A.Ilyin, etc., were original, they did not contain traditional imitations of Western schools' writers. Moving aside from small political issues, from routine being matters, the Russian philosophers placed in the middle of their researches a man; they investigated his spirit characteristics, his evolutionary fate, and the role of the Highest in all that. Sociological thinking with its traditional one-sided approaches could not answer many questions set forth before Russia and the world at large by the events of cosmic scale. The Russian thinkers intuitively sensed those energetic changes which evolution of Cosmos and man of the 20th century carried within itself. They, those thinkers, passed, according to N.A.Berdayev, into «a different conceptual dimension», anticipated the energetic integrity of the Universe and its inseparable link with the being of man.

The scientific explosion of the 1920s to a great extent favoured the development of this process. Natural sciences, first of all physics, methodologically found themselves in a critical situation. Under preset experimental conditions, matter began behaving in an unpredictable way. The indivisible became divisible; vigorous energetic activity was found in invisible spaces; «pure» experiments in atomics began being affected by the subtle energetics of an experimenter himself; some «non-material» structures and particles appeared in matter. The new thinking being formed in the space of the Spiritual Revolution, set forth new tasks before scientific thought, and the most distinguished scientists attacked them.



The accumulations of «extra-scientific» spheres of human knowledge were in demand again. Discoveries of great scientists, such as V.I.Vernadsky, K.E.Tsiolkovsky, A.L.Chizhevsky, P.Teilhard de Chardin, Niels Bohr, Albert Einstein, combined science and meta-science. An integral approach towards manifestations of nature and human society was being formed in their studies.

Scientists turned their attention to forgotten ideas of ancient sages concerning close interaction between man, the planet, Cosmos, and fundamental oneness of Macrocosm and microcosm. Those ideas were proved by scientific discoveries. It was especially speculative philosophy of the East that gave so much for comprehension of the new discoveries. New cosmic world perception introduced the category of spirit into science, brought scientists closer to studying different states of matter, and made them look for an experimental corroboration of an existence of such matter.

Clearly outlined borders between scientific and meta-scientific methods became kind of blurred; scientific thought current turned to synthesis realizing within the limits of various manifestations of cosmic and planetary nature. V.I.Vernadsky's teaching about biosphere and noosphere developed in his unique study «Nauchnaya mysl kak planetnoye yavleniye» («Scientific Thought as a Planetary Phenomenon») was one of the first scientific results of the new cosmic thinking at the «evolution which has become aware of itself» (P.Teilhard de Chardin) level.

V.I.Vernadsky stated that noosphere, or sphere of reason, the next, higher stage in the Earth biosphere development, is the result of conscious mental activity of man. He was convinced of the necessity of an appearance of new science which will be «more up-to-date than the modern science, more tolerant to new ideas and new achievements of human genius.»<sup>1</sup>

In quiet provincial Kaluga, man of genius K.E.Tsiolkovsky wrote and spoke about spiritualized Cosmos, about rational forces in it, about unconquerable will of the Universe, and the hierarchy of highly developed beings. «The will of man,» he asserted, «and of any other creatures, both superior and inferior, is only manifestation of the will of the Universe. The voice of man, his thoughts, discoveries, concepts, truths, and delusions, are but the voice of the Universe.»<sup>2</sup>

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<sup>1</sup> V.I.Vernadsky, *Razmyshleniya naturalista: Nauchnaya mysl kak planetnoye yavleniye*, M., 1977, Book 2, p. 23.

<sup>2</sup> K.E.Tsiolkovsky, *Volya Vseleynoy: Neizvestniye razumniye sily*, Kaluga, 1928, p. 14.

Outstanding scientist of the 20th century A.L. Chizhevsky experimentally found a certain dependence the functions of the human organism and human society on the solar activity, and, in particular, on the sun-spots rhythm. Proceeding from the conception of man and Cosmos oneness, interaction between man and the Sun, he established cycles and rhythms of the Sun influence on health, social activity of man, and earthly historical process as a whole. These investigations broke all borders between natural and humanitarian sciences reserving causal priority for the natural ones. In his studies, the scientist wrote about great electric and magnetic life of the Universe and laid the first bricks in the foundation of the energetic world outlook of the 20th century. Summing up his inordinary researches results, Chizhevsky kept advancing in his cosmic search. «Proceeding from the aforesaid, one should conclude that there is some extra-terrestrial force affecting the course of events in human societies from outside. Simultaneousness of solar and human activities fluctuations serves as the best indication of this force existence.»<sup>1</sup>

Many scientific discoveries of the 20th century directly related to «extra-scientific» information concerning primarily problems of space in which the main mysteries of the Universe were contained. The first steps in this line were made in the 19th century by Russian scientist N.I. Lobachevsky who developed a theory of non-Euclidean geometry; it overthrew our ideas of the very nature of space which turned out to be not so flat and unequivocal as according to Euclid. Beyond the limits of mechanistic and material world, something unseen with our physical eyes, yet really existing and yielding to research by scientific thought was discovered. Invisible space carried within itself new dimensions the information on which came from meta-scientific sphere.

Following Lobachevsky, in 1907–1908, German scientist Hermann Minkovsky commenced discoursing not on space as such, but on space-time as an integral phenomenon. In the result, Minkovsky came to the conclusion that there exist a certain fourth space-and-time co-ordinate. That which appeared in spiritual illuminations of meta-science has turned out to be reality of present-day science. In Albert Einstein's Relativity this co-ordinate was established as the fourth dimension.

Taking into account that light velocity of 300,000 km/sec has material limits, Einstein came close to hypothesis of superlight space existence.

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<sup>1</sup> A.L. Chizhevsky, *Fizicheskiye faktory istoricheskogo protsessa*, Kaluga, 1924, p. 52.

Real conception of spirit and anticipation of revolutionary changes in science, together with ideas of invisible spaces and worlds of different matter states, were gradually entering science and its paradigm. Cosmic evolution called for those thinkers and scientists who had the straight-knowledge and were possessed of an ability for synthesis. P.A.Florensky was such a man; he was a great scientist, priest and theologian, unique philosopher who perfectly appreciated art as the most important way of cognition, and broadly used other worlds' evidences.

«In geometry,» he wrote in his «Mnimosti v geometrii» («The Imaginary Quantities in Geometry»), «we study *space*—not lines, points, and surfaces as such, but just the *properties of space* which manifest themselves in these particular spatial formations.»<sup>1</sup> He set himself the task «*to broaden the sphere of two-dimensional images of geometry in such a way, so that imaginary forms be included in the system of spatial notions.*» In short, it is necessary to find *place* in space for imaginary forms without taking anything from the real forms which have already found their places.»<sup>2</sup> The scientist fulfilled this task and perceived the properties of space, making use of not only geometry, but that which seemed quite an unexpected source for science, namely, «Divine Comedy» by Dante. Dante was not only a great poet, but a great esoteric; he possessed secret knowledge and belonged to so-called «witness» line of meta-scientific knowledge. Dante's descriptions of the Universe structure in «Divine Comedy» were so real that served as the basis for Florensky to make his analysis of «the imaginary quantities in geometry». In Dante's cosmology, the scientist has found «anticipation of non-Euclidean geometry.»<sup>3</sup>

In conclusion of his study, Florensky inferred: «The area of imaginary forms is real, perceivable, and, in terms of Dante, it is called *Empyrean*. We can imagine the whole space as *double*, being made of real co-ordinate surfaces and coinciding with them Gauss imaginary ones; transfer from a real surface to an imaginary surface is only possible through a *breakage* of space and by way of *turning* the body *inside out*. For the time being, we can only imagine increase of velocity, maybe, velocity of some particles of the body, beyond the limit velocity of light, as the means for this process; but we have no proof that some other means would not be possible.»<sup>4</sup>

<sup>1</sup> P.A.Florensky, *Mnimosti v geometrii*, M., 1991, pp. 12–13.

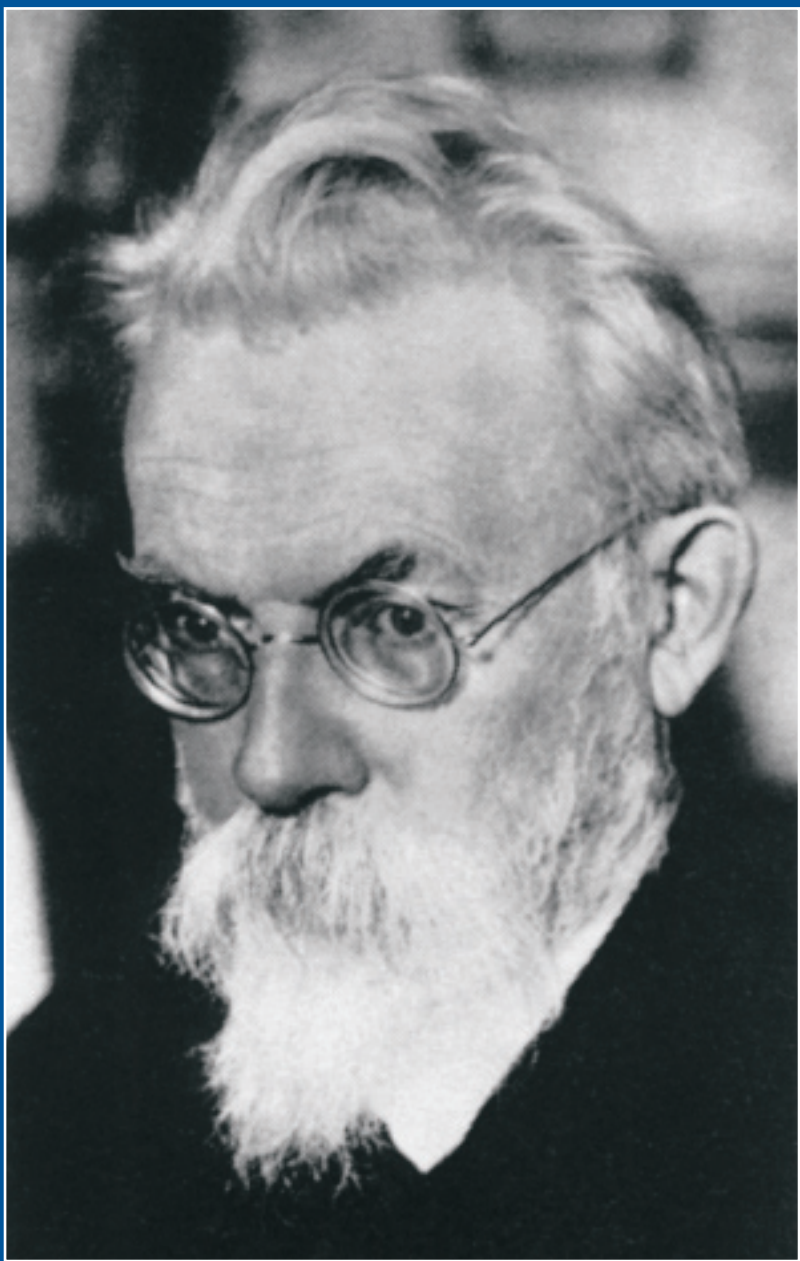
<sup>2</sup> *Ibid.*, pp. 11–12.

<sup>3</sup> *Ibid.*, p. 44.

<sup>4</sup> *Ibid.*, p. 51.

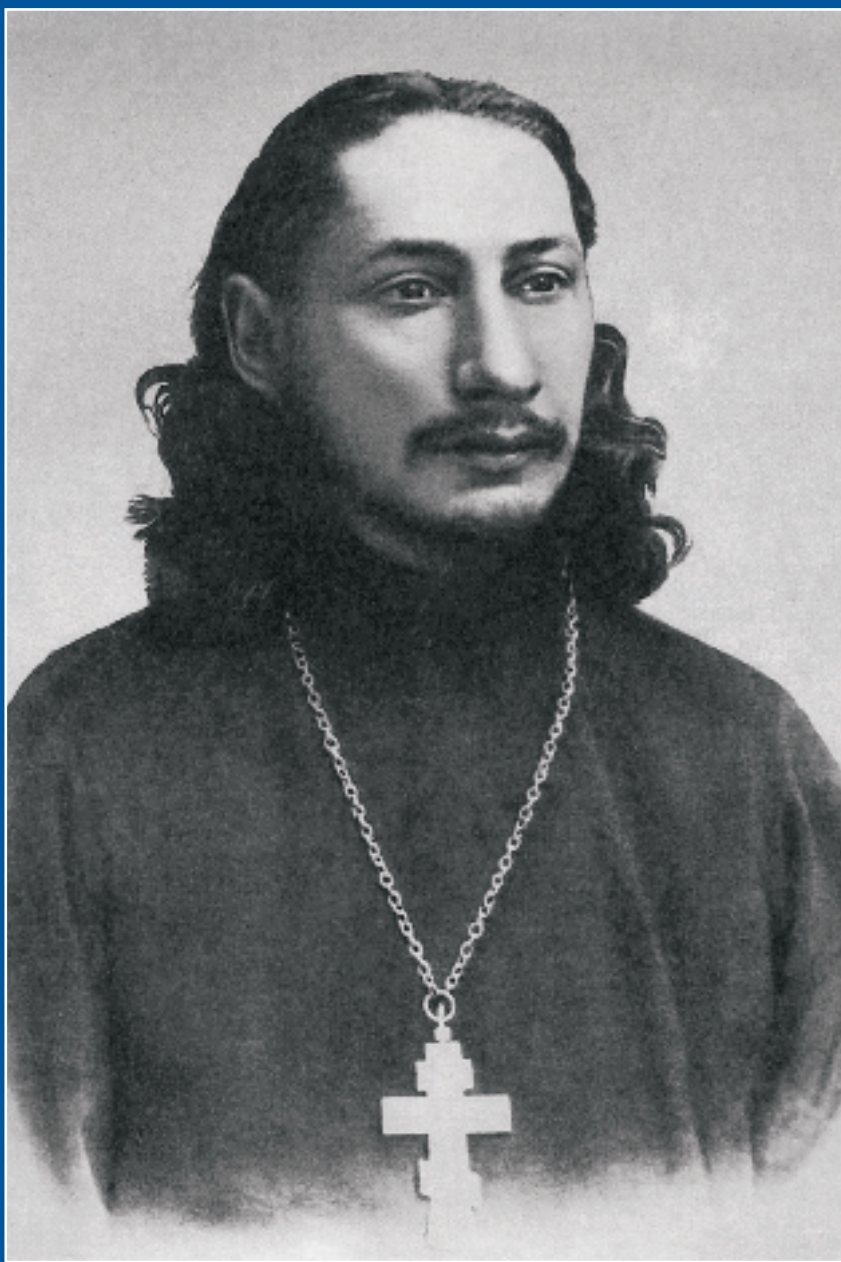


*Konstantin Eduardovich Tsiolkovsky (1857–1935)*



*Vladimir Ivanovich Vernadsky (1863–1945)*





*Pavel Alexandrovich Florensky (1882–1937)*



*Alexander Leonidovich Chizhevsky (1897–1964)*

The Florensky's idea, that directly linked the Universe structure with the inner space of man himself, was so audacious and paradoxical that could be apprehended neither by ideologists nor by scientists. Being ahead of his time, what is characteristic of other world existence witnesses possessing spiritual eyes, cost Florensky his life.

Florensky confirmed that there are no purely scientific (as we understand it) methods of research in traditional science. It is always so-called meta-scientific information, not based on traditional experiment, yet yielding important results, that intrudes into it. Because, in the final analysis, it is a man who deals with science, and his energetic structure is much richer than traditional science, full of prejudice and self-limitations, can imagine. It is the wealth of the inner world and energetics of the man carrying out scientific researches that in many cases determine deviation from mechanistic and material experimenting towards meta-scientific methods and information.

Famous modern philosopher K.A.Kedrov writes that, having combined Einstein's discoveries with Dante's experience, «Florensky created his unique image of the Universe. Here, spirit is the reason of light, and thought flies throughout the Universe faster than any speed. While the borders of our earthly world are outlined by the radial movement of a light ray completing its way in one second <...> The result is that we are physically here, within the limits of the light velocity, but mentally penetrate to all dimensions of the Universe; our earthly time has coiled into a ball containing the past, future, and present. This is the real eternity.»<sup>1</sup>

Both Florensky's «Obratnaya perspectiva» («The Reverse Perspective») and «Iconostas» («Iconostasis») contain scientific proof of existence of the worlds of other matter states and other dimensions. Florensky derived this conviction from studying space of art where religious experience of cognition of other sphere of Being was reflected. It concerns icons representing subjects related to the Higher worlds. Florensky considered an icon to be a window, or even a door into another world from where, depending on the state of praying people spirit, could come dawn upon them even the visions of saints. Those saints, in accordance with whose evidence the icons were painted. Icons study made it possible for Florensky to perform a scientific analysis of the world of a higher dimension, what was done by him in his «Obratnaya perspectiva».

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<sup>1</sup> K.A.Kedrov, *Parallelnye miry*, M., 2001, p. 140.



V.I. Vernadsky also resorted to the meta-scientific method of cognition to prove scientific principles of his noosphere theory. «Artistic endeavour reveals to us Cosmos penetrating consciousness of a living being,»<sup>1</sup> the scientist wrote. Studying the history of science and scientific world outlook in a most serious way, Vernadsky as if sensed within himself the current of evolution leading not only to creation of a cosmic world perception, but also to a new system of cognition which was so needed by science vigorously developing at the beginning of the 20th century. He was one of the first to realize discrepancy between the old system of scientific cognition and the contemporary process of science development, and, in his philosophic studies, he set forth a problem of other approaches towards scientific cognition theory. As if he removed antagonism existing in the relationship «science—non-science», and granted equal rights to science and other ways of cognition, understanding well that, if this were not done, it would first of all tell on a most fatal way on science itself. «Scientific world outlook,» he wrote in 1902, «is developing in close communication and broad interaction with other aspects of spiritual life of humanity. Separation of the scientific world outlook and science from simultaneous or previous human activities in the sphere of religion, philosophy, social life, or art, is impossible. All these human life manifestations are closely interwoven, and can only be separated in imagination.»<sup>2</sup> And more: «When studying history, one can easily get proof that the sources of the most important aspects of scientific world outlook appeared beyond scientific thinking sphere; they penetrated into it from outside, like the all-embracing image of the world harmony, the striving for number, has entered the science from outside. Thus, so common, and more particular, concrete characteristics of our scientific thinking, such as atoms, individual phenomena's influence, matter, heredity, energy, ether, elements, inertia, infinity of the world, etc., came to the world outlook (scientific.—*L. Sh.*) from other spheres of human spirit; they were born and developed under the influence of ideas and notions alien to the scientific thought.»<sup>3</sup>

Vernadsky believed, and it was absolutely justified, that, in modern scientific world outlook, it was impossible to separate that which came into it from purely empiric science, and that which came from meta-science.

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<sup>1</sup> Quoted in K.A. Kedrov, *Parallelnye miry*, p. 235.

<sup>2</sup> V.I. Vernadsky, *Trudy po filosofii estestvoznaniya*, M., 2000, p. 31.

<sup>3</sup> *Ibid.*, pp. 29–30.

And if, contrary to the common sense, this did come up, there would only be fragments left from scientific world outlook.

The scientific revolution of the 20th century itself was an integral part of the Spiritual Revolution in which its components were closely interwoven: philosophy of cosmic world perception, scientific achievements, religious and Gnostic thought's findings, illuminations of poetry and art. A new system of cognition imbued with ideas of cosmism, but of a higher level in comparison with the initial cosmism of the ancient thought, was to appear in the active synthesis of the enumerated phenomena like Aphrodite from the sea foam.

«Vivid, audacious young spirit,» Vernadsky wrote in 1920s, «has invaded scientific thinking. Under its influence, the modern scientific world outlook is bending and shaking, collapsing and changing. Ahead, on distant heights, unexpected horizons are opening. It is towards them that the great impulse of human creativity is striving at present. This historical turning point is to be passed by the audacious and free thought. We must discard far off old «truths» which are rapidly turning into old prejudice right before our very eyes. We must clear the ground from accumulated from the past, unnecessary now supports and constructions.»<sup>1</sup>

The «historical turning point» in scientific thought was sensed not only by Vernadsky, but also by those Russian scientists who turned their attention to Cosmos, to processes taking place in it; they not only brought all that into correlation to the main trends of development of science itself, but to the knowledge gained from meta-scientific space imbued with cosmic ideas.

Anticipating crucial events in the sphere of scientific world outlook, Vernadsky noted: «So, modern scientific world outlook—and any dominating scientific world outlook of a certain period of time altogether—is not the maximum of this epoch's truth revelation. Individual thinkers, sometimes groups of scholars, achieve more correct cognition of it, but it is not their opinions that determine the epoch's scientific thought development. They are alien to it. Dominating scientific world outlook struggles against their scientific views, same as it struggles against some religious and philosophic ideas. And this struggle is cruel, violent, and hard.»<sup>2</sup>

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<sup>1</sup> V.I. Vernadsky, *Trudy po filosofii estestvoznaniya*, p. 57.

<sup>2</sup> *Ibid.*, p. 43.

The struggle really proved to be «violent and hard», for it was a struggle of the old with the new, of the old thinking with the new one. But the process of the new thinking establishment, despite any obstacles through which its followers went sacrificing their freedom and lives, continued developing and drew increasingly new supporters into the fighters' files. «...The age-old foundations of scientific thinking are collapsing; shrouds which we took for complete creations are torn off; and, under old names, new, unexpected contents are revealed before astonished eyes of the contemporaries.»<sup>1</sup> It was Vernadsky's cite again.

Prevision the new cosmic thinking, a new system of cognition, was notable not only for Vernadsky, but also for Chizhevsky, Tsiolkovsky, Florensky. Those scientists who left behind their epoch and took the whole weight of contradictions between contemporaries' consciousness level and the advanced scientific thinking development upon themselves.

The new thinking which began developing in the 20th century in the space of the Spiritual Revolution in Russia, has been a more serious and deep process than we can imagine. One type of thinking is superseded by another. This process undoubtedly has an evolutionary character. We became witnesses of cosmic scale events, of whole their grandiosity and fatal collisions, the essence of which has not yet been completely realized by us.

Great Russian poet F. Tyutchev wrote:

*Блажен, кто посетил сей мир  
В его минуты роковые.  
Его призвали всеблагие  
Как собеседника на пир.*

*(Blessed is the one who visited this world  
To see its fatal minutes twist.  
Just like an equal, to the holy feast  
By the almighty he was called.)*

Not all the «equal to the almighty» could stand this feast. Not all who visited this world in «its fatal minutes» were capable of realizing the whole significance of time where they found themselves.

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<sup>1</sup> V.I.Vernadsky, *Trudy po filosofii estestvoznaniya*, p. 56.

Unfortunately, up to now, we still consider cosmic thinking as one of the modern thought trends and forget about the fact that each type of thinking was formed in the depths of the previous one, and then was established as the dominating trend. The 20th-century cosmism is not merely some particular trend; it is the beginning (and, maybe, not any more a beginning) of the general process of superseding of one type of global thinking by another one. The opinion of cosmism being only a part of scientific thinking is wrong in its very essence. Cosmism, or cosmic thinking, is much broader by its conception than the modern scientific thinking. We still are to realize that the latter is but a part of the already forming new thinking, the best cognition elements of which will pass into the future. To think that the new, cosmic thinking will be established today or tomorrow, means to fail in orientation in terms of time of the process. The final period of the new thinking forming may take at least two centuries, if not more. A duration of the process of cosmic thinking establishment depends on man himself. The higher is the level of human consciousness, the less time it will take and the more fruitful results will be.

Each type of thinking had its own space and time. Each of them was preceded by revolutionary changes in the spiritual and cultural sphere, or, in short, by the Spiritual Revolutions.

The first, the most ancient type of thinking, as it is known, was mythological thinking. It is utterly difficult now to determine the time when it appeared; it must have been a few thousand years B.C.

Religious type of thinking was foregone by the Spiritual Revolution which gave the world the teaching of Christ. While the thinking itself, as such, appeared in the European space in the first centuries A.D.

The scientific type of thinking was given development in Europe too. A revolution of spirit also preceded conception of this thinking, and manifested itself most strikingly in the Encyclopaedists' ideas, and, later, in the Great French Revolution of 1789. I believe that the 17th and 18th centuries were the period when the scientific thinking and its main support—empiric science, were formed.

And finally, the fourth type of thinking which appeared in Russia as the result of the Spiritual Revolution at the end of the 19th and at the beginning of the 20th century, has an absolute right to be called cosmic thinking. The character of historical circumstances formed in this space and time enables one to consider the new type of thinking as a purely Russian phenomenon, yet having a tendency for globalization. Our great

scientists took a most active part in the new thinking forming. The Russian philosophers of the Silver Age, representatives of art and men of religion did not stand aside either.

As a result, already at the beginning of the 20th century, the principal ideas were formed in the sphere of cosmic thinking:

1. The new cosmic thinking requires a different system of cognition and different basic methodological principles in comparison with those contained in the «old» theories of cognition. Trying to find the purport of the new system, its formation is an urgent necessity for further cosmic thinking development.

2. In the new thinking, Cosmos is considered not only as an astronomical notion but in all its energetic wealth and diversity of matter states.

3. An integral approach to studying the Universe is necessary for its proper comprehension.

4. Interdependence between cosmic processes and the being of man must be taken into account when studying man and Cosmos.

5. A higher state matter influence on man and earthly processes has a causal character.

6. The oneness of Macrocosm and microcosm is one of the most important characteristics of the Universe.

7. Man is a part of Cosmos, he carries within himself this Cosmos.

8. Spirit is one of the most important phenomena which link the inner world of man with deep Cosmos.

9. Man is the subject and co-worker of cosmic forces; this fact was brilliantly manifested in V.S.Solovyev's theory of theurgy and his conception of God-made-man, and also in N.A.Berdayev's views (the so-called «eighth day of creation»).

10. Cosmic thinking is not only a scientific conception, but practical transformation of human consciousness and life.

11. A new system of cognition being the synthesis of the main methods of cognition, scientific and meta-scientific, which will result in restoration of the link with the Highest at a higher level, corresponds to the new thinking.

12. Such a system of cognition will be most closely linked up with moral and ethical issues.

13. Cosmic thinking contains a new approach to the study of problems of man as a cosmic structure, in which the manifestation of the consciousness is the most important evolutionary point.

## The Living Ethics Inevitability

At the beginning of the 1920s, an event of important evolutionary significance fell out—a system of knowledge most closely associated with those processes of cosmization of thinking which took place in Russia, was conveyed from the spiritual space in Russian language.

The system was put into shape of books by Helena and Nicholas Roerichs who lived in India at that time and were directly connected with those who stand at the source of such knowledge.

The books had not quite ordinary titles—«The Call», «Illumination», «Community», «Aum», «Infinity», «Heart», «Agni Yoga», «Fiery World», «Brotherhood». Equally unusual was the style of presentation that resembled a spiral along which the reader's consciousness seemed to be ascending. The books had a common title—Living Ethics. They narrated about cosmic evolution of humanity, its peculiarities, its reasons, and the human role in its most complicated processes. The books first readers were inordinarily impressed by their audacity and new approaches towards the problems which seemed to be once and forever interpreted and canonized by science. Some people thought that they were reading science fiction that began to appear in the world book market in great numbers in those years. It was hard to believe that the Universe was a grandiose energetic system in which intensive energetic and informational exchange was going on between its comprising structures of matter of different states and dimensions. Man himself proved to be such a structure. The Living Ethics imparted to us the Great Laws of Cosmos unknown to science. And it was not many people, or rather only some individuals who, having got acquainted with the Living Ethics books, realized that they were dealing with an exposition of a new cosmic thinking; that mentioned by the Living Ethics anonymous authors Great Cosmic Laws were making a gnosiological framework of that amazing philosophy in which Cosmic Reality was reflected...

The Living Ethics gave that necessary evolutionary impulse to which Cosmic Beings standing at an evolutionary stage much higher than humanity had resorted more than once. If we shall investigate the human thought history, we shall witness a good few of such moments.

In the Living Ethics, we find a certain consonance with the ideas of Russian scientists, philosophers, artists, musicians, and poets who were creating in the space of the Russian Spiritual Revolution where an

evolutionary process of an establishment of a new cosmic thinking system was under way.

Helena Roerich who carried out titanic work with texts imparted to her, and Nicholas Roerich who embodied the Living Ethics evolutionary and cosmic ideas into beautiful paintings and scientific and literary essays, made a great contribution into forming of the new planetary thinking and new consciousness of modern humanity.

«What is evolution—a theory, system, hypothesis?» major French scientist and thinker Teilhard de Chardin wrote. «No, it is something much more than all that: it is the main condition to which all theories, hypotheses, systems must henceforth be subject and which they must answer, if they want to be reasonable and true. The light illuminating all facts, the curve in which all lines are to close up—this is what evolution is.»<sup>1</sup> It is to those laws of cosmic evolution in which «all lines» of human existence close up that the Living Ethics is dedicated. The Living Ethics ideas are not abstract. Having been formed in tune with the natural cosmic current; having absorbed the most valuable from the past and present of mankind; having united the thought of the East and the West and the meta-scientific knowledge, they carry a great energetic charge of effectiveness, which is to be served as an impetus to direct humanity towards the future, towards spiritual perfection and evolutionary progress. Covering a widest range of cosmic processes, the Living Ethics makes for such an understanding of events which, according to N. Roerich, would «reflect the essence and the basis of the whole Universe.» Interpreting the place of man in the system of cosmic evolution, the Living Ethics authors assert that «man is a source of knowledge and is the most powerful transformer of cosmic forces,»<sup>2</sup> that he is «part of cosmic energy, part of the elements, part of Cosmic Reason, part of consciousness of the higher matter.»<sup>3</sup>

Man in his being may not be separated, isolated from the energetic structure of Cosmos. He carries it within himself, and therefore his life is obeyed to the same laws as Cosmos. The reciprocity of the Universe energetic structures in the process of energetic exchange with man is the main motive force of his cosmic evolution. Being vast and complicated, this process itself is hardly studied by the modern science. However, it

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<sup>1</sup> P. Teilhard de Chardin, *Fenomen cheloveka*, M., 1987, p. 175.

<sup>2</sup> *The Teaching of Living Ethics. Fiery World*, Vol. III, 306.

<sup>3</sup> *The Teaching of Living Ethics. Infinity*, 155.





*Svetoslav Roerich, Portrait of Helena Roerich, 1937*





*Svetoslav Roerich, Portrait of Nicholas Roerich, 1928*

is this process that results in those flashes of energy which promote the progress of humanity. Man enters energetic exchange with his kind, with objects on the planet surface, with the planet itself, with various cosmic bodies, first of all with the Sun, with the Solar system planets, the Zodiacal constellation, the Orion constellation, and, finally, with the worlds of other dimensions and states of matter. As a result of such an exchange the change of energetic potential of man and cosmic bodies takes place which creates conditions for their evolutionary progress. Energetics itself is the initial cause of all processes going on in Cosmos. It also plays the main role in a transition of human consciousness from the state of evolution object to its subject. The distance separating evolution object from its subject is the way of spiritual and cultural perfection of man; it results in man passing from passive and unconscious participation in evolution to active and conscious. Observing the Great Laws of Cosmos, man acquires knowledge and a power to influence the course and quality of evolution. Those who have become conscious subjects of evolution constitute the Hierarchy of spiritualized Cosmos represented on the Earth by Great Teachers, including the Living Ethics authors. Evolutionary processes of Cosmos develop in accordance with its objective laws. Those same laws determine general and specific goals of evolution and testify to the priority of spirit which is considered by the Living Ethics authors as a natural force and energetic manifestation. A spark of such spirit is in every man, and it dwells and acts within him according to the Great Laws of Cosmos, on the one hand, and to his, the man's free will, on the other.

The main goal of evolution is the spiritualization of matter, the increasing its energetics, and its further changing and refining. This can be achieved by means of such force as spirit. In the process of the spiritualization and refining of matter, the synthesis trend is the main highway. While Culture, with appearing in its space Love and Beauty, which carry subtle high-vibration energetics within themselves, and, finally, human psychic energy itself—are the foundations of evolution and determine its quality. The lack of some of those foundations interrupts the path of cosmic evolution and involves the process into the vortex of involution.

Every earthly phenomenon is considered in the Living Ethics from the standpoint of interaction of spirit and matter, and the energetics of the interaction. Such an approach enables one to reveal the real meaning of phenomenon and also to establish its causal relationships and its energetic

interactions. In the Teaching of Living Ethics, the problem of Culture as the means of the planet salvation from forthcoming disastrous cataclysms is set forth in a most comprehensive way. The Teaching authors have showed with proper argumentation and in a most convincing way that mankind's regular violation of Great Cosmic Laws has already brought it to a dead-end fraught with the disastrous energetic explosions.

Before going on to the details of the Living Ethics general methodology, it is necessary to dwell upon the duality phenomenon—an important, or rather the most important peculiarity of this methodology. Without understanding the meaning of duality, many things in the Living Ethics methodology will not be clear. Being a Great Cosmic Law to which all processes in Cosmos are subject, this phenomenon has a universal character.

With the idea of duality, the images of mythology, various philosophic systems of the East and the most ancient beliefs are permeated.

The idea of duality, or spirit-matter, enables one to determine specific features of sensible, or empiric reality, on the one hand, and supersensible, or extra-empiric reality, on the other. The latter most convincingly testifies to the existence of the worlds of other, higher states of matter, with which man contacts through his inner structure. Thus, the fact of duality (spirit-matter) contained in man, brings to the conclusion of existence of not only external Universe, but also internal Universe, cognized by us not empirically, but intuitively, super-sensitively.

Rejecting the inner Universe based on spirit, we take ourselves out of the field most definitely affecting our external and internal life, and lose a source of various information helping us to cognize not only ourselves, but also the processes of cosmic evolution in which we permanently participate (to a great extent unconsciously). It is the man who got aware of himself that is capable of understanding his duality which does not only include spirit and matter, but also the heavenly and the earthly, the physical and the subtle world, the Higher and the lower world. In this case it is him, the man, who is the main instrument of evolution; without man, the spiritualization of matter, its transition into a higher state, getting into contact with the worlds of different dimensions, would not have been possible. In order to understand all this, one should realize relativity of energetic interaction within the framework of «spirit-matter» phenomenon in the endless chain of cosmic evolution. It is the Living Ethics that makes it possible to comprehend this process. Both that which we call spirit, and

that which we determine as matter are but different states of matter. From this point of view, the Living Ethics is the most materialistic philosophic system. According to it, there is no «non-material element». Spirit, as it is said in the Living Ethics, is energy. And energy which is the main component in the Universe structure cannot exist without matter. The state of matter is in the final analysis determined by the vibrative level of energy associated with this kind of matter. Both spirit and matter make a single whole which the Living Ethics calls spirit-matter.

In this one in two manifestation—spirit-matter, there must be permanently a difference of potentials, similar to that existing in a battery producing electric energy. If this difference is for some reasons not there, the energy will disappear, and the evolution chain will come apart what will result, in its turn, in catastrophic consequences. And it is the spirit, as an energy of causal character, that leads the matter evolutionary changes. The spirit makes the matter spiritual, as it is a special type of subtle matter having high-vibration energetics. And, as any matter, it is capable of evolving; it creates the relativity phenomenon on the basis of duality, and owing to this fact Cosmos is filled with infinite number of various states of matter. And, at the same time, being a highly-energetic type of matter opposed to dense matter yielding to empiric research, the spirit has a number of specific features; and it is impossible not to take them into account in the process of any phenomenon cognition, or any kind of creative work. Neglecting the spirit peculiarities interpreted in the Living Ethics system of cognition may lead the modern science up a blind alley and make a mess of things in the common spiritual and cultural space.

The bridge of human communication with other matter state worlds and parallel universes is built from spirit on the energy of which all cosmic bodies exist.

Our inner world is the world of an energetics in various combinations of energy qualities—from the subtle to the coarse. When trying to find a place of one or another phenomenon in our differentiated world, one should remember that, according to the Living Ethics cognition system, the place of contact with other worlds from where we get not only the energetics, but also cognitive information, is in our hearts. It is the heart that is the centre of our human consciousness and the bearer of duality. It was as early as ancient days that the heart was identified with the Sun. The heart is the crossroads where the spirit and the matter, other spheres of Existence and our world, the heavenly and the earthly meet. It follows



*Teacher Moria*



from this that our consciousness is formed in the process of interaction of the supermundane and the earthly. There is a special volume amongst the books of the Living Ethics dedicated to the heart. Even its title is «Heart,» and that part of cognition system which refers to the spiritual and energetic role of the heart is presented there in the whole wealth of the ancient and modern experience and knowledge.

Duality is a most important methodological principle of the Living Ethics new system of cognition. And, in the course of penetrating into the depths of cosmic law of duality, we begin to realize that no system of cognition can exist without it. This principle convinces us that there are two sources of knowledge—the earthly one which deals with dense matter, and the supermundane, subtle-material, having high energetics of other spheres of Existence. The first source is closely bound up with experimental science and materialistic philosophy which came into being on the basis of this science. The second one is linked up with a meta-scientific ways of cognition based on intuition, ability to perceive the invisible, and to draw information from the worlds of other matter states and its higher dimensions. Since ancient days, the meta-scientific way of cognition played a greater role in the history of mankind than the scientific, or experimental one. Materialistic philosophy and experimental science removed the meta-scientific method from the cognition system for a long time, having limited cognition by only external, material part of human existence, having lost sight of the inner world of man and the subtle-material, high-energetic source of cognition.

New thinking which was based on cosmic world perception needs a new system of cognition presented today by the Living Ethics, philosophy of Cosmic Reality, in which the dominating role is played by the duality paradigm. «I strongly advise you to assimilate,» Helena Roerich wrote, «the primary foundations of the Eastern philosophy—the *existence of the One, Absolute, Transcendental Reality, its dual Aspect* in conditioned Universe, and the illusion, or *relativity*, of whatever is manifested.

«Only through comparison of this duality, or pairs of opposites, are the sparks of knowledge struck, and perfectment, or evolution, becomes possible.»<sup>1</sup>

The following Living Ethics methodological principles give us an possibility to understand the new issues which it introduced into

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<sup>1</sup> *Letters of Helena Roerich. 1929–1938. 2 vols., Vol. II, N.Y.: Agni Yoga Society, inc, 1967, p. 417.*

philosophic thought of the 20th century, as well as those approaches to cosmic evolution of man that become an integral part of the new thinking concept.

1. The Universe is an integral energetic system consisting of various energetic structures, including man, which interact in the process of a grandiose energetic and informational exchange. The latter is considered as one of cosmic evolution motive forces. «*The Cosmos exists,*» Helena Roerich writes, «*only through the interpenetration and reciprocal action of the energies of space which emanate from the countless billions of focuses or Centres which fill it and are perpetually formed in it.*»<sup>1</sup>

Such centres are the spatial magnets, the energetics of which governs all creative processes going on in Cosmos.

2. «The interpenetration and reciprocal action of the energies of space» determine existence and development of various states of matter with different dimensions which make the multiplicity of worlds in Cosmos.

3. Spirit is subtle-material and high-vibration energetics, it holds dominating position in the Universe serving as the basis for cosmic creativeness itself. Spirit, as subtle-material energy, in the process of evolution, makes matter spiritualized and creates its higher forms.

4. Man, as an energetic structure, is not only a part of Cosmos, but carries this Cosmos in his inner world. The latter circumstance allows the man to influence the evolutionary creativeness work of Cosmos through energetics of spirit contained in him.

Accounting for this Living Ethics methodological principle, Helena Roerich writes: «...each creation requires the participation of the energies of man, since man is the bearer of the highest principles of Cosmos. It is said in the Sacred Teaching, «The worlds not populated by men could not develop, and therefore they perished». Thus, the dependence of the worlds, or of the planet upon man and his spiritual and moral level becomes clear.»<sup>2</sup>

5. Man, in his turn, also depends on the worlds of a subtler state of matter and its higher dimensions.

«And whatever humanity possesses,» it is said in the Living Ethics, «it draws from the treasury of Cosmos.»<sup>3</sup> In other words, information received

<sup>1</sup> *Letters of Helena Roerich*, Vol. II, p. 440.

<sup>2</sup> *Ibid.*, p. 286.

<sup>3</sup> *The Teaching of Living Ethics*. Infinity, 46.

by man in the result of energetic exchange with the higher worlds, is by its evolutionary significance more important than the information gained by means of empiric science. Without the energy-information current coming to a man from the Higher worlds, the creativeness of cosmic evolution cannot exist, and the man would not be able to advance upwards along its spiral, perfecting his own spirit and making his matter subtler.

In evolution, as the Living Ethics authors treat it, only the Higher can advance the lower. This is one of the main methodological principles of the Living Ethics philosophy.

That is why the Higher worlds and an interaction with them are so important for a man both in his life and his evolution. A world of a higher matter state will invariably be a causal phenomenon for a lower one. «...Do not separate the invisible world from life. The invisible power should be understood as the main impetus behind spirit-creativeness.»<sup>1</sup> The worlds of other matter state play in our life a more significant role than many people suppose.

6. The necessity of broadening of consciousness of man is the main condition for assimilation the new model of the Universe which we find in the Living Ethics system of cognition.

Broadening of consciousness leads to new scientific paradigms, to revelation and settlement of contradictions at certain stages of cognition. For example, energetic world outlook gives us a possibility to understand, as well as to see, subtle-material processes developing in the dense strata of matter. One of the major English philosophers Francis Bacon wrote that «the Universe cannot be reduced to the level of human understanding, but the human understanding should be expanded and developed in order to perceive the image of the Universe in the course of it being revealed.»<sup>2</sup> Scientific discoveries and findings of speculative thought—all this is the result of the expansion of consciousness. That which man fails to see and to perceive today, will become visible and cognizable to him tomorrow, if the process of broadening of consciousness takes place. The history of science is not only the history of human genius, intellect, efforts and labor, but is also a reflection of the process of expansion of consciousness which develops in the course of energy-information exchange at all levels of Cosmos. «...There is only the one path of regeneration of thinking,»

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<sup>1</sup> *The Teaching of Living Ethics. Infinity*, 298.

<sup>2</sup> Quoted in K.A.Kedrov, *Parallelnye miry*, p. 119.



it is said in the Living Ethics. «Precisely it is important to awaken the consciousness. Indeed, when the spirit can look back and know that yesterday's thinking has already passed, than takes place the transmutation bringing discernment.»<sup>1</sup>

No recent materialistic philosophic system has pointed out in its methodology the necessity of, when researching, taking into account broadening of consciousness as the most important condition in the system of cognition. Not the intellect by itself, but expanded consciousness is the reason of scientific discoveries. Every scientific achievement is the result of synthesis of the intellect and the heart which is the container of the consciousness. The problem of broadening of human consciousness is the most important and the main problem in the system of cognition.

7. Broadening of consciousness also determines the evolutionary process going on the «object—subject» energetic distance of evolution. The path from evolution object to subject is the path of perfection of a man; it includes man in the chain of cosmic Hierarchy, without spiritual creativeness of which evolution of neither Cosmos nor mankind would be possible. Science and meta-science, the natural and the supernatural, reality and mysticism—all this are revealed in the space of consciousness broadening process. Every stage of such a process changes the man's standpoint of reality around, makes clear today that which was not clear yesterday. The whole history of science, of its achievements and discoveries, proceeds by consciousness broadening landmarks. And, as a rule, every such stage, or landmark is accompanied by opposition of narrow, undeveloped consciousness, and there proved to be much more of this undeveloped consciousness than expanded consciousness, especially at first.

8. With the process of expansion of consciousness and the problem «object—subject,» one of the most important principles of the Living Ethics cognition system—«Teacher—disciple» is closely bound up. This cosmic evolution fundamental principle is far from being new. It arose in culture and philosophy of the East from time immemorial. In the Living Ethics methodology, it is expanded to a universal scale as a cosmic principle of instruction and cognition in the process of evolution, without which no humanity progress is possible. While in ancient times, it was a mythological cultural hero who acted as a Teacher, in the modern theory of cognition,

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<sup>1</sup> *The Teaching of Living Ethics. Fiery World*, Vol. III, 264.

he is presented as a cosmic Hierarchy influencing evolutionary processes. The Hierarchy chain «Teacher—disciple» consists of numerous links going away into Infinity, but it has its earthly part too—its earthly Teachers and disciples. Thus, the earthly and the supermundane close up in this chain following the law of duality according to which any manifestation in Cosmos presupposes existence of an earthly and a supermundane part, or a dense-matter and a subtle-matter part.

The whole Living Ethics methodology is closely linked up with the operation of the laws of Cosmos, without them taken into consideration as a decisive factor, no cognition system may exist in the present-day world. Because these systems only operate within the framework of such laws.

Influence of cosmic laws, both Great and special, concerns not only Cosmos, but also the earthly plane, and the human society development. Their power to penetrate is universal. Cosmic laws, Helena Roerich points out, unite «the physical world with the subtle one (or the “hereafter”).»<sup>1</sup> A man acting in accordance with cosmic laws becomes a creator, gradually achieving the level of the evolution subject. If he consciously or unconsciously neglects these laws, he follows the path of destruction and disasters. Nowadays, we have such examples on a mass scale.

Some of these laws have already been discovered by science, but their interpretation was not so wide as in the Living Ethics where they were spread to all levels of cosmic Being. These laws also operate in the moral space, they concern the behavioural standards of man too. «When We insist on usefulness of moral life», it is said in the Living Ethics, «We, first of all, guard the basic laws of the Universe.»<sup>2</sup>

As it was already mentioned, it is the law of duality that holds the first place amongst the Great Laws of Cosmos.

It is followed by: the law of energy-information exchange in Cosmos, the law of shifting of the energies, the law of conservation and transformation of energies, the law of Cosmic Magnet, the law of Cosmic Hierarchy, the law of the Highest Will, the law of oneness of Cosmos, the law of correspondence of the worlds, the law of cosmic cooperation, the law of cyclic development of Cosmos, the law of causal-and-effectual relationships, the law of opposition of the non-manifested to the manifested, the law of free will, the law of unrepeatedness, the law of

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<sup>1</sup> *Letters of Helena Roerich*, Vol. II, p. 329.

<sup>2</sup> *Ucheniye Zhivoi Etiki. Nadzemnoye*, 350.



broadening of consciousness, the law of Spiritual transfiguration through Beauty, the law of unity of Macrocosm and microcosm, the law of teaching, and many other.

All the aforesaid enables one to assert that the Living Ethics as a philosophy of Cosmic Reality contains a new cosmic thinking system of cognition. It combines in synthesis ancient and modern knowledge, the thought of the East and the West, empiric science and meta-science findings, methods of cognition of various fields of creativeness, such as science, philosophy, religious experience, art. The Living Ethics manifestation reaffirms the Great Law of Cosmos—the Higher advances the lower, the high consciousness contributes to the development of expanded consciousness at lower levels. Cosmic thinking combines the supermundane and earthly thought. We see the same synthesis in the Living Ethics. Up to now, we have not had anything like the Living Ethics. This Teaching allows us to perceive the real Cosmos, its complicated processes, its diverse matter, and the eternal movement which makes new combinations and new forms of Being.

It seems significant that the Living Ethics appeared at a turning point of our cosmic evolution when changing one type of thinking to another took place. And this other one is cosmic thinking, not merely cosmism as a part of the empiric scientific thought, but cosmic thinking which comprises scientific thinking as its part. The basic principles of the Living Ethics as a system of cognition are aimed at reinforcement and improvement of spiritual foundations of our Existence which are getting now over a space of crises: of science, culture, morality, etc.

Now it is just a little left—to realize in the whole fullness the spiritual and cultural significance of the Cosmic Reality philosophy called the Living Ethics. It is easy to say «a little,» but it is hard to do. Throughout the human history, each type of new thinking was established in consciousness of people in the conditions of struggle and resistance. It was so both in case of religious thinking in the first centuries of Christianity and of scientific thinking arose in the depths of the Middle Ages. And now the same is happening to the growing and developing cosmic thinking. The enemies of the new are not changed from one millennium to another. These are ignorance, low level of consciousness, totalitarian claim for a possession of truth and peremptory striving for subduing the free thought of man.

The struggle of the light with the darkness, the good with the evil, the new with the old, is perpetual. But their supporters are ageless too. And



the problem of which side we take is permanent. And it is only the strength of our spirit, a clear mind, and a sufficient level of our consciousness that dictate to us the right choice on this cosmic road at the dark hour before dawn in our history and our evolution.



*Nicholas Roerich, Agni Yoga, 1928–1930*



*L.V.Shaposhnikova*

## HOW IT COMMENCED. INTERNATIONAL SCIENTIFIC CONFERENCE OF 2003 ABOUT THE NEW COSMIC THINKING

Precisely, an enlightened consciousness can better assimilate the concepts of the Teaching of Living Ethics. It is impossible for primitive, uncultured and undisciplined mind to embrace and understand the cosmic all-comprehensiveness of the Teaching, coming from the remotest time, from the very Sources of Knowledge and Light. The Teaching of Living Ethics embraces all domains of life, touching upon all manner of improvement...

*Helena Roerich*

First, the conference resolution containing the main essence of what was happened.

«The final plenary meeting of the International Scientific Conference «Cosmic World Outlook—the New Thinking of the 21st Century» took place in the International Centre of the Roerichs in Moscow on October 9–11, 2003. The initiators and organizers of the Conference were the

International Centre of the Roerichs and the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky. The other Conference organizers were also the Russian Academy of Natural Sciences and the Russian Academy of Education. The following organizations took part in the Conference: the Central Council of the All-Russian Society for Protection of Historical and Cultural Monuments, the International League for Protection of Culture, the International Association of Peace Funds, the Russian Cosmonautics Federation, the Russian Cultural Foundation, Charitable Foundation by name of Helena Roerich. The informational support was provided by «Rossiyskaya Gazeta» («Russian Newspaper»), «Novaya Gazeta» («New Newspaper»), «Pravda» («Truth»), «Gubernia» («Province»), «Commersant», «Cultura», «Rossiyskaya Federatsiya Segodnya» («Russian Federation Today»), journals «Novosti Cosmonavtiki» («News of Cosmonautics»), «Zemlya i Vseennaya» («The Earth and the Universe»), «Nauka i Religiya» («Science and Religion»), «Smena» («Shift»), «Priroda i Chelovek» («Nature and Man»), «Cultura i Vremya» («Culture and Time»).

The Conference participants heard the salutatory addresses of the Deputy Chairman of the RF Federal Assembly Federation Council M.E.Nikolayev; V.S.Savchouk on behalf of the RF State Duma (Parliament) Deputy Chairman G.V.Boos; Director of the Information Centre of the UNO in Moscow A.S.Gorelik; Vice-President of the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky B.N.Kantemirov; pilot-cosmonaut I.P.Volk; RAE Academician Sh.A.Amonashvili.

The messages of greetings to the Conference were sent from the UNESCO Moscow Bureau Director Philip Keo; Ambassador Extraordinary and Plenipotentiary of the RF in the Republic of India A.M.Kadakin; the RF State Duma deputy, the RF Chamber of Commerce and Industry Chairman, the RAS Academician E.M.Primakov; the Gorbachev Foundation President M.S.Gorbachev; Vice-President of the Kyrgyz Republic National Academy of Sciences, Academician V.M.Ploskikh; Rector of the Kyrgyz-Russian Slavic University V.I.Nifadyev; President of the «World Spiral» Society G.Gavel (Germany); President of the Russian Cosmonautics Federation, pilot-cosmonaut V.V.Kovalenok, and other high officials and organizations.

As a part of the Conference Cultural Programme, exhibition «Earthly Artists' Unearthly Worlds» comprising paintings of twenty six artists-cosmists was presented in the Museum rooms. The ICR Scientific Library



organized two exhibitions: «At the Cosmic World Outlook Sources» and «Planetary Scale Thinkers.» Documentaries about V.I.Vernadsky and Russian eighteenth-century philosopher G.Scovoroda were shown.

The Conference plenary meeting was preceded by the following sections' meetings in April–September: «Historical and Scientific Basis for Cosmic World Outlook Forming,» «Cosmism in Philosophy of the 20th and 21st Centuries,» «Ideas of Cosmism in Pedagogy and Education,» «Cosmonautics of the 21st Century: Security and Stable Development. Cosmos, Man, Society,» «Science and the New System of Cognition,» «Cosmic World Perception and Religious Experience,» «Cosmic World Perception in Art,» «Cosmic World Outlook: the Past, Present, Future» (students' section).

More than 900 people took part in the sections' work and in the plenary meeting. Among them, there were 13 Academicians, 87 Doctors of Science and Professors, 39 Candidates of Science. 125 reports were read including 22 reports presented at the plenary meeting.

Besides Russian scientists, scientists from CIS countries and Baltic Republics, from Bulgaria, Great Britain, Czech Republic, Germany, India, USA, Italy, Lebanon, Finland, participated in the Conference.

At the Conference Plenary Meeting, reports were presented by: the ICR First Vice-President, the Museum by name of N.K.Roerich General Director, the RF Honored Worker of Arts, RANS and RACT Academician L.V.Shaposhnikova; RAS Academician V.N.Bolshakov; RAS Academician V.M.Matrosov; RAS Associate Member S.P.Kurdyumov; RANS Vice-President, Academician G.N.Fursey; RANS Academician G.N.Dulnev; RAE Academician Sh.A.Amonashvili; Doctor of Philosophy K.A.Kedrov; the USA California University Professor V.A.Lefevr; the Saint Clement Okhridsky Sofia University Professor, Doctor of Philology A.Fedotov, and others. Y.G.Goosev made a report on behalf of the Russian Aviation and Cosmic Agency.

Realization of the Conference was determined by urgent imperatives of today. During the 21th century, a qualitatively new, synthetic type of thinking—cosmic thinking—began to form. Synthesis of scientific, philosophic and religious experience of mankind, and achievements of art became characteristic of the new cosmic thinking. Cosmic thinking permeates and covers all spheres of human creative activity; it opens up new possibilities for various forms of cognition, including those considered before as extra-scientific.

Parallel with external cosmic space practical pioneering and development of concepts concerning the existence of the worlds of other matter state and diversity of life forms, man began to overstep the ordinary limits of sensible reality and to discover his own inner cosmos, getting increasingly aware of himself as an organic part of the united Cosmic Reality. On the basis of the Silver Age philosophy and scientists-thinkers' achievements, a new system of cognition began being formed which, apart from scientific rational methods of cognition, included intuitive and spiritual ways of cognition of man, nature and Cosmos.

The new world outlook got closer to the reality of Cosmos in comparison with the previous, created in the past outlook. The decisive role in creation and promotion of these scientific notions of cosmic thinking was played by the ideas of major Russian scientists V.I.Vernadsky, K.E.Tsiolkovsky, A.L.Chizhevsky, P.A.Florensky, by the works of philosophers V.S.Solovyev, N.A.Berdayev, S.N.Bulgakov, and others, and creations of the Silver Age most famous artists, poets, and musicians. Those ideas vitality is based on the fact that most of the new cosmic thinking founders were bearers of synthesis, were creative, versatile and gifted people.

A special place in the new thinking forming belongs to the Living Ethics—philosophy of Cosmic Reality, which was created by a group of thinkers of the East in cooperation with Helena and Nicholas Roerichs. It contains the new cognition theory bases and its methodology.

The Conference was focused on a number of scientific problems of which we can mention the following:

- specifics of scientific cognition and the limits of its applicability;
- extra-scientific method of cognition and its role in drawing new information on man, natural phenomena and Cosmos;
- interaction of scientific and extra-scientific methods of cognition in the process of the new cosmic thinking forming;
- cosmic thinking and problems of perfection of a man.

It was noted in the Conference reports that cosmic thinking is a Russian phenomenon.

The Conference main results are: high appraisal of contributions into the new cosmic thinking forming made by the Teaching of Living Ethics, Russian scientists and philosophers' works, and the Silver Age artistic culture.



*Tatyana Petrovna Grigoryeva, Doctor of Philology: «Man can live in the rhythm of Nature rendering it nobler; it is in his power to form a trinity with the Heaven and the Earth as it was foretold by sages and saints of the East and the West.»*



*Shalva Alexandrovich Amonashvili*, RAE Academician: «One should develop an ability to look upon things, phenomena, people and oneself, the starry sky, and everything, through the synthesis of the material and spiritual.»



*Vladimir Mefodyevich Matrosov*, RAS Academician: «Today Russia is again in trouble. But both we and the whole world have a single way. First of all, a long-term strategy is implied, which will determine our common fate.»





*Vladimir Nikolayevich Bolshakov, RAS Academician: «Preservation of the Earth biological diversity (including man) is one of the most important problems of the 21st century.»*



*Sergey Pavlovich Kurdyumov*, RAS Associate Member: «A new philosophy is being born from synergetics; the philosophy is realizing that it is the non-linear world that should be studied, because it is there that the finite time is almost invariably present in the solution.»





*Pavel Vassilievich Florensky, Doctor of Geology and Mineralogy: «Vernadsky thought that in the future people will get united and be guided by scientists. As we would like to believe, it is scientists, that is mind and culture, that give birth to the ethics.»*



*Konstantin Alexandrovich Kedrov, Doctor of Philosophy: «Wherever it is impossible to study the process in correspondence with scientific criteria, the human heart, human consciousness is switched on. This is where new reality comes into being...»*

### THE CONFERENCE RESOLVED:

1. That the International Centre of the Roerichs, the Russian Academy of Natural Sciences, the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky, the Russian Academy of Education should establish a complex scientific centre for cosmic thinking studies on the ICR basis.

2. That the common efforts of organizations—the Conference participants should contribute to bringing the Living Ethics as a Cosmic Reality philosophy containing the bases for the new system of cosmic thinking cognition into scientific use.

3. That the Centre of Humane Pedagogy attached to the ICR should submit to the RF Ministry of Education and the Russian Academy of Education well-grounded proposals concerning the inclusion of cosmic thinking subjects in the curriculums of higher educational institutions and schools.

4. To dedicate the «International Pedagogical Readings on Humane Pedagogy of 2005» to the problems of cosmic world concept.



*Exchange of opinions*

5. To ask Shalva Amonashvili's Publishing House to consider the matter of publication of works by K.E.Tsiolkovsky, A.L.Chizhevsky, V.I.Vernadsky, P.A.Florensky, and other thinkers who developed ideas of the cosmic world concept, in the «Humane Pedagogy Anthology» series.

6. That organizations constituting the Conference Organizing Committee, and the Conference participants should arrange active informational and educational work with academic and educational institutions, mass media, scientific centres in regions, to explain the role of thinkers-cosmists in cosmic thinking development widely using their works, the Living Ethics books, the Roerichs' works, L.V.Shaposhnikova's books, journal «Cultura i Vremya» («Culture and Time») and materials of the Conference.

7. To recommend to the Conference organizers to develop cooperation with scientists showing interest for cosmic world outlook and striving for realization of its ideas and approaches in their scientific studies, and also with public scientific organizations, paying special attention to joint programmes, seminars, conferences, and other forms of scientific and cultural activity.

8. To ask the International Centre of the Roerichs, as an organization having a status of a non-governmental organization associated with UNO, to draw attention of the UNO Secretariat Public Information Department to the new thinking actuality in terms of achieving mutual understanding between peoples, revealing common deeply-going roots in forming of consciousness of different cultures and civilizations representatives.

9. To assist in publication of cosmic thinking scientific studies in academic literature and periodicals.

10. To consider it expedient to organize an inter-academic international seminar on the problems of cosmic thinking study and development, drawing in for these purposes competent scientific organizations sharing ideas of cosmism.

11. To consider it indispensable to publish the Conference materials and distribute them among the international scientific and cultural circles.

12. To organize regular publications of a bulletin dedicated to the problems of cosmic thinking.

13. To realize the Conference decisions, to create, within a three month period, an Organizing Committee in which representatives of organizations—the Conference participants will be included.

14. That the newly established Committee should work out the conception of the Centre activity on cosmic thinking studying by May 2004.

15. To recommend to the Conference organizers to forward a joint report on the Conference results to the UNO Information Centre in Moscow, the UNO Committee on Cosmos in Vienna, the UNO World Cosmic Week International Directorate, and the RAS Cosmic Council, the RAS History and Culture Commission, Rosaviacosmos, the Ministry of Education, the Deputy Chairman of the RF Federal Assembly Federation Council, national Academies of Sciences.

16. To support the decision of the round-table discussion «Problems of Cultural Space in the 21st Century» on organization of a permanent scientific seminar under the same title.

17. The Conference thanks the RAS Institute of Natural Sciences and Technique History for participation and support of the Conference.

18. The Conference expresses its thanks to the reporters for their interesting and serious reports, and to the Organizing Committee, and, especially, to the International Centre of the Roerichs governing body and employees, for the substantial work at all stages of the Conference preparation and realization.»<sup>1</sup>

On 11.10.2003, the Conference resolution was unanimously adopted and signed by its Co-Chairmen:

Sh.A.Amonashvili, Doctor of Psychology, Academician of the Russian Academy of Education;

Y.M.Vorontsov, the International Centre of the Roerichs President, the UNO General Secretary Deputy, the RF Ambassador Extraordinary and Plenipotentiary;

V.P.Senkevich, the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky President, Doctor of Technical Sciences, Academician of the RANS and RACT;

L.V.Shaposhnikova, Academician of the Russian Academy of Natural Sciences and the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky, the Museum by name of N.K.Roerich General Director, the RF Honored Worker of Arts;

G.N.Fursey, the Russian Academy of Natural Sciences Vice-President, RANS Academician.

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<sup>1</sup> Cultura i Vremya, 2004, № 1, pp. 5–8.



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It is necessary to add to the aforesaid some excerpts from salutatory addresses and messages of greetings.

«Your Centre (the ICR.—*L.Sh.*) has a great experience in educational and research work, and I am convinced that the Conference participants, having equipped themselves with the world thought's best achievements, will be able to determine new tendencies in the scientific world outlook.»

The USSR Ex-President *M.S.Gorbachev*

«Our conference is being held in the Centre-Museum by name of N.K.Roerich. Today is Nikolai Konstantinovich' birthday—the 129th anniversary. This remarkable son of Russia and devotee of the East is a brilliant philosopher of cosmic world concept, master of the word and brush. He saw the future of humanity in the harmony of cultures of the West and East. A great role in his spiritual development was played by the books of Mahatmas—Teachers of India—the Living Ethics, to the creation of which the Roerichs, Nikolai Konstantinovich and his wife Elena Ivanovna, were directly related. The whole history of mankind is considered here in inseparable connection with the evolution of the spiritualized Cosmos. Moral perfection, strict observation of ethical norms, realizing the key role of culture for the human society progress—these are those most important issues without which the planet cultural and historical evolution advancement is impossible.

The Living Ethics presents a new thinking in the basis of which there is energetic world outlook. Earthly historical processes are determined by cosmic evolution processes, by laws of Cosmos. Considerable attention in the Living Ethics is paid to the problem of harmony between man and nature. Nature is absolute. «Even short communication with it makes one nobler and consecrates,» Nikolai Roerich wrote. He was one of the first who brought forward the idea of preservation of ecological balance in nature.

<...> Russian cosmists' world outlook principles are united by the main moral approach: human life must be based on accord of all nations of the Earth; on collectivism and co-operation; perfection of the inner

world, of human soul; and the Reason responsibility in human deeds. Man is a participant of cosmic constructive process, this is why he is given mind and love.

Now it becomes obvious that our earthly social history is constituent part of cosmic evolution. Only having realized and comprehended it, shall we correctly perceive the laws of humanity development in the past, the goals of this development in the present, and shall have the right concept of our future prospects.»<sup>1</sup>

*M.E.Nikolayev,*  
Deputy Chairman of the  
RF Federal Assembly Federation Council

«It is not accidentally that this scientific forum bringing forward for discussion the most important global problems of world outlook and civilization character is organized by the International Centre of the Roerichs and is held under its aegis. I am sure that in reports and speeches delivered at the Conference there will be reflected the intransient significance of the Roerichs' rich philosophic heritage in which, undoubtedly, one can find adequate answers to many questions giving rise to the mankind's concern today.»<sup>2</sup>

*A.M.Kadakin,*  
Ambassador Extraordinary and Plenipotentiary  
of the Russian Federation in the Republic of India

«I am sure that the Centre's (the ICR.—*L.Sh.*) new initiative—holding a scientific conference «Cosmic World Outlook—New Thinking of the 21st Century»—will arise a great interest not only among scientists, but among the large sections of the public, especially among freely thinking and fearless people realizing their responsibility for the future of mankind.»<sup>3</sup>

*E.M.Primakov,*  
RAS Academician,  
Chairman of the Russian Federation  
Chamber of Commerce and Industry

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<sup>1</sup> *Cultura i Vremya*, 2004, № 1, pp. 10–11.

<sup>2</sup> *Ibid.*, pp. 11–12.

<sup>3</sup> *Ibid.*, p. 12.



«For more than half a year have we been considering problems of cosmic world outlook. Our conference is inordinary not only in terms of subjects, organizers and participants, but also in terms of its form. Since April, nine section meetings and the round-table discussion have been held, at which scientists of various branches of modern fundamental and applied sciences, philosophers, art critics, theologians and men of religion, representatives of higher educational institutions and cosmonautics organizations have discussed problems solution of which is in its deep essence connected with cosmic world outlook. Most generally, these problems can be formulated the following way: cosmic activity world outlook potential and its influence on science, high technologies, education, economy, culture, civil society; global problems of earthly civilization of cosmic era, new possibilities of cultural construction and new threats to cultural heritage preservation; systems crisis and new tendencies to integration in science; forming of a new system of cognition and the «Living Ethics» philosophic system; cosmism in philosophy of the 20th and 21st centuries and historical and scientific basis of cosmic world outlook; cosmic ideas and their realization in the world religious experience; cosmic world perception in art and its expression in various types of creative work; ideas of cosmism in humane pedagogy and development of cosmic education. The problems set forth at the conference only cover the main problems of cosmic world outlook development in the 21st century. And many others are to be elaborated by our science. The conference organizers are three major Russian Academies—the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky, the Russian Academy of Education and the Russian Academy of Natural Sciences, and also public organizations of cosmic, peacemaking, and cultural orientation—the International Centre of the Roerichs and the Russian Cosmonautics Federation. This is not fortuity. These organizations have a major scientific potential in these matters, and, naturally, strive to share their findings with our society.»<sup>1</sup>

*V.V.Kovalenok,*  
the Russian Cosmonautics Federation President,  
Twice Hero of the Soviet Union,  
the USSR Pilot-Cosmonaut,  
Aviation Colonel-General

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<sup>1</sup> *Cultura i Vremya*, 2004, № 1, pp. 13–14.

«The problems touched upon by the subject of the conference «Cosmic World Outlook—New Scientific Thinking of the 21st Century» are extraordinarily close to modern science and find a broad response in the system of education. Ideas of cosmism presented in philosophy, culturology, synergetics, modern natural science conception, get increasingly versatile grounds, bringing various fields of knowledge closer to each other. Today's science needs ideological and world outlook breadth of cosmism.

Cosmism carries within itself a great ethic potential and opens up new possibilities in the sphere of education. In the conditions of global development of modern civilization, man must sense and realize his deep interdependence with the world and responsibility for its fate. The Russian cosmism of the first half of the 20th century became an outstanding fact of the world history. The Russian culture gave the world new comprehension of life, its cosmic character, correlation with the Highest principle of Being.»<sup>1</sup>

*V.I.Nifadyev,*

Academician of the Kyrgyz National Academy of Sciences,  
Rector of the Kyrgyz and Russian Slavic University  
of the Kyrgyz Republic

«...Cosmism is the present and the future. As a matter of fact, philosophic thought, scientific cognition have always strived for comprehension of eternal foundations of Existence. This task is being solved today not only from the standpoint of humanitarian sciences, but also from the standpoint of natural and technical ones. Cosmism carries within itself a mighty element of synthesis which opens up new ways of science. It is impossible to imagine the century to come (the 21st century—*L.Sh.*) without a broad, open, embracing the laws of Cosmos, scientific world outlook.»<sup>2</sup>

*V.M.Ploskikh,*

Academician, Vice-President of the  
Kyrgyz National Academy of Sciences

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<sup>1</sup> *Cultura i Vremya*, 2004, № 1, pp. 14–15.

<sup>2</sup> *Ibid.*, p. 15.

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The conference resolution as well as salutatory addresses and messages of greetings delivered at and sent to the conference by major scientists and public figures of Russia and other countries give a sufficient idea of the event which took place in the Museum by name of N.K.Roerich in October, 2003. For many participants it was a surprise that the new cosmic thinking already begins to involve the main types of human creativeness, and, first of all, science. During the conference, an interesting feature became apparent—while most participants were not familiar with the Living Ethics, its concepts and thoughts were pronounced in the scientists' reports and got scientific and experimental corroboration. This testified to the fact that the time of the conference to discuss new cosmic thinking problems was chosen correctly and it was undoubtedly to ensure fruitful results. The conference also showed that a number of scientists was culturally and spiritually prepared to adopt the new thinking ideas and the new system of thinking. It was especially manifested in their attitude towards extra-scientific methods of cognition, and this fact was extremely important. There was neither negation of this kind of cognition methods, nor arrogant attitude towards them. It was decided to call cognition beyond experimental science meta-scientific, having rejected its obsolete definitions—occultism, mysticism, etc., which, unfortunately, are still used by philosophers of traditional mentality.

The Living Ethics pays a great attention to science, as if its creators foresaw that science would become the basis of the forming cosmic thinking. Major Russian scientist Academician Alexander Leonidovich Yanshin was the first who, as early as 70s of the 20th century, found correspondence of Roerich's ideas based on the cosmic conception of the Living Ethics to the ideas of such great Russian scientists as K.E.Tsiolkovsky, V.I.Vernadsky, A.L.Chizhevsky. Great archaeologist, Academician Alexey Pavlovich Okladnikov was the first to notice that N.K.Roerich's paintings are a genuine source for studying our past in its deepest sense.

The first Roerich readings were held in Novosibirsk in 1976, under the aegis of the USSR AS Siberian Department. It was there that the Living Ethics was first mentioned as carrying within itself knowledge which should be given most close attention. The readings organizers had to overcome great difficulties before the first Roerich conference which brought together scientists of various fields of knowledge was legalized.

Present conference has also shown that cosmic thinking has affected not only science, but also philosophy, religious experience, and art in the broadest sense. Revealing peculiarities of the new cosmic thinking, some scientists have justly come to the conclusion that it is not only a new system of cognition, new approaches and paradigms, but also a new, higher dimension. The latter was determined by Academician Sh.A.Amonashvili as a «miraculous measure.» The new thinking gives us a possibility to pass from flat, mechanistic thinking to spiritualized and volumetric.

Giving a high appraisal to the conference of October, 2003, I am far from the idea that it went off smoothly and in complete unanimity. If it were like this, its result would have turned out to be not so creative. But, fortunately, this did not come about. In the course of the conference, divergences in views, unclear understanding of cosmism itself, and many other things took place. However, the desire to look into the matter, and awareness of gravity of the raised problems have finally resulted, if not in complete unanimity, then at least in the wish to continue the conference subject consideration in the process of co-operation between various branches of knowledge, including meta-scientific. And the fact that the conference resolution, after the heated discussion, was unanimously approved, testifies that all the conference participants' striving for genuine collaboration brought its valuable results. The proposal that the Living Ethics—the philosophy of Cosmic Reality—should be introduced into scientific use and be cleared from the tags put on it mainly by philosophers of old tradition did not cause any objections, as well as the suggestion that a United Centre for cosmic thinking research should be established.

Realization of the fact that disintegrated and not always correctly interpreted cosmism, as it is presented in modern science, is not some particular trend, but is a new cosmic thinking, can be referred to one of the most important results of the International Scientific Conference of 2003. This is its historical significance. We are all facing considerable difficulties in the way of comprehension and investigation of the new cosmic thinking peculiarities. This conference's work and decisions, of course, have not put an end to opposition, including opposition of scientists, to the new ideas which are now entering our spiritual and cultural life. And, to clear the way for the new cosmic thinking, we shall have to spend a long time and make a large amount of effort.

It is known that the time is determined by the events contained in it. And the events of the beginning of the 21st century turned out to be

menacing. Earthquakes and volcano eruptions took place. Slow and quiet rivers overflowed their banks and flooded houses and historical monuments of Europe—of Prague, Budapest, Dresden, Hamburg. In our country, on the territory of a minor nation, an endless war unleashed by worthless rulers is under way. Iraq rebels against transatlantic occupants who have made up their mind to thrust their democracy on that country. Every day on the planet, there are explosions arranged by terrorists of different stripe and confessions. The technogenic catastrophe developing on the planet carries away thousands of lives. Airplanes burn in the sky; ships sink in the seas; cars and trains collide on the ground; houses collapse by themselves; plants and factories, schools and kindergartens are on fire. Russia has never witnessed such an amount of wrecks, fires, and other similar calamities. Epidemics of previously unknown diseases break out in the world; the bullets of hired assassin cut short the lives of famous politicians and businessmen; organized criminality has become a most common occurrence. The cruelty of crimes surpasses all the previously known. Before our very eyes, dehumanizing of Homo Sapiens is going on, a process of his brutalizing is proceeding, what is above any comprehension. Human life is losing its value. Every year tens of thousands, or even hundreds of thousands people perish for various reasons. Losses of this kinds are already approximate to warfare ones.

One can go on enumerating those calamities that we face every day for quite a long time. But does it make sense? Everybody knows everything. Reiteration will not bring any results and will not help anybody. So, what is happening? Where does all this come from? We clutch our heads and look for the reasons of what is going on, but somehow confuse cause and effect. One gains the impression that for a long time we have followed the road on which some signposts and landmarks were situated. And, in a moment, all this disappeared. And it proves that we have followed outward landmarks, and did not suspect that the most reliable signposts must be within ourselves. For a very long time, we have rejected them preferring landmarks erected for us by somebody else. We have confined ourselves to earthly material concerns and forgot that the human spirit is much more important than the matter. For this matter is held up by the spirit which guides it.

We often use the words: the lack of spirituality, ignorance, immorality, but we do not look for the deep meaning in them. We do not look into the sky, our eyes only rove over the ground trying to find the reasons of our

troubles and failures in this very space. We forget, or just do not know that it is Cosmos that is the cause of the Earth, and not *vice versa*. We are not aware of the fact that the Higher leads the lower. And if the lower breaks contact with the Higher, it loses the main landmark in its development and starts sliding down, where all of us have found ourselves now. The crisis of the Earth cannot go on for ever. We have either to ascend up, or to meet our end. Nicholas Roerich, thinker, great painter, distinguished scientist, public man, and Helena Roerich, great philosopher, famous enlightener and outstanding public figure, have raised above the planet the Cosmic Teachers' Banner of Peace. It is that landmark which will show us, through the new cosmic thinking, the way out of crisis, and will help us to correctly determine the reasons of what is happening to us.



*Voting for the Conference Resolution*

**MINUTES № 1**  
**OF THE CONSTITUENT MEETING**  
**OF THE UNITED SCIENTIFIC CENTRE FOR**  
**COSMIC THINKING PROBLEMS**

December 14, 2004.

We, L.V.Shaposhnikova, A.G.Nazarov, L.M.Guindilis, Sh.A.Amonashvili, V.G.Budanov, I.A.Guerassimova, T.P.Grigoryeva, E.N.Knyazeva, M.I.Kuznetsova, O.V.Kuznetsova, O.A.Lavrenova, V.G.Leontyev, E.B.Matveeva, E.N.Chernozemova, hereinafter referred to as Founders, decide:

1. In accordance with recommendations of the International Scientific Conference «Cosmic World Outlook—New Thinking of the 21st Century» (Moscow, October 9–11, 2003), to establish a United Scientific Centre for Cosmic Thinking Problems (USC CT) as a public organization.

2. To elect V.N.Bolshakov as the USC CT Academic Council Chairman.

3. To elect the following USC CT Academic Council members:

V.N.Bolshakov, L.V.Shaposhnikova, A.G.Nazarov, L.M.Guindilis, Sh.A.Amonashvili, V.G.Budanov, Y.M.Vorontsov, I.A.Guerassimova, T.P.Grigoryeva, B.N.Kantemirov, E.N.Knyazeva, O.L.Kuznetsov, L.V.Leskov, V.I.Nifadyev, V.M.Ploskikh, E.M.Primakov, O.A.Urozhenko, P.V.Florensky, G.N.Fursey, E.N.Chernozemova, M.N.Chiryatyev, V.N.Yagodinsky.

4. To approve the Centre Statute.

5. To approve the Centre Academic Council Regulations.

6. To elect the following USC CT Board of Directors:

L.V.Shaposhnikova—the Board of Directors Chairman; L.M.Guindilis—Scientific Secretary; M.I.Kuznetsova—Secretary; Sh.A.Amonashvili; V.G.Budanov; I.A.Guerassimova; T.P.Grigoryeva; E.N.Knyazeva; V.G.Leontyev; E.B.Matveeva; A.G.Nazarov; E.N.Chernozemova.

Extract from the Minutes № 8 of the USC CT Board of Directors meeting dated 06.06.05: «To include V.I.Durnev in the number of USC CT Board of Directors. Unanimously approved.»



Approved by the Constituent Meeting  
Minutes № 1  
December 14, 2004.

## **STATUTE OF THE UNITED SCIENTIFIC CENTRE FOR COSMIC THINKING PROBLEMS**

### **1. GENERAL PROVISIONS**

1.1. The United Scientific Centre for Cosmic Thinking Problems is a public organization established by the Constituent Meeting on the basis of the International Centre of the Roerichs and by decision of the International Scientific Conference «Cosmic World Outlook—New Thinking of the 21st Century» (Moscow, October 9—11, 2003).

1.2. The United Scientific Centre for Cosmic Thinking Problems acts in accordance with the Constitution of the Russian Federation, legislation in force, and the present Statute.

1.3. The full name is: «The United Scientific Centre for Cosmic Thinking Problems». The abbreviation is «USC CT.»

1.4. The USC CT location is in Moscow.

The USC CT principal office (the headquarters) is located in the International Centre-Museum by name of N.K.Roerich (ICR) to the address: Moscow, Maly Znamensky per., 3/5.

Structural subdivisions can be located on the basis of the organizations-co-executers for individual scientific trends.

### **2. THE USC CT PURPOSES, TASKS, PRINCIPAL TRENDS OF ACTIVITY**

2.1. The USC CT is established with the following purposes:

- to further studies of cosmic thinking ideas and their dissemination among large sections of the scientific and cultural public;
- to perform researches in the field of the main trends linked with cosmic thinking;
- to develop cosmic consciousness at the present stage of the cultural and historical evolution of humanity;

- to contribute to preservation of philosophic and artistic heritage of the Roerichs, philosophic and scientific heritage of the Russian Silver Age, creative artistic heritage of the 20th and 21st centuries;

- to form a new system of cosmic thinking cognition and its methodological principles.

2.2. The USC CT tasks also include:

- establishment of direct international contacts, making agreements on joint activity with Russian and foreign partners whose authorized activity answers the USC CT purposes and tasks;

- protection of scientists' rights and intellectual property;

- organization of symposia, conferences, practical seminars, round-tables discussions, lectures, and other scientific and educational events on cosmic thinking problems;

- organization of extensive publishing activity;

- attracting public attention to the USC CT activity with the help of mass media;

- participation in cultural, scientific, legal, and material support of projects and programmes contributing to the USC CT purposes and tasks realization;

- conducting enlightening activities, including enlightening activities among children and youth;

- participation in the work of international congresses, conferences, symposia raising important problems of cosmic thinking.

2.3. The USC CT carries out other types of activity within the framework of legislation in force, answering the purposes and tasks of present Statute and linked up with the USC CT general and special tasks.

### 3. MEMBERSHIP IN THE USC CT

3.1. The USC CT members can include physical persons—citizens of the Russian Federation and other states, persons without citizenship, and juridical persons—public associations, interested in common solution of the USC CT tasks in accordance with the Statute regulations, recognizing the USC CT Statute, taking active part in the USC CT work.

3.2. Physical persons' membership is made official by respective individual applications, and the Board of Directors' decision to be approved by the Academic Council. The membership of juridical persons is

made official by a relevant record signed by the USC CT director and the present juridical person director and approved by the Academic Council.

3.3. The USC CT participants are physical persons and juridical persons—public associations, that have expressed support of the USC CT purposes and concrete actions, taking part in its activity without any obligatory agreement concerning the terms of participation. The USC CT participants—physical persons and juridical persons—have equal rights and equal obligations.

#### 4. THE USC CT RIGHTS AND OBLIGATIONS

4.1. The USC CT members have the right:

- to take part in all events organized by the USC CT;
- to take part in the forming of the USC CT various bodies, to elect, and be elected as their members;
- to put forward the candidatures for membership in the USC CT, to submit proposals to all the USC CT bodies;
- to enjoy protection of their legitimate rights by the USC CT;
- to get assistance as provided by the USC CT Statute;
- to voluntarily drop out of the USC CT.

4.2. The USC CT members are obliged:

- to follow the present Statute provisions;
- to strictly fulfill decisions of the Academic Council and the Board of Directors;
- to take active part in the USC CT scientific, educational, and organizational activities;
- to take part in elaboration, expertise, and realization of scientific and educational programmes and projects carried out within the framework of the USC CT;
- to popularize the USC CT members' creative achievements;
- to conduct active training of scientific personnel;
- to contribute to creation of an atmosphere of free exchange of knowledge and ideas, to develop the spirit of collaboration, and to make high demands of the title of the USC CT member.

4.3. Membership in the USC CT is ceased in case of:

- leaving from the USC CT at one's own will;
- expulsion from the USC CT for activity contradicting the USC CT Statute.

## 5. THE USC CT ORGANIZATIONAL STRUCTURE

5.1. The USC CT governing bodies are:

- the USC CT General Meeting;
- the USC CT Academic Council;
- the Board of Directors.

5.1.1. The highest governing body is the USC CT General Meeting which is convoked at least once in five years, and during periods between meetings—the Academic Council. The USC CT Extraordinary General Meeting can be convoked at the instance of 1/3 of the USC CT members, or by the Academic Council's decision.

5.1.2. The USC CT executive body is the Board of Directors.

5.1.3. The General Meeting competence covers:

- the USC CT Statute approval, making amendments and additions to it to be further registered as provided by the law;
- election and release of the Academic Council Chairman;
- settling the matter of reorganization and dissolution of the USC CT.

5.1.4. The USC CT General Meeting is considered competent if there is more than a half of the USC CT strength present.

5.1.5. Decisions are made by simple majority of votes of the present at the General Meeting, both through voting by show of hands and secret ballot.

5.1.6. To guide the USC CT activity in periods between General Meetings and to realize its decisions, the General Meeting elects a Academic Council consisting of: the Academic Council Chairman and the Academic Council members, for a term of five years.

5.1.7. The Academic Council is a permanent body of the USC CT and acts on the basis of the Academic Council Regulations.

5.1.8. The Academic Council's work is accountable to the General Meeting: the Academic Council presents a report for the past five-year period of its activity to be discussed and approved by the General Meeting.

5.1.9. The Academic Council Chairman's work is accountable to the USC CT General Meeting and the Academic Council, he renders an account to them of the past period of his activity.

5.1.10. The Academic Council Chairman represents the USC CT interests, carries on negotiations, enters into covenants and other agreements with Russian and foreign partners, acts on the USC CT behalf without a letter of attorney, has the right to sign documents.

5.1.11. To secure its decisions realization, the General Meeting elects the Board of Directors with the Board of Directors Chairman at the head.

The Board of Directors Chairman acts on the USC CT Board of Directors behalf without a letter of attorney, and has the right to sign documents.

5.1.12. The Board of Directors acts on the basis of the Statute of the United Scientific Centre for Cosmic Thinking Problems.

5.2. The USC CT structure includes the following subdivisions:

- research work subdivisions;
- education system and training of personnel subdivisions;
- supporting subdivisions:

Organization and Financial Department;

Information Department;

other subdivisions;

- International Scientific Contacts Department;
- departments or affiliates (in Russia and beyond).

## 6. FINANCING

6.1. The USC CT activities financing is provided in various forms including:

- at the expense of own fund and funds provided by physical persons and organizations (founders, co-executors and others);
- at the expense of grants and outside organizations' purpose financing;
- financing by a specially established Foundation the funds of which are formed at the expense of receipts from sponsors;
- financing at the expense of revenues from implementation of agreements and contracts on research work, lectures, etc.

## 7. DISSOLUTION AND REORGANIZATION PROCEDURE

7.1. The USC CT reorganization can be performed by way of amalgamation, division, joining, separation, reformation by decision of the USC CT members' General Meeting, according to the RF legislation in force.

7.2. The USC CT reorganization involves transfer of rights and obligations previously relating to the USC CT to its legal successor.

7.3. The USC CT dissolution is performed by decision of the General Meeting, according to the RF legislation in force.

## REGULATIONS OF THE ACADEMIC COUNCIL OF THE UNITED SCIENTIFIC CENTRE FOR COSMIC THINKING PROBLEMS

The Academic Council is elected by the USC CT constituent meeting for a term of five years.

The Academic Council is the USC CT highest governing body during periods between General Meetings.

The Academic Council Chairman is elected by the Constituent Meeting. The Vice-Chairmen are elected by the Academic Council as recommended by the Council Chairman. The Council Scientific Secretary is elected by the Academic Council as recommended by the Council Chairman.

Scientists who do not work in the USC CT or in the International Centre of the Roerichs can be also elected as the Academic Council members.

The USC CT Academic Council:

- works out principal trends of the USC CT activities;
- approves programmes: research, educational, innovation projects, and research work plans; designs of the Centre websites and other electronic external communication forms; plans for training of scientific and pedagogical personnel in the sphere of cosmic thinking problems; plans for international collaboration, sessions and conferences, and other plans for the principal trends of the USC CT activities;
- discusses and approves annual reports of the Academic Council Chairman, heads of scientific subdivisions, heads of innovation programmes and the USC CT scientific activities projects in the sphere of cosmic thinking problems;
- discusses and approves the most important results of the USC CT activities;
- hears scientific reports and communication on urgent problems of cosmic thinking and allied spheres of science, education, culture and other constituents of cognition which form cosmic thinking;
- considers and approves plans for editing and issue of scientific studies and other publications on behalf of the USC CT;
- proposes scientific works, inventions and other achievements as competitors for state, public, departmental prizes and nominal medals;



recommends the USC CT workers for conferment academic ranks and honorary titles, government and departmental awards;

- elects through voting by show of hands two Academic Council Vice-Chairmen with equal authorities. Elects the Scientific Secretary, heads of scientific subdivisions, programmes and projects, and the Academic Council new members;

- releases from the duties by secret ballot the Council Vice-Chairmen, the Scientific Secretary, heads of scientific subdivisions, programmes and projects, and other members of the Academic Council;

- elects editors-in-chief for publications established by the Centre, and, as recommended by editors-in-chief, approves editors and editorial boards;

- considers other current questions as provided by the USC CT Statute;

- accounts for the past five-year period of activity to the USC CT General Meeting.

The Academic Council meetings are considered competent, and the Council has the right to make decisions, if there are at least 2/3 of its members present at the meeting. The Council decisions are adopted by a simple majority of votes from the number of the Academic Council members present at the meeting, if the character of the matter does not demand decision by a qualified majority.

The Academic Council decisions are adopted through voting by show of hands, if the Academic Council does not make a decision on a necessity to resort to secret ballot.

Disagreements between the Academic Council Chairman and the USC CT Academic Council, in case the Chairman's motions are not approved by the Academic Council in a twofold discussion, are settled by the USC CT General Meeting.

The USC CT subdivisions (sections, departments, laboratories, etc.) may establish scientific and methodical councils. A particular subdivision's provision concerning its scientific and methodical council is to be approved by the USC CT Academic Council.

The USC CT Academic Council assembles at least twice a year.

## THE LEADERSHIP AND MEMBERS OF THE ACADEMIC COUNCIL OF THE UNITED SCIENTIFIC CENTRE FOR COSMIC THINKING PROBLEMS



### 1. Chairman—

*V.N. Bolshakov*, the First Vice-Chairman of the Urals Department of the Russian Academy of Sciences, RAS Academician.

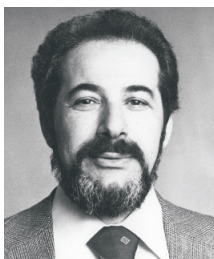
### 2. Vices:



1) *L.V. Shaposhnikova*—the Vice-President of International Centre of the Roerichs, General Director of the Museum by name of N.K. Roerich, the Editor-in-Chief of journal «Cultura i Vremya» («Culture and Time»), Academician of the Russian Academy of Natural Sciences and the Russian Academy of Cosmonautics by name of K.E. Tsiolkovsky;



2) *A.G. Nazarov*—Director of the Ecological Centre of the RAS Natural Science and Technique History Research Institute, Academician of the Russian Academy of Natural Sciences.



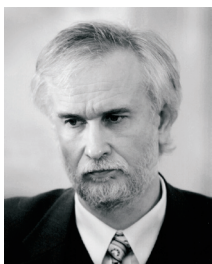
### 3. Academic Secretary:

*L.M. Guindilis*—Senior Scientific Worker of the State Astronomic Institute by name of P.K. Sternberg, Academician of the Russian Academy of Cosmonautics by name K.E. Tsiolkovsky;

#### 4. Scientific Council members:



1) *Sh.A. Amonashvili*—Head of the Department of the Moscow State Pedagogical University, Academician of the Russian Academy of Education;



2) *V.G. Budanov*—Senior Scientific Worker of the RAS Institute of Philosophy, Candidate of Physics and Mathematics, Assistant Professor;



3) *Y.M. Vorontsov*—President of the International Centre of the Roerichs, the RF Special Representative at the UNO General Secretary, the RF Ambassador Extraordinary and Plenipotentiary;



4) *I.A. Guerassimova*—Principal Scientific Worker of the RAS Institute of Philosophy, Doctor of Philosophy, Professor;



5) *T.P. Grigoryeva*—Principal Scientific Worker of the RAS Institute of Oriental studies, Doctor of Philology, Professor;



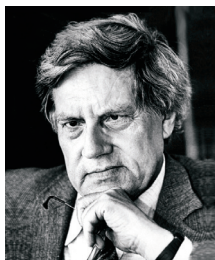
6) *B.N. Kantemirov*—Vice-President of the Russian Academy of Cosmonautics by name of K.E. Tsiolkovsky, Academician, the First Vice-Director of the RACT Analytical Centre, the Head of Trend «Philosophic Humanitarian Problems and History of Cosmonautics»;



7) *E.N. Knyazeva*—Principal Scientific Worker of the RAS Institute of Philosophy, Doctor of Philosophy;



8) *O.L. Kuznetsov*—President of the Russian Academy of Natural Sciences, Academician;



9) *L.V.Leskov*—Academician of the Russian Academy of Natural Sciences and the Russian Academy of Cosmonautics by name of K.E.Tsiolkovsky;



10) *V.I.Nifadyev*—Rector of the Kyrgyz and Russian Slavic University, Professor;



11) *V.M.Ploskikh*—Vice-President of the Kyrgyz National Academy of Sciences, Academician;



12) *E.M.Primakov*—the RF Chamber of Commerce and Industry Chairman, RAS Academician;



13) *O.A. Urozhenko*—Assistant Professor of the Urals State University, Candidate of Philosophy;



14) *P.V. Florensky*—Professor of the Russian State University of Oil and Gas, Doctor of Geology and Mineralogy;

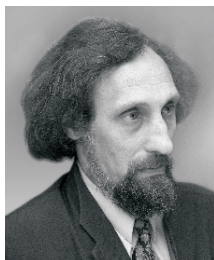


15) *G.N. Fursey*—the Russian Academy of Natural Sciences Vice-President, Head of the Physics Department of Saint-Petersburg State University of Telecommunications, Academician;



16) *E.N. Chernozemova*—Professor of the Moscow State Pedagogical University, Doctor of Philology;





17) *M.N.Chiryatyev*—Associate Member of the International Academy of Sciences for Ecology and Security of Man and Nature, the Russian Academy of Natural Sciences adviser;



18) *V.N.Yagodinsky*—Director of the International Institute of Cosmic Creativity.



**SECTIONS AND DEPARTMENTS  
OF THE UNITED SCIENTIFIC CENTRE FOR  
COSMIC THINKING PROBLEMS**

1. Cosmic Thinking Founders

Heads—*E.N.Chernozemova* and *I.A.Guerassimova*

2. New System of Cognition and the Living Ethics

Head—*L.V.Shaposhnikova*

3. Ideas of Cosmism and Teachings of the East

Head—*T.P.Grigoryeva*

4. Synergetics and Global Prognostication

Heads—*V.G.Budanov* and *E.N.Knyazeva*

5. Cosmonautics of the 21st Century: Technique, Ecology, Culture

Head—*V.I.Durnev*

6. Life and Reason in the Universe

Head—*L.M.Guindilis*

7. Religious Experience and Cosmic Thinking

Head—*P.V.Florensky*

8. Ecology and Noosphere

Head—*A.G.Nazarov*

9. Cosmic Thinking and Education

Head—*Sh.A.Amonashvili*

10. Cosmic World Perception in Art

Head—*S.M.Zorin*

11. «Kullu—Urusvati» department (USC CT—ICR)

Head—*G.L.Zhizhin*

12. Information department

Head—*V.V.Talitsky*



*L.V.Shaposhnikova*

### «THE LIGHT OF THE MORNING STAR»

Urusvati, the abode of research, the abode of science, is to be built in the Himalayas, within the boundaries of ancient Aryavarta. Again the human spirit, purified by the continuous currents of the Himalayas, will search in untiring labor. The healing herbs, medicinal research, wonderful magnetic and electric currents, the unrepeatable conditions of the altitudes, unrepeatable glowing of planetary bodies with astrochemical rays, the radio-activity and all those unspeakable treasures, which are preserved only in the Himalayas <...> In those places where the great wisdom of Rig-Vedas was crystallized, where passed the Mahatmas Themselves, here, in the caves and on the summits, has been accumulating the power of human thought!

*Nicholas Roerich*

In prospect, I see that the Urusvati Institute where, as we know, unique collections are kept in perfect order, can become an affiliate of the Centre-Museum as a joint Soviet-Indian institution. Of course, final solution of the matter will require solution of many legal points, as well as presence of a group of specialists (an ornithologist, zoologist, botanist and also, probably, an archaeologist and a folklorist) to accept the collection, but all this is quite possible to settle. We can only approach this matter constructively when the Centre-Museum and the Roerich Foundation come into operation in Moscow.

*Svetoslav Roerich*

Our great compatriots Nicholas and Helena Roerich were notable for a rare quality. They knew how to embody a thought in action. Thoughts of a new science which we find in the Living Ethics and the Roerichs' works, in 1928, took shape of a Himalayan Research Institute which was called Urusvati what in Sanskrit means «The Light of the Morning Star.» It was time when traditional science was crisis-ridden again, when its great discoveries and findings could get an adequate explanation neither in scientific theory of cognition, nor in the philosophic thought of Europe. Some prominent scientists, including Nobel Prize winners, began expressing the idea that the end of science was coming, that all it could possibly do, except some small things, had already be done and, as a matter of fact, it was turning into technical service for various requirements of human society, and did not need any more research results of fundamental science. And another group of not less famous scientists was seeking after a way out and paid ever greater attention to meta-science, in the space of which they guessed, or intuitively sensed, the prospect for further scientific advancement. Meta-scientific spiritual ways of cognition permitted to hope for fruitful findings in the sphere of science.

It was at that time that the books of the Living Ethics, philosophy of Cosmic Reality, began being published, where much was written on the importance of science and researches, where a problem of new, transformed science, giving a real possibility to go out of crisis, was raised. The Living Ethics not only contained a new system of cognition corresponded to the forming cosmic thinking, but also showed a new way of development of empiric science itself. «Knowledge is above everything,» it is said in one of the Living Ethics books. «Each one who contributes a

particle of knowledge is already a benefactor of mankind. Each one who collects the sparks of knowledge will be a bearer of the Light. Let us learn to guard each step of scientific cognition. Disdain of science is a plunge into darkness.

«Each one has the right to receive access to the Teaching. Read through the work, unbued with striving for Truth. The ignorant sow prejudice without even taking the trouble to read the book. The most affirmative book they call negation. Recognition of the Highest Principles is considered the most frightful blasphemy. Verily, prejudice is a poor counsellor! But it is impossible to neglect all the collected knowledge.

«Let us not forget to bear gratitude towards those who by their own lives inculcate knowledge.»<sup>1</sup>

The new system of cognition contained in the Living Ethics held as the main trend the synthesis of cognition and the synthesis of knowledge itself. Energetic process of such synthesis united empiric science and meta-science, experimental knowledge and knowledge gained in the spiritual space of human creativity. In such an approach, a source of ancient knowledge was disclosed anew, conceptual findings of the East and empiric discoveries of the West were put together. Artistic achievements, religious experience, philosophic thought, experimental researches of empiric science—all this amalgamated in a single synthetic picture of human cognition of the Universe. In the Teaching, ethical aspects took up the place which was not less important than that of physical laws of natural sciences and those truths which had been achieved by empiric science.

«Modern science,» Helena Roerich noted in 1935, «rapidly approaches the great Truth as laid down in the Teachings and religions of the East; soon, very soon, they will meet and shake hands with each other. Let us hope, too, that our church will also become enlightened by the new consciousness and will not remain a mere witness of this new union. Thus, science already understands that there is no matter as such, but only energy, and *vice versa*. And in this way science approaches the spiritual understanding of the One Element. Likewise, progressive minds begin to study the power of thought, and there are even attempts at photographing and measuring it physically. Thus, the spiritual unites with the material. And how can it be otherwise, when Matter is but a quality of Spirit!»<sup>2</sup>.

<sup>1</sup> *The Teaching of Living Ethics*. Aum, 440.

<sup>2</sup> *Letters of Helena Roerich*, Vol. I, N.Y.: Agni Yoga Society, inc, 1954, pp. 389–400.

In justice to the science, the Teachers—the authors of the Living Ethics, stated that the New World was coming «in the armor of laboratory rays.» «All efforts must be made to engage the cooperation of science,»<sup>1</sup> they noted. In the Living Ethics, we find high evaluation of the scientific achievements. «Follow the development of science for the last half-century; the progress of knowledge is amazing.»<sup>2</sup> Science greatly succeeded in acquiring knowledge by means of tedious experimental work, but, at the same time, the old theory of cognition hampered its further advancement. Science lacked synthesis, and, what is even more important, it had no contact with the Highest what resulted in its utterly limited creative potential.

The Living Ethics, when considering the essence of creativeness, gives us to understand that any creativity has two sources—the earthly and the heavenly, or the dense matter and matter of a subtle, higher state. It so turned out historically that such ways of cognition as philosophy, true art, religion, more or less had link with the Highest, while in science, in its present state, this link was not there. Without dwelling on the reasons of its lack, the Living Ethics lists a number of considerations apropos of this. «Ignorant persons prattle about materialistic sciences which deny everything not visible to the crude vision <...> When signs of the Higher World are manifested in the consciousness, then every science becomes transfigured. No knowledge exist which if truly known would not confirm the great bond between the worlds. No paths exist which is truly followed would not lead to the Higher World. He who does not feel the greatness of unity and Infinity has not grown in his consciousness.»<sup>3</sup> And more: «Science must reinforce the paths to higher cognition.»<sup>4</sup>

The Living Ethics has offered to science a new system of cognition which, together with scientific findings, will help science out the way of transformation and new paradigms. And then the illusion of «the end of science» will disappear what will result in flourishing of new investigations and new discoveries in cognition of the Universe. «The rapprochement of the worlds will proceed under the sign of science,»<sup>5</sup> the Living Ethics asserts. The new system of cognition expounded on the Living Ethics pages leads science beyond the limits of the physical world into infinite spaces

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<sup>1</sup> *The Teaching of Living Ethics. Brotherhood*, 528.

<sup>2</sup> *The Teaching of Living Ethics. Aum*, 309.

<sup>3</sup> *Ibid.*, 61.

<sup>4</sup> *The Teaching of Living Ethics. Brotherhood*, 425.

<sup>5</sup> *Ibid.*, 526.



of other states of matter. And in that Infinity, there will be ever no end to cognition, no end to astonishing discoveries, no stop before mysterious depths of Cosmos. Knowledge obtained by an empiric way must be naturally bound up with the Highest to be correctly comprehended, in the whole wealth of its interactions. Cosmos is full of billions of Being forms, and their investigation will give humanity the «subtle understanding of the Infinity.»<sup>1</sup> Creation of the New World, passage to a new evolutionary spiral turn is conditioned by growth of Knowledge, change of its quality, and expansion of space of its penetration into mysterious depths of matter and energy. «Thirst is slaked by water,» it is said in the Living Ethics. «Thirst for knowledge is slaked by the path of approach to the Higher World. Many scholars suffered their whole lives from indescribable anguish, because they alienate themselves from cognition of the Higher World. The anguish of the wrong path is most cruel, most devouring! In the end such a man finally abrogates his progress and is in torture without understanding his own error. Much malice is engendered by such beings. They are ready to persecute even the least manifestation of Light.»<sup>2</sup>

In this short excerpt, a whole drama is read, manifestations of which can be encountered in science when the level of consciousness does not correspond to the cognition possibilities, what often results in a severe battle between traditionalism and the new concepts which are now entering science. «The world of the future, a Higher World,» Helena Roerich writes, «will be heralded armed with the rays of the laboratories. Precisely the laboratories make manifest the advantages of the higher energy; and the supremacy of the psychic energy of man over all hitherto known energies not only will be proved but the obvious difference in its quality will be manifested. Thus, the significance of spirituality will be wholly established.»<sup>3</sup> Researching the subtle energies of other states of matter is one of the most important tasks of new science. These researches will result in cognition of Higher worlds and establish contacts with them. Scientific facts gained by way of research already testify to existence of such worlds. «...It is time to pass from the coarse layers of matter to the research into the most subtle energies.»<sup>4</sup> And more: «One must understand creativeness,» the Living

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<sup>1</sup> *The Teaching of Living Ethics. Infinity*, 75.

<sup>2</sup> *The Teaching of Living Ethics. Brotherhood*, 459.

<sup>3</sup> *Letters of Helena Roerich*, Vol. II, p. 218.

<sup>4</sup> *The Teaching of Living Ethics. Agni Yoga*, 56.

Ethics authors noted, «as the unification of various energies manifested by the Fire of space and the spirit of man.»<sup>1</sup> The higher the spirituality of the researcher himself, the higher the level of his consciousness, and if he moreover is possessed of straight-knowledge, the closer to reality his research results are. «...The experiments of importance,» Helena Roerich writes, «require a few select persons possessing a high degree of spiritual synthesis.»<sup>2</sup> The spirit of man, the level of his consciousness is a decisive factor in researches of subtler nature. While before, there was paid no attention to this aspect in science, and spirit as a phenomenon was merely denied, in the new system of cognition, a most important role is assigned to the researcher's spirituality.

The transition to experimental research of subtle matter and subtle energetics is linked up with a number of difficulties about which the Living Ethics warns. Mobility of subtle structures results in the fact that it is impossible to repeat the same experiment results. Subtle substances react to all cosmic and earthly conditions, perceive energetic changes in man himself, sensitively respond to many aspects in him, even including his own mood. In order to get the same result, it is necessary to restore all energetic conditions in which the initial experiment took place. It can be secured extremely seldom. «The non-duplication of experiments with the subtlest energies,» we read in the Living Ethics, «often diverts the attention of scholars. But they forget that it is not the energy which is unrepeatable, but they themselves. Moreover, they do not know how to create duplicate conditions surrounding the experiment. Many times you had have occasion to note how different were the attendant circumstances. But even an eminently experienced scholar does not attach significance to very diverse conditions. First of all, he does not pay attention to his own mood; yet the condition of nerve centres will be decisive for many experiments. Likewise overlooked is the quality of the co-workers taking part in experiments. But even in antiquity, and later by the alchemists, the value of cooperation was well understood. They knew also about the significance of sex. They did not deny lunar reaction and the force of the planets.»<sup>3</sup>

For the first time in history of science, man, his energetics, his reciprocity with surrounding us Microcosm and macrocosm, were included

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<sup>1</sup> *The Teaching of Living Ethics. Fiery World*, Vol. III, 161.

<sup>2</sup> *Letters of Helena Roerich*, Vol. II, p. 356.

<sup>3</sup> *The Teaching of Living Ethics. Brotherhood*, 418.

in the system of scientific cognition. According to the Living Ethics, man is a bearer of higher energy of fiery nature which does not only lead him on the path of cosmic evolution, but is also necessary in the process of this man's cognition of qualities and mysteries of the Universe. It is known that this higher energy is called psychic and is a most important condition of any creativeness. The Living Ethics authors believe that a potential of such energy is higher than the energy of a split atom. «Without psychic energy, the pathways of space will be difficult to discern.

«The same thing takes place in all domains of science. It is utterly senseless to disregard the higher energy. As during religious wars and persecutions, those with daring and acute perceptions must hide, like alchemists of old from inquisition. Such a disgraceful situation is not to be tolerated.»<sup>1</sup> And more: «Truly, it is high time the study the fiery nature of man. It should have been understood long since that it is not only the will but the fiery energy which surrounds man with a salutary veil. One should indeed study this in laboratories, but such laboratories must be different from those dealing with soil fertilization. It is high time for the scientists to realize that for subtle experiments subtle conditions are needed. Also it is time to recognize that these conditions are not created through mechanical disinfections. Every experiment requires fiery spiritual purification. Indeed much may be achieved in the open air and in temples where the emanations are not so defiled. But in ordinary laboratories which are not even ventilated, and where the dust is full of poisonous deposits, little can be achieved.»<sup>2</sup>

In the new system of cognition presented in the Living Ethics, two phenomena are indicated without which new science cannot exist. These are energetics of the heart and of the thought. Traditional empiric science did not deal enough, or did not deal at all with either of those. The Living Ethics authors justly assert that the process of synthesis which plays a most important role in cosmic evolution is going on in the heart of man. The energetics of the heart is correlated with the cosmic scale. Even in ancient times, the heart was considered the Sun of man. Between the man's heart and the Sun, there are invisible and mysterious links which continue into Infinity. The Cosmic Magnet is the Heart of the Universe; it regulates the Universe vital activity and evolution. «...At the basis of the entire

<sup>1</sup> *The Teaching of Living Ethics. Aum*, 309.

<sup>2</sup> *The Teaching of Living Ethics. Fiery World*, Vol. I, 453.

Universe seek the Heart!»<sup>1</sup> it is said in the Living Ethics. The heart of man contains high cosmic energies the basis of which is subtle light-matter. It has contacts not only with physical celestial bodies, but also with the worlds of other matter state, it contains the earthly and the heavenly, the physical and the subtle. Through the heart goes the spiritual path uniting physical world, via the Subtle World, with the Fiery World. That is why the heart is called the Bridge of the Worlds. This Bridge combines in synthesis spirit and matter, the energy of the Earth and Cosmos. Here an interaction of the physical and cosmic laws takes place. The Heart is a kind of crossroads between the planet Earth and Far-off Cosmos. It is, Helena Roerich notes, «amazing organ which includes in itself, in its numerous centres, all creativeness and psychic life.»<sup>2</sup> In the heart, most complicated processes linked up with both the very primary energetic structures of man and those completing his development are going on. The heart is the place of consciousness of man himself, the level of which is determined by the energy of the heart. Placed in the heart consciousness is formed in the process of interaction between the earthly and the cosmic. These aspects enable one to consider the heart an instrument of cognition more powerful and more subtle than the intellect. The heart leads the intellect through creating for it new possibilities and new prospects in cognition of the world around. While neglect of the heart's energetics and the way of spiritual cognition hinders the process of cosmic evolution and interferes with further cognition of Cosmos.

Parallel with the heart, a great role in cognition is played by thought which is closely bound up with spiritual centres of the heart. The modern theory of scientific cognition does not touch upon this problem much. Even if it does come about sometimes, then, without penetrating into the depth of this phenomenon, the most essential aspects of such researches are laid aside. In the Living Ethics, we find notions: «thought, thought-creativity, thought-forms.» Thought as such is not only an instrument of cognition, but it is also a link with another Existence, because it is born from this another Existence. In its origin, it is bound up neither with the dense matter, nor with the gray matter which for a long time (and even now) has been considered the reason of thought conception. Its, thought's, reason lies in the energetic space of Cosmos, in its subtle and

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<sup>1</sup> *The Teaching of Living Ethics. Infinity*, 145.

<sup>2</sup> *Letters of Helena Roerich*, Vol. I, p. 12.

high-vibration processes. If it were not like this, we would have known neither what is thought-creativity, nor what is the thought energetics. «So, thought,» it is said in the Living Ethics, «devoid of the vibration of spirit, is a phenomenon of a lifelessness. Only the vibration of spirit can create.»<sup>1</sup> «Let us hope,» Helena Roerich writes, «that before long science will stretch forth its helping hand and will prove that precisely *thought nourishes life* and that where thought is arrested the process of decay commences.»<sup>2</sup>

According to the Living Ethics, thought is not only one of the foundations of the humanity cosmic evolution, but a necessary, if not the most important, component of the system of cognition. Without taking into account thought peculiarities, as well as its essence, we shall not be able to form a new system of cognition in that fullness and measure as it is required for the new thinking. The Living Ethics teaching about thought, so different from our conceptions, testifies to the fact that its authors in many ways left behind modern science in this respect. Reading the Living Ethics, we learn that the «thought is energy.»<sup>3</sup> And energy very high and subtle, having a number of important qualities. From the subtle state, it can pass into a physical state, what extremely expands the range of its effect. Its subtle energy, under certain conditions, can be transformed into substance. This mysterious process which takes place in the depths of Cosmos is linked up with form-building activity going on in visible and invisible cosmic spaces. «Churning,» it is said in the Living Ethics, «is the symbol of Cosmogony. He who accepted so simple a process as the symbol of such great action, has verified understood the correlation between microcosm and Macrocosm. On the physical plane the spiral rotation is the foundation of the collecting of substance, but thought acts in an identical way. From the Summits down to chaos, space is intensified by spirals of consciousness. Thought is spirally transforms itself into substance permeating Cosmos. One must understand and acknowledge the transformation of thought into substance. This process preserves the supply of substance, because thought is inexhaustible. On Earth much benefit may be reaped from the realization of the substantiality of thought.»<sup>4</sup> Thus, thought acts in the space of creative forces of Cosmos.

<sup>1</sup> *The Teaching of Living Ethics. Infinity*, 584.

<sup>2</sup> *Letters of Helena Roerich*, Vol. I, p. 339.

<sup>3</sup> *The Teaching of Living Ethics. Brotherhood*, 365.

<sup>4</sup> *The Teaching of Living Ethics. Fiery World*, Vol. I, 646.

«Thought is the law of the world,» the authors of the Teaching state. «This law must be understood in all its fullness. Thought is not only verbal expression, the domain of thought is also the domain of mental energy. Precisely this circumstance is lost sight, and only a small range is allotted for the diffusion of thought. Such limitation prevents from representing thought as beyond the limits of the planet, in other words, it deprives thought of its noble meaning. Thought, just as does thought-energy, actually assumes due significance when it is understood as existing beyond the limits of Earth. It is impossible to limit thought to the earthly sphere <...> Constricting the greatest energy also aids the belittlement of human thinking. Verily, the more man constrains his possibilities, the more does he cut off himself from great cooperation.

«Thought should be studied in the best scientific institutions. Thought should be placed at the head of physical conditions of life.»<sup>1</sup> And more: «The magnetic wave, the electric spark and thought—these three voyagers greet the striving one in the Infinity.»<sup>2</sup> These three types of creating energy make the basis of our Cosmos, and thought is the main in this trinity, because it is the primary source of the Universe. The highest creative force created the Universe by means of its own thought. «Thus, Thought is the primary cause and the crown of all creation,»<sup>3</sup> Helena Roerich writes. By virtue of its own peculiarities, thought regulates one of the most important laws of Cosmos, namely, causal-and-effectual relationships. The energetic power of thought sets to motion elemental forces of Nature which are in their essence immovable and inert, and an impetus of thought is required for their development. Thought is a mighty representative of the Higher worlds which are woven from radiant matter and possessed of high, incomparable with the physical world, dimensions. Spatial thought affects in a most radical way the lower worlds advancing them to ascent and transmutation. But thought creates not only in the Higher Spheres of Cosmos where its power grows to dimensions incomprehensible to us, but also on the Earth. There are a good many examples of this kind. For many thousands years, places which have attracted a great number of pilgrims have been formed on the Earth. These places of regular pilgrimage are called sacred; for many centuries, thousands and millions of people have

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<sup>1</sup> *The Teaching of Living Ethics. Brotherhood*, 341.

<sup>2</sup> *The Teaching of Living Ethics. Agni Yoga*, 80.

<sup>3</sup> *Letters of Helena Roerich*, Vol. II, p. 30.



headed for them carrying the purest thoughts within themselves. There are depositions of creative thoughts left there, which, in their turn, influence man and regenerate his consciousness, if his inner structure is ready to accept them. Those who have been to sacred places can tell about the amazing atmosphere reigning there; about the almost indescribable mood which grips the pilgrims; about the elevated spirits of those who sense the creative energetics of the depositions of high thoughts.

In the Living Ethics system of cognition, we find all that is necessary to be introduced into science, so that the latter, having been changed and transformed, turn into such new science, the deepest and subtlest researches of which would be able not only to change our earthly world, but also to improve the inner world of man.

The Roerichs lived in India for more than thirty years. It was no mere chance that they chose that country. It has always been a country of high culture, of emotional refinement of its people and the knowledge that have been accumulated and preserved from the remotest ages. Many people have experienced the magnetism of India. The secret of its great attractiveness is primarily explained by continuity of its cultural tradition. For thousands of years of its existence, India has not lost a single people, a single culture. Ancient Egyptians, Sumerians and other nations have vanished from the face of the earth and have only left material vestiges of their existence. There is no other country in the world where the centuries-old cultural tradition would be as preserved as in India.

Here, in India, we see not its dead vestiges, but a living organism, a living body. For many centuries, without interruption, this culture has been formed; the spiritual aspect of Indians themselves has been developing; unsurpassed pieces of art have been created; precious stones of the Indian philosophic thought and wisdom have been polished. For many centuries, Culture and Beauty have created a resilient field of strong and subtle energetics in India. It was the will of the fate and the gods that there would be at least one country on the planet, which could strikingly and cogently demonstrate the evolutionary essence of Culture and Beauty. It was India that honoured with this great honour. Contiguity of Indian culture to the worlds of other matter state, philosophic comprehension of such a link and reasonable utilization of it—these are distinctive features of this culture. Getting involved in energy-information exchange with India, countries and nations have received from it priceless treasures of Knowledge; real approaches towards solving problems of human self-

perfection; a wise practice of spiritual development; and, finally, cosmic outlook on evolution of mankind.

And not without reason, Nicholas Roerich wrote as early as 1913: «Alluring is the Indian path.»<sup>1</sup> Already living in India, he was cognizing the endlessness of its culture and spirit, and the more time passed, the deeper he plunged into wisdom and depth of its centuries-old accumulations. «With joy I notice,» he stated in 1929, «the spreading of high intellectual and artistic forces in India. Highly gifted individuals now stand at the head of universities, institutes and schools, and the names of Tagore, Bose, Raman and other men of science and art act as a living bridge between present-day India and the deep roots of its past culture. Thus, following the best milestones, we reach the highest paths.

«The great Vivekananda, when asked by a devoted follower, what he ordained her to do in India, answered: «Love India!»

«The great Teachings of the Vedas, the Covenants of Buddha, Appoloni-  
us of Tyana, Paracelsus, Thomas Vaughan, Ramakrishna, the numberless  
calls of the centuries and all nations, direct us to the Great Mountain of  
India which guards the treasure.

«Love India!»<sup>2</sup>

These words «Love India!» were a kind of a motto for the Roerichs. They loved it, lived in it, and established in it, and not in some other place, the unique Himalayan Research Institute which they called Urusvati—«The Light of the Morning Star». The Institute was the first precious grain of that new science about which the Living Ethics wrote and the Teachers standing high on the scale of cosmic evolution spoke. Implementing Their ideas in life, the Roerichs clearly realized what for and in the name of what all this was being done. New cosmic thinking, new system of cognition, new science—all this made a single whole that called the planet to overcome an ascend to the new turn of cosmic evolution. From the very beginning and to the end, everything that was related to the Urusvati was thoroughly prepared and elaborated by the Roerichs, as from the Institute location till the essence of its activity and creative work. It is known that it was the Kullu Valley in the Indian Himalayas that became this place. The Roerichs immediately noticed one important circumstance—accumulation of high energetics of human thought in this space. On the Himalayan

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<sup>1</sup> N.K. Roerich, *Urusvati*, M., 1993, p. 24.

<sup>2</sup> Nicholas Roerich, *Shambala: In search of the New Era*, Rochester, (Vermont): Inner Traditions Intern., 1990, p. 177.

slopes, rocks, and in caves the invisible accumulations of this thought were still preserved; the thought which was carried within themselves the great individuals, sages, and saints who lived in this valley or had been there. «The Institute location,» Nicholas Roerich noted, «in the ancient valley of Kulu, or Kuluta, was good too. In these places, rishis and sages of India lived. Many legendary and historical events are linked up with these uplands. Here Buddha passed, and tens of Buddhist monasteries used to flourish. Here there are ruins of the palaces of the Pandavas, Arjuna's cave, here rishi Vyasa compiled Mahabharata. And here is Vyasakund—the place where wishes come true.»<sup>1</sup>

There were current many legends in the valley. The legend of Narasimha—the patron of Kullu—drew N.K.Roerich's special attention. «The Kulu Valley», he wrote, «has its hero-protector—Narasimha, Rajput Raja. A beautiful legend surrounds the name of Narasimha. The Raja had to flee from Pajputana. As a humble coolie, the learned ruler hid in the Kulu Valley. Under the mantle of a simple worker he hid his identity but his great erudition did not permit him to remain unnoticed. The light of his justice and knowledge shone over his neighbours. The people guessed that no ordinary man come among them, and they of their own free will accepted Narasimha as their Raja. The ruins of the castle of Narasimha still stand in Naggar and an image of the hero is erected under an old deodar. According to legends, Narasimha protects the Kulu Valley. And woe to him, who evokes the just anger of the hero Raja. As a majestic white-bearded seer he is said to visit his country by night and many people have seen him and have been blessed by the ruler <...> Now he will protect Urusvati, our Himalayan Research Institute!

«And above the image of Narasimha rises the white summit of Guru-Guri Dhar—the path of the Spiritual Teacher.»<sup>2</sup>

Amongst the Roerich paintings there is one entitled «Guru-Guri Dhar.» It portrays a Teacher who closely cooperated with the Roerichs in creating the Living Ethics. Mahatma, Great Soul, he lived once in Kullu, and passed across it many times. He left legends of himself which are based on historical reality concerning the Great Teacher. His thought's energetics is sensed in the ancient valley, and it still attracts pilgrims and those who at least once have been there. The thoughts of our great

<sup>1</sup> N.K.Rerikh, *Urusvati*, pp. 3–4.

<sup>2</sup> Nicholas Roerich, *Shambala*, pp. 190–191.



*Nicholas Roerich, Guru-Guri Dhar, 1931*

compatriots, the Roerichs, have also left their traces. Long ago, in ancient times, an experienced and learned priest who was good at perceiving subtle energetics, chose a special place for building a temple. And this energetics perception not only allowed to perform some religious rites, but made the praying people feel elevated what helped to perceive spiritual, invisible manifestations. As a rule, the place for a temple is beautiful. And exceptionally beautiful is the Kullu Valley, where the Himalayan Research Institute is situated. Here, the energetics of Beauty merges with the subtle energetics of great and lofty thoughts, and, as a result, an exceptional creative field arise; it was sensed more than once by the scientists who worked at the Institute; it still reminds of itself in such manifestations as an inordinary attitude of mind and easy breathing which experienced by all those who find themselves there. «When you see the mineral colorings of mountains, when you study huge geysers full of various mineral salts, when you see all types of hot springs, you understand the teeming character of this part of the world which still untouched, has witnessed so many cosmic cataclysms. This is the place. This is the unique site of a many-sided scientific research. Here you sense a festival of knowledge and beauty,»<sup>1</sup> Nicholas Roerich wrote. And more: «If someone would begin to trace historically these aspiration, having the Himalayas as their goal, an unusually significant study would result. Truly, if one could trace back the force of attraction of these heights for a thousand years one could readily see why the Himalayas have been called «Incomparable». Since times immemorial innumerable tokens of Divinity have been connected with this country of mountains. Even in the dark Middle Ages remote countries dreamt of beautiful India which epitomised in the mysterious sacred snowy giants. <...>

«Let us try mentally to compare all these beautiful legends which could only be conceived in the Himalayas. First of all we will be astonished at the amazing diversity of this heritage. It is true that this wealth of legends has originated in the accumulations of many tribes, becoming more bounteous through the grateful of several millenniums, and are crowned by the achievements of great seekers after truth. All this is so. But for such supreme achievements, a magnificent environ is necessary, and what could be more majestic than the unconquered mountains with all their inexpressible radiance and all their exquisite variation of forms?»<sup>2</sup>

<sup>1</sup> Nicholas Roerich, *Shambala*, p. 176.

<sup>2</sup> Nicholas Roerich, *Himalayas—Abode of Light*, Bombay: Nalanda Publ., 1947, p. 32.





*The Kullu Valley*







*The Roerichs' villa in Kullu*

The Kullu Valley itself and adjacent hill provinces were the source of various knowledge. «It has been pointed out,» Nicholas Roerich wrote, «that electric and magnetic phenomena are especially pronounced on these heights. The latter provide exceptional possibilities for the study of special currents, and one may imagine what new researches could be made here by our great physicist Millikan to further his recent glorious discoveries.

«It is remarkable how all the collected information augments the significance of these places where fertility of soil combines with the unusual phenomena of heights and with the historical heroic past.»<sup>1</sup>

The extraordinarily rich possibilities for researches in botany and zoology, archaeology, ethnology, linguistics, indigenous medical lore, and a number of most unexpected lines of science were disclosing in this Himalayan region.

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<sup>1</sup> Nicholas Roerich, *Shambala*, pp. 180–181.



The Urusvati Institute which commenced active work in Kullu in 1929, developed its activities in the 30s of the last century. The Central Asian expedition of 1923–1928 played a special role in its preparation. Unique collections gathered throughout the expedition made it possible, without slowing down the tempo of work, to go over to researches, introducing the methods of new science at the Institute. Considering knowledge from different sciences as something synthetic, not broken up into different fields, the Roerichs transferred this idea to the very structure of the Institute. The following departments were opened—archaeological, natural scientific, medical; also scientific library and museum for keeping expeditions' finds were installed. Departments had subdivisions. Sections of general history, history of Asian peoples' culture, history of ancient Asian art, ethno-linguistics and philology were attached to the Archaeological Department. The Natural Science Department dealt with botany and zoology, meteorological and astronomic observations, research of cosmic rays at the highest attainable altitudes. In the Medical Department, parallel with the studies of ancient Tibetan medicine and pharmacopoeia, a biochemical laboratory was installed where cures for cancer were researched. The whole Roerichs family took part in the Urusvati foundation and work. Helena Roerich, being Honorary President-Founder of the Institute, was actually the leading in various fields of its scientific activities. Nicholas Roerich, who combined in himself synthesis of art, science, and great talent for organization, was, same as Helena Ivanovna, its founder and ideologist. Yury (George), the Roerichs' elder son, became the Institute Director. Already a famous scientist by that time, possessing a wide cosmic world outlook, he contributed many fruitful ideas in the Institute creative work. The younger son, Svyatoslav (Svetoslav), painter, expert in ancient art and local flora, was moreover an excellent botanist and ornithologist. The universal character of the knowledge and occupations of the Roerichs family each member, combined with their harmonious cooperation and inexhaustible energy, favoured the success and wide recognition of the Urusvati both in India itself, and far beyond its boundaries.

Major scientists of various countries cooperated with the Institute and participated in its programmes. The most close interaction was established between the Roerichs and scholars and men of culture of India, such as Chandrasekhar Venkata Raman, Jagadis Chandra Bose, Rabindranath Tagore, Abanindranath Tagore, Ashit Kumar Halder, Suniti Kumar Chatterjee, Ramananda Chatterjee, Sarvapalli Radhakrishnan, Svami Sadanaid







*Road to Kullu*



*Nicholas Roerich, Tripura Sundari Temple at Naggur, 1935–1936*

Sarasvati, Teidja Singh, Das Gupta, K.P.P.Tampi, R.M.Raval and others. Amongst the Urusvati Western scientists, co-workers and advisers, one can mention A.Einstein, R.Millikan, L.Broglie, American Archaeological Institute President R.Magoffin, famous traveler and researcher Sven Hedin, Professor of the Paster Institute in Paris S.I.Metalnikoff, American orientalist Charles Lanman, Professor from Paris C.C.Loizina, French archaeologist M. de Buisson, Director-in-Chief of the New York Botanical Gardens E.D.Merrill and many others. Soviet Academician N.I.Vavilov, up to his arrest, was in correspondence with Svyatoslav Nikolaevich concerning botanical issues. All of these scientists were attracted to the Urusvati Institute not only by an importance of the unique Himalayan region, but also by those methods of research at the basis of which there was a methodology of the new system of cognition. The characteristic feature of the work was its «constinuous mobility» and frequent expeditions in which the Institute «co-workers and correspondents»<sup>1</sup> took part.

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<sup>1</sup> Nicholas Roerich, *Himalayas—Abode of Light*, p. 44.



«What is needed,» N.K. Roerich wrote in this connection, «is that which the Hindus so heartily and significantly call the «ashram». This is the central point. But the mental nourishment of the «ashram» is procured in various places. Entirely unexpected wayfarers come to it, each with his experience. But also the co-workers of the «ashram» do not remain sitting there. At all new possibilities they go into different directions and augment their scientific supplies <...> And so at present every exchange of scientific forces, all expeditions and journeys become an indispensable condition of all progress. In this, people learn and extend the limits of their own specialty. A traveler sees much. The wayfarer, if he be not blind, involuntarily perceives much that is remarkable. In the same manner, the single narrow profession, which once had such a hold upon humanity, is again replaced by a broad cognition.»<sup>1</sup>

«It will be needful,» Nicholas Roerich wrote, «both to gaze loftily upwards and penetrate deeply within.»<sup>2</sup> What is implied is the expansion of the space of consciousness, where the heavenly and the earthly is interwoven into a single whole, where ‘upwards’ and ‘inside’ make the most important lines of research. In the Urusvati, methods of empiric science were combined with meta-scientific. And moral and ethical issues were of great importance. The very founders were highly spiritual and moral people carrying within themselves new cosmic world perception. Spiritual knowledge accumulated in the Himalayas was given an experimental corroboration. It was in the Urusvati that the subtle energies, magnetic currents, cosmic rays, other states of matter became the object of scientific cognition. The idea that one should find the cause of many earthly phenomena in Cosmos and in the worlds of a higher state of matter imbued the Institute scientific conceptions. They disclosed before the Institute workers the endlessness of scientific research, led science out of crisis, and rendered the ideas of the end of science groundless. New science corresponding to cosmic thinking must have a link with the Highest to go out into the infinity of the cognition of the Universe in all its complexity. This link was first of all characteristic of the Roerichs themselves and some other scientists who understood well the significance of interaction with the Higher forces. The real basis for the Urusvati scientists’ research was the new cosmic thinking energetic world outlook. A great part of the Institute

<sup>1</sup> Nicholas Roerich, *Himalayas—Abode of Light*, p. 44.

<sup>2</sup> *Ibid.*, p. 45.



*Masks of Gods of the Kullu Valley*













*Kullu. Sacred forest*

work was given to the problems of human consciousness, psychic energy, and the influence of the energy of man himself on scientific experiments. All this formed different approaches towards laboratory researches.

For a short period while the Institute was in operation, very much was done. The complex expeditions of the Urusvati passed through the ancient Kullu Valley, Lahoul, Beshar, Kangra, Ladakh, Zangskar. At the same time the important Manchurian expedition of 1935 took place. The Institute Museum was replenishing with richest collections—ornithological, geological, archaeological. Yury Roerich collected most precious samples of Himalayan folklore. Three reputable volumes of the Institute transaction, and its co-workers individual scientific studies were published; buildings were constructed; laboratory equipment was purchased and put into operation; the library was greatly enlarged. President-Founder Nicholas Roerich said on the occasion of the Institute third anniversary: «Do not let us forget that the Kullu Valley which has gathered in itself all the majestic names of mankind, beginning from Manu, Buddha, Arjuna, all the Pandavas heroes, Vyasa, Gessar Khan, is an exceptional place the scientific value of which is only commencing to be revealed, but, in the very beginning, strikes with its richest material. Both in historical, archaeological, philological, and botanical, geological, and physical relations. The Institute is to perform, as it is already obvious now, most fruitful work.»<sup>1</sup> The first Institute work success allowed the Roerichs to see and work out its development prospect.

«The Station (the Urusvati Institute.—*L.Sh.*) is to develop into a city of Knowledge,» Helena Roerich noted. «We want to show synthesis of scientific achievements in this city. Therefore all branches of science must be represented in it later. And since the knowledge has the entire Cosmos as its source, the participants of the scientific station must belong to the whole world, that is to all nations; and, same as Cosmos is indivisible in its functions, scientists of the whole world must be indivisible in their achievements, in other words, must be united in a most close cooperation. The location of the station was selected absolutely consciously and deliberately, because the Himalayas present endless possibilities in all respects. An attention of the scientific community is now directed at these heights. Research of new cosmic rays giving new most precious energies to the mankind is only possible on heights, because everything subtle, the

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<sup>1</sup> Quoted in N.K. Rerikh, *Urusvati*, p. 71.



most precious, lies in purer layers of atmosphere.»<sup>1</sup> A grandiose thing was planned—a city of Knowledge which was to become the world catalyst of new science of cosmic thinking. And more: «Foundation of a city of synthetic knowledge is a great world cause, so what we can do is not to ask, but to demand assistance. It is not for ourselves that we are working, but for the whole humanity. Everyone is ready to do one's best for the common good, let the others understand this pure aspiration too, and fire up to advance the mankind on the road to synthetic knowledge.»<sup>2</sup>

But it was not fated to come true what was planned. The historical events took such a turn that not only the so desired for science city of Knowledge did not appear, but even its first fruit, the Himalayan Research Institute, was devoid of any chances for further development.

At the beginning of the 30s of the last century, the world economic crisis began. Organizations which financed Urusvati could not go on with it. «...All of a sudden, American financial crises rumbled,» wrote Nicholas Roerich with bitterness. «European confusion rattled. The funds got cut. It will not be enough to support a whole scientific institution by noting but paintings selling. We gave all we could, and there is nowhere to get more. Meanwhile the general interest for the Himalayas is constantly growing. Annual expeditions head here from every corner of the globe. New excavations reveal the most ancient cultures of India. In old monasteries of Tibet, most precious manuscripts and murals are being discovered. Ayurveda re-gains in its former importance, and most serious specialists turn to these ancient sources again <...> Everything is there, except the money.»<sup>3</sup>

Then the World War II began, and those connections that supported the Institute intellectual activities were cut off. «First we found ourselves to be cut off from Vienna,» Nicholas Konstantinovich noted, «then—from Prague. Warsaw was cut off <...> Gradually, contacts with the Baltic states became difficult. Sweden, Denmark, Norway disappeared from correspondence. Bruges became silent. Belgrade, Zagreb, Italy fell in silence. Paris was lost. America turned out to be at the other end of the world, and letters, if reached us at all, made detours going round by distant seas and stayed under censorship for a long time. It is already not

<sup>1</sup> *Pisma Eleny Rerikh*, 2 vols, Minsk, 1992, Vol. I, p. 60.

<sup>2</sup> *Ibid.*, p. 61.

<sup>3</sup> N.K.Rerikh, *Urusvati*, p. 77.

possible to write to Portugal any more. There is no answer from Riga to our telegram. The Far East lapsed into silence <...> Switzerland already became an enchanted country. It is forbidden to move anywhere. It is not possible to write to our Motherland either, while they inquired about herbs from there. Who knows which letters have been lost. Who is alive and who has already moved to a better world?»<sup>1</sup>

He called this state of being cut off from the world «an island». The Institute whose activity was planned to rely on world contacts, naturally, could not continue its work, even if there were funds. It had to be temporary closed. Collections were placed in boxes, laboratory equipment was dismounted, living accommodation where arriving scientists stayed were closed. It looked the Institute that used to work successfully ceased to exist. In a few years, the war was over. After Hindus and Muslims' bloody opposition, India got independence. In 1947, Nicholas Konstantinovich died, in 1955, Helena Ivanovna passed away. In 1957, Yury Nikolaevich left for the Soviet Union, and unexpectedly deceased there in 1960. There was Svyatoslav Nikolaevich alone left.

I met him in 1968, when I came to India with a delegation of the first Jawaharlal Nehru Prize winners. And in 1972, Svyatoslav Nikolaevich invited me to the Roerichs' villa in Kullu. And then, for the first time, I saw the Himalayas, the ancient Kullu Valley, and the Roerichs' house standing on a wooded slope above an ancient village of Naggar. One day, when the sky above the valley was covered with dark clouds hidden the sparkling beauty of the Himalayas, Svyatoslav Nikolaevich suggested that we go to the Urusvati Institute which was situated in the deodar grove a little higher up the slope. Along a narrow path, we rose to a nice cozy ground covered with bright-green grass. Here, amongst the trees, there were the two buildings of the Himalayan Research Institute. On one of them, there was still the sign Urusvati.

«This whole slope and the grove,» Svyatoslav Nikolaevich showed around with his hand, «belong to the Institute. Twenty acres of land which was granted for this purpose by my father, Nikolai Konstantinovich. In this house—he pointed at a two-story building—foreign and Indian scientists lived and worked. And further down, is the laboratory building.»

A little aside, lower down the slope, one could see a heap of stones which obviously used to be the foundation of some structure. It turned

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<sup>1</sup> N.K.Rerikh, *Urusvati*, p. 78.

out that there was a house there in which Tibetan lamas who assisted Yury Nikolaevich Roerich in his historic and linguistic studies used to live.

We began a tour of the houses. Our steps loudly resounded in empty rooms which followed one another. In one room, we stopped before a door. There was a massive padlock on it. Its rusted mechanism did not yield to the attempts to open it with the key for a long time. Finally, it opened with a creak, and we found ourselves in a large room. The light could hardly penetrate through the chinks of tightly closed shutters. When my eyes fitted into the semi-darkness, I saw cases all over the place. They



*Lahoul. Rothang Pass*

were piled on one another, there were many of them, covered with the thick dust. Glazed cupboards were standing along the walls of the room.

«Our collections,» Svyatoslav Nikolaevich said shortly.

Here, collections partly left after the Central Asian expedition, and collections gathered during Himalayan expeditions of the Institute workers were keeping. There was unique, richest material before me which had not been touched by a hand of a scientist for many decades. In glazed cupboards and cases, there were valuable ethnographic, archaeological and other collections. The ornithological collection numbered about 400 species of birds, now some of them have already disappeared. The botanical collection completely represented the Kullu Valley flora. The geological one contained many rare minerals. There were also zoological, pharmacological, and palaeontological collections kept here.

We passed into the next room with bookshelves along the walls. The library numbered more than four thousand volumes which included many rare editions. In the other building, we found the equipment for the biochemical and physical laboratories. The books had not been taken from the shelves for a long time, the equipment had not been used... But, nevertheless, all of that Svyatoslav Nikolaevich showed to me did not make a painful impression of desolation and decay. It seemed that people had just recently left those premises, for some reasons beyond their control unexpectedly and suddenly torn away from the interesting work. They had only enough time to pack collections and lock the doors of the library and laboratories...

«This is what Urusvati is now,» Svyatoslav Nikolaevich inclined his head sadly. «But the Soviet scientists can work here?!—and his eyes smiled.—Both my father and brother spoke about it more than once. Why Soviet and Indian scientists do not work here together? All this—he looked around—can be at their disposal. Russians began, and Russians must continue...»

And this subject—«Russians began, and Russians must continue»—sounded in our talks the whole day.

«You should know,» Svyatoslav Nikolaevich said, «that this Institute is not only one more scientific institution. The future of science is laid in it. At that time, during and after the war, the fate of the Institute was not easy, and researches and scientific methodology laid in it were stopped. Laid not by us, the Roerichs, but by our Teacher who created the Living Ethics and









*The Urusvati Institute building*

whose plans we were fulfilling. You know, everything was very interestingly planned, and it was even more interestingly executed. In all those actions in which we took part, there was not only the future of the new science, but also the future of the evolution of mankind, its transmutation, its new forms of existence.»

More and more often it sounded in our conversations: New epoch, new cosmic thinking, new science. And in a few days, Svyatoslav Nikolaevich asked me to pass his offer to the Academy of Science of the USSR. He wanted that a group of Soviet scientists arrive in Kullu and solve the problem of cooperation with India in the Himalayan Research Institute. I agreed, and, on arrival in Moscow, passed all this to those on whom Svyatoslav Nikolaevich' request fulfillment depended. But scientists did not show any special interest for all this, the circumstances were changing, the difficulties concerning what was planned were growing. At that time, in the 1980s, despite all efforts, we did not succeed in settling anything. But it did not mean that Svyatoslav Nikolaevich Roerich's suggestion had no future. Many years have passed since then, the USSR disappeared,



individual states took its place, Svyatoslav Nikolaevich passed to Russia the heritage of his parents. The Centre-Museum by name of N.K.Roerich was established in Moscow. In India, in Kullu, the International Roerich Memorial Trust was founded which included representatives of the Central Government of the country, the government of the Himachal Pradesh state. The Trust Board of Trustees included officials of the Russian Embassy and Russian scientists. The governments of India and the state financed many things in the Roerichs' estate what was so different from the Russian government's attitude towards the Centre-Museum by name of N.K.Roerich in Moscow. The Museum survived and is still working on donations of Russian people.

In 1993, Svyatoslav Nikolaevich Roerich, the last of the Great Roerichs family, died. After his death, I have been to Kullu a few times visiting India as a member of the Board of Trustees of the International Roerich Memorial Trust. And every time I found something new—the Himalayan Folk Art Museum in one of the Urusvati buildings, new buildings for



*The laboratory building*



At the meeting of the Board of Trustees of the International Roerich Memorial Trust (IRMT) in spring of 2005, a draft Memorandum of Understanding between the International Centre of the Roerichs and the IRMT was presented. The question of the Urusvati Institute revival took an important place in it.

The draft was discussed and in principle approved.

It was decided to carry out the revival of the Himalayan Research Institute Urusvati along two lines: the memorial-museum line and the scientific-research line which is to be realized by joint efforts of Indian and Russian scientists. It was suggested that concrete programmes developing the Memorandum of Understanding between the IRC and IRMT should be worked out.

On the whole, it must be noted that making important positive decisions on the Roerichs' Museum-Estate in Naggar was achieved thanks to the attention on the part of the Himachal Pradesh state government and its Head Minister personally, and to the support of the Russian Federation Embassy in India and Ambassador V.I.Trubnikov personally.



*Shiva Temple. Detail*

## **ADDENDUM**

### **SUGGESTIONS ON REACTIVATION OF THE HIMALAYAN RESEARCH INSTITUTE URUSVATI**

#### **I. ON THE HISTORY OF THE URUSVATI INSTITUTE ESTABLISHMENT AND ACTIVITIES**

The Himalayan Research Institute Urusvati was founded in Darjeeling on July 24, 1928, after Nicholas Roerich's Central Asian expedition of 1925–1928 in which Helena Roerich and Yury Roerich participated was over. In December 1928, after the Roerichs family moved to Naggar (Kullu, Punjab), the Institute was placed in a two-story building (the headquarters) which is still preserved unchanged, and the building of the biochemical laboratory which was added to it later (in 1932).

The general ideological leadership in the establishment of the Urusvati Institute belonged to N.K.Roerich. Elaboration of purposes, tasks, research programmes and trends of the Institute and its structure, selection of workers, and all consequent administrative duties, supported by active assistance of the whole family, lay on Yury Roerich who became the Institute permanent Director. By the decision of the Board of Directors of the Roerich Museum in New York, the part of which Urusvati was, fundamental goals of the Institute establishment and the main trends of research were expounded by Y.N.Roerich in two brochures (pamphlets) issued by the Museum in 1930. A summary of those is contained in the first Annual Report on the Urusvati Institute activities (for 1929–1930) made by Y.N.Roerich.

Scientific prerequisites and goals of the Himalayan Research Institute establishment have not only lost their actuality nowadays, but have become even more significant. It is necessary to dwell upon them in more detail strictly adhering to the used sources documental base.

The idea of establishing a scientific institution with the purposes of a complex study of the Himalayan nature and culture occurred to the Roerichs in 1924, during their stay in Darjeeling, as the result of the three expeditions undertaken by the Roerich family in the mountain system of Sikkim, Bhutan and Nepal. It is only fragmentary documental information



that is known so far about this utmost important stage of the Roerichs formation as artists and researchers of Asia, but the significance of this stage is considerable. The expeditions of the Sikkim period of the Roerichs' life in India for the first time opened before scientists the richness of the nature and the ancient culture of the East; they served as the basis for the first collections of cultural values and natural collections—herbaria of plants and medicinal herbs, collection of minerals, ornithological collections, records of rare dialects and local languages, ethnographic observations and archaeological findings.

The unique entomological collection of Sikkim butterflies alone, passed by Svetoslav Roerich to the New York Museum as a gift from the Urusvati Institute, numbered 808 species! It was those first Himalayan expeditions' rich collections, the necessity for their systematization and scientific investigation, that served as a powerful impetus for the Roerichs to make a final decision on organization of the Central Asian expedition planned for a few years, and immediate establishment of the Institute after the expedition would have been over in 1928.

The fundamental goal of the Himalayan Research Institute establishment was «conducting original scientific investigations in the countries of the Middle East which are still remaining an unexplored area for scholars» (Y.N.Roerich). Speaking about the Middle East, N.K. and Y.N. Roerichs meant the vast territory from the Iranian Plateau in the West to the borders of China in the East including Chinese and Russian Turkestan, Mongolia, and Tibet.

The Institute founders considered this region to be the most interesting in Asia and called it the «Heart of Asia». Here, in Middle Asia, the ways of the most ancient human civilizations and the most ancient cultures crossed, as Yuri Nikolaevich Roerich convincingly showed in his travel notes.

An essential feature of «conducting original scientific investigations» was the innovatory for that time (and partly—for this time too) organization of research. Already at that time, the Institute founders realized the fact that, in conditions of increasing specialization in different fields of science, one researcher cannot cope with the whole range of problems arising in the process of work. So, two main principles were laid in the basis of the scientific activities of the Institute:

1. Organization of complex expeditions comprising groups of specialists in various fields of knowledge.

2. Organization of moving research stations serving as research bases in various parts (points) of the region where scientists got a unique possibility to test and check their studies results.

This kind of support base-stations were established in the Western Himalayas: by W.Koelz in Lahore, N.K. and Y.N. Roerichs—in Keylang (Lahoul). The fruitfulness of the new type expedition researches most completely manifested itself in the Urusvati first years of work (1929–1934). Expeditions of Y.N.Roerich himself, bio-geographer W.Koelz and cosmic ray expedition to South Eastern Ladakh headed by Professor J.Benade, can serve as the best examples.

The set goals and the new expeditional research methods determined the simple and clear, in terms of its inner logics, structure of the Urusvati Institute which remained unchanged in its principal characteristics. Four major subdivisions were established:

1. Department of Archaeology, related sciences and Arts.
2. Department of Natural Sciences, with applied research.
3. Research library.
4. Museum of the Institute collections.

In spring of 1932, the building of bio-chemical laboratory was constructed which, by the Roerichs' idea, was to include a complex of laboratories for medical research:

- 1) General bio-chemical laboratory;
- 2) Organic (chemical) laboratory;
- 3) Pharmacological laboratory;
- 4) Physical laboratory;
- 5) Cancer research laboratory.

The results of the complex studies of the Himalayan Research Institute are still to be subject to comprehensive scientific and historic study. Collections, herbaria, collections of seeds are now scattered over various scientific research centres of Europe and America, and private collections as well. But even what is known owing to the Institute publications and the archive funds of the International Centre of the Roerichs in Moscow strikes with grandiosity of both the plans, and practical results achieved in a short, actually just 7–8 year period of activities. Collections of unexplored Himalayan flora alone number more than 10,000 plants, and the value of the Institute archaeological, ethnographic, linguistic researches of the culture of India and Tibet cannot be estimated at all! As priceless for the history of science and culture are the extensive international contacts



of the Urusvati and, in particular, the interest for its activities showed by the highly appreciated in the scientific world outstanding biologist, geneticist, geographer N.I.Vavilov who was in correspondence with S.N.Roerich. Worldly famous scientists, Nobel Prize winners in the field of physics A.Einstein and A.Michelson, major scientists—archaeologists, ethnographers, geographers, botanists and many others, took an interest in the studies of the Urusvati Institute and acted as its research programmes advisers.

And finally, the results of the researches of the Urusvati Institute were laid by S.N.Roerich and Academician A.L.Yanshin, the USSR Academy of Science Vice-President, in the basis of elaborated in the 1980s, grandiose in terms of its ideas and significance for science, project concerning creation of a network of biosphere stations in the natural system Altai—Tien Shan—Himalayas.

## II. SUGGESTIONS ON THE INSTITUTE REACTIVATION

The problem of the Urusvati Institute reactivation is exceptionally complicated, it involves many scientific, organization, financial and economic matters, and problems of international cooperation.

### II.1. Preparation for the Institute reactivation in Russia

The initial stage of reactivation should include elaboration of the Programme of the reactivation; it is expedient to work out its basis by the efforts of Russian scientists and specialists, and, at the final stage, to agree upon it with the Indian side. It is necessary to preserve in the Programme the continuity of the Institute fundamental goals and tasks determined by the Roerichs when it was established, and to take into consideration the experience of science development for the past 65–70 years from the moment the Institute had to be laid up and his scientific publications stopped. I believe it expedient to determine in the Programme short-, medium- and long-term tasks (stages) of reactivation so that there be no delay in fulfillment of expedition work complex scientific research programmes—the basis of the Roerichs' so-called «mobile» methodology of complex studies. It follows from the above-said that execution of the particular complex trends of the reactivation can be and must be done simultaneously.

The nearest tasks for 2005 are:

1. Intensive study of the Urusvati fund materials in the ICR Manuscript Department (January–March).
2. Group of 3–4 specialists setting off for Naggar (Kullu) for stock-taking and making an inventory list of the collection together with the Roerich Trust representatives.
3. Preparation of the field-test Programme.
4. Organization of the expeditionary composite group of Russian and Indian scientists and its setting off for Kullu for 1,5–2 months with the purpose of conducting reconnaissance ecological and biospheric, and cosmo-geophysical complex researches; exposure places of biospheric pickets (local stations); conducting anthropological and archeological investigations in the system of the future biospheric station in Kullu included in the network of global biospheric stations (September–October, 2005).

## **II.2 Measures on the reactivation of the Urusvati Institute in Kullu**

The main problem in Naggar (Kullu) will be reorientation of the formed at present infrastructure of the Urusvati Institute buildings. It is necessary to return their functional roles to the central building and the building of the bio-chemical laboratory—for keeping gathered collections and herbaria, their scientific study in the Institute physical, bio-chemical, and other laboratories, as it was planned by the Roerichs and started being realized at the beginning of the 1930s.

The forthcoming action is one of the most difficult and delicate in the whole system of the Institute reactivation. Presently, the Urusvati buildings are turned into an affiliate and subsidiary facilities of the art gallery, there are permanent music and art classes held here for children from Naggar and surrounding Indian villages of the Himachal Pradesh state. Lower down the slope (about 100 m away), a open-air theatre is built. It will be difficult to combine all this with systematic scientific investigations and processing of collected materials. It will be necessary to work out a well-planned and realistic conception of reactivation which would satisfy both the Russian and Indian Sides, and, in the nearest future—the international scientific community that will have expressed a wish to take part in joint researches.

There are problems of the old Institute buildings reconstruction and additional construction of new buildings equipped with modern laboratory information equipment. Apparently, in the next 3–4 years, it is expedient to plan processing of collected in complex expeditions materials in Russian and Indian scientific centres.

### **II.3. Systematization, search, and preservation of the Urusvati Institute collection and researches materials**

From the short historical introduction to this document, and the Summary Information «The Urusvati Institute» prepared by G.L.Zhizhin, the great role of the Urusvati scientific heritage—priceless treasury of the world science, unfortunately, partly already irretrievably lost—to be played in the Institute revival, becomes clear. That is why preservation of the remaining heritage is the primary task in the Programme of the Institute reactivation. It is necessary to solve the following main tasks:

1. To create on a documental base of the ICR Manuscript Department a modern information search Centre of documental study of the Roerich heritage.

2. To establish permanent contacts with the scientific institutions—the Urusvati Institute scientific heritage holders:

- the Michigan University;
- the New York Botanical Gardens;
- the USA Department of Agriculture—presently, the USA Ministry of Agriculture;
- the Harvard University (Cambridge, the USA);
- the Natural History Museum in Paris;
- the National Museum of Paris;
- the American Association of Medical Colleges;
- various organizations of oriental studies in India, Europe and America;
- the Nicholas Roerich Museum in New York;
- other organizations and institutions where the Urusvati collections and materials are kept.

Of course, this work demands a long-term prospect, but it should be started now. Thus, for example, remained in Kullu, in the Urusvati Institute building, the part of the large herbarium, cannot be used before records indicating the places where the herbs were gathered and grow in Tibet and

in the Kullu Valley are found in the archives. The same refers to the part of ethnographic and archaeological collections, cosmo-geographic data (research of cosmic rays in Ladakh), etc. Solution of the abovementioned problems will be able to bring closer the time of actual reactivation of the Institute, to revive the former traditions of complex scientific knowledge in the study of Man and biospheric Cosmos.

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*Nicholas Roerich, From the «Himalayas» series, 1941*

*Draft*

**MEMORANDUM OF UNDERSTANDING  
BETWEEN  
THE INTERNATIONAL CENTRE OF THE ROERICHs (ICR),  
MOSCOW, RUSSIA,  
AND THE INTERNATIONAL ROERICH MEMORIAL TRUST,  
NAGGAR, INDIA**

The International Centre of the Roerichs, Moscow, Russia, further referred to as the ICR and the International Roerich Memorial Trust, Naggar, Himachal Pradesh, India, further referred to as the IRMT, on the basis of the Programme of Culture, Scientific and Education Exchanges between the Government of the Russian Federation and the Government of the Republic of India, have agreed on the following.

The Sides will cooperate in an effort to safeguard and research jointly by Russian and Indian scholars the heritage of the Roerich family to expand activities of the Nicholas Roerich Museum in Moscow and the Roerich Museum in Naggar, to revive the Urusvati Himalayan Research Institute.

Toward this end:

1. The Sides will publish the results of research and archive materials of the Roerich family, organise joint scientific conferences, seminars, exhibitions and cultural events.

2. The IRMT will invite representatives of the ICR for the meetings of the Board of Trustees of the IRMT for discussion of issues pertaining to the current functioning of the Roerich Museum in Naggar and plans of joint activities of the IRMT and the ICR.

3. The Sides will form a joint group of Russian and Indian scholars on the revival the Urusvati Himalayan Research Institute, and regularly discuss plans of activities of the mentioned group.

4. The Sides will exchange plans of publishing activities and publications of research and archive materials of the Roerich family.

5. The ICR will send and the IRMT agrees to receive a Russian curator in the Roerich Museum in Naggar and bear expenses for his/her stay in India. Concrete candidatures and financial terms and conditions of the Russian curator's stay will be agreed upon by mutual consultations.



6. This MoU will be effective from the date of this signature and remain valid until either Side raises the issue of its addition or termination.

Done at on «                    »                    in duplicates, each in Russian and English, all the texts being equally authentic. However, in case of doubt in interpretation the English text shall prevail.

For the International  
Centre of the Roerichs

For the International  
Roerich Memorial Trust



*Nicholas Roerich, From the «Himalayas» series, 1937*

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**FOR NOTES**

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**United Scientific Centre  
for Cosmic Thinking Problems**

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