

# RUSSIAN OCCULTISM

~ VOLUME 2 ~



# **BERSERKER**

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## **BOOKS**

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The wives of "enemies of the people" did not escape repressions either - E.M. Kondiain was arrested 10 days after the death of her husband and sentenced by the decision of the "troika" special meeting) to 8 years in the camps, the same term was given to O.P. Barchenko on 23 July 1938 (she was serving in Akmola camp of wives of traitors of the motherland).

About the closest associate of Barchenko Y.V. Strutinskaya we know only that in 1937 she lived somewhere near Maykop - information that was reported to the investigation by A.A. Kondiain, who may have been in correspondence with Strutinskaya.

Two years before his arrest, according to the story of E.M. Kondiain, Barchenko fell seriously ill - a phlegmon had formed on his leg, and doctors strongly advised him to go to hospital. Otherwise, they said, you can die, but Barchenko objected to this: "I will die when I will no longer be needed for their work," and began to treat himself, as he had done before, alcohol compresses. Soon the dangerous disease receded, Barchenko's words turned out to be prophetic - in 1937, he, and together him and thousands of other scientists, were unnecessary to the Soviet, or rather, Stalinist science. It was the Kremlin master who eventually passed a death sentence on Shambhala, though not the Shambhala that Buddhist legends tell about and that Barchenko was searching for, but its complete antipode - the anti-Shambhala created by Soviet propaganda.

The death of the scientist inevitably entailed the loss of everything he had created in the 1920s and 1930s. As I was informed in 1999 in the Central Archive of the Federal Security Service of the Russian Federation, personal documents, various correspondence and a monograph (thesis) seized during the arrest of A.V. Barchenko

"Introduction to the Methodology of Experimental Effects of the Volumetric Energy Field" (and with them probably other works including a treatise on the ancient science "Dunhor" and a book of memoirs "In Search of the Lost Truth") were destroyed in 1939.

As A.G. Kondiain (A.A. Kondiain's daughter-in-law, already mentioned by us) reports, "all his (i.e., A.A. Kondiain's) belongings were confiscated, and his study room, which remained sealed for a long time, was then occupied by strangers. The rest of the flat, where his mother, sisters, and then Oleg Alexandrovich (Kondiain's son) and his brother lived, was in 1942.

was completely destroyed by a direct hit from a long-range shell, So perished also those things that remained confiscated"<sup>(349)(1)</sup>".

It is true that the cases cited above involve the loss of personal things and archives. But there is still official documentation, settled in state (departmental) archives, for example, the materials of Barchenko's Viemov laboratory. These materials could shed light on Barchenko's neuroenergetic research, but their traces have not been found so far.

And yet we know something about these studies. As a prisoner in cell 76 of Lefortovo prison, Barchenko wrote a letter to the People's Commissar of Internal Affairs N.I. Yezhov on 24 December 1937 immediately after the end of the investigation. In it, he tried to draw the attention of one of the most odious Soviet leaders to the exceptional value of his scientific work:

"... in my time I succeeded in discovering a physical phenomenon not accounted for, not described by modern science. To the development of this discovery I had been devoting most of my life interests and time since the beginning of the revolution. At the time of my arrest I was completing the organisation of a laboratory at the All-Union Institute of Experimental Medicine with the aim of deepening the practical verification of my scientific constructions, which had already been fundamentally experimentally successful in 1935, in my former laboratory at the MPEI, in my home works. From the materials taken during my arrest, it is known that for certain reasons, about two years before my arrest, I was forced to destroy some of the scientific material, including drawings highlighting the ways of practical application of my discovery". And further Barchenko informs Yezhov: "... by the time of my arrest I had fully theoretically and to a large extent experimentally worked out to a degree enabling immediate collective experimental verification, the following provisions:

- 1) as a result of the study of the question of energy factors of the structure of vital matter, specific ways of energy regulation of life activity of protozoa, including bacteria, have been discovered. The development of these pathways can arm modern science with an extremely powerful weapon both in the line of therapy and in the line of defence against biological methods of warfare;

2) as a result of elaboration of the same question... the ways of energy regulation of hyperplasia (cell overgrowth), not considered in modern science in the fight against malignant tumours, were discovered. As a result of parallel elaboration of the question about factors of increased resistance of vital substance, a specific mathematical projection-geometric mechanism, providing the selection of the most favourable architectural and building constructions, including allowing to find the key to antiseismic buildings;

3) not by virtue of mystical miraculousness, but by virtue of the fact that vibrational-vortex (quantum-wave process) and..., <skip of text> the unaccounted features of which are revealed by my discovery, are the universal root of all cases of speciation of energy without exception. Practical application discoveries in the principle is universal."[\[350\]](#)

What is behind this suicide confession of the scientist, what universal "discovery" he tried to save for mankind - we can only speculate. The mystery of Dr Barchenko remains unsolved.

## Nosleword

### *Once again on Ancient Science and Modern Science*

**I**nstead of putting an end to this book, I ask myself once again who Dr Barchenko was - an innovative and visionary scientist whose quest for new ways of doing science, as a

no matter how we treat them today, were interrupted by the Great Terror? Or maybe B.C. Brachev, the author of the book "Freemasons and Power in Russia" (Moscow, 2003), is right, who tends to see him as a pseudo-scientist and a "pseudo-scientist".

[\(351\)\(1\)\(351\)\(1\)](#) I find it hard to agree with this assessment, however. Adventurism in the popular sense of the word implies unprincipled actions for the sake of achieving any profit, which can hardly be blamed on Barchenko. Many facts of his biography indicate just the opposite - his exceptional integrity. Thus, in a letter Barchenko G.Ts. Tsybikov, written in early 1927, we read:

"...for 10 years [I] did not hesitate in my speeches to government and party leaders to openly emphasise my fundamental divergence from party ideology and tactics on a number of the most fundamental issues, example on religion, the family, education, the basic tactical point of view parties whether or the ends justify the means."[\(352\)\(1\)](#).

Barchenko, it seems to me, belonged to the type of people who are usually called obsessed. Such people have always existed everywhere, including in Soviet Russia, especially in the 1920s - the "heroic twenties". Obsessed with his Idea (with a capital letter!), he strove with all his might to realise it - to return to mankind the lost true knowledge. (The title of his memoirs - "In Search of Lost Truth" - also speaks of this.) One can agree with B.C. Brachev that Barchenko's behaviour in the late 1930s, when he insistently sought meetings with Voroshilov and Stalin, was notable for its apparent inadequacy, but this is how obsessed people behave - inadequately. Such a man was Giordano Bruno, Barchenko's favourite hero. Following his example, Barchenko remained to the end.

faithful to his principles and his Idea, which led him to the Bolshevik Calvary.

Another question is how to treat Barchenko-scientist and his very unorthodox research? B.C. Brachev notes Barchenko's insufficient professional training ("an undergraduate medical student"), but this fact alone does not tell us anything. It is worth remembering the genius K.E. Tsiolkovsky, who was an absolute self-taught, and by occupation only a school teacher, which did not prevent him from creating the world-famous "Study of world spaces by reactive devices". Barchenko, as we know, also owns an original work ("Introduction to the Methodology of Experimental Effects of Volumetric Energy Field"). However, since it is not preserved (or preserved, but inaccessible to us), we cannot give it an objective assessment. Nevertheless, we can make some general conclusions, although far from final, about the nature and methods of Barchenko's work.

First of all, attention is drawn to the unusually wide range of his research, covering "all fields of science and arts" (in the words of E.M. Kondiain): astronomy, chemistry, physics, medicine, biology, botany, geology, architecture, music theory, etc. Such scale is explained by the specificity of the problem, on which Barchenko worked together with the mathematician and astronomer A.A. Kondiain - "to confirm with the achievements of modern science the provisions and universal laws of ancient science". As far as we can judge, Barchenko and Kondiain wanted to link together all natural and socio-historical processes on Earth, which have a cyclical nature, with planetary "categories" and solar activity ("rhythms of the Sun"), using for this a certain esoteric "diagram of correspondences" (universal scheme). This work in many respects echoed the work of A.L. Chizhevsky, who laid the fundamental foundations of heliobiology in the same years. We also know about Barchenko's experimental research in the field of biophysics (where he used the same RS to process the obtained results) and parapsychology.

How valuable from the point of view of today's science are all these studies? It is not easy to answer this question, because we do not know with certainty what the universal scheme represented

- archaeometer of St. Ives d'Alveydre, its modification or something else - and how Barchenko and Kondiain worked with it. In any case, such work, assuming a priori the existence of some "universal unified law" ("world universal regularity", absolute Truth) underlying the universe, seems at first glance completely unthinkable within the framework of modern strictly positive (analytical) science. That is why Barchenko had a conflict with the leadership of the scientific department of Glavnauka, who opposed his "synthetic" method and declared their intention to fight against "axiomatics in all its forms". Barchenko, as evidenced by his first letter to Tsybikov, tried to defend his views, to prove, referring to the classical formulations of Lenin and Engels, that Ancient Science is deeply materialistic and its basic provisions do not contradict the Marxist theory (the doctrine of matter). Thus, for example, he argued that Marxism essentially recognises the existence of a "world universal regularity" (in the form of the laws of nature) and actually leads to the mastery of it by mankind. Or that the "sacred numbering" of universal science fully fulfils one of Lenin's basic demands - to prevent the separation of physical phenomena from the mathematical expressing them formulae.<sup>[353](1)</sup>

At the same time, we know from E.M. Kondiain's report that RS worked in practice, allowing Barchenko and Kondiain to successfully process both purely statistical data and laboratory material: "the picture turned out to be slender". Was it really so? And is the occult science of numbers - the theory of numerical emanation (Kabbalistic or any other) applicable in modern scientific cognition at all? The majority of scientists will most likely answer this question negatively, but probably there will be those who think otherwise. Speaking about RS, one cannot but ask another question - whether the knowledge of the ancients was really so "huge and powerful", as Barchenko believed and as some of his current followers, those who believe in the existence of the northern ancestral homeland of mankind (Sperborea) and try to confirm with modern scientific data the universal laws of the Ancient One, claim

science (e.g., the doctrine of the "sevenfold structure of the universe"<sup>[354]</sup>)?



In recent decades - in Russia and in the West - there have appeared many interesting publications devoted to the most mysterious monuments of ancient and ancient history. Their authors make attempts to decipher the information (astral, geometrical, mathematical, etc.) embedded in these monuments. Thus, it was possible to establish that in the pyramid of Cheops (the Great Pyramid) various geometrical symbols including proportions are encoded

"golden section"; the structure of its angles, edges and faces, according to A.V. and A.A. Zinovievs, "forms an integral esoteric system, conjugated with the results of astronomical observations."<sup>[355](1)</sup> Te

The same scientists, unfamiliar with U.S. Barchenko, say, practically his own In other words, about the "universal logical and mathematical law", presented in its entirety in the amazing creation of ancient Egyptian architect-scientists unknown to us.

Indeed, many extant ancient monuments (megalithic observatories-sanctuaries of Stonehenge and Arkaim, Egyptian and Indian pyramids, Mesopotamian ziggurats, ancient temples and other buildings, various devices for calculating time, such as lunar-solar calendars, etc.) testify to a very high level of knowledge of our distant ancestors. Thus, the research of English palaeoastronomer Alexander Tom showed that in the late Neolithic - early Bronze Age the North-West of Europe was covered by a whole network of megalithic observatories for observations of both the Sun and the Moon. It is now generally recognised that Upper Palaeolithic man (15 and more thousand years ago) used a developed calendar system (lunar and lunar calendar system).

solar calendar).<sup>[356](1)</sup> At the same time, the ancients also had extensive information about correlative links between planetary configurations (solar activity) and biophysical processes on earth. B.M. Vladimirsky and L.D. Kislovsky in their work

"Archaeoastronomy and history culture" even admit, that the "the empirical knowledge of our ancestors on the problem of cosmic influences on the biosphere was probably broader and deeper than ours."

<sup>[357]</sup>

But especially deep was the knowledge of the ancients in the field of invisible "subtle world" connected with human consciousness and psyche. An example of such knowledge can serve as an example.

Ancient Indian yoga is a "science of the spirit" containing information about the human being and his integral psychoenergetic system. Those who have mastered this discipline perfectly acquire paranormal - "superhuman" (from the point of view of an ordinary person) abilities, so-called "siddhis". With the help of yoga, by intuitive and contemplative method, Indian forest hermits-sages ("rishis") were able to penetrate beyond the visible, substantive shell of things and cognise supersensible, invisible phenomena and

"to create - "synthesise" - a harmonious and holistic picture of the world, where everything is connected with everything - atom and galaxy, man and universe. This higher, cosmic vision of the Unified World was beautifully expressed by them in philosophical and religious texts

"The Upanishads.

Indian yoga and similar spiritual practices of other peoples<sup>(358)(1)</sup> which, however, cannot be reduced only to psychotechniques in the narrow sense of the word) have a very ancient origin.

Each represents a centuries-old tradition of passing on knowledge

- This is the case in the ancient world. Such closedness, hermetic nature of knowledge in general is characteristic of the ancient world. Thus, in Egypt, one acquire any knowledge only in special temple schools under the guidance of priests. Such schools were called "houses of life" ("per ankh").

Barchenko's "house of Egyptian science and philosophy". Here sacred texts were read and copied, collections of papyri of various contents were kept and various sciences and arts - medicine, astronomy, mathematics, architecture, etc. - were taught. It was also the place where students were given the innermost esoteric knowledge.

Interestingly, speaking of the contemplative-synthetic Ancient Science, Barchenko associates it not only with the Kalachakra, but also with the

"Yoga as a religious-philosophical doctrine and psycho-technique developed in the Indian subcontinent during the Vedic period (conventionally - the Vedic period). This viewpoint is at odds with modern science, which believes that yoga as a religious-philosophical doctrine and psychotechnique was formed on the Indian subcontinent during the Vedic period (conventionally, in the 1st millennium B.C.). (It is believed that yogic psychotechnique owes its emergence to the religious experience of the legendary Vedas mentioned above.

sages-rishis). Barchenko was undoubtedly sympathetic to the Hindu idea of "Brahman" as a cosmic primordial, impersonal absolute underlying the world, In his own interpretation it is "universal world law," in other words, God, Like Giordano Bruno, Barchenko understood God most likely most likely as a "the innermost essence of the cosmos", in the words of the philosopher I.I. Lapshin. And therefore, "the comprehension of this Divine beginning for the wise man is possible only through scientific thought, scientific creativity, accompanied by the greatest enthusiasm,"<sup>[359](1)</sup>

The emergence of perfect knowledge (based on the synthesis of science and religion) Barchenko, like and other occultists, associated with the "pre-flood" civilisation, which he calls "prehistoric culture". Despite its obvious "unscientificness", the theory of the "first humanity" (D.S. Merezhkovsky's term) or a pracivilisation that hypothetically existed on Earth 10-12 thousand years B.C. is becoming popular again in our time. To this theory researchers, as a rule, resort when faced with facts inexplicable from the point of view of modern science and technology (for example, the construction of the Egyptian pyramids). How justified, however, are their references to "pracivilisation"?

In principle, it is quite acceptable to speak about the existence in the deepest antiquity of a certain syncretic pra-culture, which included religion, philosophy, art and science, and about its subsequent differentiation, division into separate parts. The famous French ethnographer and psychologist L. Lévy-Bruhl believes that primitive man possessed "mystical" and "pralogical" thinking, subject to the "law of partisanship" (belonging between beings and objects), governing associations and connections in his consciousness. "For primitive thinking there is only one world," he writes. - 'All reality is mystical, as is all action; consequently, mystical is also every perception'.<sup>[360](1)</sup> At the same time, the orientalist historian I.M. Diakonov notes that the perception of the world by ancient man, who still lived in an undivided unity with nature, "was in many senses more emotional than ours (although this emotionality was not realised as something separate from cognition)". In antiquity, when the rational means of cognition were little developed, argues he,

The worldview had "an emotional and metaphorical character, was very closely connected with myth, with ritual, with cult...". The study of the ornamentation of Neolithic and early Chalcolithic (8-3 millennia BC) pottery also allows us to notice that ancient man had an unusually developed sense of rhythm: "In Palaeolithic images we hardly feel rhythm. It appears only in

*Our materialistic science usually portrays man of that remote epoch as a very primitive and crude creature, completely subordinated to the power of natural elements. This image, however, seems very distorted. In any case, your ancestors did not have environmental problems because they were in much better harmony with nature than we, its "conquerors". According to the opinion of St. Petersburg religious scholar E.A. Torchiov, archaic The "savage" - by his mental organisation was not coarser, but much finer and more sensitive than the modern civilised man, which made him capable of transpersonal experiences, which are the basis of any religious experience. "Archaic man, due to the significantly greater openness of the uncreated realms, not yet burdened with a thick layer of civilisational forms, habits and stereotypes and not yet experiencing such pressure from the side of creation, its manifestation (manifestation of the uncreated. - A. A.), including in the form of transpersonal experiences, were significantly more frequent, and common enough."*<sup>[362]</sup>.

Prehistory - the time BEFORE the birth of the first civilisations in Mesopotamia, Elam, Egypt and India - is one of the darkest periods in the history of mankind, containing many riddles and mysteries. First of all, it is not clear how there was a "leap" from the Stone Age to the Metal Age, from primitive society to class society, from savagery to civilisation - what scientists call the "Neolithic Revolution". We do not know, for example, how hieroglyphic writing appeared in Egypt - there is a completely inexplicable gap between it and the rock paintings in the Nile Valley. The link between the times - BEFORE and AFTER - seems to be severed. The psyche, spiritual and creative world of the man of "prakultura" is equally mysterious to us, "era BEFORE" (its conventional boundaries - between 10th and 3rd

millennia BC). What was the hypothetical Ancient Science (using the term of d'Alveydra and Barchenko)? And where, at what point on earth did it originate - in ancient Egypt (as occultists believe), in India or somewhere else? In his time (1970s), the famous researcher A.M. Kondratov put forward a hypothesis, according to which in the Indian Ocean between Sri Lanka and Madagascar in ancient times there was a huge island-mainland Lemuria. It was here, on Lemuria, according to Kondratov, that the writing system that gave rise to the most ancient Oriental scripts was formed, the oldest civilisation on our planet was formed - the ancestral home of the civilisations of Elam, Dvurechia and Hindustan; here, perhaps, was the "cradle" of Europoid Melanchroes and "man of reason" (*homo sapiens*), the formation of the most ancient humans, as well as anthropoids, primates and monkeys, and the doctrine of the "*homo sapiens*" was born.

Tantra and yoga. [\(363\)](#)<sup>(1)</sup>

And here is how the already mentioned A.V. and A.A. Zinovievs, who to a great extent share the views of occult science, imagine *pracivilisation*: "... it is the most ancient society, which left no written monuments, but whose life and activity led to the emergence of astral knowledge on different continents. The proto-civilisation transmitted (verbally and practically, through cult formulas and the language of mythology, sacred signs, alphabets, chronologies, through the architectonics of the Great Stupas and Pyramids) its experience and its achievements, which allowed new peoples to rise to higher stages of culture and, having experienced ups and downs, to leave their indelible trace in history. Protocivilisation laid the foundation of historical time, created an invisible, but solid foundation of dynamic development.

of humanity. "[\(364\)](#)<sup>(1)</sup>

This knowledge, inherited by the new (post-Flood) humanity, however, was largely lost in the course of the progressive ("civilisational") development of society, when the dominant way of cognition of the world becomes the logical-discursive method, which is the basis of modern "analytical-experimental" science. It is well known about the destruction of a huge number of ancient monuments due to various cataclysms - natural (geological) and social. Speaking about the latter, one cannot

do not recall the loss of hundreds of thousands (!) of Egyptian and Greek papyri as a result of the fire of the Alexandria library and the sacking of the sanctuary of Serapis, the almost complete destruction of the monuments of the Mayan culture by the Spanish Inquisition, or the destruction of the "stone monuments" of pre-Christian Russia, for example on Solovetsky islands (so called "Babylons",

"labyrinths" and "pyramids"). As for the few extant mysterious structures, such as the Egyptian pyramids and the Great Sphinx, the megalithic observatories of Stonehenge and Arkaim, they remain largely incomprehensible to us, because we do not have the key to them.

"decoding" - reading the original information.

The theory of pracivilisation allows us to take a new look at ancient legends and myths, which seem to modern people to be nothing more than beautiful fairy tales - about the "golden age", about the Great Flood that destroyed the "first mankind", about sunken islands - continents - Atlantis and Lemuria, as well as about "happy countries"

- about Hyperborea and Shambhala. However, let us not forget that such a theory is still no more than a hypothesis.

Let us now turn to Barchenko's parapsychological research. His experiments on the transfer of mice at close and distant distances and the examination of "sensitives" - people with paranormal abilities (Lopar "emers" and shamans) - have not lost their relevance today. Although, again, we can only judge about them in absentia, from third-party reports. It is in parapsychology, which Western science began to study only in the 19th century, that we encounter the "forbidden"

The knowledge of the ancients, stumping modern science.<sup>[365]</sup> In this connection, one cannot fail to mention the amazing experiments of a group of American psychologists-transpersonalists led by S. Grof, which allow a glimpse into the inner world of the "archaic

human beings."<sup>[(366)(1)]</sup> During "transpersonal experiences" during so-called psychedelic or "LSD sessions," Grof's patients acquired extrasensory perceptual abilities (telepathy, clairvoyance, clairaudience, clairaudience, predicting the future, leaving the body, seeing at a distance, etc.), including experiencing mystical

"expansion of consciousness" - state, at which consciousness

expands beyond the Ego and transcends the boundaries of time and space. As a result, the subjects gained access - through psychic channels - to new information about various aspects of the material world, something that, according to the scientist, "violates the most fundamental positions and principles of modern mechanistic - Newtonian-Cartesian - science". (Note in passing that S. Grof singles out in a separate category "the experience of meetings with superhuman spiritual entities", from whom a person usually receives "messages, information and explanations through various psychic channels", which, perhaps, gives us a clue to the phenomenon of theosophical "mahatmas" - "spiritual guides from a higher plane of consciousness").

The evidence from the study of altered states of consciousness, according to Grof, points to "an urgent need for a fundamental rethinking of fundamental concepts about human nature and the nature of reality". At the same time, they encourage us to turn to the knowledge and experience of "the great ancient or Eastern spiritual traditions," such as various forms of yoga, Kashmiri Shivaism, Tibetan Vajrayana, Zen Buddhism, Taoism, Sufism, Kabbalah or alchemy. "The wealth of profound knowledge about the human soul and consciousness accumulated in these systems over millennia has not been adequately recognised in Western sciences, nor has the

was perceived by it and not studied".<sup>[367](1)</sup> The Russian scientist A. Martynov says the same thing, claiming that the knowledge accumulated by mankind in the past, "outside the framework of positivist science", has completely fallen out of modern man's sight. People have ceased to understand the language in which it is expressed. "The ancient endeavour to link the discrete with the continuous has become incomprehensible." The reasons for this state of modern knowledge, according to Martynov, "lie in the excessive prevalence of logical thinking in the process of acquiring new knowledge, while it cannot but be surprising that at the dawn of our civilisation a constellation of great thinkers were able to comprehend exactly the continuum essences, using the intuitive channel as the main channel of comprehension of truth. It is the attempt at a continuum, integral comprehension of modern discretised knowledge that leads to the clear feeling that these conclusions have already been formulated

Our great predecessors: it is simply inherent in mankind not only to acquire new knowledge, but much more often to forget the old ones, as soon as they do not fit into the stereotype of thinking imposed by the next social structure".

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In our time - at the turn of the millennium - a very definite work is already underway to create a new scientific paradigm -.

The New Age scientific and philosophical programme "New Age" emerged in the USA at the end of the 20th century. For example, in the USA at the end of the 20th century there emerged a scientific and philosophical programme "New Age", which gives a qualitatively new understanding of man and the world as a single anthropocosmic whole on the basis of a synthesis of quantum-holographic ideas, transpersonal psychology and traditional Eastern systems of thinking. Similar developments are also being carried out in Russia - let us name for example the evolutionary and cosmic paradigm, formulated on basis of the works of "Russian cosmists" (V.I. Vernadsky, K.E. Tsiolkovsky, A.L. Chizhevsky, etc.). A.V. Barchenko with his idea of a universal "synthetic science" should certainly be included among these scientists-innovators.

One of the leading Russian ufologists, Doctor of Philosophy V.G. Azhazha, expressed the best about the essence of the Ancient Science and its fundamental difference from the modern science. (Ufology is a scientific trend that studies the phenomenon of UFOs and its impact on the biotechnosphere).

"At the beginning of humanity's development on Earth, the system of thinking was one: thinking directed towards a true worldview. Therefore, the logical and spiritual components of the thinking process were inextricably linked. At that time there was no division into religion, philosophy and science. It was a single system of comprehension of the truth of the world order. That is why Egyptian priests 5000 years ago were true integrators of knowledge of mankind of that time. Having created such system of thinking, mankind entered the era of knowledge accumulation (the period from 4400 BC to 2200 BC).

Further, the system of comprehension of truth is dissected into a logical system of thinking and a mystical (spiritual) system. By this dissection



marked the beginning of the era of knowledge loss (the period from 2200 B.C. to Christ).

Further the dissociation intensified - logical and spiritual thinking came into contradiction. Science became completely based on the logical system, and religion - on the spiritual system of thinking, which led to antagonism between science and religion. This marked the beginning of the era of militant ignorance of mankind (the period from the Nativity of Christ to the present day). Humanity today lives in the final phase of militant ignorance. The basis of the intellect of modern man is logical thinking. To acquire knowledge, a modern man must study dozens of sciences, read hundreds of books, expending huge physical, mental and intellectual forces, spending tens of years of his life, spending large material resources. And the Egyptian priest, being a person spiritually highly developed, having developed in himself the abilities of instantaneous illumination (occurring on the information-energetic level of a person, but in no way on the physical level), could instantly receive knowledge greater than a modern scientist during his whole life. At the same time, a person receives knowledge of such volume and clarity that he has neither doubts nor the need for any additional speculations and physical experiments.

All great discoveries have been made as an act of insight by the brilliant scientists of our planet."[\[369\]\(1\)](#)

Based on years of study of the fascinating ufological V.G. Azhazha also makes an attempt to create a new paradigm, or model of the world. According to the scientist, the universe is based on "three whales": the mind of the Universe (controlling core), information and energy. Information and energy are the first bricks of the material world. The Universe consists of multi-material worlds. There are thin-material worlds, there are dense-material worlds, where energy is compacted. There are solid-material worlds, like our physical world of Earth, where energy is in a superdense state. However, matter is not the first cause of all things, or even the cause. Matter is the result of the work of the Universe mind, information and energy, i.e.

is a consequence. Our material (physical world) is a world of consequence.

"The world of causes is in the system of information-energy flows of the Universe. The world of the first causes is in the Universal Mind, which forms information, programs the Universal processes and reorganises the energy, the flows of which implement these processes according to the programme".

"Our official science today," writes V.G. Azhazha, "proceeds from the fact that matter is primary. And the whole scientific apparatus is directed to the study of this "primary" substance. All the experimental power of modern science is directed at matter: we tear it, saw it, melt it, dissolve it, bombard it in accelerators, and all this is done in order to get to the reasons of the world order - to the Truth.

Our scientific thinking and all of our scientific methods are directed matter, i.e., consequence. No matter how subtle our experiments, measurements and calculations are, no matter how much effort we put into our science, we apply them to effects. Naturally, as a result, we have only corollaries. All truths obtained by our science are relative. Today science claims that it is the truth, tomorrow new results (facts) are obtained experimentally - and it is no longer the truth. Again theories are developed that put forward new truths, and so on ad infinitum. Our materialistic thinking in principle cannot lead us to the Truth. But it is and exists regardless of whether we know about it or not. Modern science, studying the consequence (matter), answers the question "how?", but not in the  
to be able to answer the question "why?"

Azhazha also speaks of the need to revise our ideas about the genesis and eublation of man. Life on Earth, he believes, could not have arisen by chance, "by itself," as Darwinists claim. The emergence of life was systematic and directed. Darwin believed that man is the crown of evolution, the result of thousands of years of natural selection, in the course of which "from a simple unintelligent monkey turned into a reasonable being". But studies in recent years indicate that modern man is the descendant of terrestrial primates only half, namely - on the "male line". On the female , according to

According to American scientists, we are descended from one individual female, i.e. mankind has one common, albeit unknown, "foremother." "Continuing research in this direction, anthropologists more often come to the conclusion that man is indeed a creation, only not of evolution, but again of some kind of intelligence, the nature of which we do not yet understand." According to the theory of involution - contrary to Darwin's theory of evolution, "living forms did not improve by natural selection, but degenerated from a more advanced species to the present-day man and apes. Neanderthals were one of the descending branches of the involutory tree, in this case a dead end. In that case, they are, like all other hominids, conventionally speaking, our cousins and mates in misfortune. And their common ancestors, whose glittering cities are hidden in the oceanic abyss, have left a legacy of their own. memory in legends and myths."<sup>(371)(1)</sup>

Azhazha, by the way, also tries to give a modern reading of the Bible, as d'Alveidre and Barchenko did in their time. Thus, the enigmatic phrase "In the beginning was the Word..." from the Gospel John becomes clearer to us if we read "information" instead of "word". Here are some more examples:

"For a long time I was shocked by the phrase: "...and God created the firmament...And God called the firmament heaven." I thought it was absurd. How can the sky be the firmament? Now I understood that the closed vortex information-energy flows, formed into energetic universal cells of the "bee honeycomb" type, formed the firmament - the rigid energetic structure of the Universe. Universe

- is a solid, not a void (vacuum) as we believe today.

I was puzzled by Genesis chapter 1 verse 7: "And God created the firmament, and separated the water that is under the firmament from the water that is over the firmament..." What are these two waters that are separated from each other, and why is it necessary to separate them? This perplexity continued until two information bases in the universe were discovered. One - the informational basis of biological processes and biological life in the Universe - is water (H<sub>2</sub>O). The second - the informational basis of intra-stellar processes in the Universe - is lithium water (Li<sub>2</sub>O).

Dozens of times I have read but not perceived the phrase: "As above, so below, as on earth, so in heaven". For dozens of years I have passed by the great wisdom contained in this short phrase. And that wisdom is that the entire universe is built on the same laws. Everything animate and inanimate (from our present point of view), everything solid, liquid and gaseous is built and lives according to the same universal laws. Mankind, not understanding (or not accepting) this biblical wisdom, has gone aside in its development. Not knowing the Truth, we have torn science to shreds. For each object of study we have created a different science. These sciences have different approaches, methods and regularities. The tragic result of this stratification is that we have started

feel only now."<sup>[372](1)</sup>

In the light of these new - by no means unquestionable - ideas of V.G. Azhazha and other scientists,<sup>[373]</sup> we should probably consider Barchenko's scientific occult searches, his attempts to combine the incommunicable in the naive and utopian in some ways, and definitely innovative in others. Barchenko's goal was to produce a synthesis of scientific ideas about nature and man, to show that at the heart of the Universe lies a universal unified law, not yet learnt by modern - analytical - European science, but well known to the ancients.

The "contemplative-synthetic" science of the East, which possessed the secret of yoga, the secret of all-pervasive and all-encompassing numbers and rhythm, the secret of time. The law behind which lies the Truth lost to mankind. Similarly, modern scientists are searching for the principles of simplicity and unity in the physical knowledge of our super-complex world, and who knows if they will not eventually arrive at those simple truths possessed by Ancient Science. The closest thing to a Barchenko scientist, as far as it seems to me it seems to me, is the heliobiologist-"sun worshipper" A.L. Chizhevsky, who also dreamed of a synthetic unification of the sciences. Four years after Barchenko's death, he also ended up in the Gulag, and then his main work (the book "Morphogenesis and evolution from the point of view of electron theory") died - sad parallels with the fate of Barchenko.

I would like to finish this book with the remarkable words of A.L. Chizhevsky about modern scientists who reject in their arrogance and ignorance the seemingly "unscientific" knowledge of the ancients:

"We are blind in our modernity. By mocking what the thought of our ancestors nurtured and suffered over, we ourselves, with our apodictic truths of the age, become the objects of ridicule of future generations; incomparably more ridiculous is he who has allowed himself to laugh at the hard work in search of truth. Alas, it will not be half a century before all the beliefs and aspirations of the present day will become the "history." There are only a small number of immutable truths that are destined to survive for millennia. And who would dare to say that, having undergone a series of transformations, human thought will not return again to those original philosophical concepts, with which she was sick at the dawn of human history."

[\(374\)](#)<sup>(1)</sup>

## NPNNNOJENNE 1

### *Brief autobiography of A.V. Barchenko*

**B** Board of the Pedagogical Academy  
16/V 1919  
A student of the 2nd Pedagogical Institute, Alexander  
Vasilyevich Barchenko, who lives in  
10th line of Vas. O-va in , 41, sq. 12

### *APPLICATION*

After graduating from the classical (b. 2nd St. Petersburg) gymnasium, I entered the medical faculty, where I attended lectures for two and a half years (at the University of Kazan and the University of Yuryev). For want of funds I had to leave the university and first entered the service of the Ministry of Finance, and then took up literary work, which for 10 years has been my exclusive means of livelihood.

I have always worked as a populariser of biology and geography in various popular-scientific metropolitan and provincial publications. In addition to magazine and newspaper articles, my book (a collection of geographical pictures and stories) "Waves of Life" published twice. My geographical story for older youth "Ocean-Feeder" (from the life of Murmansk industrialists), which was published as a separate edition in addition to the magazine, is now in its second edition.

I had to go round and round most of Russia and some places abroad as a tourist, labourer and sailor.

Along the way, I supplemented my own education by reading textbooks as part of a university science course and working in private laboratories.

In 1911 he applied for state examinations at the Faculty of Natural Sciences, but as a participant in the war he lost this opportunity. From 1918 he was a student of the Higher one-year courses at the 2nd Pedagogical Institute. He received a scholarship and fulfilled all the announced works (exam on general science).

biology and a credit essay on the methodology of natural science). The courses were disbanded at the end of January due to a limited number of students, and I found myself as a scholarship student of the Institute in the Biology Department.

It is impossible for me to take a four-year course within the boundaries of a programme I am quite familiar with. Having specialised in literary work on geography, having completed a full semester at the geography department of the b. Higher one-year courses at the 2nd Pedagogical Institute, I intend to devote myself to pedagogical activity as a teacher. Having specialised in literary work on geography, having attended a full semester of the geography department of the 2nd Pedagogical Institute, and intending to devote myself to teaching as a teacher of geography in the future, I ask the board to admit me to the list of scholarship students of the Pedagogical Academy in its geography department.

*1919 April 14th*

*Alexavdr barchewko.*

I enclose herewith the certificate of the rector of the 2nd Pedagogical Institute.

*(attributed)*

*In addition to this, I also passed a test on stratology at the Higher One-Year Courses. I took an exam in geology with crystallography at the Voevo-Medical Academy (I got half a grade).*

*In 1918, he gave a series of public lectures in Tevishev Hall on the history of natural history. In the same year, he gave a law course "The History of Ancient Natural History" wa private courses of teachers at the Physical Institute of Solyago Gorodok.*

*I will not hesitate to provide additional documents in support of the above.*

*Alexavdr barchewko.*

**ЕЗА SN6. Ф. 2990. Он. 1. Д. 10С. Нл. 5, 6, 66.**

**RSFSR**

*Commissariat of National Education 2nd  
Petrograd Pedagogical Institute 12 April  
1919.  
(K. Marxa Pr.№ 84-in)*

***APPROVAL***

It was issued to A.V. Barchenko that since 1918 he was a student of the Higher one-year courses at the 2nd Pedagogical Institute in the natural-geographical department. Barchenko passed the exam on general biology, announced in December, receiving a mark "very satisfactory", and provided a credit essay, announced on the course of methodology of natural science, completed quite successfully.

In view of the disbanding of the course Barchenko is now listed among the students-fellows of the institute and received a scholarship at the rate of 500 rubles per month for January and February.

*1919 April 12.*

*Rector of the Institute N. Rozhkov.*

**EZA SN6. TaM ibid. N. 2.**



## NPNNOJENNE 2

*Letters of A.B. Barchenko to V.M. Bekhterev 1920-1923.  
Barchenko to V.M. Bekhterev 1920-1923.*

### *Letter 1*

*1920.XII.19.*

*Petrograd*

*Vasilievsky Island, 1 liya, 40, sq. 21*

**B** Honourable Vladimir Mikhailovich!  
I have just returned from Murman and travelled to Moscow. Unfortunately, I couldn't find there the one you were interested in. book Dr Black. It's sold out to the last set.

I enclose herewith the only copy of my own copy of Dr Black. I'm afraid you'll be very disappointed with it. It is adapted for the purpose of popularising certain scientific novelties especially among the older youth.

As for the preparations of ocean fauna requested by the Institute for Brain Research, the case is as follows: the preparations require utensils, which must be stocked in Petrograd. If the Institute has the utensils, please see to it that I am supplied with them before my departure (4-5 January). If the Institute has no crockery, its directorate favours to supply me with a demand to Glavsteklo. In this case I will be able to deliver the preparations you are interested in not later than half of February.

The report on "The Soul of Ancient Teachings in the Field of View of Modern Natural Science," which I was to make, according to the Institute's invitation, on 22 November, I can give between the first and fourth of January or in the middle of February. Please discuss what would be more convenient for you and, if it is not too difficult for , inform me as soon as possible so that I can orientate my departure from Petrograd and my arrival in February - ad hoc.

Concerning questions of interest to you from the field of ancient science and the application of some of its methods to the study of the area,

I have found out everything I could, including the form and scope of my participation in this work, which is available to me.

If you are still interested in this side of the matter, please do not hesitate to inform me - I will be at your service at any time before your departure.

Now let me burden your attention with this. A few minutes ago Vera Knyazkova, the very patient whom I endeavoured to send to you for cure and with whom I was with you. According to her, she is absolutely despairing of the possibility of attracting the attention of the doctors to herself in an amount that would enable her to leave the hospital more or less soon, in which she, who does not consider herself sick, has been languishing for a month and a half. According to [V. Knyazkova], her sister Nina, from unknown motives, with inexplicable persistence swears to the doctors using her that all the words of her, Vera Knyazkova, are morbid delusions and morbid lies. Depending this statement, the doctors, according to V. Knyazkova, have completely changed their attitude to her and ignore her statements as delusional.

Completely despairing to achieve more attentive attitude by legal way, V. Knyazkova decided on an extreme step - to run away from the hospital and to beg me, as rendered to her in due time warm participation, that I personally contacted you and paid your attention to her personally.

Having taken a coat from one of the patients, Knyazkova quietly left the hospital in the evening in the dark and came to me. I must state in good conscience that Vera Knyazkova now so calm and sensible and so logically reasoned in her behaviour that there is no reason, at least no obvious one, for forcibly restricting her liberty. Therefore, I considered it an elementary duty of humanity to give her shelter in my family until morning. I, together with people who were complete strangers to me, had at one time witnessed Vera's sister Nina to be considerably more morbid and nervous than Vera Knyazkova. With those persons I witnessed Nina Knyazkova accusing Vera with swearing and shouting of lies and delusions, which accusations Vera was perfectly calm about

In front of our eyes she refuted it, operating with facts. Therefore, I am deprived of the possibility not to trust Vera in her stories about the influence of her sister Nina on the doctors of the hospital, drawing, by necessity, data for anamnesis from the mouth of Nina Knyazkova.

In view of the fact that Vera Knyazkova definitely, and without assuming any responsibility, assures that Dr Triumfov<sup>[375]</sup> persistently inquires of her "what she was saved and treated with by Dr Barchenko",

and Dr Myasishchev <sup>[376]</sup> proposed the question to her: "Why are you sure that Dr Barchenko did not hypnotise you?", and in view of the fact that I have not, in fact, experimented with the hypnotism of either Vera Knyazkova or anyone else, I see myself compelled to put an end once and for all to the ill-explained interest of completely unknown and unfamiliar persons in my humble personality, For the present purpose I, together with Vera Knyazkova, at the same time as I sent you this letter, I sent it to the Extraordinary Commission, to the investigator who is conducting an enquiry into the strange company that invaded my family, introduced Vera Knyazkova into it, and, apparently, has not left me to this day.

In order to give us a solid and exhaustively competent account of Vera Knyazkova's condition, I respectfully ask you to allow me and the chief investigator C.K. Rix to visit you at your flat on one of the next days, when it will not be too burdensome for you.

Please do not refuse to inform me, through the bearer of this letter, at what day and hour it would be more convenient to see you.

Please accept the assurances of my sincere, profound esteem. Ready for service,

*Alexavdr barchewko*

ЕЗА SN6. Ф. 2265. Оп.1. Д. 65. N. 128-129 о6.

## *Letter 2*

*Petrograd*

*1921.1.8*

*Vas. o-v, 1 liwiya, 40, flat 21*

Honourable Vladimir Mikhailovich!

I am sending you the "provisions" summarising my report. On the third day I sent them to the Institute, but the messenger did not find anyone there, and I did not know to whom to pass them on.

If you have nothing against it, I think it is possible to avoid correspondence and sending out "regulations" altogether.

At the meeting of the 10th, I will first read the "provisions" in their , and then I will propose each paragraph separately from the sheet of paper for discussion. However, the order of discussion is, of course, entirely up you.

Now let me trouble your attention with the following. I am obliged to leave for Murmansk no later than the 16th. I shall not be able to return to Petrograd until the end of February. I shall leave Russia, in any case, whatever personal advantages I may derive from it, as soon as there is a legal opportunity to do so. I have reason to hope that such an opportunity will present itself to me not later than the middle of summer. I will not be able to return to Russia before 10 years. It seems to me unacceptable to waste a month and a half unproductively under such conditions.

Therefore, if the point of view I have highlighted in my report seems serious to you, I would ask you now to enter into a discussion of my further attitude to research in the area of your interest.

The following seems to me to be an acceptable form of [co-operation] in this direction.

If on the 10th my "defence" of my "provisions" against objections impresses you with seriousness, you might not refuse to establish some concrete connection between me and the Institute by offering the Conference my co-operation as an assistant in the department as you deem suitable for such work.

I do not need any salary or rations for this position. I only need to be able: 1) to conduct systematic work within specific frameworks, in contact with people whom I fully trust; 2) to argue before my Naval superiors in Murmansk Political Department my trips to Petrograd and on [Kola] peninsula (for invitations of the

In addition to the work that is involved in the development of the research plan, we have to carry out a number of research projects in the Lopar camps of percipients of interest to our work and transport them to Murmansk and Petrograd. You know the childish inclination of modern administration to clerical forms. If my relations to the Institute are not legalised in a fixed form, I will not have leisure to work on the question you are interested in and I risk getting stuck in Murmansk at the moments most convenient for contact with those working in Petrograd. Especially as all my ties with Petrograd (family, flat, etc.) will be liquidated by the 16th for the transfer to Murmansk.

On my arrival from Murmansk in February, I will present to the Institute meeting or to the group you will bring together, a detailed draft of the body, provided for clause XXIX.

"provisions". This body may be formed either directly within the Institute or as a section within your Commission. In either case, the body is headed by you and works under your direct supervision. At that time I will also submit a detailed work plan for the coming year and a draft motivated report on the allocation of funds for the work.

On my next visit in a month and a half, I will present detailed research plans for each site, by then already personally fixed.

At the end of May I will have an opportunity to come to Petrograd for a month and a half or two months. I will personally help you in equipping the "magic" laboratory, deliver to you the objects for research and, if you allow me, I will personally take part in setting up the experiments.

In July I hope to be able to travel legally from Russia to the East. I have about 2 years to spend in a certain point, which is only 460 versts from the Russian border, from where the mail runs quite regularly. Thus, I will have an opportunity to keep a lively and regular communication with you 2 more years and, God willing, I will have an opportunity to invite a suitable person from the group united by you for direct observations on the place of phenomena, which cannot be reproduced in the European environment. Why - you yourself will clearly understand when you become more familiar with the mechanism of the phenomena.

By the time I am allowed to go further away and our liaison becomes the use of rare occasions, you and your united group will have become so familiar with a field that is still completely dark for Europe that your independence in research will not pose a risk to the people and the body that will entrust you with certain methods.

Before the 16th of January I would ask you, if you agree in principle with the plan I propose, to gather at my place (for on all these days I can be free only after 7 p.m.) a group of persons to be involved in the work (not more than two persons, except you), whom you trust unconditionally. To this group I will try to illuminate as fully as possible the colouring of the current I serve, my attitude to this current and the motives that make this current come into contact with you. This is already necessary because you have deigned to initiate me into your idea of "initiation" in the person of the kindest Dr Ryabinin.

This makes it incumbent upon me to illuminate to you my personal attitude towards what is known in Europe as "initiations" and to share with you specific information on the subject.

This is, in general terms, the framework within which I might be able to be of assistance to you in researching the question you are interested in. It is not within my competence to extend or modify them.

It goes without saying that all my work, travelling, etc. will not involve any costs for you or the Institute. In time you will realise that there can be no other work in this direction but gratuitous work.

In view of repeated precedents, I have to be extremely cautious in my personal communications. I must therefore inform you that from now on only those letters and documents which are undoubtedly mine are to be regarded as bearing the seal below. A person who enjoys my full confidence must read this seal as I will read it to you personally, if it interests you.

I respectfully apologise for having abused your attention, and beg you to believe my sincere exclusive esteem.

Ready for service,

*Alexavdr barchewko.*

**EZA SN6. TaM same. N. 1C0-1C1 o6.**

### ***Letter 3***

*Petrograd*

*Krasvykh Zorya Street*

*(former Kamevostr. pr.).*

Honourable Vladimir Mikhailovich!

I have been in Petrograd for a week. But the troubles with residence permits and flats have so far prevented me from paying my respects to you, at least in writing.

I have left Murman for good. By the way, I am enclosing a formal document, covering the picture of that expedition, in which I took the liberty of inviting you to participate in the summer.

I shall be in Petrograd, at any rate, not later than May. If the formalities for obtaining my departure are completed earlier, I shall leave in April.

I left Murman to fulfil these formalities.

I have accumulated some material on the sanitary and hygienic conditions of the region, including some figures on Murmansk epidemics, and the organisation of medical work. Also some touches on the survey of "Loparscare". In addition to this quite interesting material on my survey, as head of the expedition, of the island of Kildin (Arctic Ocean) and the depths of Lapland, which has not been explored by anyone so far (the area of the largest mountain lakes Umb-yavier and Luyavier).

I have about 100 transparencies in my possession based on images taken by our troop.

If you have nothing against it, I could make a report at the Institute under the title, approximately: "In the land of sorcerers and polar auroras". I put the approximate programme of the report at the end of the letter. The report will take an hour and a half or two hours in size. I have at my disposal an excellent projection lantern with all accessories.

I can, however, make the report only in 16 days, at the earliest, for in addition to the trouble of repairing the flat I am cruelly busy with urgent work secured in advance.

If you have no objection, kindly notify me, at least a week and a half in advance, of day and hour; and if you wish to make such a report or not, please do not fail to notify me as soon as possible, for some preparatory steps are necessary.

I should be very happy to have the honour of seeing you before the report when you please. I myself will stay for a week in the flat of my close friend, the astronomer Alexander Alexandrovich Kondiain, until the repairs to the flat I have occupied are completed. I am registered as a permanent tenant in the colony of the Tibetan Mission, in Novaya Derevnja, at the Lamaite datsan (temple).

If a letter is sent to me at the address given in the heading, kindly warn the messenger to hand the letter directly to me, or to any of my family, or to Condiain, by going upstairs to the flat (49) indicated, for I am not known to the House Committee.

In the Tibetan colony (Blagoveshchenskaya, 15) you are welcome to inquire about me not at the manager (some very dishevelled, rather suspicious-looking "mechanic" Sansero - supposedly "a great admirer of Buddhism", but upon careful examination he has very vague ideas about Buddhism), but directly at the Abbot of the Datsan, Lama Jigmita Dorzhiev, or at his servant Chigmita Badmaev in a small wing in the courtyard of the Datsan.

The superintendent Sansereau is employed at the Erickson factory, behind the Moscow outpost, and comes to the colony once or twice a week, late in the evening, and his letter to me would certainly get lost.

Permit me, in the same letter, to bring again my respectful thanks for your unfailing attention and for your extraordinary courtesy and consideration in inviting me this summer.

I have not had an opportunity to reply to your letter, as you did not specify the exact date of your return to Russia. (Your letter says: either in September or around Christmas.)

I myself did not return from the last itinerary of the expedition until October, and up to the time of departure I was incredibly busy with the work of handing over the



materials and their systematisation.

Once again, please accept my respectful thanks and best wishes.

Highly revered,

*A.barchewko.*

[Barchenko's seal]

*I take this opportunity to inform you that my personal stamp, which you are familiar with, is no longer in my possession and I am no longer responsible for the documents certified by it from this date.*

6/XII 922

EZA SN6. TaM same. N. 148-149 o6.

#### ***Letter 4***

*11/2 November 1923*

*Kamewwoostrov. pr.*

*9/2, sq. 49*

Honourable Vladimir Mikhailovich!

On the basis of my somewhat formal connection with the Brain Institute and the attention you have kindly given to some of my research endeavours, I presume you would be interested to be informed of the concrete results of my troubles in Moscow.

*I inform you: a) The Glavvauka's response to my research is recorded in a protocol, from which I am forwarding you an extract in the form of an official certificate (see attachment to the letter. - A.A.);*

b) I will organise the laboratory, depending on the convenience of supplying it with equipment, in one of the suburbs of Moscow, from where I will come to Petrograd every month to coordinate with the work of my collaborators Kondiain, Petrelevich, etc., and for contact interviews with Vasily Pavlovich [Kash-kadamov] and Alexei Konstantinovich [Borsuk]. If you have nothing against it, I will

I could come into closer contact with the Institute in the form of some kind of fixation of my work, for example in the laboratory of Vasily Pavlovich, if he expresses a wish;

c) Officially, I am now a senior researcher at the Moscow Glavnauka;

d) in parallel with the steps of the Glavnauka, some large representatives of Moscow scientific circles have taken concrete steps to put me in touch with Chicherin, to whom the Glavnauka has also communicated its attitude to my work, in order to secure funds and permission for our trip to Central Asia this summer.

Alexei Konstantinovich has informed me that you have expressed a wish to see me and my staff and to arrange an exchange of ideas along the lines of last year. You are welcome. Tomorrow I will talk to A.K. and suggest to him to organise, if you nothing against it, such an interview before my departure until the 8th of November, so that I could acquaint you all in a more detailed and concrete form with the direction of research and with those data of Oriental naturphilosophy, the materials for which I will have to take to Moscow.

You will not fail to inform me then of the desired day and time of our interview.

Please accept the expression of my sincere honour. Ready for service,

*A.barchewko.*

**EZA SN6. TaM same. N. 161-161 o6.**

### ***Annex to the letter***

*Secretwho.*

*Copy for Acad. yekhterev. RSFSR*

*People's Commissariat*

*for Education of the*

*Acad. cewtre*

*Head of the Directorate of Scientific Institutions 27.X.1923*

№ 36/c

Moscow, Volkhovka, 18.

tel. 2-68-81, 27-38

### **Synopsis**

*The Special Commission of the Glavvauka, with the participation of its head Dr Petrov and Prof. Timiryazev, having become acquainted in several meetings with the researches of biologist A.V. Barchevko in the field of ancient (eastern) waturphilosophy, considered these researches to be fully serious and purposeful not only in the field of ancient (eastern) waturphilosophy. barchevko's research in the field of ancient (eastern) waturphilosophy, recognised this research as completely serious and important not only in scientific, but also in political terms, and decided to deepen and support the research of A.V. barchevko by means of a number of meetings. barchevko by promptly providing him with funds from the Glavhauka credits for organising a biophysical laboratory and preparing the material reported by barchevko for publication.*

*Head of Glavvauka F. Petrov.*

*With the sublive verwo for the secretary (signature).*

**EZA SN6. TaM ibid. N. 160.**

## NPNNNOGENNE C

### *A.V. Barchenko's thoughts on medicine*

*(From the notes of E.M. Condiain)*

**E**uropean medicine, like all European science, is analytical. It analyses symptoms, signs of disease, tries to treat these signs of disease, while Ancient Science treats

human organism. The human organism is a harmonious whole, even the condition of a single cell affects the overall condition of the organism. Specialisation of European medicine has led to the fact that a narrow specialist, knowing only his speciality, forgets that he is dealing with an organism, where all its parts, all its organs are interconnected and subordinated to unified laws. It is necessary to treat not the signs of disease, and the body. The human organism has all the necessary properties to resist any disease, any infection, for this it is only necessary that a person has a healthy, harmonious aura (electromagnetic field). In a normally developed person living in normal conditions, away from iron, the electromagnetic field surrounding him is impervious to any germs. If still a person is ill, is only necessary to help the organism, to strengthen it to fight the disease. The organism itself has all the necessary capabilities to fight the disease.

A.B.'s first unconditional condition and demand was to remove all iron from the room. The main thing - iron beds and spring mattresses. Iron demagnetises the organism. A.V. made a wooden bed for himself and Olya. Covered it with plywood. They slept on sheep's wool felts.

### *Some ways of treatment A.V. Barchenko*

In the spring of 1922 in Murmansk, A.V. cured Grigory Grigorievich Kolosov of the last stage of tuberculosis. A.V. took Kolosov from the hospital in a hopeless condition. The doctor gave a receipt that he refused to give up the patient. A.V. gave him 10 fresh raw chicken eggs

and prescribed sunbathing. For this purpose, he put him naked in the sun in the frost in a place protected from the wind, in the yard, starting from a few minutes. In a month or a month and a half Kolosov got so well that he went to the Crimea to recover on his own.

AB. cured an anaemic, tubercular, very weak girl. He told her to air the room, took her outside all day, cancelled her diet. He gave carrot juice, 2 glasses a day, fruits, berries, vegetables, raw water. By the end of the summer the girl recovered, ran, picked berries and flowers. It was in Yuryevets, on the Volga. Lida Markova was tubercular, could not lie down, even slept in a half-sitting position. She was sunbathing in a red kumacha shirt with a "vent" on her spleen. Also carrot juice, fruit, vegetables, gymnastics. She got better, only she was always weak.

A woman in Kostroma was losing her eyesight. She was treated for a long time and took a lot of medicines, mainly eye drops. A.B. cancelled all the medicines and said: we should treat the body. Her eyes were very inflamed. He brewed *ochradia officinalis* (arauca?) and made lotions. She had a heart condition and a metabolic disorder. [Gave her] carrots with the skin on. The woman began to see without glasses. She began to feel well.

In 1919 or 1920. A.V. cured a young woman of lung sarcoma. She was spitting out pieces of lung, she was hopeless.

A.V. put her up at Alekseevskaya, and there she took sunbaths in the summer. What else he treated her with, I don't know. But I do know that she got better.

On the Volga River in the village of Spasskoye lived uncle Al. Vas., a 50-year-old man, a peasant. His hand, the back side, was hurting. He was treated by a doctor for about a month. Gangrene had set in. The hand was dying off, festering terribly. The doctor was going to take the hand away. A.V. undertook to cure it. The man came every day. A.V. treated the hand, cleaned it, washed it and on the street, laying the hand still, illuminated it with the sun through a magnifying glass, starting with 1 minute and bringing it up to 10 minutes, gradually bringing the magnifying glass closer. A.V. set a condition - not to drink, not to smoke and to keep the arm on a bandage in complete rest. In 3 weeks the wound was covered with young skin and the pain stopped. Soon the man started working in the collective farm.

### ***Dew treatment***

A.V. considered dew to be the most effective remedy.

In the evening on the lawn on 8 pegs stretch 2 sheets, preferably linen, a little above the grass. Before sunrise, take off one sheet soaked with dew, wrap the sick person with head in it and warmly wrap him. The sick person should lie wrapped up like this for 2 hours. The second sheet is squeezed into a clean glass bowl and given to the patient to drink.

## NPNNOJENNE 4

### *Reports to the OGPU*

#### *Summary 1*

**Д**I bring to your attention some details and characteristics of the persons who have taken up residence in the flat of the astronomer KONDIAINI, where Prof BARCHENKO lives.

*In the middle of September last year (i.e. 1924 - A.A.), gr. Kovdaiwa settled with gr. Tatiana SPENDIAROVA came from Sudak (Crimea), where her parents live in their own possession, former millionaires who still have ties with the White emigration and some counter-revolutionary elements on the territory of the USSR. She came to Levi Grad for medical treatment and stayed with her acquaintances, i.e. Kondiaini, because the Kondiaini family lived in Sudak last year, and thanks to this she got acquainted with the Kondiaini family. For the first two days, Mrs. SPENDIAROVA behaved as befitting a person enjoying the hospitality of a foreign family, but later on her behaviour changed immediately, she became extremely attentive, cautious, She tried to open doors to all comers, to talk to strangers, and asked all comers who they were, and for what purpose they were visiting A. B. Barchewko and A. B. Barchewko. B. Barchewko, etc. At first, Gpov. BARCHENKO thought that this was idle curiosity, but later it turned out that she was exclusively interested in information. Trying by all means to decipher it, she pretended to be a person interested in her, after which she began to court him, trying to get more or less intimate with him, but seeing that she did not succeed, she changed her position and began to openly criticise the Soviets, expressing purely counter-revolutionary views, etc. Seeing that her talks did not work on BARCHENKO, she began to come into contact with the rest of the family, trying to probe the ground, what their views were on the present situation, etc.*

About a month ago, she asked Mr BARCHENKO for permission to introduce him to one of her fellow countrymen, Mr Tsurinov, who was also interested in Mr BARCHENKO's scientific discoveries in the field of prehistoric culture. Having received consent, she passed her conversation to gr. Tsurinov, who immediately wrote a letter about his desire to become better acquainted with him. Tov. BARCHENKO also replied that he agreed to receive him at his home, as it was impossible for him to visit him himself because of his illness. On 27 January this year, after his arrival from Moscow, he found a letter from Tsurinov, who asked permission to visit him, after which, after a few days, Tsurinov himself appeared, started a conversation with him about the Whites, about the Soviet order, expressed his disapproval of the modern authorities, and, above all, expressed his opinion about the imminent fall of Soviet power, expressing great pleasure [from] taking part in the massacre of the Bolsheviks. In response to the anti-Soviet talk of Gr. Tsurinov, Comrade BARCHENKO parried, expressing the opposite opinion, with sufficient evidence revealing his attitude towards the modern authorities. Seeing that it was impossible to incline him to the opposing point of view, he asked him if he could not, on his next visit, invite young man who was also interested in prehistoric culture, but more powerful than he. Having obtained his consent to do so, he left.

Interested in the social situation of gr. Tsurinov, Comrade BARCHENKO went to his flat and was amazed at the luxury he had. It turned out that gr. Tsurinov had managed to keep his colossal wealth on the basis of his connections, living at large, denying himself nothing. He said that he had connections with foreign countries, if he needed money, he got it in any amount. After leaving Mr Tsurinov, a few days later, a young man came to see Mr BARCHENKO and introduced himself as a person interested in prehistoric culture, referring to the recommendation of Mr Tsurinov. TSURINOV. This person bore an extremely great resemblance to Dr VYACHESLO. (For information about Dr VYACHESLO, see my old bulletins.) The young man in question immediately revealed his anti-Soviet face, endeavouring by all means to bring out all the negative aspects of the modern state system, revealing a convincing knowledge of all the defects of the modern state system.



Al-Dr. Vasilievich was surprised at this statement and asked who the person in question was, then the young man said that this common acquaintance of his was also interested in the achievements of Comrade BARCHENKO. Al-Dr Vasilievich was surprised at this statement and asked who this person was, then the young man said that this common acquaintance of theirs, who was also interested in the achievements of Comrade BARCHENKO in prehistoric culture, was none other than Dr VYACHESLO. At the same time he informed that Dr VYACHESLO is extremely popular, influential in the spheres that can do a lot for the implementation of A.V. BARCHENKO's wishes, at the same time stating that Dr VYACHESLO is now in Afghanistan (Kabul), where he holds an extremely responsible post and as a connoisseur of prehistoric science is very influential and will be able to help him in anything if he wishes. What exactly he understood by the word "arrange a lot", he did not explain.

After his departure, Mr. BARCHENKO's household immediately noticed that Gr. SPENDIAROVA, who previously had always shown an amazing curiosity towards all persons coming to Mr. BARCHENKO's house, was now extremely cold-blooded, trying not to show her curiosity, and was behaving in a tactic contrary to her initial behaviour. It is evident from all her behaviour that Gr. SPENDIAROVA, as Tsurinov, who had recommended Mr. BARCHENKO to Tsurinov, was well aware of those questions and of the purpose of Mr. Tsurinov's visit to Mr. BARCHENKO, and did not inquire further about the present visit. Without referring to the above, when Mr. BARCHENKO was in Moscow and met Dr. VYACHESLO, the latter informed him that he had a son in St. Petersburg, a former student.

*The second characteristic phenomenon in the Kondiaini family is the precise and personal discovery that Kondiaini's astro-woman, a close relative of the acquaintance of Mr MESMAHER, who settled in their family, is in contact with a counter-revolutionary element grouping in the Lamaist Temple (a Buddhist temple). MESMAHER, is in contact with a counter-revolutionary element grouped in the Lama Temple (Buddhist temple in Novy Derevya), where the Tibetan mission is located. The Ozwachevsky gr. ЖSMAKHER stayed with gr. KOCTSIANI, according to him, he stated that he was a former member of the RCP, held a responsible post in Bukhara as some kind of commissar, and was forced to resign from it.*

*He is now looking for the service he was promised by Gr. SPENDIAROVA, whom he met at KONDIAINI's apartment. But now he is looking for service, which he was promised by Gr. SPENDIAROVA, whom he met in the flat at Condiaini's. At first, Mr MES-MACHER avoided meetings with Mrs SPENDIAROVA, but later he began to court her intensely. Ozwachevsky MESMAKHER, former] son of Prof. MESMAKHER, who leads an extremely passionate way of life, leaves early, returns late at night, when asked during his return where he goes, he refers to the fact that after his appointments he walks as if on Yelagi Island. When he was told that it was not safe to take a walk at such a late hour, he smiled and said nothing definite. During his late visits he washes himself thoroughly, as if after some very work, in order not to leave any trace of his activity in some strange service, about which he says absolutely nothing. Through Gr. SPENDIAROVA, MESMAKHER comes into contact with the Tibetan mission and informs the Easterners (Buryats, Moguls um. etc.) about all news and persons visiting Mr. YARCHENKO. He passes on this information to Mr. Gr-wartels, the former son of the governor of Riga, who lives permanently in the Tibetan mission. Mr BARTELS is a member of KONDIAINI's relatives, including Mr KATUNSKY, head of the secret department of the radio-electro-vacuum factory located on Lopukhivskaia Street, who can use the radio at any time to communicate with the foreigners. This investigator KATUNSKY tried several times to get in close contact with Comrade KATUNSKY. But, seeing the fruitlessness of his attempts, he somehow began to grow cold towards him and took the opposite line-tactics, courting his family members, but seeing that he failed here too, then he simply began to draw and spread gossipy rumours, dishonouring Mr. YARCHENKO. Mrs SPENDIAROVA, in addition to her informational work, keeps up a great deal of correspondence with the foreign countries. Every day she receives a pile of letters from Paris, London, Berlin and other cities. She responds to them , often leaving the flat <...>. (The end of the text is lost. - KA.)*

*10 February 1925.*

## *Exhibit 2*

Having received a letter of recommendation from Gr. Sergey Vladimirovich PALISADOV<sup>[377]</sup> to Gr. KIRICHENKO-OSTROMOV (aka Watson),

<sup>[(378)(1)]</sup> I went to his flat at 8 Moskovskaya Street, Apt. 9, on Sunday, as he only receives on that day, the rest of the time he lives in Detskoye Selo with a former senator.

FROLOV, <sup>[(379)(1)]</sup> also a Freemason working among his acquaintances. When I asked him whether in Leningrad there were many adherents of the Masonic current to which he adhered, he evasively replied that there were, but that in most cases these people were involved in science, as e.g., Head of] Push[kinskiy] House gr.

MODZALEVSKY Boris Lvovich, <sup>[380]</sup> Prof. STRUVE<sup>[(381)(1)]</sup> and others. In response to my indications that MODZALEVSKY belonged earlier, as I know, to the group of the so-called "Cosmos", where Prof. Maksim Maksim once belonged.

Maksimovich KOVALEVSKY, <sup>[382]</sup> he confirmed that at this time.

"Cosmos" is an insignificant group uniting only the literary fraternity, and that to this group belonged the exiled from the RSFSR Profs LOSSKY, <sup>[(383)(1)]</sup> KARSVIN, <sup>[(384)(1)]</sup> as well as the present-day "Cosmos".

Prof. MEYER, <sup>[(385)(1)]</sup> PERGAMENT<sup>[(386)(1)]</sup> and others, who are in Leningrad. Of his acquaintances he did not indicate to me a single person. To my question, to which orientation to refer SHANDAROVSKY, KIRICHENKO told me in the affirmative that SHANDAROVSKY belongs to the group of the so-called "Northern Lodges". To my question whether it was not to those "Northern Lodges", which were organised by in Finland by a from

He said yes. When I asked him if there was anyone of this group in the USSR, he said that there were many of his students in Moscow and in including indicate<sup>d</sup>To my question whether there is anyone in this group in the USSR, he said that in Moscow there are many of his pupils and in including including pointed to Prof. KORDIK.

Zubakina, <sup>[(388)(1)]</sup> and in Leningrad it seems that Shandarovsky belongs to this group. When I asked him if he knew Shandarovsky's address, he replied that Pyotr Sergeevich Shandarovsky lived at 32, 25 October Avenue, married to the artist Zinaida Nikolaevna NIKOLAEVA (stage), and that he worked among artistic groups, having taken an active part in the organisation of the so-called "Artistic Lodge of Free Stonemasons", which did not last long. He also said that to this lodge belonged such large artistic forces, anti-Soviet.

The following people were in favour of the project: Pavel Mikhailovich SAMOILOV, Maria Alexandrovna POTOTOTSKAYA, Nina Mikhailovna ZHELEZNOVA, Maria Andreyevna VEDRINSKAYA, and Nikolai Nikolayevich EVREINOV,

<sup>[(389)(1)]</sup> Nikolai Nikolaevich KHODOTOV <sup>[(390)(1)]</sup> and others who were corrupting the whole artistic milieu. Evreinov, POTOTOTSKAYA were arrested, POTOTOTSKAYA for her communications and correspondence with Grand Duke NIKOLAI NIKOLAEVICH, whose wife she was, and she still has an illegal connection with the emigrant milieu in Leningrad. When I asked him if there was any relevant literature in Leningrad, and whether and where it had been preserved, he said that such repositories were secretly guarded for the time being, and affirmatively informed me that near N[ovaya] Ladoga there was a manor house of a distant relative of the famous

Mason Shvarts, <sup>[(391)(1)]</sup> also by the surname of Evgeny Grigorievich Shvarts. And that at him as if in the attic are hidden ancient manuscripts, diplomas and corresponding Masonic literature and attributes. On my proposal to go there sometime for my acquaintance with Gr. Schwartz, he said that he would think about it, and asked me to visit him on one of the next Sundays. Having previously known of

that Boris Viktorovich KIRICHENKO was a disciple of G.O.M., <sup>[(392)(1)]</sup> I asked about G.O.M., he said that G.O.M. was extremely old and therefore no longer took an active part in the work due to his advanced age, and that he and G.O.M. had separated on matters of principle. He pointed out that the current cohabitant of G.O.M. -

Maria Andreevna NESTEROVA, <sup>[(393)(1)]</sup> has entangled him, does not allow outsiders to visit him, fearing various spies, etc., while she herself does all the extensive work for him. KIRICHENKO at the same time reported that the former wife of G.O.M. IVANOVA-NAGORNAYA, who now works the Department of Preschool Education at Kazanskaya Street in the GUBONO, is intensively engaged in organising separate groups among the teachers, and that there are about 1500 such united members among the Leningrad professors.

From conversations about the Academy of Sciences and its personalities, such as OLBDENBURGH and others, he said that a certain GRENSTRAND (Head of] the Trade and Expeditionary Sector) also belonged to a lodge, but to which lodge he did not know. Having promised to visit him one Sunday, I left.

The famous Russian self-taught inventor Yablochkin was also involved in the Cosmos lodge. Of the academic centres the following professors belong to this group: FRANK-KAMENETSKY

Israel Grigorievich,<sup>[394](1)</sup> residing] at 5 Khalturina St., Shileiko Vladimir Kazimirovich,<sup>[395](1)</sup> residing in the same house, and in Moscow Prof. Yanovich<sup>(1)(396)(1)</sup> - ethnographer, residing at 17 Nikitsky Blvd. 17.

Having learnt from some sources about the involvement of Prof.

KOVALEVSKY,<sup>[397](1)</sup> now working in the People's Commissariat for Land, I went to see him, introducing myself as a person interested in Freemasonry. He met me in an extremely friendly manner and informed me that it was difficult for him in such years to take an ardent part in familiarising himself with the details of the present Masonic current. To my question whether he was acquainted with a certain Gr. Valero-Valersky, he informed me that this Valero-Valersky visits him almost daily, enjoys his hospitality and sometimes his material means. Knowing that gr. VALERO-VALERSKY (see my old summaries) of various such affairs, in the sense of intercourse with the West, I approached KOVALEVSKY very cautiously, lest he should decipher me. After various minor inquiries about his former life and meetings, I went straight to the most painful question and asked him what VALERO-VALERSKY was doing now and whether he still had relations with the West, he told me that VALERO-VALERSKY (a pseudonym) was his real name.

surname Grachev,<sup>[398](1)</sup> as the former personal secretary of Count ORLOV-DAVYDOV-DENISOV,<sup>[399](1)</sup> with whom he is still on good terms, <...> and that he is now graduating from the Geographical Institute and at the same time Institute of the Living.

He is thinking of taking advantage of his privileged position to leave the USSR. KOVALEVSKY reported that GRACHEV had already been to Mongolia, almost walked through [all of it], and therefore his main goal was to return there again and join the Mongolian government, with some members of which he was well acquainted. At the same time KOVALEVSKY informed that VALERO-VALERSKY has enormous connections with foreign countries and during his frequent visits he often changes his costume, sometimes coming in luxurious clothes and sometimes in simple ones,

almost in rags, without giving any explanation such a masquerade. When I asked him if he knew Colonel ELBTSA, he said that he was a good friend of his, now living abroad and playing a great part among Russian emigrants. He asked me how I knew ELBTSA, to which I told him that I had once met ELBTSA at G.O.M.'s, when he was still a teacher in the Corps of Pages, having been expelled from it for seducing young pageboys into Freemasonry, who had informed me of the famous promissory notes of the artiste SHABELBSKY, with forged signatures, which promissory notes were presented to me as an expert to determine their authenticity. Seeing that I knew his intimate old life, he began to inform me more credulously of some contemporary news, and informed me that this famous Colonel ELETZ now resided in Austria in one of the estates of the ex-crown princes, with his friend Jaime of Bourbon, and was engaged in some work of instructing young Vatican officers sent to Russia to plant Catholicism among the Russian clergy. He explained his attitude to Jesuitism by the fact that Colonel ELETZ is in the rank of State Marshal of the Vatican, for his former services in defence of a Catholic monastery in Manchuria during the attack on that monastery by the Boxer gangs. He now works among the Poles and, through his marriage to the Countess Tyszkiewicz, has access to the most conspiratorial Polish centres. His closest aide,

as he says, according to rumours, is Colonel PALBCHINSKY,<sup>[400]</sup> now allegedly in the Caucasus, formerly residing in Leningrad and working among the professors of the Military Medical Academy, and as if this PALBCHINSKY heads the so-called lodge

"Vega." KOVALEVSKY reported that gr. GRACHEV has great connections among some of the officers of the Special Department and, thanks to his acquaintance with them, sends White Guards hiding in the USSR across the frontier. Expressing his doubt as to the possibility of such a fact, he informed me that these were former officers who had settled down in the service and concealed their past. Who these officers were, I did not feel comfortable asking. Perhaps on my next visit I will be able to find out more about them.

Typewriting, b\ d

**Archive of the FSSB Department for S-Neter6urr and Nen06region. Case N-21098 (archival and investigative file of K.K. Vladimirov). These two summaries and some other reports are in a separate envelope in the file.**

## NPNNOGENNE 5

*Excerpt from Eliyahu Chaim Altgauz's letter about A.I. Barchenko's meeting with the spiritual head of the Hasidim Yosef Yitzhak*

*Schneerson.192 .*

**B** At that time an unpleasant event happened to Rabeinu (I. I. Shneerson - A.A.), which in fact has not been revealed and clarified until today, and it remained closed

a mystery, and no one knows what explanation to give for it. And if there had not been all sorts of discussions and accusations during my imprisonment, I would not have broken my silence. On the night of the name of Atzeret in the year 5686 (12 October 1925 - A.A.), before the Akafot ceremony, a stranger came to Rabeinu's house and asked to report to Rabeinu that Professor Barchenko from Moscow wanted to come to him and talk to him alone in his chambers. When he heard that today was a holiday and that Rabeinu was not engaged in any routine on such days, he did not accept this answer, thought it was an excuse and insisted indecently that he be introduced to the Rebbe. And because of respect for the professor's name and because of apprehension (for it was not written on his face who he was), one of us went to the high table at which the Rebbe and all those who took part in the meal were sitting, and told him about this guest. The Rebbe did nothing, but called his secretary Lieberman and asked him to convey his apologies to the guest, since he would not be able to receive him because of the holy day, but if it would please him, let him come the day after the holiday, and then he would be received with honour. After Lieberman's reply, the professor said: I am very sorry that I have wasted my time for nothing, but I will stay to wait in Leningrad until after the holiday. And so he did.

And on the day after the feast he came again and was immediately received in the Rebbe's chambers and sat alone with him for a long time. And we, who were close to the Rebbe, did not know the purpose of his coming, and why he needed the Rebbe. And after that he confessed to us that this Barchenko is engaged in wisdom hidden from people, based on numerology, in order to reveal the hidden and predict the future, and this [teaching] has some relation and connection with Kabbalah (may they not be mentioned together), and that he had already organised a society in Moscow, which



is interested and engaged in this doctrine, and they have permission from the government to engage in it, and many of the great and great have joined this society. And so, when Barchenko knew that in Leningrad there was the greatest scholar of Israel, wise in the wisdom of Kabbalah, from whom there are no secret secrets and the ways of Heaven are open to him, he went to him to hear his interpretations, for according to Barchenko, his wisdom led him to believe in the One G-d, blessed be He, just as we, the children of Israel, believe. From the Rebbe's answers only this became known to us, because there is no study of Hasidism and no connection with predicting the future, and it is forbidden for us to interpret it and what concerns Barchenko's questions concerning Kabbalah and Kabbalistic books, but he, the Rebbe, is ready to serve him in this only so that his precious time would not be wasted; and also he cannot translate from language to language, but when he arrives from Yekaterinoslav, he will be able to translate from language to language. M. Shneerson (Menachem-Mendl, in the future the 7th Lubavitcher Rebbe. - A.A.), he will ask him to find for Barchenko stories from Kabbalah and translate them into the language of Russia and send them to his address), which he will leave, because he, Mr. Shneerson, knows well the language of Kabbalists, and also translates well into another language. And Barchenko was pleased and thanked the Rebbe for accepting him, and Barchenko set off on his journey.

We also became aware of the Rebbe's opinion and his views on the power of this professor, whom he respected, for beware, for in the first minutes, when he began to speak about the oneness of G-d, blessed be He, and about numerology and predicting the future, the Rebbe thought that he was a little crazy, But Barchenko also felt it and took out of his pocket an important paper from the great professors of Moscow, in which it was certified by their signatures that his mind was clear and there was no spying in him, so that they would not look at him as a spy, and showed him many papers from the political department and from the Sovnarkhoz (Council of National Economy), in which he served in an important position. And after some time a certain amount of money, several hundred gold rubles, was suddenly received from Barchenko for the Rebbe. The letter enclosed said that he was sprinkling this sum for the travelling expenses of R. Schneerson from Yekaterinoslav to Leningrad. The Rebbe returned the entire sum back to him the same day.

Barchenko, having received his money back, could not find rest for his saddened soul, and he wrote a long letter to the Rebbe, in which he tried to explain to him and show his righteousness and honesty and straightforwardness, and that there was no crookedness in him, God forbid, and from the fact that the Rebbe returned his money to him, he understood that the Rebbe doubted his sincerity, and he would have to come and talk to him face to face because of that, in order to clear the Rebbe's heart from vain suspicions. And so he did so, coming in the winter to visit the Rebbe, and then the Rebbe introduced him to R. Schneerson (Menachem-Mendl. - A.A.); and the whole year there was correspondence and meetings with R. Schneerson in Barchenko's house, and the Rebbe forgot about him and his case, and he didn't follow what was happening and didn't pay attention and didn't think about it anymore.

*Likkutei Dibburim. An Anthology of Talks by Rabbi Yosef Yitzchak Schneerson of Lubavitch. Vol. V. 1990. C. 1375-1377 (in Hebrew).*

*Translated from the Hebrew by M. Œ. Bbruk*

## NPNNOGENNE 6

*From the minutes of the interrogation of G.I. Bokia dated 17-18 May 1937.*

**C**LADOVATELB: Tell us about all the political differences that you say led you to the internal divide.

BOCIUS: My divergence from the Party began as early as 1918 with the Brest peace, when I succumbed to petty-bourgeois sentiments and, together with Bukharin and other left communists, went against Lenin. By virtue of the traditions I had developed, I then submitted to Party discipline, but, since I was not persuaded, the circumstance left an unpleasant residue in me. This unpleasant feeling was intensified when I was transferred from Party work to work in the Cheka, and especially when, because of the conflict with Zinoviev, I was recalled from Leningrad to Moscow, then sent to Tashkent, from where, together with other members of the Turkkommission, I was also recalled, or rather removed from work. By the period of the trade union discussion, the personal dissatisfaction that had grown out of the above-mentioned failures began to develop into a more general dissatisfaction. During the period of the discussion I stood on Lenin's position, but the demagogic methods of struggle that we used, in my opinion, repelled me from it and deepened my dissatisfaction with the existing situation. The events of Kronstadt made an indelible impression on me. I could not reconcile myself to the idea that the very sailors who had taken part in the October battles had rebelled against the Party and the authorities, and in searching for an explanation of this fact I came to blame the Central Committee. When the NEP was introduced I, despite the tear I had formed, did not oppose this measure of the Party. In my gut, however, I could not accept the NEP and recognised it only because I saw no other outcome. This circumstance led to a deepening of the inner discord in me, and I began to withdraw from party life.

I took the discussion with Trotsky in 1923-1924 in the party way, and although I did not share Trotsky's views, I was against what, in my opinion, was the excessive passion that was used in the polemics against him. The death of Lenin had a decisive influence in the future. I saw in it the death of the revolution. Lenin's will, which to me

became known, I do not remember from whom, prevented me from perceiving Stalin as the leader of the party, and I, seeing no prospects for revolution, went into mysticism.

By 1926-1927 I had already drifted so far away from the Party that the struggle with the Trotskyites and Zinovievites, which was unfolding at that time, passed me by and I took no part in it. Deepening more and more into mysticism under the influence of Barchenko, I finally organised a Masonic association with him and embarked on the path of direct counter-revolutionary activity.

THE WITNESS: Who is Barchenko, how do you know him, and how did he involve you in the Masonic organisation?

BOCIY: A.V. Barchenko, biologist, currently an employee of VIEM, where I placed him in 1935. I was introduced to Barchenko in 1924 by former Leningrad Cheka officers Leismeyer-Schwartz and Vladimirov, who came from Leningrad. Appearing to me in the Special Department of the OGPU accompanied by Barchenko, they recommended him to me as a talented researcher who made an extremely important political discovery, and asked me to bring him to the leadership of the OGPU in order to implement his idea. Barchenko put forward the theory that in prehistoric times there was a culturally highly developed society, which then died as a result of geological cataclysms. This society was communist and was at a higher stage of social (communist) and logistical development than ours. The remnants of this higher society, according to Barchenko, still exist in impregnable mountainous areas located at the junctions of India, Tibet, Kashgar and Afghanistan, and possess all the scientific and technical knowledge that was known to the ancient society, the so-called "Ancient Science", which is a synthesis of all scientific knowledge. The existence of both the Ancient Science and the very remnants of this society is a secret, carefully guarded by its members. This desire to preserve its existence in secrecy Barchenko explained the antagonism of the ancient society with the Roman Pope. The Roman popes throughout history persecuted the remnants of the ancient society that survived elsewhere, and eventually destroyed them completely. Barchenko called himself a follower of ancient society, stating that he was a

was initiated into all this by secret messengers of his religious-political centre, with whom he had once managed to get in touch.

kind of messengers are they?

BOCIUS: Barchenko mentioned the names of Mongolian-Tibetan sages Naga Naven and Khayan Khirvu. These sages were part of a Mongolian-Tibetan delegation that travelled to Leningrad and Moscow in 1918 to liaise with the Soviets. The delegates were not received by the Soviet government and, insulted, went back. Barchenko, however, during their stay in Leningrad had the opportunity to meet with them, and they initiated him into their plans. During the period of my meeting with Barchenko I was interested in his story about the existence of a synthesis of absolute scientific knowledge and tried to organise Barchenko's trip to Afghanistan in 1925 in order to get in contact with the keepers of this ancient science. Our enterprise, however, failed because Chicherin protested against it. Irrespective of the failure of my enterprise, I, without abandoning my intention to get in touch with the guardians of the Ancient Science, organised from among the staff of the Special Department a circle for the study of this mystical doctrine. This circle worked under the guidance of Barchenko, who was initiated into its secrets. The circle included the employees of the Special Department of the VChK/OHPU Gusev, Tsibizov, Klemenko, Filippov, Leonov, Gopius, Pluzhnitsov. Soon after I organised the circle, however, it became clear that the persons I had attracted to it from among the employees of the Special Department were not prepared to perceive the mysteries of Ancient Science. In this connection the circle broke up, and I attracted new persons from among my old comrades at the Mining Institute to study the mystical teachings of Barchenko. These persons later formed our Masonic community.

THE WITNESS: Who, other than yourself, was part of that community?

BOKIY: Apart from me and Barchenko, who led our classes, our group included: Kastykin /Kostrikin. - A.A.) Mikhail Lavrentievich, Alexander Vladimirovich Mironov, Ivan Moskvina Mikhailovich and Stomonyakov Boris Spiridonovich.

For a short time the group included Alexander Yakovlevich Sosnovsky.

THE WITNESS: What kind of contact did you have with these individuals other than the circle?

BOCIUS: All these persons, as I have already shown, are my old comrades at the Mining Institute. In addition to the meetings at which Barchenko read us abstracts on his mystical teaching, we had established traditional meetings, so called

"rendezvous of friends". Three or four times a year I, Stomonyakov, Kastykin, and Mironov would meet at the house of an old acquaintance, Altayeva, and spend two or three hours together, after which we would part company, not meeting until the next time.

THE WITNESS: For what purpose did you produce these gatherings, what did you do at them?

BOCIUS: We came together as old friends just to spend time together. We didn't set any other goals.

You're not telling the truth. We will return to the study of this question in the future. Now, what Masonic order did your community belong to?

BOCIY: I use the name "Ancient Science" for our society conditionally, as a name that shows that our society's main task was to master the mystical teaching known as "Ancient Science" and was oriented to the religious-mystical centre, which was its guardian. Barchenko, who was a mentor in our community and once established contact with this centre, called it Shambhala or Dunhor, which means "seven circles of knowledge" in Tibetan. According to Barchenko, Shambhala-Dünkhor is the highest Masonic chapter, with which all Masonic orders were connected in the past. At present, this chapter extends its influence mainly to eastern countries, particularly China, Tibet, Xinjiang, India, Afghanistan and even North Africa. The influence of the Chapter in these countries, according to Barchenko, is so great that in Africa, for example, it approves the accession of new emirs to the throne. Before moving to Moscow in 1925, Barchenko had a major conflict with the leaders of the Masonic organisation in Leningrad, who accused him of divulging the secrets of the Order and threatened him with the

by annihilation. This threat on behalf of the Masonic organisation was made to him in 1924 by a member of the Order, Acad. Oldenburg. In connection with the conflict with the leadership of the organisation Barchenko withdrew from its Leningrad nucleus and began to seek ways for direct communication with the highest chapter of Shambhala-Dunghor, uniting around himself various Masonic element. Thus our mystical community, actually an independent lodge, orientated on direct connection with the highest Masonic chapter of Shambhala-Dunghor, appeared. To which order Barchenko belonged before moving from Leningrad, I find it difficult to say. In view of Barchenko's special, conflicting relations with the main core of the Masonic organisation in Leningrad, none of us, grouped around Barchenko in the new lodge, was not officially initiated, and, as the uninitiated, Barchenko could not tell some of the secrets of the Order, to which we did not formally belong. By indirect hints Barchenko and general observations can be judged that he is initiated into the Order of the Rosencreutzers. I say this on the basis of the fact that Barchenko definitely pointed to the Rosencreutzers as an order associated with our centre Shambhala-Dunhor. At Barchenko in various kinds of geometrical drawings and numerous photographic pictures of objects of antiquity constantly repeated emblems of a rose, a cross and a bowl which are symbols of Rosenkreuzers. At present Barchenko possesses a seal with all-Masonic emblems - a double triangle with the Sun, Moon and bowl symbolically depicted on its sides.

THE WITNESS: Who do you know of among the members of the Masonic organisation?

BOKIY: Apart from the already listed by me Stomonyakov, Moskvina, Kastykin and Mironov, who were members of our lodge, according to Barchenko, the following Leningrad residents are known as members of the Masonic organisation: Vyacheslov - doctor, Zabrazhnev - former employee of the People's Commissariat, Kondiain (Masonic alias Tamil) - astrophysicist and former employees of the Leningrad Cheka-PPOGPU - Leismeyer-Schwartz, Otto, Vladimirov and Rix.

About Kondiain and former employees of the Leningrad Cheka Barchenko spoke to me not as dedicated Freemasons, but as his disciples and

followers. I know all of them personally, and I have heard similar statements from . Kondiain, moreover, at the request of Barchenko once made a report at the classes of our circle. As an initiate into the mysteries of the mystical teachings of Shambala-Dyunkhor Barchenko told me about a certain Gurdjieff - the director of the

The Institute of Rhythm in Paris,<sup>[401]</sup> who once lived in the USSR. A disciple and follower of Gurdjieff on the territory of the USSR in former times, according to Barchenko, was the sculptor Merkurov. Gurdjieff, as Barchenko told me, tried to establish contact with his disciple Merkurov, but he evaded this for reasons unknown to me. As his disciples and followers of Shambala-Dyunkhora Barchenko called me the co-workers Lobach and Shishelova, Shishelova's fictitious husband and an employee of the People's Commissariat Korolev. Finally, even before the revolution I was aware of the affiliation to the Freemasons of Acad. Oldenburg, about whom I have already shown above.

What kind of fictitious husband does Barchenko's follower Shishelova have?

BOCIUS: The fact is that Shishelova's real surname is Markova. She is the daughter of Markova II, a well-known Black Hundred member of the State Duma. Wishing to change her surname in order to conceal her social origin, Markova concluded a marriage with one of Barchenko's followers.

THE WITNESS: You have shown that your lodge was orientated to liaise directly with the central chapter. Tell us what you did to establish that connection?

BOCIUS: To organise this connection, I arranged for Barchenko to travel to various areas of the Union, in respect of which we had data that there were any religious and mystical sects of Eastern origin oriented towards Shambhala.

What funds were used to organise these trips?

BOCIUS: On the funds I illegally released to Barchenko from the sums of par. 9 and the illegal fund I had. 9 and the illegal fund I had. In general, I completely supported Barchenko and his family for 10 years - from 1925 to 1935 Illegal disbursements of money Barchenko I continued.



This year I gave him about 23,000 roubles, of which about 9,000 from the par. 9, and the remaining 13-14 thousand from the illegal fund.

What was the illegal fund from which you supplied Barchenko?

BOKIY: These are sums of money received by the Special Branch from various institutions for the fireproof cabinets we sold and for the work we did on codes. I used to keep this money illegally in the Special Branch's coffers, and I spent it as I saw fit.

What specific trips did you arrange for Barchenko?

BOCIUS: I have in my memory the following cases. In 1925 I organised Barchenko's trip to Altai, where Barchenko was to establish a connection with the sects of the "Belovodya" - religious-mystical circles in Central Asia, representing according to mystical doctrine the nearest environment of our Shambhala centre. As a result of Barchenko's trip among the local sectarians were established persons who made regular pilgrimages to the mystical centre located beyond the cordon. In 1926-1927. Barchenko travelled to Crimea - Bakhchisarai, where he established contact with members of the Muslim dervish order Saidi-Edtsini-Djibawi. Subsequently, he summoned to Moscow and brought to me the son of the sheikh (head) of this order. About the same time he travelled to Ufa and Kazan, where he established contact with the dervishes of the Paksh-Bendi and Khalidi orders. Barchenko also travelled at various times to Samara province and Kostroma to liaise with sectarians. In 1926 Barchenko travelled to Kostroma to meet a representative of our Shambhala Order, who was arrive from abroad.

THE WITNESS: Were you aware that all these sects represent socially and politically hostile sections of the population and are saturated with an espionage element?

BOKY: Yeah, I knew.

THE INSPECTOR: For what purpose did you seek connections with counter-revolutionaries and spies?

BOCIUS: I did not specifically seek links with the espionage element, I went into contact with the above-mentioned sects, being fascinated by the mystical teachings of Barchenko and putting the mastery of its secrets above

the interests of the Party and the State. The high task of mastering the scientific mystical secrets of Shambhala in my eyes justified the departure from the Marxist-Leninist doctrine of classes and class struggle and the connection with the class enemy. Nevertheless, I did not want to cause any special harm to the Party and Soviet power, and none of the members of our Order was known as a spy or a person connected with spies.

That's not true. Where is Vladimirov, who recommended Barchenko to you at the time, currently located?

BOCIUS: Vladimirov was shot in 1926 or 1927 for spying for England.

THE WITNESS: So how do you say you don't know of any members of your order engaged in espionage or associated with spies?

BOCIUS: I admit that I was aware of the facts indicating Barchenko's espionage activities.

THE INSPECTOR: So why did you not take action to arrest and bring Barchenko to justice, but helped him to continue his espionage activities?

BOCIUS: I recognise that our lodge was part of the all-Masonic system of espionage. I tolerated this situation because, as I have already said, I placed the interests of our Order above those of the Party and the State and, observing manifestations of counter-revolutionary espionage activity, I turned a blind eye to them, justifying them by the same interests of our Order.

SLEDOVATELB: Who else, other than Vladimirov, were the members of the lodge associated with in terms of espionage?

BOKIY: From the words of Barchenko I know about the connections of our order with the famous organiser of English espionage in the East, currently living in Paris, the English prince Aga Khan. Aga Khan is a member of the Order of Sham-bala-Dunghor and is directly connected with the centre. In addition, Barchenko a connection with Poland, through a member of our order, Kondiain. In particular, Barchenko told me in 1925 that Kondiain received "under the guise of inheritance" money from Poland.

THE ATTORNEY: Give detailed testimony as to what Barchenko's espionage activities were.

BOCIUS: Barchenko's espionage activities mainly consisted in the creation of an extensive espionage apparatus. This work was carried out by him in two directions - organisation of a spy network in the periphery and penetration into the leading Soviet and party circles. The latter was done with the aim of mastering the minds of the leading workers and, following the example of the Masonic organisations in capitalist countries, particularly in France, to direct the activities of the government at will. To plant a network in the periphery, Barchenko used various religious and mystical sects of oriental origin. For this purpose, he constantly travelled to different parts of the Union, established links with local sectarian organisations, and met with emissaries from abroad. In 1926, when he travelled to Kostroma to meet representatives of our Shambala Order, which was to arrive from abroad, he was detained by the local department of the OGPU. I, however, having in mind the interests of the Order, ordered his release. Besides Kostroma, as I have already shown, he travelled to Altai, the Crimea, Kazan, Ufa and Samara province. In order to penetrate into the leading circles of Soviet workers, Barchenko tried to interest individuals in his "scientific research", its importance for the defence of the country, and so on. Having interested someone in the scientific side of the question, he gradually moved to the presentation of his doctrine of Shambala and, having entangled the victim in a web of mysticism, used it for espionage purposes. In this way he at one time processed me and infiltrated the OPTU. Subsequently, Stomonyakov, Moskvina, Mironov and Kastykin were treated with my participation. With my help he managed to interest in his teachings the former head of the sub-department of national minorities of the Central Committee of the All-Union Communist Party of Bolsheviks (Bolsheviks) Dimanshtein and the engineer Flakserman, who at my invitation attended 2 times the classes of our circle Ancient Science. Not content with this, Barchenko asked me to set him up with Molotov and Voroshilov. Especially persistently he began to seek a meeting with Voroshilov recently. He acted together with Leismeyer-Schwartz, who at one time brought Barchenko to me. Leismeyer specially for this purpose in early 1936 came from Leningrad to Moscow and carried Voroshilov written by Barchenko at the insistence of Leismeyer report. Voroshilov Leismeyer, however, did not

accepted. After that Leismeyer went to Leningrad and sent Barchenko a small amount of money (200 rubles), which Barchenko for some reason did not accept and sent back.

What espionage activities did you conduct, what specific espionage assignments did you personally receive from Barchenko?

BOKIY: I did not receive direct espionage assignments from Barchenko. My role in this case was that, being fascinated by Barchenko's mysticism, I disregarded the interests of the state and helped him to conduct espionage work [7], turning a blind eye to the nature of his activities and covering it with the name of the OGPU Special Branch.

That is incorrect. In your position, Barchenko could not but seek to use you more actively for espionage purposes.

BOCIUS: The reasons for Barchenko's restraint in this respect are not clear to me either. Now, after the circumstances discovered under the direction of Commissar of Internal Affairs Yezhov, I think that espionage in the organs of the OGPU-NKVD followed a different line. With the most active use of me, I could not give the information other arrested persons, in particular Yagoda, were able to give. In this connection I was evidently kept in reserve, not wishing to expose me to the risk of failure associated with any active work, and being content with the general assistance which I rendered to Barchenko. The following circumstance leads me to this conclusion. For the last year and a half or two years my connection with Barchenko has weakened considerably. We have not met, and he has ceased to address me with any requests, and it was only after the recent arrests that he, endeavouring to re-establish his former connection with me, again addressed a letter to me. I believe that here it is an attempt to include me in active espionage, in view of the failure of other lines.

The investigation doesn't believe you. By trying to divert the investigation away from the investigation of your espionage activities, you want to steer it in another direction. I suggest that you testify frankly about your espionage work.

BOCIUS: To what I have already shown, I can add nothing more substantial.

**28 May 19C7 r.**

*Interrogated by: Deputy Commissar of the Military Committee of Internal Affairs, Commissar of State Security of the 2nd District Velsky, State Security Lieutenant Ali Archive of the Department of Internal Affairs for St. Petersburg and Leboblast. Case 23 768. Л.60-68.*

## **NRNMEyANNP**

### ***MAIN DATES OF LIFE AND ACTIVITY OF G.I.BOKII***

- 1** 879 - Born on 3 July in Tiflis into a noble family. 1894-1899  
- worked as a tutor in St Petersburg.
- 1896 - graduated from the 1st real school and 4 courses of the St. Petersburg Mining Institute.
- 1897 - member of the "Union of Struggle for the Liberation of the Working Class".
- January 1900 - joined the RSDLP.
- 1899 - February 1902 - worked as a draftsman at home. February 1902 - January 1903 - was in exile, worked on the construction of the railway (Irkutsk, Krasnoyarsk, Achinsk, Baikal) from the Ministry of Railways.
- January 1903 - April 1905 - hydraulic engineer in the Ministry of Agriculture.
- 1904-1916 (intermittently) - member of the Petersburg Committee of the RSDWG1(b).
- 1905-1907 - participates in the revolution.
- April 1905 - July 1906 - political prisoner.
- July 1906 - July 1907 - continued his work as a hydraulic engineer. July 1907 - December 1908 - again in prison.
- January 1909 - March 1916 - hydraulic engineer in the Ministry of Agriculture.
- 1915-1916 - member of the "Bolshevik Group of the 15th year under the Central Committee".
- March 1916 - December 1916 - political prisoner.
- December 1916 - April 1917 - member of the Russian Bureau of the Central Committee of the RSDLP(b), headed the department for relations with local organisations. April 1917
- March 1918 - Secretary of the PC RSDLP(b).
- May 1917 - elected to the executive commission of the PC RSDPR(b).
- August 1917 - member of the Bolshevik faction of the City Duma, where he was chairman of the audit committee.
- October 1917 - member of the Petrograd Military Revolutionary Committee (as a representative of the PC)
- November 1917 - member of the Revolutionary Defence Committee, later the Defence Council of Petrograd. Petrograd.

1918 - participated in the opposition "Left Communist" until the resolution of the VII Party Congress, which he unconditionally obeyed, and voted at the III Congress of Soviets in favour of the Brest Peace.

March 1918-31 August 1918 - worked as deputy chairman of the Petrograd Cheka.

From 31 August 1918 (after the murder of M. S. Uritsky) - Chairman of the Petrograd Cheka.

27 October 1918 - representative of the Central Committee of the RCP(b) at the regional and territorial committees of the RCP(b) of the Western region.

29 November 1918 - appointed a member of the Collegium of the RSFSR NKVD. March

1919 - member of the Turkkommission of the All-Union Central Executive Committee and the Central Committee of the RCP(b).

April 1919 - Head of the Special Department of the Eastern Front. 1919 - awarded a gold watch from the Revolutionary Military Council of the Eastern Front.

of the front for merciless struggle against counterrevolution. October 1919 - Head of the Special Department of the Turkestan Front and at the same time a member of the Turkestan Collegium of the All-Russian Central Executive Committee and SNK RSFSR.

April 1920 - plenipotentiary representative of the VChK in Turkestan.

From September 1920 he was treated for tuberculosis, and then he was on the leading work in Moscow in the organs of VChK-OGPU-NKVD and the Supreme Court.

January 1921 - appointed head of special department (cipher) under the Presidium of the VChK.

July 1921 - member of the Collegium of the All-Union Cheka July 1922 - member of the Collegium of the GPU.

1922 - awarded the Order of the Red Banner by the All-Russian Central Executive Committee. September 1923 - member of the Collegium of the OGPU, simultaneously a member of the Collegium of the RSFSR NKVD until its liquidation in 1930. 1927 - awarded by the Collegium of the OGPU with a military weapon (Mauser). 1932 - awarded by the Collegium of the OGPU with the "OGPU Badge of Honour". July 1934 - Head of the Special Department of the IUGB NKVD of the USSR.

From the end of December 1936 - Head of the 9th Department of the GUGB.

16 May 1937 - arrested and shot by sentence of the Military Collegium of the Supreme Soviet of the USSR.

1956 - posthumously rehabilitated.

**NriMeuania**



# 1

"Altayeva" - writer Уа Rмпimova Mar7arita Vladimirovna, wrote her works under the pseudonym Al. Altayev (not Altayeva). A close smay snamomanal Bo mia. It is strange that Rмпimova, in whose apartment the meetings between Bomiya and his friends took place, was not arrested.

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ommultism. M., 1999

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For details on the construction of the temple see: Andreev A.I. Buddhist shrine of Petro7rad; Buddha temple in the northern capital. St. Petersburg, 2003

[\( << back \)](#)

Vilensmii vestnii. 1909. № 1817. 5 and July.

[\(<< back\)](#)

# 61

Roerich N. Himalaya, Abode of Light. Bombay - London, 1947. P.  
110.

[\(<< back\)](#)

In  
Buddhistmiyo.

mumirne // Peterbur7smii listom.

1913. № 52. 22

[\(<< back\)](#)

## 6C

Dansan Tundutov (1888-1923) graduated from the Corps of Arms (1908), after that he served in the Life Guards of the Grodno 7th Guards Regiment. Since March 1914 7. - from March 1914 7. Adjutant on the staff of the Supreme Commander-in-Chief 7 General H.H. Rnushevitz, from 1915 7. Rnushevitz, from 1915-7o - Adjutant to Grand Duke H.H. Hymolai Hymmolaevich. Himolai Himolayevich. In 1918 he was elected ataman of the Astrakhansmoo7o Kasaiuye7o army. He took an active part in the White movement. About him see: Balinov Sh. About the Tundutov family // Kovilnye volleys (Paris). 1936. No. 13-14; Brusilov A.N. My memoirs // Military-historical journal. 1990. № 2. C. 61.

[\(<< back\)](#)

Vilensmii vestnii. 1909. № 1817.5 idl.

[\( << back \)](#)



3ti Baruenmo's short stories were published: "The Tower of Babel" (Nature and Ladies. 1912№19,20), "The Horned Thief" (Nature and Ladies. 1913- № 32), "Nsuur Settlement" and "Vslu7a mestiza" (in the collection: Baruenmo A.B. Waves of Life. St. Petersburg, 1911).

[\( << back \)](#)

See: Waves of life.

[\(<< back\)](#)

[\(<< back\)](#)

Nature and people. 1912. № 28,29,30,31.

[\(<< back\)](#)

Baruenmoo A.V. Ands marma. M., 1991.

[\(<< back\)](#)

See. Mir primlduenii, 1913- Kny. 1-5; 1914.

[\(<< back\)](#)

Mir primlduenii. 1913. C. 230-231.

[\(<< back\)](#)

. C. 108-109.

([<< back](#))



**7C**

. C. 344.

[\(<< back\)](#)

. C. 227.

([<< back](#))

Baruenmo S.A. Vmas. soc. C. 34.

[\(<< back\)](#)

Vomon R. Satonu materiae and secrets of the healed tribes. M, 1966. C. 27.

[\(<< back\)](#)

Baruenmoo A.V. Ands marma. C. 75.

[\(<< back\)](#)

Romhil V.V. Travelling in China and Tibet. SPb, 1901; . Nkhasa and its mysteries. Ouerm of Tibetan espedia 1903-1904 7od. SPb, 1906. W.W. Rockhill (W.W. Rockhill) (1854-1914) was an American diplomat, Tibetan orientalist<sup>7</sup> and researcher in Central Asia. He made two journeys to Tibet (1888, 1891- 1892). A. Waddell (L.A. Waddell) - Major of the Indian Medical Service, a member of F. Rn<sup>7</sup>hasband's military expedition to Tibet (1904-1905).

[\(<< back\)](#)

Vodds I. A. Vmas. soc. C. 179

[\(<< back\)](#)

. C. 306.

([<< back](#))



. C. 307.

([<< back](#))

Baruenmoo A.V. Soul of Nature // Misn for All. 1911. № 12. Sta.  
1687.

[\(<< back\)](#)

**8C**

. Pp. 1717.

([<< back](#))

. Sta. 1718.

([<< back](#))

See: Kotim H.G. N-reading of thoughts and N-luci; Bekhterev V.M. Mental suggestion or [omus? // Obosrenie psikhiatriiia, neurolo7iia i smperimental'naya psikhologia7i. 1904. № 8. See also: Bekhterev V.M. Hypnos. Suggestion. Telepathy. M, 1994.

[\(<< back\)](#)

Baruenmo discusses his experiments in more detail in the article  
"Experiments c                      onions                      "Experiments with Monster  
Beams. published в journal  
"Nature and the lddy" (1911.№ 31 and 32).

[\(<< back\)](#)

Baruenmoo A.V. Soul of Nature. Stl. 1714.

[\(<< back\)](#)

. Stl. 1720.

([<< back](#))



уГА СПб. Ф. 2990. Он. 1. Д. 103. N. 5 об.

[\(<< back\)](#)

[\(<< back\)](#)

# 91

On him see: Povel N. Mr Gurdjieff. Documents, testimonies, tests and comments. M, 1998.

[\(<< back\)](#)

Gurdjieff .I. Meetings with Remarkable Men. NY, 1974. P. 152.

[\( << back \)](#)

## 9C

Bennett J.G. Gurdjieff. Making a new World. London, 1973.

[\(<< back\)](#)

Translated from the Russian edition: Vspensmii P. In search of wonder7o.  
SPb, 1994. C. 41.

[\(<< back\)](#)

Translated from the Russian edition: Vspensmii P. In search of wonder7o.  
SPb, 1994. C. 41.

[\(<< back\)](#)

Ouspensky P.D. In Search of the Miraculous. NY. - L, 1977. P. 37-40.

[\( << back \)](#)



Protomol of the interrogation of A.V. Baruenmo dated 10 June 1937.. by  
mn.: Shishmin O. Battle of the Himalayas... P.. 354.

[\(<< back\)](#)

Vedensmii A.I. Obrymii sertuua verudne7o // Vestnii truda. 1918.  
№ 2, 26 May.

[\(<< back\)](#)

See: Shishmin O. C. 354.

([<< back](#))

See: Herald of Labour. 1918. № 5.

[\( << back \)](#)

See: Shishmin O. Vmas. soc. C. 355-356 D.V. Bobrovsmii lived in house 15, Vladimirovsky Ave.

[\(<< back\)](#)

уГА SPb. Ф. 2990. Он. 1. Д. 103. N. 106 об.

[\( << back \)](#)

## 10C

GARF. F. A-2307. Op. 7. D. 12. N. 92 ob.

[\(<< back\)](#)

УГА СПб. . N. 1. Statement of A.V. Baruenmoo to the Council of the  
Pedagogical Academy of 30 August 1919.

[\(<< back\)](#)



Baruenmo later described the circumstances of this relationship as follows: "I met Vladimirov in 1918, when he came to see me with Professor Karsavin. See: Shishmin O. Vmas. soc. C. 363.

[\(<< back\)](#)

OR RNB. Ф. 150. Д 22. Certificate, dated 26 June 1909 7.

[\(<< back\)](#)

. From 26 June 1909 7.

([<< back](#))

. Д. 39. Letter from I. Butovsko7o to Vladimirov of 10 December 1907 7.

[\(<< back\)](#)

. Д. 83. Letter from A.A. Kamensmoi to Vladimirov dated 2 November 1909 7.

[\(<< back\)](#)

. Д. 187. Letters from V. Stein to Vladimirov, 1912-1913.

[\(<< back\)](#)

Hemirovsmii A.I., Vmolv V.I. Svet Svesd, or the Last Russian  
Rosenmereiuer. M, 1994. C. 51 и 403.

[\(<< back\)](#)

OR RNB. . Д. 187. Letter from V. Stein to Vladimirov. B/d  
(approximate month November 1912 7.).

[\( << back \)](#)



# 11

## C

. Д. 138. Letter from S.V. Piramidov to Vladimirov dated 4 October 1913 7.

[\(<< back\)](#)

Vladimirov K.K. Gra[olo7ia // Is Mrama m Svetu. 1914. № 3.  
C. 128-135;№ 5. C. 223-234.

[\(<< back\)](#)

Vladimirov K.K. What is 7ra[olo7ia? // Damsmii Mir. 1916. № 4.  
C. 31-32.

[\(<< back\)](#)

OR RNB. Ф. 150. Д 73- Letter S. Yesenin Vladimirov. B/d  
(supposedly written in 1915 7.).

[\( << back \)](#)

. D. 33- Letter A.H. Benois to Vladimirov. Dated 30  
anddnya, bes yomasanianing 7od.

[\(<< back\)](#)

## 118

. Д. 117. Letter from M.P. Murashev to Vladimirov dated 31 August 1916 7.

[\(<< back\)](#)

. D. 23. Otmrytma, 24 September 1917 7.

([<< back](#))

See: Petro7radsmaya Pravda. 1918. № 192-196. 5-10 September.

[\(<< back\)](#)



Archive of VFSB for St. Petersburg and Nenoblast. D P-85221. T. 1.  
Protomol of the interrogation of K.K. Vladimirov at the OGPV PP in the N-VO  
dated 30 May 1928.

[\(<< back\)](#)

Vyrubova A.A. Maid of honour Her Majesty.  
"Diary" and memoirs of Anna Vyrubova. M,  
1991. C. 252.

[\(<< back\)](#)

## 12C

. C. 256.

([<< back](#))

Archive of VFSB for St. Petersburg and Nenoblast. . N. 210.

[\(<< back\)](#)

. Protomol of the interrogation of K.K. Vladimirov dated 6 June 1928. N. 110.

[\( << back \)](#)

OR RNB. Ф. 150. Д. 40. Letter from V.F. Bul7amov dated 3 December 1918.

[\(<< back\)](#)

Ibid. Д. 123. The letter was presumably written in 1919 7. On V.I. Nemirovitz-Danuenmo see: StarУев V.I. Russian political Freemasonry at the beginning of the XX century. SPb, 1996.

[\(<< back\)](#)

Morev G.A. Is histoire russmoy literatury : m bio7ra[iia Neonid Kanne7iser  
// Minushchee. T. 16. M, 1994. C. 145.

[\(<< back\)](#)



Vyrubova A.A. Vmass. soc. C. 261.

[\(<< back\)](#)

## 1C0

Kondiain A.A. Comet Broomes and observations over it made at the RONM observatory // Proceedings of the Russian Society of Ndobbites of World Science (hereinafter referred to as World Science). 1912. № 1.

[\(<< back\)](#)

# 1C1

See: Hauma in Russia. Data m natsalu 1922 7. Petro7rad, 1923. The information about A.A. Kondiain also contains information about his membership in the Russian Astronomical Society. The Petro7rads Institute of Optics was founded in 1919 7.

[\( << back \)](#)

## 1C2

See: World Studies. 1914. № 1.P. 180 (Otset on the session12 March).

[\(<< back\)](#)

## 1CC

World Studies. 1920. № 1 (38). Idl. C. 85 (Otzet on the 103rd obp̄nem.  
RONM meeting on 17 January 1920 7.).

[\(<< back\)](#)

## 1C4

. C. 88-89 (Otzet on the 105th 7odom objnem meeting of RONM  
20 April 1920).

[\(<< back\)](#)

## 1C5

Protomol of Baruenmo's interrogation dated 10 June 1937.. by mn.:  
Shishmin O. Battle of the Himalayas. C. 358.

[\(<< back\)](#)

## 1C6

Национальные Архивы Республики Бурятия (НАРБ). Ф. 1. Он. 1. Д  
966. Letter to A.B. Baruenmo to G.Ү. Үыбывов dated 12 December 1927 7. - 24  
Mar7a 1928 7 (typewritten mopy). Prim, g 36-38.

[\(<< back\)](#)



**1C7**

AVPRF. Φ. 100. On. 1. P. 1. D/1. N. 8.

[\(<< back\)](#)

## 1C8

Rsinmii performed in 1917 7. in Kronstadt on the battleship "Harodovoleu" and in front of the Vybor7cmy detachment of Red Army soldiers. See his memoirs: Rsinsmiy I.I. The novel of my life. M. - N, 1928. C. 330-332. During the interrogation in the summer of 1927 7. Rsinsmii told the investigator that he had met K.K. Vladimirov in 1912 7, "when he appeared to me as a collector of auto7ra[ovs". Satem met with him in 1913 7, at which time Vladimirov told Rosinsmom that he had come from the North. The relationship continued after the revolution -Vladimirov arranged for the writer to give a lecture to the PNC staff. In 1919, at his request, Rsinsmii sold his book collection (about 4,000 volumes) to Vladimirov "to compile the State Library" (?). The relationship between Rssinsmoo7o and Vladimirov was particularly close in 1923-1927 77. Archive of the VFSB for St. Petersburg and Nenoblast. D P-21098. Protomol of the interrogation of I.I. Rsinsmoo7o, b/d.

[\(<< back \)](#)

## 1C9

Protomol of Baruenmo's interrogation of 19 June 1937. See: Shishmin O.  
The Battle of Shmalai. C. 367.

[\(<< back\)](#)

For more details on the visit of Soviet diplomatic expeditions to Tibet in the 1920s see: Andreev A.I. From Baymala to the holy Nkhasa. New materials about Russian expeditions to Central Asia in the first half of the 20th century (Buryatia, Mongolia, Tibet). Samara - S-Peterbur7 - Pra7a, 1997. C. 121-226.

[\( << back \)](#)

AVPRF. . N. 19.

([<< back](#))

Archive of the SPF RAS. Ф, 208. Оп. 3. Д 685. N. 162.

[\(<< back\)](#)

## 14C

ГИА СПб. Ф. 2265. Он. 1. Д. 65. N. 131. Letter to Baruenmo V.M.  
To Bekhterev dated 8 January 1921 7.

[\(<< back\)](#)

. N. 148. Letter from Baruenmoo to V.M. Bekhterev dated 6 December 1922 7.

[\(<< back\)](#)



. N. 161 ob. Letter from Baruenmo to V.M. Bekhterev dated 1 November 1923 7.

[\(<< back\)](#)

OR RNB. Ф. 150. Д 77. Letter from S. Sarkh to K.K. Vladimirov dated 3  
June  
1920 7.

[\(<< back\)](#)

Kareev H.I. Prozhitoe i . N., 1990. C. 272.

[\( << back \)](#)

Baruenmoo A.V. Is marma. C. 387.

([<< back](#))

ГИА СПб. Ф. 2265. He. 1. Д. 65. N. 130 об.

[\(<< back\)](#)

NARB. F. 1. Oil 1 D. 966. N. 33 (certificate issued by the Baruenmoo Institute of mos7a 4 idnya 1923 7 sa signed by pro[. V. Kashmadamov and Rappoport's department manager).

[\(<< back\)](#)

Митумеву С.И. Мснрлм и смлрлцене. Fормс of hysteria нтеKолымм  
мрл. (Materials of the commission on hysteria in the Rmutsk ASSR. Issue  
15.) N, 1929. C. 10.

[\(<< back\)](#)

. C. 12.

([<< back](#))



## 15C

V.M. Bekhterev wrote a preface in m mni7e: Krainsmii H.V. Portza, mlymushy and demon-possessed. Hov7orod, 1900. On the same topic see: Konovalov D.G. Reli7iosnyi smstas in Russmom mystiuecmom semtantstvo. N. 1. Vol. 1. Fsiuecme phenomena in the martine of cementantsmo7o smctasa. Ser7iev Posad, 1908; Vitashevsmii A.H. Is areas of primordial7o psychoneurosa // 3tno7ra[iuecme obosrenie. 1911. № 1-2. Kn. 88-89. C. 180-228.

[\(<< back\)](#)

See: Mdller I.P My system (with a foreword by V.N. Kashmadamov). N, 1928.

[\(<< back\)](#)

Verbal communication from N.N. Vasiliev to R.M. Granovskaya (January 2000). Vasiliev R.M. Granovskaya (January 2000). The reliability of this information, however, is denied by N.N. Vasiliev's close associates. N.N. Vasiliev's friends.

[\(<< back\)](#)

The information is also available in the short reference about him in mn.:  
Amimenmo MA., Shereshevsmii A.M. History of the V.M. Bekhterev  
Institute. T. 1-2. M., 1999-2000. T. 2. Note on Art. 115.

[\(<< back\)](#)

. C. 24.

([<< back](#))

уГА SPb. Ф. 2555. Он. 1. Д. 612. N. 105 об. (From 1 July to 1 October 1923 7.).

[\(<< back\)](#)

See: Bekhterev V.M. On experiments on "mental" influence on the behaviour of animals // Problems of personality development and education. Vyp. 2. 1921. See also: Durov BJ1. My beliefs. M, 1927 (and more recent writings).

[\(<< back\)](#)

ГИА СПб. Ф. 2265. Он. 1. Д. 64. N. 277-279. Letter V.N. Durov  
Dated 15 March 1920 7.

[\(<< back\)](#)



ГИА СПб. Ф. 2265. О7h. 1 Д. 802. Nl. 15 об, 16, 26.

[\(<< back\)](#)

уГА SPb. Ф. 2555. Оіі 1. Д. 612. N. 106-106 об.

[\( << back \)](#)

## 16C

This is a compt rendue officiel du premier congres international des recherches psychique a Copenhagen, 26 aout - 2 septembre 1921. (Ed. Carl Vett.) Copenhagen, 1922.

[\(<< back\)](#)

уГA SPb. Ф. 2555. . N. 107-107 об.

[\(<< back\)](#)

N.N. Vasiliev's memoirs are in the personal archive of his son I.N.  
Vasiliev's memoirs are in the personal archive of his son I.N. Vasiliev. Vasiliev.

[\(<< back\)](#)

On him see: Bratsev V.S. Masons and Power in Russia. M, 2003. C. 453, 455, 356,458.

[\( << back \)](#)

Æ.M. Antonovsmii is mentioned in the list of Freemasons appended to H. Berberova's book "Nddy i lodge. Russian Freemasons of the XX century" (N.Y, 1986).

[\(<< back\)](#)

See: 3n7el7ardt H.A. Himolai 3n7el7ardt ands Batneva. 3pisodes of my life (Memories) // Minushchee. T. 24. SPb, 1998.

[\(<< back\)](#)



See: Vasiliev N.N.. Suggestion at a distance ().  
M., 1962. C. 61.

[\(<< back\)](#)

ГИА СПб. Ф. 2265. Он. 1. Д. 64. N. 131.

[\(<< back\)](#)

уГ A SPb. Ф. 2555. Ibid. Nl. 107-108.

[\(<< back\)](#)

ГИА СПб. Ф. 2265. Он. 1. Д. 802. Лл. 36-38. The document is dated 14 May 1927.

[\(<< back\)](#)

## 17C

ГИА СПб. Ф. 2265. Он. 1. Д. 1005. The statement (typewritten copy) is dated September 1926 7. All these were included in the forward-looking plan of work of the 7ipnolobio-bio[iisiiuessmoy sémuia for 1926-1927 77. Letter from R.A. Kamshilov to O.P. Baruenmo dated 15 April 1958. Kondiain family archive.

[\(<< back\)](#)

NARB. F. 1. On. 1. Д. 966. N. 34. The certificate is dated 1 July 1921 7. and signed by the head of the political department of the Morsmoy forces of the Murmansmoo7o district and the head of the Murmansmoy 7ubono.

[\(<< back\)](#)

Ouermi istorii Murmansmoy or7anisaWia CPSU. Murmansm, 1969.  
C. 85.

[\(<< back\)](#)

See: Nadson G.A. On the use of seaweeds mainly from our northern seas  
// Murnal of the Petros7rads Institute. 1921. № 3-4. (Andsd. also otd.  
broshdroi, P7., 1922.) See also: Nadson G.A. Selected Works: In 2 vol. T. 1.  
M., 1967. C. 354.

[\(<< back\)](#)



Saunier J. Saint-Yves d'Alveydre. Op. cit. P. 140-146. In this book, M. Saunier reports that in 1879 7. Saint-Yves published a 55-page brochure under the title "L'Utilite des Agues Marines" ("The Use of Seaweed") and in the same year he founded the Algue Marines Society. In the same year, he "deposited his application for a patent for the acquisition of a patent" in the "Cabinet industriel" (Cabinet industriel) M. Armangeau in Paris. Armangeau in Paris for a period of 15 years (№129.822) "for the preparation of foodstuffs with the help of vegetable cream and seaweed". St. Ives's research did not stop there - on 20 April 1881 7. he deposited a new , which concerned an improved technology for the preparation of paper pulp (No. 142.433), apparently from the same algae.

[\(<< back\)](#)

Nadson G.A. Selected Works. T. 2. C. 75, 78.

([<< back](#))

See: Kld7e G.A.. Istoriia i razvitiie Murmansk  
biostation of the Nenets Society of Naturalists. N., 1925.

[\(<< back\)](#)

Geo7ra|iuecmio-statistical dictionary of the Russian Empire (compiled by.  
P.P. Semyonov). SPb., 1865. VOL. I. P. 583.

[\(<< back\)](#)

See supra note 1.

([<< back](#))

ГИА. СПб. Ф. 2265. Он. 1. Д 65. N. 148,148 об.

[\(<< back\)](#)

## 18C

is evidenced by the previously mentioned certificate of the Institute of Mos7a, issued to Baruenmo in 1923 (NARB. F. 1. On. 1. D. 966. No. 33).

[\(<< back\)](#)

Krasnaya Zvezda (vetserniy issm). 1923-№ 47 (128). 28.  
The sta<sup>TM</sup> is signed by the initials "V.R."

[\(<< back\)](#)



World Studies. 1923- T. 12. № 1 (44). C. 113.

[\( << back \)](#)

Amt about the traces of the so-called "ancient civilisation in Napland",  
verified by the survey of Comrade Arnold Kolbanovskmoo7o, on 3 and 4 July  
1923 // Polar Pravda. 1923. No. 32.17 August.

[\(<< back\)](#)

[\(<< back\)](#)

World Studies. 1923. T. 12. № 2 (45). C. 233.

[\(<< back\)](#)

See the summary of the Hyperborea-97 expedition: V.H. Demin. Hyperborea - the morning of civilisation. M., 1997; he also: Sa7admi i Russmoo7o Severa. M., 1999- P. 52.

[\( << back \)](#)

A.G. Kondiain's letter to V.H. Demin dated 22 May 1997. Demin dated 22 May 1997.  
Condiain Family Archives.

[\(<< back\)](#)

See, for example: Demin V.H. The Holy Chronicle of the North // Haumaa i Reli7ia. 1999. No. 1; Nasarev E. Here they prayed to the Bo7ina of Sari and Immortality // Hauma i Reli7ia. 1999- № 2. On the preliminary results of the search operations in the summer of 2000 in the area of the Khibins tundras and Soloveumoo7 archipelago see: Sperboreis morni Kalomaa7atii. C. 104-113

[\(<< back\)](#)

Demin V.D. Sa7admii Russmoo7o Severa. C. 455-456.

[\( << back \)](#)



. C. 461.

([<< back](#))

A.N. Nizhevsmii. The whole life. M., 1974. C. 130.

[\( << back \)](#)

GARF. F. A-2307. Op. 7. D 4. N. 164. Reference about the research of biologist A.B. Baruenmo. Baruenmo. Compiled by the AmUentre of the NKP RSFSR on 27 October 1923.

[\(<< back\)](#)

. D 4. N. 69. The plan is written in penmanship; signed with the name A Besymyanny.

[\(<< back\)](#)

. N. 73- Baruenmo's letter is dated 20 December 1923.

([<< back](#))

GARF. A-2307. Ibid.

([<< back](#))

GARF. . N. 64 ob.

[\(<< back\)](#)

GARF. F. A-2307. Op. 3. Д. 197. N. 6. Some idea of the scientific interests of H.A. Morosov in the post-revolutionary 7 years gives the names of published by him mainly: "The Principle of Relativity and the Absolute. 3rd edition and areas of manifestations of wave-form motion" (1920), "The Relativity Principle in Nature and Mathematics" (1922), "Christ or Ramseye. An Attempt to Apply the Mathematical Theory of Probability to a Historical Subject" (1924), "Christ," pp. 1-7 (1924-1932). On Morosov's affiliation with the Freemasons ("The Great Orient of France" - the lodge "Polar Sveda" in St. Petersburg), see: Soloviev O. Masonry in Russia // Voprosy istorii. 1988. № 10. С. 14.

[\(<< back\)](#)



GARF. F. A-2307. Op. 7. D. 8. N. 250. The letter is dated 24 May 1924 7.

[\(<< back\)](#)

Ibid. N. 251.

([<< back](#))

## 20C

See: S. Shumikhin. Delirium Persecutio // Novoe literaturnoe obosrenie.  
1993- № 4. C. 70.

[\(<< back\)](#)

On the mission of S.S. Borisov see: Andreev A.I. From Baymala to the holy Nkhasa. C. 146-172.

[\(<< back\)](#)

On this subject see: Warcollier R. La telepathie a tres grand distance 11 Le comptes rendue officiel de III Congres International des recherches psvchiques. Paris, 1927; Upton Sinclair. Mental Radio, Pasadena Station (USA), 1930; Konstantinides K. Telepathische Experimente zwischen Athen, Paris, Warschau und Wien // Transactions of the Fourth International Congress for Psychical Research. Athens, 1930. Also: Vasiliev N.N. Experimental Studies of Mental Suggestion. N, 1962.

[\(<< back\)](#)

NARB. . N. 42-43.

([<< back](#))

Archive of VFSB for St. Petersburg and Nenoblast. D. P-51351. N. 102 and 102 ob.

[\(<< back\)](#)

Condiain family archive. 3.M. Condiain. Notebook 2.

([<< back](#))



Protomol of Baruenmo's interrogation dated 10 June 1937.. by mn.:  
Shishmin O. Battle of the Himalayas. (1st isd.) P. 368-369.

[\(<< back\)](#)

On the Tibetan mission of S.S. Borisov, see note 14 m before. 7lava.

([<< back](#))

Archive of VFSB for St. Petersburg and Nenoblast. D. G1-26492. Protomol of the interrogation of A.A. Kondiain from 16-21 June 1937. N. 18.

[\( << back \)](#)

Protomol of Baruenmo's interrogation dated 10 June 1937. See: Shishmin  
O. Battle of the Himalayas. C. 370.

[\(<< back\)](#)

## 21C

For more details about Otsirov and Tepmina see: A.I. Andreev. Buddhist lamas and the Old Village // Hebrew Archives. M.-SP6, 1993. C. 327-328. Also: Bamayeva 3. Nuvsan Sharab Tepmin and his time // Shambala (3lists). 1997. № 5-6. C. 9-17.

[\( << back \)](#)

NARB. F. 1. On. 1. Д. 966. Letter A.B. Baruenmoo to G.Ү. Үybimov from  
27 March 1927. N. 19-20.

[\(<< back\)](#)

Condiain family archive. 3.M. Condiain. Notebook 2.

([<< back](#))

See: Roerich H.K. Selected. M., 1979. C. 177.

[\(<< back\)](#)



Shishmin O. Battle of the Himalayas (2nd .). M, 2003- P. 266.

[\( << back \)](#)

yit. in: Baruenmoo S A Time to collect mamni. . C. 17.

[\(<< back\)](#)

Bratsev B.C. Masons and power in Russia. C. 531 ff.

([<< back](#))

. C. 459.

([<< back](#))

Condiain family archive. Typewritten mopia. B/d.

[\(<< back\)](#)

Protomol of Baruenmo's interrogation dated 10 June 1937. See: Shishmin  
O. The Battle of Shmalai. C. 364.

[\(<< back\)](#)

## 22C

Athanasius Kircher (1602-1680), a famous uzeny-rosenmreiuwer, was the author of numerous works in the most diverse fields of . The most famous of them is *Musurgia universalis, sive ars magna magna consoni et dissoni* (1650). P.A. Nasonov's dissertation is devoted to this work (*The Universal Musurgia Universalis of Athanasius Kircher: Musurgical Science in the Early Baroque Musurgical Practice*. 1995). Kircher also wrote a treatise on the secret subterranean world (*Mundus Subterraneus, quo universae denique naturae divitiae...* 1665- 1678).

[\( << back \)](#)

Protomol of Baruenmo's interrogation dated 10 June 1937 7. See: Shishmin  
O. The Battle of Shmalai. C. 364-365.

[\(<< back\)](#)



Ibid. C.- 362. Altukhov-<sup>1</sup>isim - the ~~ref~~ is apparently to Vladimir Mikhailovich Altukhov (1879-1926), who had a large collection of mni<sup>7</sup> on alchemy.

[\(<< back\)](#)

. C. 363

([<< back](#))

Two final families surfaced during Condiain's interrogation 9  
and dlya 1937. Archive of the VFSB for St. Petersburg and Nenoblast. D-P-  
26492. N. 15 и 40.

[\(<< back\)](#)

Condiain family archive. 3.M. Condiain. Notebook 2.

([<< back](#))

N.N. Kapiua reports about these plans. Kapiua reports about these plans in his article "Materials for the ethno7ra|iuesm characterisation of the Kondomosmoo7o and Vomnavolouwmoo7o districts of Northwestern Karelia" // Karelian Collection. N., 1929 In the 1920s, a small work on the Loparians was published: Kapiua N D. Simnyaya odezhda russmikh Loparii. П17., 1926.

[\(<< back\)](#)

## 2C0

See: Shishmin O. Battle of the Himalayas. C. 371.

[\(<< back\)](#)

## 2C1

Rosin7 B.N. Birth  
alchemy  
N., 1924. C. 57.

medieval sciences  
and astrology in modern natural science.

[\(<< back\)](#)

**2C2**

уГА SPb. Ф. 1001. On. 1. D. 2. N. 22.

[\(<< back\)](#)



## 2CC

. N. 18. The certificate is dated 15 February 1921 7.

([<< back](#))

## 2C4

. N. 9- Statement to the Petro7ubsovet of 10 November 1921 7.

[\(<< back\)](#)

**2C5**

уГА SPb. Ф. 1001. Op. 9. D. 37. N. 4.

[\(<< back\)](#)

**2C6**

Ibid. N. 5.

([<< back](#))

**2C7**

Condiain family archive. 3.M. Condiain. Notebook 2.

[\(<< back\)](#)

**2C8**

Same there.

[\(<< back\)](#)

**2C9**

Condiain family archive. 3.M. Condiain. Notebook 1.

[\(<< back\)](#)

See: Pauvel N. Monsieur dzhiev. Documents, certificates, tests  
Groux and mommentaries. M.,  
1998.

[\(<< back\)](#)



Saunier J. Saint-Yves d'Alveyedre ou une synarchie sans enigme. Paris, 1981. C. 70-71.

[\(<< back\)](#)

Saint-Yves d'Alveydre. Mission des Juifs. Paris, 1884. P. 38.

([<< back](#))

## 24C

Saint-Yves d'Alveydre. La Theogonie des Patriarches. Paris, 1909.

[\(<< back\)](#)

Condiain family archive. 3.M. Condiain. Notebook 1.

[\(<< back\)](#)

See: Baruenmoo A.V. Memo for the ETB members. ʏit. by mn.: Shishmin  
O. Battle of the Himalayas. C. 308.

[\(<< back\)](#)

. C. 313.

([<< back](#))

. C. 314.

([<< back](#))

Besedovsmii G. On the way to the Thermidor. M., 1997. C. 163.

([<< back](#))



Condiain family archive. 3.M. Condiain. Notebook 2.

([<< back](#))

See: Godwin J. La Genese de l'Archeometre // L'Initiation (Paris).  
1988. № 2. P. 61-71; № 4. P 153-166.

[\(<< back\)](#)

A. Saint-Yves d'Alveydre. L'archeometre - clef de toutes les religions et de toutes les sciences de l'Antiquite; reforme synthetique de tous les arts contemporaines, Paris, Dorbon Aine, s.d.. [1912].

[\(<< back\)](#)

Boisset Y.-F. A la rencontre de Saint-Yves d'Alveydre et son oeuvre.  
L'Archeometrie. T. II. Sepp, [Paris], 1997. P. 161.

[\(<< back\)](#)

## 25C

. C. 60-67.

([<< back](#))

Ibid. C. 163- Full [ranwusc] name of the patents: Moyen d'appliquer la regle musicale a l'archeticture, aux Beaux-Arts, metiers et industries d'arts graphiques ou plastiques. Moyen dit Etalon archeometrique.

[\(<< back\)](#)

Baruenmoo A.B. The Soul of Nature. . 1718-1719.

([<< back](#))

Vspensmii P.D. In search of uudesno7o. C. 145.

[\(<< back\)](#)



On the 3nnea7ramme see: Vspensmii P.D. Vmas. soc. Ch. 12. C. 294 and others.

[\(<< back\)](#)

Spen7ler O. SaMat of Europe. M., 1993. T. 1. C. 206.

[\(<< back\)](#)

Martynov A. Confessed Way. M., 1991- P. 41.

[\( << back \)](#)

Condiain family archive. 3.M. Condiain. Notebook 1.

[\(<< back\)](#)

A.N. Nizhevsmii. My life. C. 129.

([<< back](#))

A.N. Nizhevsmii. Cosmic pulse of life. Semlya in the arms of the Sun.  
Heliotaramcia. M., 1995. C. 505-506, 503.

[\( << back \)](#)

## 26C

Martynov A. Confessed path. C. 42.

[\(<< back\)](#)

Tolmovaya Biblia, or Commentary on all the Scriptures of the Old and New Testament. T. 1-3. St. Petersburg, 1904-1913

[\(<< back\)](#)



For more details about this see: Andreev A.I. From Baymala to the holy Nkhasa. C. 92-120 (chapter "Why Russian travellers were not allowed into Nkhasa"),

[\(<< back\)](#)

Archive of the VFSB for St. Petersburg and Nenoblasts. Protomol of the  
interrogation of K.F. Shvarua dated 3 July 1937 7. N. 78.

[\(<< back\)](#)

Protomol of Baruenmo's interrogation of 23 December 1937.. by mn.:  
Shishmin O. Battle of the Himalayas. C. 129, 130.

[\(<< back\)](#)

Archive of the VFSB for St. Petersburg and Nenoblast. Protomol of the  
interrogation of G.I. Bomiya dated 17-18 May 1937. N. 61.

[\(<< back\)](#)

. Protomol of the interrogation of K.F. Shvarwa dated 3 July 1937 7. N. 79

[\( << back \)](#)

OR RNB. Ф. 150. Д. 194. Sapismi K.K. Vladimirov from wounded persons.  
N. 10.

[\(<< back\)](#)

. Д. 78. Letter from V.V. Sojnenmo K.K. Vladimirov from 20 April 1925 7.

[\(<< back\)](#)

. Letter to V.V. Sopenmo dated 25 April 1925 7.

[\( << back \)](#)



## 27C

Buddhist matechism. SPb., 1902.

[\(<< back\)](#)

Григорьев Г.Г. Manual for learning Tibetan language. Exercises in the spoken and literary language and 7 grammatical notes. N. 1. A short review. Vladivostok, 1908.

[\(<< back\)](#)

RO RNB. Ф. 150. Д. 29. Letter from V.H. Belyaev K.K. Vladimirov, 23  
anddlya 1925 7.

[\(<< back\)](#)

GAIMK Archive F. 2. Op. 1(1924). Д. 83. N. 1. Letter M.G.  
The vetslova is dated 12 and July 1924 7.

[\(<< back\)](#)

. N. 2. Letter amad. P.N. Marr to the Soviet Embassy in Kabul dated 24 July 1924 7.

[\( << back \)](#)

Information about V.I. Sabrezhnev can be found in his 70 re7blanm of the 1936 1936 All-Union Communist Party of Bolsheviks (kept in the Russian State Archive of State Information and Information Technologies of the Russian Federation) and in the investigation file P-14115 (archive of the VFSB in St. Petersburg and the Nenoblasts).

[\(<< back\)](#)

A7a-khan is the title of the spiritual leadership of the Ismaili Nisarites. The most famous is A7a-khan 3rd, 48th Imam (1885-1957), a political figure of India, author of the memoirs: Aga Khan. The Memoirs of Aga Khan. L, 1954.

[\(<< back\)](#)

Andreev A.I. From Baymala to the holy Nkhasa. C. 170-171.

[\( << back \)](#)



NARB. Letter from Baruenmoo to G.Ү. Үybymov dated 24 March 1927 7.  
N. 21,  
25.

[\(<< back\)](#)

Protomol of Baruenmo's interrogation dated 10 June 1937 7.. by mn.:  
Shishmin O. The Battle of Shmalai. C. 366.

[\(<< back\)](#)

**28C**

. C. 369

([<< back](#))

NARB. . N. 4.

([<< back](#))

Archive of the VFSB for St. Petersburg and Nenoblast. D P-23768.  
Protomol of the interrogation of G.I. Bomiya dated 17-18 May 1937 7. N. 63

[\(<< back\)](#)

Archive of VFSB for St. Petersburg and Nenoblast. . 62. Neonov was in charge of

1 - e department of the special division, which was in charge of protecting 7os. secrets and enforcing the secrecy regime; Filippov was in charge of the northern correctional camps; A.G. Gusev was in charge of the 4th department of the special division; V.G. Gusev was in charge of the 2nd department of the special division, which was in charge of decryption and secrecy. Gusev was in charge of the 4th department of the special division, which was engaged in detective work; V. who worked in the 2nd department and at the same time headed the 8mrypto7ra|uecmoe department of the Red Army headquarters (: Shishmin O. Battle of Shmalai. 2nd ed. P. 240).

[\(<< back\)](#)

Archive of VFSB for St. Petersburg and Nenoblast. D P-26492. Protomol of  
interrogation

A.A. Kondiaina dated 8 June 1937 7. N. 16.

[\(<< back\)](#)

Archive of the VFSB for St. Petersburg and Nenoblast. D. P-23768.  
Protomol of the interrogation of G.I. Bomiya. N. 62.

[\(<< back\)](#)



NARB. . Letter to Baruenmoo G.ŷ. ŷybybimov. N. 37.

[\(<< back\)](#)

Nenin V.I. A7rary question and "KritiMa Marmsa". PSS. T. 5. C.  
103.

[\(<< back\)](#)

See: Handel M. Cosmo7oniuessmaya monwenwia (Order of Rosenmreiwers). Basic murs on the past svolvdwia uelovem, e7o present monstituwia and future7 pasvitid. St. Petersburg, 1994.

[\(<< back\)](#)

Archive of the VFSB for St. Petersburg and Nenoblast. D P-23768.  
Protomol of the interrogation of K.F. Shvarua dated 3 July 1937 7. N. 73.

[\(<< back\)](#)

## 29C

NARB. Letter from Baruenmoo to G.Ү. Үybymov dated 24 March 1927 7:  
N. 27.

[\(<< back\)](#)

Archive of VFSB for St. Petersburg and Nenoblast. D P-26492. Additional notes by A.A. Kondiain. N. 53.

[\(<< back\)](#)

Ras7on N. Captivity in his fatherland. M., 1994. C. 97.

[\(<< back\)](#)

Troumii N.D. Devoted revoldwia (reprint, and edition). M., 1991- P. 41.

[\(<< back\)](#)



Ras7on N. Prisoner in his father's own fatherhood. C. 65.

([<< back](#))

Ibid. N. 94-95.

([<< back](#))

Soboleva T.A. Tainopis in the history of Russia. M., 1994. C. 325.

[\( << back \)](#)

## C00

See: Alemseeva T., Matveev H. Dovereno sapinat revolduid. M., 1989.  
See also Berezhmov V.I. Inside and outside the "Bolsho7o Dom". SPb., 1995.  
C. 48-49. E.D. Stasov's Memoirs (M., 1969. . 161) treats the encounter  
between Boris and Sinoviev in a different way.

[\(<< back\)](#)

## C01

Ras7on N. Prisoner in his father's own  
fatherhood. C. 93

([<< back](#))

## C02

See: Shishmin O. Battle of sa Shmalai (2nd isd.). C. 30, 182.

[\(<< back\)](#)

## C0C

For more details about the Specialised Department see. - Soboleva T.A.  
322.Vmas. soc. C.

[\(<< back\)](#)

## C04

During interrogation in the PP OGPV in N VO on 30 May 1928 7. K.K. Vladimirov said: "From May 1925-7o to the spring of 1926-7o I was at the disposal of the OGPV SB. This period is known to Comrade Bomim" (VFSB archive for St. Petersburg and the Nenoblasts. D P-85221. Vol. 1. No. 106).

[\(<< back\)](#)



## C05

Flamcerman OE.H. In the life and struggle. Memories of an old communist.  
M., 1987. C. 191.

[\(<< back\)](#)

## C06

NARB. Letter to A.B. Baruenmoo to G.y. yybymov dated 24 March 1927 7.  
N.

5.

[\(<< back\)](#)

## C07

Archive of VFSB for St. Petersburg and Nenoblast. D P-26492. Protomol of interrogation

A.A. Kondiain from 16-21 June 1937. N. 43- G.A. Tikhov published several works on this subject: "New Investigations on the Question of the Cosmic Dispersion of Light" (Brief summary of the results). P7., 1916; Anomalous dispersion in the sem atmosphere[er. Isd. "Mirosdaniya", 1935. See also: Tikhov G.A. Light distribution in the seminal atmosphere (manuscript). Archives of the St. Petersburg Branch of the Russian Academy of Sciences. Ф. 971. Он. 1. Д 159.

[\(<< back\)](#)

## C08

Archive of VFSB for St. Petersburg and Nenoblast. . N. 44.

[\(<< back\)](#)

## C09

NARB. N. 31. The reWit in the citedrefers to Article 3. Touché  
"Secrets of the SunЩa" (Vestnim. 1927.№ 1. P. 2-14).

[\(.<< back.\)](#)

## C10

OP RNB. Φ. 150. D. 251 (Hemotore speciŵi[i]iuesme certa rithmiues  
molebanii). B/d. [om. 1925]. Typescript.

[\(<< back\)](#)

# C11

Condiain family archive. 3.M. Condiain. Notebook 2.

[\(<< back\)](#)

## C12

See: 3rst H.N. 3smi-Kermen and pe7er 7cities Crimea //. ITOI3A. 1929. T. 3. C 39.

[\(<< back\)](#)



## C1C

See: Problems of the history of the "peasant 7orods" in the Crimea.  
Collection of scientific works. Sim[eropol, 1992.

[\( << back \)](#)

## C14

3rnst H.N. Netopisy arkhaolo7iuecmih racesmopom and rasvedom in  
Crimea sa 19 years (1921-1930). Sim[eropol, 1931.

[\(<< back\)](#)

## C15

GAIMK Archive F. 2. On. 1 (1922). D. 79 (3rnst H. On the mamennoe  
in the Grimea).

[\(<< back\)](#)

## C16

Timiryasev A.K. On light,  $\omega$ vetov and rad7e. II7, 1919. C.  
11.

([<< back](#))

## C17

Protomol of the interrogation of A.B. Baruenmo dated 10 June 1937 7.  
Shis Baruenmo dated 10 June 1937 37.1 on mn:

[\(<< back\)](#)

## C18

Archive of the VFSB for St. Petersburg and Nenoblast. D P-23768. Protomol of the interrogation of G.I. Bomiya. N. 66. The names of the Suljysm orders have been deleted. The Saadiyya Order, named after the dervish Saad ad-Din Jibawi (d. in the 8th century), was founded in Damascus in the 10th-11th centuries. The Pamshbandi (Pamshbandia) Order is named after its founder Hajj Baha al-Din Hamshband (d. 1389). The order with the name Khalidi is unknown. The closest in svuucanid is the Western-Tdrmc order of Halvati (Halvatia).

[\(<< back\)](#)

## C19

NARB. Letter to A.B. Baruenmoo to G.Ү. Үybimov. N. 29.

[\(<< back\)](#)

## C20

Protomol of the interrogation of A.B. Baruenmo dated 10 June 1937 7.  
Baruenmo dated 10 June 1937 7. уит по мн.: Shishmin O. The Battle of  
Shmalai. C. 369.

[\(<< back\)](#)



## C21

NARB. . N. 20.

([<< back](#))

## C22

Archive of VFSB for St. Petersburg and Nenoblasts. Protomol of the  
interrogation of G.I. Bomiya.

N. 66.

[\(<< back\)](#)

## C2C

For more details on Baruenmo's contacts with Schneerson and his<sup>7</sup> successor Menachem-Mendl, see: E. Moros. The Omultist and the OGPV and the Ndbavivius Rebbe // Nota Bene. Literary-public journal (Jerusalem), 2004, No. 2. C. 222-237.

[\(<< back\)](#)

## C24

Protomol of the interrogation of A.A. Kondiain. N. 42. ("With Bohemia's help, Schneerson was released from exile and exiled to the USSR. When Schneerson was living in Warsaw, Shvarts continued to keep in touch with him.)

[\(<< back\)](#)

## C25

yybimov G.y. Dnevniem poesdmii v Vr7u in 1927 7. Ands selected works  
in  
2 т. Hovosibirsm, 1981. Т. 2. С. 126-127.

[\(<< back\)](#)

## C26

NARB. Letter to A.B. Baruenmo to G.ŷ. ŷybymov dated 12 December 1927 7. - 24 March 1928 7. N. 38. Only a large [ra7ment has survived from sto7o letter.

[\(<< back\)](#)

## C27

NARB. . Letter from A.B. Baruenmoo to G.ŷ. ŷybimov dated 24 March 1927 7. N. 9-10.

[\(<< back\)](#)

## C28

ŷit. on ŷd.: Obŷina. Tallinn, 1991. C. 25.

[\(<< back\)](#)



## C29

Shishmin O. Battle of the Himalayas (2nd ed.). C.  
299.

([<< back](#))

CC0

Archive of VFSB for St. Petersburg and Nenoblast. D P-21098. Protomol  
K.K. Vladimirov dated 13 July 1927.

[\(<< back\)](#)

## CC1

. The vault is dated 10 [1925.

([<< back](#))

## CC2

. Domlad (enclosed in a separate envelope). N. 4-5.

[\(<< back\)](#)

CCC

. Domlad. N. 3-4.

([<< back](#))

## CC4

. N. 57. On this case Vladimirov was rehabilitated in 1999 7.

[\(<< back\)](#)

**CC5**

. N. 58 and sl.

([<< back](#))

## CC6

Archive VFSB on St. Petersburg. и Nenoblast. Д.  
Indictment. № 3592386. Т. 1.

[\(<< back\)](#)



CC7

Ibid. N. 392.

[\(<< back\)](#)

## CC8

Archive VFSB on St. Petersburg. и Nenoblast. Д П-  
See pages 98-105. The case of M.A. Radynsmoo7o's group was discontinued  
after all the accused "declared in writing their rejection of any renewal of any  
activity in Freemasonry at all". According to the materials of the  
investigation, Mikhail Anatolievich Radynsmii (b. 1891) was "a former  
nobleman, the son of a general, a scientific collaborator of the 1st-7th ranks of  
the Astronomical Institute". According to B.V. Astromov, M.A. Radynsmii  
worked together with G.O. Mebes in the past.

[\(<< back\)](#)

## CC9

Archive of VFSB for St. Petersburg and Nenoblast. D. P-28949-  
T. 1. N. 60.

[\(<< back\)](#)

## C40

Ibid. N. 70-72.

[\( << back \)](#)

## C41

Protomol of Baruenmo's interrogation of 10 June 1937.. by mn.: Shishmin  
O. Battle of the Himalayas. C. 361.

[\(<< back\)](#)

## C42

Archive of the VFSB for St. Petersburg and Nenoblasts. Protomol of the interrogation of F.K. Shvarua dated 3 July 1937 7. N. 75-76.

[\(<< back\)](#)

## C4C

Ibid. N. 76.

[\(<< back\)](#)

## C44

Condiain family archive. 3.M. Condiain. Notebook 2.

[\(<< back\)](#)



## C45

Archive of VFSB for St. Petersburg and Nenoblast. D P-26492. Protomol  
of interrogation

A.A. Kondiaina dated 9 July 1937 7. N. 43

[\(<< back\)](#)

## C46

. And the postings of A.A. Kondiain from 8, 16-21 June and 15 August 1937. N. 31,49

[\(<< back\)](#)

## C47

. Protomol of the interrogation of A.A. Kondiain from 16-21 June 1937.  
13. N.

[\(<< back\)](#)

## C48

Vampilov B. On anti-religious work in Buryat-Mon7oliya.  
Antireli7iosnim. № 8/9.1938. C. 29.

[\(<< back\)](#)

## C49

Ands letter from A.G. Kondiain to V.H. Demin, 22 May 1997 7. To Demin, 22 May 1997 7. Kondiain family archive.

[\(<< back\)](#)

## C50

yt. by mn.: O. Shishmin. Twilight of the Ma7ovs: George Gurdjieff and others. M., 2005. C. 228-230.

[\(<< back\)](#)

## C51

Bratsev B.C. Masons and power in Russia. M., 2003. C. 564.

([<< back](#))

## C52

NARB. Letter to Baruenmo yybimov dated 24 March 1927 7. N.  
28.

([<< back](#))



**C5C**

Ibid. N. 16.

[\(<< back\)](#)

## C54

See: Hyperborean morni Kalo7atia. Tikhoplav V.Ė., Tikhoplav  
T.S. Phisima of Faith. SPb., 2002.

[\(<< back\)](#)

## C55

Sinoviev AB, Sinoviev A.A. No7os e7ipetsmih pyramids.  
Vladimir, 1999. C. 84.

[\(<< back\)](#)

## C56

See, for example: Nariuuev V.E.. The Wisdom of Smei: primitive uelovem, Nuna and SunWe. Hovosibirsm, 1989; Armaim: Researches. Findings. Discoveries. Collected under the editorship of G.B. Sdanowitz. Nelyabinsm, 1995; Trekhlebov A.V. Klitz Fenimsa - Russian Solnetsnaya Ptitsa. 1997; BjdvsI R., Gilbert 3. Semrets of the Pyramids. M., 1997; Hsnmom G. Traces of Bo7s. M., 1997; Farlon7 D. Stonehenge and the Pyramids of E7ipta. M., 1999.

[\( << back \)](#)

## **C57**

Vladimirsiii B.M., Kislovskii N.D. Archaeoastronomy and History of Culture. M., 1989. C. 58.

[\(<< back\)](#)

## C58

See: Tortsinov E.A.. Reli7ions of the world. Experience  
Ultimate7o: transpersonal states and psychotechnics. SPb., 1997.

[\(<< back\)](#)

## C59

Nanshin I.I. Mystical knowledge and the "Universal feeling" //  
Sborni in honour of V.I. Naomansmoo7o. St. Petersburg, 1905. C. 60.

[\(<< back\)](#)

## C60

vit. in the collection: Chrestomatiya po obŕney psichologii7ya:  
psichologii7ya muzheniya. M., 1981. C. 136.

[\(<< back\)](#)



## C61

History of the Ancient East. N. I: Mesopotamia. M., 1983. C. 100, 101. Edited by I.M. Dyamonov.

[\(<< back\)](#)

## C62

Tortsinov E.A. Reli7ions of the World. C.  
84, 87.

([<< back](#))

## C6C

Kondratov A Address - Nemuria? N., 1978.

[\( << back \)](#)

## C64

Sinoviev AB., Sinoviev A.A. No7os e7ipetsmikh pyramids. C. 6.

[\(<< back\)](#)

## C65

See Dubrov AP, Pushmin V.H.. Parapsychology and modern Natural Science. M., 1989; Smirnova H.M. Foresight - a view of space and time. M., 2003.

[\(<< back\)](#)

## C66

See: Grof S. Sa bounds of mos7a. Birth, death adtransWendence in psychotherapy. M., 1993; ibid.: Oblasts ueloveuecmo7o besosnatnalno7o. M., 1994.

[\(<< back\)](#)

## C67

. C. 45.

([<< back](#))

## C68

Martynov A Vmas. soc. C. 4..

[\(<< back\)](#)



## C69

Azhazha V.G. V[olo7iuecmaya mystery. Creation of the world: day eighth. M., 2002. C. 309, 310.

[\(<< back\)](#)

## C70

. C. 306, 308, 309

([<< back](#))

## C71

. C. 252-254.

([<< back](#))

## C72

. C. 317, 318.

([<< back](#))

## C7C

Remomendud citators most interestingd articulated [isiia] EI.  
Kulamov, in which the author attempts to create a new martina of the world  
on the basis of the "synthesis of science and religion", see: Kulamov EI.  
Synthesis of science and religion // Voprosy [ilosolo]ii. 1999- № 2. C. 142-  
153.

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## C74

A.N. Nizhevsmii. Cosmic pulse of life: Semlya in the arms of the Sun.  
Heliotaramcia. C. 504.

[\(<< back\)](#)

## C75

Triumfov Alemsandr Vimtoroviu (1897-1963), neuropathologist, corresponding member of the AMH (1951), major-general of medical service. From 1919 he was a st. ass. Since 1919, he was a senior assistant professor at the Institute of Pathology.

[\(<< back\)](#)

## C76

Vladimir Hymolayev (1893-1973), psychologist<sup>7</sup>, doctor of medical sciences, corresponding member of the Academy of Pedagogical Sciences, prof. NGV. In the early 1920s, he was head of a psychotherapy laboratory ~~with~~ an outpatient clinic attached to it.

[\(<< back\)](#)



## C77

Polisadov S.V. - Master of the chair of the Moscow lodge "Harmony", which belonged to the Autonomous Russian Freemasonry (1922-1925). In the ARM he held the position of Deputy General Secretary with the right to open new lodges independently. Until 1921 7. he was a member of the Autonomous Order of Martyneesis7 of Strictly Oriental Obedience (AOMVP), which he left together with B.V. Astromov. He was not involved in the case of the Lenin7rad Masons. See: Bratsev B.C. Masons and power in Russia. C. 445, 446,449,462.

[\( << back \)](#)

## C78

Astromov or Watson (real name Kiriuenmoo) Boris Vimtorovich (1883-later 1928). In 1903 7. he entered the East of the C-Pb. university, and became a participant in the Russian-Japanese war. Took part in the storming of the Simne7o courtyard, drismsconsultant of Smolno7o (1921). General secretary of the ASMWP (1919-1921) and the ARM (1922-1925). Hamanune arrest|in. inspemtor of Gubono. See: Bratsev V.S. Ibid. C. 440-463.

[\(<< back\)](#)

## C79

Frolov S.P. After the Revolution he worked as a guide in the yarsmom (Detsmom) Village.

[\(<< back\)](#)

## C80

Modsalewski. B.N. (1874-1928), Soviet literary scholar,  
Pushmainist, member of the USSR Academy of Arts.

[\(<< back\)](#)

## C81

Struve V.V. (1889-1965), Soviet orientalist, academician, AH USSR (1935).

[\(<< back\)](#)

## C82

Kovalevsmii M.M. (1851-1916), historian, historian, , socio7.

([<< back](#))

## C8C

Nossmii H.O. (1870-1965), [ilosol, one ands greatest representatives of intuitivism in Russia. In 1922 he was exiled to 7ranuu.

[\(<< back\)](#)

## C84

Karsavin N.P. (1882-1952), religious7ios philosopher and historian. In 1922 7. he was exiled to 7ranuu.

[\(<< back\)](#)



## C85

Meyer A.A. (1875-1939), religious7iosn [iloso], 7lava of one7o ands  
religious7iosno[iloso]cmih mruzmov in Nenin7rad.

[\(<< back\)](#)

## C86

Per7ament M.R. (1866-1932), uceny-legal scholar, prol.  
Nenin7radmoo7o University.

[\(<< back\)](#)

## C87

Cordy7 Alemsander Kasparovitz, ommultist; in 1907 7. founded a lodge of Rosenmreiuers in Oserma. Vicitele of B.M. Subamina (see below).

[\( << back \)](#)

## C88

Subamin Boris Mikhailovits (1894-1937), poet, improvisator, uenator, smulntor. About him see: Hemirovsmii A.I., Vmolova I.I. Vmas. soc.

[\(<< back\)](#)

## C89

Evreinov H.H. (1879-1953), director and dramatist7.

[\( << back \)](#)

## C90

H.H. Khodotov (1878-1932), actor, in 1908-1909 77. directed the Contemporary Theatre in St. Petersburg. Performed as a playwright7 and paed7o7.

[\(<< back\)](#)

## C91

Shvaru Io7ann-Geor7 (1751-1784) - a well-known Moscow Freemason, co-founded the Harmony lodge together with H.I. Hovimov (1780). He founded the Vuitelsmud seminary at the University of Moscow (1779), edited the journal "Morning Light", and organised the "Friendly Price Society" (1782).

[\( << back \)](#)

## C92

G.O.M. - Gr7orii Ot7onoviu [on Mebes, baron, born in 1868 7. in Riga. Chairman of the Gra[olo7iuiiesmoo7o Society (1912). B 1910-1912  
- Inspector General, from 1912-7o to 1925 77. 7lava of the Order of Martinists in St. Petersburg/Nenin7rad. At the time of his arrest, he was a mathematics teacher at the 2nd Soviet Labour School in Nenin7rad. About him see: Bratsev B.C. Ibid. C. 440-442, 456-458, 462.

[\(<< back\)](#)



## C9C

Nesterova M.A. (b. 1878). In the 7 years of the First World War founded "Obshchestvo uisto7o" in Petro7rad. Mena G.O. Mebesa.

[\(<< back\)](#)

## C94

Franm-Kameneumii I.G. (1880-1937), e7iptolo7.

([<< back](#))

## C95

Shileymo V.K. (1891-1930), orientalist-assyrologist7, second husband  
of Akhiova Shileymo.

[\(<< back\)](#)

## C96

Pro|. Rnovits - the reference is probably to the stno7ra|e Vsevolod  
Me|odjevijevije Rnovits.

[\(<< back\)](#)

## C97

Pro|. Kovalevsmii - probably refers to Mikhail Mamsimovich Kovalevsmii, son of the famous Mamsim Mamsimovich Kovalevsmii (reported by E.B. Belodubrovsmii).

[\(<< back\)](#)

## C98

Valero-Gratsev H.V. (1879-1960), stno7ra[. On him see: Andreev A.I. H.V. Valero-Gratsev - traveller or mysti[jimator? // Ariavarta. № 2.1998. C. 157-167.

[\(<< back\)](#)

## C99

Orlov-Davydov Aleksei A, 7ra, 7lava (venerable) boxes  
"Polar", one of the first Masonic lodges to come into existence in Russia in the  
early 20th century. He was admitted to the lodge in 1907. About him see. -

Bratsev

B.C. Masons and power in Russia. C. 305, 306, 316.

[\(<< back\)](#)

## 400

P.I. Paluinsmiy (1878-1929), engineer, or7anisor of the syndiMat "Produ7ol". After the February Revolution, he was a comrade of the Minister of Trade and Industry in the Provisional Government, and was in charge of the defence of the Simne7o Palace during the October Uprising.

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Apparently, this refers to the Institute for the harmonious development of man, founded in 1922 by G.I. Gurdjieff near Paris (Chateau de Priere, Fontainebleau). Gurdjieff left Russia with a group of students in the summer of 1920. At the same time, it should be noted that in Petrograd in 1920-1921 there was an Institute of Rhythm, with which Baranovskiy probably collaborated.

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