

RUSSIAN OCCULTISM

~ VOLUME 1 ~



BERSERKER

BOOKS



Natsalo nonlza

BIn the middle of 1937, when a string of political trials had already taken place and new even more terrible ones loomed ahead, the extermination of experienced Chekist cadres began. There is

There are many different versions about the reasons for such actions, but we will not analyse them here.

Gleb Ivanovich Boki, one of the most responsible leaders of the NKVD, a former member of the Collegium of the All-Union Cheka-OGPU, was among the first wave of shootings. Up until his arrest, he was the head of the Special Department, created by him back in 1921 at the behest of Lenin, which was engaged in the development and use of technical means in intelligence and counterintelligence. This service was not used in either arrests or investigations.

I have had the opportunity to come into contact with those who worked in the state security agencies at the time of mass repressions and with those who themselves went through the millstones of punishment. I have looked through many documents on the subject in the archives, participated in the revision of investigative cases and tried to imagine how things could have happened back then. This also applies to our hero to the fullest extent.

On that late June evening in 1937, Gleb Ivanovich Bokii was sitting, as usual, in his office, bent over an open folder, working with documents from the incoming mail. When the Commissar's direct telephone rang, he perked up and picked up the receiver instantly.

— Hello, Nikolai Ivanovich," Boki was the first to say hello.

— Gleb Ivanovich, come in to see me," Ezhov said curtly.

And was it. There was a short beep.

After comparing a series of events that had happened recently, Bokii came to some disappointing conclusions. It was no coincidence that the void around him was widening day by day. As if according to a prearranged plan, first distant acquaintances, then close colleagues and friends had disappeared to nowhere. The crowning glory was this morning, when he discovered that himself was being followed - a sign of the close proximity to the neighbourhood.

the denouement, and, finally, that unexpected telephone call from Yezhov. He was to be arrested.

He closed the safe, took another look at his desk drawers, glanced round the office, and set off leisurely to meet his fate. The reception room of the Commissar was empty, even the secretary was absent. The silence was pressurising. Bokiya entered the office. Yezhov was not there, there was his deputy Velsky, and on the right and left at the walls on chairs sat two officers in police uniforms.

— Bokiya, you're under arrest," said Velsky. The Chekists jumped up from their seats, approached Bokiya and searched him. "Well, this is my thirteenth and, it seems, my last arrest," thought as if it were something extraneous. He put his hands behind his back and stared at Velsky, whispering:

— The same fate awaits you. - There was no gloating in his words, only an assertion of the inevitable. "No, no," said the deputy Commissar's wide-open, terror-filled eyes. He shouted:

— Take him to Lefortovo!

— There is," the officers replied.

Bokii finally calmed down: at last the endless waiting was over.

Zlava I Revolutionary at the Will of the Servant

Gleb Ivanovich Bokii was born on 3 July 1879 in Tiflis in the family of Ivan Ivanovich Bokii, an active State Councillor, teacher and scientist, author of textbook on chemistry "Foundations of Chemistry" Dmitrievich Bokia. Mother Alexandra Kuzminichna (maiden name Kirpotina) was also a noblewoman. The family adhered to the tradition of achieving a position in society by their labour and at the same time being proud of their origins.

Gleb's brother Boris Ivanovich Boki, after graduating from the Mining Institute in 1895, worked in Donbass. There he developed a new system of continuous mining of coal seams instead of the former pillar mining, thus changing the technology of underground coal mining. In 1906, after defending his dissertation "Choice of the system of works in the development of coal seams", he became a professor at the Mining Institute. In 1914 he published "Practical Course of Mining Art" in three volumes, in 1924 - "Analytical Course of Mining Art". In the 20s B.I. Bokii worked in the Scientific and Technical Council of the Main Mining Department of the All-Union National Economy Academy. He died on 13 March 1927 and was buried in Leningrad.

By the way, his son George, born in 1909 in St. Petersburg, a graduate of the same institution of higher learning, is a world-famous scientist, professor, corresponding member of the Academy of Sciences.

In connection with the fact that Gleb Ivanovich Bokii also studied at the Mining Institute, a few words about this institute.

The monumental building of the Mining Institute completes the perspective of the Leitenant Schmidt embankment. In the eighteenth century, this place was home to the houses of St. Petersburg nobles of the Counts Sheremetev brothers, where the Mining School, founded in 1773, was located. The Mining Cadet Corps was founded on its basis. And since 1866

- Mining Institute, which gave the country many famous Russian scientists. The building, constructed in 1806 by A.N. Voronikhin, is one of the best monuments of Russian classicism. Doric.

dirk. Sculptures at the entrance. Many explorers and subsoil conquerors, as well as future prominent political figures studied at the institute.

Bokii lived near the Mining Institute, on the quiet, lawned 11th line of Vasilyevsky Island.

The Institute's eight faculties train mining engineers in fifteen specialities. There is a museum, founded at the same time with the Mining School in 1773, a large scientific and technical library - one of the largest in the world.

Gleb's sister Natalia graduated from the Bestuzhevsky Women's Courses. She was a historian by profession, continued her studies and then taught at the Sorbonne, and is buried in Paris at the Russian cemetery in St Genevieve de Bois.

In 1900, when the Bokia family lived in St Petersburg, Boris, who had already graduated from the Mining Institute, invited his brother and sister to take part in a student demonstration. There was a clash with the police. All three were arrested. Gleb was also beaten by the police. They were released on their father's petition. But his sick heart could not stand it, and a few days later his father died. Shocked by grief, the brothers made diametrically opposed decisions. If Boris, considering himself guilty of his father's death, withdrew from politics, Gleb, on the contrary, took the path of a professional revolutionary.

Even at the time when Gleb was studying in the 1st real school, where he proved himself a mastermind in arranging various trickery, he brought to the school books forbidden at that time, the first to express dissatisfaction with the class any order of the authorities. He was an indestructible rock when he was questioned, and stood for camaraderie. Brilliant abilities helped him: he safely graduated from the school and in 1896 entered the Mining Institute, where his revolutionary activity began. At the same time he worked part-time as a tutor and draftsman.

Gleb Ivanovich worked in an underground student circle, he was an indispensable participant in almost all student meetings and strikes. The students appreciated the courage and determination of their comrade. He was elected a member of the organising committee of students of the Mining Institute. In 1900 Gleb Ivanovich became a member of the RSDLP. B

For a number of years, beginning in 1904, he was a member of the Petersburg committee of the party. In the party his nickname was "Kuzmich", the police called him "Gornyak".

Since his student years, Gleb Ivanovich Bokiy has been a supporter and conscious follower of V.I. Lenin. However, twice he disagreed with his idol, showing independent thinking, defending his point of view in a principled and uncompromising manner.

In February-March 1918, when the Brest peace with the Germans was hotly debated, Bokii supported Lenin's opponents, the "Left Communists", who opposed the treaty. In 1937, already under arrest, Bokii explained his differences with Lenin on this issue: "...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 I was not persuaded."

A second friction between Bokii and Lenin arose over the embezzlement case at the Gokhran (State Vault of Valuables).

In May 1921, Lenin received information about embezzlement in Gokhran and instructed Bokii, who at that time was already working in Moscow, in the VChK. He kept Lenin informed about the progress of the case, the embezzlers identified, and measures to eliminate similar facts in the future.

One day Lenin, bypassing Bokii, asked Joseph Stanislavovich Unschlicht, Deputy Chairman of the All-Union Cheka, to inform him of the reasons for the arrest of Yakov Savelyevich Shelekhes, an employee of the Gokhran, and, if possible, to consider either releasing the person under investigation before trial on bail or transferring him from the Cheka to Butyr prison. Lenin's note was passed on to Bokii, who made the following clarifications: "t. Unschlicht, Y.S. Shelekhes has been arrested in the Gokhran case and is accused of embezzlement of valuables. I do not find it possible to release him before the trial, in the course of the investigation. I also consider it necessary to keep him in the internal prison of the All-Union Cheka". He also informed Lenin about this, expressing indignation that "various high-ranking persons, up to you, Vladimir Ilyich" were clamouring for Shelekhes. Po

In Bokii's opinion, this had a negative effect on the course of the investigation. Lenin emotionally reprimanded Bokii and asked Unschlicht to punish him. But the deputy chairman of the VChK rejected Lenin's demand, believing that there were no grounds for a reprimand. On 30 October 1921, the hearing of the Gokhran case in the Military Collegium of the Supreme Tribunal was completed, and 54 people, including Shelekhes, were sentenced to various terms of punishment. Yakov Shelekhes, for whom his brothers - prominent Bolsheviks Iosif Shelekhes-Isaev and Ilya Shelekhes - had unsuccessfully campaigned, was shot.

A few words about Y.S. Shelekhes. A former owner of a jewellery and watch shop in Moscow, a non-partisan, in January 1918 he was employed in the Glavzoloto section of the Mining Council of the All-Union Council of National Economy, and from March 1921 he took the position of an appraiser in Gokhran.

In this case, Bokiya's principled behaviour is clearly seen. He put the interests of the party first.

Bokiy was first arrested in 1901 at a mine in Krivoy Rog, where he was on summer practice. For a month and a half, from August to September, he was in prison, then released under police supervision. In February 1902, on the case of preparing a demonstration, he was arrested and exiled for three years to Eastern Siberia. There he worked as a tentman on the construction of the Baikal railway. In the summer in Krasnoyarsk he was arrested for refusing to leave for the place of exile, and in the autumn of the same year in Irkutsk - for distributing proclamations at a public lecture. (for year). Returning to Petersburg (there he Bokii participated in the events of 9 January 1905 - he was among the participants of the procession on Palace Square, then in the combat squad on Vasilievsky Island. In the "Little Russian canteen" of the Ukrainian community in St. Petersburg (Bokiy was its active active in it) there was a medical centre was set up to help the wounded. In April, Bokii was arrested again. After several months in prison, Bokiy was released. Until March 1917, Gleb Ivanovich was arrested 12 times. He served his sentence in exiles, prisons, sat in solitary confinement in the Poltava fortress. And every time he was released, he continued his underground political activities.

Zlava vToraya

Aftermath of the 1905 arrest of Mt.

One of the most important places in Bokii's life. Nicholas II's Manifesto of 17 October 1905 did not stop the revolutionary upsurge, that began after the 9 January shootings on Palace Square. On the contrary, an armed uprising was brewing, and the authorities resorted to forceful methods of suppression. On the initiative of the Minister of Internal Affairs P.N. Durnovo, and with the consent of the tsar, on the night of 6 December, searches were carried out throughout the empire against representatives of the main political parties, seizures of weapons, arrests of leaders and members of militant groups.

Gleb Bokiy was among those detained that night. In the course of the investigation, the security department proved, among other things, with the help of

"repentant", i.e., his tacit assistants from among the arrested revolutionaries, that Bokii was one of the leaders of the militant group of the St. Petersburg side for the preparation of an armed uprising, teaching the militants how to use weapons.

A few words about the so-called "provocateurs" in the revolutionary movement, or, to put it more precisely, about the agents of political investigation of the security department. On 1 March 1881, the terrorists-nationalists assassinated Emperor Alexander the Second, after which the restructuring of the Ministry of the Interior began. First in St. Petersburg, then in other major provincial cities were created security departments (the so-called "guard"), which headed the political investigation (search), in other words, the fight against the revolutionary movement. In accordance with the regulation "On Heavy Security", the departments had the right to make arrests and conduct investigations without the knowledge of the prosecutor. They recruited noblemen who had graduated from a military or junker school of the first grade, had served for at least six years, were of the Christian faith only, and were morally and politically untainted.

In their day-to-day work, the security branches used secret officers (internal surveillance agents) who

were selected from among members of political parties. Often secret agents also acted as "penitents", in other words, they were used to collect evidence of the guilt of arrested revolutionaries during the investigation and even as witnesses in court. Of course, political parties struggled to identify and expose those who collaborated with the security branches (they were called spies, provocateurs), and in some cases resorted to their physical destruction.

Archival materials show that Bokii also took an active part in identifying and exposing the sources of information of the Security Branch, but was not in favour of their physical elimination. In his opinion, failures in revolutionary activity - inevitable evil, and it was necessary to constantly improve methods of conspiracy in this connection. After the October Revolution, Gleb Ivanovich did not search for such people and did not take revenge on them. But this" was dealt with by other Chekists - employees of the Secret Department of the All-Union Cheka-OGPU. Only in 1925) and only Ukrainian chekists, including through the archives of the Police Department, then still in Leningrad, 2461 provocateurs were uncovered, 410 people were identified, and 118 people were arrested from these people. 268 people, among whom were 30 Communists, for unclear reasons were not arrested. 24 provocateurs managed to die or emigrate. Thus, 2,051 persons remained wanted by the beginning of 1926.

According to Al. Altayev's recollections, Bokiyy "...became famous for his stamina and "speciality" - his ability to find spies. His friends were amazed by his search for them both on the street and within the walls of the institute. Looking at this young man, almost a boy in appearance, it was hard to believe in his experience, in his knowledge of human psychology, in his ability to find spies. "by smell" to determine the significance of security agents. He was respected by his comrades for his profound knowledge of Marxist doctrine.

He achieved virtuosity in this field (exposing spies) and rid the students of the spy Ponomarev. At the meeting they achieved verdict on Ponomarev's expulsion from the institute".

"I do not remember exactly," Altayev recalls, "whether Ponomarev was expelled by the Council of Professors or whether he had to be, under pressure of

The students had to leave Gorny voluntarily. Subsequently, during the searches of students, Ponomarev was also present with the policemen more than once, helping to arrest his former comrades".

Because references to this author will continue to occur, biographical information is provided below.

Al. Altayev is the pseudonym of Yamshchikova (née Rokotova) Margarita Vladimirovna (1872-1959), author of more than a hundred works, including books for children and biographies of artists, composers, and writers.

Her father, Vladimir Dmitrievich Rokotov, former head of the nobility of Pskov province, having received an inheritance, even before the reform of 1861, let the peasants go free, endowing them with land, and spent the remaining fortune to create a public folk theatre. In addition, he tried to publish a progressive newspaper "Kiev News", but went bankrupt, served in weekend roles in St. Petersburg, and finally he received an invitation from Pskov theatre amateurs to become a director in Pskov.

Margarita Vladimirovna travelled around Russia with her father during theatre tours. In the book "Memorable Meetings" she wrote: "...In the eighty-sixth year, fate smiled on him a little: he got a place as a director in an amateur circle and he not only staged plays, but also played prominent roles".

The writer graduated in 1885 from the gymnasium in Novocherkassk, studied in St. Petersburg at the Drawing School and Froebel's pedagogical courses. In 1893 Margarita married a forester A. Yamshchikov, from this marriage was born a daughter, her future co-author (pseudonym "Art. Felice"). The marriage broke up, she left her husband and began to earn her own money.

In the 90s the writer established a connection with the revolutionary underground, at the beginning of the first Russian revolution she described the chronicle of the events of 9 January 1905, sending it to foreign newspapers.

Her acquaintance with Bokii Gleb Ivanovich, a student of the Mining Institute, dates back to these years. Later she wrote about it: "He seemed to me just a boy when he first came to my flat after the obstruction by students to disrupt examinations at the Mining Institute... He was so thin, silent, modest".

In his later life, Al. Altayev, with interruptions, remained in Bokii's field of vision. They became close people, sharing their sorrows and successes in confidence, helping each other. The writer recalls: "Years passed ... At one of the evenings in the studio of the artist Bershtam, I met with Gleb Ivanovich Bokii, the connection whom I had lost". And it is not surprising, because for Boki's revolutionary work alternated with arrests, exiles, and stays in prisons.

After the February Revolution, Bokii recommended Al. Altayev was recommended by Bokii to work for the newspaper "Soldiers' Pravda" to perform literary processing of soldiers' letters, the task being not to spoil the language and character of the letters by processing them.

In July 1917 Al. Altayev is in Pskov region, after his return to Petrograd in September, "... a letter from Bokii was waiting for me at my flat". And again he worked in the editorial office of the newspaper "Soldiers' Pravda".

After the October events, Margarita moves Moscow with the Soviet government.

About Bokii's activities she wrote: "Bokii stood up in defence of the revolution and was appointed Uritsky's deputy in the Cheka...I was not surprised and rejoiced."

Bokii's stay at the Civil War fronts interrupted their communication, which resumed on a permanent basis after his return to Moscow and continued until Gleb Ivanovich's arrest.

It is known that graduates of the Mining Institute headed by Boki's used to gather at Al. Altayev's flat.

The question arises, how did the investigation become aware of these meetings? Yamshchikova was not subjected to repressions and died her death in 1959.

Concerning the question of conspiracy in general, it would be appropriate to refer to the anarchist theorist Prince P.A. Kropotkin, who believed that "it is good and useful for the Russian revolutionary movement to be associated with Freemasonry". In his opinion, Freemasons are excellent conspirators and they have a high discipline.

Bokii's defence counsel at the trial in the Special Presence of the St. Petersburg Court Chamber was lawyer Alexander Zarudnyy

Sergeyevich. His father, Sergei Ivanovich, a specialist in civil law, a senator, took part in the preparation of the peasant (1861) and judicial (1864) reforms. Alexander Sergeyevich defended many arrested revolutionaries, including Lieutenant Peter Schmidt, L.D. Trotsky during the trial of the first Council of Workers' Deputies in 1906, was one of the defenders of the falsely accused of murder of the clerk Beilis in 1913. In the first composition of the Provisional Government (March-April 1917) Zarudny - comrade (deputy) Minister of Justice A.F. Kerensky. From 24 July to 1 September of the same year he was Minister of Justice. After the October Revolution he was not subjected to repressions, appeared in the press with memoirs, died in 1934.

3 March 1926 year general secretary of the Masonic lodge "Astrea" in Leningrad Boris Viktorovich Astromov-Kirichenko at the interrogation in the OGPU testified: "...of the loners of the Freemasons of the Grand Orient of France I know Zarudny AS.". The author of the book "People and Lodges" Nina Berberova, referring to Kerensky's correspondence, included Zarudny in the list of Russian Freemasons of the XX century.

Due to an aggravation of pulmonary tuberculosis, after the end of the investigation Bokiy was released from custody on bail posted by his friend Dr Mokievsky, and remained at liberty until the trial. The trial of him and his companions, called the "Process of Forty-Four", took place a year after his arrest, in December 1906 in the Special Presence of the St. Petersburg Court Chamber. Bokii was sentenced to two and a half years' imprisonment in a fortress "for participation in a community which aims to establish a socialist system in Russia". However, he was again left free due to illness, but he was not so much treated as continued his underground political activities (he headed the party organisation at Okhta and Porokhovy, worked in the military organisation of the RSDLP). In July 1907, after the arrest of Social-Democrats - deputies of the State Duma, he fled to Poltava province, where he was again detained and sent to the Poltava fortress serve his sentence.

Bokiy served his sentence in harsh conditions, as a "serf" prisoner. Several letters sent by him from the prison to the lawyer Zarudny have survived. He wrote: "...sitting here is not important as a

"I have no benefits as a 'serf', I can only receive tea and sugar in my parcels". Most of all, Boki was worried that he was deprived of personal visits ("only through the bars") and concluded: "...the regime here is senselessly savage". He terribly missed human contact and was happy to have conversations even with the chief of the fortress. In one of his letters Boki informs the lawyer that he had an opportunity to return to Peter, and anxiously asks whether it is lawful to put "safety ligaments" (shackles and handcuffs) on the person sent on a stage. Pulmonary tuberculosis worsened, and Boki was admitted to the hospital, but in a solitary ward. In May 1908 he was already in St. Petersburg, in "Kresty", from where he was released in June 1909.

In the Poltava fortress, Boki felt the constant support of his wife, Sophia Alexandrovna Doller. She enquired about his health, corresponded with him, and fulfilled his requests. Two letters of Sophia Alexandrovna sent to Boki's defence counsel, the mentioned Zarudny, have been preserved. 8 March 1908 she informed the lawyer that Gleb Ivanovich would be transferred from Poltava to St. Petersburg, to the "Crosses": "You asked me to notify you of the results - I am doing so." And on 15 May of the same year she wrote: "Gleb Ivanovich very much requested that you would be kind enough to ask the laws about terms of imprisonment, He was arrested on 19 July 1907. He sat all the time in solitary confinement, except for 11 days of the stage and 10 days in the general cell of the transit prison. Perhaps you'd be kind enough to visit him or write to him. He is sitting in the II Corps, cell 874. C. Doller, V.0.11 line, 14, flat 19".

Isolation, even in solitary confinement, does not go away and has a negative impact on a person's health and psyche. This is evidenced by those who, like Boki, sat in solitary confinement for a long time. Thus, V.K. Vorobyev, a revolutionary arrested in December 1905, who spent more than one day in solitary confinement in the prison cell in

"Crosses", writes: "...silence leads to longing, to gloomy despair, one feels morally shattered and broken, leads to disorder of nerves, insomnia" (see his book.

"Recollections").

To better understand the changes that occurred to Boki after prison, we turn to the book "Captivity in his homeland" by Lev

Razgon. The future writer worked in the Special Department of the OGPU under Bokii and was married to his daughter. "Gleb Ivanovich did not take part in the table noise, but he listened to it with pleasure and did not embarrass anyone. He sat, drank wine or something stronger, and smoked cigarettes one after another, which he immediately rolled out of some fragrant tobacco and yellow Turkish paper. Gleb Ivanovich... never led an ascetic life. But he had his "oddities". He never shook hands with anyone, refused all the privileges of his position: dachas, resorts, etc. He rented, together with a group of his employees, a rented house. Together with a group of his employees he rented a dacha near Moscow in Kuchino and for the summer rented a village house in Makhinjauri near Batum from some Turk. He lived with his wife and eldest daughter in a tiny three-room flat, his relatives and friends could not even think of using his government car for their needs. In winter and summer he walked in a mackintosh and a crumpled cap, and even in rain and snow the top was never pulled up on his open Packard. His judgements about people were categorical and based on some details that were decisive for him..."

The writer Alaltaev, already mentioned above, recalls that Gleb was fond of the simplicity of habits and amateurishness in everyday life promoted by the novel "Robinson Crusoe". He went about in an old cold overcoat and soft shirts and blouses, as in his old student days. In the corner of his room was placed a table with cobbler's tools. He mended his own boots, mended his children's clogs, and said that it was a shame to look for a shoemaker to mend shoes when one could easily serve one's family oneself, one only had to have rubber at hand, and one could get it without difficulty, as there were old car tyres in the establishments, quite suitable for soles. Later he learnt the negative side of such a repair and now he discouraged everyone from using rubber soles.

Zlava TreTya

Zleb Ivanovic Bopius and family

Cofya Aleksandrovna Doller was the daughter of a French-born Frenchman, Doller, and Shekhter, a member of the Narodnaya Volunteer movement. Bokii married Sofia Alexandrovna in July 1905. 15 years later.

years they parted ways. Tatiana Alekseeva and Nikolai Matveev expressed the following point of view on this subject (see their book "Entrusted to Defend the Revolution"): "We will not be reproached for repeating the truth: life is complicated. In 1919, Gleb Ivanovich Bokii was alone. With Sophia Alexandrovna Doller they parted after so many years of complex, but common life. The relationship of two close people is their secret".

After a long break, Al. Altayev, having met Bokii, writes: "On his first visit he drew his new, already established definite image in conversation. He was no longer the same old boy, but a father of two girls, married to the daughter of a well-known political exile he had met in Siberia, Sophia Alexandrovna Doller, a beautiful, lively, Kursist, who gravitated towards Socialism.

We rarely saw each other; he was too busy. However, I visited him occasionally in his room at the National, and saw his uncomfortable, uncomfortable life as a busy man and his two children, bound together by a tender, touching love for each other, the elder one taking the place of the little one's mother. Bokia's wife was usually busy with her own affairs; besides, she was too fond of the pleasures of life.

Gleb Bokii was very fond of children and animals. He was a tender father, and especially loved his eldest daughter Lenchka.

I remember her as a little eight-year-old girl, as beautiful and as stubborn as her father, and with the same loving, accessible pity for everything weak-hearted. I remember how she cared for her little sister, little Oksana, who was then no more than two or three years old. Later, when her sister was seriously ill, Lenchka selflessly looked after her.

Bokiy, strongly attached to Lenochka, did not part with her even during work. She helped him. He taught her to write on a typewriter, and she tapped out passes and minor orders, and listened to reports and analyses of various cases, opinions about arrested persons, drafts and decisions. She had her own notion of her father's relations to this or that comrade; no unpleasantness, no tragedy was hidden from her when her father met the relatives of the arrested. From childhood, comprehending in her own way the psychology of the CHECK judges and the accused, the girl grew up a wolf cub, distrustful and withdrawn. Intelligent beyond her age, she was, in fact, deprived of the joy of childhood, of childish carefreeness.

Sophia Alexandrovna married Ivan Mikhailovich Moskvina. Her youngest daughter Oksana stayed with her. Lena stayed with her father.

In 1937, when Bokii and Moskvina were arrested, Sophia Alexandrovna and the children were also arrested.

Gleb Ivanovich Bokii married Elena Alekseevna Dobryakova (1909-1956) by a second civil marriage. From this marriage in 1936 a daughter Alla was born. Bokii's grandson Gleb Bokii, born in 1970, was a successful businessman. He was murdered in 1999.

Zlava tseTverTaya

RevoluuTionary reaTIlity of RoOptober 1917 mountain

In 1909, Gleb Ivanovich Bokii was released and immediately became involved in underground revolutionary activity (legally he worked as a hydraulic engineer in the Ministry of Labour and Social Protection of the Russian Federation).

The years spent in the fortress did not break Gleb Ivanovich.) The years spent in the fortress did not break Gleb Ivanovich, although new arrests and exiles lay ahead of him. He continued to be one of the leaders of the Joint Committee coordinating the activities of Bolshevik and other democratic organisations of higher educational institutions in the capital.

This is how the old Bolshevik Vasily Mikhailovich Bazhanov assessed Bokii's activity during the years of reaction: "G.I. Bokii played a huge role in directing the work of Moskvina and some others. Without his guidance, instruction, without his participation in the work, it is likely that many of us would not have passed the necessary school, would not have been drawn into the work at all, or would soon have been exhausted."

A skilful organiser, a passionate propagandist, Bokii actively participates in the work of the Bolshevik "Pravda" until October 1917.

When the First World War broke out, Bokii unreservedly accepted Lenin's assessment of the war. At this difficult time for the party, the task of reviving an all-Russian centre directing the work was acute. In this connection, the Russian Bureau of the Central Committee of the RSDLP(b) was established, of which Gleb Ivanovich became a member in 1916.

In April 1916 Bokii was again arrested in connection with the liquidation of the "Student Social-Democratic Committee. During the search, according to the Director of the Police Department: "...At G.I. Bokii, a student of the Mining Institute, was found: correspondence, Vladimir Orlov's receipt of a mug 2 with money from G.I. Bokii and left in the canteen". And in the autumn of 1916 followed his new, twelfth arrest. In December 1916 he was released again and took part in the February Revolution.

In April 1917, Gleb Ivanovich was elected secretary of the St. Petersburg Committee of the RSDLP(b) and a member of its executive committee.

The committee was located in Kshesinskaya's mansion. Margarita Yamshchikova tells us about the conditions in which Boki worked at that time: "...But it, Kshesinskaya's palace, lined with enamelled glossy bricks like we used to see on Chichkin's dairy shops". Kshesinskaya's mansion belonged to the ballerina Matilda Feliksovna Kshesinskaya, a favourite of Emperor Nicholas II, until the February Revolution in 1917. In March-July 1917 the Central Committee and the St. Petersburg Committee of the RSDLP(b) were located here. In 1957 the building housed the Museum of the October Revolution (now the State Museum of Political History of Russia). Marble staircase with stains from spilled ink. "I enter a large room with tables piled with folders. On one of the tables, off to the side, a basin of water; 2 women are washing the . At another table, Gleb is writing something down in a book, talking to a man who looks like a labourer. As I learnt later, Bokii was writing out his party card. The women at the basin were: one was the wife of an old Bolshevik, Nina Avgustovna Podvoiskaya, herself also a Party member, silent, businesslike and at the same time friendly with that simple affability that one finds in some schoolteachers, and the other was a silent female coursemaster whose name I have forgotten.

"I will never forget the picture that appeared before my eyes - writes Yamshchikova. - The room was crammed with newspapers, and there was no hint of the neatness that Gleb strictly maintained in Kshesinskaya's palace. The room was full of people. Soldiers were incessantly moving back and forth for mandates, workers were also coming in, and everyone was in a hurry to get somewhere. I asked Gleb Ivanovich. His deputy pointed to a corner. There, to my astonishment, I saw Gleb's body stretched out on some boards from a crate. His face was unshaven, pale to the point of transparency, his eyes tightly closed. He was dead asleep. I understood everything and left without saying a word..."

On 24 April 1917, the seventh (April) All-Russian Conference of the RSDLP(b) began its work in the auditorium of the Women's Medical Institute. Bokii was its delegate.

The conference endorsed the course of socialist revolution proclaimed in Lenin's April Theses.

Gleb Ivanovich was also present at the Sixth Party Congress and the historic meeting of the Central Committee on 18 October. At this meeting Bokii spoke on behalf of the St. Petersburg Bolshevik Committee with a report on the preparation of the district organisations for an armed uprising. Gleb Ivanovich became a member of the Military Revolutionary Committee.

Gleb Ivanovich Bokiya's Party work ended on 10 March 1918, when he was appointed deputy chairman of the Petrograd Extraordinary Commission (PEC).

Zlava V fifth Revoluutioner

will become a cesToM

BIn March 1918, the capital moved from Petrograd to Moscow, and together with the government the All-Russian Extraordinary Commission (VChK) also left there. In Petrograd the same

An Extraordinary Commission for Combating Counterrevolution and Speculation under the Petrograd Soviet of Workers' and Soldiers' Deputies (PSK) headed by a chairman was formed. The executive body of the Commission was called the Presidium.

The Commission was located at 2 Gorokhovaya Street, where the VChK had previously functioned.

Moses Solomonovich Uritsky was recommended as the first chairman of the PPCC, and his deputy was Gleb Ivanovich Bokii

- "so ordered by the party."

What was the basis for sending Bokii to work for the Emergency Commission?...

If during the preparation and carrying out of the armed uprising in October 1917 the party entrusted Bokii to become a member of the Military Revolutionary Committee (and the committee, as we know, before the establishment of the VChK was engaged in suppressing counter-revolution and fighting speculation and sabotage), then it would seem natural that he, Bokii, should be transferred to the structures of the PChK. Especially since, while still being secretary of the Petrograd Committee of the RSDLP(b), he was the initiator of the creation of a detachment to assist the Chekists. He was deprived of the high party position to which Bokii was attracted and became only deputy chairman of the PchK.

There is no doubt that after the October Revolution, persons who had returned from emigration were favoured for appointment to leading positions. In other words, the "Westerners" seized power after October 1917, and they tried to turn those who were in place, inside the country, into "extras", performers of sometimes dirty work. The art of governing the state. The "Westerners" did not possess, besides, being in exile for a long time, they were detached from reality. Their theory began to be tested by experiments.

A revolutionary "burning with a quiet, sometimes almost invisible fire", Bokii embarked on his next task for the party, still believing that he was "lighting the way to the future". The fact that Bokii was arrested 12 times did not inspire respect on his part for the political investigation, i.e. the security department, where he most likely encountered inhuman treatment. Did he harbour a grudge, and it reflected in his activities in the Cheka? We can say with full confidence, on the basis of archival data: Bokii was not a vindictive and cruel man.

Bokii participated in the development and creation of the commission's structure, dealt with economic issues, and dealt with conflict situations among employees. He was objective and in his place helped some people to restore justice. Having sorted out the case of Serov, who had been removed from the post of Chairman of the Gatchina Cheka, Bokii succeeded in having him reinstated.

Another example of Bokii's activities at that time, given by historian V. Baranov in the article "Is Everything Allowed to Jupiter". It turns out that Bokii, at the request of Gorky and together with him, fought to save Grand Duke Gavriil Konstantinovich from death. And it happened immediately after the bloody day of 17 July 1918 - the tragedy in the house of Ipatiev in Yekaterinburg, when the royal family was shot. With the help of Bokii, the Tsar's cousin was extracted from imprisonment.

And it happened like this. When Grand Duke Gavriil Konstantinovich was arrested, his wife went to see Uritsky, the latter refused to release the prince and said that Gavriil Konstantinovich was arrested "because he is a Romanov. For the fact that the Romanovs have robbed, murdered and raped the people for 300 years, for the fact that I hate all the Romanovs, I hate all the bourgeoisie, and I cross them out with a single stroke of my pen... I despise them as much as possible. Now our hour has come, and we shall avenge you, and cruelly!"

After the murder of Uritsky, Bokii, having become chairman of the PChK, authorised Romanov's transfer to a private clinic, from where he was soon allowed to move to the flat of the writer Maxim Gorky. Then Gavriil Konstantinovich and his wife were allowed to leave for Finland.

There is the following information about the execution of the Grand Dukes who were in Petrograd. "On the night of 27-28 January in the Peter and Paul Fortress, the Grand Dukes Pavel Alexandrovich, Dmitry Konstantinovich, Georgy Mikhailovich and Nikolai Mikhailovich were shot on the verdict of the Extraordinary Commission.

In the evening of 27 January around 6 o'clock they were all taken to 2 Gorokhovaya Street, where they were kept in the same room for some time. There the interrogation was taken from them, the details are unknown.

There are serious grounds for supposing that the interrogation took place in a very barbarous form and that physical force was used. The Grand Dukes had recently been feeling quite strong physically, but they were brought to the fortress in a semi-conscious state.

On arrival at the fortress, the Grand Dukes were taken one by one out of the car and then shot. Grand Duke Nicholas Mikhailovich had the strength to stay on his feet, the others were shot lying down. The shooting was carried out by a local military unit. They were buried at the place of execution" (the materials were kindly provided by Associate Professor of the Herzen Russian State Pedagogical University A.V. Smolin, who, being in the USA, received them in the archives of the Stanford Institute).

And in conclusion, let us cite the version of the shooting of the Grand Dukes from F.I. Chaliapin's book "The Mask and the Soul". He writes:

"Gorky, who at that time, as I have already noted, was very ardently engaged in Red Cross work, was apparently very much drawn to the fact that the Grand Dukes were sitting in prison with danger to their lives. Among them were the well-known historian Grand Duke Nicholas Mikhailovich and Pavel Alexandrovich.

Gorky's efforts in St. Petersburg in favour of the Grand Dukes, apparently, were not successful, and so Alexei Maximovich undertakes a trip to Moscow to Lenin himself. He persuades Lenin to free the Grand Dukes and succeeds in doing so. Gorky, joyfully excited, goes to St. Petersburg with a paper. And at the railway station from the newspapers learns of their execution! Some Moscow Chekist on the phone reported about Lenin's favour to St. Petersburg, and St. Petersburg Chekists hurried at night to shoot people who were already waiting for release in the morning ... Gorky literally fell ill with horror. Zinoviev had instructed the PChK to shoot the Grand Dukes.

Another noteworthy fact is this. On 19 May 1918 "Petrogradskaya Pravda" published a proclamation of a certain "Main Staff of People's Massacre". The content of this leaflet was reduced to calls to "kill Bolsheviks and Jews". After this, 42 people were arrested, with search and arrest warrants approved by the chairman of the PChK, Uritsky. Soon 36 of those arrested were released. At the same time, 25 of them were released on the basis of decrees signed by Bokii (the case of the "Main Staff of the People's Massacre" is described in detail in my book "Peter's Prosecutors").

He was, after all, still only "ever second" - deputy - and was not involved in global issues at the time, including personnel policy.

When Bokii took up his duties as Chairman of the PPCC, on his advice the Petrograd Party Committee recommended N.K. Antipov, A.N. Sergeev, V.A. Vasiliev and E.D. Stasova to work in the Commission. All were inducted into the Presidium of the PPCC.

Nikolai Kirillovich Antipov was appointed head of the department for combating counterrevolution and speculation, after Bokii's departure from Petrograd he became deputy chairman of the PChK, then chairman of this commission. Since 1919 Antipov has been in leading party and soviet work.

Anatoly Nikolaevich Sergeev (Komarov) headed the non-city department of the PChK, from 1920 he held various party and government positions in Petrograd and other cities of the USSR.

More detailed information is available about Vasily Alexandrovich Vasiliev. In his autobiography he describes the beginning of his political activity as follows: "Revolutionary work seized me in 1905. Participation in a manifestation, during which I received a blow with a lash on my right hand, as well as the loss of my father had a strong effect on me, and I began to look for ways of organised revolutionary struggle against the bourgeoisie." What happened to his father was this: "During the manifestation of 9 January 1905, my father was beaten by the gendarmes and died soon after."

Before his expulsion from Petrograd in 1915, Vasiliev was arrested twice for distributing illegal literature and proclamations, participating in strikes and demonstrations. He did not stop his political activities in Ukraine during his exile.

He returned to Petrograd after the October Revolution and became actively involved in work. As a commander of a Red Guard detachment, he was wounded in one of the battles with the White Guards.

In September 1918, the Petrograd Party Committee sends Vasilyev to work in the PChK. So he became a member of the Presidium, engaged in the conduct of red terror. In early 1919, on the recommendation of F.E. Dzerzhinsky Vasilyev is appointed head of the active part of the Special Department of the VChK in Moscow. Vasiliev participated in many Chekist activities, including the liquidation of the conspiracy "National Centre".

But in the same year he returned to Petrograd again as a member of the group of Ivan Pavlunovsky, the first deputy head of the Special Department of the VChK, to organise the repulse of Yudenich's army and the suppression of the uprising at Fort Krasnaya Gorka. Then he remained in his native city at the disposal of the Petrograd Party Committee, which entrusted him with the reorganisation of state control of the Workers' and Peasants' Inspectorate. In 1923 Vasiliev is demobilised, and his further work takes place in the national economy: director of the Sestroretsk plant, the Institute "Mekhanobr", "Red Triangle" and others.

In February 1928, the Leningrad Control Commission of the All-Union Communist Party of Bolsheviks (Bolsheviks) received a statement on Vasiliev that he "was one of the major factionists, an organiser of the opposition, was active in factional work, his flat was visited by Zinoviev and Trotsky". As a result of the inspection it turned out that Vasiliev "never belonged to the opposition".

Recommendations for Vasiliev to join the Party were given to him by B.D. Stasova and G.I. Bokii, under whose leadership he worked for a while in the PPPK. Vasily Alexandrovich Vasiliev died in Leningrad in 1970.

Gleb Ivanovich Bokii was an educated man (although he was never able to graduate from the Mining Institute - frequent arrests did not favour the educational process). Suffice it to say that he had a good knowledge of art and literature. Another excerpt from Lev Razgon's book: "We knew," says Razgon, "that Gleb Ivanovich was not only acquainted with, but was also friends with Chaliapin, who in his memoirs "The Mask and the Soul" spoke of Bokiya in this way: "Although there were and are legends about him as a bloody sadist, I affirm,

that this is a lie, that Gleb Ivanovich is one of the nicest, most charming people I have met... I was friends with him and I am glad that I had such a friendship in my life.""

There is no reason not to believe L. Razgon, to whom Bokiya could tell a lot about Chaliapin, but in the book "The Mask and the Soul" there is only one episode related to Bokiya. Here is. Chaliapin writes: "In general, I have met few so-called admirers of my talent among the rulers ... except for one case, which I want to tell about, because this case bifurcated my ideas about what is a chekist.

One day a basket of wine and fruit sent by someone was brought to me in the lavatory, and then the author of the kind offering himself came to the lavatory. The man was dark-haired, thin, with a sunken chest, and dressed in a black blouse. His complexion was both dark pale, and green-earthly. The olive eyes were clearly inflamed. And his voice was pleasant and soft; there was something good-naturedly trustful in the movements of his whole figure. I knew at once that my visitor was a tuberculosis patient. With him was a little girl, his daughter. He identified himself. It was Bokii, the famous chief of the St. Petersburg Cheka, about whom I had heard nothing that would be associated with the appearance and manners of this man ... But quite frankly I must say that Bokii left in me a wonderful impression, especially emphasised by his fatherly affection for the girl" (it was the eldest daughter - Lena).

Such an episode that took place during the Red Terror speaks volumes. The banker Zakhary Petrovich Zhdanov was among the hostages. His wife made attempts to alleviate her husband's plight, there were individuals who promised to release the banker for a large bribe, but soon abandoned their promise when it became clear that the resolution of the issue depended on Bokii, who enjoyed a reputation for incorruptibility.

According to the recollections of Al. Altayev, Bokii was not cruel and, if he undertook the heavy duty of defending the revolution, it was only because he felt himself capable of carrying out this difficult and important work. It was not without reason that he held Dzerzhinsky, that "knight of the Revolution," in such high esteem and deep affection, whose death he took as a personal grief. Bokii's daughter said that she saw her father crying only more, when Vladimir Ilyich died. Apparently, Gleb's work

was enough. She had exhausted him so much that there was only a shadow of him left. Somehow he had melted away, and his pale face, with its sunken cheeks, burned feverishly with the black "southern" eyes that had become unnaturally large.

Another close acquaintance of Bokia, also a writer, Maria Abaza, characterises their relationship as follows"... Despite the fact that the revolution put the hero of the novel and the author on opposite sides of the barricades and separated them, despite their love, forever, for the author the hero is a huge, complex personality, incomprehensible by his devotion to the cause called the revolution".

Here it is necessary to remember the first head of the VChK. Dzerzhinsky Felix Edmundovich Dzerzhinsky came from small nobility, of the Roman Catholic faith. He left the Vilna men's gymnasium in the last year of his studies. In his autobiography he stated: "...faith should be followed by deeds and one should be closer to the masses and learn with them". Having become a professional revolutionary at the age of 19, he was arrested 6 times, 3 of them on the denunciation of provocateurs (two traitors, baker Stavinsky and cabinetmaker Setkovich, were liquidated after exposure). is not known whether Dzerzhinsky, then chairman of the investigation commission of the Main Board of the Social-Democracy of the Kingdom of Poland and Lithuania, was involved.

Dzerzhinsky's wife Sophia Sigismundovna (maiden name Mushkat) was arrested in 1910. In detention, she gave birth to a son, Jan, was exiled to Siberia, from where she fled abroad. She met her husband only after the revolution, in 1918.

After October Dzerzhinsky became the head of the All-Union Cheka Committee at Lenin's suggestion, and in 1921 - the Commissariat of Railway Transport. At his suggestion, in January 1920, a decree was adopted to abolish the estimated execution, the fight against homelessness and hunger was carried out.

In April 1921 Dzerzhinsky in a telegram to the chairman of the Tambov gubernaya CHK demanded to vacate the renovated house occupied by the Special Department and hand it over to the children's hospital.

Former Chekist Dmitry Nikolaevich Tikhonov, who had long served in Stalin's guard, told me such a fact. In 1951, Dzerzhinsky's widow Sophia Sigismundovna came to the pass bureau of the USSR MGB to renew her pass to the ministry's club. At the same time, she invited Timofeev, an employee of the pass bureau, to her home for a

tea next Sunday. He agreed, but reported to his superior, who scolded him and forbade him to go.

On Monday Sophia Sigismundovna came to the pass office to get a document. When she met Timofeev, she told him that Felix Edmundovich, if he made a promise, was sure to fulfil it.

Until 30 August 1918, Bokii's role in the activities of the PPK is not particularly visible, except, perhaps, for his participation as deputy chairman in the Military Revolutionary Committee with broad powers, created by decision of the Presidium of the Executive Committee of the Union of Communes of the Northern Regions (UCNR). The reason for the appearance of this committee was the murder of the Press Commissar Volodarsky and the German Ambassador Mirbach in Moscow, as well as the mutiny of Czech prisoners of war and the emergence of the Eastern Front. However, I have not found any documents signed by Bokii for July-August 1918 in the archives.

Now about Bokii's place in the initial period of red terror in Petrograd. On 30 August 1918, Uritsky was shot dead by former Junker Leonid Kanegisser, and Bokii assumed the duties of chairman of the PPCC until 8 October of the same year.

A little more than an hour after the shot that ended Uritsky's life, telegrams from the Presidium of the Petrograd Soviet, signed by its chairman, Zinoviev, were sent to all ends of the Union of Communes of the Northern Regions. They asserted that

"this is a new attempt by the bourgeoisie and its servants", "the Anglo-French", and "the interrogating comrades come to the conviction that he (the assassin - V.B.) is from the Right Socialist Revolutionaries". The Presidium of the Petrograd Soviet ordered: "Immediately put all forces on alert ... organise widespread searches and arrests among the bourgeoisie, officers ... students and bureaucracy, search and arrest all bourgeois, English and French ...".

The decree on the Red Terror appeared in the press on 5 September, and the shootings in Petrograd began already on 2 September. To implement these decisions was to the PMK in head with Bokii. 6 September "Petrogradskaya Pravda, signed by Bokiya, published the following report: "...the Right SRs killed Uritsky and seriously wounded Lenin. Lenin. In response to this, the VMK (not the PMK! - V. B.) decided to shoot a whole number of counter-revolutionaries, who had already long been

deserved the death penalty. Only 512 counter-revolutionaries and White Guards were shot, of whom 10 were Right SRs... We declare that if any more Soviet workers are killed by Right SRs and White Guards, the hostages listed below will be shot. Among the hostages were grand dukes, former ministers of Kerensky's government, representatives of the wealthy strata, generals and officers.

It is necessary to dwell on the role of Zinoviev in the life of Bokii. Unfavourable relations between Bokii and Zinoviev had developed long ago. As is known, in October 1917 Zinoviev, together Kamenev, opposed the Party's decision on an armed uprising. He tried to enlist the support of the Petrograd Committee of the RSDLP(b), but it was not to be! The PC headed by Bokii gave him a decisive rebuff.

With the departure of the government to Moscow, all power in the former capital was vested in the Petrograd bureau of the Central Committee of the RCP(b) and in the Petrograd Soviet of Workers' and Soldiers' Deputies. Grigory Yevseevich Zinoviev remained the first person here. He began by removing Bokii from the leading party bodies and from the Petrograd Soviet of Workers' and Soldiers' Deputies, agreeing for the time being to keep him as deputy chairman of the PChK.

In 1918-1926 Zinoviev had virtually unlimited power in Petrograd-Leningrad and tried by all means to extend it to the whole of the Russian North-West. The beginning was made at the First Congress of Soviets of the Northern Provinces. It took place on 26-29 April 1918 in Petrograd and decided to create the Union of Communes of Northern Provinces (UCNP), which included the Arkhangelsk, Vologda, Novgorod, Olonets, Petrograd and Pskov provinces with a total population of about 9 million people. Zinoviev was elected Chairman of the Executive Committee of the CCSO.

This artificially created Union lasted until 24 February

1919. At the III Congress of Soviets of the SCSO such a decision was made:

"...it is rational for the present moment to liquidate the SCSO, linking its constituent provinces directly with Moscow." Under Zinoviev there

were nine secretaries Under Zinoviev, nine secretaries of the

Petrograd Party Committee, eleven chiefs of the provincial Cheka; 1919 alone, eight chiefs of the city militia were appointed to the post of head of the city police

man. The chaarchy of appointments was not accidental: Zinoviev, like any dictator, tried to select people who were infinitely loyal to his cohort, and Bokii did not fit in here.

We conclude with the opinion of one of the old revolutionaries, Fyodor Raskolnikov, about Zinoviev. "After the October Revolution Lenin forgave Zinoviev and Kamenev for the "shtreikbrechery" and not only kept Zinoviev and Kamenev in the party, but also put them both, like boyars, on "feeding": Kamenev - in the Moscow fiefdom, and Zinoviev - in the Petrograd fiefdom...". Raskolnikov also characterises Zinoviev in the following way: "Zinoviev was not distinguished by personal courage and, like all cowardly people, in panic he grabbed the instrument of terror..."

In the magazine "Izvestiya CPSU Central Committee" 5 for 1989 about him placed also information: "Grigory Evsenievich Zinoviev was born in 1883 in Elizovetgrad, Kherson province in a petty-bourgeois family. Father - Radomyslsky kept a small dairy farm, mother - housewife.

G.E. Zinoviev began his revolutionary activity while studying at the gymnasium. In 1901 he joined the RSDLP, he was a member of the Politburo of the Central Committee in 1919-1926, at the same time he was Chairman of the Executive Committee of the Comintern.

In the years of emigration (1908-1917) G.E. Zinoviev is one of Lenin's closest collaborators and assistants too the leadership of the party. He joined the Central Committee of the RSDLP in 1907, became a member of the Bolshevik Centre (1907-1910), and is a member of the editorial board of the most important party legal and illegal newspapers and magazines ("Proletariat", "Social Democrat", "Rabochaya newspaper", "Zvezda", "Pravda, etc.), is the author of many official Party documents, articles, brochures, books on the problems of theory, policy, tactics of the Party and the international communist movement. Zinoviev's political activity was also characterised by major mistakes. As is known, in October 1917 he, together with L.B. Kamenev, opposed the decision of the Central Committee of the RSDLP(b) on an armed uprising. In 1925 Zinoviev was one of the organisers of the so-called "new opposition". Three times (in 1927, 1932 and 1934) he was expelled from the party for factional activity. He was expelled from Moscow. In 1934 on a falsified accusation G.E. Zinoviev was expelled from Moscow.

was arrested, convicted and shot in 1936. In 1988, all judicial charges against G.E. Zinoviev were dropped".

Bokii's final break with Zinoviev occurred at the beginning of the Red Terror. This is described in detail and colourfully by T. Alekseeva and N. Matveev in the book "Entrusted to Protect the Revolution". Here is what happened.

"In mid-September at a meeting of the Collegium (the authors are mistaken, in Petrograd there was a Presidium. - V. B.) of the Petrograd MK spoke. Sinoviev and excitedly demanded that all workers should be armed immediately and that they should be given the right to lynch themselves. Relying on his class instincts, he called for the massacre of the "control" right in the streets, without trial....

- Does Comrade know what such, may say so, "justice" will lead to? - he (Bokii. - V. .) began. - It will lead to a massacre! There will be rioting.

After Bokiya, Stasova, Antipov and other members of the board spoke in the same spirit...".

The authors further write that Zinoviev began to take energetic measures to remove Bokii from the post of chairman of the PPCC. According Stasova, "Gleb Ivanovich guessed what caused it, but could not believe, could not understand that a party comrade would use his position to settle personal scores". At that time Elena Dmitrievna Stasova, a member of the Presidium of the PPCC, tried to help Bokii and asked Y.M. Sverdlov to transfer him to work in Moscow.

There is another version of Bokii's departure from the PPPK, outlined by the St Petersburg historian Evgeny Shoshkov:

"Bokii had the brilliant idea of siphoning money out of hostages. If you don't want to sit behind bars, pay up and you're free. The chairman of the Petrograd Cheka applied this golden rule to his especially rich clients. The hostages were arrested secretly, that is, simply put, kidnapped, then kept in safe houses and after receiving the ransom were transported across the Finnish border - all honestly. However, the huge sums of money were not listed in any statements or receipts.

The government learnt of the astronomical sums thus obtained from a report of the fiery Bolshevik V.N.

Lkovleva - Bokii's deputy. The investigation, conducted on the direct orders of Lenin, established the involvement in the secret operation of the top of the Cheka headed by "Iron Felix". However, they did not fan the fire, and Bokii and his accomplices got off lightly - he was only temporarily suspended from his post.

10 October 1918 Gleb Ivanovich was already in the capital. Bokii was succeeded by Varvara Nikolaevna Yakovleva, who in July 18 was appointed deputy chairman of the VChK and was in St. Petersburg as a representative of the centre (she was a member of the Presidium of the PChK).

Zlava sesTaya

Otsreson zhizni oT PeTrograr ro Mosnva

NThus, on 10 October 1918, Bokii came from Petrograd to Moscow, where he was appointed a member of the Collegium of the NKVD of the Republic, but did not stay long. The recommendation of E.D. Stasova had no effect

In order to influence the chairman of the All-Russian Central Executive Committee, Ya.M. Sverdlov, Boki received a mandate from him as an agent of the Central Committee of the Party and travelled to German-occupied Belarus "to familiarise himself with the organisation and conduct of illegal work", taking his daughter Lena with him for "conspiracy". Gleb Ivanovich is again in the underground, his life is now threatened not by exile or prison, but by death. But he is engaged not only in revision, but also in strengthening the Bolsheviks' positions, takes part in the creation of the Council of Workers' Deputies of Belorussia.

At the end of November 1918, Bokii returned to Moscow from liberated Belorussia, but in the capital he again did not receive any post. He went to the Eastern Front, where in May 1919, by order of the chairman of the Revolutionary Military Council Trotsky, without prior agreement with the Office of the Special Department of the VChK, was appointed head of the Special Department of the front, with subordination to him all provincial Cheka in the zone. Dzerzhinsky agreed with the appointment of Bokii. This fact was recently publicised by Lieutenant-General Alexander Zdanovich, a historian of the state security organs.

Since September 1919, after the transformation of the Southern Group of the Eastern Front into the Turkestan Front, Bokii headed the Special Department of the new front. Military operations of the Turkestan Front were combined with the Sovietisation of the region. There was a breakdown of traditions and customs that had been formed for centuries, which led to the stratification of the population on the national basis, disturbance of the balance. The struggle with religion began. Resistance to all this, of course, intensified punitive actions against the recalcitrant.

The Special Department in the classical sense is obliged to fight espionage against its own troops and to collect information about the enemy with the support, of course, of the local population. Bokii, not only as head of the Special Section of the front but also

and as "plenipotentiary representative for the whole of Turkestan", as a member of the Turkestan Commission of the VTsIK and SNK, responsible for Soviet construction, could not stand aside from the solution of political issues and was morally responsible for the treatment of the local population.

The Turkestan Commission of the VTsIK and SNK of the RSFSR was established in October 1919 on Lenin's proposal and had the powers of a state and party body. It existed until mid-August 1922. As indicated above, Bokii and Frunze, commander of the Turkestan Front, were members of the commission. It should be said that Bokii had served with Frunze on the Eastern Front as well. They were in a trusting and respectful relationship.

Bokii's written instruction concerning the improper treatment of the civilian population by the officers of the Special Department of the Turkestan Front and their arrogance towards various local institutions is curious. He warns that such behaviour

"will be regarded as an action directed against the Soviet power and will be punished with the most severe measures."

In the successful defeat of Kolchak's army and in the successful actions of the Turkestan Front much merit belongs to Bokii. The following fact testifies to his decency and objectivity in those years.

Leonid Sergeevich Vivien (1887-1966), until 1917 - an actor at the Alexandrinsky Theatre in St. Petersburg, in 1918-1920 - director of the theatre department of the Petrograd Soviet and instructor of two mobile troupes to serve the Civil War fronts. In December 1919, the Special Department of the Turkestan Front sent to the Turkestan Cheka an order to arrest Vivien, as he was suspected of participation in a counter-revolutionary organisation on that front. After a thorough check, the charges against Vivien were dropped and he was released from custody.

Another example of Bokii's incorruptibility and integrity. In September 1919, the Special Department arrested Alexander Vasilyevich Kayurov, an employee of the Siberian Cheka, on charges of official offences. Despite a petition to Lenin by the arrestee's father, the old Bolshevik Vasily Kayurov, deputy chief of the political department of the Fifth Army of the Eastern Front (the famous

Bokiyu still on underground work in St. Petersburg), Kayurov was nevertheless dismissed from service in the Cheka, which was insisted on by Gleb Ivanovich.

The hard work affected Bokii's health. Once again his pulmonary tuberculosis worsened. In difficult frontline conditions, he could not be treated by traditional methods and resorted to folk remedies of the East, turning to eating dog meat.

Doctors note that with a long course of tuberculosis (20 years and more), the organism's reaction to the disease is diverse and persistent, and it is possible to change a person's character and personality traits. Asthenic, excitable and hysterical manifestations with increased sexuality appear. This disease Bokii acquired, if I may say so, in his student years, when the financial difficulties associated with the death of his father began. He combined his studies with work and continued his underground revolutionary activities, accompanied by arrests, exile and prison sentences, which only aggravated the course of the disease.

Gleb Ivanovich, of course, turned to doctors for help, and one of those who did a lot for him was Ivan Ivanovich Manukhin, a doctor of medicine, in pre-revolutionary times a popular doctor of St. Petersburg, who treated many writers, including Merezhkovsky and Gorky. In July 1917, Lenin hid in his flat.

After October 1917, Manukhin continued to treat noble persons, saved people from arrests by the Cheka, and facilitated their release from prison. Each time he had to ask for assistance, then to Lenin, then to Gorky, and even to Gleb Ivanovich. And they did not refuse him.

In the early 1920s, Manukhin collaborated with the epidemiological department of the Institute of Experimental Medicine (laboratory of Acad. Pavlov) and was involved in obtaining the causative agent of the then rampant influenza epidemic, Spanish flu, and also worked on the development of anti-typhoid serum. He was also interested in internal secretion in connection with the problems of rejuvenation. He went abroad with the help of Gorky, who petitioned Lenin to do so. In Paris he worked at the Pasteur Institute.

Oleg Platonov (see "Our contemporary," 1996, v 7) in the of the study "Masonic Conspiracy in Russia (1731-1995)" calls the

Manukhin is a Freemason, but does not document his opinion. N.N. Berberova, already mentioned above, included Manukhin in the list of Freemasons of the XX century with reference to Zinaida Shppius (Berberova considers her also a Freemason) and Maxim Gorky.

Now about Manukhin's relationship with Bokii. Their acquaintance, apparently, may have taken place through M. Gorky under the following circumstances. Gorky under the following circumstances. In 1907, as mentioned above, Bokii was serving his sentence in the Poltava fortress, where his pulmonary tuberculosis worsened. Boki's wife, Sophia Alexandrovna, turned for help to Gorky, who brought her together with Manukhin. Manukhin helped Bokii to move from solitary confinement to a hospital, and from there St. Petersburg. There Manukhin treated him in the "Crosses", then already at liberty. He was not able to cure Gleb Ivanovich completely, relapses were repeated. The last of them occurred in 1920 on the Turkestan front, in connection with which he was recalled to Moscow. I do not concern myself with the speculations of detractors on this issue.

Zlava SerMaya

Bopii sosraeTs the Special RaTrel at the VyK and rupoTlaTs them

CWe begin with the most secretive organisation in the United States. This is the National Security Agency, which, according to one version, was created during the Second World War in order to providing assistance to the armed forces with technical means. After the war, NSA activities were legitimised as a system of intelligence (espionage), counter-intelligence outside and inside the country, I repeat, by technical means; the customers were now the CIA, FBI, IRS (Internal Revenue Service) and other organisations.

The National Security Agency is highly secretive and unaccountable to Congress, including in the area of budget. There are no overt laws defining the functions of the NSA. From time to time, the activities of the NSA are discussed by the general public, which expresses concern about the uncontrolled nature of the NSA, which may lead to unpredictable consequences, threatening to establish a dictatorship.

According to another version, the National Security Agency was founded on 4 November 1952 under President Harry Truman. The agency is headquartered in Fort Meade, USA. It employs more than 2,000,000 agents and scientists worldwide. There is no congressional committee, no law to regulate the NSA. In fact, there is not even a law that can validate the establishment of the NSA. The NSA is equipped with unique electronic equipment. There is no more perfect computing centre in the world - the NSA computers collect and analyse daily all information from a network of monitoring stations, are generally planetary, and thus they intercept communications of both hostile and friendly countries. This network is linked to a multitude of satellites that monitor the surface of the Earth and transmit it to headquarters in seconds.

If you ask what the biggest secret service in the world is, you will be told: CIA, FCO, DIA, DEA or KGB. The NSA deliberately creates this impression. Many books and articles have been written

regarding these organisations. But no one has ever written about the NSA... In fact, the best analytical and agency services belong to the NSA, which is the executive body of the Bilderberg Club and the Trilateral Commission" (see Novy Peterburg, 0 28 2003).

The press recently reported the recruitment of 7,500 new staff over the next few years. The first 1,500 people are planned to be hired by the end of 2004. These are mainly foreign language specialists. NSA Director John Tafley said that 4,500 new specialists will replace staff who will retire and 3,000 will take up new positions. The increase in the number of employees was made possible by the added funding after the 9/11 terrorist attack. Incidentally, the last time the NSA expanded was during the Vietnam War.

Such an organisation was created in our country early as 1921. It was called the Special Branch under the VChK and was controlled by the Party. The Special Branch (like the US NSA later) was engaged in intelligence and counterintelligence with the help of technical means. Its officers were not used in arrests and investigations.

12 June 1921, the Council of People's Commissars of the RSFSR approved Bokii as a member of the Collegium of the VChK and head of the Special Department. From that time until the liquidation of the Collegium in July 1934 after the formation of the NKVD, Bokii was a member of the Collegium of the VChK-GPU-OGPU. Together with him during this period, the members of the Collegium were Bokii's successor as VChK's deputy in Turkestan, then head of the Eastern Department of the GPU-OGPU, Y.H. Peters (until 1929), I.K. Ksenofontov (deputy chairman of the VChK until 1921), M.Y. Latsis (until 1921), M.S. Kedrov (until 1922), V.A. Kedrov (until 1922), and V.A. Latsis (until 1921).

Avanesov (before 1922), head of the Ukrainian Chekists V.N. Mantsev (until 1926), B.R. Menzhinsky (member of the Collegium since 1920, in 1923-1926 - first deputy chairman and from 1926 to 1934 - chairman of the OGPU), G.G. Yagoda (member of the Collegium since 1920, deputy chairman of the OPTU in 1923-1934), the head of the Chekists of Moscow, Belarus, the Far East and Leningrad F.D. Medved (1919-1923 and 1929-1934), chairman of the Petrograd Cheka S. A. Messing (member of the Collegium since 1920, deputy chairman and head of the Foreign Department of the OPTU in 1929-1931), I.S. Unschlicht (deputy chairman of the VChK-GTTU 1921-1923), chairman of the PTU of Ukraine, then deputy chairman OGPU V.A. Balitsky (1923-1934), polupredlaga OGPU in Moscow, Belorussia, Far East and Leningrad (1923-1934), deputy chairman of the Chekists of the Petrograd Cheka (1919-1923 and 1929-1934).

S.G. Mogilevsky (1923-1925), OGPU deputy chairman and chief of intelligence M.A. Trilisser (1926-1929), OGPU envoy to Transcaucasia I.P. Pavlunovsky (1927-1929), OGPU secret-operative directorate chief E. G. Evdokimov (1929-1931), OGPU deputy chairman of the Moscow region C.F. Redens (1929-1934), head of the Economic Department, Special Department and deputy chairman of the OGPU G. Yevdokimov (1929-1931), OGPU Polrepresentative for the Moscow region C.F. Redens (1929-1934), Head of the Economic Department, Special Department and Deputy Chairman of the OGPU G.E. Prokofiev (1929-1934). Prokofiev (1929-1934), Head of the Transport Department G.I. Blagonravov (1929-1931), Head of the Foreign Department A.H. Artuzov (1931-1934), Head of the Secret Political Department Ya. Agranov (1931-1934), OGPU polupremier in the Transcaucasian Federation, future Commissar of the NKVD L.P. Beria (1931), OGPU polupremier in the Far East T.D. Deribas (1931-1934) and head of the Economic Department L.G. Mironov (1933-1934). Only Menzhinsky, Chairman of the OGPU from 1926, and Yagoda, People's Commissar of Internal Affairs from 1934, were members of the Collegium longer than Bokii.

In addition to his work at the Lubyanka, Bokiy simultaneously served on the boards of the RSFSR NKVD (until its liquidation in 1930), the censorship agency Glavlit and the Supreme Court of the USSR.

In November 1935, Bokii was given the special title of Commissar of State Security of the 3rd rank, which corresponded to a Red Army commissar (lieutenant general). Commissars of State Security of the 3rd rank also became the head of the NKVD Gulag M.D. Berman, deputy head of the SPO GUGB G.S. Lyushkov, deputy head of the Dmitrov ITL of the NKVD, head of the 3rd Department of the Dmitlag S.V. Puzitsky (former deputy head of Soviet counterintelligence and intelligence) and heads of regional departments - B. A. Bak (first deputy head of the Soviet counterintelligence and intelligence service). A. Bak (first deputy head of the Moscow Directorate), N.G. Nikolaev-Zhurid (first deputy head of the Leningrad Directorate), Y.A. Deych (head of the UNKVD in the Kalinin region, at that time bordering Latvia), V. A. Styrne (I. Ivanov), and V. A. Kuznetsov (head of the Leningrad Directorate). A. Styrne (Ivanovo region), I.F. Reshetov (Sverdlovsk region), M.S. Pogrebinsky (Gorky region), G.L. Rappoport (Stalingrad region), I.I. Sosnovsky (first deputy chief of the UNKVD in the Saratov region), P.G. Rud (Azov-Black Sea region, Rostov-on-Don), I. Ya.Ya. Dagin (North Caucasus region, then Pyatigorsk), V.A. Karutsky (West Siberian region, Novosibirsk), Y.P. Zirnits (East Siberian region, Irkutsk), S.I. Zapadny (first deputy chief of the UNKVD for DVK, Khabarovsk), Ukrainian (first deputy chief of the UNKVD for DVK, Khabarovsk).

Chekist S.S. Mazo (head of the U.S.S.R. NKVD UGB) and Y.D. Sumbatov-Topuridze, head of the U.S.S.R. NKVD in the Azerbaijan SSR. All of them were inferior to Bokiy in terms of Chekist experience, not to mention party experience.

Let's go back to 1921. "A modest man, quietly confident in his abilities", Gleb Ivanovich did not hesitate, with full dedication to his strength and capabilities took up the new task of the Party, for the most important thing in his life was the belief in a just future based on socialist ideals. Bokii already had some experience in the structures of the Cheka As I mentioned above, he headed the Petrograd Cheka, headed the Special Divisions of the Eastern and Turkestan fronts. And in Central Asia he had a chance to be engaged in Soviet construction. By early 1921 in full measure manifested his organisational skills. Now Gleb Ivanovich had to start everything from scratch.

The special department was to deal with radio interception, decryption, development of ciphers, protection of state secrets and much more. It also supervised the special camps. Soon the protection of state secrets and the camps were taken over by other divisions of the state security agencies.

Gradually, the department expanded, new tasks were set, research laboratories of various profiles were created, and prominent and well-known scientists were attracted to co-operate. A branch in Leningrad appeared under the local state security authorities (subordinate to the Centre).

Thus, until 1937, the neuroenergetic laboratory at the Moscow Power Engineering Institute was engaged in the study of hypnosis, the possibility of reading thoughts at a distance, the ability to remove information from the human brain also at a distance by means of a glance. And this laboratory was headed by Alexander Vasilyevich Varchenko (details about him are given below). And the work was financed by the Special Department.

It can be reasonably argued that the creation of the Special Branch
- A useful, far-sighted decision that benefited not only the Soviet intelligence services, but also various branches of the national economy, the defence capability of the state, and the development of science.

Even as a former member of the KGB organs, I do not know the details of the work of the Special Branch and, in particular, in areas of special importance.

Episodes of the work of this department are mentioned in the book "On the Road to Thermidor" by the Soviet non-returned diplomat Grigory Zinovievich Besedovsky. In October 1927, the People's Commissar for Foreign Affairs, Georgy Vasilyevich Chicherin, instructing Besedovsky before he left for the Soviet embassy in France, said: "Still, one must do justice to the work of our OGPU. They have managed to find the key to a number of ciphers, including the cipher of the French Embassy in Moscow." Chicherin went on to say: "You know that they do not tell us the secrets of their operational techniques. The so-called special department, that is, the department that directs the work of all our encryptors and the work of deciphering foreign telegrams, is excellent. The head of this department Bokii managed to find some of the old cipher workers of the Ministry of Foreign Affairs in St. Petersburg. He pays them enormous sums of money, has provided them with flats and given them the opportunity to live better than they used to live. These workers sit twelve to sixteen hours a day transcribing telegrams... After all, you know, these OGPU swindlers have their microphones in almost all the foreign embassies located in Moscow. They even have a special room where the point is concentrated... we are also being eavesdropped on... Menzhinsky does not even consider it necessary to conceal this fact. He once told me: "The OGPU is obliged to know everything that happens in the Soviet Union, from the Politburo to the village council. And we have reached the point where our apparatus is perfectly able to cope with this task".

And here is what another traitor, former OGPU resident in the Middle East G. Agabekov writes in his book "Secret Terror".

"The Special Branch (SPECO) works to protect state secrets from leaking to foreigners, for which purpose it has a staff of agents who monitor the order of keeping secret papers. Another important task of the department is to intercept foreign ciphers and decipher telegrams coming from abroad. It also compiles ciphers for Soviet institutions inside and outside the USSR. The ciphers of all institutions report directly to the Special Department. The Special Department does an excellent job of deciphering foreign ciphers and weekly compiles a summary of deciphered foreign telegrams for distribution to the chiefs

departments of the OGPU and members of the Central Committee. The third task of the Special Department is to supervise prisons and places of detention throughout the Soviet Union, guarded by OGPU troops. The department has a chancellery which produces all sorts of documents (passports, false certificates, etc.) necessary for operational work.

The head of the department is Bokii, a former VChK polpresident who literally terrorised Turkestan 1919-1920. Even now, ten years later, there are legends about him in Tashkent that he liked to eat raw dog meat and drink fresh human blood. Despite the fact that Bokii is only the head of the department, he, as an exception to the rule, reports directly to the Central Committee of the Party and has enormous influence in the OGPU. The selection of staff in the Special Department is good and the work is exemplary. The Foreign and Border Departments are subordinate to the Second Deputy Chairman. The Special Department, headed by Chief Bokii, reports directly to the Central Committee of the Party".

The information of Besedovsky and Agabekov is largely reliable. However, only for the time of work of the Special Department in some areas up to 1930-1935. Without fear and conscience, just to gain trust "masters" in the West, they revealed secrets, combining them with compromising high-ranking Soviet officials.

Recently in the Russian press there have appeared many essays about the work of the Special Branch, including unsubstantiated fictions and conjectures.

The following are some of them, including some of a more or less truthful nature.

T.I. Grekova is the author of a number of books on the history of Tibetan medicine in Russia and pays much attention to G.I. Bokyi. During the meeting Tatyana Ivanovna Grekova told me that she found materials about Bokyi in books, essays, etc. published in our press, but she has no official data. She, for example, writes that Bokiy in his work attracted shamans, mediums, hypnotisers and other extraordinary people. A special black room was allegedly set up to test their abilities. Bokii was especially interested in research in the field of telepathy - the ability to read

of the enemy's thoughts was a cherished dream of the Chekist, who considered it quite realistic. Such an assumption fitted into his, Grekova's opinion, idea of the world as a single information system. It was only important to find the key to it. At Bokii's initiative, the work was funded quite generously, and it was usually carried out under the roof of other institutions and was carefully classified. For example, A.V. Barchenko's energy laboratory existed on the basis of the Polytechnic Museum, the Moscow Energy Institute, and then under the auspices of the All-Union Institute of Experimental Medicine (VIEM). Close contact with mystics undoubtedly influenced the behaviour of Bokii himself. Other scientific and technical research was also carried out in the units of the Special Branch, for example, the technique of controlled explosions at a distance was being worked out, and a special paper for cipher books was invented, which instantly burned when a burning cigarette was put it.

Grekova further writes: "On 7 June 1937, Bokii was summoned by Yezhov and demanded from him information defaming some members of the Central Committee. There is a version that dirt on the entire party and government top brass was recorded in a special "black book", which was kept by Bokiya. He refused to give this book to Yezhov. For a man who stood at the origins of the Cheka, a badge holder

"Honourable Chekist" number 7, who was not afraid to argue with Lenin, was a logical and natural act. What, except contempt, could he feel for a non-professional, suffering from a weakness that was shameful from the point of view of a real man? Yezhov was a homosexual, or rather a bisexual, and no one but the head of the SPEKO (Special Branch) knew this in detail. Bokii's fate was sealed - he was arrested here in the Commissar's office. The arrest order was issued retroactively.

Yezhov Nikolai Ivanovich (1895-1940), from a working family in St. Petersburg, with primary education, a member of the All-Union Communist Party of Bolsheviks (b) since 1917, from 1935 Secretary of the Central Committee of the Party and Chairman of the Party Control Commission, in 1936-1938 People's Commissar of the NKVD of the USSR, then People's Commissar of Water Transport, candidate member of the Politburo of the Central Committee of the All-Union Communist Party of Bolsheviks (b) since 1937, arrested in 1939. In his last word on 2 February 1940 at a meeting of the Military Collegium of the Supreme Court of the USSR, he borrowed:

"I thought for a long time how I would go to the trial, how I would have to behave at the trial, I came to the conviction that the opportunity to fight for life is to tell everything truthfully and honestly.

Yesterday, in a conversation with Beria, he told me: "Don't think that you will definitely be shot. If you confess and tell everything honestly, your life will be spared.

After this conversation with Beria, I decided, it is better to die, but to leave life honest and tell before the court only the actual truth.

At the preliminary investigation I said that I was not a spy, that I was not a terrorist, but they did not believe me and used the strongest beatings on me.

For 25 years of my Party life I have honestly fought against enemies and destroyed enemies.

I have some offences for which I can be shot, and I will talk about them afterwards, but those offences which are imputed to me by the indictment in my case, I have not committed, and I am not guilty of them....

I did not organise any conspiracy against the Party and the Government; on the contrary, I did everything in my power to uncover the conspiracy. In 1934, when I began to conduct the case "On the Kirov Events", I was not afraid to report to the Central Committee Yagoda and other traitors of the Cheka....

I cleaned up 14,000 Chekists, but a huge fault of mine is that I didn't clean up enough of them. I had this situation. I would give an assignment to one or another chief of department to interrogate an arrested person, and at the same time I would think: "You interrogate him today, and tomorrow I will arrest you. I was surrounded by enemies of the people, my enemies. Everywhere I purged the Chekists....

I understand and honestly declare that the only reason to preserve my life is to plead guilty to the charges brought against me. But the Party has never needed a lie. All the things I said and wrote about terror in the preliminary investigation

-
"fake." I ask only one thing - shoot me calmly, without torture - tell Stalin that I will die with his name on my lips". (The lexicon is preserved. - V.B.).

The Military Collegium of the Supreme Court of the Union of Soviet Socialist Republics sentenced Yezhov to be shot.

Yezhov was shot two days later (4 February 1940).

Bokii was accused of belonging to the Masonic lodge "United Labour Brotherhood", which carried out espionage in favour of England. Martinism, which was the direction represented by this lodge, had existed in Russia since the end of the century. Russian Martinists were drawn to the mysteries of psychic activity: hypnosis, telepathy, clairvoyance. Their interests were directed to the East, where in the inaccessible Himalayas, according to mystical teachings, lay the mysterious country of Shambala, and in no small measure influenced Soviet foreign policy.

The most important figures among the persons who passed through the NKVD papers as members of the lodge, besides Bokii himself, were the famous artist N.K. Roerich and his wife, E.I. Roerich, a member of the Central Asian Expedition of the Roerichs (1927-1928), the psychiatrist K.N. Ryabinin, the head of the secret neuroenergetic laboratory A.V. Barchenko, who was the head of the lodge, Deputy Commissar of Foreign Affairs B. Stomonyakov, the deputy minister of foreign affairs of the NKVD.), the psychiatrist K.N. Ryabinin, the head of the secret neuroenergetic laboratory A.V. Barchenko, who was the head of the lodge, the Deputy Commissar of Foreign Affairs B. Stomonyakov, the sculptor S.D. Merkurlov, and a major party worker I.M. Moskvina.

During interrogation, the accused confessed that he had become a Freemason back in 1909. The lodge he belonged to was allegedly created by the famous mystic Gurdjieff, who emigrated to the West after the revolution, Dr Barchenko became Gurdjieff's successor. In addition, Bokii confessed that he was the head of an anti-Soviet spiritualist circle whose members were engaged in predicting the future.

The testimonies of the SPECO employees arrested after their boss mentioned the "Dacha commune" organised by Bokii, whose members, men and women, drank together, took collective baths, sang lewd songs. In short, they behaved in an absolutely indecent manner outside of work. As is known, Gurdjieff in emigration organised the "Dacha commune".

"The Institute of Harmonious Human Development, whose members tried to penetrate into the depths of their "own self" in various ways, including by participating in "sessions" - simply, collective drunkenness. It is possible that the use of alcohol, which removes protective psychic barriers, is indeed

was also practised in the commune of Bokia, who was to a certain extent a follower of Gurdjieff. And the women? It is said that Gleb Ivanovich could be charming and enjoyed success with them, besides, like many tuberculosis patients, he was probably characterised by an increased sex drive. It is not excluded that the confession of collective sex was a self-conviction under the influence of the investigator. Perhaps Yezhov wanted to portray the chief of SPEKO, who knew everything about everyone, as a decayed lecher?

The indictment was tailored to the specifics of Bokii's work. In addition to spiritualistic predictions and the use of magic, he was accused of more mundane anti-Soviet acts: the transfer of secret codes of the NKVD and General Staff to British intelligence, links with Trotsky, which he carried out with the help of a specially equipped radio station and the preparation of Stalin's assassination by blowing up the Kremlin. Bokiy admitted his guilt.

On 15 November 1937 special troika of the NKVD sentenced him a "firing squad" sentence carried out on the same day.

Grekova believes that Bokii was not an English spy at all, but as confirmed by a check carried out by the Prosecutor's Office of the Union in 1956, he was related to the Freemasons. In the conclusion of the Prosecutor's Office, however, this is said rather evasively: he was engaged in studying the structure and ideological currents of Freemasonry. What were his true goals and plans, we are unlikely to learn in the coming years. Too many dangerous secrets associated with Freemasonry, including those relating to the methods of intra-party struggle. And the use for this purpose not only rational but also irrational methods, for example, involutionary magic, is by no means a myth. Some facts have already become known to the press.

So, Grekova, like many other Russian authors, in her works gives testimonies of people from Bokii's entourage and himself that he, "Bokii, was one of the creators of the fictitious investigative organisation "United Labour Brotherhood", which was accepted as true, although today everyone knows how such testimonies were obtained in those years. And all the authors did it for the sake of sensationalism and compromise of the Soviet special agencies and their employees.

Barchenko, Roerich, Gurdjieff, Merkurlov and others will be discussed below, as will many inaccuracies in Grekova's and some authors' books.

Sergei Kirienko in the article "The Occult Department of the VChK - OPTU: from dawn to dusk" writes that Bokiy for a long time seriously studied Eastern teachings, well aware of the history of the occult.

One can agree with the author that as early as 1902, while in exile in Siberia, continuing his revolutionary activities, Bokii had the idea of organising a scientific expedition to those areas. Having received, after repeated appeals, permission from the Irkutsk prison authorities for an expedition to the North-Eastern coast of Baikal, he became convinced of the colossal reserves of this region.

As a student, Gleb Ivanovich Bokiy visited remote areas of Kazakhstan. Being fascinated by archeology, he organised an expedition to find Genghis Khan's throne at his own risk, using money he had collected himself. His love for excavations later, many years later, forced him to take part in a large expedition in the area of Tashkent. Breaking open the Kunigut cave, he discovered a huge stone with mysterious records of ancient tribes. What he found while searching for Genghis Khan's throne is not known.

A little more about the article by Sergei Kirienko. He writes that during the relatively short period between the two world wars, the Special Branch carried out valuable work in the field of research into the human psyche, paranormal phenomena, and the study and possible use of secret knowledge in the interests of the state. But the flywheel of Stalin's repressions did not pass over the Special Branch. People like Bokii and Barchenko, with their aspirations for high spirituality and happiness for all mankind, did not fit into the new Stalinist order, and their research posed a serious threat to the authorities, as it was conducted by "unreliable" people. Bokii, among other things, was for Stalin "Lenin's man", i.e. a representative of the "old guard", which the "leader of all peoples" destroyed in the first . There is one more circumstance: Bokiy, as mentioned earlier, could own kompromat on all the leadership of the country, including Stalin himself. "Black Book" Bokii could contain in itself facts about unfavourable activities

"Comrade Koba" before the revolution in the Bolshevik underground at the

In the Caucasus, about his strange contacts with the Tiflis security department and the incomprehensible for many revolutionaries failures of exactly those appearances of which Koba was aware, etc., and so on. If this became known abroad, Stalin's authority in the international communist movement would surely come to an end, which he could not but realise. Thus, Bokii was doomed ... Here it is unclear only why he did not use the kompromat on Stalin, when he was still on his way to power and could have been prevented. The answer to this question we are unlikely to ever know, but we can assume that Lenin, instructing Bokii to collect dirt on the highest persons of the country, forbade the use of this information against them, unless there are facts of recruitment of these people by foreign countries. Lenin himself, having every opportunity, for example, to remove Kamenev and Zinoviev (who in October 1917 revealed in the press plans for a Bolshevik coup), did not do so - the destruction of associates would become a characteristic feature of the Stalinist leadership. Bokii, on the other hand, loyal to Lenin, could not disobey his orders even after the leader's death. Be that as it may, on the standard charges of espionage, conspiracy, etc. for that era, G. Bokii, A. Barchenko and even earlier Ya. Blumkin were shot, and other people associated with them were also repressed. The Special Department (as it existed under Bokii) was liquidated, the research materials of the secret laboratories were seized during searches. Their whereabouts are not known exactly now, but it is safe to say that they were not destroyed. It should be noted that the elimination of Bokii, Barchenko and others who were engaged in parapsychic research in the USSR, played into the hands of the Nazis, as "Anenerbe" became a de facto monopolist in the field of practical use of occult knowledge in Europe. Once again, the interests of dictatorial regimes coincided - both Stalin and Hitler got rid of undesirable people. The country was deprived of talented, perhaps somewhere naive in its aspiration to universal human brotherhood, but fully devoted to it people who could be needed so soon, because the war was approaching....

According to Kirienko, in addition to the official activities of the Special Branch, there was other work, not advertised even in the VChK. In its secret laboratories, according to the author, they studied the possibilities of

widespread use in the practice of hypnosis, telepathy, collective hallucinations, mass psychosis, etc. People with parapsychic abilities were sought throughout the country for possible use in state interests (including in intelligence and counterintelligence). The staff also collected information on secret societies and sects operating in Russia and abroad.

The author provides no evidence for his thoughts and conclusions, so it's hardly all true.

In addition to his main duties, Bokii also carried out some assignments for Lenin and, after his death, for Stalin. For example, in 1921, Boki, on Lenin's instructions, was engaged in checking the facts of theft of valuables in the Gokhran. Since 1928, Stalin involved him in the campaign to return from abroad writer M. Gorky. Bokii took Gorky to Solovki to the camp for "re-education of enemies" supervised by him on the steamer "Gleb Bokii".

Lev Razgon, already mentioned in the text, wrote on this issue: "Boki was on Solovki for the last time in 1929 together with Maxim Gorky, when in order to lure Gorky to Russia, they organised such a grandiose ballet-show for him, in comparison with which the famous Potemkin's events during Catherine's travels seem a child's play".

In turn, M. Gorky in his article "Solovki" favourably describes his trip to Solovki, the life and work of the prisoners.

Finally, it should also be mentioned that the authors of many publications, including the above-mentioned T.N. Grekova, claim that there is a hypothesis according to which Boki collected compromising materials on party-provocative topics and entered them into a special database.

"a black book kept in Special Branch.

Incidentally, Lev Razgon, who worked for some time in the Special Branch and was married to Bokii's daughter, also writes about this book

- Oksana.

Zlava VIII May

A little something about MisType and istina

B January 1924 Lenin died, and the leader's death was a turning point in the life of Bokia. During interrogation he allegedly stated: "The decisive influence later on was Lenin's death. I saw in it the doom of the Revolution, seeing no prospects for the Revolution, I went into mysticism."

Before that, there were other facts that probably his political views. These included his disagreement with the party line on the Brest peace with the Germans, and the fact that, contrary to his wishes, Gleb Ivanovich was transferred from party work to the Cheka. Particularly strongly shocked Bokii injustice, when Zinoviev gratuitously removed him from his hometown. The Kronstadt events were also a shock; he "...could not reconcile himself to the idea that the very sailors who took part in the October battles had rebelled against the Party and the authorities".

It is impossible, hard to believe that Bokii turned into a mystic. It is unlikely that his mother Alexandra Kuzminichna could have instilled mystical views in her son; after tragic family circumstances, she adhered to atheistic positions. Gleb Ivanovich himself since his student years - a materialist, and it is well known that the materialist worldview considers mysticism as a human escape from the contradictions of social existence. The mystical faith could be attributed to Bokii by those who drew up this unfortunate interrogation report, based on the testimony of witnesses and using for their own purposes the fact that he supported the expedition to the Himalayas. After all, according to mystical teachings, it was here that the mysterious and legendary country of Жambala was located (more details below - V.B.).

A person has to believe in something, be it religion or other ideals.

French writer Victor Pogo in his book Les Misérables wrote:

"Ideals are nothing but the culmination of logic, just beauty is nothing but the summit of truth."

His Holiness Dalai Lama XIV Tenzin GByatso, who stated in an interview that a person must fulfil his duty, is certainly right: "what you believe in must necessarily be fulfilled by you during your life. Your mission on earth must part of - your life. There is no other way to happiness". Gleb Ivanovich did just that in his life.

A person comes to this or that faith as a result of character traits, general development, education, and the influence of the world around him. Gleb Ivanovich is a purposeful, unbending person, but he is not a fantasist.

Bokii's character and life credo was greatly influenced by his studies at the geological faculty of the St. Petersburg Mining Institute.

I have talked to many mining experts and once I heard these answers to my questions:

— What is the difference between geologists and other "mortals"? - I asked.

— Beard and vagrancy," my interlocutor replied quickly.

— But seriously?

— They spend their whole lives searching, obsessed with the goal of finding something undiscovered, unexplored. They love nature; they are people without fear. They are characterised by strong friendship. They do not accept deception. And most importantly: they are down-to-earth dreamers, but not fantasists.

Much of what I've heard applies to Bokii as well: a realist, a down-to-earth dreamer, not a fantasist.

Even after October 1917, Bokii continued to believe that the main criterion for friendship should be similarity of interests. He communicated with his classmates at the Mining Institute, calling these meetings "meetings of friends", most of whom, after Bokii's arrest in 1937, investigator Ali would "incorporate" into the fictitious Masonic lodge "United Labour Brotherhood".

In 1924, after Lenin's death, Bokiy found himself at a loss, but he did not change his faith. During this period Alexander Vasilyevich Barchenko appeared in his field of vision.

Alexander Vasilyevich Barchenko (1881-1937) graduated from gymnasium in St. Petersburg, studied medicine for two and a half years at Kazan and Yuryev Universities, and completed the highest one-year courses on

He graduated from the Natural Geography Department of the 2nd Pedagogical Institute. Even before 1914 he proved himself a capable author of scientific and adventurous essays, then his scientific research began. He told about them in his essays "The Mysteries of Life",

"Transmitting Thoughts at a Distance," "Brain Ray Experiments."

"Animal Hypnosis". Most of these works saw the light of day on the pages of magazines "World of Adventures", "Life for Everyone", etc.

Barchenko was a participant of the world war of 1914-1918, after being wounded in 1915, he resumed his literary and scientific activities, in addition, he began lecturing on the history of ancient esoteric sciences. In the 1920s he was also actively engaged in studying the problems of thought transmission at a distance.

At the end of 1918, Barchenko was noticed by Konstantin Konstantinovich Vladimirov, a well-known psychographologist and occultist in Petrograd, who at that time was working in the investigative department of the Emergency Committee (for more details about him, see one of the chapters in the book by A.I. Andreev).

"Occultist of the Land of Soviets"), A friendly relationship developed between Vladimirov and Barchenko.

In 1924, Vladimirov brought Barchenko to Moscow and introduced him first to Yakov Agranov, deputy head of the secret department of the OGPU, as a scientist whose work was of defence importance, then to Bokiy, head of the Special Department, now as a scientist.

"a talented researcher who has made a discovery of extreme political importance". This is how Bokii referred to him:

— He is a man of great intelligence and talent, a philosopher and a scientist, who organised a circle at our GPU; we get acquainted with many scientific discoveries there and regret that we did not know this remarkable man earlier.

The relationship between Bokii and Barchenko was based, we think, on several similar positions: both were extraordinary personalities, seekers of new things, pioneers, passionate about the search for absolute knowledge, hidden from modern humanity by the millennia of former vanished civilisations, for the benefit of all mankind. And finally, both were men of education (one in politics, the other in science) and of the same background.

Barchenko became known to OGPU Chairman F.E. Dzerzhinsky, and he was heard at the Collegium of the OGPU. Regarding the "political discovery", Barchenko put forward the theory that in prehistoric times there was a highly developed society, which then perished as a result of geological cataclysms. This society was communist and was at a high stage of social and logistical development. The remnants of the society, called Shambhala, still exist in inaccessible mountainous areas at the junction of India, Tibet and Afghanistan and possess all scientific and technical knowledge that was known to the ancient society as a synthesis of absolute (true) scientific and technical knowledge. The existence of ancient science and the very remnants of this society are a secret carefully guarded by its members.

The St. Petersburg historian E. Shoshkov reports interesting information about Barchenko: "Barchenko acted as a consultant in the examination of witch doctors, shamans, mediums, hypnotists, who tried to actively attract for co-operation with OGPU. For inspection.

"A "black room" was even set up in house 1 on Furkasovsky Lane.

"black room", was the director of the 2nd Moscow Art Theatre, Smyshlyaev, who fell into cataleptic states and predicted various political events."

The reader can learn more about A.V. Barchenko, his life and searches - scientific and esoteric - from the above-mentioned book by A.I. Andreev.

Introducing Boki into the mysteries of the ancient teachings of Shambhala, Barchenko told about a follower of these teachings - a certain Gurdjieff, who allegedly has a disciple in the USSR - sculptor Merkurov. Gurdjieff tried to establish contact with Merkurov from abroad, but he avoided contact.

On 20 July 1926, F.E. Dzerzhinsky died, and the plan to equip an expedition to Shambhala was gradually forgotten. Bokii's contact with Barchenko was losing its meaning, and only in 1935, at the written request of Barchenko, Gleb Ivanovich assisted in getting him a job at VIEM. On this occasion Bokii at the interrogation (17-18 May 1937) testified: "We did not meet with him, and he stopped addressing me with any requests".

And Gleb Ivanovich, having never learnt the truth, was still heading the Special Branch, burning, still believing that he was lighting the way to the future.

On 3 April 2004, the newspaper Komsomolskaya Pravda published article "leading rubric" Svetlana Kuzina "Psychic of Special Purpose". The author quotes conversations with an unknown FSB officer Alexander, supervising the issues of energy-informatics, and scientist N.I. Orlov.

Nikolai Ivanovich Orlov, born in 1952, graduated from Krasnoyarsk Medical Academy and Military Medical Academy, Candidate of Medical Sciences on the topic "The use of psychoenergetic methods to increase the combat readiness of personnel", was engaged in the development of methods of extrasensorics, is currently Chairman of the Expert Commission of the International Academy of Informatisation.

Orlov confessed to Kuzina that he inspects 52 regions of the country where parapsychology centres have been set up, with three to ten psychics working there. He even conducted mass experiments in General Rokhlin's division. "One company was trained in psychoenergetic practices to increase physical endurance, and the second was a control company. The former were "put" on vegetarian food, forced to recite prayers and taught to concentrate on the "third eye" according to Eastern methods. In the experimental company, the soldiers ran, shot and orientated themselves better than in the regular company.

In turn, FSB officer Alexander in response to Kuzina's question:

— And what interest does the FSB have in unicums? - Answered:

— We want to learn how to communicate with them: if they are not properly contacted, they will hide their gift. And we need their abilities.

A comparison of the activities of Barchenko and Orlov is suggested: both scientists work in the same field, and their work is aimed not only for the benefit of the intelligence services, but also to improve the defence capability of the state, the development of various sectors of the economy and science in general. The only difference is that Barchenko was not an official employee of the OGPU-NKVD.

It seems that the FSB is currently using the work of Gleb Ivanovich Bokii's Special Branch.

It's worth mentioning that the CIA recently admitted that it "spent \$20 million to develop 'psychic espionage' techniques". But it never cracked down on how operationally useful they turned out to be. At the same time, the intelligence agencies have never claimed that they have not found evidence of the reality of the phenomena themselves

- telepathy, clairvoyance and other energy-informational influences. It is possible that they do exist.

Zlava roaring Masonry.

asonism (translated from French mason - "free mason") is a religious and ethical movement that emerged in the late 18th century in Great

MBritain, spread (in the name, organisation (association in lodges), and traditions are borrowed by Freemasons from medieval workshops (brotherhoods of masons, partly from medieval knightly and noble circles) in many countries, including Russia. The name, organisation (association in lodges), traditions were borrowed by Freemasons from medieval workshops (brotherhoods) of stone builders, partly from medieval knightly and mystical orders. Freemasons sought to create a secret world organisation with the utopian goal of peaceful unification of mankind in a religious fraternal union.

Freemasonry played its greatest role in the 18th and early 19th centuries, and both conservative and progressive social movements were associated with it. In Russia it became an impressive political force between 1907-1917: Masonic lodges were established in the State Duma, in scientific, creative, entrepreneurial, zemstvo and cooperative organisations, among the military and journalists. Freemasonry united representatives of various political parties - from moderate to extreme left-wing. Masons were Octobrist A. Guchkov and close to this party G. Lvov, cadets V. Kadets and V. L'vov. Lvov, cadets V. Maklakov, A. Shingarev, N. Nekrasov, progressist A. Konovalov, the leader of the Trudoviks A. Kerensky, Mensheviks N. Chkheidze and M. Skobelev, Bolsheviks I. Skvortsov-Stepanov and S. Sereda and others. Sereda and others. There were lodges not only in Petrograd and Moscow, but also in Kiev, Samara, Saratov, Tiflis and others.

Y.K. Begunov in his book "Secret Forces in the History of Russia" writes that, allegedly, the roots of Freemasonry in the Jewish religion: signs, symbols, ideology of world domination. The source of modern Freemasonry in Russia, according to Begunov, in the teachings of the Gnostics, secret organisations such as the Order of the Templars, communities of the Rosencreutzers, the first Masonic lodges in England and so on. In Russia, according to Begunov, Freemasonry brought Peter the Great in 1717, and in 1731 the first Russian lodges were headed by Englishmen Phillips and Keith. External goals

Masonry was progress, philanthropy, mutual tolerance, help to the neighbour. However, Freemasons were the initiators of social disasters and massacres - revolutions in France and England, February and October.

In a conversation with the previously mentioned writer Al. Altayev, Gleb Ivanovich, expressing his point of view on Freemasonry, said:

- You know the old Freemasons were a social organisation, of a high order, close to our communism, but then they degenerated into a new Freemasonry, our enemies, who spread abroad and try to undermine our work.

This interpretation completely rejects all fictions of Bokii's ill-wishers, who assured that he became a Freemason either 1909, or in 1919 in Petrograd, or in 1924 in Moscow.

We will talk about all this a little later. Masonry was brought to our country by Peter the First from Holland and actually legally existed until 1822, when it was banned by decree of Alexander the First. In 1825, the Decembrists noblemen infected with Masonic ideology came to the Senate Square.

A new wave of activation of this movement falls on 1905-1917 years with the highest point of this process - the overthrow of the monarchy in February 1917 and the formation of the Provisional Government, all of which consisted of Masons.

After the October Revolution of 1917, some of the Masons, such as the chairman of the Provisional Government Kerensky, went abroad, others made unsuccessful attempts to adapt to the new conditions. And an example is the secretary of the Supreme Council of Masonic lodges of the "Great Orient of the Peoples of Russia" N.V. Nekrasov, who was deputy chairman of the State Duma, and after the February Revolution

- Minister of the Provisional Government. In 1918 Nekrasov changed his name to Golgofsky and settled first in Bashkiria in the system of consumer unions, then moved to Tatarstan, where he was arrested. On Dzerzhinsky's instructions Golgofsky was released from custody and the case was dropped. He moved to Moscow to the position of the leading head of the Centrosoyuz and simultaneously taught at Moscow State University and the Institute of National Economy. And the Freemasons-

Bolsheviks with pre-revolutionary experience, such as Skvortsov-Stepanov, took senior positions in the government.

According to some researcher V.A. Pigaley, "The secret lodges in a socialist republic were to be the force with the help of which it was supposed to overthrow the existing system.

In this connection, as early as 1922, the Congress of the Communist International adopted a resolution on the incompatibility of membership in Masonic lodges with membership in the Communist Party."

A year later, i.e. in 1923, the grand lodge "Asgreya" was discovered and uncovered in Petrograd, with 6 other lodges under its command. The investigation revealed that "Asgreya" was formed with the active participation of the so-called "ARA" (an American organisation providing aid to starving Soviet citizens, its members were expelled from the country for hostile activities). The "ARA" was headed by the American Freemason G. Touver, the future president of the USA.

Other Masonic organisations in the USSR and the suppression of their activities in the pre-war years by the state security agencies will be described in the next chapter.

I believe that it is necessary to dwell on Oleg Platonov's work "Masonic Conspiracy in Russia (1731-1995)", published in the magazine "Our Contemporary" 7 of 1995. The author lists almost the entire leadership of the party and government as Freemasons, starting with Lenin and including Andropov. There is no doubt that Platonov wrote to order and for provocative purposes. Thus, about Bokii he writes: "Close to Krasin (he, of course, was also a Freemason) is another sinister figure of the Masonic underground - G.I. Bokii, the organiser of the Bolshevik gangs of 1905-1907 years, and after the October coup d'état

- one of the leaders of the Cheka and the chief patron of Freemasonry in this institution." Let us leave Platonov's slander against Bokii on his conscience. Surprising is his assertion as if the workers' groups fighting against tsarism on the barricades in 1905-1907 were "gangs".

The attempt to spread Freemasonry in the USSR in the conditions of socialism under construction has no success. The establishment of Masonic lodges began with the beginning of the collapse of the USSR.

Thus, the first Russian lodge was opened in April 1993 "North Star" ("Polar"), followed by others. And in September 1991 another Masonic system - the "Grand National Lodge of France" - acquired its lodge associations. Department of Justice of Moscow registered this formation under the number 2743 (see the article by Sergei Putalov "Freemasons in old and new Russia").

In the West, Freemasons feel very free, an example of this is the high-profile scandal associated with the Masonic lodge P-2 in Italy.

And in Great Britain the Parliament proposed to all members of Masonic lodges to publicly recognise themselves as such. However, the United Grand Lodge was not enthusiastic about such proposals. Commander Michael Hogman said: "Free Masons will be disappointed by such a rash recommendation, which could affect the fundamental foundations of British life" (see "Komsomolskaya Pravda" of 27 March 1997).

Zlava resyataya

Was Bopius MasonoM?

B archive of the Big House (Liteiny, 4), which houses the special services, I often turned for help to Anatoly Vasilievich Brilliantov, now deceased. He, veteran

After the end of the war, he continued to serve successfully in the state security agencies. After the end of the war he continued to serve successfully in the state security agencies. Before retiring from operational work, he was transferred to the Leningrad archive as deputy head of the department. When he retired, he continued to work there until his death. I often shared successes and failures with him, and once complained that the Leningrad archive had little material on Bokii.

— What are you interested in? - he asked.

— In the open press is claimed that Bokii was a Freemason.

— Such allegations are untrue, to say the least," he replied.

— Moreover," I continued, "there is an opinion that he even patronised them. For example, in 1926 he came to Leningrad when a group of Freemasons was on trial there.

He asked:

— You know what I've been doing, don't you? - I nodded my head. - I had to deal with the subject of Freemasonry, especially when reviewing cases. Bokii had no such cases. And when he was rehabilitated, the accusations of Freemasonry were investigated and rejected. Now about 1926. See for yourself the archival case of that period.

I began by searching for materials confirming that Bokii as if became a Freemason in 1909. Doctor of Historical Sciences Vitaly Startsev writes (see magazine "Rodina". 1989, № 9):

"The assertions of the Black Hundreds of the twenties and the modern right-wingers in our country that the Bolsheviks and their Jewish leaders were all Masons are a fiction. And ; at least three Bolsheviks were in the lodge "The Great East of the Peoples of Russia" (Bokia is not among these three - V. B). According to Berberova ("People

and lodges"), Prince Vladimir Andreyevich Obolensky (1869-1938) claimed that "...Russian Freemasonry reappeared in the winter of 1910- 1911, I also became a Freemason.

During my sixty years in Freemasonry only one party Bolshevik was a member of the lodge, and he was besides so little known that his membership is not in my memory."

One more touch about that, 1909, year. Quote from Berberova's book: "...all regular Russian lodges were put to sleep back in 1909... The true reason was the desire to purge their ranks random and undesirable elements...". As we can see, there was no "admission" to the Masonic lodges that year. Some argue that in 1909 Bokii in the Masonic lodge involved Barchenko. This opinion does not withstand any criticism, as they first met only in 1924. In the summer of 1909, Gleb Ivanovich Bokii was released after almost two years of sitting in solitary confinement in the Poltava fortress and "Crosses". He immediately faced difficulties: it is necessary to support the family, and there are no funds, so he was forced to combine his studies at the Mining Institute with work as a hydraulic engineer of the Ministry of Agriculture. These were the years of reaction, but Bokiyy continued his underground political activity with redoubled vigour. And so it continued until the next arrest ... He was not up to Freemasonry. The conclusion is unambiguous - in 1909 Bokii could not become a Freemason.

The main defendant of the archive case for 1926, which A.V. Brilliantov recommended me to look at, was Boris Viktorovich Astromov-Kirichenko, a nobleman, a lawyer by education, without any particular occupation, unconvicted, he held the post of the general secretary of the Masonic lodge "Astreya" of the Autonomous Russian Freemasonry. In May 1925 Astromov appeared in the OGPU and offered his services to cover Freemasonry in the USSR, but there soon refused his services, as he tried to use this contact in his personal interests (to go abroad). In the early days of January 1926, Astromov addressed a letter to Stalin, suggesting joint activities between Communists and Freemasons. "All the more," he wrote, "the sovvlst has already adopted the Masonic symbols: the five-pointed star, the hammer and sickle.

In particular, he wrote: "It is no secret that the Comintern (the tacit Moscow government and the headquarters of the world revolution as

it is called in the West) is the main stumbling block to concluding agreements with Britain, France and America and, consequently, delaying the economic revival of the USSR.

Meanwhile, if the Comintern were renamed after the model of Freemasonry, i.e., were to adopt its outward forms, neither the League of Nations nor anyone else would dare to object to its existence as a Masonic organisation.

Especially France and America, where there are whole lodges with socialist and where the government is largely composed of Freemasons... Each national section of his Comintern could form a separate lodge...."

The result of such an attempt to enter into "correspondence" with Stalin was the following: 30 January 1926 Astromov and his fellow members of the Masonic lodge "Astrea" in the number of 21 people were arrested in Leningrad. In the statement part of the indictment, in particular, it was stated: "Observation of mystical societies was able to establish the external difference of manifestations of themselves and even some struggle between the individual currents and that the greatest attention, as a serious, unusually conspiratorial and inaccessible group, deserves Freemasonry.

The history of Freemasonry in Russia shows that it has always been at the service of one or another capitalist state.

Freemasonry as a current grew and developed out of the efforts of the bourgeoisie to blunt the contradictions of class struggle, born of capitalist development. The efforts of the bourgeoisie in this direction are extremely varied, and in masking the mass contradictions of Freemasonry occupies an honourable place, creating in society an atmosphere of immutability of the capitalist system. The policy of the bourgeoisie is made not only in parliaments and advanced newspaper articles. The bourgeoisie envelops the consciousness of the intermediate strata, the leaders of the workers' parties, poisoning thought, paralysing the will, creating obstacles in the way, powerful and imperceptible. The history of the oldest capitalist countries - Great Britain and France - shows what a tremendous role in strengthening the state of the bourgeoisie was played by the Masonic lodges having citizenship rights there."

By the decision of the Special Conference of the OGPU Collegium of 18 June 1926, Astromov was found guilty of being a leader of Masonic lodges in Moscow and Leningrad, which acted assist the international bourgeoisie in the overthrow of Soviet power", and sentenced to imprisonment in a concentration camp for 5 years, later replaced by 3 years. On 23 December 1927 Astromov-Kirichenko was amnestied and deported to Siberia. In the conclusion of the St. Petersburg Prosecutor's Office, approved by Deputy Prosecutor I.I. Sydoruk in March 1996, it is stated that "the decision of the Special Conference - V.B.) is illegal, because in the materials of the criminal case there is no evidence indicating anti-Soviet activity (Astromov.) and the Masonic lodges led by him and their links with foreign counter-revolutionaries". Astromov was rehabilitated.

The materials of the archival file do not indicate the composition of the Special Council that passed sentence on Astromov-Kirichenko and his brothers in the Leningrad lodge "Astreya" and the Moscow lodge "Harmony", created by the same Astromov. Bokiy does not appear in these archival cases.

One last thing about whether he was in Leningrad in 1926. In that year, his brother Boris fell seriously ill in Leningrad, and Bokii could have come to meet . In March 1927 Boris died.

In January 1928, Masonic lodges with several dozen members, with masters and masters, with initiations, oaths signed in blood, statutes, foreign correspondence and membership fees were discovered in Leningrad. These underground lodges were called the "Blazing Lion", "Dolphin", "Golden Spike", "Acacia Blossom" lodges.

Gleb Ivanovich communicated with some members of Masonic lodges. Among them - lawyer Zarudny, who defended him at the trial of "44", Doctor of Medicine Manukhin, who treated him for pulmonary tuberculosis.

According to Barchenko mentioned above, Academician Oldenburg belonged to the members of the Masonic lodge in Leningrad.

Sergei Fyodorovich Oldenburg (1863-1934), a major Orientalist scholar, academician since 1902, in July-September 1917 - Minister of Public Education in the Provisional Government.

H.H. Berberova in her book "People and Lodges" named Oldenburg among other Russian Freemasons of the XX century with reference to M. Gorky. Oldenburg was a member of the Central Committee of the Cadet Party, in 1904-1929 - permanent secretary of the Academy of Sciences. From 1930 he was director of the Institute of Oriental Studies. In 1919, when the situation in Petrograd aggravated due to the mutiny at Fort Krasnaya Gorka and the offensive of General Yudenich, arrests of "former people" and representatives of various political organisations began. Oldenburg was detained on 1 September in the Cadet case, but was released on 19 September

"for non-involvement with the detainees in the ambush of 16-17 August" with a subscription to appear before the Cheka at the first request. Oldenburg died in 1934 in Leningrad by his own death. There is no precise information on whether Bokii had contact with Oldenburg or whether he knew him.

Undoubtedly, Bokii, as a member of the Collegium of the VChK-OGPU, but not as head of the Special Department, could deal with the Masons when making decisions on criminal cases at the Collegium. In particular, this is evidenced by the following fact. In September 1930 in Moscow were arrested members of the so-called "anarcho-mystical "Order of Light", which aimed to "fight against the Soviet power as the power of Naldobaof (one of the incarnations of Satan) and the establishment of an anarchist system. It should be added that in parallel with the "Order of Light" there was another order - the "Temple of Art", created by the "Order of Light".

"with the aim of introducing into Soviet artistic circles their ideology in opposition to the Marxist line". The members of these anarcho-mystical organisations (orders) were sentenced to various terms of detention in correctional labour camps. The sentence was passed by the OGPU Collegium of S.A. Messing and G.I. Bokiya in the absence of the prosecutor.

So, in those cases on Masonic lodges, which are reviewed, Bokii as an accomplice is not passed, and those who in open publications claim that he was a Freemason, do not document this.

In conclusion, it should be noted that by the beginning of the Great Patriotic War Freemasonry in the USSR was liquidated. But this by no means meant that underground Freemasonry could not exist.

And "legal" Masons such as Skvortsov-Stepanov died, some were shot, for example - N.K. von Meck.

Such actions of the Soviet government were not only met by the Freemasons in the West with hostility, but also helped to intensify the policy of encouraging Hitler in the idea of military campaigns in the East.

At the end of the war, the Soviet army seized dozens of important archives and, above all, the archives of Western countries in one of the castles. These documents gave an insight into the subversive activities of the Freemasons throughout the world.

Zlava orinnarþaTaia

Postlernyi ArrestT

Gleb Ivanovich Bokii was deprived of his freedom on 7 June 1937, but the arrest and search warrant was signed by Deputy Commissar of the USSR NKVD Velsky only on 16 June. Where was Bokiý kept for these 9 days, because even in the

they didn't put people in prison without papers in those years? And why was such a clear violation necessary? This will be discussed a little later. But first, one more inconsistency.

In the archive of the state security organs at Liteiny 4, I found the minutes of Bokii's interrogation of 17-18 May 1937, in perfect form, i.e. when he was still at large! The 12 typewritten pages of the protocol set out Bokii's "crimes", from moral degradation to espionage. At the end of the document it says:

"I have read it, from my words it is written down correctly. 28 May 1937. Bokii." He was interrogated by Velsky himself, together with an investigator, one Ali. The protocol of the interrogation was printed, but it was not signed by Bokiý, Velsky or Ali. What events took place from 17 to 28 May 1937, and what was the purpose of this interrogation report, possibly drawn up without Bokiý's participation? (This could have happened in those years).

There are a number of versions of those events. One of them is as follows. Bokiý kept in the Special Department a "black book" of dirt on high-ranking party and state officials (T.I. Grekova). Based on this, we can assume that from 17 May to 7 June Velsky and Ali "amicably" demanded from Bokiý to give the book of kompromat, blackmailing him with the "interrogation protocol" of 17-18 May 1937. Further, on 7 June, People's Commissar Yezhov as if personally spoke with Gleb Ivanovich. Having received a refusal to confess to something or "give the book", he ordered to detain him, and now until 16 June Bokii was interrogated "for real".

Gleb Ivanovich "confessed" in two handwritten protocols to everything that was incriminated against him, but his confessions, I am deeply convinced, were of a mocking nature, and can hardly be considered fully reliable. I should note, by the way, that in those years

There was no investigative body in the State Security, so the operative officer was engaged in checking the person who had come to the attention of the NKVD, and issued an order for arrest and search, and participated in his detention, and, finally, conducted the investigation, in short, he, the operative officer, was both the worm and the reaper, and he was a player. In the Bokia case, Velsky acted as such an operative, and Ali assisted him, i.e. did the rough work.

The arrest warrant stated that Bokii was a Trotskyist and a member of the counter-revolutionary Masonic organisation "United Labour Brotherhood", engaged in espionage for England, as well as the leader of an anti-Soviet Ouija circle where séances were held to predict the future - that he was also the organiser of an attempted assassination attempt on Stalin.

Not only was Bokii not a Trotskyist, but he never supported Trotskyist political actions. The archival materials just confirm such an inference.

During the trade union discussion of 1920-1921 organised by Trotsky, Gleb Ivanovich stood on Lenin's position and did not share Trotskys views in his attacks against the Party in 1923-1924. And lastly. In the struggle with Trotskyists and Zinovievtsy, which unfolded in 1925-1927, Bokii, of course, did not support them, but, despite this, he showed his nobility and decency - he did not take revenge on Zinoviev, who had caused him a lot of trouble in his life.

Spiritism, attributed to Bokius, is a current whose proponents believe in the posthumous existence of the souls of the dead and the possibility of communicating with them.

At the present time many biased literati, shading the "negative", deliberately or through ignorance they omit positive things about Bokii's activity and character. With all his activities up to his arrest, Gleb Ivanovich proved his loyalty to the Soviet power and was never on anti-Soviet positions, although the "witnesses" in his case proved the opposite, which was gloatingly used in the open press. We traditionally prefer to keep silent about how witness testimony was obtained in those years.

During the investigation, Boki denied any involvement in espionage against the country and any links with such criminals. Thus,

Ali asked:

"Where is Vladimirov, who recommended Barchenko to you, currently located?

Answer: Vladimirov in 1926 or in 1927 was shot for espionage in favour of England."

Such a response by Bokii is a mockery of the investigators. It can be admitted that Ali, apparently, had no idea when and for what Vladimirov was shot, but it is sad that the same ignorance in their professional matters was Deputy Commissar of the NKVD Velsky.

Absurd and absurd are the claims that Bokii was preparing an assassination attempt on Stalin by fantastic means and methods, by blowing up the Kremlin.

And, finally, it's time to deal with the so called "counter-revolutionary Masonic organisation" - the United Labour Brotherhood.

After the failure of the expedition to Tibet to search for Shambhala, Bokiyy organised a circle for the study of "Ancient Science", where Barchenko gave lectures. The circle was attended by members of the Special Branch. Soon it became clear that the staff of the Special Department was not prepared to accept such ideas, and the classes stopped. Bokiyy brought into the circle new persons from among his old comrades at the Mining Institute, among whom were the already mentioned Moskvina, a member of the NKVD Collegium Stomonyakov Boris Spiridonovich and others. The investigator asked Bokii a question:

"What connection did you have with these individuals other than the circle?

Answer: All these persons, as I have already told you, were my old comrades at the Mining Institute. Besides the meetings at which Barchenko read us abstracts about his mystical teachings, we had established traditional meetings, so so-called

"rendezvous of friends." Three or four times a year, I, Stomonyakov, Moskvina, and I would meet at our old acquaintance Altayeva's ^[1] and spend two or three hours together, after which we parted and never met again amongst themselves until next time."

"Q: For what purpose did you produce these gatherings? What were you doing at them?

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

The conclusion is one: investigators Belsky and Ali falsified the Masonic organisation "United Labour Brotherhood".

In 1938 Edhem Ali, and in 1939 Belsky, were arrested and sentenced to be shot for violating socialist legality.

Some authors, fulfilling someone's order, in their works mention only the "United Labour Brotherhood" invented by the investigators, without saying a word about Boqia's first testimony and the fate of the investigators.

Human life is filled with a variety of events and, according to Shakespeare, also as "a cloth of good and bad threads".

Naturally, this also applies to those who the perpetrators of the crimes of the thirties and forties. Their fates turned out differently. Some were shot immediately in the course of mass repressions, others - later, some died a natural death. Many Chekists gave their lives on the battlefields of the Great Patriotic War. Some of them are still alive...

On the day of the celebration of the 50th anniversary of the Victory at Liteiny 4, in the hall in front of the hall, a man standing apart drew my attention, whose chest was covered with orders and medals. Among them were the Order of Lenin and the Order of the Red Banner of Combat. The veteran looked about eighty years old, leaned on a cane, but kept cheerfully. I approached him.

— Hello, - I said, identifying myself, that I started working at Liteiny 4 in 1949. - This is the first time I've seen you at the celebrations in the building. Excuse me, can you identify yourself?

— There are only two or two of me here," he said and, without introducing himself, continued: - It is interesting to visit the place where I had to work as a young man in the thirties.

— So you know the period of mass terror firsthand?

— Yes, in 1937-1938 I worked as an operative commissioner and signed resolutions on shootings, - he looked at me with a probing look.

— Do you have regrets? Do you feel guilty?

— I couldn't have done anything differently under those circumstances. And others in my position would have done the same. By the way, you could have been one of them. It's easy to scourge people and times on documents and rumours. Today's judges in those conditions would not only have been good executors, but maybe they would have been much more devious.

— I can't agree that documents don't say much. I was able to familiarise myself with archive materials from that period, including here," I pointed to the floor, as archive was three floors down, "they helped me to understand the position of ordinary employees of your time. But if I had worked in those years the way I came here in 1949, having seen suffering and death during the war, most likely I would have behaved differently.

— For your information," the veteran replied emotionally, "when a screw falls out of the machine, it is replaced by a new one. It was the same with the people of my time: a dissenting person was destroyed, and another, even more ruthless and cruel, was selected to replace him. The ordinary workers acted in accordance with the then existing orders, laws, and orders of their immediate superiors. This is the truth.

— Will I be able to meet you outside of the department?

— Why? You and I have a big age difference and different interests. But you're still very keen to get close to a man of that time. There's an ulterior motive. What is it?

— I would like to understand more deeply the people, as you put it, of that time. The people with whom I was in contact before you gave me the impression of zombie people, in today's terms.

— You mean insane?

— I'd hate to agree with that definition.

— Well, the point is the same. Mostly quite normal people got there, but they were broken, corroded, processed until they turned into obedient executors of orders and commands, believing that everything "from above" was right and could not be questioned.

— I've been broken, too," I wanted to object.

— But not in time - it was 1953. Thanks for the chat...

— I have one last question: what were your highest honours?

— For performing special tasks during the war. Not for participation in mass repressions, as you might have thought," he clarified wryly and headed for the hall, where the doors were already open, guard soldiers stood at their edges, and a solemn march could be heard from the depths....

On 15 November 1937, a commission consisting of the of the NKVD, the Prosecutor of the USSR and the Chairman of the Military Collegium of the Supreme Court of the USSR sentenced Bokii to execution, and on the same day the sentence was carried out.

END

As already mentioned at the very beginning of this narrative, the review of many archival documents allows me to present Gleb Ivanovich's last minutes with great authenticity.

Bokii listened to the sentence to capital punishment (with immediate execution) without any apparent emotion, seemingly indifferently. And immediately the escort took him under his arms and led him out of the courtroom. The executor was waiting for them in the corridor. After letting the convict and his escort go forward, he took his pistol out of its holster, pulled the trigger and followed, with the doctor and the prosecutor close behind him.

The Executor knew Bokii personally and respected him for his great willpower and high professionalism. He had seen a lot of things in those gloomy corridors and was not surprised by anything, but the high chief's composure shocked even such a calloused man. More than once the Executor had watched - indifferently or with grim disdain - as others went "there", into oblivion, wriggling and wrenching themselves out of the hands of the guards, or screaming and sobbing, or dragging numb, cotton-wool legs like feeble old men. And they are understandable. But the influential Chekist, whose one word yesterday was an order to be executed, was slouching a little, typing a step as if nothing had happened, and he was on his way to report to the People's Commissar of Internal Affairs N.I. Yezhov.

— Let him go," the enforcer suddenly said softly.

The convayers obediently obeyed the order, withdrawing and letting the grim procession pass. And although to the "place" was still not close,

The enforcer raised the gun to the back of Bokia's head and fired. He took another step, swayed, his legs gave out, then he fell backwards. The killer picked up the body and laid it on the floor. Involuntarily he held his gaze on the dying man's face. It was impassive, but a tear rolled out of his left eye and blurred on his .

— What did you do?! Why here?! - Coming to his senses from shock, the prosecutor shrieked.

— Fuck you..." the performer hissed through his teeth, holstered his gun, and walked away. He swayed from side to side as if drunk.

...Gleb Ivanovich Boki was posthumously rehabilitated in 1956. He was a delegate to the XV-XVII Congresses of the All-Union Communist Party of Bolsheviks (b), was elected as a candidate to the All-Russian Central Executive Committee of the RSFSR from the II to XII Congress of Soviets and the CEC of the USSR of the first and second convocations. He was awarded the Order of the Red Banner, two badges "Honourable Chekist" (в 7 in 1922 and another one in 1932), a combat weapon from the Collegium of the OGPU in 1927. In those years a steamer with the name "Gleb Boki" on board sailed along rivers, canals and the White Sea.

Appendices

PROTOCOLDOCAL OF THE REVIEW OF Gleb

Ivanovich BOKIY [17-18 May 1937]

B QUESTION: Give evidence about the circumstances in which you organised the so-called "Dacha Commune".

ANSWER: The "Dacha Commune" was organised by me in 1921 from among the employees of the Special Department of the VChK-OGPU, which I headed. I do not remember all the persons who were members of the "Commune" during its existence. In recent times it included the following members of the Special Branch: Eichmans, Kostin, Myannik, Nikolayev, Rodionov, Vishnyakov, Titov, Mukhin and the engineer Mosgortopa SOSNOVSKY Alexander Yakovlevich, my old comrade at the Mining Institute.

The "Commune" was organised by me under the influence of mystical moods that began to engulf me - a feeling of loneliness and a desire to find a way out of it. It seemed to me that there was a hardening of feelings in people, in relations between comrades. I wanted to see in people more warmth and participation towards each other, and by organising the "Kommune" I thought I could achieve the creation of a collective so united by comradeship.

I did not set myself any immoral aims in the very organisation of the "Commune". Gradually, however, owing to the moral and domestic degradation of the members, and in particular to my increasing mystical moods "Our Commune degenerated into an anti-social entity with immoral and mystical orgies, leading us to a number of tragic excesses on sexual and other grounds.

QUESTION: What exactly excesses have taken place among members of the "Communes"?

ANSWER: About 1926-1927, an employee of the Special Department BARINOV, who participated his wife in erotic orgies in our "Commune", shot himself on the grounds of jealousy of his wife. In 1931-1932, the wife of a member of the "Kommune", Myannik, attempted suicide.

Much earlier, under unknown circumstances, an employee of the Special Department, MAJOROV, was hit by a train at the Kuchino station on his way back from our dacha, where he had attended a regular gathering of members of the "Commune".

Two years before that, a member of our "Kommuna", EFSTAFBEV, had been run over by a train in Moscow in a drunken state. About five years ago, MARKOV, a member of the "Kommune" special department, died of alcohol abuse.

QUESTION: Tell about arranging at "The Commune" erotic orgies?

A: We had the following procedure.

On weekends the members of the "Kommuna" usually travelled to the dacha we had bought at Kuchino station. Often, apart from the members "When we came to the dacha, if it was a warm day, we would undress and go to work in our underwear in the garden or vegetable garden. When we arrived at the dacha, if it was a warm day, we undressed and went to work in our underwear in the garden or vegetable garden. This work had a symbolic meaning. When organising the "Kommune" I, proceeding from the ennobling influence of physical labour, introduced this kind of ritual into the unwritten statute of our "Kommune", and it was usually obeyed by both members of the "Kommune" and guests.

After "working" in the garden, we would go indoors and sit down to dinner. I brought out from my room, prepared by myself, special liquors, and at my invitation, those present began to eat and drink.

At dinner we danced, sang bawdy songs, had erotic conversations and showed a special album of pornographic cards that I had. It was an orgy and some of the people present sometimes got drunk to the point of insanity.

After dinner, most men and women all went to the bathhouse together. There were cases when these collective visits to the baths were organised twice a night. Sometimes the drinking continued in the bathhouse, in the anteroom, where those who wanted to drink from time to time went out.

Q: Why did you organise these disgusting orgies? ANSWER: I no direct erotic goals in the beginning.

In a mystical mood, I introduced this.

"rituals" in search of higher, simpler relationships

of the sexes, forms of male-female intercourse. In the future however, they developed into the immoral orgies I described, and I lost my sense of the boundary between the mystical and the real world and fell into the swamp of debauchery.

QUESTION: How could you, a Marxist, so to speak, succumb to mystical sentiments to such an extent that you went to vices and crimes?

ANSWER: As a matter of fact, I had already many years ago, on the ground of internal discord, in connection with political differences with the Party and the necessity to obey the Party discipline, departed from Marxism and Bolshevism. The process of this departure began in 1918 with my mystical search for absolute moral and ethical principles and was finally completed in 1925-26, when I, having fallen under the influence of the Freemason BARCHENKO, was involved by him in the Masonic society "Ancient Science".

QUESTION: Tell us in detail about the political differences that you say led you to the internal divide?

ANSWER: My divergence from the Party began as early as 1918, at the time of the Brest Peace, when I succumbed to petty-bourgeois sentiments and, together with BUKHARIN and other left communists, went against LENIN. Owing to the traditions I developed, I then submitted to Party discipline, but since I not persuaded, this fact 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 ZINOVBEV, I was recalled from Leningrad to Moscow and then sent to Tashkent, from where I, together with other members of the Turkkommisiya, was also recalled, or rather removed from work.

By the period of the trade-union discussion, the personal dissatisfaction which had grown out the above-mentioned failures began to develop into a more general dissatisfaction. During the period of the discussion I stood on the positions of L e n i n , but the demagogic methods of struggle w h i c h we used, in my opinion, repelled me from it and deepened my dissatisfaction w i t h 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 seeking an explanation of this fact I came to blame the Central Committee.

During the introduction of the New Economic Policy I, despite the tear I had formed, did not oppose this measure of the Party. However, I could not perceive the NEP in my gut 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 of 23-24 years old in a non-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 I learnt, I do not remember from whom, prevented me from perceiving Stalin as the leader of the Party and I, seeing no prospects for the Revolution, went into mysticism.

By 1926-27, I had already withdrawn so far from the Party that the struggle with the Trotskyists and Zinovievites, which was unfolding at that time, passed me by and I took no part in it. Deepening, under the influence of BARCHENKO, more and more into mysticism, I finally organised a Masonic community with him and embarked on the path of direct counter-revolutionary activity.

QUESTION: Who is BARCHENKO, how do you know him and how did he involve you in the Masonic organisation?

ANSWER: Alexander Vasilyevich BARCHENKO, a biologist, currently a researcher at VIEM, where I placed him in 1935. I was introduced to BARCHENKO in 1934 by Leismeyer-Schwartz and VLADIMIROV, former officers of the Leningrad Cheka, who came from Leningrad. Having appeared to me in the Special Department of the OGPU accompanied by BARCHENKO, they recommended him to me as a talented researcher who had made a discovery of extremely important political significance and asked me to bring him to the leadership of the OGPU in order to realise his idea.

BARCHENKO put forward the theory that in prehistoric times there was a highly culturally developed society, which then perished 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 the impregnable mountainous regions 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 Ancient Science and the very remnants of this society is a secret carefully guarded by its members.

BARCHENKO attributed this desire to keep its existence secret to the antagonism of ancient society with the Roman Pope. The Roman Popes throughout history persecuted the remnants of ancient society preserved elsewhere and eventually almost completely destroyed them.

BARCHENKO called himself a follower of the ancient society, stating that he had been initiated into all this by secret messengers of his religious and political centre, with whom he had once managed to get in touch.

QUESTION: What kind of messengers are these?

ANSWER: BARCHENKO mentioned the names of the Mongolian-Tibetan sages NAGA-NAVAN and HAYAN HIRVA. These sages were part of the Mongolian-Tibetan delegation that travelled to Leningrad and Moscow in 1918 in order to establish communication with the Soviets. The delegates were not received by the Soviet government and left the country in insult. BARCHENKO, however, during their stay in Leningrad had an opportunity to meet them and they initiated him into their plans.

At the time 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 touch with him from there.

the guardians of this "Ancient Science". Our enterprise, however, failed, because CHICHERIN protested against it.

Regardless of the failure of my enterprise (sending BARCHENKO to Afghanistan), I, without abandoning my intention to get in touch with the keepers of the "Ancient Science", limited from among the employees 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 following officers of the Special Department of the VChK-OGPU: Gusev, Tsibizov, Klimenkov, Philipov, Leonov, Gopius, Pluzhnikov.

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 suitable for perceiving the mysteries of the "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.

QUESTION: Who besides you were part of that community?

ANSWER: Besides me and BARCHENKO, who led our classes, our group consisted of: KASTRYKIN Mikhail Lavrentievich, MIRONOV Alexander Vladimirovich, MOSKVIN Ivan Mikhailovich and STOMONYAKOV Boris Spiridonovich. Alexander Yakovlevich SOSNOVSKY was a member of the group for a short time.

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

ANSWER: All these persons, as I have already shown, were my old comrades at the Mining Institute. In addition to the meetings at which BARCHENKO read us essays on his mystical doctrine, we had established traditional meetings, "rendezvous of friends". Three or four times a year I, Stomonyakov, Kastykin, and Mironov would gather at our old acquaintance ALTAEVA's house and spend two or three hours together, after which we would part without meeting each other until the next time.

QUESTION: For what purpose did you produce these gatherings, what did you do at these gatherings?

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

QUESTION: You are 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?

ANSWER: I use the name "Ancient Science" for our society conditionally, conventionally, as a name showing that our society's main task was to master the mystical doctrine known as "Ancient Science" and was oriented to the religious-mystical centre which is its guardian.

BARCHENKO, who is a mentor in our community and who made once contact with this centre called it "Shambhala" or "Dunhor," which means "seven circles of knowledge" in Tibetan.

According to BARCHENKO "Shambhala-Dunghor" is the highest Masonic Chapter, with which in the past all Masonic orders were connected; at present this Chapter extends its influence mainly to the eastern countries, in particular to China, Tibet, Xin-Jian, India, Afghanistan and even North Africa. The influence of the Chapter in these countries, according to BARCHENKO, is so great that in Afghanistan it has approved the accession of new emirs to the throne.

Before moving to Moscow in 1925, BARCHENKO had a major conflict in Leningrad with the leaders of the Masonic organisation, who accused him of divulging secrets and threatened him annihilation. This threat on behalf of the Masonic organisation was made to him in 1924 by a member of the Order, Academician OLBDEBURG.

In connection with the conflict with the leadership of the organisation, BARCHENKO moved away from its Leningrad core and began to seek ways for direct communication with the higher chapter "Shambhala-Dunghor", uniting around himself various Masonic element. This is how our mystical community emerged, actually an independent lodge, oriented towards a direct connection with the highest Masonic Chapter "Shambhala-Dunghor".

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 nucleus of the Masonic organisation in Leningrad, none of us, grouped around BARCHENKO in the new lodge, was not officially initiated and, as uninitiated, BARCHENKO could not tell some of the secrets of the order to which we did not formally belong.

By indirect hints of BARCHENKO and general observations we can judge that he is a member of the Rosenkreutzer order. I say this on the basis of the fact that BARCHENKO definitely pointed to the Rosenkreutzers as an order connected with our centre "Shambhala-Dunghor". At BARCHENKO, in various kinds of geometrical drawings and numerous photographic pictures of objects of antiquity, constantly repeated emblems of the ROSE, CREST and CHASE, which are symbols of the . The meaning of these symbols is known partly from literature, partly, as far as I remember, was told to us by BARCHENKO himself during our classes.

BARCHENKO currently possesses a seal with the Pan-Masonic emblems - a double TREE with symbolic representations on its sides of the SOLNTS, MOON and CHASHA.

QUESTION: Who do you know who is a member of a Masonic organisation?

ANSWER: Apart from already listed by me In addition to STOMONYAKOV, MOSKVIN, KOSTRYKIN and MIRONOV, who are members of our lodge, according to BARCHENKO, the following Leningrad residents are known as members of the Masonic organisation An employee of the People's Commissariat, CANDIAIN (Masonic alias Tamnil) - astrophysicist and former employee of the Leningrad Cheka-PP OGPU - LEISMEIER - SCHWARTZ, OTGO, VLADIMIROV and RIKS. BARCHENKO spoke to me about CANDIAIN and former employees of the Leningrad Cheka not as dedicated Freemasons, but as his disciples and followers. All of them I know personally and I have heard similar statements from them. CANDIAIN besides, at the request of BARCHENKO, once made a report at the classes of our circle.

As an initiate into the mysteries of mystical teachings of Shambhala. BARCHENKO - told me about a certain GURDJIEV - director

A student and follower of GURDJIEV in the USSR, according to BARCHENKO, was the sculptor MERKUROV. According to BARCHENKO, the sculptor MERKUROV was a disciple and follower of GURDJIEV on the territory of USSR. In view of the fact that GURDJIEV, as BARCHENKO told me, tried to establish contact with his disciple MERKUROV, but he, for reasons unknown to me, evaded it.

As his disciples and followers of "Shambala-Dunhore" BARCHENKO named to me the collaborators LOBACH and SHISHELOVA, the fictitious husband of SHISHELOVA and an employee of the Drug Department KOROLEV.

Finally, I was aware, even before the Revolution, of the affiliation to the Freemasons of the academician OLB DENBURGH, of whom I have already shown above.

QUESTION: What kind of fictitious husband does BARCHENKO's follower SHISHELOVA have?

ANSWER: The fact is that Shishelova's real surname is MARKOVA. She is the daughter of a well-known Black Hundred member of the State Duma, MARKOVA II. Wishing to change her surname in order to conceal her social origin, MARKOVA entered into a sham marriage with one of BARCHENKO's followers, SHISHELOVA, and took his surname. She has never lived with Shishelov and still does not live with him.

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

ANSWER: To organise this connection, I arranged for BARCHENKO to visit various districts of the Union, in respect of which we information that there were some religious mystical sects of Oriental origin, oriented towards the "Shambhala."

QUESTION: With what funds were these trips organised? ANSWER: On funds illegally given by me to BARCHENKO from the sums of \$ 9 and the illegal fund I had. In general, I fully supported BARCHENKO and his family for 10 years - from 1925 to 1935. Illegal disbursements. I continued to give BARCHENKO money in 1935. In that year I gave him about 23,000 roubles,

of which 9,000 rubles from the sums of § 9, the remaining 13-14 thousand from the illegal fund.

QUESTION: What was the illegal fund from which you supplied BARCHENKO?

ANSWER: These were the sums of money received by the Special Branch from various institutions for the fireproof cabinets we sold and the code-making work we did. I used to illegally retain this money in the Special Branch's coffers and spend it as I saw fit.

QUESTION: Let's return to the question of your organising trips for BARCHENKO to liaise with religious mystical sects. What specific trips did you organise for BARCHENKO?

ANSWER: 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 "Belovodya" - religious and mystical circles of Central Asia, representing according to mystical doctrine the nearest environment of our centre.

"Shambhala". As a result of BARCHENKO's trip, individuals were identified among local sectarians who make regular pilgrimages to the mystical centre located abroad.

In 1926-27, BARCHENKO travelled to Crimea - Bakhchisarai, where he established communication with members of Muslim Dervish Order. "Saydi-Eddini-Jibawi". Later he called to Moscow and brought to me the son of the Sheikh (head) of this order.

Around the same time he travelled to Ufa and Kazan, where he established contact with the dervishes of the Pakhsh-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 with representatives of our Shambhala Order, who were due to arrive from abroad.

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

A: Yes, I knew that.

QUESTION: For what purpose did you seek links with counter-revolutionaries and spies?

ANSWER: I did not specifically seek connections with the spy element. I went to the connection with the above-mentioned sects being fascinated by the mystical teachings of BARCHENKO, 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 special harm to the Party and the Soviet power, and none of the members of the Order as a spy or a person connected with spies was known.

QUESTION: This is not true. Where is VLADIMIROV, who recommended BARCHENKO to you at one time, currently located?

A: VLADIMIROV was shot in 1926 or 1927 for spying for England.

QUESTION: So how did you say you didn't know of any members of your order engaged in espionage or associated with spies?

A: I admit that I was aware of the facts indicating BARCHENKO's espionage activities.

QUESTION: Why did you not take measures to arrest and bring BARCHENKO to justice, but helped him to continue his espionage activities?

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

QUESTION: With whom else but VLADIMIROV were the members of your lodge connected on the espionage line?

ANSWER: According to BARCHENKO, I know about the links of our Order with the famous organiser of English espionage in the East, currently living in Paris, the English prince AGA-KHANOM. According to BARCHENKO AGA-KHAN is a member of the order "Shambala-Dunghor" and is directly connected with the centre. In addition, BARCHENKO had a connection with Poland through a member of our order CANDIAIN. In particular, BARCHENKO told me in 1925 that CANDIAIN had received

"under the guise of inheritance" money from Poland. BARCHENKO himself had something to do with the receipt of this money. I remember at least that he had some sort of conflict with CANDIAIN on this ground. I cannot in detail what the matter was now.

QUESTION: Give detailed testimony as to what BARCHENKO's espionage activities are?

ANSWER: BARCHENKO's espionage activities mainly consisted in creating an intelligence apparatus of espionage. 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 officials and, following the example of the Masonic organisations in capitalist countries, particularly in France, directing the activities of the government at will.

To establish a network in the periphery, BARCHENKO used various religious-mystical sects of Eastern origin. For this purpose, he constantly travelled to various regions of the Union, established contacts with local sectarian organisations, and met with emissaries from abroad.

In 1926, when he travelled to Kostroma to meet representatives of our Order "Shambhala", who were to arrive from abroad, he was detained by the local OGPU Department. 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 in his "scientific research", its importance for the defence of the country, etc. Having interested someone in the scientific side of the issue, he constantly went to the presentation of his doctrine of "Shambhala" and having entangled the victim in a web of mysticism, used it for espionage purposes.

Thus, in due course he processed me and infiltrated the OGPU. Later on, with my participation, Stomonyakov, MOSKVIN, MIRONOV, KASTRYKIN were processed. With my help he managed to interest in his teachings the former head of the Sub-Department of National Minorities Central Committee VKP(b) DIMANSTEIN and the engineer

FLACKSERMAN, who, at my invitation, attended the Ancient Science Circle on two occasions.

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 of . He acted together with LEISMEYER - Schwartz, who at one time brought BARCHENKO together with me LEISMEYER specially for this purpose in the beginning of 1936 came from Leningrad to Moscow and carried to VOROSHILOV a report written by BARCHENKO at the insistence of LEISMEYER. VOROSHILOV LEISMEIER, however, did not accept it. After that LEISMEIER left for Leningrad and sent BARCHENKO a small sum of money (200 roubles), which BARCHENKO for some reason did not accept and sent back.

QUESTION: What espionage activities, what specific espionage assignments did you personally receive from BARCHENKO?

ANSWER: I did not receive any direct espionage assignments from BARCHENKO. My role in this case was that, being fascinated by 's mysticism, I disregarded the interests of the State and helped him to conduct espionage work, turning a blind eye to the nature of his activities and covering them with the name of the Special Department of the OGPU.

QUESTION: This is incredible. With the position you held, BARCHENKO could not help but seek to use you more actively for espionage purposes.

ANSWER: The reasons for BARCHENKO's restraint in this attitude are not clear to me either. Now after the circumstances discovered under the direction of People's 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 which other arrested persons, in particular YAGODA, were able to give. In view of this, Methy was evidently kept in reserve, not wishing to expose him to the futile risk of failure associated with any active work, and content with the general assistance which I rendered to BARCHENKO.

The following circumstance also 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 stopped contacting me with any requests and only afterwards.

The recent arrests he has made, he has endeavoured to re-establish a former connection with me, namely, an attempt to include me in active espionage, in view of the failure of other lines.

QUESTION: 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 the other direction. I suggest that you testify frankly about your espionage work.

ANSWER: I can add nothing more substantial to what I have already shown. I have read it, I have written it correctly.

28 May 1937

G. Bokii.

ADDRESSED:

DEPUTY. NARCOM INTERNAL AFFAIRS AFFAIRS SSSR
COMMISSAR.GOSBESNOSTI 2 RANK / BELBSKY /.

ST. LIEUTENANT OF STATE SECURITY: /ALI/

correct: (signature)

STRUCTURE AND PERSONNEL OF THE SPECIAL DIVISION OF THE OGPU-NCVD

On 28 January 1921, a Special Department was established under the VChK to coordinate and control the departmental cipher services and to centrally organise secret office work in state institutions. The department was headed by G.I. Bokii, who had been a member of the Collegium of the VChK since 12 July 1921. On 5 May 1921, the government adopted a decree on the compulsory execution by state institutions of orders and circulars of the Special Department on encryption matters.

By December 1922, the Special Department of the GPU consisted of three departments, headed by Nikolai Yakovlevich Klimenkov, Grigory Karlovich Kramfus, and Vladimir Dmitrievich Tsibizov. By December 1929, Bokii's assistants were Gusev (a.k.a. head of the 4-decryption department) and Eichmans (a.k.a. head of the 3-decryption department); the 1st (observance of secrecy), 2nd (interception of ciphers), and 5th departments were headed, respectively, by V.M. Kolosov, F.G. Tikhomirov, and V.D. Tsibizov; the laboratory was headed by E.E. Goppius, the technical department by A. Churgan, and photography by P.A. Alekseev.

In the later period, according to the historian A.A. Andreev, "Leonov headed the 1st department of the Special Branch, which was in charge of protecting state secrets and enforcing the secrecy regime; Filippov was in charge of the Northern Correctional Camps Department; A.G. Gusev was in charge of the 4th department of the Special Branch, which dealt with decryption work; V. Tsybizov worked in the 2nd department and simultaneously headed the 8th cryptographic department of the Red Army Headquarters". Some employees of the Special Branch also worked simultaneously in the People's Commissariat of Defence, doing similar work (P. Kharkevich, A. Kagan-Katunel, etc.).

By 1934, 100 people worked in the Special Department under Bokii's leadership, among them Sergei Grigorievich Andreev, Alexander Alekseevich Baklanov, Tsyden Boldanovich Boldano (from peasant farmers, graduated from the Stalin Communist University of Workers of East. Ivan Mikhailovich Bochenkov, Vladimir Petrovich Budnikov, Vilis Krishevich Vaiver, Yakov Matveyevich Valitsky, Alexander Stanislavovich Voityga, Evgeny Evgenyevich Goppius, Alexander Georgievich Gusev, Hasan Mamedovich Javad, Abul Kasim Zarre, Hariton Ivanovich Ivanov, Alexander Solomonovich Ioselevich (Bokii's associate in the Petrograd Cheka in 1918, shot in 1937), Alexander Veniaminovich Kagan-Katunel, Ilya Shrshevich Kaltgrad (died in 1937, buried in the Novodevichy Cemetery), Georgy Sergeevich Kildeshov, Nikolai Yakovlevich Klimenkov, Grigory Karlovich Kramfus, Sergey A. Kulikov, Vasily Mikhailovich Malykh, Vasily Mikhailovich Mikheev, Pavel Adamovich Myannik, Alexei Dmitrievich Pak (Korean, peasant, Party member since 1924, served in the tsarist army, in 1918-1919 on mobilisation in the Kolchak army, since 1920 in the Red Army, incomplete higher military education, in the OGPU since 1926), Anna Maksimovna Petrova, Leonid Aleksandrovich Sizov, Ivan Petrovich Skorobogach, Fyodor Grigorievich Tikhomirov, Pavel Khrisanfovich Kharkevich, Riza Alimovich Khilmi, Vladimir Dmitrievich Tsibizov, Anton Dmitrievich Churgan, Vladimir Sergeevich Shinkevich, Lydia Nikolaevna Shishelova, Fyodor Ivanovich Eichmans, Bertha Yurievna Yanson.

We will tell you about some of them in more detail.

Senior Lieutenant of State Security Yevgeny Goppius was born in Moscow in 1897 into a noble family. His father, Evgeny Alexandrovich Goppius, an engineer, a mine expert and a Bolshevik, left the family (in 1918 in Voronezh province in the battles with the troops of the White General Dutov, he led the construction of defensive fortifications, he did the same on the Eastern Front, died of typhus in February 1919), and the boy was brought up by his mother-teacher, a member of the RSDLP(b) since 1904, after the revolution of 1905, who lived in Arzamas under the supervision of the police. Evgeny graduated from the real school there, and at the same time was engaged in tutoring. In 1916 he entered the chemistry department of St. Petersburg University. In April 1917 in Arzamas he joined the RSDLP(b), soon he was elected secretary of the district committee of the party. After the October Revolution he was secretary of the district council, district commissar of labour. In 1919 in Nizhny Novgorod he taught at a party school, was chairman of the school-lecture commission of the provincial party committee. From 1920 in Samara he was engaged in similar work (head of the educational department), then again in Nizhny Novgorod he was head of the propaganda department of the provincial political education. From 1921 he worked in Moscow in the Special Department of the All-Union Cheka-GPU as head of the Expertise Laboratory. At the same time, in 1926 he completed two courses at the Faculty of Physics and Mathematics of Moscow State University.

Goppius himself wrote in his 1923 autobiography, "got me just on the line I wanted to walk."

E.E. Goppius was arrested on 4 June 1937. On the charge of participation in a counter-revolutionary organisation he was sentenced by a commission of the NKVD of the USSR and USSR Prosecutor's Office on 30 December 1937 to firing squad and was shot the same day. Rehabilitated in 1956.

Gusev Alexander Georgievich was born in 1891 in the village of Bolshoye Yurievo, Muromsky uyezd, Nizhny Novgorod province, into the family of a gendarme. Member of the All-Union Communist Party of Bolsheviks (Bolshoye Yuryevo), lower education. Assistant Head of the Special Department of the GPU-NKVD in the 1920s - first half of the 1930s, then Head of the 4th Department of the 9th Division of the GUGB NKVD of the USSR, honoured Chekist. Arrested on 29 January 1938. On April 22, 1938, by the commissions of the NKVD of the USSR, the USSR Prosecutor's Office and the Chairman of the All-Union Supreme Military Council of the USSR, on the charge of participation in a c.-r. terrorist organisation, he was sentenced to the death penalty and shot on the same day. Rehabilitated in 1956.

Dzhavad Hasan Mammadovich was born in 1891 on the island of Crete, a Turk, a member of the All-Union Communist Party of Bolsheviks (b), higher education, an employee of the 9th Department of the NKVD GUGB of the USSR. Arrested on 14 June 1937. Sentenced by the commissions of the NKVD of the USSR and the USSR Prosecutor's Office on 9 December 1937 - on charges of espionage - to capital punishment. Shot on the same day. Rehabilitated in 1957.

Zarre Abul Qasim was born in 1900 in Tehran (Iran); Iranian, member of the All-Union Communist Party of Bolsheviks (All-Union Communist Party of Bolsheviks), higher education, professor of Persian literature and Persian language at the Narimanov Institute of Oriental Studies. Narimanov Institute of Oriental Studies. Arrested on 21 February 1938. Sentenced by the Military Collegium of the Supreme Soviet of the USSR on 27 April 1938 on charges of espionage. Shot on the same day. Rehabilitated in 1956.

Kagan-Katunal Aleksandr Veniaminovich Kagan-Katunal was born in 1903 in Libava (Latvia), Jew, candidate member of the All-Union Communist Party of Bolsheviks (Bolsheviks), higher education, employee of the Intelligence Directorate of the Red Army and the 9th Department of the GUGB of the NKVD of the USSR. Arrested on 3 November 1937. Sentenced by the All-Union Supreme Court of the USSR on August 22, 1938 to capital punishment on the charge of participation in a c.-r. terrorist organisation. Shot on the same day. Rehabilitated in 1967.

Kramfus Grigory Karlovich was born in 1893 in Kharkov, Jew, member of the All-Union Communist Party of Bolsheviks, incomplete higher education, NKVD officer. Arrested on 25 August 1937. Sentenced on 3 October 1938 by the All-Union Commission of the USSR on charges of espionage. Shot on the same day. Rehabilitated in 1956. Y.N.Flakserman wrote about Kramfus in his unpublished memoirs:

"G.K.Kramfus worked in the cipher department since 1923 - there were engaged in the disclosure of foreign ciphers. In a short time, Krumphus mastered this complex business so well that he not only began to teach this science in the school of ciphers, but also wrote a textbook He suggested Bokia to create a code, as almost all capitalist countries did, to save currency for telegrams. Encrypted by code, they required many times less expense. Bokii accepted this proposal. An interdepartmental commission was organised under the leadership of G.K. Kramfus, which developed such a code, which was used by all our institutions" (this information is reported by historian Evgeny Shoshkov).

Pavel Adamovich Männik was born in 1896 in Estonia. Estonian, member of the All-Union Communist Party of Bolsheviks (All-Union Communist Party of Bolsheviks), secondary education, head of the 4th Sector of the 9th Department of the 9th Division of the GITB of the NKVD of the USSR. Arrested on 8 October 1937. Sentenced by a commission of the USSR NKVD and the USSR Prosecutor's Office on 9 December 1937 on charges of espionage to capital punishment and shot the same day. Rehabilitated in 1956.

Kharkevich Pavel Khrisanfovich, colonel, was born in 1896 in the village of Pisarevka, Voronezh province. Graduated from the real school in Orel, in 1916 - Alexeyev military school. In 1916-1918, chief of the scout team of the 1st Guards Rifle Regiment; lieutenant.

In the Red Army since 1918 - head of the general department of Sevsky district military commissariat, head of the office of the Orel provincial military commissariat. In 1923 he graduated from the Command and Eastern Departments of the Military Academy of the Red Army.

In 1923-1930 worked in the National Committee for Foreign Affairs and in the Special Department of the All-Union Cheka-OGPU. Member of the All-Union Communist Party of Bolsheviks (since 1928). In 1930-1931, head of the decryption sector of the 7th Department of the Red Army Headquarters.

In 1931-1939 he was head of the decryption department (5th department, then 7th department) of the IV Directorate (Intelligence Department) of the Red Army. In February 1939 he was dismissed from his post and sent to the command of the Office for Command and Officers of the Red Army, in fact he worked for some time in the department. In November 1939 he was dismissed to the reserve of the Red Army for his connection with the "Bokiev anti-Soviet organisation". According to the data of the Central Administration of the FSB, he was not subjected to repressions.

Hilmi Riza Alimovich was born in 1896 in Burea (Turkey), a Turk, a member of the All-Union Communist Party of Bolsheviks (b), secondary education, an employee of the 9th Department of the NKVD GUGB of the USSR. Arrested on 21 May 1937. Sentenced by the commissions of the NKVD of the USSR, USSR Prosecutor's Office and Chairman of the All-Union Supreme Military Council of the USSR on 10 January 1938 on the charge of espionage to capital punishment. Shot on the same day. Rehabilitated in 1958.

Tsibizov Vladimir Dmitrievich, brigade commissar, born in 1893 in Gus-Khrustalny, Russian, member of the All-Union Communist Party of Bolsheviks (b), lower education, assistant chief of the 9th Division of the NKVD GUGB, chief of the 8th Division of the General Staff of the Red Army. Arrested on 29 January 1938. Sentenced by the commissions of the USSR NKVD and the USSR Prosecutor's Office on 9 May 1938 - on

Charged with participation in a c.-r. terrorist organisation, sentenced to the Military Punishment. Shot on the same day. Rehabilitated in 1956.

Churgan Anton Dmitrievich was born in 1892 in Beshenki, Lida uyezd, Vilna province, Belarusian, member of the All-Union Communist Party of Bolsheviks (b), incomplete secondary education, head of the 9th Department of the NKVD NGB. Arrested 29 April 1938. Sentenced to capital punishment by the All-Union All-Union Military Commission of the USSR on 28 August 1938 on charges of participation in a C.-R. organisation, material support of a C.-R. group. Shot on the same day. Rehabilitated in 1956.

Lidia Nikolaevna Shishelova, alias Markova, was born in 1897 in Moscow in the family of a well-known monarchist, deputy of the State Duma N.E. Markova-second (after the revolution - white emigrant). Non-partisan, secondary education, laboratory assistant at the Scientific and Energy Laboratory of the All-Union Institute of Experimental Medicine (VIEM). Arrested on 26 May 1937. Sentenced to imprisonment by commissions of the USSR NKVD and the USSR Prosecutor's Office

30 December 1937 on charges of belonging to a spy organisation. Shot on the same day. Rehabilitated in 1989. Her husband, Yuri Shishelov, an employee of the Institute of Oriental Studies, in 1937, fearing arrest, fled to Baranovichi in Western Belorussia (which belonged to Poland until 1939) and later managed to avoid reprisals.

Major of State Security Fyodor Eichmans was born in 1897 in the village of Vets-Yudup, Ezerov vol. of Gelfingen district, Kurland iy6. Since 1918 in the organs of the All-Union Cheka, served in Turkestan, chief of the Semirechen regional Cheka, participant of the operation to liquidate the ataman A.I. Dutov. Worked in the system of camps OPTU, chief of Solovetsky prison of special purpose, in April-June 1930, head of the newly formed Department of camps OGPU. In the same year he was transferred to the OGPU Special Department as deputy chief (from November 1936 - deputy chief of the 9th Department of the NKVD GUGB). Arrested in July 1937. Sentenced by the Military Collegium of the Supreme Court of the USSR on 3 September 1938 to execution. Rehabilitated in 1956.

Later on, the functions of the Special Department in the state security agencies were carried out by the 9th Department of the NKVD GUGB (from December 1936 to March 1938 until his arrest it was headed by Boki), the Secret Encryption Department of the NKVD (March-June 1938), the 3rd Special Department of the NKVD (June-June 1938), the 3rd Special Department of the NKVD (June-June 1938), and the 3rd Special Department of the NKVD (June-June 1938).

September 1938), 7th Department of the NKVD GUGB (September 1938-February 1941), 5th Department of the NKGB (February-July 1941), 5th Special Department of the NKVD (July 1941-November 1942), 5th Directorate of the NKVD (November 1942-April 1943), 5th Directorate of the NKGB (April 1943-May 1946), 6th Directorate of the MGB (May 1946-November 1949), in 1949-1953

- Main Department of Special Service of the Party Central Committee, in 1953-1954
- 8th Department of the Ministry of Internal Affairs, in 1954-1991-8th Main Department of the KGB, in 1991-1992 - Committee of Governmental Communications under the President, in 1992-2003 - Federal Agency of Governmental Communications and Information of the Russian Federation.

The Federal Agency for Government Communications and Information under the President of the Russian Federation (FAPSI) was established by Decree of the President of the RSFSR № 313 of 24 December 1991 on the basis of the Government Communications Directorate, the 8th Main Directorate (encryption) and the 16th Directorate (decryption and interception), which were withdrawn from the KGB of the USSR. In addition, the State Information and Computing Centre under the State Commission for Emergency Situations (Goscentre of the USSR) with its subordinate organisations (Research Institute "Romb", Research Institute "Energia", SIC "Terminal", Scientific and Thematic Centre) and the Moscow Research Institute of Electrical Engineering of the Scientific and Production Association "Avtomatika".

On 24 September 1992, President Yeltsin's decree established the Scientific and Technical Centre for Legal Information "Sistema" as part of the FAPSI.

FAPSI was a federal executive body under the direct authority of the President. The legal basis for the activities of the FAPSI was the Law of the Russian Federation "On Federal Bodies of Government Communications and Information" of 19 February 1993 (as amended and modified on 24 December 1993). In 1994, the Statute on FAPSI was approved. On 3 April 1995, the Presidential Decree "On Measures for Compliance with Legislation in the Field of Development, Production and Sale of Encryption Means" was issued. Control over the activities of the FAPSI was exercised by the Security Committee of the State Duma, the Control Department of the Presidential Administration, and the Accounts Chamber of the Russian Ministry of Finance.

FAPSI was in charge of the following issues:

3. Main Directorate for Radio Electronic Intelligence of Communications Facilities (GURRSS). Established on the basis of the former 16th Directorate of the USSR KGB. It was in charge of external intelligence activities in the political, economic, military and scientific-technical spheres using radio-electronic means.

4. Main Directorate of Information Systems (GUIS). Initially, on 21 February 1992, the Main Department of Information Resources (GUIR) was established within FAPSI on the basis of the abolished Department of Information Resources of the Administration of the President of Russia. The GUIR was later renamed GUIS. This department was responsible for information and information technology support of the Russian Presidential Administration.

information and information technology support of state authorities, including the regional level. Its staff provided information support for databases created in regional and departmental management structures, prepared analytical materials commissioned by government agencies, analysed media publications, participated in the formation, maintenance and provision of reference, factual and problem-oriented databases and databanks to users.

5. Main Administrative Department (GAU, former FAPSI headquarters).

In addition to the directorates, the FAPSI had:

- Cryptographic Service (engaged in external electronic intelligence and encryption, intelligence gathering and primary processing);
- Own Security Service (guarded the agency's employees and premises); the Russian Academy of Cryptography also operated under the FAPSI.

In addition to FAPSI, the unified system of federal governmental communication and information agencies included:

— Governmental communication and information bodies (Governmental Communication Departments in the regions, Governmental Communication Centres and information and analytical bodies in the constituent entities of the Russian Federation);

— troops;

— educational institutions, research organisations and enterprises.

Government communications troops are responsible for providing all types of special communications for the authorities, administration and military leadership in wartime. In peacetime, by decision of the President of the Russian Federation, these troops may be called upon to manage contingents of the Armed Forces formed for the duration of specific tasks and to organise government communications in emergency situations from places not equipped with fixed means of such communications.

Federal bodies of government communications and information participate in the development and implementation of state policy in the field of formation of state information resources, provide the President of the Russian Federation and heads of all government bodies with special information independent of other sources on socio-political and economic issues, problems of security and defence capacity, science and ecology.

The most valuable information in documentary form, in the form of analytical notes and briefs, is reported daily to the President, the country's top leadership, the Secretary of the Security Council, the Director of the Federal Security Service of Russia, the Director of the Russian SVR, and the Chief of the Main Intelligence Directorate of the General Staff of the Russian Armed Forces. Thematic briefings based on materials from foreign news agencies, the press and foreign radio broadcasts are sent daily through government communication channels to more than 350 addressees.

A.V. Starovoitov became the first Director of FAPSI. In December 1998, he was succeeded by Colonel General V.P. Sherstyuk. However, the latter soon also gave up this post to his deputy V.G. Matyukhin.

The personnel of FAPSI numbered several tens of thousands of people. While in Soviet times there were 18 generals in the structures on the basis of which the agency was later formed, today there are about 70 generals in FAPSI, which clearly indicates the increased role of information in the modern world.

In March 2003, by decree of Russian President V.V. Putin, FAPSI was liquidated. In March 2003, FAPSI was liquidated by the decree of Russian President V.V. Putin and its structures became part of the FSB and the Ministry of Defence of the Russian Federation.

KINSHIP TIES OF G.I. BOKIA

The Bokii trace their ancestry back to the 16th century. Fedor Bokiypchikhvostsky was a sub-commodore (judge) of Vladimir-Volynsky voevodstvo in Lithuania in the times of Ivan the Terrible. In lists of noblemen of Poltava province the sort Bokijevs has not got, as well as in "Armorial of noble families" of Russian Empire, though the coat of arms of a sort is. Great grandson of Ivan Bokiyy, great grandson of Vasily, great grandson of Ivan, grandson of Afrikan and son of Dmitry Afrikanovich Ivan Dmitrievich Bokiyy was born in 1845. He graduated from the Faculty of Physics and Mathematics of Kharkov University. Ivan Dmitrievich's brother Vasily Dmitrievich became a doctor. He was married to Neonilla Andreyevna Ostrogradskaya, a relative of the famous mathematician, academician Mikhail Vasilyevich Ostrogradsky (1801-1861), who is sometimes erroneously referred to as Gleb Bokii's great-grandfather. As a dowry Vasily Bokiya received an estate near Kobelyaki, Poltava province, Ivan Dmitrievich renounced his rights in favour of his brother. Vyacheslav Vasilyevich Bokiyy's son Vyacheslav also became a doctor, veterinarian, was the chairman of the zemstvo. His son Boris Vyacheslavovich (1898-1973) was a professor and in 1956-1967 pro-rector of the Leningrad Mining Institute. The latter's children Vyacheslav and Vsevolod Borisovich became candidates of technical sciences, and his daughter Irina Vasilievna became a candidate of medical sciences.

In another line, the son of the second son of V D. Bokia Dmitry, who became a zootechnician, and his son, also Dmitry, an aeronautical engineer, worked in Kazan.

Gleb Ivanovich's brother Boris Ivanovich Bokii was born on 23 July 1873 in Tiflis. B.I. Bokii received his secondary education in Izium real school, graduating in 1890. In the same year Boris Ivanovich Bokiyy entered the St. Petersburg Mining Institute by competition.

At the Mining Institute, B.I. Bokiyy listened to lectures by Academician Karpinsky on geology, Professor Romanovsky on mining, Professor Timé on mining mechanics, Professor Dolbnya on mathematics, etc. He graduated from the Institute in 1895 and began working in the Donetsk Basin. In 1895 B.I. Bokiyy graduated from the institute on the first grade and began to work in the Donetsk basin. The beginning of B.I. Bokii's practical activity in Donbass coincided with the industrial boom of the 90s.

Railway construction was intensified everywhere; over 21,000 versts of new railway lines were built in Russia between 1890 and 1900. This led to a great development of metallurgy and increasing demand for hard coal; during the same years coal production in Donbass quadrupled. Working as a head of mines, B.I. Bokiý does not sink to the role of a mere administrator. He endeavours to theoretically comprehend and solve the technical issues he faces.

In 1898 at the Ivan mine, a few days after B.I. Bokiý's appointment there, there was a strong gas explosion that killed 78 people. From this sad event, B.I. Bokiý concluded that it was necessary to spare no effort and energy to search for ways to prevent such disasters; that it was necessary to bring a scientific basis to mining and make it, relying on the achievements of science, safer.

In connection with the elucidation of the cause of the explosion at the Ivan mine, the question arose as to the advisability of ventilating the workings by means of several simultaneously operating fans. Bokiý is intensively engaged in this issue, which resulted in his work, published in "Mining Journal" in 1903 :

"Ventilation of mine workings using multiple fans operating simultaneously".

Since 1903, B.I. Bokiý has been systematically engaged not only in ventilation issues, but also in the whole complex of issues related to safety. Being in contact with the difficult working conditions of miners for many years, he persistently spoke in his articles and speeches about the need to improve the situation of Russian miners. In 1908, he participated in the investigation of a major disaster that killed 274 people in a mine near Yuzovka.

B.I. Bokiý turned his report on the mine explosion into an angry indictment of the orders that existed then in the mining industry Donbass. In 1912 year Bolshevik newspaper "Zvezda" quoted this document in an article about the disenfranchised position of miners under capitalism. In practical activities at the mines, B.I. Bokiý proved himself as an exceptionally talented engineer.

A characteristic feature of B.I. Bokii was a constant endeavour to provide better solutions to all production issues that had to be faced at the mines. A striking example is Bokii's work at the mine 30 of the Rutchenkovo coal company in 1904. Lifting at this mine was carried out from two horizons.

The hoisting ropes were lengthened or shortened by means of an idle drum on the machine shaft depending on the horizon from which the load had to be lifted. In a 12-hour shift this manipulation required 2-3 hours of time. B.I. Bokiý increased the radius of winding of one of the bobbins, set the lifting of one stand constantly from one horizon, and the other - from another, thus eliminating the need for switching and sharply increasing the net working time of the lift.

In 1905, when B.I. Bokiý became the manager of the Kadievsky mine of the Dneprovsky society, he brought this large but neglected mine to a brilliant condition. At the capital mine σ 1/2 at the time of Bokiý's arrival, for example, only two seams were working due to the lack of ventilation. A year later the works were deployed in all six seams. By the time B.I. Bokiý started his work in Donbass, coal seams were developed exclusively by pillar systems.

Special workings were used to cut coal pillars, and then these pillars were removed. Often, when developing low thickness seams it was necessary to carry out preparatory workings not only on coal, but also to undermine waste rock in the roof or soil of the workings. This rock was brought to the surface. Cutting of pillars under imperfect technique of sinking of preparatory workings of that period required time and delayed deployment of cleaning works, and coal was extracted with great losses.

B.I. Bokiý changed the mining systems and moved from pillar systems to the so-called continuous systems, which did not require large pre-cutting of preparatory workings. For that time it meant a whole revolution in mining operations. With continuous systems, not only was the preparatory work minimised, but also the waste rock to be blasted was no longer released onto the surface, but was placed in the mined-out area.

space. The continuous system allowed to reduce coal losses in the subsurface.

Boris Bokii's practical and theoretical work made him famous as one of the most advanced mining engineers. In 1906, he received an invitation from the St. Petersburg Mining Institute to stand for the chair of the Department of Mining Art. Having accepted this invitation, B.I. Boki on 24 September 1906 brilliantly defended his first major scientific work "Choice of the system of works in the development of a suite of strata", submitted as a thesis.

Having received the qualification of adjunct professor, B.I. Boki delivered the first lectures on the topics: "Bremsbergs, their device and action", "Anthracite mill of the Kadiev mine". Already at these lectures B.I. Bokiya's pedagogical abilities were determined. In 1907 he finally moved to St. Petersburg. Within a year Boris Ivanovich won the love and respect of students, fascinating them with his lectures.

A year later, in 1908, he was elected to the position of Extraordinary and then in 1914 Ordinary Professor of the Institute. During these years, B.I. Bokii read the basic course of mining art and supervised the diploma design of students of the mining speciality.

B.I. Bokii also held the position of academic secretary of the Institute's Council, and from 1910 - of inspector, a position he held until 1914. But after a search in the student canteen he was "released" from the duties of , "according to a petition" which he never submitted. His work at the institute did not sever his connection with industry.

B.I. Bokii often travelled to mining enterprises for consultations, expertise, surveys, etc.: in 1908 to the Donetsk basin to study the explosion of mine gas, in 1909 to Galicia and Romania to familiarise himself with the development of ozokerite and oil, in 1913 to the Dombrovsky basin and abroad. In , he devotes much time, especially after the October Revolution, to work in various higher state mining scientific and technical institutions.

Since 1921, he was a member of the Scientific and Technical Council of the Main Mining Department of the USSR All-Union Council of National Economy and was a responsible consultant to the largest coal trusts of the Union - Donugol, Yugostal, Kuzbastrest. B.I. Bokiyy invested all his experience and knowledge in the work on restoration and reconstruction of the country's mining industry. B.I. Bokiyy had a great ability to communicate with people. Honest, energetic, comprehensively educated, resourceful and witty interlocutor, very demanding, but at the same time always fair and cordial - this is the moral image of B.I. Bokiyy. In recent years, B.I. Bokiyy devoted himself entirely to scientific research, significantly reducing the number of lectures he gave at the Institute. On the day of the twentieth anniversary of his scientific activity, B.I. Bokiyy was awarded the title of Honoured Professor.

The multifaceted and fruitful activity of Boris Ivanovich Bokiyy was interrupted by a serious illness developed on the basis of atherosclerosis. He died at the age of 54 on 13 March 1927. During his work at the Mining Institute B.I. Bokiyy created his capital three-volume work "Practical Course of Mining Art", the first edition of which was published in 1913. This course was a fundamental encyclopaedia of mining, radically different from the then known analytical works published abroad.

B.I. Bokiyy pointed out in the preface to his book that foreign courses do not meet the requirements for them in Russia, as the department of exploration and development systems, as well as the general part are presented in them too briefly and haphazardly. He said that "foreigners have no idea of the enormous concessions sometimes held by enterprises in Russia.

It goes without saying that in Belgium, for example, where a concession of 300 dessiatinas is considered enormous, it is difficult to expand to its full extent, there is no possibility of even discussing all these combinations that may take place in a concession of 20,000 dessiatinas, and therefore they take what has been developed through decades of practice, without criticising the methods of exploitation in use, and without even having the time, willingness or means to do so. On the contrary, our mines are still so young, we still have so much untouched space that there is a wide field for an enterprising energetic engineer to explore

activities and a full opportunity to discuss all possible combinations and choose the most rational mining system, mine site, etc.". These words of B.I. Bokiya explain to us the nature and significance of his main work, to which he gave more than 20 years of his life, - the development of analytical methods of designing mining enterprises.

When extracting minerals, for example, when extracting hard coal from the bowels of the earth, it is necessary, first of all, to open a coal seam with the help of capital mine workings (shafts, overhangs), to prepare a certain section of several or one seam for excavation with the help of preparatory workings (floor and access drifts, etc.), to apply one or another system of development, one or another method of coal excavation.

It is necessary to organise the uninterrupted movement of air, fastening materials towards the face and the transport of the mined coal through the workings to the surface. The complexity of all mining work becomes clear if we take into account that the conditions of work underground are extremely diverse even for the same type of mineral. Coal seams have different thicknesses, quality, and lie differently in the subsurface. When mining coal, carbon dioxide, methane and coal dust are emitted.

The mined-out space is subjected to the pressure of overlying rocks. By the beginning of B.I. Bokiya's practical activity, the courses of mining art summarised the experience of miners and gave recommendations on how to conduct mining operations.

But these recommendations were only qualitative in nature; they did not link all the elements of mining quantitatively and did not allow to analytically find a more effective solution to such questions, for example: by which workings and how to open up the mineral, prepare it for excavation, by what methods to develop this or that layer, etc. B.I. Bokii was the first to develop these questions and laid the foundations of the so-called analytical method of designing mining enterprises.

The essence of B.I. Bokiya's analytical method was that he, investigating all the main design issues, found such solutions that gave the lowest capital expenditures and operating costs. For example, he posed the following problem: which

will the mine have the most favourable productivity? Naturally, it is possible to create enterprises of different productivity.

It was possible, for example, to install powerful equipment that could produce reserves in a very limited time frame; alternatively, it was possible to install a small hoist, select less powerful equipment and thereby extend the life of the mine. In the first case, a large capital investment would have been required and the installed equipment would have produced reserves well before it was physically amortised.

In the second case, capital costs per tonne of reserves would be lower and operating costs higher. Taking into account the importance of all factors, B.I. Bokiý analytically found the most favourable productivity of the mine.

In the same way, he solved other questions, such as: by which workings and how to open a coal deposit, what dimensions to give to mine fields; he analytically determined the dimensions of floors, mining areas, etc. The first application of analytical methods was triggered by the following case.

In 1900 B.I. Bokii moved to Bryansk mine as chief engineer and head of mining operations. Here it was necessary to carry out works on opening of a suite of semi-buried strata, and the mine manager planned to carry out this opening by means of an overhang from the existing mine. When the surface was lowered from the mine to the outcrops of the strata, it turned out that the 639-metre long overhead slag would open the floor of the last stratum only 36 metres. B.I. Bokiý, having established this, calculated the cost of opening each layer by a separate shaft and came to the conclusion that the option of opening by shafts is much more favourable than the option of opening by a quershlag. B.I. Bokii did not limit himself to solving a particular case; he generalised this case and found out the conditions of the profitability of opening the strata in one or another way.

B.I. Bokiya's work did not impress the manager as he had expected. The manager's self-esteem was wounded. Relations with his superiors deteriorated, and B.I. Bokiý was forced to leave the service of this enterprise. This case was a turning point in Bokiý's creative activity. Henceforth he devoted his life to the theoretical development of a new method with the fervour of a researcher.

the design of coal mines. Beginning in 1902, he published a number of articles in the Mining Journal developing new methods.

In 1924 B.I. Bokii's capital work was published in a separate glass edition under the title "Analytical Course of Mining Art", and in 1929 his posthumous edition appeared. The first articles by B.I. Bokii that appeared in the "Mining Journal" attracted lively attention of technical circles both abroad and especially in Russia.

In the conditions of rapid growth of the coal industry of Donbass in the XX century and the construction of numerous mines, the attempt to give a scientific mathematical justification of the choice of elements of a new mine and shaft could not fail to attract great attention.

Analytical methods of mine design even during the lifetime of B.I. Bokii were developed in the works of Academician A.M. Terpigorev, especially Academician L.D. Shevyakov, Professor A.C. Popov, late mining engineer G.M. Khmel'nitsky, mining engineer P.Z. Zvyagin and others. The importance of analytical methods is especially great now, in the conditions of restoration of Donetsk mines, a huge turnaround of new mine construction.

The years that have passed since the appearance of B.I. Bokiya's course, for the mining industry all over the world and especially for the mining industry of the USSR were associated with a profound technical re-equipment, the appearance of new machines at the mine.

Modern technology greatly expands the designer's ability to select various stripping options, mining systems, excavation methods, etc. Stripping options should be comparable not only qualitatively, but also quantitatively, and this becomes possible with the application of analytical methods first developed by B.I. Bokii. The words of Professor B.I. Bokii in the introduction to his analytical course of mining art are deeply true.

"The young mining industry of our Union," wrote Bokii, "not constrained by the narrow limits of concessions, not only can, but must take into account all circumstances leading to the best effect with the least expenditure of energy... By applying the most rational methods and methods of work, it is possible to achieve a very significant reduction in the cost of the product obtained, that

with a powerful development of the mining industry in the USSR (for which all the data are available) will give the country colossal savings".

The main works of B.I. Bokii: "The choice of the system of works in the development of the formation suite. Deposit stripping", "Gorny Zhurnal", 1903; "Choice of the system of works in the development of the formation suite. Preparatory works. Repair of drifts", "Gorny Zhurnal", 1904;

"Foundations for calculation of bremsbergs," Mining Journal, 1911; "A Practical Course in Mining Art," 1913; "An Infinite Bremsberg for the Two-Way Feeding of Loads, Mining Journal, 1914;

"Selection of system work system in development of suite formations. Rollback."

"Mining Journal", 1915; "Evaluation of coal deposits",

"Mining Journal," 1917; "Determining the Most Profitable Productivity of a Mine," "Fuel Business," 1922;

"Practical Course of Mining Art". Gosizdat, 1922-1923 (3rd ed. 1924-1926);

"Analytical Course of Mining Art," vols. 1, 2. Published by the Student Commission of the LGI, 1924; "Anomometric measurements of air velocity in mines," Mining Journal, 1903;

"Ventilation of mine workings by means of several simultaneously operating fans";

"Constant values in the design of mines", Kharkov, "Khozyaistvo Donbassa" 1925, т 1.

The descendants of Boris Ivanovich, Gleb's brother, were also engaged in science and art. Orest Borisovich (1905-1993) headed the Department of Economics and Organisation of Mining Industry at the Leningrad Mining Institute. Tamara Borisovna (1907-1996) after graduating from the Leningrad Conservatory taught at a music school.

Another nephew of Gleb Ivanovich, Georgy Borisovich Bokii, a world-famous scientist, professor, corresponding member of the Academy of Sciences, creator and organiser of Russian crystallochemistry, was born on 9 October 1909 in St. Petersburg in the family of B.I. Bokii.

Georgy Borisovich was educated at the Mining Institute, where his main teachers were A.K. Boldyrev and N.S. Kurnakov.

After graduating in 1930, he began working at the Lomonosov Institute under the direction of A.V. Shubnikov on determining the optical properties of crystals by the Fedorovsky method, and in 1931 at the Institute of Physics and Technology on growing crystals of semiconductors.

In 1934, the Lomonosov Institute moved to Moscow, where Georgiy Borisovich worked for N.S. Kurnakov. In 1935 he organised a crystallography laboratory at IONKh'e, later renamed the Crystallochemistry Laboratory, which studied complex compounds of platinum metals. In 1939 Georgiy Borisovich started to study X-ray structural analysis, in the same year he published "Fundamentals of Crystallography", which became a desktop book for crystallographers, written in co-authorship with A.V. Shubnikov and E.E. Flint, and carried out jointly with G.G. Lemmlein work on the study of rounded diamond crystals. At the same time, work on the theoretical and experimental study of the number of physically different crystal shapes was carried out.

During the war in evacuation in Kazan, Georgiy Borisovich read his first course in crystallochemistry at the suggestion of A.N. Nesmeyanov. In 1942 he defended his doctoral thesis, and in 1943 he received the title of professor.

In 1944, G.B. Bokii returned to Moscow, where he started teaching crystallography at Moscow State University in 1945. In the same year, he organised the Department of Crystallography and Crystallochemistry at the Geological and Chemical Faculties.

In 1951, together with M.A. Poray-Koshits, the first volume of the textbook "Practical Course of X-ray Structural Analysis" was written and published, which was used by generations of structural engineers of the country.

In 1954, an interesting result was obtained on quantitative characteristics of the transvolatility of tetravalent platinum. In 1956 the monograph "Towards a Theory of Daltonides and Bertolides" was published, and in 1958 its English translation was published.

In 1954, the famous textbook "Crystallochemistry" was published, which has survived three editions and is still considered the best among such domestic editions.

In 1958 - election as a corresponding member of the USSR Academy of Sciences. From the same year Georgiy Borisovich lived and worked for five years in Siberia, where he was one of the two equal organisers of the Institute of inorganic chemistry and creator and head

X-ray structural laboratory. There G.B. Bokii also became the organiser and editor-in-chief of the Journal of Structural Chemistry.

After his return to Moscow in 1963, Georgy Borisovich collaborated with various institutions, among which the VINITI, which he organised in 1968, is particularly noteworthy.

From 1972 G.B. Bokii worked at IGEM RAS until the last days of his life. Among the most interesting works of this period should be recognised his participation in the discovery in 1978 of a regular change of structure in the isomorphic series of AIIIBV semiconductors.

From 1955 until the last days of his life, Georgiy Borisovich devoted much effort to the issues of informatics and systematics of crystalline structures, especially after joining the Institute of Geology of Ore Deposits - to the systematics of minerals. He developed new principles of classification based on Mendeleev's table and named by him natural classification.

In 1976-1981 years published in four volumes with title "Mineral Thesaurus."

Since 1979, G.B. Bokii has been Chairman of the Classification Commission of the Council of Scientific and Engineering Societies.

Since 1993 Georgiy Borisovich headed the work on continuation of the multi-volume reference book "Minerals", a multi-volume and - fundamental work, including exhaustive information, including structural, on all known mineral species. As a result, T.IV, vol. Z and t.V, vol. 1 were published. In 1997 the book "Systematics of Natural Silicates" was published in VINITI, in 1998 - its English translation. In 2000, "Systematics of Natural Oxides" was published.

Georgy Borisovich is the last departed representative of the Russian cohort of founders of the science of crystallochemistry and related sciences, along with such outstanding scientists as N.V. Belov, A.V. Shubnikov, G.S. Zhdanov, A.I. Kitaygorodsky, B.K. Vainshtein, each of whom was an outstanding personality with a broad outlook.

Georgiy Borisovich's daughter Nina Georgievna Furmanova is a doctor of chemical sciences.

Gleb Ivanovich's daughter Alla Glebovna lives in Moscow.

AL. ALTAEV. THE STORY OF GLEB BOKII

1. An old student

Gleb Ivanovich Bokia was much talked about in the St. Petersburg Mining Institute, among the students. He was an old student who had spent many years at the institute, who had been in prison for "Bolshevik ideas" and was exiled in Siberia. This is what made him drag out his student years.

The old student became famous for his endurance and a "speciality" - the ability to find spies. His friends were amazed by his search for them both on the street and within the walls of the institute. Looking at this young man, almost a boy in appearance, it was hard to believe in his experience, in his knowledge of human psychology, in his ability to determine the significance of security agents "by smell". He was respected by his comrades for his profound knowledge of Marxist doctrine.

He seemed to me a very young boy when he first came to my flat after the obstruction of my examinations at the Mining Institute by the students. At first I treated him patronisingly and pityingly, as if he were a wretch with no one to take care of his nutrition - he was so thin, silent, modest. My treatment of him caused many of the comrades to laugh; they began to tease me:

- The most poisonous skunk in the world!

The young man Bokiya was called "Skunk" in my house for a long time because he, being at the head of the striking students, came to an examination to spill an intolerably stinking liquid - mercantan - in the auditorium. The careerist students who had come to take the examination scattered.

Gradually Gleb Bokii began to reveal himself to me in all his merits and demerits, already known among the fellowship. He was very friendly with a quiet, thoughtful, and cordial student Mironov. Sasha Mironov seemed to be a shadow of Gleb Bokiya, he obeyed him in everything, was wholeheartedly attached to him.

Many years later, shortly before his eternal separation from Gleb, remembering his friend and reviving the memory of his childhood years, when they sat on the same desk at the Real College in the southern city of Izyum, he said:

— Gleb was very bossy, powerful and cruel. Hating the reactionary teachers, he arranged various tricks for them, was a master at arranging "benefit" for the teachers. Once he smeared the pulpit with glue, - but how can you remember all his evil boyish pranks? But this mischievous boy was an indestructible rock when he was interrogated, and stood for comradeship... He was the first to bring banned books into the school, the first to express to the inspector and teacher his dissatisfaction with a class of any order of the superiors, the first to say an impertinence, a bold one, for which he risked a punishment or expulsion. His brilliant abilities carried him through; he finished the course of the school safely, and we entered the Mining Institute together with him.

It is not quite clear to me how it is that Sasha Mironov and Gleb were in the same course at the institute: after all, Gleb Bokii was repeatedly arrested and exiled, while I had never heard of the repressions applied to Sasha Mironov. For a long time, this "ajax Bokii" was an echo of the latter, for a long time he was under his sometimes despotic influence and, having married many years later, named his first-born son Gleb, in honour of his friend. Hotly, with delight, he drew Gleb's special qualities in exposing spies:

— He was famous for it throughout the whole institute. Let's say that it is not so difficult to recognise a bird in flight: many of us recognised them immediately on the street. But what did Gleb and his fellow student Matveev do? They would see a spy coming from behind and quickly stop, letting him pass on ahead, and then they would follow him on his heels, so close to him that they would deliberately step on his heels, to the point where his foot would come off and he would stumble - well, he would fall off... Gleb had achieved a virtuosity in this area: he had rid the students of an internal spy - the famous Ponomarev.

— Stepping on his heels, too?

Mironov laughed:

— No, he looked him up inside the building, observed his behaviour during meetings, in his intercourse with his comrades, in his speeches with vivid free-thinking, in the way in which, after Ponomarev's rapprochement with one or another comrade, they were arrested, and, finally, he watched how he, disguised in party clothes, snuck to the Chain Bridge.

Mironov called the "Chain Bridge" the Okhrana Office, where all the agents of the Secret Police gathered on the Fontanka. Poems about this "lovely" institution had long been circulating:

By the Chain Bridge, I saw the fun:
Hell, holding his potbelly, was dying of laughter,
"Bless you... there's no piss...", said the evil one, "there's no piss.
The Third Ward is studying law?! The right to
disenfranchisement?! Soon, brothers, I'll have to
take up theology!"

He detailed how Bokii, step by step, tracked down the spy Ponomarev and finally, at the meeting, secured a verdict against Ponomarev to expel him from the institute.

— I do not remember exactly whether Ponomarev was expelled by the Council of Professors or whether he had to leave Gorny voluntarily under the pressure of the verdict of his comrades. Subsequently, during searches of students, Ponomarev was present more than once with the policemen, helping to arrest his former comrades.

Every day Bokii's position in the Institute grew stronger and stronger; his authority among the community grew steadily. In addition to exposing the spies, he had been in prison and exile. At the same time the "little skunk" grew, stretched out, and turned into a tall, handsome fellow; I say fellow because he was a Ukrainian by birth, and in the days of his student days he liked to attend parties in the community dressed in a smushka hat and a grey scroll, from under which peeped out a shirt elaborately embroidered by the hands of the female students who were friends with him, and a red kushak with variegated ends.

2. Secretary P.K.

The anxieties, unrest, dreams and failures of the Mining Institute were over; the former students became engineers. They survived a temporary exclusion because of the November strike of 1904; they survived the 9th of January, when Lurie, one of the most radical students, who was marching with the workers, was murdered near the Winter Palace. The ferment among the workers and the advanced part of the intelligentsia was increasing. Banquets and masquerade parties were organised, the proceeds of which were used to support political organisations, to help prisoners and exiles. These evenings

were usually frequented by people belonging to the advanced intelligentsia. They were favoured by artists, writers and young students.

...Years have passed. The events of the first Russian revolution were left behind. The First World War continued for a third year. Again, as twelve years ago, the people openly showed their indignation at the policy of tsarism. And now opposition sentiments among the intelligentsia manifest themselves, in particular, in the organisation of evenings and banquets such as I knew in the fifth year.

At one of these evenings, in the studio of the artist Bernshtam, I met Gleb Ivanovich Boki, with whom I had lost contact. He was far from thinking that he could meet me in such a noisy, cheerful place - he did not know about my closeness to the world of artists and for a long time he did not recognise me under my mask. Then we both had a desire to renew our acquaintance, to recall the old times associated with the pleasant student environment.

It was February 1917, on Shrovetide.

On his first visit he drew in conversation his new, already established definite image. He was no longer the same old boy, but the father of two girls, married to the daughter of a well-known political exile whom he had met in Siberia, Sophia Alexandrovna Doller, a beautiful, vivacious, Socialist-minded Kursist. What did he do? Where did he serve? It was neither geological work nor work in the coal district. He was not assigned to the Geological Committee, like many miners who became officials. Boki visited remote areas of Kazakhstan and Siberia, where his ingenuity and stubbornness in achieving the goal were manifested in his practical work. Passionate about archaeology, he, at his own risk, on his own money, started an expedition to find the throne of Genghis Khan. His love for excavations later, many years later, forced him to take part in a large expedition in the area of Tashkent. Breaking open the Kunigut cave, he discovered a huge stone with mysterious records of ancient tribes. What he found while searching for Genghis Khan's throne - I do not know.

I remember another of his stories. During his student internship, he travelled to the Kyrgyz steppes just when there was an uprising of the local population, outraged that the tsarist authorities were intruding into their everyday life and interfering with their free nomadic life.

Bokii and a small group of Russian geologists were met with hostility. The population mistook them for representatives of the authorities. It was necessary to take urgent measures to save the geological party. Resourcefulness came to the rescue this time too. Having met a large flock of sheep, Bokiý arranged something like a banner and boldly moved forward, announcing himself with several rifle shots. The frightened sheep scattered, a terrible dust arose, and behind the clouds of dust the nomads imagined a large punitive detachment coming straight at them. Thus dispersing the assembled Kirghiz, Gleb Ivanovich succeeded in saving the lives of several of his comrades.

His resourcefulness invariably helped him in his work. He told about how he was sent by the Geological Committee for diamond drilling without having any idea about it.

— How was it then possible to manage the labourers taken on the expedition?

He answered calmly, with the somewhat careless-lazy manner peculiar to Ukrainians:

— It's simple. I said to the workers: "Come on, start, I'll see if you're working properly." They worked, and I watched and criticised, and when I criticised, I learnt. That was it. I wondered where he worked now, and I was amazed to hear that he was the secretary of the Petrograd Committee of the Bolshevik Party, housed in Kshesinskaya's palace.

...He visited me often. We somehow became fast and close friends during those anxious days. Many times he gave orders by telephone to the editorial office of the Bolshevik newspaper Pravda, reporting everything that concerned the Petrograd Committee.

Once I told him that I didn't like the flamboyant, stilted and sloganeering tone of Pravda:

— I think we need to keep it simple, or else.

— Or what?

— You get an obnoxious shouty tone. Gleb grinned.

— There may be a grain of truth to it, but there's also an explanation: in the "Pravda" has few employees with a pen. Everything is written hastily and

not so much attention is paid to form as to substance, to direction.

— Campaigning needs to be subtler.

— Ah, its good to talk about Pravda - I've got to call there.

And went to the phone.

...Gleb told me about the speeches of Vladimir Lenin, who had recently arrived. I asked if I could listen to Lenin.

— Of course you can. I'll set it up for you.

In the book "Memorable Encounters" I described in detail the impression of two rallies at which I heard Lenin for the first time: at the Marine Corps and at the Putilov Factory. Vladimir Ilyich's speeches shocked me. The truth I heard turned my life on new rails.

One day, Bokii asked me:

— You liked Ilyich's speeches: you saw the truth in them. Do you want to help us? Do you want to? Come on, then.

And he named the day and hour when I was to report to Kshesinskaya's palace.

— I'll be there at five sharp.

He wasn't much of a talker, speaking short and clear. I asked him:

— What can I do you?

— With a quill. You criticised, and rightly so, the language of Pravda. Apart from Pravda, we have newspapers for the masses. You can help us with your literary language. You have experience as a writer...

...Here it is, Kshesinskaya's palace, lined with enamelled glossy bricks, the kind we are used to seeing in Chichkin's milk stalls. The marble staircase is stained with spilled ink. I enter a large room with tables piled with folders. On one of the tables, off to the side, a basin of water; two women are washing the . At another table, Gleb is writing something down in a book, talking to a man who looks like a labourer. As I learnt later, Bokii was writing out his party card. The women at the basin were: one was the wife of an old Bolshevik, Nina Avgustovna Podvoiskaya, herself also a Party member, silent, businesslike and at the same time friendly with that simple friendliness, which is found in some people.

schoolteachers, and the other was a silent cadet whose name I have forgotten.

Pulling away from the table, Gleb speaks briefly:

— Five o'clock on the dot - you're not late. Give me minute. Let's go.

I look up at the wall behind my desk and read a notice: "Handshakes are cancelled. Failure to do so will result in a fine."

I see that people who come in do not shake hands, speak briefly and leave without shaking hands.

At last Gleb took a break from the current affairs and led me to the room of the Military Organisation of the Bolsheviks, to Nikolai Ilyich Podvoisky, an ardent propagandist of Leninist ideas. I was glad to meet this handsome man, but he was not in place, and I had to negotiate with his deputy, a young man, thin and small, blond, who called himself Mekhonoshin.

Gleb recommended me as a writer and left, and Mekhonoshin gave me a bundle of letters written by inept hands, large scribbles of illiterate people, saying:

— These are letters for our newspaper "Soldiers' Truth". They should be corrected for printing, keeping, of course, the essence and trying not to spoil the language and character of the letters by processing. The sooner you do it, the better.

And was it. I left and never saw Gleb again that day.

...I will not dwell on my ardent work on these simple in form, sincere letters, which filled me with pride and joy that I could help the cause of Vladimir Lenin at least a little.

Gleb saw me as soon as time permitted, and told me various details of what was happening in and around Kshesinskaya's palace. He told me, with his usual caustic sneer, that the former leader of the revolutionary students, a miner, a famous orator, who had been a delegate at the Stockholm congress, had been on his Petrograd committee and had left without wishing to join the party.

— Why? - I ask with surprise. Calmly, coldly sounding answer:

— The mountain itkener didn't have the appetite for politics that student had.

...A short time later, Gleb suggested I attend an interesting court proceedings: ballerina Kshesinskaya,

beloved of Nicholas II, sued the Bolsheviks, demanding the return of her palace and damages. The case interested me.

— Will you go, Gleb? He grinned:

— I've seen it before. It's more interesting on the Mariinsky stage. Sergei Bogdatiev and his wife are going - he can move his tongue better than I can.

I went to the court, on the Petrograd side, where the case was tried.

The magistrate's chamber is full of people. Many are interested to look at the tsar's favourite. There are whispers:

— Do you think she'll be able to win back her palace?

— I don't think so. Not the time when royal autocrats are omnipotent.

— Well, yes, the tsar is now just Nikolai Alexandrovich Romanov.

— And yet the proprietress, and the Bolsheviks are usurpers. After all, property was not abolished under the Provisional Government....

— Not exactly stroking the Bolsheviks' Provisional Government....

— Shh! There she is, look!

A small, unassuming woman enters, all in black, very modestly and even as if fashionably dressed.

— Look, look how she's dressed, like a nun...

— You have to wear the appropriate mask.

Soon I wonder how this small and modest-looking woman does not fit in with the gaudy clamour and bourgeoisness of her palace. After all, there is only one room in it - a hall with a few pianos testifies to her belonging to the world of art. The enfilade of innumerable rooms with pouffes covered with mottled cretonne, with bamboo screens and frames with shelves on the walls, from which looked vulgar postcards, - all this was more in the face of a low-flying coquette than a first-class artiste. The face was ugly and inexpressive.

She spoke in an inane manner, saying that the palace belonged to her, that it had been built with her labour money... This statement caused the audience to laugh. Then she said that she had a child, a son.

There was laughter and whispering again:

— Does she not wish to produce him as heir to the Russian crown?

That's when Sergei Bogdatiev spoke. I saw him for the first time. He played a big role among the Bolsheviks at that time. Bogdatiev managed to prove to the court that Kshesinskaya's claims are unfounded. Bogdatiev's wife supported her husband with a determined look and a strong speech. Kshesinskaya was defeated. Her claim was not satisfied by the court.

In the evening Gleb came to me and said with quiet pride:

— It couldn't have been otherwise. Did you really think the court rule differently?

3. In the works.

The work of editing letters for Soldiers' Pravda gripped me. There was a continuous stream of letters from people who were searching for the truth and waiting for answers to their questions. The work was hard, tense, it brought me to complete exhaustion. My hand became numb and I could no longer hold a pen. I had to leave for a village in Pskov, where I used to visit every summer.

My intercourse with Gleb Bokii also ceased: he did not like to write. I knew about the Bolsheviks only from the newspapers of the Provisional Government, and the rumours spread by these newspapers were not very reliable. From these newspapers I learnt about the July events and the repressions that followed. V D Bonch-Bruевич's wife, a great friend of mine, wrote to me from Petrograd about these events rather vaguely, urging me not to believe the official newspaper reports about the defeat of the Bolshevik Party, and assuring me that the real struggle was still ahead, that the Bolsheviks' connection with the masses was expanding and strengthening.

And the newspapers, with rumours from "eyewitnesses", continued to speak of the complete defeat of the Bolsheviks, of their being replaced in Kshesinskaya's palace by other "usurpers" - anarchists. Those who came to the village never tired of telling anecdotes about them.

Where's Gleb Bokii? What's he doing now? he's already been arrested?

In September I go to Petrograd. Gleb's letter is waiting for me at my flat. I call him on the telephone. He comes and speaks as if the matter were settled:

— You'll be working for us again.

— Я? Where? Didn't you get trashed in Kshesinskaya's palace?

— Is it possible to work in Petrograd only in Kshesinskaya's palace? You'll work on Liteiny, where our Military Organisation is located. I've already promised Podvoisky for you. He gives me his wife Nina Avgustovna, with whom I am accustomed to work, as your assistant.

A little embarrassed, I object to him:

— I'd love to, but I won't have to give you as much time as I did in the spring. I have to look for work. The publishing houses, you know, are bad: they're shrinking and I'm afraid they won't close....

— That's good: you'll serve with us and get a salary. You think I work for free? What would I live on with my family? You'll be the secretary of "Soldiers' Truth".

...I became the secretary of Soldiers' Pravda and suffered a lot of excitement and fear at first. After all, I had never worked in a newspaper before, and even as a secretary. I did not see Gleb for almost a month, until the October coup d'état, on the eve of which I was taken with the newspaper archives.

"Soldiers' Pravda" and "The Village Poor" were moved to Smolny. I do not even know where the Petrograd Committee of the Party was housed during that month.

Apparently, Gleb had enough work to do. It had exhausted him so much that only a shadow remained of him. He had somehow melted away, and his pale face with sunken cheeks burned feverishly with black "southern" eyes that had become unnaturally large.

I saw him in passing, then in the corridor of Smolny, then in the lobby. Several times he came into our room, where my table stood next to that of Maria Ilyinichna Ulyanova, the secretary of Pravda. He came on business, and I wanted to talk to him "heart-to-heart" and about the same work, and about visions for the future, and about relations with comrades. There were a lot of questions. And once, when he was away for a long time, I went down to the lower floor of the Smolny, where the Petrograd Committee of the Bolshevik Party was located at that time.

I shall never forget the picture that appeared before my eyes. The room was crammed with newspapers, and there was not a hint of the neatness which Gleb had strictly maintained at Kshesinskaya's palace. It was crowded

a room full of people. Soldiers were incessantly moving back and forth for mandates, workers were also coming in, and everyone was in a hurry to get somewhere.

I asked Gleb Ivanovich.

His deputy pointed to the corner. There, to my surprise, I saw Gleb's body stretched out on some boards from a crate. His face was unshaven, pale to the point of transparency, his eyes tightly closed. He was dead asleep. I understood everything and left without a word....

The work was boiling over. For some reason, the Petrograd Party Committee was moved to a mansion on Liteiny, and Gleb and I stopped seeing each other. I remember once I met him at the City Duma building and gave him the key to my flat - let him come when he had time, without warning.

And time went on. Before the congress of representatives from the front units, he came to our editorial office and, having learnt that I was going to record, without knowing shorthand, Ilyich's speech, shook his head:

— There's nothing to be done if the stenographers sabotage, but I'm afraid you'll write it down through a stump. I know how difficult it is to write down Ilyich, and to twist, oh, to twist... Well, what can you do!

And how pleased he was when Lenin praised my record....

...The winter of the eighteenth year came. At this time he was very worried, Gleb. It was turbulent at the front. The Germans were moving towards Pskov, and there were heated debates in the Party. Something new was being prepared: the conclusion of a separate peace with Germany. Some part of the Party, to which Bokii was attached, was against it; greater part, headed by Vladimir Ilyich, was in favour.

When the Germans took Pskov and were advancing towards Petrograd, it became necessary to move the government to Moscow; at the same time, at the very beginning of March, rumours began to circulate that a separate peace had been concluded and that many prominent workers of the Smolny would not go to Moscow, but would remain to work in Petrograd. Bokii was among them.

The Separate Peace angered him. When an editorial about it appeared, he asked me:

— Did you like this article? - And, without waiting for an answer, again:

— And you're going to Moscow?

I said I would go. We did not even say goodbye to him, for our departure from Petrograd took place unexpectedly at night. It was unbearable

It was hard to part with my favourite city; it was also because I had not said goodbye to my friend Gleb.

4. In Petrokommune

In the retired capital, which had been turned into Petrokommune, Bokii stood up in defence of the revolution and was appointed Uritsky's deputy in the CHEKA.

When this news reached me in Moscow, I was not surprised and rejoiced. At that time we, the workers of the Military Organisation, treated the Cheka organs with great respect. We saw them as the true guardians of the conquests of October, the defenders of justice and order, sanctified by the dear to us name of Lenin. We did not feel the slightest fear of Cheka, did not hide anything from Cheka in our personal lives and believed that in this organisation we would find support and protection from untruth. I never concealed my noble origin, believing that there was nothing to be ashamed of, since neither my parents nor my grandfather, a Decembrist, had done anything defamatory. In my questionnaire I wrote that my mother was born Tolstaya, and my father was a nobleman, an actor in the Russian drama.

I was repeatedly convinced of the fairness of Cheka's actions when I applied to it with requests: either to allow Russian emigrants to return from abroad, or to release wrongly arrested people who later became useful citizens devoted to the Soviet Motherland. I asked Cheka to save the archive at the former estate of my cousin Tolstoy, which contained the letters of the Decembrists and Bakunin. Unfortunately, these valuable documents could not be saved, as well as the paintings and portraits from the old art gallery. Later I learnt that all this had been destroyed arbitrarily, out of ignorance, by local peasants.

At that time, Gleb Bokiya had an assistant in Petrokommun, Efim Ivanovich Krivobokov, whose duty was to supervise the proper investigation of the cases of arrested persons. Such workers were chosen with great circumspection, with a guarantee. There was to be no doubt of their honesty and foresight. Krivobokov fully possessed these qualities. He was a crystal-clear, sensitive man, brother of the old Bolshevik Vladimir Ivanovich Nevsky. He was personally known to me. Bokii's immediate superior Uritsky, according to Gleb, was a man exclusively

a just man who was the victim of a senselessly brutal murder. Gleb told me about him:

— Why was he killed? He never signed a single paper on capital punishment - firing squad.

He did not tell me about how and whether he had signed many death sentences himself, and I deliberately, out of sensitivity, did not ask, especially after we had a conversation about being present at CHECK executions.

I remember asking at the time:

— Tell me, where is this happening? In a building or somewhere out of town?

The conversation took place already in Moscow, where the CHEKA was located in Lubyanka. He replied:

— In the building.

— Tell me, and do you... do you go to them?

He looked me straight in the eye without hiding his gaze. I remembered the stories of his comrades about his cruelty to police agents and spies. His voice was firm:

— I am present at shootings so that those who work hand in hand with me cannot say of me that I, who sign the sentences, avoid being present at their execution by entrusting the work to others, and I plug my ears with cotton wool so as not to upset my nerves.

...According to my observations, he was not cruel, and if he took upon himself the heavy duty of defending the Revolution, it was only because he felt himself capable of doing this difficult and important work.

It was not for nothing that he so highly appreciated and deeply loved Dzerzhinsky, this "knight of the Revolution", whose death he took as a personal grief. Bokiya's daughter said that she saw her father crying only once more, when Vladimir Ilyich died.

...Gleb Bokii was very fond of children and animals. He was a tender father, and especially loved his eldest daughter Lenchka.

I remember her as a little eight-year-old girl, as beautiful and as stubborn as her father, and with the same loving, accessible pity for everything weak-hearted. I remember how she took care of her little sister, little Oksana, who was no more than two or three years old at the time

lung. Subsequently, when her sister was seriously ill, Lenochka selflessly looked after her.

Bokiy, strongly attached to Lenochka, did not part with her even during work. She helped him. He taught her to write on a typewriter, and she tapped out passes and minor orders, and listened to reports and analyses of various cases, opinions about arrested persons, drafts and decisions. She had her own notion of her father's relations to this or that comrade; no unpleasantness, no tragedy was hidden from her when her father met the relatives of the arrested. From childhood comprehending in her own way the psychology of the judges of the CHECK and the accused, the girl grew up a wolf cub, distrustful and withdrawn. Intelligent beyond her age, she was essentially deprived of the joy of childhood, of childish carelessness.

When Uritsky was killed, Gleb Bokii stayed behind to run the Cheka's affairs in Petrokommune.

. He shows up in Moscow

Gleb Ivanovich appeared on my horizon unexpectedly, in the 19th year. A phone call, and I heard a familiar voice: "I'm at the railway station. I'll be in Moscow for a few hours. Call Sverdlov in the Kremlin to send a car for me as soon as possible. I'll come round to your place too.

At that time, transport was not organised in Moscow. I phoned the Kremlin and asked for a car. At the end of the day, Gleb came to see me.

He was in a hurry, spoke little. He asked for some addresses and said that he would soon move to Moscow altogether. The same day he left back to Petrograd.

And soon he was indeed transferred to Moscow. In Petrokommune, in CHEKA, he was replaced by Elena Dmitrievna Stasova and Yakovleva. Gleb began to work directly under F.E. Dzerzhinsky.

We rarely saw each other; he was too busy. However, I visited him sometimes in his room at the National, and saw his uncomfortable, uncomfortable life as a busy man and his two children, bound together by a tender, touching affection for each other, the elder one taking the place of the younger one's mother. Bokia's wife was usually busy with her own affairs, and she was also too fond of the pleasures of life.

Gleb was fond of the simplicity of habits and amateurishness in everyday life advocated by the novel "Robinson Crusoe". He wore an old

cold overcoat and soft shirts and blouses, like in his old student days. In the corner of his room was a table with cobbler's tools. He mended his own boots, mended his children's shoes, and said that it was a shame to look for a shoemaker to mend shoes when one could easily serve one's family oneself, one only had to have rubber at hand, and one could get it without difficulty, as there were old car tyres in the establishments, quite suitable for soles. Later he learnt the negative side of such a repair and now he discouraged everyone from using rubber soles:

— You should know that rubber not only causes sweat and is therefore harmful, but it also interferes with landing.

Landing, the gravity of the earth - this was suggested to him by a certain Professor Barchenko, whom he at that time considered a great scientist, listened to him like an oracle, and called him respectfully "the all-educational sorcerer".

...But before I tell you about the activities of Professor Barchenko and the importance of this "sorcerer" in the life of Bokii, I would like to go back and remember one episode. It was at the beginning of his work in Moscow, when he saved me from meetings with a man who could have been fraught with great trouble for me.

He was still a very young man and he worked in Smolnyy. He was one of the assistant secretary of Vladimir Ilyich. V "Soldiers' Pravda" nicknamed him "Udod" because of his bird-like appearance and the bird-like sounds he made on the violin, assuring us that he had a good command of the instrument. However, we were strangers "at home," and concerts were not part of the programme of the working day at the Smolny, and although he had a violin there, he did not dare to boast of his playing to us.

He was of strange appearance and seemed to us brave and cheerful, with his comical appearance, with his small stature and incredible thinness. A tuft of colourless hair, spectacles on his snub nose, a huge bird's mouth, and the hopping gait of his thin legs in cravats completed his bird image. He wanted to give us a concert with violin-playing and talked about it very importantly, as well as about his activity "under Vladimir Ilyich", which, in fact, was reduced to the fact that he was an errand boy.

When we left for Moscow, "Udod" stayed in Petrograd to work in the Smolny, and we were very surprised when we saw him in Moscow, in the Metropolis. He came straight to me and my assistant, Anka Rubinstein, and said that he had come for reconnaissance, and would soon move to the new capital. But during his arrival his friends should feed him. Where could he get food in a strange city?

— I had breakfast at Steklov's today," said "Udod" importantly. - Great breakfast and great hospitality. And you feed me lunch.

It was said in a tone of command.

We were in a hurry to get to the editorial office, and he came out with us. Walking along the pavement and talking with a boyish swagger, he was comparing Petrograd, which had become a provincial town, with noisy Moscow. It seemed that he wanted us to collapse on Moscow....

We had not yet reached the corner when we saw Gleb crossing the street.

— Bokii," Udod whispered in a frightened voice and stopped. I saw Gleb make a sign to him, and he retreated without even saying goodbye. Gleb took me aside. He had a very displeased look on his face.

— You're crazy! - He muttered so quietly that Anka couldn't hear. - Who are you talking to?

— With "Udod." We used to see each other all the time at the Smolny, and he used to make us laugh with his grasping and...

— He'd have given you a good laugh, and your mate too, if I hadn't met you. You don't know, obviously, that he's in our service....

— He didn't tell me what you had, Gleb.

— I bet he'd tell you! We don't even have him here - we don't let him on our doorstep, receiving reports from him on neutral ground. It is true that we check these reports, but our comrades do not always check them as they should, and, in any case, it is often a long process. If he had wanted to distinguish himself and he had talked rubbish about you, twisted your words, you could have been arrested, and it could have been a long time before I knew what had happened to you. Please don't host this "hoopoe" anymore.

"Udod himself never showed up at my room at the Metropole again.

...A year or so later, Gleb surprised me even more than he had at the moment of meeting Udod. With his arrival, he gave me a task. He accurately told a fairy tale from "One Thousand and One Nights".

I'm sitting peacefully in my room reading. Sunday is the only time to read. Suddenly there was a familiar, hurried knock at the door. In a few seconds Gleb enters, says hello in one word and puts a tightly packed briefcase against the wall of the cupboard. Then he says the same one-syllable thing:

— Lock the door. Switch off the phone and listen. Watch and listen.

After this mysterious beginning, he opens a large sketchbook in front of me and points to a watercolour depicting a branch with a rose.

— You see?

— I see. What is this and why are you showing me?

— It's a Rosenzweig rose.

— Aha! The Masonic rose.

— You don't know?

— How could I not know the symbol of the Freemasons, because I have been studying history for many years, and my grandfather on my mother's side, Nikolai Nikolayevich Tolstoy, was a Freemason, like many Decembrists. After my mother's death, I found my grandfather's Masonic sign.

— I see! I didn't know... Do you know much about this secret society?

— Of course, is it such a secret? I tell you that, in connection with history, I was also interested in Freemasonry. When I came to Moscow, I even bought two volumes with the title "Secret Societies". Translated from German. I can give it to you. Look at this.

And I hand him the books I took from the shelf.

— And here, Gleb, something else interesting in the same vein. Do you know Sytin's publication "The Great Reform"? It has the material I need about Russian serfs of the 19th century. The historian V.I. Semevsky dealt with them and, in connection with the study of the epoch, gave a description of the movement of Russian Freemasonry with an appendix of the list of works of Freemasons.

— Do you have a list?

— Well, of course.

— Give it to me.

— All right, just give it back so I don't have to make a new one.

I didn't tell him that I had read a tabloid book that I had accidentally come across: "The Satanists" by Shabelskaya. The plot and idea of this tabloid novel was something delusional. Terrible adventures with human sacrifice by a secret society of Freemasons. Perhaps it would be appropriate to tell about it, when he suddenly said to me:

— You know the old Freemasons were a social organisation, of a high order, close to our Communism, but then they degenerated into a new Freemasonry, our enemies, which is spreading peacefully abroad and trying to undermine our work.

I thought: "I guess he must know and about the book by Shabelsky "Satanists."

But he didn't say anything about "Satanists", he suddenly started talking about Russia:

— The roots of communism existed in Russia in ancient times, and they were harmoniously, though strangely, intertwined with Freemasonry. I recently learnt that in a village in Kostroma province there lived a peasant named Michael, who had a tremendous influence on the people around him. His sermons about the righteous living of people gathered in villages and towns into one whole society were listened to by the neighbouring peasants and they believed him. He preached a doctrine that had survived from the old days and reached Russia - a doctrine that in many ways coincided with Freemasonry. It's a pity he's dead. Wait, there's something in your eyes... some distrust. I'm going to tell you everything, because I haven't got to the end. This Michael had a pupil who's now in Moscow. He's very strange-looking. Some people think he's a lunatic, others a swindler. He walks barefoot in winter, wears chains, and dresses in a jesting way, like a blessed man. He wears a paper crown on his head, and in his hands he carries a kind of "mirror" - screens, with homemade glued sides and mirrors, with inscriptions and quotations. And he speaks in verse, rhyming, often as if nonsense. His surname is Kruglov...

I jumped up, excited: -I know! I know! I saw him, and I chased after him to write down the verses I would need for the new novel I had planned about the history of the Decembrists.....

— Where have you seen him?

— At Durov's. You know that I observe animals with him and write their history from his stories. He pointed me to Kruglov as an example that could explain the story that made up the legends about the martyrs of the Roman circuses. It is possible, says Durov, that the animals did not touch the Christians in the circus arena because they, paying no attention to the animals, looked up and prayed. Animals are not afraid of those who do not look them in the eye, do not pay attention to them, and Kruglov has just a distracted look. Durov says that I also get along well with animals and can even caress a cheetah in the cage because I have a few squinted eyes. Durov is doing experiments on "Blessed" Kruglov with the monkeys, and me with the words... Gleb nodded his head:

— And I made an experiment on him, probing his Freemasonry. We arrested Kruglov to examine his thinking. I sought in him the wisdom of Kostroma's Michael, but I was mistaken: there is no wisdom in him, and I let him go with all his mirrors and crown to your Durov. No, the shambhala eludes me like a mirage....

I wondered:

— Shambhala? What Shambhala?

— Ah, you don't know... It is a word of ancient wisdom, which has its roots in Freemasonry. And if you ever come across this name of a mountain, a river, a village, a glade, know that this great wisdom was practised here in ancient times.

It made me laugh:

— Gleb," I said, "you are either laughing at me or someone is playing tricks on you. I'll tell you: there was an old man in our village, a very foolish cobbler; his name was Shambal. So he was the keeper of ancient wisdom?

— If you know he was a doofus, he may have got the nickname Shambal from the ancient "shandal" - a candlestick....

He spoke seriously and was apparently distressed. I felt sorry for him.

— Ah, 'Shambhala'..." I remembered and explained to comfort him:

— I completely forgot about an interesting book I read not so long ago. The book is translated, the author is forgotten, the title is "Priscilla of Alexandria". It very vividly depicts the different nationalities, different religions and different social classes that existed in the

the first centuries of Christianity. The destruction of the Library of Alexandria, the learned Hypatia, the Jews, the Egyptian priests, the philosophers of Greece - a complete confusion in the concepts of different castes and societies. This book mentions a place where there was a centre of truth and wisdom called Shambhala. My guest became animated:

— That's very interesting. We should get to know each other.

— But tell me, Gleb, where did you get this interest?

— From Barchenko.

— From Barchenko? Who the hell is Barchenko?

— He is a man of great intelligence and talent, a philosopher and a scientist, who organised a circle at our GPU; we got acquainted with many scientific discoveries there and regret that we did not know this remarkable man earlier.

— But where did he come from?

Gleb stood up. He always did that when he didn't want to answer a question.

— Well, this is not the time to talk about that. - And looking at my watch:

- I have to go now. Goodbye. We'll talk some other time. Give me the list of Freemasons and books on secret societies; I will return both carefully.

...There was a club called Titan in the Metropolis. In front of it the hotel tenants would gather with kettles and jugs to get boiling water for the next tea party, and all sorts of conversations would take place in a queue. At the Titan I met very often an interesting man who was universally respected, an old revolutionary, Dr Vecheslov. He knew many scientists, and I asked him if he knew Barchenko.

Vecheslov, very sincere and nervous, wrinkled his nose. His face expressed his disgust:

- How could one not know this rogue! A suspicious type with a dark past, whom Gleb Ivanovich Bokii rescued from arrest. Now he's messing with the heads of everyone in the GPU. He invented a scientific circle and reveals fantastic truths. One example is one story: once Barchenko claimed that we had a great Roman road on the Kola Peninsula and presented a photograph to prove it. A photograph, but not a negative, saying that it was lost... This says it all. It's wild that Bokii, so perceptive and intelligent, can't see who he's dealing with....

Who could have thought that this Barchenko with his dark past would play such a fatal role in the life of my friend, the "perceptive" Gleb Bokia, famous since his student days for his ability to recognise the Tsar's provocateurs?!

6. Knights of the Round Table

Gleb Bokii was the first swallow at the small gatherings of old friends, former students of the Mining Institute, who gathered at my place, as they had once done in my student days. It began with the arrival in the Soviet Union from Germany of B.S. Stomonyakov, who had been appointed Deputy Commissar of Foreign Affairs instead of Trade Representative in Berlin.

We gathered round a small round table, which I had obtained from a restaurant in Metropolis and which was intended to be a dining table as well as a desk. The five miners and the sixth me, their old friend, gathered infrequently, for lack of leisure, and regretted that, for completeness, we lacked two indispensable regulars of my St. Petersburg flat - the glorious, simple and selflessly devoted to the comradeship Pasha Butov, who had become a professor at the Mining Institute, from which he had once been expelled for rebellion. Someones evil will later threw him into the unknown lands of exile and ruined his whole family after him. Only a book on land reclamation, written by Butov together with Professor Yavorsky, which gave him an honourable name, remained in his memory. The other absentee at the round table was not a victim of slander. He had withdrawn from his old comrades; had, in his own , lost "his appetite for politics," but had acquired a desire for the cosiness of a well-to-do life and for the creation of a career. He took comfort in becoming at the head of the Mining Academy. Instead of meeting in his comfortable flat, the comrades went, according to the old habit, to my place, in the cramped room of the Metropole, and became called members of the "Union of Friends" and "Knights of the Round Table."

This medieval nickname corresponded to old memories and old friendships. Friends brought to the round table not only their new worries, dreams, aspirations and griefs, but also their old, forgotten lives, the pastimes of their youth, their hopes and mistakes. They also told about their

Sometimes they argued, sometimes they rejoiced at achievements, sometimes they confessed their failures.

I remember when Gleb Bokii brought the news of Savinkov's arrest and how he wanted to commit suicide... I remember him telling me that the famous Malinovsky, who seemed to be an indestructible revolutionary and a convinced Bolshevik, came to him and announced that he should be arrested immediately because he was a provocateur and had managed to ruin many people who trusted him.

This story was received as a bomb explosion. It turned out that none of those present knew anything about Malinovsky's arrest; until that moment he had been regarded by everyone as one of the most loyal people to the Soviet power, a fighter for the victory of October. Questions were asked. The naive, simple-minded Maxim Kostrikin jumped up from his seat and ran round the room, ruffling the remnants of his once curly blond hair, repeating:

— Oh, hell, who could have foreseen this? Do you remember, Margarita, how on New Year's Eve you drank to the happiness and freedom of the motherland at the Lawyers' Club?

The calmer and more balanced Stomonyakov asked why Malinovsky needed to denounce himself. Bokii calmly replied:

— He had a tiny hope: a confession would ease the punishment. He knew he'd been hunted down - there was nowhere to go.

...Bokii spoke of the GPU's awareness of the situation with great pride and clothed it even in a kind of mystery.

He recalls his story, how he had bet with Chicherin that if he wished to familiarise himself with any paper, and they wanted to conceal it from him, it would not be possible to do so. Chicherin hid the document in his office in a fireproof box and put a guard on it.

— But I still had the paper," Gleb said.

Everyone jumped on him: How? Who stole it? Had the box ever been left without a guard?

— Never," was the short answer without explanation.

From this we deduced the same assumption that hypnosis was not lacking here and that the GPU had an experienced hypnotist at its disposal.

Another incident told to us by Bokius was no less remarkable.

The Department of Psychotechnics at the University sent Stalin a draft of an invented apparatus for reading human thoughts.

— Can you imagine how important this would have been for us," Gleb said, "we could have avoided many mistakes in the interrogation. But in Stalin's chancellery the officials, who had no imagination and little interest in any discoveries, simply threw the project into the archives. When we had to search for documents in Stalin's office for a case, we came across this remarkable project in the archives and took it to check it out and give it a go.

— What happened next for the project?

— Nonsense? Was it all a bubble?

— there were grounds for elaboration?

We asked all over the place. He did, c with his usual succinctly, he answered:

— Grounds grounds, but so far we don't have such an apparatus.

...When Trotsky was due to leave the Soviet Union and the country was freely discussing this forced departure, Bokia asked:

— Can Trotsky be considered an enemy of the Motherland and called a scoundrel, as is now customary?

Bokii reached into his briefcase, which he never parted with, pulled out a pile of newspapers and, placing them on the table, began to unfold them.

— Here, look at this. These are foreign Russian newspapers, and here are his articles. You can clearly see whether he's a scoundrel or not.

— But if he has an opinion on some things, Gleb? In arguments the truth is born....

I remembered the brilliance of Trotsky's speeches on his arrival in Russia after 9 January; I remembered how tolerant Lenin was of his delusions. He cut me off abruptly:

— Arguments are arguments and opinions are opinions, but only scoundrels can go to a foreign country and denigrate their own. That's what Trotsky does.

And what role did Barchenko play at this time in the circle gathered at Lubyanka?

Gleb told me fragmentarily about what the "Sorcerer" did and said. In addition to various "scientific" revelations and fantastic tall tales, he was also engaged in "uncovering kramolya". He was introduced to the house of Bokia's former wife Sophia Alexandrovna, who remarried a member of the Central Committee M.I. Moskvina. Barchenko managed to turn heads there too "with his erudition", to gain confidence, and, using it, to make denunciations. He denounced by naming "suspicious" persons in packs, catching names from the corporation of writers, artists, composers, moving from art to science and technology. He found "enemies" also among doctors, pharmacists. Barchenko in the GPU believed with the easy hand of Gleb Bokiya. Finally it became unbearable, and we heard at our "Round Table" irritable shouts of Gleb himself:

— I'd rather he gave us lists of scientific inventions than suspicious people!

Then I burst out for the first time:

— I fear lest this "Sorcerer" put your names on his list, my friends!

... And Gleb continued to dream of the fantastic idea conceived by the "Sorcerer". He told me, returning the books of "secret societies" and the list of works on Freemasonry:

— All this will help the idea of sowing communism throughout the world. All this is important for the conquests of our...

— For conquest? But how is it, I don't understand, Gleb...?

— You don't understand, but I have started and I am going firmly. And I found just the right person - brave and resourceful, knowing the Farsi language, understandable for the whole East... After all, from the East we begin the communist education of the whole world. Here it is, the ancient Shambala, which is mentioned in "Priscilla of Alexandria" - we will bring it back.

Quite unexpectedly for me he named Blumkin, the same Blumkin who, participating in the SR conspiracy in the summer of 18 had contributed to the assassination of the German ambassador Mirbach.

I didn't know about his fate. It turned out that he was seconded to the GPU, and Gleb Bokii decided to use him for his plan the "communisation" of the East. Masonic literature will help Blumkin. He will study the teachings of the Freemasons as thoroughly as possible and go, equipped with them, straight to Lhasa, a city where no European can penetrate. Blumkin will be the first to win the confidence of the head of the Tibetan people, the great all-powerful Dalai Lama.

...Visiting my teacher and friend, Vladimir Ivanovich Nevsky, who had supervised me during my work in Smolnyi, I heard that the GPU had emptied the Lenin Library, taking all the Masonic literature. I apologised for giving Bokii a list of Masonic literature and told him about his idea. Nevsky laughed:

— So it is to you that we owe the emptying of our Masonic regiments! Would you know if Blumkin will soon study Freemasonry to fulfil this phantasmagoria? What a fiction!

7. Failure to Lhasa

Everything went on as usual. Once in a while, as always, they gathered at my place. The "Knights of the Round Table" talked about current affairs, their own affairs, personal affairs, recalled the past of the Mining Institute, spoke dead and living comrades, faithful to the old covenants, and of renegades. Gleb had great grief: his youngest daughter Oksana was seriously ill with diabetes, and the eldest Lena was caring for her sister with maternal care. Gleb Ivanovich felt his daughter's illness deeply.

I remember one conversation with Gleb, of public importance, which I had forgotten to tell you about earlier. This conversation was connected with my work in the publishing house "History of the Civil War" and for the first time clearly showed me Bokii's attitude towards Stalin.

The publishing house instructed me to find out from Bokii, what role Stalin played at the VI Party Congress. I specially called Gleb for this conversation to talk to him alone. I directly and immediately put the question to him:

— Can you characterise for me Stalin's role at VI convention?

He nodded affirmatively.

— Then tell me.

He begins, unhurriedly, the long story of how the student canteen, after being expelled from the mountain strike, was actually moved to the Ukrainian Canteen, opened, on private initiative, on Vasilievsky Island; how the radical student body gathered there, and how the police showed up to search it, and he had to flee, going down in the lift to raise firewood....

I interrupt impatiently:

— Why do I need to know that?

Answered with imperturbable equanimity:

— It's an introduction. And you know very well that not all police officers were hostile to the students. After our victory, when they arrested those pharaohs, I personally reprimanded our Vasileostrovsky bailiff for warning us before the search, and for letting hidden literature through at the search...However, next time I'll tell you everything you need to know, and today, sorry, I must leave: I have a meeting.

Coming two more times, he behaved in the same way, and on last, fourth date, when I reminded him that I needed to know about Stalin's role at the VI Party Congress, to which, I know for sure, Gleb came with Nadezhda Konstantinovna Krupskaya and made his way to the meeting place on the railway tracks, he suddenly affronted me with a sharp question:

— Did you see Stalin when you worked at the Smolny?

— I've never seen it.

— Meanwhile, you spent whole days in the room where your desk stood next to that of Maria Ilyinishna, the secretary of Pravda. Well, I didn't see Stalin in a leading role among the comrades working in Petersburg until I was 24. I'm leaving. Goodbye.

...At one of the meetings of the Knights of the Round Table, Gleb was very late.

— What a business we have here," he said, throwing off his overcoat, "don't scold me for being sloppy. We have events of great importance: the arrest of Blumkin.

From all sides came questions, exclamations:

— Blumkin? Don't make jokes!

— Aren't you going to arrest all of us?

— Tell me, don't drag it out.....

— Something smells like a fairy tale, Ivanych!

— The case is not without confusion, comrades. And the arrest is just on the eve of the momentous trip to Lhasa that was scheduled for this goose. After all, how long we have prepared it and so stupidly, ineptly ended. And I'm sure that this clever fellow had fulfilled everything brilliantly, if it hadn't been for Trotsky... And the devil of this evil genius had brought us to cross the road....

— What's Trotsky got to do with it?

— Is Trotsky in Lhasa or is he going there?

— Neither. I'd better start from the beginning. You all know how carefully and for how long the GPU prepared Blumkin for this mission. We probed him in every possible way, weighed him, examined him, and found that there was no better personage for treating llamas with Masonic wisdom. And Blumkin willingly studied all these mysteries, imbued with Masonic philosophy, and as for the language, he teach it at the Institute of Oriental Languages. He was savvy for this trip. And he already had a foreign passport when it happened.....

— What's the matter? - Kostrikin asked impatiently. It seemed to him that Bokiy was deliberately dragging out the story.

— I'll pass it on in order. Before he left, he went to see Radek. It turned out that he wanted to get good advice from Radek, believing in his intelligence and dexterity, but he was mistaken that Radek would keep the secret.

— The secret of Lhasa? - Kostrikin asked again.

— No, of a slightly different order. He rashly opened up to Radek, roughly as follows: "Karl, you know where and why I am being sent, but I hesitate, for I have acted differently so far as an agent of Trotsky. I depict the pattern of the conversation; of course, it probably had a different form. Trotsky relied on Blumkin as a rocky mountain, and his mission was in our favour... It was not quite convenient for Blumkin to go to Lhasa, being in close connection with Trotsky. It was impossible to refuse to go to the Dalai Lama, and he lacked the courage, instead of going to the East, to go to the West, into the arms of Trotsky...Radek first advised him to do so, and the latter frankly confessed that he "wanted to end the war with the Dalai Lama....".

and is now in a great state of indecision, simply because he has got cold feet. Radek took Radek's advice and advised him to come to me and repent sincerely for the past, promising to behave decently in the future; he, Bokii, would understand, and everything would fall into place. Blumkin seemed to accept the advice wholeheartedly, but when he left his friend he changed his mind. Instead of going to Lubyanka to Bokii's office, he went to the railway station, in time for the train to leave, in order to sneak abroad to see Trotsky. He arrives there, and there: ba, ba, all the familiar faces from Lubyanka. It turns out that Radek immediately after his conversation with his friend let the GPU know by telephone about his conversation with the Lhasa propagandist, and Bokii, in his habit of anticipating everything in advance, sent people to the Belorussky railway station to arrest the fugitive. Thus the fantastic idea of conquering the East came to an ignominious end.

8. Last meeting

In March of '37 I had everyone together again, my dear comrades. Gleb Bokii brought a bottle of good wine. After all, this could be our last meeting of the year - sometimes I left early either to my home in Pskov region or to a holiday home - so let's sprinkle the last meeting, Wine appeared at our place a countless number of times. The last time, we toasted to the health of little Alla, Gleb's newborn daughter - after all, he had remarried not so long ago.

Pouring glasses, he said that he would soon start working in the garden of the dacha given to him by the government. He told about planting sea buckthorn berries, which he had appreciated while living in Siberian exile. As an anecdote, he told me that having once expressed his desire to plant sea buckthorn at his dacha to his subordinates, he received fifty seedlings instead of five... He was disgusted by such obsequiousness towards his superiors, a legacy of the old tsarist regime.

It was a lively evening. There was no end to the memories. We would not see each other again soon, we would not know anything about each other - we had not corresponded in the summer.

It was about two o'clock in the morning when my guests began to rise. Saying goodbye, I said to Bokii:

— I'll send you a note to the service some day to arrange a pass to the village for me; please don't delay.

— Mm-hmm," he nodded to me as he put on his overcoat. Since some time ago, a pass had been required to get into our region, because of the proximity of the Estonian border.

...There is blue smoke from smoking in the room. I make a draught by opening the door and the window, and go out into the corridor. As I emerge, a figure with a book its hands rises from the armchair under the clock. I wonder why it was necessary to choose a dark, almost unlit place for reading, when two steps away, near the lift, there are comfortable sofas and armchairs under a huge lamp. When a stranger sees me, he speaks to me:

— Airing it out?

I'm surprised by this question. Why does he know? And even more surprising is his rapid departure. As I sit down in his seat, I see him flee to the top floor, then to a room not far from the clock, to a room not occupied by the permanent residents of the Metropole, and then downstairs, already in his coat and cap.

Then a hunch struck me: it was an NKVD agent. I remember how at night we used to be awakened by noises in the corridor, and sometimes by sobbing, and in the morning it turned out that it was one of our neighbours had been arrested. I have a thought: ... -This agent does not know or did not notice Bokius among my guests, and thought that suspicious people had come out from me, who had arranged a secret meeting, and now he warns the same Bokius about it. Tomorrow I must explain everything to Gleb.

...In the morning I write a note to Gleb with approximately this content:

"You might get word of a meeting in my room. So keep in mind that it was our Union of Friends."

The same day I took the note and handed it to the NKVD application window.

I have to get the passes in time to travel to our region with my daughter. A few days later, I call Gleb on the phone.

— Is that you, Comrade Churgan?

— Churgan is Gleb's secretary.

— Я.

— Gleb Ivanovich for me.

— He's sick.

— Seriously ill?

— They say seriously, but we hope not.

— And I need passes to the village. You don't know anything about them?

— Nothing. You'd better talk to his deputy Fyodor Ivanovich.

I don't know any Fyodor Ivanovich, but I call him and say, as I later realised, very stupidly:

— Fyodor Ivanovich, I need a pass to a place adjacent to border strip, and Gleb Ivanovich has promised to give me one.

— But he's sick, he's off duty.

— So call him.

— We're not allowed to make calls. Tell Churgan.

— Just in case, maybe Gleb Ivanovich will get better soon: this is Altayeva from the Union of Friends from Metropolis. I'll call you tomorrow.

I called the next day. The same Fyodor Ivanovich, whose surname is still unknown to me, answers.

— Churgan's not here. He's sick.

— Seriously?

— I think it's serious. Taken away in a carriage... - I call Bokia's former secretary Leonov, who has promoted. He knows me well. I call and get a cold, icy tone:

— Well, call Churgan or Bokii, I'm not .

Now remembering all this, I imagine how stupid I must have seemed to those people in the NKVD, endlessly insisting on a pass.

They were all arrested: Bokii, Churgan, Bokii's deputy Fyodor Ivanovich, and Leonov. That year I didn't go to my village.

... In the autumn, Max Kostrikin's son came to see me. He told me that both his father and Mikhail Ivanovich Moskvina, a member of the Central Committee of the Party, and wife, formerly Bokii's wife, had been arrested. He told me how his father had been taken. Before he left, he said to his son:

— Margarita was right: we were slandered by Barchenko.

Nothing was heard of those arrested for a long time.

Later I learnt that Barchenko himself, who sowed false denunciations, was arrested and shot....

Years passed. Nearly twenty years stretched on, and just as suddenly the shadows of those I thought were dead began to rise....

The first to knock at my door was the son of my old friend Pavel Ilyich Butov, Pasha, who considered me his sister.

He came to Metropol, knowing about me only by hearsay, the son of Butov. His story was simple: his family had disappeared without a trace in the unknown wilds of Kolyma, Magadan or similar places. He himself remained only thanks to the fortuitous support of his childhood friends, who arranged an aeroplane trip for him when his ten-year exile was over.

— Otherwise there would be no way to leave... How many people don't have a way to get out of there.....

When he reached Moscow, he thought of grabbing money for the road to Leningrad, where his father's friend, a professor at the Forestry Academy, would help him find a job.

After a little rest and refreshment, he took the money from me and decided to go to the railway station to get a ticket.

— Listen, my friend," I said to him, urged on by my daughter, "don't go wandering about the city at night unless you have a ticket. Just try not to be too late, for this is an inn.

However, I tried, just in case, to get him to stay with a friend of his father's from school, who had a flat with the director of the Mining Academy. Without any doubt of a favourable reply, I cheerfully informed him:

— Pasha Butov's son has arrived. We should put him up till tomorrow. He should come to you.

The quick response stunned me:

— I'm full to the . No .

And not a single question about his best friend's son, about his material resources. He offered no help, trying to hang up the phone as soon as possible.

It was with a heavy heart that I bade farewell to my friend's son, taking his word that if he did not take a ticket for today, he would come back to me

to spend the night. He didn't come back, and I never heard from him again... Then two years ago, there was a knock at the door.

— Come in!

In front of me is a small, thin female figure with small features, her grey hair pinned low on the back of her head. She speaks softly:

— Lena Bokii...

My God, that little Lenchka, with whom I used to go to church to buy candles for my little sister Oksana's Christmas tree... As a grown-up girl I didn't know her; she lived abroad a lot, accompanying her sick sister, and then... then... then... she was in exile.

Eight years of forestry work in Komi. He tells about his everyday life in a curt and simple way:

— Citizen Warden, let me go recuperate... Showed the huge biceps under her shoulders.

But she loved the woods. Talked about criminal women. Horrible life, complete, hopeless, half-animal existence. Some of them are addicted to murder. It's amazing how a sense of friendship develops there. A hungry man makes a sacrifice for a hungry mate. So here she is in the ashes, in Moscow. Borrowed some money, bought a typewriter. She'll take correspondence for now. She's registered, temporarily - no room. Family? No one... Her sick sister was wiped out by ice on a barge... she's ... Her mother and stepfather disappeared in exile... They're probably both dead... The denunciation, of course, a despicable denunciation....

I told her it was Barchenko's doing. She didn't pay much attention to it. It didn't matter who... She was, in the definition of the prosecutor's office, "arrested without any grounds". That's the formula. Now she has to get her father and mother rehabilitated, which takes time. She doesn't even have their portraits...

I'm fussing. I have a portrait of Gleb he was a student, a large portrait, enlarged by me. I treasure it, of course, but I'll give it to her, I have to give it to her. She can have it now. There, on the wall, let her see it. Not now? All right, let her take it when she has the room.

Lenchka was very excited. Everything old has been stirred up - she loved her father immensely and was his favourite. Her stepmother and her sister, the same Alla for whom we once raised our glasses, are alive.

But Lena and both of them had nothing in common. There was still Oksana's daughter, but even here Lena met not what she wanted: a beautiful spinster, capable, intelligent, but empty... Loneliness is complete....

Yes, the father's rehabilitation can only be possible with three characteristics, which the prosecutor will receive from Yedena Dmitrievna Stasova, Kalinin's widow, and from me - three persons who knew Bokii well.

...In spite of my desire to speed up the case, I could not obtain a visit with the prosecutor for a long time, although I was left alone unsolicited. I received the desired visit with Major Korneev almost a year later. He came to me, knowing my age and poor health, which prevented me from travelling.

We talked for at least two hours, and I decided to tell everything I knew and what I am writing about here in these memoirs: about my student days, about the Freemasons, about Barchenko, about Blumkin and the project of the trip to Lhasa, about my attitude to Trotsky and to Stalin, about our meetings up to the last one, after which he was arrested, and about my foolish behaviour in calling the NKVD.

He listened attentively, wrote it all down, said, like a summary: Freemasons — mysticism, strange for a Communist; Trotsky might have been a political charge, but you have shown that he regarded him negatively; about Stalin he omitted his opinion, and about Barchenko he said almost word for word so

— Your intuition was right: he is indeed a bogeyman and ruined Bokia.

When I asked if Bokii was alive, he said that he was not, and when asked when he was gone, he said that his daughters would be informed of it, and then quietly, as if to himself:

— At the same time as it was taken ...

I knew that Bokii had been raided by Yezhov and had not returned home from his office. The prosecutor's reply convinced me that he had been shot immediately. For some reason Lena and Alla were given other certificates about the years of his death, not corresponding one to the other....

Now they are called to divide the money received for the property of rehabilitated parents. And only now I learnt that Gleb had an adopted daughter. It turns out that when he was young he took in an orphaned girl worker, his political

He adopted her and brought her up on an equal footing with his own children. Gleb never mentioned his act of adoption, considering it a natural thing.

In my absence in the summer he telephoned me and asked me to say that the case of Bokia's rehabilitation was finished, and left his telephone number. I rang him immediately on my arrival and thanked him from the bottom of my heart for his attention.

Al. Altayev. 1956, 22 October. Moscow

Biographical information on some of the individuals mentioned:

Varlaam Aleksandrovich AVANESOV (real name: Suren Karpovich Martirosov) (1884-1930). Member of the Collegium of the All-Union Cheka from 27 March 1919 to 1922. Born in the Kars region in a peasant family. Member of the RSDLP (Mensheviks) since 1903. Member of the Bolshevik Party since 1914. Participant of the 1905-1907 revolution in the North Caucasus. In 1907-1913 in exile in Switzerland. In 1913 graduated from the Medical Faculty of the University of Zurich. Secretary of the united group of the RSDLP in Davos.

After February 1917 - member of the Presidium of the Mossovet. Active participant of the October armed uprising, member of the Petrograd Military Revolutionary Committee, Head of the Press and Information Department of the VRK In the period of 1917-1919 - Secretary and member of the Presidium of the All-Russian Central Executive Committee In January 1918 - Commissioner for Armenian Affairs under the People's Commissariat for Nationalities. From March 1919 - member of the Collegium of the VChK, from August - 2nd Deputy Head of the Special Department of the VChK In 1920-1922 - member of the Collegium of the VChK and at the same time in 1920-1924 - member of the Collegium of the People's Commissariat for State Control, Deputy People's Commissar of the People's Commissariat of the Republic of Komi. Since 1925 - a member of the Presidium of the All-Union People's Commissariat of National Economy. Awarded the Order of the Red Banner.

Yakov Saulovich AGRANOV (1893-1938). Commissar of State Security of the 1st rank (1935). Born in m. Chechersk, Rogachev uyezd, Mogilev province, in the family of a grocery shop owner. In 1911 he graduated from a 4-class city school. In 1912 he joined the Social Revolutionary Party, in 1914-1915 he was a member of the Gomel Committee of the PSR. Since 1915

in the Bolshevik Party. He was arrested and exiled to Yenisei province. In exile he became closely acquainted with some Bolshevik leaders, including I.V. Stalin and L.B. Kamenev.

After the February Revolution Agranov was the secretary of the Polessky regional committee of the RSDLP(b), after the October Revolution, in 1918 - the secretary of the Small Council of People's Commissars, in 1919 - a member of the secretariat of the RSFSR Council of People's Commissars.

From May 1919, he was a part-time special commissioner of the VChK (this position, except for him, was held at that time only by V.R. Menzhinsky, K.I. Lander, A.H. Artuzov and V.D. Feldman). In 1921 he finally moved to work in the VChK, head of the 16th special branch of the VChK (counterintelligence in the army). In 1923-1929 - deputy chief, from October 1929 - head of the Secret (later renamed Secret Political) Department of the OGPU. From May 1930. - Assistant Head of the Secret Operational Department (SOU) of the OGPU (his immediate superior was E.G. Evdokimov). He was closely acquainted with famous writers and artists, including B.V. Mayakovsky.

During this period, a sharp struggle broke out in the leadership of the OGPU. On one side were Deputy Chairman of the OGPU C.A. Messing, E.G. Evdokimov, head I.A. Vorontsov, head of the administrative and organisational department and part-time Chief Directorate of Border Guard and troops of the OGPU, Y.K. Olsky, head of the Special Department and 1st assistant to the head of the SOU, L.H. Olsky, plenipotentiary representative of the OGPU in the Moscow region. L.H. Belsky. On the other hand - G.G. Yagoda, supported by the Chairman of the OGPU V.R. Menzhinsky. In this situation Agranov did not support Evdokimov. On 31 July 1931 he became a member of the OGPU Collegium, from September he was appointed OGPU plenipotentiary representative for the Moscow region. It is known that Menzhinsky together with his deputies I.A. Akulov and V.A. Balitsky objected to the appointment of Agranov to this post, considering him irreplaceable in the Secret Political Department. In 1931-1932 he was part-time head of the Special Department of the Moscow Military District.

Since February 1933 - Deputy Chairman of the OGPU. In 1934-1937 - 1st Deputy People's Commissar of Internal Affairs of the USSR, simultaneously from December 1936 - Head of the NKVD GUGB. In December 1934, after the assassination of S. M.

F.D. Medvedy was acting head of the Leningrad Oblast UNKVD for 4 days. F.D. Medvedya acted as head of the Oblast UNKVD for 4 days. Head of the Main Department of State Security of the NKVD of the USSR in 1936-1937. From April 1937 Agranov was deputy Commissar and head of the SPO GUGB NKVD. From May 1937 - Head of the Saratov Directorate of the NKVD.

Awarded 2 Orders of the Red Banner.

On 20 July 1937 he was arrested; shot by sentence of the Military Collegium of the Supreme Court of the USSR on 1 August 1938. Petition for rehabilitation rejected.

ANTIPOV Nikolai Kirillovich (1894-1938). Chairman of the Petrograd Cheka in 1919. Born into a poor peasant family in the village of Lisichkino, Starorussky uyezd, Novgorod province. From the age of 15 began to work at the Admiralty Shipyard in St. Petersburg. For his revolutionary activities he was repeatedly arrested and exiled. In 1917 he was a deputy of the Petrosovet and a member of the Petersburg Committee of the RSDLP(b).

In October 1917 - member of the Presidium of the Central Council of Factory Committees. After the October Revolution - member of the Presidium of the All-Union People's Commissariat of National Economy.

From September 1918 in Petrograd Cheka - head of the "In the second half of January 1919, he was seconded to Kazan for party work - Secretary of the Regional Committee of the RISH(b), Chairman of the Iubispolkom. From 1 January 1919 - Chairman of the Emergency Committee In the second half of January 1919 he was seconded to Kazan for party work - Secretary of the Regional Committee of the Russian Communist Party, Chairman of the Iubispolkom, member of the Revolutionary Military Council of the reserve army of the Republic. Since 1920 - member of the Presidium of the All-Union Central Committee of the Communist Party of the Soviet Union, in 1923-1924 - Secretary of the Moscow Committee of the RCP(b), in 1924-1925 - Head of the Organisational Committee of the Communist Party of the Soviet Union. - In 1925-1926 - Secretary of the Ural Regional Committee of the Party, in 1926-1928 - 2nd Secretary of the Leningrad Regional Committee of the Party. In 1928-1931

— People's Commissar of Posts and Telegraphs of the USSR, from 1931 - Deputy People's Commissar of Workers' and Peasants' Inspection of the USSR, member of the Presidium of the Central Control Commission of the All-Union Communist Party of Bolsheviks (b), in 1934-1935 - Deputy Chairman of the Soviet Control Commission under the USSR Council of People's Commissars. From 1935 - Deputy Chairman of the USSR Council of People's Commissars and the USSR Council of Labour and Defence and Chairman of the Soviet Control Commission

under the USSR Council of People's Commissars of the USSR. At the XIII-XVII Congresses of the All-Union Communist Party of Bolsheviks (b) he was elected a member of the Central Committee, was a member of the All-Union Central Executive Committee and the USSR Central Executive Committee.

Arrested in June 1937. On 28 July 1938 he was sentenced to capital punishment by the Military Collegium of the Supreme Court of the USSR. Rehabilitated.

Artur Khristianovich ARTUZOV (real name Frautschi Arthur-Eugene-Leonard) (1891-1937). Head of foreign intelligence in 1931-1935 Corps Commissar (1935).

Born in the village of Ustinov, Kashinsky uyezd, Tver province. His father was a Swiss cheese-maker who emigrated from Italy to Russia in 1861; his mother, as Artuzov himself said, was "half Latvian, half Estonian". In questionnaires on the question of nationality answered: Swiss or Italian, considered himself a Russian. A close relative of the prominent party figure and Chekist M.S. Kedrov and the chairman of the Petrograd VRK in 1917 N.I. Podvoisky (both were married to the sisters of Artuzov's mother). In 1903 he moved with his family to Borovichi, Novgorod province. In 1909 he graduated with a gold medal from the Novgorod classical gymnasium, in February 1917 - with honours from the metallurgical faculty of the Petrograd Polytechnic Institute. He was fluent in French, English, German and Polish. He worked as a design engineer in the Metallurgical Bureau of the outstanding metallurgist Professor V.E. Grum-Grzhimailo in Nizhny Tagil and Petrograd.

In December 1917 he joined the RSDLP(b). Worked in the Department for Demobilisation of the Army and Navy under the surname Artuzov. From March to August 1918, an employee of the revision commission of the People's Commissariat for Military and Naval Affairs (Kedrov Commission) in Arkhangelsk and Vologda. Headed a partisan detachment of subversives on the Northern Front. From September 1918, head of the Military Intelligence Bureau of the Moscow Military District, then commissar and head of the active part of the Military Control Department of the Russian Revolutionary Military District.

From January 1919, he worked for the VChK - special commissioner, head of the Operations Department of the Special Division. In 1921, Assistant Head of the Special Department, simultaneously Head of the 12th Special Department of this department, then Deputy Head of the Special Department of the RSFSR VChK-GPU.

From July 1922 to November 1927, Head of the KRO of the USSR OGPU, then until January 1930 - 2nd Assistant Head of the OGPU SOU. He was directly involved in the development and implementation of many important operations to combat the White movement and espionage, was the initiator, one of the developers and leaders of counterintelligence operations "Syndicate-2" (1924) and "Trust" (1921-1927 years), which culminated in the arrest of terrorist B.V. Savinkov and British spy S. Reilly. For the capture of Savinkov, Artuzov received a commendation from the Soviet government.

From January 1930 deputy chief, from August 1931 chief of the OGPU INO, from July 1931 member of the OGPU Collegium. Headed the counterintelligence operation "Tarantella", tried to continue the operation "Trust". From May 1934, deputy chief of the Intelligence Directorate of the Red Army with the simultaneous performance of duties of the chief of INO OGPU - INO GUGB NKVD USSR. In May 1935, while still working in the Intelligence Directorate of the Red Army, he was relieved of the post of Chief of the INO GUGB NKVD. In January 1937 he was relieved of the post of deputy chief of the Intelligence Directorate of the Red Army and seconded the NKVD; he worked as a researcher at the 8th Department of the GUGB NKVD of the USSR.

Awarded two Orders of the Red Banner, two insignia "Honoured worker VCHK-GPU", badge "Honourable Honoured Worker of the State Internal Guard of the Mongolian People's Republic.

13 May 1937 May 1937 was arrested as "active participant
"anti-Soviet conspiracy in the NKVD". He was kept in internal and Lefortovo prisons NKVD. 21 August 1937 sentenced

The "troika" of the NKVD of the USSR sentenced to capital punishment as a "spy of the Polish and other intelligence agencies" (the indictment states: "pleaded guilty in full"); shot the same day. Rehabilitated posthumously in 1956.

Vsevolod Apollonovich BALITSKY (1892-1937). Deputy Chairman of the OGPU in 1931-1934. Commissar of State Security 1st rank (1935). He was born in Verkhnedneprovsk, Yekaterinoslav Province, in the family of an accountant's assistant. In 1912-1915 studied at the Faculty of Law of Moscow University. In 1913-1915

Member of the RSDLP (Mensheviks). In 1915 joined the Bolshevik Party. In 1915 attended lectures at the Lazarev Institute of Oriental Languages (Moscow), graduated from the Tiflis School of Warrant Officers. Participated in the 1st World War, in 1915-1917 served on the Caucasian and Persian fronts. He was elected chairman of the regimental soldiers' committee, garrison council of Tavriz. In 1918 he was a member of the regional committee of the Communist Party in Guria and Mingrelia, was arrested by the Menshevik government of Georgia. Since 1918 in the organs of the All-Ukrainian Cheka, head of the department and member of the board of the All-Ukrainian Cheka; in 1919 - in Zhitomir, chairman of the Volyn provincial Cheka; from December 1919 to May 1920 - chairman of the Kiev provincial Cheka and plenipotentiary representative of the Cheka in Right-Bank Ukraine. From April 1920 - Deputy Chairman of the Central Administration of the Cheka of Ukraine (All-Ukrainian Cheka / GPU of the Ukrainian SSR). In 1920-1921, part-time member of the board of the NKVD and NKID of the Ukrainian SSR; in 1921-1922, commander of the troops of the All-Ukrainian Cheka. From September 1923 to July 1931 he held the posts of Chairman of the GPU of the Ukrainian SSR and plenipotentiary representative of the OGPU in Ukraine. Member of the OGPU Collegium since 1923.

In July 1931-July 1934 - 3rd Deputy Chairman of the OGPU. In 1932 he was chairman of the commission of the Politburo of the Central Committee of the All-Union Communist Party of Bolsheviks (Bolsheviks) on the introduction of the passport system. From December 1932 he was Special Commissioner of the OGPU in Ukraine, from February 1933 - Chairman of the GPU of the Ukrainian SSR, in 1934-1937 - People's Commissar of Internal Affairs of the Ukrainian SSR. Member of the Politburo of the Central Committee of the Communist Party of Ukraine. In May-July 1937, Head of the UNKVD of the Far Eastern region.

Member of the Central Committee of the All-Union Communist Party of Bolsheviks (1930-1934), member of the Central Committee of the All-Union Communist Party of Bolsheviks (1934-1937). Awarded three Orders of the Red Banner, Order of the Red Star.

At the plenum of the Central Committee of the All-Union Communist Party of Bolsheviks (b) on 23-29 June 1937, Balitsky was expelled from the Central Committee and from the Party. On 7 July 1937 he was arrested in a service car. Shot in a special order.

Lev Nikolayevich BELBSKY (real name Abram Mikhailovich Levin) (1889-1941), who arrested Bokii, was a prominent figure in organs of state security, deputy Commissar of People's Commissars of the People's Commissariat of Defence

USSR internal affairs in 1936-1938, commissar of state security 2nd rank (1935).

He was born in Mir, Minsk province, in the family of a clerk. Mir, Minsk province, into the family of a clerk. He passed external examinations in the Vilna school district. He worked as a pharmacist and gave private lessons. Member of the Bund from 1904 to 1907. During the First World War served as a private in the 29th Artillery Brigade and as a clerk in the Intendant's Office of the 20th Rifle Corps. Member of the Communist Party since June 1917. In 1917-1918 he worked in Vileika (Belorussia), held the position of manager of the city council, then in Moscow he was an instructor of the RSFSR NKVD.

In April 1918, Chairman of the Cheka of the Eastern Front, a member of the Collegium of the VChK and the Collegium of the NKVD Martin Yanovitch Latsis, who knew Levin-Belsky on joint work in the NKVD, appointed him the first chairman of the newly created Simbirsk Regional Cheka, in this position Belsky worked until July 1919. In September 1919

- September 1920 - Head of the Special Department of the 8th Army, in 1920-1921 - Chairman of the Astrakhan gubernatorial Cheka, in 1921 - plenipotentiary representative of the VChK in Tambov province, in 1921-1922 - Director of the State Security Committee of the Far Eastern Republic and plenipotentiary representative of the VChK-GPU in the Far East. From that time he worked in the state security agencies under the surname Belsky. From 1923 plenipotentiary representative of the OGPU in Turkestan and Central Asia. From February 1930 plenipotentiary representative of the OGPU in the Moscow region. In August 1931, after a conflict in the leadership of the OGPU and acting on the side of opponents of the first deputy chairman of the OPTU Henrikh Yagoda, Belsky was appointed head of Glavnarpita and a member of the board of the USSR People's Commissariat of Trade and Industry. In July 1933 he returned to the Chekist work with the appointment to the post of OGPU plenipotentiary representative for the Lower Volga region (Stalingrad). From January 1934 to August 1937 - Head of the Main Department of the Workers' and Peasants' Militia under the OGPU-NKVD. In November 1936 - April 1938 - Deputy People's Commissar of Internal Affairs of the USSR. Deputy Commissar Yezhov in the Central Committee Politburo Commission on Judicial Affairs. On 28 March 1938 he was appointed head of the Transport and Communications Department of the NKVD, but already on 8 April he was released from work in the NKVD and in April 1938 - March 1939 he held the post of 1 -

Deputy Deputy People's Commissar of Railways of the USSR, then headed the construction of the Kartaly-Akmolinsk railway.

Member of the USSR Central Executive Committee, deputy of the USSR Supreme Soviet of the 1st convocation.

He was awarded the Order of Lenin, two Orders of the Red Banner.

Arrested on 30 June 1939. In a note sent by L.P. Beria to Stalin on 6 September 1940, it was stated about Velsky:

"A participant in an anti-Soviet conspiratorial organisation in the NKVD and a Right-Trotskyist organisation in the NKPS.

In 1930, a group of former senior OGPU officials VORONTSOV, OLBSKY and EVDOKIMOV (sentenced to capital punishment).

was recruited into an anti-Soviet conspiratorial organisation and was associated with OLBSKY, UNSHLIKHT, AGRANOV, EZHOVY and FRINOVSKY in his enemy work.

(sentenced to the IMN).

In 1931 he was involved in espionage work in favour of Poland - OLBSKY.

In 1937, during his transfer to the NKPS, he received an instruction from Yezhov to organise anti-Soviet subversive work on the railway transport.

During his tenure in the NKPS he carried out sabotage work aimed at disrupting the work of railway transport and the state transport plan by sewing up railway lines, poor quality repairs of steam locomotives and disorganising the supply of coal to the most important railway lines.

He was preparing a terrorist attack.

Identified as an active member of the conspiratorial organisation by the testimony of: EZHOVA (sentenced to IMN) and confrontation with him, testimony of EVDOKIMOV, BERMAN, CESARSKOGO, ALI-KUTEBOROV, USPENSKOGO, SCHNEERSON, FRINOVSKOGO, DAGIN (sentenced to IMN), ROMANOV (arrested) et al.

Subversive sabotage activity is confirmed by documents and conclusions of expert examinations in the case of his accomplices ZHURAVLEV, LIKAN and SHIDKOV (convicted)".

On 5 July 1941, Belsky was sentenced to capital punishment by the Military Collegium of the Supreme Court of the USSR. On 16 October 1941, at the most difficult moment of the defence of Moscow, together with a group of

prisoners of Moscow prisons, shot in Butyr prison on the orders of Beria's deputy Bogdan Kobulov.

Georgy Ivanovich BLAGONRAVOV (1895-1938). Member of the Collegium of the OGPU from October 1929 to October 1931. Commissar of State Security 1st rank (1936). Born in Egoryevsk, Ryazan province, into the family of an official. Graduated from gymnasium, studied at the Law Faculty of Moscow University, graduated from the Alexander Military School, served as a warrant officer in the 80th infantry reserve regiment. In 1917, chairman of the regimental committee and the Egoryevsky district executive committee of the Soviet.

Member of the Communist Party since March 1917. Member of the Provisional Council of the Russian Republic (Preparliament). Participant of the October armed uprising in Petrograd, member of the Provisional Revolutionary Committee, commanded a detachment of the Red Guard, from 23 October 1917 was commissar of the Petropavlovsk Fortress. He placed arrested members of the Provisional Government in the casemates of the Trubetskiy bastion. In December 1917 - May 1918 - Extraordinary Military Commissar of Petrograd security. Participated in the liquidation of the White Guard mutiny in Yaroslavl. In June-July 1918 - member of the Revolutionary Military Council of the Eastern Front. From November 1918 worked in the railway sub-department of the VChK; in January 1919 he was appointed instructor-auditor of the Transport Department of the VChK, in the same year he was chief of the Transport Cheka in Petrograd. In August 1919 - acting chairman of the Petrograd Cheka. During the Yudenich offensive he was chairman of the "troika" for the defence of the Petrograd railway junction. From November 1920, he was head of the Transport Department of the All-Union Cheka-GPU- OGPU, simultaneously in 1922-1925 - head of the administrative department of the NKPS, in April 1925 - July 1926 - head of the Economic Department of the OGPU. In 1926-1927, Chairman of the Board of Rezintrest of the USSR All-Union People's Commissariat of National Economy. From April 1927, he was Chairman of the OGPU Central Commission for Combating Sabotage, from December 1929, part-time Deputy Commissar of Railways of the USSR. In October 1931 - August 1935 - Deputy (from September 1932 - 1st Deputy) Commissar of Railways, then Head of the Central Administration of Highways and Motor Transport under the SNK USSR. From March 1936 Head of the Main Directorate.

of highways and unpaved roads of the NKVD. Candidate member of the Central Committee of the All-Union Communist Party of Bolsheviks (b) since 1934.

He was awarded two Orders of the Red Banner and the badge "Honourable Worker of the All-Union Cheka-GPU".

Arrested on 25 May 1937. Executed under special procedure on 16 June 1938 (sentenced to execution by the All-Union Supreme Court of Justice, after the list was approved by Stalin, on 2 December 1937). Rehabilitated posthumously in 1956.

Yakov Grigorievich BLYUMKIN (1900-1929). Born in Odessa. Member of the Left Social Revolutionary Party since 1917. In June - early July 1918, head of the VChK department for combating German espionage. On 6 July 1918, on the instructions of the Central Committee of the Party of the Left SR. - r took part in a terrorist act to disrupt the Brest Peace, one of the participants in the assassination of the German ambassador Count W. Mirbach. He was sentenced in absentia to three years in prison. After the suppression of the rebellion of the Left SRs he fled to Ukraine, where he participated in the insurgency and preparation of a terrorist act against Hetman Skoropadsky. In April 1919 he confessed to the Kiev Cheka and was amnestied by the Presidium of the All-Union Central Executive Committee. In 1920 he joined the RCP(b), was sent to military work. In the summer of 1920 - commissar of the Red Army Staff of the Gilan Soviet Republic of Northern Iran. From September 1920 - a student of the Academy of the General Staff of the Red Army. From 1922 he worked in the secretariat of the Chairman of the Russian Revolutionary Military Revolution L.D. Trotsky for special assignments.

From 1923 in the foreign intelligence service of the OGPU. In 1924-1925, assistant to the OPTU plenipotentiary representative in Transcaucasia in command of the Transcaucasian Cheka troops In 1925-1926, responsible officer of the People's Commissariat of Trade. In 1926-1927 - chief instructor of the State Internal Guard (security service) of Mongolia. In 1928-1929 - illegal resident of Soviet intelligence in the Middle East. In April 1929 in Constantinople met with Trotsky, liaised with him through his son L. Sedov. Blumkin told Trotsky that he placed himself "at his disposal", made recommendations on the organisation of his personal security; he gave Trotsky, who was preparing to publish an autobiographical book "My Life", information about the activities of the staff of the train of the Chairman of the Revolutionary Military Council during the Civil War.

He agreed to smuggle Trotsky's letter and several of his books to the USSR for members of the opposition. On his return to the USSR in the middle of October 1929 he was arrested. On 3 November 1929 the Collegium of the OGPU decided to execute him "for repeated treason against the cause of the proletarian revolution and Soviet power and for treason against the revolutionary Chekist army".

Terenty Dmitrievich DERIBAS (1883-1938). Member of the OGPU Collegium from November 1931 to 1934. Commissar of State Security of the 1st rank (1935). Born into a well-to-do peasant family in Yekaterinoslav Province. Graduated from a real school in Kremenchug. Member of the Communist Party since 1903. Participated in the revolution of 1905-1907, led a workers' squad, was wounded in a skirmish with the Black Hundreds in 1905. Conducted party work in Poltava, Kherson and Ekaterinoslav provinces. In 1906 he was arrested and sentenced to 3 years of exile in Turin district, Tobolsk province, and escaped. In 1907 he was arrested again in St. Petersburg and exiled for 3 years to Obdorsk. After the end of exile in 1911 he went to Troitsk, Orenburg province, where he worked as an accountant for an insurance company, clerk, draftsman. After October 1917 he was a member of the executive committee of the Orenburg council, commissar of justice, chairman of the Orenburg investigation commission, chairman of the party committee and deputy chairman of the united Troitsk and Chelyabinsk executive committee. Participated in battles with the White Guards as a member of the Troitsk-Nizhneural'sky detachment. Since autumn 1918, secretary of the Ural regional board of state control, then deputy chief and chief of the political department of the 27th Infantry Division of the 3rd Army, deputy chief of the political department of the 5th Army.

In 1920, chairman of the Pavlodar district revcom and party committee. Since 1920 he worked in the organs of the VChK. From January 1921 deputy commissioner of the 4th department, head of the 5th department, assistant head of the Secret Department of the VChK. From May 1923 to October 1929 - Head of the Secret Department of the GPU-OGPU under the USSR Council of People's Commissars, from July 1927 simultaneously 1st Assistant to the Head of the Secret Operational Department of the USSR GPU-OGPU. From October 1929 - OGPU plenipotentiary representative for the Far Eastern region (from July 1934 - head of the UNKVD), simultaneously head of the Special Department of the Special Red Banner Far Eastern Army and the Far East.

Member of the Revolutionary Military Council of the OKDVA. Member of the Collegium of the USSR OGPU from 22 November 1931 to 10 November 1931.

July 1934.

In May-June 1937 at the disposal of the NKVD of the USSR, his candidacy was planned for the post of Commissar of Internal Affairs of the Ukrainian SSR. From 19 June to 31 July 1937, he was again the head of the UNKVD of the Far Eastern region.

Candidate member of the Central Committee of the All-Union Communist Party of Bolsheviks (b) 1934.

Awarded the Order of Lenin, two Orders of the Red Banner, two badges "Honourable Worker of the All-Union Cheka-GPU".

Arrested on 12 August 1937. Sentenced to capital punishment by the Military Collegium of the Supreme Court of the USSR and shot on 27 July 1938. Posthumously rehabilitated.

Semyon Markovich DIMANSTEIN (1886-1938). Worker, member of the Bolshevik Party since 1904. Active participant of the revolution of 1905-07. Member of the Riga Party Committee. Arrested in 1908 and sentenced by a military court to four years' hard labour. In 1913 he was exiled to Siberia. In early 1914 he escaped from exile and emigrated to France, where he was a member of the Committee of the Bolshevik Section in Paris. After the 1917 revolution he edited the newspaper "Okopnaya Pravda" in Riga and joined the Red Guard. Member of the Central Committee of the Latvian Communist Party, Central Committee of the Communist Party of Latvia, Central Committee of the Communist Party of Uzbekistan, Turkestan Bureau of the Central Committee of the RCP(b), member of the board of the People's Commissariat, member of the All-Russian Central Executive Committee and the Central Executive Committee, member of the Comacademy. Deputy Head of the agitprop department of the Party Central Committee. Director of the Institute of Nationalities of the USSR Central Executive Committee. Arrested in 1938, shot, posthumously rehabilitated.

Efim Georgievich Evdokimov (1891-1940). Member of the Collegium of the OGPU from October 1929 to July 1931. He was born in Kopal (Semirechenskaya oblast, now Kazakhstan) in the family of a soldier of a rifle battalion, later a coupler on the railway in Chita. After finishing 5 classes of city school he worked on the railway as an office clerk. Participated in the revolutionary events of 1905-1906 in Chita. During the defeat of the "Chita Republic" by punitive troops he was seriously wounded. Member of the Social Revolutionary Party since 1907. In February 1908 he was arrested, sentenced to 4 years of hard labour, which, as a minor, replaced by 3 years

was imprisoned in the Verkhneudinsk Central Prison. Soon after prison he was arrested again and exiled to the Urals, where he joined anarcho-syndicalists. He fled from the place of exile to the Far East. In 1915 he came to Moscow illegally, worked as an office clerk in the Centrosoyuz and conducted underground activities in the anarcho-syndicalist group of the Lefortovo district. Fleeing from police persecution, as an evader of mobilisation to the army, he went to Baku, where he took part in the events of the February Revolution. In 1917 he returned to Siberia, was drafted into the army, served in the 12th Siberian Infantry Regiment, headed the regimental soldiers' committee. Having resigned for health reasons, he came to Moscow. Participated in the October armed uprising in Moscow. Worked in the All-Russian Central Executive Committee, head of the administrative and reference department. In 1918 joined the Communist Party. In January 1919, by order of the Chairman of the All-Russian Central Executive Committee Ya.M. Sverdlov, he was sent to study at the General Staff Academy, from which he was recalled in May due to the assignment to organise a sabotage detachment to operate in the rear of Kolchak's army. From June 1919 - Head of the Special Department of the Moscow Cheka, from January 1920 - Assistant Head of the Central Department of the Cheka of Ukraine and Deputy Head of the Special Departments of the South-Western and Southern Fronts in Ukraine. From November 1920 - Head of the Crimean Strike Group (to "cleanse Crimea from the Whites") and Special Divisions of the Southern and South-Western Fronts. Since January 1921 - Head of the Special Department, since May 1921 - of the Secret and Operational Department of the All-Ukrainian Cheka and the Special Department of the SOU VUCHK. From June 1922 - plenipotentiary representative of the GPU in the Right-Bank Ukraine, supervised the liquidation of political and criminal banditry. Since June 1923 - plenipotentiary representative of the OGPU in South-Eastern Russia (since February 1924 - in the North Caucasus region). He took an active part in liquidation of anti-Soviet formations in Chechnya and Dagestan. In 1926 he studied at the Socialist Academy in Moscow. In October 1929 he was appointed a member of the Collegium and head of the Secret Operational Directorate of the OGPU under the USSR Council of People's Commissars. In 1930 he was a member of the Political Bureau Commission of the Party Central Committee on the raskulachivanie. Supervised the preparation of trials on cases of "Prompartiya" and "Union Bureau of Mensheviks". In July 1931, after the speech

together with a group of other senior officials of the OGPU against Deputy Chairman of the OGPU G.G. Yagoda was appointed plenipotentiary representative of the OGPU in the Leningrad Military District, but the appointment was cancelled, and in August 1931 Yevdokimov was sent as plenipotentiary representative of the OGPU in Central Asia. In November 1932, he was transferred as plenipotentiary representative of the OGPU in the North Caucasus. In 1934-1937 he was the first secretary of the North Caucasus, in January - September 1937 - of the Azov-Black Sea Regional Party Committees, then from September 1937 - of the Rostov Regional Committee of the All-Union Communist Party of Bolsheviks (b). Since May 1938, Deputy Commissar of Water Transport of the USSR.

From 1930 - member of the Central Committee, in 1934-1938 - member of the Central Committee of the Communist Party of the Soviet Union (b). Member of the Central Executive Committee of the USSR. Deputy of the USSR Supreme Soviet.

He was awarded the Order of Lenin, four Orders of the Red Banner, (the only one of the Chekists), two signs "Honourable Worker of the All-Union Cheka-GPU".

Arrested on 9 November 1938 (the arrest was supervised by 1st Deputy People's Commissar of Internal Affairs Beria). While under investigation, for five months he denied his guilt; then, under the influence of torture, he testified about his "counter-revolutionary activities". At the trial he recanted his testimony. Shot by sentence of the Military Collegium of the Supreme Court of the USSR 4 February 1940. Posthumously rehabilitated in 1956.

Mikhail Sergeevich KEDROV (1878-1941). Member of the Collegium of the All-Union Cheka from March 1919 to February 1922. Born in Moscow in the family of a notary. From the nobility. Studied at the Law Faculty of Moscow University, at the Demidov Law Lyceum (Yaroslavl), graduated from the Medical Faculty of the University of Bern. Member of the Communist Party since 1901. From May 1917 was a member of the Petrograd military organisation of the RSDLP(b) and the All-Russian Bureau of Military Organisations under the Central Committee of the RSDLP(b), editor of the newspaper "Soldiers' Truth". From November 1917, Deputy Commissar for Military Affairs, Commissar for demobilisation of the old army. In May 1918 he was sent to the North, commander of the North-Eastern section of the "veil"; at the same time he led the fight against counter-revolution in Arkhangelsk, widely using repression and coming into conflict with the Soviet authorities in Arkhangelsk and Vologda. Organised by him defence of Arkhangelsk turned out to be a great success.

failed, the city was occupied by British troops. On his return to Moscow in December 1918 - January 1919, he was the head of the Military Department of the VChK. In January - August 1919 - head of the Special Department of the VChK, simultaneously from March - a member of the Collegium of the VChK, from May - special commissioner of the VChK in Vologda, then on the Southern and Western Fronts. From the end of 1919 - Chairman of the All-Russian Commission for improvement of sanitary condition of the RSFSR. After the Civil War in administrative work. In 1926-1927 - assistant prosecutor of the Supreme Court of the USSR, in 1931-1934 - member of the Presidium of the State Planning Committee of the RSFSR, in 1934-1937 - head of the defence and science sectors of the State Planning Committee of the USSR, simultaneously from 1934 - director of the Military Sanitary Institute. Then he retired.

He was awarded the Order of the Red Banner.

In April 1939 he was arrested. In July 1941 he was acquitted by the Military Collegium of the Supreme Court of the USSR, but after the acquittal he was shot on the instructions of L.P. Beria.

Posthumously rehabilitated.

Ksenofontov (real surname Kraikov) Ivan Ksenofontovich (1884-1926). Deputy Chairman of the All-Union Cheka Committee (1919-1921). Born in the village of Savinka, Gzhatsky uyezd, Smolensk province, at the age of 12 he left for Moscow, worked in factories, educated himself, visited the library of the Polytechnic Museum. In 1903 he joined the RSDLP. In 1905 for participation in a strike he was dismissed from the factory and left for the countryside. In 1906-1909 he was in military service, at the recruiting station he was enlisted as Ksenofontov, non-commissioned officer, organised a Bolshevik party cell in the regiment. After leaving the army he worked in factories in Moscow, conducted illegal work, was exiled to Riga. Participated in the First World War, served in the telegraph battalion of the Western Front headquarters, as a telegrapher in the company office.

After the February Revolution, chairman of the executive committee of the Council in Niasvizh, member of the committee of the 2nd Army. From September he headed the Slutsk Soviet. Delegate to the 1st All-Russian Congress of Soviets, member of the All-Russian Central Executive Committee and Constituent Assembly from the Western Front, Minsk and Mogilev constituencies.

In November 1917, he was summoned to Petrograd by order of Y.M. Sverdlov. On 7(20) December he was approved as a member of the Collegium of the All-Union Cheka, and on 8 December - as Secretary of the All-Union Cheka. After the liquidation of the left-wing insurgency in July 1918, he participated in the arrests of rebels. On 27 March 1919 he was appointed deputy chairman of the All-Union Cheka. Due to the frequent and prolonged departures of Dzerzhinsky, he acted as chairman. From April 1919, he was Chairman of the Permanent Presidium of the VChK, created at Dzerzhinsky's suggestion, and at the same time from October 1919 to March 1920, Chairman of the Special Revtribunal under the VChK for official crimes. From April 1920 deputy chairman of the Supreme Tribunal under the All-Russian Central Executive Committee, member of the All-Russian Central Executive Committee and the Mossovet. In July 1920, under the chairmanship of Ksenofontov, the Presidium of the All-Union Cheka sentenced to execution 44 people - doctors and employees of the Central Acceptance Commission, who took bribes for exemption from military service. In August he presided over the trial of the underground counter-revolutionary association "Tactical Centre" in the Supreme Revolutionary Tribunal, in September at the trial on the "case of cooperators" - the leaders of the Central Union. In 1919 he made inspection trips to Kazan - in 1919 together with the RSFSR Commissar of Justice D.I. Kurskiy on the case of the Kazan gubernatorial police accused of bribery, who were shot, in 1920 - to the North Caucasus. During the Kronstadt mutiny he met with Lenin, after which he sent out a directive to the localities to increase vigilance, ordered the arrests of Mensheviks and SRs, sent VChK troops to the area of the mutiny, in mid-March conducted an audit of the Petrograd Cheka and the Special Department of the Military District and a preliminary investigation into the mutiny. In April 1921, at his personal request, he was released from work in the VChK and the Supreme Revtribunal.

Later he was appointed manager of affairs of the Central Committee of the RCP(b), held this post until November 1924, introduced a record of the time spent by employees on duty, registration of incoming and outgoing correspondence, and organised a bureau of passes. From February 1925 he worked as Deputy Commissar of Social Security of the RSFSR. Died of a stomach ulcer. Buried at the Novodevichy Cemetery.

LACIS Martin Janowicz (real name Sudrabs Jan Friedrichowicz) (1888-1938). Member of the Collegium of the All-Union Cheka from May 1918 to 1921. He was born in the Ragaini estate, Staropebalg parish, Livonia province, into a labourer's family. Graduated from a teacher's seminary. Member of the Bolshevik Party since 1905. Participated in the 1905-1907 revolution. In 1911-1913 worked in the North Caucasus and in Moscow. In 1917, head of the Bolshevik organisation of the Vyborg side in Petrograd. After the October Revolution he was a member of the Collegium of the NKVD (head of the Department of Local Government); from 20 May 1918 he was a member of the Collegium of the All-Union Cheka, head of the Department for Combating Counterrevolution. On 6 July 1918, after the arrest of F.E. Dzerzhinsky by the rebellious left SRs, he was appointed by the SNK as temporary chairman of the VChK, but in the evening of the same day he was arrested in the building of the VChK on Lubyanka by sailors from Popov's detachment, and together with Dzerzhinsky and other Chekists he was under arrest. According to Latsis's recollections, the soldiers of the mutinous detachment wanted to shoot him, but he was saved by the intercession of the deputy chairman of the VChK, the left SR V.A. Aleksandrovich, one of the leaders of the uprising.

In July - November 1918, Chairman of the Extraordinary Commission for Combating Counterrevolution and Military Tribunal of the 5th Army of the Eastern Front. In January - April 1919, head of the Secret Department of the All-Ukrainian Cheka. From April 1919, he headed the All-Ukrainian Cheka, in September 1919 - September 1920, head of the Secret Operational Department of the Cheka. Later in the leading party and economic work. In 1928-1929 - deputy head of the department for work in the countryside of the Central Committee of the All-Ukrainian Communist Party of Bolsheviks. From 1932 Director of the Plekhanov Institute of National Economy in Moscow. Member of the All-Russian Central Executive Committee and the Central Executive Committee of the USSR.

He was awarded the Order of the Red Banner, the Order of the Red Banner of Labour of the Ukrainian SSR.

He was arrested in November 1937, shot in April 1938; rehabilitated posthumously.

Vasily Nikolaevich MANTSEV (1889-1938). Member of the Collegium of the All-Union Cheka OGPU in 1920-1925. Was born in Moscow. Son of a merchant. Member of the Party in 1906. Participant in the 1905-1907 revolution. Studied at the Faculty of Law of Moscow University. Repeatedly

was arrested and exiled. In 1908-1913 he lived abroad, including France, where he studied at the electrical engineering school in Grenoble. In 1913 he returned to Russia illegally, was arrested and exiled to Vologda province. In 1916-1917 - in the army, a sergeant in the training team of a reserve regiment, conducted revolutionary work among the soldiers. In the summer of 1917 he was a member of the Council of Workers' and Soldiers' Deputies in Rostov, Yaroslavl province. In autumn 1917 he was elected to the Moscow Regional Bureau of the Central Committee of the RSDLP(b), participated in the preparation and conduct of the October armed uprising in Moscow, was a member of the Zamoskvorets Military Revolutionary Committee.

In 1918 he was a "left-wing communist", an opponent of the Brest Peace. From August 1918, a member of the Board and Secretary of the Counterrevolutionary Department of the All-Union Cheka, from December, Head of the Investigation Department, a member of the Board and Deputy Chairman of the Moscow Cheka (actually headed the Moscow Cheka due to the employment of its Chairman F.E. Dzerzhinsky). In autumn 1919 he was a member of the Moscow Defence Committee. From December 1919 - Head of the Department of Extraordinary Commissions and Special Departments of Ukraine under the All-Ukrainian Revolutionary Committee, from March 1920 - Head of the Central Department of the Cheka under the SNK of Ukraine. Since July 1920 - a member of the Collegium of the All-Ukrainian Cheka. From August - Head of Special Divisions of the South-Western and Southern Fronts, Head of the rear of the Southern Front. In April 1921 - August 1923 he headed the All-Ukrainian Cheka-GPU of Ukraine. In autumn 1921 he was appointed chairman of the Petrograd Cheka, but the order was cancelled and Mantsev remained in Kharkov. At the same time from March 1922 he was the Commissar of Internal Affairs of the Ukrainian SSR. From July 1922 - a member of the Collegium of the GPU under the NKVD RSFSR. In August 1923 he was recalled to Moscow and became a member of the Collegium of the People's Commissariat of Workers' and Peasants' Inspection of the USSR. Since September 1923

- Member of the Collegium of the OGPU (until 1925).

In 1924-1930 - member of the Presidium of the All-Union National Economy Council, Head of the Planning and Economic Department, Rector of the Industrial Academy. In 1930-1934 - Deputy People's Commissar of Finance of the USSR. In 1931, the leadership of the OGPU (V.R. Menzhinsky) nominated Mantsev for the post of OGPU plenipotentiary representative for the Moscow region, but Secretary of the Central Committee and First Secretary of the All-Union Communist Party of Bolsheviks L.M. Kaganovich rejected the proposal. In 1934-1936 Mantsev was chairman of the All-Union Council for Physical Culture under the CEC

USSR. Since 1936 - Deputy Chairman of the Supreme Court of the RSFSR, Chairman of the Special Collegium of the Supreme Court of the RSFSR.

He was awarded the Order of the Red Banner, the Order of the Red Banner of Labour of the Ukrainian SSR, the badge "Honorary Chekist" and a personal weapon.

In August 1937 he was removed from work. On 22 October 1937 he was arrested. After the investigation conducted by the 3rd Department of the GUGB, on 25 December 1937 the Military Collegium of the Supreme Court of the USSR on the charge of participation in a counter-revolutionary terrorist organisation sentenced him to capital punishment. In February 1938 the Judicial and Supervisory Board of the Supreme Court of the USSR under the protest of the Chairman of the Supreme Court of the USSR A.N. Vinokurov (which contradicted the existing legislation) in connection with newly discovered circumstances cancelled the verdict and sent the case for further investigation. In March 1938 Mantsev acted as a witness at the trial of the "anti-Soviet right-Trotskyist bloc" (N.I. Bukharin and others).

On 22 July 1938, when the case was re-examined by the Military Collegium of the USSR Supreme Soviet, he was sentenced to execution, the sentence was carried out on 19 August 1938. Posthumously rehabilitated in 1956.

MEDVEDB Philip Demjanovich (1889-1937). Member of the Collegium of the All-Union Cheka from 27 March 1919 to February 1922, of the Collegium of the GPU in 1922-1923, of the Collegium of the OGPU in 1931-1934. He was born in the village of Maseevo, Pruzhany uyezd, Grodno province, into a labourer's family. He studied at a railway school, then at a mechanic-technical school, from the latter he was expelled for participation in a strike. Worked as a draftsman, surveyor, carpenter. In 1907 in Warsaw, on the recommendation of F.E. Dzerzhinsky, he was accepted as a member of the Social Democracy of the Kingdom of Poland and Lithuania. He was arrested four times and spent two years in prison. Participated in the First World War. From March 1917 he worked in the Sokolniki workshops in Moscow, participated in the organisation of the Sokolniki district militia, in October 1917 was a member of the Sokolniki district VRK, commanded the 1st Moscow revolutionary detachment, until May 1918 was the military commander of the Sokolniki district.

From May 1918 - a member of the Control Board of the All-Union Cheka
From September - Chairman of the Tula Regional Cheka On 27 March 1919 he was approved as a member of the Collegium of the All-Union Cheka In May - August 1919 - Chairman of the Petrograd Cheka In August - October 1919 - Head of the Special Department of the Western Front. In October-December of the same year he was in charge of concentration camps and at the same time the Forced Labour Department of the RSFSR NKVD.

In December 1919, he was again appointed head of the Special Department of the Western Front, at the same time, from January 1921 - plenipotentiary representative of the All-Union Cheka for the Western Territory. In November 1921 he was recalled to Moscow and was appointed deputy chairman of the Moscow Cheka, at the same time head of the Moscow District Transport Cheka. In December of the same year he was part-time head of the Special Department of the Moscow Military District. In March 1922, he was released from work in the transport Cheka and appointed head of the Moscow provincial department of the GPU, while remaining head of the Special Department of the Moscow Military District. From July 1922 he was a member of the Collegium of the GPU under the NKVD RSFSR. After the liquidation of the Moscow provincial department of the GPU in December 1923, in April 1924 he was appointed plenipotentiary representative of the GPU in the Western region, chairman of the GPU at the SNK of the Belorussian SSR and, at the same time, head of the Special Department of the Western Front. In December 1925 he was dismissed from his post with a reprimand for an incident on the Soviet-Polish border, when border guards fired on partisans of subversive detachments of the Intelligence Directorate of the Staff of the Red Army, conducting t. n. "active reconnaissance" and escaped persecution by Polish gendarmes. In February 1926, he was transferred to Khabarovsk as OGPU plenipotentiary representative for the Far Eastern Territory; from August 1929, he simultaneously headed the Special Department of the newly formed Special Red Banner Far Eastern Army. In January 1930, he was appointed OGPU plenipotentiary representative for Leningrad and the Leningrad Military District, and at the same time head of the Special Department of the Leningrad Military District and the Leningrad District Transport the OGPU (both of the latter positions he held until April 1932). In July 1931, by order of the OPTU, he was removed from his post, but in August of the same year, apparently after appealing to higher authorities.

The order was cancelled by the first secretary of the Leningrad Regional Party Committee, S.M. Kirov, Medved's personal friend.

Since 22 November 1931 - member of the Collegium of the USSR OGPU. In July 1934, after the abolition of the OGPU, Head of the NKVD Department of the Leningrad Region.

On 3 December 1934, in connection with the assassination of S.M. Kirov, he was removed from his post and arrested. On January 23, 1935 together with other heads of the Leningrad UNKVD was sentenced to 3 years of corrective labour work for "criminally negligent attitude to his duties on protection of state security". He worked in the system of Dalstroï NKVD as head of the Southern Mining and Industrial Department.

Awarded two Orders of the Red Banner, two insignia "Honoured Worker of the All-Union Cheka-GPU".

In May 1937 he was recalled to Moscow. On 7 September 1937 he was arrested. Sentenced to capital punishment under special procedure. Shot. Posthumously rehabilitated in 1957.

MENZHINSKY Vyacheslav Rudolfovich (1874-1934). Chairman of the OGPU (1926-1934). He was born in St. Petersburg into the family of a Polish nobleman of the Orthodox faith, a state councillor. In 1893 he graduated from gymnasium with a gold medal, in 1898 from the Faculty of Law of St. Petersburg University. He was a member of the student literary circle, where he became friends with the future famous terrorist B. Savinkov. Apart from literature, throughout his life he was fond of painting, mathematics, chemistry, mastered 16 languages. In the revolutionary movement since 1895. After graduating from the university he served as an assistant to the famous sworn attorney, Prince G.D. Sidamon-Eristov, at the same time he taught history at the Smolensk Sunday courses for workers.

In 1902 he joined the RSDLP. Conducted underground party work in the Nevsky district of St. Petersburg, in Yaroslavl. From 1906 lecturer of the Central Committee of the RSDLP in Petersburg, member of the editorial board of the Bolshevik newspaper.

"Barracks", member of the military organisation at the St. Petersburg Joint Committee of the RSDLP, worked in the Combat Technical Group at the Central Committee of the RSDLP. In December 1907 he emigrated to Belgium. Worked in

in foreign organisations of the RSDLP, collaborated with the Bolshevik newspaper Proletarian. In 1908 he moved to Switzerland, joined the "otzovists". Lived in Paris, was a member of the anti-Leninist group "Forward." He attended lectures at the Sorbonne, engaged in self-education, studied foreign languages.

After the February Revolution he returned to Russia. In August-October 1917 he was a member of the Bureau of Military Organisation under the Central Committee of the RSDLP(b), a member of the editorial boards of the newspapers "Soldier" and "Pravda". In the days of the October armed uprising he was a member of the Petrograd Military Revolutionary Committee, a commissar of the VRK in the Ministry of Finance and the State Bank, from November - Deputy People's Commissar of Finance. He was engaged in the fight against sabotage of bank employees, led the measures to bring the Gosbank under Bolshevik control and nationalisation of private banks. In January - March 1918 - People's Commissar of Finance of the RSFSR. At the same time, from 8(21) December 1917 to January 1918 he was a member of the Collegium of the All-Union Cheka, head of the financial part of the All-Union Cheka. In March - April 1918 - member of the Presidium of the Petrograd Soviet, member of the Collegium of the RSFSR Commissariat of Justice, member of the Collegium of the Petrograd Cheka. In April - November 1918 - Consul General of the RSFSR in Berlin, participated in the conclusion of an additional treaty with Germany, trade negotiations. In early November 1918, after the rupture of diplomatic relations between the RSFSR and Germany, was expelled together with other employees of the Soviet embassy. In December 1918 he was appointed a member of the Collegium and head of the 1st Western Department of the People's Commissariat of Foreign Affairs. In January-August 1919 - Deputy Commissar of Socialist and Military Inspection and Special Commissioner of the Ukrainian SSR Government in the frontline Chernigov province.

From September 1919, Special Commissioner of the Special Department and member of the Presidium of the VChK In February - July 1920, Deputy Chairman of the VChK, after Dzerzhinsky's departure to the Western Front from July 1920 to July 1922 - Head of the Special Department and member of the Collegium of the VChK In October 1920, travelled to Ukraine to organize the fight against the nationalist underground and intelligence work in the rear of Wrangel's army. From January 1921, Head of the Secret and Operational Department of the VChK, from February 1922, a member of the GPU Collegium. From September 1923, 1st Deputy Chairman of the United State Police.

Political Department, from 30 July 1926 - Chairman of the OGPU. In 1927 he was elected a member of the Central Committee of the All-Union Communist Party of Bolsheviks (b).

In April 1929 Menzhinsky suffered a heart attack, in August he was already on the job, but in September, at the request of doctors, left work and returned to it only in April 1931, with the condition of performing "only the basic and most important duties, without any other load. Since 1929 he practically withdrew from the business, from that time the OGPU actually ran his 1st deputy G.G. Yagoda. Menzhinsky spent most of his time in the Kremlin flat or at a dacha near Moscow. Died on 10 May 1934, according to the conclusion of doctors, death occurred from "acute heart failure (paralysis) of the heart, sharply altered and worked in recent years incompletely.

Awarded the Order of the Red Banner.

Buried in the Kremlin wall.

MESSING Stanislav Adamovich (1890-1937). Deputy Chairman of the OGPU, head of foreign intelligence in 1929-1931. Born in Warsaw into a musician's family. In 1907 he joined the SDKPiL, was arrested, and in 1908 was exiled to Belgium. After returning to Warsaw in 1911 he was arrested again. In 1913-1917 he served in the army in Turkestan, from 1914 on the Caucasian front. In 1917 he was elected a member of the regimental soldiers' committee.

In October 1917 in Moscow, secretary of the Sokolniki Council, chairman of the district Cheka. From December 1918, member of the Board and head of the secret-operative department of the Moscow Cheka, part-time member of the Board of the RSFSR STO from March 1920. From June 1920 deputy chairman of the Moscow Cheka, from July member of the Collegium of the All-Union Cheka; from January 1921 chairman of the Moscow Cheka. In November 1921 he was appointed chairman of the Petrograd Cheka and plenipotentiary representative of the VChK in the Petrograd Military District, from October 1922 also commander of the GPU troops of the Petrograd Military District. From June 1922, a member of the GPU Collegium, then head of the Petrograd provincial department of the OGPU and plenipotentiary representative of the OGPU in the Petrograd (Leningrad) Military District. From September 1923 member of the Collegium of the OGPU. In 1926-1927 member of the North-West Bureau of the Central Committee of the All-Union Communist Party of Bolsheviks (b). From October 1929 Head of the OGPU INO and 2nd Deputy Chairman of the OGPU.

OGPU, OGPU Commissioner under the Council of People's Commissars of the RSFSR. In 1930-1934, member of the Central Committee of the All-Union Communist Party of Bolsheviks.

On 25 July 1931, he was removed from his posts and together with L.H. Velsky, E.G. Evdokimov, I.A. Vorontsov and Y.K. Olsky were dismissed from the OGPU organs for, as stated in the resolution of the Politburo of the Central Committee of the All-Union Communist Party of Bolsheviks (Bolsheviks) of 6 August, "absolutely intolerable group struggle against the leadership of the OGPU", spreading "completely untrue corrupting rumours that the case of sabotage in the War Office is a "a 'blown case'", undermining "iron discipline among OGPU workers".

In August 1931 he was appointed a member of the board of the People's Commissariat for Foreign Trade of the USSR. From 1936, he was a member of the Council of the People's Commissariat for Foreign Trade and Chairman of Sovmongoltuvorg, in 1937 Chairman of the Soviet-Mongolian-Tuvian Chamber of Commerce of the NKVT, member of the Presidium of the Chamber of Commerce and Industry of the USSR.

He was awarded the Order of the Red Banner (1926).

Arrested on 15 June 1937 on charges of membership in the POV ("Polish Organisation of Troops") and espionage in favour of Poland since 1918. On 2 September 1937, a commission consisting of the Narcosis of Internal Affairs, the USSR Prosecutor and the Chairman of the Military Collegium of the Supreme Court sentenced him to capital punishment and shot the same day. Posthumously rehabilitated in 1956.

MIRONOV (real surname Kagan) Lev Grigorievich (1895-1938). Head of the KRO (3rd Department) of the NKVD GUGB (1936-1937).

Commissar of State Security of the 2nd rank (1935). Born in Piryatin, Poltava province, into the family of an official of the Mutual Credit Society. In 1914 he graduated from the gymnasium in Lubny, Poltava province and in 1917 completed two courses at the Faculty of Law at Kiev University. In December 1916 - August 1917 he was a member of the "Bund". In January 1918 he joined the RSDLP(b). Member of the presidium, deputy chairman of the Piryatyn district revcom, district commissar of internal affairs. Since March 1918 in the Red Army, political officer of the 9th Soviet regiment. Since February 1919, after the restoration of Soviet power in Ukraine, he worked again in Poltava province. - Chairman of Piryatyn district Cheka, deputy head of provincial department justice, chairman

of the board of prosecutors of the Poltava Revolutionary Tribunal. Since June 1919, after the beginning of Denikin's offensive in Ukraine, he was again in the Red Army - assistant chief of information of the Special Department of the Poltava group of troops. Then on political work in the Red Army in Central Asia - in October 1919 - February 1920, instructor of the Political Department of the Turkestan Front, in February - December 1920, head of the political department of the Amu-Darya group of troops, in 1921, chairman of the revvotribunal of the Samarkand-Bukhara group of troops, in 1922-1923, deputy Commissar of Justice of the Turkestan ASSR.

From May 1924 in the OGPU bodies: Head of the 5th Department (foreign trade) of the Economic Department of the USSR OGPU, from April 1926 he was already Assistant Head of the Economic Department of the USSR OGPU; in February 1930 he was appointed OGPU Plenipotentiary Representative for Central Asia, from April 1931 he was again Deputy Head of the Economic Department of the OPTU, from August 1931 he headed the economic counterintelligence, at the same time from May 1933 he was a member of the Collegium of the USSR OGPU. After the liquidation in November 1936 of the ECO GUGB NKVD and the formation of the KRO was appointed head of the KRO GUGB NKVD USSR (from December - 3rd Department of the GUGB). He was awarded the Order of the Red Banner and the Order of the Red Star (December 1936).

1932), two badges "Honourable Worker of the VChK-GPU".

On 4 April 1937, by order of People's Commissar N.I. Yezhov, he was sent to Siberia and the Far East at the head of a special group of NKVD workers to "identify and defeat spy and sabotage Trotskyist and other groups on the railways ... and in the army". Many years of joint work with G.G. Yagoda and G.E. Prokofiev had a detrimental effect on the fate of Mironov. On 14 June 1937 he was arrested, on 29 August 1938 he was sentenced to capital punishment by the Military Collegium of the Supreme Court of the USSR and shot on the same day. He has not been rehabilitated.

Solomon Grigorievich MOGILEvsky (1885-1925). Head of foreign intelligence in 1921-1922. Born in Yekaterinoslav province, from a merchant family. He studied at the gymnasium. In 1903 joined the Pavlograd organisation of the RSDLP, was arrested, released on bail. Emigrated. At the beginning of 1905 in Geneva joined the Bolsheviks led by V.I. Lenin. On his return Russia from 1906 worked as propagandist in the Bryansk and

Zheleznodorozhnochny districts of the Ekaterinoslav organisation. Then studied at the law faculty of St. Petersburg University; was a party organiser and propagandist. Repeatedly arrested. Moved to Moscow. Since 1908 he withdrew from active party work. Since 1916 he served near Minsk in a non-combat army unit. After the February Revolution of 19-17 he was elected a member of the Minsk Committee of the RSDLP(b), the executive committee of the Minsk Soviet and the soldiers' committee of the Western Front. He participated in the April conference of the RSDLP(b) in 1917. In August after demobilisation he was sent as a propagandist to the Northern Front, then to Ivanovo-Voznesensk for party work.

During the October days of 1917 he was in Minsk, was a member of the VRK, then again in Ivanovo-Voznesensk, was Commissar of Industry, Commissar of Justice and Chairman of the Revolutionary Tribunal. From the spring of 1918 he was deputy head of the department of the People's Commissariat of Justice of the RSFSR, member of the Board of Prosecutors of the Supreme Tribunal of the Republic. He worked in the Saratov gubernational police, in the organs of the People's Commissariat of Justice of Ukraine, and was deputy chairman of the revtribunal of the 12th Army.

By decision of the Organising Bureau of the Central Committee of the RCP(b) was sent to the order of the All-Union Cheka. Since October 1919, head of the investigative section, deputy head of the Special Department of the Moscow Cheka, participated in the liquidation of the counter-revolutionary organisation "National Centre". In 1920, special commissioner of the Special Department of the VChK In 1921 - Head of the 14th (Eastern) Special Branch 00 of the VChK In August 1921, he was appointed head of foreign intelligence.

In May 1922, he was sent as a plenipotentiary representative of the GPU in the ZSFSR. He was Chairman of the Transcaucasian Cheka and at the same time commander of the internal and border troops of the Transcaucasian Federation. From the end of 1923, he was a member of the Collegium of the OGPU under the USSR Council of People's Commissars and OGPU ambassador to the ZSFSR. Participated in the suppression of the anti-Soviet Menshevik rebellion in Georgia in the summer of 1924. He died in a plane crash in Georgia together with the First Secretary of the Transcaucasian Regional Committee of the RCP(b) A.F. Myasnikov and the Commissar of Posts and Telegraphs of the ZSFSR G.A. Atarbekov.

MOSKVIN Ivan Mikhailovich (1890-1937), party leader. Son of an office clerk, born in Tver. Studied at the St. Petersburg Mining

Institute (did not graduate). In 1911 joined the RSDLP, Bolshevik. In 1912-1914 member of the St. Petersburg Committee of the RSDLP. Repeatedly arrested. In 1917-1919 worked in the Zheleznodorozhny district of Petrograd, member of the Petrograd City Committee of the RCP(b), an employee of the provincial executive committee. From 1921, head of department of the Petrograd Committee of the RCP(b), in 1924-1926, head of department and secretary of the North Caucasus Bureau of the Central Committee of the All-Union Communist Party of Bolsheviks. In 1923-1927 he was a candidate member of the Central Committee. From 1926, head of the Organisational and Administrative Department of the Central Committee of the All-Union Communist Party of Bolsheviks (b). One of the main opponents of G.E. Zinoviev. After Zinoviev's removal Moskvin was transferred to Moscow, where he became Stalin's favourite. Trying to bring Moskvin closer to himself, Stalin called for hunting, invited to his Georgian feasts, but Moskvin avoided these invitations, because he had never drunk a single shotwine or even beer in his life, did not smoke a single cigarette, did not like coarse words and did not want to change his habits. He patronised his employee N.I. Yezhov, promoting him to senior positions. Moskvin called Yezhov to Moscow, made him an instructor in his department, then an assistant, then transferred to his deputies. In those years Yezhov was ill and Sophia Alexandrovna clapped around him, calling him "sparrow". Yezhov stopped appearing at Moskvin's house after he left the Central Committee.

From 19 December 1927 to 2 October 1932 Moskvin was a candidate member of the Central Committee Secretariat. In 1927-1934, a member of the Central Committee Orgbureau and a member of the Central Committee of the All-Union Communist Party of Bolsheviks (b). From 1930 he was head of the Personnel Sector of the All-Union People's Commissariat of National Economy and the People's Commissariat of Heavy Industry of the USSR. From 1934 worked in the staff of the Soviet Control Commission under the USSR Council of People's Commissars. In June 1937 he was arrested. 27 November 1937 sentenced to death. Shot. In 1956 he was rehabilitated and reinstated in the Party.

Ivan Petrovich PAVLUNOVSKY (1888-1937). Member of the Collegium of the OGPU from January 1927 to October 1929. Born in the village of Reut, Fatezhsky uyezd, Kursk province. Member of the Communist Party since 1905. Participant of the revolution of 1905-1907. Participant of the First World War, graduated from the school of warrant officers, lieutenant. After the February Revolution of 1917, chairman of the Peterhof Soviet, member of the presidium of the Tsarskoye Selo Soviet, member of the Petrograd Soviet. At liquidation of Kornilov's mutiny.

commanded a detachment of the Red Guard. During the October Armed Uprising he was a member of the Petrograd VRK. In late 1917 - early 1918 he commanded Red Guard detachments in Ukraine and Belarus. From August 1918 he was chairman of the Cheka of the 5th Army of the Eastern Front, then chairman of the Ufa Cheka. In August 1919 - February 1920, 1st Deputy Head of the Special Department of the VChK (F.E. Dzerzhinsky). From February 1920, plenipotentiary representative of the VChK in Siberia, member of the Sibburo of the Central Committee of the RCP(b), from 1922 simultaneously commissioner of the NKPS in Siberia. Since January 1926 - OGPU plenipotentiary representative in Transcaucasia. From February 1928 - Deputy People's Commissar of Workers' and Peasants' Inspection of the USSR, from 1930 - Deputy Chairman of the USSR All-Union People's Commissariat of National Economy, from 1932 - Deputy People's Commissar of Heavy Industry of the USSR (in all the last three cases - G.K. Ordzhonikidze's). In December 1935 he was appointed Head of the Main Department of Military Industry, in December 1936 - Head of Glavtransmash of the People's Commissariat of Heavy Industry, in 1937 - Head of the Mobilisation Department of the People's Commissariat of Heavy Industry.

Member of the Central Committee of the All-Union Communist Party of Bolsheviks (b) in 1927-1934, candidate member of the Central Committee of the All-Union Communist Party of Bolsheviks (b) from 1934.

Awarded two Orders of the Red Banner, Order of the Red Star.

Arrested in June 1937. Shot by sentence of the Military Collegium of the USSR Armed Forces. Posthumously rehabilitated in 1956.

PETERS Yakov Khristoforovich (1886-1938). Acting Chairman of the All-Union Cheka (July-August 1918). He was born in the village of Nikratce, Kurland province. (now Kuldiga district of Latvia) in a peasant family. From the age of 8 years old he was herding cattle, working in the estates of barons. He graduated from a two-class school. In 1904 he moved to Libava (Liepaja). In May of the same year he joined the Latvian Social Democratic Labour Party. (He had been a member of the RCP since 1904). He worked in the party underground together with the famous later Soviet statesmen J.D. Lentsman, J.D. Janson, H.I. Salnyns. An active participant of the 1905-1907 revolution in the Latvian region. He was arrested, tortured in prison, but was released for lack of proof of guilt. Fearing new reprisals, in 1909 he emigrated to Hamburg, and then to London. He was secretary of London.

of the emigrant group of the LSDLP, was a member of the British Socialist Party. In 1915 he was elected a member of the European Bureau of the LSDLP.

In May 1917 he returned to Latvia. He worked in the Executive Committee of the Latvian Riflemen (Iskolat), conducted anti-war agitation on the Northern Front. He was elected a member of the Central Committee of the Social Democracy of Latvia (SDL), was one of the editors of the SDL Central Committee organ - the newspaper "Tsinya" ("Struggle"). In October 1917 he was a commissar of the Petrograd VRK. At the Second All-Russian Congress of Soviets he was elected a member of the All-Russian Central Executive Committee. On 7(20) December 1917 he was approved as a member of the Collegium, assistant chairman and treasurer of the All-Russian Central Committee. The next day, on Lenin's instructions, he supervised the arrests of employees of the American Red Cross military mission train, together with officers of the Russian army preparing to send cars and other equipment to the Don to General Kaledin. When the Council of People's Commissars moved to Moscow, together with K.A. Peterson, he led the security of the government train. In April 1918, together with F.E. Dzerzhinsky, headed the operation to liquidate armed detachments of anarchists in Moscow, led the liquidation of B. Savinkovs branch of the Union for the Defence of the Motherland and Freedom in Moscow and Kazan.

On 7 July, after the suppression of the revolt of the Left SRs and Dzerzhinsky's resignation, he was appointed temporary chairman of the All-Russian Cheka by the decree of the Soviet of People's Commissars of the RSFSR, and on 22 August, after Dzerzhinsky's return to the post, he was confirmed as his deputy. He was in charge of the investigation into the case of Fanny Kaplan, who shot Lenin, and the operation on the so-called "ambassadors' conspiracy", including arrests and investigations.

On 27 March 1919, he was approved as a member of the new Collegium of the All-Union Cheka. He worked in the Moscow Revtribunal and headed the headquarters to combat counterrevolution in Moscow. In May 1919 he was sent to Petrograd and the front line of Petrograd as an emergency commissar "to clear the city of counter-revolutionary gangs", with a mandate from the Defence Council of the RSFSR. He was appointed chief of the internal defence of Petrograd. He issued an order to arrest the family members of the Red Army commanders who had gone over to the White Guards, carried out a purge of the garrison's command staff, which resulted in the arrest of more than 200 people, led the operation to seize weapons from the population. Among his orders were such as the prohibition of boating on the Neva and other rivers, disconnection of all telephone lines from the city telephone network.

private telephones. Together with Stalin, a commissioner of the Central Committee and the Defence Council, he led the suppression of the mutiny at Fort Krasnaya Gorka.

On 15 August 1919 he returned to Moscow and immediately left for Kiev. On 22 August, the Defence Council of the Ukrainian SSR and the Revolutionary Military Council of the 12th Army appointed commandant of the Kiev fortified area and head of the garrison. After the Red Army abandoned the city, he evacuated to Gomel together with the VUCC and was wounded in an assassination attempt.

In October 1919, a member of the Military Council of the fortification in Tula. In the 20s of October, on behalf of Lenin, left for Petrograd, participated in the defence of the city against the advancing troops of Yudenich. In mid-November he was appointed a member of the Special Committee under the Defence Council for the implementation of martial law on the railways.

In February 1920, he was sent to the North Caucasus liberated from Denikin's rule - as a plenipotentiary representative of the VChK, railway commissioner and chairman of the Rostov VRK. In July 1920 he was approved as Chairman of the Supreme Revtribunal under the All-Russian Central Executive Committee. From the end of July he was a member of the Turkestan Bureau of the Central Committee of the RCP(b) of the first composition and a plenipotentiary representative of the VChK in Turkestan; he was elected a member of the Presidium of the Turk Central Executive Committee, led operations against the troops of Atamans Dutov and Annenkov, Basmachi Enver Pasha and others. Since February 1922, he was a member of the Collegium and head of the Eastern Department of ITIU. Since 1925 he was the chief inspector of the OGPU Border Troops. From 1923 he was elected at the Party Congresses as a member of the Central Committee, from 1924 - a member of the Collegium of the People's Commissariat of the RCP.

On 31 October 1929 he was relieved of his duties as a member of the Collegium and head of the OGPU. At the end of 1929 he headed a commission to purge the staff of the institutions of the USSR Academy of Sciences.

In 1930-1934, chairman of the CPC of the All-Union Communist Party of Bolsheviks (b), member of the Presidium of the CCC At the XVII Congress he was elected a member of the CPC Bureau under the Central Committee of the All-Union Communist Party of Bolsheviks (b); was elected a member of the All-Union Central Executive Committee. Awarded the Order of the Red Banner.

Arrested on 26 November 1937 under a warrant signed by 1st Deputy Commissar of Internal Affairs M.P. Frinovsky, without prosecutor's approval, on the basis of testimony of former Deputy Chairman of the RSFSR Soviet of People's Commissars T.R. Ryskulov. At the interrogation Peters "testified" that since 1917 he had cooperated with the Tsarist guards, and since 1923 - with the Latvian military intelligence. He further "admitted" that since 1917 he had been an agent of British intelligence, recruited H.S. Petrosyan and A.H. Petrosyan to work for the British.

Artuzova. The Peters case was handled by Ilyitsky, Assistant Head of the 3rd Department of the NKVD GUGB, and Shneiderman, Deputy Head of the 13th Department of the same department.

On 25 April 1938, on charges of participation in a counter-revolutionary organisation, he was sentenced to capital punishment by the Military Collegium of the Supreme Court of the USSR, pleaded guilty, and was shot the same day. He was posthumously rehabilitated in 1956.

Georgy Prokofbev (1895-1937). Commissar of State Security of the 1st rank (1935). Deputy Chairman of the OGPU - Commissar of Internal Affairs of the USSR in 1932-1937. Born in Kiev in the family of an official. Nobleman. Graduated from gymnasium, law faculty of Kiev University and one course at the Commercial Institute.

Participant of the revolutionary movement since 1915. In 1916-1919 - an anarcho-communist, took part in the revolutionary events of 1917 in Kiev. In 1918-1919 - in underground work in Ukraine. Since December 1919 member of the RCP(b).

In 1919-1920, head of the political and educational department of the 12th and then 1st Cavalry Armies. After demobilisation he served as a political officer on the railway transport.

In September 1920, on the recommendation of F.E. Dzerzhinsky, he was recruited to the VChK. From May to December 1921, he was Assistant Chief of the Corcordon part of the Special Department of the VChK, commissioner of the 6th and 12th special departments of the INO VChK, at the same time, from May to December 1921 - Assistant Chief of the 15th special department of the Special Department of the VChK, Deputy Chief of the Corcordon part of the INO VChK-GPU. From July 1922 to February 1924 - Assistant Head of the GPU/OHPU INO, simultaneously in November-December 1922 - Assistant Head of the Special Bureau under the GPU SOU for the administrative expulsion of anti-Soviet intellectuals.

From February 1924 to July 1926, he worked as head of the information department of the USSR OGPU and part-time in July - October 1925, Acting Head of the Political Control Department of the OGPU (in November 1925, the Political Control Department was merged with the Information Department).

In February 1926, while continuing to be Head of the Information Department of the OGPU, he was appointed Head of the Economic Department of the OGPU, a position he held until August 1931. From October 1929 he was a member of the Collegium of the OGPU. At the same time, from November 1930 to August 1931, he was a member of the Presidium of the All-Union Council of National Economy and a commissioner of the USSR STO for the construction of an automobile plant in Nizhny Novgorod; from April 1931, he was the head of the Belomorstroy Directorate of the USSR NKPS. In August - October 1931 - Head of the Special Department of the OGPU. From October 1931 - Deputy People's Commissar of Workers' and Peasants' Inspectorate of the USSR.

From November 1932 - Deputy Chairman of the USSR OGPU, simultaneously from December 1932 to January 1934 - Head of the Main Directorate of the Workers' and Peasants' Militia of the OGPU. He was also a member of the Commission of the Central Committee of the All-Union Communist Party of Bolsheviks (b) on political (judicial) cases; from February 1934 - a member of the Commission of Soviet Control under the USSR Council of People's Commissars.

With the formation of the NKVD of the USSR in July 1934 - 2nd Deputy People's Commissar of Internal Affairs of the USSR, since September 1934, part-time commissioner of the NKVD of the USSR under the Council of People's Commissars of the RSFSR and Chairman of the All-Union Physical Culture and Sports Society "Dinamo".

In September 1936, he was relieved of his posts in the NKVD and appointed 1st Deputy Commissar of Communications of the USSR. In January 1937, he was removed from the Commission of the Central Committee of the All-Union Communist Party of Bolsheviks (Bolsheviks) on political (judicial) cases, then transferred to the reserve of the NKVD GUGB.

He was awarded the Order of the Red Banner, two badges "Honourable Worker of the All-Union Cheka-GPU", the badge "Honourable Worker of the Workers' and Peasants' Militia" (Workers' and Peasants' Militia).

In April 1937 he was arrested on charges of participation in an anti-Soviet conspiracy in the NKVD and preparation of a terrorist act against Commissar Yezhov. On 14 August he was sentenced to capital punishment and shot the same day.

REDENS Stanislav Frantsevich (1892-1940). Member of the Collegium of the OGPU from October 1929 to 1934. Commissar of State Security of the 1st rank (1935). Born in Minsk-Mazowiecki, Lomzyn province, Tsardom of Poland, into a family with a Sapozhye family. Kingdom of Poland in the family of a shoemaker. Grew up in the village Kamenskoye, Yekaterinoslav guberniya (now Dneprodzerzhinsk), worked

He worked as a mailman, electrician at the Dnieper Metallurgical Plant, graduated from the school at the plant. Since September 1914 in the army, a private in the reserve sapper battalion, demobilised due to illness. Member of the Communist Party since 1914. From 1915 again worked as an electrician at the Dnieper metallurgical plant, then at the factories in Ekaterinoslav. Participated in the February Revolution, member of the Council of the Ekaterinoslav garrison, secretary of the Kamensky Committee of the Party and the Union of Metal Workers, participated in the disarmament of Cossack regiments and in battles with the Petlyurovtsy, secretary of the Polish group of the SDKPiL. From 1918 in Moscow, a worker at the "Provodnik" factory. He was employed in the VChK - investigator, secretary of the Presidium of the VChK, secretary of the chairman of the VChK and the Moscow Emergency Committee. In April - August in the Odessa Cheka, head of the legal and investigative departments. From August, a member of the board of the Kiev gubernatorial Cheka. After the liberation of Odessa by the Red Army from February to July 1920 - chairman of the gubCHK. From August to December 1920 headed the Kharkov, from December 1920 to July 1921. Crimean gubChK. From May 1921 deputy chief, from September - head of the administrative-organisational department of the All-Union Cheka. From September 1922 to June 1924 head of the Crimean Regional Department of the GPU - chairman of the GPU of the Crimean ASSR, simultaneously from May 1924 - head of the Special Department of the Black Sea Fleet. In June 1924 he was recalled to Moscow. He was appointed secretary of the Presidium of the All-Union People's Commissariat of National Economy, assistant to the chairman of the All-Union People's Commissariat of National Economy F.E. Dzerzhinsky, head of the National Department of the All-Union People's Commissariat of National Economy of the USSR. In 1926 after Dzerzhinsky's death he was transferred to the Central Committee-RKI, secretary of the board, manager of affairs of the People's Commissariat. From 1928 he was again employed by the OGPU. From November 1928 - plenipotentiary representative of the OGPU in the ZSFSR, chairman of the GPU of the ZSFSR. From March 1931 - plenipotentiary representative of the OGPU in the Belorussian Military District, chairman of the GPU of the BSSR, from August 1931 to February 1933 - plenipotentiary representative of the OGPU in the Ukrainian SSR, chairman of the GPU of Ukraine. In February 1933 he was appointed plenipotentiary representative of the OGPU for the Moscow region (since July 1934, head of the UNKVD). In January 1938 - January 1939, People's Commissar of Internal Affairs of the Kazakh SSR.

Member of the Central Committee of the All-Union Communist Party of Bolsheviks (b) in 1927-1934. Member of the Central Revision Commission of the All-Union Communist Party of Bolsheviks (b) from 1934. Member of the Central Executive Committee of the USSR. Deputy

Supreme Soviet of the USSR. He was married to the sister of N.S. Alliluyeva, wife of Stalin.

He was awarded the Order of Lenin, the Order of the Red Banner, the Order of the Red Banner of Labour of the Ukrainian SSR and the ZSFSR, two badges "Honourable Worker of the All-Union Cheka-GPU".

Arrested on 22 November 1938. Shot by sentence of the Military Collegium of the Supreme Court of the USSR on 21 January 1940. Posthumously rehabilitated.

STASOVA Elena Dmitrievna (1873-1966), worker of the revolutionary movement, member of the Communist Party since 1898, member of the St. Petersburg "Union of Struggle". In 1904-1906, secretary of the Northern Bureau of the Central Committee, PC, Russian Bureau of the Central Committee of the RSDLP. After the February Revolution, secretary of the Central Committee of the Party (until 1920), delegate to the VI Congress, in the days of the October Armed Uprising, led the issue of the newsletter of the Central Committee of the RSDLP(b). In 1918 member of the Presidium of the Petrograd Cheka, member and secretary of the Petrograd Bureau of the Central Committee, in 1918-1920 member of the Central Committee of the RCP (b). In 1920-1921, head of the orgotdel of the Petrograd Committee of the RCP(b), then in party, public and literary work. Member of the Central Committee of the All-Union Communist Party of Bolsheviks (b) in 1930-1934. Member of the All-Union Central Executive Committee and the USSR Central Executive Committee.

Boris Spiridonovich STOMONYAKOV (1882-1941). Active participant of the revolutionary movement in Russia, Soviet diplomat. Born in Odessa. Studied at the Mining Institute. Member of the Communist Party since 1902. In 1921 - commissioner of the RSFSR NKVT in Germany; in 1921-1925 - trade representative of the RSFSR (from 1923 - USSR) in Germany, simultaneously in 1924-1925 - Deputy People's Commissar of Foreign Trade of the USSR; in 1923-1926 - member of the Collegium of the USSR NKVT. In 1926-1934 he was a member of the Collegium of the USSR NKVD; in May 1934 he was a member of the Collegium of the USSR NKVD.

- August 1938 - Deputy People's Commissar of Foreign Affairs of the USSR. Arrested in December 1938, sentenced to execution in July 1941, shot on 16 October 1941. Rehabilitated.

TRILISSER Mikhail (Meer) Abramovich (1883-1940). Deputy Chairman of OGPU in 1926-1929 . Head of external

of the intelligence service in 1922-1929. Born in Astrakhan in the family of a shoemaker. Graduated from the city real school. Worked in Odessa. From 1901 was a member of the Southern revolutionary group of Social-Democrats; was arrested and deported to Astrakhan province under police supervision. At the beginning of the 1905-1907 revolution he was in Kazan, carrying out propaganda work among soldiers. He was sent by the Bolshevik Central Committee to the Petrograd Military Committee to lead the Finnish military organisation of the RSDLP. In Tammerfors (Tampere) he was engaged in the organisation of the First Party Conference (December 1905). In July 1907 he was arrested, in 1909 he was sentenced 8 years of hard labour; he was kept in the Shlisselburg fortress, then exiled to Siberia for permanent settlement.

After the February revolution edited the Irkutsk newspaper "Voice of the Social-Democrat", worked in the military organisation of the Irkutsk Committee of the RSDLP(b). From March 1917 he was secretary of the Irkutsk Soviet. In October 1917 at the First All-Siberian Congress of Soviets he was elected a member of the Central Executive Committee of the Soviets of Siberia, at the same time he was a member of the provincial committee of the RSDLP(b). In December 1917 he participated in the suppression of the counter-revolutionary rebellion of the Junkers in Irkutsk, in 1918 he was elected a member of the Presidium of the Siberian Military Commissariat, from June he was deputy chairman and commissar of the Siberian High Command, chief of staff of the Baikal Front. In autumn 1918 he participated in the creation of the party underground in the Amur region, in April 1919 he was elected chairman of the Amur regional committee of the RCP(b), from August he was a member of the regional military-revolutionary field headquarters. From May 1920 chairman of the Amur regional revcom and secretary of the regional committee of the RCP(b), then commissar of the Far Eastern Republic in the Amur region, member of the Far Eastern Bureau of the Central Committee of the RCP(b) and the State Political Guard of the DVR.

From August 1921 in the VChK, head of the foreign part of the INO, at the same time head of the Far Eastern Department of the Executive Committee of the Comintern. From December 1921 - Assistant Chief of the INO of the VChK-GPU, from May 1922 to October 1929 - Chief of the INO of the GPU-OGPU, simultaneously from March 1926 - Deputy Chairman of the OGPU. Since 1928, OGPU Commissioner under the Council of People's Commissars of the RSFSR. He combined leadership work with specific operational and recruitment activities. With his participation there were

revealed secret aggressive plans of Japan, obtained information about terrorist activity of White Guard emigrants in Berlin. Travelled illegally to Berlin, met with agents abroad.

At the suggestion of I.V. Stalin, he was involved in the system of party-state control. In 1927-1934 he was a member of the Central Committee, and from 1930 a member of the Presidium of the Central Committee of the All-Union Communist Party of Bolsheviks (b) and a member of the All-Union Central Executive Committee. In 1930-1934, Deputy People's Commissar of the RSFSR. At the XVII Congress of the All-Union Communist Party of Bolsheviks (b) he was elected a member of the Soviet Control Commission under the USSR Council of People's Commissars and was its commissioner for the Far Eastern region.

In 1935-1938, member of the Presidium and candidate member of the secretariat of the Comintern Executive Committee (under the pseudonym Moskvín). He supervised the Comintern's special services and was a member of the commission of the ICCI secretariat for the transfer of members of foreign Communist Parties to the All-Union Communist Party (Bolsheviks).

He was awarded the Order of the Red Banner.

Arrested on 23 November 1938. On 1 February 1940, sentenced to capital punishment by the Military Collegium of the Supreme Court and shot the next day. Posthumously rehabilitated in 1956.

UNSHLICHT Joseph (Jozef) Stanislavovich (1879-1938). Deputy Chairman of the All-Union Cheka-GPU (1921-1923). Born in Mława, Płock province (Poland) in the family of a clerk. Graduated from the Higher Technical Courses in Warsaw, specialising in electrical engineering. Since 1896 he participated in the revolutionary movement, in 1900 he joined the Social Democratic Party of the Kingdom of Poland and Lithuania (SDKPiL), member of the Warsaw and Łódź District Committees and the Regional Board of SDKPiL. He took part in the work of the 5th Congress of the RSDLP 1907. He was arrested many times (in 1902, 1903, 1906, 1907, 1909, 1913), imprisoned and exiled. In 1917 he was a member of the executive committee of the Irkutsk Soviet and the Bolshevik Party Committee. From April in Petrograd, member of the executive committee of the Petrograd Soviet. Delegate to the VII (April) conference of the RSDLP(b). On the Bolshevik list (from the Petrograd organisation of the RSDLP(b)) was elected to the Constituent Assembly.

In July 1917 he was arrested and imprisoned in "Kresty". In the days of the October armed uprising, a member of the Petrograd VRK, a member of the All-Russian Central Executive Committee In December 1917, he was appointed a member of the Collegium of the NKVD,

Chairman of the Commission for Military and Refugee Affairs (Tsentroplenbezhd). In February 1918, one of the organisers of the defence against German invaders in the Pskov area. From February 1919, he was People's Commissar for Military Affairs of the Lithuanian-Belarusian Soviet Socialist Republic, from April deputy chairman of the Defence Council of Lithuania and Belorussia, member of the Central Committee and Presidium of the Central Committee of the Communist Party of the Lithuanian Soviet Socialist Republic, member of the 16th Army. During the Soviet-Polish war of 1920 he was a member of the Polish Bureau of the Central Committee of the RCP(b) and the RAF of the Western Front (December 1919 - April 1921), supervised special departments and military intelligence. On 5 April 1921, by decision of the Politburo of the Central Committee of the RCP(b), he took the post of deputy chairman of the All-Union Cheka (then GPU). From September 1921, he was a member of the Council of Special Purpose Units under the Central Committee of the RCP(b), on 8 November 1921, by resolution of the Presidium of the VChK, part-time chairman of the Moscow Emergency Commission (MCHK). In 1923, he was a member of the USSR Central Executive Committee Commission on the development of regulations on the OGPU. At the same time he worked in the Comintern. He participated in the events of the so-called "German October", was involved in the organisation of armed detachments and recruitment of personnel for the future German Cheka, was a member of the permanent military (military conspiratorial) commission at the Orgotdel of the ICCI.

Since November 1923 - member of the USSR Revolutionary Military Council and Chief of Supply of the Red Army. Since February 1925 - Deputy Commissar for Military and Naval Affairs and Chairman of the USSR Revolutionary Military Council M.V. Frunze (after his death in October 1925 - K.E. Voroshilov). He was one of the organisers and leaders of mass voluntary defence organisations (Tsobrokhim, Aviakhim, Osoaviakhim). He supervised military intelligence (he was the initiator of the so-called "active intelligence" against Poland and Romania) and the Special Technical Bureau.

Since 1930 he has been working in the economic sphere. Member of the Presidium and Deputy Chairman of the USSR All-Union National Economy Committee, Deputy Chairman of the USSR State Planning Committee, then Chief State Arbitrator under the USSR Council of People's Commissars. In 1933-1935 he headed the Main Directorate of the Civil Air Fleet under the USSR SNK.

He was elected a member of the All-Russian Central Executive Committee and the Central Executive Committee of the USSR. At the XIII Congress of the RCP(b) was elected a member of the Central Executive Committee, at the XIV, XV, XVI, XVII Congresses of the Party - a candidate for membership in the Central Committee At the VII Congress of Soviets in February 1935 was elected Secretary of the Union Council of the CEC of the USSR.

He was awarded the Order of the Red Banner.

On 11 June 1937 he was arrested in the case of "anti-Soviet Trotskyist military organisation in the Red Army". On 28 July 1938, the Military Collegium of the Supreme Court of the USSR sentenced him to capital punishment. Shot on 28 (according to some sources 29) July 1938. Posthumously rehabilitated in 1956.

Moses Solomonovich URITSKY (1873-1918). Chairman of the Petrograd Cheka in March-August 1918. Was born in Cherkassy. Graduated from the Law Faculty of Kiev University in 1897. He took part in the revolutionary movement since the early 90s. After the II Congress of RSDLP - Menshevik. Arrested and sent into exile in 1906. In 1914 he emigrated abroad. After the February Revolution of 1917 returned to Russia. At the VI Congress of the RSDLP(b), together with the "inter-raionists" he was accepted into the party and elected a member of the Central Committee, at the VII Congress - a candidate member of the Central Committee. In October 1917 - member of the Military Revolutionary Committee, temporary commissar at the Foreign Ministry, Commissioner of the SNK for elections to the Constituent Assembly. In January 1918, during Dzerzhinsky's leave, he acted as Chairman of the All-Union Cheka Committee.

From February 1918 - a member of the Petrograd Revolutionary Defence Committee. On 10 March he was appointed Chairman of the Petrograd Cheka. At the same time commissar of foreign and internal affairs of the Union of Communes of the Northern Regions, from July 1918, after the Left Wesser mutiny - chairman of the Military Revolutionary Committee of Petrograd. Uritsky voted against or abstained on all questions of death sentences in the Cheka, in connection with which the delegates of the 1st All-Russian Conference of the Cheka in June 1918 demanded his resignation.

30 August 1918 murdered by former junker Leonid Kannegiser. Buried on the Field of Mars.

Mikhail Vasilyevich FRUNZE (1885-1925). Soviet statesman, party and military leader. Member of the Bolshevik Party since 1904. In 1905 he led the Ivanovo-Voznesensk strike. In 1909-1911 he was sentenced to death twice. In 1910-1915 he was sentenced to penal servitude and escaped. Conducted revolutionary work in

of the army. Participant of the October Revolution. After the October Revolution - Chairman of the Ivanovo-Voznesensk provincial executive committee and the provincial committee of the RCP(b). During the Civil War he commanded an army, the Southern Group of the Eastern Front and the Eastern Front during the defeat of Kolchak's armies. In 1919-1920 he commanded the Turkestan Front, in 1920 - the Southern Front at the defeat of Wrangel's troops. In December 1920 - March 1924 - Commissioner of the Russian Revolutionary Military District in Ukraine, commander of the troops of Ukraine and Crimea and at the same time a member of the Politburo of the Central Committee of the Communist Party of Ukraine. From March 1924 - Deputy Chairman of the USSR Revolutionary Military Council and Deputy Commissar for Military and Maritime Affairs of the USSR. At the same time from April 1924 - Chief of Staff of the Red Army and Head of the Military Academy. From January 1925 - Chairman of the USSR Revolutionary Military Council and People's Commissar for Military and Naval Affairs of the USSR. Member of the Central Committee of the Party since 1921, candidate member of the Politburo of the Central Committee since 1924. Member of the All-Russian Central Executive Committee since 1918 and the USSR Central Executive Committee.

Genrikh Grigorievich YAGODA (1891-1938). People's Commissar of Internal Affairs of the USSR (1934-1936). General Commissar of State Security (1935), Born in Rybinsk, Yaroslavl province, in the family of an engraver-printer, who worked as an apprentice for various owners. There were four other children in the family. He was a third cousin of Y.M. Sverdlov, later married his niece Ida Leonidovna. Studied at gymnasium in Simbirsk and Nizhny Novgorod; passed external examinations for the 8th grade. Participated in the 1905-1907 revolution. In 1907 joined the RSDLP, adhered to the anarchist-communists. In his official autobiography in Soviet times Yagoda wrote that in 1911 he was arrested for revolutionary activity and spent two years in exile. In fact, he was exiled from Moscow and lived in Simbirsk and Nizhny Novgorod until 1913. In 1913 he moved to Moscow, then to Petrograd, and worked in the hospital fund of the Putilov plant. In 1915 he was mobilised and sent to the active army. Probably during this period he joined the Bolsheviks. During the February Revolution of 1917 in Petrograd, he was a member of the Petrograd military organisation of the Bolsheviks and was engaged in the formation of Red Guard units. After the October Revolution, from the beginning of 1918 he was an employee of the Supreme Military Inspectorate, as its representative until 1919 he was on the Southern and South-Western fronts.

From 1919 in the VChK, manager of the Special Department. Since 1920 member of the Collegium, in 1921-1922 - deputy chief, chief of the Special Department of the VChK-GPU, since November 1923 2nd deputy chairman, since July 1927 part-time chief of the Secret and Operational Directorate of the OGPU. From August 1926 - actually 1st Deputy Chairman of the OGPU, in October 1929 he was formally confirmed in this position, in July 1931 after a conflict in the leadership of the OGPU he was demoted to 2nd Deputy Chairman and remained in this position until the liquidation of the OGPU, with the position of 1st Deputy Chairman vacant since October 1932. V.R. Menzhinsky, who was constantly ill in the last years of his life (since July 1926), practically did not lead the State Security Department, all organisational and operational issues were solved by Yagoda. He was repeatedly honoured with government awards. In 1927, in connection with the 10th anniversary of VChK-GPU-OGPU, among 35 security officers, he was awarded the Order of the Red Banner "for military distinctions in the fight against counter-revolution, spy, bandit and other organisations hostile to Soviet power, as well as for his military service at the fronts". He received the second Order of the Red Banner in 1930, in 1932 - the Order of the Red Banner of Labour of the Transcaucasian Federation, in 1933 - the Order of Lenin, for his participation in leading the construction of the White Sea-Baltic Canal. In December 1933 his name was given to the Higher Frontier School of the OGPU, later the Balshev Labour Commune of the NKVD.

On 10 July 1934, by a decree of the CEC of the USSR, the OGPU was reorganised into the Main Directorate of State Security (GUGB) and became part of the NKVD. Yagoda was appointed People's Commissar of Internal Affairs of the USSR. In this position he proved himself as one of the main executors of mass repressions. But his days were numbered. 25 September 1936 Stalin, who was on vacation in Sochi, together with AA Zhdanov sent a telegram to the Politburo of the Central Committee follows: "We consider it absolutely necessary and urgent to appoint Yezhov to the post of People's Commissar of Internal Affairs. Yagoda was clearly not up to the task in exposing the Trotskyist-Zinoviev bloc. The OGPU was 4 years late in this matter. All Party workers and most of the regional representatives of the NKVD say so."

On 26 September 1936, Yagoda was removed from the post of Commissar of the NKVD and appointed People's Commissar of Communications of the USSR. Yezhov took his place. On 29 January 1937, the CEC of the USSR decided to transfer General Commissar of State Security G.G. Yagoda to the reserve. On 29 March 1937 he was arrested on charges of participation in t. n.

"Right Trotskyist bloc". He was sentenced in a public trial

"Right-Trotskyist bloc" (the case of Bukharin, Rykov and others) to capital punishment. On 15 March 1938 the sentence was carried out.

Varvara Nikolayevna YAKOVLEVA (1884-1941). Member of the Collegium of the All-Union Cheka in May 1918 - March 1919, deputy chairman of the Cheka in July 1918 - January 1919. Born in Moscow, the daughter of a merchant. Graduated from the Higher Women's Courses, specialising in mathematics; her husband was a professor, a famous astronomer, Bolshevik P.K. Sternberg, her brother was a prominent Bolshevik H.H. Yakovlev. Yakovlev, in 1918 killed by the White Guards in Siberia. For participation in the revolutionary movement she was repeatedly arrested and exiled. In October 1917 she was a member of the Moscow militant party centre of the RSDLP(b) for the leadership of the armed uprising. From May 1918 she was a member of the Collegium of the VChK, deputy head of the for combating counter-revolution, head of the department for combating crimes ex officio, deputy chairman of the VChK from July 1918. VChK from July 1918.

After the murder of M.S. Uritsky, she was sent to the Petrograd Cheka, acting as deputy chairman of the Extraordinary Commission, from early October to the end of 1918 headed it, while remaining deputy chairman of the Cheka. She was the only woman in the history of the Soviet state security agencies to achieve such positions.

In January 1919 she was recalled to Moscow; she worked in the Central Committee of the RCP(b), in the RSFSR People's Commissariat of Education, and as a manager of the Supreme National Economy Academy. In 1920 - a member of the Siberian Bureau of the Central Committee of the RCP(b), in 1920-1921 - Secretary of the MK RCP(b), in 1922-1929 - Deputy People's Commissar of Education of the RSFSR, in 1929-1937 - People's Commissar of Finance of the RSFSR. Member of the All-Russian Central Executive Committee, CEC of the USSR. Arrested in 1937. Sentenced in 1938 to 20 years prison. Shot in the Orel prison. Posthumously rehabilitated.

List of used research tools

1. Archival document holdings:

Uverova university (Stanford, USA); Central Archive of the Federal Security Service of the Russian Federation (Moscow); The Russian State Historical Archive (St. Petersburg, Russia).
Petersburg);
Central state historical archive of the Mayor's Office of St. Petersburg;
Registration and Archival Documents Service of the FSSB in St Petersburg and the Leningrad Region.

2. Literature:

Agabekov G. Secret Terror. M., 1997.
Alekseeva T., Matveev N. Entrusted to defend the revolution. M, 1987.
Altaev A.I. The Story of Gleb Bokii//.
Andreev A.I. Occultist of the Soviet Country. M., 2004. Barchenko A.S.
Alexander Barchenko, who was he? // Science and Religion. 1997. № 7.
B. History of Russian Freemasonry. M., 1995.
Begunov Y. Secret forces in the history of Russia. SPb., 1995. Belikov V., Knyazev V. Roerich. M., 1987.
Berberova N. People and lodges. M., 1997.
Berezhkov V.I. Piterksye prokurators. SPb., 1998. Besedovsky G.Z. On the Way to Thermidor. M., 1997.
Brichkina B. Gleb Boki. // Heroes October Revolution. M.-L., 1967.
Returned Names. M., 1989.
Vorobyev V.K. Vospominaniya. II., 1924.
Gavriil Konstantinovich, Grand Duke in the Marble Palace, Moscow, 2001.
Gorky A.M. Solovki. // Collected Works. VOL. 17. M., 1955.
Grekova T.I. Tibetan medicine in Russia. SPb., 1999-.
Demin V. Cosmist, Chekist, Keeper of Secrets. 1997.
№ 4.
Zhitomirsky S.V. Researcher of Mongolia and Tibet P.K. Kozlov. M.-L., 1989.
From the History of the All-Russian Extraordinary Commission. M., 1958.

Krylov V. Genius mystifier or mystifying genius? // Science and Religion.
1993. № 6.

Kuzina S. Psychic of special purpose. // Komsomolskaya Pravda.
3 April 2004.

Lenin and the VChK. M., 1987.

Platonov O. Masonic conspiracy in Russia (1731-1995) // Nash sovremennik.
1995. № 7.

Razgon L.E. Prisoner in his fatherland. M., 1995.

Raskolnikov F. About Time and Myself. JL., 1989.

Shalyapin F.I. Mask and Soul. M., 1991.

Anrreev A

OppulTisT of the country of Soviets

Yenayurim the secret, Łyunkhor the Great gives the ability to coseruate the world and life ands yentra 𐑖
finelessness of the Buddha's eyes.

A.bartzenpo

Truly, the time of Shambhala has come.

N. Roerich

FROM THE AUTHOR

Nm A.B. Barchenko (1881-1938) became known relatively recently and immediately attracted universal attention. Barchenko (1881-1938) became known relatively recently and immediately attracted public attention.

Literary scholar, parapsychologist, who worked in close contact with V.M. Bekhterev, and at the same time occultist, a follower of the French mystic A. Saint-Yves d'Alveydre, who in the 1920s in Petrograd created an esoteric circle "United Labour Brotherhood" and tried to organise expeditions to Afghanistan and Tibet to establish links with the "Shambhala brotherhoods", allegedly keeping the ancient wisdom lost by mankind.

A seeker of new knowledge, selfless and determined, Barchenko belonged to the era of the "heroic 1920s" with its god-fighting, violent imposition of proletarian culture at the same time great enthusiasm and unrestrained experimentation in all fields of science and art. Alas, he fully shared the fate of his generation. His arrest in May 37 put an end to the life and quest of this extraordinary man, whose ideal was Giordano Bruno, who died at the stake.

The heroes of this book are A.V. Varchenko and people of his time - students, associates, patrons, those who believed in the possibility of building a new Russia based on the combination of science and socialism and worked for this goal. For the first time I tried to tell about them in the article "A.V. Varchenko - Russian seeker of Shambhala", published in 2002 on the pages of the St. Petersburg almanac

"Nevsky Archive." In the same year my book "The Time of Shambhala. Occultism, science and politics in Soviet Russia", the first part of which was entirely devoted to A.V. Varchenko. It was an attempt to reconstruct his biography based on the few surviving documents and memories.

The book "The Occultist of the Soviet Country. The Mystery of Dr Varchenko" is a significantly revised - corrected and expanded by including new materials - the text of the previous edition. In it the reader will find a lot of new and interesting for himself - this is first of all

an account of Varchenko's co-operation with V.M. Bekhterev and Bekhterev's Brain Institute, and of his own biophysical laboratory established in 1923 in Kraskovo under the auspices of the Chief Science Department of the People's Commissariat of Education. In the appendices to the book I present several new documents - a short autobiographical sketch of A.V. Varchenko, an excerpt from a letter of the spiritual head of the Hasidim I.-I. Schneerson about his meeting with Varchenko, and miraculously preserved 4 letters of Barchenko to V.M. Bekhterev (1920-1923), recently discovered by me in one of the St. Petersburg archives.

My sincere thanks to A.G. and O.A. Kondiain who provided several drawings by E.M. Kondiain for this book. I would like to express my sincere gratitude to A.G. and O.A. Kondiain, who provided for this book several drawings by E.M. Kondiain related to the Lapland expedition of A.V. Barchenko, to Oleg Shishkin, a Moscow journalist, who gave me a number of interesting documents from the State Archive of the Russian Federation in Moscow, to E.L. Moroz from St. Petersburg for materials on Barchenko's contacts with the 6th Lubavitcher Rebbe I.-I. Shneerson, as well as to Luigino Collarin, an Italian researcher, for sending me information and publications about the ideological teacher of the Lubavitcher Rebbe.I. Schneerson, as well as the Italian researcher Luigino Collarin for sending me information and publications about the ideological teacher of my hero - the French philosopher-occultist Alexandre Saint-Yves d'Alveidre.

*A.I. Andreev
April 2006 St.
Petersburg*

Prologue

About Shambhala, its inhabitants and seekers

It is common for people to dream of a more perfect world than the one we live in. This is probably the reason why Western society, far from being socially prosperous, has become so favourable.

The Buddhist myth of Shambhala - the Happy Land of Perfect People, lost somewhere in the wilds of Central Asia - spread in the 20th century. The famous cultural and religious scholar Mirce Eliade, however, believed that the human craving for myths comes from a hidden - "latent" - desire "to hear stories" about the

In Sanskrit, the word "Shambhala" means "source of happiness" - a place of peace and serenity. Our main source of information about such a country is the books of the sacred Buddhist canon, the Ganjura. Located in the north of the mythical continent of Jam-Budvipa, which modern scholars usually associate with the Indian subcontinent, Shambhala is surrounded by a chain of the highest mountains and therefore inaccessible to people of the rest of the world. Its inhabitants are virtuous and intelligent; disease, hunger, and any other suffering are unknown to them. Most become perfect beings (buddhas) during their lifetime through the study and practice of the teachings called Kalachakra (Sanskrit kalacakra) - the Wheel of Time. In a word, Shambhala as depicted by the ancient Buddhist tradition is a prototype of the earthly paradise, the Promised Land.

Kalachakra is a kind of hidden knowledge, the possession of which allows one to attain the enlightened state of Buddha within one lifetime, the highest gnosis, accessible only to the initiated. It is believed that the founder of Buddhism, Shakyamuni Buddha, one year after attaining enlightenment, or nirvana, taught the secret teachings to the king of Shambhala, Suchandra, inside the stupa of Dhanyakataka, located in southern India. Upon returning to his homeland, Shambhala, Suchandra began to preach this teaching and also wrote a lengthy commentary on it. Many centuries later, the Kalachakra teachings returned from Shambhala to India,

where it became widespread among Buddhist monks. This happened at the turn of the X and XI centuries A.D. Then the teaching was transferred by the travelling pandit (teacher) Somanatha from India to the Snow Country - Tibet. Somanatha is also credited with introducing the lunar-solar-jupiter calendar, a 60-year cycle outlined in the Kalachakra, to Tibet in 1027. Subsequently, between the eleventh and fourteenth centuries, Tibetan lamas, under the guidance of Indian preachers, translated the main doctrinal texts of the Kalachakra from Sanskrit into Tibetan.

In Tibet, the teachings of Kalachakra, otherwise known as Duinhor (Tib. dus khor), particularly attracted the monks of the Gelug ("virtuous") sect, founded in the 14th century by the famous scholar and reformer of Buddhism, Tszongkhapa. At the same time, the Panchen Lamas began to show great interest in the Kalachakra, as a result of which the Tashi Lhumpo monastery in Southern Tibet (in Jiang Province), which was their residence, became one of the main centres of the teaching. In the person of the Panchen-lam (considered to be the incarnation of Buddha Amitabha, the creator and ruler of Sukhavati Paradise, where all those who believe in him go) Kalachakra acquires very special patrons. According to an ancient Buddhist prophecy, at the end of Kali-yuga, or the Iron Age on earth, when the teachings of Buddha will decline, the 25th kulika-king of Shambhala Rudra Chakri (Rigden Japo in Tibetan), incarnated in one of the Panchen-lam, will start a war against the barbarians - followers of the Lalo religion (a hint to the Muslim persecutors of Buddhism). As a result of the great battle, which will take place on the banks of the river Shrita (Sita) in India, the Lalo hordes will be defeated, and the happy golden age - Krita-Yuga - will reign on earth again.

Kalachakra, from the point of view of modern Tibetology, is one of the most important and most complex systems of Buddhist tantra, belonging to the class of Annutara-yoga. The word "tantra" itself has two meanings: in a broad sense it is the name of one of the directions of Buddhism - Vajrayana, or Chariots of Thunder, in which the primary importance is given to psychophysical (yogic) practices; in a narrow technical sense "tantra" means the basic text of Vajrayana, the instruction put by its author into the mouth of the Buddha. Annutara-yoga-tantra is the tantra of the highest yoga. It is believed that its practitioner reaches the highest state of consciousness - "enlightenment" (Sanskrit).

bodhi) - and becomes a Buddha in the shortest period of time - already in this life.

Kalachakra-tantra is traditionally subdivided into "external", "inner" and "alternative" or "transcendent". The Tibetan scholar Geshe Jampa Thinley characterises their distinction thus:

"The outer Kalachakra-tantra (hereafter KT) contains a detailed explanation of the external world, as it is closely related to the inner world. The circulation of galaxies, the movement of planets and similar things are described in the outer KT. Tibetan astrology also originates in the outer CT. <...> The inner CT contains knowledge of the inner world - inner channels, energies, etc. - laid out so that we can use this knowledge for spiritual practice. But the main content of the KT, necessary for spiritual practice, is unfolded in the alternative KT, which is primary in relation to the external and internal KT - the latter serve as an information base for the higher KT.

CT."^[3]

The description of Shambhala, information about its history, its rulers (the so-called "kulika-kings") and the prophecy about the coming great Shambhala war are all in the texts of the outer KT. It also contains a variety of information about the physical sciences and various technical devices, such as the methods of making catapults and other weapons that will be used by the Rigden-Japo warriors in battle against the forces of evil. But the main emphasis of the outer CT, as American researcher Edwin Bernbaum notes, is on time and, astrology, as well as the mathematics required for the various chronological and astrological calculations. "In the movement of the stars and planets, the practitioner of external Kalachakra tries to discover the cyclical manifestations of the forces that govern our lives."^[4] -

Information about Shambhala penetrated Europe at the end of the Middle Ages thanks to the stories of travellers in the Asian East. Portuguese Jesuit missionaries Esteban Coachella and Joao Cabral were the first to tell about the mysterious country. In 1628, while trying to pass from Bhutan to Cathay, i.e. China, about which there was very little information at that time, they learnt about the existence of an unknown country.

The Bhutanese ruler told them that it was a very famous country and that it bordered another country called Sogpo. The Bhutanese ruler told them that it was a very famous country and that it bordered on another state called Sogpo. From this answer, Kachella concluded that Xembala was Cathay, because the information given to him - the vast size of Xembala and its proximity to Mongol (Sogpo) possessions - corresponded to the way Cathay China was depicted on geographical maps. Kachella then travelled to Xembala and succeeded in reaching the town of Shigadze in the Panchen Lama's domain (i.e. in Tibet). Here his companion Cabral also arrived from Bhutan early in 1629. However, the travellers quickly realised that they had not Cathay, but a country that was called Greater Tatarstan on European maps of that time.

Another European traveller - Hungarian Alema de Keresi, who visited Bhutan and Tibet in the early 19th century, supplemented the information of the Portuguese monks. A small article published by him in 1833 in the journal of the Asiatic Society of Bengal stated, in particular, that Shambhala was "a mythical country situated in the north" and that its capital was Kalapa, "a beautiful city, the residence of many illustrious kings of Shambhala". Calling Shambhala a "mythical country", Chema de Kereshi nevertheless gives its relatively precise geographical coordinates - "between the 45th and 50th degrees north latitude, beyond the Sita or Yaxart River"^[5]. -

These first reports about Shambhala for a long time remained the domain of only a narrow circle of European scholars - geographers and orientalisks. More to the wider public Indo-Tibetan myth on the "Happy Land" becomes known only at the turn of the XIX-XX centuries, mainly due to the theosophical teachings of E.P. Blavatsky. Trying to prove that at the dawn of human civilisation science and religion were inseparable, making up a single esoteric doctrine - "the original revelation given to mankind" - Blavatsky turned to the isogoks of world religions

- to the most ancient mystery cults and teachings, which in her opinion, have preserved the remnants of this synthesis. In her major work "The Secret Doctrine" Elena Petrovna, with reference to the publications of Cem de Quereshe and reports of the German travellers on Tibet brothers Tibet.

Schlagintveit, mentions Shambhala and the sacred book Dus-Kyi-Horlo (Cycle of Time) originating from it. This system of Tibetan mysticism, which Blavatsky claims is as old as man, was practised in India and Tibet long before Europe became a continent (!), although the first information about it appeared 9 or 10 centuries ago. To this day, the esoteric

"The Good Law" is preserved in its original purity "in the wilderness of the Trans-Himalayas - too generically called Tibet, in the most inaccessible mesgas deserts and mountains."([6]) Here it should be noted, that

Shambhala for Blavatsky and her followers - is no longer "mythical country" Dejung (Tib. bdeyung) is the Source of Happiness," but some real-life brotherhood or community of dedicated yogis - adepts of the esoteric teachings, which she calls the

"mahatmas." Such mystical fraternities, preserving the remnants of the ancient

There are many "universal sciences" on earth, but they have nothing to do with "civilised countries". Moreover, their whereabouts, as Blavatsky believes, should remain a secret to the rest of the world - until "mankind in its mass wakes up from spiritual lethargy and opens its blind eyes

towards the dazzling light of Truth".^[7] Travelling through Central Asia in the late 19th century, N.M. Przhevalsky, V.I. Roborovsky, M.V. Pevtsov, G.E. Grum-Grzhimailo, P.K. Kozlov and others encountered another amazing legend - that of the Belovodskoe kingdom, or Belovodye, the land of justice and true piety. While staying in 1877 on the shores of the "wandering" Lake Lobnor, north of the Tarim River in Western China, or Xinjiang, Przhevalsky heard from the locals about how a party of Russian Altai Old Believers numbering more than a hundred people came to these places in the late 1850s - early 1860s in search of the Belovodsk "promised land". Most of the aliens, not satisfied with the living conditions in the new place, moved further south, beyond the Altyn-tag ridge, where they established a settlement. But both eventually returned to their homeland. The story about this journey of the seekers of Belovodya, recorded from the words of one of its participants A.E. Zyryanov, together with the attached route map of the whole journey, was later published by A.N. Beloslyudov in the Notes of the Russian Federation.

^{of} the Geographical Society. -

Belovodye is another mystery of Central Asian history. The modern researcher K.V. Chistov, however, believes that it is "not a definite geographical name, but a poetic image of a free world.

⁹ Therefore, it is not by chance that Russian Old Believers searched for this happy peasant country over a vast area - from Altai to Japan and the Pacific Islands, and from Mongolia to India and Afghanistan. Initially (in the second half of the XVIII century) Belovodye was called settlements in two fertile valleys of the South-Eastern Altai - Bukhtarminskaya and Ui-Monskaya, where the "authorities" and popes - persecutors of the Old Believers, who did not accept the church reform of Patriarch Nikon, did not reach. This

The "neutral land" between the Russian and Chinese empires was incorporated into Russia in 1791, and it was then, according to Chistov, that the legend of Belovodye arose. Its spread is closely connected with the activities of the sect of "runners", or wanderers, which is an extreme left-wing branch of Old Believers.

The first information about the Old Believers' search for the protected country dates back to 1825-1826, but already in the second half of the XIX century (1850-1880) the walks to Belovodya acquire a mass character. For us, however, the greatest interest are the reports about the Central Asian routes of the Belovodya seekers (Mongolia - Western China - Tibet), because it is there, in the heart of Asia, apparently, there was a contamination of two legends - the Christian one about Belovodya and the Buddhist one about Shambhala, which later gave an excuse to some authors to speak about their common "root". At the same time, another fact is extremely curious - the seekers of Belovodya, who visited India and Tibet, brought from there to Russia elements of Eastern teachings (maybe even Buddhist tantra), which were then assimilated by some Russian mystical sects of the Old Believers.

At the beginning of the 20th century, another myth - about the underground country of Agarti (or Agartha) - became widespread among European occultists. In 1873, the French writer Louis Jacolliot, in his fantastic novel *Le Fils de Dieu* (The Son of God), recounted how Indian Brahmins showed him some ancient texts, including the Book of Historical Zodiacs, and allowed him to attend the Shivaist "orgy" in the underground.

temple, where they told the story of the country of "Asgarta".^[10] According to Jacollio, "Asgarta" is the prehistoric "City of the Sun", the residence of the chief Brahman priest Brahmatma, who is the incarnation of God on earth. A few decades later (1911), another marvellous book on the same theme appeared in Paris - the

"Mission de l'Inde en Europe (Mission of India in Europe), written by the recently deceased French occultist A. Saint-Yves d'Alveydra. This work told about a mysterious underground country hiding somewhere in the depths of the Himalayas - about Agartha (Agartha), information about which Saint-Yves, as we learn from his biographers, also received from his Indian teachers-Brahmans. Agartha has a "synarchic" form of government, and its population reaches 20 million people (!). Here it is necessary to explain - according to the teachings of St. Yves there are two types of organisation of human communities: anarchic, dominating on the Earth for the last 5 thousand years, and synarchic, which preceded it. The essence of synarchical system (sunarch in Greek. means

"This system of societal governance is the embodiment of the highest Divine Providence, the guarantee of social harmony and justice. Such a system of governing the society is the embodiment of the highest Divine Providence, the guarantee of social harmony and justice. (In his book on Agartha, St Yves calls "synarchic law" both theocratic and democratic.) The first synarchic power on earth was the giant universal empire of Aries (Empire Universel du Belier) created about 9,000 years ago by the legendary Ram (hero of the ancient Indian epic Ramayana), which, according to St Yves, is the beginning of the sacred history of mankind unknown to science.

In this empire, Agartha served as one of the religious centres or "universities" where the highest gnosis was kept and initiatory rites were performed. About 3,000 years B.C., however, due to the schismatic activities of Prince Irshu, who rejected divine principles, the Ramidian empire began to disintegrate and anarchy gradually reigned on Earth. This is why the Agartians "went underground".

In characterising the "socially arranged" - synarchic - state of Agartha, St Ives was keen to emphasise its difference from anarchic states.

Agartha is inaccessible to violence, she is ignorant of such vices of modern society as poverty, prostitution, drunkenness, antagonism of the upper and lower classes, division of people into castes and so on.

Governed by "leaders of the greatest spiritual power," it is. "the centre of the initiated", storing in its depths "the annals of mankind for the entire time of evolution on Earth for 556 centuries". The cities of Agartha, according to St Ives, "are mostly located in underground buildings" and therefore invisible to humans. There, in the belly of the earth, the richest libraries of the Agartians, containing "the complete collection of all the arts and all the ancient sciences", are safely hidden from the eyes and encroachment of profane people.

The fact that the subterranean country is completely isolated from terrestrial civilisation, St. Ives explains by the desire of its rulers not to allow the highly developed science of Agartha to become "an instrument of the struggle against mankind to Antichrist and Anarchy just as it was our science that did it."

Curiously, St Ives was not only the first Western occultist to create a "conspiracy model of history" (to use the words of ADugin), but he also went to great lengths to put his ideals into practice. He repeatedly addressed various appeals to the "anarchist" rulers of this world - Queen Victoria of England, Tsar Alexander III of Russia and the Pope - and set up an organisation in France to promote the principles of the "social state" - the Synarchy. The organisation rejected Western liberalism and capitalism and called for a return to traditional cultural values. Its leaders, however, compromised themselves in the 1930s by collaborating with the leaders of Nazi Germany.

Be that as it may, the ideas of the French mystic have left a noticeable trace in the history of European esoterism. They were especially attractive to the German occultists, the mythmakers of the Third Reich, who used the myth of Agarthe (having then whether Asian or Scandinavian roots^[12] and the Indo-Buddhist myth of Shambhala to create their own conspiracy paradigm

of world history. Its meaning can be summarised as follows: 3 or 4 thousand years ago, a people with a highly developed culture lived in the area of the present-day Gobi Desert. This culture perished as a result of some catastrophe, and it was then that the ancient Gobi country turned into a desert. The survivors migrated partly to Northern Europe, partly to the Caucasus. The people who came out of the Gobi Land represented the "root race" (Grundrasse) of mankind - the Aryan race. The leaders of the lost culture - great sages, spiritual sons of the "other world" - settled after the catastrophe in the vast highlands, "under the Himalayas". There they divided into two groups - some followed the Way of the Right Hand (Weg rechter Hand), others the Way of the Left Hand (Weg linker Hand). The centre of the former became Agarti - "the unknown Grad, the Abode of Contemplation, the Temple of those who have withdrawn from the world"; the centre of the latter became Shambhala - "the Grad of Power and Authority", commanding the elements and human masses.

[\[13\]](#)

Ideological threads from St Yves d'Alveydre, however, stretch not only to Kaiser and then Nazi Germany, but also to Russia, both tsarist and Soviet. Russian occultists showed great interest in the ideas of the French esoteric thinker and, as far as can be ascertained, kept in touch with him through his Russian wife Countess M. Keller and her son Count Meller. Thanks to their efforts, a Russian translation of *The Mission of India* was published in St Petersburg in 1915. It seems that during the years of emigration in Western Europe the leaders of Russian left-wing social democracy also had the opportunity to become acquainted with the doctrine of synarchy. A Dugin makes a curious suggestion - that the Bolsheviks borrowed from St Ives the term "Soviets" (le Conseil), which is a part of the name of the three higher social democracies

(Already in our time, his other key term - "Social State" (l'Etat Social) - unexpectedly appeared in the new Constitution of the Russian Federation (Art. 7), although in this case, of course, we can hardly speak of any conscious borrowing).

After the October Revolution, the main conductor of Saint Ives' ideas in Soviet Russia - in Petrograd and Moscow - was the writer, scientist and esotericist A.V. Barchenko, the hero of this book. True, he made one important substitution in d'Alveydre's .

concept of the social state, replacing the term "synarchic" with "communist". This allowed him to argue that communist society existed on earth in the prehistoric era and the remnants of its highly developed science are still preserved in the secret brotherhoods of Agartha-Shambhala - at the junction of Afghanistan, Tibet and India. Barchenko as a scientist was most attracted by the possibility of coming into contact with these brotherhoods to study the methods of the universal science of the ancients, which he called with the Tibetan word "dunghor". This science, he believed, could give mankind - primarily Russia - the key to solving social and economic problems, in particular, it would help to master the hitherto unknown sources of powerful psychic and cosmic energies. The scientist intensively searched for traces of "prehistoric culture" in the 1920s in the Kola Peninsula, Altai and the Crimea; in the same years he also tried to organise scientific expeditions to Afghanistan and Tibet.

Even more fantastic plans were made in the same years by the most famous of the Russian seekers of Shambhala, the artist and theosophist Nicholas Roerich, who emigrated to the USA during the revolution. In the early 1920s, under the influence of the "messages" of some mysterious Himalayan teachers.

- "mahatmas", which his wife E.I. Roerich received (during spiritualistic séances and in the state of some seizures - "mahatmas").

"attacks of fires"), N.K. Roerich absolutely believed in his chosenness, his historical mission - that he was called to

"from above" to become a liberator and unifier of the Asian peoples and accelerate the approach of the holy war of Shambhala. B.I. Pankratov, who met Roerich in Beijing on the eve of his Tibetan expedition, an employee of the Soviet legation and at the same time a resident of the OGPU, later recalled: "The artist wanted to enter Tibet as the 25th Prince of Shambhala, about whom it was said that he would come from the north, bring salvation to the whole world and become the king of light. He wore a

This occasion a ceremonial Lama garb."^[15] In these same years Roerich planned to create in the centre of the Asian continent - with the help of American capital and under Soviet patronage -

a large Mongolian-Siberian state, a "New Country."^[16] This country was to be the bulwark of a renewed Budzo-communist world order in Asia, the site of the coming of a

The future Buddha, Maitreya, in other words - the Northern "Red Shambhala" materialised on earth. During his trip to Moscow in the summer of 1926, N.K. Roerich held intensive talks with G.V. Chicherin, A.V. Lunacharsky and other Bolshevik leaders in order to gain their support for the realisation of his grandiose, though extremely utopian plan. He inspired them with stories of Shambhala and Maitreya, urging them to accept the high patronage of the Himalayan teachers, the "mahatmas", for this would make it possible to attract the many millions of Buddhist Asians to the world communist movement and realise on a world scale

^[17] Roerich's plan, however, is not as "crazy" as it may seem at first glance. E. Bernbaum believes that the myth of Shambhala is typologically close to the modern Western (American) "myth of progress" - that that science and industry are able to turn planet into a world of peace.

"material paradise", and the Soviet myth of communist society (the myth of a "bright future"). "The utopian communist movement, according to the American scholar, is charged with a messianic prophecy that links it to the myth of Shambhala." The advent of communism is also preceded by a period of decline and struggle to crush the capitalist order and then a decisive clash between the forces of "good and evil", i.e. communism and capitalism. After the inevitable victory of the proletariat, the communist doctrine will spread throughout the world and give birth to a golden age in which all people will live in peace and harmony and no one will be in need of anything. "Such a vision of the world gives communism strength and the realisation of the need to wage a ruthless struggle against the forces of capitalism."^[18]

Like Roerich and almost simultaneously with him, Barchenko attempted to transmit the secret Buddhist doctrine of Dunhor ("Ancient Science") to a group of old Bolsheviks in Moscow through lectures organised by the head of the Special Department of the OGPU, G.I. Bokii. These unprecedented experiments of Roerich and Barchenko to "cross-breed" Buddhism with Leninism, however, turned out to be fruitless. Otherwise, probably, and could not be because powerful tree of Leninism could not be .

"tolerated" foreign inoculations. And a decade later, the Soviets

ideologists loudly proclaimed the Shambhala teachings "a tool of Japanese fascism".

Both N.K. Roerich and A.V. Barchenko did not doubt in the least the reality of the existence in the most inaccessible places of the Gkmalai and Tibet of secret communities of "enlightened teachers",

"mahatmas." These communities, Roerich claims, belong to the Shmalayan White Brotherhood, which he calls the "Invisible International Government". In reality, however, there is no such "brotherhood" in Tibet, nor in the Himalayas or, the more so,

"government" never existed, as American historian Paul Johnson convincingly demonstrates in his monograph:

"The Masters Exposed: Madame Blavatsky and the Myth of the Great White Brotherhood."^[19] In this book the author attempts to establish the identity of the

"secret patrons" of Blavatsky's and names the names of possible prototypes of its main teachers - the Mahatmas (Masters) of Kut Humi and Moriya. These are Thakar Singh Sandhwalia (founder of the Sikh reformist organisation Singh Sabha in Amritsar - not on yshalayas! - closely associated with H.P. Blavatsky's Theosophical Society in Adyar) and Kashmiri maharaja Ranbir Singh. But most interestingly, Johnson quotes a letter from Blavatsky to one of her associates, A.P. Sinnett, in which she admits that she "really invented" the Masters. As for the Roerich teachers themselves - the same ageless Kut Khumi and Morya - this subject is practically unexplored, although there is already some material for it. Thus, according to British intelligence, which closely followed all the movements of the Roerich family, the artist's entourage in the 1920s constantly included Indian nationalist-revolutionaries, such as Dhan Shpal Mukherjee, a member of the Sikh revolutionary party "Ghadr" in the United States, a close acquaintance of the famous Cominternist M. Roy, Hari Govind Govind, a member of the Sikh revolutionary party "Khadr" in the U.S., and a member of the Sikh revolutionary party "Kut Humi". Roy, Hari Govind Govil (both of whom lectured at the International Centre for the Arts "Karon Mundi" established by Roerich in New York), Sumendra Nath Tagore (who taught Roerich Indian painting in Calcutta). It is quite possible to assume that from these and some other figures of the Indian national liberation movement the initial impulse of the "great reorganisation of Asia" came. In any case it is absolutely obvious, that created by Blavatsky and

The "myth of the mahatmas" picked up later by the Roerichs has a clear political background.

For Roerich, Shambhala is first of all a great symbol of the future, "a sign of a new time", "a new era of powerful energies and possibilities". The teachings of Shambhala (i.e., Kalachakra) are

"the high yoga of mastering the higher powers latent in man and connecting this power with the cosmic energies."^[20] Such a teaching that enables man through synchronisation or, better say,

harmonisation of internal and external energies to realise your own the highest, cosmic purpose, Nikolai Konstantinovich called Agni Yoga (Fiery Yoga). In the book "Community", published in 1927, Roerich's main message is repeated many times - "expansion of consciousness", "study and application of psychic energies" give man "incalculable possibilities of power". During the Tibetan journey, conceived as a religious embassy of Western Buddhists to the head of the Buddhists of the East - the Dalai Lama (with the aim of uniting them and others), Roerich mentally drifts back and forth in the direction of Shambhala, As soon as Roerich passes the ridge of the Singing Shell - Dumbure, he immediately points out to his companions that nearby begins the "forbidden area" of the Himalayan Brotherhood, "unknown to Europeans". Access to this territory, protected by nature itself (through the poisonous vapours of the numerous geysers and volcanoes scattered along its borders), is closed to the uninitiated, or rather,

"uninvited", for it is impossible to come to Shambhala without an invitation - the "call" of its lords. But such statements are nothing more than a figment of Roerich's theosophist's imagination, a myth that he himself, quite consciously, creates, trying to convince his associates and admirers in the existence of a non-existent Gimalayan-Tibetan brotherhood, i.e. the earthly Shambhala.

At the very end of the journey, impressed by the spectacle of the complete decline of Buddhism in Tibet and at the same time deeply offended by the behaviour of the Tibetan authorities who did not allow his ambassadorial caravan into Lhasa, Roerich sharply changes his opinion. Shambhala, as he now declares, has nothing to do with Tibet - this "museum".

the rarity of ignorance." In his essay "Shambhala Shining", written in Darjeeling in 1928, the mystic thinker, though still associating the concept of Shambhala with the existence of secret mountain abodes (called by the Tibetans by the word "bayul"), nevertheless places these abodes in the region of highland Shmalayas where Buddhism flourishes - in Bhutan, Sikkim and Nepal, i.e. beyond the borders of Bhutan, Sikkim and Nepal.

outside Tibet proper.^[21] "On the peaks of Sikkim, in the Shmalai spurs, amid the fragrance of balu and rhododendron flowers ... a lama ... pointed to the five peaks of Kanchin-junga and said: "There is the entrance to the sacred land of Shambhala. By underground passages through marvellous ice caves the few chosen ones even in this life have reached the sacred place. All wisdom, all glory, all splendour

are gathered there."^[22]

In his treatise Shambhala, Roerich explained the disappearance of the mahatmas from the possessions of the Panchen Lama (the true "spiritual leader" of Tibet as opposed to the Dalai Lama) located in the south of the Snow Country as follows: 'observing the decline of the Buddhist faith - part of the general degradation of mankind in the Iron Age - the Gurus, known locally as Azars and Kuthumpa, began to leave their ashrams and retreat to the most inaccessible corners of the vast mountainous country.' For more convincing, Roerich refers to a story allegedly heard from a travelling Tibetan monk, but actually invented by him:

"Many of us in our lives have encountered Azars and Kut-humpa and the snowmen who serve them. Only recently have the Azars stopped appearing in the cities. They have all gathered in the mountains. Very tall, with long beards, they resemble Hindus in appearance....

The Kuthumpas are now no longer seen. They used to appear quite openly in the Tsang cloud near Manasarovar when pilgrims went to the sacred Mount Kailasa. Even snow people are rarely seen now. The common man, in his ignorance, mistakes them for ghosts... My old teacher told me a lot about the wisdom of the Azars. We know several places where these Great Ones lived, but nowadays these places are deserted. Some deep reason, some great mystery!"^[23].

According to Roerich, however, there is not one but two Shambhalas - the earthly one, in which the sages and mahatmas dwell" and where a person can get, however, not by his own desire, but only at the call of its lords, when he matures spiritually, and the invisible, "heavenly". Roerich does not say anything definite about the latter, because it is not of this world. Both Shambhalas, however, are closely related to each other, because

"this is the place" where the two worlds come together. But in what way? The answer to this question is found in the American Buddhist scholar Glenn Mullin: "...on one level Shambhala is (or was) an ordinary country inhabited by human beings; but on another level it is a pure land occupying the same space as the mundane Shambhala, but existing on a completely different etheric frequency. The inhabitants of this dimension can make contact with Adherents of pure karma from this world.."(¹²⁴).

It is Shambhala as a "pure land", located in a special mystical dimension (or a kind of "parallel world"), that, in G. Mullin's opinion, won the hearts of the inhabitants of Central Asia to the greatest extent. However, there is a third Shambhala, or rather, a third "aspect" of Shambhala - the symbol of the yogic system Kalachakra. This Shambhala is directly related to tantric meditative practice. E. Bernbaum connects it with the following

"hidden areas" of the human subconscious, where adepts of the Kalachakra make a mental, or spiritual, "journey."^[25] (In the language of transpersonal psychology this is called the

"a journey into the hidden depths of the psyche.") In doing so, Bernbaum explains that "going" or "travelling" to Shambhala to attain higher knowledge is not an escape from the real world, but a way of grasping the true reality of things, which lies beyond the illusory framework of our Ego: "Our interest in Shambhala actually reflects a deep longing to grasp reality itself".

The ideas of Blavatsky, Roerich and other esotericist visionaries were rather unexpectedly stimulated after the publication in the autumn of 1933 (when the Nazis had just come to power in Germany) of the utopian novel by the English writer James Hilton.

"Lost Horizon."^[26] In this work, Hilton's unusually appealing and, most importantly, believable depiction of the situated

In one of the inaccessible mountain valleys - somewhere in Western Tibet - a Buddhist monastery-"lamaserie" Shangrila, inhabited by representatives of various peoples, including Europeans. Thanks to some secret knowledge and special practices, these people have managed to subdue the course of time, slowing down its flow. They live in a closed community - peacefully and happily, immersed in the sciences and arts, unaware of the worries and concerns that plague the rest of humanity.

Hilton's novel became very popular in West in a short time, was reprinted many times and was even screened (in 1937) by the American director Frank Capra. The word Shangri-La entered the English language with Hilton's light hand in the sense of

"an imaginary earthly paradise, a refuge from the anxieties of modern civilisation"⁽¹²⁷⁾ This is the name usually given to luxury hotels, restaurants, mountain resorts and other "", and the

President F.D. Roosevelt even named his summer residence in Maryland mountains (later renamed Camp David).

Few people know, however, that long before Hilton, back in 1920, our compatriot K.E. Tsiolkovsky published a similar literary utopia called "Outside the Earth".

Its protagonists are an international team of scientists inhabiting a beautiful mountain castle in Shmalai; the time period 2017.

"Between the greatest spurs of the Himalayas stands a beautiful castle, the dwelling of men. A Frenchman, an Englishman, a German, an American, an Italian and a Russian have recently taken up residence in it. Disappointment in people and the pleasures of life drove them into this solitude. Their only pleasure was science. The highest, most abstract endeavours constituted their

life and united them into a fraternal hermit family."^[28] Having built a spaceship (a jet rocket), the "Himalayan anachorettes" set out to explore interplanetary space, and the success of this journey soon led to the creation of "ether colonies" around the globe for the resettlement of people. This was Tsiolkovsky's vision of the future of mankind - just a hundred years after the Bolshevik Revolution!

The idea of esoteric brotherhoods existing somewhere in the mountain monasteries of the Trans-Himalayas-Tibet and storing some higher knowledge, so popular in the days of Blavatsky and Roerich, has become completely obsolete

at the end of the twentieth century. In any case, it is highly doubtful that such brotherhoods exist in the territory of the Tibet Autonomous Region, which is carefully controlled by China. Nevertheless, the search for the earthly Shambhala has not stopped until now, as evidenced by the Tibetan expeditions of the Ufa ophthalmologist E.R. Muldashev, a follower of Blavatsky, Steiner and Lama Lobsang Rampa, which made a lot of noise in the 1990s. But we will not tell about them here, because the "discoveries" made by Muldashev, such as the cave mausoleum discovered by him in Shmalai with the bodies of the best representatives of the first human races ("lemurs" and "Atlantes") - from the field of Julienne's fiction. At the same time, Shambhala continues to be searched for by orientalist-Tibetologists - those who believe that the legendary Happy Land could have a prototype in real history.

Today there are many hypotheses concerning the possible location of the Buddhist "paradise" on the maps of the ancient world. Thus, a number of scientists (B.Laufer, P.Lellio, D.Newman) link Shambhala with the Buddhist city-states of the Tarim basin in the Eastern (Chinese) Turkestan, where the Great Route once ran in the VII-X centuries A.D.

Silk Road.^[29] Another region of search is the vast territory between Iran and Western India. According to the hypothesis of Russian Tibetologist B.I. Kuznetsov, Shambhala is Ancient Iran of the Achaemenid era (VI-IV centuries BC). The scientist came to such an unexpected conclusion as a result of deciphering an ancient geographical map from the Tibetan-Shanshun dictionary of 1842.

Iran and can be translated as "holders of peace (good)"^[30] From Iran the same Indians borrowed and Zurvanite teachings of the "Zurvanism, a heresy that emerged within orthodox Zoroastrianism, was practised mainly by the Sasanian kings (III-VII centuries A.D.). Zurvanism, a heresy that emerged within the orthodox Zoroastrianism, was confessed mainly by the Sasanian kings (III-VII centuries AD). Zurvanites believed that only Time - infinite, eternal and not created by anyone - is the source of all things. M.Boyce assumes that such doctrine was created by Western Iranian magicians under influence of ancient Babylonian tradition, according to

in which history is divided into large time cycles and within each cycle all events are periodically repeated.^[31]

Modern English traveller-researcher Charles Allen places Shambhala in the extreme western corner of Tibet, near the sacred Mount Kailas, where the first Tibetan civilisation and with it the mysterious religion of the left-hand swastika - Bon - originated. It was in these places that the Bon legend of the paradise land of Olmolunrin, which the Indians later dubbed Shambhala, took shape. As for the teachings of the Kalachakra, Allen believes that they originated in ancient Gandhara (the territory covering Northern Pakistan and Eastern Afghanistan). Gandhara, which was part of the Achaemenid state in the 6th century BC, later (in the 1st-3rd centuries AD) formed the core of the powerful Kushan Empire, whose borders stretched from the shores of the Aral Sea to the Indian Ocean and Eastern Turkestan. One of the regions of Gandhara - Uddiyana, which is usually identified with the picturesque valley of Swat (Udtsiyana means "garden" in Sanskrit), located among the southern spurs of the Hindu Kush in northern Pakistan - is considered the cradle of Tantric Buddhism. The Chinese pilgrim Xuan Zang, who visited this valley in 629, was surprised to find there the remains of almost one and a half thousand different Buddhist monuments (monasteries, stupas) and settlements, which testified to the almost fabulous prosperity of Buddhism in Uddiyan in the previous era (II-V centuries). One can, writes Allen, how this valley must have seemed to the Buddhist monks who inhabited it. After the conquest of Gandhara by the White Huns, Kalachakra-tantra moved to the "Bon region" of the Western Himalayas and extremely Western Tibet. Here the doctrine found temporary shelter in the country of Shan-shun, the homeland of the Bon. However, the persecution of the Bon by the rulers of the Buddhist kingdom of Guge, which began afterwards, prompted the adherents of Kalachakra to flee further south, beyond Shmalai, where they settled in the Buddhist monastery of Nalanda, the first centre of scholarship in ancient India. From there, the KT (in the eleventh century) returned to Tibet again, but in a heavily revised form (to bring it in line with the orthodox Buddhist tradition of the time) by learned monks. The story of the lost or hidden paradise land of Shambhala, contained in the texts of the Kalachakra, states Allen,

is essentially a contamination of three legends, that of Uddiyan, Olmolunrin and Shanshun.^[32]

Another "address" of the legendary Shambhala is the north-western part of the India. It was here, according to the Italian researcher Giacomella Orofino, that there were colonies of Karmatians - followers of one of the two main currents of Ismailism, which played a primary role in the formation of Buddhist tantra (including the Kalachakra tantra).^[33]

As for the Tibetan lamas themselves, they have very different points of view: some of them believe that Shambhala is (still!) in Tibet or in the Kunlun mountain system, rising above the Tibetan plateau, others - in the neighbouring Xinjiang (Western China), but most of them, as E. Bernbaum writes, believe that Shambhala is located in much more northern latitudes - in Siberia

or in some other place in Russia, or even in the Arctic (!).^[34] This curiosity at first glance, however, is not completely meaningless, especially if we connect it with the ongoing rather intensive search for another legendary "country of the blessed" - Hyperborea-Artica. Thus, some Russian scientists associate the Ripean (Hyperborean) Mountains, behind which, according to the Scythians and ancient Greeks, this country was located, and with them the sacred mountains of Indo-Iranian mythology Meru and Haru, with the Ural Mountains or with the Northern Uvaly uplands in the north-east of the European part of Russia - the main watershed of the Ural Mountains.

northern and southern seas on the Russian Plain."^[35]

Whatever meaning, however, its modern Western interpreters and seekers put into the concept of Shambhala, it should be remembered that the existence of the mythical Happy Land ("heavenly Shambhala") is limited in time. According to the Buddhist chronology contained in the texts of the Kalachakra-tantra, in 1928 (the year of the end of Roerich's Tibetan expedition) the 21st kulika-king Aniruddha (Tib. Ma-gag-pa) was to ascend the throne of Shambhala. His reign should end in 2028. Then Shambhala will be ruled by 4 more kings in turn - one hundred years each. In 2425. - in the year of Water-sheep - after 97 years of the reign of the last 25th king, a great battle between the forces of good and evil will take place. After that on

the earth will be the era of the triumph of the Buddha's teaching, the Dharma. However, it will not last forever, but for a strictly defined time - 1800 years, as the legend says. And then a new turn of the inexorable wheel of time will put an end to this golden age, and together with it the history of Shambhala will end.

Zlava I Natsalo puti

1. INITIATION

Alexander Vasilyevich Barchenko was born on 25 March 1881 in the ancient town of Elets, Orel province. His father Vasilii Ksenofontovich Barchenko was sworn lawyer

He was the owner of the Elets District Court, and later the owner of a notary office and had the rank of State Counsellor. His mother came from a "spiritual family". Thanks to her influence the boy was brought up in a religious spirit. According to Alexander Vasilyevich himself, even at a young age, he was distinguished by "a tendency to mysticism and to all things mysterious". Barchenko lived in a two-storey log house - in the yard of his father's office. According to Alexander Vasilievich's son, Svyatozar Barchenko, in this house "in the evenings the piano sounded" and "the local intelligentsia gathered"; the famous writer I.A. Bunin used to stay here when he visited Elets, apparently an acquaintance of Barchenko's parents.

Alexander received his primary education in his native town, where he graduated from an 8-year gymnasium. This apparently took place in 1898, assuming that he started studying at the age of 9, as was customary in pre-revolutionary Russia. (Ivan Bunin had attended the same gymnasium before him.) He then travelled to St. Petersburg, where he was again

entered a gymnasium school,^[37] where he stayed for another three years. This fact causes some perplexity. S.A. Barchenko in the biographical sketch devoted to his father, hints at some "family troubles", which made A.B. Barchenko "very early to leave Yelets and leave the school. Barchenko "very early to leave Yelets and since then in everything rely on his inherent

Does this mean that Alexander quarrelled with his father and ran away from home - the eternal "conflict of generations"? True, in this case, the 17-year-old could hardly have entered the capital's gymnasium completely on his own, if only because tuition was paid. (The boarders paid 400 rubles per year and except this 50 rubles per

uniform). Therefore, it is more logical to assume that Vasily Ksenofontovich himself took his son to St. Petersburg, where he placed him in one of the best gymnasiums in the city - St. Petersburg 2nd, so that he passed the last few grades in order to prepare for admission to a higher educational institution. And such intentions, as we shall see further on, Alexander really had.

The St. Petersburg 2nd Gymnasium was located in the very centre of the city, behind the Kazan Cathedral, in the house 27 Kazanskaya Street. Founded in 1805, it was considered the oldest among the capital's institutions of this type. The gymnasium had a boarding house for visitors, where, probably, Alexander Barchenko, who had no relatives or acquaintances in the capital, settled. Education in the gymnasium was strict - the discipline of students and the maintenance of external order were monitored by the director of the gymnasium Kapiton Ivanovich Smirnov (who was known as a convinced supporter of the classical system of Count Tolstoy), the inspector A.D. Epinsky and class tutors. By the end of the 1890s, however, the gymnasium regime began to relax noticeably thanks to some innovations of the principal, who, for example, allowed senior pupils to smoke in a special smoking room. (However, this required the written consent of the parents.) Alexander Barchenko appeared at the gymnasium at a time when there were changes in its leadership - the principal K.I. Smirnov, who had held the post for almost a quarter of a century, resigned due to paralysis, and the inspector A.D. Epinsky moved to Arkhangelsk. They were replaced by A.I. Davidenkov and E.S. Gerasimov. The 1898 school year began under the leadership of Davidenkov, who immediately began to eradicate the school from the centre.

"harmful innovations" of his predecessor. However, he had little success in doing so. As for subjects, the emphasis was still on the disciplines that formed the basis of classical education (the Law of God, the Russian language, mathematics, physics, geography, ancient and new languages - Latin, Greek, German and French). However, under Davidenko, maths was taught more intensively and compulsory extracurricular reading of Russian literature was introduced. In addition to this, pupils were also engaged in "manual labour", for which the gymnasium had bookbinding machines as well as wood-cutting equipment.

For the sake of clarity, let us tell you how a typical school day went at the 2nd Gymnasium of that time.

6.30 - rise; the tutor gives the first bell to wake up the boarders.

6.45 - second bell.

7 h, - washing, up.

7.10 - morning prayer. After this the pupils go to the canteen for tea. The tea party lasts for 15-20 minutes. The scullery boy distributes small sugar from a special measure; here the servants pour tea into mugs, and the tutor distributes rolls - to the older pupils 5 kopecks, and to the younger pupils 3 kopecks, simpler. After tea everyone goes to the school "chambers" and to the classrooms for morning classes, which last from 7.30 to 8.15.

8.15 - the bell rings and the classes are over. The pupils put away their books in their lockers and go for a walk in the courtyard, while the rooms where they had been studying are ventilated and cleaned by the servants. Soon the "incoming" gymnasium students, those who live in the city, begin to arrive.

At 9 o'clock the classes begin. After 5 lessons the "incoming" students go home, except those who have been left for the last hour for any misdemeanour.

From 14.30 to 15.30 is a time of rest. The pupils walk in the yard (or even go into town), talk and play various games, most often ball, if the weather permits - the English game is in fashion

"football." In bad weather they play room games (chess, checkers, gusek). At the same time boarders can be visited by relatives and acquaintances, calling them through the doorman to the reception room.

At 3.30 p.m. (with inspector E.S. Gerasimov at 4.30 p.m.) lunch begins, which lasts until 5 p.m. Ten people are seated at each table. One of them is the eldest, the "master of the table". He pours the soup and arranges the second course on the plates. Two carers also eat lunch together with the pupils. Lunch consists of two courses; on holidays there is a third course - a cake. After lunch there is a 15-minute recreation.

From 17.15 to 20h. - Preparation of lessons with a break (18.45 - 19.00). The carer helps the pupils.

20 ч. - tea.

20.45 - evening prayer in the Kazan cell, with prayers recited in turn. If there are good singers ("singers") among boarders, the prayers "Our Father", "Our Lady", "save your people" are not read, but sung.

After prayer, the younger ones go to their dormitory and the older ones return to their "cell" where they study until 10 p.m. and sometimes (8th grade students) until 11 p.m. ^[39(1)].

In educational attitude boarders persistently a sense of order was inculcated. As one of its teachers, P.K. Tikhomirov, noted in a memorable book about the 2nd gymnasium, they were accustomed to "to follow in their way of life a strict regimen, determining their every step, and in their appearance to be neat and clean". On the inner side, they were "inculcated with feelings of goodness and truth, courtesy in treatment with elders, each other with each other and with each other. ministers....." ⁽¹⁴⁰⁽¹⁾⁾.

From time to time the gymnasium organised various extracurricular activities, which particularly enlivened the rather monotonous life of boarders. Specially invited persons or teachers themselves (most often it was physics teacher G.I. Ivanov) gave informative lectures, accompanied by demonstrations.

"fog pictures" (i.e., transparencies). Thus, in 1898-1901. Barchenko had the opportunity to listen to lectures on Nansen's travels, on the Alpine and Caucasus mountains, on Abyssinia, on the solar system and the structure of the Earth, on earthquakes and volcanoes, on comets, etc. The students also made educational excursions in the neighbourhood of St. Petersburg. In addition, pupils organised musical and literary evenings, collective readings of plays by famous playwrights (for example, they read comedies by A.N. Ostrovsky). In 1898 an amateur orchestra of balalaika players appeared in the gymnasium, following the example of V.V. Andreev's orchestra of Russian folk instruments, which was extremely popular at that time. Andreev. A year later the gymnasium solemnly celebrated the centenary of A.S. Pushkin's birth.

It is not by chance that we dwell in such detail on Barchenko's gymnasium years, for much of what he learned in that period - in the walls of St. Petersburg 2nd Gymnasium - he would take into adulthood and successfully use in the creation of his "labour brotherhood".

Alexander Barchenko graduated from the gymnasium in the spring of 1901. Together with him, 40 other people graduated, among whom there were six medallists - two gold and four silver.^[41] In the same year he went to the Military Medical Academy, where, however, He studied only one academic year. Then he transferred to the medical faculty of Kazan University, where he listened to lectures for two years (in 1902-1904), and from there to the University of Yuryev (formerly Derpta, now Tartu). Here his studies continued only one semester - until the beginning of 1905^[42] By this time Barchenko had already found a family - his wife's name was Alexandra Shubina (b. 1880), and from her in 1904 he had a son, who was named Vasily in honour of Barchenko's father. This marriage, however, soon broke up, and his wife and son left to Moscow.^[43]⁽¹⁾

Thus, within three years Barchenko changed his alma mater three times. This "fickleness" can most likely be explained by material need - his father did not help him with money, and Alexander apparently had to earn money - to support his family and pay for his studies - in his spare time, as other poor students did. There was, however, a possibility to get an exemption from tuition fees, but it was not easy to achieve, as testified by the famous future surgeon N.N. Burdenko, who studied in Yuriev in the same years.

Barchenko himself explained his departure from the University of Yuryev by saying "lack of funds", but there seems to have been another reason - the Russian Revolution. In early 1905, student unrest swept through many university towns in Russia, including Yuryev, the main scientific and educational centre of Livonia province, "Athens on the Embal." There were mass demonstrations in the city, revolutionary songs and slogans calling for the overthrow of the autocracy and the convening of the Constituent Assembly. In this atmosphere, the classes at the university in the 1st semester of 1905 did not start scheduled, and the authorities were forced to officially announce the closure of the university. The question about the attitude of the medical student Barchenko to the revolution is quite appropriate. Two decades later, in 37, when questioned by the investigator, recalling the "revolutionary years" in Yuriev, Alexander Vasilievich will frankly state that the principles of "universal", "absolute

morality", etc., were "incommensurably closer and clearer to him than the class essence of the revolutionary events that were taking place." "This deflected me from links with the leftist student body and pushed me to socialise with the with an environment completely alien to the revolution."^[44]

In this connection, he made special mention of the name of one of his mentors from Yuryev - Professor of Roman Law A.S. Krivtsov.

"Krivtsov told me that while he was in Paris and conversing there with the famous mystic-occultist St Yves d'Alveydre, he had made the acquaintance of some Hindus. These Hindus said that in North-West Tibet in prehistoric times there had existed in North-West Tibet a centre of the greatest culture, which knew a special, synthetic method, representing the highest degree of universal knowledge, that the provisions of European mysticism and occultism, including Freemasonry, represented distorted paraphrases and echoes of ancient science. Krivtsov's story was the first impetus that directed my thinking on the path of quests that filled my whole life thereafter. Assuming the possibility of preserving in one form or another the remnants of this prehistoric science, I began to study Ancient history, cultures, mystical teachings and "gradually went head over heels into mysticism."^[45]

A.S. Krivtsov undoubtedly played a very important role in Barchenko's spiritual formation. In any case, he fascinated, infected him with d'Alveydre's ideas about "prehistoric culture" and "ancient science". But what do we know about this man, Barchenko's first teacher of ideas?

Alexander Sergeyevich Krivtsov (1868-1910) graduated from the Faculty of Law of Moscow University in 1890, after which he was sent to Berlin for three years to study Roman law. Returning to Russia in 1894, he was appointed private associate professor at Novorossiysk University, where he taught civil law and legal procedure. In the summer of 1896 Krivtsov was appointed professor at the University of Yuryev. At this university he held first the chair of local law and then (from 1897) the chair of Roman law.

On 28 March 1899, Krivtsov publicly defended his thesis for the degree of Master of Roman Law at Kharkov University, after which he returned to the University of Yuryev, where he taught without interruption.

before 1910. - a range of legal disciplines including Roman law, civil law and civil procedure.

Krivtsov had the rank of State Counsellor and was awarded the Order of St. Stanislaus, 2nd degree and St. Anna, 3rd degree, as well as a medal in memory of the reign of Alexander III.

His main works: *Delictsfähigkeit der Gemeinde*. Berlin, 1894; Abstract and material obligations in Roman and modern civil law. Yuryev, 1898; General doctrine of damages. Yuryev,

1902; Family law (lecture notes). Yuryev, 1902.^[46]

In 1910. Krivtsov moved to St. Petersburg, where he was enrolled on the staff of the Faculty of Law recently established by V.M. Bekhterev.

Psychoneurological Institute.^[47] Here, shortly after beginning teaching, he died suddenly on 10 November 1910.

No other information about Krivtsov could be found in Russian archives and libraries. His university colleague V.E. Grabar, who spent a quarter of a century (from 1883 to 1918) at the Faculty of Law in Yuriev, in his memoirs does not say a word about Krivtsov

did not mention Krivtsov.^[48] And this despite the fact that they had both worked side by side in the same faculty for 14 years (!). At the same time, Grabar recalls many other colleagues, professors of jurisprudence, who taught at the university in the same years as Krivtsov. But these were mostly talented scholars ("young talents") or representatives of the "progressive group" of professors, those who took part in the public life of the university and the city.

Krivtsov obviously belonged to neither. Nevertheless, he "enjoyed the sympathy of professors and students," as the Yuryev "Little Newspaper" (the only one published in the city at that time) noted after his passing. We know nothing about his occult connections, except what Barchenko tells us, although some assumptions can be made about it. It is known that the dean of the law faculty of the Psychoneurological Institute at that time was the famous Maxim Maximovich Kovalevsky - historian, lawyer, ethnographer, sociologist, who organised the first Russian department of sociology in the Institute, and ... a Freemason. In 1887-1905. Kovalevsky was in exile in France, where he joined the Masons.

into the Masonic lodge "Grand Orient of France".^[49] It can be assumed that he and Krivtsov met in Paris (during the latter's European internship) and that it was Kovalevsky who brought Krivtsov into contact with Saint-Yves d'Alveidre. Being one of the main Russian Freemasons in Paris, Kovalevsky may even have initiated Krivtsov into one of the French lodges, as was case, for example, with A.V. Amfiteatrov and M.A. Voloshin. Subsequently, the same Kovalevsky could have invited Krivtsov to teach law at the Psychoneurological Institute (just as in 1908 he invited his old Parisian friend, sociologist, philosopher and Freemason, a member of the Cosmos lodge, E.V. Roberti, to his chair).

But let's return to Barchenko. Having interrupted his studies in Yuriev, he returned to St. Petersburg, where he entered the civil service - "in the Ministry of Finance". The career of an official, apparently, little enticed him, and therefore he soon left the service. The next segment of his life - approximately from the end of 1905 to 1909 - will pass in the painful search for his place in the sun. "I had to, - recalled already at a mature age Barchenko, - as a tourist, worker and sailor to go round and round most of Russia

and some places abroad."^[50] One of the countries he visited may have been the fabulous India, which was stirring the imagination of many young people in the West at the time, as hinted at by some episodes in his novel Dr Black and partly confirmed by a report by E.M. Mesmacher-Kondiaian (one of Barchenko's students).

So, in 1910. Barchenko and Krivtsov were again in the same city probably renewed their acquaintance. We will return to their contacts on the pages of this book. It is interesting to note, however, that it was during this period - around 1910-1911 - that Barchenko tries to engage in "manuscripts". - Barchenko tries to engage in "hand guessing" - chiromancy. Having read various manuals, he went to Borovichi (a town in Novgorod province), where he began to give "consultations" with the permission of the local police

to all those wishing to know his fate.^[51] This is what he told the NKVD investigator in the 37th. However, according to the information of I.V. Barchenko (son of V.A. Barchenko), Alexander was in Borovichi in 1906-1907: there he served military service as a freedman. Here we interrupt our story to familiarise the reader with the following

the atmosphere in which Barchenko's early esoteric quests took place.

2. SHAMBHALA TEMPLE IN ST. PETERSBURG

The beginning of the 20th century can be called a renaissance of occultism in Russia. During this period various religious-philosophical and occult-mystical doctrines became unusually widespread, primarily in St. Petersburg and Moscow. The French occultists Fabre d'Olivet, Elie-fas Levy, Stanislas Guaita, Gerard Encosse (Papius) and Saint-Yves d'Alveidre were particularly popular with the Russian public. During the first visit of Nicholas II and his wife to Paris shortly after his coronation (in the autumn of 1896), Papeus, among other things, addressed a message to the Russian monarch on behalf of the French spiritualists, which read: "The great secret law of history is revealed by one of our maestros Fabre d'Olivet in his Philosophical History of the Human Race and developed by our other maestro Saint-Yves d'Alveydre in his

"Missions."^[52] Between 1901 and 1906. Papius, grandmaster of the Martinist order and a devoted friend and pupil of d'Alveidre, travelled several times to St Petersburg, where he was received by Nicholas II. On the eve of his first trip to Russia, he wrote to his teacher:

"My dear Mater,

I am definitely going to St Petersburg on the 27th of January. I am being given three weeks of lectures, most of which will take place at the Court before the Grand Dukes. I should like to devote some of these lectures to the Archaeometer and your work. Such an opportunity will hardly come to me for a long time, so you can dispose of me if you wish to arm me with [materials] for this purpose. His Majesty the King is quite interested in Christian esotericism, and I believe the 'Archaeometer' can enlighten him."

(We shall say more about St Ives and his Archaeometer - "the universal key to the ancient sciences" - in later chapter.)

The name of another French occultist who had a great influence on the royal couple - especially the Tsarina - in the years leading up to the first Russian Revolution is well known. This is Papius' teacher, hypnotist and spiritist Anthelme Philippe Nizier (1849-1905) - "Father Philippe" from Lyon.

In the same years, the Theosophical movement was rapidly gaining strength, increasingly attracting those who were not satisfied with positivist materialistic science, as well as with religious orthodoxy. At the end of 1908 the Russian Theosophical Society was founded in the northern capital with the permission of the city authorities. Its main purpose, according to its charter, was "to serve the idea of world brotherhood and the scientific study of all religions, as well as the research of

addition to theosophy and, somewhat later, its variant, anthroposophy, other occult movements - spiritualism, spiritualism, mediumism - also spread. Petersburg - the "cold head centre" of the empire - was increasingly immersed in the world of the irrational. This environment "religious and mystical ferment" in the capital - just a few months after the publication of the October 1905 manifesto - correspondent of the popular occultist magazine

"Rebus" characterised in these words:

"The whole of St. Petersburg is gripped by an unusually strong mystical movement, and at the present time a whole whirlpool of small religions, cults and sects has already formed there. The movement embraces both the upper strata of society and the lower strata. In the upper strata we find the Theosophical-Buddhist current. The lovers of Theosophy are joining together and are already beginning to discuss the question of setting up a Buddhist lamaserie (dormitory) and a Theosophical-Buddhist monastery-temple. On the other hand, there is a strong interest in Freemasonry and there is a re-emergence of what had been stalled

forms of religious movements of the last century."^[54]

Surprisingly, this report appeared in the pages of Rebus two days Nicholas II received in a private audience in the Winter Palace the incognito envoy of the 13th who had arrived in St Petersburg

Dalai Lama Thubten Gyatso - Buryat lama Agvan Dorzhiev.^[55] At this meeting, Dorzhiev discussed with the Tsar Tibetan affairs - a very sensitive issue for Russian diplomacy

the question of helping the Dalai Lama, who had fled Tibet in the summer of 1904 from the British who had invaded the country. At the same time, he asked the monarch to allow the Buddhists of St Petersburg to set up a small chapel in the city to fulfil their spiritual needs. Both questions, however, remained unresolved. Only three years later, after a new petition by Dorzhiev, supported by a personal appeal of the Dalai Lama to the Tsar, Nicholas II agreed to satisfy the "request" of the Tibetan high priest (in fact, inspired by Dorzhiev himself), allowing the construction of a Buddhist prayer lamaserie. It is said that the Tsar allegedly even told Dorzhiev at a meeting in the spring of 1909 that "Buddhists in Russia can feel themselves as under a by the wing of the mighty eagle." ^[56]

This promise encouraged a small Buddhist colony in St. Petersburg, headed by the same Agvan Dorzhiev, who finally moved to the banks of the Neva in the autumn of 1905. Its backbone was made up of Buryats and Kalmyks who had settled in the capital. A handful of ethnic Russians, mostly representatives of St Petersburg intelligentsia and "high society" who suddenly became interested in Buddhist teachings, also classified themselves as Buddhists. Many of them came to Buddhism through theosophy, which, as is well known, has a strong Buddhist leaven and is therefore often regarded as a kind of "neo-Buddhism". As the theosophical movement grew, the number of theosophical Buddhists or neo-Buddhists steadily increased. It should be noted here that Buddhist teachings appealed mainly to those who sought moral perfection and looked for ideals outside the highly self-centred moral value system entrenched in Western society.

These people found the answer to their queries in the early "ethical" Buddhism of Hinayana, or Lesser Chariot, the Indian version of the doctrine that was best known in the West at the time. Hinayana is based on the Buddha's teachings on the Four Truths and the Middle Way, with special emphasis on the human attainment of the transpersonal state of "nirvana," a concept that intrigued Western intellectuals at the time. The complex psychological concepts and philosophical and religious problems of later Great Chariot (Mahayana) Buddhism, represented by many different (,

In fact, the European, including Russian, Buddhist public was not aware of the Tibetan schools, as well as its ritual practice. It is not surprising, therefore, that during his trip to Paris in the summer of 1898, Agvan Dorzhiev organised a demonstrative "Lamaist service" for French Buddhists in the premises of the Museum of Oriental Arts (Musée Schmeys). This unusual service was attended mainly by members of the capital's beau monde, diplomats and politicians, including future Prime Minister Georges Clemenceau, as well as a small group of Russians. Among the latter was the poet Innokenty Annensky, who later conveyed his experiences in his poem "Buddhist Mass in Paris".

At the end of the 19th century, there were already small Buddhist chapels in Paris, London and some other European capitals already in existence.

In Paris, by the way, there were also many "Russian Buddhists" - for example, we know of a certain A.B. Akhmedov. In Paris, by the way, there were also many "Russian Buddhists" - for example, we know of a certain A.B. Golshtein, who introduced the poet M.A. Voloshin to Agvan Dorzhiev in autumn 1900. Golshtein, who introduced the poet M.A. Voloshin to Agvan Dorzhiev in the autumn of 1902, during the new visit of the envoy of the Dalai Lama to Paris. Under the influence of this meeting Voloshin wrote enthusiastically to St. Petersburg:

"Now there's the Lama. Who told you that he has no language? I talked to him a great deal, through an interpreter, of course. He told me many things about nirvana that turned many of my thoughts upside down."^[57]

Voloshin attached great importance to this meeting with the Buddhist priest. significance because it allowed him to "touch Buddhism in its original sources". "It was my first religious stepping stone," he later noted in one of his autobiographies.^[58]

Thus, Petersburg in the beginning of XX century found itself The crossroads where two Buddhist streams met: one came from the West, from Paris and London, the main theosophical centres of Europe, and represented the early, "ethical" Buddhism of India, taken up mainly by the European intellectual milieu

— Let us call it "intellectual Buddhism"; the other - from the East, from the Russian Buryats and related Kalmyks, who practised Lamaism, or northern Buddhism, of Tibet and Mongolia, which emerged in a later epoch. Both of these streams for a short time - until 1917

— The two were united under the arches of the St. Petersburg Buddhist temple built by Dorzhiev not only for his Buryat-Kalmyk people

(59)(159) It was the latter that the Vilna Herald alluded to, writing in mid-1909, shortly after the construction work had begun.

in the Old Village: "The Buddhist temple to be built, apart from for the purpose of pure religious cult, pursues, among other things, the goal of creating a special centre around which all those interested in Buddhism in St. Petersburg can group." (60)

Planning to build an "exotic" Buddhist temple in the capital city.

In fact, its initiator and leader, Agvan Dorzhiev, pursued two goals - political and religious: firstly, to promote Russian-Tibetan rapprochement and, secondly, to promote Russian-Tibetan rapprochement,

to "promote" the Buddhist doctrine (dharma) in the West, where the Christian Church traditionally dominated. And this he partly succeeded in doing. Photographs of the St Petersburg "Buddhist colony" of the early 1910s have been preserved, on which can be seen Russians.

"high-society" Buddhists standing side by side with ordinary Buryats and Kalmyks on the steps of the unfinished Buddha temple in the Old Village.

The construction of the temple or, more correctly, a small Buddhist monastery (datsan), however, encountered strong opposition from the most reactionary circles of St. Petersburg, including some hierarchs of the Orthodox Church. At their suggestion the temple was loudly declared an "idol temple", with the help of which the new Russian Buddhists are allegedly trying to bring paganism back to Holy Russia. Dorzhiev and his assistants began to receive anonymous letters threatening to kill them and blow up the temple. As a result, construction dragged on for several years and was finally completed in the midst of the world war. On 10 August 1915, the temple was solemnly consecrated, after which, according to tradition, it received the Tibetan name: "Kunla-tsedze-tuwang-choy-bine" (Source of the holy teachings of the Buddha of All Compassion). Next to the temple Dorzhiev also built a four-storey stone house in which he settled Buryat and Kalmyk lamas who arrived in St. Petersburg the spring of 1914 to perform regular services. There were only nine of them, four of whom had the highest monastic degree "Gelong". All of them belonged to the Buddhist school.

"Gelug" ("virtuous"), which also is often referred to as the

"yellow-cap (after the colour of a special kind of headdress of lamas). It originated in Tibet in the fourteenth century and later became the most widespread in the countries of "northern Buddhism". Already after the revolution, at the end of 1922, in this Buddhist "dormitory" for some time settled with his family and A.V. Barchenko.

Correspondents of St. Petersburg newspapers who visited Staraya Derevnnya on the occasion of the consecration of the temple were quite surprised to see, instead of the expected modest chapel for the local Buryats and Kalmyks, a majestic, imposing-looking structure - a "Buddhist pagoda". The external shape of the building with its powerful, somewhat inclined inside walls, finished with red-purple Finnish granite, resembled an impregnable fortress. Three massive wooden doors led inside the temple, hidden in the depths of the elegantly ornamented portal with columns. The capitals of the columns and the upper frieze of the main volume of the building were decorated with gilded shields with the emblem-monogram Kalachakra, which is a fanciful combination of ten mystical Sanskrit syllables. This is the formula of "Ten Powers" (Namchuwang-dan), expressing the deep connection of macrocosm and microcosm, universe and man, as each of the signs-syllables has two meanings - cosmic and human. According to legend, the symbol of the Ten Mighty Beings was depicted on the gate of the famous Buddhist monastery of Nalanda, one of the first centres of scholarship in ancient India.

Above the temple in its rear part rose a red brick tower (the so-called "gonkan") orientated strictly to the north, to the place where, according to Buddhists, the blessed land of Shambhala - "Shambhalin oron" - is located. In this tower was placed a special altar with the image of the guardian genius of the temple - the goddess Lhamo. The main altar with an almost three-metre high statue of the Big Buddha, sculpted from alabaster by Transbaikalian masters, was located in the main prayer hall - in the ground floor of the tower on the axis of the building. The interiors of the temple, which created a special mystical atmosphere, made no less strong impression on visitors. First of all, the absence of windows was striking - the light into the main room of the temple (the lower hall) penetrated from above, directly from the sky, through the glazed part of the roof and ceiling (the lantern) and fell on the eight-petalled lotus, laid out with coloured tiles in the floor and the ceiling.

It was a symbolic outline of Shambhala; just below the lotus, at the very door, the same tiles were used to make a swastika, an ancient Aryan (Indo-Buddhist) symbol of happiness. The rich decoration of the prayer hall was also fascinating - thick gilding and bright colours, mysterious oriental hieroglyphs unifying the bas-reliefs of the columns running along the temple, but especially the Buddhist icons written on cloth - "thangka", among which, according to stories, there was an image of the Shining Shambhala.

The prototype for the St. Petersburg datsan was the classical Tibetan "tsogchen-dugan" - a monastery cathedral temple. At Dorzhiev's request, however, Russian architects G.V. Baranovsky and R.A. Berzen gave it a quite modern European look in the fashionable northern Art Nouveau style to make it attractive in the eyes of Western Buddhists. The interior decoration, which was supervised by Nicholas Roerich in 1914-1915, was particularly meticulous. For example, coloured stained glass windows of the plafond and the "light lantern" (preserved to this day), depicting traditional Buddhist symbols - the "Eight Lucky Signs" - were made according to Roerich's sketches. The basis for the sketches were apparently drawings by Buryat artists, which the Western master then stylised in the spirit of Art Nouveau. According to Roerich's own admission, it was during the construction of the temple that he first heard about Chang Shambala (Northern Shambala) from "a very learned Buryat scholar.

lamas".^[61] This may be a reference to Agvan Dorzhiev. At the same time, Roerich's informant could well have been the Buryat Galeg-Zhamtso, a highly learned lama, author of works on Buddhist astronomy and mathematics, who took part in decorating the temple.

Dorzhiev's calculations to make the datsan the centre of Buddhism in St. Petersburg were quite justified - already the first service in the temple, held on the occasion of the tricentennial celebration of the House of Romanov on 21 February 1913, gathered almost the entire Buddhist colony of the city, including Russian "neobuddhists". Who were these people, whom the right-wing press of that time sarcastically labelled as "Buddhists"?

"idolaters" and "God-seekers"? A reporter of a St. Petersburg newspaper found among those present "Prince Dondukova, several officers headed by Colonel of the General Staff I. and

of two pupils of the law school."

- is Ksenia Alexandrovna Tundutova, daughter of the Russian general A.M. Briger, who was married to a Kalmyk prince ("noyon") from Malykh Derbet, brilliant guard officer Danzan.

(Dmitry) Tundutov.^[63] The salon of the beautiful princess K.A. Tundutova on Kamennostrovsky Prospekt was the centre of the St. Petersburg "neobuddhists" in the 1910s (while the centre of the capital's theosophists was the salon of A.A. Kamenskaya, founder of the RTO and editor-publisher of the Herald of Theosophy).

Besides the Tundutov princes, Dorzhiev had another influential patron in St. Petersburg - "a person occupying a rather high official position", as one of the newspapers wrote. "Thanks to the sympathy expressed for the ideas of the Buddhist religion by this person, as well as thanks to his increased efforts, the St. Petersburg Buddhist colony managed to obtain permission to build a Buddhist colony in St. Petersburg.

This seems to be Prince Esper Esper Ukhtomsky: A scholar (a great connoisseur of Lamaism), diplomat, businessman, editor-publisher of the St. Petersburg Vedomosti, and finally a collector of Buddhist art, Prince Ukhtomsky was quite a colourful figure for his time. Being a supporter of active Russian policy in the East, in particular in Tibet, he contributed much to the realisation of Dorzhiev's political plans. It was Ukhtomsky, thanks to his proximity to the court, who helped the "Tibetan envoy" to get the first audience with the Tsar and introduced him to the St Petersburg high society. And if politicians at first perceived Dorzhiev very reservedly and coldly, because the help he asked for for Tibet threatened Russia with serious diplomatic complications with England, the attitude of the high society public, especially those who in their religious and moral quests came to accept the teachings of the Buddha, was quite different. These people saw Dorzhiev not as a behind-the-scenes diplomat or politician, but as a high spiritual figure, close to the Dalai Lama, one of the teachers of mystical Tibet.

A.V. Barchenko, of course, knew about the Buddhist temple being built in St. Petersburg. Undoubtedly, he also knew about the Theosophical Society. However, we do not have any information about his contacts in the pre-revolutionary years, nor with those who lived at the temple

Agvan Dorzhiev or other lamas, nor with the leading St. Petersburg theosophists, including A.A. Kamenskaya. (He would meet Dorzhiev for the first time only in 1923.) And yet the wave of fascination with theosophy and Buddhism that swept many young Petersburgers at the beginning of the 20th century hardly passed over Barchenko, who was inclined to all things mystical. This is indirectly evidenced by his two novels written in these years - "Dr Black" and "Out of the Darkness".

3. DOCTOR BLACK

Having returned to St. Petersburg after his wanderings around the world, Alexander Vasilyevich Barchenko gave himself entirely to literary work. With passion he wrote essays, stories and novels, which since 1911 appear quite regularly in St. Petersburg magazines, such as "World of Adventures", "Nature and People", "Life for All", "Russian Pilgrim" and others. The plots of Barchenko's works are mostly inspired by his own life experience or taken from history. At the same time, the content of some stories (such as "Tower of Babel", "The Horned Thief",

"Nachur Settlement", "Métis Service", etc.)^[65] definitely hints at the places he may have had the opportunity to visit - North America, Canada, California. It can be assumed that Barchenko,

like the hero of his story "The Dead Avenger", ^[66(1)] sailed on a freight and passenger steamer between the Old and New Worlds. During the same period, the traveller apparently visited the two main Buddhist regions of Russia, the Transbaikalia and the Kalmyk steppes (as evidenced by the stories "The Fire in the

Taiga" and "On the Caspian Sea").^[67] But Barchenko not only travelled the earth - land and sea; he, if our assumption is correct, went under water (the story "Petersburg Divers"^[68]) and even

took to the air (the stories "On Blerio" and "Masters of the Air"^[69]). And this at a time when Russian aviation was taking its first steps!

Barchenko's literary and journalistic experience was very successful. Already in 1914 in one of the capital's publishing houses was published a collection of his stories "Waves of Life", illustrated, incidentally, by the author himself. At the same time, the magazine "World of Adventures" placed on its pages two large novels

of a talented fiction writer, linked by a single plot line.

"Doctor Black" and "Out of the Darkness."^[70] Both of these works are of considerable interest to us, as they abound in autobiographical reminiscences and to a large extent reflect Barchenko's theosophical-Buddhist worldview, quite formed by that time.

The action in the novels takes place partly in Russia, partly outside it - in India (in Benares and Delhi) and somewhere in the Shmalayas or even beyond the Shmalayas, i.e. in Tibet. Their protagonist Alexander Nikolayevich Cherny is a doctor of medicine, a private associate professor at the Physics and Mathematics Department of St. Petersburg University, known in the West as Professor Noir. He is a serious scientist and at the same time an esotericist, a member of the Theosophical Society, "a brother of the greatest initiation on earth", the youngest of the "Mahatmas". Dr Cherny is very far advanced on the path of knowledge of the mysteries of nature, but it should not be thought that he derived his extraordinary knowledge solely from Theosophy. On the contrary, he is a champion of the most rigorous but unorthodox science. He is well acquainted with the latest achievements of European scientific thought, which, in his opinion, only return man to the secret knowledge of past civilisations. He spent a long eleven years in Tibet, tightly walled up in a mountain cell. As a result of this severe yogic asceticism, many secrets of the universe were revealed to him. But Dr Black is not an idealistic contemplative detached from life, but a realist and a practitioner who uses his amazing abilities and knowledge for the benefit of people. For example, he knows the antidote to cobra bite, which is not yet known to Western medicine, and saves from certain death one of the heroes of the novel, his compatriot student Belyaev. On his orders, the patient is transferred for treatment to a small mountain monastery located on the border of India and Tibet. This monastery is built right in the rock and belongs to the "Yellow Cap Brotherhood" of Zhelug - i.e. to the monks of the "yellow cap" Gelug school, the most widespread in Tibet. There in tiny cells are, from one side, voluntarily walled up, "initiates of the lowest degrees," and on the other hand, those with the highest degrees of initiation, "who have chosen the contemplative path of perfection." The former are imprisoned for six weeks

The latter do not leave their cells until they die. All this order is directed by those "whom no one has seen, but who exist and ... live not particularly far from here"^[71] - an obvious

a hint of the Himalayan brotherhood of "mahatmas". Black, like Barchenko, is convinced that a great civilisation, the "red race", dominated the earth in the deepest antiquity. But it became decrepit and degenerated in accordance with the law of cyclical development of human society. The mulattoes, mestizos and Egyptians living today

The Fellahi are its "degenerated descendants".^[72] Many ancient monuments testify to the catastrophe that wiped out this civilisation:

"The best illustration... The legend of the monstrous flood lives on in Java, in the Aleutian Islands just as it does in India, Palestine and Babylon. In ancient America Noah appears in the person of Cox-Cox. The Maori of the Pacific archipelagos, next to the legend of the Flood, reproduce exactly, almost word for word, the myth of Prometheus in the legend of the bird Oovea. Plato openly names Atlantis, which perished beneath the waves of the ocean in a geological upheaval. He accurately establishes the geographical position of the continent, describes the cities, buildings, cult, and way of government. In the names of Atlantean "kings" under the usual for antiquity cipher - eponyms - we get acquainted with the history of Atlantean culture, we learn that the most ancient Egypt was a colony of Atlanteans. And our scientists, the anthropologists Topinar and Pesce, certify without any hindsight that the red descendants of the most ancient Egyptians, the Fellahs, despite attempts at amalgamation on the part of later conquerors, are still the same pure type that on the of the oldest monuments."^[73]

That Atlantis is not a utopia is evidenced, according to Black, by Dr Plengen's astonishing research in the wilds of the Yucatan. This scientist has convincingly shown that the cosmogony and history of the ancient inhabitants of Yucatan "is only a repetition of the 'legendary period' of Egyptian history, the period before the mysterious lawgiver Meneses".

We - the present mankind - are representatives of a new post-flood civilisation - the "5th race", which must give way to the 6th race, and after it comes the 7th, the last. In this statement of Black it is not difficult to see an echo of the Theosophical theory of seven races, with

with which Barchenko was obviously well acquainted. Through the mouth of his hero he also informs the reader about the perfect knowledge of the previous, i.e. pre-Columbian civilisation: "Mankind ... experienced in antiquity a stage of development before which the conquests of modern science pale into insignificance.

And if this be so, where can we look for monuments of this development but in the most ancient peoples, who have always shunned jealously from intercourse with the new, young mankind that has arisen?"^[174] These higher knowledge of prehistoric society, Dr Black makes us understand, by the They are still one of the "philosophical" schools of Tibet. However, they are inaccessible to most Europeans.

While admiring the India of the Spirit, Barchenko's character at the same time does not close his eyes to the darker aspects of modern Indian life. He is an opponent of the caste system and those who stand in its defence - orthodox Brahmanism. At the same time, Black decisively breaks with the Theosophical Society, as he finds unacceptable its endeavour to "surround with secrecy the keys that reveal to science new horizons". Such views seem to reflect the author's position, and, therefore, we can assume that in the image of Dr Cherny Barchenko partly portrayed himself. In favour of such an assumption speaks at least the fact that it is Black who sets out his professed doctrine of races and "prehistoric culture" - the keeper of the keys of perfect knowledge. Indeed, a close reading of the novels, one cannot help but notice a certain similarity in the character, outlook and even the fate of Barchenko and Black, it suggests that the mysterious doctor is his alter ego. At the same time, perhaps S.A. Barchenko is right, who believes that prototype Black served as a prototype famous esotericist P.D. .

Ouspensky.^[75] A.B. Barchenko, according to his son's assumption, may have attended Ouspensky's lectures on theosophy at the Tenishev Hall in St. Petersburg in 1910-1912.

And yet the writer did not become a student of Ouspensky, even if he attended his lectures. Barchenko's novels are written in a realistic manner, without the slightest inclination to mysticism, unless one considers Dr Black's revelations about the "seven races" and the "ancient science." However, for all the science-like reasoning, many of his assertions are very controversial, and references to Western ones

The authorities, on closer examination, are not very convincing. Take, for example, the mention of the studies of Opostus Plongeon (Plangen). At one time, this French scientist, a self-taught, ardent enthusiast of the idea of kinship of civilisations of America and Ancient Egypt, made a lot of noise with his discoveries on the Yucatan Peninsula, where for three decades, together with his wife Alice Plongeon studied the ruins of Mayan cities. The results of his search, however, were not recognised by scientists, and Plonjon's reputation as a "fantasist and falsifier" was cemented. For this, in truth, there were reasons. The excessive enthusiasm for his more than original theories led to the fact that Plongeon often lost his sense of reality and took or passed off wishful thinking as reality. Some of his claims seem utterly preposterous, such as that Jesus spoke his dying words in Mayan (?!). Plongeon, by the way, was convinced that the Mayans possessed not only highly developed science but also technology. According to R. Wokop, Plongeon, once discovered that the window lintel of an ancient building is crossed by a line and next to it embossed zigzag grooves, immediately concluded that the ancient Maya had an electrical

Telegraph (!).^[76] However, Barchenko was hardly familiar with Plongeon's publications or the polemics around his "discoveries" in the Western press and therefore did not doubt the truth of the French archaeologist's theories.

The undoubted merits of Barchenko's novels include the striking authenticity with which the author depicts India (which indirectly confirms E.M. Mesmacher-Kondiain's account of his visit to this country during his travelling years). Curiously, the first novel even contains agitation in favour of such a trip, when one of its characters exclaims: "You will see a whole new life! You will encounter tribes whose history and origins are still a mystery to science. You will see with your own eyes real fakirs. For this alone you can give

ten years of life!"^[77] Another case is Tibet, which Barchenko mentions only in passing in connection with the mountain abode of hermits to which his characters accidentally find themselves. Information about the Tibetan cave hermits, as it turned out, he learnt from two authors -

American V.V. Rockhill and the Englishman A. It is in Waddell's book that we find the prototype of the mountain monastery described by Barchenko. The English traveller also names the terms of "confinement" of ascetics in their cells - 6 months or 3 years, three months and three days for the 1st and 2nd degree of sainthood and "lifelong martyrdom" for the

Barchenko also borrows from Waddel such a touching detail as the hermit's trembling gloved hand sticking through a narrow "window" in the rock, looking for a bowl of food. Rokhil and Waddel, by the way, could not remain silent in their books on the question of Tibetan

The "mahatmas", about whom at that time much was said in the West in connection with the teachings of H.P. Blavatsky. Both of them expressed themselves rather sceptically on this subject. Thus, Waddell cites the opinion of the Tibetan Regent ("Cardinal"), who allegedly claimed to know nothing about the existence of the "Mahatmas". Nor had he heard "that any secrets of the old world had been preserved in Tibet: the lamas are only interested in the

world of the Buddha, and attach no value to Ancient History."^[80] From this statement Waddell draws his own conclusion-. "I regret to say that people who imagine that this fairyland, Tibet, which has ceased to be unknown, still holds the secrets of the beginnings of the early civilisation of the world, which preceded the formation of ancient Egypt and Assyria, and which rested with Atlantis in the Western Ocean, must renounce almost all the

hope for that."^[81]

With this conclusion, however, Barchenko and his character Dr Black would hardly agree.

4. MYSTERIES OF RADIANT ENERGY

Along with literary pursuits Barchenko in 1910-1911 made the first independent steps in science. The circle of his interests was unusually wide and covered all aspects of natural science as a set of sciences about nature - matter, man, the universe. There is, however, one topic to which Alexander Vasilyevich paid particularly close attention. This is natural "energy" - various types of "radiant energy" of paramount importance for human life . His understanding of "energy problem"

Barchenko thoroughly outlined in the essay "The Soul of Nature". It began with a story about the role of the sun - the source of life on Earth, but perhaps also on other planets, such as Mars. Then Barchenko informed the readers of a number of information, which he obviously got from popular science publications of those years - about the presence of vegetation on the red planet, about snowfall and melting there, and, of course, about the mysterious Martian channels. All of this allowed him to suggest that Mars was inhabited by "beings not only as intelligent as humans, but also more intelligent than humans,

probably far surpassing them."^[82] Equally confidently he spoke of the existence of ether, "the finest medium filling the universe." "Scientists have come to the conclusion that the whole universe is filled with a substance so thin that it freely penetrates into the gaps between the smallest constituent particles of all visible objects, freely penetrating through the celestial bodies with everything them." By means of this medium the sun communicates to the planets

"the stores of the vital forces of which it is the seat." (The concept of The concept of "ether", which was uncontroversial in Barchenko's time, was then rejected by Einstein, but at the end of the 20th century it came back to us in the concept of cosmic vacuum filled with virtual energies of enormous, not yet known to man power). At the same time, the processes going on in the bowels of the Sun - "this dazzling Soul of Nature - monstrous explosions and vortices, are immediately reflected on the electro-magnetic state of the Earth. The arrows of magnetic instruments run like mad, northern lights flare up... It comes to the point where telegraphs refuse to work and trams refuse to move... Who knows if science will ever establish a connection between such oscillations (voltage of the solar system).

activities) and major events in public life?"^[83].

It is noteworthy that these words were said by a novice scientist long before A.L. Chizhevsky created his doctrine of the influence of solar activity on the Earth's biosphere.

Barchenko's article considered other types of "radiant energy" - light, sound, heat, electricity. But especially he dwells in detail on two new types of it, recently discovered by science - radioactive radiation and mysterious "N-rays". Discovery in 1898 by the spouses Curie radium - of the first one

of a radioactive element - was of great scientific importance. About the possibilities of practical application of radium rays in biology, medicine and agriculture at that time much was said and written. Of course, Barchenko in his article could not ignore such a burning topic:

"The eyes of the scientific world are turned at this minute to radium. It has been calculated that the capacity of work accumulated in a pinch of radium is sufficient to make a goods train of forty cars run round the Earth more than four times, for which it is necessary to burn at least 170,000 poods of coal. But you've got to be able to run one of these radium train instead of coal..."^[84]

The utilisation of radium energy (radioactivity) is of deep concern to Barchenko, although for him this question is only part of a larger problem - "how to capture and subdue the energy scattered everywhere in space" - for the solution of this mystery will be possible "to usher in heaven on earth for mankind."

A considerable place in the article was also given to the story about "N-rays" discovered by the Frenchman Blondlot as a special kind of psychophysical energy emitted by the human brain. The researches of French scientists Charpentier and André showed that practically any human brain activity is accompanied by abundant emission of "N". Mysterious "brain rays" - energy "psi", as we would say today, - interested Barchenko first of all because they, as it turned out, have a direct relation to the transmission of thought at a distance. The study of this phenomenon in the early 1900s was actively engaged in scientists both in the West and in Russia (among the latter should be primarily named V.M. Bekhterev, I.R. Tarkhanov, N.G. Kotik and A.A. Pevnitsky). However, they failed to come to any unambiguous conclusions. Thus, N.G. Kotik considered possible the transmission of thoughts directly from one person to another by means of Blondlot rays, while V.M. Bekhterev was rather sceptical about the existence of N-rays, especially since the experiments on the rays conducted in his laboratory by M.P. Bekhterev.

Nikitin, gave negative results.^[85] Well acquainted with the works of Western and domestic psychologists Barchenko in 1910 puts his own experiments, somewhat improved the "mode of enquiry," as he notes in his article, and seeks to

"very interesting results."^[86(1)] At the same time, however, he makes it clear to the reader that it would be wrong to consider N rays as "the exclusive engine of thought- "one cannot look at the N's as thoughts themselves,

But neither can we deny their close connection to the latter."^[87]

At the end of the article, reflecting on the importance of discoveries in the field of "radiant energy", which give science "the means to achieve a clue here on earth as to what and how the world came from", Barchenko unexpectedly returns to the idea that inspires him, that the ancient world was aware of many secrets of nature not yet learnt by modern man. "There is a legend that mankind had already experienced hundreds of thousands of years ago a degree of culture not lower than ours. The remnants of this culture have been handed down from generation to generation by secret

by societies. Alchemy is the chemistry of an extinct culture."^[88]

In the brief autobiographical note we have already mentioned. A.B. Barchenko briefly mentions his work during this period (before the outbreak of war in 1914) in some "private laboratories".^[89] Apparently, it is about his experiments with "N-rays", but with which of the scientists⁻⁸⁹⁽¹⁾.

of psychologists he was collaborating with at this time - we do not know. We can only to assume, remembering A.S. Krivtsov's work at the Psychoneurological Institute, that these were the laboratories of some of V.M. Bekhterev's collaborators who conducted experiments "on the transmission of thoughts". Perhaps one of them was psychiatrist V.F. Chizh, Barchenko's acquaintance from the University of Yuryev, where Chizh headed the Department of Nervous and Mental Diseases and occasionally lectured to students on hypnotism and suggestion?

In the following years, new articles by Barchenko appeared, continuing the discussion of his most exciting topics: "The Mysteries of Life", "Transmission of Thoughts at a Distance", "Hypnosis of Animals". "In various popular-scientific metropolitan and provincial publications, I have always worked as a populariser of natural science, mainly biology and geography," - will say

he later about himself.^[90] Barchenko at this time was already married for the second time, his wife's name was Lobach Natalia Varfolomeyevna. To feed his family, he had to work hard - to write artistic things, as well as popular essays and articles - not only of a scientific nature, but also "on the evil of the day" - on sports and

domestic topics. At the same time, Barchenko was intensively engaged in self-education - he read a lot on a variety of disciplines in search of answers to the very questions he put before the readers in his popular science articles.

. G.I. GURDMIEV ON "HIDDEN KNOWLEDGE"

We have already talked about the possible acquaintance of A.B. Barchenko with the teachings of P.D. Ouspensky, which, according to S.A. Barchenko, influenced his creativity and worldview during the period of work on his first novels. In 1912, esotericist appeared in St. Petersburg, whose name later became widely known in the

Gurdjieff (1877-1949).^[91] Three years later, a circle of Petrograd students began to form around Gurdjieff, including P D Uspensky, who by that time had broken with the RTO for ideological reasons. (This story is somewhat similar to the break of "Dr Black" with the Theosophists.) Gurdjieff, as is known, in his youth wandered a lot in the East in search of true knowledge - he visited Turkey, Persia, Afghanistan, India and, if we believe his stories, even Tibet. In the book "Meetings with Remarkable People" Gurdjieff tells about his contacts with members of the Sufi brotherhood "Sarmun" in one of the

secret monasteries of Kafiristan (northeastern Afghanistan).^[92] It should be said here that, according to Gurdjieff's teachings, the "Wisdom Teachers" (khwajagan, or "khoji") constitute the core, or "inner circle," of humanity; all other human beings belong to the

"to the "outer circle. The purpose of the Teachers is to be the source of "new and powerful ideas, which ultimately must change the course of human thinking", and to serve as "generators of high-level energies". In general, Gurdjieff had his own explanation of the nature of man's energetic interaction with the cosmos. The role of man, he believed, was to be "an apparatus for the transformation of energy - certain kinds of energies generated by man are necessary for cosmic purposes; those who understand how these energies are generated, truly fulfil the purpose of humanity.

life."^[93] But Barchenko, too, as we have already seen, showed great

interest in the problem of interaction between cosmic and terrestrial energies, including human psychoenergetic emanations among the latter.

By the time Gurdjieff appeared in St Petersburg, his esoteric system, based on the ancient Sufi tradition, had already acquired a complete form. In 1915-1916 Gurdjieff was working hard with his disciples, to whom he tried to transmit his teachings about the "Fourth Way". Could Barchenko be among them?

In the book "In Search of the Marvellous" P D Ouspensky tells such a story.

"One day in my absence to Gurdjieff appeared to a certain An "occultist" charlatan who played a well-known role in the spiritualist circles of St. Petersburg; later, under the Bolsheviks, he became a "professor". He began the conversation by saying that he had heard a lot about Gurdjieff and his studies and had come to meet him.

Gurdjieff, as he himself told me, played the role of a real carpet merchant. With the strongest Caucasian accent, in broken Russian, he began to assure the "occultist" that he was mistaken, that he was only selling carpets, and immediately began to unroll them before the visitor.

"The Occultist" walked away convinced that he had fallen victim to a hoax by his friends.

It was obvious that the scoundrel had not a penny, Gurdjieff added, otherwise I would have squeezed money out of him for a couple of carpets."^[94]

The hapless hero of this semi-anecdotal story, retold by Ouspensky from the words of Gurdjieff, may well be mistaken for Barchenko, who, as we know, was really into the occult in these years and really named himself "professor" under the Bolsheviks. That he fell victim to the prank of the eccentric Gurdjieff should not surprise us. The latter often subjected his students to various kinds of "tests" and

"Gurdjieff believed that knowledge could not be given for nothing, so it was not easy to become his disciple. So it was not easy to become his disciple.

Gurdjieff, by the way, had a rather original theory about the apparent inaccessibility - "hiddenness" - of the true ("objective", in his terminology) knowledge of the ancients. Such knowledge, he said, is not hidden at all. At the same time

knowledge cannot be shared at all. He explained it this . Knowledge is material by nature, which means that its quantity in a given place and at a given time is strictly limited. Like the amount of sand in the desert or water in the sea. Perceived in large quantities by one person or a small group of people, knowledge will give excellent results. If you try to distribute the knowledge little by little among all people, then there will be no benefit or even harm may come out of it. The whole point is that a small amount of knowledge will not be able to change people's lives or their understanding of the world. Therefore, it is preferable for knowledge to be in the hands of a few and in large quantities. It should be borne in mind that the overwhelming majority of people do not want any knowledge at all and even refuse that tiny part of it, which falls to their share in the total distribution for the necessities of everyday life. This is especially obvious in periods of world cataclysms - the "mass madness" accompanying wars and revolutions, when people completely lose their reason and turn into "automatons". On the other hand, no one really withholds knowledge from anyone. The only problem is that the acquisition or transmission of true knowledge requires a great deal of labour and effort, both on the part of the giver and the receiver. Those who possess knowledge endeavour to impart it to as many people as possible in order to facilitate their access to the Truth. However, knowledge cannot be imposed by force on those who do not want it or who reject it.

"He who wishes to acquire knowledge must himself make the initial efforts to find its source, to come to it, using the help and instructions that are given to everyone, but which people, as a rule, do not want to see and do not notice. Knowledge cannot come to people without an effort on their part. <...> A person acquires knowledge only with the help of those who possess it - this must be understood from the very beginning.

One must learn from one who knows."^[95]

Zlava vTorya

TESTING TIME

1. DARK TIME

OIn the autumn of 1911, after Germany declared war on Russia, Barchenko found himself **B** in the ranks of the active army. But not for long. Already **B** 1915 **r.** after severe wound he returns to St. Petersburg. Once again he takes up the pen - his experiences on the battlefield prompted him to write "war ", which one after another appeared in the magazine "World of Adventures". In 1917, he also publishes a large adventure tale "The Nurturing Ocean." (from life Murmansk industrialists), apparently written after his return from the front. This work appeared as a separate book as a free supplement to a magazine for children

[\[96\(1\)\]](#) (This book is now a rarity. I was unable to find it in St Petersburg - it turned out that the only copy of the story is in the former Lenin Library in Moscow).

Barchenko apparently met the February democratic revolution with the same enthusiasm as most of the progressive Russian intelligentsia. However, the Bolshevik October coup with its "mass madness" caused him rejection.

"I met the October Revolution with hostility, perceiving only the outward manifestation of the mob, mixing in my understanding the lumpen proletariat with the proletariat and giving me the idea of the "animal promiscuity" of workers, sailors and Red Guards. This created a desire to hide, to hide from the revolution", - these were the words with which Barchenko two decades later characterised the

Such sentiments were fully reflected in the pages of the weekly Herald of Labour (a publication of the cooperative association of spiritual writers "Sobornyi Razuma"), with which Alexander Vasilievich worked closely in 1918. The reason for the tragedy that played out in Russia, according to the opinion of the publishers of the weekly,

was that the revolution rejected Christianity with its spiritual values, forgetting the teachings of Christ. "Instead of a socialist paradise on earth, we see Satan's coven: the depravity of people, hunger, the scythe of death whistling everywhere. And the cries about the joyless life, about its unbearable burden are understandable. It's hard. Dreadful. Nightmarish", - wrote in one of the issues of the "Herald of Labour" priest A.I. Vvedensky. But "how could this have happened," he then asks. "How did the bright sun of the Russian Revolution become a scorching fire that burns and destroys the country now?" And immediately he gives an answer clear to any Christian: "The sun of truth was not with us -

Christ!"^[98]

The first shock of the October events experienced by Barchenko, however, soon passed, and he began to view the revolution in a more positive light, as "some opportunity for the realisation of Christian ideals" as opposed to "the ideals of class struggle and the dictatorship of the proletariat".

Barchenko defines this position of his as "Christian pacifism," encapsulating the ideas of "non-interference in political struggles and the resolution of social questions by individual moral remaking of oneself." "I carried out my views during this period by lecturing and in my frequently printed

literary works of a religious and mystical nature."^[99] One such work was one published in the first issue of the

"Herald of Labour" story "Private Affair", the title of which directly referred to the Bolshevik decree on the separation of church and state, which determined the new status of religion in Soviet Russia ("Religion is everyone's private affair").

In the essay "To the Light" Barchenko tried to bridge from the past to the future, returning to his favourite theme:

"The conquests of modern natural science, the discovery of a whole world - invisible but indisputably existing - a world of all-pervasive radiant energy, the discovery of anabiosis, the solitude of sensibility, the phenomena of ultra-lethargy bring modernity face to face with a dizzying conjecture: whether under the allegories of the most ancient religious-philosophical schools are not hidden the real

advances to which our science is only just on its way?"^[100]

Fear of revolution intensified Barchenko's mystical moods. In late 1917 - early 1918, he often visited various esoteric circles in Petrograd, which continued to meet regularly, despite the chaos of revolutionary times. When questioned by the investigator, he named three such circles - the famous theosophist and Martinist Y.N. Danzas, Dr D.V. Bobrovsky (a cousin brother of the "Black Hundred Markov 2nd") and society.

"The Sphinx. Their visitors, secluded behind tightly closed doors, hotly discussed not only abstract religious and philosophical questions, but also much more pressing political topics. In general, the circles had a sharply anti-Bolshevik atmosphere. (Bobrovsky's flat on Vladimirsky Prospekt, according to Barchenko, was a "White Guard safe house" - Markov had hidden from the Bolsheviks here in the 18th century.

2nd, as well as a number of terrorists, including Boris Savinkov.)^[101] Dr Bobrovsky Barchenko several times read reports "of philosophical and mystical content", and in "The Sphinx" he once had to enter into a sharp polemic with critics of the October Revolution. However, his "Christian-pacifist speech" did not meet with the understanding of those present, and he left the meeting.

At the same time, Barchenko repeatedly gave public lectures in various places in Petrograd on ancient natural science - on the achievements of the "Ancient Science" lost to mankind - a subject that fascinated him more and more in the conditions of the terrible social cataclysm in Russia. In the brief autobiographical note we have already mentioned, he wrote rather sparingly: "In 1918 he gave a series of public lectures in the Teny-Shev Hall on the history of natural science. In the same year he read the completed course "History of the oldest natural science" at private courses of teachers in the

What this course was, we can judge from a miraculously preserved lecture on tarot cards in one of the Moscow archives. This lecture is dated February 1919, and from its content we can conclude that Barchenko delivered in late 1918 - early 1919 a series of lectures on Kabbalism and the tarot system, which esoteric tradition considers as "a synthesis and quintessence" of the ancient Kabbalah and the Tarot.

knowledge. There is no doubt that in order to create such a cycle he had to thoroughly work through a huge amount of historical and religious-philosophical literature in Russian and other languages.

In the autumn of 18, when the Civil War had already begun, Barchenko entered the natural geography department of the one-year Higher Pedagogical Courses that had just opened in Petrograd (renamed the Pedagogical Academy a year later). These courses trained highly qualified workers of public education and social culture (teachers, instructors), and were also intended to contribute to the dissemination and popularisation of the new - Soviet - pedagogy. In his application to the board of the courses Alexander Vasilievich indicated to a desire to

"to devote himself to teaching as a geography teacher". This may seem rather surprising after what we know about his literary and journalistic career and scientific experiences. However, a year later,

having attended the course "on the geographical cycle", ^[103(1)] Barchenko applied to the Academy Council with a request to be admitted to the number of scholarship students "on the chemical cycle". He motivated his desire thus: "As a literary worker and a pedagogue intending to devote himself not only to pedagogical but also to scientific, in more broader sense, activities, need in the

^[104(1)] The Teacher Training Department of the Commissariat of Public Education did not object to providing him with a scholarship during his second year of study, and as a result Barchenko was readmitted to the academy. However, not on the physico-chemical, but on the biological cycle, which he finished safely in the spring of 1920.

Among the teachers of the Pedagogical Academy in the period when Barchenko studied there were, by the way, many remarkable scientists. For example, the course of biogeography was taught by botanist B.L. Komarov (secretary of the Geographical Society, elected in 1920 academician of the Russian Academy of Sciences); hydrobiology - by zoologist and explorer of the seas N.M. Knipovich (at the same time acting as rector of the Academy); history of ethical doctrines (at the Faculty of Humanities) - by philosopher and historian-medievalist L.P. Karsavin; history of literature of the XIX century - by symbolist poet, director of the Academy of Pedagogy.

V.V. Shppius and the history of socialism by the People's Commissar of Education A.V. Lunacharsky. Shppius, and the history of socialism by the People's Commissar of Education A.V. Lunacharsky. With some of them Barchenko managed to establish quite close relations - on the basis of common scientific interests. In this regard, we should first of all name the names of N.M. Knipovich and L.P. Karsavin. Through the latter Barchenko got acquainted with another interesting person, a well-known in Petrograd psychograffologist and collector autographs K.K. Kovalev.

Vladimirov.^[105]

Here we will make another digression to introduce the reader to this new hero, who will later play a very important role in the fate of Barchenko.

2. K.K. VLADIMIROV - GRAPHOLOGIST, OCCULTIST AND CHECKIST

Konstantin Konstantinovich Vladimirov was born in 1883 in Pernov (now Pärnu), an old Estonian town on the shores of the Baltic Sea. Almost nothing is known about his parents - Vladimirov himself indicated in his questionnaire that he came from a bourgeois family. In 1900, after graduating from the Pernov gymnasium, Vladimirov suddenly breaks away from his place and leaves for St. Petersburg. Apparently, it was the flight of a provincial young idealist to the big capital city, beckoned by its opportunities and temptations, which is very reminiscent of Goncharov's "Ordinary History". Quite quickly - obviously, on someone's patronage - Konstantin got a job in the office of the emery-wire factory N.N. Struk, which is on the Vyborg side. Like Barchenko, he tried to get a medical education, but, like Barchenko, suddenly left his studies. The only place in St. Petersburg at that time where Vladimirov could study medicine was the Military Medical Academy. It is known, however, that the administration of the Military Medical Academy severely punished revolutionary-minded students in connection with the events of 1905 (students were either expelled or transferred to other universities, for example, Kazan University). Vladimirov, by the way, in one of the later questionnaires reported about his revolutionary past - that in 1900 he joined the Social-Democratic Party, and in 1904 he joined the Bolshevik faction. Thus, it is quite possible to assume that in 1904-1905 he studied at the Military Medical School

and was expelled from the academy, as were many of his comrades. However, this is just an assumption.

In general, we know very little about Vladimirov's early life in St Petersburg. We only know that in 1904 he got married, and ten years later he and his wife Julia Antonovna already had four children (which probably saved Vladimirov from mobilisation in 1914). After the birth of their third child in 1912, Konstantin Konstantinovich, who had been earning a few casual wages (although he led a rather carefree lifestyle), was forced to enter the service. Before the revolution he changed several places - he served in the office of the Putilov shipyard, in the Russian Electric Society "Dynamo" and in the joint-stock company "Machine Gun" (from the beginning of 1917 until the autumn). Office work, monotonous and routine, undoubtedly weighed on him, a man, as we shall soon see, creative and searching....

In his youth, even before coming to St. Petersburg, K.K. Vladimirov tried painting and writing poetry. He was also fond of poetry at a more mature age. (The personal archive of Vladimirov in the Russian National Library preserved several of his poetic opuses signed with the name of Stada, testifying, however, not so much to the author's talent as to his refined nature and fascination with Buddhism). And yet Vladimirov possessed an undoubted talent, and a rare one at that - that of a graphologist.

It should be said here that graphology became known in Russia only at the very end of the 19th century. The propagandist and populariser of this science (which at that time still belonged to the esoteric category) was I.F. Morgenstern (Morgenstern), who for many years studied graphology in the West (in Germany and France) with such adepts as J. Michon, A. Varinar, G. Busse and others. Abbot Michon is considered to be the originator of graphology, who in 1871 founded the Graphological Society in Paris and started publishing the journal "Graphology" (La Graphologie). Returning to Russia, Morgenstern began to produce his own experiments from the late 1890s, which brought him fame. And in 1903 his great work was published in St. Petersburg under the title: "Psychographology, or the Science of Determining a Person's Inner World by Handwriting," which included more than 2,000 autographs of various prominent people

of antiquity and our time with their portraits. In the autumn of the same year, Morgenstern began publishing in St. Petersburg "Journal of Psychographology", which introduced readers to the basics of the new science - the laws of "graphism" and offered as illustrations samples of graphological expertise - psychological characteristics ("portraits") of prominent figures of the XVII-XX centuries. (Russian tsars and various celebrities, including S.Y. Witte, A.N. Kuropatkin, E.E. Ukhtomsky), compiled on the basis of the study of their handwritings. In 1903, another graphology manual was published by a travelling occultist, Count Czeslaw von Chinsky

"Graphology. A brief guide for determining by handwriting the spiritual world of a person - his moral qualities, inclinations and mental disposition"). A few years later in St. Petersburg there appeared societies - Graphological (1909) and Psychographological (1910), founded respectively by A.K. von Raaben and I.F. Morgenstern.

Vladimirov evidently made a great deal of effort to master the science of "handwriting", which allows one to penetrate into the secrets of the human soul. He studied all sorts of manuals and took lessons from the most authoritative St Petersburg graphologists, including Morgenstern himself. Around 1909. K.K. Vladimirov began to carry out independent psychographological examinations in St. Petersburg and achieved considerable success. Here, for example, is how one V. Tserer commented on his work:

"If ever there were prophets in the field of graphology, it is undoubtedly to them that Mr. Vladimirov must be counted. If ever there were prophets in the field of graphology, Mr. Vladimirov must undoubtedly be counted among them, for what I have heard from him, none of the presently existing graphologists will say. The amazingly correct understanding and judgement of individual and intellectual sides of a person by unknown handwriting give me the right to bow down before graphology and consider myself among the zealous admirers of the genius of Mr Vladimirov."^[106]

But K.K. Vladimirov did not only make "psychological portraits". He tried to predict the future by handwriting (which, strictly speaking, goes beyond graphology). "Everything is open to him, he

sees in his handwriting, as in a mirror, everything past, present and future. He is a magician," another of his clients testified admiringly about Vladimirov's talent.^[107] (Amazing coincidence: Vladimirov and Barchenko was practising fortune-telling at almost the same time - one by handwriting, the other by hand.) However, far from all the The "expertise" of the newly minted graphologist was so brilliant. There were failures and even curiosities - for example, one of Vladimirov's clients complained - not about the prison predicted for him in the future, which he seemed to agree with, but about the fact that the "soothsayer" did not "see" in his handwriting that he had already sat in prison in the past!

Besides graphology, K.K. Vladimirov was also fond of other occult sciences. The spectrum of his esoteric interests was unusually wide - astrology, Kabbalah, tarot, Rosencreutherism, yoga, hermeticism, telepathy, magic. The unexpected transition from revolutionary ideas to occultism may seem paradoxical to some, but there were many such ideological "defectors" as Vladimirov among the Russian intelligentsia who survived the collapse of the 1905 revolution. However, the same people a decade later could easily make the reverse transition - from occultism to revolution.

Vladimirov's fascination with the occult, like that of many of his contemporaries, evidently began with an interest in the mysterious

K.K. Vladimirov's "psychic phenomena" - telepathy, hypnosis, clairvoyance, and especially spiritualism (mediumism). From the letters of his correspondents we learn that already in 1907 he often participated in spiritistic séances at the flats of his acquaintances, and at the end of the year K.K. Vladimirov even addressed the president of the circle of mentalists and the publisher of the journal *Mentalism* I. Butovsky with a proposal for co-operation "on an ideological basis". He modestly characterised himself as follows

The following year Vladimirov began attending the St. Petersburg Psychical Society (which met on Thursdays at 23 Sadovaya Street), and a year later he began to establish relations with the Theosophical Society. The chairwoman of the RTO, A.A. Kamenskaya, probably having already heard about K.K. Vladimirov's graphological abilities, personally invited him to visit the Theosophical Society.

^{[109](1)} However, about Vladimirov's participation in the work of the RTO.

nothing definite can be said. At the same time, he showed great interest in theosophy, which is confirmed by the presence in his personal archive of a considerable amount of materials with theosophical content.

The occult worldview of Vladimirov, apparently finally formed in the early 1910s, was a very characteristic for that time mixture of Western and Eastern teachings - theosophy, Buddhism and Kabbalism. The letters of a certain V.F. Stein, dating back to the early 1910s, shed light on the psychographer's credo

1912-1913^[110] The correspondence between the young people began on bookish grounds - Vladimirov, who had a fine library, probably inherited from his wife's parents, sends his new acquaintance in Sestroretsk, where she is holidaying at a country house, a number of books, mostly of occult content, which should help her overcome her spiritual crisis. Stein's letters mention "Ancient Wisdom" and "L'Avenir Imminent" by Annie Besant, "The Fourth Dimension" by P.D. Ouspensky, "The Doctrine and Ritual of Higher Magic" by E. Levy, "Occultism" by E. Levy, "The Occult" by P.D. Ouspensky, and "The Occult and Ritual of Higher Magic" by E. Levy. Levi, "Occultism" by K Brandler-Pracht, "Superconsciousness and Ways to Achieve It" by M.V. Lodyzhensky, "Raja Yoga" by Vivekananda and other books were read by Russian occultists at that time. All these works she diligently studied, and regularly communicated her thoughts on what she had read to St. Petersburg to Stano, who had unwittingly assumed the role of her spiritual counsellor. In these messages one can often find remarks on one or another of Vladimirov's judgements and quotations from his own letters. Thus, Konstantin Konstantinovich expounds to his mentee the teachings of Buddha and Schopenhauer, refers to Nietzsche and other Western and Eastern thinkers, demonstrating remarkable erudition. (Sometimes, however, it seems that Stano flaunts his knowledge on purpose in order to impress a young and obviously sympathetic woman.) In one of her letters Vera Stein asks her friend to explain the meaning of the term "dvady born", which he calls himself, which apparently to Vladimirov's initiation into the order of Martinists or Rosencreutzers. It is known that in the years before the war in Russia was particularly active in the propaganda of Martinism. The main conductors of this occult doctrine were the already mentioned Czeslaw von Czinski, the general delegate of the Martinist order in Russia (with

The Order's general inspector of the St. Petersburg branch (from the same time), G.O. Mebes.) Both of them, incidentally, were also well-known graphologists (Mebes, for example, in 1912 headed the graphological society in St. Petersburg). Thus, Vladimirov could easily get close to both Chinsky and Mebes on the basis of a common passion for graphology, and from here only one step before joining the Order, especially since both of these occultists were striving with all their might to plant Martinism in Russia.

Another possibility is joining the Rosencreutzer lodge. In the book by A.I. Nemirovsky and V.I. Ukolova about the amazing poet-improviser and scientist B.M. Zubakin mentions someone "poet Vladimirov", who had the esoteric name of Ro as one of the participants of the Masonic lodge created by Zubakin in St. Petersburg (about 1912)".

[\[111\]](#) In such a case should not the Rosencreutzer Vladimirov be identified with K.K. Vladimirov? It is true that it is said about the Zu-bakin friend that he was a graduate of the 12th St. Petersburg gymnasium. But this information may be erroneous.

Vera Shtein informs us another very curious fact: at the end of 1912 Vladimirov was going to go to India, but his trip was unexpectedly upset. ("Stano, is it really you," we read in her letter. - How happy I was to see you. And I thought that you

is already in India. After all, you should have there"[\[112\]](#)).

In the autumn of 1913. Vladimirov, having learnt the proposed publication of a new esoteric journal "From Darkness to Light" in St. Petersburg and that its founder S.V. Piramidov was looking for collaborators, immediately addressed a letter to him. In his reply to Vladimirov, Piramidov wrote:

"I am particularly pleased that such adepts of the arcane sciences as you have responded to my call. <...> From the bottom of my heart, with deep gratitude I accept your desire to co-operate in the reviving journal. <...> I am in direct communication with Paris and in correspondence with such luminaries of Western European esoterism, as Mr. Bourges, Arnulfi, gr. de Rocha d'Eglen. My programme is to gradually acquaint the reader with the mysteries of the occult world. Knowing that you are a doctor, I would like to ask you if you would be willing to

Would you take charge of Division III, i.e., supervise me on medical matters?"⁽¹⁾⁽¹¹³⁾

Vladimirov, however, did not dare to take on such responsibility, although he agreed to analyse handwriting for the readers of the journal and to compile "brief horoscope data" free of charge.

Pyramidov's journal (with the subtitle: "literary-mystical and scientific-philosophical journal of hidden knowledge") began to be published in 1914. However, it did not last long. In the same year its publisher-editor went to the front, where he was soon killed in one of the battles. Vladimirov was able to publish in the magazine only an introduction from the

his original study on graphology.^[114] The sequel promised to readers, which was to set out "the foundations of the origin of the laws of graphism" of ancient writings, never saw the light of day. Another publication by Vladimirov known to us is a short note "What is graphology?", which appeared in 1916 in the magazine "Ladies' World". In it, Konstantin Konstantinovich tried to attract attention of the fair sex not so much to the science he was studying as to his own person:

"Handwriting is a photograph of mental unrest, -it is a cinematographic tape of all experiences in a known time. Having studied the handwritings of all nationalities, I am for the first time a pioneer в in the field in the study of individual and intellectual peculiarities handwriting. <...> Forfor my graphology there is no mystery. From the handwriting alone I can ascertain in what condition the subject wrote the letter, his temperament, his temperature, illnesses u physiological suffering. Likewise (without ever seeing the writer), from his handwriting alone I can describe his nationality, sex, character, talent, abilities, moral foundations and appearance, faults, habits, anomalies and defects of physical nature, height, gait, summer, colour of hair, eyes, skin, etc., accent, voice, intonation, gesticulation, facial expressions, favourite phrases, words, drinks, food, clothes, used by the person by the subject..."^[115]

The given quotation, undoubtedly, testifies to one of two things - either about full genius of Vladimirov-graphologist, or about his greatest conceit. (The second, as we shall see further on, is much closer to the truth).

As a result of many years of graphology, by the mid-1910s Vladimirov had managed to collect a fairly decent collection of autographs. Some people turned to him out of a desire to know their "I" better and to look into the future, others - to borrow one or another rare book from his library. The circle of Petersburg acquaintances of Konstantin Konstantinovich was unusually wide and included many representatives of the literary and artistic world. The budding poet Sergei Yesenin, for example, in his letter thanked Vladimirov for correctly characterising his creativity - "during the period of my spiritual life". refraction."^[116] And here's a note from A.N. Benoit:

*"Dear Konstantin Konstantinovich,
I am sorry for the delay of your books - it is very hard to part with them.
And please accept my deepest heartfelt gratitude for the opportunity you
have given me to read them
- to draw from such sources! I would very much like to see you and I am
afraid to take up your precious time.
Sincerely respecting you, A*

Benoit."^[117]

In 1915, Vladimirov has plans to publish "to the west. manners" - perhaps on the model of I.F. Morgenstern - of his unique "literary card catalogues" - psychographological "portraits" of figures of Russian literature and art of the beginning of XX century. (Here it is necessary to note that

These "portraits" were created by him not only on the basis of handwriting analysis, but also with the use of photographs, since photography, according to Morgenstern, is the main assistant of a handwriting expert). These plans, however, were not destined to come to fruition, most likely because Vladimirov was unable to find the necessary funds to publish his work.

The following year Vladimirov tries to organise, together with M.P. Murashev, the publication of a newspaper, apparently a literary and artistic one. But even this endeavour, due to lack of funds, ends in nothing. In one of Murashev's letters to Vladimirov of this time another idea is discussed - to establish a publishing partnership. It was supposed to include A. Blok, S. Yesenin, A. Remizov, A. Lipetsky, M. Murashev, and as well. artists - "Roerich and then whom he will outline."^[118] Judging from Murashev's letter, however, it is difficult to say whether he or Vladimirov had any personal contacts with N.K. Roerich.

The revolutionary events of the autumn of 1917 caught Konstantin Konstantinovich, a senior accountant in the office of engineer S.F. Ostrovsky, far from the capital, near Kandalaksha, where the Murmansk railway was under construction. His moods of this time are well conveyed by several short messages sent to his wife in Petrograd. Here is one of the messages, written with a steady hand in a freight car at the Polar Circle peninsula just a month before the October uprising: "...the horror of the desert, cold, wind, rain, and today it snowed. We could barely get a cooker and put it together,

We got some wood and heated it up. I sleep on the bunks."^[119]

In January 1918. Vladimirov returned to Petrograd due to the closure of Ostrovsky's office. Until the beginning of August he worked in the liquidation commission, then briefly headed the library and at the same time finances in the Novoderevensky sovdepartment (KK Vladimirov lived with his family on the outskirts of the city, in Novaya Derevnnya). And in early October, rather unexpectedly, he went to work for the Cheka, "on Gorokhovaya".

What brought Vladimirov to this dreadful institution in the darkest days of the revolution, shortly after the Bolsheviks announced the

"red terror"? Already in the first of September 18th

"Petrogradskaya Pravda" reported the execution of 512 people - counter-revolutionaries and White Guards - "in response to the White Terror", and then the newspaper began to regularly publish lists of those arrested by the Cheka

What motivated an intelligent and mild-mannered man -

"good Konstantin Konstantinovich," as his correspondents address him, to leave his modest job as a librarian and take up the post of investigator of the "emergency"? To answer this

the question was not an easy one. Perhaps Vladimirov was simply seduced by the prospect of receiving a permanent food ration - after all, he had a large family on his hands. Be that as it may, in May 1918 he re-joined the Bolshevik Party - whether for ideological reasons, remembering the revolutionary ideals of his youth, or by calculation. However, in the "organs" Konstantin Konstantinovich did not last long. Ten years later, he told his more successful colleague, an investigator, about his failed career as a Chekist in the following way:

"I was an investigator in the counter-revolutionary department there (in the PChK - A.A.). The head of the department was Comrade Antipov, the current People's Commissar for Postal Service (we are talking about N.K. Antipov - A.A.). He worked at 2 Gorokhovaya Street until February 1919. I was dismissed from Gorokhovaya 2. I don't know the exact reasons for my dismissal. After Gorokhova, I went to the Ukrainian Central Agency for Press Distribution. There I held the position of head of the Petrograd office. I served there until the autumn of 1919. In July of 1919 I went to Kiev to liquidate the agency and returned to Petrograd in September 1919 and again joined the Cheka at Gorokhovaya, 2, where I held the post of political commissioner. He served there until the end of 1920 and was dismissed because of personal dislike of Comrade Komarov (P.P. Komarov - A.A.),

of the then chairman of the Cheka."^[121]

We know little about the nature of Vladimirov's work in the PChK, in the department for combating counter-revolution. There is information, for example, that he was for some time in charge of the case of A.A. Vyrubova, the maid of honour and favourite confidante of the Empress Alexandra Fyodorovna. Vyrubova, as is known, was arrested several times after the February Revolution as a "German spy", then as a "counter-revolutionary" and even as a "Bolshevik" and spent a long time in detention, including in the Peter and Paul Fortress together with former members of the Provisional Government. After coming to power, the Bolsheviks did not leave Vyrubova alone either - she was arrested for the first time on 7 October, sent from Gorokhovaya to Vyborg prison, and from there brought back to Gorokhovaya.

"Not knowing what I was accused of," Vyrubova later recalled, "I lived from hour to hour in constant fear, like everyone else, though. <...> The windows overlooked a dirty courtyard, where night and day

there was a lot of noise from cars. At night there was "a flurry of activity"; arrestees were brought in every now and then, and from the cars were unloaded chests and boxes with the things taken during the searches: there were clothes, underwear, silver, jewellery - it seemed as if we were in a camp of robbers! Once we were all sent to work tying up bundles of papers and books from the archives of the former town hall; we tied up the dusty papers on the floor and were delighted with this amusement. Often at night, when, tired, we fell asleep, we would be awakened by an electric light, and the soldiers would summon one of the women: frightened, she would get up, gathering her belongings - some would return, others would disappear... and no one didn't know what was in store for everyone."^[122]

Vyrubova says nothing about her first interrogation with the investigator. However, she remembers the interrogation to which she was summoned on 11 November, when she was again at Gorokhovaya.

"Two men interrogated me, one of them a Jew; he called himself Vladimirov. For about an hour they shouted at me with terrible anger, assuring me that I was a member of a German organisation, that I had some designs against the Cheka, that I was a dangerous counter-revolutionary, and that I would certainly be shot, like all the "bourgeois", since the policy of the Bolsheviks was the "destruction" of the intelligentsia, etc. I tried not to lose my temper, seeing that I was facing mentally ill people. But suddenly, after they had been shouting for an hour, they became softer and began questioning me about the Tsar, Rasputin, etc. I told them that I was so exhausted that I could not talk any more. Here they began to apologise that they had "kept me a long time". When I returned, I fell on dirty bed; the interrogation lasted three hours."^[123]

And then - just an hour later - a miracle happened. A soldier came into the cell and shouted: "Taneyeva! Let's go free!" Such a happy denouement suggests that the zeal of the investigators was ostentatious, as an integral part of the obligatory Chekist ritual, designed to frighten the enemies of the revolution, to show them the omnipotence of the new power.

We also know about another criminal case that Vladimirov handled in 1918-1919. This is the case of two English officers, Harold Rayner and Geoffrey Harry Turner, accused of "conspiracy and attempted assassination" of M.S. Uritsky, the chairman of the PchK between March and August 1918. These officers as "enemies of the RSFSR" were

sentenced to execution on 26 January 1919. However, Turner escaped Bolshevik retribution - in early March he died typhus in a prison hospital.^[124]

Many years later (1927) Vladimirov would argue at the interrogation, that the case of English spies had fallen into his hands "completely by accident." The Bolsheviks arrested Turner and Reiner while attempting to cross the Soviet-Finnish border and took them to Gorokhovaya. "[I] conducted the case for about a fortnight and insisted that the defectors be subjected to the use of the IMN. I was not able to finish the case.

I resigned from the Cheka, and the case was transferred to the Presidium."^[125] However, then the unbelievable happened - the "Turner-Reiner case" suddenly disappeared from the Cheka, which, according to the investigator who questioned Vladimirov, indirectly incriminated him in involvement in the disappearance. And there were indeed some grounds for such suspicions. Shortly before Vladimirov resigned (or was dismissed) from the "organs", in early 1919, Turner's wife Frida Lesman, an Estonian, came to Gorokhovaya to enquire about her husband's fate. Later they met again - "by chance" - on the street, talked and, as it seems, liked each other. Vladimirov began to visit Lesman at her flat on Millionnaya, where often gathered artistic audience. The romance of the former Chekist with the wife of the English "spy" lasted several months, until in April 1919 Frida Lesman did not escape to Finland. Familiarity with Lesman, however, did not pass for Vladimirov without a trace - in 1927, during the period of aggravation of Soviet-English relations, he ironically found himself in the dock with the stigma of an English "spy", an accomplice of Turner and Lesman!

To summarise Vladimirov's short service at Gorokhovaya, it must be said that he was not a typical Chekist of the Red Terror era. His obvious lack of class sensitivity and intellectualism did not allow him to take root in this institution, which stood guard over the conquests of the proletariat. Vladimirov's archive preserves several letters from this period, the authors of which appeal to him with requests for help. Thus, a member of the board of the Tolstoy Society and assistant curator of the L.H. Tolstoy Museum in Moscow, V.F. Tolstoy. Tolstoy in Moscow V.F. Bulgakov asks the "kind" Konstantin Konstantinovich to assist in releasing G.F. Fleer,

arrested by the Cheka.^[126] And Vasily Ivanovich Nemirovich-Danchenko, writer and Freemason (brother of the famous founder of the Moscow Art Theatre, Vladimir Ivanovich Nemirovich-Danchenko), applies for a letter of protection for his arms collection in case of possible

It is quite possible that Vladimirov, with his natural good-heartedness, during his work in the PPK, helped people and even saved someone from death, but the same Vladimirov, as we already know, could easily bring a person under a firing squad article.

There is, however, one mysterious circumstance related to Vladimirov that needs explanation. How did numerous materials related to the activities of the RTO - autographs (!) of manuscripts of A.A. Kamenskaya ("Alba"), S.V. Guerrier and other theosophists - get into his personal archive? It is known that Kamenskaya together with the members of the RTO Council C.L. Helmboldt and V.N. Pushkina fled to Finland in the summer of 1921 - the easiest way of emigration at that time. It can be assumed that on the eve of her escape the chairwoman of the Theosophical Society gave some part of her archive to Vladimirov for safekeeping. But it is also possible to assume that Kamenskaya's archive was confiscated by the Chekists during the search of her flat, sent to Gorokhovaya, and there it safely passed into the hands of Vladimirov, who may even have been in charge of the "Alba" case. Thus to Vladimirov and got drafts of articles, lecture notes and notebooks of the main Russian theosophist. This explanation seems more probable, especially since Vladimirov did not belong to Kamenskaya's inner circle and could hardly count on so much trust on her part.

So, the paths of Vladimirov and Barchenko crossed in 18. Konstantin Konstantinovich began to visit the flat of his new acquaintance, alone or with one of his many friends. Topics for conversations of mutual interest, Vladimirov and Barchenko had plenty, and therefore their relationship soon becomes quite friendly and trusting. Vladimirov probably even helped Barchenko in the selection of materials on "ancient natural history" - lent him books from his beautiful library.

Quite unexpectedly - apparently already after meeting Vladimirov - Barchenko was summoned to the Cheka: someone reported about his

"counter-revolutionary statements". At Gorokhovaya, Alexander Vasilievich was interrogated by two investigators who behaved strangely, not at all Chekist: they said that they did not believe the denunciation, were extremely interested in his work, and even asked permission to visit him. They were Estonians Eduard Moritsevich Otto and Alexander Yurievich Riks, Vladimirov's comrades in the service. (Reference: E.M. Otto (b. 1884), member of the RCP(b) since 1906; worked in the PchK from February 1918 to December 1922. A.Y. Riks (b. 1889), a member of the RCP(b) since 1905; in the Cheka - from June 1918 to February 1923. It is known that both investigators initially handled the case of the terrorist poet Leonid Kannegiser, the murderer of M.S. Uritsky, but were removed from the investigation by N.K. Antipov for "anti-Semitic sentiments" and dismissed from the Cheka: both believed that the murder of Uritsky - the work of Zionists and the Bund. In 1919, however, Otto and Riks were again taken in to serve in the Cheka.^[128] In addition, Otgo, along with Vikman and Vladimirov, were mentioned by Vyubova among the investigators who interrogated her on Gorokhovaya in the autumn of 18.^[129])

Having entered into trust with Barchenko, chekists Otto and Rix, like and

Vladimirov, will often visit him and render him - by virtue of their abilities - some services, which will allow A.V. Barchenko to speak of them as his patrons.

3. WITH THE RED SAILORS TO SHAMBHALA

In 1918, fate brought Barchenko together with another interesting person, who soon became his faithful assistant and friend. This is a scientist-astronomer Alexander Alexandrovich Kondiain (Kondiaini). He was born in St. Petersburg in 1889. He graduated from a classical gymnasium and then from the Physics and Mathematics Faculty of the University (approximately in 1911). For more than 10 years he actively co-operated with the Russian Society of Amateurs of World Studies (ROLM), of which he became a member while still a student.

The Society with this name was founded in 1909 to unite amateurs of natural and physical-mathematical sciences, to assist them, and to disseminate natural scientific knowledge among the general public. It was headed by the famous Narodovoletsky and sociocosmist N.A. Morozov (1854-1946),

author of the popular books "The History of the Origin of the Apocalypse" (1907) and "In Search of the Philosopher's Stone" (1909). From the very beginning of the Society's activities, it focused on astronomical research, and therefore its backbone was composed mainly of astronomers - professionals and amateurs. Already in 1910, after the University had given the Society a large 175-mm Mertz refractor telescope, A.A. Kondiain actively assisted M.Y. Moshonkin in its installation in the observatory of the Tenishevsky College (35 Mokhovaya Street), and then, as an observational astronomer, together with Moshonkin and S.G. Natanson, began to make regular observations and photograph celestial objects. Here it should be said that photography fascinated the young scientist to no less extent than astronomy, especially colour photography (chromatography), which was making its first steps at that time. It is known that Kondiain and Moshonkin, the head of the observatory, made a series of coloured light filters covering the full spectrum for photographing luminaries.

The first serious work in the observatory began in the autumn of 1911 with the observation and photographing through light filters of a bright comet just discovered by the American W. Brooks. The 22 images were processed by Kondiain, and the results of the work were reported at the general meeting of world scientists on 15 November. The report of the scientist aroused great interest, as evidenced by the publication of

his report in the Society's journal.^[130] In early 1912. Kondiain was confirmed as an observational astronomer for another two years. It should be noted, by the way, that the work of the astronomical section of the Mirovedovites was directly supervised by a well-known scientist, an employee of the Pulkovo Observatory G.A. Tikhov. At the same time Alexander Alexandrovich was elected as a member of the ROLM Council and was included in the editorial board for the publication of the Society's journal ("Izvestiya ROLM"), as well as was appointed secretary of the newly created photographic section.

During the World War Kondiain had to interrupt his research due to the transfer of a large telescope and other instruments to the building of the Petrograd Biological Laboratory (32 Angliyskiy pr.), where the construction of a new observatory of the society began. As far as can be judged from publications in "Izvestia ROLM", in 1915-1918 Alexander Alexandrovich was engaged in in the

mainly by observations of atmospheric phenomena (solar "halo", zodiacal light, etc.) and local weather signs in St. Petersburg and its northern suburbs, as well as in Finland. During the same period the scientist worked for some time at a meteorological station in Sevastopol and probably elsewhere. In 1915 he published several popular articles in the journal "Nature and People" (in the same journal in the 19Y-ies, as we remember, Barchenko was also published). In general, it remains unclear what Kondiain did for a living after graduating from university, since the Society of "World Studies" was a purely public organisation. After the revolution, the Biological Laboratory founded by P.F. Lesgaft was transformed into the Natural Science Institute named after him, which was headed by the same N.A. Morozov, and at the same time (in 1918) ROLM merged with the astronomical department of the Institute. The new observatory of the society opened only in 1921, but we know nothing about Kondiain resuming his work. At the same time, we know that in the early 1920s he worked for some time at the Lesgaft Institute and at the same time at the recently established Lesgaft Institute. In the early 1920s, he worked for some time at the Lesgaft Institute and simultaneously at the newly established Optical Institute.

[\[131\]](#)

The information about his extraordinary linguistic abilities and phenomenal memory can serve as an additional touch to Kondiain's portrait. According to the story of the scientist's son O.A. Kondiain. Kondiaina, Alexander Alexandrovich spoke many languages, including such an exotic one as Sanskrit. Does it mean that the scientist-astronomer was engaged in the study of Indian philosophy - read books by Max Muller, Vivekananda and Ramacharaka, fashionable at that time in Russia and in the West authors, and, perhaps, even dreamed like Vladimirov to make a trip to India?

It is interesting that in 1914 at one of the general meetings of world scientists a certain B.F. Eisurovich - a participant and leader of a scientific expedition of students of the Bechterev Psychoneurological Institute to India and Ceylon - spoke. The speaker told how, with 400 roubles in his pocket, but with a huge reserve of young energy and a great thirst for knowledge, the expedition had succeeded in the course of 6 months

to see almost the whole East!^{[\[132\]](#)} Equally curious is the fact that the "World Studies" society, apparently under the influence of N.A. Morozov, who belonged to the Masonic order of the "Grand Orient of France"

(lodge "Polar Star" in St. Petersburg), showed great interest in myths and literary monuments of antiquity, which preserved valuable astronomical "indications", in particular, in sacred books, such as the Bible and the Talmud. Here are the titles of some of the papers read at the society on the subject of palaeoastronomy: "When the Kabbalah arose" (L. Filippov, 1913), "The Astral basis of Christian esoterism of the first centuries" (DO. Sviatsky, 1914), "The Green Ray in Ancient Egypt" (A.A. Chikin, 1918), "Constellations in the Old Testament" (GA Tikhov, 1918), "The Zodiac in the Old and New Testament" (DO Sviatsky, 1918), "Astronomy and Mythology" (NA Morozov, 1920). Another topic, vividly interested world scientists, is the telepathic transmission of thoughts. Thus, we can say with certainty that the years spent in close dialogue with world scientists, not only contributed to the formation of Kondiain as a scientist, but also played an important role in his spiritual formation. Perhaps it was at this time that his interest in the esoteric knowledge of ancient civilisations was born.

After the revolution, Kondiain, along with other members of ROLM, often gave popular science lectures at the Tenishevsky School in Solyany Gorodok and other places in Petrograd. It was in Solyany Gorodok in 1918 (or early 1919) that he met Barchenko. At the same time at one of the lectures given in the society "New Man" (M.K. Pokotilova's mansion, 48 Kamennooostrovsky pr.), Alexander Alexandrovich Kondiain met his future wife, a student of Vkhutemas Eleonora Maximilianovna Mesmakher, daughter of the famous St. Petersburg architect M.E. Mesmakher. Mesmacher. She later recalled that Kondiain's lecture was entitled "The Earth as a Living Organism" and that on the same day she also met Barchenko, who was giving a talk on "Ancient Science". The aim of the "New Man" society, which had arisen before the revolution, was to spread ideas aimed at "transforming the spiritual and physical nature of man" in accordance with the new currents of philosophical and scientific thought. In addition to organising public lectures, the society was also engaged in publishing activities - it printed books by Western and Russian authors on such topics as cosmic

consciousness, fourth dimension, Indian yoga, human nutrition reform, etc.

Hotly promoted by Barchenko theory about the existence in the ancient era of a civilisation that possessed the highest level of scientific knowledge, unusually fascinated Kondiain. On the basis of a common interest in the mysterious "Ancient Science" between them began a warm friendship, and then a scientific co-operation, about which we will tell more in a later chapter. Later, Barchenko would give his friend the joking nickname Tamiel - the way the ancient Jews called the fallen angel who taught people astronomy - which would become his second - esoteric name. Kondiain introduced Barchenko into the circle of world scientists, introduced him to his colleagues - N.A. Morozov and others. 17 January 1920. Barchenko read in the Society a scientific report on Atlantis. The hypothesis of a huge island or even a continent sunken in the Atlantic Ocean in prehistoric times has long been widely discussed in Russia not only by theosophists and occultists, but also by very serious scientists. Suffice it to say that in 1924 in the same society of "World Studies" a certain G.N. Fredericks made another report on this subject, which was called "Atlantis and Noah's Flood". As for Barchenko's speech, the "Journal of ROLM" responded to it with the following words-.

"In this report, illustrated with numerous transparencies, diagrams and drawings, the speaker covered the question of the ancient myth of Atlantis from objective points of view, geographical, geological, anthropological, ethnographic. From the proofs given by the speaker, partly circumstantial and subject to criticism, partly more substantiated from the point of view of science, he came to the conclusion that this myth, the indications of which are also found in the monuments of ancient writing, in the Holy Scriptures, in Greek and Roman authors, etc., has the following under it more or less solid ground of credibility."^[133]

Barchenko's lecture ran late, and so the audience invited the speaker to "welcome him on the day of the next meeting,

when the debate on the report could take place". And a few months later (17 April) Barchenko appeared before the Miroveds with a new report "Anthropogeny of mystical theories", in which he "highlighted the question of these theories, myths, the structure of religions, the origin of their from the point of view of ancient and modern science."^[134] This speech by Barchenko, according to the ROLM news, also dragged on until midnight, "causing intense attention of the audience". And again - the demonstration of numerous transparencies, the manufacturer of which, as in the first case, was obviously A.A. Kondiain.

At about the same time - even before graduating from the Pedagogical Academy - Barchenko suddenly lit up with the idea of travelling to the East - to Mongolia and Tibet. The impetus came from a book he had just read about Agarthe by St Yves d'Alveydre, which he had apparently borrowed from Vladimirov.

"In the period 1920-1923 in Petrograd I obtained a book by St Yves de Alveider, of which Krivtsov had told me. In this book St. Yves de Alveider wrote about the existence of a centre of ancient science called Agartha, and pointed out its location at the junction of the borders of India, Tibet and Afghanistan."^[135]

I remind the reader, that d'Alveydre's treatise-revelation of the "The Mission of India in Europe," published in 1886 and immediately destroyed by the author with the exception of one copy, was republished in Paris in 1910. - shortly after the French occultist's death, by the Society of the Friends of St Ives, headed by Papius. In the preface to this book, the publishers felt it necessary to note that the creation of the "Mission of India" is the result of their mentor's research first intellectual and then astral" (it is believed that Saint-Yves personally visited Agartha in the astral body through the practice of "bifurcation").

"testimony" about Agarthe appeared in 1915 on the initiative of St. Petersburg admirers of the French esotericist. The book was published in a tiny edition in A.A. Suvorin's New Man publishing house and soon became a rarity.

About the location of Agartha in the book of St. Ives, by the way, said very vaguely - only that the subterranean country is "in some areas of the Himalayas". Barchenko, however, in contrast to d'Alveydre called two absolutely specific centres

of "prehistoric culture" within the Tibetan Plateau. These are, firstly, Shambhala, located in the north-western corner of the mountainous country, which he apparently identified with Agartha, and, secondly, Shambhala, located in the north-western corner of the Tibetan Plateau.

The latter toponym is a distorted form of "Sakya", which is the name of an ancient monastery of the same name of the school of "red-robed" monks, located in the south of Tibet, in the possession of the Panchen Lama. In the notes of E.M. Kondiain it is said, by the way, that it was her husband A.A. Kondiain - Tamil - who determined the geographical coordinates of Shambhala, as well as other centres of the most ancient civilisation, by drawing the surface of the globe according to a certain "Universal Scheme" (we will talk about it in more detail in a separate chapter).

Traces of Barchenko's expedition project - the outline of a trip Mongolia and Tibet - were found in the archives of the Ministry of Foreign Affairs (AVPRF), in the documents of Chicherin's People's Commissariat, dating back to the middle of 1920. It is noteworthy that the expedition is referred to in them as "scientific propaganda" with purpose "research Central Asia and

The composition of the expedition was planned as follows: two main members and six "servants" or escorts. Among those who expressed a desire to take part in the journey are named Baltic sailors, Bolsheviks I.Ya, Grinev and S.S. Belash, which, however, should not be surprised. It is known that in the post-October period Barchenko gave his lectures on the ships of the Baltic Fleet - he told the red sailors about the primitive communist society and the golden age on earth, about Shambala, where the extraordinary knowledge of the ancients is preserved to this day. He characterised the dead prehistoric culture as a kind of "Great World Federation of Nations", which, of course, could not but impress the listeners, who had very vague ideas about the ancient history of mankind. (A curious parallel - in 1917, almost immediately after the October coup d'état, the famous mystic writer Jerome Jasinski, who, incidentally, was briefly acquainted with Vladimirov, gave similar lectures to Baltic sailors, as well as to Red Army soldiers and Chekists. Jasinski spoke mainly about the coming communism. At the same time, in his own words, he viewed Bolshevism "in the light of Nietzscheanism.

philosophy").^[138] The result of Barchenko's lectures was apparently the appeal to the People's Commissariat in 1920 by sailors Grinev and Belash. A.B. Barchenko hardly objected to such companions, as he was sincerely convinced that only the "paths to Shambhala" could be found

"people who are free from attachment to things, property, personal enrichment, free from selfishness, i.e. i.e. attaining high

moral perfection.^[139] The Red sailors fulfilled this criterion, if only to consider non-attachment to property - in its complete absence - as an indicator of high morality. Besides them, the documents also mention a certain G.B. Borisov, possibly an employee of the People's Commissariat of Internal Affairs.

The presence of a representative of the People's Commissariat of Foreign Affairs in the expeditionary force was due to the fact that the Soviet government had long thought of restoring relations with Tibet, which had been interrupted shortly before the outbreak of the World War. In 1918 and 1919 the NKID twice considered the projects of expeditions to Tibet - scientific, led by orientalist F.I. Berbatsky and B.V. Vladimirtsov, and military-political, proposed by Kalmyk revolutionaries A.C. Chapchaev and A.V. Vladimirtsov. Chapchaev and A.M. Amur-Sanan. Both projects had to be abandoned, mainly because of the Civil War, which cut off the Centre from Eastern Siberia and Transbaikalia, from where it was usually

^[140](140(1) began the journey to the interior of the Asian continent".

As in the case of the Berbatsky - Vladimirtsov expedition, Barchenko planned two main routes - a short one: Kyahta - Urga

- Yumbeise - Annecy - Tsaidam - Nagchu - Lhasa and the long one: Kyahta

- Urga - Alashan - Sinin - Lake Kukunor - Tibetan Plateau - Nagchu - Lhasa.^[141]

Both were well known caravan routes to Buryat and Mongolian pilgrims and traders,

linking Russia (Transbaikalia), Mongolia and Tibet.

It is noteworthy that the final destination of Barchenko's project was the capital of the Land of Snows - sacred Lhasa, where the Dalai Lama's residence was located, and not the Tashilumpo monastery in Southern Tibet, the abode of the Panchen Lama. The cost of the journey was at 79 thousand roubles (it is not clear whether it was gold or silver). According to the project, in case of travelling by the shortest route, Barchenko was supposed to reach Lhasa in 30-35 days - a period of time absolutely

unrealistic; at best, the distance between Urga and Lhasa could be covered in three months. (Dorzhiev once made such a journey in 72 days - an absolute record for his time!)

Barchenko could not go to Tibet in 1920. What prevented him - was it the lack of funds at the NKID, the Civil War (the invasion of Mongolia by the "white" Baron Ungern in the autumn of 1920) or other reasons? If the first two assumptions could well satisfy us, the "other reasons" must be mentioned in particular. The fact is that in the summer of 1920 the leadership of the People's Commissariat of Foreign Affairs returned to the project of Nerbatsky's Tibetan expedition. It is noteworthy that this expedition, initially conceived as purely scientific, gradually transformed into a scientific-political-propaganda expedition. Thus, Nerbatskoy after one of the conversations with Chicherin's deputy LM Karakhan reported to his scientific colleague academician S.F. Oldenburg in Petrograd: "As for Tibet, they (allusion to the leaders of the National Committee of the Communist Party of China G.V. Chicherin and LM Karakhan. - A.A.) more most would arrange in Lhasa.

The Bolshevik idea was that the expedition would deliver a small radio station to the Dalai Lama as a gift from the Soviet government, which would help establish radio communication between Moscow and Lhasa via Kabul (where the Bolsheviks had also sent a as a gift to Afghan Emir Amanullah). Nerbatskoy, who was working quite closely with the People's Commissariat of the Soviet Union at that time, however, refused to participate in such an unusual expedition and at the end of 1920 set off on a scientific and diplomatic mission in the opposite direction - to Western Europe. As a result, the People's Commissariat took the organisation of the Tibetan expedition into its own hands, with the active assistance of the Far Eastern Secretariat of the Comintern, the hastily created Mongolian People's Revolutionary Party and the already familiar Agvan Dorjiev.

In this context, Barchenko's project, apparently, ceased to be of interest to Moscow, and Chicherin and Karakhan, in whose hands at that time were all the threads of the Tibetan intrigue, quietly put it under the table. However, formally, Barchenko was not refused - moreover, there is an impression that in the NS1D he was

promised to resolve the issue of the expedition favourably in the not too distant future - at the end of the Civil War. Thus, in December 1920 he travelled to Moscow (this happened after the People's Commissariat had discussed the Derbatsky project with the participation of Mongolian revolutionaries and Dorzhiev), and three weeks later he reported in a letter to Acad. V.M. Bekhterev the following: "I ... will leave Russia 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". And further on in the same letter even more specifically: "In July I hope to get a legal opportunity to go from Russia to the East. I have about two years to spend in a certain point, which only 460 versts from the Russian border, from where the mail runs quite regularly. In this way I shall have the opportunity to keep in lively and regular touch with you for two more years..."^(D143) After that Barchenko was going to "go further away", to places not connected with the civilised world - an obvious allusion to a journey deep into the Tibetan Plateau, to the protected Shambhala. In what "point" he intended to spend two years (apparently, studying the Tibetan language and preparing for the main journey), it is difficult to say, but it is most likely about Mongolia, since it was there that his journey was to begin.

However, in the summer of 1921, Barchenko did not receive the approval of the NKID (at that time the "secret reconnaissance expedition" of the red commander V.A. Khomutnikov was preparing to leave for Tibet). A year and a half later - already after Khomutnikov's return from Tibet to Moscow - Barchenko again wrote to Bekhterev about his proposed journey, making understand that "the formalities of seeking

In the end of 1923, however a new ray of hope appeared: Glavnauka and a group of Moscow scientists independently of each other. But at the end of 1923 - a new ray of hope: Glavnauka and a group of Moscow scientists, independently of each other from each other, "are taking concrete steps to liaise me (i.e. Barchenko) with Chicherin ... to secure funds and authorisation for our trip to Central Asia this very summer" (i.e. summer 1924)^(D145)

So, for four years, Barchenko has been persistently pushing for NCID to adopt his project. Many people tried to help him in this, including K.K. Vladimirov. At the end of May 1920, when

Barchenko first spoke of travelling to Tibet, Vladimirov, at that time the political commissioner of the PPPK, for some reason suddenly left for Moscow. We learn about this trip from a letter of his acquaintance Sophia

Zarkh: "How did he go to Moscow? Did he receive a new appointment?"^[146] Does this not mean that Vladimirov intended to take part in Barchenko's expedition and tried to involve the VChK leadership in its equipment? Such an assumption is not unreasonable, as we shall see in what follows.

Meanwhile, waiting for Moscow's decision, Barchenko, who had just graduated from the Pedagogical Academy, decided to leave Petrograd and go - at least until the summer of 1921 - to Murmansk, on the shores of the Barents Sea. Apparently, several reasons pushed him to such a step. Firstly, the unusually difficult living conditions in Petrograd, where devastation, hunger and cold reigned. Here, for example, is how the historian and philosopher N.I. Kareev tells about this time :

"I remember the cold, darkness, malnutrition, lack of money and the impossibility to get much for money. <...> There was either no electricity at all, or it was possible to use it only in very short hours, and paraffin was not always available. The situation with food was also very bad. Bread was given only by cards in small quantities, sometimes up to a quarter or even an eighth of a pound a day, or else instead of bread we were given oats, which had to be steamed and put through a meat grinder twice to make something like porridge out of it. For weeks at a time we ate no fats, at least vegetable fats, let alone any meat, except bad, tough and dry horse meat. Tea and coffee were replaced by all sorts of surrogates and were drunk, of course, without cream, even without milk, without sugar, instead of which it was not always possible to obtain

and saccharine. White buns were only an object of reminiscence."^[147] Another reason is the desire to engage in independent work, scientific and pedagogical. Barchenko's interest in the Russian North appeared quite a long time ago. In the novel "Out of the Darkness", which saw the light of day on the eve of the war, he retells the ancient legend of the Chud tribe, gone underground, when the Chukhons took possession of its territory. Since then, the underground Chud "lives invisibly", and before trouble or misfortune comes to earth and appears in caves - "pechory" - on the border of the Chukhonian territory.

Olonets province and Finland.^[148] At the same time, A.A.'s calculations.

Kondiaian's "Universal Scheme" (mentioned above) showed that in the centre of the Kola Peninsula in ancient times there was one of the centres of the lost prehistoric culture - the cave northern Agarthā. Therefore, along with a journey to distant Tibet, Barchenko planned another expedition - to Central Lapland, to search for traces of this culture. It was much easier to realise it, because the Soviet government having started in 1920 to study and develop the vast natural riches of the North, in every possible way assisted in equipping expeditions to this virtually unexplored region, which in the not too distant future promised to become the Russian Eldorado. (It should be reminded that the construction of the Murmansk railway, which connected Petrograd with the northern coast of the Kola Peninsula, was completed just before the revolution, in 1917.) In the autumn of 1920, an expedition of Acad. A.E. Fersman, followed by dozens of other scientists. In the same year already familiar to us N.M. Knipovich made plans for ichthyological research in Murman within the framework of the Northern scientific and technical expedition organised by the Scientific and Technical Department of the All-Union People's Commissariat of National Economy. Knipovich, who in the past (in 1898-1901) had already led such an expedition, was elected to Scientific Council of the SNPE in 1920. It is quite possible that it was he who gave Barchenko the idea to go to the Kola North.

Going to Murman, Barchenko, however, did not intend to break away for a long time from St. Petersburg, where in the same 1920s he began friendly relations with Acad. V.M. Bekhterev and a number of other leading employees of the Brain Institute. But this will be discussed in the next chapter.

Zlava TreTya

In search of lost knowledge

1. CO-OPERATION WITH V.M. BEKHTEREV

KWe do not know when and under what circumstances Barchenko met Bekhterev. Perhaps it happened in those years, when he was making his original experiments with the "brain rays" and co-operated with "private laboratories". It is curious that his thesis at the Pedagogical Academy, according to E.M. Kondiain, was entitled "Sleep, hibernation, oppression", i.e. it was devoted to psychological problems. However, really with the famous scientist Barchenko became close only in 1920. It is reliably known that during this period he visited Bekhterev several times at his flat. Thus, one day he brought his patient, a certain Vera Knyazkova, to consult him. (Barchenko tells in detail about her and her strange illness in his first letter to Bekhterev, see Appendices.) In the autumn of the same year, having learnt about Barchenko's plans - that he was going to make a preliminary trip to Murmansk to find a job, and then to Moscow on the business of his Tibetan expedition - Bekhterev asked him for a number of services: to bring samples of ocean fauna for the Institute from the North, and also to get him a copy of the novel "Doctor Black" (!) in Moscow. In addition, they agreed that on his return from Murman Barchenko will speak at the scientific conference of the Brain Institute with a report on his many years of research in the field of ancient natural history, and even set a date - 10 November.

Barchenko, however, could not return to Petrograd by this date. His speech before the Institute's staff took place two months later, on 10 January 1921. Barchenko's report, composed in the form of theses ("provisions") and entitled "The spirit of ancient teachings in the field of modern natural science", was conceived in essence as a kind of scientific defence of the theory of "Ancient Science". "At the meeting of the 10th I will first read the "provisions" in full, and then, from the sheet, I will propose for discussion each point separately - wrote Barchenko

To Bekhterev on the eve of the speech. <...> - If my "defence" of my own If the "provisions" of the objections give you an impression of seriousness, you may not refuse to establish a certain concrete connection between me and the Institute, offering the Conference my co-operation as an assistant in the department you consider suitable for such work". Barchenko considered establishing such a connection with the Bekhterev Institute necessary, firstly, for purely scientific purposes - in order "to be able to conduct systematic work within specific frameworks, in contact with people whom I in full volume trust". And, secondly, to to "argue" before his Murmansk superiors the necessity of travelling to Petrograd and around the Kola Peninsula. ("If my relations to the Institute are not legalised in a fixed form, I will not get leisure time to work on the issue of interest to you and risk getting stuck in Murmansk at moments most convenient for contact with those working in Petrograd"). In the same letter Barchenko informs about his intention to invite "from the Lopar settlements" to Murmansk and Petrograd "interesting for our work percepts", to participate in the work of "the Lopars". in Bekhterev's experimental studies.^[149] This is most likely about people with paranormal, or, as they said at the time, "metapsychic", abilities - shamans and persons afflicted with a special disease, which Alexander Vasilievich calls "lopar fright". At the same time, Barchenko emphasises his complete disinterest in any material benefits:

"I need neither salary nor rations for this position."

The report read by Barchenko aroused great interest among the audience and initiated his cooperation with the Brain Institute, which continued at least until the middle of 1924. Meeting Barchenko's wishes, the scientific conference in a meeting on 30 January elected him - at Bekhterev's suggestion - as its representative ("member") in Murman and officially sent him in this capacity "to the coast of the Arctic Ocean and to Lapland for the purpose of the study of the Murmansk region.

of an examination of the phenomenon known as "gauging."^[150]

"Meryachenie" (emiryachenie) is a mental illness, something between a fit of hysteria and a shamanic trance. It was especially common at that time among the indigenous population of the Far East.

In the North and Siberia (Yakuts, Yukaghirs, Lamuts, Ainu, Transbaikalian Buryats), as well as in the Malays, who call it "jumping" (yumping, jumping), which allowed N.A. Vitashevsky to speak of menerik as a "primitive psychoneurosis". Here is how one of the researchers S.I. Mitskevich describes a typical seizure ("menerik") *in a Yakut woman*: "Consciousness becomes confused, frightening hallucinations appear: the patient sees a devil, a scary person or something similar; she starts screaming, singing, rhythmically beating her head against the

Manerik can last from one or two hours to a whole day or night and can be repeated for several days. The Yakuts usually attribute the fits to spoilage or the invasion of the body by an evil spirit ("menerik"), and therefore say in such cases: "demon torments". According to Mickiewicz, "various stories are told about "meneriks" among the population, for example, that they can pierce themselves through with knives and it leaves no trace, can swim without being able to swim in the usual state, sing in an unfamiliar language, foretell

the future", etc.^[152] A possessed "spirit" is in many ways similar to a shaman and has the power and abilities of a shaman, which, according to scholars, is akin to menericism and shamanism. The only difference between the two is that the "manerik" is possessed against the patient's will, while the shaman summons the "spirit" of his own free will and can command it.

It is interesting that among Russian peasants, especially among mystical sectarians, there was a similar disease, which was commonly called clichéstvo. Russian scientists, including V.M. Bekhterev, paid attention to it and began to investigate it as early as in late nineteenth century.^[153]

Apart from V.M. Bekhterev, Barchenko established relations with several other leading members of the Brain Institute - V.P. Kash-Kadamov, A.K. Borsuk and, somewhat later, with L.L. Vasiliev. In addition to parapsychology (metapsychism), Eastern (Indian and Tibetan) medicine, which was particularly attractive to Western researchers in those years, was also a ground for rapprochement with these scientists.

Vasily Pavlovich Kashkadamov (1863-1941), well-known medical hygienist, head of the Laboratory of School and Mental Hygiene and later of the Hygienic Laboratory he established; in 1898-1900 he was the head of the Laboratory of School and Mental Hygiene.

was on a business trip to India, where he studied plague and ways of fighting it, and learnt from the experience of native doctors. On his return to Russia, he read a report "On Hindu pharmacy" and published "A Brief Sketch of Hindu Medicine" (St. Petersburg, 1902). Kashkadamov was a convinced supporter of preventive medicine and, like Barchenko, advocated the use of natural methods - air and sun baths - for health-improving purposes. He especially strongly promoted in the 1920s the extremely popular before the revolution system of the Danish doctor I.P. Muller, which represented combined influence on the human body of water,

air, massage and breathing exercises. [\[154\(\)](#)

Leonid Leonidovich Vasiliev (1891-1965), physiologist-reflexologist and parapsychologist, was fond of Theosophy in his youth, subscribed to the publications of the Theosophical Society in London, which, apparently, prompted him to study mysterious "psychic phenomena". Leonid Leonidovich was no less interested in Tibetan medicine, which became widespread in St Petersburg in the early 1900s thanks to the successful practice of the Tibetan doctor P.A. Badmaev. It is said that shortly before the revolution Vasilyev travelled to Tibet with his valet, joining the Tibetan doctor P.A. Badmaev.

[\[155\(\)](#) He later recalled a rather unusual water procedure he had once witnessed in that country - Tibetan monks walking or standing motionless in the running water of a mountain stream while simultaneously turning prayer drums installed there. (This procedure, as it seems, was rather preventive than curative.) The inquisitive traveller spent some time in seclusion in a cave, engaged in contemplative practice, which is strikingly reminiscent of some pages of "Doctor Black". The scientist continued his study of Tibetan medicine in the 1920s and 1930s under the guidance of N.N. Badmaev, the nephew of P.A. Badmaev. At the Brain Institute in the early 1920s, L.L. Vasiliev worked as an assistant in Bekhterev's reflexological laboratory and then headed the physiological laboratory with the internal secretion department. About the new science of parapsychology and Bekhterev's research in this field he fascinatingly told in two

popular science books: "Secret Phenomena of the Human Psyche" (M., 1959) and "Suggestion at a Distance" (M., 1962).

Alexei Konstantinovich Borsuk (1882-?) studied the problems of psychology, psychotechnics, methodology of basic labour processes and pedology; along with his work at the Bekhterev Institute, he was in charge of

the psychology department at the State Institute of Physical Education. ^[156]

Bekhterev, Kashkadamov and Borsuk clearly sympathised with Barchenko, and it was these three people who, shortly before his departure for Murman, he initiated into his secret - the secret of "Ancient Science" - at Bekhterev's flat. In Barchenko's letter to Bekhterev in early 1921 we read: "Before the 16th of January I would ask you, if you agree in principle with the plan proposed by me, to gather a group of persons (preferably not more than two people, except you) to be involved in the work, 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 necessary already because you have deigned to initiate me into your idea of 'initiation' in the person of the kindest Dr Ryabinin." (See Appendices.) Later, during one of his visits to Peter, A.V. Barchenko intended to present a project to the group of scientists united around Bekhterev.

The "body" that was to be created within the structure of the Institute, as a separate "section" under Bekhterev's "commission", to carry out the series of experiments he had conceived.

But what, is Barchenko talking about?

The Institute for the Study of the Brain and Mental Activity was established on the initiative of V.M. Bekhterev in the spring of 1918 with the purpose of "a comprehensive study of the human personality and the conditions for its correct development."^[157] A year and a half later - in mid-November 1919 - Bekhterev spoke at one of the meetings of the scientific

conference (which brought together all employees of the institute and affiliated institutions) with a report: "Influence on animal behaviour by direct (wordless) suggestion", in which he presented the results of his experiments in Moscow on the transmission of mental suggestion to trained dogs by V.L. Durova. At the same time, the CC decided to form a special "The Commission on Mental Suggestion" with the task of -

"to study comprehensively the facts described by the rapporteur and to carry out further analytical experiments on animals."^[158] (Apparently, this commission is what Barchenko has in mind.)

The essence of these experiments, subsequently received great famous in Russia and in the West, consisted in the performance by the dogs of the famous trainer of an action conceived by people -.

(At first they were staged in V.L. Durov's flat, and then in A.L. Chizhevsky's zoopsychological laboratory, which was set up in Durov's menagerie - "Corner" - on Bozhedomka). The following passage from a letter to Bekhterev testifies to the incredible, almost fantastic conditions in which V.L. Durov had to live and work in those years:

"On Arbat at my flat, where you were pleased to be last year, Prof. G.A. Kozhevnikov, Prof. F.E. Rybakov and I.A. Lev, who has described my animals many times, willingly agreed to work with me as collaborators. We are all engaged with interest until late at night in the only heated room where my whole family (me, my sick wife, my daughter and grandson) is placed, and on the bed, under the bed are my six dogs, cats, a parrot, a rat; from the neighbouring room the cries of roosters, ducks, Chinese geese, the whistling of guinea pigs are constantly heard....

Life goes strangely. In the morning I hurriedly write my notes, in the afternoon I walk or ride my camel across Moscow from institution to institution, dashing from desk to desk and waiting on the stairs for the right people. I will point out as a curiosity that I carry ink and a in my pocket: Anatoly Vasilyevich [Lunacharsky] signs my papers on the Kremlin wall on the move (he is positively torn to pieces). But I, despite the terrible new-fashioned red tape and bureaucracy, stubbornly break obstacles and go to the intended goal. Sometimes my illustrious patience comes to an end.....

Yes, if, dear Vladimir Mikhailovich, it possible for me and my family to give up everything and rest for at least a month in a sanatorium, to do away with the notorious fame, the boisterous artistic life and to give myself entirely to science in a comfortable laboratory environment under your supervision, then, Professor, much could be done! Not only in the field of suggestion, I would be able to invest my own

a brick [and] in the building of universal culture, but these are only dreams, and the reality is that I am only one of the splinters when the forest is cut down..."^[160]

In 1920. Bekhterev made several other presentations on the subject of his research. By the beginning of 1922, the "Commission on Mental Suggestion" consisted of 8 members: Bekhterev himself, A.K. Borsuk, L.L. Vasiliev, V.N. Myasishchev, A.G. Ivanov-Smolensky, I.P. Kaznachenko-Trirodov, I.A. Popov, and V.I. Rabinovich. Soon - on March 9, 1922 - the Commission decided to expand the scope of activity by including in the number of studied phenomena "the phenomena of hypnosis in humans and animals, verbal and mental suggestion, automatism, exteriorisation, clairvoyance (and clairaudience) and the physical action of the magnet". A month later, six more people were added to the commission,

"more familiar with psychic phenomena," specialists in the occult.

It should be noted in passing that experiments on clairvoyance (and clairaudience) have been conducted at the Institute since 1920. Several people participated in them as test subjects, among them a certain V.K. Prigorovskaya, for whose examination a special commission headed by Drs G.V. Reitz and A.V. Dubrovsky was even set up. The personal archive of V.M. Bekhterev preserved the notes made by Prigorovskaya in 1920-1924. Here are two small excerpts from them:

FOURTH DIMENSION

fourth dimension can be realised by renouncing the ordinary forms of material life, one's five senses and penetrating with the help of intuition into the realm of limitlessness and dimensionlessness of spaces. This feeling lives in us, guides us, but it does not enter our consciousness. Why? Because there is no full possibility to detach oneself from one's physical self. He who can, penetrates [this feeling], as, for example, yogis - people endowed with the ability of deep self-hypnosis and meditation.

The fourth dimension is like the balance of our three, five senses, and their influence on us obscures the possibility of detachment from our physical side. Gradually the fourth dimension will enter and become clearer in life. A number of artists, poets, philosophers, scientists and all people who have been lifted up from the earth at a moment of

of creativity, move into the fourth dimension. This is so far elusive to ordinary natures. Here a person is always with his five senses, but during creativity there is a deep detachment from the world of the present and penetration into other experiences that do not correspond much to the present moment.

The fourth dimension is the realm of the subconscious, it is an intuitive penetration into the realm of the future, it is the flight of the universe, grasped only by those who can renounce reality and give themselves to the world movement without strain or personal will.

ABOUT HEARING

Clairvoyance is a gift that enables you to communicate with the beyond, to receive from it all that you can internalise and again with the help of intuition and above all with the help of subconsciousness and consciousness. Intuition can actually be called super-consciousness..."⁽¹⁶¹⁾

By December 1922, when Barchenko returned from Murman, the "Commission on Mental Suggestion" had acquired a final structure, which included seven main sections for the study of: 1) psychic phenomena of personality, 2) phenomena of telepathy and clairvoyance, 3) hypnotism and magnetism, 4) exteriorisation and radiation, 5) automatism and split personality, 6) psychic phenomena, and 7) a literary and editorial section. The Commission was headed by an elected Presidium consisting of: Chairman (Acad. V.M. Bekhterev), Comrades of the Chairman (A.K. Borsuk and L.L. Vasiliev), Scientific Secretary (V.A. Poderny) and members (V.P. Kashkadamov and A.M. Nilus).

On 9 May 1923, the commission celebrated the first year of its activities with a gala meeting, and on 22 May it was named "Commission for Psychical Research" (hereinafter referred to as CRPR). In this new status, the CRPI petitioned the People's Commissariat of the RSFSR to register it "as a permanent research and scientific control body of the Russian National Committee for Psychical Research".

The new enlarged composition of the commission was very representative and included two and a half dozen very different specialists:

1. Chairman: Acad. V.M. Bekhterev
2. Deputy Chairperson: Prof. A.K. Borsuk
- Members:
3. Prof V.P. Kashkadamov (hygienist).
4. Prof A.A. Petrovsky (physicist).
5. Prof. A.B. Sapozhnikov (chemist).
6. Prof P.G. Velsky (defectologist).
7. Prof. A.P. Petrov ()
8. docent. N.N. Parma (physiologist).
9. docent. L.L. Vasiliev (physiologist).
10. P.K. Timofeyevsky (neurologist).
11. V.I. Rabinovich (neurologist).
12. N.B. Zaks (Therapist).
13. N.A. Panov (neurologist).
14. V.N. Finne (neurologist).
15. E.V. Yablonsky (neurologist).
16. V.M. Karasik (psychiatrist).
17. V.M. Pogorelsky (neurologist).
- 18. assistant N.D. Nikitin (psychologist)

staff:

19. N.I. Likhov (expert of forensic photography).
20. V.A. Poderney (physicist).
21. A.M. Nilus (technician).
22. G.O. Loboda (photo technician).
23. A.M. Antonovsky (statistician).
24. V.F. Dudkin (mechanic).
25. N.A. Engelhardt (literary scholar).^[162]

The following excerpt from the Institute's report for the period from 1 October 1922 to 1 July 1923 allows us to judge about the specific research conducted in the above-mentioned 7 sections of the CRPD:

"The activities of the commission consist of the research work of its sections and periodic closed scientific meetings of the commission, at which current organisational and technical matters are dealt with and scientific reports, abstracts and communications are made on matters of interest to the commission.

Sections conduct original research, verify the work of other authors, and review the literature of the issue.

The Section for the Study of Psychic Phenomena of Personality, headed by Prof. V.P. Kashkadamov, is conducting a questionnaire and experimental study of sensitives and persons with psychic abilities. At present it has drawn up a questionnaire and a programme for the study of psychic phenomena of personality and has begun to study a number of sensitives and to process the questionnaire material.

The Section for the Study of Hypnotism and Magnetism, headed by Prof. Physiologist L.L. Vasiliev, is engaged in the study of hypnosis, transposition of suggestive states, the action of magnetic passes, the psychophysiological action of the magnet, and other related phenomena (organised by L.L. Vasiliev, B.N. Finne, P.T. Velsky, and N.A. Panov).

The Section for the study of telepathy and clairvoyance phenomena, headed by V.A. Poderney, conducts research on the conditions of synchronous and asynchronous intercerebral telepathic induction by the visual-perceptor method (V.A. Poderney's method).

At present the section is completing a large work on the study of the conditions of direct transmission of mental and visual reproductions from one person to another, which contains very considerable factual material.

Among the achievements of the section are the obtaining of drawings transmitted by telepathic induction, the establishment of a pattern in the occurrence of induced reproductions, the establishment of the fact of asynchronous telepathic induction and the development of a method for its study.

Original work in this area is also carried out by Prof. A.K. Borsuk and Prof. L.L. Vasiliev.

The section on the study of exteriorisation and radiation phenomena, headed by N.I. Likhov, conducts research on radiations from the human eye and verification of Dr. Narkevich-Iodko's experiments on photographing the radiations of the human hand.

In the field of mediumistic phenomena, original work is carried out by Prof. A.V. Sapozhnikov and co-worker G.O. Loboda. They investigate the phenomena of mediumism in its various stages.

The Literary and Editorial Section is working on the translation of the proceedings of the International Congress of Psychic Phenomena (Copenhagen,

1921)^{[163](1)} and preparing them for printing, as well as compiling a library on the issues studied by the Section. The Editorial Committee, which directs the work of the Section, consists of Prof. A.K. Borsuk, V.N. Kashkadamov and Prof. L.L. Vasiliev.

The editorial committee has now entered into communication with the International Institute of Metapsychism in Paris and with metapsychism researchers in New York and in India."^{[164](1)}

As can be seen from the above list, the name A.W. Barchenko is not listed as part of the CRPD, but here is what L.L. Vasiliev wrote in his diary:

"The main peculiarity of this commission was that it included both representatives from science and adherents of occultism - spiritualists (Nilov, Loboda, doctor Yablonsky), theosophists (Likhov, he is also the commandant of the institute building, in whose flat the commission met), less often there were other occultists (Pogorelsky, also a doctor, Antonovsky, biologist and journalist Barchenko), writer-new-modernist N.A.

Engelhardt et al."^[165]

A little biographical note:

Nilov is obviously A.M. Nilus, listed in the official list as a technician"; Georgiy Osipovich Loboda ("phototechnician") was a Petrograd esotericist, a member of the occult society until 1918.

"Sphinx" and later organised and led his own group;^[166] Alexei Mikhailovich Antonovsky ("statistician") is the brother of Julius Antonovsky, author of Giordano Bruno (St. Petersburg, 1892),

who emigrated from Russia after the revolution.^[167] According to the reference book "All Petrograd" for 1923, A.M. Antonovsky -

"practitioner," as did B.M. Pogorelsky; Nikolai Alexandrovich Engelhardt (1867-1942) was a publicist and literary historian. In his published memoirs, however, nothing

talks about his work at CRPD. ^{[168](1)}

Thus, if L.L. Vasiliev is to be believed, Barchenko was a member of the KPI. As for the above official list of commission members (included in the Institute's report), it contains the following

There is one strange surname - "Doctor of Medicine" A.P. Petrov, about whose identity no information could be found. But curiously, the same report gives the titles of the papers read by the CRPD members, including Dr Petrov's paper - "A.P. Petrov, MD".

"Modern science and ancient wisdom", clearly echoing the theme of the report of A.V. Barchenko ("Dr Barchenko") "The spirit of ancient teachings in the field of view of modern natural science". But in this case A.P. Petrov and A.V. Barchenko are one and the same person. Here it is necessary to explain - in his work related to the occult knowledge, Barchenko in every way strived for anonymity and therefore often used pseudonyms. For example, one of his letters to Glavnauka is signed with a "speaking" surname - A Bezymyanny.

In which particular section he worked. Barchenko, we do not know. Perhaps it was the section for the study of psychic phenomena of personality of V.L. Kashkadamov, who examined "sensitives" and persons with psychic abilities, or the section of telepathic induction, led by V.A. Poderney - what Barchenko himself was engaged in the past. In the book "Suggestion at a distance" L.L. Vasiliev briefly mentions the research conducted by Poderni: "In our experiments were used 900 different objects (objects, drawings) to mentally transfer them to the perceptive, who was behind a capital wall in another room. At the inductor and the percipient (i.e. sending and receiving telepathic information. - A.A.) were located

observers who recorded their every word."^[169]

In her memoirs, E.M. Kondiain tells that Barchenko in late 1923, equipped in the flat of her husband A.A. Kondiain (where he moved on his return from Murman) a special laboratory on the model of the one in which he had previously made experiments with N-rays:

"We had a dark corridor in our flat. In it, A.V. enclosed a laboratory with shelves with plywood. Everything was painted with black glue paint." In this "black laboratory" Kondiain and Barchenko performed all kinds of experiments, including telepathic experiments according to Barchenko's method. Tamil photographed their results - thought-forms appearing on the screen in the form of various figures - and then made black-and-white and colour transparencies. In one of

In his letters to V.M. Bekhterev in early 1921, Barchenko proposed to create such a laboratory for the Institute: "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 "magical" laboratory, I will deliver you objects for research , if you allow me, I will personally participate in the the design of experiments."^[170]

In addition to experimental work in the sections, members of the commission (and specially invited persons) regularly made presentations and reports on the topics of their research at the Institute's scientific conference. A total of 39 such reports were delivered during the period from 1921 to the middle of 1923. Here are the titles of some of them:

L.L. Vasiliev: On the influence of the magnet on suggestive hallucination; On the question of the psychosomatic action of the magnetic field; On the transposition of suggestive states; On mentalistic experiments.

V.A. Poderney: On the method of studying the phenomenon of telepathic induction.

M.V. Pogorelsky: On the radiations of the human organism.

A.M. Nilus: On the method of studying the so-called psychometric phenomena; Basic provisions of occultism.

P.K. Timofeevsky: The Fundamentals of Theosophy.

N.A. Engelhardt: Creative processes of pseudo-gnosis and pseudohallucination.

A.V. Sapozhnikov: On the works of the Moscow psychic circle.

^[171]

It is noteworthy, however, that most of the papers and presentations were devoted to works in the field of experimental psychology (metapsychism) by Western scientists, participants in the 1st International Congress of Psychic Phenomena held in Copenhagen in August - September 1921.

"The Commission for Psychical Research ceased to exist in 1924. The reasons for its closure are not quite clear, but such a decision was apparently made not by the Institute's management, but at a higher level - by the Moscow Glavnauka and the Academic Centre. Unfortunately, we have not been able to find the materials of the CRPD's work the archives, and this seems surprising, given that thousands of unique studies were carried out in the sections of the Commission.

experiments. At the same time, as far as one can judge from the surviving documents, the Institute continued in one form or another the research initiated by the CRPD in the following years. In particular, the hypnological section worked with the clairvoyant V.K. Prigorskaya in order to reveal her paranormal abilities (G.V. Reitz and A.V. Dubrovsky were mainly engaged in this work). "In October 1926 and in March-April 1927 we made 50 experiments with V.K. Prigorskaya during 8 sessions",

we read in one of the later reports of these specialists. [\[172\]\(1\)](#)

In September 1926, the initiative group of the Brain Institute, which included many of the former members of the CRPD (V.M. Bekhterev, A.K. Borsuk, J.I.L. Vasiliev, V.A. Poderny, A.A. Petrovsky, G.V. Reitz, A.V. Dubrovsky, B.L. Rozing, etc., 15 persons in all), applied to the Russian Society of Neurologists with a request to establish a section of hypnology and biophysics within this scientific society. It was supposed that the Section would be engaged both in experimental research on the basis of the hypnological and biophysical laboratories of the Institute (which by that time received the prefix in its name - State Reflexological Institute) and in analytical research. The main tasks of the Section were formulated as follows:

"(1) Study of the effects of space and meteorological factors on human, animal and plant organisms;

2) experimental study of the action of physical factors (radiant energy of electric and magnetic fields) on human, animal organism;

3) *experimental study of the phenomena of radiant energy production by the organism* (i.e. biofield. - AD);

4) experimental studies of the phenomena of energetic influence of the organism on the organism at a distance;

5) Experimental study of the phenomena of direct reception by the organism of material objects at a distance. [\[173\]\(1\)](#)

Was a hypnological-biophysical section established in the Russian Federation? We do not know (probably not) whether Barchenko continued his co-operation with the Brain Institute (with V.M. Bekhterev, V.P. Kashkadamov, etc.) after the abolition of the "Commission for Psychological Research".

2. LAPLAND - A LAND OF FAIRY TALES AND WITCHES

Barchenko left for Murmansk in February 1921, accompanied by his wife Natalia and two of his most loyal students - Julia Vonifatievna Strutinskaya, who acted as his personal secretary, and Lydia Nikolayevna Markova. The latter was the daughter of a well-known Duma figure, leader of the extreme right N.E. Markov (Markov 2nd), with whom Barchenko, as we remember, met several times in 1918 and who then fled Russia. A.V. Barchenko met her, probably in the circle of D.V. Bobrovsky, a relative of Markov. Later L.N. Markova would enter into a fictitious marriage with the oriental student Y.V. Shishelov and add her husband's surname to her "counter-revolutionary" surname to make her life in Soviet Russia easier. In early April 1921 A.A. Kondiain and E.M. Mesmacher, who had become his wife by that time, went to Murmansk to observe a total solar eclipse as part of a small ROLM expedition led by M.Y. Moshonkin. The enthusiastic astronomers had an adventurous journey to Murmansk

- On the way, their train was wrecked, with only the last two wagons of the whole train left on the tracks. Fortunately, none of the scientists were injured, as the teplushka in which they were travelling was at the very rear of the train. But the instruments were slightly damaged. The eclipse was observed in the Murmansk port on 8 April. At the end of the work, the expedition participants gave several popular lectures for the local population.

In Murmansk, the Kondiaines met several times with Barchenko and his companions - they lived in a log barrack, standing in the middle of an impenetrable mudflat by the sea. E.M. Kondiain remembered a curious detail - there were many bedbugs in the barracks, but Alexander Vasilyevich did not kill them, but only threw them out the window, assuring that they did not bite him. And all three women did the same. At that time Barchenko was treating a young boy dying of tuberculosis, who had been abandoned by doctors. He treated him according to his own method - he made him take daily sunbaths in the open air, when it was still quite frosty. Surprisingly, such harsh procedures really proved to be healing - the patient soon got on his feet and was able to go to the Crimea on his own to continue his treatment. In another

once the Kondiaines found their friend in a large shed. He enthusiastically giving a lecture to a group of sailors. After a short stay in Murmansk, the Kondiain couple returned with the expedition to Petrograd.

Barchenko stayed in the North without travelling for about two years, which interrupted his contacts with Bekhterev and the Brain Institute for a while. According to the memoirs of Murmansk resident Y.A. Kamshilov, he worked in the Murmansk Governorate - he was in charge of a scientific research (testing) agricultural station, which he equipped himself in the winter of 1921. There he was engaged in the study of seaweeds (fucus and kelp) for the purpose of their use in the fodder of cattle and small horned cattle, wrote and published a number of memos on this subject, conducted work on the extraction of agar-agar from red algae, gave lectures in which he fervently promoted the use of "seaweed" (kelp) by humans in the food, in view of its valuable nutritional and medicinal properties. He communicated with scientists working on Murman (G.A. Nadson, N.M. Knipovich, G.A. Kluge) and later (summer 1922) made two expeditions - to Kildin Island and deep into the Kola Peninsula.

It is also known that Barchenko was much and enthusiastically engaged in local history research as a professor and head of the Marine Institute of Local History of the highest type (the local history movement in the country in the 1920s was on the rise) - he studied the past of the Kola Peninsula, the life and beliefs of the indigenous inhabitants, the Loparians. At the same time he was engaged in scientific and educational activities. In the certificate issued to Barchenko by the Murmansk executive committee on 1 July 1921, his work was highly appreciated. It notes, in particular, that A.B. Barchenko "discovered outstanding qualities. Barchenko "found outstanding qualities as a specialist, a connoisseur of the region, a talented lecturer-populariser and an exceptional in knowledge and efficiency organiser scientific and educational business, who rendered exceptional services to enlightenment in the region."^[174] In Soviet-era books, Barchenko's name was mentioned only once

- In the sketches of the history of the Murmansk party organisation (Murmansk, 1969) we find him in a row with the names of such major scientists working in the North in the 1920s as Acad. A.E. Fersman, N.M.

Knipovich, N.I. Prokhorov and K.M. Deryugin^[175] - a fact in itself remarkable.

Barchenko's meetings with the scientists mentioned by Y.A. Kamshilov (GA Nadson, N.M. Knipovich, G.A. Kluge) should be described in a little more detail. G.A. Nadson (1867-1939) - a famous microbiologist, later academician of the Academy of Sciences of the USSR, studied in 1921, like Barchenko, seaweeds on the coast of the Barents Sea. On his return from Murman he tried to attract the attention of "proper persons and institutions" to the question of utilisation of algae of the northern seas of Russia. In the Arctic Ocean near the Murman coast, he pointed out, whole underwater forests of algae stretch far away. In spring and autumn, thrown ashore by storms, they form broad ramparts of fucus and kelp. "How rich, how powerful is the flora of algae in the North, what huge reserves of these gifts of the sea are here at the service of man," Nadson wrote in one of his works.

In Nadson's article "On the use of seaweed from our northern seas" (1922), we come across a very curious passage: while telling us that since ancient times seaweed growing along the shores of Western Europe, especially in Scotland and northern France, served for the extraction of soda, potash and iodine, the scientist refers to the works of the first researchers of seaweed, including the following on St. Ives d'Al-weidre (!).^[176] (In particular, he mentions his publication *De l'utilite des algues marine*. Paris, 1879.) Indeed, while living for a number of years (in the 1870s) in the Anglo-Norman Islands, St Ives studied seaweed at his leisure and even patented some of his discoveries in the industrial use of "mucus" (algae-based

^{[(177)]()} Several questions arise here: how did Nadson learn about St Ives' experiments - from Barchenko, whom he met, or from scientific literature? On the other hand, if Barchenko knew about these experiments before he travelled to Murman, does this not mean that they prompted him to do his own research?

Communicating with Nadson, Barchenko undoubtedly heard from him many interesting and new things not only about algae, but also about the experiments conducted by him to study the effect of radium on living beings - from bacteria to humans inclusive. (In 1919 Nadson organised at the State X-ray and

Radiological Institute in Petrograd, a small botanical and microbiological laboratory, and a year later published his first classical work - on the action of radium on yeast fungi in connection with the general problem of the influence of radium on living creatures).

"Radium radiations accelerate the pace of life and in small doses act stimulatingly," Nadson asserted. - Large doses have a depressing effect, followed by pathological and degenerative processes and even death. <...> Radium rays, resulting from the disorganisation of dead matter, contribute with

Is disorganisation into living matter."^{[178](1)}

Now a few words about N.M. Knipovich and G.A. Kluge. The former worked in 1921 at the Murmansk Biostation in Alexandrovsk, where he was mainly engaged in processing the fish collection of the station's museum and compiling a summary of the results of hydrological work in the Barents Sea. As for G.A. Kluge, he was the head of the biostation, which formally belonged to Petrograd society.

Barchenko undoubtedly visited the Murmansk biostation, but, according to Kluge, he did not conduct any research in its special laboratories, preferring to work independently, albeit in contact with more experienced scientists.

In the summer of 1922 Barchenko made two expeditions - to Kildin Island and deep into the Kola Peninsula, to the Lovozero region. Kildin is a large island in the Barents Sea, located one and a half kilometres from the coast of the Kola Peninsula. It is a hilly plateau with an area of more than 120 square kilometres. This is how the Geographical Dictionary of the Russian Empire, compiled in the mid-19th century by P.P. Semenov-Tyan-Shansky, describes Kildin Island:

"The northern shore is high and choppy, the western end steep, the southeastern end gentle and low. On the south side the low-lying shore at the water rises gradually in an amphitheatre of 4 quite regular ledges, and ends at a height of up to 500 feet with a level, pillar-shaped summit. Dense greenery covers the whole space and forms a contrast with the exposed cliffs of the mainland. The island is composed of crystalline schists and thus differs from the granitic granite mainland and islands, lying to the south- of the island.

east."^[180]

Undoubtedly, the deserted, practically unexplored Kildin Island could not fail to attract Barchenko's attention. Y.A. Kamshilov reports that the Petrograd scientist conducted on the island "a study to determine the natural reserves of fodder for cattle". He reported about these works at the meetings of the Gubispolkom. At the same time he made an "archaeological find" - a figurative "stand" made of stone, which he called "capitelle".^[(181)] (Presumably transferred to the Murmansk Museum of Local Lore).

As for Barchenko's Kola (Lapland) expedition, it is known that it was officially equipped in August 1922 by Murmansk Gubekoso (Gubernskiy economic meeting). Three of his companions, as well as A.A. Kondiain and reporter Semyonov, who came specially from Petrograd, took part in it together with Barchenko. (E.M. Kondiain could not follow her husband this time, because she had a newborn son Oleg, born in the autumn of 1921.) Barchenko invited Bekhterev to participate in the trip, but he was forced to refuse due to a planned business trip abroad.

The main task of the expedition was economic survey of the area adjacent to the Lovozero pogost, inhabited by Loparians or Saami. Here was the centre of Russian Lapland, an area almost unexplored by scientists. Once on this land, according to ancient legends, lived the Chud tribe - "the Chud that went into the ground". Barchenko heard about the Chuds again on the way to Lovozero, from a young Lopar "sorceress" - shamaness Anna Vasilievna.

"Long ago, the Lapps fought the Chuds. They defeated them and drove them away. The Chuds went underground, and their two chiefs rode away on their horses. The horses jumped over Seid Lake and hit the rocks and stayed there on the rocks forever. The Loparians call them 'Old Men'."

There is an amazing story connected with this shamaness, which took place at the very beginning of the journey. "When in the evening they (members of the expedition. - A.A.) reached Anna Vasilievna's chum, A.B. Barchenko had a severe heart attack. A.B. Barchenko had a severe heart attack. Anna Vasilyevna undertook to cure him. He was lying on the ground. She stood at his feet, covered with a long towel, whispered something, made some manipulations with a dagger. Then with a sharp movement she pointed

dagger on the heart of A.B. Barchenko. The latter felt a terrible pain in his heart. He had a feeling that he was dying, but he did not die, but fell asleep. He slept the whole night, and in the morning he got up cheerful, took up his two-pood rucksack and continued the traverse. Later on (according to E.M. Kondiain's assertion) Barchenko's heart attacks did not recur again.

A.V. Barchenko's miraculous cure made a huge impression on everyone. It should be said that at that time there was rather scarce information about the Loparians or Saami because of their extremely isolated existence. The origin of the Lopar people, inhabiting this harsh circumpolar region since time immemorial, is lost in the darkness of centuries or even millennia. Already at the very beginning of the expedition during the passage to Lovozero its participants came across a rather strange monument in the taiga - a massive rectangular granite stone. Everyone was struck by the geometrically correct shape of the stone, and the compass showed that it was orientated on the sides of the world. Later on, Barchenko and Kondiain managed to establish that, although the Loparians profess the Orthodox faith and are unusually zealous in performing all church rites, at the same time they secretly worship the Sun god and offer bloodless sacrifices to stone blocks - mengirs, or "seids" in Loparian.

Having crossed Lovozero by sailboat, the expedition moved on in the direction of the nearby Seid Lake, which was considered sacred. The lake was reached by a straight line cut through the taiga forest, overgrown with moss and small bushes. At the top of clearing, where one could see both Lovozero and Seid Lake, there was another rectangular stone.

"From this place one could see an island on one side of Lovozero - Horn Island, on which only Lopar sorcerers could set foot. There were reindeer antlers lying there. If a sorcerer moved the horns, a storm would rise on the lake. On the other side we can see the opposite steep rocky shore of Seid Lake, but on these rocks we can see quite clearly a huge figure, as big as St Isaac's Cathedral. Its contours are dark, as if carved in stone. The figure in pose. "padmaasana. In a photograph taken from this shore, it could be easily distinguished".

The figure on the rock, which reminded E.M. Kondiain of a Hindu yogi, is the "Old Men" ("Old Man", or Kuiva, according to another version) from the Lopar legend: However, the modern researcher V.N. Demin saw something else in it - a man with cross-shaped outstretched arms.

The expedition participants spent the night on the shore of Seid Lake in one of the Lopar chums. In the morning they decided to sail to the cliff edge to get a better look at the mysterious figure, but the Lopars flatly refused to give them a boat. The travellers spent about a week at Seid Lake. During this time they made friends with the Lapps and they showed them one of the underground passages. However, it was impossible to get into the dungeon, because the entrance to it, lined again with mysterious rectangular stones, turned out to be thoroughly covered with earth. The expedition discovered several other monuments of Lopar antiquity in the vicinity of the "holy lake", including a stone "pyramid" that intrigued everyone.

The Kondiain family archive has miraculously preserved a few pages from Alexander Alexandrovich's "Astronomical Diary" with an account of one day of the expedition, which deserves to be brought here:

"10/IX. "Old Men." On a white, as if cleared background, resembling a cleared place on a rock, a gigantic figure stands out in the Motovskaya Bay, resembling a man with its dark contours. Motovskaya Bay is strikingly grandiose and beautiful. One should imagine a narrow corridor 2-3 versts wide, bounded on the right and left by giant sheer cliffs up to 1 verst high. The isthmus between these mountains, where the bay ends, is overgrown with marvellous forest, spruce - luxurious, slender, high up to 5 - b , dense, like taiga spruce. There were mountains all around. Autumn painted the slopes mixed with larches with spots of grey-green colour, bright bushes of birches, aspen, alder; in the distance gorges spread out in a fairy-tale amphitheatre, among which there is Seyd Lake. In one of the gorges we saw a mysterious thing - next to the hermitages, there and here spots lying on the slopes of the gorge, we could see a yellowish-white column like a giant candle, and next to it a cubic stone. On the other side of the mountain on the N side could be seen

a giant cave, 200 fathoms, and next to it a sort of walled-up crypt.

The sun illuminated a bright picture of northern autumn. On the shore stood 2 lodges, where lopars who move out from the pogost for fishing live. The total number of them, both on Lovozero and Seid-ozero, is about 15 people. 15 people. As always, we were warmly welcomed and treated with dry and boiled fish. After the meal we had an interesting conversation. By all indications we got into the most lively environment of grey life. The Loparians are quite the children of nature. They marvellously combine the Christian faith and the beliefs of olden times. The legends we have heard vividly among them.

"The old man" they fear and honour. They are afraid to talk about antlers. Women are not even allowed to go to the island - they do not like antlers. In general, they are afraid to give away their secrets and speak with great reluctance about their shrines, excusing themselves with ignorance. An old sorceress lives here, the wife of a sorcerer who died about 15 years ago, whose brother is still a profound old man, singing and shamanising on the Umb-lake. They say with reverence and fear about the old man Danilov, who died, that he could cure illnesses, cast spells, let the weather go, but he himself once took a deposit from the "Swedes" (or rather, the Chudis) for reindeer, cheated the buyers, i.e. he turned out to be, apparently, a stronger sorcerer, causing them to go mad.

The present day Loparians are of a slightly different type. One has a bit of Aztec features, the other is Mongolian. The women have prominent cheekbones, a slightly flattened nose, and wide-set eyes. The children differ little from the Russian type. The local Loparians live much poorer than the Unda Loparians.

Many of them are offended by both Russians and Izhemtsy. Almost all of them are illiterate. Softness of character, honesty, hospitality, purely childlike soul - this is what distinguishes the Lopars.

In the evening after a short rest I went to Seid Lake. Unfortunately, we got there after sunset. The Gkgant gorges were covered with a blue haze. The outline of the Old Man stands out on the white plafond of the mountain. A luxurious trail leads to the lake through the taibola. Everywhere is a wide carriageway, it even appears to be paved. At the end of the road is a small elevation. Everything speaks for the fact that in ancient times this grove was reserved and the elevation at the end of the road served as an altar-sacrifice to the Old Man.

The weather was changing, the wind was picking up, the clouds were gathering. We should have expected a storm. At about 11 o'clock I returned to the shore. The noise of the wind and the rapids of the river were merging into a general noise amidst the impending dark night. The moon was rising over the lake. The mountains clothed themselves with the enchanting wild night. As I approached the veja, I startled our hostess. She mistook me for the Old Man let out a terrible cry and stopped like a stumbling block. I calmed her down. After supper we went to bed as usual. The magnificent northern lights illuminated the mountains, rivalling the moon.

On the way back Barchenko and his companions tried again to make an excursion to the "forbidden" Horn Island in Lovozero - the first attempt was made by them at the very beginning of the journey - but this time they failed. As soon as they sailed from öepeia the sky was suddenly covered with black clouds. A hurricane struck, which instantly broke the mast and nearly capsized the boat. Eventually the travellers were pinned to a tiny, completely naked island, where they spent the night, shivering from the cold. And in the morning they dragged themselves by oars to Lovozerk. Horn Island really turned out to be "enchanted"!

The participants of the Kola expedition returned to Petrograd in the deep autumn of 1922. Since Barchenko had no housing of his own, he urgently had to look for a flat and obtain the necessary registration. As a result, he registered as a permanent tenant in the house at the Buddhist temple in Staraya Derevnja, having made an agreement with the deputy "tsanid-lama" (i.e. A. Dorzhiev), Badma Ochirov, one of the leaders of the Tibeto-Mongolian mission. (The Buddhist patriarch himself was in Buryat-Mongolia at that time.) This house, which was a Buddhist hostel, was badly damaged during the Civil War when the Red Army was stationed there, and therefore the hired flat required major repairs. In the meantime, Barchenko moved in with his friend A.A. Kondiain in the house 9 on the once fashionable Kamennooostrovsky Prospekt.

A week later, having somehow put his details in order, Barchenko writes a letter to Bekhterev, informing him of his final departure from Murmansk and offering to give a lecture at the institute.

"I have accumulated some material covering the sanitary and hygienic conditions of the region, including some figures on the

The Murmansk epidemics, the medical profession. Also some touches on the survey of the "Lopar scare". In addition to this quite interesting material on my survey 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 lakes Umb-Yavier and Luyavier). I have at my disposal about 100 transparencies based on images taken by my team. If you have nothing against it, I could make a report at the Institute under the title

with a title like, "In the Land of Witches and Polar Lights."^[182]

Barchenko delivered his report at the Bekhterev Institute sometime in early 1923 (We do not know the exact date.) Judging by the certificate issued to him by the Institute in the same year, this report, devoted to in mainly results of surveys loparey-.

At the same time, it is known that on 29 November 1922, A.A. Kondiain delivered his own report on the Lapland expedition, entitled "In the Land of Fairy Tales and Witches", at a meeting of the geographical section of the Society for World Studies. In it he spoke about the amazing findings of the expedition, which, in his opinion, indicate that the local Loparians are descended "from some older cultural race". The photographs and transparencies he showed impressed the audience.

The Barchenko expedition also received some coverage in the Petrograd press. Thus, on 19 February 1923 "Red Newspaper" placed on its pages a brief report on the sensational discovery: "Prof. Barchenko discovered the remains of the most ancient cultures belonging to the period older than the era of the birth of Egyptian civilisation". Barchenko discovered the remains of the most ancient cultures belonging to a period older than the era of the birth of Egyptian civilisation". Such an unsubstantiated statement displeased Barchenko, and he immediately sent to the editorial office of the newspaper a refutation along with a small report on the journey. Ten days later "Krasnaya Gazeta" published this story of Barchenko under the catchy headline "At the Cradle", which we quote below.

"The head of the Kola expedition of the Murmansk Gubekoso, Prof. A.V. Barchenko, who had returned to Petrograd, shared the following information about his discoveries in the depths of Lapland in a conversation with our employee.

The main purpose of the expedition was to survey the economic importance of the area adjacent to the Lovozero pogost, this capital of Russian Lapland. It is an area of reindeer breeding and animal fisheries, here are concentrated huge forests with excellent rafting to the sea. But this whole area is absolutely cut off from administrative and economic centres of the region. Communication with the region is possible only in winter, as there is not even a footpath from the railway to Lovozero. The expedition team made a detailed route survey of the area, and it turned out that it is possible to connect the area by a summer road without special expenses. A footpath would be sufficient for the first time. This work can be done by 10 workers within a 10-month period.

At the same time, it was possible to collect important ethnographic material, especially concerning the oldest inhabitants of Lapland

- Loparians. There are no more than 400 Lopars in the area we surveyed, and the entire Murmansk province has perhaps no more than 1000. The Lopars live completely separately, with their own customs and beliefs dating back hundreds and thousands of years. According to religion Lopars are Orthodox Christians, and according to the local priest they are very zealous in fulfilment of religious rites. Meanwhile, when asked who you pray to, in the interior of the island you can invariably get the answer: "to the sun-god". When asked in detail, the Lapps immediately begin to assure that this god is Jesus Christ, that this is how they were taught, and so on and so forth.

By the way, it turned out that the Lapps still offer bloodless sacrifices in the form of food, tobacco and other things both to the above-mentioned remains of the statues and to the sacred hill on Lovozero, a sacred island 5 versts away from Seid-ozero.

"Glory Island," Kytsuel.

The Loparians are extremely superstitious, and witches and sorcerers still play a great role in their life. Among these characters, who are typical hysterics, or even just hoaxers, there are, however, many very interesting keepers of the oldest legends, the oldest superstitions, sometimes clothed in a curious poetic form.

To this day, the Lapps of Russian Lapland revere the remains of prehistoric religious centres and monuments that have survived in inaccessible parts of the region. For example, in one and a half hundred versts from the railway and 50 versts from the Lovozersky pogost the expedition managed to find the remains of one of such religious centres - the sacred lake Seid - a lake with the remains of colossal sacred images, prehistoric clearings in the virgin taibol (thicket), with half-collapsed underground passages-trenches protecting the approaches to the sacred lake. The local Lapps are extremely unfriendly to attempts to examine interesting monuments more thoroughly. They refused the expedition a boat, warned that approaching the sculptures would bring all sorts of misfortunes on our heads and theirs, etc. The local Loparians were extremely unfriendly to attempts to examine the interesting monuments more thoroughly.

A number of authoritative ethnographers and anthropologists have indicated that the Loparians are the oldest ancestors of the peoples who subsequently left the northern latitudes. The theory that Loparians, in parallel with the dwarf tribes of all parts of the world, are the earliest progenitors of the now much taller white race has also recently been strengthened.

That is why the study and research of this cradle of mankind, lost in the impenetrable thickets and wilds of our North, is of the highest scientific interest."^{[184](1)}

The interest in the discoveries made by the Lapland Expedition has been so great that on 18 April, at the request of the world scientists, Kondiain had to repeat his report. Barchenko, invited by the society, also took part in the heated discussion among scientists. His arguments and eloquence, however, could not convince the sceptics. The outcome of the discussion was summarised by the secretary of the geographical section V. Shibaev: "The long exchange of opinions, the speech of the head of the detachment A.V. Barchenko and a number of transparencies from the visited places did not dispel the opinion formed by many present about the low objectivity of the rapporteur in describing his observations and discoveries, because the presented photos give the opportunity to make very opposite conclusions."^[185]

In the summer of 1923, one of the doubters, a certain Arnold Kolbanovsky, having found Barchenko's guide Mikhail Rasputin, organised his own expedition to the Lovozero-Seydozero region to see for himself the existence of monuments of the most ancient civilisation. Together with Kolbanovsky, a group of "objective observers" also went to the protected Lopar places - chairman of the Lovozero Volselpolkom, its secretary and a militiaman. The first thing Kolbanovsky tried to do was to get to the "enchanted" Horn Island, where supposedly one can see the "shadows of the hatchlings".

In the evening of July 3, a group of brave and, most importantly, unbelieving travellers, in spite of witchcraft charms, swam across Lovozero and landed on Horn Island. The one and a half hour survey of its territory, however, did not yield any results.

"On the island - trees fallen by storms, wild, statues - clouds of mosquitoes. We tried to find enchanted reindeer horns, which, according to Lopar legends, had long ago drowned the invading Swedes. These horns send "weather" to all those who try to approach the island with bad intentions (and also with the purpose of [\(186\)](#)) Whether Kolbanowski was able to find this relic is not mentioned in the account of his trip.

The next day, or rather, at night - obviously to avoid attracting attention - the detachment moved to the neighbouring Seid Lake. They examined the mysterious "statue" of the Old Man - it turned out that it was a "nothing but weathered dark layers in the steep rock, which from afar resemble the shape of a human figure". The figure of the "cook" on one of the tops of Seydozersky rocks turned out to be the same illusion. But there was still a stone one

The "pyramid", which served as one of the main arguments in favour of the existence of an ancient civilisation. To this "marvellous monument of antiquity", visible from afar - from the southern shore of Motka - Guba, Kolbanovsky, following Rasputin, and went then. And again a failure: "Approached closely. Eyes presented an ordinary stone swell on the mountain top.

Kolbanovsky's conclusions, debunking all Barchenko's discoveries, were published immediately after the end of his own expedition by the Murmansk "Polar Pravda" ("Act on the traces of the "Polar Pravda").

"ancient civilisation in Lapland"): At the same time, the newspaper's editorial board, in its commentary, rather sarcastically characterised the reports of Barchenko and his "group" as "hallucinations brought in under the guise of the new Atlantis into the minds of the citizens of Petrograd. Petrograd"^[187] - an obvious allusion to the discussion of the results of the Lapland expedition by the world scientists.

Therefore, when publishing the report on Kondiain's repeated presentation, the editorial board of the Journal of ROLM considered it necessary to provide it with a detailed note, which contained a reference to the results of the Kolbanovskii survey and, more importantly, noted that the A.E. Fersman expedition that visited these places (in the summer of the same year 1922) also "found nothing in them.

archaeological."^[188] All this only strengthened the position of Barchenko's opponents among St. Petersburg scholars.

Traces of what ancient "Northern civilisation" could Barchenko discover in the wilderness of the Lovozero tundras? No one could give an answer to this question in the 1920s, and only nowadays the enthusiastic scientist V.N. Demin, who repeated the route of the Lapland expedition in 1997, asserts with certainty: the Kola Peninsula is the legendary

Hyperborea, "the cradle and ancestral home of human civilisation."^[189]

Demin and his companions were able to revisit those mysterious - man-made in appearance - the monuments that *more than* 70 years ago had so impressed Barchenko and Kondiain: a paved road - a clearing among stunted Arctic taibola leading to the sacred Seid Lake, a site with a stone altar at the end of it for some ritual, a giant image - a petroglyph on a steep cliff on the opposite side of the lake. At the same time, the members of this new expedition made some discoveries of their own. For example, they discovered a certain structure, very reminiscent of the remains of an ancient observatory. But how fair are the conclusions of modern scientists? Do not they, like the explorer of Yucatan O. Plonjon, take wishful thinking for reality? In order to confirm or refute Demin's hypothesis, new studies of a complex nature will be required, involving a variety of specialists - geologists, archaeologists, hydrographers, speleologists and others.

I will allow myself to quote in this connection the opinion of another scholar - Ariadna Gottfridovna Kondiain (daughter-in-law A.A.

Condiain), a geologist by profession.

"In 1946 I was working in a geological expedition in the area of Aluaiv Mountain, which rises above Seid Lake. I was married to Oleg Alexandrovich for the first year and did not yet know anything about the work of his father and A.V. Barchenko. I did not go down to the lake, although it was surrounded by a halo of mystery. Indeed, after my departure to Leningrad, the members of our expedition twice went boating on this lake, and both times it ended in tragedy - 8 people died. In addition, several people died under the collapse in the gorge leading to . The area of Lovozero and Seid Lake is very interesting from the geological point of view. In particular, it is characterised by an anomalous intense heat flow from the Earth's interior and the distribution of unusual rocks. It is also interesting from the geomorphological and climatic point of view. There are many legends associated with it, as well as information that Seid Lake and its surroundings are dangerous for inexperienced visitors".

A.G. Kondiain expresses doubt that the "stone formations" discovered by A.V. Barchenko's expedition on the Kola Peninsula are necessarily "the remains of an ancient culture".

"There is no certainty about this, and therefore it is necessary that these remains be thoroughly studied by a highly qualified specialist familiar with glaciogeology, geomorphology, permafrost science, etc., on the one hand, and petrology and physical properties of rocks, on the other hand, and able to... become sufficiently familiar with the geological structure of the central part

Kola Peninsula."^[190]

In the late 1990s, V.N. Demin and a number of other researchers from Moscow and St. Petersburg made more several expeditions to the Lovozero Krai, on the traces of A.V. Barchenko's voyage.^{[191](1)} Their results, however, do not allow us to draw any final conclusions. It is interesting that in the book "Mysteries of the Russian North" published in 1999, V.N. Demin tried to connect the Piperborea-Arctica discovered by him with the mythical Northern Shambala. However,

His arguments in favour of such a hypothesis (linguistic, literary and religious analogies) are not always convincing. At the same time, the scientist proposed a new concept of Shambhala as a certain of "spiritual reality" existing in our material world. Shambhala, he believes, "may represent some information-energetic structure associated with the history and prehistory of human society and at the same time existing independently of it.

Each person in principle is able to awaken in himself and develop abilities that allow him to catch the call signs of the World Shambhala - spilled everywhere information-energetic "sea".^[192]

Developing this idea further, Demin speaks of certain points on the These are "geologically adapted to receive information coming from the Earth's biosphere, as well as from the near and far Cosmos". These points are "sacral centres of concentration of Universal Knowledge", and in this sense we can talk about the existence of many Earth shambhala". However, they are located not on the surface of the earth, but in its interior - in mountains, gorges, caves, underground voids, cavities (including those filled with water), etc. From these energy-informational sources, according to Demin, the prophets and clairvoyants of all times and peoples, including the creators of world religions, as well as N.K. and E.I., drew their knowledge.

The Roerichs.^[193]⁽¹⁾

3. STRANGE EXPERIMENTS IN KRASKOVO

The year 1923 was in many ways a turning point for A.V. Barchenko. In his personal life there was a happy event - he married for the third time to one of his young students and admirers, Olga. At the same time he did not break relations with his former wife Natalia, who continued to be his assistant and good friend. At the same time, Barchenko's research unexpectedly attracted the attention of the head of the People's Commissariat for Commissariat of Education A.V. Lunacharsky and thanks to him came to the attention of the Glavnauka (Main Administration of Scientific, Museum and Scientific-Artistic Institutions of the Academic Centre) subordinate to the People's Commissariat for Education, which was headed by the old Bolshevik F.N. Petrov. Established at the end of 1921, Glavnauka was a

"scientific-methodical and administrative-organisational centre of the NKP" - managed and supervised the activities and internal work of scientific, scientific-artistic, museum and nature conservation institutions and societies, developed plans and conducted scientific expeditions, conferences and congresses. Within the walls of Glavnauka Barchenko soon found a new high patron and friend in the person of intelligent F.N. Petrov, in the recent past Deputy Chairman of the Council of Ministers of the Far Eastern Republic and a member of the Dalburo of the Central Committee of the RCP(b). Perhaps their rapprochement was partly facilitated by the professional factor, since Petrov was a doctor by education. Here is how F.N. Petrov was characterised in his memoirs by another scientist - the head of the practical laboratory of zoopsychology A.L. Chizhevsky:

"The oldest Bolshevik, Fyodor Nikolayevich Petrov, is a remarkably nice and sympathetic man. Small in stature, full, with a dark beard adorned with rare silver threads, intelligent and very kind eyes, he always helped everybody in any way he could, always listened attentively to the interlocutor or petitioner and gave him heartfelt, wise advice. Like any man, he could not do everything, but what he did was already a lot, because he did it from the bottom of his heart. His appearance at meetings of the scientific council [laboratory] was always welcomed.

the warmest words of friendship."^{[\[194\]](#)⁽¹⁾}



G.I. Boki is a gymnasium student.





*Ivan Dmitrievich and Alexandra Kuzminichna Bokii -
G. Bokia's parents.*



The Mining Institute was one of the centres of revolutionary students in St. Petersburg.



G.I. Bokii in his student years.



G.I. Bokii.



M.S. Uritsky and G.I. Bokii. Petrograd, 1918.



Collegium of the Petrograd Cheka.



Artuzov. 1921 г.

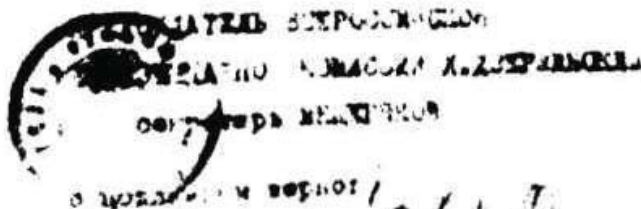
WARRA.

Утв.: Р. 5



871 M A B J A T.

Государству Б.О.К.И.Е. принадлежат следующие объекты:
- 100% доли в акциях, долевое участие и паевые доли
в ООО "ПРЕДАНУМА В.Ч.А."



1911

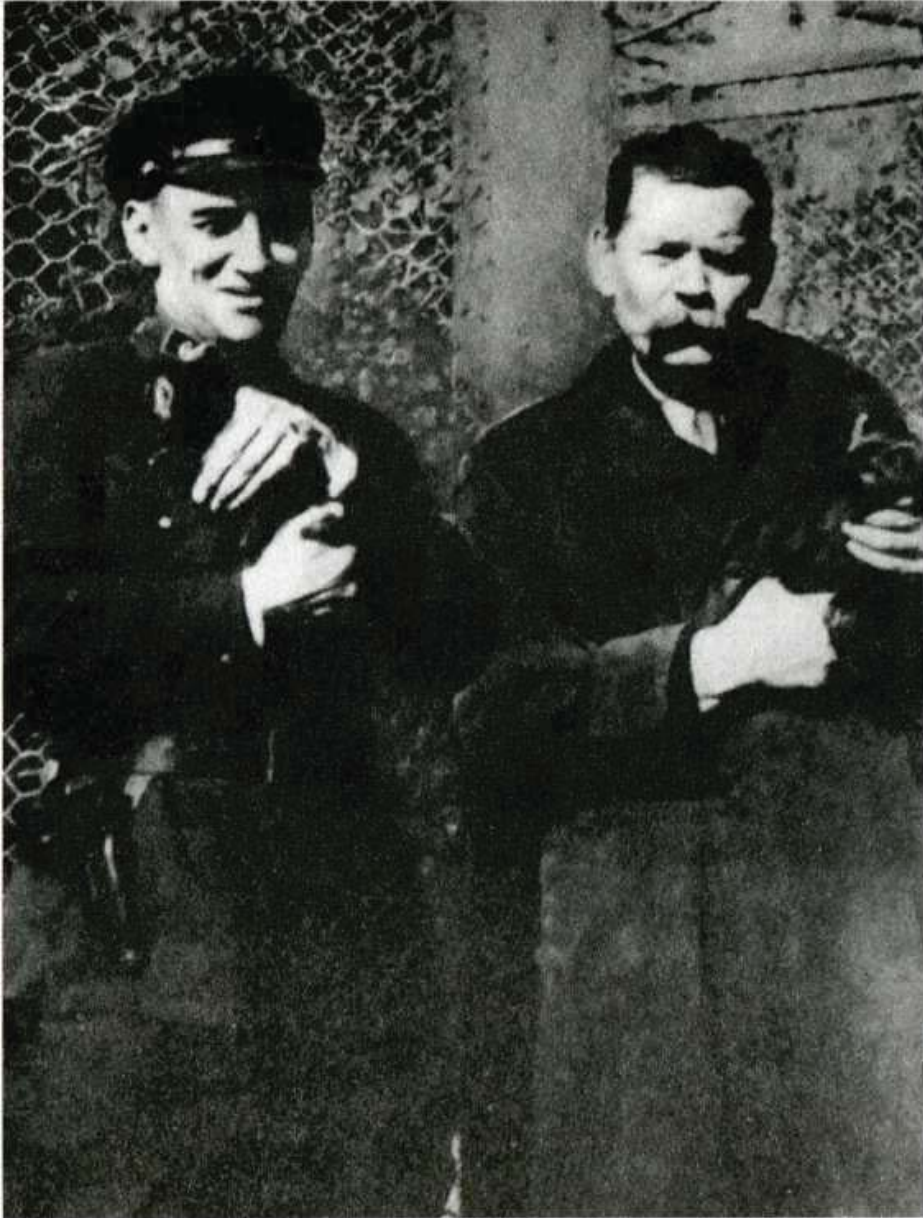
*Mandate of G.I. Bokia - authorised representative of the All-Union Cheka in the
Turkestan.*



*Г. Бокй, М. Горьк, М. Погребинскн он борд стемер
"Глеб Бокй". 1929 з.*



G.I. Bokii.



Г. Бок и М. Горький в питомнике животных 1929



F.I. Eichmans, Deputy Head of the Special Branch.



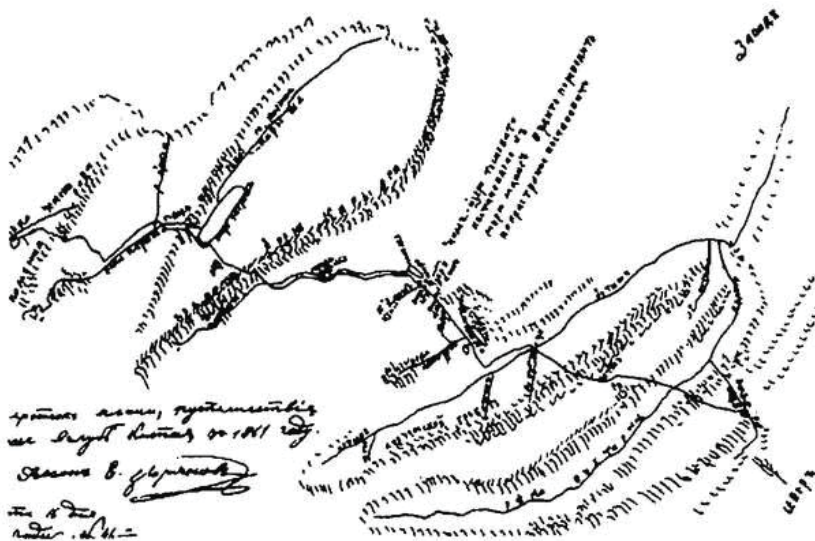
Head of the Special Branch under the OGPU G. I. Bokii.



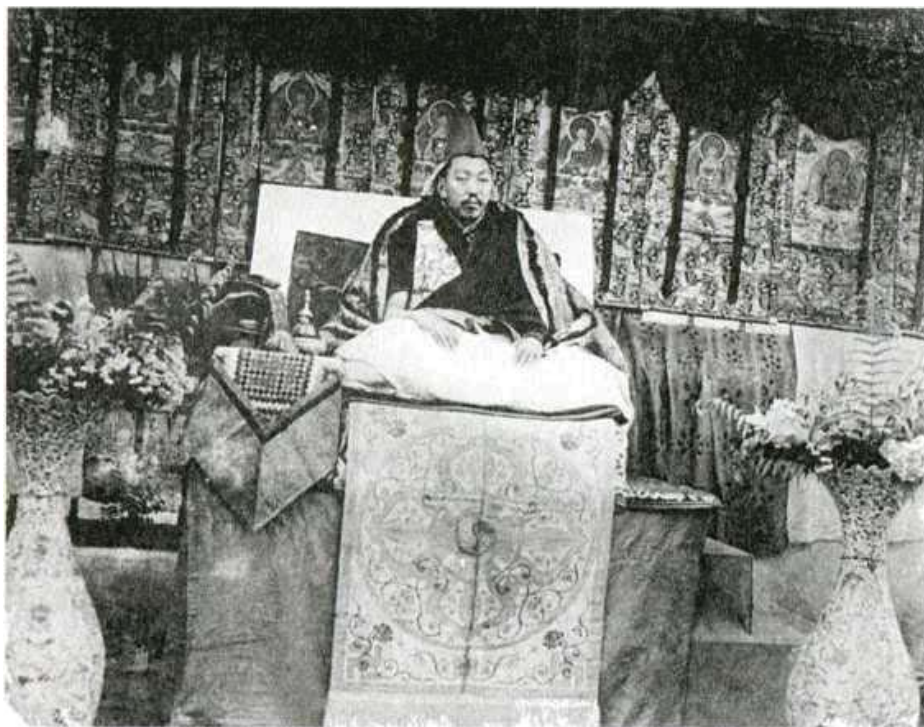
"The Kingdom of Shambhala," Mongolian tanka (fragment), XIX
6.



The mystical monogram of Namchuwangdan is the emblem of the Kalachakra.



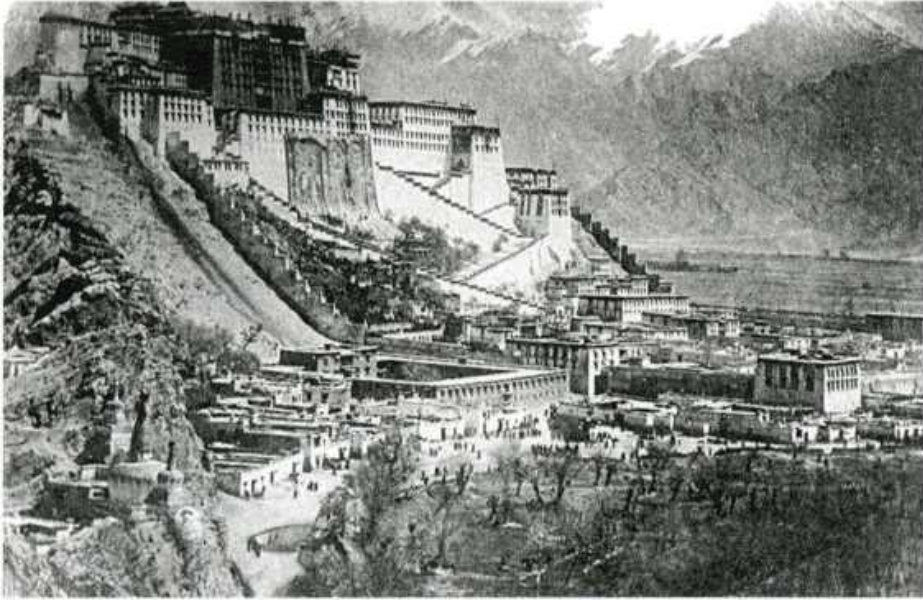
*Way to the Belovodskoe Kingdom, Itinerary of the journey A.E.
Zyryanova in 1861.*



13th Dalai Lama of Tibet (early 20th century).



9th Panchen Lama.



The Potala is the winter palace of the Dalai Lama in Lhasa.



*The Dalai Lama's messenger to the Russian Tsar, a Buryat lama
Agyan Dorzhiev.*



Agyan Dorzhiev

Marquis A. St Yves d'Alveydre.



*Kharji Sharif is one of the Indian teachers of A. St.
Willow.*



Alexander Barchenko Gymnasium student



A.B. Barchenko (photo from the period of the First World War).



Barchenko invented a helmet made of copper and aluminium plates for transmitting and receiving thoughts (1910).



A.B. Barchenko (1918). TsGA SPb.



E.M. Mesmacher (wife of A.A. Kondiain), Dersky (1927).



A.A. Kondiain (1920). Kondiain family archive.



Lapland expedition of A.B. Barchenko (1922). Barchenko (1922).

From left to right: shovel guide, A.B. Barchenko, N. Barchenko, L.N. Shishelova-Markova, Yu. Barchenko, N. Barchenko, L.N. Shishelova-Markova, Y.V. Strutinskaya, A.A. Kondiain, unknown person, Semyonov (correspondent of the "Izvestiya). Kondiain family archive.



From right to left: guide, A.B. Barchenko, N. Barchenko, L.N. Shipshyuva-Markova, Y.V. Strutinskaya. Barchenko, N. Barchenko, L.N. Shipshuva-Markova, Y.V. Strutinskaya. Family archive

Condiainov.

In October 1923, a special commission of Glavnauka with the participation of F.N. Petrov and physicist A.K. Timiryazev, having heard several reports of Barchenko on the topic of ancient natural science ("the most ancient Eastern naturphilosophy"), recognised his research in this area as "quite serious and valuable not only in scientific but also in political terms". As a result, it was decided: "to deepen and support the research of Mr. Barchenko by immediately providing him with funds from the credits of the Glavnauka to organise the

of the Biophysical Laboratory and the preparation of Barchenko's report for publication."^[195]

Barchenko has been promoted to the position of scientific counsellor. On 28 October, he submitted to the Glavnauka management a plan of scientific work "for the research of methods of ancient natural science" for the nearest period - until 15 March 1924. On 28 October he submitted to the Glavnauka management a plan of scientific works "for research of methods of ancient natural science" for the nearest period - till 15 March 1924. This plan included the following 5 points:

"1. To establish the relationship and numerical regularity between electrostatic and chemical phenomena by exposing different chemical media to electrostatic discharges.

2. Establishing the same connection between acoustic and chemical phenomena by exposing crystal growth to various prolonged sound combinations.

3. Establishing the same relationship between acoustic and optothermal phenomena by exposing the same combinations to different flames, temperatures, boiling, freezing processes and spectral patterns.

4. Establishment of the connection between light and acoustic phenomena of physiological order. The effect of light and acoustic phenomena on seed growth, plant gas exchange and amphibian development, as well as on human sensory perception.

5. Observation of the relationship between optical and acoustic phenomena and electrostatic and magnetic fields."^[(196)(1)]

The purpose of Barchenko's biophysical research was to test in practice the "synthetic" method of the "Ancient Science". For this purpose he was going to use the already mentioned by us "consultative meeting"). The Eastern scientists were, first of all, the head of the Tibetan-Mongolian mission Tsanid Lama Agvan Dorzhiev and his deputy Badma Ochirov, as well as the Mongolian Khayan-Khirva and the Tibetan Naga Naven. Barchenko met the latter two in the summer of 1923 while living in a house at a Buddhist temple, and they gave him some information about the "secret" teachings of the northern Buddhists, about Kalachakra ("the system of the

Dunhore"). (We will tell more about Hayan-Hirva and Naga Naven in the chapter "Teachers".) Western scientists were represented by V.M. Bekhterev, V.P. Kashkadamov and, probably, A.K. Borsuk. What issues were discussed at the meeting, we do not know. In the above-mentioned letter to Tsybikov, Barchenko noted only that Western scientists stated about desirability of "the closest scientific contact between Russian scientists and Tibetan scientists", and the Tsanid Lama for his part assured Western scientists of the full readiness of scientists of Tibet to such contact and promised his assistance.^[197]

Trying to realise his plan, however, Barchenko soon encountered unforeseen difficulties - the same "terrible new-fashioned red tape" and bureaucracy that hindered the work of B.L. Durov and other researchers. "The 1144 r. allocated to me for the repair and adaptation of the premises," he reported to Petrov at the beginning of February 1924, "I personally had to go through the institutions to get them within two weeks. In order to justify their expenditure I had to submit sixty-three certified invoices and receipts, not to mention that I had to do all the travelling through these formalities and the search for materials myself, for lack of funds for the staff. As a result, I spent two months exclusively in clerical and economic troubles, which left no time for any deepening of research although at least for simple training necessary.

languages (Mongolian and Tibetan)."^[198]

In the meantime - in the second half of January - three "female employees" summoned by Barchenko (apparently referring to Markova, Strutinskaya and his wife Olga) arrived in Moscow and immediately found themselves in distress because of the delay in payment of their promised salaries. "...For the maintenance of already arrived twelve days ago employees I had to pawn all my belongings, up to the last dress, shoes and wedding rings, mine and my wife's, inclusive," - in despair wrote Petrov Barchenko. Without funds for travel, in Petrograd was forced to stay the main assistant - AA Kondiain, who was to deliver to Moscow laboratory equipment. "I submitted back in December, previously approved estimates for the transport of equipment and my and my staff travelling," explained AV Barchenko, "for reasons of

and of a general clerical nature, which are beyond the control of the General Science Department and are not objected to on our part, will be paid for only next week". All these delays and procrastination caused natural annoyance to Barchenko, who believed that the natural philosophical system he had discovered "HAS EXCLUSIVELY OBVIOUS HUMAN SIGNIFICANCE" and the possibility of its study.

"gives into the hands of RUSSIAN SCIENCE the RIGHT TO OPENING OF WORLD IMPORTANCE." And so he urged Petrov

"to appoint a special committee to discuss the question of whether the data I have discovered ARE RIGHT TO EXCLUSIVE ATTENTION and whether my work is entitled to a

excluding it from the general framework of the clerical mechanism."^[199] That is, Barchenko obviously wanted his work to be given priority status, at least within the Glavnauka.

The attitude of scientific circles in Petrograd and Moscow to Barchenko's unusual research, it must be said, was ambiguous. According to E.M. Kondiain, some scientists, like the physicist A.K. Timiryazev, enthusiastically declared that "this is a revolution in science", others, like the permanent secretary of the Russian Academy of Sciences S.F. Oldenburg, were sceptical. True, criticising Barchenko in public, the same Oldenburg on the sidelines (if we believe E.M. Kondiain) paid him compliments and said: "This can not be published". In the Glavnauka itself, A.B. Barchenko enjoyed active support. Barchenko enjoyed the active support of a small group of scientists headed by F.N. Petrov. It was to these people, first of all, that Barchenko outlined the principles of his pioneering research (the basis of the "synthetic method") in the autumn of 1923 during the evening "seminars" that were periodically arranged at Petrov's Moscow flat. Thus, we know that at one of these meetings, held on 17 November, with

Barchenko and N.A. Morozov, head of the world scientists, made presentations.^[200]

And yet, despite this support, in the spring of 1924 Barchenko had a major conflict on ideological grounds with the scientific department of Glavnauka, which directly supervised the work. About the fundamental disagreements with the head of this department A.P. Pinkevich Barchenko told in a rather frank and sharp in tone letter to F.N. Petrov at the end of May 1924:

"The statements made in your presence by the head of the Science Division, including the admission that "a violent struggle against mathematicians and axiomatics in all its forms" is already being mapped out, that the Science Division's baseline: "EVERYTHING, INCLUDING AND COSMIC LAWS, IS CHANGING".

absolutely exclude for me the possibility of working scientifically in contact, especially under the guidance of the Scientific Division. For me, the position is obligatory: "Dialectical moments, including revolutions, are an inevitable obligatory factor in the development of the of the world of the world process, "SUBORDINATED TO A CERTAIN RHYTHM.

The bold splashing out of the bucket of World Regularity, undertaken by the Scientific Department, which occupies quite an honourable place, but on a cosmic dust particle with a diameter of 12,000 kilometres, seems to me to be a childish activity. And this childish interpretation of the sacramental "pantaret" (Greek: "everything flows" - words of Heraclitus. - A.A.), according to my extreme reasoning, is DEADLY for the future of Russian Science.

To participate in this, even as the smallest factor, is, for. me, in conscience, unacceptable."^[201]

From the same letter we learn that the scientific department refused to support Barchenko's proposal - "to re-evaluate the value of the analytical method by comparative processing of laboratory material, OBLIGATELY IN CONTACT WITH THE EAST, FULL COMPLIANCE WITH THE SYNTHETIC METHOD".

The department was equally disapproving of the idea of the need to create research institutes working by the "synthetic method" - an idea that F.N. Petrov approved in principle. Another reason for the scientist's dissatisfaction was the involvement of Glavnauka in the anti-religious campaign in the country.

"Both in my report notes to People's Commissar Lunacharsky and to you, and openly in the commissions," Barchenko wrote to Petrov, "I have invariably emphasised that religious monuments appear to me values EXCLUSIVE.

The data I have discovered in the field of Ancient Natural History can and must serve to combat superstition and charlatanism. But to combat <...> precisely these negative BELIEFS, a not with the POWERFUL values of religion. <...> To participate in any way whatsoever in the modern not anti-Church, but anti-religion propaganda is unacceptable to me under ANY conditions of compulsion".

As a result - "on mature reflection" - Barchenko decided to refuse his earlier offers to join scientific board of the Bechterev Institute and the Academy of the History of Material Culture in Leningrad. Moreover, in a letter to Petrov he speaks of his decision to "completely withdraw for a long series of years, if not forever" not only from social and scientific activity, but also from "cultural life" in general. In an outburst of hopelessness and despair, he even bursts out words about the need to "end his life". But to end it with the same "communist without a ticket" that he considered himself to be, "with the exception of religious questions", throughout his conscious life, thanks to his knowledge of the most ancient natural philosophy.

Barchenko's letter ended with a series of "little signs" - predictions of the "steps of tomorrow" of European science in chemistry and physiology (apparently made with help "universal scheme"). The scientist predicted the discovery of "the extreme stage of radioactivity behind uranium, with an atomic weight no greater than 253" (i.e., the discovery of transuranic elements), argued that the appendix of the blind intestine "is not a sign of atavism, but an obligatory secretory organ in the body," and declared the harm of radiotherapy.

"Of therapeutic and regenerating value," he wrote, "should be iron masses heated at least to a slight degree, germinating seeds (the effects of malt), dew an hour before sunrise, water that has accumulated sunlight, but by no means a mechanism that projects the decaying substance of the atom. The action of heated iron masses, sunshine and massage on the chief ganglionic nodes, especially the sacral one, will reveal a

effects are unusually strong."^[202] (The last statement is clearly a

speaks of his familiarity with the teachings of Indian yoga about the energy centres of the human body - "chakras").

The above excerpts from Barchenko's letter to F.N. Petrov testify to the deep spiritual crisis of the scientist, generated by the discrepancy between his clearly idealistic aspirations and the harsh Soviet reality. And although this crisis soon passed and Barchenko continued his research, his work still proceeded in extremely cramped conditions, under the vigilant control of the scientific department. In the report of one of the OGPU informants of this period (August 1924) refers to delays in the "issuance of maintenance" to the staff of his laboratory and funds for its further equipment, as well as the fact that Barchenko's detractors tried their best to discredit the scientist, spreading, for example, the rumour that he is an "agent of the GPU".

Another extremely curious testimony about the work of Barchenko's biophysical laboratory has been preserved. According to the Moscow writer A.K. Vinogradov, in 1924 in Kraskovo Barchenko tried to set up a "mental spiritualistic station", allegedly to communicate with Tibet. In this he was assisted by Glavnauka employees - F.N. Petrov, R.V. Larikov (Glavnauka inspector and Petrov's assistant), V.T. Ter-Oganesov (head of the Nature Protection Department), M.P. Pavlovich (orientalist,

[\(203\)\(1\)](#) This seems to be Barchenko's experiments in long-distance telepathic transmission of thought. But if so, somewhere in Tibet there must have been a "recipient" of his messages. A.K. Vinogradov's message, as it seems, is not meaningless, since it is known that on 1 August 1924, a secret Soviet mission arrived in Lhasa in the form of a secret Soviet mission to Tibet.

It included, incidentally, at least one Buryat acquaintance of Barchenko - the lama of the Atsagat datsan Jigme Dorzhi Barduev, who lived at the temple in the summer of 1923. Perhaps it was with him that Barchenko tried to contact...

It should be explained here that experiments on the transmission of thought at a distance were first conducted in the West in the mid-1920s, and then (in the 1930s) in Russia. Attempts to establish a "mental" connection between the largest cities of the world - New York and Paris in both directions, as well as between Athens and a number of European cities.

capitals have been quite successful. And a "mental radio station" was even set up in Pasadena in the USA. ^[205]

Barchenko's biophysical laboratory did not last long and This was abolished after he left Glavnauka in 1924. This happened under the following circumstances. Barchenko petitioned the Glavnauka leadership to send him on a scientific trip to Mongolia and Tibet to study the Mongolian and Tibetan languages (probably in one of the large Buddhist monasteries under the guidance of the lamas there), as well as the methods of what he called "ancient eastern naturphilosophy" (i.e. Kalachakra-tantra). The question of such a mission trip is essentially

"expedition to Shambhala" - was considered at a closed session of the Presidium of Glavnauka with the participation of S.F. Oldenburg, the permanent secretary of the Academy of Sciences and specially invited, at the request of Barchenko,

A "consultant"-Mongol Khayan Hirva. This "oriental scientist", as one would expect, warmly supported the plans of the Russian scientist, but Oldenburg strongly opposed them. In Barchenko's own words, "at this meeting, the orientalist academician ... attacked me, who claimed (without detailed argumentation) that Mongolian and Tibetan scientists are far from the image of naive savages, which is imposed on them by Western scientists. The orientalist academic defended the view of Rockhill, Waddell and Grenard about the low cultural level of the Lamas, supporting this position by reference to the authorities of his own and his colleague, an orientalist academic who had been personally in Shigatze".

^[206] (The second refers to F.I. Derbatsky, who had recently returned from a trip to Mongolia. To be fair, it should be noted that Derbatsky had never been to Tibet.) Oldenburg's arguments apparently outweighed the arguments of a not so eminent scientist "consultant" from Mongolia, and the Presidium of the Main Science Centre rejected Barchenko's request.

Zlava zeTverTaIa Between nauPa and opulTisMoM

1. TEACHERS

"B Meetings with remarkable men" (Meetings with remarkable men) was the title of G.I. Gurdjieff's book of memoirs, in which he told about the people who had the greatest influence on him during his spiritual formation, who were essentially "seekers of Truth" like him. Of course, our hero had similar meetings.

In 1923-1924 fate brought Barchenko together with representatives of various branches of esoteric tradition, who enriched him with a number of fresh ideas.

These were, first of all, the former disciple of Gurdjieff Peter Sergeevich Shandarovsky, the Mongolian Khayan (Khiyan) Hirva (Hirab) and Tibetan Naga Naven - "eastern scientists", as Barchenko himself calls them, and, finally, the wanderer-jurodivy from Yuryevets Mikhail Kruglov. About them and will be discussed in this chapter.

Pyotr Sergeyevich Shandarovsky (b. 1887) was well known before the revolution in occultist circles in the northern capital. The son of a military dignitary - his father S.P. Shandarovsky was a district military chief in Mogilev province in the early 1900s - he graduated from the law faculty of St. Petersburg University. In the pre-revolutionary years he served in the Military Department (he worked as a coder in the coding department), but he saw his true vocation in science and art. After the revolution Shandarovsky, like Barchenko, Kondiain and Yasinsky, gave popular science lectures, probably on the same stage - and worked as a graphic artist. (During his arrest in 1927, when asked by the investigator about his profession, he answered: "Artist - scientific worker.") The subject of P.S. Shandarovsky-son's scientific interests was ideography, more precisely, international ideographic writing. He introduced his research in this field to A.V. Lunacharsky, who then sent him to the Museum Department of the People's Commissariat of Labour. There, Shandarovsky was advised to contact someone-

[\(207\)\(207\)\(1\)\(207\)\(1\)](#)

Barchenko met Shandarovsky quite by chance - although are such meetings ?
- In the winter of 1922-1923, E.M. Kondiain in his notes tells about it as follows:

"One winter day Al. Vas. stood in front of a shop window and looked at the pattern on an Oriental rug, which had elements of the Universal Scheme. Nearby stands some citizen, not young anymore, thin and also examines this carpet. A.V. addresses him: "Does it tell you anything?" And the man draws some geometric figure on the snow with his foot and asks: "Does this tell you anything?" A.V. also draws figure in the snow with his boot... So, having exchanged drawings, they walked together.

Shandarovsky sat with Al. Vas. in his room all night. Natasha (Barchenko's wife) brought them tea only occasionally. They sat almost in silence, but during the night they wrote a whole pile of paper with figures. Sometimes Al. Vash. excited, enthusiastic. He would take off his pince-nez, ruffle his hair, wipe his reddened eyes, and utter rapturous exclamations."^[208]

The importance of this meeting, according to E.M. Kondiain, was that Shandarovsky introduced Barchenko to the 'numerical mechanism' "Ancient Science." Later on, close relations were established between them. Shandarovsky began to visit Barchenko often - at Kondiainov's flat and in the house at the Buddhist temple, when Alexander Vasilyevich settled there, (Peter Sergeyevich himself also had many acquaintances among the lamas.) During one of the meetings with Barchenko Shandarovsky told him that his teacher Gurdjieff, who by that time had already left Russia with a group of students, had "some knowledge of the Ancient Science", obtained in Kafiristan. And also told about the creation of Gurdjieff before the revolution "United Labour Commonwealth", which united his followers in Moscow, Petrograd and Tiflis. From Shandarovsky Barchenko learnt about other disciples of Gurdjieff who remained in Russia - S.D. Merkurov (a great-nephew of Gurdjieff, a famous sculptor), Shishkov and Zhukov. All of them lived in Moscow, and Barchenko would later try to establish relations with them.

Equally important was Barchenko's acquaintance with "Oriental teachers" - members of the "Great Brotherhood of Asia," some of the

who, in his words, "personally visited Shambhala". It was they who became for Barchenko the main source of information about the tantric system "Dunhor" (Kalachakra-tant-re). Especially often during interrogations Barchenko mentioned two names - Tibetan Naga Naven (Navan) and Mongolian Khayan Hirva. Naga Nawen was the "viceroy of Western Tibet" (Ngari province). He came to Russia in 1923, seemingly on his own initiative (and therefore secretly from Lhasa), to negotiate with the Soviet government. This is essentially all we know about him.

"Naga Nawen informed me that he had come to have a personal visit with representatives of the Soviet government to press for a rapprochement between Western Tibet and the USSR. He said that the Dalai Lama was getting closer and closer in Eastern Tibet to the British, but that the people and lamas of Western Tibet were opposed to the alliance with the British, that as a consequence the lamas were emigrating en masse to Inner Mongolia and on to Ulan Bator, that the spiritual head of Tibet, Panchen-Bogdo, also finds himself in opposition to the Dalai Lama, and that this creates exceptional opportunities for the establishment of the closest relations, both political and cultural, between the USSR and Western Tibet through Southern Mongolia.

Naga Nawen indicated that he hoped to bring the political side of the matter to the attention of the Soviet government and the Comintern through Chicherin. The Naga Nawen then gave me some information about Xambala as a repository of prehistoric cultural experience and the centre of the "Great Brotherhood of Asia", which united in the closest way the interconnected mystical currents of Asia."⁽²⁰⁹⁾⁽¹⁾

Despite Moscow's deep concern about British political activity in Asia, especially its expansion towards Tibet, the Soviet leaders could not welcome Naga Nawen's separatism, preferring in this situation a more decisive influence on the wavering Dalai Lama. To this end, in August 1923, the Politburo, at the suggestion of G.V. Chicherin, sent to Lhasa the diplomatic mission already mentioned above, headed by a former Comintern (shortly before that

S.S. Borisov, who had moved to the Eastern Department of the People's Commissariat for Foreign Affairs), who was to offer the Dalai Lama Soviet assistance in various fields primarily military).^[210] Thus, while the Barchenko was talking peacefully with a Tibetan dignitary (if he's a was really who he claimed to be), preparations were in full swing in the Datsan hostel on the outskirts of Petrograd and in Moscow for sending to Tibet, under the guise of Buddhist pilgrims, a group of Soviet emissaries, consisting mainly of persons of Buryat and Kalmyk origin. Therefore Chicherin prudently avoided a meeting with Naga Naven, and the latter left Russia some time later. A A Kondiain told the following about this Tibetan:

"In 1923-1925, a representative of the Khambala centre, a certain Naga-Nawan, lived in Leningrad in the building of the Tibetan Mission (in the New Village). Barchenko had regular meetings with him at the Tibetan Mission and at my flat (Malaya Posadskaya 9/2, flat 49). Naga-Nawan made a number of trips around the Union and in 1925 he went to China - he went to work in the Chinese army as a inspector on assignment for the Centre."^[211]

(The impression is that Naga Nawan left Tibet because of disagreements with the Dalai Lama - just as the Panchentlama had done in late 1923 when he fled from his holdings in Southern Tibet to China and settled in Peking in 1925).

Another "emissary of Shambhala" in Russia was Hayan Khirwa - is a rather dark figure. A member of the Central Committee of the MNRP, he held in Mongolia the highly responsible post of head of the State Internal Guard (GVO), the Mongolian analogue of the GPU. (Barchenko, however, in one of his letters to F.N. Petrov calls him "a delegate of the Red Esperantists of Mongolia" and "an employee of the Mongolian embassy," which may have been the official legend of the Mongolian Chekist.) Khayan Khirwa, having learnt from the Datsan lamas that a Russian professor was "developing the Dunhor system", appeared at the Condiaines' flat in Petrograd. He declared that although he himself was not an authority on this system, he had a specific knowledge of it.

introduction. He subsequently met with Barchenko on several occasions in Moscow and there established a link with Naga Nawen.^[212]

In the dormitory at the Buddhist temple in the summer of 1923 lived There are many other persons who are much more knowledgeable in the religious and philosophical system of Dunkhor than Naga Naven and Khayan Khirwa. For example, the already known to us Tsanid lama Agvan Dorzhiev, the head of the Tibetan mission in the USSR, and his deputies - the Buryat lama Badma-Namzhil Ochirov and a Kalmyk monk, formerly the personal secretary of the Dalai Lama, Luvsan Sharab Tepkin (Tebkin). Both had studied in Lhasa for about 12 years and had the highest degree of lharamba, as did Dorzhiev himself. Ochirov and Tepkin returned to Russia in the autumn of 1922 together with the expedition of V.A. Khomutnikov (sent, as we remember, by the People's Commissariat together with the Comintern to Tibet a year earlier to restore relations with that country) and were enrolled by Dorzhiev in the staff of the Tibetan mission. For a while Ochirov and Tepkin taught at the Petrograd Institute of Living Oriental Languages, and then both left the city - Ochirov went to Mongolia in 1924, and Tepkin a year later to Kalmykia, after his election as the Lama of the Kalmyk people - the head of the Tibetan mission.

of the Buddhist Church in the Kalmyk Autonomous District.^{[213](1)}

However, during interrogation in 1937, recalling the time spent in the Lamaist datsan, Barchenko gave the names of only two lamas with whom he had established "direct relations", Agvan Dorzhiev and a certain Jigmat Dorzhi. This may be the lama of the Atsagat datsan, a Buryat, Jigma Dorzhi Barduev, who also received higher theological education in Lhasa. This lama soon travelled to Tibet again, this time as S.S. Borisov's interpreter and liaison.

In the same house at the temple, in the summer of 1923, the famous Mongolist B.Y. Vladimirtsov, who also taught at PIJVYA, lived with his family. Barchenko did not miss the opportunity to get acquainted with this scholar and, perhaps, even took a few lessons in Mongolian from him. In any case, it is known that he transcribed by hand a dictionary of spoken Mongolian compiled by Vladimirtsov.

In the spring of 1924, Barchenko met another teacher. It was a peasant from the town of Yuryevets, Kostroma province, Mikhail Kruglov. Together with several members of one of the sects of "seekers of Belovodya"

Kruglov came on foot to Moscow, where he met Barchenko, apparently quite by chance - in one of the lodgings. (Alexander Vasilyevich, coming to the capital, usually stayed not in hotels, but in lodging houses, because there you meet many interesting people). In a letter to the Buryat scientist Gombozhab Tsybikov, Barchenko told about this meeting:

"These men are considerably older than I am in age and, as far as I can estimate, more competent than I am in the most universal science and in assessing the present international situation. Coming out of the forests of Kostroma in the garb of simple yuroviks (beggars), supposedly harmless lunatics, they penetrated to Moscow and found me, who was then serving (in 1923-1924) as a scientific officer of the Glavnauka.

A messenger from these people, disguised as a madman, delivered sermons in the squares which no one understood, and attracted the attention of the people by his strange costume and ideograms, that he carried with him."⁽²¹⁴⁾⁽¹⁾

Mikhail Kruglov, as Barchenko further tells us, was arrested several times - "put in the GPU, in madhouses". However, after being convinced that his "madness" was quite harmless, he was . In the same letter to Tsybikov, Barchenko often uses two of Kruglov's ideograms. In one of them one can easily guess the word "duinhor" written in distorted Tibetan italics, followed by a mystical triangle with a dot in the middle. Another ideogram corresponds by meaning and by number of syllables to the word . "Shambala." (The mysterious wooden tablets with ideograms that Kruglov carried with him, of course, could not but interest the former military coder S.P. Shandarovsky).

Kruglov then visited Barchenko and the Kondiaines in Leningrad several times. This is how E.M. Kondiain recalled it:

"A man, Mikhail Trofimych Kruglov, came to us on foot from the Kostroma region. It is not known how he heard about Al. Vas-a. He brought a whole heap of absolutely unusual products made of wood, glued with coloured paper, different geom[etric] figures, signs and inscriptions. There was a hexagonal crown, which was a hexagonal crown.

Mikhail Trofimovich put on, took in his hand a sceptre and all sorts of other attributes, he also had a small coffin.

He spoke in rapid-fire verse, which he would immediately compose. He stayed with us for two weeks at a time and was perfectly normal. He had been in Moscow in a psychiatric hospital. By his mutterings and impertinent antics before the doctors and the audience of students, where he was shown as a lunatic, he very cleverly imitated a sick person. But he was a very normal man, only that he often spoke in verse. An ancient old man in Kostroma taught him to make these articles, or perhaps he stole them from him. The things looked old. And the old man told him to carry these things and show them to people and always walk on foot.

He came to the psychiatric hospital as to an inn. He was always welcomed there.

His poems I have unfortunately forgotten."

Only two amusing lines remain in my memory: "The banner of labour roars over the Soviet country" and "We will measure everything here and we will believe everything here."^[215]

Kruglov's teacher E.M. Kondiain calls the well-known of the Kostroma elder Nikitin. His death in 1925, by the way, was reported by N.K. Roerich in his book "The Heart of Asia":

"Quite recently an old monk died in Kostroma, who, as it turns out, had long ago gone to India, to the Himalayas. Among his possessions was found a manuscript with many instructions-about the teachings of the Mahatmas. This showed that the monk was acquainted with these, usually guarded in the secret, questions."^{[216](1)}

(O. Shishkin believes that Roerich learnt about the elder Nikitin from Barchenko, whom he met during his fleeting visit to Moscow in the summer of 1926^{[217](1))}).

An unexpected meeting with Kruglov, showing that tradition The universal esoteric knowledge also lives on Russian soil, among the Old Believer sects of "seekers of Belovodya", gave a new impetus to Barchenko's search. Thus, we know that he to Kostroma - probably after he had already left Glavnauka - to seek out the elder Nikitin. There he actually managed to meet the elderly teacher of Kruglov, who, as it turned out, belonged to the sect of the Holbeshniks (from

"golba" - underground), a kindred sect of runners or wanderers. The elder probably told Barchenko many interesting things about his travels to Tibet and India, about the original faith of the Holbeshniks and about the mysterious symbols-ideograms that testified to the familiarity of these Russian sectarians with Tantric Buddhism.

2. UNITED LABOUR BROTHERHOOD

After returning from Lapland, Barchenko decided to unite his students and like-minded people into a community or brotherhood, to which he gave a name - the Unified Labour Brotherhood (hereinafter ETB). The model for such a brotherhood was Gurdjieff's Unified Labour Fellowship, about which Barchenko first heard from one of its former members S.P. Shandarovsky. The purpose of the ETB was "the study of philosophy, history of mysticism and moral improvement".

"Preaching non-resistance, Christian humility, helping a person in need without entering into a discussion of the causes of need, mastering one of the crafts, working towards moral self-development and cultivating a contemplative method of thinking - in this I saw the nearest functions of the ETB, oriented towards the mystical centre of Shambhala and called to equip modern society with the experience of the 'ancient science'," - later "confessed" to the investigator.

Barchenko.^{[218](1)}

It was his sincere conviction that only a man of high moral character could master the highest achievements of the "Ancient Science", constantly who is constantly engaged in self-improvement, "harmonisation" of his life and everyday life.

One of the most authoritative St. Petersburg occultists, the general secretary of the Autonomous Russian Freemasonry, B.V. Astromov, in his testimony in the spring of 1926, mentioned "Dr. Barchenko's circle" among the "occult organisations" known to him in Petrograd, thus indirectly confirming the fact of its existence. (The son of A.A. Kondiain, O.A. Kondiain, however, does not remember that his mother, Eleonora Maximilianovna, ever mentioned Barchenko's "brotherhood". At the same time, the famous St. Petersburg researcher of Freemasonry B.C. Brachev does not doubt that the ETB really existed, and considers its unquestionable "Masonic

structure"^{[219](1)}). About the head of the circle (i.e. Barchenko) Astromov said that "at one time he had been in the society "Sphinx" and tried to connect with it, but without success". He named the names of Barchenko's closest associates - P.S. Shandarovsky and A.A. Kondiain. At the same time, he noted that "among occultists Barchenko does not enjoy a good reputation" - as an example, he referred to his distribution of a manuscript among his students, pretending to be his own, although it is in fact "nothing but a poor translation from the French of one of Eliphas Levy's books."^[220]

Eliphas Levi - real name Constant, Abbé Alphonse-Louis (1810-1875) was a famous French occultist (Kabba-list), who was nicknamed "King of the Magicians" during his lifetime. In Russia at the beginning of Two of his books, translated from the French: "The Mysteries of Magic" (Warsaw, 1909) and "The Mystery of Magic" (Warsaw, 1909), were the most famous of the 20th century.

"The Doctrine and Ritual of Higher Magic" (vol. 1: Doctrine. St. Petersburg, 1910). Of other works by Eliphas Levi, not translated into Russian, we should mention Philosophie occulte, Ire serie (Paris, 1862) and 2em serie (Paris, 1865), as well as Le Grand Arcane, ou l'Occultisme dévoile (Paris, 1898). Barchenko may have distributed a translation of one of these books among his pupils. In any case, he undoubtedly studied the works of E. Levy to write lectures on tarot cards.

Barchenko's moral and ethical code ("Rules of Life") and the ETB's charter can be seen in what the United Labour Brotherhood was ideologically and organisationally. Only the first of these documents has survived, which deserves to be quoted in its entirety:

"RULES OF MYSELF.

1. When thinking about God, remember that the concept of God can be expressed in number - by a unit, in geometry - by a point. A geometrical point has no measurement, but by radiating energy it embraces the universe. A spring has the greatest power when it is twisted to align with a point.

2. The end does not justify the means.

3. Have no ownership in things, spouse, or people.

4. The burden of the journey is wearying, and what is heavier than gold?

5. Carry your burden uphill on your own shoulders.
6. Come on, don't discourage the beggar.
7. Let's always put it in our own hands.
8. Consider yourself indebted to someone you had the opportunity to help.
9. Stealing is not only appropriating things that don't belong to you, but also keeping extra things you don't need.
10. Don't walk past a woman with a baby in her arms without asking if she needs what she needs.
11. Do unto others as you would have them do unto you.
12. When you meet a poor man, the person below you, bare your head first; from a rich man, the person above you, expect a greeting.
13. Do not resist evil with violence.
14. In personal defence, use no weapon other than personal example.
15. Fear not death, but fear to leave the body before that which governs it, having grown strong, has not matured.
16. Suicide is regarded as desertion.
17. Killing is only acceptable if it is the only way to save a large number of lives.
18. Strive forward to lend a hand to a straggler.
19. When you stumble, do not languish, but step firmly.
20. Delve into what you're trusted with so your conscience doesn't oppress you afterwards.
21. There is no despicable craft, if out of your hands comes that which does not harm the living.
22. When you meet a warrior, don't flaunt the whiteness of your hands.
23. When you are considering what speciality to choose for your son, remember: He who shamed the wise men walked the earth as a carpenter.
24. Remember that lies that foul a man's soul, cripple child's soul.
25. As you go to sleep, divide your actions into 2 (positive and negative) and 7 (planetary categories: sun, Mercury, Venus, earth or moon, mars, jupiter, saturn).
26. Never hide from the sun.

27. Two doctors heal - the sun and the air.
28. The sun is the father, the earth is the mother; she has borne you sisters and brothers where you dwell on her.
29. Treat your spouse with care like a precious vessel
- you drink the pleasure out of it.
30. If your spouse comes to the abyss, let him look into it and measure its depth, but let your hand be firm to keep him from falling in time.
31. Lilies stretch out of the marsh's tina, they are white.
32. Obey the laws of the country in which you live. Co-operate with the power of the workers.
33. The family is the brick from which the edifice of the state is built.
34. To him who says: "The voice of who is awake awakens a thousand who are asleep.
35. Weakness is not an object of respect, but of eradication.
36. Do not sacrifice yourself to the possessed shimnus (evil spirits), to the satiated, sleeping heart.
37. If you have embittered a man whom you have helped, you had better steal from him, for you have stolen from him his most precious thing, his good name.
38. Don't burn your own happiness at the expense of others' unhappiness."⁽²²¹⁾⁽¹⁾

We know about the structure of the ETB mainly from Barchenko's own testimony. At the head of the organisation was a council consisting of three people - Barchenko, Kondiain and Shandarovsky. All members of the brotherhood were divided into two degrees - "brothers" and "disciples". In order to achieve the degree of "brother", a number of conditions had to be fulfilled - "renunciation of property, moral improvement, and the attainment of inner collectedness and harmony."⁽¹²²²⁾ Alexander Vasilyevich, however, believed that he himself had reached such high level has not yet risen. There are no rituals in the fraternity. The ETB had its own original symbolism, including initiation rituals. At the same time, the ETB had its own original symbolism. The symbol of a brother was "red rose with petal white lily and cross," meaning "complete harmony." The sign of the Rose and Cross, according to Barchenko, he borrowed from the Rosicrucians, and the lily from the late medieval treatises - "Madafana" ("Golden century recovery") and

"The universal power of music" (Musurgia universalis) by the German scholar-encyclopaedist Athanasius Kircher.^{[223](1)} The symbol of the "disciple"

- "a hexagonal figure with the sign of rhythm, coloured in black and white colours" (also taken from Kircher). The meaning of this symbol was that the pupil should watch "the rhythm of his actions". According to the statutes, these signs were to be worn "on a ring, a rosette or a pin, and also to have on the window of one's dwelling" - for recognising or finding other initiates. According to K.F. Schwartz's daughter E.F. Längenbach, members of the brotherhood also drew the Seven Circles symbol (a circle with six semicircles inscribed in it, forming a "flower" - a rosette. In addition, it is known that Barchenko had a personal seal, "made up of the

of the symbolic signs of the Sun, Moon, Cup and hexagon."^{[224](1)}

Interestingly, two of Barchenko's four letters to V.M. Bekhterev (dated 8 January 1921 and 6 December 1922) are marked with a similar seal. This seal (only the upper two-thirds of the sealing wax impression have survived) shows three circles inscribed one into another, but not concentric. On the inner one, shifted slightly to the top, well read vertically located three-petalled rosette, a solar ball and under it a lunar sickle, as in the Buddhist symbol svayambhu. Above the rosette is a sign resembling the Tibetan grapheme "ra". In the middle circle - left and right of centre - two more signs similar to the Tibetan graphemes "ba" and "shcha". In the first of the letters, Barchenko wrote:

"... from this moment on, letters and documents belonging undoubtedly to me are to be considered only those bearing the below-printed seal. A person who enjoys my full confidence must read this seal as I will read it to you personally, if this interests you" (see Appendices). Thus, we can assume that already at the end of 1920 there was some esoteric group of persons, united around Barchenko, - the backbone of the future "fraternities."

Who were the members of the brotherhood created by Barchenko? It is not easy to answer this question, as the investigative reports cite

various lists of ETB members. Barchenko himself during one of the interrogations gave the following names: Nilus (AM. Nilus - one of the members of B.M. Bekhterev's "Commission for Psychical Research"), Altukhov (physicist), E.M. Kondiain, L.N. Markova-Shishelova, Y.V. Strutinskaya, V.P. Korolev and Y.V. Shishelova (at that time both were studying in the Mongolian division of the Petrograd Institute of Living Oriental languages), Nikolai Tronyon (possibly H.H. Tronyon-

Zalessky - also a student of the PIJVYA), C.P. Shandarovsky-^[225] Curiously, this list does not include Barchenko's wife, A.A. Kondiain, or his acquaintances from the PCK - K.K. Vladimirov, A.Yu. Riks, E.M. Otto, who were joined by another Chekist in 1923

- Fedor Karlovich Schwarz (Leismer-Schwarz). (Without including this four in the number of members of the ETB A.V. Barchenko called them

"patrons of the fraternity" who were well aware of its activities.)⁽¹⁾⁽²²⁶⁾⁽¹⁾ By early 1924, however, none of the named

"patrons" no longer no longer served in PPK A.A. Condiain in their own In his testimony he adds several more names to the list - A.K. Borsuk, V.P. Kashkadamov, L.L. Vasiliev, N.V. Lopach, M.G. Lazareva, K.I. Povarnin (psychologist), N.D. Nikitin (writer, one of the "Serapion Brothers" - obviously, he confuses him with the psychologist N. D. Nikitin of the Bekhterev "Commission"), as well as "personally recruited" by himself V.I. Pesetsky (from the society of "World Studies" working at the beginning of the 1920s).D. Nikitin from Bekhterev's "Commission"), as well as "personally recruited" by himself V.I. Pesetsky (from the Society of "World Studies", who worked in the early 1920s as a librarian of the Optical Institute) and botanist P.E. Pesetsky (from the Society of "World Studies", who worked in the early 1920s as a librarian of the Optical Institute) and botanist .

Wasylkowski.⁽²²⁷⁾⁽¹⁾

But can all these people really be considered members of the ETB? , for the investigators were undoubtedly seeking to expand the Barchenko's "Masonic organisation" by including in it as many outsiders as possible. At the same time, the analysis of the investigative materials allows us to identify the closest entourage of A.V. Barchenko

- his friends and associates, and, apparently, it these people who formed the main core of the ETB. They are P.S. Shandarovsky, A.A. and E.M. Kondiain, Y.V. Strutinskaya, L.N. Markova-Shishelova, Y.V. Shishelov, V.N. Korolev, as well as both wives of Barchenko - Natalia and Olga. As for the above-mentioned figures of science, it is known that Barchenko both before and after his Lapland expedition communicated quite closely with many scientists, first of all with the staff of Bekhterev's Institute brain - V.M. Bekhterev, V.P. Bekhterev.

Kashkadamov and A.K. Borsuk. This circumstance, however, is not a sufficient reason to attribute all of them to the ETB. At the same time, the testimony of A.A. Kondiain indicates that

A.B. Barchenko really tried to attract some major scientists to his circle. Barchenko's personality and ideas undoubtedly appealed to many scientists, but it would probably be more correct to call them "sympathisers" rather than actual members of the brotherhood.

E.M. Condiain recalls in his notes:

"Alexander Vasilievich, like a lamp of moths, attracted the most interesting people. Many professors (Bekhterev, Kashkadamov, Kapitsa, etc.) were very interested in the achievements of Ancient Science. Often gathered they at him, where he held the most interesting

conversations."⁽¹⁾⁽²²⁸⁾⁽¹⁾ (Prof. Kapitsa was Leonid Leonidovich Kapitsa, brother of the famous physicist P.L. Kapitsa, ethnographer, researcher of the peoples of the Russian North - including the Loparians, employee of the ethnographic department of the Russian Museum. In 1927 he visited Karelia with an expedition, from where he intended to go to the Kola Peninsula, to Lovozero, but it is not known whether he managed to realise the expedition.

those plans.)⁽²²⁹⁾⁽¹⁾

At one of the interrogations in the NKVD in 1937, A.V. Barchenko mentioned the name of another famous scientist - physicist, inventor of the electron-beam tube B.L. Rozinga, whom, along with and others.

"Leningrad professors", was supposedly to "attract A.A. Kondiain into the brotherhood".^[230(1)] It is true that the investigator recorded this name in the protocol as Rizen, which seems to indicate a completely different person.

However, we believe that it is still B L Rozinga who is in question.

He had been involved - since 1897 - in research on the electronic transmission of images over a distance. The fact is that this scientist published a book in 1924 with a rather strange title at first sight

- "Revival of medieval new alchemy and astrology in modern natural science". In it, B.L. Rozing claimed that the medieval ideas of alchemy, astrology and monadology were reflected "in the structure of modern natural science"; however, this statement was not to be understood literally, but only in the sense that modern science was able to fulfil the dreams of medieval scientists. Thus, the transformation of one chemical element into another, according to the

According to Rozinga, it can be achieved - in the future - with the help of a kind of "philosopher's stone" - radium metal and its decay products, to which science owes primarily the electron theory. Through the same theory it is possible to explain the influence of the future on the present - something that was once the subject of astrology. By analogy with the "rays of the past" spread around every material point or object, Rosing speaks of the "rays of the future" coming to us from the fathomless depths of the universe, and states that "the present is being prepared for us in the starry world and beyond the starry spaces" (!). At the same time, the scientist made it clear to the Soviet reader that "the ideas of astrology in its pure form are not real, like the ideas of alchemy, and from the mere arrangement of the

The planets cannot determine the destiny of man."^{[231](1)} (In doing so, however, he only repeated the ancient admonition: "The stars bend, but do not compel.")

Ironically, Barchenko's informal and therefore nowhere registered "labour fraternity" emerged in the same year that the Russian Theosophical Society in Petrograd permanently ceased to exist.

"World Brotherhood". We should like to dwell on the circumstances of its closure in a little more detail, since they give an idea of the methods of the Bolsheviks' struggle against their ideological opponents.

The RTO was first taken on record among other public organisations 9 December 1919, when it received its new

^{[232](1)} Of course, one can hardly speak of any active activity of the St. Petersburg Theosophists in the post-revolutionary years. The Society's first conflict with the new regime occurred in January 1921, when Petrocheka tried to evict the World Brotherhood from its headquarters, which actually belonged to A.A. Kamenskaya (flat 24, Marata Street, 66/22). Rather unexpectedly, the Glavnauka, represented by its Petrograd commissioner, the liberal-minded M.P. Christie, came to the defence of the RTO. On 15 February 1921 Christie issued a certificate to Society stating that it was registered among "scientific societies", subordinated to Petrogradsky.

As a result, the authorities were forced to leave the RTO alone - at least for a while. However, already in the autumn of 1921.

shortly after Kamenskaya's departure, the real estate department of the Petrogubkomkhoz Council began to push even harder for the eviction of the RTO on the grounds that it had "for two years not shown any activity, left the premises occupied by furniture and books completely unattended and did not accept the

In this situation, in an attempt to revive the Society, its new board decided to organise an open meeting in early December, at which it was planned that one of the RTO members, A.V. Korolkova, would give a talk on the essence of Theosophy. However, such an "event" required the authorisation of the authorities - the lecture sub-department of Gubono. The officials of this institution responded to the request of the Theosophists with a refusal, motivating their decision.

"the need to fight religious prejudice". Thus, the gubernatorial committee won an important victory, and in January 1922, the RTO had to move to another flat (3rd Rozhdestvenskaya, 7, flat 12).

Attempts to re-register the society in accordance with the new Soviet legislation in 1922 were equally unsuccessful. The stumbling block this time was the RTO's charter, which aroused serious objections from Iubpolitprosvet (one of the Gubono structures), again for ideological reasons. In the response of this institution dated 27 December 1922, in particular, it stated:

"The Gubpolitprosvet, having familiarised itself with the charter of the TO (and on the basis of a general acquaintance with its previous activities), is in favour of rejecting its registration, since its work is in complete contradiction with the ideas underlying the

political education, works."^[235] And shortly thereafter - just a month or so later (9 February 1923) - the local administration made a decision to finally liquidate the "World Wide fraternities."^[(236)(1)]

3. "COMMUNE" ON RED ZORB STREET.

At the end of 1923 - after the creation of the ETB - Barchenko again moved into the Kondiaines' flat in a house at the corner of Krasniye Zorya Street (Kamennoostrovsky Prospekt) and Malaya Posadskaya Street (9/2). This

The building, built by architect M.S. Lyalevich in the neo-Renaissance style, was located opposite the garden of amusement.

"Aquarium", on the site of which soon a film studio was established "Lenfilm. Together with Alexander Vasilievich, his "big family" - his wives Natalia and Olga, as well as his students Yulia Strutinskaya and Lidia Markova-Shishelova - were accommodated here. In the same flat with the lucky number 49 two more people found a temporary shelter: F.E. Mesmacher - a cousin of E.M. Kondiain, who returned in 1923 from Bukhara, where he was a soldier in the army. In the autumn of 1924, E.M. Kondiain's friend Tatiana Alexandrovna Spendiarova, the daughter of the famous composer A.A. Spendiarova, in the future a poetess and translator. (Eleonora stayed at the Spendiarovs' house in Sudak in the summer of the 24th and became friends with the composer's daughter Tatiana at the same time.) Thus, at the end of 1924 there were ten people living in the Kondiainovs' three-room flat, including their young son Oleg.

A lot of interesting things happened in this voluntary communal room, which became the "headquarters" of the ETB. To meet Alexander Vasilievich, eminent scientists came here - V.M. Bekhterev, V.P. Kashkadamov, A.K. Borsuk, his Eastern teachers Khayan Hirva and Naga Naven, former Chekists who patronised the brotherhood (or

"chekushniki", as E.M. Kondiain ironically called them) with K.K. Vladimirov at their head, young students and many other people. So, one day an amateur ballerina appeared in the flat, surprising everyone with her "planetary dances". Dressed in a light tunic in the Greek manner, barefoot, she began to portray the "planetary dance".

"planetary signs." The dancer presented the sun in a particularly expressive way, crossing her ruta over her head and spreading out her fingers in a fan. As I managed to find out, it was Anna Georgievna Gromzina - in maiden name Ivanova (1899-1969?). After the revolution Asya Ivanova studied at the Military Medical Academy, then attended (in 1918-1919) amateur ballet classes at the former palace of M. Kshesinskaya. In 1922 she married S.K. Gromzin. She worked as an assistant director of Lenfilm (from 1924) - it was to this time that her visits to the Kondiain date. A.G. Gromzina was well acquainted with many actors and figures of the early Soviet film industry.

film industry; her second husband was P.M. Sviridov, the director of the famous film "Heavenly Tikhokhodok".

The inhabitants of this unusual flat lived in their own special world - "beautiful and furious", where the incredible past, captured in Barchenko's stories about "Ancient Science", collided and intertwined with an even more incredible present, embraced by a single impulse, a sense of the rhythms of cosmic harmony, with the belief in a happy bright future. Their life from the outside was extremely ascetic. All the expensive furniture that E.M. Kondiain inherited from her parents, she gave to her aunts. The Kondiaines kept only M.G. Mesmacher's drawing table, a few chairs, two iron beds from the people's room and a piano. However, the beds and two Viennese chairs were soon taken to a jumble sale and they began to sleep directly on the floor on mattresses. And then, when money was needed for a trip to the Crimea to cure E.M. Kondiain's sick leg, they sold the piano. When Barchenko moved in with the Kondiaines, he made wooden benches, shelves and a table for work. Alexander Vasilyevich made a bed for himself and his wife. The rest slept on the floor on felt. However, such asceticism was quite in the spirit of the time and did not particularly burden anyone.

According to E.M. Kondiain's recollection, Barchenko's only possessions were books, a ready lamp and a typewriter on which Yulia Strutinskaya typed his works. "He walked in an old dungaree coat, tightly belted, an old officer's cap without a cockade and in good chrome boots, always perfectly polished". Wedding rings - his own and those of his wife Olga

- Alexander Vasilyevich "gave it to the night shelter to buy gifts for the children for the Christmas tree". In general, A.V. Barchenko often visited the city's night shelters - every year he "organised a Christmas tree with gifts" for homeless children. E.M. Kondiain said that her husband and Barchenko constantly brought from the street street homeless children and left for some time at his apartment-commune. Then the St. Petersburg gavroche were placed in an orphanage or boarding school.

In everyday life A.V. Barchenko was unusually simple and modest.

E.M. Kondiain tells a semi-anecdotal story: "Al. Vas. once stood in the lobby (I think, Glavnauka) in his old fur coat. Some important citizen comes in. He looks around,

approaches Al. Vass, hands him a package and says: "Please take it to the 4th floor, room so-and-so. Ask for an answer." Al. Vas. returned with the answer. The citizen gives him two grivnas. Al. Al. Vas. raises his cap and introduces himself - "Prof. Barchenko".

"We lived as one family or, rather, a commune. We had everything in common. We women took turns in the household for a week at a time. At the table, we often discussed the behaviour of one or the other, his mistakes, his bad deeds. At first it was hard for me to get used to it, but once I got used to it, I realised how good it was, how relieved I was when I confessed my misdeed in front of a friendly group.

In the evenings at the table A.V. sometimes read us poems by Nekrasov or Pushkin, Esenin, Al Blok, "Life" by Giordano Bruno, Gandhi. He loved and knew how to tell jokes. <...>.

One time he initiated us into the Rosencreutzers without any mystery or mysticism."⁽²³⁷⁾⁽¹⁾.

Music was often played in the house (before the Kondiaines sold the piano) - Tchaikovsky, Beethoven, Wagner, Grieg - performed by Y.V. Strutinskaya and A.A. Kondiain. Barchenko also listened to Tamiel's improvisations with pleasure.

E.M. Kondiain also mentions Barchenko's table conversations.

Their topics were very different - hypnosis, telepathy, spiritualism, chiromancy, theosophy, politics, astronomy, medicine. "We also did experiments on the transmission of collective thought. One time we made a spiritistic séance, we arranged a chain around a light wooden table. It (the table) first banged its legs, then rose up, so we all had to stand up and raise our hands to the level of our heads. A.V. opened the chain, and the table fell to the floor on its legs." This session -

"in " was apparently arranged by Barchenko to show that there was no mysticism in spiritualism. Being a convinced materialist, Alexander Vasilievich explained

"spiritistic phenomena" by the fact that when hands are interlocked, a closed electromagnetic circuit is formed. "Every human being carries an electromagnetic charge. One half of the body carries a positive charge and the other half a negative charge. The electromagnetic charge breaks the earth's gravitational force. An object surrounded by the chain loses its weight.

Man's faintest impulses can move it. That's how the saucer starts to move."⁽²³⁸⁾⁽¹⁾

What same concerns the answers to questions, allegedly received from the In this case, it is not the spirits of deceased people, but the subconsciousness of those participating in a spiritualistic séance. Concentrating their attention on single object, people put consciousness to sleep and thus awaken the subconscious.

The regular guests of the apartment-commune, as already mentioned, were the "chekushniks" - Vladimirov, Rix and Otto. They did not take part in spiritualistic séances and other "experiments", preferring to observe what was going on from the outside. In 1923, this trio was joined by another former employee of Petrochek, Karl Fedorovich Schwartz ("Karlusha"), who would later develop a warm friendship with both scientists.

O.A. Condiain (son of A.A. Condiain) recalls:
"Broad-shouldered, rather , with a mop of grey hair and an invariable pince-nez on his nose, Barchenko was a born leader, and everyone obeyed him unconditionally... He often went away from us, and when he returned, immediately began to put things in order. He distributed responsibilities - set hours for work, for rest, for conversations
- all of this was strictly regulated. He required everyone to strictly observe the daily schedule". In this strictness, however, we can see a certain general principle - the desire to harmonise human life rhythms as a means of individual self-improvement - something that A.V. Barchenko attached such great importance to.

At the same time, Barchenko was not devoid of a sense of humour, able to see the funny in life. According to E.M. Kondiain, he noticed funny signs and advertisements, which were especially numerous during the NEP years. In her notes she gives several examples:

"Tailor Michelson, aka Madame."

"Pills. Ara act gently u vigourously." (This expression - "softly and vigorously" - has become commonplace among us).

"Knitting baby clothes from my parents' wool."

"No paraffin is dispensed to citizens with narrow necks."

*"To the students, "who have passed tongues, tails
 "do not have to pass don't have to pass."
"Dr Kolesnichenko's seminal gland extract."^{[239](1)}*

Calling his fraternity a labour fraternity, Barchenko from the very beginning sought to involve its members in useful work activities, because he considered labour a powerful means of moral perfection, the most effective way for a person to achieve "inner assemblage and harmony". In this he obviously followed the example of Gurdjieff's "labour commonwealth". E.M. Kondiain recalled this period:

"The time was difficult in every respect. And A.V. decided to teach us women the weaving craft We went several times to one private weaver. She had a loom at home. She introduced us this art. But we could not buy a loom. The business stalled.

The women tried, again on Barchenko's prompting, to do sewing, for which they enrolled in sewing courses. However, even here the case somehow did not work out, and in the end only one Natalia remained at the course. Barchenko taught his pupils and students carpentry - to work with an axe and planer, because he himself was an excellent carpenter. On his advice, the Kondiaines later bought their son a small workbench. (A curious parallel: at the same time, Gurdjieff's international educational-labour commune was working selflessly on the lands of the Avon castle in the vicinity of Avon

Fontainebleau, laying the foundations of a new society.)^[240]

4. SAINT-IV D'ALBEIDRE AND "ANCIENT SCIENCE"

Speaking of ETB, it should be remembered that Barchenko's brotherhood united mainly his associates, like him, who believed in the existence of a highly developed "prehistoric culture", which possessed the highest esoteric wisdom ("Ancient Science"). Information about this vanished culture Barchenko learned mainly from French occultists, primarily from Saint-Yves d'Alveydre. In this chapter we will tell about the life and religious-philosophical system created by this thinker, after which we will outline the teachings of Barchenko himself, his theories about the "Ancient Science" and the cyclical development of civilisations.

Alexandre de Saint-Yves d'Alveydre (1842-1909) was born and raised in a Catholic family. His father, Guillaume Saint-Yves, a psychiatrist by profession, was a stern and despotic man who demanded unquestioning obedience from his son. Frequent conflicts with his father marred the childhood and early teenage years of the future creator of the doctrine of social harmony. When Alexander was 13 years old, his father placed him in a correctional labour institution - the agricultural colony of Frederick de Metz in Mettra, near Tours. (Officially, the colony was called the Paternoster Society for the Moral, Agricultural and Vocational Education of Young Offenders under the age of 16.) De Metz became known in France as the creator of a new penal and educational system based on two principles - paternalism and clericalism. In practice, this meant labour from dawn to dawn, harsh paramilitary discipline and prayer. Nevertheless, St Ives felt happy at Mettra, for here, in the person of the colony manager, he had found a "spiritual father". He would later say of his teacher: de Metz "gave direction to my studies and life"... "a religious pagan in the middle of the nineteenth century! - it answered my rebellion against all oppression and violence, my reckless curiosity, my thirst for freedom and trials."⁽²⁴¹⁾⁽¹⁾

At Megre, Saint-Yves spent about two years. He then studied at the Lycée in Paris, where he obtained a Bachelor of Arts and Sciences (c. 1861), and at the military medical school in Brest. He then left France and settled on the island of Jersey, one of the Anglo-Norman islands in the English Channel. A five-year "voluntary exile" on Jersey finally shaped St Ives' philosophical and political views. This was greatly facilitated by his association with the "dissidents" of the Second Empire - the founder of Christian Socialism, sensimonist Pierre Leroux and his students Etienne Luc Desage and Auguste Demoulin, the poet Adolphe Pelpont, as well as with Virginie Faure, the mother of Philippe Faure and friend of the famous occultist Fabre d'Olivet (Fabre d'Olivet). It was through her that Saint-Yves became acquainted with the latter's writings, including the monumental essay

"La langue hebraïque restituée (The restored Hebrew language), which reveals the sacred foundations of the Hebrew language. St Ives' biographers report that he also met Victor Pogo, living on the island of Guernsey, and even participated with him in spiritistic séances in Madame Faure's salon.

In 1870, on hearing of the outbreak of the Franco-Prussian War, St Ives returned to France to under the flag of the Marines. He fought bravely and was wounded in the arm in one of the battles. During the days of the Paris Commune, St Ives was on the side of the government troops at Versailles, but we do not know whether he took part in the suppression of the Communards by A. Thierry. It is only known from his own words that in Versailles he made his first presentation of his social theory to a group of comrades in arms.

After the fall of the Commune in 1871, St-Yves settled in Paris, where he joined the Ministry of the Interior.

He published several poetry collections, which, however, did not bring him fame. In 1877 in London, St Ives married the 50-year-old Russian countess Maria-Victoire Keller (ur. Riznich). This event was a turning point in the life of a petty official and an unsuccessful poet. After leaving the service, Saint-Yves bought the title of Marquis d'Alveidra in Italy and engaged in social and esoteric research and literary work. About 1880 he received initiation into some secret doctrine from his Indian gurus. Soon after, five books of his famous books were written and published

"missions": "Mission sovereigns" (1882), "Mission labourers" (1883), "The Mission of the Jews" (1884), "The Mission of India in Europe" (1886), and "The Mission of the French" (1887). In these books St Yves d'Alveidre reveals the meaning of the "Judeo-Christian social law" - the law of synarchy - and sets out a hitherto unknown esoteric history of human civilisation, from the time of the legendary Ram to the end of the nineteenth century. His ultimate goal was to revive the "socio-religious" (synarchical) form of government as it supposedly originally existed on earth.

Saint-Yves created his doctrine of the ideal state-synarchy under the influence, on the one hand, of the Western occult tradition (Fabre d'Olivet) and, on the other hand, of Eastern mysticism (Kabbalah, Hinduism).

Among his eastern teachers, researchers most often name Indian brahmans Rishi Bhagwan-das-Raji-Shreen and Haji Sharif. (Perhaps these were the same Hindus whom A.S. Krivtsov met in Paris).

St Ives' most significant work, which provides the key to understanding the concept of synarchy, is undoubtedly *The Mission of the Jews*. This book, as already noted, sets forth a kind of sacred history of humanity, spanning 86 centuries, during which the law of Synarchy was transmitted along an invisible chain, through dedicated adepts, from the Hindus to the Egyptians, from the Egyptians to the Jews, and from the Jews to the Christian nations. This is the story of the great synarchic Empire of Aries (*l'Empire du Belier*), founded by Ram 7500 B.C. and lasting about 3500 years. Here we also find the theory of the four races in the specific interpretation of St Ives, the concept of the cyclical development of earthly civilisations and, what is especially important for us, the doctrine of the "Ancient Science"

- i.e. actually the whole complex of ideas, which a few decades later Barchenko would put in the basis of his own system. The first 4 chapters of this very voluminous treatise are devoted to the general principles of the structure of the universe and scientific knowledge of ancient peoples. From the very beginning St. Ives distinguishes between modern science, belonging to the "Ionian evolutionary tradition", and Old Testament - i.e. "Ancient science", based on the

"the Doric Involutionary Tradition." Both of these traditions are polar: the first represents the passive, lunar feminine

"pole," or principle, the second is the "pole" masculine, active and solar. Modern science, proceeding from the evolutionary principle, diligently crushes the unified whole of physical and natural scientific knowledge; the Old Testament has been de-valorised by translators and interpreters who have delivered to us not the true spirit of the sacred texts, but a dead letter. As a result, the Ionian and Dorian traditions have become irreconcilable antagonists, when in reality they are two aspects of the one revelation, the one true science.

The French mystic further draws the following three-part "The pyramid of knowledge": at its base lie scientific "facts"; The co-ordination among themselves of "the whole nomenclature of scientific facts" gives

"laws" - he places them in the middle part of the pyramid. Both facts and laws belong to the sphere of the "sensuous world" (the world of substance), where they form the first two degrees of mastery of Truth. Above them, in the upper part of the pyramid, are "principles," relating to the

The "supersensible world" (the world of essence). Thus, Essence and Substance constitute the "two aspects" of true knowledge of the nature of things, Science with a capital letter. With the help of the natural sciences (sciences naturelles) man knows the material, sensual world, while the divine sciences (sciences divines) open before him the gates to the supersensible, transcendent world. Saint-Yves emphasises that in the Universe and on Earth "the substance - plastic, accessible to our sensual perception, is negligibly small, almost equal to zero by the

compared to the living space that encloses it."⁽²⁴²⁾⁽¹⁾ True knowledge (i.e., knowledge equal to Divine Truth),

St Ives argues in his major work, was handed down to the human race by the biblical Moses and Jesus, whom he calls the

"the highest authorities of the Judeo-Christian social state." Moses, trained by the priests in the temples of Egypt and Ethiopia, joined, through the highest initiation, to the

"the most ancient scientific tradition", which was secretly handed down from one initiate to another over many cycles of time. The knowledge he received is encapsulated in the four letters of the divine name ("shemot") YHWH (yod, heh, vau heh), signifying the four-stage hierarchy of sciences - of God (theogony), the universe (cosmogony), man (androgony), and the earth (physiogony). This is the mystical Tetragrammaton (four-letter symbol), the most sacred Hebrew symbol, symbolising the synthesis of the basic knowledge of Hermeticism. Let's add from ourselves, that tetragrammaton in ordinary life replaced the shemot YEVE, because the divine name was considered by ancient Jews so sacred that it was allowed to pronounce it only to the initiated during spells. This hidden formula of true knowledge, according to St. Ives, expresses the idea of the unity of the dualism of the universe - eternal male and female, spirit and soul, essence and form, boundless time and boundless space, Ishvara and Prakrit, Osiris and Isis.

All ancient religions, including Christianity, according to St. Ives, came out of initiatic centres, which were a kind of "corporations" of scientists. The most knowledgeable of their members - temple priests - possessed the above-mentioned "four-stage hierarchy of sciences". "In the ancient temples, the study of the divisible substance we inaccurately call matter," writes St Ives, "was brought to a level barely imaginable today. Deepening their studies more and more, the learned priests came gradually to comprehend an indivisible substance and a pure Spirit identical with the concept of God. They penetrated into the secret depths of the "cosmogonic Powers, Might, Essences and Principles." The priestly corporation was the highest "social power" in the synarchic states of antiquity; the other two lower rungs of the power hierarchy were occupied by initiated laymen and heads of families, both male and female.

Moses recorded the received by him the innermost knowledge in his "Cosmogony" (the biblical book of Genesis), modelled on the Egyptian book. This book is the basis for the "complete reedification of the Truth" (reedification totale du Vrai) and the cornerstone upon which rest the Ten Commandments, the revelations of the Prophets, the Gospels, the Talmud and the Koran. Note in passing that St Ives subsequently made new "true" translations of the Mosaic "Book of Principle" and the "Gospel of John" with the help of his "key" to the esoteric science of the ancients (Archeometer). (These translations were published after his death.)⁽²⁴³⁾⁽¹⁾

In support of his thesis about the existence in the synarchic "social state" (l'Etat Social) highly developed St Ives referred to various ancient written and visual arts sources for his "universal Science". Here are some of the examples he cited. The temples of Juno in ancient Rome and the temples of Hera in Greece were equipped with "a whole system of lightning rods" (images of which can be seen on Roman and Greek medals). The builder of the temple of St Sophia in Constantinople Anthem de Tral "used electricity of enormous power" (reference: Agathias. De Rebus Justin. Book 5. Ch. 4). The ancients knew of the rotation of the Earth round the sun, of the laws of universal gravitation and of the tides of the sea. They knew how to use

the telescope, the microscope and the pendulum. They discovered the use of the camera obscura and optical devices. They knew how to work metals and glass. And so on and so forth.

"The Ancients" , as St. Ives defines them, representatives of many civilisations that successively succeeded each other on earth and preceded the emergence of the present (post-Ramidian) civilisation. Why has their knowledge not survived to our time, he asks, and why are we acquiring it again so slowly and difficult? The disappearance of the perfect "Ancient Science" St Ives attributes to three reasons: First, the apocalyptic demise of civilisations, as a result of geoplanetary catastrophes like the Flood or the misuse by the ancients of their discoveries; second, the destruction of many valuable ancient documents by barbarians and the Inquisition; and third, the deliberate concealment of the "synthesis of their knowledge" by ancient corporations of scientists in sacred texts, symbolic legends, geometric drawings, so that they could be used in the future by worthy representatives of a new spiritual elite who had reached a certain - high enough

The extent to which Barchenko perceived the ideas of St Ives can be seen from a cursory retelling by E.M. Kondiain of the content of his lecture on "Ancient Science" given in Petrograd in 1918.

In the deepest antiquity - some 56,000 years ago - there was a highly developed culture on earth. (In Mission to India, St Ives speaks of 556 centuries of human evolution, beginning with the age of Manu, the mythological progenitor of men.)) This culture possessed a synthetic science, which is fundamentally different from the modern, analytical science. The difference is that today's science seeks Truth in an analytical way, by moving "from the periphery to the centre (i.e. to the Truth), observing and analysing all the diversity of facts and phenomena of the world around us. The disadvantage of such science is its fragmentation due to excessive specialisation, while everything in the world is interconnected and obeys unified laws. On the contrary, the ancient science (hereinafter referred to as DN) originally possessed the Truth - the "Universal Unified Law", according to which everything is built - from the smallest atom to the vast universe, and therefore moved in its development from Centre to the

periphery. Not everyone was allowed to study NAM, but only those of high moral character.

Ancient scientists, foreseeing global cataclysms on the earth in the future, like a world flood, and at the same time fearing that their knowledge can be used by descendants for evil to people, up to full destruction of mankind and itself planet,

"They did it in order to preserve its achievements in the centuries and at the right moment could be demanded - deciphered" by future generations. And one more important detail: despite the highly developed science, the prehistoric culture had a rather low level of technology, from which we can conclude that the development of Earth civilisation initially followed a non-technocratic path.

Traces of "Ancient Science", according to Barchenko, were to be found primarily in sacred religious books (such as the Bible), cards (tarot cards) and "stone libraries" - of various rock carvings and symbols. ⁽¹²⁴⁴⁾⁽¹⁾

Barchenko's account, as can be seen, is in general quite consistent with the basic concept of St Ives, as set out in the treatise "The Mission of the Jews". Curiously, even the term "Ancient Science" is not Barchenko's own invention, but a calque from French

"Science antique. In the lecture on tarot cards, already mentioned by us, it is said that in the Biblical legend of the lost paradise "hidden under allegories quite transparent is the memory of the Great Religion of Reason, the religion of the sun.... Applying the data of positive science to the legend of the genealogy and life of Moses, we will find that under the primitive clothes of this legend hides a narrative of high culture, arising under the influence of the Vedic philosophy of Yoga, processed finally in ancient pre-flood Egypt and brought out of Egypt

"Saved from the water" (so Barchenko, following Josephus Flavius,

"deciphers" the name of Moses), who had learnt Egyptian wisdom, who had been schooled in the Great House of Egyptian science and philosophy. What he had learnt in Egypt, "He who was saved from the water" did not make it the property of the crowd, but, as Chapters XXXII and XXXIV of Exodus tell us under the cover of the most transparent allegories, he protected it from the people with a "veil" and gave it only to the chosen ones". And further, concerning this hidden knowledge protected from the profane: "The secret doctrine of - is not

arbitrary fictions, not conjectures, not conjectures, not . Secret doctrine

- above all the dry mathematics of thought... (It) symbolises graphically the manifestation of the divine beginning into real forms."

For those interested in this lecture by Barchenko, we note that it basically outlines the Kabbalists' doctrine of the "self-limitation of the deity" for manifestation in the world - the "manifestation of the almighty hidden" from a point by bifurcation. Speaking of the esoteric system underlying tarot cards, Barchenko writes: "What tarot? From my point of view, it is a condenser of symbolism - the maximum of synthesis, the most perfect scientific apparatus. <...> Tarot pictures are the essence of hieroglyphs, closely related to the 22 letters of the sacred Hebrew alphabet". These letters are 22 symbolic elements or "keys" that make up "the great universal mechanism", "the mechanism of divine creativity". But these 22 symbolic keys also make up the "archaeometric" alphabet of Saint Ives, which will be described in the next chapter.

Let us now turn to Barchenko's theory of the cyclic development of Earth civilisation. (Its content is detailed in the "Memo for ETB members", miraculously preserved in the archive of the Barchenko family).

This theory is to a large extent his own development, although its starting points were again borrowed from St Ives, who in turn refers to the cosmogonic teachings of the ancient Egyptians and Indians. Thus, Barchenko speaks of the alternation of two main cycles - the all-Earth Great Age (the same as the Golden Age), lasting 144,000 years, and the Small Age (the Iron Age), lasting 36,000 years. Within the boundaries of the Great Age there are 7 changes of different civilisations according to a certain scheme: each civilisation exists for 20,000 years - a term which in turn is divided into 4 periods, or small ages - the Golden Age (8000 years), passing under the sign of the Sun, the Silver Age (6000 years), under the sign of the Moon, the Copper Age (4000 years), under the sign of Venus, and the Iron Age (2000 years), under the sign of Mars. The last Z6-thousand-year small (iron) age expires in 2000 (actually it has already finished), and after it the big golden age should come again.

According to Barchenko's ideas, it was a time when the Great World Federation of Peoples, "built on the basis of pure ideological communism", ruled over the whole earth. True, he immediately makes

It is, of course, naive to imagine all 144 thousand years as a continuous golden age with "milky rivers and muddy shores". "It is more correct to imagine this grandiose period as the longest cosmic period, within the boundaries of which the civilisations that mastered the key of universal knowledge prevailed over the declining civilisations. The knowledge of the numbers of the world regularity allows us to establish that within the boundaries of this enormous (in general, golden) period, when cosmic conditions were particularly favourable to the development of civilisations designed according to the Universal scheme, there were alternating periods of prosperity and decline, in this approximate sequence: 2000 years of complete decadence and bitterness, corresponding to our era from P. X., at the end of them comes a stormy revolutionary period on a world scale, then 8000 years of complete prosperity of universal culture, gradually embracing the whole world."⁽²⁴⁵⁾⁽¹⁾

Barchenko associates this great (golden) age mainly with the existence of the legendary Atlantis - "an archipelago between Africa, Spain and America" inhabited by red-skinned people who possessed universal knowledge to a greater or lesser degree.

Atlantis perished as a result of the Flood about 11 thousand years B.C. The surviving remnants of the red race live today in North America (Indians), Greenland and North-East Asia (Eskimos, Chukchi). Before the red-skinned Atlanteans, the globe was dominated by the yellow race, whose homeland was another legendary island-motherland, Lemuria, once existed in the Pacific Ocean. This was "in the most grey antiquity that people now remember," Barchenko says. In a little more detail, but just as schematically, he tells about the last segment of world history - after the death of Atlantis. The yellow and red races were replaced by black people - traces of their civilisation can be found in the cave cities of the Crimea and the Caucasus. And then came the epoch of the rise of the white-skinned - the echo of their struggle for world domination can serve as legends about "the struggle of the Aryans with the blacks in India" (the ancient Indian epic "Ramayana") and "the struggle of the Celts with the blacks in Europe".

In the family archive of A.G. and O.A. Kondiain a small note entitled "Occult interpretation of human history" has been preserved

(probably written by Tamiel from the words of Barchenko), which tells of the post-Flood settlement of the white race:

"After the Flood and the division of nations, the white-skinned people, who later gave birth to the legendary great leader, Rama, moved from the Far North. The intermediate stage of its movement even in the prehistoric epoch served the borders of Babylonia. Then the white people - the father of Ram - moved from the borders of Babylonia to the East, crossed the Hindu Kush and, finding themselves in the immediate neighbourhood of Tibet and China, came into contact with the culture of the already tired - the most ancient race of yellow-skinned people. Then he moved eastwards to the Himalayas, to the highest mountain of Asia - Gaurasankar ("Mount Живa" - Kailas. - KA). Moving southwards from the slopes of the Himalayas, flooded the Ganges valley. At the later return of a part of the white people the West, the culture was brought to the white people in contact with the tired civilisation of the red-skinned people".

In this interpretation Barchenko, obviously, adheres to the Nordic (Hyperborean) theory of the dispersion of white-skinned Aryans in Europe and Asia (which was adhered to by Fabre d'Olivet and Saint-Yves d'Alveidre), because the movement of the "white-skinned people" in him begins somewhere "from the Far North".

So, the white race finally appeared on the stage of history - "within the Iron Age". It created the Celtic ("Druidic") culture in the North of Europe and the Ramid civilisation on the Eurasian continent. "This is the epoch," explains Barchenko, "which is known in legends under the name of the campaign of Rama," and immediately gives a decipherment: RA is the Sun, Ma is the Moon. Hence,

"RAMA is a culture that has mastered completely both Doric and Ionic culture" (which is quite in line with St Ives' conception). True, unlike St Ives, he calls the Ramid state not an "empire" but a "federation". The Ramid federation, Barchenko reports, united all of Asia and part of Europe and existed in full bloom for 3600 years (approximately from 6700 to 3100 BC). Its rulers - "a limited college of theocratic (priestly) minority" - possessed a "universal key."

However, they were unable to apply it "to the construction of a federation of peoples within this Iron Age" - i.e. a federation on a world scale, partly because the white race had not yet spread throughout the world at that time. The Ramidian federation disintegrated as a result of the "Yrshu Revolution" - curiously, this event is attributed by both Barchenko and St Ives to the time of the great battle of the Indian tribes at Kurukshetra (3102 B.C. a), described in an epic

"Mahabharata."

What does Barchenko's model of history expect for humanity in the future? "The two-thousand-year period for the white race," he writes in his "Memo", "ends in the year 2000. After it, in the situation of world, i.e. for the whole earth, revolution (because the end of the 2000-year iron period coincides with the end of the 36,000-year iron) comes the next 8000-year golden period, which begins in the year 2000.

144,000-year universal solar period)...The next flood will destroy the last traces of the black civilisation in its decadent form - i.e. Africa will probably suffer the most. It will happen, however, still rather soon - in 12 centuries (in 3200). After the Flood, the white race will apply the social ideal of universal knowledge to build a world federation of peoples

"on the basis of pure communism, harmonised with nature, and not in the form, however highly refined, of the Ramid theocracy, which concealed the height of knowledge still in a class sharply limited and

which allowed representation in the form of tsars and emperors."⁽²⁴⁶⁾⁽¹⁾ (Obviously, in the conditions of social revolution and people's power in Russia, the synarchical model of St. Ives' society becomes completely unsuitable).

By the time of the new world flood, the advanced white race - the new the "leader of culture" - must finally disperse throughout the world. Barchenko describes the catastrophe itself as follows: after the bottom of the Atlantic Ocean rises, "all the lowlands of Europe, America and Asia... and the steppes of China and Mongolia will perish together with Africa. The mountain plateaus and ranges of Eurasia, all inhabited by the white race (Afghans, Kafirs, mountain Tajiks, Kurdistan, Baluchistan, Persia, Azerbaijan, Transcaucasia and the Himalayas with Shambhala and Saja), should be destroyed.

to survive."⁽²⁴⁷⁾⁽¹⁾ His predictions, however, will be verified until 12 centuries from now.

Along with the universal Earth cycles, according to Barchenko's doctrine, there are also cosmic or zodiacal cycles corresponding to the ancient Indian "yugas". True, he, like St. Ives, has them 12 times shorter than the "yugas", although he retains the traditional ratio between them: 4:3:2:1 - 144,000 years (golden age - Krita-yuga), 108,000 years (silver age - Treta-yuga), 72,000 years (copper age - Dvaparayuga), 36,000 years (iron age - Kali-yuga). (For comparison: according to the teachings of ancient Indians Krita-yuga lasts 4800 divine years, or 1,728,000 human years, Treta - 3600, Dvaparayuga - 2400, Kali - 1200. The beginning of the last yuga Indian tradition usually refers to the time of the great battle at Kurukshetra, which took place in 3102 BC) At the same time cosmic cycles in Barchenko do not coincide with the Kalachakra cycles. Thus, according to Kalachakra-tantra, all 4 "yugas" have equal duration - 5400 human years each, and Mahayuga, thus, is 21 600 years (in Indians 4 320 000 years).

Barchenko's concepts of cyclical change of earthly civilisations and cosmic cycles seem to be nothing more than abstract schemes. But a similar universal schematism permeates the revolutionary theory of the Bolsheviks. Thus, the former Soviet diplomat G.Z. Besedovsky, in his book *On the Road to Thermidor*, tells us that G.V. Chicherin, instructing him before his trip to Argentina, reminded him of the "world-historical scheme of the development of the revolution" in which South America occupies one of the most important places. "This is the arena in which the clash of North American and British imperialism will first of all take place," - convincingly stated the People's Commissar.^[248]

. *UNIVERSAL CIRCUIT*

Almost half a century later, having gone through camps and exile - the bitter experience of a large Soviet commune, E.M. Kondiain, recalling the years spent in Barchenko's company, will say: "It was an amazing time of daily great discoveries!". This is how friends and associates of A.B. Barchenko perceived his work, to which he was a self-made man. Barchenko's friends and associates perceived his work, to which he selflessly gave himself together with Tamil.

"Both of them worked to verify and confirm with the achievements of modern science the statements and universal laws of the

Ancient Science. Their research extended to all fields of science and arts: astronomy, chemistry, physics, mineralogy, geology, medicine, biology, botany, architecture, theory of music, sea and air currents, history. Everywhere applied Universal Scheme."⁽²⁴⁹⁾(1)

In the notes of E.M. Kondiain, the universal scheme (hereinafter RS) is mentioned quite often. With its help Barchenko and Kondiain, as it was said earlier, determined on the globe the location of centres of "prehistoric culture". The same scheme they "superimposed" on the drawing of human internal organs and revealed their connection with certain minerals and metals. When "superimposing" RS on the picture of the facade of the Reims Cathedral it turned out that the scheme was well known to medieval architects in Western Europe; but it was also known to the builders of Russian Orthodox cathedrals. Elements of the same RS, as we remember, Barchenko and Shandarovsky found in geometrical ornaments of oriental carpets. Finally, the cycles of change of earth civilisations and cosmic cycles were calculated by Barchenko according to RS.

Knowing the influence of Saint-Yves d'Alveydre on Barchenko, we can assume that this mysterious universal scheme was the famous d'Alveydre's "archaeometer" or its modification created by Barchenko and Kondiain. Archaeometer, or

"archaeometric planisphere", is a kind of device consisting of movable concentric circles, in which are inscribed various "elements of correspondences" - letters of ancient alphabets, notes, colours, signs of planets and other symbols. (In the notes of E.M. Kondiain we read: "We drew out and cut out of cardboard with Tamiel a rotating Universal Scheme.") St Ives worked on the creation of this instrument - the key to the universal "Ancient Science" - for about 15 years, almost until the end of the 1890s. The Archaeometer was born, according to Joscelyn Godwin, one of St Ives's biographers, as a result of six revelations, received by St Ives in the early 1980s.

The Indian guru Harji Sharif, who taught St Ives Sanskrit, revealed to him the alphabet of the sacred language Vattan (the original language of the Atlanteans and the red race). Another source of secret knowledge for the mystic was the soul of his wife, Countess Marie-Victoire who died in 1895

Keller. The death of his beloved wife so shook St Ives that, as the story goes, he set up a small chapel in her room, where he prayed frantically and where the deceased appeared to him in visions. On Easter Day in 1897, Saint-Yves "received" from his "Angel of Light," as he called Marie-Victoire, a certain "table of correspondences," which he named after the opening line of one of the biblical psalms, "Coeli enarrant" ("Heaven preaches..."). This table and other "revealed knowledge" formed the basis of the archaeometer. On 26 September 1900, a student of Saint-Yves, already mentioned by us Gerard Encosse (Papius), made a public demonstration of the archaeometer at the International Congress of Spiritualists and Spiritualists in Paris. Papius, after the death of his teacher in 1909, took upon himself the labour of publishing a treatise on the Archaeometer (1911/1912).^{[251](1)} The printed book, however, was not a complete work but a compilation of fragments found in the archives of Saint-Yves. It consisted of three parts: an extensive theoretical introduction subtitled "True Wisdom", a detailed description of the construction of the archaeometer, and a section on its operational use.

Speaking of the history of the creation of this "tool", one cannot fail to mention its "predecessors", the most famous of which are Raimund Lullius's Ars combinatorial (Synthesis of Arts), Guillaume de Carpentre's astrological spheres, Vronsky's "Prognometer" and Adolphe Berthe's planimetric sphere. These earlier universal schemes may have moved St Ives to create his own "key" to the esoteric wisdom of the ancients.

Let us now consider in a little more detail the construction of the archaeometer.

At the very centre of the mandala diagram is a circle inscribed in a 4 intersecting equilateral small triangles; making up the two Stars of David - vertical and horizontal. Their 12 tops painted in different colours form the following circle. Then there are circles: planetary symbols, zodiacal signs, musical notes - on 12 in each, a circle of 12 tops of big triangles and, at last, the last external circle divided into 12 sectors on number of zodiacal houses designated by coloured shields. In the vertices of the big triangles and in the shields are inscribed fanciful letters of the Watgan alphabet (so so-called "morphological" and "adamic" letters), next to with which

their numerical values and letter equivalents of other ancient languages (Assyrian, Old Syriac, Chaldean, Samaritan, Latin). All circles, except the central one, are movable.

To use the archaeometer, it is necessary to know numerical symbolism, because in esoteric science numbers and related geometrical figures are filled with the deepest meaning.

Number 3 (ternary) is the number of primary colours (yellow, red, blue) - the basis of astral and stellar creation.

The number 4 (quaternary), the number of small and large triangles, governs restoration and rebirth.

The number 7 (4+3) (septenary) is the number of concentric circles, an attribute of Spirit.

The number 9 (3 in cube) (novener) is the number of complementary colours, controls the decomposition.

The number 12 (4 multiplied by 3) (duodener) is the number of zodiacal houses and symbolises the universe and eternity.

The archaeometer also contains two fundamental chronological principles: linear time, which underlies the progressive movement of history (depicted as a straight line), and cyclic time, the symbol of "eternal return" (traditionally associated with a circle). Besides, each zodiacal house corresponds with a certain "house of seasons" (two months in each). It gives an opportunity for different kinds of chronological calculations including forecasting of future events.

What is the true purpose of St Ives' archaeometer? Is it not merely an elaborate "game of the mind", a type of the intellectual "Bead Game" so brilliantly described by Hermann Hesse? Or is it perhaps "an initiatory key capable of opening the gates of the great mysteries", as Yves-Fred Boisset, one of the modern biographers and interpreters of the marvellous, suggests. creations of Saint-Yves d'Alveidre?⁽²⁵²⁾⁽¹⁾ In this latter sense, according to Boisset, the "archaeometric planisphere" can be interpreted as a symbolic representation:

a) of two worlds - the arch (the area of the Sun and light and the divine logos) and metres (circles 5-1: of the area ismfenya

space, time, sensations, etc.);

b) the three worlds - human, angelic and divine, according to the teachings of the Rosicrucians;

c) the four worlds - emanation, creation, formation and act, according to the teachings of the Kabbalah;

r) principles falls и rebirth of man, according to the Martinezists;

and also as a "universal scheme" (a scheme for the structure of a living cell or the solar system).^{[253](1)}

Boisset, outlining the foundations of "archaeometric science," points to the The three main areas of practical application of the archaeometer are music, architecture and astrology. He notes that St Ives managed to patent his "invention" twice - in 1903 in Paris and in 1904 in London - under the guise of music and astrology.

architectural "standard."^{[254](1)} But we also know that St. Ives used this universal "mechanism" to decipher (recover the true meaning of) a number of texts of Scripture.

How and when the archaeometer got into Barchenko's hands is unknown. It is most natural to assume that he received it from one of the pupils of St Yves - French or Russian. The Kondiain family has a legend that Alexander Vasilievich was initiated into the mysteries of ancient science by one of its adepts, either in Russia or abroad in his youth. It is quite possible that Barchenko's initiate was the Yuryev jurist A.S. Krivtsov, who died in St. Petersburg at the end of 1910; in any case, we cannot find a better candidate for this role than him.

In Barchenko's article "The Soul of Nature", already discussed by us, published in 1914, careful reading reveals echoes of some universal esoteric system. For example, Barchenko explains the connection of "musical sounds with N-rays" by the "law of consonance": "There is a 'law of consonance' in nature. Thanks to it, the Hertz resonator responds to the spark of the vibrator; thanks to it, one tuning fork can make another of the same tone sound at a distance; thanks to it, a standing clock can be set in motion by the ticking of going, and a heavy pendulum can be swung

... The law of consonance rests on the fact that the body is capable of picking up and reproducing vibrations to which its particles can respond by vibrations."^[255]

The "law of consonance" that Barchenko writes about is similar to the "law of the Seven" or the "law of octaves" in Gurdjieff's esoteric system. According to the famous mystic, all the apparent diversity of natural phenomena is created by various combinations of very few.

"elementary forces." To understand the mechanics of the universe, it is necessary to decompose complex phenomena, to reduce them to the level of elementary ones. Thus, the most fundamental laws governing all processes in the universe, according to this theory are the laws of "three and seven forces", otherwise "the law of triads" and "the law of octaves". (The reader can get acquainted with them in more detail in P.D. Ouspensky's book "In Search of the Marvellous"). As for the "law of octaves", it is manifested in all kinds of vibrations (vibrations) - light, thermal, chemical, magnetic, sound. "To understand the meaning of this law," said Gurdjieff, "it is necessary to consider the universe as consisting of vibrations. These vibrations occur in all the kinds, aspects, and densities of matter that make up the universe, from the subtlest to the coarsest of its manifestations; they proceed from different sources and continue in different directions, intersecting with each other, merging, strengthening, weakening, impeding each other, etc."^[256]

The laws of "three and seven", according to Gurdjieff, are the basis of a certain universal scheme, or enneagram - the synthesis of all knowledge. The enneagram is depicted as a circle divided by straight lines into 9 equal parts ("ennea" means nine" in Greek).

^{[257](1)} This symbol allows "to read the eternal laws of the universe" and therefore is the most secret, hidden. It is well known that esoteric science widely uses numerical symbolism. (The connection of numbers with other sign systems - geometrical figures, letters, signs of planets, etc. - is the subject of symbolology.) Following Plato and Pythagoras, it regards numbers as contemplated ideas ("eidos") and forces mediating between the visible and invisible planes of the universe. Already mentioned by us Papias considered the Number "spiritual essence" and argued that its study is one of the

of the most important tasks for the occultist. And Otto Spengler, in his famous book *The Decline of Europe*, aptly remarked: "By names and numbers, human understanding acquires power over the world."^{[258](1)}

In her notes, E.M. Kondiain tried to recall the once heard from Barchenko an account of the origin of number and the universal scheme (the Kabbalist theory of numerical emanation):

"There was a point [...] - a unit, but it already contained a polarity, i.e. a double [...] or a line [-]. And since there were 2 points, there was a relation between them, literally a relation. [...] - three (points) - triangle The next number is six, but how to explain it, I don't remember." (E.M. draws in a notebook a six-pointed star in the form of two intersecting triangles. In the symbolism of Kabbalah this figure is called differently - mystical hexagram, the sign of macrocosm, Solomon's seal or the Star of David). "Then 4, and already then 5 (how, I do not remember). This is where life and man appear." (E.M. Kondiain in this place depicted a five-pointed star - a pentagram, in which she inscribed a human figure. This picture reminds the famous drawing of a man in a circle and a square by Leonardo da Vinci; the "quadrature of the circle" embodies the principle of harmony and beauty in nature).

According to modern ideas, all living nature, including man, unlike non-living nature, has 5 axes of symmetry, i.e. it is a "pentasystem". Here is how A. Martynov writes about it in his interesting book *"The Confessed Path"*: "The most popular and harmonious figure is the five-pointed star. In this figure the ratio of all segments is the "golden" ratio. Man is a typical pentasystem. Even a virus, taken recently with an electron microscope, has the shape of a pentahedron. I'm not

talking about starfish, flowers."^{[259](1)}

Barchenko began to work actively with U.S. only after he got acquainted with Kondiain, an excellent mathematician who could make various kinds of calculations necessary for such work. But how he, or rather the two of them and Tamiel "confirmed with the achievements of modern science the provisions of ancient science", remains a mystery. In the notes of E.M. Kondiain we read: "Tamiel drew out the RS, placing on it the planets according to their distance from the sun, atomic weights of elements, sound vibrations, light vibrations".

It seems that scientists have developed some universal scheme on the basis of the data of modern science, by analogy with the archaeometer of St. Ives. With the help of this scheme Barchenko and Tamiel tried to link together all rhythmic (oscillatory) processes in nature, all kinds of radiant energy. The scheme revealed to them the meaning of the triad of correlation relations: the configuration of the planets of the Solar System - the Sun - the Sun's influence on the Earth's biosphere

- and led to the understanding of the unified energy plan of the Universe, which, in fact, was the subject of the article "The Soul of Nature". According to E.M. Kondiain, Barchenko gave her husband tasks - "to find various numerical data: the number of light and sound vibrations, atomic weights of chemical elements, periods of solar activity. He compared all these data with planetary categories. A picture was obtained.

In another section of his notes, E.M. Kondiain writes that Tamil collected statistical material on all sorts of natural phenomena - droughts, floods, bird flight times, epidemics, wars, riots, revolutions - coinciding with solar activity, on the basis of which he "drew diagrams". All this unambiguously suggests that Barchenko and Kondiain were engaged in essentially the same scientific problem as A.L. Chizhevsky, the famous founder of heliobiology. But in this case the question about possible contacts between them naturally arises. Especially since the research of Barchenko and Chizhevsky in 1924 was conducted under the auspices of the same institution (Glavnauka Narkompros), where they headed respectively biophysical and zoopsychological laboratories. In his memoirs, A.L. Chizhevsky says that the meetings of the scientific council of his laboratory were attended by A.B. Lunacharsky, N.A. Chizhevsky, and N.A. Lunacharsky. Lunacharsky, N.A. Semashko, F.N. Petrov, M.P. Christie, V.M. Bekhterev, L.L. Vasiliev, V.P. Poderni, i.e. persons who mostly knew Barchenko and well aware of his own research. Most of all patronised Chizhevsky chief of Glavnauka F.N. Petrov. In Chizhevsky's laboratory, among other things, conducted and experiments on the transmission of thoughts to animals,

under the direction of engineer B.B. Kazhinsky and V.L. Durov.⁽¹⁾⁽²⁶¹⁾⁽¹⁾ It would be surprising if Barchenko and Chizhevsky knew nothing about each other's work.

Chizhevsky's searches in the field of solar-terrestrial relations were in many respects akin to those of Barchenko. In his research, he also turned to the scientific achievements of the ancients, finding in them direct parallels with the theories of scientists of the new time. "Indeed, have we not prematurely buried astrology in its principled dogmatic part? And do not the results of mathematical analysis applied to the electromagnetic field take us millennia back to the origins of ancient Chaldean wisdom?" - he asks in one of his papers. Or asks the following question:

"Did not Newton transform the dogma of universal spiritual sympathy of the ancients into the dogma of universal mechanical dependence? The dogma of universal sympathy and the law of universal gravitation are not one and the same child of ancient and new thought, are they not one and the same y them root and one soil?"⁽²⁶²⁾⁽¹⁾

Using RS, Barchenko and Kondiain also tried to discover yet unknown to science laws of nature. Here is one of the examples: Tamil drew the surface of the globe according to the universal scheme and got a grid of regular pentagons - pentasystem. "Along the edges lay the mountain ranges; the circles obeyed the sea and air currents. Some points pointed to the centres of ancient culture." This is how E.M. Kondiain tells about it. But for the science of that time it was really a discovery. The meaning of it helps us to understand A. Martynov:

"The surprising fact is that our planet is also a pentasystem. According to the latest ideas, the Earth is a crystal having the shape of a dodecahedron nested in a cosahedron. The closest model of the Earth is a football, the cover of which consists pentagons. This hypothesis was first expressed by a Soviet geologist in the late 20s. On the axes of this hypothetical crystal should be concentrated minerals, observed geophysical anomalies: maybe here hides the solution to the mysteries of the Bermuda Triangle, the location of ancient civilisations and so on. And finally, if the Earth is a pentasystem, it is must be 'alive' in its time scale."⁽²⁶³⁾⁽¹⁾

With the help of U.S. Barchenko even tried to predict future events, primarily various natural cataclysms (due to their cyclical nature). Thus, in May 1927 in Bakhchisarai he predicted

the Crimean earthquake that occurred a few months later. Then he made an even more striking prediction, naming the date of the beginning of the "terrible war" - the great clash of civilisations of the West and the East - 1936. (In that year, as we know, the Italian-German intervention in Spain began, which served as a prologue to the Second World War).

Finally, following the example of St Yves d'Alveidre (who in turn imitated the Kabbalists), Barchenko and Condiain attempted to "decipher" the Bible (the Mosaic Book of Genesis) in order to reconstruct the original Egyptian text underlying it. They did this by translating place names and proper names with the help of the "Tolkovaia".

They learnt from the "Explanatory Bible" [\[264\(1\)\]](#) and the dictionary of the Hebrew language borrowed for a time from the "Chekushniks" (as E.M. Kondiain reports). Thus, from the "Explanatory Bible" they learnt that the Hebrew name Moses is translated as "Saved from the water" ("mo" in Egyptian means "saved from water").

"water" and "isis" "to save"), Below we give two examples of such transcriptions (found in the Condiain family archive):

The Legend of Moses:

Biblical Version (Exodus 2:11ff): Moses was born to from the tribe of Levi, descended from Jacob's union with Leah. Moses was first nurtured by Jochebed, then taken in by Pharaoh's daughter Thothmes.

Decoded by Barchenko and Kondiain: "Saved from the water" was born by Jochebed from the darkness of the nestling, originated from union "who began a new century after the Redskins" with a tired race. "Rescued from the water" was first nourished by Yohavedah, then taken in by a daughter of the Great House of Egyptian science and philosophy.

The way of the rera hochavera Iapova:

Biblical version (Gen., 28: 5,10,19; 29:1): on his way to Mesopotamia to the Aramean, Jacob went to Harran and came to a place that was nothing less than the House of God, the Gate of Heaven. From there he went into the land of the children of the East.

Decipherment by Barchenko and Kondiain: on his way to the country among the rivers to the one who dwelt in the high land, "he who began the new age after the Redskins" (i.e., Jacob) took the road on which Ram's father walked,

and came to a place which was none other than Babylon, whence he went into the land of the children of the East.

Fifth chapter

Por sgyroi spelzoTrella

1. FAILED EXPEDITION

Hn 1920, for several years, Barchenko, as we remember, persistently sought permission from the authorities to organise a scientific expedition to the East - to Tibet. But

These plans were not destined to materialise. After Moscow resumed relations with the Dalai Lama in the spring of 1922, Tibet became a sphere of special interests of the Soviet government and therefore completely inaccessible to scientists, even the most eminent ones. Suffice it to recall the fate of P.K. Kozlov's Tibetan expedition, equipped with the support of the Sovnarkom in the spring of 1923 and blocked in the summer of the same year by the Politburo headed by Stalin, for reason discovered "political unreliability" of it.

leader - a former "tsarist general."^[265] Barchenko, however, did not lose hope. At the end of 1924, During one of the visits of sympathetic "Chekushniki" (Vladimirov, Ricks, Otto and Schwartz) he told them about the plan to inform the Soviet leaders about the discovery (synthetic method of ancient science), which could speed up the decision on the expedition, and for this purpose he asked to bring him to someone "from the people close to the leadership of the Party and the Soviet government".

The "patrons" responded readily to his request and immediately began to recall who had connections at the top. Thus, K.F. Shvarts gave Barchenko the names of three persons personally known to him: Leningrad residents N.P. Komarov (secretary of the presidium of the Leningrad Oblastpolkom) and Y.G. Ozolin (deputy chairman of the Regional Court), as well as G.I. Bokiya, a Muscovite, former head of the PChK, now head of the Special Department under the OGPU. Having weighed up all the pros and cons

"against", settled on the candidacy of the latter, who was thus to become Barchenko's guide to the highest party and government spheres.

Further events developed approximately as follows: Barchenko wrote a letter to F.E. Dzerzhinsky, the head of the OGPU and chairman of the All-Union People's Commissariat of National Economy, telling him about himself and his work. Vladimirov took this letter to Moscow to Lubyanka. As a result, a few days later in Leningrad came the head of the secret political department of the OGPU - perhaps on the personal instruction of Dzerzhinsky - Ya.S. Agranov, who met with Barchenko at one of their Chekist safe houses. "In conversation with Agranov, I detailed to him the theory of the existence of a closed scientific collective in Central Asia and the project of establishing contacts with the owners of its secrets. Agranov regarded my reports favourably," is how he later described this

meeting with the investigators himself A.B. Barchenko.^{[266](1)} Shortly thereafter, Vladimirov, who had returned to Peter, informed Barchenko that the negotiations with Bokii had been successful and that it was necessary to leave for Moscow to report the project to the leadership of the OGPU. Vladimirov and Barchenko went together to the capital, where they met with Agranov and Bokii. After a confidential conversation with the latter, A.V. Barchenko received an invitation to the OGPU board, where he reported on his project.

"The board meeting was held late at night. Everyone was very tired and listened to me inattentively. They were in a hurry to finish their questions as soon as possible. As a result, with the support of Bokii and Agranov, we managed to reach a generally favourable decision to instruct Bokii to study the contents of my draft in detail and, if it was really possible to derive from it any favour, do it."^{[267](1)}

This is Barchenko's version of events. However, it lacks one important character - K.F. Shvarts. According to Bokii's testimony, three people - Vladimirov, Shvarts (!) and the scientist himself - came to visit him in the special department at the end of 1924. "They recommended him (i.e. Barchenko) to me as a talented researcher who had made an extremely important political significance discovery, and asked me to suggest his s
The OGPU leadership in order to realise his idea".^{[268](1)} For his part, Shvarts told a different story about his trip to Moscow to see Bokii. According to his version, at that memorable meeting in the flat of A.V. Kondiainov.

Barchenko asked him to take to the head of the special department a report he had written on the teachings of Duinhor.

"I gave my consent, and soon Barchenko gave me a package to deliver to Bokia, which I did. To Moscow I travelled alone.

Vladimirov had left for Moscow a day earlier. I met with him the next day, and then we went to Bokiy's together, and Vladimirov supplemented my information about Barchenko."^{[269](1)}

Thus, Shvarts' version does not agree with Bokii's story. It seems that the Leningrad Chekists visited Bokii twice - the first time without Barchenko. The main visit to the head of the special department by the three of them - Shvarts, Vladimirov and Barchenko - probably took place a little later, after Bokii, having familiarised himself with Barchenko's report, became interested in the ideas presented and wished to talk to the author. Unfortunately, both manuscripts of Barchenko - the report and the project of the expedition to Shambhala - could not be found in the archives.

Despite the positive decision of the OGPU board, the organisation of such an unusual expedition met with considerable difficulties. This is evidenced by two short notes discovered in the archive of K.K. Vladimirov from Barchenko's pupil, a student of the LzhVYA, Vladimir Korolev, who, as it turns out, was also directly connected with Bokii. In one of them, dated 26 March, Korolev tells Vladimirov (both were in Moscow at the time): "I was at G.I.'s today, and the conversation

with him left a bad impression on me."^[270]

But by mid-April Bokii, as it seems, managed to solve the main problem related to the financing of the expedition. The funds allocated by the OGPU amounted to a very impressive sum of 100,000 rubles (though it is not clear what kind of rubles - gold, silver or paper). It is difficult to believe in this, unless one assumes that the OGPU associated with this new expedition to Central Asia - and it was, as we shall see later on, about visiting Tibet and Afghanistan - some goals of his own. Bokii undoubtedly managed to interest the OGPU leaders - perhaps even Felix Edmundovich himself - in Barchenko's plans.

As a result, A.V. Barchenko parted with Glavnauka (it happened, according to his own words, soon after the clash with Oldenburg) and entered in the spring of 1925, apparently on the patronage of Bokii, in the scientific and technical department of the All-Union People's Commissariat of National Economy, an organisation which, as is known, was headed part-time by Dzerzhinsky. Retired from service in Soviet-German transport partnership "Derutra" and Vladimirov, who was also going to take part in the journey. "I know that before your departure you will be at my place in one way or another, - wrote K.K. Vladimirov from Sestroretsk at the end of April, his new passport V.V. Zoshchenko. You cannot, must not go somewhere infinitely far away without seeing me and saying goodbye to me.

me".^{[271](1)} And a few days later: "I am very sad that you are leaving. I know that you must leave, that you must go, and yet... There is much to do here, necessary, useful, big . But you are a dreamer, and you need something else, something big... If for some reason your trip to the East is postponed, I shall be glad, if you, once or twice a month, can visit me here."^{[272](1)}

In addition to Vladimirov, members of Barchenko's commune-brotherhood - both his wives Natalia and Olga, Julia Strutinskaya, Lydia Shishelova-Markova and Tamil (A.A. Kondiain) - also expressed their desire to go to Shambala. In the summer of 1925, they all began to prepare for the upcoming expedition. In the notes of E.M. Kondiain we read:

"We started to learn horse riding in the riding arena on Konnogvardeysky Boulevard. "For a week we walked straddling. We sewed flip bags for packs. We embroidered a white banner with the Universal Scheme. We learnt Mongolian. We read the Buddhist catechism."

The book in question is a treatise translated by A.M. Pozdneyev from Mongolian, "Tonilhuin Chimek" (The Ornament of Salvation), containing cosmological and religious-philosophical views.

E.M. Kondiain, in one of his notebooks, records definitions of two key Buddhist concepts drawn from this work: "What is samsara? Sansara is birth in agony and constant delusion. What is nirvana? Nirvana is deliverance from all suffering and cognition (acquisition) of truth." From Leningrad that same summer, all together - Barchenko and his women's group

"and Kondiaina - moved to a dacha in the town of Vereya near Moscow, where they continued their training. They were mainly engaged in riding

They learnt Mongolian, Urdu and, apparently, Tibetan. (Mongolian - according to the Russian-Mongolian phrasebook compiled by B.Ya.

G.Ts. Tsybikov.)^{[274](1)}

Information about the forthcoming expedition quickly spread among Vladimirov's numerous St. Petersburg acquaintances. One of them, the sculptor V.N. Belyaev (also a great admirer of St Yves d'Alveidre), even approached him with a request:

"Konstantin Konstantinovich! I came to see if you could arrange for me to go on a long journey. Things have turned out badly. The busts aren't coming. The whole market is served. I'm starving. I ask you, if possible, to give me two more.

man - women. My address: 22, Novoisakievskaya, sq. 7."^[275]

Two of his new Moscow acquaintances - a certain Dr M.G. Vecheslov and V.I. Zabrezhnev - volunteered to assist Barchenko's plans. Both of them in the past belonged to the lodge "The Great Orient of France"; Vecheslov was also close to Astromov-Kirichenko and in general to the Masonic occult circles in both capitals. But most importantly, Vecheslov knew Afghanistan well, where he had visited in the early 1920s with the Soviet diplomatic mission, and it was apparently this fact that attracted Barchenko to him. In the middle of 1924 Vecheslov started going that country again. On the eve of departure he addressed with a rather unexpected proposal to the Academy of the History of Material Culture: "In view of the possibility of acquiring very cheaply a number of valuable coins and various antiquities during the movement of the scientific expedition in Afghanistan in various cities - he wrote to the section of numismatics and glyptics of the Academy - I ask, if my proposal is considered desirable, to open me through our representation in Kabul credit in the amount of at least up to 500 rubles. If the decision is favourable, I ask you to notify me of the following

this telegraphically to Herat and forward the decree to Kabul."^{[276](1)} Surprisingly, the kind offer of "Dr Vecheslov" - not an orientalist and generally not an expert "on antiquities" (before the revolution he was a practising doctor in St. Petersburg district) - is not a good one.

caused the slightest doubts among the RAIMK leadership. Two days later (14 July), the head of the Numismatics Section stated at a regular meeting of the Academy's Board "about the desirability of entrusting Dr. Vecheslov with the acquisition of antiquities in Afghanistan", after which the Board adopted a resolution to this effect. And then, on 24 July 1924, the chairman of the Academy's RAIMC N.Y. Marr sent a letter to the Soviet legation in Kabul (which at that time was headed by the old Bolshevik L.N. Stark) with a request to allocate to Vecheslov the necessary funds for the purchase of ancient monuments. At the same time he noted that "the monuments that can be purchased after their research in Academy will go to Central state museums."⁽²⁷⁷⁾⁽¹⁾ What was behind Vecheslov's proposal to

- Was it the need to obtain official cover for some illegal activity (most likely through the OGPU) in Afghanistan or, knowing about Barchenko's contacts with the RAIMC in the spring of 1924, did Vecheslov want to help him in his search for traces of "prehistoric culture"? However, it is possible both. In early 1925 (already after Vecheslov's departure to Kabul), Barchenko was visited by a perky young man "interested in prehistoric culture", who, as it turned out, was closely acquainted with Vecheslov. Dr Vecheslov, he informed A.B. Barchenko, is a man "extremely popular, influential in the spheres"; he is now in Kabul, where he holds "an extremely responsible post" and as an expert "prehistoric science" can do much "to the wishes of A.B. Barchenko" (see Appendices: Exhibit 1).

As for V.I. Zabrezhnev, he most likely became close to Barchenko on the basis of a common interest in parapsychology. Zabrezhnev, formerly an employee of the NKID and OGPU, and now a graduate student at the Institute of Experimental Psychology in Moscow, had extensive connections in various drug committees and departments, which he tried to use to advance Barchenko's plans.

Thus, Zabrezhnev managed to organise a meeting of the scientist with G.V. Chicherin, which was caused by the need to obtain Barchenko as head of the scientific expedition sanction of the NKID for a trip abroad.

V.I. Zabrezhnev's life path before meeting Barchenko was very turbulent, full of risk and adventure. A prominent figure of anarchism

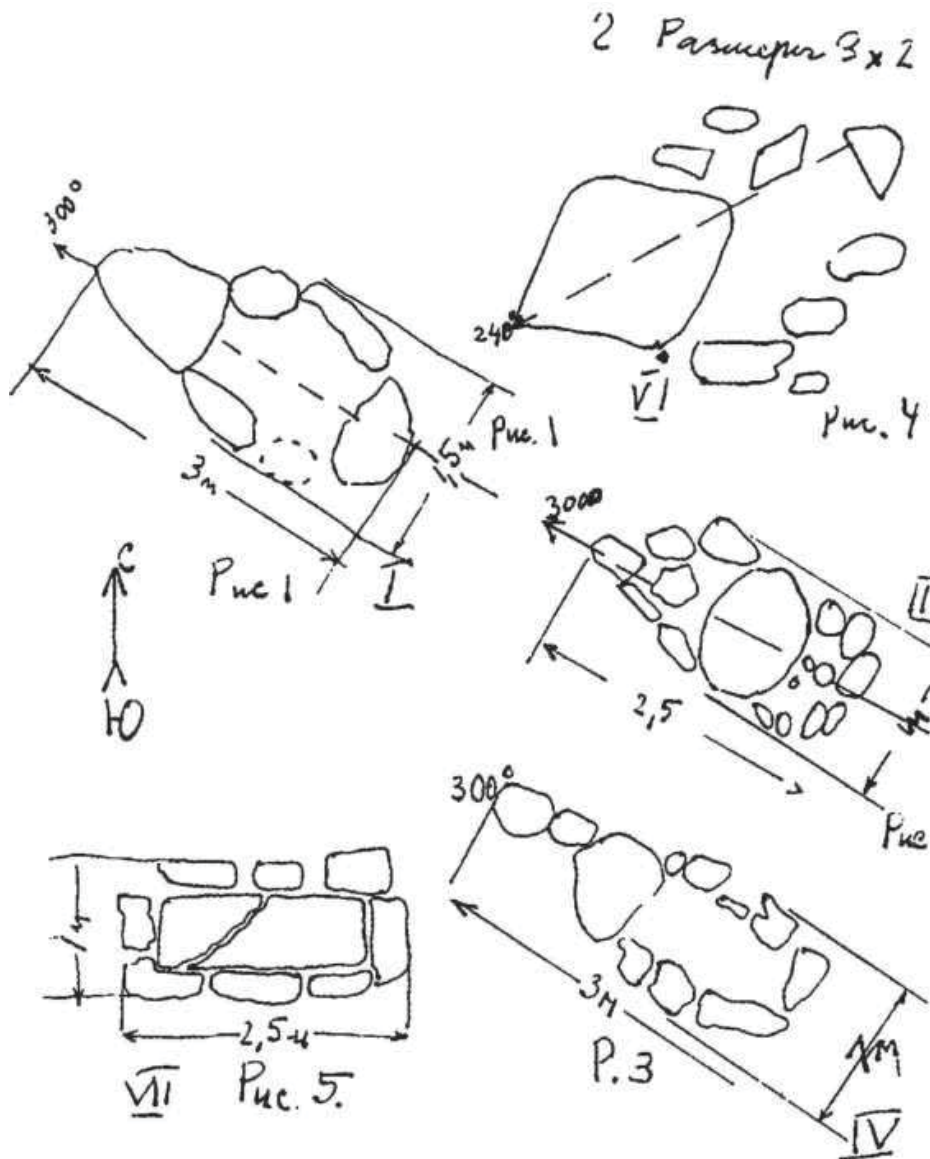
and participant of the 1st Russian Revolution, he escaped from Butyr prison hospital in 1906, disguised in the uniform of an investigator, and fled abroad. He lived - until the spring of 1917. - He lived mainly in Paris, where he worked as a photographer, a secretary in the editorial office of a financial newspaper, a labourer in a factory and a taxi driver. Returning to Russia, he gained confidence and became personal secretary to the Minister of Food of the Provisional Government A.V. Peshekhonov, edited the anarchist newspaper "Voice of Labour" (1918), but then switched to the side of the Bolsheviks. In 1919, being an employee of the foreign department of ROSTA, he was sent by the leadership of the All-Union Communist Party of Bolsheviks (personally V.I. Lenin) with a number of special tasks to Germany and France. He was arrested twice by the police of these countries for communist propaganda. On his return to Moscow, he headed the Press Department of the People's Commissariat of Foreign Affairs (1921-1922), headed the Scientific and Technical Department of the OGPU (1922-1923); then for two years he studied at the Medical Faculty of the 1st Moscow University and at the postgraduate course of the Institute of Experimental Psychology. In 1926-1927 he was a member of the Soviet trade and diplomatic mission in Western China (Urumqi), after which he went to Copenhagen, where he worked for a year as an economist in the Soviet Embassy in Denmark. In the early 1930s V.I. Zabrezhnev held a number of responsible positions in Leningrad - acting director of the Hermitage, deputy director of the Brain Institute and the Lesgaft Institute. The last part of his life - from 1932 until his arrest in August 1938 - he worked as a censor of the foreign sector of the Lenoblgavlit.

V.I. Zabrezhnev also left his memory as an inventor and scientist. His inventions were partly patented, partly deposited in 1914-1917 in the Paris Commercial Tribunal (automatic line counter for typewriters, gas life belt, extractor for pens, etc.). In the 1920s he was actively engaged in research in the field of hypnology, and conducted his own experiments. Author of articles: "Theory and Practice of Mental Influence" (1922), "Disputed Questions of Hypnology" (1925), "Tasks of Modern Hypnology" (1926). Zabrezhnev's experimental material was partially used by the famous Soviet psychologist, one of the founders of neuropsychology A.R. Luria in the *The Nature of Human Conflicts*^{[278](1)} (In the USSR, this book

never published; first published in English in the U.S. in 1932; reprinted there twice, in 1960 and 1976)



One of the finds is an altar stone. Family archive
Condiainov.



Pencil drawings by E.M. Mesmacher-Kondiain: stone blocks menhirs (seids).



The entrance to the dungeon



*The image of Kuiva ("Old Man") on a rock above Seid Lake.
Contemporary photo.*



*Christmas tree in Kondiainov's flat on Krasniye Zorya Street (1923).
Condiain Family Archives.*



*Buddhist temple in Staraya Derevnya (192). TSGA KFFD, S.-
Petersburg.*



A.B. Barchenko with students in the Crimea (spring 1927).

*Standing (from right to left): A.B. Barchenko. Barchenko, O.P.
Barchenko, N. Barchenko, A.D. Soldatov, Soldatov's wife, A.A. Kondiain;
sitting (from left to right, unknown person, E.M. Kondiain, L. Shishelova-
Markova, Soldatov's daughter, Oleg Kondiain.*

Condiain Family Archives.



*Archaeometer A. Saint-Yves d'Alveidre key to universal
"Ancient Science."*



*A.A. Kondiain in his study (late 1920s). Archive
of the Condiain family.*

90 17 18 5 Δ
H
24 2 7 5

*"Tibetan ideograms" by Kostroma peasant M.T. Kruglov:
"Dyutthor" (above) and "Shambala" (below).*

Alpha- b;- ázn- Frr--
bet Valtan breu scrit saís

— E jT a

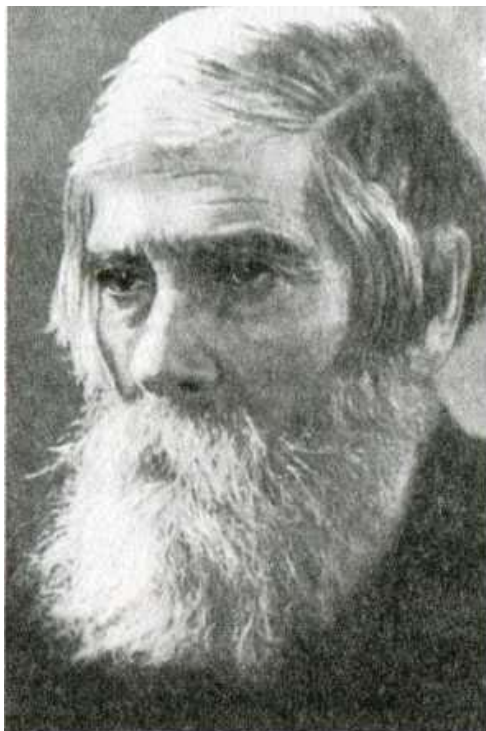
o 1 d v

m

The enigmatic Wattam alphabet (far left) and the Hebrew, Sanskrit and French alphabets.



*The head of the Society of World Scientists, honourable academician H.A.
Morozov.*



Academician V.M. Bekhterev.



V.P. Kashkadamov.



B. L. Durov with the monkey Mimus and AL Chizhevsky (192)

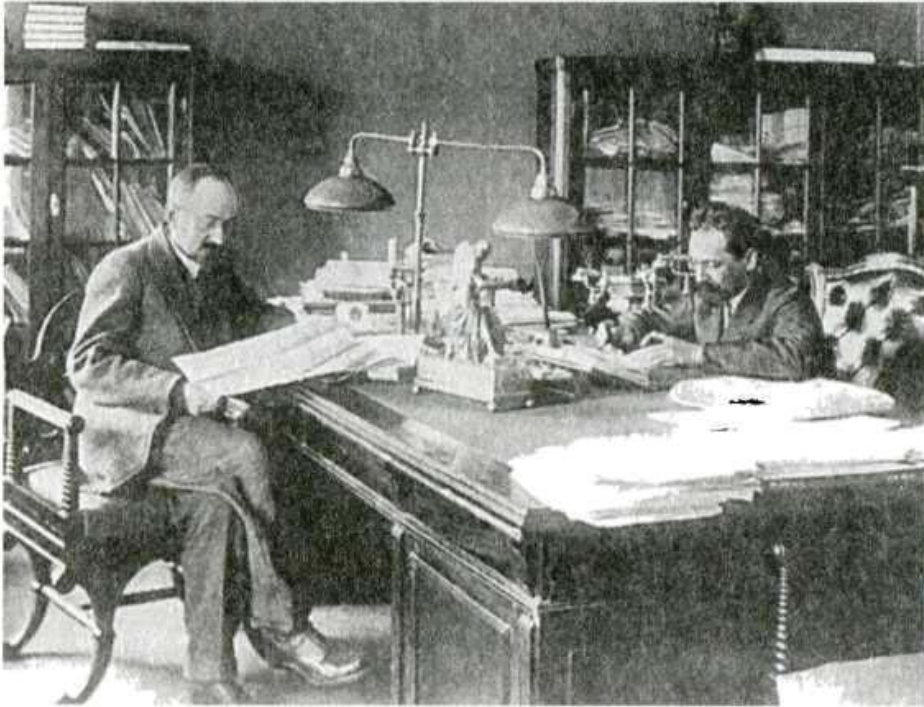


F.N. Petrov, Head of the Main Science Department of the People's Commissariat of the People's Commissariat of Education (photo 1970-x).



*Sitting (left to right): Acad. F.I. Sherbatsky, P.K. Kozlov, Acad.
AP Karpinsky, Acad. S.F. Oldenburg, Acad.
L.E. Fersman (192).*

Archive of the museum-apartment of P.K. Kozlov (St. Petersburg).



People's Commissar G.V. Chicherin and his deputy L.M. Karakhan (beginning. 1920-x)



N.K. Roerich with the tanka of Maitreya Buddha. Urga (1927).



N.K. and K.H. Roerich (ser. 1920s).



Mahatma Allal Ming (Moriya). Drawing by N.K. Roerich (1920).



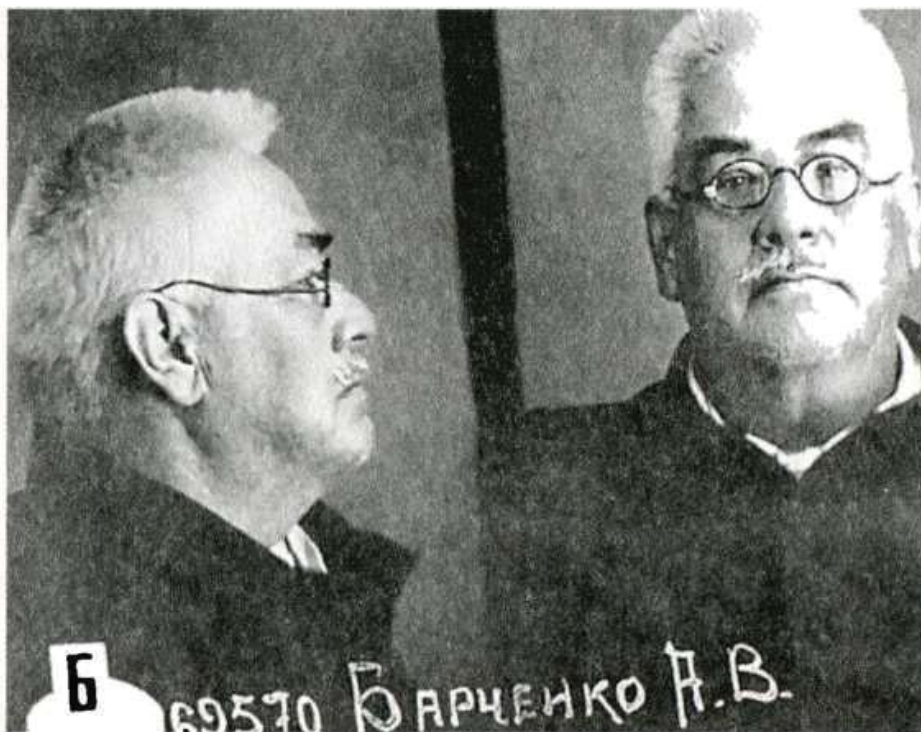
A. Dorzhiev (ser. 1920s).



A. Dorzhiev with a group of orientalists on the balcony of the Buddhist Museum of Buddhism temple (192).

From left to right: B.Y. Vladimirtsov, P.I. Vorobyev, I.N. Borozdin, A. Dorzhiev, V.M. Alekseev, Lama Badma Ochirov.

Photo from the archive of M.V. Bankovskaya.



A.B. Barchenko (photo from the investigation file, 1937).

So, trying to help Barchenko, Zabrezhnev wrote a letter to G.V. Chicherin, and he agreed to receive the scientist for a conversation in his office in the building of the People's Commissariat of Foreign Affairs on Kuznetsky Most. On 31 July Barchenko appeared at the People's Commissar's office accompanied by two OGPU officers (probably special departments of Bokiya) - told about his many years of research in the field of ancient natural history and outlined plans travel to Tibet and Afghanistan "to search traces of the

prehistoric culture." At the same time, he said that he was ready to immediately go to Mongolia, equip a caravan there and move to Tibet. From this we can conclude that Barchenko actually planned not one, but two separate expeditions, because it was much easier and safer to get to Afghanistan from the territory of the USSR than on the way back from Tibet through Chinese Turkestan. His great interest in Afghanistan (Kafiristan) was fuelled, firstly, by the fact that there were secret abodes ("brotherhoods") of Sufis, which Gurdjieff had once visited. At the same time, in the Afghan hill country, between Balkh and Bamiyan, St Ives placed the sacred territory of Paradesa, the domain of the Pontiffs of the Rama Empire. (Recall that Balkh is one of the oldest cities in the world, the capital of the Greco-Bactrian kingdom; Bamiyan, on the other hand, is mainly known for its cave monastery complex of several thousand grottoes.) In Afghanistan traveller, between by the way,

intended to make contact with the head of the Ismailis, the Aga Khan apparently expecting with his help to penetrate into the places most inaccessible to Europeans and containing remnants of ancient knowledge. (Which he hardly told Chicherin, knowing the hostility of the Bolsheviks to the Aga Khan for his connection with the British.)

The Commissar's reaction to Barchenko's message was ambivalent - he immediately strongly rejected the trip to Afghanistan for political reasons, but at the same time he spoke quite favourably about visiting Tibet. Chicherin sent his review of Barchenko's expeditionary project to the Politburo of the Central Committee. However, the next day he learnt that the head of the OSPO OGPU M.A. Trilisser is completely unaware of Barchenko's and Chekists' trip to the NKID. In addition, Chicherin was reported that his recent visitors had arbitrarily applied through the Narcomindel department of visas to the Afghan Embassy, saying that they "constitute an expedition travelling from the All-Union People's Commissariat of National Economy". The enraged People's Commissar sent a new report to the Politburo with a request to "not give a go" to his previous letter. Referring to his conversation with Trilisser and Yagoda, he noted that "the leaders of the OGPU now doubt whether to send the Barchenko expedition at all, because there are more reliable ways to penetrate into Tibet". B

In this note Chicherin, among other things, expressed his attitude to the scientist's research and his project:

"A certain Barchenko has been studying the question of finding remnants of prehistoric culture for 19 years. His theory is that in prehistoric times mankind developed an unusually rich culture, far surpassing in its scientific achievements the historical period we are living through. He further believes that in the Central Asian centres of mental culture, in Lhasa, in the secret brotherhoods existing in Afghanistan, etc., the remnants of the scientific knowledge of this rich prehistoric culture have been preserved. With this theory Comrade Barchenko addressed Comrade Bokii, who was extremely interested in it and decided to use the apparatus of his special department to find the remains of prehistoric culture. A report on this was made in the board of the OGPU Presidium, which was also extremely interested in the task of finding the remains of prehistoric culture and even decided to use for this purpose some financial means, which, apparently, it has. Two comrades from the OGPU and Barchenko himself came to me in order to obtain my assistance in travelling to Afghanistan in order to contact the secret brotherhoods there.

I replied that a trip to Afghanistan was out of the question, for not only would the Afghan authorities not admit our Chekists to any secret brotherhoods, but the very fact of their appearance might lead to great complications and even to campaigns in the English press, would not fail to present this expedition in a completely different light. We shall make trouble for ourselves to no avail, for, of course, our Chekists will not be admitted to any secret brotherhoods.

My attitude to the trip to Lhasa was completely different. If the patrons who support Barchenko have enough money to organise an expedition to Lhasa, I would even welcome the new step of establishing links with Tibet, provided, however, that, firstly, more accurate information is gathered about Barchenko's personality, that, secondly, he be accompanied by sufficiently experienced controllers from among serious Party comrades and, thirdly, that he undertake not to talk politics in Tibet and, in particular, not to say anything about relations between the USSR and Tibet.

Eastern countries. This expedition presupposes the availability of large funds, which the NDC does not have for this purpose.

<...> I am certainly convinced that no rich culture existed in prehistoric times, but I proceed on the assumption that an extra trip to Lhasa may in a small way strengthen ties, that we have with Tibet."^[280]

Chicherin's rebuke, in which one cannot help feeling the hidden rivalry between the NKID and the OGPU, did not discourage Bo-kyi, since the People's Commissar did not object in principle to Barchenko's expedition to Tibet, although and considered it necessary to attach to her party's . A "controller", i.e. a political commissar. In 1923, the Politburo did exactly the same with P.K. Kozlov, imposing on his Tibetan-Mongolian expedition an additional employee, former Comintern member D.M. Ubugunov. The same was done with Barchenko, having appointed to his detachment a political commissar - Y.G. Blumkin. Odious personality of the former left SR-terrorist - assassin of the German ambassador Count V. Mirbach, however, met with a strong rebuff from Barchenko. Such a person as Blumkin could not be among the participants of the detachment going to the holy land of Shambhala. But there was, as it seems, another, more compelling, reason that finally destroyed the hopes of A.V. Barchenko. Already in early August 1925. Chicherin began to develop plans for a new - the third in a row! - Soviet diplomatic expedition to Tibet, which made it practically impossible for any unauthorised penetration into this country.

Having failed to get to Shambhala, Barchenko went in the autumn of the same year to another protected place, to Altai - accompanied by the same two students (Shishelova-Markova and Strutinskaya) and wives (Olga and Natalia). The purpose of this trip, apparently organised by G.I. Bokii, was to establish contact with representatives of the of the "Russian branch of the Dyunkhor tradition", the seekers of Belovodya. E.M. Kondiain tells us the route of the travellers - through Semipalatinsk, Ust-Kamenogorsk, by steamer along the Ob and Irtysh, and then on horses to the mountains. The final destination was the village of Katon-Karagai, located in the picturesque Bukhtarma valley. There it was expected to meet those who once went to Belovodye-Shambala. And indeed, in Katon-Karagai Barchenko met one of the

They travelled to the 115-year-old elder Filonov ("the old man from the apiary"), who had a son and many grandchildren. From there, judging by the brief entry by E.M. Kondiain, Barchenko and his companions travelled to Kotovo, where Filonov's hut and apiary were located. The record ends with the message that "the old man cured Olya's cold with hot honey".

2. OPPU IS MASTERING AN ANCIENT SCIENCE

Despite the failure of the new attempt to pass to the cherished land of the mahatmas, Barchenko did not lose heart. In the autumn of 1925, on his return from the Altai Mountains, he finally managed to start the practical implementation of the long already matured plan, to which he attached importance.

"historical mission" - to hand over to the leaders of "ideological communism in Russia", the "big Bolsheviks" the key to the universal knowledge of the ancients (the "universal key"). In a letter to G.Ts. Tsybikov, Barchenko motivated his desire as follows.

The Russian social revolution, although it gives "ideological support to the East", is still "far from understanding the greatest universal value that the East possesses in secret". Breaking the traditional everyday life of the peoples of the eastern peripheries of Russia - "the basic foundations of their identity", it thereby destroys elements of the oldest scientific tradition. The Bolsheviks are pursuing the same pernicious policy towards foreign eastern countries. The only possible way out of this situation is "the earliest possible familiarisation of the greatest ideological leaders of the Soviet power with the true state of affairs, with the true value of those ancient everyday features of the East, to the destruction of which the Soviet power approaches so primitively and rudely, not out of malicious motives, but out of ignorance, acting with eyes blindfolded by the authority of Western European academic science. The strongest, most undeniable and convincing tool in this can be the confirmation that the East still possesses intact not only the accidentally surviving practical formulas of Tantric science, but also the entire

reasonably grounding it in the "Dunhour" theory.^{[281](1)}

In essence, it was an attempt to enlighten the new rulers of Russia, those who "do not know what they are doing". In doing so, Barchenko clearly

followed the example of his spiritual teacher, St Yves d'Alveidre, who once appealed to the rulers of the world's two largest empires, Queen Victoria of England and the Russian Emperor Alexander III, urging them to "collectively protect the hearth of ancient science" (i.e. Shambhala), as it could suffer in the (England and Russia did indeed almost go to war over in the mid-1880s. The situation would surprisingly repeat itself half a century later, in 1927, with the sharp escalation of Anglo-Soviet rivalry in Central Asia.) The same St. Ives, by the way, encouraged the Prime Minister of the French Republic Georges Clemenceau to establish contact with the wise rulers of Agartha-Shambhala.

At the same time, in his testimony to the investigator in the 37th Barchenko says that his decision was largely influenced by the Tibetan Naga Naven and his information about Buddhist tantra. This Tibetan dignitary, according to A.V. Barchenko, "revealed a wide knowledge of all issues of mystical teachings" and had "absolutely exceptional authority" as an emissary of the "great brotherhood of Asia" - it was thanks to him that the ETB "got in touch" with this invisible "chapter" of Eastern mystics. The same Naga Naven gave Barchenko "authorisation" to report to the Bolsheviks about his researches in the field of Ancient Science through "a special group of communists" and to "establishing a

Soviet government's contacts with Shambhala."⁽²⁸³⁾⁽¹⁾

Barchenko first of all shared his plans with Dorzhiev, who had many high patrons in Moscow, and with the largest Orientalist-Budtsologists, Academicians S.F. Oldenburg and F.I. Berbatsky, probably expecting to gain access to the highest spheres of government with their patronage. However, Dorzhiev and the Orientalists disapproved of his idea and tried to disassociate themselves from it.

"This step of mine met with the most hostile attitude on the part of the head of the lamas and the entire professorship. Rumours began to spread widely in academic circles about my seemingly personal, even material interest in this

an attempt. My views on Eastern culture were discredited in every possible way. It came to the point that my name was associated in the press with deliberately false and false reports about scientific discoveries that did not take place in reality. In front of the group of lamas, to whose help I turned, the same group (of scientists) I was exposed as a scientific careerist, a hoaxer and even as a paid "secret" agent.
Bolsheviks."⁽²⁸⁴⁾⁽¹⁾

The reason for such a strong dislike of orientalist towards Barchenko can be partly explained by his connections with the Chekists (albeit former ones). At the same time, there are reports that the clash between Barchenko and S.F. Oldenburg occurred on purely occult grounds. According to the testimony of G.I. Bokiya, S.F. Oldenburg, who in the past belonged to a "Masonic organisation" (the order of Rosenkreutzers), was allegedly extremely dissatisfied with the fact that Barchenko divulged the secrets of the "order",^[285] i.e. information of esoteric nature. This seems to be hinted at by Oldenburg's somewhat strange phrase about Alexander Vasilievich's research, which E.M. Kondiain quotes in his notes: "This should not be published".

After the failure with orientalist, Barchenko, as we remember, turned for help to his "patrons" from the OGPU, and they brought him together with a very influential in the upper reaches of the head of the special department under the OGPU G.I. Bokii. It was with the active support of the latter that in late 1925 Barchenko managed to organise in the depths of the OGPU a small circle for the study of Ancient Science - that is, in fact, for the transfer of esoteric knowledge to the most worthy representatives of the Bolshevik Party. This circle included the leading members of the Special Department - Gusev, Tsibizov, Klemenko, Filippov, Leonov, Gopius,

Pluzhnitsov, as well as his superior Bokii.⁽²⁸⁶⁾⁽¹⁾ A.A. Kondiain in his testimony, however, speaks of two circles - one was led by Barchenko, the other by himself, with 15 students in his circle.

person, including Bokii and E. Gopius.⁽²⁸⁷⁾⁽¹⁾ And yet there was most likely no separate "Kondiain circle". - There was most likely no separate "Kondiain's circle", but simply A.A. Kondiain, at Barchenko's request, probably read his own reports in the circle (as Bokii also testifies). Be that as may, but the classes with the staff of the special department continued

briefly, because, according to Bokia, students turned out to be "unprepared to embrace the mysteries of ancient science."

Barchenko's circle disintegrated, but the energetic Bokii soon managed to find new, more capable students from among his old comrades at the Mining Institute. The second group consisted of M.L. Kostrykin, A.V. Mironov (both engineers), B.S. Stomonyakov (Deputy Commissar of the Ministry of Internal Affairs in 1934-1938), I.M. Moskvina (member of the Organising Bureau and Secretariat of the Central Committee, Head of the Central Committee's Organising Committee), A.Y. Sosnovsky.

[\[288\]](#)⁽¹⁾ Several times the classes of the circle were attended by S.M. Dimanshtein and engineer Y.N. Flakserman, as testified by F.K. Shvarts,

G.G. Yagoda - the future chief of the NKVD.[\[289\]](#)⁽¹⁾ As for the content of these classes, according to Barchenko, the group he created spent two years "studying the theory of Dunhuang in its main points and comparing it with the theoretical foundations of Western science."

[\[290\]](#)

Naturally, the question arises - to what extent did Barchenko know this "theory"? We have already said that his knowledge in the field of Kalachakra-tantra he mainly learned from conversations with "eastern teachers" - Naga Naven, Khayan Hirva and Buryat-Kalmyk lamas during his stay in the Buddhist hostel in Staraya Derevnaya. Most likely it was a fragmentary and rather superficial knowledge, for it is difficult to imagine that a European, besides not knowing the Tibetan language, could master such a complex religious-philosophical system in just a few months. The lamas themselves usually study Kalachakra in special monastic schools

- It is not possible to study at "duin-khor-datsanahs", where the course of study lasts four years. Consequently, Barchenko had the opportunity to get acquainted with the highest Tantric teachings only in the most general terms. But it was enough for him to find in the Tibetan Tantra the basis of the knowledge lost by mankind, what he called the Ancient Science. And indeed, in his letter to Tsybikov, A.V. Barchenko speaks about the teachings of Kalachakra rather inarticulately and vaguely. In general, he characterises the teachings as a kind of "universal science", representing the "synthesis of all scientific knowledge". Interestingly, he leaves the term "duinhor" (lit., "wheel of time") untranslated, while Schwartz and Bokii translated it, apparently from Barchenko's words, respectively as "seven circles" and "seven circles of knowledge". Such a notion, however, does not

is found in the Kalachakra-tantra literature known to us. In his lecture on tarot cards Barchenko states that the number SEMB is a symbol of the "Great Universal Mechanism" of divine creation, otherwise "the great universal cycle". As in the

"Note to ETB members" he speaks of the sevenfold change of civilisations within the great earth cycle. Let us also recall the seven circles of Archaeometer d'Alveidre - "the key to all religions and sciences of antiquity" - and the ancient cosmological concept of "seven circles" (heavens, worlds, spheres), which we meet, for example, in Plato and in the books of Hermes. In general, the number SEMB is endowed with a great sacred meaning in esoteric symbolism, especially in the teachings of the Rosicrucians (7 cosmic circles or plans, 7 great logos, 7 planetary spirits, 7 spirits of the universe, 7 spirits of the Seven Spirits, 7 spirits of the Seven Spirits of the Seven Spirits).

human constitution, etc.).^[(291)(1)] Similarly, in Gurdjieff we meet with the concept of 7 cosmoses or worlds. But in such a case Barchenko obviously linked Tibetan Tantra with other occult teachings of the East and used the term "duinhor" as a common, collective name.

At the same time, we can say with great confidence that in practical terms the most valuable thing in this unified Ancient Science for Barchenko is, firstly, its "synthetic method", which, as we remember, he tried to apply to the processing of experimental (laboratory) data, and, secondly, psychotechnics ("tantric contemplative training").

to the extent of arousing the sacral chakra in oneself"^[(292)(1)] - what in the language of yoga is called "Kundalini awakening". We have already mentioned that Barchenko appears to have been quite familiar with Indian yoga. But he also tried to use knowledge of the "chakras" (which he calls "major ganglionic nodes") in his rather original medical practice. E.M. Kondiain tells such a curious story:

"Since 1921, after Oleg's birth, I had a metabolic disorder, and my knee was painful for 2 years. I was treated by doctors, but the pain was getting worse and worse, I could not sleep at night, I could hardly walk. A.V. cured me in one month with a cast-iron knee.

with an iron. I lay on the floor on my stomach between two overturned stools. A hot iron was suspended on a stick between the stools over my sacral plexus. The first time was for 10 minutes. It was too much. During the night, my pain increased and my temperature rose. Reduced the duration of the procedure to 3 minutes, adding one minute a day. We stopped at 20 minutes.

Barchenko's efforts to enlighten the communist leaders through higher esoteric knowledge proved as fruitless as his attempt to link the of the "big Bolsheviks" with the keepers of Ancient Science, staying in Shambhala. A.V. Barchenko's lectures, addressed to a tiny group of Moscow party members (we note that they were far from the most senior and influential), however fascinating and informative they were, could not have a significant impact on the ideology of the Bolsheviks. Barchenko's theory of a highly developed prehistoric culture must have seemed outright heresy to any true Marxist. It is known that V.I. Lenin strongly denied the existence of a "golden age" in the prehistoric era, claiming that primitive man had been "completely depressed" by the difficulty of life and the difficulty of fighting nature.^{[\(293\)\(1\)](#)} And yet the fact that Barchenko's initiative coincided with the performance of the Zinoviev-Trotskyist opposition, which was the culmination of ideological ferment in the party ranks, suggests the following: could A.V. Barchenko, who so vigorously expressed his disagreement with the Bolsheviks' eastern policy in his letter to Tsybikov, be connected with any of the oppositionists? For example, with L.D. Trotsky?

Recall that Trotsky, based on his theory of "permanent revolution", sharply criticised in 1927 the line of the Party and the Comintern on the question of the Chinese revolution, as well as the generally "illiterate" Bukharin-Stalinist course in relation to the Eastern countries. Barchenko could well have met Trotsky through his new service in the Scientific and Technical Department of the All-Union People's Commissariat of National Economy, where he had moved from the Glavnauka in 1925.

STO VSNKh.) We have no information about direct contacts between them, but A.A. Kondiain, in his testimony, says that Barchenko was connected in Moscow with Trotsky's wife, Bronstein.^[294] G.I. Bokii, with the for his part, admitted in one of his interrogations that he had always been Trotskyist and, after Trotsky's expulsion, kept in constant and close touch with him.^[295] Although the reliability of such a "confession" is rather dubious, in principle one cannot rule out that Barchenko could have passed his "report" on the "Ancient Science" to Trotsky, either through his wife or through Bokia, as Kondiain seems to hint at.

In one of Trotsky's later works we find a rather curious passage:

"Marxism proceeds from the development of technology as the main pruvation of progress and bases the communist programme on the dynamics of the productive forces. If one were to assume that some cosmic catastrophe should destroy our planet in the more or less near future, the communist perspective would of course have to be , as well as many other things. Apart from this still problematic danger, there is not the slightest scientific reason to put any limits in advance on our technical, industrial and cultural possibilities. Marxism is thoroughly imbued with the optimism of progress and is already, by the way, irreconcilably opposed to religion.

^[296]

Does this mean that Trotsky was familiar with the occult theory of world cataclysms? If so, the quoted passage unambiguously indicates his negative attitude to it. And consequently, Barchenko, if he really had a connection Trotsky, could hardly count on understanding on his part. But he certainly found such understanding in the person of his main Moscow patron G.I. Bokiya, whose personality I would like to dwell on in a little more detail.

Lev Razgon, in his book of memoirs "Captivity in his Fatherland," paints a rather appealing image of the leader of the enigmatic

of the special department "under the OGPU" Gleb Ivanovich Bokia. An old Bolshevik, a member of the Petrograd VRK during the preparation of the October Uprising, and after the victory of the revolution - chairman of the PChK, he had many "oddities". For example, "he never shook hands with anyone, refused all the privileges of his position: dachas, resorts, etc. <...> He lived with his wife and eldest daughter in a tiny three-room flat, relatives and acquaintances could not even think of using his government car for their needs. In winter and summer he wore a mackintosh and a crumpled cap, and even in the rain and snow on his open Packard never pulled the top up."

[\[297\]\(1\)](#) According to Razgon, who knew Bokii closely, G.I. "belonged to a completely different generation of Chekists than Yagoda, Pauker, Molchanov, Gai and others. <...> He was a man who came from an old intellectual family, of good upbringing, large

lover and connoisseur of music."[\[298\]\(1\)](#) In his early youth he studied at the St. Petersburg Mining Institute - some of his old institute comrades Gleb Ivanovich would later bring with him to work in the special department; has repeatedly participated, according to information T.A.

Soboleva, in scientific expeditions (probably geological).[\[299\]\(1\)](#) And at the same time it was Bokii who "led" the red terror in Petrograd, it was his signature under the lists of hostages of the PChK, it was on his initiative that the first concentration camps in Soviet Russia were created. However, it is also known that Bokii opposed the use of vigilante justice against counter-revolutionaries in September 1918, which incurred the wrath of the head of the Petrograd Soviet, G.E. Bokii.

Zinoviev, who as a result "kicked" him out of Petrograd.[\[300\]\(1\)](#).

After his arrest in '37, Bokii told the investigator about his long-standing "political differences" with the party, influenced by events such as the signing of the Brest Peace by the Bolsheviks, the Kronstadt Mutiny, the introduction of the NEP and Lenin's will, which eventually led him to "inner discord" and a fascination with mysticism. He also confessed that as early as 1909 he had joined the Masonic lodge (order of the Rosencreutzers), members of which supposedly

were the academician S.F. Oldenburg and the "English spy" Roerich.[\[301\]](#) And although we know well the price of such confessions, still in Bokia's testimony, along with explicit self-incrimination one can find and

much reliable information, all the more that similar
Many other representatives of the Bolshevik "old guard" also had "divergences from the parties". It may well be assumed that in his youth Bokii was fond of the occult - "engaged in the knowledge of absolute truth", in his own words, which explains his sudden interest in the theory of the
"the existence of absolute scientific knowledge". (There is information about Bokii's friendship during this period with P.V. Mokievsky - doctor of medicine, philosopher and at the same time skilful "hypnotist".

This Mokievsky, by the way, was on friendly terms with the sociologist M.M. Kovalevsky, already mentioned by us - in connection with S.A. Krivtsov). Barchenko's fantastic ideas, apparently, really made a great impression on the intelligent and ascetic head of the special department. Although, on the other hand, Gleb Ivanovich can hardly be considered a
"a hidden Freemason". According to E.M. Kondiain, "G.I. Bokii was deeply interested in the works of A.V. He was his friend and support".

In May 1921, Bokii created a cryptographic service under the VChK, the so-called Special Branch (SO).^{[303](1)} Its main task was to protect state secrets. (Razgon compares the SO to the Agency

U.S. national security). As is evident from Bokii's testimony, The Special Branch had its own source of income from the sale of safes ("fireproof cabinets") to various institutions - funds that were personally managed by Bokii. It is possible that this "fund" was used to finance Barchenko's business trips and his scientific work, which will be discussed in more detail in the next chapter. Here, however, it is important to note that the secret protection function was far from being exhausted by the activities of the II. Bokii sought to involve various experts and scientists in the areas of greatest interest to the OGPU. Thus, in May 1925. Gleb Ivanovich recruited K.K. Vladimirov to his institution,

^[304] probably as a graphologist, since one of the subdivisions of CO (7th) engaged in handwriting examination.

3. NEW SEARCH

Having parted with Glavnauka, Barchenko, as already mentioned, moved to the All-Union People's Commissariat of National Economy, where he was enrolled as a consultant to the Scientific and Technical Department. In a letter to G.Ts. Tsybikov, he explained his departure by the fact that he was denied a scientific trip to Mongolia and Tibet. At the same time, he noted that in the All-Union People's Commissariat of National Economy he was "guaranteed independent research".

Established in 1918 on the initiative of V.I. Lenin, the STO VSNKh was essentially engaged in the construction of the new Soviet science - the creation of various research institutes and laboratories. Among the most famous were Fiztech in Petrograd headed by A.F. Ioffe and TsAGI (Central Aerohydrodynamic Institute), where built first-class aeroplanes, in including .

"In 1937, V.P. Chkalov flew to the United States via the North Pole. The NTO was also organised by the already mentioned Northern scientific and fishing expedition (later transformed into the Institute for the Study of the North), in which in 1920-1924 worked the team of Acad. A.E. Fersman. Y.N. Flakserman, a power engineer and one of the organisers of the Soviet cinematography, headed the Institute (until the mid-1920s). In 1925-1927 he headed TsAGI, and then, having become deputy head of Glavelektro of the All-Union People's Commissariat of the National Economy, very successfully managed the construction of power plants under the GOELRO plan. In his memoirs Flakserman noted that the STO VSNKh "had a solid cash fund to finance scientific and technical work of scientists and engineers working in universities, research institutes, and research centres.

institutes and laboratories of other agencies."⁽³⁰⁵⁾⁽¹⁾

There is only fragmentary information about Barchenko's new work in Moscow. Thus, in his first letter to Tsybikov, written in the spring of 1927, he reported that for two years he had been working in the scientific and technical department of the All-Union People's National Economy, doing research in the area

Heliodynamics and medicinal plants."⁽³⁰⁶⁾⁽¹⁾ Heliodynamics was most likely the science he referred to as the science that studied the "dynamic" influence of the Sun (Greek helios) on the biosphere. At the time, this science was still taking its first steps. Its other name is heliobiology. To all appearances, it was the very research using the Universal Scheme, which is so fascinatingly described in the

E.M. Kondiain wrote in his notes. They were conducted in a special laboratory organised with the assistance of the Special Department of G.I. Bokii. Where this laboratory was originally located, we do not know. We only know that in the late 1920s (or early 1930s) it moved under the roof of the Moscow Energy Institute, and from there in 1935 to the building of the All-Union Institute of Experimental Medicine (VIEM), where it became known as the Neuro-Energetic Laboratory. One of the employees of this laboratory - until Barchenko's arrest - was L.N. Shishelova-Markova. (According to Razgon's testimony, the organiser and director of VIEM L.N. Fedorov was patronised by Barchenko's former pupil I.M. Moskvina.) The specific content of the scientist's research during this period (1927-1937) is indicated by the title of his large monograph confiscated by the NKVD in 37: "Introduction to the methodology of experimental effects of the volumetric energy field". And this is practically all that can be said about Barchenko's scientific work in the last part of his life.

Some idea of the direction of Barchenko's search in the 2nd half of the 1920s is given by the information contained in the investigative testimony of A.A. Kondiain. Thus, Kondiain "confessed" to the investigator that in 1926 he received from Barchenko "task" - to penetrate into the environment of the staff of the Pulkovo Observatory in order to obtain data on the latest astronomical discoveries. As a result, he made an acquaintance with the deputy director of the observatory, astronomer and astrobiologist G.A. Tikhov (the same one who had previously worked closely with the Miroveds). Their contact, however, turned out to be unproductive. "Acquaintance with Tikhov did not yield any results, because except for information about the work plan of the Pulkovo Observatory and one scientific work on topic about "absorption of light in the global

I have not been able to get any other information."([307](1))

Kondiain's report about meteorologist L.G. Danilov is also interesting: "In 1925 I was sent by Barchenko and Bokii to Vinnitsa with the task to get acquainted with Prof. Danilov Leonid Grigorievich and to find out the practical results of his work, which he has been doing for 20 years. <...> His work is of great scientific importance because it reveals the whole mechanism of the atmosphere and, in particular, makes it possible to predict weather for long periods of time.

terms."([308](1)) With Kondiain, Danilov sent to Moscow for Barchenko's

his large study "The Theory of Wave Weather". (We know nothing about the fate of this work, except for Alexander Alexandrovich's rather strange statement that it was "kidnapped" by another scientist, meteorologist B.P. Multanovsky, and "sent abroad").

Barchenko and Kondiain were no less interested in the theory of 11-year periodicity of spot formation on the surface of the Sun, because it, in their opinion, confirmed one of the main provisions of ancient science (Kalachakra-Dyunkhor) about the cyclicity of processes occurring in nature. Thus, in a letter to Tsybikov in early 1927, referring to the article of the French astrophysicist Emile Touchet, reprinted by the "Herald of Knowledge", A.V. Barchenko wrote:

"For the initiated in the mystery of Dünchor there can be no doubt that the West-European science accidentally stumbled in this theory on the mechanism that constitutes the main mystery of Dünchor. So far, the analytical method of European science prevents it from appreciating the full importance of this theory. But it is enough for any thoughtful researcher to make an attempt to transfer the picture analytically calculated by Prof. Touchet onto paper, onto a plane, in order to discover the mystery of Dunhour and other mechanisms. And in the hands of modern technology, already familiar with the use of ultraviolet and infra-red rays, these mechanisms, revealing the mechanism of action of "small causes", the mechanism of cosmic resonance and interference, the mechanism of stimulation of cosmic sources of energy, threaten to arm bourgeois Europe with even more bloody means of extermination".

[\[309\]](#)

Barchenko and Kondiain, by the way, believed that inside the Sun is a substance that does not obey the laws known to man. Bursting to the surface, this substance and forms sunspots. (We are talking, of course, about plasma.)

One of the topics that most interested both scientists during this period was rhythmic ("unisonal") oscillations and their influence on humans. In the archive of K.K. Vladimirov we managed to find a curious manuscript - brief summary of the main achievements.

European science of the time (mid-1920s).[\[310\]](#) Here are the titles of the sections of this work: some specific features of rhythmic oscillations, coordination numbers of inorganic and organic

processes, basics of rhythmic oscillations, modern ideas about the structure of matter, about light, data of modern science about moonlight, about the role of the sun in life processes, data of modern biology. Perhaps this is the same material that Barchenko and Kondiain processed with the "synthetic method".

In his memoirs, E.M. Kondiain cites Barchenko's thoughts on universal natural "rhythmics":

"Everything in the world is rhythmic, from the movement of the luminaries, the change of seasons, the change of day and night, breathing, blood circulation to the movement of electrons. External vibrations act on the living organism. A.B. did not allow wallpaper with a drawing in the room. Drawing, he believed, gives non-harmonious vibrations, which destroy the harmonious rhythms of the living organism. A.B. pasted the walls with wallpaper facing the wall and painted the wallpaper with glue paint intensely golden-orange colour. Walls get matted." [\[311\]\(1\)](#)[\[311\]\(1\)](#)

At the end of 1926, the Kondiaines, who had long thought of moving south, left for the Crimea. At first they stayed in the village of Aziz near Bakhchisaray. Barchenko joined them soon (in March 1927), accompanied by the same four women. The Crimean peninsula attracted his attention first and foremost by its "cave cities." (According to the doctrine of dAlveidr, the Crimea was one of the main colonies of the black race, Taurida - ancient Taurica. Other colonies were Egypt, Asia Minor, China, Japan, Persia and Tibet; the metropolis of the "Black civilisation" was Ethiopia - Abyssinia.) "Cave cities" - Tepe-Kermen, Kachi-Kalen, Chufut-Kale, Eski-Kermen, Mangup, etc., were located mainly in the south-western part of the country. - were located mainly in the south-western part of the peninsula. These "cities" consisted of both above-ground structures in the form of remains of fortresses, monasteries and residential buildings, and underground, cut out in the thickness of soft limestone rocks, premises, i.e. caves. In Tepe-Kermen there were 250 such caves, in Chufut-Kale - 167, in Kyz-Kermen - 3. About the origin and time of creation of these monuments there are three main hypotheses. According to the first one, cave

complexes were created by the , Taurians and Scythians in the 8th-7th centuries B.C. According to the second, they are the creations of early Christians fleeing Roman persecution. And, finally, there is an opinion that "cave cities" are not settlements, but necropolises with the

crypts, like Roman catacombs. ^{The} oldest of the

"cities" (Chufut-Kale, Tepe-Kermen, Mangup) are dated to the VI-VII centuries AD, while most of the monastic buildings are dated by archaeologists to a later period (VIII-IX centuries). At the same time, the presence of ancient stone cave sites in Crimea has been established.

century, Palaeolithic (80,000-7,000 B.C.).^[(313)(1)]

Barchenko and Tamil, according to the recollections of O.A. Kondiain (son of A.A. Kondiain); they tried to find traces of prehistoric culture among the ruins of settlements. Especially they were attracted by mysterious ancient ornaments on stones, preserved, apparently, from buildings of more archaic period. ("Modern academic

"whales," Barchenko wrote in his "Memo for ETB members", "attribute the cave cities of the Crimea-Caucasus to the Christian era, not realising that supposedly 'Christian' emblems are mechanisms of prehistoric universal knowledge". For example, in his lecture on tarot it is said that the cross is "a symbol of the creation of the world"). Note, by the way, that in the 1920s in the Crimea worked quite a few Soviet expeditions engaged in

And in 1922 archaeologist N.L. Ernst made a report at the Academy of the History of Material Culture in which he tried to attract scientists to the study of Crimean caves and sites of the Stone Age: "While the monuments of later cultures in the Crimea (Cimmerian, Scythian-Sarmatian, ancient, Greek and Roman, Byzantine, etc.) have been subjected to a fairly careful survey and study, the Stone Age, etc.". etc.) have been subjected to rather close examination and study, the Stone Age.....

remains still in dereliction and is shrouded in deep darkness."^[(315)(1)]

While in the Crimea, Barchenko and Kondiain resumed a series of experiments with light, which they had started once in the "black laboratory" in Petrograd. For example, they made experiments proving that light radiation is colourless - this or that colouring of rays (i.e. colour) appears as a result of mixing of black and white spectra. For this purpose they cut out discs from light cardboard and partially painted their surface with black paint. These discs

then attached to the flywheel of a sewing machine. The rapid rotation of the wheel - when a stream of light from any source was directed to it - gave the sensation of colour, which changed to one or the other side of the spectrum depending on the size of the "black sector" on the disc. The idea of such experiments may have been inspired by the popular brochure of A.K. Timiryazev ("About Light, Colours and Rainbow"), in which, among other things, it tells about the method of "mixing of colours" by means of fast rotation of mounted on axis cardboard circle, coloured with different colours^[316]".

Experiments were also conducted to establish the nature of the effect of light waves of different lengths on living organisms - plants and animals. Thus, according to the story of E.M. Kondiain, Barchenko "illuminated" white rats through different light filters. It turned out, for example, that blue and violet rays have a devastating effect on animals.

The spring of 1927 remained in the memory of A.A. and E.M. Kondiainov for a long time. First of all, they remembered the happy time spent in Barchenko's company - joint walks-excursions to the mountains, examination of mysterious "cave cities", scientific experiments. E.M. also recalls botanical "lessons" Barchenko: "In spring A.V. walked with us on the steppe and showed us medicinal plants - poppies, *Adonis vernalis*, yarrow, wormwood, etc.". In the same spring a sad event took place - a ridiculous quarrel between A.V. and Tamil, which led to a rupture between them. The reason for it was that Tamiel accidentally broke a set of coloured Lipman's plates, which he had made himself and on which all the Crimean experiments had been filmed. Barchenko intended to send these transparencies to Moscow with Korolev, who had come to Bakhchisarai, and therefore he took their loss extremely painfully, accusing A.A. Kondiaina of "sabotage and treason". O.A. Kondiain, however, the real reason for the rupture sees in another: "My father, unlike Barchenko believed that the knowledge contained in the Ancient Science can not be made public, because they can be used for evil. In addition, Alexander Vasilievich, considering himself a teacher, insisted that my father recognised himself as his pupil, which would have doomed him to complete submission to him". Indeed, Barchenko attached great importance to the idea of discipleship - learning the basics of Ancient Science, from his point of view, was permissible "either in order direct,

of successive initiation to the degree of pupil and brother, or in the manner of communicating knowledge to the rightful collective," as was the case with the Moscow group of pupils.⁽³¹⁷⁾⁽¹⁾ In this may be seen the

Barchenko's desire to strictly follow the eastern tradition with its emphasis on maintaining the line of succession in the transmission of esoteric knowledge. Tamil, however, did not want to bind himself in any way to his "guru", knowing that discipleship implies the unquestioning submission of the disciple to the teacher.

Barchenko left Bakhchisarai soon after his quarrel with Tamil, "The separation from A.V. was hard on us," recalls E.M. Kondiain in his notes. - Tamil from that time changed a lot, became withdrawn, gloomy. He tried to restore relations with A.V. He visited him in Moscow, once in Kostroma, but relations remained cold and strained. And he quickly returned even more murdered".

While telling many curious things about Barchenko's stay in the Crimea in the spring of 1927, E.M. Kondiain says nothing about his contacts with local Muslim sects, which he also counted among the keepers of the Dunhor tradition. We learn about this from another source, from G.I. Bokii, who reports that Barchenko, during a trip to Bakhchisarai in 1927, established contact with members of the Muslim dervish order Saidi-Edtsini-Djibavi and subsequently summoned to Moscow and brought to him the son of the sheikh (head) of this order. Around the same time, according to Bokii, A.V. Barchenko also travelled to Ufa and Kazan, where established a connection with the

Barchenko himself also admitted during the investigation that since 1925 he had made a number of attempts to get closer to representatives of various religious mystical sects - Hasidim, Ismailis, Sufi dervishes, Karaites, Tibetan and Mongolian lamas, Altai Old Believers-Kerzhaks and Kostroma wanderers-Golbeshniki. The purpose of these meetings was to unite outwardly disparate branches of a single esoteric tradition. At the same time, A.B. Barchenko set himself a more specific task - to organise an all-union "congress" of those initiated into the Ancient Science. Such a congress was to demonstrate to the Soviet government the reality of existence and scientific value

In the USSR, "on the widest scale" many of "those educational and technical methods which are in the possession of the most ancient Tradition

Dünchor."^[319] The congress was to be held in Moscow in late 1927 or 1928.

This new initiative of Barchenko was born again under the influence of d'Alveydre, who in his book "The Mission of India in Europe" advocated the convening of a European "Ecumenical Council" of representatives of "all faiths and all Universities" (i.e. esoteric schools). According to A.B. Barchenko, the idea of a congress-collection of Eastern esoteric scientists was approved in 1923 by A.B. Barchenko. Barchenko, was also approved in 1923 by Naga Naven: "From Naga Naven I also received instructions on the desirability of convening in Moscow a congress of mystical associations of the East and on the possibility of coordinating in this way the Comintern's steps with the tactics of all mystical movements of the East, which, in particular, are Gandhism in India, sheikhism in Asia and Africa."^[320]

Some work to identify and unite Russian adepts of the Ancient Science was conducted by Barchenko secretly for several years. However, the decision to convene a "congress" he finally made only after a trip to Kostroma in early March 1927. Kostromichi-seekers of Belovodya "formally" accepted him "in their midst" and authorised him to "notify all foreigners who own

Dunkhor tradition", about his work in Russia.^[321] To this end, coming from Kostroma to Crimea (Bakhchisarai), A.B. Barchenko immediately made contact with the sheikhs of the Sufi orders of Saadiya and Pakshbandiya, and also addressed in writing to a number of persons known to him "initiated" in the tradition. Barchenko immediately made contact with the sheikhs of the Sufi orders of Saadia and Pakshbandiya, and also addressed in writing to a number of persons known to him who were "initiated" into the tradition, including Khayan Hirwa, Naga Naven and Tsybikov, inviting them to take part in the congress. The letters to Tsybikov and Khayan Hirve were to be hand-delivered by V.N. Korolev.

(Having graduated a year earlier from LIZHVYA, the latter received in March 1927 in the People's Commissariat an appointment to the post of secretary of the Soviet consulate in Altan-Bulak - on the border with the MNR, but before proceeding to the place of work, decided to visit Barchenko in Bakhchisarai). Curiously, to communicate with Hayan Hirva, Barchenko gave Korolev a "password" - a rose and cross sign drawn on paper.

Khayan Khirwe Barchenko also sent a letter to be handed over to Naga Nawen, who was in Inner Mongolia at the time. (It seems that Naga Nawen was connected to another Tibetan opposition figure, the Panchen Lama, who fled with a group of his supporters to China in December 1923 because of dissatisfaction with the Dalai Lama's pro-Western reforms. Soon after the Panchen Lama moved from Peking to Mukden in early 1927, rumours began to circulate about his imminent return to Tibet, which, according to the lamas, indicated that the timing of the holy Shambhala war was approaching. Barchenko, of course, was well aware of the ancient Buddhist prophecy, and his letter to Tsybikov is imbued with an acute premonition of the coming world cataclysm - great "the clash of East and West". But the Roerichs, who arrived in Urga in the autumn of 1926 to equip a Tibetan embassy expedition, the purpose of which, according to N.K.'s initial plans, was the return of the Panchen Lama to Tibet, lived with the same expectations).

After leaving Crimea, Barchenko continued to work on the organisation of the congress of the adepts of the Ancient Science. During his second visit to Kostroma in 1927, he met with the son of the sheikh of the Saadia order. The meeting took place at the flat of Y.V. Shishelov. (The latter, after studying at the LIZHVYA, moved to Kostroma, where he got a job in the police). Here, in Kostroma, waiting for the arrival from abroad of

boundaries of a certain "representative of the Shambhala Order",^[322] Barchenko was unexpectedly arrested by the OPTU, but he was soon released after Boqia's intervention.

In the same 1927 in Kostroma Barchenko also met with the head of the Hasidim, the 6th Lubavitcher Rebbe Yosef Yitzhak Schneerson. In his memoirs, Schneerson told the following about his acquaintance with Barchenko. For the first time, "Professor Barchenko" came to his flat in Petrograd in the autumn of 1925 and made an unexpected request - to reveal to him "the secret of Magen David", because he believed in its supernatural power ("... whoever solved this secret is able to build and destroy an infinite number of worlds..."). Schneerson tried to dissuade Barchenko by patiently explaining to him that he was in the grip of illusions, for Hasidism knows nothing about any of the mysteries and magical power of Magen David. "That evening, as it seemed to me, writes Schneerson, Professor Barchenko listened to the

to my explanations. However, later on he returned to this obsession and continued to flood me with letters with the same ridiculous request, to which I was forced, out of common human courtesy, to reply from time to time...". These letters were confiscated by OGPU officers during Shneerson's arrest

14 June 1927 and appeared during the investigation of his case.^[(323)(1)] After the trial, Schneerson was sent into three-year exile in Kostroma, and it was there, apparently, that his new meeting with Barchenko took place. Later that year Shneerson was unexpectedly released from exile and returned to Leningrad, and was allowed to leave the USSR for Latvia (Riga). According to A.A. Kondiain, the release of the Hasidic leader was facilitated by the same Bokii. From Riga, Schneerson travelled to Warsaw, where he joined the

correspondence with K.F. Schwartz, probably at Barchenko's request.^[(324)(1)]

The purpose of Barchenko's appeal to G.Ts. The purpose of Barchenko's appeal to G.Tsybikov was, first of all, to attract the famous Tibetologist, together with him some highly scholarly Buryat lamas, to participate in the planned congress. More specifically, A.V. Barchenko offered the Buryat scientist to act as an interpreter and expert-consultant on the issue of

"everyday forms of Lamaism". At the same time, he asked him to give a course in Tibetan written and spoken language to a Moscow group of students of Ancient Science. Barchenko's preliminarily long message (which in the reprint is more than 30 pages!) seems to have surprised Tsybikov enormously. Therefore, he did not reply immediately, but almost six months later, after much reflection and, perhaps, making enquiries about the scientist unknown to him in the capital. Visiting Mongolia (Ulan Bator) on a scientific trip in April 1927, Tsybikov unexpectedly discovered there the origins of the new ideology - the books of Ts. Zhamtsarano and N.K. and E.I. Roerichs. Here is how he tells about it in his travel diary:

"After moving to a new flat <...> I got back my foreign passport, taken away at the aerodrome. Then wandered around the shops and shops, returned on foot to the uchkomovskoy flat his. There's nothing to read yet. I read "Fundamentals of Buddhism" by Zhamtsarano. Written in an apologetic tone, compares the teachings of the Buddha with the new worldview. Artists. Roerich printed and published here several books in this spirit. Juxtaposing such new

tion with the content of Barchenko's letter (orthography of the diary's publishers. - A.A.), it has to be noted that a new trend must be emerging - to base socialism on the principles of ancient Buddhism. What kind of current it is, I do not dare to judge yet. I will give an analysis when I return to Barchenko's letter, which I left in Verkhneudinsk".

[325]

Tsybikov's reply letter to Barchenko has not survived. We only know that it was dated 22 November 1927. About its content we can judge only by some remarks from the second letter of Barchenko to the Buryat scientist (started on 27 December 1927 and finished on 24 March 1928), which allow us to say that Tsybikov treated the proposals made to him with a fair share of skepticism. In this new message, A.V. Barchenko resolutely rejected the accusations thrown at him by the orientalist academicians together with "a person from the highest Lama clergy" (i.e. Dorzhiev) and once again argued to his correspondent the necessity of

"to initiate the ideological leaders of Russia into the true essence of that scientific wealth which the East possesses in secret". At the same time, he emphasised the proximity of the basic provisions of the Dunhour system and the materialist doctrine of the Bolsheviks.

"The teachers of Marxism" - Marx, Engels and Lenin, he argued, unaware of the millennial historical error of Western science, had intuitively realised "the foundations of a universal synthetic truth", once the domain of the most ancient culture of the East. "This truth was realised by them down to the general formulation of the basic cosmic process, underlying the basis of the central mystery of the

To reinforce this conclusion, Barchenko sent Tsybikov, along with his letter, one of Engels' philosophical works, in which he crossed out with a pencil the analogies he had found with Tantric teachings. (Perhaps it was "Anti-Dühring", since it was to him that A.V. repeatedly referred in the first letter).

But what attracted Barchenko most of all in Marxist doctrine was its social programme - the elimination of property ("economic") classes and their replacement by classes on a professional basis (i.e. professional social groups), as well as the fight against hoarding. The of this programme, according to A.V. Barchenko, should have led to the

the essential improvement of the state and society. The Bolsheviks could be helped in this endeavour by "those who possess the secret of the Dunhor", since they have "many thousands of years of experience in the education of the natural professional classes".

"Marxism...seeks, in the form of professional selection, to build up humanity in such a way that classes are brought up, not economic classes, i.e. property classes based on different amounts of property, but professional classes, i.e. formed by nurturing the natural labour abilities and skills of man.

Anyone initiated into the mystery of Dünchor must recognise in good conscience that only such classes can provide real mutual assistance to each other, that only such classes can become in time real organs - healthy living parts of the body of the state and humanity. And only such a division of society can transform the humanity of our planet into a healthy living reflection of the Buddha, in which all parts of the body mutually serve and strengthen other, and not fight each other, as the

now, to the ruin of the whole body."⁽³²⁷⁾⁽¹⁾

These thoughts of Barchenko - seeming especially topical in today's capitalist Russia - were in many respects consonant with the ideas of N.K. Roerich, set out in the programme book "Community", published in 1927 in Ulan Bator at the same time as "Fundamentals of Buddhism". (The authors of this latter book were also N.K. and E.I. Roerichs, not Zhamtsarano, as Tsybikov believed.) "Community" contained a kind of commandments of the future Budzo-communist society, as it was understood by the Roerichs and the "mahatmas" who led them. However, in order to build such a society, it was necessary first to purify Buddhism from the distortions and layers of later times, to revive its original "communal" spirit - something that Agvan Dorzhiev tried to do in the 1920s through the Renewal movement in the Lamaist Church. "Let us not forget that the Buddha's teachings must be purified," the Roerichs admonished the readers of "Community". - Buddha is a man, the bearer of a new life, who despised property, who valued labour and rebelled against external distinctions, who affirmed the

the first community of the world, bequeathed the age of Maitreya."⁽³²⁸⁾⁽¹⁾

Interestingly, while in Ulaanbaatar, N.V. Korolev acquired a Roerichs' "Community" for Barchenko. However, he did not risk sending the book to Moscow by regular mail, but preferred a more reliable channel for sending it - through the diplomatic pouch, to the address of G.I. Bokiya.⁽¹⁾⁽³²⁹⁾⁽¹⁾

Epilogue

ShaMbalah perer suroM yK

Khe end of the 1920s was a time when Barchenko's hopes and plans collapsed. The idea of convening a congress of the "initiated in Dyunkhor" collapsed, and classes with Bokiya's "party-cult circle" stopped

and travelling around the country to coordinate the work of various branches of the custodians of Ancient Science. The last trip of the scientist together with his wife to Ufa, apparently to meet representatives of some Muslim order, took place in the summer of 1930. The only joy was the children born during these journeys - in 1927 in Yurievets a daughter Svetlana was born, and 3 years later in Ufa a son Svyatozar was born.

On 9 July 1927, while Barchenko and his wife and students were in Yuryevets, the OGPU arrested K. K. Vladimirov in Leningrad. The essence of the charges brought against Konstantin Konstantinovich was that, travelling in 1926-1927 among Leningrad writers and artists, he told them about his former service in the Cheka and thus "disclosed information not subject to publicity". The investigation revealed a curious detail - after leaving the "organs" Vladimirov continued to secretly co-operate with the institution on Gorokhovaya.

"From 1920 to the present day, as a former employee of the VMK-GPU, [I] considered myself obliged to report to the GPU all cases of economic and political offences known to me. As materials and information were received from various sources, I passed them on in the form of reports and reports to individual comrades in various departments of the GPU (the OGPU Plenipotentiary Representation in Leningrad. - A A). In the lists of secret officers of the GPU

I was not a member and I am not connected with the GPU by any questionnaires or signatures."^{[330](#)}

Some light on the nature of Vladimirov's voluntary "ideological" co-operation with the OGPU is shed by the documents attached to the investigation case - anonymous "reports" on the activities of prominent St. Petersburg and Moscow occultists, including the name of Barchenko.

[\[331\]\(1\)](#) This suggests that Vladimirov, at the behest of the OGPU (and not on his own initiative), was in charge of a secret network of agents engaged in collecting dirt on "Masonic organisations" in both capitals. This assumption is partly confirmed by the fact that one of the reports is addressed personally to a certain Leonov - perhaps it is about A.G. Leonov, a member of the Lensovet, who was in charge of religious cults. The writer Hieronymus Yasinsky, who was a witness in the Vladimirov case - it was he who recommended Barchenko to Lunacharsky in 1923 - reports that Konstantin Konstantinovich once confessed to him in 1927 that he was "in charge of cults, in the line of the GPU". An analysis of the content of the "reports" of Vladimirov's informants shows that the OGPU was particularly interested in the foreign connections of Russian Freemasons. It is quite possible that the information collected was used to initiate the so-called "Masonic case" Leningrad in January 1926.

It should be noted here that all occult ("Masonic") currents in the Moscow и Leningrad K.K. Vladimirov divided into five "factions."

1. The Neo-Masons are mainly representatives of scientific circles. (These are primarily employees of the Moscow Glavnauka - Pavlovich, Ter- Oganessov, Tarasov, Abrikosov, Larikov; Drs Vecheslov, Khalatov, etc. In Leningrad - Frank-Kamenetsky, Marr, Oldenburg, Flitner);

2. The clerical Jesuit group (Pinkevich, Danzas, Bruni, Lotin, the Uniate Church priest Leonid Fyodorov);

3. "Tertiary Rosencreutherism" (G.O. Mebes, I.M. Nestereva);

4. Anthroposophical grouping (A. Bely, Ivanov-Razumnik);

5. "Carbonary-Fascist" grouping (Kirichenko-Astromov, Radynsky, Shandarovsky, leading at the same time the lodge "Astrea").[\[332\]\(1\)](#)

It is surprising that about Barchenko and Kondiaina Vladimirov and his The "associates" spoke very favourably in their "reports" as serious and patriotic scientists, opposing the flirtations of "Freemasons" from science. Thus, in an anonymous "report", attached to the investigative file of Vladimirov, described the attempt of Drs. Vecheslov and Sokolov to recruit both scientists into their Masonic organisation, which took place in the

1924. For this purpose they went to Kondiain's flat, but found neither him nor Barchenko there.

"After waiting for 12 hours, when Comrade Barchenko returned they began to persuade him, revealing definitely their sympathies for England, saying that it was unthinkable for scientific workers to work in the USSR and that it would be undesirable to transfer all the knowledge he possessed to the anti-cultural Bolsheviks, and it would be better to transfer it to the English government, which would be able to evaluate their work properly. Despite the opposition of Kondiain and Barchenko throughout the 5 hour-long persuasion, they achieved absolutely no results. Then they resorted to a system of threats, pointing out that their discoveries and knowledge, conducted through the Glavnauka, would be retarded and not accepted in reports, because it was unthinkable for them to fight against the united compact anti-Soviet centre, since at the head of this centre stood such honoured persons of science as Oldenburg, Vladimirtsov, Kotvich, Derbatsky... In view of this turn of affairs, he (Barchenko) asked for a day's reflection, to which they agreed.

<...> Seeing that he was surrounded by persons of an obviously counter-revolutionary disposition, he reported this to Moscow GPU, where he met a certain Zabrezhnev, an old anarchist, as he gave himself up to be, an employee of the GPU and the People's Commissariat, who enjoyed great authority, and who also openly declared his membership in the Masonic lodge of the Grand Orient of France. Having given him everything that Vecheslov had relayed to him, he (Barchenko) asked him to appoint a day for the conspiratorial presence of someone from the GPU when Vecheslov and Sokolov met, in order to record these facts, take appropriate measures, etc. Comrade Zabrezhnev was also very interested, and immediately turned to a confidential tone, reporting on all the Moscow news and on the new neo-Masonic movement that had engulfed all the tops of Glavnauka. [For some reason he did not fulfil his promise to assist - Drs Sokolov and Vecheslov had left, the question of left open."⁽³³³⁾(1)

From this report of Vladimirov we can draw a rather paradoxical conclusion - that there were hidden Freemasons among the OGPU officers (such as Zabrezhnev) and that they were fought by persons who in the past also belonged to the Freemasons (Vladimirov). But most importantly, that Barchenko and Kondiain were under the influence of

They were closely monitored by the OGPU; almost every move they made was recorded and passed on to the "proper authorities".

At the request of the Leningrad Prosecutor's Office, the Leningrad Prosecutor's Office did not consider Vladimirov's case "in the general judicial order", because it could "cause damage to the conspiratorial methods of work in the OGPU", but referred it to the Special Council of the OGPU Collegium in Moscow. As a result, on 17 August 1927 Vladimirov was sentenced under Article 121 of the Criminal Code of the RSFSR - the

"exile through the OGPU to Siberia for a period of three years."⁽³³⁴⁾⁽¹⁾ And 4 months later (21 December) the Presidium of the USSR Central Executive Committee headed by A.S. Enukidze made a decision on the library confiscated from Vladimirov, deciding: to satisfy the petition of the OGPU and transfer all the seized - 3,188 books, 24,607 units of autographs and manuscripts and 965 pieces of photographs - to the Regional Department of Public Education for the ⁽³³⁵⁾⁽¹⁾⁽³³⁵⁾⁽¹⁾

This, however, was not the end of Vladimirov's misfortunes. At the end of May 1928, having served 9 months in administrative exile in the Tomsk district, he was suddenly taken under escort to Novosibirsk, and from there sent to Moscow to Lubyanka. Here on 1 June he was charged with a new accusation - espionage in favour of England. Vladimirov was amazed to learn that he was a resident of the British spy Frieda Lesman, the same one with whom he had a fleeting affair in 19th and whom he long since forgotten. But the interrogator reminded him of his acquaintance with Lesman and the

The case of her husband, the Englishman Turner, which Vladimirov was in charge of, "disappeared without a trace" from the PPK. Vladimirov's accomplices were people he did not know well: S.P. Zagulyaev, flag artilleryman of the Balmor trawling and barrage brigade, his wife M.A. Zagulyaeva and A.V. Evsyukov, commander of the turret boat "Sun Yatsen" of the Far Eastern Military Flotilla. The essence of the offence incriminated against Vladimirov was that he was allegedly engaged in collecting military information among the RKKA servicemen, which he passed on to Zagulyaeva, and the latter then smuggled it abroad - to the Russian Federation.

England, F. Lesman.⁽³³⁶⁾⁽¹⁾ Vladimirov, however, did not plead guilty - while in his prison cell, he wrote desperate letters to the prosecutor's office, asking to be presented with "specific charges" rather than a

"empty words." But it was the voice of a crying man in the wilderness. 5 November

1928 - shortly after the breakdown of Anglo-Soviet relations, at the height of spy mania in the country - the OS Collegium of the OGPU passed a sentence on the "four English spies" - Zaguliaev and Vladimirov to be shot, Evsyukov and Zaguliaeva to be sent to a concentration camp for 5 years.

[337]

In June 1927, P.S. Shandarovsky, one of the co-directors of the ETB, was also arrested in Leningrad, on charges of "an attempt to create a Masonic lodge" (M.A. Radynsky's group). At the interrogation the former disciple of Gurdjieff, however, strongly denied everything: "I know about Freemasonry only from literature. I have never been connected with the Freemasons. In general, I have never been involved in any religious

338(1) The case of Radynsky's group, however, soon fell apart, and Shandarovsky, together with other arrested persons, was released from custody on his own recognisance. We know nothing about his further life.

In 1927, the life of another patron of Barchenko was cut short - V.M. Bekhterev died on 27 December in Moscow. It happened soon after his medical examination of Stalin. This leads researchers to think that Bekhterev's sudden death - from poisoning - was violent. In December of the same year, a severe illness also struck Barchenko, forcing him to interrupt his second letter to G. Tsybikov.

In the summer of 1936, on the eve of the Great Terror, in a Leningrad prison. "Kresty" turned out to be two more of Barchenko's old acquaintances - E.M. Otto and A.Yu. Riks. Both were on trial in the case of the so-called "fountain men" - participants in the Estonian "Trotskyist terrorist organisation" headed by J.K. Palvader, a professor at the Stalin Komuniversit.

Otto, who worked as a photographer at the Russian Museum, and his friend Rix, head of the Leningrad department of the Currency and Foreign Trade Sector of the USSR NKF, were accused of preparing a terrorist attack against members of the Central Committee of the Communist Party of the Soviet Union and the Comintern's Estsection, J.J. Anvelt and H.G. Pegelman. For this purpose, the first of the conspirators in the spring of Z6th allegedly

made "an infernal machine of his own design."[(339)(1)] The occasion for the assassination attempt was Rix's exposure of these two old party members as former members of the Tsarist guards. As a result

11 October 1936 Field Session of the Military Collegium of the Supreme Court of Justice

of the USSR Court under the chairmanship of V.V. Ulrich. Ulrich passed judgement on all five of them

of "fountain workers" - Y.K. Palvader, R.I. Izak, A.I. Sorksep, A.Yu. Riks and E.M. Otgo - death sentence.^[340] (In the course of the investigation a curious fact surfaced, by the way - Otto's first wife,

Minna Petrovna Ing, who worked in 1917-1919 in the secretariat of the G.E..

Zinovieva, was in an intimate relationship with the powerful head of the Petrosoviet!)

Unfortunately, we know very little about Barchenko's life between 1930 and 1937. Thus, in 1934-1935.

A.B. Barchenko tried to establish relations with former disciples of Gurdjieff. From Merkulov, as already mentioned, he received the diary of Alexander Nikiforovich Petrov and at the same time wrote to Petrov in Grozny, where he worked as an engineer. Petrov immediately responded to the letter and after some time came to Moscow himself - he stayed at Barchenko's flat, where he lived for about a fortnight. However, he learnt nothing new about Gurdjieff and his "work" abroad.

[\(341\)\(l\)\(341\)\(l\)](#)

Despite the tightening of the political regime in the country - show trials, the first waves of mass repressions, anti-religious bacchanalia, Barchenko did not give up his voluntarily undertaken educational mission and with enviable persistence continued to seek a meeting with the leaders of the Soviet state. In early 1936, he persistently asked his patron, G.I. Bokiya, then head of the 9th Department of the NKVD GUGB, to set him up with Molotov and Voroshilov, but G.I. was clearly in no hurry to fulfil this request. Lamenting the slowness of Bokii and perhaps suspecting him, as well as Tamiel, of treason, A.B. Barchenko then turned to the help of the NKVD's G.I. Molotov and Voroshilov. Barchenko then turned for help to another of his patrons, F.K. Shvarts, who worked as a photo reporter for Soyuzphoto in Leningrad. "Karlusha" urgently travelled to Moscow, met with Bokii and Barchenko and received from the latter a package with a "report on the science of Dunhour" to be handed over to Voroshilov. But Schwartz's efforts were also unsuccessful - he failed to get an appointment with the People's Commissar of Defence. However, Voroshilov's adjutant Khmelnitsky promised to give his chief the package to Barchenko.

In the spring of 1937, A.B. Barchenko again summoned Shvarts to Moscow, where he gave him a new, even more responsible assignment - this time without

to meet Stalin!

"Barchenko informed me of the difficulties of penetrating into the circles of the leaders of the Party and Soviet workers, expressed dissatisfaction with the activities of Bokii, who is not energetic enough to achieve the fulfilment of his, Barchenko, instructions and can not get a meeting with Stalin. Then I expressed my desire to take on this task. Barchenko agreed and at the same time said:

"Try to get a meeting with Stalin."^{[342](1)}

But this attempt also ended in failure. "I tried twice to get an appointment with Stalin," Shvarts told the investigator, "the first time at the end of April I gave a telegram to Stalin with a request to receive me. I did not receive a reply to this telegram, then in June I personally went to Moscow myself in order to obtain an appointment, but I was not allowed to see Stalin, and I left Moscow without fulfilling Barchenko's instructions. <...> When I met Stalin, I wanted to tell him about the existence of ancient science and convince him to the need for a personal visit with Barchenko."^{[343](1)}

As for Tamiel, after parting with his friend, he did not lose interest in the common cause and continued to work with the universal scheme independently. His wife E.M. Kondiain joined the publishing house "Molodaya Gvardiya" in 1929 as a designer. In the summer of 1934 she went on an expedition to Eastern Siberia (Vitim and Olekma districts), collecting materials for a textbook of the Evenki language. Kondiainov's previous links with other members of the "labour brotherhood" gradually disintegrated. Only K.F. Schwartz and his family retained warm, friendly relations. "Only Karlusha, a faithful comrade, never left us," recalled E.M. "He spent one summer with us in the Caucasus in Krasnaya Polyana with his daughter Elia. In 1936 he travelled the Sukhumi Military Road with us.

^[344]

On 16 May 1937, G.I. Bokii, the keeper of state secrets and a secret collector of dirt on Soviet leaders, was arrested. Already at the first two interrogations on 17 and 18 May Gleb Ivanovich "repented" to the investigators - Deputy Commissar of Internal Affairs, Commissar of Security of the 2nd rank Velsky and senior lieutenant Ali Kutebarov - in his transgressions. He reported about the "Dacha commune" created by him in 1921 from the employees of the special department, as well as about the "Dacha commune" organised in 1925.

together with Barchenko to the Masonic lodge. "Organs" reacted to Bokii's last statement with a series of arrests - one after another, at short intervals, A.V. Barchenko (22 May) and other former ETB members in Leningrad and Moscow were taken into custody - L.N. Vishelova-Markova (26 May), A.A. Kondiain (7 June), K.F. Shvarts (2 July), V.N. Kovalev (8 July). The same fate befell the most high-ranking "pupils" of A.V. Barchenko, who were members of the mosque. Barchenko, who were part of the Moscow group - I.M. Moskvina and B.S. Stomonyakov, although they were arrested not in connection with the "Barchenko case".

Barchenko's accusatory formula sounded quite standard: creation of a "Masonic counter-revolutionary terrorist organisation United Labour Brotherhood" and espionage in favour of England. As for Kondiain, he was accused of being a participant in a "counter-revolutionary fascist-masonic spy organisation and one of the leaders of the Leningrad branch of the Rosenkreutz Order, connected with the overseas centre of the Shambhala Masonic organisation", It is interesting to note that the investigators assigned to the Moscow circle Barchenko's special name - a special name. "Shambhala-Dunghor", which, apparently, was supposed to speak about A.V. Barchenko's masking of his "spy" work with "pseudoscientific activity".

To accuse Barchenko and his "accomplices", the NKVD leadership developed the following legend. On the territory of one of the eastern protectorates of England - which one, the case did not specify - there is a certain religious-political centre "Shambhala-Dunghor", This centre has a wide network of branches or cells in many Asian countries, as well as in the USSR itself. Its main task is to subordinate the highest Soviet leadership to its influence, to force it to pursue a policy acceptable to the centre (or rather, England). To this end, Barchenko and the members of the "branch" of the Eastern Centre created by him tried to gain access to Soviet senior officials. At the same time, the organisation "Shambhala-Dunghor", being a spy-terrorist organisation, was actively engaged in collecting secret information and preparing terrorist attacks - against the same Soviet leaders! Following this legend, the NKVD investigators had no difficulty qualifying as an act of espionage receiving A.A. .

Kondiain received from Prof. L.G. Danilov a paper on the wave nature of weather and then forwarded it abroad. (In the protocol of Kondiain's interrogation we read: "This work is of great defence importance, as it reveals the possibility of indicating the direction of the wind and could be used for military purposes - the flight of aeroplanes, gas attacks,")^[345]⁽¹⁾

Regarding the charge of terrorism, the investigation managed to "reveal" a plan to assassinate Comrade Stalin during his summer holiday in the Western Caucasus, allegedly developed by Schwartz together with Kondiain. According to one version of this plan, the terrorists were going to fire on the boat of the leader, when he would be riding on Lake Ritsa. In order to prepare the attack, Shvarts travelled to Gagry twice, in 1935 and 1936, because he had been informed by Bokii that Stalin took annual holidays there. Both conspirators had personal weapons (revolvers). In addition, the militant organisation had a special "pyrotechnic laboratory" for making explosives , which was located at a dacha.

Eugene Gopius near Moscow.^[346]

Shambhala itself, as well as the essence of Dyunkhor's teachings, were hardly discussed during the interrogations, as these topics were obviously of little interest to the investigators. Barchenko, however, described the Tibetan-Himalayan refuge of the mahatmas as "the centre of the "of the 'great brotherhood of Asia', uniting all the mystical communities of the East", and probably so in reality and believed so. In the same spirit, Kondiain also spoke out, calling Shambhala "the supreme Masonic chapter, with which all Masonic orders in the East are connected". Its influence, he explained, extends mainly to the eastern countries - China, Tibet, India and Afghanistan. When asked what the ideas of ancient science are reduced to, A.A. Kondiain answered - obviously, at the prompting of the investigator: "Our illegal organisation propagated mysticism, directed against the teachings of Marx -" he said.

Lenin-Stalin."^[347]⁽¹⁾ Thus, during the investigation of the Barchenko case, a new myth was fabricated about Shambhala as a conspiratorial organisation of Eastern mystics-masons used by England to undermine the power of the USSR and spread its pernicious influence on the Asian continent. Shambhala from the Happy country of Buddhists has turned into its complete

the opposite, becoming the embodiment of a sinister, dark, destructive force that posed a direct threat to the existence of the world's first workers' and peasants' state.

Strictly speaking, the name of the mythical Himalayan country became a household name in the eyes of Soviet ideologists as early as the late 1920s. Increased administrative and economic pressure on the Lams during the period of forced collectivisation caused great social tension in the Buddhist regions of the USSR (Buryat ASSR and Kalmyk Autonomous Soviet Socialist Republic). Lama "lunds" - predictions about the imminent beginning of an apocalyptic world war - a holy campaign against the enemies of the Buddhist faith ("the Reds") by the 25th king of Shambhala, incarnated in the Tibetan Panchen Lama - began to spread widely among believers. The arrival of the Tsar-liberator at the head of the Shambhala army was expected, according to predictions, in the year of the Horse ("Moren-zhil") - in 1930. It was at this time that the political situation in the Far East sharply aggravated in connection with the expansion of militaristic Japan, which naturally gave the Lama "jud-hural" - prayers to Erygden-Dagbo-Khan with a request to speed up the coming of the holy war and the destruction of heretics and godless people - a very ominous character. Although from the confessional point of view the appeals to the Lord of Shambala were as harmless as prayers about the second coming of Christ. In 1929, on the eve of the "Shamba Lancerik", Agvan Dorzhiev consecrated the Kalachakra Suburgan, which had just been built in the Aginsky datsan. It is said that inside this monument lamas placed one hundred thousand metal needles, which personified the iron army of Erygden-Dagbo Khan.

Anti-Buddhist sentiments in the country intensified in the early 1930s, after a number of armed - "lama-kulak" - demonstrations in Buryatia and the Japanese occupation of Manchuria. Through the efforts of Soviet propaganda, Shambhala was finally transformed into a symbol of extreme aggressiveness and belligerence of the Buddhist world, first of all Japan. But even if the international situation had been more favourable at this time, Barchenko, to tell the truth, would hardly have succeeded in convincing such orthodox Marxists as Stalin of the great value of Buddhist Tantrism (the Ancient Science of Dunkhor),

Molotov and Voroshilov. Only an idealist who did not understand the true nature of the Soviet system could count on this.

In 1937-1938, the last Buddhist monasteries in Buryatia and Kalmykia were closed ("liquidated"). The Soviet press during these years angrily scourged Buddhist monks for their preaching of the doctrine of "shambalantserik" - Shambhala's war. "This sermon clearly testifies to the connection of lamstvo with fascism," broadcast the magazine "Antireligionist".

"During the trip of the Japanese intelligence agent Banchen-Bogdo (Panchen Lama - A.A.) to Manchuria, the lamas spread a rumour that this trip was connected with the organisation of "earthly troops of the Khambala", etc. The intervention prepared by Japanese fascism against the USSR, the lamas declared a "holy war" of heavenly forces against heretics and godless people, first of all against the Russians. The doctrine of "shambhala" is an instrument of counter-revolutionary defeatist agitation in favour of Japanese fascism and incitement of nationalist sentiments among the believers."⁽³⁴⁸⁾⁽¹⁾

On 9 September 1937, the Military Collegium of the Supreme Court of the USSR sentenced A.A. Kondiain under Articles 58 p, 6, 8 and 11 of the Criminal Code of the RSFSR to capital punishment - execution with full confiscation of property. In his last word the accused uttered a tortured phrase about how hard it was for him to realise that he had been "drawn into a counter-revolutionary organisation and had poured the best years of his life into the mill of his enemy". The sentence was carried out on the same day, and the fate of Kondiain was shared by other members of the Shambala-Dünkhor organisation - K.F. Schwartz (shot in September '37), V.N. Korolev (26 December), L.H. Shishelova-Markova (30 December), G.I. Bokii (15 November 1937), I.M. Moskvina (21 November 1937). The fate of A.V. Barchenko was decided a little later - on 25 April 1938 the same Military Board under the chairmanship of V.V. Ulrich sentenced him to death. Ulrich sentenced him to death on the basis of the same three points of the 58th "cannibal article" (as aptly defined by S.A. Barchenko) - espionage (point 6), terror (point 8) and belonging to an organisation (point 11).

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"^[349](1)".

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.

Afterword

Once again on Ancient Science and Modern Science

Instead 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 reproached 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 a large 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.^{[353](1)}

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"^[354])?

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."^[355] 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).^[356] 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."

^[357]

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⁽³⁵⁸⁾⁽¹⁾ which, however, cannot be reduced only to psychotechnics 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,"^{[359](1)}

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".^{[360](1)} 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

Neolithic as a desire to order, to organise space."⁽³⁶¹⁾⁽¹⁾ *Our materialistic science usually portrays man of that remote epoch as a very primitive and crude creature, completely subject to the power of the natural elements. This image, however, seems greatly distorted. In any case, our ancestors did not know environmental problems, because they were in a much more harmonious relationship with nature than we, its "conquerors". According to St. Petersburg religious scholar E.A. Torchinov, archaic The "savage" - by his psychic organisation was not coarser, but much finer and more sensitive than modern civilised man, which made him capable of transpersonal experiences, which are the basis of any religious experience. "In archaic man, due to the much greater openness of the unconscious, not yet pressed by a thick layer of civilisational norms, skills and stereotypes and not yet experiencing such pressure from the consciousness, its manifestations (manifestations of the unconscious. - A. .), including in form of transpersonal experiences, were much more frequent, intense, and fairly routine."(362)(1).*

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, holding 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

BERSERKER

BOOKS

