

THE DIFFERENCES BETWEEN SPIRITUALITY AND INTELLECTUALISM

In the works of Daniil Andreyev

I don't know why I discovered this book, so moving to the mind and heart, only now, when it seemed I had read everything that interested me on the subject of spirituality. I admit, at first I read it with skepticism. But after choosing one chapter from the book's contents, I could no longer put it down. I was surprised by the author's deep insights, which affect the very nerves, so I decided to translate that chapter for you (slightly shortened), to introduce you to this unique Author, Daniil Andreyev (1906 11 02 Berlin - 1959 03 30 Moscow), a true Russian mystic. I don't know if anyone else has more powerfully described the establishment of the dictatorship of the proletariat, its causes and consequences for humanity, as this author has. The fight against spirituality in Russia was fierce and merciless. However, some intersections of intellectualism and spirituality are also characteristic of the West, of Christianity. The fight against the empire of evil continues, and it, in agony, gives birth to new generations of dehumanized monsters. Intellectualism

and spirituality are not phenomena of the same origin. They must be distinguished and understood. As you know, I respect mystics; their insights are interesting and valuable to me. Much

I have read many philosophical treatises on religiosity and spirituality, but Andreyev's parallels between spirituality and intellectualism are unique. They are based not only on the author's sensitivity to Truth and social injustice, but also on the depth of his education, considering how little time he spent living in freedom. Andreyev's insights can confidently be considered prophetic. The modern world can provide many arguments to support this topic.

Celestina

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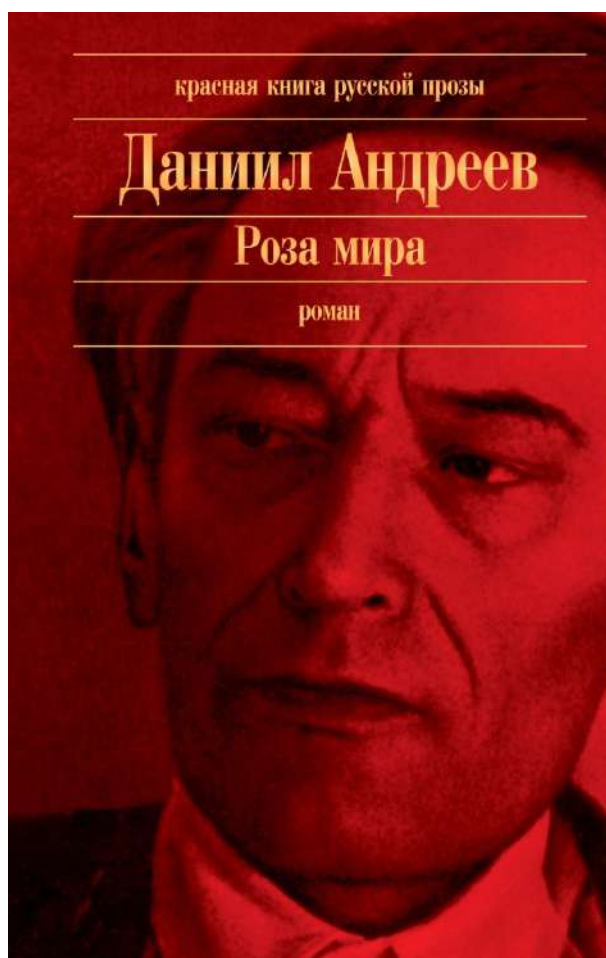
DANIIL ANDREYEV "THE ROSE OF THE WORLD"

**BOOK XI. META-HISTORIES OF THE PAST CENTURY
LINK**

Chapter 2. Fight Against Spiritual Emptiness

There is a widespread opinion that, supposedly, the material poverty of society is directly reflected in its spiritual poverty. And conversely, material abundance means – or must signify – spiritual wealth.

Objective historical observations do not confirm this thesis. Until the late stage of capitalism, wealth was enjoyed by certain privileged classes or groups, not by society as a whole, and it was the mid-level of these societies, rather than the entire population, that differed, by the material level of the groups within them. The concept of material abundance can be applied to society as a whole only in the late stage of historical development. One can speak of wealth and riches in such societies as modern Sweden, the Netherlands and Switzerland of the last century – at least during certain periods. It is also possible to discuss the wealth of the United States, albeit with some significant changes, because the disparities in material level among different population groups in this country are very large, and far from the whole society enjoyed the so-called prosperity even in the best times. When it comes to socialist bloc countries, I do not mention them here, because these formations belong to a much later historical period.



I would be very interested if someone could convincingly prove that the above-mentioned societies, which have achieved a high level of general material well-being, such as Sweden, the Netherlands, and Switzerland, have also demonstrated true spiritual wealth. It is true that they have contributed and continue to contribute to world science and technology, but science, like technology, is primarily related to intellectual rather than spiritual values. From the very beginning, one must learn to distinguish between these two sets of phenomena. A certain type of mentality, quite common today, does not distinguish the spiritual from the intellectual. The humanities, art, social sciences, ethics, religion, physical-mathematical and biological sciences, even certain aspects of technology—all are lumped together. The works of Kalidasa and Darwin, Hegel and Edison, Ramakrishna and Alekhine, Stalin and Gandhi, Dante and Pavlov are considered phenomena of a single field—"spiritual" culture. This anomaly could be called wild if it were not the mistake of very intelligent-looking civilized people. But it is as clear as day that here we have two completely different groups of phenomena: spiritual and intellectual. Almost all fields of science, and especially technology, belong to the latter group; it also includes philosophical, aesthetic, and moral constructs insofar as they are freed from supernatural, immaterial, transcendental, and spiritual (in the strict sense of the word) concepts and experiences. Likewise, it includes social movements, political programs, economic and social activities, even art and fiction. The spiritual sphere consists of human manifestations that are specifically related to the conception of the multilayered nature of existence and the perception of the various threads connecting the physical plane of life with the otherworldly and spiritual planes. This fully encompasses the fields of religion, spiritualist philosophy, metahistory, magic, high ethics, and the deepest works of literature, music, and spatial art.

If we understand and perceive this difference between these two types of phenomena—spiritual and intellectual—it becomes clear that spiritual wealth in no way directly depends on material wealth. Only two extreme levels of material wealth negatively affect spiritual activity: poverty and luxury. The first forces all one's energy to be devoted to the struggle for existence; the second leads to an ever-increasing pursuit of wealth or to overindulgence, to emptiness, to the psyche being overloaded with "spiritual fat." Not Sweden, not the Netherlands, not the United States, but poor Thailand, semi-civilized (of course, from a European perspective) Ceylon, Burma and Cambodia, "semi-wild" Tibet and Nepal, semi-poor India—all these are examples of societies whose lives, much more than those of Western societies, are imbued with artistry, with the daily participation of the masses in creation

very aesthetic values, intense ideological quests and spiritual warmth, found only in countries where for centuries a moral climate has prevailed, nurtured by a vast reservoir of spirituality. We are used to focusing on the economic backwardness of these countries, on India's poverty, on Tibet's illiteracy, on the primitiveness of life in Ceylon, on the remnants of the caste system in India and the vestiges of theocratic feudalism in Tibet, on the imperfections of the family system. And they deliberately close their eyes to the other side of life in these countries: to the side whose efforts created and maintained cities, half of which consist of temples of astonishing beauty and enlightenment; whose genius adorned the face of the earth with wonderful architecture; thanks to which sacred rivers flow through these countries between banks crowned with countless monuments to the human spirit, light, and the longing for beauty. They forget that side of Indian life, without which no nation could have freed itself from centuries of slavery by nonviolent methods—the ethically purest methods created so far. Not intellectualism, but spirituality emanates from all manifestations of the folk life of India and the Indomalayan metaculture: from wonderful crafts imbued with inner light, from folk art, from the 'mass man's' approach to the problems of life and death, from mysteries and heroic epics performed all night in a miserable square in any, even the most neglected village, and from the humility of recently enslaved people, which surprises us, and from the insignificant crime rate, especially compared to America and Russia, and from the highly moral action programs adopted by the ruling party of the masses, and even, for example, from the types of women prevailing in Indian society, so vividly depicted by Rabindranath Tagore and Prem Chand.

The replacement of the concept of spirituality with the concept of intellectualism, while retaining the term 'spiritual', is so widespread in Russia and even in the West that its meaning and purpose become completely clear. Its meaning and purpose lie in the same desire to transform the human psyche from the sphere of higher values to the sphere of utilitarian values. This desire and its effective implementation constitute one of the most important aspects of the stage of the cultural-historical process we are experiencing. This, of course, is related both to the weakening of the distant social ideal, as I have already mentioned, and to the efforts to do this gradually, secretly, so that society, gradually weakening and degenerating, does not notice the emerging vacuum, does not notice how its most precious values are being taken away and replaced by others, lower ones.

Material wealth in itself is an unconditional value. It is a natural, worthy level of human existence. It is valuable because it is the very armor of external well-being,

as the seeds of the soul mature quietly and bear fruit. However to proclaim material well-being and the subjugation of nature's external forces for the sake of humanity's material wealth as the main and highest value, organized mass struggles around the world for the sake of a social development ideal, for which entire generations must be sacrificed and everything related to spiritual values, - this is either a tragic mistake or a semi-conscious deception.

Yet this false idea, sometimes loudly proclaimed, sometimes not fully expressed, but always existing within the complex of our age's revolutionary ideas, determines both the nature of the ideals crowning this complex and the methodology it adopts.

In short, that extensive social-political and philosophical doctrine, created in the mid-20th century in the West and gradually becoming hegemonic in the field of progress and revolutionary thinking, which we will call the

acquires a new and quite ominous meaning. It is very telling that the same Doctrine, which forced its way into the public eye with slogans and tirades about liberty, began its era of domination by unleashing an assembly of popular representatives, in whose elections it participated, vainly hoping to secure a majority. Immediately afterwards, the activities of all other parties and political organizations were banned and all press institutions were destroyed, except its own.

From the perspective of the meta-history described here, it is important to consider phenomena such as science, technology, and industrialization.

People – not only their physical bodies, but the entire complex, heterogeneous conglomerate of their existence – are endowed with potentials, the development of which would infinitely expand the use of our material environment and completely change the relationship between people and space, people and time, people and nature, people and other layers of existence./.../

Ancient magic did not advance far along this path precisely because it underestimated the connection between magical practice and ethics. Subjecting this activity to selfish motives in many cases means the slowing down of progress, and sometimes its continuation, but only at the price of demonizing practice with all the extreme consequences that follow.

In later cultural and historical stages, in the fields of highly developed religions, many movements and schools in one way or another touched this issue: both Pythagoreanism, Kabbalah, Eastern Christian monasticism, and Daoism and Lamaist monasticism. It seems that Indian yogis consciously sought to develop precisely these potentials within themselves. The link between such work and personal ethics was already completely clear to them. However, the renunciation of many universal human needs and strict self-control demanded by yoga hindered broad masses from participating in this movement. Yet it is highly doubtful whether extreme asceticism is truly necessary for the unlocking of these potentials, regardless of epoch and culture. Modern conditions would most likely demand not the torment of bodily immersion, as shown by the monks of Isaac Sirino⁶ times or Indian hermits, but rather relaxing practices closer to the notions of earthly justice or, for example, the daily life practices of Southern Buddhist communities – strict and pure, but rejecting bodily immersion.

...In ancient metacultures, including Byzantium, society had not yet decisively chosen between this path of development (spiritual – C.) and another – such as the one which

For the sake of brevity, it could be called scientific and technological. However, the panorama of the ancient Roman Empire reveals signs that, from the perspective of ancient social consciousness, almost nothing remained of the ideas of the first type of development; they became the privilege of esoteric and semi-esoteric societies, mystical cults, and certain circles of priests. However, the social and economic conditions of Ancient Rome, Byzantium, and even the Western Middle Ages were not yet favorable for society to move more rapidly along the second path. The turning point should be considered around the 15th century—the era from the invention of gunpowder and printing to the discovery of America and India, which led to enormous economic and psychological changes.

From the beginning of the 17th century, it became clear that the tendency of the second path of development was prevailing, while the potential of the first path (spiritual - C.) was rapidly diminishing.

The second path of development is characterized by several features. First, the connection between science—that is, the knowledge of the surrounding world—and any kind of spirituality suddenly and completely breaks off. Spirituality is ultimately relegated to the realm of theology, cult, mystical philosophy, and art—that is, to a sphere to which science pays no attention, only much later beginning to study it from its own scientific position. Second, the methodology of knowledge is narrowed to scrupulous empiricism and purely rational generalizations of empirically obtained material. Third, scientific activity as such is completely freed from any connection with practical ethics: the selfishness or selflessness of motives, the corruption or virtue of the scientist, no longer have any influence on the fruitfulness of his studies. Of course, the karmic consequences of misguided scientific or technical activities, such as military inventions, must be experienced by each person in the afterlife; however, these consequences far exceed the limits of his lifetime. And fourth, science in principle becomes open to anyone with perseverance and diligence. The final gap between the spiritual and intellectual spheres becomes an unshakable reality.

How should we evaluate—from a meta-historical perspective—this path chosen by Western humanity, which later determined the direction of intellectual activity in other meta-cultures as well? If Christ's mission had not been interrupted, humanity would have received a powerful impetus to move along the spiritual path. Then, methods would have been discovered and applied that would have allowed the masses of people to follow this path, not just the few who pursue it in India and Buddhist countries; the achievements of these generations would have been incomparably greater, obvious to all. This is similar to the difference between the scope of scientific achievements in antiquity, when only a few worked in this direction, and the scope of scientific achievements today, when millions are engaged in this activity. He who

broke with Christ's life at its very beginning, then continued his deeply a purposeful, devilishly intelligent activity. And, of course, he exerted much effort to suppress all spiritual growth and to promote explosive scientific and technological thinking. Why he sought the first is self-evident; he needed the latter because without the pinnacle technological achievements, the unification of humanity into a monolith would be unimaginable, and without this unification, universal tyranny - the only tyranny worthy of absolution

naming - the founding.

However, the unification of humanity is the goal, more precisely, a necessary stage on the path to the ultimate goal - not only for demonic principles. The unification of humanity is a stage aimed at the ultimate goal and to the principles of Providence. Until unity is achieved, humanity will be tormented by wars and revolutions - wars that will become more and more destructive; a day will come when their destructive impact threatens all organic life on Earth's surface. Without universal unification, both politically and socially, there is no way to prevent this threat. And since humanity has long, though unconsciously, chosen the path of scientific and technological development, and since it is impossible to quickly change the spiritual path of common thinking, the powers of Providence are compelled to accelerate human progress along the scientific and technological path. Such is the meta-historical dialectic. The Forces of Light care only for directing scientific thought, as far as they can, along paths that pose the least threat to discoveries and inventions destructive to all of humanity. The minds and wills of scientists are as much a battlefield of Light and Darkness as everything else in Shadanakara. And although inspired by the minds of Einstein, Planck and Kiuri, who, in carrying out their grand discoveries, were illuminated and inspired by a demon, and though the minds of six-barreled machine guns, thermonuclear bombs, surveillance devices and intercontinental ballistic missiles engineers were guided by invisible servants of our eternal Foe in their efforts.

Yet, even without the proliferation of destructive military forces, the development of technologies has had an extraordinarily important and paradoxical significance for humanity.

Technology differs from all other spiritual and intellectual phenomena, even from pure science, which is primarily driven by the thirst for knowledge, in one thing: it cannot be completely utilitarian. The psychology of people who work daily with technology, for them and for it, is trained to view everything in the world through the criterion of practical usefulness. If a person cannot recognize this danger themselves, if they do not firmly limit the sphere of their life and activity where the reigns

technologies, from other aspects of his life and soul spheres, he will become spiritually crippled, spiritually powerless, spiritually blind. There is no better way to extinguish any spark of spirituality within; there is no more reliable path to liberate the psyche from the understanding of art, from love of nature, from the urge toward religion, from longing for global harmony, from the thirst for love. In our era, technological development is inescapable, relentless, and justifiable, because without it neither the unification of humanity nor the creation of a universal, human-worthy material standard is possible.

But woe to those who let technologies control their souls.9

Strictly logical, permeated by iron historical logic, was the circumstance that the Doctrine first appealed to the proletariat, and it was the proletariat that was chosen in advance as the future hegemonic class. In those days it was still possible to mislead people by appealing to a sense of justice and pity, proclaiming that the proletariat still creates only material values, because it is helpless, oppressed, abused, poor, an orphan and naked. Naive enthusiasts believed that, freed from exploitation and coming to power, this class would create such grand virtues that all past masterpieces would pale in comparison. And what happened?

Feudal aristocracy exploited the people, but the amount of cultural treasures created by this class is impossible to calculate and assess. Druids and priests, what even a baby knows now, exploited the ignorance of the masses, but they created not only religious concepts and cults; they created monuments of eternal architecture, painting, poetry, music, philosophy, and noble moral values. The bourgeoisie is to blame for all mortal sins, but the cultural creativity of this class accounts for perhaps the greatest portion of what is now called cultural heritage. The peasants remained at the bottom of the social ladder, but they also created songs and tales, ornaments and legends, crafts and folklore.

And the working class? I live in a country where the working class remains hegemonic for five decades. What has it created, apart from the same old material values and various technical and industrial improvements? Some may ask: what about all the working class intelligentsia, those who rose from the working class and became engineers, economists, lawyers, scientists and writers? But this is not the working class: these are those who have surpassed it, who have nothing more to do in this environment and who are forever separated from it by the nature of their work, the range of interests, and the material conditions of life. A monk who became a fresco painter in a church remained a monk; the serf who wrote novels, poems and pictures in his manor or in a city house remained a serf; the bourgeois, who gave leisure to art and

engaged in science or art patronage, remained bourgeois; and the peasant, who created epics or made pottery, remained a member of his class. But the worker who becomes an intellectual ceases to be a worker. And what this intelligentsia has created should not be forgotten when we talk about what this class as such has created. The spiritual production of the working class—in the strict sense of the word—does not exist at all; its intellectual production is insignificant. The working class is not the crown of humanity, but its tragedy, its memento mori*, a grim reminder that millions of people, potentially no different from the rest of fully functioning society, are condemned by that society to spiritual castration, cultural degeneration, which is mitigated only by the fact that these unfortunate people usually do not understand the full horror of their situation. Having lost their connection with Mother Earth and not being rewarded for it, acquainted with world culture, mentally crippled by the constant play with machines, aesthetically wavering between the beauty of the industrial landscape and songs and vulgar oleographs, these people become victims of dizzying boredom as soon as they are left alone with themselves. They fear silence like fire, because silence connects them with their spiritual emptiness. For them, nature is dead, philosophy is deadly boring, art and literature are accessible only in their lowest forms, religion evokes only arrogant mockery for the ignorant, and only science inspires a feeling of instinctive respect, as something undoubtedly higher than themselves. Their entertainments are cards, vodka, dominoes, sports, primitive flirting, and cinema. And let no one say that I am slandering these people: they have been incensed for too long, corrupted by streams of demagogic flattery and lies;

the time is coming when their own unembellished portraits will be set before them. It is natural and logical that it is precisely this human formation that the Doctrine has placed on a pedestal; from it are formed the cadres of the autocratic party; it is this that is presented before humanity as the supposedly most valuable layer of humanity, as the model which

everyone else must follow as closely as possible. Industrialization—one of the most important state measures of the 1920s-1930s—

its significance is by no means limited to the fact that this measure strengthened the country's defense capabilities and, albeit at a snail's pace, raised its material level. The significance of industrialization also lies in the fact that it greatly disrupted the psychology of the peasants and the intelligentsia, forcing Russia, as one foreign journalist put it, to 'think in terms of machines' and spreading throughout society a psychological regime that previously was characteristic of the working class: a psychological regime,

in which everything is valued according to the standard of practical usefulness, where everyone feels like a cog in the giant machine and regards it as normal; a regime in which art degenerates, literature becomes a state prostitute, religion dies, cultural heritage is trivialized, and ethics – demeaned: a regime of psychological spiritual deficit.

Cultural heritage remains the only channel through which spirituality still penetrates into human consciousness. And it is worth remembering that in the early years after the Great Revolution, when people still believed in the inevitability of revolution's dream worldwide, a current ravaged Russian culture demanding the entire past culture to be surrendered to archives. One of the Doctrine's ideologues, Majakovskis, only much later concluded that Puškin's work isn't so bad; initially he, like others, demanded Puškin be thrown overboard from the modernity vessel. Puškin, of course, was understood as a kind of embodiment of classicalness in general. The most talented theater figure of that era, Meyerhold, by turning the classic upside down, nurtured that urban, constructivist, naked, schematic style, reminiscent of mass performances in the style of "Drukkarg" 7. Even more pronounced was the igv8 architectural style reflected in the constructivist buildings erected in Russian cities in the 1920s and early 1930s: without any ornaments, they were combinations of cubes, rhombs, and rectilinear shapes—bare geometric forms—clearly ignoring the curved line. Intensive Fongaranda involution was required to halt further architectural decline or, better, "igvizavimas" (ing – translated as extraterrestrials, as something superhuman, not human. But in 20th-century architecture, the influence of the non-human taste and style was felt far beyond Russia's borders: constructivism in the West proved even more resilient than here, still marring beautiful French, English, and German cities with its reinforced concrete wickedness. This is not surprising: the involution of demonic principles is global, and if at certain historical moments Russia was the main pillar of humanity, and Drukkargo's face began to stand out, the rest of humanity was not left without the demons' attention, so if Russia lost control, there would appear a place and a foundation on which to continue building the future satanocracy's foundations. That is why the northwestern metacultural rastras, Mudgabr, is increasingly visible in Western Europe and American cities.

The strategic course chosen by the state from the very beginning of the revolution regarding religion, of course, was deeply logical. However, the tactics had to vary depending on the situation and the vigilance of those who at the time led this course.

The doctrine had not yet seized power when the great human instrument the Third Proletarian (Karl Marx - Celestina) proclaimed that religion is the people's opium. At first, in order to weaken the Orthodox Church, which had long dominated the minds of the broad masses of Russia, especially peasants, attempts were made to undermine the monolith of Orthodoxy by tolerating various sects. However it soon became clear that such palliative measures could not undermine the Church and, on the contrary, began to spread the spirit of religious inquiry. Therefore sects suffered persecution as did the Church. Their fate was struck by religious, philosophical and mystical organizations and groups that flourished among the intelligentsia: the Theosophical and Anthroposophical lodges, occult circles, the Religious-Philosophical Society and various religious orders. The activities of anti-religious organizations, especially atheistic societies, expanded into clubs, lecture halls, stages, stages, pulpits, press, theater and cinema, even into squares of towns and villages. During church holidays crowds of youth surrounded churches, enjoying various forms of blasphemy, and clownish processions in which Komsomol members depicted bubbling priests with bent miters and bottles in their hands; these jesters moved through the streets parallel to the procession of the believers. A lack of wit, aesthetic sterility, and the stigma of irredeemable vulgarity permeating these acts did little to contribute to their success. Their lack of wit had to be compensated by three-finger whistles, poorly rehearsed laughter outbreaks, fireworks, rockets and often outright hooliganism.

Soon it became clear that even these methods were powerless to divert from religion even a little the followers of spiritual opium. On the contrary: churches were fuller than ever before the revolution. When in 1925, under house arrest, Patriarch Tikhon died, his funeral drew such a million-strong demonstration that it eclipsed all state- and party-inspired mass expressions of grief that had beset Muscovites the previous year at the funeral of the first leader, namely the embalming. After that the tactic changed, the Church was internally split. The late Patriarch's successor issued a broad proclamation that from now on the pleasures of the godless state are our joys, and its pains – our pains. Exceeding his authority, the highest hierarch of the Russian Church included the text of the Great Litany – a prayer for the rulers and for their glorification “in all worship and sincerity.” It is highly likely that subjective motives guiding the highest hierarchy in making this decision condensed into the idea that, at least in this way, it would be better to save the Church from total physical destruction, and at least in this way to ensure its people

of the main functions - the sacraments of baptism, confession and the Eucharist - execution. However, in one way or another, this marked the beginning of the Church's political course, which soon would turn it into a submissive slave to an anti-religious government. It is natural that such a turn of events provoked a sharp split among clergy and laity. The majority of priests either strongly refused or avoided mentioning the authorities during services. For dissidents, punishments were threatened - but not from the Church's side. In over a thousand years of the Church's existence in Russia, among its saints there were only a few dozen martyrs for the faith. Now this deficit had been amply filled. Thousands of priests and laypeople died in prisons and labor camps.

Churches were closed and torn down or converted into warehouses, workshops, or dormitories. The destructive silence even of churches and monasteries, which worldwide were renowned as unique works of art, turned into ruins. The bells, which for centuries rang over Russian towns and fields with blessing waves, tolled for the last time, and, having been cast from shattered bell towers, were sent as scrap metal for smelting. By the mid-1920s in Moscow of 600 operating churches there were only about 40 left, and in Kiev, for example, only one cathedral had been opened. The fate of the Orthodox churches struck all other faiths as well.

At that time what was supposed to replace the church as the guide of souls, life's teacher, and mass organization had already been built, gathered, and whitened. This pseudo-church inherited from its ancestor both the primordial dogmatic firmness and the characteristic blend of centralization and democracy, the strict internal subordination system, and the pretensions to be the sole indicator of truth. They even tried to imitate the spiritual warmth hidden in the church. The party's ideological and structural unity was safeguarded by the same merciless measures by which the Christian church once, in its early formation, defended its unity, cruelly fighting any heresy. And expulsion of a member from the pseudo-church's embrace became as terrible a punishment as excommunication from the church was regarded in the Middle Ages.

Gradually the pseudo-church created a pseudo-cult. Instead of the pathetic, improvised anti-religious pageants during church holidays, the main focus now was on organizing grandiose mass processions, parades, and pompous ceremonies during revolutionary celebrations, performing pseudo-psalms and pseudo-akathists by chorus of the party, and honoring pseudo-relics, which rested in the pseudo-church by the Kremlin walls.

By means of economic and non-economic coercion, everything was turned into quasi-church service—from fiction to circus, from major theater stages to restaurant stages. The system was built on education—that is, the tiers of educational, upbringing, and scientific institutions, from kindergartens to the Academy of Sciences of the USSR.

What kind of person did this all-encompassing pedagogical system cultivate? What was its ideal?

It trained in that subject courage, because the state needed this courage to fight its enemies and in upcoming battles for world domination. Will was forged, but a will that was obedient to the state and the quasi-church and decisively implementing their—and only their—instructions. A sense of friendship was nurtured, but friendship only with those who steadfastly and firmly defended the interests of this state and this quasi-church. Justice and integrity were cultivated, but a special honesty: one that would not hesitate to betray a friend, comrade, father, if it would reveal any secret entrusted to them that conflicts with state interests and the diktat of the quasi-church, even in details. A creative attitude to work was fostered—all for the sake of efficiency of the work processes for the interests of the same quasi-church and state. A thirst for knowledge was encouraged, but steered along a strictly defined path: a path that ensured technological progress and the formation of a specific ideology. All this was imbued with the meticulously cultivated, nurtured, nourished, watered, and stoked enemy hatred, so that anyone who thought differently from the quasi-church was considered an enemy.

The result was a developed, energetic, cheerful, goal-driven, strong-willed personality—somehow honest, somehow ideological, pitilessly cruel, spiritually narrow, religiously ignorant, often confusing villainy with heroism, and inhumanity with courage and heroism. A completely confident fanatic type was created, imagining that his state is the best of all the world's states, its people the most talented of all nations, its quasi-church the chest of absolute truth, its ideology impeccably correct, its leader infallible not only ex cathedra, but in every moment of his life, and everything else merely rags, historical trash, only hindering life and condemned to merciless destruction.

But no matter how strong a position the Doctrine held in the struggle for people's souls, within these souls, barely visible to the naked eye and often incomprehensible to the minds of the people themselves, a continued battle raged between the principle of providence and those who sought to

destroy. In everyday life, at home, in families, in friendship, in love, in secret movements of the human heart, in hazy melancholy, in insatiable doubts that arise from the depths of conscience, in communion with nature, in streams of beauty, flowing into the soul from great works of the distant past, there occurred an evident invincible resistance of the spirit.

The struggle with spirituality reached such a stage in the fourth decade of our century, when in the sixth part of the world the monstrous figure of a dreadful man, long foreseen and prophesied by the great prophets of Russia, clearly and finally stood out.

DANIIL ANDREYEV

A few biographical sketches and about the book

“The Rose of the World” - “THE MOST IMPERIOUS BOOK OF THE 20TH CENTURY.”

Andrejev Daniil (Russian: Daniil Andreyev, Daniil Andrèyev) 1906-11-02 Berlin 1959-03-30 Moscow, Russian writer, philosopher. Son of the writer Leonid Andreyev. Wrote poems, the novel Night Wanderers (Stranniki nochi). In 1947 he was arrested by Soviet security, sentenced to 25 years of imprisonment. In 1957 he was released from prison, later rehabilitated.

The most important work – a philosophical work based on transcendent worldview, The Rose of the World (Roza Mira 1989, written in prison). It concludes that people, by violating the laws of harmony of the Universe, push the world toward ruin. It can be saved by the flourishing of spirituality and the gathering of bright powers into sinklitus (symbol – the rose, its petals – the states of the world, nations and religion).

Daniil Andreyev endured both a happy and tragic fate. His mother died at his birth, and Daniil was raised by relatives from the Dobrov family, one of Moscow's most famous intellectual families. After completing higher literary courses (the son of a “non-proletarian” writer was not admitted to the university), he worked as a typesetter and wrote poetry at night. Andreyev's “war” paths led to Ladoga, Leningrad, Shlisselburg, and Siniavina.* He was arrested in 1947 and sentenced to ten years in Vladimir prison. After a heart attack he was released in critical condition. He died on March 30, 1959. But only after more than thirty years did the day come

the most of the 20th century philosopher and mystic's magnum opus, "The World Rose," which was almost miraculously saved by his widow Ala Aleksandrovna Andrejeva.

I found online the interview of journalist Olga Skibinskaya, which took place during the preperestroika era, with Daniil Andreyev's wife Ala, who also was sentenced to 25 years in Stalin's camps. Thus, Ala tells how "The World Rose" grew in Stalin's camps.

The World Rose is a work whose genre is truly difficult to define. A vision, a historiosophical treatise, a philosophy essay – everyone in this book about the complex hierarchy of good and evil powers in the universe finds something unique... This book appeared in 1992 during perestroika legally in Moscow bookstores, and until then it had been printed in samizdat form.

Andreyev was a true mystic: he experienced his first vision at the age of 15, but only in prison, where he was condemned for one "disturbing" novel, did his spiritual ear and images awaken, and deep memory. Andreyev's wife revealed some delicate details of the man's biography. One of Andreyev's cellmates, academic V. V. Parin, a physiologist and atheist with materialist views, told how Daniil Andreyev worked in prison: "It seemed that he did not write, but recorded what he heard from somewhere, which, it seems, flowed through him, and he barely managed to jot it down." It is believed that the book title "The World Rose" came from Daniil Andreyev's idea of universal brotherhood, which he "saw" in a free voluntary federation of states, under the name "The World Rose." It was based on ethical principles. According to Andreyev, humanity can be united by ethics, not a political system, and not religion. I think this is an excellent idea, deserving special attention. Religions are ideologies that incite mutual wars.

The World Rose in this book explains that the Universe is multi-layered. Our Earth, more precisely, the layer in which we live, is a crossroads where the systems of worlds from other dimensions meet. Figuratively, the Enlightened Worlds rise above us, descending into Christ's dwelling. According to Andreyev, the Worlds of Judgment descend downward, and their core is in the Devil's dwelling. From this structure of the Universe arises the entire life of humanity and meta-history. Its reflection in daily consciousness is what we call history. Looking from this perspective, Daniil Andreyev's book "The World Rose" analyzes Russian history. Each people has its luminous Guide – the Demiurge – guiding to the Light. Each people also has its luminous Collective Soul – a feminine essence, the shining

the inspiration and guardian of the creative principle. All Demiurges are brothers, and all Collective Souls are sisters. The book contains chapters about the latest history of Russia, including a chapter on Stalin as the most powerful embodiment of personalized evil. A substantial part of the 'World's Rosary' is devoted to nature, its hidden driving forces – the elements, spirits, and so on.

The journalist Ala told that Andreyev was subjected to the notoriously infamous Article 58: anti-Soviet agitation, terrorism, and preparation of an assassination attempt on Stalin, but in fact the reason for the arrest of Daniil and his wife was the manuscript of his novel *The Wanderers of the Night*. Daniil began writing this novel in 1937. He wrote at night, having no hope that it would be published. The work was completed after the war, in spring 1947. The manuscript was read among friends and family. And then someone betrayed them... The manuscript was destroyed by the organs after Daniil's sentence. Manuscripts of Daniil Andreyev's prison draft are kept in the Russian archive of Lloyds University (UK), which his wife managed to smuggle there secretly, not expecting them ever to be published in the homeland. Excerpts from these works were published in the third volume of Daniil Andreyev's *Collected Works*, released in 1990. The action of *The Wanderers of the Night* takes place in Moscow at the end of the 4th decade of the 20th century.

The title of the novel means: we, Russians, roam through the night,

stretching across Russia. One episode of the book: the arrested leader of an underground group, indologist Glinsky, is placed in a cell crowded with various people in Lubinka. In the same cell is an Orthodox priest and a lama. They, not speaking to each other, alternately pray for everyone else. Quietly. When the praying one is summoned for interrogation, he conveys his prayer to the remaining... In those godless camps and prisons, a universal confrontation with spiritual decline naturally arose... The 19-month investigation did not prevent the sentence: 25 years of prison for Daniil and 25 years in camps for his wife.

Daniil Andreyev's wife Ala Aleksandrovna says that the prisoners had support, not only faith. Their support was the people around them. The *World's Rosary* and Daniil's poetry drafts were lost twice during prison robs. Yet they were hidden and saved not only by Russians, but also by Germans and Japanese. Partly thanks to them, Daniil Leonidovich, released to freedom, could finish his work. After the verdict, that is, from 1948 to 1950, husband and wife had no knowledge of each other. Only when they were allowed to correspond did Ala learn from her mother that Daniil was alive, and from 1954 we could correspond. One letter per month, to which the prisoner had the right, at that time seemed

as a luxury. Ala says: "If we talk about the course of the investigation, I can say that, apart from all sorts of deceptions and provocations, I was not allowed to sleep in Lefortovo for three weeks, after which, of course, I was half sane..." "Together with me in the camp were shot Galina Makovskaya, the daughter of philosopher Karsavin, Irina, the daughter of the People's Commissar of Education, Elena Bubnova, Trotsky's daughter, Boris Pasternak's wife... But it was not the physical suffering that was the worst. The worst was losing oneself, one's inner freedom." Ala says that Daniil was a deeply religious man. However, after the publication of "The Rose of the World," a conflict arose with the church. Ala recalls how, in one radio broadcast, Father Artemy Vladimirov claimed that the author of "The Rose of the World," on his deathbed, renounced his book and asked for it to be destroyed, that the work was published against his will. This was a lie. Daniil Andreev never renounced either his work or his identity. Neither in prison nor in freedom. In the last months of his life, I was constantly by his side. And I believe that Daniil, who shared his plans and ideas with me until the last minute, would not have hidden such an important decision from me. We had no secrets from each other. Ala says that it is necessary to pay attention to how this work does not conform to Orthodox dogma. Daniil Andreev is a poet, not a philosopher and certainly not a theologian. This gives him the right to a unique, poetic vision of the world. One priest told Ala that in "The Rose of the World" the living religious consciousness is raised above the boundaries of faith... Ala says: "The church's attitude towards Andreev was never unambiguous." And it could not have been otherwise, when the church was subordinated to the repressive

structure. *

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1. https://web.archive.org/web/20030920113054/https://rg.ru/Anons/arc_2003/0913/7.shtml

2. As I understand, he was hiding from military service - Celestina).

3. Prosperity (English) – prosperity, flourishing. – Ed. 4. (Kalidasa (Kālidāsa), late 4th–early 5th century, Indian poet, playwright, wrote in Sanskrit - mine.) 5. Refers to chess grandmaster Alekhine. FIDE was founded on July 20, 1924, in Paris, France. However, until the end of World War II, its influence was minimal. At that time, world champion Alexander Alekhine did not want to have anything to do with it. He considered the world champion title his personal property. ~~The situation changed only when, in 1946, he died holding the title (no other champion died holding the title).~~ It became clear that a new champion had to be found. FIDE intervened and, supported by Russia, proposed a solution. The strong Soviet Union chess federation joined FIDE only

in 1946. It had great influence, resources, and many young strong players.)

6. Isako Sirino practices though were ascetic, but applicable to all believers in Christ, their character was gnostic.

https://ru.wikipedia.org/wiki/Исаак_Сирин

7. "Drukkarg" (<https://arimoya.ru/Glossary/Drukkarg.html> More explanation here: <https://rozamira.org/t/785/>)

8. ivg - I did not find that style. It is associated with aliens, not humans.

9. Daniel's quote: "Woe to those who allowed technologies to rule their souls" Christ's words from the Gospel of Thomas:

reminds of Jesus

3 JESUS SAID:

If your leaders tell you that here the kingdom is in heaven,
at that time the birds of heaven will surpass
you; if they tell you that it is in the seas,

at that time the fish will surpass you.

But the kingdom is within you and around you. When
you know yourselves, then you will be known and you
will understand that you are the Son of the living Father.

Or if you do not know yourselves,

at that time you are in misery and you yourselves are misery.

10. ex cathedra describes a special act of papal teaching that is regarded as infallible in matters of faith and on moral matters.