

focus is the well-being of others. An awareness of this can be fostered by the habit of virtue. In this context, our conclusion is in line with H.P. Blavatsky's words: "If the actions of human bring prosperity and happiness to other living creatures, they will respond with the same prosperity and happiness on himself or herself"<sup>167</sup>.

## **HELENA BLAVATSKY AND THE MODERN WORLD ATTITUDE – EVOLUTIONARY VIEWS OF CONSCIOUSNESS ISSUES IN THE INTERDISCIPLINARY DIMENSION**

*Julia Rodina*  
*Ukraine*

*PhD, associate professor  
of the Department of Philosophy and Pedagogics  
of the Dnipro University of Technology*

The category of consciousness is very complex in modern science. The phenomenon of consciousness cannot be illuminated and explained by scientists in one direction and dimension<sup>168</sup>. The subjective nature of consciousness was explored by various methodological strategies in understanding its categorical nature. It did not allow consciousness to be considered in its overly complex multilevel nature. Classical psychology defines consciousness as highly organized matter of the brain. It does not answer the philosophical problems of being human, and does not respond to current research on man and the world<sup>169</sup>.

The challenges of time return researchers to the backbone of a synthesis of consideration of all basic concepts and require a comprehensive multidisciplinary approach.

The following principles reappear in the study of man: Subjectivity – in all disciplines that study man return to the principle of individualization.

---

<sup>167</sup> H.P. Blavatsky. Karma, or the Law of Cause and Effect // H.P. Blavatsky, N.K. Roerich. Shambhala. The past or the future of the world? – Moscow: Algorithm, 2018. - 239 p. URL: <https://mybook.ru/author/elena-blavatskaya/shambala-proshloe-ili-budushee-mira/read/>

<sup>168</sup> Klochko V., The Problem of Consciousness in Psychology: a Post-Nonclassical Perspective // *Moscow University Bulletin. Series 14 "Psychology"*. 2013 No. 4. P. 20–35.

<sup>169</sup> Guseltseva M.S. Cultural and Analytical Approach to the Study of the Evolution of Psychological Knowledge: Thesis. ... PhD (Psychology) / M.S. Guseltseva. M., 2015. 459 p. Umrikhin V.V., Romashchuk A.N. At the Turning Point of Methodological Platforms: from Classical Psychology to Psychology of the Twentieth Century, Modern Psychology: Methodology, Paradigms, Theories. Ananiev readings 2009.V. 1. 2009.P. 109–114.

Individualization was lost earlier in the obligatory statistical scientific research base, and did not allow to study the most rejected, but interesting cases. Anthropological – allows to consider consciousness inseparably from the person and its possibilities. Such consideration takes a person to a higher level of existence than he does, which classical science had relegated to earlier. Dynamics – is a necessary condition for taking into account the flowing, labile, processually continuous nature of consciousness, which has been revealed by new fields of research, such as neuropsychology.

Transdisciplinarity is a new challenge and a must in the approach to the study of man in general, and the phenomenon of consciousness in particular<sup>170</sup>. This principle combines naturalistic and socio-humanitarian approaches to the consideration of consciousness, expands the range of research strategies.

All this brings back to the ascending origins of the evolutionary approach of considering human consciousness. The connection between the initial energy and the foundation of the World creation becomes apparent<sup>171</sup>.

This is the evolutionary approach introduced by Helena Blavatsky in her writings in the 19th century. She founded the Theosophical Society and combined in her writings the research tasks of various scientific fields. It gave the world and science a basic approach combining the scientific achievements of the East and the West in the paradigm of the unity of human nature and the nature of the World.

She wrote in her works<sup>172</sup> that every manifested form of life is moved by ascending spiritual energy. This means that every form of life has different levels of consciousness. But this consciousness energy manifests itself in the highest property only in man.

Helena Blavatsky wrote in her works that the original science of man and his soul does not reproduce all levels of its existence. This science (psychology) cannot explain the highly organized nature of consciousness only on the basis of the materialistic concepts of Western science. It must

---

<sup>170</sup> Guseltseva M.S. Cultural and Analytical Approach to the Study of the Evolution of Psychological Knowledge: Thesis. ... PhD (Psychology) / M.S. Guseltseva. M., 2015. 459 p.

<sup>171</sup> Gindilis, L.M. Consciousness and its Role in the Universe: Scientific, Philosophical and Meta-Scientific Aspects. *Materials of the Xth Interdisciplinary Scientific Conference "Ethics and Science of the Future" - Consciousness as the Creative Power of the Cosmos*. M.: Delphis, 2011. p. 5-13. Rodina Yu. D. The Level of Consciousness as a Determinant of Human Life. *Materials of the Xth interdisciplinary scientific conference "Ethics and Science of the Future" Consciousness as the Creative Power of the Cosmos*. M.: Delphis, 2011. p. 24-27.

<sup>172</sup> Blavatska H. P. *The Human Phenomenon*. M: Sphere. 2006. 480 p.

consider its subject – the soul of man (the psyche from the Greek – the soul) within the framework of the Eastern paradigm, where the ultimate point of the development of consciousness is the union with the divine consciousness. This conception is based on the premise that man, the microcosm, is the reflection of the macrocosm as the existence of a living Universe.

The Theosophical Approach to the Phenomenon of Consciousness, in fact, gives the bridge to the study of human nature and the nature of consciousness through divine wisdom, which is literally the definition of Theosophy.

The Upanishads list five levels of human consciousness<sup>173</sup>. First level is ana-maya – the human consciousness is grossly sensitive, determined by the animal's search for saturation of food and in sensual pleasure sees the only meaning of its existence. Second level is prana-maya – consciousness understands happiness as an opportunity to continue life and maintain one's health. The third level is jnana-maya – consciousness opens and values for itself the knowledge of the world on the intellectual level. At the same time, consciousness does not see the connections of wildlife. It reflects knowledge in the process of knowledge acquisition at its own pleasure. This reflects the classic level of scientific approach that has existed for more than a century. The fourth level is the vyjnana-maya – the vision of the kinship of all living things, the possibility of establishing relationships at the divine-spiritual level – this is the theosophical approach, the bridge to the study of the natural science content, which Helena Blavatsky built in her works. The fifth level is ananda-maya – the person feels the pleasure of only working for the divine plan. The person in this level gives all his activities to the Service without losing his nature and identity. So a person goes beyond his own personality.

This approach brings back the value of each individual who carries it through the ability to reach their level of consciousness. It also brings evolutionary development opportunities to all of humanity and all of advanced science. We see the effect of this approach on the example of the life and activity of Helena Blavatsky, which in the fundamental work of "The Secret Doctrine" gives science a true key to the study of the nature of man and the universe at the proper level of the great Truth of Existence<sup>174</sup>. The "Secret Doctrine" has become contemporary and relevant at the time

---

<sup>173</sup> Rodina Yu.D. The Level of Consciousness as a Determinant of Human Life. *Materials of the Xth Interdisciplinary Scientific Conference "Ethics and Science of the Future" Consciousness as the Creative Power of the Cosmos*. M.: Delphis, 2011. p. 24-27.

<sup>174</sup> Blavatska H. P., *The Secret Doctrine*. M: Eksmo. 2018. V.1 880 p.

of writing and remains such today. Because it gives the true perspective of the only possible interdisciplinary approach to all nature.

Helena Blavatsky herself gives an example of the existence and service of humanity and the universe on the highest possible stage of consciousness. When we study her works and life, we have the opportunity to understand nature and consciousness most fully too – in all its divine, nature (at the same time changing and constant). It brings together all levels of scientific inquiry in a truly evolutionary, transdisciplinary methodology.

**IRRATIONAL FACTOR ANALYSIS  
IN THE MASS CONSCIOUSNESS FORMATION  
BY THE FRANKFURT SCHOOL REPRESENTATIVES**

*Oleksiy Zakharchuk*  
*Ukraine*

*PhD (Philosophy), associate professor  
of the Department of Philosophy and Pedagogics  
of the Dnipro University of Technology*

Mass culture as a manifestation of mass consciousness is a truly new, unique phenomenon of modern civilization that has no analogues in the past. In retrospect, one can only speak of the traditional type of culture. Mass culture is entirely a product of scientific and technological progress and industrial society.

From the logic of the Frankfurt School philosophers, the primary importance of the production structure and economic relations for the society nature should be concluded. Indeed, it is logical to assume that the presence of mass production implies the presence of mass consumption. The question of what is primary and of secondary importance in concrete-historical realities is no longer important, since there is a much more urgent problem – the maintenance of this system in a functional state. Otherwise, civilization awaits collapse and death. And it is the mass culture as a culture of consumption that makes it possible to further development of the existing business and economic model.

G. Marcuse believes that the sphere of production is not limited to just goods and services. They are accompanied by various habits and reactions that are imposed on the person from the outside, to more firmly associate