

# THE SOLAR WAY



# THE SOLAR WAY

A GUIDE TO HERMETICISM USING  
THE TAROT MAJOR ARCANA

*by*

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## *Preface and Acknowledgments*

The book's author, Nina Rudnikova, is part of the rich Western esoteric tradition. Her work is inspired by her mentor, Grigoriy Mebes, who influenced many twentieth-century occultists such as Valentin Tomberg and Mouni Sadhu. The philosophical perspective presented in this book is Nina Rudnikova's personal interpretation of Mebes's *Encyclopedia of Occultism*. It combines Hermeticism, Kabbalah, Agni-Yoga, and Theosophy.

The book explores hermetic philosophy using Tarot Arcana to provide a logical model and worldview that explains the workings of magic. It also presents practical methods for inner transformation and protection from harmful magic, even alluding to the possibility of physical immortality.

The book covers many fascinating topics. What does it mean to "sit on the head of Baphomet," and how did the Knights Templar do it? What is the connection between the nineteenth-century French philosopher Antoine Fabre d'Olivet and the Freemasons? What is an involt, and how do you deal with one? These and many other questions are explored in this book.

I have included occasional commentaries [in square brackets] and footnotes to clarify specific terms and ideas. I have also taken the liberty of rectifying some glaring errors in the original text. The book was initially written during the tumultuous period between the two world wars, sometimes resulting in discrepancies between diagrams and their text.

This translation was made possible by the contributions of numerous people. I want to express my gratitude to those known and unknown individuals who worked to safeguard the original text for future generations, ensuring the tradition's continuity.

I want to express my gratitude to John Michael Greer, whose example inspired me to pursue a career in writing. I also want to thank Mark Stavish for opening my eyes to the existence of the occult tradition in Russia, of which I was previously unaware. Most importantly, I sincerely thank my wife, Anastasia, for her unwavering support and belief in me.

I hope you will find this book both inspiring and insightful. May it stand as a tribute to Nina Rudnikova's outstanding work.

Yury Pankratov

## *The Biography of Nina Rudnikova*

Nina Pavlovna Rudnikova was born in 1890 in Saint Petersburg, the bustling capital city of Russia. Unfortunately, we know little about Nina's early years, leaving us with scant details of her formative experiences. However, Rudnikova's intellectual journey led her to the Bestuzhev Courses, the foremost bastion of higher education for women in Imperial Russia. The institution recognized her academic prowess, and upon completing her studies, she was awarded a medical degree.

Nina Rudnikova had two interests that fascinated her early on – poetry and occultism, specifically Egyptian Hermeticism. She became involved in Nikolai Gumilev's Guild of Poets, a modernist poetic school, where she worked alongside esteemed contemporaries such as Osip Mandelstam, Mikhail Kuzmin, and Anna Akhmatova. Her poetry from this time already bore the imprint of her mystical and occult leanings, as is evident in her "Egyptian" poems from 1913–14.

During this period, an influential figure was making his mark upon the esoteric scene in Saint Petersburg. Enter Baron Gregory von Mëbes, alternatively known as Grigory Ottonovich Mebes and frequently referred to as GOM. Mebes, who was originally from Riga, Latvia, completed his education in 1891 at the Physics and Mathematics Faculty of Saint Petersburg University. He spent the years between 1904 and 1917 sharing his knowledge as an educator. He taught physics, mathematics, and French at various esteemed institutions, including Czarskoye Selo School, Nikolaevsky Gymnasium, and Nikolaevsky Cadet Corps. However, a chance encounter changed his path, and he gave up his academic pursuits to explore esotericism wholeheartedly.

In 1910, Mebes met with Cheslav Chinsky, a well-known hypnotist and delegate of the French Martinist Order. This meeting was a turning point in Mebes' life. A few months later, Chinsky gave Mebes the degree of Unknown Superior (*Supérieur Inconnu*) within the Martinist Order. Chinsky also awarded Mebes an honorary Doctor of Hermeticism diploma from the Higher Hermetic School in Paris. At the end of the year, Mebes became the Secretary-General for the St. Petersburg branch of the Order, which marked a new chapter in his esoteric journey.

Between 1911 and 1912, GOM gave a series of lectures called



“A Concise Course on the Encyclopedia of Occultism,” which fascinated audiences with theories that blended Kabbalah and Tarot into a single framework. These lectures were met with great enthusiasm and later compiled into a book, influencing several generations of occultists in Russia and elsewhere. One such follower was Valentin Tomberg, who wrote *Meditations on the Tarot* in 1967. Another prominent occultist, Mouni Sadhu (Mieczyslaw Demetriusz Sudowski), extensively studied GOM’s *Encyclopedia of Occultism* in the 1920s. In 1962, Sadhu published his book, *The Tarot: A Contemporary Course of the Quintessence of Hermetic Occultism*, which contained his interpretation of Mebes’ philosophy.

Nina Rudnikova found herself among the eager attendees of these lectures. It wasn’t long before Nina’s passion for learning captured GOM’s attention; eventually, Rudnikova became one of his most trusted disciples. Mebes assigned her to study the Minor Arcana, a subject previously shrouded in secrecy.

During this period, Rudnikova also crossed paths with another of GOM’s students, Gavriil Alexandrovich Jellachich (also known as Gabriel Jelačić de Bužim). The two kindred spirits formed a bond that would culminate in their marriage. In 1915, the pair coauthored the evocative poem “Lucifer and the Antichrist,” in which they expressed esoteric truths in the veiled language of poetry. That same year, their union bore fruit with the birth of their first daughter, Nadezhda (Nadia) Jellachich.

In August 1912, the Martinist Order was in the throes of a schism. Mebes sought to extricate himself and his fellow Russian Martinists from the oversight of the Parisian leadership, declaring their independence. This bold move led to establishing the Apollonia Lodge as the Grand Lodge (Grand Council of Russia), with Mebes – under the initiatory name of Butator (the angel of calculations) – at its helm. By the waning months of 1912, the dust had settled, and Mebes penned an official missive to Papus. In this correspondence, he conveyed, with a tone of deference yet unwavering conviction, the dissolution of their ties and the founding of the Russian Autonomous Martinist Order. This new Order would be guided by the “Invisible Master” and its Father, GOM. Yet, the story of these events deserves a book of its own.

As for the Jellachich family, the path before them appeared to be one of marital bliss and thriving collaboration in poetry. However, fate had other plans in store for them.

The year 1917 marked the fall of the Russian monarchy in the wake of the February Revolution, plunging the nation into a maelstrom of political upheaval. As the summer's oppressive atmosphere intensified, the October Revolution saw the Bolsheviks wrest power from the Provisional Government of the nascent Russian Republic. The Bolshevik regime faced resistance from numerous quarters, and the once-great empire was fractured by the ensuing civil war.

At the time, Gavriil Jellachich was serving as an officer in the North-Western Army under the command of General Nikolai Yudenich. By 1918, the relentless advance of the Red Army had forced them into retreat. Amid the chaos, Nina Pavlovna and her two young daughters, Nadezhda and Elena, sought refuge at their estate near St. Petersburg.

As the embattled North-Western Army neared the manor, the couple made a daring escape to Estonia through Narva. Gavriil Jellachich galloped to the estate on horseback but could only take Nina with him. With nothing but the clothes on their backs, they abandoned their land, leaving behind their precious manuscripts. Their children were entrusted to the care of a neighbor, and it would be some time before the family was ultimately reunited in Estonia.

Opting to leave Russia proved to be a judicious choice. The newly established government, which was ostensibly committed to liberating the populace from the oppression and clandestine surveillance of the Czarist regime, soon revealed itself to be far more tyrannical than its predecessor. Various initiatory organizations – Masonic, Martinist, or Rosicrucian – persisted in their activities following the Bolsheviks' ascent to power despite the deeply antagonistic environment and the ever-present specter of repression. The Bolsheviks harbored an intense animosity towards Freemasonry across all jurisdictions, seeing them as ideologically adversarial elements. In 1922, the 4th Congress of the Communist International passed a resolution prohibiting Communists from joining any Masonic lodges, with violators facing immediate expulsion from the party.

For several years, there was a fragile period of relative peace in which

Freemasons, Martinists, and Rosicrucians could operate without much interference. However, this peace ended abruptly in 1926 when the OGPU secret police raided the homes of the most prominent figures within occult lodges on the night of April 16–17. The police discovered and seized many books, Masonic badges, swords, cloaks, ribbons, and other ritual items. After the raids, the occultists were subjected to rigorous interrogations. During the questioning, GOM refused to disclose the names of his subordinates, citing his conscience as the reason for his silence.

On May 20, 1926, Mebes, his wife, and other occultists were formally charged. Like several others, including Martinists and Rosicrucians, Mebes received a sentence of three years in exile, which was subsequently extended by another three years. He was banished to Syktyvkar (Ust-Sysolsk then), located west of the Ural Mountains. Newspapers reported that the police had exposed the Astrea Grand Lodge, presided over by the seventy-year-old “black magician” Mebes. The remaining members of his group also faced repression, irrespective of their social position, marital status, or age. According to some accounts, Mebes died in the labor camps in 1930 and was buried in Syktyvkar. Others suggest that he was released and settled in Veliky Ustyug with his wife, Maria Nesterova, where he passed away in July 1934. The exact site of his burial remains a subject for debate. Following GOM’s death, a rumor circulated among the remaining Russian Freemasons that an acacia bush sprouted on his grave as a symbol of eternal life and truth that cannot be repressed or killed.

But let’s return to our protagonist, Nina Rudnikova. Following the White Army’s flight to Estonia, the Jellachich family settled in the country’s capital, Tallinn, also known by its historical name, Revel (or Reval). Nina and Gavriil contributed to Russian émigré newspapers and participated in literary associations and groups. The family endured challenging financial circumstances, which likely affected their relationship. In 1921, Gavriil and Nina’s marriage ended in a divorce. After the separation, Gavriil Jellachich relocated to Belgrade, Yugoslavia, where he reunited with his family. Meanwhile, his daughters stayed with their mother.

Rudnikova’s second marriage was with Baron Heinrich von Uexküll,

who also went by the name of Andrei Vladimirovich Uexküll in Russian circles. Heinrich von Uexküll (1884–1940) was also an esotericist and a prominent public figure. In her second marriage, Nina Pavlovna gave birth to a son, Kirill Uexküll, who later emigrated to Australia. While her second marriage was seemingly happier, she endured a miscarriage. As one of her friends, Ekaterina Zelentsova, recalled this event in her memoirs, “Nina reappeared as abruptly as she had disappeared: she was pregnant and came to bid farewell . . . She was convinced that she would not survive childbirth. However, she was mistaken: only the child perished, while Nina’s life was spared.”

Nina Pavlovna was a well-respected esotericist in Estonia. Many occult groups considered her their spiritual leader due to her years of intense spiritual work, mentoring of students, and delivery of systematic courses on esotericism at Tallinn’s Society for Metapsychic Research. Her audience was mainly Estonians proficient in the Russian language. She also established the *Solar Way Society* for more devoted initiates. During this same time, Valentin Tomberg also lived and taught in Estonia. The two may have met and exchanged their insights.

Nina Rudnikova viewed the ideological unification of the East and the West as her life’s primary objective, and this idea was consistently present in her works. Her output was prolific; she authored a book on the Major Arcana of the Tarot (*The Solar Way*), an extensive philosophical work based on GOM’s *Encyclopedia of Occultism*. She composed numerous esoteric articles, essays, studies, philosophical dialogues in verse, and poems: *The Cup of the Heart*, *The Strings of the Universe*, *The Songs of the Earth*, *The Songs of the Sea*, and *The Androgyne*. In addition to poetry, she also wrote fiction. Many of Nina Rudnikova’s works were translated into Estonian and featured in the *Vaimuse Ideoloogia* (the *Ideology of Spirituality*) journal.

Nina Pavlovna dedicated much of her time to psychic healing. She did not have an Estonian medical diploma, so she collaborated with an Estonian physician, Dr. Lasman. Nina treated her patients in person, *laying on of hands* and at a distance. Many of her patients had been deemed beyond help by medical professionals, yet their condition improved after healing sessions with her. Rudnikova even planned to open an institute for psychic energy healing in Tallinn, but unfortunately,

this idea never came to fruition – the Estonian government, under pressure from the healthcare industry, began to crack down on all healers and homeopaths.

In addition to her other activities, Nina Rudnikova was entwined with the White émigré military intelligence, guided by Colonel B. Engelhardt. In a daring move, she permitted herself to be recruited by the Soviet intelligence and skillfully fed them disinformation for several years.

While in Estonia, the ever-tenacious Nina Rudnikova formed several connections that would become crucial in safeguarding her legacy. One such acquaintance was Dr. Alexandr Mikhailovich Aseev, son of Mikhail Aseev, a distinguished Russian industrialist who fled Russia in 1918 and sought refuge in Belgrade, Yugoslavia.

Dr. Aseev was deeply fascinated by the *Agni Yoga* book by Helena and Nicholas Roerich, which explained a religious doctrine revealed by Master Morya. After reading the book, Dr. Aseev composed a letter full of inquiries to Helena Roerich, who kindly responded. By 1933, Dr. Aseev had decided to share this spiritual wisdom with others. Despite limited resources, he began publishing the *Occultism & Yoga* journal in Belgrade. He single-handedly compiled, edited, and published the journal at his own expense. Through his dedication of time, talent, and money, Aleksandr Aseev created a platform for Russian émigré occultists to engage in discourse on various esoteric topics.

Nina Rudnikova was a frequent contributor to the *Occultism & Yoga* journal. Her poetry was featured in the journal's first issue, and Aleksandr Aseev continued to publish her works even after her death. Due to the chaos of the Second World War, many unpublished works had accumulated, which Aseev chose to release.

In 1951, Aseev moved to Paraguay, where he reunited with his family and resumed the publication of his journal, *Occultism & Yoga*. The journal gained worldwide popularity and served as a means of communication among the scattered Russian diaspora. People from various parts of the world, such as Australia, South Africa, Switzerland, and Yugoslavia, wrote to him. Dr. Aseev passed away in 1993.

In another serendipitous encounter, Nina Rudnikova crossed paths with Ekaterina Zelentsova (Sreznevskaya). Zelentsova's recollections of this fortuitous meeting were documented in the twenty-third issue

of the *Occultism & Yoga*, published in 1960. Her memoirs also offer a glimpse into Mrs. Rudnikova's physical appearance. As no photos or painted portraits of Nina Rudnikova are available, this description is the sole account of her looks. Ekaterina writes:

We first met . . . in Revel, shortly following the end of the Civil War on the North-Western front. During this time, we established a study circle centered around Blavatsky's "Secret Doctrine." As I arrived to discuss the circle's affairs with my fellow members, I nearly collided with a lady in the foyer. Her visage instantly captivated me. Petite, remarkably tanned, and adorned with enormous dark eyes, she appeared to be a figure straight out of an Egyptian fresco, embodying an archaic Egyptian archetype . . .

Zelentsova recounts her subsequent interactions with Rudnikova, stating:

Nina and her spouse Gavriil, another disciple of GOM and a profound esotericist, crossed paths with us on several occasions. However, the couple eventually parted ways. Jellachich departed Estonia, and Rudnikova wed Baron Uexküll, relocating to his estate . . . We lost touch for several years, yet Nina Pavlovna seemed to linger invisibly in our dialogues and debates. Possessing such an expansive, distinctive, and magnetic presence, she indelibly etched her mark on the lives she touched, however fleeting the encounter. This may be attributed to her extensive white magic practice and the formidable magical prowess she cultivated, both under GOM's tutelage and independently . . .

Ekaterina continues, describing the influence of Nina's second marriage on her spiritual path:

Baron Uexküll, also an esotericist, adhered more to the Eastern Tradition, which broadened Nina's horizons. She embarked on a quest to unearth the Great Common that transcended both Traditions, the Truth intrinsic to all human pursuits . . . On one occasion, while meeting Nina Pavlovna at a friend's house, I invited her to partake in our Secret Doctrine circle. In response, she smiled and revealed an intriguing trait – the tendency to dismantle any organization she belonged to.

At the time, Ekaterina Zelentsova remained unaware that she would play a pivotal role in preserving Nina Rudnikova's legacy. In 1937, as Europe teetered on the brink of war, Zelentsova prepared to depart for the more tranquil climes of Latin America. Then, Rudnikova approached her once more, entrusting Ekaterina with her meticulous notes on the Minor Arcana of Tarot — lessons imparted by Mebes to his most devoted disciples. Reflecting on the experience, Zelentsova writes:

... our joint work spanned several months. Nina would speak, sketch, provide illustrations, and sometimes even dictate. I would diligently transcribe and annotate for further elaboration. Nina reveled in paradoxes and striking analogies, often shedding light on obscure concepts in the most unexpected ways.

Rudnikova shared the materials stipulating that Ekaterina would pass on this knowledge to a worthy individual, ensuring the preservation of these teachings. In a twist of fate, Zelentsova later encountered Nadezhda Jellachich, Nina's daughter, in Brazil. Soon after, Alexandr Nikitin-Nevelskoy, another adherent of Mebes' School, joined them. Zelentsova reminisces:

Thus, a quarter of a century elapsed; the scribbled notebooks lay dormant in my desk . . . And then, as if by some divine intervention, the very individuals who could assist me in safeguarding the Teachings — perhaps the only ones among the Russian expatriates — were drawn to work with me.

By amalgamating their collective notes, they successfully reconstructed the entirety of the Minor Arcana of Tarot course. In doing so, Nina's wish was fulfilled, as the study material was not only bequeathed to a deserving individual but also meticulously organized by a capable hand. Ekaterina recalls in her memoirs:

What I could not achieve singlehandedly, we accomplished together, and the Teaching of the Minor Arcana of the Tarot, bestowed by GOM and Nina Rudnikova, now awaits publication in its completed form, which we aspire to realize for a select group of Russian esotericists residing abroad.

Regrettably, many of Nina Rudnikova's unpublished works were lost to the sands of time. As war loomed in 1939, she relocated from Estonia to Germany with her husband, taking her manuscripts with them. Sensing her approaching demise, she entrusted her husband, Baron von Uexküll, with their safekeeping. Nina Rudnikova succumbed to liver cancer on July 15, 1940, in Königsberg, Prussia. Her husband's passing followed shortly after that in February 1941. It's worth noting that Rudnikova's first husband, Gavriil Jellachich, also died in 1941 alongside his second wife during a German bombardment of Belgrade.

Before his untimely death, Heinrich von Uexküll managed to give the manuscripts to Nina's youngest daughter, Helena. As the war drew to a close, Helena found herself in Poznan, Poland, then under German occupation. In the latter half of January 1945, with Soviet troops fast approaching Poznan, she embarked on a daring escape. Amid the chaos of artillery fire, Helena navigated her way to the train station, carrying a backpack with her child and a small suitcase in tow. The last, overcrowded train prepared to depart – its passengers precariously perched on steps, sitting atop carriages, and clinging to buffers. Despite her best efforts, Helena struggled to board, but as the train began to move, a compassionate stranger pulled her and her child through a window into the car. In the ensuing turmoil, she was forced to abandon her possessions, including her mother's manuscripts, in Poznan – works now presumed to be lost forever.

Nina Rudnikova's treatise on the Major Arcana of the Tarot endured the test of time. It eventually saw publication in Russia in 1995 as *The Solar Way: Tarot Arcana* and later as *The Sacred Mysticism of Egypt – 22 Steps of the Initiatory Path*.

In the words of Ekaterina Zelentsova, the tireless efforts of those who safeguard sacred knowledge for future generations serve as “the finest laurels for the gravestones of both the persecuted Grigory Mebes and the untimely departed Nina Rudnikova.”



## *Introduction*

This text is intended for Truth seekers who aspire to broaden their understanding and gain insight into invisible Principles, laws, forces, and phenomena that lie beyond human understanding. This work is intended for those who recognize the limitations of materialistic science, which overlooks the existence of higher realms, and those who find conventional religious doctrines lacking in fulfilling their spiritual quest.

Furthermore, this material is aimed at individuals who have a deep spiritual longing in their hearts, a thirst for understanding, and a deliberate, rational approach to grasping the development of the human spirit, soul, and intellect.

The goal of initiation is liberation, a common theme in all religious doctrines. Liberation from illusion, suffering, and earthly sin is widely accepted as the highest objective for those living on our imperfect Earth. This ultimate aspiration is emphasized across various faiths. Enlightened spiritual leaders who have already attained liberation have instructed humanity in achieving it. When we synthesize and understand these teachings, they act as guideposts on the Great Path of Liberation.

### **There are two distinct paths to consider:**

- 1 Embracing the Guiding Hand and disengaging one's consciousness from the limited human self, which is the source of illusions, suffering, and sins. This allows individuals to perceive their higher, immortal Self, embodied in their Teacher's image.
- 2 Following the Teacher's lead and striving to discover the higher spiritual Self within oneself. This involves purposefully examining the journey toward liberation and consciously mastering each stage.

The first path is exoteric religion, while the second path is the path of initiation. Therefore, the path of initiation is accessible to individuals whose consciousness is ardently drawn to the quest for the Divine, essentially rooted in religious inclination, and seeks to attain conscious religiosity.

The initiation methods involve acquiring Knowledge and *realizational power*.<sup>4</sup> Knowledge is rooted in discernment and ultimately aims to unveil Truth, stripped of all that is not it. Therefore, Knowledge strives to shed everything false – transient, insignificant, or mutable – to comprehend the eternal, essential, and unchanging Truth underlying the world.

As this Truth is the foundation for all worldly phenomena, it becomes the timeless Subject of the world. So, when it delves beneath the external layers of manifestations, Knowledge eventually merges with this subjective Essence. Hence, you'll often find the inscription on initiation temples: "Know thyself, and you will know the Universe." This statement underscores the idea that understanding your true Self leads to Knowledge of the hidden Essence of the world. As our knowing Mind delves deeper into the world's mysteries, it systematically unravels the intricate web of Principles, laws, and forces that shroud this Essence.

However, Knowledge on its own doesn't suffice. It is possible to transcend the plane governed by worldly Principles and forces by establishing mastery over them, firstly by exerting control over oneself. Self-discipline serves as the key to gaining objective control and, consequently, to acquiring power. This *realizational power* is not sought for personal gratification but rather for self-liberation. To avoid being perpetually subservient to the prevailing forces, one must become their master. The expression of this power becomes imperative in pursuit of the second ideal, which stems from the overarching quest for Truth: service to the *Common Good*.<sup>5</sup> This allows the achieved milestones of liberation to be imprinted in the forms of earthly existence.

In essence, the path of initiation is designed for individuals for whom earthly life feels confining. These individuals stand firmly on their spiritual foundation, earnestly seeking Truth. Their focus transcends narrow personal gains, as they are prepared to dedicate themselves to

4 The power to manifest things in the material world.

5 Common Good is a concept often mentioned in Helena and Nicolas Roerich's book *Agni Yoga* (1929). Rudnikova explains it in the description of the Tenth Arcanum as "the Universe's natural state, where all consciousnesses can freely pursue Truth and fully manifest their creative potential."

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the greater cause of the Common Good. Their consciousness is deeply rooted in religious Principles, and they harbor no doubts regarding the existence of spiritual values. These individuals will go to great lengths to manifest spiritual ideals in practical, tangible ways.

Indeed, the Knowledge and realizational power bestowed by this journey will prove truly beneficial only for those who have matured along the path of initiation.

Throughout history, a system has been developed to acquire and apply Knowledge practically for those seeking Truth. This system is not an artificial construct of the human mind; it is a timeless natural framework of Principles, laws, and forces that consistently manifest themselves throughout the Universe in a specific order. Studying this system brings consciousness into direct contact with the great universal Principles, unveiling the domains where they come into play and clarifying the mechanisms through which the creative force manifests itself. The extent to which the seeker activates their spiritual drive determines the vertical ascent within this system, while horizontal advancement of Knowledge across each plane within the system hinges on a thoughtful approach, a capacity for diligent work, and a resolute exertion of willpower.

The Twenty-Two Principles explained here provide a framework for applying this system to humanity's contemporary condition while preserving its unwavering and timeless spirit.

Each seeker enters the path with a unique reservoir of experiences representing various stages of Knowledge and mastery. However, this Knowledge is often incomplete, and mastery is sporadic. Immersing oneself in the suggested Initiatory System assists in organizing this existing material into a coherent body of Knowledge, effectively shaping one's worldview. Additionally, it helps transform the acquired mastery into a structured system of self-discipline.

The proposed System of the Initiatory Tradition is inherently *synthetic*.<sup>6</sup> The seeker will discover fragments of it resonating to some extent in

6 "Synthetic" is a word that Nina Rudnikova used frequently. While in contemporary parlance, it typically means something artificial, for her, it signified something that has a universal or unifying quality, something that unites everything.

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various religious, philosophical, and rational worldviews. This system is key to comprehending humanity's extensive spiritual wealth, facilitating a genuine assimilation of humankind's collective spiritual journey.

This system corresponds to the manifestation of the creative force and can be considered the fundamental framework for studying the Great Book of Nature, which unveils the unchanging Essence, Truth, and God within the ever-changing tapestry of existence.

This system is psychologically relevant for every seeker, offering insights into their unique spiritual composition and aiding in self-realization.

By delving into the intricacies of the spiritual and intellectual realms and venturing into the "chemical" crucible of Nature, seekers can ultimately attain the final stage of the journey – understanding the concealed Essence behind these Principles, laws, and forces.

May all who embark on this path nurture and develop their Hearts, Minds, and Wills to their fullest potential!

## *The Cosmic Meaning of the Ten Commandments*

**W**e all know the biblical parables of how Moses gave the Ten Commandments to his people.

At the summit of Mount Sinai stood Osarseph, an initiate of Egyptian mysteries, separated from his enemies by clouds aglow with lightning and reverberating with thunder. In Greek, he was also known as Moses, which means “taken from the water” symbolizing astral initiation. On the barren peak of this antenna-like mountain, which channeled cosmic energies to Earth, Moses’ spirit ascended to directly perceive the indestructible and all-creating Cosmic Forces and Laws. It was at this sacred place that Nature baptized the great initiate with Spatial Fire, which permeated his being. This moment marked the Sacrament of the ultimate transformation of this eminent personality and bearer of the Cosmic Hierarchy’s Testaments.

Moses spent forty days atop Sinai, where he inscribed the Knowledge that he received onto the Tablet of Testimony. These Ten Commandments represented the ten unchangeable Universal Principles that governed all things, both great and small, in heaven and on Earth. After inscribing them, he descended the mountain to share this wisdom with Israel and ultimately all of humanity. However, Israel was in a state of deep decline. The people’s impure consciousness became distorted when exposed to the Fire of cosmic energies channeled through the antenna of Sinai. Their lowly, material impulses clouded their spirits and overwhelmed their awareness. The awe-inspiring manifestations of the spatial rays penetrating Earth’s atmosphere frightened them.

Witnessing the humanity’s fall and the vast discrepancy between human consciousness and the responsibilities it was meant to bear, Moses heard the primitive cries of humanity in response to these cosmic revelations. In despair and righteous anger, he broke the Tablet of True Testimony and retreated once more to Sinai’s summit. There, driven by compassion, he sought to find a balance between humanity’s fallen state and the demands of the Cosmic Principles. Moses wrote the new Ten Commandments of Prohibition, intended to serve as guideposts in purifying earthly consciousness and preparing it for the perception

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of the Great World Causes. If these causes were to be integrated into human life and creations, they would establish Cosmic Order on Earth, elevate planetary consciousness, and usher humanity into the era of Cosmic Cooperation.

But the shattered Tablet was not lost. Moses selected the best among the people to pass on, verbally, the Knowledge of the ten Cosmic Principles, which, when applied, gave rise to the power of the Common Good's true creation and control over external chaos.

Although human consciousness was clouded and obscured, these cosmic, universal truths were passed down from the best to the best through an unseen river of light – the Great Oral Tradition. This tradition would dim or brighten depending on the state of mind of its bearers, not always maintaining its unchangeable axioms and symbols.

The great incarnation of the Egyptian hermetic tradition [Moses] failed to create a nation carrying the Knowledge of the true world Principles, laws, and correspondences. The tragedy of Sinai weighs heavily on humanity's conscience, much like the tragedy of the Garden of Gethsemane.

Now, in this final era that determines Earth's fate, the Great Protector of Mankind is once again sharing the teachings. The set of ten immutable world Principles shines through merciful interpretations, gentle exhortations, and patient explanations for the obscured human consciousness.

Here are the commandments of the original Tablet of Testimony in their synthetic expression – these ten inviolable Principles of the Universe are known and form the foundation of both Eastern and Western esotericism.

## The First Principle

*The world is a manifestation of the One Spirit, affirming unity through diversity. Love is the self-expression of the Spirit.*

The Spirit is the cause and foundation of all phenomena. It is the eternal subject, residing within every phenomenon, embracing and encompassing all the variations and transformations of the cosmic flow of phenomena. Spirit is both their origin and ultimate synthesis. There cannot be two subjects, as one would inevitably become an object for the other. The subject is one in all forms, and this unity forms the basis of the Universal Brotherhood.

There are no separate selves; there is only one self. One “I” exists in various forms (individuals, phenomena, objects), unfolding the diversity of its unified potential. This is the foundation of the divine essence in all phenomena. This subject is indivisible, unchanging, and carries all transformations within it.

To discover your “I” is to find yourself in God. To manifest oneself spiritually is to manifest Unity, and the affirmation of Unity is Love. To Live in the Spirit is to experience the Unity of Love – to love. Spirit is the only true Reality, as it is unchanging. Anything that undergoes change is merely an objective expression of its potential, and in relation to the Spirit, it is an illusion or Maya.

## The Second Principle

*The Principle of Duality underlies the manifestation of the One. The polarization of Unity causes the flow of cosmic Life, the essence of all energy processes.*

The One Spirit forms an environment and manifests itself by its radiant Principle.<sup>7</sup> The environment bears and dynamizes the potential of the Spirit, manifesting its powers with a stream of changes called Life. Life is movement. To live is to change constantly. The One Life’s Principle, the Spirit’s dynamics, is essentially unchangeable and

7 Rudnikova refers here to the Sephiroth of the Tree of Life. The second Sephira is Chokmah.

underlies all energy processes. Love and Life are inseparable from each other, for the unmanifested, nonliving Spirit is immersed in the nonexistence of the unknowable. Life is a manifestation of Love. The Principle of Life is the same in all phenomena, great and small, spiritual and material. The chain of Life consists of continuous links of beings of the Universe. Life is the cause, purpose, and process of objective existence. Life is the polarization process of the One; it is based on the Principle of dual orientation because it moves from Spirit to Spirit.

Life is centrifugal and centripetal and gives birth to all the Duality of the manifested world. Where there is a thesis, there is also an antithesis: birth and death; where there is generation, there is dissolution. Life is in the confrontation and cooperation of the poles. A single pole is barren. The wisdom of Life and the true Knowledge of the world depend on the art of recognizing the poles.

The One Life itself is dual to God. It caused His self-radiance of Love; therefore, the Divine Mother is called Life. She is coiled up in Him as His dynamic charge and the instrument of His manifestation. Therefore, Life is called the Spouse of the Eternal. "She shines over His Head with a fading flame and burns up His thoughts. She plays at His feet as future water and dutifully reflects His Faces."

### The Third Principle

*Everything in the world is a product of a conscious creative process. Nothing is created, but everything is born in the Greater Mind's thought creation. The Principle of generation unites everyone with mutual responsibility.*

The Essence of Existence – the One Spirit – is polarized into radiance (Love) and the manifestation dynamics (Life), into the Subject and the Object. Consciousness arises from the contact between the Subject and the Object. From numerous transformations of the Object and reflections of the Subject, various degrees, stages, and forms of consciousness appear.

All phenomena of the world are conscious processes generated by these two Principles. The Cosmos is a repository for manifested



consciousnesses that generate each other. In their synthesis, they are the World Mind. This World Mind, itself a result of polarization, divides for self-manifestation into a passive perceiving-cognizing aspect and an active thought-creative aspect. The product of the Mind's activity is Ideas. These Ideas polarize in relation to each other, giving rise to derivative ideas.

The images of the world are the result of the Mind's thought creation. The Mind is the only creative force in the Cosmos and human beings. The thought creation process generates a third, neutral Principle from the two polarized Principles, which, in turn, polarizes and creates a new, third element. This third derivative element in the differentiation process relates to the Principles that brought it into existence as the specific to the general and moves in a centrifugal direction. With a centripetal direction of movement, the Third Principle unites the parents in a common synthesis of integration for both.

What is generated is always connected with the originators by the commonality of the elements of the composition, resonating with each other and vouching for each other. This is the basis for their mutual responsibility and the affirmation of their relationship. Based on the interdependence of thought-creation processes, the Mind controls the process of Life and transforms it into the energies of various vibrations.

The first three Principles are reflected in the Trinity in all religions. They are also reflected in humans by the triplicity of their Souls.

### The Fourth Principle

*The process of creation is continuous and natural. The One Great Quaternary Law of the manifestation dynamics is reflected in all phenomena. It is the formula of the World and its parts.*

The two mutually polarized generative Principles create a third Principle, which contains the specific powers of the originators. The three Principles together form the fourth Principle. They create a formula, a particular manifestation cycle, and a reflected active radiant Principle for the subsequent manifestation. These cycles, consisting of four elements,

continuously flow into one another, differentiating and transforming the flow of Life.

The Quaternary Law of Dynamics governs all phenomena. It states that “the two give rise to a third, cycle-closing phenomenon, passing into the next element – the first of the next cycle.” This Principle is reflected in our system through the four elements of the cross of the elements of solar creation. It is also reflected in the human personality through its four primary elements.

When operating in the centrifugal direction of spiritual potential differentiation, the Quaternary Law of Dynamics is called the Law of Causality. According to this law, the cause always belongs to a higher, subtler, and more general cycle than the effect and is never on the same level. When functioning in the centripetal direction of phenomena integration and spiritualization, the same Quaternary Law of Dynamics is termed the Law of Purposefulness.<sup>8</sup> The effect or purpose is always oriented upward to a more general and subtle plane. Causality and Purposefulness together define the significance of a phenomenon as a specific cycle of manifestation of spiritual potential.

## The Fifth Principle

*All creative processes are based on the Principle of individualization of initiative in consciousnesses and magnetizing the environment.*

In each form established by the Quaternary Law of Dynamics, the Subject of the Divine Spirit is reflected, radiating its potential through the form. Thus, a pentagram of mental individualities operating in the Universe is established. The Subject dominates the objective Quaternary form, an instrument of its manifestation, and is always the initiative center of consciousness. The creative force is thus granulated in cycles of manifestation into individual centers of conscious life and creative initiative. Each of the world's forms is conscious and a center of creative pressure. The Principle of individualization of initiative

8 The word in the original text means “suitability or appropriateness for the purpose,” which implies an intentional, purposeful action, hence “Purposefulness.”

turns each consciousness into a self-radiating center or an individuality. The strength of the creative pressure of a mental individuality depends on the purity of its reflection of the Subject, that is, on the degree of realization of God in it. The degree of influence is determined by the remoteness of the cycle that establishes the individuality's form from the Primary Source. Thus, an individual consciousness subjectively develops and grows according to the Law of Purposefulness, while the Law of Causality governs its objective manifestations. Individualities of great subjective potential become "magnets" for the smaller ones, attracting them into their influence and leaving their creative imprint on them. Secondary magnets, in turn, act in the same way on magnets of lower intensities. Thus, Cosmos is an aggregate of magnetic fields with centers of different intensities. In the same way, the living connections and interaction between the manifested consciousnesses, the general plan of the world construction, and any other construction, as well as its details, are established. The more synthetic the consciousness, the more powerful it is as a magnet and the larger its periphery, which includes magnets of lower intensities and their peripheries. The greatest magnet with an all-encompassing consciousness syntheticity is the World individuality of God, the synthetic source of the creative force that every mental pentagram conducts.

## The Sixth Principle

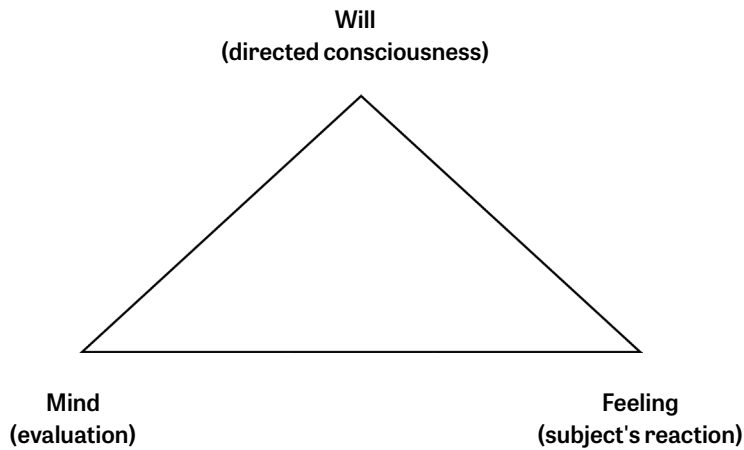
*The Principle of Subjective Will creates the evolution (spiritualization) of the world. On the other hand, the power of objective desire creates involution (materialization, narrowing) of consciousness. Both forces intertwine to organize phenomena by the method of analogies.*

Feelings reveal the subject's reactions to the perception of objective reality. The Mind evaluates and formulates the perceived [reality]. The constant purposeful effort and striving of the entire consciousness, the direction of its creative initiative towards individual self-manifestation, is called Will. Will is the subjective self-radiation of the core of consciousness directed towards the goal. Therefore, there is no "free

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will” because the will is determined by the goal and controlled by the Law of Purposefulness.

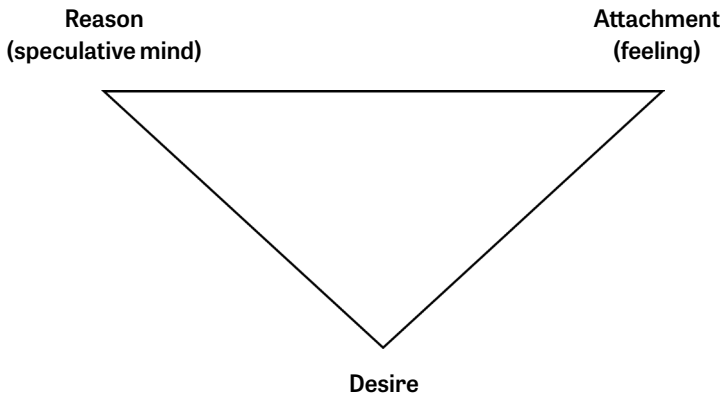
Will is a directed energy that frees the spiritual core of consciousness from objective reality that binds it with the Law of Causality. Will is the engine of the subjective development of the personality and, incidentally, the engine of the general sublimation of the world. Its action method separates the subjective core of consciousness from self-identification with objectivity. Feeling, Mind, and Will is a triangle of evolutionary construction, and Will is the upward-facing tip:



If the Will is not directed at exercising objective qualities, it turns into Desire, controlled by the Law of Causality. Desires differentiate the creative impulse and connect consciousness with objectivity. Dependence on objectivity turns feeling into attachment to particular forms and cycles of life.

The evaluation of the mind turns into the speculation, and the synthetic thought-creation turns into a differentiated deduction. Desire, attachment, reason – a triangle of involution and desire is the downward-facing tip:

## THE COSMIC MEANING OF THE TEN COMMANDMENTS



In the general cycle of life, materializing involution is necessary and logical. An individual consciousness has the freedom to choose between the triangles, but once it makes a choice, it has to follow the dynamics of that triangle for the duration of the task.

These triangles intertwine in every focal point of consciousness and every phenomenon in the world, connecting all stages of the Universe and all cycles of consciousness manifestation through a unified flow of evolution-involution. The Principles and laws governing them remain consistent, and the spiritual world is based on the same Principles and guided by the same laws as the material world. The differences lie in the relationships and pressure levels within various cycles of the creative force manifestation. As such, the cycles are not equal but analogous to one another.

The method of analogy allows us to draw conclusions: from the known to the unknown that is beyond the cognizing consciousness. The world is governed by the One Law representing a unified stream, organized by the Mind, inspired by individual initiative, directed by the Will into the cycle of evolutions-involutions of life, and revealing the overarching plan for any construction.

## The Seventh Principle

*The supremacy of the Spirit over Form and the Subtle over the Gross ensures an orderly structure and upholds the Principle of the Hierarchy of Cosmic Cooperation, outlining the position and scope of manifestation for each. It also affirms Infinity.*

The more the subjective Principle of the Spirit manifests in individual consciousness, the more refined its forms, the more comprehensive its perceptions, the more powerful its actions, and the greater its responsibility because the less spiritually animated consciousnesses are subject to its influence.

Consciousness with a higher spiritual potential governs those with lesser potential, guiding their initiative toward greater awareness. Each rung of the ladder of Hierarchy is the ideal of the rung below it. Consciousnesses can reach this ideal through determined aspiration and faith in the guidance of the higher rung. This process involves a merging of consciousnesses, expanding their spiritual potential. The transmission of spiritual initiative, in the form of instructions, flows from higher consciousnesses to lower ones. Consciousness moves along the Hierarchy from the bottom to the top.

Hence, the dominance of evolution over involution and of Infinity over the World reveals the boundless potential of the Cosmic Spirit as embodied in the Hierarchy of the Cosmic Cooperation of consciousnesses. All cooperation is based on the Principle of Hierarchy and embodies it, overcoming the chaos of disorganization.

The Guardians of the Hierarchy determine each individual's position in the overall cooperation according to the potential of their consciousness, assigning them corresponding construction tasks and providing the sphere and conditions for the manifestation of their initiative, as well as the degree of necessity for the creative expression of power. The hierarchical ladder of forms, built on the Principle of synthesis and spirituality of consciousness, establishes the order of the construction.

## The Eighth Principle

*The Principle of Balance coordinates the construction forces by proportionately combining their manifestations, establishing karma, and maintaining the integrity and strength of the created forms.*

Balance should be understood dynamically as the Principle that maintains equilibrium between creative forces and their dual orientation. Each form belongs to both directions of force, serving as a conscious focus of creative radiance.

An excess of evolutionary force is compensated by the influx of new opportunities in the spiritual core, allowing for the realization of the Cosmic Spirit's limitless potential. Consequently, nothing in the world ever ends or repeats; instead, the influence of the two flows of cosmic force continuously transforms everything.

Disrupting this balance threatens to stop the transformation of forms and, ultimately, cause their destruction: an excess of one force compromises the integrity of the construction. From the balance, the strength of the transformed form is born.

The agent's commensurability to the sphere of activity ensures the balance of the construction parts, ensuring the construction's resilience and the correctness of the thought-creation process.

Balance establishes the law of reciprocal action – of effects on causes and offspring on parents – known as Justice. Justice connects individual consciousnesses with their work through responsibility for the consequences of their actions, slowing down evolution and strengthening the construction. This Principle establishes the karma of [individual] beings and the karma of the world, ensuring the stability of its created forms.

## The Ninth Principle

The Ninth Principle anchors an individual's Subject in the Spiritual World of Love, the World of Radiance. It confirms the Subject's existence, bliss, Knowledge, and establishes the Principle of spiritual guidance. This Principle opens all paths for the manifestation of creative force

and grants authority over the three worlds: Creative, Formational, and Realizational (or Fiery, Subtle, and Material).

The Ninth Principle synthesizes all the previous ones, actualizing them in one's consciousness. Integrating the Cosmic Principles into personal consciousness is known as initiation. The Emerald Tablet of Hermes Trismegistus gives a prime example of this concept.

## The Tenth Principle

*The manifestation of the Cosmic Principles in the Universe and its parts establishes the Common Good, an ongoing creative construction that never ceases.*

By using the method of analogies, we can view the cosmic construction as a series of reflections of the fundamental Principles across planes of various energy concentration cycles, encompassing the entire Universe and each of its parts.

The four worlds, with their manifested consciousnesses and energies, constitute a single living organism of the Universe. Its natural state, the Common Good, enables the continuous, harmonious, and painless unfolding of the Love's spiritual potential within the energy flow of the Cosmic Life through an intelligent thought-creation process governed by the One Quaternary Law of Dynamics, the cycles of which individualize the flow of the creative force into centers of consciousness of varying potentials.

These centers manage the evolutionary-involutionary flow of the Universe, creating a hierarchical ladder of consciousnesses based on their degree of synthesis. Such order ensures proper transmission of spiritual, creative impulses and establishes the balance of force within the Universe and its parts. It also assures guidance of the greater synthetic consciousnesses over the lesser ones through the Principle of binding karma.

All this allows for realizing the Love's spiritual potential throughout the World. As the Cosmic Spirit's potential is inexhaustible and continually radiates new impulses upon realizing previous ones, the possibilities for creation in the Universe are as limitless as the Universe itself.



## THE COSMIC MEANING OF THE TEN COMMANDMENTS

The infinity of the Universe affirms the infinity of each of its smaller cycles and all the forms existing within it, which are continuously transforming and unfolding. They are fundamentally eternal in the depths of their spirit. The construction of the Common Good and the progressive development of the Cosmos and its parts have no end.

The concept of finiteness is a human-made notion. There is no death or ultimate goal in constructing the Common Good. The objective is to realize one's creative potential to the fullest extent each time, which readies the mind to embrace new opportunities. The creation of the Common Good is an ever-expanding spiral, and each of its parts is also infinite.

The realization of the Common Good on Earth is the responsibility of humanity, a task entrusted to it by hierarchically more advanced consciousnesses.