

Novelty and Antiquity

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(Chapter 1 from the book «Yoga: Art of Communication»)

At the time when a drop is touching water glassy,
The air fogs, and someone approaches from behind,
So what, he speaks, is your experience to you within your forces?
Oh, no, answer I, dropping to the whisper...

Svetlana Kekova

The life is a process of sense (order) extraction from environment. Thinkers of all times asserted that from the philosophical point of view the person as such initially does not exist, his real appearance in space of this world is not the fact, but the act. The person arises only as a result of the certain **efforts**. There are great number of variants "becoming human being fully", called "second birth", however to solve this problem of coming-to-be successfully is far from possible for everyone.

One of the ways to clear your nature and be fulfilled, become "sound" and at the same time free is yoga in its traditional kind, known thousands years (we name exactly this variant classical). «It is impossible to deny an importance of one of the most essential discoveries of India, namely that our consciousness can represent itself as "witness", "observer", free from influence of psychophysiological factors and temporal (connected with time) conditionality. It is consciousness of the "released" person who has managed to leave stream of time...» (M.Eliade, «Yoga: Immortality and Freedom»).

There are a lot of original methods of self-realization (though there are certainly incomparable more fakes), among them there are no the best or worst ones, all of them are real, it is only necessary to find suitable. I **categorically object** against transformation of the Russian into a parody of Hindu by means of slavish copying alien customs and behaviour. Technology of yoga is non-national, and, saved from metaphysics and mysticism, it excellently works (by analogy with computer) in isolation from «motherboard».

Contrary to narrow-minded ideas, yoga is a rather complicated subject, not having analogues in life experience of the person of the West. For some reasons fragments of its universal technology found itself scattered in time and space, among various peoples, epochs and cultures. At the certain share of success and patience I managed to restore an initial masterpiece using separate fragments, it had taken me about three decades.

Unfortunately (and more likely fortunately), I did not have a real guru who guaranteeing safety considerably accelerates process of yoga learning by the pupil. My teachers and co-authors are adherents of the past and the present devoted themselves to yoga, without them this book would never be born. Since some moment material of the book with which I had worked began spontaneously to be ordered. And thus the text in which the received conclusions apparently should be stated has turned into the mechanism of independent manufacture of sense, being before not quite clear. When the mental content has been transferring on paper, all its components, refracting in verbal equivalents, are settling down spontaneously and completely in a new fashion. The arisen conclusions have confirmed the fact that it is in the process of yogic practice based on principles of Patanjali Yoga-Sutras problems of body (health) and existence (being) are resolved and the spiritual transformation goes on.

It cannot be said that as a result of a long and persistent practicing yoga, I had greatly grown wiser, understood everything, and written this book. Having accumulated a plenty of various data on the subject and a big personal practical experience, I **was given an opportunity** for writing it. And further has worked the principle of action by not action. Here is its essence: The order of the real world is such that the human is not capable to come to many results (changes) by consecutive operations. Wishing to perfect ourselves, we are confronted at once with a contradiction: even if it is clear what and in what direction is it necessary to change, it is impossible to understand, who and how will do it. How can I improve myself? How can psychosomatics, whose part is my personality existing for a long time, become other? Who will change it? Who knows what and how is necessary to change, maybe, ego? But it is of erroneous idea of ego and its defective behaviour, based on these ideas, that pitiable state arises, which one must

investigate. In order that those changes prove to be really necessary and correct, they must be done by a force from the outside which should be clever and know all about me. But from whence can it appear? The only thing to do is following: it is necessary to create conditions for free functioning of psychosomatics in its own interests which simultaneously are also mine, but hiding from me (elements of the situation which ego basically cannot know - see Gödel's theorem of incompleteness).

In this case the necessary adjustment, inaccessible to ego, is spontaneously (without my control, but as result of the conditions created by me) **made by the system itself**, and it is just «action not by action» («act by not act», in the Chinese culture – "u-way"). I can only **create conditions** for initiation of a desirable course of events, but it is realized by the natural mechanisms working independently, without human understanding and will.

«It becomes obvious that one **cannot impose ways** of the development on intricately organized systems. More exactly, it is necessary to understand how to promote their own tendencies of development» («Foundations of Synergetics»).

«The Development of the trance condition is an intrapsychic phenomenon caused by internal processes, and actions of hypnotherapist are directed to create for them favorable conditions. By analogy one can tell that the incubator creates such conditions for breeding chickens, but chickens themselves come out due to development of biological processes inside eggs. The inexperienced doctor inducing a trance condition tries frequently to direct behaviour of the probationer according to his ideas how the last one should conduct himself. The role of the doctor, however, should reduce to minimum» («Strategy of Psychotherapy»).

Transformation by means of yoga principles of which had been described by Patanjali is possible only in the channel of «action by not action». As a matter of fact, it is soft management of initial conditions as a result of which the system works in itself in direction useful to it and hence useful to me, and that is just yoga. **Any physical or mental activity constructed from the beginning to the end on personal efforts, self-control and occurring in a usual state of wakefulness is not yoga!**

All modern kinds of pseudo-yoga («author's styles») are senseless as a matter of fact since in the nonlinear environment what the organism of the person is, «only those structures can arise which are potentially incorporated in it and answer own tendencies of processes in the given environment. And no other metastable nonfluctuating structure can not be designed. It is some kind of evolutionary rules of an interdiction» («Foundations of Synergetics», p. 132). To put it briefly, one can think up any sequences and updating of physical actions, any way one likes to name them, but **useful** they will be **only in that case** when their dimension and character **coincide** with the main task of psychosomatics – the preservation of homeostasis stability.

«The American doctors and chiropractors are seriously worried about the growing number of traumas which people receive at yoga practicing, especially by its "high-speed" variety so-called "power-yoga" which enters more and more into a fashion last years. As experts recollect, there had not been a boom like that since the Eighties when Jane Fonda began to advertise aerobics. «Boston Globe» correspondents give examples of "victims" of enthusiasm for yoga. Thus, a thirty-year man was in need of operation after he had damaged his knee joint. A woman with wide experience of "classical" yoga damaged the neck after practicing yoga with a new "guru", another man damaged a nerve and lost sensitivity of the hip (though newspapers usually give not statistics, but «fried facts», obviously there's no smoke without fire - V. B.). By some estimation, yoga in the USA is now most dynamically developing form of physical activity. According to the information received by «Yoga Journal», eighteen million persons are practicing it while in 1998 there were only seven. According to the American Association of Sports Goods Manufacturers these figures are somewhat more modest, and the statistics had grown up from 7,4 in 2001 to 9,7 million in 2006.

As experts mark, in most cases, yoga is more safe than other systems, however **many people misunderstand it, transforming it into competitions**, and absence of preliminary training (and necessary knowledge) leads to traumas. The situation is aggravated because of absence of standards in instructors training though now «Alliance of Yoga» has been organized which supports certain requirements to their training («Medical news», 09.01.2003).

The approach of a person of the western mentality to yoga contains a radical and rather dangerous error: speaking about asana performance or meditation, ancient texts **do not mean the direct strong-willed control at all!** The point is only **creation and preservation of special conditions in the consciousness and body** that starts self-adjustment (process of self-improvement) proceeding outside of sphere of perception and competence of intelligence. I find, cook, put in my mouth, chew and swallow some food (my conscious action), but it will be digested and assimilated independently (a completely unconscious action), and mechanisms immeasurably more ancient than ego-consciousness answer for this process. To

make the process of digestion faultless, all what is needed: not to hinder it! **The original yoga always was and remains art of an indirect adjustment, but in no way of direct one!** I only create conditions that psychosomatics itself has led by itself to the order peculiar to it! This order (homeostasis) is latent, minimized, we "learn" about its presence only after the appearance of disorder. If the life of a subject is constructed so that the sum of daily burdens exceeds opportunities of restoration, in that case sooner or later destructive changes accumulate in organs and systems being shown in the beginning as functional disorders which in process of their development become chronic diseases.

The typical example of an illiterate behaviour is attempt of building of communism in Russia. «The social state which had been intended did not correspond to internal properties and potentialities of circumstances. There was no such state (though one believed that it should be as it was desired very much – V. B.) among possible ones, and that is the reason why one had slid off in another potentially existing one. One went in a room but got in another. In such cases it is necessary either to search for the ways of changing internal properties of a complex system (what has no prospects concerning the human body as it is a product of evolution – V. B.), or **to refuse attempts of imposing on reality the things that are unusual** to this system at all» («Foundations of Synergetics», p. 133).

To similar attempts relates any «yogic dynamics» which are characterized by the fact that the time of being in asana is minimal, practically the pose is not fixed. To tell the truth, P. Jois, founder of Ashtanga Vinyasa Yoga, says that in his "system" the exposure time of asana lasts some respiratory cycles, but videorecordings of his yoga practicing do not confirm that. For the least pauses dividing the continuous stream of movement in Ashtanga Vinyasa Yoga, Ukrainian "circles", etc., the process of self-adjustment (**self-perfection**) **cannot** go on as its main conditions are not followed: the full relaxation (including silence of mind) and the physical immobility. In classical yoga, the body simply carries out asanas, and the consciousness is practically switched off not participating in the process. The order (sequence) of poses (judging by primary sources, there were in the past hardly more than three tens poses) in the beginning has no special value as it is defined by initial physical data and state of health. Without difference, with what "material" we receive a relaxation, the desired psychophysical state arises securely and exactly in simple and accessible poses just as like in pauses between them. Superfluous complexity is not necessary at all; it is energy-consuming, unsafe, and **not compatible** with truly yogic state of consciousness.

Now some history. My personal acquaintance with yoga (not including an absolutely childish attempt of 1964) began in 1971, from book «Light on Yoga» (or «Yoga Dipika») by B.K.S. Iyengar. When this book had been brought from Moscow, it was really something! I remember a powerful pile of sheets of the typewritten translation and separately photos of asanas. We simply revelled in them: what can a person do with his body! Moreover, the main thing was a tremendous detailed elaboration, everything is planned for days, take it and use.

But except for it there was also yoga of «Indian Philosophy» by S. Radhakrishnan, of "Mahabharata" translated of by B. L. Smirnov, of «The Razor's Edge» by I. A. Efremov, of «Living Ethics» by Rerich, some integrated yoga by Shri Aurobindo, Yoga Bhakti of Ramakrishna and Vivekananda. And all this, except for platitudes, in no way correlate with «Light on Yoga» by Iyengar! Besides it turned out very quickly that the author had shown **what** to do, **how often**, and in **what sequence**, but nowhere it was spoken **how** to make any asana **so that** I could **personally** make it! There was as much as necessary statements of this type: «Take the leg, bring it with an exhalation behind the head ..., » etc. However, the leg did not wish to be turned there no matter what you do! The situation with the overwhelming majority of poses was not better; there were no explanations in essence which would clear up the situation in «Light on Yoga».

A question was arising: if one thing (philosophy) is outside of apparent connection with another (practice), why texts repeat persistently that Raja-Yoga is a comprehensive whole, and the sequence of mastering it should be observed steadily?

As a result I have decided to penetrate by all means into philosophy and simultaneously to practice «according to Iyengar», whose book seemed then to us the height of perfection. I persistently went deep into Radhakrishnan, «Lokajata Darshan», "Atmabodha", Upanishads («Old Indian Philosophy of New Time», 1963), found out at secondhand booksellers the books of "Mahabharata", comprehended scholasticism of uncountable Indian schools and sects. All of them praised to the skies yoga as the tool of self-actualization, salvation, intuitive knowledge, etc., **not to mention technologies of asanas practicing** and meditations (except for B. L. Smirnov's comments to his translations of "Mahabharata", but also there these data were minimal).

Melancholically, I even had tried to search for a grain of sense in «Living Ethics» by Rerichs, but came to grief. For all that I worked tough in the mornings «according to Iyengar», however if I had a splitting

headache from philosophy then asanas failed in general! As a result my yoga practicing «according to Iyengar» during four years of study at the institute did not give any obvious positive, but infinite trivial traumas pushed me to serious reflection. Why is there no progress, despite of exclusive conscientiousness, and attempts to execute poses «as in the picture» overload the body invariably?

Once, waiting just another trauma and having temporarily lost an opportunity and desire to try, I have caught unusual inner rest during exercises, and reflected light of truth had penetrated into the consciousness saddened with fatal aspiration to another's flexibility. Then, I stopped to press on the form at all and understood soon that own efforts **are not necessary at all**, moreover they are a handicap. So the fundamental revaluation of value of flexibility factor in Hatha-Yoga began. It turned gradually out that only after achievement of full (muscular and mental) relaxation the body starts "to flow down" in itself to the absolute border of the form, where without a powerful dynamic warming-up it is impossible to get with any conscious effort. This specific "fluidity", that gives a spontaneous increase of flexibility, is directly proportional to the degree of clearness of consciousness from any mental activity and independent cogitative "trash".

Moreover, when years later I had read in a Russian translation of Sutras the 47th Shlok from Chapter II: «Asana is reached at the termination of effort or concentration on the infinite» («Yoga Sutras of Patanjali»), it did not become a revelation to me. Inasmuch as I had come to a similar conclusion long ago having felt it on my own back. Another thing was strange: why there is no one word on this subject in the same «Light on Yoga»? Why the world-famous yogic authority did not consider necessary at all to mention it? Nevertheless, it is already another history.

When I had compared results of the practice based on the full relaxation with that what turned out at the diligent pains in the usual state of consciousness, any doubts had disappeared. To provide the safety precautions in asanas I happened to penetrate into dissolution of sensations, and only then to examine approaches to the mental relaxation.

Thus, Sutras define yoga as a temporary inhibition of physical, mental, and emotional activity. «It is very important to keep the body in one position **without effort as only easily executed** asana gives a necessary concentration. The ideal position of the body is absence of any effort to maintain it», writes Vyasa. «Yogin carrying out an asana **should remove** a natural corporal strain» («Yoga. Immortality and freedom», p. 56).

And further: «Against the physical body, asana is an ekagrata, a concentration on one subject: the body "is concentrated" on its position. As ekagrata damps fluctuations and dispersion of "whirlwinds of consciousness», so asana stops any movements of the body filling it with the awareness of itself ... » (ibid.).

It seems that only Shavasana (its description is given in Chapter "For Beginners") corresponds to such description, but it is not so since the overwhelming part of motion activity of the person is automated, and it is carried out outside of the control of consciousness. Moreover, at the same time, we practically never cause in everyday life any harm to our body. In addition, we do not feel it if it is healthy. Consequently, for guarantees of physical safety **in the same vein** - without any negative sensations! – Hatha Yoga should be realized too!

The Definition: «The Relaxation [from Latin relaxatio: reduction of tension, weakening] - 1). It is a physical process of gradual returning of system into state of balance after termination of the factors which had removed it from the given state; 2). In medicine - a). A relaxation of skeletal muscles; b). Removal of a mental strain» [«The Modern Dictionary of Foreign Words»]. The relaxation means in this case not only and not so much the muscular, but first of all the mental relaxation (inhibition of consciousness) **since it is the purpose and method of yoga**. The body in asanas can be loaded with any intensity, but for all that, there are two moments distinguishing the given physical activity from the usual one essentially:

- 1) devastated and partly inhibited consciousness **during all practice**;
- 2) asana practice generating **the predominance of activity of the parasympathetic part of autonomic nervous system (ANS)**!

A competent practice **cannot generate** hypotonus, on the contrary, selected in a necessary (for the given individual) proportion involving strength and stretching poses lead to an optimum vegetative balance. As regards nervous system of an average inhabitant of a megalopolis, the social medium daily loads it up to such degree that the mental relaxation will never be superfluous. SSS (Swami Satyananda Sarasvati) writes: «Just as a convenient bed is necessary for the relaxation of body, certain periods of rest also are necessary for your brain to preserve its freshness» ("Yoga-Journal", №1, 2003, p. 6). When the deep relaxation has been mastered, the person receives an opportunity to strain himself without any negative consequences, physically also, of what he could not dream earlier.

Besides, the classical Hatha Yoga while regenerating psychosomatics provides operating time of the premeditative state during asana practice. «Any dynamic application of force should be avoided in every possible way, the common orientation toward a relaxation is characteristic enough for yoga in general. One or another internal structure that demands only the minimal expense of energy is involved in every asana. Asana mastering is a perfection of sensomotor regulation, so the decrease in muscular activity will be the reflection of mastery growth in Hatha Yoga» (D.Ebert, «Physiological Aspects of Yoga», «Физиологические аспекты йоги», p. 24, 45, 47). Practice realized in such a way causes **concentration of attention** which is understood in the West completely differently - as reduction of perception to focus and strong-willed keeping it on one place (object). SSS asserts that **the true concentration of attention** can be only spontaneous and arises in a completely weakened body and consciousness. In other words, **the main thing** with what it is necessary to work in yoga purposefully and consciously is **the silence of mind, only in this condition the phenomenon of self-adjustment arises.**

All in this world is interconnected, and the ancients knew it. The purpose of yoga initially was and remains the same: a consecutive contacting (communications) at first with the own body, and then with unconscious. From here, most likely, one of translation variants of the word "yoga" is the term "unity". «For me yoga or psychophysiological perfection is a strong screwing the conscious and the subconscious in psyche of a person with the iron core supporting the strength of soul and body» (I.Efremov, «The Razor's Edge», p. 624).

The nature is arranged so that at all levels of the organization time works against the life. One of conditions of any local order is that fact, that eventually this order is exhausted. From the moment of birth of the individual the error of life-support processes is continuously accruing, and only Hatha Yoga practice (or chi kung and zhyong shin) can appreciably inhibit the standard speed of the entropy increment. «For creation of a supercomplex organization one can work ... properly varying slightly constants of the environment. It is the way of yoga. How is it possible to raise in the environment desirable structures from the spectrum of possible ones (to receive the necessary results - V. B.) or - what is more important - to initiate processes of spontaneous increase of the complexity? In the eastern worldview ..., there is an understanding of nonlinearity of communication between cause and effect, between action and result. The effect can be opposite to the applied effort. One can with **a small, but correct effort**, being figuratively expressed, «get a mountain moving» ... («Foundations of Synergetics», p. 110 - 111).

Let us address ourselves to the newest history of yoga in Russia. Crash of the Empire and freedom that burst suddenly had involved here a huge quantity of self-styled "enlightened human beings" (Sahaja Yoga, Brahma Kumaris etc.) aspiring to such variant of prosperity where they alone will supervise spiritually underdeveloped majority.

The situation that had arisen because of censorship abolition, M. Shvydkoj had characterized in his article «Geniuses had shut their eyes...»: «Availability of cultural values discovers **an ineradicable dilettantism**. Everybody can find their place under the sun: postmodernists and socialist realists, surrealists and traditionalists, the Pinks, Blues, Reds, and even Browns... Everyone works in itself and struggles with himself, if forces suffice. Alternatively, with heavens, if there is impudence enough. But forces and impudence obviously lack» (the paper "Izvestija", 22.12.1999). The situation with yoga had become quite strange forcing to recollect Holy Scripture: «But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak». (The First Epistle of Paul the Apostle to the Corinthians, IV. A. 8.9).

The question of yoga change in India is a long and confusing history. Quite often different teachers and schools have an incompatible vision of the subject. However, disagreements of such property, as a rule, are never submitted to the public, being latent by the impenetrable armor of corporate ethics, what, I believe, is far from being useful for the followers of the doctrine. The ideology of tutorship developed in ancient times had completely exhausted itself, and new social realities went out today of the control by former system of values. The strongest moral decay, corruption and abuse of power became integral attributes of institute of the guru both in India and behind its limits, and it is not peculiar to any separate people, but is generated by the structure of the mutual relations initially inherent to the tandem "guru - pupil". However, seemingly, these problems are purely Indian, nevertheless they directly affect also Russia. The pseudoyogic substitute is penetrating first of all into the broad masses as there is too much of it in the world. For some reason in this life people give equal value to sense and fiction, but yoga in mass conception is first of all a thing exotic and mysterious from which one always expects miracles. Against a background of these expectations and full ignorance of the subject, any bosh called yoga produced by infinite quantity of authors of «new styles» gets on faith. Like futurists at the beginning of XX century these «authors» are young, healthy, cheeky, they can splendidly bend and are not burdened with doubts on own exclusiveness. Moreover, as the invented information is always organized much easier than the

original state of affairs, and it is much easier to manipulate it (after all, there are more words than facts), we have an enormous quantity of versions of "yoga" today. Nevertheless, it is necessary to note, for the sake of justice, that process of the worldwide profanation had begun just on its native land.

The problem of authenticity had been raised in the sketch «The Yoga Tradition of the Mysore Palace» by N.E. Sjoman («Dynamic Practice in the Classical Yoga», 1999). His researches had confirmed that a number of «author's styles» spread widely in the West had long ago and completely exceeded in India itself (by virtue of those or other reasons) the conceptual bounds of Yoga Sutras. Based on the personal physical data, many teachers and "experts" had extremely expanded the asanas catalogues, having simultaneously revised completely principles of their performance. To tell the truth, nobody had dared to reconsider the form of few poses represented in primary sources. Theoretical innovations have been carrying out either by arbitrary interpretation of unclear places in Sutras, or under covering of references to mythical ancient texts ("Yoga Korunta"), which interpretate the yoga essence by radically different way than Patanjali.

At one of the Moscow seminars at the beginning of 1990, Faek Biria, the high-ranking functionary of Transnational Iyengar Yoga Corporation, had declared literally the following: «Guruji like Mendeleev in chemistry had found out, restored, and systematized mass of the unknown and forgotten poses of yoga». This addition appeared overpowering as Iyengar had added some more than hundred sixty-eight (and with variants much more) to thirty-two asanas of «Gheranda Samhita».

Yogeshwaranand had described two hundred sixty-three asanas («First steps to higher yoga», 1975), Dhirendra Brahmachari hundred seventy-two («YogasanaVijnjana»), Shyam Sundar Gosvami («Hatha Yoga», 1974) hundred eight. Besides many asanas of these authors are not crossed and if to gather them, the total quantity will exceed three hundred.

According to A. Lappa's revelations («Yoga: The Tradition of Unity», 1999) there are exactly three hundred sixty-five asanas. On the site <http://yogadancer.com/Asanas.shtml>, there are about four hundred fifty poses, moreover with variants. Dharma Mitra, a pupil of Shri Svami Kvalayananda and the founder of the Dharma Yoga Center, had depicted in his poster nine hundred eight asanas. Who is more!? And what for?

Each person possesses a level of the physical flexibility inherent by nature **just to him** consisting of the basic, spare, and reserve ranges of movement of the backbone, joints, and parts of the body against trunk. Flexibility is a secondary constant of homeostasis, and at regular practicing asanas, it grows up to the possible and useful (at the given bodily constitution) maximum.

«Are elementary exercises of yoga, probably, known to you?

I am nodding assent.

- I shall show you what one can do on their basis.

I see a tuber swell under the diaphragm of Ambu, the stomach become flat as the board and stick to the back. However, it was only the beginning. Everything what had followed it was beyond description. I was staring at him and doubting whether a person was in front of me. He coiled as a snake, and it seemed to me that bones of his extremities were soft. Ambu tied himself into a knot and untied as easily. His interiors were moving and taking position unusual to them. He was bending as a snake and crawling slowly under himself. His hands and legs were bending in the most unusual directions, and at times, it seemed to me that Ambu was taking himself to pieces. The muscles on his hands were compressing, and hands became childly thin. At some moment, he all became flat as though a road-roller had taken for a ride on his body. He was rolling into a wheel, and this wheel was moving only with efforts of stomach muscles in the room. When all this cascade of improbable exercises had been terminated, Ambu stood up from the mat and sighed deeply» (L. Shaposhnikova, «Years and Days of Madras», 1971, p. 338).

Physical flexibility inherent to an individual forms features of the structure of the glenohumeral-ligamentous apparatus, the level of excitability and extensibility of muscles, and also the degree of kinesthesia. Flexibility (synonyms: limberness, pliancy, plasticity, suppleness) is an ability to carry out physical exercises with a big amplitude. Distinguished are two kinds of flexibility: an active and a passive. The active one is an at most possible mobility in joints, which the executor can show independently, without assistance, using only muscle strength. The passive flexibility is defined by the best amplitude, which one can reach due to the external forces created by a partner, a gymnastic apparatus or a burdening.

Development of the top flexibility was never the purpose of yoga. If an individual hypermobile by his nature (and there are a lot of them) is concentrated on development of this virtue so he can reach a phenomenal level of the complexity, **but yoga is somewhat different**. If the enlightenment depended on the ability to double up, then any circus actor specializing on it would automatically become the titan of spirit what we, naturally, do not observe. In June 2005 in Moscow a three-day seminar of Shri Avanish

Acharya, the Yogin from Hardvar, was held. He had directly declared to the audience: **Yoga is not a flexibility**, but something greater. The more complex are asanas, the less useful they are - in all senses! Unfortunately for people interested in yoga in modern «author's styles», aim at development of the maximal flexibility had gotten a completely mad character, it had come already to the world championships. At the same time, the public being actively involved in the orbit of given "styles", **submitting themselves deliberately as yoga**, does not even suspect that all this has already been existing for a very long time, but under completely other signboard.

In the English language, there is a word «contortion» i.e., flexibility in the widest sense. In the Russian Internet one can find sites of its fans - <http://gnuchka.narod.ru/sgr.html>, <http://www.contortionhomepage.com/> etc., and also [The Contorion Home Page](http://www.contortionhomepage.com/) [Possic Contortion Home Page](http://www.possic.de/) <http://www.possic.de/> - the full worldwide list of references to pages about contortion.

Here are fragments of an essay by K. Topfer (professor of faculty of dramatic art, University of San Jose, California, the USA) «Twisted bodies. Aspects of female contortionism in letters of a connoisseur». Despite of the specific orientation, this information is rather pertinent in the given context.

«Contortion is an ancient kind of art. The first information about it goes back to antiquity when contortionists of the Egyptian and Greco-Roman cultures acted in cast of theatrical troupes together with acrobats, rope-dancers and strong men. These troupes showed tragical pantomimes at theatres, stadiums and in private houses. At the age of Christianity contortion as a public show had gone through decline and became a stochastic element of eccentric entertainments of aristocracy alongside with men of motley, dwarfs, dancers, acrobats and jugglers. A remarkable example of medieval number of contortion is a sculpture in nave of the Cathedral in Rouen representing Salome on a feast of Herod. She is dancing being on hands, bending the turned body so that her legs are hanging down above the head.

As a public show, contortion had reappeared approximately in 18th century, but only in 20th popularity of its women-performers had eclipsed the man's one. In 1890 mademoiselle Bertoldi, "distortionist", had opened for public the female contortion in some variety theatres in Europe. They discussed from her plastic numbers mainly plots, and technical and psychological aspects of performance were not concerned. Using light effects, properties, luxurious magnificent suits and «the offscreen voice» for creation of mystical atmosphere, contortion performers had been transforming their performances into emotional dramas. Sometimes women acted with male partners who did not bend, however merely female duets made a stronger impression upon the public, especially if there were both performers contortionists. Contortion had become a "dark" genre admitted mainly in nightclubs and concert halls. The flowering of contortion fell on the Thirtieth and Forties. The American performer Barbara La May who had located in Paris was, probably, the greatest actress of this genre. She connected motives of heroic spirit and danger with the luxurious melancholic representation of defenselessness. Her daughter also participated in number together with mother. In general, the reason of interest to contortion is quite often the desire to see something unpleasant. It demonstrates the autobiographical «story of a contortionist» in the old brochure «Vive le Cirque Serge» (from B. Kattenberg's collection): «At present time public thirsts for a nightmare. One woman had fainted before my very eyes. Public is horrified, when it hears the crunch of my bones and feels disgust, when I do myself completely soft. Once at home I was coming downstairs as a frog, and houseowner who had seen me got an attack of hysteria».

There is also a term "klishnik" (frontbender) – a performer of the plastic acrobatics numbers based on the special flexibility of the body. The main position of a klishnik is a so-called front folding (position at which the corpus closely adjoins to the legs, which have been not bent in knees), is carried out standing, sitting and lying. Among other tricks there are: "frog", a handstand with the legs been put behind shoulders; «simian run», the actor quickly moves on the arena on direct legs, touching with his palms the ground; puts legs behind the neck, and others. These elements of acrobatics were known in antiquities too, but their setting apart in an independent kind and the further development is connected with the name of English actor E. Klishnik (1813 - 1877), who for the first time acted with the number "person-monkey" (Vienna, 1842). In the beginning of XX century in this genre, there were comic and group numbers which represented pantomime sketches with a simple plot - actors represented devils, frogs, crocodiles, snakes». When yoga began to become fashionable (the beginning of 1990), the superflexible youth had instantly caught demand and rushed to create «schools of author's yoga», but **actually all this is the same contortion**, only in pseudo yoga packing. On the mentioned above sites are placed photos of little-girls-gymnasts who are bent so, that on their background, even Iyengar has nothing to do. To tell the truth, everything is fairly called by them tricks based on the youth and physical predisposition of performers who, by the way, are not invited for some reason to the championships in yoga sport.

There are known both women and men who had reached in contortion outstanding success such as Galina Torbeyeveva, Tamara Ljazgina, Irina Vashchenko, Irina Kazakova, Christina Kireyeva, Svetlana Belova, Natalia Vasiljuk, Tatyana Basargina, Englishman Daniel Browning Smith, Mongolians Norovsambu and Talbaa Ouontsatsran, etc. All of them, possessing rare innate physique, act in various shows after their special development and polishing their mastery. They **do not give out the circus for yoga, do not promise to teach anyone this, and do not bring abstruse substantiations under their narrow physical endowments** what is typical for authors of new «yoga styles». If actors of "caoutchouc" genre travelling across the world support themselves owing to earnings from the performances, many people fooled by "yogis" of the new formation go themselves to them and pay money for that what **is impossible** to learn, and by the highest standards, **there is no need to do it**.

What moves authors of mentioned "styles" one can learn from correspondence between resident of Kiev Sidersky and resident of Novosibirsk Kalabin, both bright representatives of the substitute "yoga". This correspondence had flashed once around in the Internet.

There are addresses on which some texts had been exposed,

<http://www.hathavideo.com/qwans/7138.html>), and also <http://www.hathavideo.com/qwans>), "had been deenergized" in two weeks after appearance.

S.: «I have thought out from the beginning to the end the whole trash «round» forms described in the book («Yoga of Eight Circles»). There is nothing except mercenary-minded allurements, called to pay attention to yoga as such in general and to involve people in practice - "to form" the country in rows and to specify for it the direction of movement towards the bright future. It is an extremely magical manipulating subterfuge and nothing more. No staircases, no monkeys, actually, there is nothing of it, and never was. All this is a flight of fancy, for that moment it was vital for pulling mass's attention from hallucinogens and bad idle talk to healthy practices. **And, as a matter of fact it is a full bluff from the beginning and to the end...** Therefore that what could be farther: if I wish, I think out, if I wish I let it drop. The copyright... Now I have no time for an inventing of continuation. In addition, such an intention is not observed. As I am already reputed as a deceiver, therefore the further development of the situation is absolutely of no concern. As you understand yourself, the Russian-language book was useless for arrangement of near-yogic situation on worldwide scales. Therefore, I had to take advantage of a little bit other methods, channels and contacts, what as a result had led to promotion of Ashtanga Vinyasa Yoga by P. Joyce for key roles in Hollywood, and from there automatically the wave of "correct" yogic boom had already spread worldwide and successfully reached us. Now the primary goals of introduction had been executed - the yoga had been transferred in the category of the prestigious phenomena, already irreversibly introduced into system of mass culture. The avalanche has gone, and its further pushing is a silly occupation and of no use to anybody. Moreover, to try to run before it is even a little bit dangerous. Now it is necessary only to watch that in process of promotion it does not spread where it is not necessary, and to put energy in rocking the situation is already of no use - there is nothing to rock - the train has left... Moreover, it is pursuing its normal course. Therefore I am engaged in introduction and pushing essentially other things (free-diving and psi-art), having transferred from my yoga-teaching and everything what is connected with it in the category of a residual hobby.

I do not like green tea and psychedelic frills around tea drinking. I prefer usual "Lipton" tea from the bag – with sugar and a lemon slice – at an usual table in the postsoviet kitchen in the circle of friends for which yoga – the same as for me – is not a moronic end in itself, but not more than a tool state of the consciousness, allowing to take the maximum from potential characteristics of functioning of the body and mind «according to life».

K.: «Is there on the part of you an interest in development of gymnastic entertainment potential of techniques submitted in embryo in your splendid book «Yoga of Eight Circles»? Or have prospects of the description of techniques from the «ladder in the sky» up to the «steel monkey» sunken into nonexistence, and you have decided to be guided by only elementary gymnastic forms?»

S.: «They are submitted there even not in embryo, I knew not enough at that time about difference between asana and gymnastics and about techniques creation, correct from especially physiological point of view. Therefore, there is, alas, only **not too correct gymnastics** and a lot of abstruse idle talk about "lofty matters", but there is no elementary understanding of a whole series of ... mechanisms, functional optimization of which "concealed" in practice of asanas. So the book is not so much splendid as crappy». What turns out after all? «New asanas» were "opened" by many yogis, for example, the same Krishnamacharya from Mysore, but a question is: **whether** their founder and his followers **had carried out** all these poses **in that state of the consciousness which corresponds** to the definition of yoga given by Patanjali? Just to this condition, practice of founders and adherents of "dynamic" yoga (however, as well as to anyone another, not based on postulates of Patanjali) **does not answer** not in the least.

As a rule, all their "concepts" and "substantiations" are reduced to persistent mockery at the body which should be transformed in strong-willed way to a "better" one. To bend it so **how it would be desirable for** its owner, and from it will result ostensibly something useful. Actually such an approach is dangerous as it **contradicts own tendencies** of psychosomatics. The organism is a complex nonlinear open system, and the daily challenge thrown to itself (to the body) in asana practicing does not lead to anything good. Only a competently organized resonant influence results in the expressed amplification (or easing) of processes in environment. «Not the subject gives recipes and operates ... the situation, but the nonlinear situation itself, be it natural, the situation of dialogue with other person or with himself, is somehow resolved, including making the subject himself. The nonlinear, creative attitude to the world ... means opening an opportunity to make himself creatable. The similar recipe, we find in the poetic state of Paul Valery: «**The Creator is the one who is created**» («Foundations of Synergetics», p. 66). We shall add: and not the one who **ostensibly precisely knows** incomprehensibly from whence what is necessary for others, inventing **for them** asanas of different levels of complexity, acceptable for **his personal** physical constitution.

If any convenient and steady pose of yoga is an asana where full removal of efforts or a concentration on the infinite should take place, by the highest standards it is without a difference **WHAT** is exactly to do with the body – gathered from primary sources or invented. Nevertheless, **the state of the consciousness which should be at the same time** (and exactly it makes the essence of yoga) is well-known: It is inhibition of mental activity (Chitta vritti nirodhah, further in the text CVN). **Asanas of yoga** as it follows from Sutras (and it had been confirmed by early commentators) **are intended for development and preservation of steady rest and unidirectionality of mind. There is a threshold of complexity of the form and value of physical effort** behind which any relaxation is inaccessible, therefore the high complexity of asanas **is not compatible** with orientation of practice on CVN.

There is a reasonable question: **what is then** Ashtanga Vinyasa, Dhara Sadhan, or «matrix Y23» of the yoga teacher most known in the postsoviet space? And what does all this have to do with yoga? Clearly, nothing! And wonderfully flexible founders of «dynamic styles» are most likely no personages at all, but labels of commercial projects, and the word "yoga" is only a ledger-bait.

In the textbook «Vrajama Dipika» by Bharadvaja (Sjoman names it an «attempt to revival the Indian system of exercises»), «Chapter I ... is devoted to walking, running, high and broad jumps. In Chapter II, it is told about danda exercises. In many respects Danda resemble press-ups. It is a very ancient kind of exercises known in yoga as Surya Namaskar. They can include separate asanas such as Tadasana, Padahasthasana, Chaturanga Dandasana and Bhudjangasana. Apparently, they have formed the base for Vinyasas of Krishnamacharya. In India they are used by fighters ...» («Dynamic Practices in Classical Yoga», 1999, p. 102 - 103).

P. Jois, the pupil and follower of T. Krishnamacharya, had continued investigations: In "Yoga Mala" he stating sequences of poses omits "asana" phase at all, instead of it, there is the part «Surya Namaskar and yogic asanas». Patanjali and his followers would be struck having learned that **in a wonderful way** «a huge corpus of dynamic practices had been excluded from Hatha Yoga» (A.Sidersky, «Yoga: Tradition of unity», 1999, p. 2). And they would shed tears having learned that this "corpus" had been extracted from the Himalaya caves at the risk for his life and returned to the grateful mankind by a brave Ukrainian boy, the future forefather of «vortical Vinyasas».

One more a well-known pupil of Krishnamacharya is B. K. S. Iyengar. It follows from his book «Light on Pranayama» (published by «Yoga Institute of Patanjali» in 2002) that he unlike P. Jois as far back as the Sixties of XX century had refused (and, probably, not without purpose) ligaments-transitions and respiration control in asanas. He has noted that the control over breathing is unacceptable for beginners. The revisionism is inherent in any epoch, as far back as M. Eliade had noticed: «Yogatattva Upanishad states yoga technics reinterpreted in the light of dialectics of Vedanta. The whole Upanishad is penetrated **with pathos of experimentation.**» («Immortality and Freedom», p.189). Is there then any sense to speak about modern times!

Thus, emphasizing the determining role of the full relaxation in the original Hatha Yoga, I, first of all, have in view the main role of consciousnesses in it that is completely conformable to Sutras! Just for this reason, the yoga discussed in the given book is called classical. The effort in any asana should be **minimal**, only to keep its accessible form, therein consists the skill. Nevertheless, it does not mean at all absence of an active physical work! Mayurasana can be executed, to tell the truth, both the beginner and the master, but the master's effort will be minimal in comparison with what the beginner spends. That is the minimum we are just speaking about. To relax completely does not mean to drop out of the pose, in fact, having relaxed, we do not fall from the chair, when sitting on it.

The individual spectrum of poses is selected proceeding from the current state of health. Muscular relaxation is a necessary, but an insufficient element of technology of asana practicing, achievement of emptiness of mind is always priority. When the consciousness is inhibited so, that stability of this rest does not depend on occurring with the body then there is a somatic aspect of Pratyahara.

Shankara had proclaimed in "Atmabodha" the well-known principle: «The Atman is Brahman» when the genuine vision is realized by yoga and shows the unity of the particular and the general: «Omnipercipient Yogin sees with the knowledge's eye all the world in itself and All – as the single Atman». Vedanta defines the true knowledge as contact with the Absolute.

In Christian mysticism and Buddhism of Vajrayana, the use of various meditative techniques provides manifestation of the Deity directly in the consciousness of the adept.

Schools or directions absolutizing Pranayama achieve the full suppression of mental work.

In something, method of C. G. Jung intersects with yoga, however in it, there is no work with the body, which would lead to the necessary changes of consciousness and support them, and therefore the effect of the method depends on qualification of analyst and does not touch upon soma.

The transpersonal psychology frees affects of the repressed, what influences the person negatively.

Besides, a deeppsychoemotional "contracture" at such influences does not disappear, but it is unloaded for a while restoring then its pathological potential.

«In all Indian (religious philosophical - V. B.) systems, yoga is the final means of rescue»

(F.Scherbatsky, «The Selected Works on the Buddhism», p. 153).

On the one hand, yoga always gave a mystical substantiation to philosophical systems of India (with a small exception); on the other hand, at different schools had been used separate parts of system. For example, in the Buddhism, meditation had been applied to immersing of contemplator in the worlds of no-forms from what, perhaps, someone took also advantage, but the majority became «star rangers».

Today, fanatics of "spirituality" aspire to the enlightenment ignoring the body; for other part of yoga worshippers, the development of flexibility had become self-sufficing and had degenerated into acrobatics. The impulse to development of yogatherapy had gone out after departure of Swami Kavalayananda; his school had fallen into decay. One can use a microscope while hammering in nails or breaking skulls as it was done in Kampuchea under Pol Pot. But the given device had as a matter of fact been created for observing of subminiature objects. Similarly, the traditional yoga was intended by no means for receiving siddhas, supercomplex acrobatics, or a daily challenge to himself. Being realized, it leads the person to the condition of system balance providing physical health, peace of mind and general harmony. If we will analyze texts of many late schools from «Gorokho Bidzhoj» to «Malla Purany» and «Shritattva Nidhi», one can see that in many of them asanas and pranayamas are not used according to their intended purpose. For finding of a systematic classification, there is no need forawaking Kundalini or performance of hundreds of poses. «Being mastered, an asana can destroy illnesses and even neutralize poisons. If there is no opportunity to master all asanas, choose one, but achieve by means of it the full comfort» ("Shandilya Upanishad", 1,3,12-13).

Sjoman says: «It is clear that the system of Yoga of the Mysore Palace (which then, in turn, was "specified" by Iyengar and P. Jois) coming from Krishnamacharya is **a one more** syncretic doctrine leaning, basically, on the text on gymnastics (V.P. Varadarajan «Vjajama Dipika», Bangalore; Caxton Press, 1896), however **submitting it under the name** of yoga. There is a huge chasm between the submitted here ... reformist movement trying to adapt yoga for needs of ordinary people and the traditional ancient ideas... («Dynamic Practices in the Classical Yoga», p. 105). Attempts to teach this "yoga" other people are similar to behaviour of a character trying to give what he has not to the one who need not that.

It is not so necessary to aspire to the Himalaya caves to understand the primary sense of original yoga, its scale, and predestination. Comprehension of truth is not wanderings across face of the Earth, not rashes from one shrine to another in hope to pinch off and carry away a particle of spirituality. It is a movement inside of oneself, which can be started at any point of space and time.

The given book is a self-instruction manual suitable to everyone who wishes to begin mastering of the traditional yoga (if there are for it no contraindications mentioned at the end of Chapter "Asana").

Complexity of the text in separate places is seeming, it occurs because of that there where I had happened to pass you have not been there at all. In process of accumulation of own experience, nuances of the information pressed here will be clarifying still for a long time providing the personal progress. And it is fairly, as not any understanding is transferred by words, and the full one – only through participation, assistance, co-staying in the field of the existence called yoga.

The book can cause discomfort and internal resistance by those who have already had time to get involved in pseudoyogic hangouts, it is difficult to re-train for a true yogis if one had already become any.

Even if the reader understands that this information has opened his eyes, it does not mean at all, that he is capable to refuse that, in what he has already been involved. And if such attempt also will be made so, most likely, it will turn out rather hard, and not at all because to be retrained is always more difficult. If a person has plunged down, say, into "yoga" of Iyengar, it means realization of his personal interests, expectations and promptings having a long history of development. When we for the first time acquire something concerning yoga – even if it is very ludicrous – it appears to us a finished structure of understanding, though it is erroneous and harmful, but unchangeable even if under pressure of incontestable facts absurdity of it becomes obvious. Any reasons or outside influences rest against the fact that to change the once changed is extremely difficult. When the person has once already «become yogi», he has received a stereotype in his consciousness, and to have the second stereotype apropos of this and in the same consciousness is impossible. It is the problem of identity with himself which – if it has been already achieved – becomes **almost indissoluble**. Stendal spoke about it, as about crystallization of feelings and expectations on a cropped up object. Returning of the person involved into pseudoyogic reality to the normal condition of criticality is a difficultly feasible problem as in this case, his views make a start not from the facts, but are generated by ideas. And except for final accident, nothing penetrates into area of ideas. If a person has already come in any way in that what he names (or somebody did it for him) yoga, even if through the most sham "teacher", realizing at the same time own dignity and idea as about person respecting itself then it is impossible to uncouple this connection by any logic reasons.

Moreover, it is even dangerous, as the course change entails necessity of parting with the acquired stereotyped pattern, the recognition of one's weakness and perspective of a new hard work. Only critical aggravation can convince person of the falsity of way, which he follows.

«He who was not capable to practice yoga in corpore contented himself with that he imitated some external aspects of it and interpreted those or other technical details literally. From the Indian point of view, this phenomenon of degradation is nothing else than a constantly growing moral falling... In age of Kali Yuga, the truth has been buried in the gloom of ignorance. That is why there are new teachers who appear constantly, aspiring to adapt their doctrine to weak abilities of the fallen mankind» («Yoga. Immortality and Freedom», p. 346). Actually, it is not clear: what purpose are served today by yogic "remains" doctored many times by «teachers of new formation» – to good or evil?

What is the way to truth? It is a personal act of knowledge, which had already occurred earlier to others, including great people. The classical practice of yoga is an activity realizable in the space of laws, filled with texts of Sutras. It is the creation of conditions for beginnings of a nonlinear positive feedback, which, in turn, initiates actuation (or even creation) of mechanisms of regeneration and self-adjustment. To acquire "production" of Plato, Socrates, Buddha, Laozi, Patanjali, Nietzsche, Bulgakov it is necessary to reproduce the thought process, which had been carried out by these persons or any otherwise to extract its emotional-intellectual equivalent. In case of yoga, everyone should pass independently the way during which it is possible to receive and understand (or not to understand, not having received anything) what had been reached by founders of this ancient system. «If to work for a while very intensively and to have luck, we shall think the same what had already thought long ago others too» (M.Mamardashvili, «The Psychological Topology of a Way», 1997).

In the world, there are enough ways for self-actualization without yoga – love, art, mercy – we do not invent them anew, because it would be, to put it mildly, strange as they already exist. We fulfill ourselves if we manage to get in states, ways of entering in which had been invented long ago. Many others before us had repeatedly been in these states, as well as in flights of soul generated by them.

We can do a lot of conclusions, movements of body and soul, strong-willed efforts, but love, virtue or honor will not appear or not disappear because of that, as well as the tradition transferred by Patanjali as it is already shown in this world.

The initial system has undergone changes as «... Alongside with the classical form of yoga also others have very early appeared ... using other approaches and pursuing other purposes... We notice a constant process of interosculation and merging, which has considerably changed some principles of classical yoga eventually» («Yoga. Immortality and Freedom», p. 389). All this is good however, one should remember: « ... Misfortune waits for the one who **aspires to success by force**» (Guoyo, «The Discourses of Kingdoms», 1987, p. 298).

Sutras of Patanjali are a metaphorical description of algorithm of yogic practice. If it is fulfilled (the subject regularly repeats actions within framework of the given technology), transformation of psychosomatics is initiated, but proceeds outside of the strong-willed control. The consequence of this process is clearing and regeneration of the system after that contact of the person with outside world and own subconsciousness becomes optimal.

Despite of identity of the structure and functioning of organism, people considerably differ in proportions, age, health state, and personal experience. Therefore there is no universal recipe on yoga training and will not be. Everyone should master technology personally, but it will be better when under the direction of the skilled instructor. However, B. K. S. Iyengar, was, undoubtedly, right having noticed: «a good book is better than a bad teacher».

About Sense

Viktor Boyko

(Chapter 2 from the book «Yoga: Art of Communication»)

Surprising is nearby, but it is forbidden ...

Vladimir Vysotsky

The twentieth century has buried many hopes and expectations, including arisen in depths of the western science the idea of infinite progress. In the course of its realization, the population of our planet proved to be split in two parts: a bigger one, busy exclusively with their survival, and a smaller - the countries of the «gold billion». The prospering minority has, however, collided with the own degradation, degeneration, and total ecological catastrophe.

Long time, the moral and spiritual perfection was considered possible only as submission to will of God, and Church, His Vicar on Earth. Attempts of literal following bible commandments were unreal, but in every way welcomed.

Today's situation is different, and as the natural pace of social development has died, the destructive effect of the misunderstanding of a difference between culture and civilization had been showed. The culture is reproductive, its task is to preserve and prolong itself; it is knowledge of the history and its people, following the traditions. At the power domination of one culture in the territory of others, the local nationalism assumes extreme forms; the opposition to alien influence by any means including terror amplifies.

What is the civilization? It is, besides knowledge of own history and traditions, the respectful interest to all alien, and also understanding that the Earth is small, and it is possible to create on it a viable society not with the violence or imitation, but only by means of mutual respect and cooperation.

Also the Russian Orthodox Church could not escape a certain decline of civilization, one can see it in its attitude to yoga and its followers in Russia. Its persistent diligence to put yoga on the same plane with occultism, theosophy, «alive ethics» of Roerichs, sectarianism and the other "spiritual" rubbish of the modernity either are intentional or results from ignorance of essence of the subject.

At the end of XIX century religiousness has fallen so, that Nietzsche has expressed it with a phrase «God has died». It had been passed the point behind which the influence of traditional confessions on minds of the population of the advanced countries had been reduced actually to zero. Decline of religiousness was accompanied by a weak acquaintance of the average person with the model of the scientific picture of the world, created by the fundamental science. After loss of pagan rites, which were carrying out the compensatory function for unconscious displays, the latent mental activity which is shown also today with a not smaller power than by Cro-Magnons, has generated esotericism and mysticism.

The conquered, but not apprehended East began its Reconquista. Initial rumors about miracles of yogis had been exported from the pearl of the British crown - India. In 1897, Svami Vivekananda has based «Ramakrishna Mission» and yoga began to be distributed to the West as philosophy.

At the end of XIX century, Blavatskaya was materialized on the boards of the history having intended to replace with her "doctrine" all world religions, though postulates and conclusions of theosophy were in essence not verifiable. Blavatskaya was a trailblazer; it was just she who

planned the main speculative themes of yoga, Shambhala and Mahatmas. As the theosophy is a nasty parody of the east thought and the western science, its popularity in due course has fallen. Fresh ideas were required, they were formulated by Elena Shaposhnikova (in the marriage - Roerich) together with her spouse Nikolay. From his youth the gifted artist had been fascinated by the East, he did not pass a Masonic lodge, and already as a mature person, accompanied by his family and Blyumkin, lama-chekist, undertook the known travel on the route of the Altai-Himalayas.

The teaching, which has been thought up by Roerichs, was addressed first of all to aristocratic circles of connoisseurs of art. And, certainly, the Agni Yoga or «alive ethics», «given by Mahatmas from the Himalayas», had a claim on the world supremacy in sphere of spirit, filtering in the USSR through the communistic Mongolia and the states of the pre-war Baltic.

In the beginning of XX century on the crest of the wave, there appeared George Gurdzhiev. In 1910 the Sadhana of Shri Aurobindo began, the founder of the integrated Vedanta, the Indian radical and terrorist.

The Second World War has irreversibly shattered ideals of humanism. In the middle of 1950`s from depths of the Gulag (Main Directorate for Corrective Labor Camps), Daniel Andreev has returned with «The Rose of the World». The Russian Orthodoxy Church was gradually coming to life; in the USA, John Lilly has started his experiments; on the approach, there was Castaneda, Stanislav Grof, corporally oriented therapy, and NLP.

Svami Shivananda had initiated the appearance of some Indian and western teachers, and then B.K.S. Iyengar and P. Jois have started to export to the West pseudo-yoga of their guru Krishnamacharya. While Europe was healing wounds, and Russia was rising from ruins, in safe America have appeared sects, which then, similarly to gangrene, have stricken also the Old World. The first swallow of «new spirituality» had become over nine hundred corpses in Guyana - so the «Peoples Temple» of Jim Jones had declared itself. Since then the quantity of victims of this version of madness is beyond all calculation.

In 1964 «The Razor's Edge» was published by I. A. Efremov, and the leitmotif of his adventure novel was yoga. Approximately at the same time, thousands of experts have been directed for industrial projects construction in India, and information about yoga has started to penetrate into the USSR. Also Khrushchev Thaw had played its role in it, in the middle and at the end of 1950`s, a number of classical works on the old Indian philosophy has been translated and published by small circulations. In the Ashhabadian deportation B. Smirnov, a polyglot and neurosurgeon, translated "Mahabharata", and in the film theatres of the country there was triumphally on the film «The Indian yogis: who are they?». At the same time the first legal propagandist Anatoly Zubkov published a cycle of articles in «Rural youth» journal («Сельская молодежь») had made his way in mass media, and yoga began to conquer Russia. Unfortunately, in the form distant from the authenticity. However, up to 1989, yoga had been officially forbidden, what did not prevent at all establishment of lots of semi-legal sections, headed in Moscow by self-appointed "pupils" of Zubkov.

Soon after removal of the ban, the Empire had collapsed, and yoga equally with all the rest became the goods of the wild market of esotericism, against which regardless of its own health the Russian Orthodoxy Church is fighting. Though (it agrees to the data of one of the sociological questionings in 2001) Orthodoxy had been named their religion only by about 7 % of the population of Russia.

And now a little digression. Once, for decrease in losses of alive power in Afghanistan, our soldiers have been ordered to master a bi-monthly special course of retraining in Geok-Tepe. Its zest was surprisingly simple: after the morning rouse, each fighter fastened on his back a thirty-kilo sandbag and spent then with it inseparably the whole day up to the very lights-out. At the same time, the battle training remained standard: quick marches, «strip of pleasures», shooting and other things, but to the bag, one had to get used. Those, who could not do it, were sent to Russia. As a rule, soldiers having gotten used to the bag survived in Afghan, as without it they moved on mountain relief faster than any "dukh". Suspecting nothing, I have once fastened to

my life a similar "makeweight" in the form of yoga with the single difference: it was not material. However, this action has brought subsequently, a completely unexpected result. «And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by power.» (The Gospel according to St Matthew, 11, 12). This phrase, IMHO (In My Humble Opinion) can be understood so: if development goes without complications, all people are approximately equal on their vital start (if they have not rough genetic defects). But in process of fulfillment of the program, inevitable distinctions between individuals are shown, including abilities. One of them will be, that some people make superfluous efforts for a typical course of things (Leo Gumilev has named such subjects as passionaries) and others not. The destiny depends on it. The yoga is a version of redundancy, and for its adherent is a strong one. The theory of Drucker asserts that the Christians occupying the Western Europe has (at each stage of development of social relations and accompanying technology) a model of the ideal person, and the one who aspired to it, hoped to find his happiness. In Middle Ages, the way to it ran through religiousness; Renaissance had generated the image of an educated person, and under conditions of the scientific and technical revolution, a businessperson, an entrepreneur became a sample. At last, in the countries with totalitarian modes, the ideal became a hero giving selflessly his life for idea («Simple is our work, we have only one care: let it live my native country, and there are no other cares ... »).

- It is already clear – writes A. Maslow - that not one of the previous formulations of happiness has sustained checking up by time, and the concept of a psychologically healthy, "natural" person is actual today.

Leaning on my experience, I can tell that it is yoga that keeps in the best way physical health and mental equation what leads to the condition called happiness.

Seemingly, what can give practicing asanas without habitual diligence, physical efforts, and self-overcoming? Actually here, it goes off the effect of the raised sensitivity of system to perturbations of an average and a small power; just in the field of their influence, the traditional yoga will be realized. At preservation of the mental relaxation, the physical loading (and it can be in asanas very big!) causes a special state of mentality similar to effect of medicinal electric stimulation (MES): «The nervous system does not only hears such "tender" interventions, but also obeys them conformably» («The Healthy and Sick Brain of the Person», 1988, p. 48). In other words, stimuli of a small dimension possess a restoring and healing effect. After mastering a deep relaxation, the loading in asanas can be considerably increased, but the prevalence of parasympathetics remains intact. «... Under extreme conditions when the organism is entirely given to itself, to its internal reserves, it shows miracles of biological activity and wisdom, and these facts are still waiting for their researchers» («Motivation and the Person» p. 132).

The opportunity of entry of psychosomatics to the mode of self-restoration – that is a striking difference between the traditional yoga and other "styles" and "schools" where the pupil carries out asanas, developing his physical and strong-willed efforts **of habitual dimension** what leads to prevalence of sympathetic. Those whose self-adjustment has come to the end receive the highest quality of internal rest, which has been spontaneously translating outside, such transfer of his internal balance to the environment is the main evidence that the person has reached a certain level in yoga and can teach it.

Basis of classical practice of yoga is action by not action (in the Chinese tradition the "ou-way" method): I **simply carry out** asana as far as it turns out, not trying to bend «as in a picture» or to imitate the instructor. The main thing is to dissolve in the body sensations from the taken form by means of muscular relaxation and the form's dosage. At preservation of it even without any sensations in the support-motor apparatus, an active work, but **not perceived by consciousness** (if not to listen specially) is carried out. The form of asanas and waiting time inevitably influence this apparatus, internals, circulatory and lymphatic systems, but the criterion of the optimality of influence is a full absence of unpleasant and in general obvious (preventing the devastation of consciousness) sensations. At a usual walking (if the person is healthy), one does not feel anything special in the body, but we come where we want. And without sweat, anguish and special efforts. Sensations do not arise, when you do not try to bend your body

more, than its physical standards allow **today**. If you are comfortably sitting on the sofa and reading a book, is it necessary to try to sit down better? Better than what? Only the form, which the body can take and be in it some time freely and without any sensations (let alone the pain!) is optimal and useful. And if the mental vanity is stopped in it that is an asana. Only "loss" of usual mentation responds in the body by "fluidity" of the form.

If poses of "yoga" are carried out in the usual state of consciousness and with the habitual effort, it is an ordinary physical activity, an imitation of asanas, just as strasses are a visibility of brilliants.

«From the point of view of synergetics, a poor control of the natural ... system consists in imposing a certain form of the organization, unusual to it. Such control - at the best - makes all human efforts vain, and at the worst - even **causes the real damage** and results in undesirable and difficultly recoverable crises» («Foundations of Synergetics», p. 149).

In classical yoga the accent is transferred from the usual and understandable principle «I do all personally from the beginning to the end» on «I create conditions». And already then, it is possible to focus the adjusted system on switching in any known and accessible mode (for example, practicing asanas or samyama).

Carrying out yoga competently, the subject «finds an opportunity **to initiate** the desirable further developments (of the same flexibility in asanas - V. B.) **correctly, to follow natural tendencies of self-development** of processes. The essence of approach to the control consists in the fact that it is focused **not on the external** (the form of asanas and its complexity - V. B.), but **on the internal** (state of consciousness in asanas - V. B.), on something immanent to the environment itself. Differently, it is focused **not on desires, intentions** (ideas how it must be - V. B.), projects of the experimental, reformatory, restructuring and similar activity, but on **own laws** of evolution and self-organizing of complex systems. At the same time, the main thing is not the power (size, intensity, duration, all-embracing, etc.) of influence, but its coordination with own tendencies of self-structuring of the nonlinear environment» (ibidem, p. 150).

If asanas were executed **without** silence of mind, so either I receive an effect of usual dimension (the developmental work of muscles, the increase in their power, "hot" flexibility, etc.), or a negative one (an overload and traumas). If the practice causes CVN (chitta vritti nirodhah) and is accompanied by them, so the result is to the great extent weightier and more useful, the system is not capable to operate damaging itself what is typical for the limited human mind poisoned by desires and emotions. Flexibility and stretching as function from a correct (in the mental sense!) process of the execution grow up in due course to the absolute limit peculiar to each concrete organism.

As soon as in daily practicing asanas, the mental vanity begins to calm down, psychosomatics, using the appeared chance starts to acquire actively the relaxation distributing it on structure. It is started then the process of intrasystem "repair" eliminating functional defects at all levels of the organization.

Strange as it may seem, this regeneration (a possibly full rehabilitation) is only **a by-effect of practicing asanas in CVN state**. But for a huge quantity of people this effect is the main interest and a pressing need, and quite often also the last hope.

So, weak stimuli induce the system (enable it) to proceed to a higher level of stability, and to household influences it adapts in the habitual way (illness is also a version of the adaptation).

The imperceptible difference in initial conditions starts two opposite scripts of development: one can prick a finger and right now, as always, safely forget about it, but at times after such injection, the person dies from blood poisoning. As soon as physical exertions in asanas surpass the certain limit, or sensations in the body break silence of mind, the sympathetic begins predominate, and the yoga smoothly passes in sports.

«The person has a lot of protective mechanisms, and more often, they work on the principle of self-regulation ... He has learned (a little) and can study further to strengthen and use protective powers reasonably» («The Healthy and Diseased Brain of the Person», 1988).

«To the principle of reformative act formulated in the European culture during the Renaissance and the Enlightenment, one can oppose as alternative the principle of Old Chinese culture "ou-

way", demanding **non-interference** to behavior of natural process. The principle "wu-wei" (non-action) was understood as the minimal action coordinated with rhythms of the world" ("Synergetic Paradigm», p. 15).

So, suppose that from the stream of the ordinary, mode "A", I drop out daily into the mode "B", devoting to yoga a pair of hours. Gradually these two modi of activity become mutually complementary stages of united process. The daily practicing of asanas in CVN states restores psychosomatics much more effectively than habitual forms of rest. In any case (and age) when the beginner starts to master yoga, he passes the following stages:

- Physical adaptation;
- Psychological;
- Mastering a necessary depth of the mental relaxation (silence of mind);
- A mode of self-adjustment and a full (possible for today) clarification of the body and mentality;
- And only after that with some probability of success, one can proceed to samyama.

«A complex structure, most likely, is only metastable. To support its integrity, overcoming periodically the tendency to disintegration (a stage of asymptotic instability), it **should exist in the oscillatory mode**, allowing to slow down processes and to restore the general rate of development of substructures inside this complex structure» («The Foundations of Synergetics», p. 73).

The «kitchen» of psychosomatics in its overwhelming part is inaccessible to consciousness and cannot be supervised by it, and processes of such rank are called by Christian mysticism «self-moving». At self-adjustment, the system from which the cargo of daily strong-willed compulsion is removed comes gradually to itself, it is visible, as they say, by the naked eye, otherwise who would begin to be engaged in yoga? Already in one-two years all in the body of the person and his vital space takes their places, is understood in the best way, as if somebody all-knowing and invisible supervises it.

There is nothing supernatural in it, the unconscious part of mentality where **all** information on the subject and the so-called full (systemic) mind are concentrated, corrects gradually perception and behaviour of ego, releasing them from errors and deformations peculiar to the former, unpurified and "overheated" consciousness.

Firstly, practicing asanas in the aspect of non-action turns out not too qualitatively, in fact, if **I** usually do something, so the result of action should be something real, even weariness! The mind refuses to accept the situation whose parameters is **not the presence** of something, but **the absence** of sensations, efforts and visible (one-time) changes. The logic says: if there is no habitual work with all its attributes, **where** that useful effect **will come from?! However, the work just in such key** keeping the thin web of the world in inviolability generates surprising consequences because of which yoga always was considered as a magic. Its technology does not depend on retransmitters as it leans not on someone's personal abilities, but on the structure of the human organism and laws of its functioning.

One can think up an innumerable quantity of ways of meals delivery in the mouth cavity, rules of chewing and swallowing, but it will add nothing to the real fact: in order to live, one must eat. And if everything is all right, the person simply does it without any focuses, observing only the traditional pragmatic rules inherent to each culture. The further transformation of food is the business of organism; it is out of the competence of mind. In much the same way works the technology of Patanjali yoga being the art of switching of natural processes of life-support to self-healing, and then to improbable modes of functioning. Technology of yoga is an algorithm based on the principle of action by non-action, a competent satisfaction of needs of ego and his material carrier.

Each time I leave the "B" state (the qualitative practice of yoga at silence of mind) and pass into the "A" state (daily routine) being a little different one, while in psychosomatics there is a next short step of regeneration, an increase of the new order. Hence, since this moment, I perceive

and estimate everything a little differently than yesterday; the degree of actions mistake has also decreased, what has improved their result.

Besides, being in the "A" state (daily routine), I understand more precisely what I do in "B" (yoga), therefore my practice has continuously been improving and, accordingly, its result becomes weightier. Thus, the existence of the subject mastering yoga without isolation from social medium consists of an alternate interchange of these two "genres" optimizing gradually each other.

Yoga is a systematic action stimulating the movement of system to the order of a higher level; at the certain stage of this process, the relationship between the person and systematic mind has been optimizing.

But a regular exchange of the positive effect between "A" and "B" states arises only at their rhythmical alternation!

End, one of the participants in the realyoga. ru forum, has noticed: «It seems to me that at the correct approach, there is no division into yoga and the ordinary life. They should mutually support each other: the creative energy is shown in the secular world, and the experience of the existence is converted in the spiritual one. Then you really are engaged in yoga twenty four hours per day and night».

Jazz added: «With reference to our situation: the practice is another reality, it is as it were movement of the point of assembling. The system under the name "person" gets here new qualities, but to fix them it is possible only in the ordinary life. Otherwise it is a dead theoretical knowledge and practice is useless wanderings in the illusive worlds, but there is zilch of the real power».

Feodor has finished «The everyday increment of limiting opportunities of the body/organism and consciousness results in an increment of limiting opportunities in the social medium, in the increase of the stability factor in communications with environment. I.e. the internal stability "overflows" in the external one. And external "circumstances" start to support the internal stability».

One can say easier: All usual human life impedes his regular yoga practicing, but, on the other hand, yoga helps this life. The art of self-adjustment had therefore remained in centuries, because it always gives everyone exactly what he falls short, what the soul and body really need.

Cultivation of yoga is a returning to yourself, to your nature, to that you would be if you would not be crumpled by stresses, overloads, failures and misfortunes. It is an art of self-improvement which is not prevented by a "wise" management of ego generating an infinite chain of problems.

As a rule, changes accumulate in the "A" mode so homeopathically that the adept of yoga and his environment do not notice it. But at some moment it becomes clear that today's state of the subject differs cardinally from what was before the beginning of practice. And obviously from the state of things that continues the former march of events. The destiny of the person starts to diverge from the "line" which he would get not changing himself by stay in the "B" mode. It arises the delta - a radical difference of destinies without yoga and with it.

For self-modification there are two generally accepted scripts, the first is the most simple and formal: having realized my bad habits, I refuse them by a strong-willed effort.

The second, which can be both independent and the continuation of the first, is the following: I start to add to my life something new and useful demanding additional efforts. It is already more complicated, there appear many of the factors demanding the analysis, the account and the control, because actions can be erroneous and their result negative. If in the first case a refusal strains system passively, so in the second one, there is a risk to overdo with the quantity of useful influences what can turn out not less harmful. At times, both these approaches (stages) are simultaneously combined what generates inadmissible power inputs, besides there is a struggle against stereotypes, and this business is almost hopeless, because, as is known, the habit is a terrible power. The basic lack of both variants consists in the fact that in this case the strategy and tactics of behaviour is realized by the same ego, which has led the whole situation into a blind alley.

But there is also a third opportunity - spontaneous optimization of life and destiny, as a consequence of burning of samskaras, which begins in Hatha-Yoga. It is in the "B" mode that psychosomatics is given «the green light» for clearing and self-adjustments, whose mechanisms and essence cannot be imagined by ego. It is impossible, to cure the stomach ulcer by any direct actions (except the operation), one can only create conditions at which its mucous membrane will be restored. Exactly non-interference in this process is a guarantee of its faultlessness and safety.

The self-improvement can be realized either in the midst of the social medium or under special conditions, though monasteries and ashrams are poorly useful for those who do not cope with the commonness, there is no such place on the Earth where it is possible to escape from himself. O. Wild has told about it in «The Ballad of Reading Gaol»: «We sewed the sacks, We banged the tins, And sweated on the mill: But in the heart of every man Terror was lying still». The aspiration to run from the reality, what would not it be justified by, is a bad sign.

In Bhagavad Gita, «... Krishna declares, that the "acting person" can save himself personally, i.e. avoid the participation in the life of the world and at the same time continue to operate in it as there is no opportunity to leave the usual life and to give himself up to the work upon salvation completely. The sole condition is to renounce the fruits of his labor, to operate ... passionlessly, impersonally, serenely as though you operated by proxy of some other person» (M. Eliade, «Yoga. Immortality and Freedom», p. 215).

In the novel «The Glass Bead Game», Herman Hesse has shown a society where people are engaged in the exclusively spiritual development by comprehending a certain abstract Game. The main hero of the novel becomes already at an early age its Master. Certainly, Castalia is a utopian community living the pure spirituality and at some moment, the Master starts to understand, that this community is similar to a flower, which does not know what its roots use for food. However, the lack of information of the flower about humus on which it has grown does not mean at all that the flower can do without it!

Outcasting the commonness is not an admission to the spiritual progress, there are no special conditions for the perfection! Therefore, the Fathers of the Church had always asserted that the way to the God could begin from any place, even from a dirty pool. There is no such place and such action on the earth, which leads automatically to the truth; the spiritual work happens in the person only indirectly. The soul varies due to work of body and thought, but these changes occur outside of the human competence and control. There is no ideal material with which one can create himself anew, and Saint-Exupery spoke: «You will not move from the place **if you don't take** what exists around you».

«The person is like a fortress. Here he breaks walls dreaming to escape to freedom, but stars look at helpless ruins. What has the destroyer found except melancholy, the resident of ruins? You never win, because you are searching for perfection. But perfection is suited only for museums» («The Citadel», p. 155, 77).

If in the life there is no place for creative (hence - spiritual) aspirations, it is fraught with the loss of sense. But if someone being in the society devotes himself **only to these** aspirations, the result will be the same! The truth, which, IMHO, should be recognized by any sensible person, sounds so: **yoga is for the life, but not the life is for yoga!** The most reliable way of the development (including the spiritual) is a median one, the combination of yoga and daily routine, alternation of "genres" of being, the cyclicity. In any process we can stay only in the variable mode of life: between periods of a full submergence, pauses of the same falling-out are necessary.

It is a virtue of an active person to aspire to go out of his own limits, to something greater; and for this purpose there are two ways - belief and knowledge. Stanislav Lem has noted once that the person is not only a thinking, but also a believing "machine" as he **always** operates based on the incomplete information. In **this sense**, our whole life is impregnated with belief in our actions, though their positive result is never guaranteed against an accident, mistakes and incompleteness of knowledge of initial conditions (except for simple and single-valued acts taking place before our eyes). The intellectual narrow-mindedness of a big number of believers is in the certain sense also useful to them: the faith gives simple answers to any questions; it is a

universal crutch for poor minds. Yoga is also a support, but independent of the creed, what most likely irritates the Russian Orthodoxy Church as earlier communists.

There is no teacher or master of yoga without a specific feature, which is named the power with a helping hand from Castaneda. It is a version of siddhis, one of the attributes of technical (not spiritual!) progress in the practice, not guaranteeing, however, a harmonious development. If mental and ethical purposes of a subject from the very beginning do not meet the requirements of the yama-niyama, the power accumulated in yoga can become huge, but it will be dangerous for those around one. If the person initially stays within the framework of mental and ethical standards, yoga will provide him with growth of spiritual power.

The yogic transformation of the person can be divided conditionally into three stages.

The first, from two to five years of practice – mastering the technology and accumulation of power.

The second, from five to ten years - full purification, adjustment, beginning, and increase of power.

The third, from ten years and more - intrapsychic integration (down to the possible contact with the One God).

The superiority over social surroundings is a very big temptation, however the ancients knew already: «Where is a power, there is no love, where is a love, the power has no value there». The power can become a big problem also for its owner; Don Juan has noticed not without reason in one of Castaneda's novels: «I can not be responsible for what will take place with people who can meet me in this life». The power can be applied only to optimization of the spiritual growth of pupils and extra-help for them in the emergency, but not for receiving lucre; in this case, it will disappear or destroy its owner.

Yogi should be light and fluid, and such requirement is met by water best of all: it has not its own form, and its surface in quiescent mode is glassy. The reflection of the patient and his problems implemented by the master of yoga is not a Freudian impassivity of a therapist. From three basic styles of interpersonal contact (subordination, democratic and aloof one), the master should perfectly handle every, as well as a combination of them. Possessing properties of a smooth surface - power and rest - the master of yoga should be a feedback for the pupil (or the patient), with the help of which the pupil gradually realizes contours of the problems latent from his perception like the fifteenth stone of the garden of Reandzi.

One of the high quality's signs of power is a continuous transit of reflections without "sticking", an absolute non-interference in the private life of pupils (patients) at the exhaustive (**when necessary**) awareness of their real problems. If the teacher prefers collective forms of training, so the pupils will not receive skills of independent work. If he teaches yoga authoritarily as in India thereby he obviously accustoms students to be conducted what can turn out for a dangerous habit of controllability.

In the pseudoyogic esoterics, the theme of the latent knowledge is deliberately exaggerated.

There are no and can not be any secrets in yoga, a competent teacher simply does not put into use the information premature for the given person which he can not apply because of his state.

Personal nuances of the practice or therapy are always confidential. Once Castaneda has wonderfully said: «I got evidence of my own experience that not so many people want even to listen and all the more to operate according to what they have heard. And from handful of those who will want to operate, only a few have so much personal power to benefit from their actions. So as a result, any secrecy boils away in routine - the same empty routine, as well as any another» («The Teachings of Don Juan. A Separate Reality. Journey to Ixtlan. Tales of Power», p. 567).

In 1993 «Classical Yoga» Center has organized a meeting of Muscovites with Amritananda Maya, the Saint from southern India who has arrived to the country with a group of Americans, thirsting to see capital of the collapsed Empire.

The hall average in size was cram-ful by a variegated public. Accompanied by several Yankees, a dense black woman of average years, low growth, in scarlet sari, appeared on the stage; the company together with interpreters took their seats without embarrassment on chairs. It began a

spontaneous contact of audience in the hall with Amritananda, there were absolutely empty questions, expectation of translation, more precise definitions, laughter and hubbub. The Saint laughed infectiously together with the entire audience, but Americans glanced at the public with expectation. After 20 minutes the hall has grown quiet, the atmosphere has imperceptibly changed, but nobody could understand what had happened. Actually everybody, I emphasize - all taking place in the hall! - have suddenly felt happy without any cause, as on the best day of their life. Many of them sensed this effect not less than three days, people especially sensitive experienced it about a week. With all this going on, Amritananda had not a burning appearance, a fiery look or bewitching passes, power need not advertising. The impression from contacts with Iyengar was for me another, if from the Saint, one can perceive a wave of tranquilization and rest, because of nearness to Gururji hair stands on end as from a fireball. Certainly, both of these persons had self-fulfilled themselves, but in case with B. K. S. Iyengar, his means was yoga. Only it enables self-improvement **without ignoring daily routine**, and if the given book will facilitate this task for someone, it means, my task is fulfilled, if not - «don't shoot the piano player, he plays how he can».

Why Yoga?

Viktor Boyko

(Chapter 3 from the book «Yoga: Art of Communication»)

**It is as though
you mislead my consciousness;
tell me for certain only one thing
what I shall reach the good with.**
Bhagavad Gita

On 19 October 1989, there was an event, which enthusiasts of yoga had been waiting in the USSR for many years. The first All-Union theoretical and practical conference «Yoga: problems of the health improvement and self-perfection of the person» was opened in one of the conference halls of Moscow State University's skyscraper. There were present over 600 delegates from all union republics. Among a lot of big wigs in the presidium, only two persons Vasily Vasiljevich Brodov, professor of philosophy, and Mr. Ganguli, the first secretary of the Embassy of India in the USSR, had a direct attitude to development of yoga in the USSR. This conference lasted three days and was covered by mass media, though sparingly.

Among foreign visitors, there was B.K.S. Iyengar, who was distinguished between them by his majestic look. He arrived in Moscow with his secretaries and devoted pupils Dharmaversingh(Mahida) and Faek Biria.

Exclusively enthusiasts represented the Soviet participants as the official interdiction on yoga had been removed only half-year ago. Nevertheless, it was not known by whom, but in Moscow was created at full speed a Research-and-Production Center of nonconventional methods of health improvement at the Central Research Institute of Medicine and Sports of Goskomsport (State Committee for Sports) where yoga, experts on which simply could not exist, appeared magically in the spectrum of paid services.

It turned out so that after the conference Iyengar visited me at my place. When I showed him a powerful folio in a self-made scarlet binding having explained it was a translation of his book on which we studied yoga during vague times of interdiction on yoga in the USSR, he was so astonished that asked me to present him this book for the museum of Ramamani Iyengar Institute in Poona. Those who were there, speak that the big red book takes till now one of the honorary places in the exposition and then, in 1989, Gurujihis inscribed the book for me on the cover of an English edition of his «Light on yoga»: «I wish you to create your own Ashram».

Two years later, in 1991, Lakshman Kumar's eight Russian pupils (the first teacher of yoga at the Indian embassy) among which the author of these lines was too, had received teaching certificates at the presence of the ambassador of India of those times Gonsalves. And soon the foolhardiest ones (Roman Amelin, Boris Martynov, Konstantin Danilchenko, and the author of these lines) have founded the first in Russia «Classical yoga Center».

I am asked until now: whence is such interest to the Indian exotic? Why not to develop something one's own, age-old, Russian?

Let us start with the fact that yoga is a universal method of self-improvement checked up by time, which, except for other, provides to its adepts a steady physical health.

But what is the health? It is a state, which becomes appreciable only at its infringement while everything is all right the mechanisms of vital functions do not become apparent.

The modern medicine is aimed at a conservative (therapy) or an operative (surgery) elimination of diseases. But to keep the health, to warn its disturbance, to help to restore it after operations and traumas are the problems which are beyond the bounds of the official medical competence.

Avicenna had told once (meaning a usual physical activity as he was hardly familiar with yoga): «The movement will replace all medicines of the world, but no medicine of the world will replace the movement». Yoga expands the area of this statement using special opportunities.

So the health is influenced by a whole set of following major factors:

- Heredity;
- Ecology;
- Society;
- Food, water, air;
- Personal behaviour.

The first factor is unremovable, one can only adapt to it. Taking account of the second one is a prerogative of the state; today the country as never requires the rigid ecological control though a great deal depends on the population too. The third factor is defined by the level of cultural and economic development of the country and personal qualities of the individual. The influence of the fourth factor is determined by the material well-being. And the fifth is a deciding one as «The activity of the person has so changed environment that he must change himself in order to survive in it» (N. Wiener).

Today, as never, the person needs **a simple and a reliable** way of self-preservation, a universal adapter to the ecology degrading like a shot. In the industrialized countries the high level of comfort, on the one hand, the congestion of population and the growth of information pressure, on the other hand, have led to that the overwhelming part of the overloads which fall to the subject's lot is located in his psychoemotional sphere. The body does not actually participate in their utilization, being immobilized and out-of-training. As consequence, the number of individuals with psychological pathologies, addicts, alcoholics, and cases of deviating behaviour increases quickly. Application of antibiotics generates the bacterial resistance, there are mutations with which the immune system of the person is not capable to manage, and there arise diseases and frustrations, unknown to the persons earlier.

What is offered for the salvation of the problem?

First, sports both traditional and more and more extreme. There was an innumerable set of methods, schools and systems of health improvement, but for the most part, people take their health carelessly as usually. Doctors themselves are almost first of all subject to typical weaknesses and defects. The health is given to everyone from birth, its reserve is final, but while it is possible, the person behaves so, as if he is immortal.

Gladiators from sports fight on rings, stadiums, routes, and courts, and crowds of the fatty idlers rage at telescreens and at stadiums. Atherosclerosis, cardiovascular and neuropsychic diseases become swiftly younger, and if the situation will develop in the same direction, so the treatment will soon begin from birth and last till one's dying day. As if the average life grows, but its quality, already from the youth, is in increasing frequency defined by the idea «more dead than alive». As to Russia, Michael Zadornov precisely characterized the situation in it: «The Russian lives little, but bad».

Nobody objects to the healthy way of life, but the overwhelming majority of people consider that it is connected with restriction of their personal freedom, which gives the right to do with themselves everything whatever they like.

The conference on the site realyoga.ru of 06.2003, Lana:

«I met private medical practitioners from quite traditional directions of medicine who positively relate to yoga, but all of them say: a rare patient **is ready to accept responsibility for his health**. One of the reasons of such state of affairs is called the Soviet medical official organ which alongside with ideology, had brought up the similar attitude of citizens».

It is difficult to agree with it as not all in the USSR was so poorly, as with sports, and, for example, with education. Personally, I would not blame only physicians. In 1924, vodka forbidden since 1914 had returned on the shop shelves. Bolsheviks had simultaneously declared the physical development of «the new person» as one of the problems of improvement of masses. The term itself "physical training" had been introduced into practice by N. Semashko, people's commissar of public health and in every possible way supported by N. Podvoysky, the head of the Universal military training. The state needed the citizens devoted to ideas of communism, serving selflessly the higher-ups, alien to the petty-bourgeois aspiration to the material welfare, and which were pictures of health. However, the average proletarian when he was not touched, was quite pleased with availability of vodka, low-grade tobacco, and cards, and did not recollect about his health at all. The same way of life has smoothly moved to the Brezhnevian epoch. In the Soviet society, drinking session was a means of identification of the person with the environment, means of recognition by colleagues and comrades. All my friends in the youth began enough early and regularly to consume alcohol, at the same time we normally studied, were fond of speleology, rock-climbing, spent much time on the sea – what a remarkable life was then in the Crimea! My persistent attempts of the evasion from «national tradition» were perceived with disappointment. I was explained very simply: first, we have freedom and if a person wishes to drink that concerns nobody. Second, if you are a normal man then not to knock back for friendship and health it is a direct disrespect and a challenge! Third, each sensible person knows his norm. Fourthly, are you, son-of-a-bitch, the cleverest and do you want to live longer than all others?! I, a renegade, was at first indulgently and friendly tolerated, then one got used, and after the army one already gave praise to me as an exhibit: - Listen, and we - seriously! - have a boy, he is one of us through and through, but teetotal! No, he is not sick, simply does not drink, and that's all, he is a yogin, can you imagine?!

More than forty years have passed since then. Many of those who «knew his norm», became drunkards and died, the rest is long ago in no mood to laugh, but they cannot refuse alcoholic drinks (for today, only one succeeded in it!). Now it is impossible with friends, those who are still alive, to run, as in the youth, on the Chatyr-Dag or Mangup (Crimean mountains), they have no health in order, as at the age of twenty, to dive, sunbathe, swim; there is only one side of the far former freedom accessible - to carry a glass up to the mouth.

Hans Selje has told once: «One must live not less intensively, but more reasonable». Today the life of a cultural person **should by all means include personal efforts on preservation of health**, irrespectively of race, nation and age. In megapolises one of the most favorable and effective ways for this purpose is Hatha-Yoga. We touchingly care of pets, flowers, the automobile, but not many people come to the idea, until they get hurt with hard times, that own body is a unique machine demanding daily attention and preventive measures.

Life, death, and health have no precise definitions, though there are some indirect ones, for example, health is the absence of an illness. The absolute health is incompatible with the life; it would mean an invariance of processes of life-support at time.

«A certain intermediate mode between chaos and order is characteristic for normal functioning practically of all systems of vital activity. Breath, heart beat, blood formation, rhythms of sleep and wakefulness, mental balance - for all these processes, the certain measure of chaos is necessary for maintenance of health. The health is a thin balance between chaos and order. The question consists in **how much chaos can bear** a human body in order not to be ill?»

(«Foundations of Synergetics», p. 344).

«The health represents an optimum ratio of interconnected rhythms of physiological functions of an organism and their correspondence with cyclic changes of the environment» (Hildebrand, 1976).

«The health grows out of the dynamic balance between physical, psychological, and social aspects of existence» («Dao of physics», 1994).

To the concept of "health" **a steady constancy of the internal environment** of the organism answers, and it called in physiology **homeostasis** (it keeps in mind not a pathological

homeostasis, peculiar to chronic patients, but that, which is characteristic for the person who does not have obvious diseases).

The health is a subjective experience of well-being arising at functioning of the organism in a definite manner; the problem is how to describe the given condition. Until a certain time the body uncomplainingly endures any treatment, similarly a courtier who was whipped once on cheeks by His Serene Highness Potyomkin, who repeated at that: «What is to do with them, if they endure everything!»

In the attitude to the health, there are frequently two extreme approaches: superegoism (when the person spits at everything, caring only about his good self) and a senseless self-sacrificingness. In the latter case, one member of the family selflessly cares for others, more often for children, preserving them from the slightest difficulties. Children are regretted in advance: let them grow, poor things, they will sweat yet. In this case, the "devotee" has no time and opportunity to keep his health though he spends it with a mad intensity, similarly to Pavka Korchagin, one of the heroes of the Soviet epoch: «Guys, there will not be a shift for us, but we are here... ». When for infinite household chores there are only "we" in one person then the following in due course results from this:

- The pathologically careful member of the family wears out prematurely in all senses;
- Thus, he reduces his life, consequently and the duration of his care of people for the sake of which he is so spoiled in daily routine;
- Children get used, as well as their parent protecting them excessively to concern their health carelessly, besides they grow as double-dyed egoists, getting used to that all people always owe them;
- They cannot normally adapt to the life because the pathological trusteeship deprives them of their opportunity to show the responsibility since their childhood;
- When (sooner or later) the health of the caring one comes to the end, so he becomes a burden to the offspring brought up in this way.

The resume: Meaning the personal health, one should remember that the interests of each separate person are always a part of interests of his milieu. The governments cannot effectively care of the health of their citizens, and consequently, everyone should observe himself and give to that exactly so much time, how much is necessary to keep his psychophysical adequacy, not turning into a victim of comfort, empty desires, and bad habits. Even if the initial qualities are remarkable, any organism in due course falls into decay as it inevitably wears out during the life. It was perfectly said about it by François Villon: «Where is the shoulders' atlas? Where is the lips' balm? Where are languishing eyes attracting so? Where is the body honoured as a temple where one comes from far away?»

Conservation of a good level of the health despite of age demands a regular investment of forces and time. Let us consider benefits, which yoga can give here:

- It disappears the necessity for sportive apparatuses and simulators, with the help of which the work is carried out, the own body is at disposal of everyone;
- There are no losses of time for transport; one can practice at home;
- The necessary minimum of area makes up two square meters;
- There is a restoration not only of body, but also of psychoemotional sphere;
- The method is verified by millennia and, as against a lot of modern ones, is safe.

Asanas is a unique kind of physical activity influencing purposefully internal organs by giving to the body unusual positions (forms). Any pose of yoga acts on the organism as a whole and locally - on separate parts, besides all its volume is exposed to a specific gravitational "processing" by blood mass. Asanas provide an alternate rhythmical compression, a stretching, and a twisting of the body. Uddiana and Mula Bandhi promote the removal of stagnant blood from zones of a bad microcirculation facilitating venous outflow and "freshening" the blood circulation in corresponding sites of tissues and organs. The science does not know yet the mechanism of influence of asanas and Bandhi on the blood circulation in arterioles, capillaries, and veins where the gas diffusion between tissues and the blood channel takes place.

According to its intensity, physical exercise is conditionally subdivided into **four** categories (by the way, well known in therapeutic physical training): **a weak, a moderate, a strong, and a very strong one**. The physiological effect of the first category passes without leaving a trace and quickly (though in case of a heavy chronic disease, it can be rather useful), the moderate one **stimulates** vital activity, the strong one **oppresses**, a very strong - **destroys**. The traditional Hatha-Yoga is realized **only** in the field of **moderate and weak** burdens.

The economic freedom, which has replaced in Russia the epoch of the compulsory distribution, satisfying the overwhelming majority of population, has led to the universal neurotization without exception. Even young people sharply feel that the way of life dictated by the Russian business is unnatural. Habitual ways of removal of overburdens and stresses (vodka, bathhouse, and etcetera) are fraught with side effects; therefore, the more farseeing people try to keep themselves with other methods. Nevertheless, it does not always work.

The first episode: the guy of twenty eight years is healthy, physically advanced, his activity is commerce. After the working day, he constantly ran, engaged as far as possible in athleticism, training apparatus, swimming, and did not use alcoholic drinks. About three years everything was normal, then his physical condition began to take a turn for the worse, it appeared emotional breakdowns. Remembering that the best rest is the change of activity, he began to increase burden, but he was not feeling better. He came to me with a sallow complexion, edematous eyes, the general depression, a constant nervous pressure, bad sleep, irritability, chronic weariness, and tachycardia - and all that at a growth of meter ninety and a fine constitution!

During the working day, the level of his emotional excitation became stronger and by the evening, there came overheating. In such condition the guy loaded himself in the evenings with training apparatus, he ran, etc., but it did not help. Why? If an excited person lifts a weight, gets into the ice hole or runs with the same thoughts, which had strained him, physical burden will not remove his nervous stress, but only strengthen it! Once there was Institute of physical training at Goskomsport, an unprecedented sinecure for idlers. During long years in its walls, the sole efficient thesis had been defended there whose author had shown that in pre- and postcontest periods sportsmen suffer from overburdening immunodeficiency.

The same takes place at long stresses as in the case with my patient. He burdened honestly himself, not having reset the general nervous overexcitation to the necessary level (everyone has his own), and consequently the active physical work did not remove this overexcitation, but only strengthened it! Only with the beginning of mastering a deep relaxation by means of yoga, the person began to come to the senses and then was completely restored.

The second episode: a carpenter from Nefteyugansk, twenty-three years, a severe asthenia, since his childhood a severe neurotic, at the age of five, he saw, how his drunken father had split mother's skull. Since then the guy is having stutter, sleeplessness, depression, general morbidity, bad contacts with his peers. He tried to strengthen the health - run, dumbbells, swimming, system of Porfirij Ivanov, but in a short time, he invariable fell ill. In 1992, the carpenter had arrived to a seminar in Aksakovo, but soon it became clear that asanas do not suit, the guy did not know at all what the relaxation is. I advised him to carry out Yoga Nidra twice a day; one year later, he had called me and told: You know, now I began at last to live ...

The third episode: a computer specialist of fifty-five years, he had such a physical form that one cannot trust in his eyes. Seraphim, that was his name, had taken the great interest in mountaineering from his youth up and had visited all the seven-thousandths of the Soviet Union. Earlier, I had not happened to communicate with people of such turn of mind, and I could not take in sense what this gray-haired man with the body of a thirty-year one wanted from me? Then he explained that there are no censures on health as though, however his endurance is not such as earlier, that his backbone having been influenced by tons of a cargo, lifted for many years in climbing camps does not allow him to lug rucksacks up to the mountains.

On the one hand, had said Sima, I would like to investigate my back, on the other hand, the body needs some equivalent, one does not let me upward, I have anyway surpassed already all my schoolfellows...

- Well, I said, - but why yoga? In fact, there are many occupations that are more accessible: mountain skiing, for example, does it have not enough burdens and a thrilling experience? The swarthy face of the climber has expressed skepticism: - But I had tried, you rush along this hill, the speed is over one hundred - and what? It does not go dark before your eyes, the breath is normal, there are no hints that you are at the breaking point - debauchery! And yoga is said to treat the back well ... Simagrased explanations in passing, but he strained in asanas so, as if he dragged bags with salt. Not feeling necessity of a relaxation, he showed unprecedented rigidity in relation to his body which was rescued from traumas only by his faultless physical form. Anyway, within year and a half, the climber had mastered the deep relaxation, and the problem with the back had been removed.

F. Kapra («Dao of physics», 1994) had investigated a lot of cultures and traditions trying to define fundamental parameters of health and came to the conclusion that there are only two of them: the flexibility of the backbone and the skill deeply to relax, both these qualities are provided by yoga.

Let's consider the idea of homeostasis, a steady constancy of the internal environment of the organism being one of the attributes of health. One can conditionally allocate three characteristic versions of the homeostasis, the first - when physiological parameters remain in allowable borders of the deviation, what the person would not do. In this case, the health is named "iron", historical examples are Gilyarovsky, Dumas (father), Grishka Rasputin.

The second is an one-time disorder; its reasons can be external, internal, or combined. In this case, the number of secondary parameters of homeostasis go out of the limits of optimum values, but protective forces of the organism become at once more active, correcting the situation.

The third variety are chronic diseases when the functional disbalance is kept long time, being redistributed in a network of subsystems. In this case, the illness is not capable to break the organism finally, and protective forces cannot handle it too, the homeostasis speaking figuratively stiffens in a "twisted" form.

Hatha-Yoga distinctly affects the work of immune system, not only stimulating (many modern medicines suffer from such disadvantage), but correcting softly its work. It allows yoga to be equally effective both at immunodeficiency and at autoimmune diseases. It is possible that the specific immunity is not affected at that, but by local changes of hemodynamics and the stimulation of vegetative functions, it has a direct influence upon the nonspecific immunity.

Initial or therapeutic complexes of asanas should be selected **only** individually, with regard for age, constitution, the state of health and kind of activity of the individual. In this case, the practice forms an optimum tone of the autonomic nervous system, ANS (a combination of excitation and inhibition, currents of Ida and Pingala).

The mental relaxation - a temporary inhibition of standard activity of cerebral cortex (at awake consciousness) - provides a more full integration of its processes with the subcortical ones that, in its turn, allows overcoming disorders of the tonic rhythm. As the body is a product of a long animal evolution, maybe asanas influence it as archetypes of early stages of phylogenesis and ontogenesis (development of a species and a separate specimen), utilizing partially the psychoemotional energy of instincts.

The circulatory system of the organism has a reserve of capacity – a system of so-called collaterals, the vessels that are being in an inactive, potential state. If necessary, this reserve can quickly (within several hours) be activated up to the capacity covering an increased need of the blood flow. Collaterals are vessels-substitutes, they deliver blood roundabout in those areas of the body where it cannot come in for any reasons under the usual pattern. The second component of the reserve are anastomoses, the secondary conductors of blood connecting among themselves the main vessels of the basic network. Anastomoses and collaterals form a protective mechanism of the circulatory system, a damper extinguishing peak situations in it.

The collateral network covers the whole tissue volume of the body, including the cardiac muscle; this reserve keeps the life not only at occlusions (clots of blood) and the destruction of the basic vessels, but also at atherosclerotic narrowing of their lumen. At chronic coronary diseases, the collateral reserve of the cardiac muscle is in due course completely exhausted. In comparison

with the rate of development of pathological "chronic diseases", collaterals join in a preceding way, therefore the person can feel quite normally having the strongest atherosclerosis; in such condition even an insignificant overburden can provoke the sudden cardiac death. Defects of working vessels of heart are visible on the coronagraph, and "frozen" collaterals are not. Though the vascular reserve has a big functional capacity, in peak situations it frequently has not enough time for "inclusion". Without need (the nature is economical), collaterals are in the potential state and cannot come in a working state instantly. Researches have shown that the vascular reserve is mobilized and is always ready to instant action only for those who live on the height from 1000 up to 2000 m above the sea level), goes regularly in for sports or physical work.

In asanas, large vessels are partly squeezed hard, and in separate parts of circulatory system, there is a local stagnation of blood, which is making the system of collaterals active. Therefore, real yoga always can be recognized by bright color of their skin, an attribute of the full-fledged blood circulation.

At competent practicing asanas, even the most physically difficult ones, the pulse does not rise above eighty, but then what can make collaterals of myocardium active? Here Pranayama takes part in the game: a trained yogi can freely breathe in rate one breath during three minutes and more, and consequently the respiratory process is slowed down thirty times less (in comparison with the state of rest), and the best sprinter exceeds speed of a usual walking only eight times more. The quantity of carbonic gas in the organism, at rate of breath one cycle every four minutes, is approximately six times more than by the sprinter who has run the distance. But the runner "works off" the distance approximately for ten seconds, and time of Pranayama practicing is much times more. Oversaturation of blood by carbonic gas causes expansion of vessels down to capillaries making collaterals of the cardiac muscle active. Thus, the traditional yoga usefully influences both on circulatory and endocrinal systems of the organism.

Now we will address to non-material, if it is possible to say so, consequences of regular and qualitative practicing yoga. Many problems are connected with that the current vital situation cannot be adequately perceived and appreciated, because the information, which is perceived and operated by the person, does not happen to be full (and cannot be such one). The reality is always wider than perception and any description of it, hence and understanding. Being a character of a painting, one cannot see the whole of it, for this purpose, it is necessary to leave its plane. The genuine sense of events **always** clears up to the person **only after** they had been removed back in time. When the understanding comes, it is already impossible to do anything; from here is a saying «you've missed the boat». But the adept of yoga daily leaves the stream of life for another reality; due to this circumstance (regular practice), he receives a new point of the review; the principle of complementarity is thus realized, and the understanding of the current situation becomes adequate, without usual losses of time! «And there, above the sleepy street, hiding terrestrial features, as a wall, illuminated strangely, stands up my life behind me» (V. Nabokov). Thus, yoga gives a fantastic opportunity to bypass Kurt Gödel's incompleteness theorem.

The following moment is the communication of the person with «the rest of the mentality». Methods of Freud, Jung, Reich, etc. were created just to release the subconsciousness, a constant source of psychosomatic suffering, from the pathological material displaced and "settled" there. At a deep mental relaxation, this material starts gradually and unconsciously to annihilate through the "space" of consciousness. All displaced cannot be completely dumped through the body, how effective would not be the practice, deep mental problems, anyhow, "are pitted" against their partial comprehension. Jacobson and Schultz had worked in the same direction – with the corporal "channel" of unloading of subconsciousness – as far back as the beginning of the XX century (before creation of Yoga Nidra technics by Svami Satyananda Saraswati (SSS)). However, if Schultz had stopped on autodidactics, so Jacobson paid much attention to the study of physical "suppressions" taking into account their communication with the displaced emotions. The following moment is, as I call them, «small siddhas». During asanas practicing (or in pauses between them), answers to not asked, but urgent questions begin to "shoot at" partly switched-off consciousness. The emerging information needs to be taken into consideration and account of;

otherwise, the heuristic process will go out. For utilization of this phenomenon, one can have with oneself a paper and a pen, doing necessary marks without superfluous vanity in order not to break silence of mind by the effort of storing.

Any person, be he a Solomon, inevitably collides with troubles and problems. Reaction of yoga adepts to them differs from a usual one by absence of superfluous emotions and frenzy. It allows keeping an optimum state in the heaviest situations. Under usual conditions, yoga gives an unsurpassed clearness of the perception, the thinking, and the feeling of refined joy not depending on anything.

Last years middle-aged people and still young enough address often to me with an interesting problem: materially they are secured completely, as one says, «are packed completely», they have everything. They cannot only live. They have bats in their belfry because of the existential emptiness, are tormented by the boredom, the satiety, and the sensation of aimlessness of the life. I warn at once: yoga gives the excellent health and the mental harmony only to the social person who already has his business, his interest in this world, **but it cannot provide the meaning of life** - in this respect there should not be illusions! Yoga is a sense for professionals, but not for average people, for them it is only a means! The person should keep himself busy, it is desirable that he would like his business; absence of such affair (interest) comes to a nasty end for the soul and mind. Poincare said once: «The main thing is not earning money, but absence of boredom at that». The problem of search of the meaning of life is beyond the framework of yoga, though **occasionally** it happens so that the person who had come to his senses and recovered his health with its help finds his calling in horizon of his new perception of the world.

If problem of the meaning does not exist, then after unloading of subconsciousness there comes a stage of Samtoshi. The person stays now in an invariably positive mood, in a state of unmotivated, causeless happiness what is peculiar to us only in the childhood. Even after inevitable vital failures and accidents the psychoemotional state automatically, as cork-tumbler, comes back to the acceptable level of worries; the unbearableness is quickly over. And now about work or business. If, being in the state of usual psychoemotional imbalance (peculiar to 99 % of the adult population of Russia), one works flat out to the limit of abilities and resources, participating in various events and processes, and providing their development desirable for themselves, then chances to settle the situation in the necessary key are always less than 100%. And those who had been completely worked by yoga can do a minimum of the necessary, however the result always turns out as **the best** of the possible ones. And it is an **absolutely other life**, unlike everything, what had been earlier.

Now about expenditures of time and age frameworks. As a rule, an adult person is satisfied with seven hours of sleeping though the individual dispersion of need for it is great enough. The qualitative yoga reduces the rest until five hours; there are no restrictions on practicing because of age. Yoga is recommended to children after five years, but with certain nuances. The texts advise to begin the practice in general either in the childhood, or at the mature age as from twenty till fifty years the lion's share of energy of the individual is spent for the solution of social problems. However, such restriction is sufficiently conditional, and yoga can be successfully mastered at any age.

It is said in "Hatha Yoga Pradipika": «Due to long practice the old yogi looks younger again». The Belgian queen started yoga practicing at age of eighty-four years, Krishnamurti - of sixty. Indra Devi carried out asanas when she was far over ninety, guru Krishnamacharya practiced until hundred years (true, his own yoga), B. K. S. Iyengar keeps practice, having celebrated his ninetieth anniversary.

Actually, why cannot those live longer than middle-aged persons who regularly observe their health and peace of mind? In chronicles of the East Indian Company, there is a description of a curious incident. In the middle of the seventeenth century its agents cooperated in India with raja of one of the princedoms; the son and his successor, Tapasviji, practiced yoga from his youth up, he was born in the middle of the eighteenth century, but had died in the second half of the twentieth!

It is known, that a certain Jinyun, the personal doctor of the Chinese general Jang Seng Lee, practicing ch'i kung and the traditional Chinese medicine, had lived about two hundred fifty years. To tell the truth, Abkhazian Shirali Muslimov had reached the age of hundred sixty-seven years having no idea of ch'i kung and yoga; as well as Englishman Thomas Parr who had survived sixteen kings and at the age of his hundred fifty-five had died from the gluttony. It is clear that the leading role in longevity is played by the heredity, the way of life, and, certainly, the chance; yoga only completely realizes the potential incorporated by the nature.

Asanas and Pranayamas act on the body as the roasting on natural clay: the fire provides the maximal durability of the product, but surplus of the fire is equivalent to its absence. The Japanese have a riddle: what part of a traditional wooden house is the most durable? The answer is: The cant of a threshold, it freezes, becomes wet, one treads upon it constantly, it is absolutely in uncomfortable conditions, but it is kept much longer than the rest. «Yoga is an asinine work, but the result is magnificent!» (aphorism by B. K. S. Iyengar).

At the end of the XX century in California, a symposium on the longevity had taken place where it was found out that one of the reasons of the ageing and simultaneously its sign is a critical reduction of muscle bulk of the body resisting to gravity. The reason of such reduction is a decrease in production of the somatotrophic hormone of hypophysis (STH), being responsible for including the prevalence of muscle bulk above the fatty one. A plenty of experiments with introduction of synthetic STH has shown its high efficiency in the treatment and preventive maintenance of ageing. Probably, the Hatha-yoga somehow starts the natural process of synthesis of STH by hypophysis and mediately— by other hormones as the results of its practice obviously correlate with normalization of function of the hormonal system. All this precisely goes into the neuroendocrinal theory of ageing developed by Dilman. Hatha-yoga supports the functioning of psychosomatics on the optimum level, as speed holds the motorcyclist on a vertical wall. If skillfully to throw a flat stone on the water smooth surface, it slides on it like "dotted line", now concerning the surface, now flying through the air. The moment the speed of the stone decreases (yoga practicing or any other active physical functioning is stopped) - it **ceases to keep** on the verge of two worlds and **sinks**.

They say that though the yogi lives in the world, but he does not belong to it entirely (does not submit to its laws, for example - to the average aging rate). Texts of nathas assert: «Saved from all illnesses, yogi develops a flexible and soft body as an internal part of a lotus stalk and so enjoys the youth and longevity».

«No person treats so conscientiously and attentively his health as a true yogi staying in indissoluble communication with the most delicate physiological laws, serving as a sample of the perfect, absolute, and equilibrium health» (Sri Yogendra, «Personal hygiene of yogi», p. 17).

But the standard is a product of exclusive conditions; a clever person will never aspire to the full perfection, otherwise the situation on Chesterton is inevitable:

«Certainly, they consider that their belief treats all illnesses of the body. And does it treat a unique illness of spirit? - Father Brown asked seriously and excitedly.

- Oh, what illness is it, - smiled Flambeau.

- The confidence in own health, - answered the priest».

If something in the life is not so, after a qualitative practicing it becomes always easier. It is similar to baron Munchausen who pulled out himself by hair from the bog, but in the case with yoga, it is a simple truth. **It gives an internal point of the support hidden in you which does not depend on anything external.** Things are soulless, people are momentary, and all is too unreliable and fleeting. As the publican Levi Matthew has told about the Master: «He has not deserved light; he has deserved rest». (M. Bulgakov «Master and Margareth») Certainly, the rest is far from being a happiness, but its unconditional forerunner.

Yoga described in this book is not a way of the solution of extremely private problems, it is something much more - an element of the most effective behavioral strategy. Everybody can successfully use the given technology including believers (and the Orthodox ones too). The work with the body and breath does not contain ideas, it is impersonal as a scalpel of the surgeon saving the life.

Speaking about economically advanced countries, Jung has noted: «The spiritual development of the West went absolutely other ways than in the East that is why it has created, perhaps, the most adverse conditions for application of yoga» («Yoga and the West», p. 38). It is impossible to agree with this statement as no conditions interfere with people to master household appliances becoming more and more complicated, including the computer one. The technology of yoga is not more complex, other business is that there is a sharp deficiency of those who authentically master it.

It is told in "Dhammapada": «If something should be made - do, make with hardness. Because the relaxed wanderer only lifts more dust» ("Dhammapada", p. 112).

The Communications

Viktor Boyko

(Chapter 4 from the book «Yoga: Art of Communication»)

*The person can go in growth only in silence.
Antoine de Saint Exupery*

Homo sapiens is an omnivorous mammal of average sizes who on a strange whim of the nature had received the ability to reflection (self-awareness). What is the life? It is a constant effort to remain alive. The main objective of life is to save and reproduce conditions of its persistence. The person interacts with surroundings contacting with it (as old Indian philosophers considered) by idea, speech, and the body. The term "communications" means an information exchange. «Any knowledge can be passed by sign and logic means having designed and having informed a thought in a corresponding language structure assuming that any person in the point of the transmitted knowledge can recreate the subject to which it concerns, and make sure by experience of the sense of the transmitted knowledge» (M.Mamardashvili, "Psychological topology of the way", p. 170). That is an information, which is passed from the subject to the subject changing the condition and expanding opportunities of the person apprehended it. R. Tagore interpreted the truth as «An open dialogue which ideal does not consist in the achievement of an independent reality, but in the achievement of the consent between «universal human mind» and «individual» mind expressing this or that concrete point of view» («Time, Chaos, Quantum», p. 47). The verbal communications is an interaction by means of speech; and not without reason ancient Greeks considered that the barbarian is a person without language. Usually by means of dialogue, people want to understand each other, passing the other side the essence of their ideas and intentions. However, at the same time by means of language, as if on purpose and unconsciously, it is possible to hide successfully the truth («the spoken thoughts a lie»); therefore simultaneously with speech there was a problem of the information reliability. As both the true and the false message consist of the same words, it is clearly that the sense (truth) is not contained in words. The one who perceives the information should have a certain property allowing to separate the essence from «hundreds tons of verbal ore» for example the life experience (the collected information) or knowledge of laws.

To avoid fatal mistakes, the person irrespective of the form and language of the message should understand in a greater degree than not understand the essence of the perceived information; it is a problem, which continuously should be solved by everyone. What one names the destiny depends on the degree of efficiency of the communications (intercourse) with the external world and accepted decisions (and also from the case).

The quality of interpersonal contacts is defined by:

- The emotional tone adequate to the best mutual susceptibility;
- A repeated rewording of the explained material;
- A minimum of special terms;
- A maximum of metaphoricalness.

The traditional Indian yoga is a technology of bridging I, or ego, with your own body and the unconscious; it is a practice which knowledge cannot be received directly, it is not reportable, words are only an equivalent filled with the real sense when in use. When during any activity the preliminary information proves to be true and is been specifying, we begin to comprehend the

full truth (concerning only this kind of activity). The truth is always single and indivisible, but the way to it is unique, as the person had always to receive and accumulate experience independently.

The large-scale involvement, which the interest to yoga has recently gained, forces closely to look at the quality of services offered in this sphere. Visiting lessons demands costs of time, forces, and means, but whether the received result is useful, harmful, or neutral, is far from being clearly at once. And even if a person sees – something is here not so - someone had already had time to earn on him. Veritable, helpful information saves from senseless actions and damage, opening laws and restrictions incorporated in the nature of things while the false one gives unreasonable hopes.

Basis of the civilization had become another than by animals way of accumulation and storage of the information, and the timeless access to it. The part of mentality called the personality, manages an especially human way of the communications – the speech.

From the moment when a humanoid had said about himself "I", the mentality, as Jung had noted, was divided into consciousness and the unconscious. Today the quality of interaction between these two parts of the single mental space leaves much to be desired. The total mind concealed in the unconscious part of mentality cannot "evoke a response from" the person involved in a stream of continuous actions, imposed by the society and desires.

The consciousness is a rigid structure, but the rigidity limiting degrees of the freedom saves at the same time stability. For securing a psychosomatic balance, the conscious behaviour should be replaced according to the situation by the instinctive one. It is obvious that just this function realized in the past by mysteries and pagan rites carry today out alcohol and drugs. The unsound mind either generates the irrationality itself (affective behaviour, mental illnesses, boundary conditions), or scoops it from the outside (fairy tales, fantasy, esoterics).

If the body is a cover hiding the device of life-support and its job, so the consciousness is a "surface" of mentality. When the body is overloaded, it signals that by displays, which cannot be ignored for a long time. The unconscious has an absolute completeness of the information, but has no access to the behaviour; consciousness commands the body and its behaviour, not possessing completeness of the information. Without an optimum contact between them, the reflection of the reality by the subject cannot be adequate. The more we are involved in the process of the infinite satisfaction of desires the more destructive its consequences are for us and the surroundings. A fragment is not capable to understand and take into account interests of the whole. Behaviour of ego forces to recollect a cancerous growth when the "enraged" cell loses structural orientation and starts uncontrollably to share perishing then together with the organism. That the life of the subject has found harmony, it is necessary to create conditions under which the unconscious can most productively contact with consciousness.

We will list now the basic kinds of the communications:

I. The subject - the nature.

For the preservation of health and mental well-being, the person needs a constant contact with the nature, which part he is. Teachers of the junior school in Japan cancel in the spring lessons that children could admire the blossoming Oriental cherry. « ... The activity based on paradigms produced by a civilization leads to the irreversible degradation of biosphere and is not capable to guarantee preservation of the person in its structure. That is why the human race can survive only at the change of main principles and the beginnings of the civilization. And that is possible only under conditions of the most severe self-restriction and the collective discipline» («The Destiny of the Civilization», p. 24). Interaction of the civilization with the nature is a sad chronicle of the continuous destruction of the last called «alteration in human interests». In response to that, the nature generates destructive kinds of indemnification: «If to use the language of modern synergetics, the biosphere and the society had entered into the mode of process with an aggravation. After that, as a theory asserts, the disaster will follow with an unpredictable outcome» (ibidem). Admiring the scenery changes nothing in the fact that the Japanese looking touchingly after his personal garden receives dividends from the dirty manufactures located outside his country. He, as well as hundred millions others, does not wish to know that all is

interconnected in the world and that is why «Do not ask for whom the bell tolls, it tolls for you» (John Donne).

II. The consciousness - society. The communications of the individual with relatives is carried out by means of the speech and the text.

III. The consciousness - the consciousness (reflection, thinking).

It is an interaction of the person with his last experience, a mental scrolling of situations, analysis, estimations, conclusions, planning, prognostics, and imagination. The reflection can be combined to some extent with the physical activity, but productive reflections are not compatible with it. It is in part the opposite communications, the reference to the data of memory.

IV. The consciousness - the body.

There are some kinds of experience here.

- 1). Imprinted in the unconscious the information on changes of the body during growth, at traumas and operations. The integrity is the main condition of the survival; therefore, the physical memory is absolute;
- 2) Perception of the own organism during satisfaction of needs of the nature;
- 3) Specific experience - sports, circus, choreography, ballet, medical researches and operations;
- 4) The pathological communications of consciousness with an internal "kitchen" of psychosomatics concealed usually from perception (neuroses, borderline state);
- 5) Hatha-Yoga, which temporarily blocks movements at three levels:
 - The physical one - fixation of the body's form in asana;
 - The functional one (Pranayama reducing considerably the frequency of breathing);
 - The mental one – inhibition of the usual activity of mind.

There is no samadhi accompanied by an unconditioned movement. The immersing of ego-consciousness in depth of psyche demands the exception of any physical activity for this time. And if it is combined with it then only in the initial stage of the concentration. For example, the perception of racing yogis (lung-gom-pa) is inhibited in all aspects, except for keeping the direction and taking into account the relief.

For meditation, only those asanas are suitable in which one can save the physiological immovability for a long time (absence of jolting in the body as Sutras say).

The strategic purpose of yoga is a creation of conditions for spontaneous contact of the unconscious with consciousness during what the last comes to the state of systemness, becomes enlightened. Except for that, asanas practicing in silence of the mind (without which it turns to usual physical culture) provides:

- The recovery of the body's and soul's health;
- The dissolution of sensations releasing channels (ports) of perception for a free entry of the information from the unconscious into the space of consciousness, at the same time the body is saved from traumas;
- The unloading of the destructive energy of displaced mental "material" from subconsciousness.

Releasing of the spontaneous mental activity and leaving the obvious physical sensations - these are two main problems, which should be solved in practicing of asanas. The condition of the spontaneous infiltration displaced from subconsciousness (and then from the deeper layers of mentality) in the mental space is silence (emptiness) of the last. «Only after mind will be released from contact with the body, it will be ready for the meditation» (from an interview with B.K.S. Iyengar: «The Psychological Review», №1, 1998, p. 113).

Ego detached in the defective little space of own ideas is an absolute weapon waging a total war against all, until by means of yoga or somehow else a precise comprehension will come that you are a part of the whole, which cannot be infringed, not having caused at the same time harm to himself. The understanding of **such** reality is an initial stage of the enlightenment, an individual becomes a useful element of the society.

Yogic fakirism (see «Six Columns», p. 317 - 320) is a limiting development of the communications "consciousness - body" when the subject receives an opportunity without visible negative consequences to interfere intentionally in work of the vegetative automatics.

V. The unconscious - consciousness (feedback, meditation).

Phase A – release of the superseded, realized by various methods:

- 1). NLP (neurolinguistic psychology) – here the interaction as though answers the requirement of spontaneity, the intermediary only «presses buttons» of modalities. However, he personally defines tempo and activity of transformation what is dangerous, as only Milton Ericson himself owned the method with an absolute guarantee.
- 2). Yoga-Nidra, here conditions are formed by a voice from the outside; however it is impersonal and does not define the content of contact.
- 3). Practice of asanas and accompanying it a fine-tuning of some **share of dumping** through the body.
- 4). Transpersonal techniques providing the temporal relaxation of the pathological "stuffing" of subconsciousness.

Phase B: the communications «the forgotten - consciousness». After dumping of the superseded the subliminal material begins to come into consciousness what usually looks as the return of contents of the memory.

When the integrity of mentality is restored, the further contact of ego with its deep layers can be continued in the meditation demanding a predisposition, the belief, a competent management and huge expenses of time. At this stage of the inverse communications, the subjective material is exhausted. Everything, with what ego has further to deal, is perceived and fixed not by the person, but by the systemic mind.

Classical experiments of Delgado have shown that at the stimulation of separate sites of the cerebral cortex, the subject experiences anew and one for one episodes of the bygone reality. Hence, engrams (record of the whole information having passed through organs of perception) exist. The first question: Is it possible "to pull them out"? The second question is: what for? The subcortex fixes the whole stream of influences from the outside at a rather limited participation of consciousness; this process is realized by the most ancient structures of the brain. It is not improbable that this array of the registered information is a binding bridge between the archetypical and the personal unconscious, something like the ether in cosmology. Impulses of instincts, promptings, inherently fixed reactions "come to the surface" through these surroundings from the primitive biological darkness. In process of the advancement «from below upwards», in each layer of the mentality, there is their transformation with the final subsequent refraction «on the output» into the greatest human values and cultural behaviour.

VI. The archetypical - consciousness (the Single - the subject).

Eventually consciousness can contact the basis (matrix) of mentality, which is not perceived at all by the individual; perhaps it is the final enlightenment. «The ways of immortals' art training assume aspiration for calmness and pacification, pure and feeble, for cleansing and deliverance from passions, for the internal vision and **the inverse hearing**...» ("Baopu-zi", p. 38-39)

The brain of an individual is a fragment of a timeless substance of his/her genus, which is, on the one hand, presented by the unique ego (neocortex), on the other hand, by subcortex and autonomic nervous system (ANS), biological "devices". A "chip" of the web of weak interactions, at which activation siddhas arise, has been hidden perhaps just in structures of the brain. Such activation happens at accidents of the body and consciousness, and as well in samyama, at the inhibition of the cerebral cortex the wakefulness potential of which usually "chokes up" signals of the subcortex. The mentioned "chip" produces the symbolical material showed to consciousness in inspiration, dreams, hallucinations, presentiments, intuition. «On steel, a marble and a tree with hand attentive sliding, I passed - and the flesh did not believe that it is impossible their depths to comprehend. I heard clearly radiations – sometimes more hidden, sometimes more hot – by a passionate as a creation of the genius, nude surface of things. I knew: that was a vague echo of living, boiling myriads, whose minute touch's hands the subjects are carefully storing. But I have penetrated with my wise touch still immensely more deeply: to the bottom, in the abysses alien to names and rubrics "good" and "evil". That layer binds humankind to the primary bosom of being; perhaps, in ancient temples the hieratic priesthood whispered about it concealing sense. However, the name that gaseous how I can squeeze in a firm crunch of

speeches? Words are for that in order to mean the various. They are not for the general darkness of things» (Daniel Andreev).

Archetypical images and ideas generated by the unconscious form the basis of all world religions, but everyone interprets them in his own way.

The basic function of consciousness is an adequate contact with the environment (perception) and personal experience (memory), but not less important is a qualitative interaction of the subject with own unconscious! In mentality of the person, two multidirectional informational flows circulate constantly (and perhaps simultaneously!):

1. The part of the information perceived from the outside by sense organs is realized, leaves deep into, and "settles" in various kinds (layers) of memory. The rest of it (and perhaps everything at all, with duplication) is fixed in the unconscious by the systemic mind.

2. The results of extraconscious processing of this information and signals actual for subjective well-being from soma emerge in ego-consciousness being summarized with its mental "product". As far as "advancing" of system to the state of the integrity (non-duality), the quantity of the superseded decreases or reaches an optimum "size", but it does not mean the abolition of the given part of the mental mechanism at all.

«The spatial configuration of a complex evolutionary structure is informative. The time in this structure is as though removed. It means that various time stages of the evolution are present in it in a transformed kind (are simultaneously overcome and kept): "impressed" into its architecture» («The Foundations of Synergetics», p. 138).

So, on the one hand, the person is negligibly small and instant, on the other hand, has a potential opportunity for contact of his mind with a timeless and extra spatial essence (according to D. Bom it is a folded, implicative level), essence of all, the One. The main aspect of this contact is the brightest, shattering **experience** of a banal true: each living being (as well as the nonliving matter) is a part of the boundless unity. The whole visible and perceived by us material world is nothing more than "waves" of different size and the degrees of a hierarchical nesting arising spontaneously on the "surface" of underlying cause of the Universe. The character of interaction with this underlying cause defines the size and the importance of its consequences for the subject. The developed form - each concrete person - saves a specific communication with "matrix" (continuum, Web, the One). Such communication becomes active under special conditions, which can arise both casually and be created intentionally (yoga). Nevertheless, the developed functions under its laws, levels of the reality do not cross, already Meister Eckhart had known that the grace can be experienced and understood, but it does not act in the physical world. Nevertheless, all is divided and detached only at the visible level. Actually, each of us and all around are only temporal "flashes" of being in the concrete form (design). Any such form – a local object of the living or inanimate world - falls to pieces in some time, the substance of uncountable quantity of such disintegrations mixes stochastically up. Then the underlying cause gives a new impulse to this "mix" generating new forms. And this process is infinite. Between the generating and generated forms of one kind, which were in a long direct contact, the nonlocal interrelation is saved for all their life. Sometimes the contact of ego with the world underlying cause gives a powerful incentive to the displaying the latent abilities, but in any case the world outlook and actions of the person vary in comparison with what they had been earlier, getting a systemic (ecological) character. It is impossible to say this about those, who having prayed to their pocket God, throw out plastic rubbish into ocean, or beat the undesirables with cruise missiles.

The person, which survived contact, but not possessing the creative potential loses as a rule interest to the world and is obsessed with an infinite recurrence of that sort of experience. Such behaviour is similar to reaction of experimental rats, which get implanted electrodes in «the centers of pleasure».

Perhaps therefore, India did not become a cradle of technical progress, while yogis and rishi comprehended the One exclusively in aspect of inhibition of guna rajas, their enlightenments were not realized in operation. The unbreakable rest of the full enlightenment is a version of the death, which has outstripped the natural one. Not without reason, Vedanta asserts that the state of

jivanmukta (liberated even when alive, see Dictionary offers) is reached only after death of the body. On the other hand, if the western mentality does not acquire the systemic character, expenses of the civilization's development will become irreversible.

One of the steps on the way to nirvana is characterized by the termination of experience of beatitude after which the feeling of suffering disappears too. If the worlds of the first levels of the contemplation are connected in yoga of Hinayana with the reality so the followings are chaotic fluctuations of mentality. The Buddha had rejected this phantasmagoria and left into nirvana from the fourth level of the world of forms. He ignored the game of phantoms because of its applied barrenness, despite of the fact that a higher metaphysical status was attributed to it. Tathagata was a pragmatist, and first he was interested in the balanced state and the emotional invulnerability allowing the person to live through sansara effectively.

The Buddha knew well two deadlock kinds of samyama: dissolution of ego in mental phantoms and "infection" by the Absolute. The existential indifference of the Enlighteneds often leads to loss of all kinds of activity by them except for one - involving of associates on the way of enlightenment.

In the most general sense, samadhi is treated as non-duality, the unity with all things in existence. Maha-samadhi is a full stopping of personal time, physical death. Other forms of life utilize the material cover, and the Web utilizes the thin substratum of consciousness. During the lifetime of the body, consciousness of the individual is an element of the field of strong interactions.

VII. Religious belief - consciousness, imitation of contact with the One. Whence do we learn about God in whom one should believe? Certainly from surrounding people and subjects of culture. The belief is a conviction of existence of the unprovable. Its roots are trustworthy; the object is illusory. The images recognized as divine are not a reflection of the reality, but exclusively a mental "production". The miracles, which do not concede to the fakir ones, are shown to us by hysteria and manic-depressive psychosis. Researches have shown that in the stage of an aggravation, schizophrenics possess a very high level of the prognostic abilities, which in process of recovery (if any) is reduced up to the usual one.

So, we have considered **seven versions** of the communications:

- 1) Consciousness - nature - the direct communications with the world of the surrounding nature;
- 2) Consciousness - society - the same with society and its artefacts;
- 3) Consciousness - consciousness - reflection, consciousness uses memory and stays in itself;
- 4) Consciousness - body - the communications between consciousness and organism;
- 5) The return communications - infiltration in the space of consciousness of information blocks from the superseded one;
- 6) Contact of the subject with the Web - emission of the archetypal material into consciousness;
- 7) Ideal communications - the communications of consciousness with the phantoms generated by mentality at regular "warming up" (expected result programming) by belief.

Today everyone has an opportunity to receive **the moment of true** using yoga for reunion of the person with its basis (soul) and the world essence.

Ethics

Viktor Boyko

(Chapter 5 from the book «Yoga: Art of Communication»)

*Life likes to kill and to violate, but for all
it compels to blame
Those who is free to execute or to pardon, to cancel inevitable execution.
It grieves me to look at a poor robber, who will regret, will understand, and will forgive him?
The frightened by the name of God rustles like dry grass.
Svetlana Kekova*

In the beginning, there are some fragments from texts.

«The first two steps of yoga are as if preparatory. They are called "yama" and "niyama", and have one root. These words are synonyms; their difference is to a certain extent artificial. The first word has got the sense «abstention», the second - «observance of vows» (B.L.Smirnov, «The Book About a Slaughter with Clubs», p. 197).

«Self-checking, observance ... of injunctions, yogic poses, regulation of breathing, distraction of organs of sense, concentration on the object, contemplation and attention - such are eight means of realization of yoga» («Yoga-Sutras of Patanjali», p. 136)

«The Self-checking is a nonviolence, truthfulness, honesty, abstention, and unacceptance of gifts» (ibid., p. 30, 137).

«The observance of religious injunctions is cleanliness, satisfaction, asceticism, self-training, and devotion to Isvara» (ibid., p. 32, 138).

«There is no exception for these principles which are absolute on their character. "Yamas" are the law for everybody, despite of distinctions of caste and the country, age and conditions. Everybody should achieve them, though not everyone can be elected for the high life of contemplation» (S.Radhakrishnan, «The Indian Philosophy», vol. 2, p. 311-312).

Meanwhile "Maitra Upanishada" mentions only last five angas (stages, steps) of system; there are no mentions about yama, niyama and asanas at all, as the process of interosculation of brahmanism and Sutras had not been completed by then. About the octatomic system, including yama and niyama, it was spoken in the later "Tirumantiram".

Today only a lazy bugger did not hear about yoga or did not try to practice it. Usually in the West, one perceives it (and not groundlessly!) as a universal method of the improvement. Ethics of the system is known poorly and looks too archaic in order to concern to it seriously. Some people do not see any connection between yoga and moral principles at all; for example "Dhyânabindu" and "Amritananda Upanishada" mention six stages of yoga; yama and niyama are not designated in them. Contemporaries of Patanjali and early commentators even reproached yoga for that its purpose - achievement of the personal liberation - contradicts ethics.

In India, one considers that the person does not come to yoga by accident, but having deserved it in the former incarnations. Is it so or not, but the origin of moral values in the person **is not traced**. It is known that in the daily life there is no reason to be kind, delicate, and even simply polite. But we meet these engagements, as though we belong to another world which is based on good, conscientiousness, sacrifice, to the world which is completely distinct from ours. Perhaps,

we appear from this supreme world, being born on the ground in order to return then again to it and to live under the reign of these laws to which we subordinate here only sometimes.

What is the morality? Does it exist at all, all the more an ordered one? Moral, worthy behaviour... Conscience... Ethics... These words sound strangely while the technogeneous society is enveloped by a mad aspiration to the material welfare. With what is then the person alive? There are primary needs, and without satisfaction of them he cannot exist, there are the intellectual and spiritual ones also. Let us enumerate them according to Maslow («Motivation and Personality», 1999):

- 1). The physiological ones - food, drink, sleep, sexual relations, the instinct of continuation of human race;
- 2). The psychological ones - safety, stability, belonging to a group, love, respect, self-esteem;
- 3). The aesthetic ones - beauty, order (harmony), symmetry, completeness (systematicness);
- 4). The intellectual ones - understanding of the current events, knowledge;
- 5). Emotional and motoric self-expression peculiar to the given person.

The first two positions together with the fifth are the needs of survival, the third and the fourth are those of development. The satisfying of the first ones (however, as well as any other levels of motivation including the higher) **does not provide us automatically** with a system of values and spiritual development what one can see well by the example of the advanced countries.

The satisfaction of basic needs of the first level is indefinitely and cyclically; being realized, they simply disappear out of sight for some time ceasing "to press" on consciousness. The needs of the second level are invariable and constant, though during the certain moments they can not be realized. There can be no needs of the third level at all; many manage without them perfectly well.

The fourth level together with the third is a soul development, meaning a personal search for the answer to a sacramental question: what for is there all this including me? There can be only private answers here. For example the following (poetic): «If life is in all similar to delirium, then the death is its result and the purpose. Night goes as a hound on the trace, light exudes through a door crack. And while Syzygy manages its brutal way above the Earth, the eternal skeleton not remembering me appears through me».

So, yama-niyama. On the one hand, ethics is a certain doctrine about moral as a form of the public consciousness, on the other hand, it is a system of norms of the public behaviour of a separate person or groups incorporated by some attribute. Ethics and moral of a subject and a group can not coincide or turns out absolutely opposite.

The society is an arena of the compelled interaction of people, and also their various associations, from a family up to the state. The physiological needs are peculiar to the body; they prevailed until the human mind had come into existence. According to logic, the person should scoop from biosphere components necessary for maintenance of life and compensate damage in the quantity required for restoration. Unfortunately, the average person always strives to take as much as possible not giving whenever possible anything at all. To limit appetites of instincts, on the one hand, desires, on the other hand, and not to enable greedy fools to destroy community in which it is possible to live more or less adequately, it had been created the restrictions called laws and moral. The formalized rules of behaviour are a systematization of the legal and forbidden, it is a code of laws. Deviation from them is punished, but both an allowable measure of the deviation from instructions and punishment for it is usually stipulated in the legislation. It is impossible to regulate life entirely, just for this reason alongside with formal laws in any community there are ethics, laws of conscience. In contrast to the legal ones, they are formulated usually as precepts where measures of infringement and punishment are not specified. A number of precepts have a religious origin and do not need consequently a substantiation. The majority of people do not observe them strictly, and it is not necessary, though they had appeared thousand years ago and play an important role in the society, defining the basic level of ethics. If one cannot transgress the law at all, so the religious precepts should not be broken without emergency. Aside from them there are in society so-called principles, they need substantiations, which are given by science. A rigid collision of ideologies has led today to a destructive

relativity of moral, especially of that its part which concerns aspect of the personal inviolability or as it is customary to speak human rights. How to counterbalance the main problems of modernity, "state-person" and "society-nature" relations?

Orthodoxes say: one must manage what you already have, as the Bible, the Buddhist Canon, the Koran, the Talmud exist thousands years. But is it possible to organize the modern life adequately within the framework of ideas of the remote past? That is unlikely anyone would. Not to follow spells which sense had been lost, these ideas should be changed taking into account the current realities. Besides «The knowledge of God's will does not at all guarantee the ability and readiness to carry it out» («Why does not the Church stand on positions of pacifism», p. 159).

A. Shvejtser, Saint-Exupery, P. Florensky, Teyar de Sharden, M. Mamardashvili, D. Andreev and many others tried to adapt ethics of the past to the present. Someone from them has not created complete systems, but realized ethical principles by all his life, for example M. Voloshin, mothers Maria and Teresa, Luke Voyno-Yasenetsky, patriarch Tihon, V. Hlebnikov, and others. The twentieth century has paid a terrible price for attempt of transformation of the real life into the kingdom of liberty, equality, and brotherhood. It became clear that to eradicate evil means to wipe out the entire human race, as the source of evil is the animal side of the human nature. Wise men always knew that good and evil are the right and the left hands of God, and having destroyed evil, we are automatically deprived of everything including good. The Orthodox Church denies the a priori presence of evil in the world, but there are also other opinions, for example: «Today we can already assert with confidence that much from that we name evil is explained by an illness, illness of the body or spirit, ignorance, stupidity, immaturity of the person, imperfection of social conditions and public institutes. But we do not know meanwhile what share of evil we have the right to explain by these reasons. Today our knowledge allows us to reject resolutely applications for primary, biological, fundamental sinfulness, viciousness, malignance or cruelty of the human nature» («Motivation and Personality», p. 179-180).

Konrad Lorenz and Dolnik convincingly and a long time ago have shown the biological conditionality of many aspects of the human behaviour. A lot of what the Church qualifies as sins using them as a means of awakening of fault and pressure (however, easily releasing these "sins" for a certain recompense), have clearly been shown by ethology as atavisms of the animal human nature, the natural programs of behaviour received from ancestors.

Japanese consider that there are no moral and immoral actions, there are the pertinent, and inappropriate ones, what is true under one condition, can be unacceptable in the other, the moral in Japanese is a behaviour corresponding ideally to the situation. But for this purpose the subject already should be to the core moral, while «The behaviour of the average person is more likely a conventional (contractual) one than ethical, it is not based on the moral certainty and principles, it is nothing more than a thoughtless following to the standard norms» (ibid, p. 230).

On the one hand, «Nobody has the right to specify a person how he should live. Even if one would do it very much. Do you agree? Then why do you call militia when you see a naked person going along the street? Do you want to teach him how one should go "correctly" in the streets? Why do you consider possible for yourselves to interfere? Is his appearance nasty to you? And if yours is the same to him? In fact he does not force you to strip naked, does not attempt on your complexes and stereotypes. You do not consider this person equal to you and his opinion equal to yours? Why? Only because most people think and behave so as you? And he has another model of behaviour which does not concern you. If he violently undresses you, then of course, there would be on hand a direct attempt upon your freedom. Do you agree? Certainly, there is no such freedom practically in any country; nowhere one appreciates the person so high. But I speak about the tendency. Are you ready to love your neighbor who is unlike you? Or even if to respect him?» («Literaturnaya Gazette» Nr. 16. 10,1996, A. Nikonov). But on the other hand, should there be in fact any restrictions?

It is impossible to observe morality by the efforts of the will, either there it is, or there is not.

What is the use to learn by heart "from" and "up to" the moral code of «the builder of communism» or bible precepts? They had existed millennia, but people as before steal, rape, and kill. It is possible to learn theoretically the whole moral, but it becomes inherent only in the case

when it had sprouted in you and operates **not disappearing** at collision with the reality. V. G. Korolenko had ingeniously said: «Conscience, it is when nobody sees and does not learn, but I shall not do». Conscience is a concept of ethics, an analogue of the legal concept of "responsibility". At times life turns around so that it is necessary to choose uncompromisingly, just then the conscience and the responsibility based on the objective, not depending on the person, loss of situational stability are shown (or not) in us. When a choosing person weighs advantage or harm of his actions for himself, surroundings, society as a whole, and the nature, just in this case, the ethical status of the person called conscience becomes apparent.

Any moral is a restriction. Immoral people longing for money and power frequently possess the modest intellectual resources, but it is compensated by their association to criminal groups and communities, a high purposefulness and a full absence of any restrictions in actions. For those who had become free from chimera called conscience, only own desires are moral, as Mark Twain had noticed once sarcastically: «If I had a dog, as harmful as conscience, I would poison it».

«The behavior is an attempt to resist to the pressure of a need (or a desire) by means of interaction with the environment» (Maslow). All depends on roads, which we choose every minute. A strong orientation to the predefined moral is dangerous; it leads to a rigid collision with the reality and the loss of adaptation. Each of us collided with furious fighters for the truth; as a rule, they are constant clients of funny farms with the diagnosis «intolerance of life».

Jung asserted: «Observance of moral at any cost is a sign of barbarity». Maslow had gone some more further: «I am ready to declare that the illness itself is nothing else as a loss of the animal beginning. A precise identification with his biology, "animality" bring in the paradoxical way the person nearer to a greater spirituality, to the greater health, to the greater prudence, to the greater rationality. I think that... all known methods, except for hypnosis and behavioral therapy, restore and strengthen our lost instinctoidal needs and tendencies, our suppressed, pushed in a distant corner of animal ego, our subjective biology "(«Motivation and Personality», p. 136).

Whence to receive moral, where "to take" it?

Each person is a product of environment, in which he was born, has grown and ripened. The character and internal sets of the personality including the restrictive ones, are formed by environment, parents, neighbors, friends, school, street, books, video production, and now also by the world wide web. Undoubtedly, the heredity plays a certain part in occurrence of morally depraved persons; it is a scientific fact, however, in overwhelming majority of cases the child unconsciously absorbs spirit of an environment and behaves similarly, not feeling for the time being an appreciable influence of copybook rules and precepts. We have no concept about the presence of universal values in ourselves; one can learn it only in rigid situations, just then it becomes clear, who I am, and what is incorporated in me.

As is known there are three types of ethics:

A scientific one, deducing moral principles from biology (K. Lorenz), it is based on the concept of survival of personality and society under condition of the preservation of environment;

A utilitarian one, considering as possible the creation of a society without conflicts what is rather problematic (if only people are not unified similarly to screw nuts);

An ideal one, seeing the meaning of life in service not to material aspirations, but exclusively to religious-philosophical, the "higher" ones.

It correlates with old Indian ideas about three purposes of the existence: desire - Kama, benefit or a utilitarian advantage - Artha, a duty and observance of laws - Dharma. They affirm in the Laws of Manu that all these three aspects have the right to existence, but only their proportional combination gives the harmony.

If a person declares that his moral orientation is defined by aspiration to the truth, then the question immediately arises: and what is the Truth?

Ancient thinkers had believed that the world in which we live is false, it is necessary to be rescued from it. Such rescue or liberation (Samadhi, Moksa, Mukti) was announced as an overall objective and a crown of the being in all six systems of Brahmanism including yoga.

As information, we shall note that the old Indian society had been subdivided into four varnas(colors). These are Brahmin(«twice born») - clerics and philosophers; Kshatria- princes, warriors, scientists and people of art; Vaishya- tradespeople and farmers; Shudra - handicraftsmen (plebs). There were made different moral demands of varnas (see the dictionary of terms); and their representatives possessed specific rights and duties, that in those days were quite justified. The life span of Brahmins had been conditionally divided into four stages: childhood, youth, period spent as a pupil - Brahmacharya; the head of the family and the owner of a house - grihasta; the eremite living in a wood - varnaprastha; the wanderer - sanyasa. The one, who was professionally immersed in yoga, left as a rule all public and personal communications.

Thus, the name of the first stage of yogic ethics, **yama** is translated by the terms restraint, abstention, restriction; of the second one - **niyama**- as observance of rules, behaviour.

Sutras enumerate the following principles of yama:

- Ahimsa- nonviolence, not causing harm;
- Satya - truthfulness;
- Asteya- not assignment another's;
- Brahmacharya - continence;
- Aparigarha- nonacceptance of gifts.

Principles of niyama:

- Shaucha- an internal and external purification;
- Santosha- contentment with what already is;
- Tapas – self-restraint;
- Svadhyaya- studying of sacred texts;
- Isvarapranidhana- devotion to God.

The overwhelming majority of commentators assert that mastering yoga without ethical background is impossible, for only its presence provides a successful integration of the subject into society. Actually **it is not quite so**. Such (strongly pronounced and prevailing in behaviour of the subject) qualities as dullness, greed, prevalence of instincts, the mad aspiration to material welfare, envy, malignance, extreme egocentrism are incompatible with yoga.

Some visitors of the forum realyoga.ru are too lazy in order to think, and they ask stupid questions, for example: «Whether is it possible to begin practicing Hatha-Yoga without a strict observance of the rules of yama and niyama?»

At once, an answer suggests itself: - And what, were the ethical and moral principles until this moment unfamiliar to you? Were they also not realized in life? And now you are going to get rid from the former and to learn by rote the new ones? All this is bosh, the overwhelming majority of people come to yoga as the mature and developed persons, with a personal, for a long time settled ethics, and moral to which they were learned by life, they had already adapted to society although in the different degree, but one should not teach them. They should adapt to yoga, to build it competently in their day regimen, it is really a most important problem on which successful solution all depends. The person of XXI century does not need the old Indian ethics, as it cannot be the guide to action for him. However, it will be rather useful to understand the main principles of niyamawith regard to the today's realities and to the practice itself.

Let us consider the principle of nonviolence, ahimsa. When there is a conflict, then as a rule, the aggression is answered by the aggression, and the flywheel of imbalance starts uncontrollably spinning fast, sometimes to the full destruction of situation and destruction of its participants. Gandhi had shown by personal example that in case of the nonviolent struggle, the necessary result can be reached with relatively "small" blood though those whose blood was shed will hardly be consoled by this consideration. A nonviolent action can have a form of advice, request, pressing, offer, a certain behavior (opposed to the behavior of an adversary), not containing compulsion, provocation, mockery, insult, or instigation.

The person owning the method of nonviolence:

- Operates not only in his interests, protecting even his opponent against lie, disrespect and his own arrogance;

- Makes demands first of all to himself;
- Does not try to suppress or to humiliate the opponent, searches for worthy ways for all out of the conflict;
- Having met a rough behaviour, does not refuse nonviolent actions;
- Respects the opponent in spite of everything.

It is clear that it reminds the sanctity, but Gandhi had behaved just so. For the fainthearted, the nonviolence is problematic, as it possesses a high degree of the internal difficulty. Frequently one compares ahimsa with a precept of the Old Testament «thou shalt not kill», though it is not clear how to follow it if one intends to kill you.

In vegetarianism, which frequently uses ahimsa as a cover, there is in my opinion a latent hypocrisy: animals and fish are declared alive, and plants are not, but such division is absolutely intentionally, the true vegetarians should use stones for food! Jabber that yogis do not use meat is nonsense. They avoid it only when can do with something another; concerning the diet there are no concrete evidence in Sutras, and "the Yoga Upanishads" simply recommend to avoid heavy (tamasic) food.

Taking into account discrepancy of the «Laws of Manu», it is admitted from the point of view of ahimsa:

- To use animal food where is no vegetarian one;
- To eat meat in the case if it is dictated by climatic conditions; yogis of Ladakh where the mid-annual temperature is equal to zero eat everything. And full refusal of meat in the north of Russia where hundreds generations had eaten it is a violence over organism and a true way to illnesses;
- For a hunter it is allowable to get meat of animals, which he can cope with his own hand (without armored troop-carriers and the rifled weapon);
- If necessary one should eat meat not to cause harm to own body;
- It is allowable to use the offered meat food in order not to offend the owner of the house.

In the work «What is life from the point of view of physics?» E. Schrödinger had suggested a hypothesis that all living things receive with food the negative entropy. It is known that the right and left molecules are indiscernible through their chemical properties, but food can be assimilated only in the case when substances included in its structure possess a certain type of molecular symmetry, molecules of amino acids are leftsymmetrical, those of sugar are right symmetrical, etc. Hence it is clear that the organism utilizes not only the consumed substance, but also its structure. To eat a substance, in which molecules of the right and the left kind are chaotically mixed, is not possible for the person, and until protein will be synthesized, **it is impossible to bypass the principle «a living thing lives by a living thing»**. Once some researches of plants of the Tibetan medicine with "hot" and "cold" properties had been carried out in the Buryat branch of the Russian Academy of Sciences; and it had turned out that the objective data are frequently hidden behind archaic characteristics. For example - a fantastic degree of correlation of "hot" and "cold" with left and right rotating isomers. Doctors of antiquity were able to define these properties with surprising accuracy without any electronic microscope and optical polarizers.

In observance of ahimsa extremes, as well as everywhere, are senseless; a bright example for it are the Indian jinas. They had refused farming in order not to do much harm to earthworms; they walked so in order not to tread upon something alive, etc. Also they had generated eventually a caste of usurers; it's not for nothing that one says the road to hell is paved with good intentions. «The biggest problem of the modernity is a divergence between what the person is ready to make for the society, and what the society demands from him. It is a very disturbing sign, as with the best will in the world, one cannot see advantages, which even one person could pull out of the extremely sensitive feeling of the responsibility or good natural leanings» («The Back of the Mirror», p. 226).

The violence follows from the aggression, but where its roots are? The continuous interspecific struggle in wildlife is a natural process; under constant conditions in biocenosis, the balance of quantity of species is supported automatically. As soon as it is broken, spontaneous regulators, for example epidemics, start to operate. The struggle between relatives within a species is a

competition. The nature had provided along with the aggression ways of its blocking which extends only on congeners. The more dangerous is the predator, the more rigidly "is" this forbidden instinct "built" in each individual. When, say, the wolves fight, the defeated one holds up to the winner its carotid, and the last cannot simply bite. If there were no such prohibition, wolves would disappear from the face of the earth for a long time. Showdown between the mountain gorillas of Africa possessing a monstrous force is "seeing", who as the first looks aside has lost. Efficiency of a protective instinct is proportional to damage, which a beast can injure its congeners.

Each animal controls the space proportional to its real force. If not to encroach on this territory, the conflict between representatives of one species arises as a rule seldom. The more harmless is an animal, the less is expressed the blockade of intraspecific aggression, therefore if to cage two frailest turtle-doves together then the stronger one will by all means peck inevitably and ruthlessly to death another.

Once Cro-Magnon had fastened a stone to a stick and had whacked his neighbour in the heat of the quarrel on top of the head. Since then the weapon was unfortunately improved very strongly. The human being had suppressed all forms of life on the planet (except insects and viruses) and as the interspecific rivalry was exhausted with it, he took care of his social environment. And as the nature of homo sapiens had not provided the instinct forbidding to kill relatives, we have wars, prisons, death camps, etc. The phrase «the increase of criminality among lions owing to the drought in savanna» sounds wildly but when something similar is spoken about people, it does not shock us. Kurt Vonnegut had gloomy joked once: «What did not scientists do, it doesn't matter, they get weapon in the end». Aggression is inherent in the animal human nature; therefore, it is hardly possible to get rid of it. Culture and moral serve to its deterrence, but the best way out of it is a reorientation of the aggressive pulse.

In the sixth century B.C., Chilon from Lakademon had told: «Know yourself!». The one who qualitatively practices yoga starts to feel in due course the unity with the whole world; and his attitude to the nature varies considerably. If you do not break a green branch for no particular reason, do not kick of boredom a kitten, do not crush a frog, you will feel sorry also for the person. Probably everyone is obliged - within the framework of common sense - to follow a principle **of awe of life**, which was formulated by A. Shvejtser.

Practice of yoga clears the unconscious; it lowers the potential of aggression, and besides the sensitivity to external injuring factors decreases. The one, who has understood himself and has received peace of mind, has no claims to others. The Sutras say: «Any enmity stops at the presence of a person gained a foothold in not causing evil to others». The nonviolence is a big thing, but it presents a problem. The evasion from resistance to evil is not ahimsa. Gandhi spoke that it is real only at presence of the fearlessness; only when the person develops in himself the force necessary for effective resistance to evil, the nonviolence becomes his virtue. If someone does not counteract, speaking to himself: «Be the oppressor punished by God», it will be a contrast to ahimsa. Nonviolence is a state of mind; the Laws of Manu assert: «By causing evil, the person gets morbidity, not causing – the health. While the evil has not ripened, it can be stopped by a word if not to make it in time one has to use force».

The most important moment of asana practicing consists of that the violence over your body is a direct infringement of ahimsa! **Not causing harm** (including pain which is a signal of trauma) **to own body is a basic principle of the classical yoga**; therefore the abstract discourses on where and how yogic ethics is applicable are ridiculous. Yoga begins there where the body disappears from perception. But is it capable to resist to the external evil? Sometimes one asks me: Will you collide at night times with smart guys, who have tough fists and not water in veins - what will be?

Castaneda put a similar question to his teacher; actually, there was a rifle with an optical sight. Don Juan had answered simply: - In those places where a queer fellow with a rifle is around, I never shall find myself.

The second principle of yama is satya, truthfulness. The person operates with thought, speech, body; any discrepancies in these three components destroy the truth. Abstractly everyone

understands that it is bad to lie, but for whom it is bad? For the one who lies or whom one lies? By attempts of cultivation of truthfulness one can gradually come to such condition, when words and deeds are not at variance, but to be able to speak the truth, it is necessary firstly to learn to be silent. It is told in "Aranyakaparva" that the lie is allowable only in two cases, when the matter is death and marriage.

If it begins the finding-out of relations, so its fact itself means: rightfulness or wrongness of both parties of the conflict **cannot be** proved or denied. And if persons (collectives, countries, peoples) have brain, they will find out not relations, but search for variants of a withdrawal from the situation, which will be worthy and comprehensible to all.

The truth is difficultly achievable in general, but illusion of its possession is an awful thing. The person is so lazy by nature that in most cases, he is hardly capable do harm purposely. Therefore, any, even the most terrible things are done as a rule only at full conviction of his correctness.

Actually, good and evil are only philosophical categories, moreover the rather indistinct ones.

Here is one of many examples. Once, as long ago as under socialism, a PT instructor of one of schools of Uzbekistan had arranged for senior pupils during the spring vacation a walking tour in foothills of the Pamirs. On the third day of the way he had been bitten by a lebetina viper, and at once it was found out that they had forgotten the whey. The PT instructor made everything in the right way: he made an incision in skin, sucked out blood, cauterized little wounds, but the hand swelled for all to see. In despair, he dispatched guys on vicinities; and soon an old shepherd leading a nomad's life nearby with his flock of sheep came tearing along. After a brief examination, he told that things were in a bad way, and one had to hasten, as the nearest first-aid post was not near. By this time, the hand of the teacher turned literally to a log. The old man seated him to himself behind the back and gave the horse its head. However, soon the teacher began to lose consciousness; and then the shepherd told: Climb down, you cannot ride any more, you must go on foot. The guy having fallen down on the ground answered it was all over, and he would not move from the place. The old man forced him to rise and drove some hours with shout and abuse, sometimes whipping him with lash. When, at night, they reached the first-aid post in a settlement, the doctor told that there was now no need in the whey, from intensive physical work poison fused in blood. The violence with respect to the dying man, is it good or evil?

Certainly, one could feel sorry for the guy, but then he would most likely be lost. In this case, the old man unmistakably knew **what exactly** was to do, and the knowledge is gotten by mind and experience.

Let us consider asteya and aparigarha; one usually considers these categories as complementary. Really, non-acceptance of gifts and non-attachment partly coincide, in Russian there is for this purpose the word "non-possessiveness". At a conference on yoga (1989), Iyengar had been asked a question: What is your attitude toward fact that pupils pay to you money? Doesn't it contradict niyama? He answered so: I am a professional, yoga is my life. Since as well as in any business, I spend my energy and time, it should be compensated. I do not demand anything special, people give me so much, how much they consider it as necessary, from poor men I accept only gratitude. But to receive a payment from the rich - why not? How could I manage, not having means to construct a huge center in Poona, which is visited by thousands people? And how could I live and teach yoga?

The concept asteya corresponds with disinterestedness; in general Iyengar is probably right: the person is rendered for service to this world. However, services differ; a great variety of «teachers of spirituality» appeared today who as though unostentatiously hover around the soul, but get into pocket.

Asteya is a refusal of desire to appropriate the belonging to someone; the property is not vicious, and the vice is a concentration of all aspirations on it. Non-attachment is similar with non-action, it is a property not to be especially pleased, when money is present, and not too much to mourn, if there is no. Patanjali says: «All riches are reached by yogin through exercises in not appropriation» («Classical Yoga», 2.37).

The term "brahmacharya" (the last component of yama) can be translated as "a pious life" or "continence". Already Veda count a seed as concentration of vital energy. The tantra being a

later system of rescue than yoga of Patanjali considered that it should be kept as sex is energy-based and interferes with spiritual development. In India, there are four types of brahmachari:

- Savitri- after acceptance of the sacred cord, the sanctified keeps continence three days;
- Prajapatya - continence lasts a year;
- Brahmachariproper - continence since the moment of initiation up to the end of Veda studying;
- naisthika – the full chastity.

Suppression of sexual desires is not welcomed, quite the contrary, it is necessary to create the best conditions for their sublimation, though Vivekananda had interpreted brahmacharya as chastity in thoughts, word and business under any conditions. But the matter is that continence should not break the rest of principles of yama; if the person painfully struggles with himself, he has no time for yoga. What positive sense had the action of the archpriest Avvakum, when he had held his hand above fire and Leo Tolstoy's father Sergy avoiding temptation had cut his fingers with an axe?

Probably, one can refuse the terrestrial love only in the name of love to God. Texts recommend yogins going «under the full program» to abstain from sex; and the Buddha edified monks so: «Do not talk with a woman, if it happens to talk, do not look at her, if it happens to look, be on the look-out».

Nevertheless, in India, it is widely known the Temple of sixty four yoginis who had once become proficient in the doctrine down to samadhi though in Hinduistic tradition the female asceticism was not encouraged.

Victor (16.07.2003): «What does the person eat for? To prolong life and to forget for some time about meal that the need for it has disappeared, did not press on consciousness, did not disturb. It is the same with sex: in the spectrum of vital displays, it takes a concrete limited niche. And to exaggerate its importance regarding it as a paramount importance how Freud had made it for example, it is senselessly and harmfully. The traditional yoga gives the person a peace of mind; and at the same time sex, as well as other natural displays, takes a place appropriate to it and "does not press"! And infinite discussions of how to understand, interpret and do it "correctly" and "spiritually" is one of forms of dependence! When there is a harmony, all occurs how it should be just by the given person, and there is nothing especially to babble here about. **It** takes in life exactly so much time as necessary, and not more. The whole rest of time when you do not remember sex, it is just brahmacharya, it cannot be absolute, as is the case with the person who cannot not eat. And if he tries, he is, excuse me, a fool as nothing good will happen. When you endlessly discuss **it** and try to observe "correctly", then there is no trace of brahmacharya. IMHO».

Niyama is acultivation of the habits assisting yoginto receive skills of introspection. It is an influence on the character by means of self-discipline, just for this reason niyama is amore intimate thing. If for observance of requirements of yama, one can go in a wood or a cave (to avoid situations of temptation), so instructions of niyama should be carried out even in the full loneliness. Strictly speaking, they do not correspond with moral bases, more likely it is a forming of qualities of character necessary for a successful mastering yoga. It may seem that yama leads the person to altruism, and niyama is a "rollback" aside selfishness, but actually they counterbalance each other, helping to avoid narrowness when the will degenerates into cruelty and the nonviolence into self-destruction. The tactless truthfulness can border on roughness, non-money-grubbing with parasitism, continence can be a subject of pride.

The first item of niyama shaucha (means "to purify" or "to be pure") - an elimination of pollution in all its aspects. The majority of commentators interpret it as requirement of external and internal purification. The external one is a sanitation of the body (and the surrounding space) with the help of various methods, its keeping in cleanness by ablutions, consumption of corresponding food, washing. Vivekanandaasserted unequivocally: «The slovenly person cannot be a yogin».

«Yogin on his belief is a spiritual essence; however, it does not prevent him to pay necessary attention to such material aspect of life as care of the body. Everyone who in the right way practices yoga should from the very beginning understand precisely and unambiguously that a

good physical condition of the person is the only reliable means of achievement of the desirable. His first duty is preservation of the ideal health... » («Personal Hygiene of Yogin», p. 17).

For interest, one can recollect that five kinds of purification are mentioned for example in Tantra:

- Deha or Sharira shuddhi - purification of the body (Shat karmaand asana);
- Nadi shuddhi - clarification of channels "nadi", asanaand pranayama;
- Manas shuddhi – purification of mind (Ajapa-japa, Antara mouna, etc.);
- Chakra shuddhi - practice of mudras and bandhas;
- Bhuta shuddhi or Pancha Dharani mudra.

By means of these procedures the following purposes are reached:

- Deliverance of illnesses;
- Cleanness of the body;
- Preservation of high physical fitness;
- Strengthening the immune system;
- Longevity;
- The moral and spiritual enlightenment.

The internal purification (abhyantara) is reached by cultivation of goodwill to every living thing.

Another part of niyama- samtosha- satisfaction in what already is. In the West, the constant dissatisfaction was considered (up to Hans Selje) as one of factors of progress, in the East it was always perceived as a negative state. Being inverted on itself, it can accept pathological character and result in illnesses of the mentality. The traditional religious education results in that Hindoos are for the most part counterbalanced, though having population density of India any European country would blow up as a bomb.

To be content with circumstances what they may be it is not for the person of the West; fear not to achieve result, not to receive what you expect, it forces us to be constantly overstrained, supervising a great variety of events. The regular practicing of yoga spontaneously leads to samtosha, it is expressed by that you are pleased with what has been already received, and are not too afflicted, if something does not go yet. In other words, positive aim is kept always, what is very important. Samtosha has nothing to do with the complacency; it is more likely a positive coloring of perception of the world. Not without reason, the optimist from a joke **is confident** that we live in the best of the worlds, and the pessimist **is afraid** that it is indeed so.

Samtosha is counterbalanced by **tapas**, which is not identical to Christian asceticism; it is not at all always directed on suppression of flesh and suppression of passions. Quite often tapas is a self-torture undertaken for the sake of accumulation of force, not a principled refusal of pleasure, but aiming at reaching its maximum. By means of tapasa, some legendary characters forced to obedience even the gods of the Indian pantheon having carried out any of their desires. Tejas (heat, shine) is an equivalent to concept of tapas in Upanishads. Sometimes tapas is translated as ardor, that is an accumulation of energy and sensations accompanying it in the body. One considers that the fire of tapas destroys mental, spiritual, and corporal pollution.

Usually commentators interpret tapas as ability not to perceive contrasts: ardor and cold, hunger and thirst, standing and sitting, lack of speech, etc. SSS (Swami Satyananda Sarasvati) lists the following kinds of tapas:

- Test by ardor and cold;
- Stay at hot fire that the body becomes thin and brown;
- Pranayama;
- Fasting;
- Concentration of mind on one point;
- Silence.

One considers that harmful substances are removed from the body by similar practice, it becomes strong and hardy, and the mind suitable for contemplation. Siddhas are reached by means of tapasa, but it can be also tamasic, i.e. mad and reckless, having undertaken to the detriment of himself. From the point of view of psychology, it is a voluntary and controllable frustration leading in commonness to a neurosis. Due to the conscious control, the given

conditionally pathological process is sent to a desirable channel, it is an original «controllable autogenic neurosis». However, the borderline is here certainly very unsteady. The aforementioned means refer more likely to the methodology of tapasa.

In the Indian literature, there is a description of different kinds of tapasa. It can be a long-term one, executed all life say at stages of brahmacharya, vanaprastha, and sanyasa, or a short-term one for the sake of achievement of a concrete goal. The short tapasa is a moderately long standing on one leg, motionless stay in water, standing between five bonfires (four bonfires and the sun), contemplation of a crystal, different kinds of restriction in behaviour and food - fasting, sitting on an anthill, etc. The long-term one is brahmacharya, constant restrictions in food and mobility, long-term vows, etc.

According to aspects of performance, one can conditionally divide tapas into three levels:

1. A physical described above.
2. A verbal: a vow of silence (mouna) is used most frequently, or a pronunciation of separate mantras aloud, and also japas, a continuous saying in a whisper, and at the same time the ideal form is considered such where words are said without visible movement of lips.
3. A mental - fixation of mind on the image of deity or his separate symbol. It can be any attribute of god: name, epithet, bija mantra, a graphic equivalent, yantra, with a long subsequent fixation of the given figure in consciousness. In this case, tapas actually coincides with some stages of different kinds of yoga.

In agamas, nigamas, Gita and Upanishad the main attention was given to that what follows implementation of tapasa and reception of gifts, which differed depending on the caste of the devotee. So Brahman most often received from deity true knowledge, Kshatriy asked and received force and invulnerability, vayshya - riches, glory, longevity, and sons.

In many myths, the nucleus of a plot is a zealous ascetic, tapasin from whose behaviour his associates suffer: the space around him starts to burn or water in the river on which coast he creates tapas begins to boil. Even gods led by Indra start to be afraid of the force accumulated by him. Indra sends to tapasin apsaras ("heavenly" dancers) for "washing out" of concentration. If the ascetic is unshakable, gods begin to hinder him in process of tapas.

Any mutual relations (communications) with the other world are pernicious (and most often are impossible) for the person who had not passed a certain process of purification. Just such role was carried out by various kinds of the tapasic selfless devotion. During ascesis tapasin cleanses himself from filthiness of the world here and receives an opportunity of real contact to the world of celestial beings.

Quantity of the accumulated force is a small change in mutual relations between tapasin and gods: the more he got it, the more serious things can be demanded from them by ascetic. The possession of a plenty of force could put tapasin on the level of gods and at times higher. Myths frequently tell about fights of Devas with Asuras who abandoned themselves to tapas with the purpose of «capture of power» in the Universe and overturning of «the established order» in it. Just this fact is connected to that gods and not terrestrial essences are more afraid of tapasins. But the main thing is an achievement by tapasin of the certain degree of the purity necessary for the communications with other worlds. The more severe is tapas the more expressive is ability to such contact.

Most likely, Kundalini-yoga had originated from tapas too, in its process the physical body of the adherent should "fuse" on fire of a mental pressure and be transformed for a free contact with the other world. During his asceticism tapasin gets rid of the main source of filthiness, the own body suppressing (minimizing) its usual functions and displays. The wise man Mankanaka sees it for example as a result of his tapas when a grassy juice starts to flow from his pricked hand instead of blood (which being one of eight dirty substances of the body, did not extend the defilement to their divine equivalents). So, tapas is an old Indian practice consisting of physical, verbal, and mental actions, which purpose is a purification and a mental strengthening of tapasin, as a result of what he can contact to the supernatural world.

All aforesaid sounds even somehow pathetically, but it is one thing to know a story about a Hinduistic ascetic who had stood twenty years on one leg with a hand lifted upwards, and

another thing to see it with your own eyes, I heartily do not recommend it. As the hero of the well-known marginal story «Moscow - Petushki» would tell: «I vomit or do not vomit, but spit up for sure».

During adaptation to yoga, the beginners should strictly avoid extreme situations, in texts it is spoken about it so:

«5.26. Yoga beginner should avoid travels, women, and the heat of fire. He also should avoid butter, sour milk, sugar juice and juice of sugar cane, ripe bananas, coconuts, pomegranates, grapes, and everything in what there is sour juice.

5.29. ... The food of yogin should be easily digested, not pungent and suitable to form the basic substances of the body.

5.30. Yogin should avoid everything what stood for a long time, what is hardly digested and rots in bowels; and also what is too hot.

5.31. Also he should not make in the mornings cold ablutions, **should not hunger**, subject his body to sufferings, should not eat only once a day or remain without meal more than three hours» («Gheranda Samhita»).

In the system of niyama elements tapas gets sense from Isvarapranidhan and svadhyaya, together with it they form Kriya Yoga: «Asceticism, self-training, confidence in Isvarais yoga of action» («Classical Yoga», 2.7).

Svadhyaya means studying Veda, or studying yourself by means of their reading. A basis of such practice is japa. Svami Shivananda had asserted that svadhyaya demands a daily reading of Bhagavad Gitaas through the sacred text we receive contact with God.

The last requirement of niyama is isvarapranidhana, devotion to the deity. Religious Indian authorities treat this aspect as «devotion, humility, self-devotion, worship, and establishing God as motive of all human actions», and as sensation of his allpresence.

The problem of connection of yoga with the idea of God is rather delicate. S. Radhakrishnan writes the following: «It is not easy to describe God of Patanjali. The personal god of yoga's philosophy is **very poorly connected** to the rest of the system. Devotion to god is only **an auxiliary means** for achievement of the final liberation. God represents only a special "ego», not the Creator and guardian of the Universe. Isvarafacilitates achievement of the liberation, but does not give it directly. Such an understanding of God Isvarais certainly unsatisfactory, and we should tell that the philosophy of yoga has introduce the concept of god **only to be fashionable and to attract minds of people**» ("Indian Philosophy», vol. 2, p. 326, 328).

«Idea of «Isvara» had been introduced into Sutras of Patanjali accidentally, it is **not inherent** in them organically; removal of this idea from the system does not only break its construction, but gives a bigger sequence to the statement. Yoga Sutras listing methods of achievement of samadhi mention alongside of others also devotion to Isvara, but not as about the purpose, not as about something self-sufficing, and only as about **one of** modes of work at self-improvement»

(B.L.Smirnov, «The Book About Bhishma», p. 104).

«One has to consider SutrasI, 23 - 26 either as the latest interpolation or as a concession to the society which Patanjali had to make» (ibid).

«The radical and deciding difference of Upanishad and Gita yogafrom yoga of Patanjali consists of that the first ones set themselves as an object the unity with the Supreme, achievement of the unity with the Atman (early Upanishad) or with Purusha (Gita, late Upanishads), and yoga of Patanjali aims as the object a dissociation» (ibid, p. 194).

Both the system of Leibnitz leads to atheism, whether Leibnitz wanted it or not and **yoga of Patanjali** in essence **leads to atheism too**. However hard Patanjali tried to mention Isvara, he entirely relied on Sankhya Karika which is atheistic in its essence. Both unpersuasive are the theory of the preestablished harmony artificially attached to "The Monadologie" and the doctrine about «The Supreme Monad» and **unpersuasive** is the mention of Isvara in Yoga Sutraswith whom Patanjali in essence has nothing to do.

In sense of atheistic understanding of Sutras, the most disputable is perhaps SutraII, 45 (the added recurrence I, 23): «Samadhi siddhir isvarapranidhanat» - «Samadhi happens to be a successful one through devotion to Isvara». But Sutra does not say about the fusion with Isvara

as about the purpose of yoga and points simply out a number of the techniques recommended for achievement of... samadhi» (ibid).

«... Patanjali **does not mention** Isvaraas the final aim of yoga: his purpose is not yoga "Taittiriya Upanishad" or "Bhagavad Gita" (XVIII, p. 64 - 66), not the unification, but a rupture, not the orderliness, but an isolating (kaivalyam)" ("The Book About Bhishma», p. 195).

From all told above **the unequivocal conclusion** follows: **yoga is an applied technology, it does not cross with religious beliefs**, besides being rather useful for life's quality program. Some figures of the Russian Orthodox Church try to present it as a heresy opposite to the spirit of Orthodoxy, but it does not correspond with the reality. The improvement of body and soul is undoubtedly a God-pleasing affair. Vijnyana Bhikshu asserted: «From all kinds of contemplation, contemplation of the supreme Deity is considered as the most important», so Christian ascetics thought too.

The essence of a religion consists in the consolidation of connection of each individual with a metaphysical factor of the extraterrestrial origin. The question of existence or non-existence of God will always confuse the mind, and one must learn to live, **not having** an unequivocal answer to it. Or to find your variants of the answers allowing to keep your mental equilibrium. What is the belief? It is possible to trust only what is logically unprovable: «And God's Son has died, it is worthy of belief because it is absurd. And being buried, he has revived, it is not a subject to doubt, for it is impossible» (Tertullian).

The known functionary and plenipotentiary of the Russian Orthodox Church, Deacon A. Kuraev happens to be rather inconsistent in his statements about yoga: «Yogic «tat tvam asi» is adequate to the real experience of anyone (and consequently including the Christian one!) contemplative asceticism». But at the same time the internal light which a contemplator sees is «a created luminescence of mind», and Orthodoxy, Kuraev asserts, a priori distinguishes not true light from not created light of the Deity.

«And here is the most important borderline dividing impassably the Christian experience and the pagan experience. The person is not a particle of the Deity, God is not the supreme structure of human soul» («Satanism for Intellectuals», vol. 2, p. 140-150).

«The light which yogis and occultists contemplate is not the Divine one» (ibid., p. 259).

«Anthropologically and archetypically the yogic way is alien to our Mediterranean culture» (ibid, p. 205).

So, according to Kuraev, «tat tvam asi» of yoga is adequate to experience of any contemplative asceticism, hence, and of the Christian one. "Luminescence" is observed both in the yogic and Christian experience, but in contrast to yoga, Orthodoxy **automatically distinguishes** light of the Deity from the spiritual one, but nevertheless the created luminescence of mind. The pagan mysticism considers this light as the final instance, whereas the Orthodoxy as an intermediate. Hence, the mystic-Christian is capable to see light both true and false one and possesses an immanent ability to distinguish the first from the second. And mystic-yogi if he sees light then exclusively a false one. It already smells slightly even not of the confessional, but of the vulgar racism. The question is, why can a Christian see the true spiritual light, and a yogi cannot? Isn't it because comprehension of the truth is inherent in general only in orthodox believers? It also surprises the fact that Kuraev persistently puts on the same plane yoga and occultism, though in detail preparing «ethics alive», he should see that the Roerichs are related in the same way to traditional yoga as he himself to the Roerichs.

In general Deacon is not indifferent to yoginis, here is for example one his passage of the beginnings of the 1990-s: «A prostitute from the "Metropole" hotel can enter the kingdom of Christ easier than a Himalayan eremite» («Shapes of Neopaganism», M., MNPO, "Bukva", p. 53). How not to recollect here a phrase: «Jesus announced God's Kingdom, but there has come the Church» (E.V. Barabanov, «The New Political Theology by I. B. Mets and J. Moltman», «Problems of Philosophy», № 9, 1990, p. 76-82).

Here is opinion of K. G. Jung, a deeply religious person: «For the present it is too early to speak about what consequences can have the general recognition **of a disastrous analogy** between the state religion of Marxists and the state religion of the Church. The absolutist claim on that the

God's Kingdom can be submitted by a person reminds sadly of the "divinity" of the state, and the moral conclusion made by Ignatius Loyola proceeding from authority of the Church («the ends justify the means») serves as an extremely dangerous justification of lie as a tool of the policy.

Both the Church and Marxism demand an unconditional belief thereby limiting freedom of the person. One limits his freedom in relationship with God, another with the State digging thus a tomb of the individuality» («The Problems of Soul of Our Time», p. 75-76).

«Churches tolerate importance of the individual only when he recognizes their dogmas» (ibid, p. 81).

In Sevastopol a certain father George, the best friend of the local mafia (what is not at all a secret for surroundings), constantly brands in his sermons yoga, which is «from Satan». And the mantra "Aum" as the mother superior of one female monastery has declared is «a pray for appeal of the lunar demon». All this is a lie, yoga (in its form of sound mind) does not attempt on prerogatives of belief, but it takes care exclusively of healing and preservation of the human body that God's soul would live in it all term in full given for it.

By the way, some figures of the Russian theology are known who considered yoga in a quite constructive way. Here is a fragment of the book of Old Believers' bishop Michael Semenov (1874 - 1916): «Yoga, its part Hatha-Yoga, is a doctrine about the healthy person. Yogis believe that the essence of the person is not in the body. They recognize that his immortal "ego", of which any human being is more or less aware, is not his body which "ego" only borrows and uses. They recognize that the body is only clothing in which the spirit dresses. They know what the body is, and are not deceived by the thought that it is the essence of the person. But, knowing it, they know also that their body is a tool which the spirit uses for its display and work. They know that the corporal covering is necessary for display and growth of the person at the present stage of his development. They know that the body is a temple of spirit. And according to that they believe that **cares for development of the body deserve the same attention** as well as development of some superior aspects of the person because having an unhealthy and insufficiently advanced material body, the thought cannot function well and truly. And this whole tool cannot be used most efficiently by its owner, the spirit.

They believe that spirit is our chief also in the physical life, that it becomes apparent and through life of the body too. In spirit's presence, one can with spirit eat, drink, and think. All can be and should be spiritual. And not entering into discussion of religious bases of the doctrine of yogis, one can say that their doctrine of the body carries features of truly religious world view.

Yoga in the part, which is called "Hatha-Yoga", offers a whole range of technical and moral education of the body and ethics of feeding and breathing. Who wishes, those can address to their theories, doubtful in the philosophical part, but not useless practically. Perhaps, their hints about breathing are not superfluous, maybe it is possible to learn to order cellules of the body indeed, it is possible to operate blood circulation, to give rest to tired parts of the body»

("Selected Articles", "Kitez", 1998).

Noting therefore today a prejudice of the Russian Orthodox Church worthy of regrets according to traditional yoga and hoping for the victory of common sense, let us recollect words of the apostle «Try everything, adhere to the best».

The Body

Viktor Boyko

(Chapter 6 from the book «Yoga: Art of Communication»)

*The body is given to me, what I have to do with it,
Such single whole and such mine?*

Osip Mandelshtam

In the age of from thirty five to forty two years the reproductive function gradually dies away, and the subject as a representative of the species loses its value for nature.

«The message that the body is mortal finds us in the early childhood, and the whole following life we cannot in any way accept this obvious truth. Having matured, we find out that we have a heart, a liver, joints and kidneys, that all this can knock together, bend, break, and in every possible way spoil. We start to listen attentively to depths of our body more distant than space. We do not know exactly how things are going there with spirit, but the body is given to us only once. Sometimes it seems that once there will come an early morning, we shall run out on a glade, wash up to the waist by ice water and begin a new life. But it occurs nothing like that. We reach for various stimulators, alternate materials, activators, oppressors; and our body in horror tries to compensate this rubbish, to get rid of it. Eventually, it starts to protest, but we are not even capable to understand these heartrending shouts, muffling them up again with chemicals, barbarous meal, inactivity, infinitewallowing and lying. We start to be afraid of our body, expecting from it only troubles. We start to name as ageing this deep misunderstanding which has arisen as a result of haste, laziness, and levity. First, for fun, fishing for compliments. Then already without any jokes, with alarm. Therefore only in maturity the person starts to understand that one of the most radiant pleasures of life is a pleasure of possession of his body» (Y. Vizbor, "Works", vol. 2, p. 335)

«Variable and therefore miserable condition of man! This minute I was well, and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study health, and we deliberate upon our meats, and drink, and air, and exercises, and we hew and we polish every stone that goes to that building; and so our health is a long and a regular work: but in a minute a cannon batters all, overthrows all, demolishes all; a sickness unprevented for all our diligence, unsuspected for all our curiosity; nay, undeserved, if we consider only disorder, summons us, seizes us, possesses us, destroys us in an instant. O miserable condition of man! which was not imprinted by God, who, as he is immortal himself, had put a coal, a beam of immortality into us, which we might have blown into a flame, but blew it out by our first sin; we beggared ourselves by hearkening after false riches, and infatuated ourselves by hearkening after false knowledge. So that now, we do not only die, but die upon the rack, die by the torment of sickness; nor that only, but are pre-afflicted, super-afflicted with these jealousies and suspicions and apprehensions of sickness, before we can call it a sickness: we are not sure we are ill; one hand asks the other by the pulse, and our eye asks our own urine how we do. O multiplied misery! we die, and cannot enjoy death, because we die in this torment of sickness; we are tormented with sickness, and cannot stay till the torment come, but pre-apprehensions and presages prophesy those torments which induce

that death before either come; and our dissolution is conceived in these first changes, quickened in the sickness itself, and born in death, which bears date from these first changes. Is this the honour which man hath by being a little world, that he hath these earthquakes in himself, sudden shakings; these lightnings, sudden flashes; these thunders, sudden noises; these eclipses, sudden obfuscations and darkening of his senses; these blazing stars, sudden fiery exhalations; these rivers of blood, sudden red waters? Is he a world to himself only therefore, that he hath enough in himself, not only to destroy and execute himself, but to presage that execution upon himself; to assist the sickness, to antedate the sickness, to make the sickness the more irremediable by sad apprehensions, and, as if he would make a fire the more vehement by sprinkling water upon the coals, so to wrap a hot fever in cold melancholy, lest the fever alone should not destroy fast enough without this contribution, nor perfect the work (which is destruction) except we joined an artificial sickness of our own melancholy, to our natural, our unnatural fever. O perplexed discomposition, O riddling distemper, O miserable condition of man!» (John Donne: «Meditation I - Insultus morbi primus»).

If timely not to find the common language with the body, it turns into the chamber of tortures. The opportunity of a consensus is given by yoga.

Here is a parable: once a certain raja after a long feud had captivated his neighbour. While he invented a way of execution, the captive was put in a high tower. A long spiral staircase led from an iron door below up to the very top, and there, behind the other same door there was a small closet with a window under which a steep wall led downwards. The window overlooked one side of the tower, and the bottom door another, they were guarded day and night. And yet the captive had run away. His friends let at night a big bug crawl upwards on the wall with the thinnest silk string tied to it. When the bug crawled up to the window, raja took the thread, having given a signal about it. Then below one tied to it another thread, a little thicker one; the captive pulled out it too. And so some times, then in a course there was a cord, then a rope was in turn on which the captive went down while guards peacefully snored at the closed door.

The moral: an inconsistent mastering yoga makes the person similar to the bug which tries to drag a thick rope. Besides, without preliminary preparation of the body any attempts of the spiritual development are fruitless.

One of my tasks here is a substantiation of an indissoluble connection of physical aspect of yoga with its supreme stages for the person thinks using **not only brain, but also the body**.

«The requirement to the master to possess **a healthy** physical constitution is quite reasonable as he operated both by means of own essence and was a completely necessary component of his experiment» («Psychology and Alchemy», p. 291).

Texts for example of «alive ethics» cannot be recognized as trustworthy ones already on the ground that E. Roerich was an epilepsical patient, and practice of yoga was completely inaccessible to her (wife of S. Roerich had told that after death of E. I. a suitcase of medicines had been found in her room). Perhaps therefore she had declared: «We do not know anybody who achieved by Hatha Yoga» («The Letters of 1929-38», PRAMEB, M., 1992, vol.1, p. 185). Krishnamurti suffered from the poor health too, according to his request Krishnamacharyahad given to him his son Desikachara as instructor. Though Sri Aurobindo had not practiced "Hatha", but under testimony of Satprem he some hours per day walked «for yoga» (obviously carrying out vipassanaduring movement).

There are individuals for whom the spiritual way is open initially, but even their opportunities are limited, for example, Vivekananda had not watched at all over his body which had very quickly collapsed. It did not help even that by nature he possessed a remarkable health, reaching in the youth by swimming up to Sri Lanka and back (and it makes up about 30 km, even with a great number of shallows). The same fate had overtaken Ramakrishna, having died of the throat cancer.

Mirra Rishar, an associate of Aurobindo, not so distinctly mentioned disorders «...Growing out **of a difference** in development of the highest levels of our consciousness, and our physical consciousness. It results in malfunctions which can cause illnesses not because of the intrusion of any external intermediary - a virus or a microbe – but because of rupture of a normal ratio of

internal parts of our being; such illnesses can be allergies, and also mental disorders and malfunctions of the nervous system. Thus, it concerns the problem of the susceptibility of the supreme spheres of consciousness by matter» («Sri Aurobindo or the Adventure of Consciousness», p.113). German surgeon Virchow wrote in the beginning of the XX century: «The reaction of tissues depends not only on external factors; the answer of the organism is more likely caused by the condition of its internal parts».

So, if the body is not cleared by Hatha Yoga, the spiritual transformation is open to a big question. If power inputs are not balanced, then one, practicing samyama, cannot avoid illnesses and physical disintegration, hence the main task for yoga is preservation of the corporal blamelessness. The body of each person is a unique design from many billions of the interconnected cells representing about two hundred specialized types. What does the Bible say about the attitude to it?

«What? Know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God **in your body**, and in your spirit, which are God's.» (1 Cor., 6, 19 and 20).

« If the body is the temple of Holy Ghost, so obviously its cleanliness and the care of it is one of the duties of the Christian» (Bishop Michael Semenov).

What had the Christian ascetics thought of the transitory tunic? «The corporal infirmity of some people is a considerable obstacle to making a clever pray. **If it were good to be a weakened body and to lie as dead, God would have created us as those. If he had not created us as such, then those commit a sin who does not keep the fine divine creation in such state as it had been created**» (Vasily Veliky).

Sacred Isaak: «If to compel a weak body to over force of it, you will give rise to the double confusion of the soul. The body is called, together with the soul, to participate in inexpressible blessings of the next century, and the body has experienced comprehension of things divine». In general it was considered in Hesychasm that Christianity does not contain a negative attitude to the body what is proved in unfortunately little-known Grigory Palamy's works. From of old the ascetics knew that during «a clever making» «movements of mental forces and the body come to a halt» («To Phenomenology of Ascesis», p. 121). Here we see a full coincidence of Jesus' pray with samyamawhich is in no kind combined with a physical activity though some **insignificant** movements do not prevent the initial stage of concentration (as in qigong).

As against yogical ideas (for example in "Bhagavad Gita") the ascetics considered that a person walking unpainfully will not receive a fruit, besides «Everyone wishing to pass the spiritual life should begin from the active life, for without it one cannot come in the mind meditative one» (Serafim Sarovsky).

« A clever making demands also a corporal strength. The body is that by what the spirit is released from mind» (Saint Isihy).

In Ancient China everyone had been obliged to keep in order his physical "part", especially it is expressed in «the Taoistic Yoga». Sorcerers and shamans never showed special cares of the body; on the contrary, self-torture was among them one of the ways to achievetrance. The purpose of shamans was not spiritual perfection, but the solution of specific targets, ecstasy of shamanism has a strictly applied character.

The Buddhism declares: «There is no world independent of my body!»

«12. There is neither an illness, nor old age and death for the one who hasacquired the body from the flame of yoga.

13. Easiness, health, imperturbability, pure color of complexion, a melodious voice, a pleasant smell, and an insignificant quantity of urine and excrement – these are the first displays of yoga» («Svetasvatara Upanishada, part 3).

The late Buddhism highlights matter, Hevajra Tantrasays that without a sound body, one cannot achieve beatitude.

Poets treated "matériel" in their own way:

« The person has one body as a single, the soul is fed up with a continuous cover with ears and eyes in size of five-kopeck-coin and the skin - a scar on a scar - dressed on the skeleton. Without

body the soul feels as if it belongs to sinners, as the body without shirt, there is neither a thought, nor an affair, neither a project, nor a line. A riddle without a solution: who will return, having danced on that dance floor where is nobody to dance? » (A. Tarkovsky).

«We have bodies on as rags of a sung song... » (A. Belyj).

« Through generations the ancient flesh has given birth to us. There is its hour. Its fate. Its force is not to overcome» (D. Andreev).

Leo Tolstoy named the body «a dirty bag».

«The sting of flesh drives into the soul... »; «But the body that is singed by fire keeps silence as a vessel wine, keeps, flickering by the dusty glass... » (S. Kekova).

«Only snakes shed skin that the soul grows old and grows up. We, alas, are not similar to snakes; we change souls, not bodies. Memory, you with hand of giantess leads life, as a horse by the bridle, you will tell to me about those who earlier had lived in this body before me» (N. Gumilev).

«It approaches now the time of parting with the body, and at the same time with the habitat of flesh. How imperceptibly at times you get used to walls - as if a frog, you grow old in the bog. Everything to nothing. Only heart aches about something, probably it is terribly to give up your habits. In general, it is not worth to love anybody on the ground. And to stop loving – It's impossible to present it yourself.» (Y. Baytyakin).

W. Whitman named the body as ship of the soul.

« If somebody in fight had thousandfold won a victory over one thousand people, and another would overcome one himself, then this another is the greatest winner in the fight» ("Dhammapada", 8,103).

«The last stages of yoga demand a big physical endurance, and there is no lack of cases, when an intense spiritual life overstrains the body so that it results in its destruction, and consequently the body is the first thing which should be subordinated to the control» («The Indian Philosophy», vol. 2, p. 313).

«**Asana or position represents the physical support from the standpoint of the body to the condition of concentration**» (ibid, p. 312).

«... The Body is a starting point of our evolution » («Sri Aurobindo or the Adventure of Consciousness», p.119).

« We should work in ... the individual body... because it is just that place where consciousness joins with matter» (ibid, p. 116).

«Patanjali insisted on a certain practice whose purpose was clearing the body from what disturbs it and from dirty impurities» («The Indian Philosophy», vol. 2, p. 298).

«One cannot operate the outward, not being able to operate the inner life, for this is one and the same» («Sri Aurobindo or the Adventure of Consciousness», p. 138-139). It would be desirable to note that it is fair just what isn't needed.

« The body is a cover of spirit, and consequently it is the first thing what should be cognized» (Sri Aurobindo).

« The purpose of Patanjali's Raja Yoga is a full elimination of movement at first from physical sphere, then the mental one» (B.L. Smirnov).

« The body has its reasons, unknown to mind» (Pascal).

«The body is nothing other than a part of mind. The body is by what the spirit frees itself from mind» (C.Trungpa).

Professor Günter: «The Body has not own nature and is open to all opportunities. It can always become another. It is not an embodiment, but what is constantly embodied».

«The body is a rest of the light mirror. The light mirror is initially clean» (a saying of Chan).

The attitude of Europeans to the body varied depending on epoch, for example, the Gnostics preached libertinism (permissiveness), the body had not for them any value, one could do everything with it, and the value was given only to the soul.

The treatment of it was by the ascetics purely exploitative; they sacrificed their body to receive mercy from God. In the ceremonial Christianity the body is a transitory cover which has not a special value.

The way of the Buddhism is a median one: the body does not possess value because of some individual properties; it is a value itself, direct and absolute.

In ancient India there were three terms for the designation of the body: deha(flesh, the living tissue), kaya(the sense is similar to the European concept of the body), and sharira (a backbone, a skeleton, a base, on what the rest of everything keeps).

Ancient Greeks and Romans asserted that the vessel of soul is divine: "A sound mind in a sound body" (10th satire of Uvenal). In the Latin original it sounds so: «One should pray that a sound mind will be in a sound body».

«The physical mind is the most stupid of all possible» («Sri Aurobindo or the Adventure ... »).

Sri Ramana called the body «This log... », and Tantra considers that «Perfection can be realized only in «the divine body». It is not a source of suffering, but the most reliable and effective tool disposable for the person, and serving him for the conquest of death. And as liberation can be achieved already in his lifetime, the body should be keeping as long as possible and in an excellent condition that it was suitable for meditation» («Yoga: Immortality and Freedom», p. 282).

« Paradoxically an impenetrable wall between corporal and mental exists only for our mind, but not for our feeling... Contrary to all intellectual reasoning, we simply are not capable to doubt on unitybased on principle of the body and the soul!» («The Reverse Side of the Mirror», p. 394).

« Know that the spirit is an ocean, and the body is its foam. The body moves due to spirit, but you do not see it. So learn the spirit on movement of the body!» (Djalal ad-Din Rumi:«God and His Creations»).

B.K.S. Iyengar expresses more specifically: «God has given us the body as a bank or an initial capital for everything else. Care of this divine capital» (The Psychological Review № 1, p. 113). The body possesses an inertness without which it is difficult to save life, but at the same time it is rather plastic.

Mirra Alfassa (the Mother) had voiced an ingenious idea: «It seems to me that **in yoga nothing can be understood up to the end, till you will understand it by the body**». Anyone who has personal experience will **unconditionally** agree with the given statement, for it is an axiom.

«That in these actions (in «a clever prayer») seems strange, exceeds the sense and escapes understanding of the person penetrating into them by a reasoning instead of deed and practical experience» (Grigory Palama).

Yoga is first of all a practice, always practice, only practice, exclusively practice; the true understanding and progress grow on the basis of the personal experience; books, conversations, video films, revelations of teachers are only words. Whatever the subject has learned about yoga, whatever he has understood - at the best it is a part of knowledge. Saint-Exupery told: «In order to know one must participate, and it is a heavy school». Already initial stages of asanas practicing are inextricably linked with transformation of consciousness; these two aspects sprout in each other and form an integrated field of the experience.

For the last one hundred thousand years the body of the person has changed little, though concreteness and direction of the realizing mind are qualities which the human species has found rather recently. Physical movements also have remained constant, though we live now in houses and not in caves, but in the same way we get up, sit, lie, walk, operating with surroundings.

If to exclude the satisfaction of natural needs, hygienic procedures, condition of illness and scientific and medical research, then it becomes obvious that the overwhelming part of interests of the person lies on the outside of his body.

The person studies the distant space, and meanwhile «From all instruments (of knowledge – V.B.) the body is the least understandable, and one treats it worst» («Sri Aurobindo or the Adventure of Consciousness», p. 110).

The body is equipped with a set of the impellent stereotypes, allowing to release mind from the excessive control arising in unusual conditions or at an unfamiliar activity. As soon as the difficulty (complexity) of the carried out action exceeds the certain level or go out of the limits of experience, consciousness instantly "sticks" to the body, the great sense for beginners of yogaisenclosed just here, and it is **the first stage of diversion of attention** from the external

world. As soon as the form of asanas and dissolution of sensations have more or less been mastered and have turned into automatism, the accent in practice can be transferred from the muscular relaxation on the mental one.

Usually our motion is realized within the limits of a standard range of the articular and ligamentous mobility, however, **the purpose of Hatha Yoga is a regular going out to these borders**. For the beginning we shall understand what yoga's treatment of the body differs from a typical physical activity.

Firstly, asanas practicing is an activity which has not been submitted to the experience of man of the West.

Secondly, the addressee or the area of the application of this activity is **not** the surrounding world, **but only** own body!

Thirdly, asanas are a reproduction of canonical forms, each of which (traditionally there are eighty four) has the name and a legend of origin. The body of a practicing person is simultaneously both the subject, and the object of action.

Fourthly, by the performance of asanas, consciousness (attention) has no need to contact with the surrounding world; it heads **only** for the body. The attention changes the direction from outward on internal what considerably narrows its volume, and also the quantity and the variety of the perceived information.

Fifthly, as instead of a set of simultaneously controlled objects and/or processes there is only the body, **the tone of consciousness automatically falls**.

Sixthly, by performance of asanas one of system constants, flexibility is directly involved.

According to persistence of achievement of the purposes, people are subdivided into strong and weak types of character. The first is capable to long regular efforts and self-restriction, he scrupulously makes asanas «as in the book», if he has assumed it as a basis. But by yoga mastering, people of a similar mentality quite often reach a deadlock, operating persistently on the basis of the ordinary experience which is in yoga inapplicable.

The second type, a weak one, practices anyhow, only on the ground of duty, mechanically, not especially straining, thinking about his own. The treatment of the body is in this case correct, but the content of consciousness does not answer the essence of activity. In the first case the adjustment is true, but the approach is erroneous. In the second - the approach is close to a correct one, but the attention/ consciousness is outside of the body. Both that and another is unpromising and erroneous.

Seventhly, the will, the desire, and the diligence - all this does not influence on the speed of changes of psychosomatics, they only can be observed. This speed depends on the basic exchange, which can be urged either by special means, or slowed down, but it is already the diocese not of yoga, but of the Chinese and Tibetan medicine or Ayurveda what demands obligatory presence of the expert. And one big question else, whether such urging will be useful, nevertheless it is much more reliable, when psychosomatics varies with that speed which it will choose itself.

The organism perceives asanas as a meal: even if it is the most refined, only a certain quantity is useful, everything over is harmful and superfluous.

The stumbling-block for beginners is always relaxation and if its physical (muscular) aspect is more or less clear, so what concerns the mental one is an obscure theme. As soon as it becomes possible to adapt to the practice and to dissolve sensations (obstacles from the side of the body) the physiological silence comes, and mind starts more or less independently "to chew" impressions and problems. The person thinks about everything besides what he makes at the moment. In such conditions asanas turn into physical exercises with a rather low coefficient of efficiency (though even it suffices that the therapeutic effect of yoga would be much higher than one by various systems of remedial gymnastics). Influence of asanas practicing depends on as far as consciousness is cleared of material of the daily occurrence and of spontaneous cerebration. Loss of connectedness of thinking is the initial phase of the relaxation of mind and the final one is its silence.

But let us specify: darkness, cosiness, and silence in the space of consciousness are characteristic only for kinesthetics, whose leading representative system is the body. Silence of mind of those who think mainly by images or words looks differently. People of the figurative thinking will as before see "cinema", it recedes only into the background and loses connectedness, turning into dreams which cannot be recollected after withdrawal from the relaxation. Those who think by the speech will as before hear a monologue or a dialogue; but this chatter leaves somewhere on the bottom of consciousness and becomes incomprehensible. In other words there is an obvious distance, an appreciable spacing between the independent production of thinking and ego-consciousness. You lie here, in Shavasana or Nidra, and the stream of ideas goes separately, by itself, not touching and not involving you. That is what the relaxation of mind is all about. Subsequently, by the gaining the mastery in a mental relaxation, the independent work of consciousness dies in any kind almost down, at least - is hardly recollected.

Yoga is «chitta vritti nirodho», if consciousness in asanas is kept in the usual tone and with the typical "filling", **such practice can be anything at all, only not yoga!** «Woe unto you because of the wheel which rotates in your thoughts!» (The Book of Thomas the Athlete).

In the beginning of practice, universal "suppressors" of intellectual activity are Pashimottanasana, Virasana, Jataro Parivartanasana, Siddhasana; they are asanas in which one can be for a long time. Sutrasmark: «At the long practice the yogin becomes sensitive like the eyeball» (it is a matter of initial stages of mastering). If initially thoughts from the external world «are dragged» in practice, and it prevents to relax, so after a while the mistake changes its sign, and after a deep relaxation the block lasts some time which prevents to concentrate upon the normal functioning in everyday life. If after Shavasana constantly to leave «for the world» in the condition of the increased sensitivity of perception, one can get a neurosis. Therefore before the finishing relaxation it is necessary to designate your intention: after the exit my perception has become usual.

Now we shall address to the most curious theme, and namely: yoga and the creative potential. Creative work is always emotional, if yoga calms, does not it lead as result to dullness and the loss of creativity?

Life without stresses is impossible; the problem is in their size, duration and sign. Geniuses practically do not need stimulants, talents sometimes are inclined to them, but if creativity demands a constant "heating", then it is something wrong here.

What is emotional optimum? Because of sharp change of the inhabitancy, the newborn the most part of time stays in a somatic discomfort when the baby feels good, it simply sleeps. Then the periods of comfort start to be extended - mechanisms of adaptation are included. The constant change of mood is inherent in the person; it is not clear why it can suddenly come over causeless sadness or fun. At achievement of a certain critical level of "heat", emotions suppress the productive thinking, taking from consciousness too much energy. As most of psychophysiologists think, formula $\Theta = f[-\Pi (I_H - I_C)]$ (where Θ - emotion, its degree, quality and risk, Π - force and quality of the actual need, I_H - the information about means, prognostically necessary for satisfaction of the need, I_C - the information about means, which the subject has at present, $(I_H - I_C)$ - the estimation of probability of satisfaction of the need on the basis the of congenital and ontogenical experience. The low probability of satisfaction of the need leads to the rise of negative emotions ($I_H > I_C$). At increase of probability of satisfaction in comparison with earlier available forecast ($I_C > I_H$), positive emotions arise what according to Simonov's need and information theory is a common law of human emotions. Hence it follows that decrease of emotionality is reached by reduction of needs (their motivational component), and also by an incorrect estimation, or unlimited opportunities of repletion of wants. In the first case, we have degradation of the motivational sphere, characteristic for schizoids with their low emotionality, in the second one - the foolishness peculiar to oligophrenic patients, and in the third - the emotional satiety of bohemia. The only positive variant is a full coincidence of needs with a reliable opportunity of their realization. As A. Galich wrote: «When I were quieter, not outwardly, but **indeed!**»

Today the optimization of emotional sphere of the person of the West demands a great attention. Information overloads lead to that adaptive opportunities of the person suffer crash; emotions (first of all negative) reach such intensity that the system mind simply disconnects them. It rescues intellectual functions of the personality from accident, but in a result quantity of callous pragmatists, no less than maniacs, implacably grows.

As the subject grows up, he finds his natural place on the conditional scale of temperaments - the choleric, the sanguine, the phlegmatic person, or the melancholic one, though after works by Pavlov, Nebylitsina, Teplov, and Merlin, the temperament looks as an objective phenomenon, connected with dynamic properties of the nervous system. If the subject is adapted to life, he is almost always in a rather comfortable emotional condition that allows realizing his inclinations most full.

However many (especially people with a gloomy childhood, though not only) wish to be happy **permanently**, though the more strong is the nerve strain, the more quick it passes, the recession comes, and it is normal as positive and negative conditions are complementary. Their natural and constant change is symbolized by the sign of the great transition - "t'ai-chi"; in Ancient China concept "nothing" was characterized by the constant and continuous prevalence of one and the same thing, whatever it was. Drugs are mortally dangerous just because they break the natural balance of oppression and excitation. A rather fashionable today search of sharp sensations, aspiration to the extreme is an emotional narcomania. It comes to mind a fragment of the conversation of two guys in a summer Moscow cafe:

«Do you remember how it was great, when we had stormed the ninth quarter of Herat? Shooting, torrid heat of hell ... And then, when all has ended and you are alive... For the sake of that I am ready even tomorrow again to go to Afghan!»

A professional Alpinist in reply to the question: «And is it beautiful, probably, there, above?» had only grinned: «What the hell beauty!? When everybody had gone from the mountain and living - then one can recollect it ...»

The concept of the emotional horizon had been formulated as far back as by N.A. Bernstejn; its essence is that both emotional optimum and size of maximum deviations from it is inherent in everyone. Consequence of a competent practice of Hatha Yoga is the decrease in intensity and duration of negative conditions; positive emotions are not weakened, but lose elements of hysterics and euphoria. Is it well for creativity or bad? «The inspiration is a disposition of the soul to the most vivid acceptance of impressions, consequently to a fast understanding of concepts, what promotes an explanation of the last. The inspiration is necessary in poetry, as well as in geometry. The critic mixes inspiration with ecstasy. No, resolutely not: the ecstasy excludes **the calmness, a necessary condition of the beautiful**. The ecstasy does not assume the force of mind, having the part in their attitude to the whole. The ecstasy is short, changeable, therefore it is not in force to make a true great perfection» (A. Pushkin: «About Kuechelbeker's articles in almanac "Mnemosyne").

«If the line is dictated by a feeling, it sends on stage the slave» (B. Pasternak).

«The thousand-year experience of studying of creativity shows that the stage of the relaxation on background of an intensive mental work, switching on other forms of activity or even on the mode of sleep is necessary. Therefore it is senselessly to rush events. Till the stage ... of spreading on old traces, revival of processes in subconsciousness, maturing and nurturing of new ideas is passed, there will be no stage ..., when ... something already ripened in subconsciousness, is quickly verbalized. Till there was not an immersing into the delayed world of subconsciousness, there will be no active and successful work of consciousness» («Foundations of Synergetics», p. 233).

« ... Emotions are provided by a rather small amount of brain's areas, where exactly the shift of super slow processes, changing properties of these areas, takes place. In the emotionally unbalanced brain or in case when the emotional factor is very intensive and operates for a long time, shift of the mentioned processes occurs in the big territories of brain, and creativity of people most capable to it genetically comes to be already contrary to the arisen situation, and as a whole ... of most people gets at the same time difficulties» («The Magic of the Brain», p. 171).

Yoga provides to everyone, certainly **not at once**, a natural, optimum, and steady level of the spiritual comfort.

«The emotional condition of the person ... strongly depends on activity of cortical areas forming ... the limbic system. This part of brain lies under neocortex (young cortex) and surrounds brain stem; in the phylogenetic relationship it is a primitive formation». «Beauty and the Brain», p. 188). In other words, emotional manifestations are provided by the most ancient structures of brain, just for this reason they are so uncontrollable and contagious.

Needs of the survival, emotions and feelings are an internal reality; and sounds, sunlight, color, the wind touching the face, etc. are an external one. When I bruised my finger, I feel the pain in it. But actually it "is" not in the finger, but represents a neurophysiological process taking place in the brain. And it is not clear, how it manages to carry out a distinction between internal and external.

The brain is a part of the CNS situated in the cranium. The second department of the CNS is the spinal cord. The nervous ways connected with the CNS, but located outside of the skull and the backbone, are a part of the autonomic (vegetative) nervous system (ANS) which functions more or less independently, providing coordination of work of all internal organs and systems.

The ANS itself, providing homeostasis together with other neurophysiological mechanisms, consists of two principal blocks – a sympathetic block and parasympathetic one (however, there is also the third one which is seldom recollected – the diffusive system of bowels). Neurons, managing muscles of internal organs, are outside of the CNS and are usually (except for those who had mastered yoga, AT, or biological feedback) not subject to the strong-willed control, submitting only to the vegetative "automatics".

Activation of the sympathetic segment of the ANS results in expansion of pupils, palpitations, increase of the hepatic blood flow, increase of glucose concentration in blood, increased oxygen consumption, body warm-up when moving and its shiver by the relative immovability - all this is typical for prevalence of **the ergotropic, cost-based mode** of activity. For its emergency acceleration in critical situations there is a special organ – the brain substance of adrenal glands, they throw out adrenaline and noradrenaline directly in blood.

Activation of the parasympathetic part of the ANS causes a **regenerative relaxation** or a condition of **trophotropism**. Functions of both parts of the ANS are complementary; the optimum balance of excitation and inhibition provides a good state of health, perception, thinking, and capacity for work.

The CNS only partly provides the conscious management of perception and skeletal muscles; the ANS supports the constancy of the internal environment; and the endocrinal system duplicates functions of the CNS concerning emotions.

If the nervous control is carried out through neuromediators, so the endocrinal one - by means of the hormones secreted in blood by glands, the main from them is encephalon. The aggregate of processes by means of which it coordinates the current needs of an organism with parameters of environment, is the main neuroendocrinal function.

What is an emotional experience? The Cannon-Bard theory asserts that at perception of the events causing emotions, nervous pulses pass at first through hypothalamus making the ANS active. Then the excitation pulse splits: one its part leaves for cortex of cerebral hemisphere, causing a subjective emotional experience, and another, but again through hypothalamus involves simultaneously the ANS.

In other words, when the stream of nervous pulses from sense organs goes to cerebral cortex, it, being split, preliminary gets into limbic structures which already **before comprehension** of the perceived information define character (sign) of the emotional answer and form it with the speed **outstripping the mental one!** When the sense of the perceived is understood, the character and size of emotional reaction "are" already "built" in this understanding! Strong-willed efforts are capable to hide measurably emotions from the associates, but their mechanisms are much more ancient than consciousnesses, and it is always colored to some extent by them, being called the mood.

The perception and behavior of the person can in large measure be unintentional, for example, escaping the running automobile, you jump aside, not having time to understand something plainly. It is also known the phenomenon of perceptual defense when the system mind blocks consciousness from perception of the destructive information.

The intuition delivers to consciousness information, which else is not present in the current time and space. Who and how sorts the perceived information in case of the above mentioned defense? Who, whence, and how delivers to consciousness the intuitive "material"? Who "disposes" of the emotional condition of the person and his acts? Apparently, all this is managed by **the system mind** located in the unconscious part of mentality, "being responsible" also for emotions which **always** are an integral, though badly realized element of interpersonal contacts. It is possible that all strong-willed decisions of the person only seem as such, and actually they are taken at the unconscious level.

Though in aspect of the information completeness the system mind is immeasurably more powerful than consciousness, but also it can be deceived. Specially processed data can be entered in the unconscious, passing censorship and direct actions of the person so that they will harm him. These methods are known; for example, a fragmentation and programming of the picture in TV-transmissions, disparate suggestion, NLP, and also the notorious «twenty fifth frame». In 1957 psychologist James Vicary, the member of the American Association for the Market Study, had carried out experiences on use of this effect in New Jersey. He had established an additional projector through which phrases «Drink coca-cola» and «Eat popcorn» were projected simultaneously with demonstration of film on the screen. They flashed for 1/300 of a second, and consciousness could not apprehend them. Nevertheless, on shows where this projector had worked, sale of coca-cola in the buffet of the cinema had increased by 17 %, and sale of popcorn by 50 %. It was found that «the effect of the 25-th frame» is a powerful means of suggestion; at a multiple repetition the information given in this way, goes into subconsciousness under the threshold of perception passing censorship of the mind. The so-called Beholder's effect, integration of the 25-th frame into TV-tuners, is developed today. However, a considerable part of representatives of science thinks that all this is charlatanism.

Drawing the conclusion, we never know what share of the information perceived and processed by consciousness is perceived with its participation and what one- without, and whose contribution to its perception and processing is decisive. Actually, the mind and free will of ego "turn" on a very narrow information "patch"; everything with what they deal is already preliminary filtered by the system mind! Already from this sample consciousness deals with what is actual at present. Lack of interaction of the person appropriate on the quality and system mind is the main reason of failures in tactics and strategy of human actions.

Certainly, the mechanism of replacement unloads salvationally consciousness, but at the same time the whole intrapsychic structure is also deformed. On the other hand, considerations of morality prevent a normal utilization of emotional "fuel"; the rigid self-control oppresses and disorders the functioning of separate organs and psychosomatics as a whole.

The strong and advanced consciousness is capable to place into the service experiences of any sign (R. Descartes, treatise «Passions of the Soul»), but the structures of the brain, "answering" for negative emotions, are much more powerful than the positive ones, as human race had evolved among uncountable dangers. In the countries of "the gold billion", positive natural experiences pass in the category of the deficiency, and the degree of alienation grows. The hope that after the full elimination of material problems the person will by all means want to develop spiritually, had appeared as an utopian one ("topos" means in Greek "place", "u" - negation, "utopia" - "a nonexistent place"). Not having meaning of life, the person, as a rule, degrades. The everyday comfort had deprived the person of the muscular exercise necessary for the utilization of emotions. Receiving not cost-based pleasure (enjoyment), the person gets in Edem, terminating inevitably in catastrophe.

In Hatha Yoga the body is used not for finding of acrobatic abilities, but as the tool of liberation of consciousness from mental vanity, and mentalities as a whole – from the repressed. During the traditional practice of asanas, psychosomatics is restored, accumulating the relaxation having

been received less for long years of overloads. Emotions are not so alien to the one who has reached peace of mind by means of yoga! On the contrary, they reach an unprecedented force, but without loss of the control and self-destruction. «Balance is yoga» ("Bhagavad Gita") all is told by it. «One considers as yoga the firm control over feelings» ("Katha Upanishad", 3, 11). Today the near sportive extreme has stricken civilization as a plague; by this time some international organizations of the surrogate yoga holding competitions for so-called "asanas" have arisen. Not only that these organizations impose to people their interpretation of yoga, they propagate moreover as mushrooms, getting everything under what is anyhow connected with interest of people to the subject. Between "perfection", propagandized by this "yoga", and completeness inherent in the individual, there is a huge difference, though also a hardly perceptible one for dilettanti. As it was marked above, **any position of the body, not distinguishable according to the form from the yogic asana, cannot on consciousness grounds be asana at all!** The converse is fairly too: **any form of the body retained in silence of mind, arisen as consequence of stay in this form, is an asana.**

Yet in days of the USSR, a question had been put to Faec Biria at one of the seminars: «Is it really to practice with help of courses offered by "Yoga Dipika"»? He has instantly answered: «Never! This book is the horizon, it is written for people **with the same** physical data as the teacher himself has, it will simply kill an ordinary person».

Not without reason in the last best seller by B.K.S. Iyengar «Yoga. The path to holistic health» («Dorling Kindersley», London, 2001, p. 416) about sixty poses are showed, and all magnificence of «Enlightenment of Yoga», blinding unripe minds, is abolished because of harmfulness.

Since yoga of Iyengar had been distributed across Russia, I did not meet among its apologists anyone who according to the level of complexity would be equaled with the founder, besides aspiration to **somebody else's flexibility** is a banal mistake which frequently costs too expensively.

«... I say that perfection is not only unattainable for the person, but it is also unthinkable, however I am confident that some incomparably bigger opportunities for perfection are concealed in everyone, rather than we have got used to think. The dream of a perfect society is as well unrealizable as the dream of a perfect person. The perfection of even one individual demands a huge work which can last for years and will only approach to perfection, will enable him to work further on himself. We can argue about inside, enlightenment, or awakening, but we should realize that an instant self-actualization, a swift transition from one condition in another is possible, but it is so atypical that it is not necessary to rely on it especially. To the same idea the most thoughtful and serious organizers of groups of psychotherapy, meetings, personal growth and emotional training gradually incline also, - all of them even if unwillingly, even if against the collar, but nevertheless start to recognize that self-actualization is not expressed by the formula: «Bang! And everything is ready!» («The Motivation and the Person», p. 339 - 340). Completeness means what is peculiar to each individual by nature instead of ideas from mind. The speculative way to an abstract, somebody else's perfection always turns out for violence against reality and its loss. How many muddle-headed fans of yoga tore ligaments, tendons, muscles, turned out joints, aspiring, by all means, to bend «as in the picture»! Even if it were possible to repeat and not to break down – and what it means!? In fact yoga according to definition is something absolutely different; it is chitta vritti nirodho, only in this condition of the determined chaos processes **of self-improvement** livens up! Silence of mind becomes the new parameter of the order changing drastically behavior of the system.

In his autobiography the known film actor («It is me, Jackie Chan», 1998) tells, how once the teacher during the training has ordered to rise on hands to the wall and to remain so. In half an hour everybody dropped out of the stand, some people vomited, only one kept the stand – a puny lad-beginner, he fell asleep! It is only one of uncountable set of examples how much people differ in their physical and intellectual data.

Once Yan Ivanovich Koltunov, the founder of legendary club "Cosmos" - association of the Moscow worshippers of yoga, forced people before performance of asanas to warm preliminary

up. At first sight it looks like there is no special sedition in it: an hour of jogging, you will perspire, and the body bends in the best way! Come to think of it, what occurs? After a dream the organism is by definition weakened. Though awakening is also connected with activation of the sympathoadrenal system, but the body - before the beginning of movement - stays in the physiological rest. Process of any run, including a slow one, "hitches up" the system, reconstructing it into power cost-based condition which should in principle be removed that asanas practicing has taken place in a correct key. Let the warmed up organism bend better, but in fact «Asana is a means of development and maintenance of rest and concentration». But the run, even if it is slow, by no means reduce the tone of consciousness. Therefore the traditional yoga and the run are incompatible.

It is desirable **not to postpone** yoga lessons **for the evening** (when symptomatology is active, the level of hormones is optimum, and there is not enough glucose in blood), but to form **them** competently **exactly in the morning**. For example so that at first there were loading, consumable asanas, and in the second half - flexibility, relaxation, and extension exercises.

In 1990 I had been invited to conduct a section of yoga at a seminar on extrasensory perception and rebirthing (Crimea, Kazantip). Except for Sergey Vsekhsvjatsky with a team, there was a certain Alexander, the humpback from Vinnitsa, possessing exclusive paranormal abilities. The natives went to him in quantity, and he really helped many people. In the evenings seminarists, thirsting for exotism, got the wonder-worker under the full program, at times he remained with them on sea coast till the late night. Once I decided to listen to such conversation, but I quickly was tired of this delirium and mosquitoes which had literally become enraged in that summer on Azov. Next morning I had not restrained: «Sanya, what would you thrust upon people if you did not know about chakras, prana, and kundalini? - And you there?», he snarled. – I have no idea, whence this misfortune is! It began after fifteen years, I hold my hand for some time on the place where it hurts and everything is all right. They stick endlessly; I am fed up with them... Do you want songs? I have them! I can tell them as far back as not like that!»

«Yoga forbids demonstration of supernatural abilities, but, nevertheless, many pseudo-yogins even today continue to show various "tricks", showing huge force, endurance, and immunity to painful influences (or tremendous flexibility – V. B.). The similar facts prove that the person has an enormous potential which can be revealed by the yogic practice. The rough and disgusting window dressing, encouraged by modern gymnasts, who are engaged in pseudo-yoga in India and behind its boundaries, is equally forbidden. It has been doing because by superficial understanding and commercial operation yoga and systems similar to it (wu shu, karate) lose their high ideals» («Personal Hygiene of Yogin», p. 17).

« In the first decades of the current century in Europe, and in Russia a huge wave of the fashion for yoga has risen; book show-windows carried bright red, green, violet covers of the books interpreting yoga. «With extraordinary lightness of thought» different American and other businessmen under attracting pseudonyms of «yogins», having caught something from translations of original records and having supplied the caught with a good little of own imagination, had been creating "manuals" on yoga practice without taking into account the true sense of this practice, without taking into account physiological and psychophysiological regularities, well-known to thinkers of ancient India... It turned out something very pitiful and unhealthy.

This phenomenon in the beginning of XX century was described by O. Schmitz: «An infinite set of Europeans practice yoga. Incalculable books written by semiliterates for semiliterates (today – by illiterates for absolutely illiterates - V.B.), try to introduce technics, but yet we have not met a yogin-European or met them in such dizzy - grotesque appearance, that they cause only our smile» («The Book about Bhishma», p. 196).

The own, natural level of flexibility responsible for the physical constitution, age and state of health is inherent in each organism. Certainly, owing to a competent practice of asanas, the ceiling of the given level can be reached in due course, but it never was the purpose of yoga! One can try to force the body to performance of complex poses, but it will only harm health and

general state. When it is a matter of flexibility and it sounds the slogan «our yoga will allow you to bend much better», at once there is a question – better than what?

Everybody has his own blood pressure, those, whose norm is 110/70, will nothing win, having received 120/80. If a person of average age and health will start to train as sprinter, he will quickly reach the ceiling, but there will be obviously not champion results! Yogins-fakirs had showed since olden times tremendous flexibility and management of involuntary functions (corporal siddhas), their task was to surprise people, just according to this line increase of quantity of asanas was constantly put into effect. The powerful hyperthermia in the modern «dynamic yoga» allows young people to develop hot flexibility in short term, however it has a high price (the message at the forum realyoga.ru of 28.7.2002 «The extreme yoga is till 30 years, and then one should collect himself for the rest of life»). For the sake of justice we shall note that «the dynamic yoga» happens sometimes to be moderately extreme, among its pillars there are people professing a rather soft (nevertheless, depending on what to compare with!) approach, these are Desikachar, Farmer, and B. N.S. Iyengar (do not confuse him with B.K.S. Iyengar; these are different teachers of yoga!). But, anyhow, it does not smell **of a mental relaxation** in any, even if in the "softest" yoga at all.

«The most elastic man on the planet lives in the Canadian city of Québec, amazing with his abilities millions people. In «The Guinness Book of Records» 35-years Pierre Beaushimin has been written down as a superperson, able to bundle himself, to twist his arms for three hundred sixty degrees and to twist feet and shins of legs in the opposite direction. Due to ubiquitous press, the rumor about a unique ability of Pierre was quickly spread around all Canada and then far beyond the borders of the country. On TV and in press he had got nickname "contortionist". It seemed after birth Pierre was not having any special pathology and did not differ from ordinary children. Only after several months parents began to notice an "unhealthy" flexibility of their son. The verdict of doctors was awful: unusual deviations can lead in the future to traumas, and it is possible that by thirty years Pierre can become invalid. But, despite of the diagnosis, parents for all that have not despaired and have not lost heart. After the boy has a little grown up, they have given him to a sports school where Pierre under supervision of skilled teachers and doctors took exercise which strengthened joints, but at the same time helped to keep his unique plasticity. Fortunately, forecasts of physicians proved to be wrong. Pierre Beaushimin is thirty five years now, but he feels excellently and is in good trim. Besides, this person possesses a fine sense of humor and likes to play a trick both on himself and others. For example, leaving for taking a walk in a park, he sits on a bench and starts to read the book, and not how it is usual, but having dexterously curled up as if he was from plasticine, and holding the book before himself by the feet which have been turned out in the opposite direction. Suspecting nothing, passers-by, having seen such show, are some seconds in shock condition and only then, having a little come to themselves, some with laughter and some with surprise begin to view the unusual reader and try to speak to him. Pierre is always amiable, and would like completely disinterestedly to show his unique abilities. And in fact he could arrange representations and receive for it quite good money. Though, as everyone is well aware, money cannot buy happiness» (E. Ilyukhina "Contortionist", newspaper «Mir novostey», 22 - 29, 12.1997).

It is easily to understand that the described deviation from an average level of flexibility is on the verge of the pathology, and the attempt to imitate him is an outright foolishness.

Concerning development of flexibility in yoga, as well as in general its personal development, words of Vysotsky's songs are completely fair: «Hey, you, the backs, do as me! It means – **do not follow me!** This rut is **only mine**; get out on your rut».

There are parameters which can be freely "workable" in relaxational mood (effort, speed of asanas change), and there are the more independent ones, for example, breathing which "is usually squeezed" because of the unusual form or at an excessive nervous tension. As soon as frequency of breathing or its intensity reaches some limit, ANS automatically transfers system into a consumable, **not yogical** mode. Intensive perspiration is also a sign of sympathetic prevalence, and it is not inherent in traditional practice of asanas, though the perspiration can appear at the long endurance on some parts of the body.

Over half a century ago N.A. Bernstein had developed the actual to this day concept of construction of movements and also revealed corresponding structures of CNS and the vegetative apparatus («Biomechanics and Physiology of Movements», 1996).

In the simplified variant it looks so:

Level "A" - ancient regulations (the mobile "mechanisms" of interiors equipped with unstriated muscles), they are controlled by ANS.

Level "B" – a later one, cross-striped muscles are subordinated to it. Systems of this level organize the self-sufficient movements which have not been directed outside; they are determined by the machinery itself of an organism as a biomechanical machine.

"C" - the level of a spatial field, in its borders CNS organizes activity for achievement of the external purposes, these actions possess sense and concreteness.

"D" - the level of concrete actions, work with material objects.

The level "E" - structures of the suprememotions realized levels responsible for the organization of speech, writing, and other kinds of communications.

Management of movement of the body in space is centralized, each level "answers" for maintenance of its part of "contribution" to the solution of a concrete task. When there is a skill – an action (movement) is automated - consciousness transfers the basic functions of management to some of the lowest levels or their group. Within our theme the level "B" is of interest.

When the full relaxation in asanas had been mastered, discharge of the repressed occurs in part through the body, being sometimes expressed by the spontaneous activity just of this level. If nervous-emotional conditions can measurably be utilized by movement, so there is another regularity: the muscular loading imposed on nervous-emotional "overheating", is capable to strengthen it! For that very reason, Iyengar has emphasized once in a private conversation: «Any movement of yoga should be carried out **without excitation by this movement**». It's a great pity, that among his Russian followers the given postulate has remained unclaimed.

Bernstein gives an ingenious formulation: «Where is a development, each subsequent performance is better than the previous, that is it does not repeat it. **Correctly performed exercise repeats over and over again not the means used for the solution of the given motional task** (asanas as such – V. B.), **but process of the solution** (such performance of asanas which leads to chitta, vritti, nirodha), **improving means from time to time**» («Biomechanics and Physiology of Movements», p. 230). In place of any pupil of yoga I would write down these words in a visible place and meditate on them! The regular practice of asanas (pranayama, meditations) is a repetition without repetition, and if a person says that he is bored to do the same – he practices not yoga!

When there comes perfection in performance of asanas, there comes the higher automatism, but «the Border between voluntary and involuntary movements does not coincide at all with the border between movements of conscious and the unconscious» (ibid, p. 242).

B.K.S. Iyengar asserts: «Initially I knew technics, not knowing bases (his hypermobility was natural). Technics and intellect are two different things; the intellect allows to understand principles of practice of poses. It is more difficult to understand principles, which determine technics, than it directly» («The Youth of Spirit» - interview for magazine "Yogasara", August, 1994).

Or: «Today I perfect the art of simplicity that the most delicate and complex aspects (of yoga) could be described by words understandable for all». And further, he who has come from the same «author's school», as Pattabhi Joji (whose acrobatics differs through the high intensity of loading), says: «The term "intensity" is frequently understood incorrectly. It is a in a much more degree mental, but not physical action; many understand it how «to force to sweat». It is interesting, how those will comment it, who is then drenched in sweat during performance of Kiev "sets", or series of Astanga Vinyasa?

How does a line of human life take shape, whence did the concept of destiny appear? Nietzsche has once formulated his well-known paradox so: «Truth is error». One of the interpretations is so: the person lives, as a matter of fact, never understanding up to the end why he acts so and not in a different way. He chooses the purposes and ways to them; this moment is always in

focus, but it is not clear, whom does belong the determining role in strategy and tactics - to consciousness or the unconscious. Besides, social being is liable to accidents. Glancing back in some point, the person sees: here is it, the road, having been left behind. But when he starts to explain why it has such configuration, tries to find a logic substantiation to freakish bends, the explanation inevitably turns out to be an error, as ego knows only a little bit of the factors having determined character and scope of vital zigzags.

Philosophical model of antiquity is two-coloured: **there is black and white**, "yes" and "no", night and day, lie and truth, etc. Old Indian ideas are others: **there is neither black, nor white**; there is only maya, an illusion, having been created by the supreme reality. The Chinese model is most adequate: **black will be white and vice versa** - the world indefinitely changes through transitions of proportions and combinations, a continuous game of semitones, conditions, sensations; only the brevity of periods of stability is trustworthy.

First of all, Hatha-yoga puts in order the body; however people with the damaged health in the beginning of practice will inevitably feel an interim deterioration of general state. In this case the work with the body is performed in a sparing variant, it is minimal, or one should temporarily refuse it, having kept only Yoga Nidra (Shavasana). Improvement and stabilization of general state serves as basis for restoration of activities in full.

As to those who more or less penetrated into technology, their change of life's quality can proceed for a long time enough; sometimes a distinct sensation of the uttermost well-being appears as the signal to the next reorganization after what a causeless recession follows and the person starts to "mess about".

An episode: the middle-aged woman, the experience of her practice makes up about six years. Once a year her temperature because of some trifling occasion rises and she loses sleep. Such condition keeps some days, and at the same time lady feels perfectly. At night when her head is clear, she can according to her words make effectively brainwork. Then the temperature falls, and everything comes in norm, whereupon the general flexibility in asanas increases sharply. Some variants can be sharper; here is a letter of 26.04.2004: «Dear Victor Sergeevich! Excuse me, that I disturb you... One week ago as usually I have started morning exercise. The condition was in norm, except for a little inflammation of facial nerve. Approximately in the middle of practice, in Shavasana, I felt unexpectedly shivery and began to tremble as in fever. The whole body was thrown up on the floor. Only in about ten minutes I managed to call my wife, she has taken temperature and pressure. The temperature was about forty, and pressure 180/120. She has called the "ambulance". To its arrival (after 2 hours) everything has come to norm, but it has appeared the most intense weakness, and the whole left side of the face, on the course of facial nerve, began to swell up. On the next day the doctor has opened the medical certificate with the diagnosis "angine", and I successfully rested a week. On Friday the swelling has disappeared, and oh, what joy, my nose has unexpectedly begun to breathe (four months ago no drops and washings could remove the strongest rhinodema). And I began not only to breathe; I started to feel smells - for the first time during eleven years! To tell the truth, not in full force, but my happiness does not have limits. I go, smell everything, and savour food (before there were simple gustatory sensations - sweet, sour, salt). And now I have a real assortment. There are such affects for me; it seems that their quiet smearing during time does not turn out. Once again I beg your pardon for anxiety, but, perhaps, in your work with people such things do not happen frequently ... ».

Every asana influences organism as a whole, its separate parts, organs, and systems what allows restoring of the health at the stage of functional disorders. One can successfully manage also **some** organic defeats, it is not a matter only of method, but also of the one who applies it; in some cases the Yoga therapist himself happens to be a determinative factor of influence.

There is a set of diseases and disorders at which yoga is categorically contra-indicated, and the one who says otherwise is a fool, swindler, or is not a master of the subject.

The organism can be presented schematically as a local network of the interconnected dynamic processes whose parameters vary in borders of allowable values; for the period of disorders (diseases) these borders are broken. Any pose of yoga creates a specific imbalance as it changes

the form of the body, topology of the internal organs, blood circulation, etc. But, first, as it was already spoken, such "distortion" is minimal and does not affect central parts of homeostasis; secondly, it is short-term and is not an illness. One performed asana, strained functional "network" in one place, then released. One "pressed" a number of secondary parameters of homeostasis to the limiting sizes of values, then released. Thus, the deformed part of network of the functional parameters, "containing" a disorder, is exposed to the repeated crisscrosses of "lines of influence" of asanas. But in any case, the total useful influence should not exceed adaptable opportunities of the organism. Such things as allergies and some skin diseases are not located, they "are dissolved" in the whole volume of an organism and have a system character. If it is accompanied by the bad quality of teeth, elimination of the similar ones will demand from five and more years of the qualitative practice.

In the beginning of the seventieth years of the last century, being students, we have got acquainted in Alushta with a female artist who had the diagnosis "organic barrenness". During a business trip to France someone has advised to her to try yoga which is, ostensibly, capable to work wonders. By time of our meeting, Olga fanatically was busy with asanas some years and got such flexibility that at times, for the sake of interest, acted with number "contortionist" in a variety show of cafe "Vostok", popular at that time in Yalta. And subsequently she has with her husband given nevertheless birth to the child!

I had later in Moscow a patient with barrenness, bilateral traumatic adnexitis. She was for a long time and persistently treated by her physicians, as a result the inflammatory process extended to nearby organs. Two and a half years practice, and the diagnosis has been completely taken off, now they are engaged in yoga three together, in their house situated near Moscow: she, the husband, and the son finishing school.

I had happened to work with a group of women with the same problem in 1993 (Kustanai, Kazakhstan). I have offered them an average set of asanas, kriyas, bandhas and deep relaxation. In couple of years child-bearing for the most part of women of this group has ceased to be an unattainable dream.

In 1996 in Crimea, I met a "splinter" of the well-known Gazenko Institute of Medical and Biological Problems (IMBP). Equally with the Institute of Brain, it always remained one of the most secret establishments of the country, its structure included also the Laboratory of Extreme Situations, headed in the past by film-traveler Y. Senkevich.

Once one tried in IBMP to find an approach to yoga, but one could not find the skilled personnel. For that reason the known yogin Dharendra Brahmachari with pupils had been invited (1968) to Moscow, they had shown an amazing degree of strong-willed intervention in the involuntary functions, for example, isolated reduction of any muscle of the face. But as the CPSU categorically did not wish to recognize yoga, everything was with it over.

After disintegration of the USSR the branch of the Laboratory has got stuck in Sevastopol; the "independent" economy has forced employees to spit upon secrecy and to engage in treatment of people. The essence of know-how as it had been described to me is so: when the function of the liver is disordered, the character of its signals of feedback varies. The brain "knows" that the body is sick, besides its game is started by the long-term memory whose main role in stabilization of pathological conditions was established by N. Behktereva. The work of adjacent systems changes through the brain (the main coordinator) in view of the changed status of the sick body. It would be reconstructed as it is, according to fact, but the brain makes it centrally, squeezing out from the situation all possible positive. On the basis of a certain program the computer databank is created with integrated record of biological currents of the feedback made up of a great number of "structures" of a healthy liver. The more they are in number (Americans have some hundreds or even thousands), the more effective is medical influence.

The patient "is offered a seat" under computer, the information exchange of the center with the sick body "is intercepted" and "a package" of biological currents of the healthy liver goes into corresponding structures of brain. At once brain starts "to correct" the periphery; parameters of functions change their ways according to a sudden "recovery" of the body. Roughly speaking, one "forces" the liver to recover by the pressure from the center.

Moreover the required time of computer sessions is very great, the organ approximately recovers as much time, how much it "became unfit for use". Sometimes the person is compelled to sit «under computer» for some hours per day during one year and more, moreover the cost of the machine time raises incredibly the price of treatment.

What suggests Hatha-Yoga in comparison with it? The same active influence on the periphery, on the disordered organs and systems, but without intermediaries, with the simultaneous system regeneration. In conclusion I say: it is a surprising feeling when you, having woken up early in the morning, sit down on the rug, and start practice. In some time the body starts to be felt completely, you become with it a single whole. It bends and flows itself to borders of the form, without resistance, with some primitive pleasure. There are no thoughts, only the condition of transparency and rest. You and the nature are a single whole. And after practice - charging the accumulator - all the daylong you do not feel weariness, anxiety, irritation, you are happy simply so, without reason. Because you live. It is called health, basing on which everyone can make everything, to what he is capable.

Obstacles to performance of asanas, enumerated below, are taken with "a stock" as in Russia there are practically no experts on yoga therapeutics (it is another matter that practice in vein of yoga of Patanjali automatically includes the stage of system improvement; and all instructors of our School work in such vein).

Contraindications, not dependent on time:

- A grave condition in general, any physical load is impossible, the organism does not have resources, and only a deep relaxation is allowable in this case;
- Mental disorders;
- Borderline states (in this case there are allowable only asanas under a rigid control of the expert);
- Organic lesions of heart - not compensated failures, paroxysmal tachycardia, cardiac fibrillation, aneurysm of aorta, dystrophy of myocardium;
- Intellectual incapacity;
- Blood disorders;
- Infectious failures of locomotive system;
- The heavy craniocerebral traumas, not compensated injuries of the backbone;
- Neuroinfections;
- Rough infringements of the body image;
- Malignant neoplasms.

Temporary contraindications:

- A long and simultaneous reception of medicines in quantities;
- An aggravation of chronic diseases;
- The postoperative period;
- Monthlies;
- A strong bodily fatigue;
- Overheating and overcooling;
- The body temperature is above 37 and below 36,2°C;
- A too rigid mode;
- A heavy physical work;
- Professional sports (with yoga one can combine games, easy run and swimming);
- A full stomach;
- Some personal properties (see the chapter «Ethics of Yoga»);
- A course of deep massage, acupuncture;
- A steam room or a sauna is allowable not less than in five hours after practice of asanas or three hours before it.

Here is a fragment from Baudelaire, drawing the destiny of those who neglects their body:
*«The blood of your fathers and grandfathers will turn sour in you,
It is not fated to you, to become strong like they.*

*At life, not having experienced its sorrows and passions,
You will as a patient look through the window.
Your skin will shrink. And thoughts will weaken.
And boredom will eat into flesh, destroying your desires,
And dreams will ossify in your skull,
And the horror from mirrors will look at you».*

Asana

Viktor Boyko

(Chapter 7 from the book «Yoga: Art of Communication»)

When people get up from their bed, they imagine that they dispelled their sleep, and do not know that they have become victim of their feelings, fall prey to a new dream, deeper, than what they have just left.

Gustav Meyrink

Before to continue consideration of further stages of Raja Yoga, we define how the inhibition of consciousness, representing the initial stage of chitta vritti nirodho (CVN), arises and develops in asanas.

Certainly, practice begins in the condition of wakefulness, but then the mental activity gradually becomes simpler and dies almost away: «... In this yoga one should practice resolutely, with an idea abhorred from everything» ("Bhagavad Gita", VI, 23). As in the given chapter the theme of the CCC (the changed condition of consciousness) will constantly come to light, we consider at first the technics of a deep relaxation created by Swami Satyananda Saraswati.

Yoga distinguishes four base updating of consciousness:

- Wakefulness (jagratam);
- Sleep with dreams (swapna);
- Sleep without dreams (sushupti);
- The "fourth" condition (outside the three previous) is turiya.

(« ... Five kinds of activity are ... true knowledge, fallacy, mental designing, sleep, and memory», later these five components have been reduced to the listed above four», 99, I, 5, p. 89).

1). Wakefulness

Its basic characteristics - according to data of EEG (electroencephalogram) – is "beta rhythm" with frequency of 14-30 hertz (by contact of attention with surroundings), and also by:

- Moving in horizontal and vertical planes and interaction (contact) with objects of the external world (consciousness is filled with "material" which is situated outside of the body);
- Similar moving, but without direct contact: sports, dances, walks (consciousness is outside of the body);
- Temporary elimination of physical activity: reception of information, deliberation, rest, contemplation of nature, listening to music, etc. (consciousness is outside of the body);
- Processes connected with satisfaction of physical needs (consciousness is in part or completely concentrated on the body);
- Circus trainings and performances (consciousness supervises the body moving in space);
- Shamanism, ritual dances, wu shu, spinning dervishes, etc. (the body movement occurs without interaction with the external world, consciousness is deprived the habitual orientation, activity, and it is inverted inside);
- The full absence of movement, consciousness is either entirely concentrated on the body and its specific activity (Hatha Yoga) or is outside of the body, but is switched off from the surrounding

– Raja Yoga (the body movement is allowable at the partial inhibition of consciousness - vipassana, lun-gom-pa).

Not so long ago a new steady frequency 35 - 37 hertz has been found, it proceeds from the brain's areas responsible for conscious attention, and it possesses mysterious properties of nonlocality.

2). Sleep

«In order to couch a dream as a grain, having deviated from the elected theme, we shall prepare wine from dry petals of chrysanthemum» (S. Kekova).

It is a special physiological state of organism which is accompanied by amaurosis fugax and the relative immovability of the body. Locomotor activity is conditioned only by needs of blood circulation and "leak" of some part of nervous pulses into motor structures.

Till now the science did not develop the common opinion concerning the nature of sleep and its functions. There are some data that the sleep without dreams restores the tissue exchange and anabolic processes, and also removes information overloads. In 1974, Arshavsky and Rotenberg offered hypothesis of the compensation nature of fast dream - at this time the brain plays scripts which one did not manage to realize in life.

K.G. Jung considered sleep as one of the channels of intrapsychic communications, through which the system mind shows the person his problems in a symbolical form. If to accept such point of view - and it is confirmed by facts - then it follows from this that:

- At the switched off consciousness psyche acquires and distributes information, perceived during wakefulness, in different kinds of memory; the superseded makes active some independent psycho-complexes; subconsciousness in a symbolical form "shows" some important points of ego memory, etc.;

- If during the sleep the ordering of the information perceived from the outside occurs successfully, the person preserves adaptation to surrounding.

Apparently, the emotional comfort is consequence of information "parity" between consciousness and the unconscious; on the part of physiology this is a dynamic balance of the tone of two basic parts of ANS.

«In the stage of deep dream, in activity ... of the brain it is found deterministic chaos with a fractal attractor in five-measured space (characterized by five independent variables - V. B.)» («Order from Chaos», p. 89). It is significant if to recollect that the brain's communications with the world is carried out by means of eyesight, hearing, sense of smell, touch, and taste.

Apparently, in its sleep the brain "shuffles" this five-measured "solitaire", transforming the perceived in its interests. There are no accidents here as in cerebral space the own rigid laws operate.

2. Sleep with dreams

Phase of «fast dream». If the person is awoken in it, almost always he tells about his dream. Fast sleep or REM (from «rapid eye movements» is a distinctive attribute of this phase) is characteristic by prevalence in encephalogram (EEG) of theta rhythm with frequency from three to seven hertz. All time of the night sleep consists approximately of four-five cycles; each begins with a "slow" phase and comes to the end with the "fast". In the sum REM phase makes up not less than two hours. People, asserting that they do not see dreams, simply do not wake up in this stage which is characteristic by the activity of a so-called «locus coeruleus», providing the physical immovability.

3. Sleep without dreams is called the "slow" one; it is subdivided into a number of stages. The last two are a deep "delta-dream", with frequency of EEG from 0,5 to two hertz. The nightmares arise more often in this stage. There is a hypothesis that dreams are a safety valve for discharge of the suppressed instincts and promptings. «The touch of the One God, being declared in east doctrines and connected with the sleep without dreams, makes up - a hard-to-solve ... riddle. And synergetic models allow slightly to open the veil above this secret. According to synergetic understanding, the HS-mode of cooling corresponds to the sleep without dreams, - a mode of infinite spreading from the center, a mode of the endless scattering wave. In this mode processes progress so as they will progress in the whole structure in the absolute future (at the time aspiring

to infinity). Being in this condition, the person ... is identified with a condition of the absolute future of the universal organization. There is some harmonization, verification of available processes with the aim, with the future order» ("Foundations of Synergetics", p. 103).

4. Turiya (superconsciousness) is reached in samyama, and also by means of one of the versions of the deep relaxation - yoga of psychical sleep (Yoga Nidra).

«The one who had reached Yoga Nidra is incomprehensible for death» ("Gheranda Samhita", 4, 48). SSS created this technics of the deep relaxation on the basis of Nyasa, described in "Mahanirvana Tantra", having abolished a number of ritual elements. It is not ruled out that he had used some elements of European technics of Schultz and Cue, fractional hypnosis and hypnosuggestion with addition of the Indian colour like chakras, lingams and the other exotic easily realized in the changed condition of conscious (CCC). Sometimes one names Nidra the dynamic sleep or method of self-guidance of dreams.

In the overwhelming mass of population, inhabitants of the "gold billion" countries do not have a deep relaxation (especially mental!) in control; and the usual sleep does not provide a full relief of stress accumulated during wakefulness. Yoga Nidra are dotted losses of consciousness which are not sleep! During them the general overstrain, and subsequently also the superseded pathological material spontaneously leave psychosomatics.

Events in the heterogeneous autotraining proceed similarly, but the attention to the process itself is not fixed there. It is not clear exactly, how the saved overloads and superseded "material" "evaporate". Most likely, in phase transitions there is a diffusion of mental deformations from subconsciousness into consciousness, devastated by the mental relaxation. Each such emission is accompanied by the activation of a picture of a muscular tension accompanying it. Then consciousness "is switched-on" and, following the voice of the presenter, continues the movement on the body, weakens muscles to the end, "erasing" again the showed through contracture. Thus, engrams lose the anchor. The similar technics is applied in behavioural therapy, in neuro-linguistic programming (NLP), and in AT- sensitizing therapy - with that only difference that here the theme of work is defined by the patient himself or the doctor, but in Nidra the choice occurs spontaneously, psychosomatics carries it out without participation of the subject.

Nidra is a fluctuation of the tone of consciousness between the levels of activity of CNS adequate to sleep and wakefulness; in this process the subject stays from 20 till 45 minutes. A monotonous moving of attention on the body results to that consciousness sometimes dies away, "being rolled itself up" to the borderline where «you cease to be» (full disappearance of the control), sometimes appears. «... One can fix the communications with the subconscious much easier than in case if both parts of the person use one means - speech» («Strategy of Psychotherapy», p. 252).

In process of falling asleep, activity of cells of cerebral cortex passes certain phase conditions discovered as far back as by I.P. Pavlov:

1. Awake consciousness: the tone is in norm, excitation is proportional to inhibition;
2. Equalizing phase: weak and strong stimuli cause identical reactions;
3. Paradoxical or transitive phase: weak stimuli cause a strong reaction and vice versa, or there is no reaction at all to the strong ones;
4. Ultraparadoxical phase: positive stimuli do not cause reaction at all, and the negative give a positive reaction;
5. Narcotic phase: equally weak reaction to all stimuli;
6. Full inhibition: deep sleep.

Repeatedly and rhythmically, "crossing" in various sequence the whole spectrum of these phase conditions by attitude on the safety of consciousness («I do not sleep, I am awake and I listen to practice of Yoga – Nidra...»), the subject stays some time «in vicinities» of the paradoxical phase. It enables an earlier established intention, on the one hand, - to penetrate into the unconscious, to take roots there, and to become a constant generator of unconscious actions. On the other hand, the sensibleness is kept at the actual disconnection of consciousness. «... Any thought which you

keep in mind at the condition of internal silence, is equivalent to a command as there are no other thoughts there, capable to compete with it» («Fairytale about Force», books I - IV, p. 454). Nidra can (with extreme care!) be used for self-programming, the given process is NOT described here, as it is dangerous and demands wide experience.

Experiences with participation of Swami Rama (founder of Menninger, Kansas, 1977) had showed that awake consciousness can be kept in transitive stages of inhibition. According to character of EEG it was visible, that the yogin was in the state of a deep sleep, but at the same time he perceived the questions turned towards him, and detected the basic events of ambient. Being mastered, Nidra allows coming into the fourth state - superconsciousness. Nidra mastering enables to operate dreams. Ability of "ego" to observe own dreams is a dynamic form of Pratyahara.

Yoga Nidra restores the broken functional communications between the left forward side and right back side of the brain, and also removes the overexcitation of the left back and right forward parts of them, which forms depression.

Generally speaking, all meditative techniques lead anyhow to «the fourth condition», it is only necessary that they answered to the mental make-up of the concrete person.

The sign of a really meditative condition is prevalence of activity of alpha - rhythm in EEG, some time it is kept even at open eyes what does not happen in usual wakefulness.

Let's return to the theme of the chapter. So, **asana**. This technical term almost simultaneously appears in "Shvetashvatara" and "Kshurika" Upanishadas, "Bhagavad Gita" and "Buddha Charite" (Ashvaghosha, I century A.D.). Apparently, the physical aspect of yoga has a rather ancient origin as the Vedas mention asanas vaguely. However concepts "asana" и "pranayama" have been assimilated by the Aryan culture not at once, what was reflected in later works, for example, in "Trishikhabrahmana Upanishad" where poses are discussed in sufficient detail.

Leaning on dark places of primary sources and different interpretations of commentators, falsifiers of yoga declare today: «The Book tradition of Patanjali which has arisen, according to some estimation, in 150 B.C., is dead. It is considered that Vjasa, the first commentator of Patanjali, already had not links with tradition - if such one had existed at all» («Dynamic Practices in Classical Yoga», p. 80).

World famous scientists Dasgupta and Shcherbatskoy did not practice themselves, but, possessing enormous volume of information, they did not doubt for some reason about continuity of the yoga tradition!

Nevertheless, Sjoman asserts that the history of yoga «... Is based ... on separate texts, and it does not have a united basic idea» (ibid, p. 84).

«Just that very body is a tool with which help the spiritual purposes are reached. The whole Hatha Yoga consists in it. The Naths unshakably stand for that Hatha Yoga is a spiritual discipline. But today's point of view differs very much... » (ibid, p. 93).

What is the fashionable Ashtanga Vinyasa Yoga, widespread in the world by pupils and followers of guru Krishnamacharya, and in what its difference from the traditional Ashtanga Yoga consists— in other words Raja Yoga?

There is **not a word** about Vinyasa by Patanjali and his commentators. In late (medieval) Tantric texts, such as "Hatha Yoga Pradipika" (where fifteen asanas are enumerated) and "Gheranda Samhita" (thirty two asanas), no traces of Vinyasas are found too!

What does the primary source say, that is Yoga Sutras? Let us see translations of some authors.

46. **Asana is a motionless and convenient pose.**

46. Asana [should be] steady and convenient (P. Gradinarov);

46. As a result of asanas practice, stopping efforts and concentration on the infinite is reached (R. Mishra);

46. Asana should allow to keep attention and to keep slackness (T. Deshikachar);

46. Position of the body is that what is firm and pleasant (Vivekananda);

46. Asanas are poses combining in themselves stability and convenience (A. Falkov);

46. Asana, pose, should be steady and convenient (C. Svensson);

46. The word "asana" is used for [designation] of a pose for meditation. Asana does not designate here physical exercises of yoga. Basically the word asana is used for designation of yoga exercises, but here [in the given comment of SSS on Sutra 46 of the second chapter - V. B.] it designates only any pose which is intended for meditation. For example, Svastikaasana, Siddhasana, Padmasana, Sthipasana, and Sukhasana. These are asanas, i.e. [the poses], intended for meditation. Nevertheless, **there are no obstacles** to name asanas also **other** poses. Other exercises, such as Sirshasana, etc., had been included by Rishas in number of asanas much later. It does not mean that they are not obligatory only because they are not included in Sutras of Patanjali» («Yoga Sutra of Patanjali», Minsk, p. 215).

47. At the stopping effort /asana/ is reached... Perfection of asana is reached at **full removal of tension** due to what **all movements** of the body **stop**- so speaks Vyasa in his "Bhashya" («Classical Yoga», p. 143).

47. [It is comprehended] by means of relaxation of efforts and meditation on the infinite (P. Gradinarov);

47 («Heart of Yoga», p. 210 – actually the Sutra **is not** translated);

47. By easy effort and reflections on the boundless, position of the body becomes firm and pleasant (Vivekananda);

47. At an easy effort and reflection on the infinite ... (A. Falkov);

47. It is reached by easing of efforts and reflection on the boundless (C. Svensson);

«The body should be accustomed without inconvenience and pains to remain in **the motionless condition** during long time» («Nada Bindu Upanishad», 3, 3, 1).

«A correct pose is completely necessary for clearance of the body and achievement of success in yoga» ("Rudra Yamala Tantra", part 2, 24-38, 39).

«It is important that asanas make the body **steadily motionless**, and at the same time reduce physical efforts to a minimum» («Immortality and Freedom», p. 116).

«... It is an asana, the general name of widely known yogic poses which is defined in Yoga Sutras as «sthira sukham», i.e. **«motionless and convenient»** (ibid).

«At level of the physical body, asana is an ekagrata, concentration on one point; the body "is compressed", concentrated in the dot position. Just as ekagrata brings an end to fluctuations... and so asana reducing an infinite variety of possible positions of the body to one archetypical ... pose, stops corporal mobility and instability» (ibid, p. 118).

So, defining the essence of concept "asana", neither classical texts of yoga nor the Tantra **mention** any **special** or **additional movements** except for which are necessary for an entry in the pose and exit from it! These necessary movements are meant by themselves, but they have extremely minor, serving character and are never a subject to discussion! The model of the event called asana is a triad: an entry into the form (asana), its fixing (keeping in the immovability), and return in the starting position. To **the three** listed components one added **the fourth** - Vinyasa what had radically changed the sense of practice! From sequence of long static poses alternated with the exit from one and entry in another (these movements are also slow and static!), it turned to an infinite movement. Vinyasas (so-called "liaisons") are elements of Surya Namaskar, carried repeatedly out and at a sufficiently quick rate. **In such practice** it is impossible to receive chitta vritti nirodho (CVN)! But then there is a question: If Ashtanga Vinyasa is not aimed to achieve CVN, then **what gives it?**

A dynamic series of positions called Surya Namaskar (SN) is known from the extreme antiquity; different schools speak about it rather respectfully, including SSS. It obviously has fighter's sources; initially schools of struggle and yoga were under patronage of the same monastic orders, quite often in one room and with the same teacher.

Fragments of SN, named Vinyasas, had been included by Krishnamacharya in his **personal** practice as know-how. And to this day **such** practice is presented in this way by his apologists to pupils as yoga.

Vinyasas (or something rather similar to them) are described also in the Tibetan systems of Yantra Yoga and khor lo which are, probably, generated by climatic features of highland.

Krishnamacharya asserted that he had studied Vinyasa and Pranayama in Tibet, by R. Brahmachari.

According to Sjoman, Vinyasas were used in rituals of Vedas for giving maximal efficiency to mantras: «Vinyasas are named movements in intervals between asanas» («Dynamic Practices in Classical Yoga», p. 97).

So, series of **additional movements** unknown to Patanjali and his ancient commentators are widely applied in «author's styles of dynamic yoga» except minimal stay in the poses (3 - 5 seconds), similar externally to asanas.

Till the XIX century the history of yoga did not know precedent when completely "unauthorized" dynamic inserts had been announced the central part of practice **apart from asanas!** SN, which fragments Krishnamacharya made to the basis of his methods, is mentioned neither by Sutras nor commentators; and Sjoman confirms it. «... It is logical to suppose that the form of asanas sequence which we find by Pattabhi Joyce had been developed during Krishnamacharya's teaching. **It was not traditional**» ("Dynamic Practices in Classical Yoga", p. 100). It would be good if it were only one sequence; for some reason Sjoman does not notice **the absolute heterogeneity** of Vinyasas! Here is his note in the book «Dynamic Practices in Classical Yoga», footnote №69: «... The bibliography is cited here as it shows what sources were considered by Krishnamacharya as authoritative, and it opens his attitude to traditions. It is a padded... bibliography in which there are books what have nothing in common with the tradition which he had taught. He included in his work ("Yoga Makaranda") material on yogic practices from these ... sources, **not being known with the true tradition**... As an example it is possible to cite ... recommendations on performance of Vajroli Mudra, where he calls to enter into urethra a glass tube one inch deep for one time. Such instructions testify that he almost for certain did not try it himself» ("Dynamic Practices in Classical Yoga", p. 121-122).

But **if it is not a tradition what** then pupils and followers of Krishnamacharya did «apprehended, developed, and improved» and distribute today worldwide? What from original yoga comprises Ashtanga Vinyasa Yoga except its name? Is it harmful, useful, or indifferent to soul and the body? Has it got in the least bit a convincing philosophical substantiation? All these questions remain open.

B.L. Smirnov notes: «**Sometimes one attributes** to asanas also some dynamic sports techniques» (for example - Surya and Chandra Namaskara - V. B.), but «In essence every **true** yogic exercise aspires to suppress display of Guna Rajas (activity) and that is why it **should be a static, instead of the dynamical one**» («The Book about Bhishma», p. 201).

And further: «The ancient yoga understands under "asanas" special positions of the body kept **more or less long** time. Asanas are divided into two groups: the sports and meditative. The purpose of "sports" asanas is to strengthen the body, to make it hardier, to strengthen those or other currents of action which are called in Sanskrit as "Pranas". The purpose of meditative asanas is to create a steady position of the body which does not prevent the self-deepening, provides a correct blood supply of internal organs and a correct breathing. **For both groups at performance of the given asana, preservation of the full immovability is considered as obligatory.** This requirement is dictated by necessity of calming Gunas, without which... it is impossible to reach the purpose of yoga - steadiness».

Andre van Lysebeth, the founder and director of Institute of Integrated Yoga in Brussels, asserts: «Despite of great number, asanas are based on a limited quantity of principles: **immovability**, control of breathing (I understand here the word "control" as deliberate preservation of full naturalness and ease of the respiratory process without dependence on the form - V. B.), absence of efforts, stretching of muscles, and intellectual concentration. Ignoring or not understanding any of these factors, we lower the efficiency of poses».

«Asanas is only a system of complex positions of the body which at first sight seem to be fakiric, however at exact performance are not anything similar, as they cause neither pains nor any violence to the body. They are based on Arendt-Schultz's law: «Weak irritations stir up vital forces, big irritations inhibit them, and the strongest destroy». Secondly, influence of asanas is based on the principle of circulation, discovered by August Bier: «Any position of the body has a

purpose to cause a rush to the desirable organ or a part of the body». Thirdly, the question is a principle of doctor Ganeman, according to which (in connection with first two laws) «a wedge knocks out a wedge» - by means of enlivening dosages of an irritation» (B. Sakharov «Yoga from Primary Sources», network translation).

So, Ashtanga Vinyasa Yoga is a product of a voluntaristic crossing of the usual Hatha Yoga with Surya (and, probably, Chandra) Namaskara; monotonous reiterations of their fragments ("liaisons") make up the lion's share of the given practice, where asanas are actually only brief (in order not to say casual and minor) episodes.

The today's situation with yoga in Russia can be characterized by Vladimir Levi's words: «Since I had written my books, clever people became cleverer, the silly ones sillier, and millions other did not change in anything».

Let's address to one of the main postulates of Sutras: «... Or by concentration of [consciousness] on the infinite ... asana is reached» («Classical Yoga», p. 143).

How can one weaken muscles? Certainly, by a mental command after what there are the physical attributes confirming its performance. The first stage of muscular relaxation is a specific mental effort which is accompanied by an appreciable (sometimes) consumption of neuropsychic energy. In everyday life the person uses only some standard (archetypical, the least energy cost-based) positions of the body and their variants (he sits, lies, stands, goes).

As a rule, the beginner who had on his own started mastering asana, will try to perform them «as in a picture», in fact no sweet without sweat. In this case **diligence is a habit**; now it is high time to return to the beginning of the chapter and to read carefully the epigraph through. Any unfamiliar activity including a physical, generates effort of the body and mind (thinking midstream how it is better to realize this activity), consequently there are muscular, mental, and psychological components of the given activity. Though the purpose of practice declared initially is a distraction of mind from daily cares and thoughts, the beginner honestly **tries** to bend in order to repeat the picture probably most precisely. In due course there comes understanding that it is a futile work, then - if diligence does not overcome mind - the person starts to penetrate in definition given by Sutras and to relax. At the same time it turns out that it is quite accessible, as a matter of fact, it would be necessary to deepen the relaxation, but something prevents this.

So - the major moment of principle: **how actually** should beginners carry out asanas in the physical aspect? The answer is banal: so **as they turn out** - without any desire to do as in the picture, without aspiration to make better, senseless diligence, impatience, expectation of result, diligence... **One should simply do asanas – and there you are!** (We note that such simplicity is worth a lot, it is similar, for example, to army expression «To understand service» - V. B.). So, as if it were done not at all by you, but by someone stranger who carries them out indifferently, not interestedly, unhurriedly. As if that were a full "scream", and you were an absolute "goldbricker". One automatically puts the question: «And what is the effect of these strange actions derived from and what will it be, if not only habitual diligence, but even typical conscientiousness is excluded from their performance?»

The matter is that **the true yoga is statics**, asanas are static, that is they are long kept in time. And then, in the presence of this temporal coefficient of amplification, the form, and anyone, even the most elementary, starts to work! An example: sitting on a chair, to extend any one hand in parallel to floor and to hold it so. It would seem - well and what special is here? That is flat nothing till I shall say: «And now remain in such position half an hour!»

And you at once understand what it smells off, during this half an hour your hand falls off! Therefore it is told: asana is a motionless and convenient pose! Motionless - it is clear. But what means convenient? And it is when you do not feel a working (a loaded by form) area of the body. And in general in all the body there is nothing special, as if you sit easy and conveniently in the chair. In yoga there is no sense to try to do something from oneself, loading the body by any intricate form. Firstly, to the overwhelming majority of people of the West (already after twenty years) complicated asanas are inaccessible - the level of physical flexibility does not allow performing them. Secondly, what sense has it to force organism (breaking the principle of ahimsa), if it is possible (and so, necessary!) **to load it passively** with a corresponding time of

endurance and the elementary form, let it be only a rough approach to the canonical form! As soon as convenience of stay in a pose **starts to be broken** - it ceases to be asana! As soon as work on preservation of the form "clears up", becomes obvious (in any aspect – hot flash, sensations, muscle tension, etc.), it speaks that optimum time of endurance has ended, one should leave the pose.

The more convenient is the pose (and for the beginners - the easier and more accessible), the longer one can remain in it with a relative comfort, that is - **not feeling** (if one, certainly, does not specially "keep an eye on it") **his body**. The more time of endurance, the stronger is influence. The powerful stream of stimuli goes to motor zone of the brain from the loaded by the unusual form (how approximately and caricaturally the pose is not depicted, all the same you never are in life in such position, all the more long) areas of the body (joints, ligaments, muscles, etc.). If to speak in a scientific way these incoming (afferent) pulses come in cortex from below and rise to stellar and pyramidal cells of III-V layers of cortex. From stellar cells of IV layer the signal goes to pyramidal neurons of III layer, and from here through associative fibers - to other fields, areas of cortex of the great brain. In short, in cortex the new dominant centers of specific excitation are formed which inhibit, deactivate, or "erase" the centers which are already available. And as the result of this process the state of consciousness **changes – the mental vanity calms down**.

Obsessional thoughts leave, internal uneasiness disappears, the muscular hypertone decreases - the person calms down. The initial stage of a full relaxation is available. And we also achieve it by performance of the simplest asanas in their approximate, simplified, and consequently accessible form! Without anguish, pain, sweat, and eyes on the forehead, only by the competent handling of the form and time of endurance! **Only such approach is classical yoga**. And in that «Ballet de la Merlaison» which circulates worldwide in the likeness of Ashtanga Vinyasa Yoga, system of B.K.S. Iyengar, and other «author's styles» if there is yoga as such there, then only in names.

In the chapter "For Beginners" there are two complexes of asanas, with a detailed description. Actually this description will be useful (applicable) only for those people whose natural flexibility allows to perform rather freely all poses cited there. It is not worth even reading of these descriptions in the initial phase of mastering yoga for those who are capable to reproduce the form of asana only approximately. Where is sense in it if the body is capable to be bent only in the remote similarity of what is represented in the picture? As the beginner will master technology, flexibility starts to grow in itself; gradually the outlines of carried out asanas will start to come nearer to what are visible in illustrations - only then it is necessary to address to texts on technics, using them as the guidance to action. And till then it is quite possible to do without illustrations, as a visual aid.

It is time for addressing to consciousness: what occurs to it (in it) when we try to master an asana? In order to weaken muscles it is necessary in the beginning to ply with attention on the body, but Sutras speak just about the concentration on the infinite! How should it be understood? What occurs to the gaze if to see a close object? The gaze is focused. If "to see" very far, as though in nowhere, axes of eyeballs leave in a parallel. The same happens also with consciousness; to concentrate it on the infinity - means **simply to release, not thinking about anything!**

The attention is a part of consciousness which is giving in to optional management; maneuvering it, we selectively aim our perception. The attention "is automatically compressed" or "extends" together with field of vision. It constantly wanders, as well as gaze; and though it is possible to stop for some time this movement, consciousness begins at once to strain itself.

So, according to Sutras, the attention in asanas needs to be transferred on the infinity, but how? Firstly, (if it does not influence performance of a pose), it is necessary to close eyes, as far as we need not the external world for the period of practice. Thus we deprive attention of the binding to external objects, and nothing more prevents us to concentrate on perception of sensations. The fixed motionless poses are used exactly for that very reason in order to release consciousness from the habitual "contents", and then from own independent activity what is possible only **after dissolution of sensations** (see chapter "Sensations") will be mastered. When it is achieved, and

the given question is solved, the attention **simply keeps** in the body, thus there are no logic chains, conclusions, and the decisions are not made. SSS notes that a strong-willed struggle against thoughts is inadmissible, there should be such attitude: «Step aside, the thought, after practice I shall finish thinking about you». It should aloofly contemplate what is created on the screen of mind. One can adhere the attention to movement of air in nostrils, and if it upsets the respiratory rhythm - to observe the movement of area of the solar plexus, thorax, or continuously to release eyes.

Seldom, but it happens that the direction of attention to the body opens a chasm of strange sensations, one can sink in them; it is caused by peculiarities of representation, then at the beginning one should use some external pretexts: ticking of a clock, a metronome, rote, etc. When the qualitative practice of asanas is mastered, the tone of consciousness falls, and the mental space is perceptibly "rarefied"; the body in proportion to the degree of this hollowness starts spontaneously to sink in the form, "flowing down" to its absolute (for today) limit.

Actually **one should not do asana; one should simply be in it!** But the true understanding of this moment and its realization costs **an arm and a leg**.

Let us describe the exemplary succession of events inflexibility and extension asanas. So, the accessible form of pose is assumed, eyes are closed. In the beginning it is necessary to scan the body by the beam of attention and to weaken muscles in focus of this beam by the will effort - we name conditionally this stage **the first attention**. Till automatism is not gained, scanning should be repeated constantly. It is not an act valid for one occasion only, but a process: as soon as the beam of attention was displaced, muscles in the area left by it strive to strain themselves anew.

When the pose became habitual, sensations are dissolved, and there came physiological silence, the attention starts "to be blurred" together with consciousness, turning in a distinctive screen, on which the whole body seems "to be highlighted" entirely. Consciousness (comprehension) of the body becomes the body of consciousness - we name it conditionally **the second attention or initial stage of chitta vritti nirodha**. If at the same time sensations "emerge" from the internal organs, so there are with them problems whose essence is better to find out immediately. When the silence in the body and consciousness starts to be broken - all the same where and by what - so it means, time of endurance of a pose had expired.

In all asanas it is necessary to release completely muscles of the face, at the same time a weak shadow of a smile arises by itself which involves only seventeen muscles, when the face is "firm" their working number is over forty. Any breach of emptiness (silence) of mind instantly responds by muscular contracture in the body, and it becomes clear, as far as their interrelation is strong. The deepening of initial chitta vritti nirodho, achieved in asanas, takes place in samyama; it is the **third attention**. Nathi characterize it so: «Yoga means to be dead, remaining alive» (certainly only for the period of practice). One can compare it with a metaphor of Christian mystics; reminiscence of passions which "are not any more included", had been named by ascetics as «life-giving deadness».

In every asana on stretching and flexibility there are **three stages** of the form change which, having exhausted, come to the end with a full immovability. At first, the pose is carried out approximately, it is **the first** stage - movement is unconditioned, I accept the form. It is accompanied by the first stage of relaxation - the beam of attention slides on the body, removing muscular suppressions. When muscles as a whole are weakened and the mental relaxation began, the body starts spontaneously to sink; it is the **second** stage of movement in the form - an involuntary one. When it runs out, the first attention is replaced by the second. At the same time in any "sedentary" or "lying" asana the minimal tone of muscles, holding the form and position of the body in space, is kept. Minimization of quantity of the muscles involved in a pose is one of attributes of skill. Eventually there is a disconnected consciousness (initial stage of chitta vritti nirodho) and a full physical immovability through which work of breathing and heart hardly "appears through". It is the moment of truth: the body hovers above border of the form, further of which it cannot today be bent, or above its muscular "skeleton" (in the power poses). In due course there is also **the third** stage - the mentioned border itself starts to move; there is a

homeopathic gain of the general flexibility **down to the limits, peculiar to the given organism**. It is not whose another's, but own, natural flexibility which is the same constant as blood pressure.

«Despite of advanced age, the body of Bharagva was so young and flexible that he for hours stayed in the most improbable poses **without tension**» ("Buddha Shakyamuni", p. 73).

«Many asanas deform body cavities, in particular, the chest and belly, what leads to change of pressure, and, accordingly, volume» («Physiological Aspects of Yoga», p. 23).

«Poses of yoga are distinct from others because in them there are extreme deviations of joints and stretching of muscles; and the body is fixed in such positions which are not met in usual conditions» (ibid, p. 53).

For beginners, matters of time of endurance and adjustment of loads in asanas are important.

Concerning adjustment I shall cite a metaphor of a participant of conference realyoga.ru

SMARTY: «There is a known experiment: one took a bar of ice, put its edges on supports, and in the middle one arranged a loop from a string on which a cargo has been suspended. A week later under weight of the cargo the string passed through ice, not leaving traces, and fell on floor, at the same the bar **remained intact!** Increment of flexibility in asanas is similarly to process described above, but with one clause: the body is restored. If not to practice on a regular basis, the string will again and again be pushed out on the surface. It is necessary to find such weight (load level) in order not to break a piece of ice (not to damage the body), and then the wire passes through with an optimum speed. And the nearer the weight will come to limit, the faster (in times) the purpose will be achieved. If mass is less than necessary (optimum) – one does not achieve anything what would correspond to yoga, maximum is a result of a usual aerobics. The necessary mode "is so thin" that **in a usual condition of consciousness you never can correctly define the degree of load** - and the fish is in maintaining it maximum precisely. For the necessary sensitivity, one should follow the scheme of yogic adjustment - there rustle of a leaf seems really a thunder; well and signals of the body are distinct. One analogy more - asphalt and roots of trees. The piece of a tree breaks if to try to punch with it asphalt, however pressure of growing roots breaks a covering of considerable thickness what we notice in parks and in the deserted streets».

From interview of B.K.S. Iyengar for magazine "Yogasara" (August, 1994): «One should be able to wait. I myself met a lot of obstacles, but never stopped the practice while others gave up though my physical data initially were weak, and environment in which I lived, was adverse. If I could continue (practice yoga - V. B.), so you can too. One must understand effort just in this sense. It is not necessary to imagine, how some people do, that a maximal result needs a minimal effort. It is true for me, but not for you. In contrast to you, I can perform Uttanasana(p. 84, illustration № 48 of Russian edition «Enlightenment on Yoga») or Salamba Sirshasana(ibid, № 184, p. 174) without any tension. I reach not only the maximal result, but my efforts in comparison with yours are minimal. But when I started, I really needed to win myself in order to direct all efforts at practice. My efforts became natural, and in this condition of natural existence a quiet force begins to develop which is the world of a full relaxation. Do not forget that the relaxation has nothing common with bringing down... »

The statement «... If I could, you can too» does not stand up to criticism. Genetic researches showed that the population of Hindustan is divided into two basic groups. In the genetic code of one of them there is a site providing abnormal (according to European measures) mobility of the locomotorium. What is given by nature cannot be reached by any training. When flexibility is potentially incorporated, its developing is not such a great problem. And those numerous traumas which were received by the young Iyengarduring practicing Krishnamacharya's yoga speak either about bad supervision on the part of guru or about the excessive haste by mastering complex asanas. As to health, the degree of hypermobility of the body is not connected with it in any way. I met extremely flexible people with a very bad health; sometimes flexibility itself is an illness.

So, to perform an asana competently - means simply **to make it so, how it today turns out** - and only, without desires, diligence and any tricks. The will of the person does not influence base

properties of psychosomatics and processes of life support. If concerning own body there are speculative variants to change quickly, then all of them are erroneous. It had been known already in ancient China; epoch Sunleft a parable about an impatient peasant, dissatisfied with sluggishness of growth of cereals, he pulled them at stems until they were pulled out from the seedbed («Society and Science in the East and the West», p. 155).

The full relaxation is an indispensable condition of success not only in Hatha Yoga, but also in Samyama. «During asanas practice you completely forget the external world, you are cut off» (from interview of B.K.S. Iyengar for magazine «Here and Now», 1999, p. 8). The given condition - absolute change of contents of consciousness - is deciding!

Today a saying of Guruji is posted up on the first page of the site of the Moscow Center of Iyengar Yoga: «Relaxation begins with the external tunic of the body and penetrates into the very depth of our existence». Wonderfully correct words, but what we have in reality? «Enlightenment on Yoga» has been republished in Europe and the USA tens times, but the description of asanas technics, cited in it, equally as well as what the instructors of Iyengar Yoga give in Russia is an analogue of bad infinity in mathematics. At the traditional approach the body itself flows into the accessible and natural form; one need not at all learn and then try to observe infinite nuances of knee, foot, anklebone, finger training, etc. All this does not leave any chances for achievement of chitta vritti nirodho, loading mind even more in addition to already available factors of being instead of enabling it to be cleansed. The central moment of practice - achievement of silence of mind – is not only solved in Iyengar Yoga, but even is not put. The understanding of necessity of the most elementary in yoga – the physical relaxation – is reached through pain and sweat as in army: strain, strain, and once again strain legs in "standing" asanas up to the limit! As a result of diligent diligence the beginner soon starts to die, as it aches all over. But to live it would be desirable... And involuntarily he starts to idle, that is to relax. Such approach allows simultaneously "to train" in asanas any quantity of people, and is favorable that they having gotten very tired up to the limit, do not put any questions. If Iyengarites would not take advantage of people with absolutely not actual and infinite details of "technics", they would simply have nothing to tell. One trains teachers (and they confirm the qualification) of this yoga on international intensive courses, whose main principle is an overload. Day after day people turn asanas all day long, bearing them so many, how many the guru demands, ceasing to feel pain and weariness since some moment. Those who did not crack, experience anesthesia which is provided by an extreme emission of endorphins. On the one hand, they influence as a pain killer, on the other hand - as a drug (in conference of the site it sounded somehow the thought that «yoga of Iyengar is an endogenousnarcomania»). Further **such practice** becomes dependence, organism regularly demands a habitual level of load without which it goes to the point of breakage, and, on the other hand, the same load in due course destroys it. The certificated teachers of Iyengar Yoga are physically schooled people, but in them there is no a visible, simple pleasure of life, not to mention the enlightenment. The pleasure appears only at the height of efforts – at "arrival", as addicts speak. Ideally formed details of the transnational mechanism of extraction of profit, completely utilized by system, they irrevocably are bogged down in the performing nuances and had long ago forgotten (and, most likely, did not know) that yoga **is not reduced to** «the correct form of asanas». And it does not even begin with it at all. It was rumored that Guruji personally gives to especially gifted pupils certain advanced technics, but nobody and never saw these people.

High-ranking representatives of Iyengar Yoga persistently support (in words) tradition: « ... Let's decide on the order of what we understand as a relaxation... If lying on the floor and drowsiness or dream, then, certainly, school of Iyengar does not provide for the relaxation of such type. We understand relaxation as a way to allow our mind at least some instants to stay alone with itself, in the condition of simplicity and clearness... And this condition cannot be reached, if you are insufficiently trained in performance of asanas and pranayamas» (from F. Biria's interview to magazine «Here and Now», 1999, edit. 3-4, p. 70).

Further he speaks quite right that the true relaxation is characterized by prevalence of alpha-rhythm, but the trouble is that between the mass practice of Iyengar Yoga in Russia and correct words of Biria **there is no apparent connection**. In summer 1999 Shandor Remettold to participants of the Moscow seminar that, practicing honestly according to system of Iyengar, he almost completely lost health by forty years, it was necessary to reinterpret anew and to change practice completely.

For many years I did not meet people in Russia who could without destructive consequences for health (current or postponed) master the complete course offered in the book «Enlightenment on Yoga». The overwhelming majority of enthusiasts among which I also was in the beginning of the way, for an indefinite time (while the patience suffices or up to chronic traumas) make no progress within the limits of first thirty weeks. For replacement of the instructor staff one selects young and physically gifted people. At unconditional loyalty to the existing internal policy, they will be certificated, not owning even anything like that spectrum of asanas which Iyengar carried out at their age.

For a couple of years ago one my old acquaintance addressed to me; we met in 1989 at lessons which were performed by Guruji in a sport center of the Second Moscow Medical Institute. Since then the retired pilot practiced only in the vein of this school. Having iron health, for eight years of practice «according to Iyengar», he had earned tachycardia and problems with cerebral circulation; in part he managed to be restored only by radical reduction of quantity of poses carried out during one training and by deep relaxation.

Works of Bihar's school (till 1983) invariably emphasize: basis of yoga is a deep relaxation, unknown to Europeans; first of all, one should train exactly in it. In my opinion, SSS is great because he, representing the tantric branch of yoga, assigned primary importance in contrast to others a deep relaxation to anyone psychotechnics, not to mention asanas.

Let's consider the performing algorithm of Pashimottanasana applied also to many poses on stretching, flexibility, and twisting. So, I took a seat on a rug, extended forward legs straight in knees, closed eyes, took feet in hand (if it is possible, if not - hooked a belt ring on them), completely weakened the body and began slowly, almost spontaneously, to incline the trunk forward and downwards, keeping the back (without special diligence) relatively straightly. Soon somewhere, it is unimportant where - in waist, back, popliteal sinews, joints of hips - there is a local sensation, it appeared the boundary on which any bending should be stopped. In the immovability and with minimal sensations (close to the background ones), appeared at the approach to this boundary, I continue "to release" consciousness and the body, and if all is normal, sensations are dissolved without rest, and the spontaneous subsidence of the trunk continues farther, to straight legs. Then the sensation can arise again, either in the former place or somewhere else; it means a new stopping, expectation, dissolution - and the body "flows down" up to a new limit. And such step change of the form proceeds until the whole potential reserve of flexibility available for today will be exhausted. In the final position one can stay no more than half of total time of bending, or leave earlier according to any arisen attributes.

Is it possible to carry out asanas with pain? «The pain is a psychophysiological reaction of the person on damaging stimulus, causing in organism organic and disturbance of functions. The major component of a pain are subjective sensations having character of suffering» (БЭС, p. 77). The pain is a signal of a microtrauma on articulate bursa, muscle fiber, sinew. After a single painful manifestation on its place there is a material trace - a microscar. If regularly to do asanas with pain (through pain), there is an area affected by traces of painful "corrosion". When their quantity reaches the critical level, two scripts are possible: either the whole mentioned area inflames, and I receive a low-intensity chronic disease and motor restrictions, or there is a sharp trauma.

There are also ridiculous cases: carrying out once Parshva Pindasana (№ 270 of "Enlightenment on Yoga"), I involuntarily twitched because of a phone call, having received at the same time pulled interscapular ligaments and a daily painful shock with temperature about forty.

With a trauma received in incorrect practice, it is necessary to behave competently. Even when it completely ceased to be felt (as though it had healed and disappeared), it does not mean yet, that one can give to himself the full load, on the contrary, with performance of a pose in which you were injured, it is necessary to wait a little **as much time**, how much had passed from the beginning of occurrence of the trauma till the full disappearance of the painful syndrome. If not to observe this principle, the probability of relapse is great, as the full disappearance of pain and motor restrictions is not at all an attribute of the final restoration.

«Neither sitting in lotus pose, nor head standing, nor eye squinting on the nose tip is yoga» ("Gheranda Samhita").

Domestic fans of yoga, and I had seen quite a number of them, always aspire to a lethal complexity of asanas; it is clear that they can't go without traumas. A curious type, his nickname is Guru, lives in a small, notorious and closed till now town of Scientific Production Association "Mayak". In his youth, startling the surroundings, the guy ate glasses, and then, after army he fundamentally plunged into yoga. He stood for hours on head and stopped marasmus only after a microstroke, having gotten off with an easy stutter. It would not be worth worrying, as one says: It is my jam, if I want – I eat or spread it on asphalt, if the Guru did not move in "teachers". And once, when I on his invitation held a seminar at "Mayak", one of the pupils asked a question at the consultation: "Tell us please what to do, if varicosity had appeared as a result of practice?" When I amazedly asked: "What kind of such practice is it?!" The answer was following: "Sometimes Sergey Vladimirovich holds us in some "standing" pose about twenty minutes..." As the US State Department declares - without comments! Once the Guru tore one of the knee collateral ligaments and, being in the condition of a sharp trauma, geniously solved the problem of performance of Padmasana. With an infernal sluggishness he brought his leg into the necessary position, and then unbent it in the same rate, the whole process took him about forty minutes. "Listen!" - I was surprised, - "And if accidentally you will twitch, what will be?" - "It was already once or twice", - the Guru said indifferently, - "I remember, spent in a faint about ten minutes, that was the way it was ..."

It is an amusing concurrence, but in the beginning of XX century the amazed Europe contemplated a fakir by name To Rama. During the First World War this person, being young man, received a heavy shrapnel wound and as thousand brothers by misfortune, he should die from shock with which at that time one could not manage. However, he somehow could suppress the pain and survived. Subsequently this person acted many years in the circus; his crowning number was piercing the body by a sword whose tip had the form of syringe needle, at the uniform pressure on the guard, the blade passed through the trunk of the fakir approximately in half an hour. All this time spectators, concealing breathing, observed how metal was slowly immersing in the stomach, and then going out of the back. Speed and time, and also the form of the tip - the secret consisted in that, but, first of all, certainly, in psychological features of To Rama. The needle of blade at the certain dosage of pressure stratifies tissues, moves apart capillaries, minute and great vessels, removes organs; if there are damages - they are physiologically minimal, the pain does not arise at all, the main thing is to overcome own fear. I myself carried out similar experiments (not with sword, certainly, I pierced with a big needle of syringe a soft part of the arm hardly below bend of elbow and I can testify: To Rama did not juggle. The main obstacle is skin; it is uncommonly strong, when the needle passes it, there are no special difficulties further. It is simply necessary to keep relaxation and rest; unpleasant sensations are minimal, there is no blood at all, and only lymph appears from the little wound after extraction of the needle.

Actually, all this has no attitude to yoga; pain in any kind is not compatible with it except for cases of chronic diseases of locomotor apparatus and reset of deformations, saved in the unconscious.

In poses with a prevailing power component, the condition of locomotor apparatus is a little bit different. Usually in daily routine, the muscles providing vertical position of the body are involved most of all, all other things are automatically relaxed, answering to the principle of minimization discovered by N. Bekhtereva.

Let's remember: «Any movement of yoga should be carried out without excitation by this movement» (Iyengar). What does it mean? The structure of any physical work always includes a volitional support; its presence is especially appreciable at strong weariness: when resources of a sportsman or fighter run low, he keeps thank his will, as they say - «by teeth».

But physical efforts in asanas, how intensive they would not be, **should not upset the prevalence of parasympathics**; here is one of the paradoxical requirements of Hatha Yoga.

When the full relaxation is mastered, then, speaking language of physiology, it occurs «...Overspinalinhibition of a reflex arch, break of a so-called gamma-loop. Conscious (and the deepest) relaxation operates as a higher instance in relation to peripheral spinal control centres and disconnects them» («Physiological Aspects of Yoga», p. 54).

In other words, muscles in power asanas are stretched (or compressed) up to the limit, but there is no reciprocal contractile reaction, as the deep relaxation inhibits, and then interrupts completely the feedback. There is a work, and a powerful one, but signals from the periphery do not passthrough; CNS is temporarily cut off from the locomotor apparatus. When such condition becomes a reality, the work in load asanas ceases "to hitch up" CNS. The body becomes independent – it is an amazing sensation! Masters of karate and wu shu speak about it, mentioning "a center" which is somewhere in the stomach and remains motionless, what complex voltes in space the adherent would not carry out.

The expansion of adaptive opportunities is synergic, the properties, got in any kind of activity, become apparent everywhere. For instance, in pranayama we train our organism for the increase of level of carbonic acid, and as consequence, oxygen in the same process is more qualitatively acquired. When muscular work "is unhooked" from the nervous support, it becomes clear what enormous quantity of energy is spent by the person in vain during wakefulness.

In the state of rest all volume of blood makes a full "turn" in the body approximately for three minutes; this time is multiple for endurance of "lying" and "sitting" asanas (except for the base ones). The long exposition should be accompanied by the high quality of relaxation; otherwise it is possible to be imperceptibly overloaded.

The fuller relaxed is muscular "periphery", not involved in preservation of a pose, the more selectively and fuller is involved a thing which works; in due course it gives a huge physical strength. One of the secrets of Hatha Yoga consists in the point focusing of efforts and ability to keep it for a long time without loss of the general relaxation. Asanas or their blocks (some poses, performed with the minimal interval of one or two minutes) should be divided by longer pauses, for example by three minutes' long Shavasana; during this time the power figure of the previous form is "erased" and there is silence of mind. There are some combined poses such as Padmasanain Sarvanganasana, Sirshasana, etc., at their performance everything described above is simultaneously observed.

One of the consequences of a regular practice of asanas is elimination of the difference between right and left, hence it follows the requirement of a symmetric performance. If the symmetry is broken initially, it is necessary to perform the pose to the problem direction, then to the convenient, and again to the problem one.

And the last: for the most effective adjustment, it is the best way to begin daily practice with the base poses: Pashimottanasanas, Siddhasanas, Virasanas, or Sirshasanas. It is in general expedient to open the evening practice with the cycle of the "turned".

Once I began with a helping hand from B. Sakharov (and I continue it to this day) to use Pashimottanasana as a universal key, carrying it out from one up to three times in the beginning of practice. It allows to move away from influence of the current geomagnetic indignations which are reflected in the body. During yoga practice it is advisable to take position face to the east, though it is not on principle.

Initial flexibility varies depending on time of day: at six o'clock in the morning it can be one, at half seven another, in an hour else - the third, therefore the optimum time for asana should be defined empirically.

Each pose is allowable to repeat from three up to five times – by perforce. After initial and at each following approach the form (in flexibility and stretching asanas) should spontaneously improve, if it does not happen – the repetitions are inexpedient.

So, when the full relaxation is mastered there are a number of consequences.

The first - a spontaneous gain of flexibility (never being the purpose, but accompanying the competent practice). All known systems of physical development (from Ancient Greece till modern bodybuilding) influence the muscular corset by means of active movement, with burdening or without it. The only exception was well-known athlete Alexander Zass (the Iron Samson); he applied isometry in the way known only to him what allowed to do tricks which could not be repeated by anybody. Yoga is the same isometry, realized not at the cost of extreme physical efforts, but **by means of time regulation of endurance** of certain forms (positions) of the body.

The second - inhibition of consciousness: by means of connection of attention to the body, and as a result of a qualitative performance of asanas, the perception is at first released from contact with external world, and then from sensations. When it turned out well **to separate perception from spontaneous mental vanity**, there is silence of mind - initial stage of chitta vritti nirodho. If there is a predisposition, so during mastering yoga the subject receives an opportunity of management of involuntary organism functions, it is fakirism.

After the adherent learned to get rid of sensations (and consequently mastered the dosage of load in asanas), his main problem is to receive a voluntary access to silence of mind (at the same time it is chitta vritti nirodho). With the help of an instructor or independently the adherent should find "key" (or a number of "keys") of such access proceeding from features of representation. And when the access is received, the true practice of yoga begins - process of clearing and restoration of system (psychosomatics). Yogin enters chitta vritti nirodho each time, in asanas, or pauses between them (and then "entirely"), separating from spontaneous mental processes. Just at the moments of such loss, resetting of the superseded material begins. As this process is daily realized, life and destiny of the person change completely. Such effect of yoga was always esteemed as magic for it cannot be received within the framework of any system of self-improvement using **conscious activity** of mind and the body. At a usual condition of consciousness, one can receive in any kind of activity only usual results.

From materials of the conference of 30.03.2004, Feodor: «Victor, for a long time I would like to ask you. Probably, you are familiar with the theory of functional systems of P.K. Anokhin. I wonder as far as the marked theory fitted in with your understanding of yoga practice?»

I am obliged to my understanding, among other things, the theory of functional systems too.

According to Anokhin, the system constituent factor is a useful end result. Being guided exactly by it, system each time builds anew a configuration of its actions and partly – its own structure. When we are awake, the space of consciousness is clogged up by mental work and infinite goal-setting; in fact everything what the person does, is done by him for something. When the habitual boiling of mind comes to nought, consciousness becomes empty and goal-setting stops. The system "sees" this odd phenomenon and if it repeats regularly, it gradually gets used to it. Then, during mental slackening it starts to operate (as nothing prevents it) in own interests, it itself puts the purpose and itself realizes it. And the purpose of system is always the same («one, but ardent passion»), it is the current "repair", restoration of psychophysiological standards and outlet for a condition of a steady homeostasis, to its ultrastability. Thus, during classical practice of asanas it begins and goes till its full end the general improvement of psychosomatics, such a "small" by-effect! Which is invaluable for millions people and is unattainable today in such scales and with such quality by something else except for classical yoga of Patanjali.

Sensations

Viktor Boyko

(Chapter 9 from the book *Yoga: The Art of Communication*)

Translated by Dmitri Nikonov
Edited by Rachel Douglas

“ ... knowing truly what you really felt, rather than what you were supposed to feel, had been taught to feel ...”

Ernest Hemingway

Even after many years of mixing with yoga enthusiasts, there is an odd trait of the Russian spiritual community that still surprises me: it constantly drifts toward the slogan, “In the struggle for peace, no stone will be left standing.”

The attitude of being either “for” or “against,” and violence as its essential attribute, has been so ingrained in the people, that the idea of change, including personal change, is intimately associated with inevitable, necessary, and even useful suffering.

Indeed, the poet Alexei Eisner once said, “Man begins from grief...”; but that is merely a metaphor, telling us that there is no urge for personal development unless your soul is in turmoil.

The thesis that physically feeble people are also poor in spirit does not hold water. There are a great many examples of a powerful intellect compensating for difficult circumstances or ill health, cases such as Nikolai Morozov, Daniel Andreyev, Milton Erickson, and Stephen Hawking. Clearly, these are exceptions: the potential of these people was so great, that no circumstances could hamper its fulfillment. In the overwhelming majority of cases, however, people with severe health problems have to put all their energy into just surviving. The higher stages of yoga are known to require being in perfect physical condition, which is essential to spiritual progress; indeed, it serves as its foundation. Nevertheless, yoga practice should not be a heroic feat every single day; rather, it should be organized in such a way that the rate at which the natural transformation occurs does not complicate life.

“The art of gentle self-control... The basic problem is how to control without controlling, how to use weak resonant stimuli to push the system onto one of its own paths of development, one which is favorable for the person. Actually, these synergetic principles are in accord with the eastern rules of conduct, one of which is do no harm. The Taoists claim that a ruler rules best, by ruling least.” [*Osnovaniya Sinergetiki (Foundations of Synergetics)*, p. 304.]

For the purification and self-adjustment process to be initiated and to be optimal requires correct interpretation of the signals produced by one’s organism (in terms of body–mind communication). Because average Russians have first-hand experience of what a quick change in the social and economic order feels like, they now strongly advocate that reform should be gradual, and they recoil from any revolution. Why should the approach to oneself be any different? Useful changes always occur naturally, gradually, and without gnashing of teeth; therefore, traditional asana practice has nothing to do with suffering, nor should it. Man always tries to avoid pain, which is fully justified because pain is a danger signal. From childhood, everyone learns by trial and error to act in such a way as not to damage his body, and this is a law of life.

When a beginner starts practicing asanas, he confronts a great number of questions. Should the sensations he feels be strong or weak? How much effort is the right amount to make? Which sensations is it better to allow: weak ones, vivid ones, or unpleasant ones, up to and including pain?

Interacting, people exchange information and use it as the basis for organizing their behavior to satisfy their mutual interests. Communication is always a dialogue between two interested parties, each formulating his own and his partner’s considerations as clearly as possible.

Body and mind are an inseparable tandem, something like a centaur. One of them cannot feel good or bad without involvement of the other. People usually take little care of their own body, using it as a means to fulfill their desires.

Up to a certain limit (age), the body silently obeys. But the tacit friendship and cooperation agreement between the physical body and the ego does include two “iron” clauses, which are always observed without fail:

- you may exploit your body as you please, as long as you do not damage it;
- the body must have the conditions, time, and resources to recover.

Let us look at ahimsa (nonviolence) as applied to asana practice. Being universal, this most important principle of yoga ethics defines the limits of intensity for both physical and spiritual practice. Moreover, while asceticism completely disregards the principle of nonviolence toward oneself, yoga is based on it. The early stages of yoga are intended to purify, rather than to harm the body. Some yoga “teachers,” however, do not incorporate ahimsa. Pattabhi Jois, for one, often said, “No pain, no yoga.”

B. K. S. Iyengar, another of the foremost students of Krishnamacharya, goes even further. Here is an excerpt from his book *Light on Life*:

“Pain is your guru. We must not try to run from the pain but to move through and beyond it. While we do not actively seek out pain, we do not run from the inevitable pain that is part of all growth and change. In other words, the effort and its unavoidable pains are an essential part of what the asanas can teach us. In the beginning, pain can be very strong because the body resists us. By surrendering to it, we soften the body, and gradually it will lessen. But if once we are more proficient and pain returns acutely at a time when it should not be there, it is prudent to leave the asana for a while and reflect on what is going wrong. Pain comes only when the body does not understand how to do the asana, which is the case in the beginning. In the correct posture, pain does not come. To learn the right posture, you have to face the pain. There is no other way.”

Demonstrably, this short passage is nothing if not self-contradictory. It says that a correct posture involves no pain, on the one hand, but, on the other hand, that effort and inevitable pain are inherent components of an asana.

A discussion [in Russian] at <http://www.realyoga.ru/phpBB2/viewtopic.php?p=49656#49656> is relevant:

Johns (4/10/2007): “Iyengar was riddled with injuries, and the fact that his approach to practice has not killed him makes him unique. But, IMHO, he is wrong to attempt to extrapolate his unique experience to others.”

Rinugun (4/20/2007): “But Iyengar has taught yoga for a lot of years now. Has he been deluded his whole life?”

Michael (4/21/2007): “Though he’s almost ninety years old, Iyengar still practices yoga. Do you have any idea how a person who had sustained so many injuries could do yoga at the age of 90, when the average life expectancy is 65?”

Viktor (4/21/2007): “Michael, back in 1990, I heard Faeq Biriya at the 2nd Moscow Seminar, telling how Gururji had been injured while doing an extreme back-bending asana, and he restored his health without going to a doctor. The thought flickered across my mind right then: ‘Good for him that he recovered on his own, but what was the point of getting injured in the first place?’ I don’t know whether he was riddled with injuries, but I remember that he did asanas with violent jerks, which makes me think that he very well could have been injured.”

Johns (4/21/2007): “That’s right. I have a video of a seminar where he demonstrated asanas at an old age: Extremely abrupt entry into asanas, short hold times, a lot of effort — and that’s just what you notice on the surface. It is clear that there isn’t a trace of CVN and relaxation in this case.”

Michael (4/21/2007): “I didn’t say he wasn’t injured, and that’s not so important here. What I was referring to is two points:

- If his injuries had been painful and regular, he would have stopped practicing 30 or 40 years ago, that is, when he started getting old and his reserves of endurance began to run low;
- I don’t know how much CVN and relaxation there is in his practice, but that kind of argument sounds naïve, at the very least, regarding a ninety-year-old man. His practice looks quite correct, if he’s still alive and kicking.

“Johns, I know you are not that old yet, but look at anybody else that age (if you can find someone) — it’s hard for them to tie their shoelaces or get out of bed, never mind practicing asanas. Obviously all of that doesn’t make him a good teacher. It will be possible to judge Iyengar’s quality as a teacher in the future, if any of his followers are able to practice yoga at the same advanced age. If none of them can, then Iyengar’s method of active and vigorous longevity applies to him alone, and he has failed to make it universal.”

Master (4/21/2007): “Here’s some food for thought (or even disappointment):

“Victor van Kooten, a yoga teacher, said in an interview [translated from the Russian version]: ‘A lot changed after Iyengar broke my spine in an attempt to open my chest, which left me paralyzed three days later... After that, I could no longer follow Iyengar’s teaching.’ Victor later recovered and now teaches a softer yoga style. How do you like that!”

Johns (4/21/2007): “OK, Michael, let’s be consistent. I picked some passages from Iyengar’s autobiography. Judge for yourself.

“Guruji [Krishnamacharya] taught me the advanced backbends in three days. Being young, he could force me to do back bends according to his will by making me to do on his lifted legs.”

“I thought that if my presentation were faulty, the Maharaja would notice and ridicule it. Naturally, to save his honor, I said I would do well. I struggled very hard with tears in the eyes and tremor in the body... Believe me or not, I did as asked... Though I was in ecstasy at that moment, I was in agony with pains and tremors for months at a stretch.”

“The physical exertion marred my intelligence and I failed in my final exam. On account of this, I lost my orphanship. Education came to a halt, but it turned to be a turning point in my life.”

“He [Krishnamacharya] said I was to stretch one leg straight to the front and the other back and sit erect [Hanumanasana or forward split]. In order to avoid this very difficult asana, I told him that my chaddi (underwear) was too tight. Chaddi was stitched so firmly by the tailors that even the fingers could not pass between the legs and the underwear. These chaddis cut the skin, left permanent marks and even changed the color of the skin at the pit of the legs. Thereupon, he asked one of his pupils to fetch a pair of scissors from the office and cut the underwear on both sides and then told me to perform the asana. To avoid provoking his wrath, I gave in and did it, but with a resulting tear in my hamstrings which took years to heal.”

“You will be surprised to know that almost all difficult asanas such as Vrschikasana, Adho mukha Vrikshasana, the hand balancing, I learnt in public performances only.”

“Knowing the [low] capacity of my lungs and underdeveloped chest box, Guruji said firmly that I was not for Pranayama.”

“It took me nearly 8 to 10 years to sit at a stretch for one hour for Pranayama. The reason why it took me so long is on account of my spine, which could not take the load to sit, as my Guruji was always asking me to do backbends.”

“I did not do forward bends, and often avoided them for years because they were so painful. This type of escapism opened my eyes and made me rethink and readjust my methodologies. I began the forward bends with fervor. “

“In 1958, I began to feel dizzy and breathless in whatever asanas I did. This unnerved me, and with determination I overcome blackouts and breathlessness by increasing the staying-time in all the asanas till I become unconscious. I consulted my senior colleagues and Guruji who told me to take Yoga easy, as I was older and a family man. I laughed at their remarks and persisted in my practice doing those very asanas quite often with intervals to conquer the dizziness and blackouts. It took a year to conquer this hindrance to Yoga. I continued without interruption from 1958 to 1978 without any accidents. My practice was smooth and enjoyable. But in 1978, after my 60th birthday celebration, my Guru advised me to devote time to meditation and to lessen my physical strain. I obeyed him and in 3 month my body lost its grace and elasticity. I began doing 4 to 5 hours of practice each day. As ill luck would have it, in January, 1979, I met with a very severe scooter accident, injuring my left shoulder, my spine and knees. I could not lift shoulders up or do forward bends or twists or balances due to the injury. I began Yoga as if I were a raw beginner. But within three months of the first accident, I met with another accident injuring my right shoulder and right knee. Since 1979, I have been fighting to get back to my 1977 standard. I tell you that I have regained 75% of the asanas with 10 years of hard work.”

He injured his leg again not long before his 80th birthday, and injured his shoulder in late 2001. So, he didn’t change much. The body exercise habits he was taught at an early age stayed with him. As you see, he got injured regularly for many years. You, Michael, suppose that Iyengar’s yoga practice is quite correct because he is still alive and going strong. I disagree. His unique qualities, resilience, tolerance for pain, his will, and so on, are one thing; mental calm during yogasana practice is quite another matter. As far as Iyengar’s technique goes, try to follow *Light on Yoga’s* asana courses scrupulously, even just for three years. Chances are, Michael, we’ll see you land in the hospital or (if you’re stupid enough) the cemetery. Good luck with your practice!”

It is difficult to say if Iyengar is right or not. Every person is free to do whatever he wants to himself, but not to others. One thing is clear: pain occurs when yoga practice neither follows ahimsa nor targets CVN.

The physical body makes its case to us through hunger, thirst, fatigue, and pain. These feelings can be positive (feeling a need for something) or negative (a sense of danger such as heat, cold, pain, etc., which should be eliminated or diminished). The ancient Greeks called pain the watchdog of our health. It can bark to warn of danger and, if the warning is not heeded, it can get mad and bite you to death.

Ahimsa is a pillar of traditional yoga, especially for beginners. From infancy, every person develops a personal algorithm (safety measures) for contact with the living beings, inanimate objects, and phenomena of this world. Special, additional skills are formed for some specific fields of activity, such as the circus, sports, or space exploration. Therefore, beginners should develop additional safety habits when mastering yoga! If they don’t, they may find themselves in an absurd and dangerous situation.

Yoga manuals for popular consumption describe only the outer aspects of asana practice. Many asanas seem so simple, that the thought of hidden pitfalls may never even cross your mind. This simplicity, however, is only apparent, and it is deceptive because the beginner’s body has never experienced such activity before. None of the books I know,

written by yoga teachers, details what one's state of mind should be during asana practice, and how to reach it. Since yoga is CVN by definition, even the physical stage transforms one's consciousness toward samyama. Moreover, yoga makes the sattva guna predominate. That is why Patanjali defines the asana as a motionless and comfortable posture. Calmness of the body is physical quiescence, while calmness of the mind is achieved by stopping any voluntary or spontaneous mental activity, and reducing to an imperceptible level the sensations which come with a posture and the associated effort.

If you overlook or ignore unfamiliar sensations (discomfort) during asana practice, this triggers a typical scenario. First, while staying in an asana, you may start feeling not exactly pain, but a kind of vague discomfort somewhere in your body. If you disregard this feeling, it will become persistent and more pronounced, which is a sure sign of incipient trouble. If you continue to ignore it, the discomfort will start to be felt in the same part of your body, but now in other asanas, too. This is a second alarm bell, warning that an overload has built up, become localized, and is now extending into the adjacent muscle (joint capsule or tendon). If the distress continues to go unheeded, the localized discomfort will follow you throughout everyday life. Persistent local discomfort, not yet rising to the level of pain, is a third alarm bell, warning about the onset of an inflammatory process, a future injury.

Here we may slightly digress. When walking down the street, are you aware of the work being done by your muscles, tendons, ligaments, organs, and other systems of your body? The answer will be a flat *no*, if your body is in good shape. Although walking engages the entire joint-ligament apparatus, it is a routine effort, to which perception has adapted. Thus, it is not perceived in any special way; you may be unaware of any sensations, unless you intentionally focus on them.

If the mind were to start to apprehend, even partially, the functioning of the muscles and internal organs, people would go crazy, or lose the ability to perceive their environment.

For a healthy individual, whose body has adapted to routine physical activity, there are no explicit sensations (never mind discomfort) during or after such activity. If any are felt, they are warning signals. Pain is not even an issue here. Nobody in his right mind would do physical work through pain, unless there were very strong reason to suffer in this way.

But, this means there should be no excessive sensations (let alone pain) when the same body does asanas. If they do occur, it is an absolute priority to eliminate them, in order to stabilize the mind and preserve the body. You may practice asanas as much as you like today, unless your body will remind you of them tomorrow through sensations.

Above, we had reached the idea that an irresponsible attitude to asana practice leads to "excessive" sensations in everyday life. If they, too, are ignored, then doing asanas will cause explicit, outright pain in the same area of the body where it all began. After that, events will follow the same pattern: the pain at first will be localized within one area of the body and in one posture, then in the same area but in different postures, and finally it will come to be felt during everyday movements, eventually becoming persistent. As all this happens, not only the flexibility gained during yogasana practice is lost, but natural flexibility as well. Next, most asanas become impossible to practice, and even routine, everyday movements become difficult. That's when you start thinking about that old musical, "Stop the World, I Want to Get Off!"

This sadomasochistic process may drag out over a considerable period of time, depending on how healthy and how mulishly obstinate you are. But, as matters approach their denouement (getting injured), there will be an onset of insomnia, irritability, and inner panic, followed by a break point such as an acute trauma or the process becoming chronic.

Pathophysiology tells us that a typical sign of inflammation at the microcirculation level is the overfilling of the capillaries with blood, or hyperemia, which may include both arterial and venous components. In other words, the arterioles dilate to increase the blood flow to the inflamed tissue and the small veins constrict, decreasing the outflow of blood and promoting capillary plethora. In acute inflammations, this scenario is justified, since it creates conditions for the accumulation of leukocytes and bioactive substances in the inflamed tissue, whereas chronic inflammation leads to blood congestion, followed by persistent hypoxia, local acidosis, cell structure damage, and active proliferation of connective tissue, which gradually replaces the original, functional tissue of the organs, joint capsules, or tendons. That is why practicing asanas through pain for a long time will cause a steady diminution of flexibility.

Such a scenario is typical not only of inflammations, but also of any local interference with venous drainage, be it a chronically constricted loop of a sluggish bowel or an intervertebral disc compressed in the same way for years. The intricate theory of the pathogenesis of osteochondrosis assigns a leading role to the impairment of microcirculation, while a sequence of correctly selected asanas works the whole spine, including all associated cartilage and ligaments.

I remember the case of a certain gentleman who visited the Sailors' Club in Sevastopol and said he wanted to join its yoga group (then guided by Yuri Guryanov, a one-time submariner, but that's another story). Responding to the raised eyebrows of the members who were of the ripe old age of seventy and up, the man explained that he had been practicing yoga on his own, and had gotten half-way through the fourth year of Iyengar's *Light on Yoga* asana course. This fellow was young and in excellent health, and even seemed to become quite cheerful upon contact with yoga practitioners who were raw beginners, compared with him. Soon, however, he was laid up with a strange illness, which the doctors could not identify. He pulled through after six months, but never resumed his yoga practice.

Sometimes a beginner will persevere in mastering asanas at any cost, and this is an unfortunate case where the instinct for self-preservation fails and the person's attitude toward his own body assumes a destructive character, as also occurs with anorexia.

"Even though most people are doomed to wish for what they do not have, it is nevertheless useful to work for greater satisfaction for all." [A. H. Maslow, *Motivation and Personality*.]

Recall Skinner's tests with rats in mazes. After much searching, a hungry rat would find the food at the end of the maze. When the food was removed, the rat would run the maze twice and, finding nothing, flatly abandon any further attempts. The same thing happened with any other species: upon making certain that there was no food, the animal would no longer pay attention to the maze, even if it was starving to death, but would try to do something different.

When humans were placed in similar conditions (students searched for a hundred-dollar bill in a labyrinthine suite of rooms), they, unlike the "stupid" rats, ransacked the premises, looking for the money, time after time, making ten, twenty, or even fifty attempts. There actually was no bill there, but the people hoped to find it!

How many times does a rational human being, *Homo sapiens*, need to experience discomfort or pain, for him to realize that he shouldn't be doing what is causing it?! What does someone hope to gain by doing the same thing over and over again without success? How long can a person waste time and energy without realizing the obvious truth, that real yoga must have an exclusively positive effect on any aspect of being, including one's body? Hope unsupported by adequate knowledge and proper action is a person's worst enemy. Socialism held on for three-quarters of a century, based on a constantly inculcated belief in a future result (the "bright future" of communism), even as socially hostile behavior persisted in the population.

How many knee injuries does it take to realize that forcing your legs to fold into Padmasana is the wrong way to master the lotus posture? Why injure your health systematically, in one and the same constantly repeated way, rather than gaining a useful effect through some different approach?

I have seen "enthusiasts" who lived for years with pain caused by their stubborn way of "practicing" asanas, and yet they kept on practicing them that way, regardless! What's more, these people were sincere in their belief that they were really doing yoga. What was actually happening is that they had turned into robots, programmed for self-destruction and incapable of communicating normally with the world or themselves, which is a kind of insanity.

St. Anthony once said: "Some have afflicted their bodies by asceticism, but they lack discernment, and so they are far from God." The only true way is to do nothing with your body that causes discomfort or pain.

Let me recall once more, since it is important, the classification of physical loads by their effect on the functional state of the organism:

- weak (no noticeable effect);
- moderate (stimulates organs and systems; called weak stimuli in synergetics);
- strong (depresses vital functions);
- very strong (destroys the organism, which cannot adapt to such loads).

There are four associated grades of musculoskeletal sensations:

- background sensations (perceptible only by intense self-observation; have no effect on one's condition);
- neutral sensations (quite perceptible, yet minimal; do not disturb mental relaxation, if it is occurring);
- discomfort (strains the mind and nervous system);
- pain (inconsistent with relaxation and mental calm; signals injury).

The above classification correlates with ranges of movement:

- in the typical range, there are no sensations or they are subliminal, imperceptible;
- distinct but moderate sensations, which can be dissolved through relaxation;
- sensations will become unpleasant if you rashly reach your flexibility limit and try to “push” it;
- if you hold such a posture for a long time or directly apply force to perform an asana, then pain will occur.

“Pain is an unpleasant sensory and emotional experience, associated with actual or potential tissue damage, or described in terms of such damage.” [*Fiziologiya Cheloveka (Human Physiology)*, Vol. 1, p. 222.] This experience is a signal. The sensation caused by ignorant treatment of the body is usually called deep somatic pain, and it has a tendency to become chronic.

One of the secrets of traditional Hatha yoga is that neither entering, nor holding, nor exiting an asana involves discomfort. The weak sensations felt while in an asana melt away through the relaxation of body and mind, and the effect of the asana on the body remains of typical intensity and does not cause injury, just like walking, cleaning house, working at a computer, and many other activities. Useful work is being done and is obvious, but it does not involve discomfort, let alone injury.

Even if an asana is easily held at its extreme without sensations, explicit muscular strain in the affected areas of the body is undesirable. For example, when in Bhujangasana, the arms do an appreciable amount of work, but the major load is on the spine. In the extreme versions of Salabhasana, when, after passing the “dead point,” the chin and arms are the only supports, the back muscles should be relaxed, and the spine bears only the body weight. Any extra (voluntary) movements or effort may cause a great deal of trouble.

When you perform Ardha Matsyendrasana, only one hand actively works to hold your knee (or foot), but the whole spine is involved through twisting. In Paschimottanasana, essentially no voluntary work is done; the form of the posture develops under the weight of the torso.

In standing postures, as well as all other asanas where weight-bearing efforts predominate, you should be especially attentive because of the presence of both sensations and muscular effort simultaneously. The most common mistake beginners make is succumbing to the temptation to reproduce asanas as demonstrated by yoga “masters,” either live or in photographs.

There are rare persons, such as Houdini and To-Rama, who can endure pain without being injured or damaging their health, but they are exceptional, and should not be taken into account in normal practice.

In an interview in *Yogasara* (No. 3, 1997), Iyengar replied to a question about how to differentiate between pain caused by incorrect practice, and beneficial pain [translated from the French version]:

“If pain remains after practice, it means you did something wrong. If, however, you feel pain during practice, but not afterwards, this is healthy pain. When stretching, however, you can sometimes feel a pain which is calming, but may seem terrible at the same time. You should learn to distinguish between calming pain, which is healthy, and destructive pain, which bodes ill and is a strong warning that something is wrong and you cannot endure it.”

That question was incorrect in the way it was posed, and the answer was quite unclear, because tolerance for pain, as well as its damaging effects, vary from person to person. Pain which is “healthy” for one person may signal an injury for someone else. There are people who don’t feel pain at all. One of the causes of this anomaly is having very high levels of endogenous opiates in the blood. If they were reduced by chemical means for some period of time, such a person could receive a shock, as all the sensations previously not experienced return at once. Incidentally, such people have an extraordinary ability to regenerate tissue. Their injuries heal at a terrific rate. It is entirely possible that some “dynamic yoga” gurus have this capability.

Thus, during yogasana practice, sensations are felt at the place of contact with consciousnesses, which is caused by the posture—the virtual interface between the relatively mobile part of your body and the part not affected by the asana. In weight-bearing postures, just as with sensations in bending and stretching asanas, effort should be kept below the threshold of perception by means of relaxation, i.e., the effort should be shifted from the forefront to the background. This requires total physical quiescence. Effort (muscle tension) should not evoke sensations or become mixed with them.

Muscle activity and its support by the nervous system are below the threshold of perception in typical ranges of movement under mild or moderate loads. For instance, I do not feel the weight of my body while walking, but it can be felt very clearly when in Chaturanga Dandasana because it shifts to the arms, which are not adapted to bear that weight.

Yogasanas are postures (positions) of the body, held for some period of time without motion or discomfort.

Enthusiastic beginners always violate these conditions, leading to:

- an automatic increase in alertness and mental activity;
- resistance by the body to attaining its limits of flexibility, and involuntary muscle strain;
- excessive activation of the nervous system in support of the unfamiliar activity.

Patanjali's Yoga Sutras state that an asana must be effortless. This is achieved by relaxing the muscles. If the relaxation is more or less successful, then sensations will come to the fore.

"Sensations are the first stage of human cognitive activity. A sensation is a qualitative reflection of the external environment and of the body itself. The process of perception is based on sensations. There are three classes of sensations:

- exteroceptive ('far' sensations caused by remote stimuli and 'near' sensations resulting from direct contact with the external world);
- proprioceptive (or kinesthetic, including the muscle sensations which Sechenov called 'vague' because the mind does not grasp them);
- interoceptive (organic sensations induced by stimuli from internal organs and connective tissue)." [*Tolkovyj slovar' psikhiatricheskikh terminov (Dictionary of Psychiatric Terms).*]

In Hatha Yoga, we deal with kinesthetic and with organic, or visceral, sensations. In everyday life and during correct asana practice, we do not feel our organs, muscles, or joints, and the associated sensations remain subliminal, imperceptible except in cases of functional disorders, synesthesia, or organic pathologies.

Once sensations begin to be perceived, it is time to exit the asana to avoid harm. Sensations felt immediately after entering an asana indicate either that this posture is too difficult for the body and should be simplified, or that something is wrong with the body, something like an old injury or a latent pathological process (such as gouty tophi) making itself felt.

Thus, there must be no sensations in the joints, ligaments, tendons, or muscles for some time while holding a pose (a posture or position of the body). This is a law, and not knowing, or disregarding it leads to the most common and fundamental mistake: unable to reproduce an asana as illustrated in a picture, i.e., to obtain the desired, seemingly useful result, the beginner misinterprets sensations that are uniquely caused by improper practice (violation of ahimsa or holding an asana too long) as being the desired result.

People's life experience before beginning to practice yoga does not prepare them to recognize that the total absence of something, rather than its presence, can be beneficial. That is why beginners unintentionally overdo their asana practice, allowing sensations or even slight pain, which they think is evidence that useful work is being accomplished. They may know formally that there should be no discomfort or pain, but they persist nonetheless, because habits of behavior are governed not by the conscious aspect of the mind. The action of the unconscious is stronger here.

Thus, the principal criterion of the correct performance of yoga asanas is the absence of overt sensations in the body, and this is the result to be sought. Only those efforts that occur without being perceived are useful during asana practice. Asanas should be done like walking or breathing, without any attempt to improve them. An asana has been performed correctly, if no sensations are felt. That's it. Asanas are a vehicle which carries you into an altered state of consciousness, although doing them also is of unquestionable value for the body.

As a last resort, you should "process" any sensations which occur as you enter an asana, treating them with relaxation until they are no longer perceptible. Just as Laya Yoga tends to dissolve the mind, one of the options in traditional asana practice is to dissolve the physical sensations caused by assuming a posture. It is better (more reliable), however, not to have anything to do with sensations, because "dissolving" them is something that cannot be achieved every time, and not everyone can do it at all.

Here is another discussion [translated from the Russian original at <http://www.realyoga.ru/phpBB2/viewtopic.php?p=5311#5311>]:

AYuT (3.3.2003): "Sensations are the central link between the body and the mind (spirit). All thoughts, if you consider it, are accompanied by sensations. All emotions, and this is as clear as can be, are accompanied by sensations. Everything happening to your body is accompanied by sensations. At the same time, sensations as such

are fairly independent of your world outlook, and observing them closely does not produce new or strengthen old hang-ups. But unbiased, interested observation for the sake of detecting what is going on, may help in tracing body–sensations–emotions–mind–motivation relationships, both from the ‘bottom up’ and from the ‘top down.’ That is, this type of observation of sensations creates favorable conditions for insight into the ‘base’ issues of the life of the body and the ‘lofty’ issues of the life of the spirit. It may even happen that an intellectual will place a notebook and pen near the yoga mat, to write down the wise thoughts which not infrequently arise during asana practice. Not only may Vipassana be based on sensations alone, but sensations are a good basis for Vipassana.

“By the way, S. N. Goenka, a Burmese Vipassana teacher, regularly praises ‘innovators’ who combine yogasana practice with the observation of sensations during total relaxation. But he seems to be frightened of introducing asanas into ‘official’ practice; the Theravada tradition does not include physical exercises in its canon.”

Thus, whether or not sensations are perceived in an asana depends on:

- the speed of entering the asana;
- the speed of exiting the asana;
- the muscular and nervous effort put into assuming and holding the asana;

and only then on

- the posture itself;
- how long it is held;
- the degree of muscular relaxation in the asana.

Explicit muscular effort accompanied by sensations is double overkill. Perceiving no effort or sensations is correct.

Trying to perform Paschimottanasana, an untrained, stiff person usually experiences contraction in the small of the back or/and on the posterior surface of the legs. Therefore, the right way to do this asana would be to sit on the mat, bend forward easily, and totally “let your legs go” from the inside, relaxing them and feeling this relaxation (which may take two or three minutes). If this succeeds, your torso will begin to drop forward and down by itself, with the pelvis folding at the hips. At the first instant that a point of sensation “pops out” somewhere (no matter where) from the perceptual void, it means your body is telling you, “Stop!” If there are overt sensations, but the posture continues to develop, the process should be stopped, followed by returning to the angle of bend at which the sensation could be felt just lightly. This is the point at which you should “hang,” deepening your physical and mental relaxation.

I do not attempt to “move into” the sensation, no matter where it is localized. Rather, I “hold” in front of it, as if slightly touching its boundary. Once even a state of relative mental calm has been achieved, the sensation dissolves and the body can be allowed to “drop” farther, until the next sensation appears in the same place or somewhere else. Then the “dissolving” process repeats, and keeps repeating until an indissoluble sensation is encountered. This point indicates the current limit of the posture (flexibility of the body), which cannot be forced.

Thus, Paschimottanasana can be held for quite a long time. Eventually, your body will jack-knife—your abdomen and chest will lie flat on straightened legs. And you will find yourself in this position without any sensations, as if it were Shavasana. Of course, somewhere inside there are subtle echoes of your musculoskeletal movements, but they do not jab into your mind or disturb its uniformity. Some isolated “sparks” of vivid sensations may flash into your perception, but they immediately vanish without a trace.

Sensations that do not melt away through relaxation are considered strong ones, which are not dealt with in yoga. To dissolve such sensations, they need to be transformed into moderate ones by simplifying the posture.

I should point out again that there is a riskier approach: not merely to hang at the contact point of a sensation, but rather to enter into it partially; then, to dissolve the sensation through relaxation and then “take up” the resulting slack in the posture. Holding just before the sensation is a cleaner and safer way.

We tend to associate “effort” with movement, and “tension” more with motionlessness. In weight-bearing asanas, muscular efforts should be such that:

- nervous impulses do not break into the motor structures of the CNS;
- no sensations occur which are intense enough to disturb the overall relaxation.

The whole “bouquet” of signals received from the body in each pose should be closely examined, in order to raise the quality of mind–body communication to the necessary level.

Any asana goes through three stages of relaxation: (i) muscular relaxation achieved by volition, and (ii) mental relaxation, which induces (iii) additional muscular relaxation.

By no means everything in our life can be arranged at will, in successive steps. Unlike logical constructs, many processes and events are not continuous (as death reminds us, it should be said). Suppose, for instance, that I have no skills for attaining Samadhi. I am not on a pathway which presages this experience, and my previous experience is useless. There is no sequence of meaningful actions that would lead me there. I can rely solely on natural processes which, if properly arranged, will gradually produce the needed result. Such processes can unfold only of their own accord, and there should be no interference in them. They are natural and cannot be good or bad, because they obey objective laws, rather than human wishes. Thus, they follow their own course, and cannot do otherwise. Man cannot willfully transform or accelerate these processes, and any intervention destroys them. For the field (The One, The All) to “resonate,” to respond to a person, the dimensionality (tone and activity) of the perceiving mind must be reduced nearly to zero. It is this minimization (CVN) that gives rise to a resonant wave called enlightenment (Samadhi).

The ancient Greeks knew that for true understanding to crystallize, external activity had to be completely stopped, and all actions abandoned. They called this *Amechania* (equivalent to the term “non-doing”) and considered it evidence of intellectual maturity.

Amechania, the initial phase of non-doing, which brings together the conditions necessary for the spontaneous unfolding of events, should not be confused with laziness or idleness.

“Actions will not be successful unless they are coordinated with inner developmental trends [or the maintenance of homeostasis – V. B.] in a complex system. If these actions are not proper and resonant, they will most likely be in vain. The controlling action should be topologically correct, rather than energetic [it should not consume energy or excite a sympathetic reaction of the nervous system – V. B.]. The configuration of a stimulus, rather than its intensity, is important. A resonant stimulus is a kind of puncture of the environment at appropriate points and at a certain time.” [*Osnovaniya Sinergetiki (Foundations of Synergetics)*, p. 304.]

In each asana, as well as during the intervals between them, we inhibit our personal activity, delegating powers to the system, to change and control the course of events. Everything else, such as feeling better, improved flexibility, relief of stress, etc., emerges and develops of its own accord.

A story is told about an occasion when Henry Ford, Sr. was boozing it up with all his company executives in Florida for an entire month, scarcely letting them out of his sight. Meanwhile, a team of auditors was evaluating how the absence of management would affect the business. Ford then fired, without severance pay, all the executives whose departments had lower performance ratings in their absence, because he knew that a competent manager tunes the business mechanism so that it will run on its own, all other conditions being equal.

The right approach is to create the appropriate conditions by assuming a posture that is doable, and letting any sensations dissolve (or avoiding any involvement with sensations by holding back just at the boundary where they would occur), and then everything else will happen by itself. I do not want anything, I do not expect anything, and I make no attempt to go beyond what the algorithm prescribes; the system will make the necessary corrections on its own, and that is precisely what constitutes self-improvement. I perform only the minimum required activity, and remain an observer.

A yogi uses yoga to switch his psychosomatic processes into a heuristic mode of functioning, rather than to achieve some predefined goals.

Let’s now discuss the time for which an asana is held. In principle, this time is counted from the point when all movements made to assume the posture have ceased. If the time it takes to achieve absolute motionlessness is quite long, however, then this period may be considered the hold time. Poses with a fixed configuration (*Sirsasana*, *Virasana*, *Chaturanga Dandasana*) should be differentiated from those which tend to develop (*Bhujangasana*, *Matsyendrasana*, etc.).

It is impossible to establish an average, one-suits-all hold time; it’s absurd even to try. This time is an individual matter, but there are signs that will indicate when to exit the asana.

The main signs are discomfort and nonuniformity of body sensations: the first pinprick of sensation from within the void of perception means that the useful hold time is over, and holding the pose for any longer would intensify the sensation up to the level of discomfort or even pain, also inducing sensations in other parts of the body. It goes without saying that the internal organs should not be sensed; if they are, the pose must be exited immediately. If the sensations are due to a chronic disorder, such as cholecystitis, it is permissible to perform asanas while feeling these sensations, but their intensity must not be greater than the habitual discomfort felt in everyday life. A similar

approach applies to steady pain (pain syndrome) caused by arthritis or any other chronic process in the joint-ligament apparatus.

This is the case where pain is unavoidable, but it recedes quite rapidly during practice, gradually fading first to sensations of discomfort and then to moderate sensations, which can be dealt with in the classic way.

Physical pain sometimes accompanies the relief of mental stress, especially when an asana is held for a long time. This pain is psychogenic in nature, and should be differentiated from pain which is due to incorrect practice. Sometimes, it is possible to avoid discomfort by entering a posture along one trajectory and exiting it on another. Also, chronic processes may sometimes be exacerbated during the initial phase of mastering asanas, in which case it is appropriate to take a break from practice for a while.

Flexibility/stretch postures may be repeated up to three times in a row. If the process is going well, the body will easily bend to the level achieved the previous time, and will continue to “flow” to a new interim limit. If, however, your body’s flexibility is less than the first time, then either you have unconsciously and incorrectly added something personal to the process, or you have reached your current limit of flexibility.

Another sign to exit a pose comes from the circulatory system, which causes sensations of heat, burning, swelling, heaviness, numbing cold (in the feet during a headstand), or pulsation in some areas of your body. If pulsation occurs in the same areas during different asanas, then either your practice is injuring some blood vessels, or circulatory problems were already present.

A person’s range of flexibility varies from day to day. There are a multitude of factors people are unaware of, such as geomagnetic disturbances, which cause it to change or to drift. This should come as no surprise, and you should simply work with what you have at a given moment.

We should now discuss delayed reactions, which are the worst-case result of overexertion during practice. Here, what happens is that trouble with your body turns up not during your practice, which may seem to have gone routinely, but some time later — the next day, for example. In these situations, it is impossible to trace and analyze where and how you overdid it. You will have to be more attentive to your organism the next time. Another option is to determine the source of the injury by process of elimination. If you have encountered such discomfort, despite yesterday’s seemingly correct practice, every movement and pose involving the injury should be eliminated, and the hold time for all the remaining asanas cut in half. Then, by omitting one posture in your asana set each week, it should be possible to figure out which one caused the overload, and take appropriate measures.

It sometimes happens that when practicing so-called dynamic yoga, young and flexible people with weak nervous systems work themselves into a paradoxical state: the higher the emotional intensity, the lower the body’s resistance is, and the better its physical flexibility. While incorrect asana practice leads to physical injuries, this sort of activity overtaxes the nervous system. This is where super-flexible but neurotic yoga teachers come from. They flourish only as long as their youth and health permit.

Exiting an asana should be smooth, with relaxation (stillness of the mind) maintained, and no sensations. The right way is to let your body loose, allowing it to straighten out the way a soft rubber toy does after being squeezed. If sensations remain after exiting an asana, there should be a pause to let them dissolve before performing the next posture.

In correct practice, there is no perception of muscle tension in weight-bearing asanas, nor sensations in relaxation asanas. When performing Chaturanga Dandasana, the most important thing is for your belly, which involuntarily tends to strain, to be relaxed, literally hanging all the way to the floor, making it possible to breathe freely. The solar plexus area and intercostal muscles should also be relaxed, because they, along with the abdominal wall, are commonly “seized” by overall body tension.

It might sound strange to say this, but any weight-bearing asana can be held either by straining or by relaxing, with a different scenario in the respective cases. The length of the beneficial hold time is directly dependent on whether the mind is silent or not during practice. If it is, the useful hold time will be about one-third longer, with the parasympathetic dominance remaining unchanged. The weight-bearing effort which earlier had excited a psychosomatic response no longer does so. What are the consequences of this effect? First, you can alternate asanas more quickly. Second, you can hold every posture for a longer time, which will make you physically stronger (recall the teacher Sharan Gupt in Ivan Yefremov’s *The Razor’s Edge*). Third, you can perform combined postures in a “clean” fashion.

New strength-training routines involving no movement, called isometric exercises, were devised in the 19th century. This exercise technique, however, ran upon the rocks because it led to overstrain. Alexander Zass was the only Russian athlete to succeed in combining tremendous strength and excellent flexibility.

Thus, relaxation makes it possible to change intensity and focus tension (effort) as you see fit. An asana can be controlled by monitoring any of the seven perceptible parameters: muscle relaxation, mental relaxation, sensations, breathing, tension (effort), heart rate, and blood pressure. Let's examine each of them.

The first three parameters have been discussed above. Breathing should always be free, no matter how complicated the posture is, and should not be affected by how the nervous system supports the muscular effort. Overstrain tends to be perceived as a slight yet sensible heat on the face and/or pressure in the head or eyes. Exit the asana immediately, without waiting for blood to rush to your face. Trembling indicates muscular weakness.

When relaxation is truly deep, a slight quivering of the muscles may be felt in Shavasana, like ripples on the water, usually starting on the left part of the face in right-handed people. This quivering then extends to the right side of the body, and may finally turn into a spontaneous dance of the muscles. This phenomenon is nothing to fear or react to, because it is one of the ways in which mental stress is relieved (via efferent nerves).

If you are able to maintain stillness of the mind during practice, then your heart rate even in "standing" and other weight-bearing poses will remain within your normal range, or not exceed 90 beats per minute, no matter how difficult the exercises may be. Blood pressure remains stable.

If you accept, understand, and follow all the recommendations in this chapter, you will never be injured.

Medicine uses the concept of subliminal pain (such as in arthritis), which intensifies so slowly that it is imperceptible. This type of latent pain, of which the person experiencing it is unaware, strains the nervous system and may cause problems.

In summary: the dissolution of sensations is a necessary initial stage of mind–body communication, and an essential part of yogic technology.

B. L. Smirnov wrote that "the ancient rishis were exceptionally keen observers and had well-developed kinesthetic sensitivity. They were able not only to interpret kinesthetic sensations, but also to use them to achieve their goals." [*Poboishche palitsami (The Book of Clubs)*.]

Mind–body communication, which is the first step toward mental integration, makes it possible to restore and preserve what has always been called the soul.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" [*James 2:14*.]

The Practice of Yoga as guided by the Patanjali Sutras

The Practice of Yoga as guided by the Patanjali Sutras ⁽¹⁾

Viktor Boyko

(Chapter 10 from the book «Yoga: Art of Communication»)

Translated by Irina Stafeeva, Alexander Kamel
Edited by Katherine E.Charles

*The hands are dancing, the pendulum's swaying,
Green is the turquoise of heaven,
And in your soul the sinner and the just one
Are looking intensely in God's eyes.*
Svetlana Kekova

For the last few years, yoga has become increasingly popular throughout the world, including Russia. The enormous demand and interest surpasses the limited supply of qualified instructors. Unfortunately, this results in unscrupulous parties using the word “yoga” to promote just about any type of physical activity.

Faek Bireah, the head of Paris Centre of Aiengar Yoga, commented few years ago: ”Had Patanjali been alive today, he would have never recognized what we are doing as yoga...” This phrase is especially relevant today.

Since the real consequences of practicing “dynamic yoga” and “invented styles” have just started showing through, people are becoming more cautious about them. This is good news. Altering the practice of yoga does not improve the results. Therefore this chapter focuses on traditional (as have been practiced for centuries) yoga, which has been the total focus of my time and my life's work. I continue to publish books on this topic, because of the ongoing need to present the key aspects of the technique in the most concise and easy-to-understand manner.

The main purpose of this chapter is to demonstrate that your practice could be built in accordance with the essence of Patanjali texts and to explain which results could be achieved. For that, I will be relying on the Sutras 46(II) and 47(II) and I will present a series of conclusions based on my personal experience.

Thus, below are two versions of the translation of the Sutra 47(II) plus a commentary:

- “An asana is being achieved through abandoning all effort or concentrating on the infinite”⁽²⁾

- “By loosening of effort and by meditation on the serpent Ananta, asana is mastered.

...

...So there should be relaxation of effort; there should be perfect relaxation in the asana.

Secondly, the mind should be concentrated on Ananta.

The word ananta means endless.”⁽³⁾

- “The person practicing the specific asana in accordance with the tradition should focus their effort on the relief of the natural tension”⁽²⁾.

The meaning of the relief of tension is the resulting relaxation, and nothing else. Then, what kind of effort is implied? Obviously, it implies letting go the conventional patterns, in particular the attempt to improve an asana. This attempt is senseless because the body can not be forced beyond its plasticity limits without injury. Therefore, the essence of any asana is the maximum muscle relaxation possible in this particular posture.

D. Ebert states “ Mastering an asana implies perfecting sensomotor regulation, so the decrease in muscle activity will be indicating the growing perfection” or “The main requirements for any asana stated in “Yoga Sutra” are motionlessness and comfort. That means that each posture should be held with the minimal effort...”⁽⁴⁾

What is then the concentration on the infinite? The thinking process includes conscious, or directed and sporadic, or autonomic mental activity. The directed mental activity implies following the specific goal and could be controlled through a conscious effort. The autonomic mental activity represents sporadic thoughts appearing in the mind without pursuing any specific goal.

Spreading the mind on the infinite number of objects means diffusing it completely (like trying to encompass in your focus every leaf on a tree or hear 20 stories at the same time). This would cause conscious mental activity to cease and autonomic mental activity would disappear or separate from the consciousness. That would result in the silence of the mind, the temporary (for the period of practice) absence of thoughts, or quieting of the thinking process.

Now, below is the translation of the Sutra 46 (II):

- “Steady and comfortable should be the posture”⁽³⁾.

“In the essence, every true yogic exercise tends to suppress any manifestation of rajas guna ⁽⁵⁾, and therefore should be static rather than dynamic” ⁽⁶⁾

Therefore, practicing traditional yoga asanas boils down to the performing specific body posture (still achievable without stress), but at the same time, the conditions are created for:

- the maximum muscle relaxation and
- the discontinuation of the conventional thinking process (ordinary mental activity).

Practically, following these rules means that:

- the physical effort (while performing asanas) should not be explicitly perceived by the consciousness (unless one pays specific attention to it). The mind could only become empty when the effort and the body position are completely natural. The sensations from holding the posture remain latent (unnoticed) within the optimal exposure time. As soon as this time is exceeded, the sensation or effort starts being perceived, which signals the time to finish the asana. If the posture is held after the sensations appear, the effect of the asana reverts and becomes negative, since it can involve potential trauma.
- having a variety of asanas only matters for exercising the muscles and joints to compensate for the pitfalls of our sedentary lifestyle and to achieve the overall holistic effect on the body organs and systems. The variety is also useful to achieve the consistent silence of mind during the posture changes.

When the conventional mental activity ceases as the result of the correct (traditional static) asana practice, any asana is being performed: - without thinking, analysis and correction, neutrally, with detachment, in accordance with the physical ability of the practicing person;

- also, without explicit (noticeable) sensations, which would inevitably disturb the mental relaxation.

The absence of sensations indicates that:

- the body is not overstretched or overstrained (as in our usual day-to day activity when we are comfortable and do not notice any body strain).
- the practice complies with ahimsa ⁽⁷⁾, it meets yama ⁽⁷⁾ requirement and secures from injury.
- the body posture is optimal and its effect is holistic for the time of exposure (before the sensations start appearing).

Mastering asana is reflected in minimizing the number of muscles involved as well as the intensity of their work. Thus the beneficial exposure time lasts from the moment of becoming motionless till the appearance of sensations (it does not matter in which part of the body). The sensations signal the time to finish the asana.

The posture being performed with the involvement of the thinking process should not be considered asana! This is consideration for beginners, which will nevertheless dissipate as their practice becomes established.

Only the practice of asanas resulting in the change of the conventional thinking process should be referred to as the yoga described in the original Sutras.

Typically, a goal is implied with any conscious physical activity of an adult person. It is different in yoga. Asana is not related to any specific external goal and should be only performed in accordance with the current abilities of one's body.

Thus, the practice of asanas should result in the absence of any noticeable current achievement (in its conventional understanding). There should be no pain, sweating or any new or unusual sensations. Yoga is the process of the unhurried change of body postures which are never achieved (or, particularly, held) in day-to-day life. This process results in a specific state of mind. This is the time when the effect of the asana is holistic, though it is as unnoticeable as digestion or blood circulation.

One should perform the asana referring to a picture of the posture or as shown by the teacher, in accordance with the current ability of the body without any attempt to improve it through the conscious effort! The posture should be held until the body remains relatively comfortable, motionless and "silent" (no sensations, trembling, heat etc.).

For every individual, asana is the posture that can be achieved without stress by his/her own body! Shall the perfect yoga posture exhibited on the picture (or video) be considered an asana? Not necessarily, since one can not tell what were the performer's state of mind and his or her body sensations at the time.

In traditional yoga, it is not the body posture (and, moreover, its complexity) that matters that much, but rather the exposure time. Even if the posture looks very simple, it does not mean there is no exercise! Stand up straight, raise your unbent arm to shoulder level and stretch it forward, and hold that posture for a while. Very soon, you will realize how the exposure works and what kind of exercise could be achieved in this most simple posture. The simpler the posture is, the longer one could comfortably hold it and the greater its holistic effect!

Yoga is the holding of specific postures. It is passive work using the weight of the body and its parts. It is the cumulative effect of curling and takeovers, crossing the limbs and changing body position benefiting from the force of gravity.

The attempt to force the postures in yoga should be replaced by resting in the postures for the specific (exposure) time while carefully avoiding sensations. The effect is achieved through the entirety of conditions created, combined and held for the exposure time, rather than through consecutive actions performed by the practicing person and targeted at specific result.

Thus, the intentional, targeted and fast change of any kind of postures is not yoga. Highly complicated asanas are only be appropriate for people who can achieve them without extra effort and still be completely (especially mentally) relaxed. Only people

with natural hyper mobility of the joints should practice complicated asanas. This complexity would be dangerous for people with average joint mobility and could even be destructive to their health.

Only yoga practice in accordance with the abovementioned criteria results in and at the same time is accompanied by total muscular and mental relaxation.

After a beginner is adjusted to the first stage of physical adaptation, he or she starts realizing that:

- one should feel rather than think during the practice! Do not analyze the asanas or pranayama⁽⁸⁾ during the practice! Do it before or after.
- it is impossible to bend the body as shown on the picture of the posture, “shut off” the mind or change the breathing pattern via direct conscious effort. Otherwise, there would be no need for yoga.

By its nature, yoga is the skill of indirect management of the functional psychosomatic parameters (both controlled and automatic) via establishing the specific conditions in both body and mind.

Many processes in our life which are initiated, organized and performed (up to a certain point) consist of two stages: the first one being implemented by the person (direct involvement), and the second one being a process which naturally flows from the first one (continuation and development without any personal involvement). Still, the second stage would not occur without the first one. In ancient China, these processes were called wu-wei⁽⁹⁾ (action via non action).

Let us consider the following example. Eating is necessary for living. Having earned the money, one could buy the food, take it home and possibly cook it, set the table and take a seat, pick up the food, put it into the mouth, chew and swallow it. All of these would be one’s own manipulations. But what else could one personally do with the consumed food? Nothing at all, no more direct manipulations are possible. The body further processes the food on its own, without one’s control. While the digestion of the food continues, it becomes automatic.

It is not a good idea to interfere with the process of digesting the food. Being the result of evolution, natural processes (absent any kind of functional disorder) are characterized by their high degree of efficiency and autonomy from conscious control.

The wu-wei principle is fully congruent with traditional yoga as well. One should perform the posture and hold it for the optimal exposure time, letting one’s body take care of everything happening in its systems and organs. When the body’s “signals” appear, the posture should be ended.

Like healthy nutrition, yoga, being correctly used in the optimal quantity, results in optimal physiological and psychological well-being. And this eventually reflects into one’s life, improving its overall quality. But if one tries to directly perform everything in yoga, the result would be similar to striking random weird poses; nothing but isometric physical activity.

The first thing the beginner should learn in the process of adaptation to yoga practice is the constant re-direction of his or her attention towards the body. Usually, the eyes are the most convenient area to anchor one's attention. They should be closed during asanas if possible since the major flow of external information is supplied to the brain through the visual channel thus interfering with the process of mental relaxation. When the eyelids are closed, the eyeballs in most cases keep reflex trembling or moving. After some practice (Shavasana would be the easiest to start with), one could succeed in relaxing the eyeballs so that their spontaneous movement discontinues. The eyeballs automatically move up or down to find the most comfortable position thus disappearing from one's perception. The eye orbits start feeling heavy, sometimes warm, and the attention comfortably sets on this area. As soon as the mind gets disturbed by an accidental thought (picture, phrase or concept), the eyes tend to return to their normal state, get strained and start moving again. If one succeeds in keeping the eyes relaxed for a while, the thinking process slows down. In some cases, though, people experience unpleasant growing nervous tension while trying to pay attention to or manipulating their closed eyes. These people should try another way of slowing down their mental process via directing their attention to the other parts of their bodies. Eventually, they will find the most comfortable area for holding their attention, but it might take some time.

The most common alternative areas are the bridge of the nose, the point between the eyebrows (bhrumadhya), the skin of the forehead, the palms or specific areas of the face.

The body of neurotic people could be separated from perception (or, on the contrary, the perception is overwhelmed by chaotic signals from the unbalanced autonomic nervous system⁽¹⁰⁾). They could set their attention upon the rhythmic movements of the belly or chest area in the breathing process, or upon the air flow in the nostrils (this would be similar to vipassana⁽¹¹⁾ practice). Quite often the beginner eventually finds his or her own unique area in the body for setting their attention. No one should ever set the attention upon the heartbeat as this would always be dangerous for health.

There is no room for the external thoughts, while the mind is engaged with the body only. Sensitivity increases (the perception of the body and its parts improves, the emerging sensations become more vivid). However, they should not be followed too thoroughly or too deeply, as it also distracts from the ultimate silence of mind.

When the muscular relaxation in asanas has been achieved and the practicing person does not try to improve the posture despite the emerging sensations, the body does only necessary work, and the risk of traumas ultimately disappears.

When the result becomes consistent (the body is "silent" during the exposure time and in the pauses between asanas), the attention switches for the second time to perceive the autonomous mind activity that becomes observable.

Then one becomes aware of the content of his or her mind, and also of the features of his or her leading representation system ⁽¹²⁾. The structure of mental processes and the habitual way of describing the world are clearly reflected in the predicate words used in communication, mimics and gestures. Regardless of the preference, people can understand each other, but communication complying with their leading representation system would be much better understood, most meaningful and emotionally satisfying.

The thinking of a person could also be described as analog or digital. The analog type (in accordance with G. Bateson) is more ancient way of functioning of the central nervous system.

It is mythological, intuitive, closely linked to the unconscious, instincts and reactions of the autonomous nervous system. It works with the whole picture of reality, although it is not perfectly clear and detailed. Digital thinking is much more abstract, based on the principles of formal logic. It is thought that these types of thinking complement each other, and the absolute domination of one type would make the corresponding behavior unviable.

Regardless of the type of thinking, the received information is supplied to the brain via all five senses (if they all function). Then, the “body-mind system” sorts the information out, and the person internalizes it according to his or her representation system.

To achieve the silence of mind (chitta vritti nirodhah ⁽¹³⁾, or CVN), one should slow down his or her mental activity, which consists of the processes of conscious and spontaneous thinking.

To escape from the directed activity of the mind, one should avoid recollections or logical sequences and conclusions, but rather let the thoughts flow independently. This is not necessary if one is able to continuously re-direct his or her attention back to body.

Regardless of the type of the leading representation system, the stage of mental chaos (which mainly represents autonomic mental activity) precedes the silence of mind. The flow of images becomes dream-like and sporadic, their content can not be recalled after finishing the asanas or the pause between them. Inner dialog/monolog regresses to a senseless buzz. Kinesthetic people can experience trembling of limbs, uncontrolled movements in their body and/or face, or perceive the “sound” of the work of their separate muscles or their groups, or of blood circulation in the body.

Sometimes, representation may vary in the process of achieving the silence of mind. For example, the practitioner L. would start from “watching” the scrolling text reflecting her day working activities on the “screen” of her mind. Next, along with the deepening relaxation, the text would disappear and be replaced by the sound of dialog. Further, the dialog would vanish, being replaced by images, and her consciousness would start drifting. The whole process would take about half an hour.

The complete (true and clear) silence of mind can not be immediately achieved. Not every practicing person can achieve it, only some “digital” and kinesthetic people. The ultimate silence would not necessarily be achievable by the sadkhaka⁽¹⁴⁾ who “sees” or “hears” his or her thoughts (though there are some exceptions). As the rule, the spontaneous mind activity recedes to the background and fades out. Thus one continues practicing, observing the absence of sensations in the body and being alerted to the signals to finish the posture, while there is something moving, flickering, talking somewhere at the very back of the mind. The practicing person observes this sporadic activity without getting involved or affected, or simply becomes oblivious.

Generally, one needs to practice for quite a while to achieve the silence of mind (various stages of CVN) and its quality depends on a number of factors that can not be traced or perceived and can not be generalized. Some people experience indeed silence and darkness, others – the starry sky, phosphenes⁽¹⁵⁾, dancing colors, “movies”, dreams, the feeling of submersion, or even blackouts. According to the descriptions of some practicing people the consciousness sinks, dissolves, drifts, fades out, defocuses, becomes intermittent, slows down, almost freezes. Nevertheless, this residual mind activity is always present and it represents the third “switch” of the consciousness that eventually becomes ekagrata⁽¹⁶⁾.

Continuous tension of skeletal muscles always accompanies the flow of thoughts of a person whose mind is active and overwhelmed by routine material even if the body is still and relaxed.

The appearance and degree of this tension depends on the current emotional state, the content of the thoughts and general hyper tonus of muscles caused by the over-strain of sub-consciousness.

Even at the beginning of the mental relaxation process, one starts perceiving the blockages (groups of chronic tensions) which were not noticed earlier and did not disappear during sleep. Neurotics, people stressed or abused in their childhood, or those experiencing constant routine stress always have this kind of blockages. Each blockage is the specific pattern of tension which is typically relatively limited and stable in the body. A locus of persistent pain emerges in the areas where these patterns overlap. The pain does not seem to have any apparent cause. In the process of calming down the mind in asanas, the body starts transforming as well. As soon as the consciousness “blurs” in the process of mental relaxation, the body responds to it with spontaneous movement towards the body’s limit in the asana.

Put some ice cubes into a glass. The ice cubes are frozen water. But the water in its solid form can not fill the whole glass, unless the ice melts. The usual pattern of body tension can not “melt” in the muscles until the mind activity slows down. The body will “flow into” the best shape of asana that could be achieved within one’s plasticity limit, this will happen naturally, in response to the mental relaxation. One can not reach the plasticity limit and, moreover, hold it through conscious effort without a high risk of trauma (this risk becomes a 100% if one consistently “forces” the body). The wildest of the “modern styles of yoga” require significant dynamic workout, combining holding breath with bandhas⁽¹⁷⁾ or staying in hot-rooms in order to achieve

the maximum plasticity. Obviously, this does not contribute to maintaining health, let alone mental relaxation.

But if one approaches his or her plasticity limit daily without effort in the CVN state of mind, the plasticity starts changing to reach its maximum for a given individual. This level of plasticity results from quality yoga practice and could be maintained for many years, thus prolonging the youth of the body. Ageing can be understood as the entropy of the body increasing. Practicing Hatha yoga⁽¹⁸⁾ can offset this trend and thus slow one's biological ageing.

Moreover, the practice of asanas in the state of mind approaching CVN results in spontaneous relief and rehabilitation of the psycho-somatic system.

The process of rehabilitation can be initiated by only a specific amount of stimulus.

Traditional Yoga deals only with mild or moderate stimuli on the body.

Mild stimuli cause a resonant response similar to that in homeopathy and acupuncture. It is the mild practice that is optimal for people with health problems who begin practicing Yoga to heal their functional disorders⁽¹⁹⁾.

It is the motionless body and the silent mind (achieved both in asanas and in pauses between them) that are the basic conditions for initiating the process of spontaneous rehabilitation of the system.

In Yoga practice, one unconsciously affects a number of secondary parameters of homeostasis (for instance, his or her own plasticity, blood pressure etc) through influencing the musculoskeletal system, the configuration of organs and blood and lymphatic circulation. At the same time, the practice allows the body system to "repair" unrecognized internal problems.

Between waking up in the morning and falling asleep in the night, one is busy achieving numerous goals with one's intellect calculating, and the body executing the actions. A person is stressed by external circumstances requiring his or her constant involvement and attention. Even during one's free time, the individual is engaged with the pursuit of his or her interests and desires. Thus, in everyday life, the awake mind is constantly involved in the process of interacting with the external world and never remains empty. This emptiness (and further - silence) of mind could only be achieved in the practice of asanas in accordance with Sutra 46, chapter II.

As soon as your psychosomatic system recognizes that you routinely leave it in peace (at least for a while), it will immediately start resolving its own vital problems. It will pursue the internal system goals, rather than those dictated by the intellect. As soon as all external tasks and goals are postponed, your "body-mind system" chooses by itself the priorities of rehabilitation. The entire structure is being rebuilt, targeting the best possible (for all living creatures) outcome –the stability of the inner milieu – homeostasis.

The process of relief and rehabilitation of the body system which always accompanies the practice of traditional yoga is its inherent and distinctive feature. It is nothing else but psychosomatic therapy built into the technology of traditional yoga.

As a result of the practice, any person could gradually restore his or her natural physical and mental health (of course, corresponding to his or her age). Theoretically, they could be restored from the lowest possible level. However, in reality the beginners should take into consideration that even the mildest yoga practice still requires an adaptation period. The results will become noticeable only after this period.

Yoga restores the stability of homeostasis of the body system, regardless of the nature of disorder provided that it is still correctable. Namely, this kind of rehabilitation (Yoga therapy) heals only functional disorders, including chronic disorders which have not yet involved organic lesions (damage to organs).

The above was about the body. As far as the psyche is concerned, it only starts being restored after the daily practice of mental silence becomes consistent.

If you were patient enough to read the book to this point, you should have the legitimate question: Why don't either Hindu teachers of yoga nor their Western successors mention all this? Why has nobody, nowhere (even in India, let alone Europe or America) ever explained to Western beginners practicing Yoga, the issue of mental relaxation and everything flowing from it? Is this information "classified"? Are the Hindu teachers unable to explain it while they do everything correctly by themselves?

In my opinion, the situation is much simpler: European philosophers noticed a long time ago that the mentality of Hindus is very different. They follow their heart rather than their head. Many western visitors notice and are struck by the amazing psychological relaxation of the local population in India. Naturally, the religious beliefs of local people also contribute to this state of mind. The people are not depressed at all by their poverty and struggle for survival. The belief in eternal life and better reincarnations keeps them content with their lives despite the circumstances. It is a major issue for western people to learn to "switch off" the head in order to avoid endless mental hustle and overstrain. Typically Hindu people do not have this problem at all! Thus any discussion with them about the problems of psychological and emotional overstrain is not likely to be understood. It is similar to Russians (and also Europeans and Americans) not understanding me when I say that the practice of Yoga must lead to silence of mind and be performed in this state! Mental relaxation is unfamiliar to western people while mental strain is unknown to the average Hindu.

The entire Western type of civilization (including the sciences) resulted from the high level of mental activity of Western people. This activity is induced by dissatisfaction with the existent state of affairs and the resulting anxiety. Originally Yoga was created by people with a different type of world perception and mentality and a different information environment. This is why the concentration on the infinite (in the other words, complete mental relaxation or silence of mind) which is a well-known concept in Patanjali's Sutras becomes a stumbling block for Western people. No wonder! Their brain works relentlessly (like convicts on a chain gang).

If one were to take a closer look at the teachings of “yoga” in the schools of Ayengar and Ashtanga Vinyasa, he or she will notice that the originators of those “styles” had no idea how to approach the problem of the extreme tension of Westerners. The authors of the “modern styles of yoga” make the same mistake today.

B. K. S. Ayengar chose to focus on numerous details and on the perfect shape of the asanas because Westerners did not have the genuine relaxation of Hindu people. Idealizing postures further served to distract his students from their day-to-day problems and thus make his system understandable. But as a result, the mind of practitioner becomes overwhelmed with the details of performing asanas and does not come anywhere near to silence. P. Joyce introduced the flow of movements accompanied by physical overstrain for exactly the same purpose. In that case, all mental activity is suppressed, but overall psychosomatic overstrain appears instead of total relaxation, and existing problems only become worse.

The people in the modern world desperately need to learn ways to release psycho-emotional over-strain and successfully deal with mental hustle. The goal of traditional yoga is mastering full relaxation leading to the silence of mind.

Routine stresses (that are fundamental to the life of Westerners) include basic survival as well as social interaction. Let us take a closer look at the consequences of these routine overstresses.

The human sub-conscious serves as the buffer and, at the same time, as the “septic field” for information and emotions. The informational and emotional fragments that become obsolete or hazardous for the mind are suppressed under the threshold of the sub-conscious and accumulated there. The protective suppression mechanism functions properly if the amount of stress the person experiences in his or her childhood and teens does not exceed an acceptable level.

If stresses start at too early an age, and their intensity and frequency exceed the adaptation ability of the child’s psyche, the sub-conscious gradually turns into a kind of a “cemetery”, overwhelmed with fury, fear, despair and unbearable memories. From a certain moment on, the sub-conscious can no longer play its role of protecting the psyche. On the contrary, the emotional content of the suppressed material begins to develop into psychosomatic conditions.

Memories related to ongoing stressful situations are suppressed as well. Thus, the person loses access to many fragments of his or her past (this is called emotional amnesia). The entire structure of interactions between the conscious and the unconscious parts of the psyche is thus distorted, which causes a total aberration of perception, awareness and thinking.

Of course, no one is miraculously protected from all accidents. It is the role of the parents to protect their children from the hazards of the external world. But when the parents’ behavior appears to be abusive, the future condition of the child’s psyche and his or her ability to communicate in a social context becomes endangered even though the child’s development looks normal.

Radchenko ⁽²⁰⁾ states: “Along with the progress of mankind, there appeared new types of stresses. There were no genetic protection programs against these stresses. Nowadays the adaptation to the environment depends on one’s mental abilities rather than on muscle strength, the integrity of bones and tendons, or running ability. Words became more dangerous than weapons. Human emotions were originally intended to mobilize the body for defense. Nowadays, they are quite often suppressed and distorted by social nicety. Over time they are not even recognized by the person and could cause destructive processes in the body”. In other words, the sub-conscious overwhelmed by suppressed negative emotions and unsatisfactory communication with the world initially causes functional disorders and later the damage to the organs and systems ⁽²¹⁾.

Therefore the effective and safe “discharge” of the sub-conscious becomes the most vitally important task today. Even if the family environment appears to be good and the suppression of material does not appear to interfere with routine functioning, the day-to-day stresses are still accumulated.

In the modern world, maximum capacity of complex mental activity and accelerated reactions are required. Emotions interfere with the abstract thinking which is necessary for the majority of activities performed by Western people. The hormone support of emotional sphere is constantly suppressed ⁽²²⁾. But at the same time, the stress-related adrenaline is not properly utilized through necessary and sufficient physical activity ⁽²³⁾.

This leads to the constant overworking of the sympathetic nervous system (and underutilization of the parasympathetic nervous system) and a resulting excessive muscle tonus (which does not relax even during sleep). General nervous tension exceeds a safe level. This is accompanied by all corresponding symptoms: the narrowed field of perception, distorted thinking process, broken communication with others etc.

Our perception works in an amazing way. We believe that when we are of sound mind and have good memory, our consciousness (attention) should act like a spotlight highlighting a landscape in the dark. We would then clearly perceive (and, respectively, view) anything that comes to our attention. However, this is no more than an illusion complicating our life. Distorted consciousness in fact imposes projections rather than works as a spotlight. It would add its own distortions to the perceived picture of reality. This state is toxic to the mind.

Usually, a person is oblivious to this. He or she perceives himself (or herself) as being in the right while the external world is constantly viewed as being wrong. The mistakes in behavior add up. They frustrate plans and expectations and, eventually, all of life. “Life is a tale told by an idiot -- full of sound and fury, signifying nothing” ⁽²⁴⁾. It would potentially result in adaptation failure, neurosis, depression, borderline states and psychosis.

The total amount of psychic energy is constant for a given person. The amount is optimally distributed by the system to satisfy all functional needs of the person. During the daytime, most mental energy is consumed by the working consciousness. During sleep, most of it is used by the inner activity of the unconscious.

As was already mentioned, active consciousness does not happen to be empty in everyday life. When this happens in the practice of Yoga, the unused part of inner psychic energy (since the total amount remains constant), gets absorbed by the sub-conscious. Its activity increases, stimulating suppressed pathological material.

Therefore when the activity of the consciousness slows down to zero and the sub-conscious possesses sufficient resources, the conditions are created to release the suppressed material. This occurs through the protective barrier from the suppressed areas of the sub-conscious to the surface of an emptying mind (like overheated steam through an open valve).

Thus, the main condition of initiating the process of releasing sub-conscious material is the complete termination of mind activity accompanied by the activity of parasympathetic functions for the whole duration of practicing asanas. It is the "body-mind system" that decides how and to what extent the released material will be understood by the mind. The "body-mind system" would take care of presenting it in the least traumatic way. It would then re-distribute the released material between the appropriate perception channels. This would conform to whichever representation system was in place for the person (visual, auditory, kinesthetic).

The leading representative system organizes the released material, presenting it to consciousness in a certain way, but the practicing person (until the completion of the process) is only partially aware of the content of the released material. In most cases the release occurs without conscious involvement, through sensations in the body (pain without any apparent cause) or through intense emotional release, somehow reflected in dreams.

Many modern methods of relief and rehabilitation of the psyche (psychoanalysis, rebirthing, NLP, hypnosis, autogenic training, gestalt therapy etc.) are surpassed by Yoga in this major aspect: it is absolutely safe. Although the person practicing yoga triggers the process of spontaneous relief and rehabilitation, it is further carried out by psychosomatic processes without any personal (and, in most cases, conscious) involvement or any external influence. Therefore, the resulting process is not based on a system of rhetoric but instead simply allows the "body-mind system" to repair itself.

Let us consider the most typical options of relief. In each case, I highlight the leading representative system of the person. This information is helpful if one should do substantial work to "clean out" the subconscious. A successful Yoga therapy (as well as any other kind) requires a high degree of communication with the practitioner. The knowledge of the leading representation system is crucial to choose the appropriate technique of meditation.

The internal family environment very often becomes the source of long and heavy stresses. This happens partially because “kinesthetics complain that auditory and visual people are insensitive. Visuals complain that auditories don’t pay attention to them because they don’t make eye contact during the conversation. Auditory people complain that the kinesthetics don’t listen, etc. The outcome is usually that one group comes to consider the other deliberately bad or mischievous or pathological”⁽²⁵⁾. It’s necessary to remember that in any given person a prevailing representation system doesn’t fully exclude the others. Many people think in images and words at the same time, while kinesthesia can be found in nearly all people (except for those suffering from psychosis and severe neurosis).

The first option is the motoric discharge. It could be accompanied by intense negative emotions without recalling the original source of problems.

Case #1 was a man of 35 who with was somewhat frail, with average physical abilities. He had some problems in his childhood. He had been suffering from hay fever with bad summer flare-ups for half of his life. He had a high level of anxiety, an excessive general muscle tonus, scoliosis, chronic fatigue and insomnia.

While practicing yoga he was able to improve his general condition slowly but surely. After two years of practice, only traces of his allergy remained, and his health became basically normal.

There was another interesting thing, too. His leading representation was kinesthetic. He never had any pictures or sounds in his mind, thoughts seemed to appear from nowhere. When his relaxation reached certain depth, he started experiencing muscle tremors in his body (around the eyes, in the right thigh, in the biceps). While practicing *Shavasana*, he would perceive slight convulsions which would begin in the little left toe and then slowly spread to the whole limb. At the same time, the similar process would start in his right leg, the body and the arms, until his whole body would begin to convulse in a strange way as in the Saint Vitus dance. No unusual emotions accompanied the process. The man would not try to interfere with it until the sensations became unpleasant (in a few minutes). Then he would clench his body and then relax, simultaneously opening his eyes, and this would discontinue these spontaneous movements. These manifestations would regularly appear in his practice of *Shavasana* for about six months. Then they gradually disappeared, and his mood and world perception improved. It was the case of spontaneous release of suppressed material via motion.

This person also once experienced a full visual discharge. While watching a movie with his family, he suddenly felt so sick that he barely had time to reach the bathroom. During a very bad fit of nausea, he clearly recalled something forgotten many years ago: a drunken bully catching a little boy by the collar of his shirt and knocking his head on the village street.

Case #2 was a thick-set lady with a generally poor state of health at the beginning of her practice. Her leading type of representation was kinesthetic and digital. She had been primarily responsible for raising her children and supporting her family for many

years, since her husband was often engaged in continuous drinking bouts. As a result, she suffered from insomnia, chronic fatigue, general depression and a complete loss of interest in life. By the time the husband sobered up and the children grew up, both her mental and physical health were ruined. All attempts to improve them (trips to India, life in ashrams, etc.) failed.

After six months of very mild yoga practice, her mind started to quiet which then triggered the active motoric discharge of suppressed material. It was quite a sight! While practicing *Shavasana*, the lady's whole body moved in waves like a rug being shaken while held by one end. Her back thrashed against the floor, scaring the other people relaxing next to her. However, she didn't lose the state of mental relaxation! Sometimes (and no wonder) she experienced aches in her back and belly muscles after performing *Shavasana*.

Her general state of health and mood remained unstable during the period of subconscious relief (which continued for about a year and three months). Sometimes she would experience anguish, causeless tears or physical discomfort. Then her condition quickly improved, starting with her mood and complexion, and followed by her health. Her perception and attitude towards current problems improved, and the nature of her dreams changed. Her former stresses disappeared and new ones didn't accumulate any more. Although her past didn't change, it was no longer oppressive. She became steadily optimistic towards her future and life in general.

Case #3 was a man of thirty, who was athletically built and had a powerful intellect. His leading type of representation was auditory. He survived surgery of melanotic sarcoma at the age of twenty (which was an exceptional case). After that his work involved extreme strain for a long time. When we met he was both physically and emotionally over-tired and suffered from insomnia. He used to drink over two liters of vodka in one sitting in order to achieve some relaxation.

His mental relaxation was successful nearly from the very beginning of practice. He was meticulous and focused in whatever he undertook. His motoric discharge of accumulated overstrain was extremely active. It was exhibited in powerful muscle spasms in the limbs and the body. He could lay down on the floor in one part of a room in order to listen to Yoga Nidra⁽²⁵⁾ and come to in a totally different place, having no idea how he happened to get there.

Case #4 was an hysterical lady of thirty five. Her childhood and youth were passed in an extremely complicated family environment. She engaged herself in DanceSport until graduation from school in order to minimize the amount of time spent at home.

After six months of practicing Yoga, she developed the following pattern. While listening to *Nidra*, she would relax almost at once. Then in the middle of the practice she would rise and begin to move around with her eyes half closed. I cannot explain what it was like: while she wore the face of a sleepwalker, she engaged in a kind of slow acrobatics and incredible movements with some elements resembling asanas. It could last up to half an hour, when she would sink into *Pavanamuktasana* and rest

still for about ten minutes. She wouldn't remember what had happened, but she would feel wonderful. If a phone would ring or anyone would make a sudden movement, she would snap out of her trance and would commence a fit of hysterics followed by a faint. These motoric discharges would happen about twice a month in her daily practice of asanas and Nidra. After six months they ended and her general health substantially improved.

Another possible type of discharge is emotional. People with any type of leading representation could be subject to this kind of discharge. The only difference is that those who see and/or hear might be able to recall memories of the past associated with their current feelings (emotional instability). As a rule, this type of recollection is impossible for digital and kinesthetic people, though some exceptions occur.

Case #5 was a middle-aged lady who had been suffering from heavy depression for three years. She spent several months adapting to asanas. After that, she began to progress in her general relaxation (including mental relaxation). After a certain point, when the greater part of muscle strain in her body disappeared and her consciousness began to diffuse, she began to shed tears. She would cry incessantly throughout the duration of her practice and would only stop in *Shavasana*. After that, she would be overwhelmed with anguish. It would be intense but would have no apparent reason and would not go away. Tears would cause headaches. This would disrupt her routine work, since this lady practiced Yoga in the morning. She had to limit deep relaxation to once every two days, in order to let her eyes to recover. Then the flow of tears was replaced by nausea, and nausea was replaced by dizziness.

All these "tricks" of the autonomous nervous system lasted for about six months. Only after the critical mass of suppressed material was annihilated did the mental condition of the lady return to normal (before the depression). She, in her own words, "came back to her old self". The memories remained, but became neutral and were no longer troubling to her. The entire process of rehabilitation took about a year.

Case #6 was a lady of thirty who had been seriously abused in her childhood. At the beginning of her practice, the set of her problems included the fear of bridges and of height in general, over-reactiveness resulting from any contact with her parents, intolerance of heat and cold, amnesia of the greater part of her past, ongoing depression, chronic fatigue, a lack of normal social contacts, poor functioning of her stomach and bowels, severe hysteria and the absence of any ability to concentrate. Her representation was mainly auditory. Her mind was overwhelmed by ongoing chatter that would often turn into continuous buzz. It would exhaust her completely and disturb her concentration.

The rehabilitation by Yoga practice was slow because it was exacerbated by bad circumstances at her workplace (because of her poor mental and physical health) and unsatisfactory living conditions due to her poor functioning. After her work and living situation improved, the process accelerated. The typical forms of discharge were through emotions, the body and dreams.

Initially, the lady complained that past traumas to her back and knees (acquired from sport classes in her childhood) would not let her adapt to yoga practice. But later on it became clear that the ache in her knees would mainly appear after emotional frustrations. It would get worse in general since her poor health condition would not allow her to listen to her body and respond appropriately in asanas. She had developed a tendency to store suppressed emotions in her knees, face and eyes in childhood.

After practicing yoga for some time, her general condition improved. The stresses ceased to bother her knees, and they in turn didn't obstruct performing asanas. She began to properly feel her body. Her face became the next "area" of discharge. There was lots of grimacing in *Shavasana* and, especially, in *Nidra*. After her practice, the lady looked as if she had been whipped on her cheeks.

Her past traumas were processed in detail both in relaxation and dreams. This uneasy process took about three years. Her memories regressed from the present to the remote past, down to early childhood. The focus of the practice was to carry out the discharge of suppressed material in a way which allowed her to live normally and work productively. Finally she could remember everything. She became another healthy and adequate person who had risen from hell, who could begin a new life after reaching the age of thirty five.

Frequently old physical traumas come out in the process of a motoric (muscle) discharge. This interesting experience is worth discussing, because the body seems to remember everything that has happened to it; its memory is absolute.

Case #7 involved a retired marine engineer of 50 who complained of a problem with his spine. His practice developed normally; he had already acquired sufficient experience. But one winter day, he told me that he had overstrained his knee while practicing *Virasana*. "How come?"— I asked him. "You ought to know what to do. Leave your leg in peace and choose another posture which doesn't affect it." That was what we agreed upon.

But that evening he got extremely chilled on his way home waiting for a bus in a severe frost. After that, the pain in his knee became so intense that he had to stop practicing for a couple of weeks. I could not figure out to why it had happened, but he called me with the answer. He just remembered that he was engaged in wrestling in his student years. His knee was so badly injured at a wrestling competition that he was limping for several months and was not even able to squat. "It is good, then everything's clear," I answered. "You were practicing correctly, but it was time for the old trauma to come out. If you hadn't been frozen, the trouble would have passed without this recollection, but the chill added up to the discharge aggravation, and you got it in full".

Case #8 involved a lady of 40 who had accumulated a number of health problems. She had to straighten her spine, as her scoliosis caused skewedness in her pelvis which resulted in varicose veins in her right leg.

At some point, when her practice was progressing, she complained of pain in the fingers of her left hand emerging at night. Since I knew that she used to be a professional handball player, to the level of master of sport, I wondered whether she had ever traumatized the hand. “Of course I did, lots of times! What is handball all about? You swing and throw with your right hand, and then fall down on your left side”. For two weeks she could not sleep normally because of the pain in her left hand, but then the pain disappeared and the hand became as good as new.

Later she had another remarkable incident (this time of a different nature). Her father had passed away when she was five years old. Her mother raised her together along with her big sister. Evidently, their mother’s style was quite authoritative. My student had subsequent difficulties in relating to her mother. She grew up unsatisfied and always finding fault with herself, her own life, family, children, husband, job etc.

Her leading representation was visual, she thought “in pictures”. But one day (during the second year of her practice), she clearly heard in mental silence of *Nidra*, a distant voice. She realized that it had always been there. It blamed her continuously, called her good- for-nothing, mocking her, shaming and swearing at her. “Of course” –she said in dismay – it was my Mom. Her way of talking to me could not be mistaken”. Having appeared once, the voice insistently continued its monologues, there seemed to be no respite from it.

But soon the lady came to a session deeply moved and told me that she had a dream that night. She’d had a bad quarrel with her father, and he gave her a severe spanking. This happened not long before his death, and she had completely forgotten it. Then she was finally able to recognize the voice which had obsessed her all her life. She realized that it belonged to her father rather than to her mother. “And now it has disappeared and I do not hear it any more! Something turned in me....” From that day on, the world’s count of optimists went up. (Whether the dream reflected an actual event or not was immaterial - it provided the required solution – to resolve the distinctive pattern in her psyche).

Case #9. Here is the story of the previous lady’s husband (it was a remarkable family in general). Actually, I started working with him initially, and his wife joined in later. His spine became “like a glass” starting from his first experience in farm work during his student years. This disrupted his normal life. It ached virtually all the time with some short and unpredictable periods of relief. All attempts to heal it were in vain. According to visual examination and X-rays, one of the vertebrae, located below the shoulder blades, was shifted over half an inch anteriorly. In fact, there was a kind of a pit in his spine. It was a mystery why nobody noticed that in his childhood. Moreover, he claimed that he was totally unaware of any problems with his spine until it failed after lifting the fifth bagful of potatoes.

We had to work a lot with his spine. At the first session, he laid straight as a post his face down on the rug. I asked him to prop his chin on his hands so that I could assess the plasticity of his back. He glanced at me reproachfully over his shoulder. Then he cautiously propped his chin on his fist placed on the floor and said: “It is already

painful”. He performed the simplest postures using a very elaborate route and used another one to quit them. We had to search and search for acceptable ways to perform asanas. However, after ten months of practice the pain in his back suddenly disappeared. It wouldn’t re-appear for weeks and months. His plasticity in asanas was gradually improving. He was enjoying life. Then, unexpectedly, he started getting nervous. I asked him: ”What’s the matter? Your spine isn’t giving you any trouble, just live and enjoy your life. I think we’ve taken care of it for now.” – “It’ is great” he answered. – “But what if the pain starts again?”

One day he came to his session with a strange look on his face. At first he only shook his head unable to find words in response to my questions. Finally he confessed: “I had a dream. At first it was quite ordinary, a sort of a typical detective action story, I get a lot of these. I’m hanging around Moscow, there are fights all around, bandits, shooting. And then there is a rumor about a black beast (something like a gigantic panther) wandering the city and mercilessly crippling people. And after some time I realize (in my sleep!) that it’s me that it’s looking for! From that moment the dream becomes a nightmare. I find a place to hide and stay there for the whole day, then two days, three days. The beast has settled in across the entrance and is waiting for me. I’m hungry, my family has no idea where I am, there’s no phone – I’ve got to do something. I understand even in sleep that the situation may not be what it appears. I search all over the house and find a rusty revolver. I can’t even tell if it will work. The beast doesn’t move from its place. Well, I brace up and put the gun in my pocket – just in case. I come out, nobody is around, I am trembling inside. The beast approaches, rears, puts its paws on my shoulders nearly causing me fall. Its breath stinks. My mind is full of doubt: Should I shoot or not? I’m aware even in sleep that something is wrong with this picture and that it’s better to stay still. Suddenly, the beast takes its paws away, turns around, makes three leaps and disappears in the air. I was pushed from my dream like a champagne cork. I woke up drenched with sweat. My brain didn’t work. My wife asked if I was sick. It was already half past three a.m. I took a shower, changed my clothes and went to bed again, but couldn’t fall asleep. I had the sensation that something had changed....

“Congratulations!” – I said. “First the pain went, now the fear related to it has gone as well. It is good that you behaved correctly in your dream. If you had gotten frightened, who knows what could have happened...”

The limits of rehabilitation are always individual and unpredictable, as demonstrated by **example #10**. A couple of years ago some guys from “Vympel”⁽²⁶⁾ brought me their former comrade. He was 32 years old. Judging by his current condition, he had been perfectly trained and used to have exceptional health. In fact, this had saved his life when someone attempted to kill him by delivering a terrible blow to the back of his head with a baseball bat. He was diagnosed with a vast hematoma in his brain. He went through two surgeries followed by a coma. The surgeons did not expect him to survive, but he regained consciousness after a month. “Miracles do happen!” – said the doctors. – “But maybe, it would have been better to die than to live like a vegetable like general Romanov who got injured by a blast near Grozny.”⁽²⁷⁾. However, after three more months, the man began to talk, and after another six

months, he could walk. The doctors were absolutely floored and refrained from any more dire forecasts.

Initially he walked like a drunken man and got regular attention from policemen. Only his disability certificate with the full description of his coordination disorder would excuse him. I frankly told him that nobody could say whether Yoga could be helpful in his case. One could always try, but without any guarantee. However, I was pleased to see that his friends tried so hard to help him. Initially, his condition included a lurch, poor coordination, “wooden” movements (without the natural smoothness of an adult), poor sight, stumbling speech, expressionless face. Still, his intellect was intact. A person in his situation was not supposed to be alive, yet here we are learning asanas! Outrageous!

His daily focus was on practicing Yoga (as he thankfully had lots of time). When I asked him about other physical activities, he answered that he did chin-ups and push-ups. Unfortunately he was unable to jog because of his lack of coordination. As a daily exercise, I suggested that he try throwing a tennis ball against a wall and catching it with alternate hands.

After a year of practice, his coordination, sight and speech improved considerably. Some of the indices of his stabilogram⁽²⁸⁾ rose from a negative reading to practically normal. Now I am waiting to hear him say that he has started jogging.

After all these extreme cases, one might wonder: how could a young and healthy person (or someone who is naturally well-balanced emotionally, i.e. a naturally born sanguine person), benefit from yoga practice?

Through yoga practice, people acquire the ability to voluntarily quiet their mental activity (including autonomous activity) for some time. Then their intellectual productivity increases. Over a period of time, the ongoing thinking process that used to be present in their mind sinks beyond the threshold of perception. The mind gets rid of mental hustle. The aberration of perception is minimized. The person in the state of mental calmness is aware of events and nuances which would have gone unnoticed in his or her previous state.

The very structure of intellectual activity changes. The mind collects and accumulates information on a certain issue which then disappears from perception as if it was forgotten. From this point on, the only thing the mind has to do is to wait for a ready answer to “pop up” in one way or another. There is no more need to mull over complicated issues as one used to do before, as if one were turning heavy grindstones in the brain.

Typically, people who practice yoga notice that their involvement with the thinking process has significantly reduced. Apparently, the mechanics of thinking process shifts from the awareness to elsewhere.

This indicates that communication between the unconscious and conscious mind has become optimal, and also that the information is now being processed with the involvement of all available resources of the psyche rather than by the aware mind alone. Thus, the capacity of the mind is naturally extended and the outcome improves.

A person can now be completely present in the moment (if necessary) - here and now. His or her intuition becomes available and responds appropriately.

Further, overstrain and its consequences don't accumulate in the body. The body's plasticity reaches its fullest potential and health and well-being become optimal.

Social communication becomes most effective as well. This is the consequence due to the power of calmness. This power is nothing other than the accumulated sattva⁽²⁹⁾. It helps a yogi to communicate with the external world via the quality of his/her inner state rather than attempting to impose his or her direct influence on it.

Those who have already practiced yoga enough to experience this state need no further explanations. I'll try to explain further for those who have not experienced or understood this state, though this will be quite a challenge.

The "response" of the external world to our actions depends only in part on what we are doing and how. Our psychic (emotional) state during our actions provides an even greater influence on that response.

In fact, it is the state of our psyche that becomes the major factor determining the development of events initiated by us in the external world, not the quantity of our personal efforts nor the resources and time spent on them, but exclusively the quality of our inner calmness.

Emotions (the first signaling system) are the most ancient method of communication of mammals. They function via the most archaic brain structures.

Contemporary Western people strive to put emotional manifestations under tight control, to suppress and carefully hide them. But this does not exclude their latent influence on interpersonal communication.

Moreover, the more suppressed they are, the greater their influence on the unconscious aspects of our behavior.

Emotions, the first signaling system, are an invisible but powerful part of any verbal communication, with words being the second signaling system. Thus maximum efficiency of transmitting or concealing information is achieved from a system's point of view. Our own emotional condition greatly influences the perception and response of anyone we talk to. This happens regardless of whether we are aware of this influence, whenever our verbal communication is targeted at someone else's consciousness.

As a rule, the unconscious exchange of emotions occurs during one's verbal communication. The influence of a highly "overheated" subconscious (and, consequently, a highly distorted consciousness) on interpersonal communication is specifically powerful. Individuals having this kind of distortion in their mind often become a source of psycho-emotional contamination (they could even cause a social epidemic. One always feels awful after socializing with them and ultimately loses any desire for further contact.

The overwhelming majority of the people with an overheated subconscious and an unbalanced psycho-emotional system have little chance for successful self-realization. They automatically attract people with the same psycho-emotional state regardless of their environment (or no matter how often it is changed). "Birds of a feather flock together". The unconscious (acting like a self-guided missile) selects only targets with a similar kind of distortion from the total range of opportunities, ignoring the rest.

I possess sufficient data to assert that people with a higher degree of mental calmness (harmony) achieve better results from their communication with the external world than those with more chaotic minds, everything else being equal.

According to analogy, the practice of asanas and pranayama is a specific "tempering" of the body and the mind in the "fire" of Yoga. When the body and the mind have been purified, the siddhis ⁽³⁰⁾ appear. Rather than specifying their entire list, we will consider only one of them, "power". It is acquired only via lengthy and quality practice of yoga.

It is hard to fully describe what happens to the practitioner when it appears. Everything in life tends to happen in the best possible way and the person always obtains whatever he or she needs. That is: what is really needed rather than what is wanted! Real needs as opposed to wishes are very different things. The "power" does not seem to work in support of wishes which are produced by one's mind.

"Power" is inner harmony and calmness, an unshakable sattvic state and is the result of true yoga practice. One feels as if his or her "unit weight" has increased and his or her mere presence (in a given place at a given time) tangibly influences events as well as the well-being of surrounding people.

A person possessing the power, which is essentially "light", would always positively influence the well-being of the people around him or her.

A person possessing "dark power" (unfortunately, that happens as well, Gurdjieff is a well-known example) would tend to use surrounding people as raw material to materialize his or her own wishes and ideas.

This will result in the suffering of those being used. But the "consumer" will have to bear responsibility for all that at some point.

In ordinary life, yoga is merely a fragment of the general human being. It is a specific activity in a specially designated period of time intended to bring life to its best possible quality. Therefore the appearing “power” is initially tested on a narrow circle of relatives, friends and acquaintances. The practicing person no longer requires any kind of support. On the contrary, from a “consumer” of calmness he or she progresses to generating it and becoming a supporter, a “shoulder to cry on”, a “source of energy”.

”Power” always returns manifold no matter how much one releases to surrounding people (say to alleviate their suffering).

People practicing Yoga notice the following to their surprise: after inner calmness is acquired, the success (and positive result) of any complicated sequence of actions, events or processes initiated by them, depends exclusively on the quality of their calmness at the beginning.

Even if the forecast of the development of events is unfavorable, the stable inner harmony may re-direct the development along the most favorable path.

Thus, the well-being of any person can be significantly improved with practicing yoga. Even those who are naturally healthy and emotionally well balanced acquire many additional benefits and opportunities.

They include the prolongation of life in general and particularly of its active period.

It’s clear that the described technique of practicing yoga in a state of mental silence relates not only to the asana stage. It also relates to:

- yama/niyama. Presumably, any adult who starts practicing yoga has already developed his or her own ethical principles;
- pranayama (discussed later);
- pratyahara as well as dharana ;
- elements of dhyana⁽³¹⁾.

Thus the traditional style of practicing asanas makes them something greater than hatha yoga.

In fact, the practice of asanas accompanied by mental silence is partially a meditation with all the consequences flowing from it. I said “partially”, because to meditate, one needs to stay motionless for a long period of time which is not possible in the majority of asanas. However, this practice includes bahiranga yoga and the two stages of antaranga yoga⁽³²⁾ in all their entirety.

In summary, the technique as presented resulted from following literally the definition of an asana given by Patanjali in Sutra 46 of the 2nd chapter of *Yoga Sutras*.

As a conclusion, I will describe a final technique of practicing Yoga. It can be implemented only by those who have learned traditional yoga perfectly. Although

beginners may also try it (there will be no any negative effect), they are not likely to benefit from it.

The first condition for practicing this way is the permanent and complete relaxation of all body muscles (except for those participating in holding the asana), especially the muscles of the abdominal area. These muscles must be completely relaxed during the entire practice of yoga while entering an asana, holding it, quitting it and during the pause before the next one (of course, except for those postures in which these muscles are directly engaged).

The abdominal muscles should not be participating in the practice of yoga at all! Their relaxation should not be affected by any changes in the position of the body. They are only passively engaged in the breathing process which must always remain free and spontaneous in an asana.

Therefore any movements during the practice of yoga automatically become smooth and slow (one simply won't be able to make quick or jerky movements).

If the first condition is met, a yoga practitioner notices after a while that the pattern of his or her breathing has changed. It becomes light, shallow and slow. A new breathing pattern appears: a brief, hardly noticeable inhale followed by a slightly longer exhale, and then a long pause. This rhythm is continuous and automatic like the slow rhythmic moving of beads along a rosary.

Another pattern is also possible. The breathing cycle becomes so prolonged that the practitioner is unable to tell at a certain moment whether he or she is in fact inhaling or exhaling.

Normally, while practicing asanas, the breathing pattern changes as a result of the change in body shape and consequently in the lungs' available volume. However, if while bending forward, one makes (and this would tend to happen spontaneously) a deeper than usual breathing cycle, then, in the following asana the breath will keep the same pattern and rhythm as it would if one were simply in a pause between postures while resting (i.e. there will be no compensatory speeding up of the breath).

When unbending, several spontaneous deeper breathing cycles occur, and then in the starting position the breath resumes the same pattern and depth as it was before performing an asana. In other words, one's breath is as consistent as if one were doing nothing.

If this kind of breath appears, one should take his or her attention away from trying to relax the abdominal muscles and instead focus on this breathing.

If you listen to it attentively, the spontaneous short inhale sounds like the syllable "so" and the slightly longer exhale sounds like "aham". Actually, this kind of breathing is nothing else than the natural mantra "so-aham" reproduced by the body.

Continuous repetition of a mantra is known as Jappa. Spontaneous repetition of a mantra is the meditation called Ajappa-jappa. In this particular situation it occurs in traditional practice of asanas. This breathing mantra should be followed! – Followed incessantly, both in asanas and in pauses between them.

Then the consciousness becomes dream-like. Still there is no tendency to fall asleep. One's attention is set on the sound of breathing continuously but without any strain. When the breathing pattern starts being disrupted, it's time to quit the practice.

This kind of practice results in a state of perfect well-being and over the period of time, leads to the state known as *samtosha*⁽³³⁾.

Sutra 49 of the second chapter states that while asana is being achieved *pranayama* is practiced. It is the change in breathing pattern that is spontaneous *pranayama*!

Thus, following only two Sutras, we naturally came to the point where *pranayama* as well as mantra are practiced along with physical yoga exercises. That is to say, the exercise of asanas becomes meditation without any special effort by the practitioner.

Thus, the interpretation of practical aspects of yoga in Patanjali's Sutras has not become outdated. On the contrary, it provides the practitioner with unlimited opportunities of self-actualization.

This is why it has been preserved over the ages.

10.10.2006 – 9.01.2007 Hammamet – Langkawi – Kuala Lumpur – Moscow

GLOSSARY

1. **Patañjali** is the compiler of the Yoga Sutras, an important collection of aphorisms on yoga practice.

Sūtra (Sanskrit *sūtra*), literally means a rope or thread that holds things together, and more metaphorically refers to an aphorism (or line, rule, formula), or a collection of such aphorisms in the form of a manual.

2. Классическая йога (Йоша-Сутры Патанджали и «Вьяса-Бхашья») перевод с санскрита, введение, комментарий и реконструкция системы **Е.П. Островской и В.И. Рудого**
М.: Центр исследований традиционных идеологий Востока "Asiatica", 1992

3. **Swami Satyananda Saraswati** Four Chapters On Freedom Commentary On The Yoga Sutras Of Patanjali ISBN : 81-85787-18-2

4. **D. Ebert.** Physiologische Aspekte des Yoga. 1986 Stuttgart: Thieme

5. In Samkhya philosophy, one of the six schools of Hindu philosophy, **rajas** (Sanskrit *rajas*, or *rajoguna*) is the quality (guna) of activity. If a person or thing tends to be extremely active, excitable, or passionate, that person or thing is said to have a preponderance of rajas. It is contrasted with the quality of *tamas*, which is the quality of inactivity, darkness, and laziness, and with *sattva*, which is the quality of purity, clarity, and healthy calmness.

6. **Б Смирнов**, Книга о Бхишме, 1963

7. **Yama** (“discipline”) — the first “limb” (*anga*) of Patanjali’s eightfold path, comprising moral precepts that have universal validity (such as nonharming and truthfulness); also the name of the Hindu deity of death

Niyama (“[self-]restraint”) — the second limb of Patanjali’s eightfold path, which consists of purity (*shauca*), contentment (*samtosha*), austerity (*tapas*), study (*svādhyāya*), and dedication to the Lord (*īshvara-pranidhāna*)

8. **Prānāyāma** (from *prāna* and *āyāma*, “life/breath extension”) — breath control, the fourth limb (*anga*) of Patanjali’s eightfold path, consisting of conscious inhalation (*pūraka*), retention (*kumbhaka*), and exhalation (*recaka*); at an advanced state, breath retention occurs spontaneously for longer periods of time

9. **Wu Wei**: in Taoist thought, “actionless action;” related to the concept of **de** as efficient power, Wu Wei refers to action that is in accordance with the **Dao** (“Way”), which is therefore seen as ultimately more productive than energy-depleting friction that pushes too hard, i.e., against the Dao, for its goal.

10. In some people suffering from severe neurosis, the body and its sensations can become alienated from each other and some important signals from the body may be missed by the consciousness, while “ghost” ones (not relating to actual contact of the body with environment) may actually dominate the attention.

11. **Vipassana**: This is a form of meditation known as insight meditation, and is considered key to enlightenment by Theravada Buddhists.

12. **Representational systems** (also known as sensory modalities and abbreviated to VAKOG or known as the 4-tuple) is a Neuro-linguistic programming model that examines how the human mind processes information. It states that for practical purposes, information is (or can be treated as if) processed through the senses. Thus people say one talks to oneself (the auditory sense) even if no words are emitted, one makes pictures in one's head when thinking or dreaming (the visual sense), and one considers feelings in the body and emotions (known as the kinesthetic sense).

13. Yoga Sutras of Patanjali (1,2) defines yoga as following: yogas **chitta vritti nirodhah** - Yoga is the cessation of the thought-waves of the mind. (To block the patterns of consciousness is yoga.) Here and later CVN means blocking conventional thinking process.

14. **Sadhaka** (Sanskrit) is a practitioner of a particular sadhana (practice). The term is often synonymous with yogi

15. **Phosphene** - a luminous impression due to excitation of the retina

16. **Ekagrata** -Concentration of mind on one object or thought

17. **Bandha**: Internal lock. There are several types, the most common ones are mula bandha (root lock), uddiyana bandha (abdominal lock) and jalandhara bandha (chin lock).

18. **Hatha yoga** – asanas and pranayama.

19. In modern society many people function in state which has a certain stability but which is far from optimal, for example spinal scoliosis. Drastic physical activity in this condition is difficult and can even be dangerous. The mild practice of traditional yoga, when done correctly, can bring such a body into alignment without risk

20. Радченко А.Ф. Роль и возможности психотерапии в лечении некоторых соматических заболеваний (2002)

21. Example: Unhealthy nutritional habits combined with on-going stress could result in gastritis; the inflammation of the mucous coat of the stomach. If this situation continues for a while and is further aggravated by smoking, the gastritis gradually evolves into the chronic stage (duodenitis). Ulcers could be formed. In some cases, the lengthy inflammatory process could even cause tumors.

22. Example: you always try not to behave angrily with your boss even if you have good reason to be angry with him or her.

23. Example: running away and screaming

24. A line from **William Shakespeare's** Macbeth, from Act 5, Scene 5.

25. **Yoga Nidra** is a deep relaxation technique also called “yogic sleep” in which mind and body is at complete rest but with complete awareness.

26. **Vympel** is the Russian elite military unit.

27. Russians prefer to spell things out for you.

28. **Stabilogram** is the test measuring the severity of balance disorders resulting from the lack of adequate muscle response due to a deficiency of sensory inputs or damage in the central nervous system.

29. In Hindu philosophy, **sattva** (Sanskrit *sattva* "purity", literally "existence, reality"; adjectival *sāttvika* "pure", anglicised **sattvic**) is the highest of the three gunas in Samkhya, *sāttvika* "pure", *rājasika* "dim", and *tāmasika* "dark".

A person or creature can be called *sāttvika* if the creature has predominantly *sāttvika* tendencies. A *sāttvika* individual always works for the welfare of the world. He is always hardworking, alert and lives life moderately. He leads a chaste life. He eats moderately. He speaks the truth and is bold. He never uses vulgar or insulting language. He does not feel jealous nor is he affected by greed and selfishness. He does not cheat or mislead anyone. He does not even allow any evil tendencies to enter his mind. He has good memory and concentration. He also has keen interest in improving his spiritual knowledge, and spends time worshiping god or meditating. In the extreme state he may even perform penance or uninterrupted meditation. A *satvic* individual can be recognized if his mind, speech and actions synchronize. Manasa, vacha, karmana are the three Sanskrit words used to describe such a state.

30. **Siddhi** (Sanskrit: *siddhiḥ*) is a Sanskrit word that literally means "perfection", "accomplishment", "attainment", or "success". It is also used as a term for spiritual power (or psychic ability). The term is used in that sense in Hinduism and Tantric Buddhism. These spiritual powers supposedly vary from relatively simple forms of clairvoyance to being able to levitate, to be present at various different places simultaneously, to become as small as an atom, to materialize objects, to have access to memories from past lives, and more.

31. **Pratyāhāra** ("withdrawal") — sensory inhibition, the fifth limb (*anga*) of Patanjali's eightfold path

Dhāranā ("holding") — concentration, the sixth limb (*anga*) of Patanjali's eight-limbed Yoga dhyana .

Dhyāna ("ideating") — meditation, the seventh limb (*anga*) of Patanjali's eight-limbed Yoga

32. **Bahiranga Yoga** (the first four "limbs" (*anga*) of Patanjali's eightfold path) consists of:

Yama - Morals

Niyama - Ethics

Asana - Posture

Pranayama - Breath Control

Antaranga Yoga (the next four "limbs" of Patanjali's eightfold path) consists of:

Pratyahara - Control of the senses

Dharana - Concentration

Dhyana - Meditation

Samadhi – Enlightenment

33. **Samtosha** is Contentment; one of the five attributes of *niyama* (self-restraint)

Pranayama

Viktor Boyko

(Chapter 11 from the book «Yoga: Art of Communication»)

Yes, deprived of breath! I assert in sad earnest that I fully have lost my breathing. It would not suffice even for blowing off a bit of fluff or to blur the smooth surface of a mirror...

Edgar Poe

No, the wars have not yet been over, the voice of honor is still inaudible, and probably only yogins breathe freely and that is hardly!

Alexander Galich

Respiratory technics of yoga are united by the general name "pranayama". Breathing is a process of gas exchange between an organism and its environment; in tissues and cells it does not stop for an instant. Oxygen exchanges in lungs with carbon dioxide which goes out on an exhalation from the organism. The total length of pulmonary capillaries makes up about three thousand kilometers, and the surface of alveoluses walls (the area for gas exchange) is about hundred fifty square meters. Together with elements of the endocrine system (spleen, thymus, and lymph nodes), lungs carry out the major immune function. And their tissue supports balance of the intracellular hormones participating in work of the liver and the brain. Breathing is divided in two "stages": **pulmonary** breathing, it is actually gas exchange in the lungs, and **cellular** - energy transduction of chemical bonds of some compounds (for example, glucose) in mitochondria of cells, proceeding **at the presence** of oxygen. Oxygen in the lungs gets in blood, is carried by it in the whole organism, and penetrates into cells through interstitial fluid. In cells it "is acquired" that is takes part in cellular breathing. As a result of this process, the chemical bound energy of respiratory substrata is transformed, changed, and "converted" in energy of the same chemical bonds of the universal energy carrier of a cell - adenosine triphosphate, ATP. In the ATP molecule there is an energy-rich (chemical) bond between two phosphate groups. For its formation it is necessary to have a certain portion of energy. But it is especially convenient for the cell that this bond is rather easily (if there is a special enzyme) broken off with release of this energy portion. Therefore ATP is used by the cell as a universal power "currency". ATP can deliver the necessary quantity of molecules to that area where the power contribution is necessary. For instance, it must be accelerated a biochemical reaction or opened an ionic channel. In this case, a strictly necessary quantity of ATP molecules is split in place. The life without cellular respiration is impossible. Actually, it is **the true** breathing, and in the lungs there is only blood enrichment with oxygen.

Nobody knows the size of allowable changes of parameters of physiological processes, including also by means of Hatha Yoga. It may happen that the state of the reversible anabiosis, called «sleep of yogins», continuing sometimes up to forty days, is based on the anaerobic transformation of glucose to acetic acid, but not in lactic acid as usual. Such course of events gives stability to lack of oxygen, solving in passing the problem of extreme power inputs.

To make concept of pranayama as an object we address as usual to primary sources.

«During staying in it (asana), one practices pranayama that is the termination of movement of inhaled and exhaled air» («Classical Yoga», p. 144).

«During mastering asana one carries out pranayama that is the regulation of breathing: inhalation is an oral introduction of air from the outside, an exhalation is an outside evacuation of air which

is in the lungs. The termination [of movement] of inhaled and exhaled air is pranayama» («Vyasa Bhashya»). SSS comments upon the given place so: «During traditional practice of asanas the rest is so deep that breathing becomes practically imperceptible».

Pranayama, however, «Is shown as an external, internal, or as a breath-holding, it is regulated according to place, time, and number, and due to practice becomes prolonged and delicate» («Classical Yoga», 2.50, p. 144).

«Pranayama is named external when there is no movement of air previous to an exhalation. It is internal when there is no movement of air previous to an inhalation. The third kind of pranayama functions as a breath-holding when both stop in consequence of the united effort. The fourth kind of pranayama surpasses internal and external spheres» (ibid, 2.51, 145).

«The fourth pranayama is the lack of movement of prana of both spheres of gradual overcoming of both stages due to restriction... of inhalation and exhalation. Its difference from the third pranayama consists in it» (ibid, p. 145).

«Exactly due to use ... of pranayama, intellect becomes capable to concentration and, as it has been told above, reaches stability due to an exhalation and a holding of prana» (ibid, 2.53, 145).

«Deussen had showed that idea about prana ... had already existed in the Brahmins and even in the Vedas. In the early Upanishadas much attention is paid to prana» («The Book of Bhishma», p. 154).

«Deussen (ibid, p. 156 etc)... points out that the primary meaning of the word prana - "breath", "life" prevails in the Vedas, Brahmins, and the early Upanishadas ... ».

The layer of the Vedic texts, called Brahmins, enumerates seven and more pranas, but they are united by one main. Much attention is given to this question in the early Upanishadas; they recognize breathing as the basic prana. Similar statements are found also in philosophical texts of "Mahabharata".

So, pranayama (literally «breath-holding»), the fourth stage of Raja Yoga, « ... Is not a simple training in respiratory movements; pranayama is something more. It is a training in management of vital corticovisceral functions of an organism and the nerve currents going from the cortex as from organ of the higher nervous activity to all internal organs and first of all - to the cardiovascular device» (ibid, p. 223). B.L. Smirnov marks that in the Mahabharata information of pranayama is poor, only in one place it is in passing told that one always refers it to «samprajnyata samadhi» that is to the highest degree of self-deepening.

According to correlation of duration of respiratory phases, the tradition distinguishes three types of the "ordered breathing", the first - 1:2:4 (where an inhalation is a time unit, an exhalation - two, a holding - four), the second - 1:2:1 and the third - 1:1:1.

The classical pranayama consists of the following phases: an exhalation - "rechaka", an inhalation - "puraka", a breath-holding - "kumbhaka". The breath-holding can be of two kinds: after an inhalation - «antara kumbhaka», after an exhalation - «bahya kumbhaka». In the Middle Ages one more breath-holding was added, and pranayama became "four-cycle", the correlation of stages has acquired the form 1:4:2:4 (an inhalation, a breath-holding after an inhalation, an exhalation, and a breath-holding after an exhalation).

In addition the breath-holding (kumbhaka) is divided into "sahita" - connected with inhalation and exhalation, and "kevala" – the absolute or full one.

In the Encyclopedia of Yoga ("Yoga Kama") is told: «Prana is a force which supports life».

The late Upanishadas and also the Bhagavad Gita cite names and describe functions of five pranas ("Mokshadharma): samana, apana, udana, vyana, and the proper prana. Later five more were added to them. But just in the late Upanishadas there was a semantic transition from the theory about prana as about the universal vital principle to the concept of pranas as power flows.

It is considered that prana circulates through special channels in the body (a physiological conformity to them is not found till now), being a version of vital energy. Concept of prana is similar to "Qi" in Chinese acupuncture. The majority of traditional Chinese sources interpret the mentioned channels as the **imaginary** lines connecting points, called meridians. As to so-called «wonderful channels» (zhen-maj and du-maj), the concrete physiological formations correspond

to them: vagus and sympathetic innervation of the vertebral column, confirming quite correctly their definition in the Chinese medicine - «yin and yang controllers».

Breathing control plays the decisive role in Kundalini Yoga, and also in generation of heat "tummo", that is what had made Himalayan saints famous, not giving in to cold - "resps" (see N. Roerich's picture «On Mountain tops»).

People always have been amazed by a fakir trick with the burying and subsequent "revivification". In the state of yogic "anabiosis" the activity of an organism stands still, and a mysterious for the present mode of operation takes part. In the journal «Science and Life» (№7, 1989) is published the article of A. Malenkov and B. Sarbash «What is secret of zombies?». The question is of existence and inclusion (again under pressure) of mechanism of the "portal heart" when life is kept actually without breathing (for instance, a lethargic sleep, proceeding at times so long that yogins can envy this).

So, **one means by "pranayama" some voluntary (only in the initial stage of training!) control of the respiratory process.** There are two groups of technics - hyperventilating where the breathing in comparison with the rest is accelerated, and the basic one – **hypoventilating** when the respiratory process is considerably slowed down in comparison with the norm. Yoga asserts that longevity is defined by the quantity of respiratory cycles. But science speaks that respiratory rate in field research is one of the indicators of ergotrop and trophotrop of the general vegetative tone that is the state of an organism defines respiratory rate and not on the contrary. Thus the central task is a decrease of ergotrop, activation of parasympathetic division, **instead of holdings and slowdown** of respiratory rhythm.

« ... A rough estimate shows that for warm-blooded animals **lifetime consists of** two hundred fifty million respiratory cycles or one and two tenth billion heart beats» (Peters R.H., 1983: The Ecological Implification of Body Size, Cambridge University Press, 329 p.).

The purpose of pranayama is creation of conditions that the respiratory cycle **would have been spontaneously extended.** Breathing is one of the few vital functions of the organism, admitting a volitional intervention. All known respiratory exercises or techniques have a number of common traits:

- Artificial obstacles;
- Volitional breath-holdings;
- Volitional retardation;
- Superficiality or small depth of respiration (though this "quality" is in a great doubt). This list exhausts all conceivable ways of intervention in the natural respiratory process. Methods of forced respiration (hyperventilation) have not been kept by history - except for **late modification** of yoga where they are additional to the basic kinds of pranayama. From here it is possible to conclude that only **bradypnea has a useful influence** what had been known already in ancient times. In the work «Heart Attack and Stenocardia Begin in the Lungs» (1996) there is a review of some respiratory techniques developed for the medioprophylactic purposes. System by Leo Kofler was taught at the end of XIX century in «schools of correct breathing», founded by him. In the beginning of XX century, he taught O.G. Lobanova who on basis of these exercises has developed then her own respiratory gymnastics. Its essence are pauses after an exhalation up to 2-3 sec, after an inhalation - 1 sec, the exhalation not up to the end, breathing itself is superficial. I. Muller's concept is recounted in the book «My System» (1904). There are two groups of respiratory practices in it. In one of them the rhythm of body movements corresponds with breathing, in another - during one respiratory cycle some fast motions are carried out. A part of them at the same time coincided with the respiratory rhythm, another part was carried out in antiphase, and just in this case impediment and superficiality arose.

A.N. Strelnikova who was in her youth a singer, but has lost her voice, had invented a method of paradoxical breathing - once-a-second, fast, and noisy sniffs resembling an actively furious "sniffing". The exhalation is passive, soft, and spontaneous. The special appeal consists in that here breathing is connected with movement "on the contrary" much more emphasized than by Muller. For example, an inhalation occurs on compulsory compression of the thorax - there is direct evidence of artificial difficulties and hypopnoe. Strelnikova achieves good results in

treatment of diseases of vocal apparatus and initial asthma displays. Essence of the method is creation (due to muscle tension) of a higher than usual pressure in the lungs and as consequence a greater oxygen assimilation and reduction of stagnation in the lesser circulation, what is basically achievable by inflation of air-balloons or by work on Frolov's simulator.

And at last K.P. Butejko's notorious method. It is known that predominance of only deep breathing or only hypopnoe is an abnormality. But Butejko learns extremely hypopnoe which, according to him, should become a constant for everyone. It would be nothing bad, if he did not declare his methodology a panacea for all diseases.

Technics according to Butejko is the following: respiratory rate is slowed down in volitional manner up to six - eight cycles per minute (at essential reduction of depth), then some breath-holdings are fastened to it. In its pure form method of VLDP (volitional liquidation of deep breathing) provides daily three-hour exercises, up to five series at a time with pauses of one - two minutes.

Butejko declares that his system cures asthma. I met with people, who had managed to master hypopnoe, and I can tell as follows: **any attempts of a volitional reshape of the respiratory pattern are harmful, and those who could do it look as badly as badly they feel.** Hypopnoe removes asthmatic fits, so-called big crises, but the general well-being of patients **steadily worsens.**

«Application of Butejko's method sometimes eases clinical course of asthma. However temporary improvement of the state comes at the cost of hypochondriacal crises, hypoxemia, pulmonary hypertension, and plus other complications which a patient receives together with his asthma» (corresponding member of the Russia Academy of Medical Sciences L.A. Isaeva, «Medical Newspaper», November, 14, 1984).

Therapeutic application of hypopnoe medicinally had been described as far back as Plato, S.P. Botkin and others had used it too, Butejko is not original. Legends are rife that he has created his "system" on basis of pranayama, but it already cannot be only because **the method of yoga is based on lack of volitional outrage** over organism, namely it is the main feature Butejko's "method". There can be for nobody useful a wild overstrain of psyche and ANS (autonomic nervous system), provoked by VLDP. Besides Butejko's approach differs by a too high selectivity: if it has helped, it is a merit of the author, if not, the patient is guilty himself.

It is known that quiescent the respiratory proportion is approximately the following: 1,5 seconds - an inhalation, 2,5 - seconds an exhalation, about 15 cycles per minute. Butejko, depriving people of residues of health, forces them to develop hypopnoe with rate of six - eight cycles per minute. A trained yogin quietly and naturally breathes in rate of one cycle per three - four minutes that is his breathing in comparison with Butejko's one is approximately by twenty five times more "shallow". And it is nothing to say about a cycle per two minutes, such proportion is elementary. And for all that, there aren't any shouts about elimination of all diseases, on the contrary, restrictions and contra-indications of pranayama are known precisely, no less than its useful effects.

For the one who has mastered the base technics of pranayama, one breath per minute is not an achievement at all. I was told about people who had brought cycle length in the full breathing up to nine minutes.

The French diver Jacque Majol characterizes apnoea as a «conscious or involuntary breath-holding ...» ("Dolphin-Man", p. 73). He says that doctors observed twenty-minute breath-holdings by professional yogins. Japanese girl divers "ama" hold the breath up to two, in Polynesia the record of stay under water is two and a half minutes.

The well-known sponge hunter, Greek Hadzhi Statti, could stay under water almost seven minutes (1913). Jacque Majol himself, having worked "apnoea" till four minutes fifteen seconds had reached depth of one hundred meters, and he trained breath-holding just by pranayama.

«G. Wilson, quoting the «Asian Monthly» of March, 1829, tells about a yogin who could hold the breath for a rather long term (20 - 40 minutes). He had willingly showed his skill wherever he was asked, and at the same time not for mercenary motives, but simply because of politeness. He also was capable to remain under water some hours ("Immortality and Freedom", p. 442).

Once in Moscow (1979), a lady addressed to me who told a sad story. When her sister was a beginning singer, an anonymous reprint fell into her hands where the matter was about yogic breath and those advantages which it can give, in particular about increase of lung volume. The girl enthusiastically began to carry out according to these descriptions pranayama with breath-holdings. The effect became quickly apparent, already half-year later her vocal abilities and vocalization have appreciably increased. Once in a regular rehearsal before a concert (within a day before performance she usually ate nothing), she especially easily succeeded in breath-holdings. But then there was in area of coccyx a strange sensation which began to become stronger, and a hot itch went upwards in the backbone. Carrying out an ordinary holding, she had examined herself, having raised a little clothes, and saw that her body from the groin up to the navel became bright red. The border between usual color and this crimson dye was precise, as the horizon line on sea. And, what was surprising, this redness was slowly spreading upwards. When the dividing line of colors had almost reached the solar plexus, girl's head began to swim and she had stopped pranayama. In a pair of minutes the top border of redness had moved downwards, turned into a narrow strip on the top part of hips and was gone. She felt euphoric mood as after a glass of good wine, in the backbone she felt a weak shiver. At the concert the girl had suddenly lost consciousness, in a hospital she got an attack of the nervous fever. Then there was a long and vague treatment as doctors did not understand the reasons and essence of what was going on. In the end, the second degree of disability; it was not that to sing, to live was impossible. Respiratory and cardiac arrhythmias, panic attacks, fear of death, nightmares... What can be done?

As it had passed more than three years, the only thing which I could advise was long pedestrian walks, then, while improving the state, fast rhythmical walking, and then running; only it could in perspective normalize breathing. In this case the girl had imposed on her organism an unacceptable rate of escalating of breath-holdings what has caused vegetative "short circuit" with attributes of awakening of Kundalini. And she had still got off cheaply.

In 1971 my friend Boris found by yogi Ramacharaka (alias Englishman William Atkinson) that a true yogi should supposedly control the breathing in everyday life. After a month of attempts of this control, he started to suffocate sitting at lectures in institute, and has hardly restored respiratory automatism by means of running.

I would not want to frighten, but if the inaccuracy of performance of asanas is at once shown by sensations or a pain, mistakes in pranayama are not so appreciable, but cost **very** dearly.

And now about breath-holdings. As is generally known, the "basic" respiratory proportion (apropos, I did not manage to establish its origin) looks so: 1:4:2:4, where 1 - time of an inhalation, 4 - a holding after an inhalation (Antara kumbhaka), 2 - time of an exhalation, 4 - a holding after an exhalation (Bahya or Bahir kumbhaka). There is also a facilitated proportion - 1:2:2:2, and also a quite simple - 1:1:1:1. A sad fact: many greenhorns from yoga always aspire for some reason to mastering pranayama with breath-holdings and begin their adventurous attempts exclusively with the main proportion! Acquiring invariably big troubles without which it is possible to do perfectly! **It is better not to touch breath-holdings at all; it is unprofitable and dangerous, besides it is quite possible to manage without them!**

Let us suppose, duration of an inhalation makes up ten seconds. Then the cycle will look so: 10:40:20:40 that is one breath per hundred ten seconds. But in fact a similar and even much more size of the cycle can be received freely and without holdings: an inhalation per 40 seconds, an exhalation per 80 - one breath per two minutes! Also there are not four points of cardiac rhythm disturbance:

- In the beginning of a holding, after with air in the lungs - after an inhalation;
- In the beginning of an exhalation, after the termination of the holding on an inhalation;
- In the beginning of a holding after an exhalation - without air in the lungs;
- In the beginning of an inhalation, after a holding on an exhalation.

It is not enough that that these changes of rhythm of heart rate are far from being useful for all, they also break the homogeneity of silence of mind. If the purpose of pranayama is a reduction

of the respiratory rate so what for to overload oneself with holdings if it is possible to reach the purpose in a **more simple** (and, hence, safe!) way?!

In my opinion, breath-holdings in pranayama are a later "prank" introduced into pranayama by Tantra and spread unreasonably out in it. Ascetics using pranayama as one of the kinds of tapas had during centuries practiced in complication of respiratory technics. At the same time, the principle of expediency was more and more lost, until there appeared a vicious circle: the more complicated the algorithm is, the more consciousness is involved in process of its performance, the more stable the usual mental tone is for which removal pranayama, actually, is intended. There are also absolutely extreme methods, for example murchchha - breath-holding right up to a faint.

Basic, **the most simple and effective** is the full yogic breath (hereinafter FYB). Being mastered, it provides all for the sake of what the most exotic kinds of pranayamas were created; in addition, technology of FYB is also based on the principle of "ou-way". As opposed to breathing with breath-holdings, at mastering FYB there are no:

- Difficulties as the new stereotype of breathing is formed naturally and gradually;
- Control of the respiratory process, opposite - it turns to means of deactivation of consciousness;
- Quadruple disorder of the cardiac rhythm on an input into holdings and an output from them;
- Disorders of even rhythm of the breathing;
- Problems with muscular relaxation which directly depends on the tone of consciousness supervising (**in the beginning of mastering!**) the respiratory process.

There is known the law called, "Occam's razor" (there was such Franciscan monk-philosopher William lived in 1285 - 1349, he was born in a small village Occam, county Surrey, Southern England). It sounds so: «Non sunt entia multiplicanda praeter necessitatem» («Entities should not be multiplied beyond what is necessary»). FYB answers exactly this principle, as well as all practice of yoga as a whole. If to compare FYB with other hypoventilation pranayamas, their fancifulness is visible to the naked eye. If I can most probably reach the purpose in a more simple and safe way, for example, using FYB, holdings are simply not necessary.

As concerns the separate breathing (with blocking one nostril), its effect is distinct from the same... in FYB, but it arises of itself in practice of asanas, for example, in twisting poses where one lung is always compressed more than another.

For the especially unbridled individuals I shall cite the basic moments of the safety procedure at breathing with holdings to minimize, at least, the harm put to themselves.

The first: attempts of holdings can be begun **only after mastering** the deep full relaxation.

The second: if after termination of an inhalation or an exhalation there are spontaneous pauses – **do not pay** to them attention.

The third: at holding on an inhalation **it is forbidden** to transform the lungs into the closed space, blocking the larynx. In this case all weight of the thorax (and in sitting position - also of the whole thoracic girdle) "hangs" over the closed volume of air. Intra-abdominal and intrathoracic pressure rises at the same time, what **is extremely undesirable**. Rima glottidis always should be open - at the holding both on an inhalation and on an exhalation, though in sense of harm which can arise at errors of performance, the holding on an exhalation is less dangerous.

The fourth: no efforts in the body and tension in consciousness, kumbhakas should be **absolutely comfortable!**

The fifth: they never should be volume limiting, especially on an inhalation, it will be told about that below.

The sixth: after completion of the breath-holding on an inhalation, before the beginning of an exhalation one should a little "make the finishing inhalation", and only after that begin an exhalation. Similarly, leaving the holding after an exhalation and before the beginning of an inhalation, one should a little "make the finishing exhalation", and only after that it is physiologically to begin an inhalation.

The seventh: the fact of the holding itself should not in any way have an effect on smoothness and rate (speed) of an inhalation and an exhalation after its termination.

If one takes skilfully into account all above-listed, side effects will be minimal. By no means try to be guided in pranayama (as well as in something else) by texts of «yogi Ramacharaka»; it is not that information on which basis one can achieve success.

Now I shall cite an algorithm of the full yogic breathing (FYB) (without holdings), it is most accessible for beginners and is not less effective than a great number of other types of pranayama, far more complex and dangerous.

General recommendations, advice, and warnings:

Professional ("true") yogis usually carry out pranayama in the morning, in the evening, at midday and at midnight, but for amateurs it is sufficient once a day.

Respiratory practices of yoga are forbidden at:

- Organic cardiac damages;
- Blood disorders (leukaemia, hemophilia, thromboses, thrombophlebitises, and disorder of acid-base balance)
- Hypertension intracranial and eye pressure;
- Problems with diaphragm;
- Retinal detachment;
- Chronic inflammation of middle ear, lungs, acute states of peritoneal organs.

And also:

- After heavy craniocerebral injuries, brain fever;
- After abdominal operations.

FYB is not recommended at a strong adhesive process, disturbances of body image, acute neurotic states, adaptation breakdowns, high-grade vegetative and vascular or neurocirculatory dystonia according to hypertonic type, hypertension - all listed contra-indications are constant. Temporary contra-indications are almost the same as in practice of asanas; one should not carry FYB out at:

- Strong physical weariness,
- Overheating or overcooling;
- Medicinal intoxication;
- In parallel with acupuncture or shiatsu;
- Temperature of over thirty-seven degrees;
- When children are younger than fourteen years;
- After the second month of pregnancy;
- Strong or painful monthlies.

After alcohol drinking till the beginning of pranayama should pass not less than two days;

After bath or sauna the interval should make up not less than six hours.

Incompatible with pranayama are smoking and drug use. Not less than four hours should pass after a tuck-in till the beginning of FYB. Pranayama **is forbidden** at multiple sclerosis, Parkinson's disease, neuroinfections, psychogenic disorders, malignant neoplasms. If there is a chronic process in the lungs or asthma, the respiratory practice of the patient should without fail be corrected by an expert.

It is desirable to carry out full breathing at one and the same **time**, in one and the same **place**, in one and the same **pose**. It is permissible to do it in the evening, after work, as a means of rehabilitation.

FYB can be carried out **right** after practicing asanas for extension and flexibility and a five-minute Shavasana. If the training is made with emphasis on force (for instance - "standing" asanas complex), it is better to accomplish FYB either before it or at some other time.

The place should be clean, silent, moderately sunlit (to practice pranayama and the same as asanas in the full blaze of the sun is forbidden!), without any sharp or unpleasant smells. There is an opinion that pranayama is senseless in a big city as lungs will not receive anything except for harm from it. But the Himalayas for all will not suffice, as well as coasts of the Crimea. We have to deal with what is around. Therefore before FYB, it is necessary to blow your nose, to air the

room, to make a damp cleaning and to light an "easy" aromatic stick. It will be enough to provide the minimal suitability of air if you only have not settled down directly under an exhaust pipe.

Pose: you may use a pose of your own choice - Shavasana, Padmasana, Siddhasana or the "swastika" pose. Eyes are always closed, breathing only through the nose (except for "sitali"); it is considered in yoga that to breathe through the mouth it is the same as to eat with the nose.

If the last is stuffy, so before performance of FYB it is necessary to rinse it by warm water with some salt. If it does not help, any drops are allowable, except for those which dry the mucous membrane. It is necessary to be covered in winter by something easy, but warm in order to cool by no means down (This is even out of the question that one can freeze slightly while practicing yoga!). In the daytime one should put on eyes an easy bandage that light did not infiltrate through the eyelids.

Clothes should be free, it is better not synthetics, costume jewellery only from wood can be retained, and glasses must be removed. There should not be any disturbances; for the time of FYB it is necessary to disconnect phones, to neutralize relatives and domestic living creatures. It is recommended to master FYB exclusively in Shavasana; there are not many people capable unprepared to stay comfortably in Padmasana from ten minutes up to half an hour. Other poses intended for meditation and pranayama look as though easier, but it only seems that way, and in any of them it is necessary to remain without tension and with **a straight back**. As a rule, those, who are not familiar with yoga, simply cannot settle in recommended poses conveniently and for a long time. Therefore Shavasana is the most advantageous position as to relax in it is the easiest thing.

If FYB is done in the evening, practice always should be begun with a relaxation. To come tearing along after work, to collapse on the floor and to start pranayama at once - that won't cut any ice as Juz Aleshkovsky would tell. Moreover, the respiratory practice itself should deepen the relaxation; otherwise it - practice - is not mastered or performed incorrectly.

Shavasana is advantageous because exactly in this position air spreads in the lungs in the optimal way, though asthmatics can carry out FYB also sitting, half-leaned back, with the straight back.

So, technics. Full breathing **begins** with a full exhalation. Then, lying in Shavasana, we begin **breathing** with the stomach. The abdominal wall at the same time sticks out upwards; it is the stage of an inhalation which conditionally can be named **low breathing**. At the second stage the stomach stops movement; now the area of the solar plexus goes upwards, lips of edges (middle lobes of the lungs are filled with air) slightly part, it is **middle breathing**. And, at last, in the third phase of an inhalation (so called **top breathing**) the whole thorax extends, and at the same time it should move upwards (in Shavasana) and forward (in sitting poses), but not part to sides. In completion of an inhalation collar bones slightly rise.

Let's note at once that all these phases **are conditional**, they are brought into the description only for visualization. Actually an inhalation is carried out together, by a single smooth wave as well as an exhalation.

One of the peculiarities of the inhalation consists in necessity **of the consecutive inclusion** of respiratory muscles of abdominal, normal thorax breathing, and the additional ones. The first two muscular groups are arranged so that the maximum tension of one of them blocks inclusion of another. At extreme situations the heightened need of an organism for oxygen is provided by additional respiratory muscles. The most part of the lungs (the lower part) is stretched by reduction of the diaphragm what leads at the first stage of an inhalation to outpouching of the abdominal wall. Then there are included the muscles, lifting «free edges». The maximal outpouching of the stomach does not give any opportunity for a high-grade inclusion of middle breathing, just therefore **each phase of inhalation** should not be brought up to the limit!

The second peculiarity: on the depth, an inhalation is **never** carried out "as far as it would go"; it is a very important point! On the one hand, the lungs should snap into action about ninety percent of "capacity", on the other - the **full** respiratory satisfaction should accompany that. It would be possible to inhale more, but one would not like, there is no need. Exactly such course of events is correct. If constantly to do an inhalation as far as it will go, it is a direct way to

emphysema (a pathological expansion of alveoluses) what quite often happens with enthusiasts, having believed "yogin" Ramacharaka.

The following important detail is the **full** physical and mental relaxation on an inhalation, an exhalation, and in natural pauses (if there are those). Beginners' "superfluous" muscles, not having any attitude towards the respiratory process, always snap into action; for example, on an inhalation the waist involuntarily curves upwards.

An exhalation also begins with the stomach (if after an inhalation there is a short natural breath-holding, one should not focus one's attention on it) and occurs so: keeping the thorax in immovability (that its form which it has received after finishing of an inhalation), we simply release the stomach, and the abdomen wall starts to fall smoothly downwards, in direction to the backbone, it is **the first** phase. Then, when its movement naturally was exhausted, **the second** phase begins - the thorax itself sinks in, when its movement has ended; **the third** phase: "residual" air is superseded from the lungs by an easy push of the abdominal wall.

This push, which is carried out by reduction of abdominal muscles, should not be accentuated, but as though a "virtual" one, it is more likely designated, the force value in it **does not break** the general relaxation. If after an exhalation the natural pause arises before an inhalation, it is also not necessary to pay attention to it.

By no means **one should draw** inhalation and exhalation up to count, breathing should be free from the conscious control. We only change slightly the pattern of the natural process, the organism gradually adapts and there is a new respiratory stereotype.

Let's address to parameters which should be traced until this stereotype will be formed.

The first (technics) and **the second** (relaxation) had been analyzed above.

The third parameter is the control of time of the respiratory cycle. It can be external or internal. The external one is always defective; the glance at the clock disturbs homogeneousness of consciousness. In addition, eyes during performance of pranayama should be closed. There remains the audio control by a timer or metronome, but again it puts out the mental relaxation. The silent counting the seconds during mastering FYB is allowable and convenient as a means to distract thoughts, further it goes «on the bottom» of attention and does not distract. To make sure of conformity of one's subjective counting seconds to real time, one can periodically carry out the control over the control, noting down time in the beginning and at the end of practicing and comparing then the real proportion with the counting. As a result one should refuse the last; as a rule, it occurs of itself, naturally and unwittingly - in the course of time.

The fourth parameter is the homogeneousness of process. Breathing at rest goes usually smoothly, without discontinuity or ladder-shapedness. The new respiratory pattern should become such one. To trace smoothness one can only in one way: to lead the respiratory process to the area of perception. Therefore FYB is accompanied by a specific sound. What kind of sound is it and where does it arise? It is necessary to make a small effort in the nasopharynx and **as though singing** on an exhalation some note, at the same time to "cut off power from" the vocal cords. Then there is only a silent hissing, a peculiar noise of air, filtered (both on an inhalation and on an exhalation) through the nasopharynx, it is quite distinct, and one should listen to it. On the continuity and tone of this noise (hissing), we feel character of breathing, its evenness, and homogeneousness. While the proportion is insignificant, this hissing can be heard by a staying near person. When it exceeds a minute and more, this sound can be caught only by practitioner himself, and his monotony is additionally relaxed by consciousness.

The fifth parameter is a calculation of quantity of respiratory cycles. As the attention already holds four factors simultaneously, there is only one real way of the counting – the tactile, after each inhalation - exhalation serially to pull slightly fingers, firstly of the right hand, then – of the left. When the circle is gone on both hands - ten cycles, two circles - twenty ones, it can be memorized. Or simply to direct attention to a corresponding finger, not moving it at all, it also remains in memory.

The sixth, major parameter is the heart. In the beginning of the one-time respiratory practice, cardiac performance still can somehow be felt, but if all goes as it is necessary, in some time it

should disappear from perception. If it does not occur, it is better not to touch FYB without a skilled teacher.

If in process of FYB the heart in the beginning, as well as it is duly, has disappeared, but in a little while it was showed again, so for this day one should stop FYB. I emphasize: we are not speaking about tachycardia; cardiac performance in FYB **should not** be felt **in any way!**

The seventh parameter: when FYB is mastered (the new respiratory pattern had become automatic), in each respiratory "session", consciousness undergoes a number of standard changes. All of them come not suddenly, but gradually. At first, after some quantity of cycles consciousness starts **to blur** as in Shavasana, loses clearness. As a rule, this phenomenon is accompanied by perceptible **warming up** of the extremities, in some cases – of the face and/or hands.

In a little while the second moment is added - **immersion**. In process of FYB as though you vanish somewhere, but it is **not a sleep**. The third moment - **blinking** - is an interesting phase: on an exhalation consciousness goes out as a candle in the wind, on an inhalation "catches fire". The exhalation – you disappear, the inhalation – you are again here. At the same time the vertical amplitude of the "saw-tooth pattern" of alpha rhythm on EEG sometimes decreases, sometimes grows. (Several such encephalograms had been written down during my performance of FYB in 1989 by I.V. Moldovanu, at that time chief of physiology laboratory of the Center for Vegetative Pathology in Moscow, headed in those days by the late Professor A.M. Vein.) And at last there is the fourth stage - **a loss of control**. Consciousness starts to behave irregularly, there are memory blocks: suddenly you "have disappeared", then "returned", and it is impossible to recollect, what was before it and what should be farther, an inhalation or an exhalation. It is a sign of that practice has come to its natural end, it is necessary to lie in Shavasana or to fall asleep (if FYB is carried out directly before going to sleep).

If the mentioned phases (one, two, three - how many they usually turn out at **the given stage** of development) are for some reason not realized today, it is necessary **to stop** pranayama and to relax.

The dynamics of change of the respiratory proportion. Sooner or later a competent and regular practicing FYB forms a new respiratory pattern (stereotype). If earlier this pattern was operated by me personally, so since some moment, the body starts to breathe itself, consciousness needs only to observe this process from the side. And only when it becomes habitual, it begins a spontaneous lengthening of the respiratory cycle.

Usually it looks so: suddenly the exhalation spontaneously starts to be prolonged. The inhalation remains almost the same, answering to the current proportion and the exhalation lasts and lasts, and consciousness at the same time starts "float". When such phenomenon had become constant (for instance, an inhalation lasts 10 seconds, and an exhalation - twenty five and more), it means that time has come **to utilize** the situation - to add a pair of seconds to an inhalation. Then the exhalation accordingly will increase by four seconds, and the disproportion will be chosen (taken into account). If at the same time all stages of the change of consciousness, achieved earlier, had remained intact, then the transition to a new proportion was made well-groundedly. Some time this new proportion will be constant, and then an exhalation again will start to be prolonged spontaneously, it will be necessary again to haul in the "slack", and it repeats so over and over again.

If time increase has stopped or during daily trainings there was a rollback (at the end of practice, cycle time became less than in the beginning), it is necessary to return to the previous proportion and to wait until lengthening of an exhalation becomes more stable, then to try cautiously to utilize it again. Thus the size of the respiratory proportion will gradually grow, until you reach the limit of personal opportunities. At the same time the dynamics of growth is not linear and unpredictable, especially after the boundary one breath per two minutes.

The next moment: if you did FYB before going to sleep, and obviously wanted to sleep, but after practice sleep disappeared, so there was an overexcitation, and it is wrong. There are days when breathing simply does not go, it is necessary to consider this coolly. If you have headache,

anyone respiratory practices, as a rule, are contra-indicated; it is better to lie in Shavasana or to hear Nidra.

FYB is carried incorrectly out if during it there are yawning, short breath, heat/cold, spreading in face, eyes, ears; dizziness, nausea, sweating, palpitation, general discomfort, inconvenience, or respiratory difficulties. After FYB finishing it is recommended a short (5 - 7 minutes) Shavasana.

Let's address to the volitional breathing control in asanas which, in my opinion, is erroneous and dangerous.

Sjoman describes trainings at P. Joyce's school so: «Time of staying in asana is counted by breathing and increases with growth of skill and endurance. The basis of it is a complex and confusing system of calculation of inhalations and exhalations» («Dynamic Practice in Classical Yoga», p. 97-98).

«In all asanas it is necessary to breathe only through the nose, instead of through the mouth. Do not hold breathing, going into the pose or being in it» («Enlightenment of Yoga», p. 50). «The incorrect idea that asanas and pranayamas should be practiced together since the very beginning of practicing yoga is widely spread. Experience of the author indicates that if a beginner keeps watch on perfection of the pose, he cannot concentrate on breathing. He loses also depth of performance ("essence") of asana. Attain steadiness (sthirata) and tranquility (achalata) in asanas before introducing rhythmic breathing techniques into practice. When both asanas and pranayamas are practiced together, watch that perfection of the pose was not broken» ("Pranayama: The Art of Breath", p. 34).

When B.K.S Iyengar had exclusively concentrated on work with the body, he «... had refused systems of vinyas and complex breathing, motivating it... that they distracted attention from asana itself». Sjoman marks: « ... The form of asanas sequence which we find by P. Joyce has been developed during the period of teaching of Krishnamacharya. It **was not traditional**». As ancient texts say nothing about **voluntary** control of breathing in asanas, consequently, it can be (depending on the form) compressed, squeezed, infrequent, more frequent - it is not important, the main thing - **natural!** Its parameters are defined by the form of everyone concrete asana, the main thing – no holdings, the respiratory process is continuous, **no** special attention **should** be paid to it, it is **not supervised!** Otherwise, we have another obstacle to achievement of silence of mind and a danger of "overheat" of sympatheticness in asanas.

In works of group of authors of the Bihar School of Yoga in the lead of SSS, published **before** 1984 (everything what was issued **after** is not so significant), it is in details explained the sense of the concept called **sensibleness**. Its essence is that the attention in asanas is **continuously kept** on displays of activity of some function of an organism. As a way of going away from influences (stimuli) of the external world and ideas, connected with it, such sensibleness (only for the period of practice!) is rather productive, though it is possible to use it in full only after sadhaka has made out his sensations. In fundamental work «Kriya and Tantra» (in Russian - «Ancient Tantric Practices of Yoga and Kriya») SSS recommends **to observe constantly** breathing for calming consciousness also **in everyday life** what, in my opinion, is **rather dangerous** to mentality and health.

As a result of a competent practice of FYB the new (additional) respiratory pattern is formed gradually and spontaneously; will and desire does not work here. It is advantageous and useful to split attention in power poses ("standing", for abdominal muscles, handstands, combined): having fixed its part for process of breathing by the completely weakened abdominal wall, we feel at once, how muscular work is optimized. In return, the relative independence of breathing from influences of load and form deepens even more the general relaxation – the practice becomes faultless.

SSS translates the forty ninth shloka of the second chapter of "Yoga Sutras" so: «At performance of an asana pranayama is called the termination of an inhalation and an exhalation». Revisionists have joyfully beheld in this statement the following: in asanas it is carried out also pranayama that is there is a volitional breathing control. Similar interpretation has untied hands of the maddest fringe of pseudo-yoga. But what for had Patanjali marked out in that case pranayama as

a separate stage of the system? I think it follows from the formulation of text of Sutras about removal **in asanas** any **voluntary tension** - that in this case "termination" means NOT a stop or a holding, but the disappearance of the respiratory process from perception. And it is possible only in the event if there is a full easiness, breathing ceases to be perceived, pinpoints out of sight as it takes place at the full physical rest!

In his known comment on Sutras of Patanjali (the English title of the book is «Four Steps to Liberation»), SSS explains that the above-mentioned shloka concerns **only** meditative poses: «In Hatha Yoga it is clearly underlined that in [some] physical asanas one **should not** practice breathing control. In the certain poses it is **unhealthy to control breathing**» («Yoga Sutra of Patanjali», Minsk, 2006, p. 220).

Practicing asanas in the traditional key, we come to one of the variants of the development of affairs - to the termination of an inhalation and an exhalation (see about it the end of the previous chapter «Practice of Yoga along the Lines of Sutras of Patanjali»).

Sjoman in his private investigation tried to find sources of Ashtanga Vinyasa and has come to the conclusion that: «... The system of yoga of the Mysore Palace, going from Krishnamacharya, is a syncretic (combining incompatible and heterogeneous elements) teaching, **being based generally on a gymnastics text**, however **submitting it under the name of yoga**» («Dynamics Practices in Classical Yoga», p. 105).

In other words, Ashtanga Vinyasa Yoga **has no** attitude to tradition. At the same time it is **not my conclusion**, which could be named by a reader biased, but an estimation of the person, who had within the limits of the possible and opportunities studied the history of subject. One can reproach Sjoman only with that though his research is scientific, but not a scale one. It is a so-called small sample about what he repeatedly mentions, complaining of that to libraries, except for the Mysore, he is not admitted, books are not given out, and in general his enthusiasm falls on deaf ears (that is in general strange; it would seem, why not to help with the searches concerning the history of yoga?) As almost each maxim about non-traditionalness of yoga of Krishnamacharya comes to an end by the statement to the theme: «Novelty nowadays is normal and natural», the impression is created that Sjoman apologizes for single meaning of his conclusions to the founder of Ashtanga Vinyasa.

Though B.K.S. Iyengar rejected the control of breathing in asanas, but he confessed: «In the 1930's I taught asanas as physical exercises, not knowing, what needs to be taught and what not ... » («The Tree of Yoga», p. 48).

One should start FYB not earlier than after a year - a year and a half of regular practicing asanas and achievement of high quality of **mental relaxation**. However there is also another important point, demanding a specification. It is known that the respiratory and cardiovascular systems, connected by the gas exchange in the lesser (pulmonary) circulation, participate in the respiratory process simultaneously. Blood comes here from the right ventricle of heart. Further, sated with carbonic gas, it passes through arteries of the lesser circulation and gets in capillaries of pulmonary vesicles where carbonic gas exchanges with oxygen. Then oxygen-enriched, blood brings it through veins of the lesser circulation in the left ventricle of heart and farther in the greater circulation, from which oxygen comes into organs and tissues. In brief the schema looks so: heart - arteries of the pulmonary circulation - lungs - veins of the pulmonary circulation - heart. The certain pressure, without which pumping of blood is impossible, is supported in the pulmonary circulation as well as in the whole cardiovascular system.

The normal (systolic/diastolic) pressure in pulmonary arteries of an adult makes up 20/9 mm of mercury. If in **veins** of the pulmonary circulation it is raised, blood plasma effuses in alveoluses and bronchial tubes; the formed phlegm reduces the sectional area of airways and there is an attack of asthma, it is a so-called pulmonary edema or cardiac asthma.

Pathological process can develop also from the other side, from the lungs, in **arteries** of the lesser circulation. The picture at the same time is similar, plasma in exactly the same way is forced through from capillaries in alveoluses and it begins suffocation, but it is not any more pulmonary edema, it is bronchial asthma. Both bronchial and cardiac asthma is a consequence of

hypertension of the pulmonary circulation. Consequently, pranayamas exclusively with slowing-down of breathing, FYB, udjayas, are healthy for asthmatics.

But how to define the pressure in the pulmonary circulation? Mark Yakovlevich Zholondz for the first time has paid attention to the fact that frequency of respiratory movements (FRM) is directly connected with pressure in arteries of the lesser circulation. The higher it is, the faster the person breathes, the less - the more slowly. Test of Zholondz expressed numerically looks so:

- Fifteen respiratory cycles per minute for the adult (older than 25 years) corresponds to the normal pressure in arteries of the lesser circulation;
- Less than fifteen testify to availability of hypotonia - the low pressure in the lesser circulation;
- Eighteen and more breathings per minute - hypertension - pressure in the lesser circulation is raised. The bronchial asthma is diagnosed at the high pressure; at the same time FRM makes up twenty five and more respiratory cycles per minute. Five-year children's norm is twenty six breathings per minute, people in age between 15-20 years have about twenty. From here one can understand the efficiency of hypoventilation respiratory technics at bronchial asthma.

But what occurs at the low pressure in arteries of the lesser circulation? It is usually accompanied by a disease called vasoneurosis (neurocirculatory dystonia). The person with such problem is always in the mode of an easy oxygen starvation. And as during night's sleep blood circulation in the lesser circulation falls, and the local gas exchange at rest state is reduced by 20-30 %, oxygen starvation amplifies. From here are night asthma and panic attacks. Clearly that hypoventilation pranayamas are not recommended to hypotensive patients of the lesser circulation, in particular to subjects with vasoneurosis. Hyperventilation is useful for them, and for those whose pulmonary pressure is in norm - both. If a normotonic will carry out pranayamas of only one class, it can lead to the shift of acid-base balance of blood (at the big sizes of the cycle or holdings). Therefore healthy people should practice **both types** of pranayamas as complementary.

Initial values of an inhalation and an exhalation in FYB can be defined simply. Observing the above described algorithm, it is necessary to accept in the voluntaristic way an inhalation, for instance, five seconds; an exhalation - ten. Initial quantity of cycles is not more than twenty. Let us suppose, today, having carried out these twenty cycles, I have not felt anything special. The next day, at the same time, in the same place, in the same pose, I again do the same, but now with the proportion ten - twenty. If in some time there is a difficulty, it means the proportion is overstated. On the third day I use the proportion 8/16. Eventually, it is necessary to select such beginning that this score of FYB cycles were carried out, on the one hand, freely, on the other, as they say «chock-full», and it will be that thing when one should begin again from the beginning. At first it is allowable to carry out FYB every other day. Well, and then a routine work begins which goes on until there will be a new respiratory pattern what takes approximately half a year. After that (and sometimes in parallel) it begins the spontaneous time increase of a cycle, and then it is possible to increase the carried out at a time their quantity up to forty, adding one by one per week. As a rule, the proportion grows non-linearly, with unpredictable stops, and what final size it will reach - the Lord God of hosts himself does not know, but when the respiratory cycle exceeds two minutes, it begins another story.

What gives FYB, being mastered? At one breath per two minutes migraines, sleeplessness, colds, and pulmonary diseases go completely away. Increase of carbonic acid in quantity in blood, tissues, and cerebrospinal fluid forwards vasodilatation what reduces displays of stenosis; nervous irritability is optimized. In the absence of hormone dependence FYB can cure asthma. Once I had experimented with Bahya kumbhaka, it was an interesting experience! In a little while after the beginning of the holding there is a need to inhale, and here it is necessary to release (weaken) continuously eyes. If it turns out well, for some instant consciousness dies away, as if you fall somewhere, then "come to the surface" - and you do not want to breathe any more. And only when on the sixth minute the measured beating of the heart floats from corporal silence as an alarm bell, - it is time to leave the holding.

At regular practice of FYB dyspnea disappears, you may, if you like, run on the twentieth floor - you get a cramp in your muscles, legs "do not pull", but breathing is normal.

Pranayama causes merely a deeper calming (mental "polishing") that internal rest which is reached in asanas; it is considered that pranayama in rhythm one breath per five minutes leads to samadhi.

And the finishing stroke: consciousness is completely inhibited during maximum holdings, the intrapsychic communication (subject of samyama) becomes impossible, and therefore one should not absolutize pranayama as a means of enlightenment.

Pratyahara

Viktor Boyko

(Chapter 12 from the book «Yoga: Art of Communication»)

Early in the morning three - flesh, soul, and the restless spirit say goodbye...

Svetlana Kekova

«Svavishaya asamprayoge chittasya svarupa anukara iv indriyanam pratyaharah» - «In the absence of communication with objects, consciousness follows its essential condition» ("Yoga Sutras", II.54).

«2.22. Eyes and other (sense organs) wander among corresponding sensory subjects. Their diversion from these subjects is called the «withdrawal of the senses» (pratyahara).

2.23. Equally as the sun, reaching the third watch of the day, and so the yogin, reaching the third stage (of yoga), should remove any intellectual change (vikara).

2.24. Just as a tortoise pulls its limbs inside of the shell and so the yogin should eliminate feelings inside himself» («Goraksha Paddhati»).

«Then pratyahara goes which is of five kinds. It consists in the removal of sense organs from corresponding objects. To see in all observable the Atman is pratyahara. Non-attachment to the yield of daily actions is pratyahara. Detachment toward all sense objects is pratyahara. Dharana, carried out in eighteen places is pratyahara. It should be carried out on feet, toes, ankles, calves, knees, hips, anus, penis, navel, heart, throat, palate, nose, eyes, between eyebrows, forehead and head, doing it one after another upwards and downwards» («Shandilya Upanishad»).

«Pratyahara is the third physiological stage of the seven-step yoga, the last from the preparatory and auxiliary ones. Pratyahara is translated as "procrastination", "distraction" («The Book about Bhishma», p. 240)

«In the absence of communication with their (usual) objects (of the external world – V.B.), sense organs as if follow the internal form of consciousness, and it is the only distraction» («Classical Yoga», p. 146).

After four centuries Vyasa had specified: «When consciousness ceases to function in the ordinary way as it happens in sleep or a faint, sense organs "flake out". When it comes to pratyahara, it means perception reversal (switching of sense organs from the outer world on the body and its processes) and sensory deprivation - blocking of access of external stimuli to the brain, not loss of consciousness or a trance, but exactly the termination of access of hindrances from without.

The first stage of pratyahara - attention transfer from the world around to the own body - is realized in the practice of asanas. In some variants of Buddhist meditation the attention is directed exactly on the spontaneous production of consciousness. The biocurrents of the brain of the known yogin Svami Rama, devoted to a deep contemplation, were registered with simultaneously influencing on his open eyes by powerful light flashes; at the same time EEG has showed that the vision "does not notice" this influence.

The person sees the surrounding due to micromovements (tremor) of the eyeballs with frequency from eighty up to hundred-twenty hertz. If to stop this movement relative to the object of contemplation, a light grey spot remains in sight on its place. In addition: « ... The orientation of

attention on perception of acoustical or visual stimuli considerably changes the figure of excitation of the brain structures» («Magic of the Brain and Labyrinths of Life», p. 108). The texts assert that even in the condition of a deep mental rest, the yogin keeps the perceived image (it is again a matter of those who sees "pictures" by eyes closed). And since any moment it is impossible to differentiate perceptual process, percept, and its image, which "is preserved", stiffens on the screen of consciousness. Conditions of pratyahara appearance are a full physical immovability, maximum deep relaxation, and unilaterality of the attention. SSS asserts that meditation is impossible without an abnormally strong (according to the European scale of concepts) relaxation of mind and body. Ability to relax deeply is for a yoga disciple the same what skill in handling of integrated and differential calculus is for a mathematician.

In due time, experiments in sensory deprivation were carried out both in Russia (Gazenko IMBP – Institute of Medical-Biological Problems) and abroad. Stanislav Lem had anticipated them by episode with «devil's bath» in one of the stories of his cycle "Navigator Pirks". Results of these experiments had puzzled. It was found out, that the watching consciousness of the subject is for a long time not capable to do without external stimuli in combination with immovability of the body. The more so because the testers did not possess skills of introspection. The person was awake, lying without stirring, in salty water with temperature of +36,6°C, it did not allow him to sink, eyes and ears have been closed. If the imaginative thinking was absent, on the screen of consciousness there were flashes, flickers, light fields, etc. Further there were sensations of the body loss, change of its form, reduction or growth of separate parts, illusion of flight, rotation, etc. Then that sort of things began what does not have the name, and the person like a bat out of hell jumped, in panic, out from deprivation. The critical residence time in it proved to be absolutely individual, dependent on type of representation and general stability of the nervous system. It is interesting, that the sensory vacuum was never the purpose of meditation in yoga (especially in Tantra yoga). On the contrary, the habitual stream of stimuli from the outside was necessarily replaced by mythological symbolics, having been developed in detail.

«The sudden enlightenment does not come without a thorough training. The future Saint (having reached enlightenment by means of yoga – V.B.) completes a protracted course of ... training, studying all details of a corresponding philosophical concept closely; and then at the moment of a sudden inspiration, that, what he before had tried to understand only theoretically, arises before him with clearness of the vital reality.

In the Mahayana, an absolutely other than in Hinayana picture, corresponding to the theoretical doctrine of this religion, appears before the internal look of the Bodhisattva» ("Selected works on Buddhism", p. 215).

And further: «Illusion is neutralized by the philosophical enlightenment, but a resolute and final step, which forever stops the empirical life and transforms an individual into the absolute, is carried out by yoga» (ibid, p. 256).

So, pratyahara is a certain stage of perceptual alteration, its switching on other "rails", a dividing line between external (bahiranga) and internal (antaranga) parts of yoga of Patanjali. It is attention keeping (unilaterality) in practice of asanas on the body and everything, what occurs in it. When practice is worked through, so the attention is transferred to the content of mind itself. German physiologist D. Ebert, the admirer of Buddhism, studying for years yoga, marks: «The ancient Sanskrit word "pratyahara" could be defined today as a functional interruption of afferent communications. Such interruption is, apparently, a character feature of the concentrating meditation. As concerns the revealing meditations (where the object of passive concentration either is outside, or it is not defined at all), so the attention is simply raised and directed outside. The alpha rhythm, arising at the same time, is, obviously, connected with the stabilized image on the retina» ("Physiological Aspects of Yoga" p. 103-104).

Anyway, pratyahara is already realized in practice of asanas, it is a necessary stage of yoga which is in its «pure form» actually not submitted. When in pauses between asanas or directly in asana itself consciousness "floats away", though practicing realizes that he does not sleep, it is the only pratyahara, passing in the premeditative condition.

The Structure of the Psyche

Viktor Boyko

(Chapter 13 from the book «Yoga: Art of Communication»)

The three-dimensional mind climbs up and slides

On three coordinates

As a quick moving gnome:

There are only breadth, only depth, and height there,

And one should not look out between the rods.

Daniel Andreev

C.G. Jung's concept, which answers today, **in my opinion**, to the full what's what, has laid down foundations of the schema, set out below. As the body and the psyche in any not clear way coincide, the zero line on the schema is a conditional border, separating the subject from the phenomenal world. On the left it is placed Big space - a field of infinite transformations of energy, on the right - the psychical substance of an individual, containing the element of eternity. The foundation of all living and lifeless things is unified, but in process of complicating the organization there are distinctions. Molecules of living matter polarize light, and it is represented by a great number of the independent and self-similar objects moving due to own power resources contrary to external influence, while the mobility of inert matter is based on extraneous energy sources and is a consequence of external influence.

Further we observe a difference between animal species; difference of the person from other mammals is the third level of complexity of "assembly", and here consciousness enters into game.

Psychosomatics is a product both of phylogenesis (development of the human species from sea ancestors up to this date) and ontogenesis (development of a separate individual). An acceptable (without a stressful reaction) in the given community degree of disorder of the typical form of the body and borders of psyche-emotional reactions can be named the norm.

The information containing a history of species development, and also a "layer" of psyche in which it had been fixed, was named by Jung the archetypical or collective unconscious, the foundation from which the ego "grows". The person is similar to a complex number in mathematics, with that only difference that the imaginary part is a person who sometimes can simple not be present, there is the body and consciousness without self-sensibleness like animals are.

Optimization of contacts of the cumulative mind (G. Bateson's term: It is implied that in the psyche of an individual there is a "super-subject" having all information perceived during life, instead of its scanty part which is in personal memory) with the ego is a problem which is solved successfully by yoga.

Jung had noted that development of the modern society has conflicted to interests of a separate person, who does not know (does not wish to know) either directions of this development or its costs which had arisen as result of destructive behavior of mankind for lack of the ecological aspect of culture at all levels, from the individual up to the TNC.

The satisfaction of infinite desires in the West is similarly to a frenzied search of variants of the survival in the East. On the one hand, all this isolates the superheated ego from the "rest" of

psyche, on the other hand, does not give an opportunity to estimate consequences of your behavior which results in full alienation of a person from the systemic mind against what he protests by neuroses, borderline states, and mental disorders.

The body has own needs, sometimes it is necessary for it to realize its animal nature, the same is possible to tell about consciousness which at times requires desperately prevalence of instincts. On the one hand, the society of the West produces infinite pseudo-needs and the aspiration to their satisfaction, on the other hand, cannot give to everyone an opportunity of such satisfaction. Intrapyschic imbalance generates some perverted forms of compensation: aggression, deviating behavior, unmotivated criminality, alcoholism, and narcomania.

The degree of mental integrity is individual, there are people balanced from birth; someone is forced to self-knowledge by circumstances, for some people it turns into the end in itself. What occurs to consciousness at the intrapsychic communication of full value?

Enormous influence on civilization had been exerted by mystical experiences during which the subjectas **though falls outside the limits** of being, time, and space. For those who had gone through this condition, the aspiration to test it again and again frequently becomes life goal; some «spiritual teachers» assert that they are constantly in it, and it is for them more trustworthy than reality.

The essence of the experiences, called enlightenment, actually is extremely simple, just as the truth, submitted in it: the particular is manifestation of the One. Hinduism, asserting that all is God, considers the spirit as an indivisible and nonlocalized substance. The nature (matter) is either declared illusion (Maya) or the reality of the lowest level, which is divided into object and subject only for the saddened perception. The idea (and acceptance of the concept) of such unity - tat tvam asi (you are that) - is the highest level of the religious abstraction which had exerted, due to the East, a powerful influence on mentality and culture of the West.

If to take, for instance, a grain of sand, and then a part of your own nail and to examine sequentially them in an electronic microscope, then, since some level, the distinction between living and lifeless disappears, we see a structural identity – **the unity!** As in a joke about a sergeant all shown consists «of the same material», but, one thing, to comprehend it in the speculative way, and another - to get from mystical experiences! Exactly interpretation of these experiences by different cultures had led to the beginnings of world religions.

The more the ego (wakeful consciousness) is isolated from the unconscious (cumulative mind) the less he is capable to comprehend the true reason of his despondency, and the more strongly he "bruises himself" on its real consequences. Distinction of necessary and possible appears only after finding of integrity: «A free person does not do mistakes as he sees not only the facts, but also laws, staying behind them» (Leibnitz). Freedom is a difference between knowledge and being; M.K. Mamardashvili had noted that now and then people should operate in situations, when it is already late. And in relation to them there is only one freedom - knowledge of laws what allows not to get in such situations, when it is already late.

Macrocosmos	Microcosmos - human being		
G I V E N – surrounding world	Subjective human substance		Objective information, but being a part of subject
			Unconscious personality information
			The genera l collect ive

REFLECTED										
Sense	Emotions (feelings)	Intuition	Thinking	Running memory	Memory, forgotten	Repressed	Inhuman material	Emotions	Affects, instincts	Sensations
							Bursting out content			
Conscious					Personal unconscious			Collective unconscious		

The person learns the world by five sense organs, the first kind of perception is sensations. They speak: there is "something", and it is perceived. **Sensations** are one of the functions of consciousness. Fixing perceived and even not having grasped all the details, what it is, we already react interestedly, **emotions** are the second function. The unconscious supplies us with intuition; frequently not having had time to understand and consider anything, we already know what perceived means and what meaning it has; **intuition** is the third function of consciousness. And the fourth, the slowest and most viscous is logical **thinking**.

Functions make pairs of oppositions: "sense - thinking", "sensation - intuition". One of them is always the leading; it is the basic way of interaction of the subject with reality. Taking into account the conditional distribution in two big groups of "extraverts" and "introverts", we receive eight types of the personality pattern.

Memory exists in two "kinds": as an operative, controlled at will, and a long-term, a distinctive warehouse of the general perceived information, to full content of which consciousness has no access. The first five "layers" of psyche are united by a steady system of coordinates - the ego. His "structure" is formed by: sensation of the body, the existence, memory data, and attention - the operative part of consciousness, capable to distract, concentrate or to direct at will energy of perception. Then there is area of the personal unconscious, subconsciousness (superseded "material") is its "layer", the "closest" to consciousness. Subconsciousness contains the shadow part of the "ego", the information, incompatible with self-concept (and relationship), and also the emotional traumas, forming roots of neuroses.

The brain "writes" everything, what gets in volume of perception, but this information stream is initially divided into two not equivalent parts, one of which, apprehended, makes up approximately one thousandth of perceived. Some part of the information as required is blocked by the unconscious to provide comfort and safety of the "ego".

« ... The modern science disposes facts that the person, generally speaking, remembers everything what once has by him been pronounced, read, received as images, however he actively uses in his activity only an insignificant part of this huge luggage» («Foundations of Synergetics», 2002).

Instincts and emotions, "growing" from archetypical, are located even "more deeply"; they rise in consciousness from the primeval darkness, answering constellations (condensations) of external influences and factors. Jung considers that exactly this layer delivers "material" of psychoses.

And then - archetypical. Under certain combinations of external and internal events it can break in consciousness by images, pulses of emotions, or sensations. Any displays of human have an animal "base", including instinctive reactions and forms of behavior. Therefore one can speak about archetype as a matrix according to which the psyche of each human being develops and functions. «The crystal lattice defines the spectrum of possible forms; the environment causes any of these opportunities to realization» (1937, Kilman).

Archetypical is a universal substratum in which the history of evolution of a kind had been embodied and there is a genetic "set" of potential reactions. When archetypical somehow directly contacts with the person, it always has a character of the Divine Revelation (according to expression of Jung- numinous).

As a rule, archetypical «contacts» only with a "superstructure" of full value possessing creative abilities; the Network (the One) selects subjects of contact itself.

In the analytical model there are two more psychic structures – a "mask" and a «soul-image»; it is nothing more than dampers(shock-absorbers), protecting consciousness from direct collision with external and internal influences.

The mask is a set of the habitual reactions, implanted in the body: tone, mime, clichés, manner of communication, etc. It is a labor body on which perfection the quality of social contacts depends. The lack of elasticity of a "mask", its unchangeability speaks either about the uncommon force allowing to the subject successfully "to punch" this world or about the complete loss of adaptability what causes psychentonia, accumulates and usually leads to catastrophe.

The second damper is the «soul-image», the rear cover of consciousness, something foggier rather than "mask", something like vague idea of the person about his own character and how he can show himself. It is like a vague presentiment of what one should not do, ongoing from within.

One of the major functions of consciousness is assurance of the body safety and prolongation of its life, and also transformation of two realities (external and internal) to a kind with which the logical mind is capable to deal.

All animal instincts and promptings, belonging to the body, passing through personal "filters", become universal properties. Sometimes in extreme situations the cumulative mind intercepts the initiative, saving the body life at the cost of interim loss, and at times the ego disintegration. When health had been undermined, energy of the unconscious, trying to "evoke a response" from the mind, only aggravates destructive tendencies.

Let's compare Jung's concept with the model of the Indian, Castaneda's teacher, for the doubtless literary talent of the last had created magnificent metaphors. So, Don Juan names wakeful consciousness (subject, ego) the tonal: «The **tonal** is your social face. The organizer of the world. Everything what we know and do as people is work of the tonal. («Tales of Power», books I - IV, p. 505) Everything for what we have word is the tonal. The tonal begins from birth and ends with death (ibid, p. 506). Its function is to judge, estimate, and testify. The tonal is an island. This island is actually all our world. The mind is a part of the tonal (ibid, 508)».

«**Nagval** (the cumulative mind or the unconscious - V.B.) is that part of us with which we in general have nothing to do. But does it mean that in your opinion there is no God? No, I have not told that. I have only said that nagval is not God because God belongs to our personal tonal. God is all the same of what we can think, therefore, correctly speaking, he is only one of the subjects on this island. It is impossible to see God at own will, one can only speak about him. Nagval is there, he said. There, around the island (ibid, p. 507)».

«Under the certain circumstances the tonal starts to realize that except him there is still something. This something is like a voice which comes from depths, the voice of nagval(ibid, p. 511)».

The tonal begins from birth and ends with death, but nagval never comes to an end... Nagval is boundless. It is possible to tell that nagval is responsible for creativity (ibid, p. 516)».

In the scheme of Don Juan nagval is not only the unconscious, "belonging" to the given material bearer, but something more global which fragment is the unconscious of individuals living in one time "layer". That is the matter is of the same supersystem or the One whose concept is divided by the author of the given work.

«Nagval, having once learned to outcrop, can cause a big harm to the tonal, coming out into the open without any control (ibid, p. 527). Nobody can survive in the intentional meeting with nagval without a long training (ibid, p. 535). Years are required to prepare the tonal (consciousness - V.B.) to such meeting. Colliding face to face with nagval (the unconscious, his own, or archetypical), the ordinary person usually dies from shock (ibid, p. 536). A warrior

should become faultless and completely empty (in case of yoga - to provide the required quality of mental emptiness – chitta vritti nirodho). The pure island (the cleared mental space) does not make resistance; it has nothing for resistance (as the usual structure of consciousness is for a while removed - V.B.).

Nagval is inexpressible; all possible sensations, both beings and persons float in it as barges - peacefully, invariably, and always. The tonal is that where any integrated organism is» (ibid, p. 592). Magicians say that through a will they can be witnesses (also Vedanta speaks the same) of nagval's effects (ibid, p. 595). The tonal is a reflection of an indescribable unknown, filled with the order (an obstacle to exhaustive self-knowledge is Gödel's theorem, speaking in the given context that the processes, providing creation of a semantic image on the screen, cannot be display on **the same** screen), and nagval is a reflection of an indescribable emptiness which contains all (ibid, p. 596).

Nagval is attractive beyond all measure, and the warriors who depart for it, find that returning to the tonal or to the world of the order, noise and pain is the most unpleasant thing» (ibid, p. 599). In Samyama it begins the process of distribution of consciousness depthward, and it lasts until the person assimilates all survived and endogenous experience, till to archetypical. Inborn ability for association of the ego with the "rest" of psyche is inherent in a mere handful of people about whom G. Bateson had told: «If mystics float in the sea of the unconscious, schizophrenics drown in it». Or, according to Montague Ullman, the founder of the Dream Laboratory at the Maimonides Medical Center in New York, «such personalities are not capable to organize (to "digest" – V.B.) rationally their experience, therefore their visions are only a tragic parody of experience of mystics». But even in India itself the true enlightened are a rarity.

Samyama

Chapter 14

But earlier paradise blue penetrate in utter visions,

Because the main sense of this malicious chapter is the warning.

Daniel Andreev

In "Tattva Vaisharadi", one of the early comments on "Yoga Sutras", Vachaspati Mishra explains: «Samyama is a set of operating procedures with consciousness, including **dharana** (focusing), **dhyana** (contemplation), and **samadhi** (concentration). These **three** are the essence of means for realization of paranormal abilities» («Classical Yoga», p. 231).

Samyama (sometimes "sanyama"), the joint name of the three last stages of Raja Yoga, called internal means (antaranga) of the comprehension of truth (samyama is translated as «joint movement», the "vehicle", consisting from parts, composed in certain order and co-functioning).

In the «Dao De Jing» there is the image of a clay jug, whose main value is emptiness; it can be filled by everything. The given metaphor is applicable also to samyama: only silence of the mind activates subconsciousness and enables infiltration of its material in the (empty) mental space, deprived of the usual content.

So, the sixth stage of yoga of Patanjali, the first step of samyama, is called **dharana or focusing**.

Definitions: «Focusing is fixing the consciousness on the certain place» («Classical Yoga», p. 147, 1). «When the body is hardened by asanas, and the mind is cleared by fire of pranayama, feelings are bridled by pratyahara, sadhaka (disciple) reaches the sixth stage. Here, he focuses entirely on an object or problem in which he is completely immersed. To reach this state the mind should be calmed» («Enlightenment on Yoga», p. 41).

«Dharana is fixing the mind (chitta) on the certain point» («Indian Philosophy», vol. 2, p. 315).

Here are words by Asanga (the founder of Mahayana school of Jogacara or Vijnyanavada, it is literally the «doctrine of yoga», one of the schools of the late Buddhism, IV century A.D.): «What is attention or concentration? It is an ability of retention of consciousness on the certain object **so that it did not deviate aside**».

«Contemplation (dhyana) is a focusedness of homogeneous consciousness states on this place» («Classical Yoga», p. 147, 2).

«Author (Patanjali) defines dhyana as what should be realized with the help of concentration. Homogeneous stream (of consciousness) defines the unilaterality» (ibid, p. 232).

«Dhyana is a final state of a steady flow which is not prevented by others. It is contemplation» («Indian Philosophy», vol. 2, p. 315).

«Both water accepts outlines of a vessel and the mind, contemplating an object, takes the form of this object. Pouring oil from one vessel in another, one can observe a continuously flowing stream. When the stream of concentration is continuous, there is a state of dhyana» («Enlightenment of Yoga», p. 44).

«Dhyana is such state of consciousness, when all spiritual forces are in equilibrium, so no idea, no inclination can dominate over others. It can be compared with how one pours out oil on the raging sea: waves do not roar any more, foam does not boil, splashes do not fly - there is only a smooth brilliant mirror. And myriads of reflections appear and disappear just in this perfect mirror of consciousness, troubling its calmness in no way» («Chan Buddhism and Culture of Mental Activity in Medieval China», p. 85).

«The final stage of Raja Yoga is samadhi. «**Samadhi** is a state which **precedes** achievement of liberation. As yoga insists on achievement of liberation through samadhi, it is defined as samadhi. This is a state of ecstasy in which communication with the external world is broken. It is the purpose of yoga discipline. The stages of concentration or samadhi are: Samprajnyata or consciousness, and Asamprajnyata or superconsciousness. In the first one, consciousness remains contemplation of an object. In it there is a unity achievement between cognizing and cognizable in which a cognizing cognizes the object because he is it himself. The idea and the object of idea make the same. Various names are attributed to various nuances which accept forms of samprajnyata samadhi such as savitarka, savichara, sananda, and sasmita» («Indian Philosophy», vol. 2, p. 316-317).

«Samadhi is the end of searches of sadhaka (disciple). At top of meditation sadhaka goes into a state of samadhi» («Enlightenment of Yoga», p. 45).

«Samadhi while it is kept represents not a simple perceived constancy. On the contrary, it is a sequence of internal states which become simpler and simpler until are completed in

unconsciousness. Asamprajnyata samadhi is a concentration not having the forms of idea though the latent impressions can remain.

Samadhi is a state which can be reached only by the few and in which almost nobody can stay long time as temptations of life destroy it. Therefore one says "that ... the final liberation is impossible until the body lives" ("Indian Philosophy", vol. 2, p. 318-319).

«When prana and manas (mind) are absorbed and balance is reached, it is samadhi» («Shiva's Way», p. 62, XII: 4.6).

Samprajnyata samadhi is subdivided into the following stages:

- A speculative - savitarka;
- Not speculative - nirvitarka (according to Radhakrishnan - sananda);
- A reflective - savichara;
- An Irreflexive – nirvichara (sasmita, 148).

All listed kinds are collectively called bija or salamba samadhi (with "grain" or encouragement, support).

Savitarka is an immediate, direct perception of real objects or for example visualization of God.

Nirvitarka - when consciousness, having left its own form, gets the form of object.

Savichara – here is the direct cognition of thin aspect of matter.

Nirvichara - when the idea identifies itself with essence of object, "not making feelings" at the same time.

Asamprajnyata samadhi is interpreted by commentators not so intelligibly as two phases of change of consciousness:

- Anandanugata - experience of pleasure;
- Asmitanugata – a mirror reflection of intellect of one only own essence. Sometimes this phase is called dharmamegha samadhi; Vyasa in his "Bhashya" says that yogin realizes in this state of absolute liberation - kayvalya- a full **intuitive** understanding of being. Madhava considers that it is not a temporary obliteration of the person, but **ecstasy of experience of total emptiness**, without sensory content. In this experience there is no what is usually named experience, but there is "revelation". At the same time yogin becomes jivanmukta, liberated even while he is still alive, «dead in the middle of alive», it is a fusion with all things in existence when the desire and opportunity of any action disappears.

So, the conscious concentration always has an object, the unconscious has not such. As texts assert, yoga of consciousness is prolonged or supplemented with yoga of the unconscious that is by automatic concentration which keeps process afloat on the basis of intention, generated before. The unfolding of consciousness in Asamprajnyata samadhi stops, and its further transformation, if it is possible, is not the subject of human experience.

«The stopping or termination – nirodho is not a broken distinctness (clearness) of the knowledge and a maximum impassivity» («Classical Yoga», p. 234, 9.4).

«The termination of consciousness functioning is an unconsciousness state of mentality. Samadhi, satori or similar «states of enlightenment» can represent a result of switching on domination of the right-brain. Thus, meditative practice represents the method of temporary restriction of the sinistrocerebral cognitive modus (elimination of the current prevalence of activity of the left hemisphere)» ("Physiological Aspects of Yoga", p. 117).

«The word “samadhi” has also the general and special meaning. It can mean either a usual ability of the concentrated attention or an advanced concentration. Then it becomes the mystical force which can bring a contemplator to the upper worlds and change life entirely. Yoga is usually used in this meaning» («Selected Works on Buddhism», p. 206).

If Hatha Yoga fine-tunes the functioning of an organism, so the problem of samyama (how one sees it today) is adaptation of the person to "the rest of" the psyche and making an optimum contact with the systematic mind. The contact of ego with matter of his carrier, the body, realized in practice of asanas, is the preliminary initial stage of yoga having, nevertheless, the most important effects and consequences.

When during the daily life the primary goals are successfully solved or proved to be excessive, **some people get compulsion to search of meaning of life**, peculiar «vexation of spirit». K.G. Jung asserts that the reason of it is unconscious aspiration for the integrity, being preparation for death, not less important than birth. Within the scope of existential psychotherapy it even has led to the appearance of such direction as logotherapy of V. Frankl. Existentialism tries to reconcile us with being, logotherapy goes further - it tries to find the sense in it.

In the phenomenal world the person is presented in a threefold manner, and posthumous returning of matter of his body in the nature is only disintegration on constituent substances. The network section which "has been occupied" by the given person (subject), in this or that form comes back in exorbitant integrity which presence can only be guessed. In **the implicative order** as David Bom would tell, in another, more fundamental level of reality from which as a result of coupling of some factors, is explicited (comes into existence) everything what will again break up sooner or later. And this universal game, "folding" - "unfolding" is infinite and boundless; mankind, as well as any separate individual is only one of the nonrepresentable set of its participants.

Maslow thinks: «The belonging to the kin... gives the right (but not the duty) to become a fully man that is to actualize all possible ... potentialities. Humaneness as a belonging to mankind should be defined not only in terms of being, but also in terms of becoming. **It is not enough to be born as a person, it is necessary to become him**» («Motivation and Personality», p. 22).

Why does yoga attract absolutely different people? «Many psychologists of humanistic and existential directions hold the opinion that the full satisfaction of base needs **cannot automatically resolve** problems of identity, construction of valuable system, life predestination, meaning of life» (ibid, p. 123).

To strive for something **greater** rather than he is already is human; he needs some uniting, even not necessarily concrete goal what refers to meaning of life. For example, it is image of cathedral in "Citadel" by *Exupéry*, but everyone has (or has not) his idea representation about it. Here is a cite of an unknown author, aspiring to find the final, **completed** meaning:

«Is (whether can it be in principle) consciousness product of activity of the brain? Whether can it be so that the neural net of unthinkable complexity and circulation of nervous pulses in it regulates not only relations of an organism with surrounding reality, but also realizes itself and everything, what happens in it? Whence does consciousness appear in it? For example, here is traffic on streets of Moscow, the daily city traffic. Every participant of movement has no idea about transport streams in city as a whole. He cooperates only with those who goes ahead, behind, on the left, on the right, reacts to traffic lights and has no idea where the stream of machines is strong, where is weak, where are jams and where it is free. Nobody of the millions participants of movement has the full information. To receive such complete picture, it is necessary **to rise above** the city. In the neural net there are no visible candidates for the role taking place above, the center where the whole information is flown down.

Or analogy with the telephone system of a big city - hundreds automatic telephone systems, wire and radio telecommunications, millions phones, hundreds thousand modems which are connected with computers. Through all these lines, billions bits of information circulate. And all this unthinkably complex facilities are involved in city survival. But what will happen, if to take away people from all it? Here is the net - system of communication lines, but you can't get any sense out of it. There is nobody to communicate, as phones will not talk among themselves; perhaps computers exchange spam, but there is nobody even to delete it. It turns out that from the net the main thing - its "animating" (realizing) part is removed, and the net will simply cease to function. However, the system failure will take place in the same way, if to put out of action communication lines – it is answer to the question « Where does consciousness vanish if to strike on the head with a brick?». Consequently, the neural net of the brain is not more than the most complicated regulator, communicator, and nothing more than that. But the main question remains - who is «always on the telephones» there? Clearly, that it is awareness. If not to assume its primary existence whence has it appeared there? Well, pulses run from axons on synapses, these billions of neurons go into in various states, give out afferent pulses on muscles and organs, digestion and intestinal peristalsis are carried out (by the way, without any awareness all works wonderfully!) . But where is the notorious part, «being aware of processing»? Or is it the brain in whole? Let us suppose. But what is the mechanism integrating perception? Using other analogy, the question can be paraphrased so – where could the electric current appear from, if there would be no particles bearing an electric charge (electrons, protons). In fact, how many generators and electrical appliances not to construct, all the same nothing will take place. So here it is - awareness **should be primary** as an immanent (emergent - V.B.) property of a set of "details" from which the realizing being is formed. The general level of awareness depends on their quantity and quality; well, and most likely else on energy, which feed them. But what the hell does have ambition on the role of these components?!»

«In psyche of the modern person the conscious sphere is hypertrophied; accordingly, suppressed, as if blocked from different directions by dams the area of the unconscious threatens to break at any moment through the obstacle and to flood the conscious mind. That is why the need for integrating the unconscious into the holistic mental substance became a specifically western and modern problem having the key value not only for individuals, but also for whole peoples. As to people of the East, and, probably, Africans, so we notice by them a completely other parity between consciousness and the unconscious» («Spirit and Life», p. 469).

The longer is kept the **continuous and compelled** concentration of consciousness and efforts of the person (on any object, process, and event) in the mode of **continuous goal-setting** the more the dissociation of ego and the cumulative mind amplifies. The psyche of the civilized person had for a long time ceased to be autoregulated system. Dante had told not without reason: «Having passed the Terrestrial life to the first half, I came to be in a gloomy wood... ».

«The gloomy wood» is a symbol of deadlock, loss of meaning: «Yes, I still live. But what have I from it, when I have not any more power over connecting in my consciousness isolated parts of the beautiful?».

«All the world is brightly illuminated, I am plunged into darkness alone» (Lao-tse).

The person knows, as a rule, only two modes of life - sleep and wakefulness but even if it is possible to resolve successfully all problems and to reach set goals, it is not a guarantee of happiness.

In «Aphorisms of Old China» (p. 116) we find: « When ideas are scattered, it is necessary to know how to collect them together. When ideas met in one point, it is necessary to know, how to disperse them. If you are not able to do it so even if to overcome the darkenedness, the anxiety will lodge in the heart».

In other words, constant prevalence of logic, by means of which the mind continuously orders the stream of external impressions, is similar to flight with one wing.

"Mokshadharmā" characterizes method of yoga so: «A strong animal tears nets and goes away, a weak one gets tangled in them and loses its life». Here it is born in mind that a person, longing for spiritual values, should be extremely persistent in his intention, have good brains, common sense, and a normal level of criticality. In addition: «Weakness of character is just one deficiency which cannot be corrected», - (La Rochefoucauld), in other words, yoga is not for weak-willed! Before to expect for success in it, it is necessary to take place in socium. The one, who has failed, never will reach the necessary result at the spiritual "front". But nevertheless even the best adaptation to the world does not mean automatic success in yoga.

Yashomitra (the legendary wise man and the philosopher of ancient India) had told: «All mental content is contact». Interaction with milieu is possible also through intermediaries (electronic - Stephen Hawking), but the communications with the unconscious happens only personally.

«The deepening and expansion of consciousness through its enrichment by the content of the sphere of the unconscious is "enlightenment" («Spirit and Life», p. 518). But simultaneously such expansion means **loss** - for some time – **of the current stability** and contains elements of a system crisis what precisely must be known by practicers.

When the process declines, so «**The equilibrium is called yoga**» ("Bhagavad Gita", p. 170, II, 48). It is more truly not yoga, but the **result** of its long-term practice.

The self-knowledge, individuation (according to Jung), achievement of non-duality, samadhi, satori - all this are metaphors of the same phenomenon, with that only difference that finding of integrity is a condition of the further profound self-knowledge for which sadhaka needs a teacher fulfilled himself or a very qualitative information.

Restoration **always begins with clearing** (unload) the subconscious. This process is delicate enough; a wrong approach or relief rate **cannot restore** the natural status, but **in addition deform** the personality. A competent instructor should search **for such ways** of relief which **minimally involve** consciousness. Hatha Yoga is an ideal tool for this purpose. Before to address to topology of samyama, let us define **the concept of meditation**. For most people (and not only in Russia) this term is as vague as «the reserves of the nation». There are concrete psychotechnics, in tantra these are chidakasha dharana, ajapa japa, tattva shuddhi, yoga nidra, nada yoga, etc. In Buddhism it is vipassana on breathing or movement, in classical yoga - samyama on external or internal objects.

As far back as Goleman in his work «The Varieties of Meditative Experience» has described more than hundreds meditative technics, relying only on one Buddhist source ("Vishuddhimaga", V century AD).

Before the beginning of attempts to meditate, the subject should to perfection master deep relaxation; only on its basis the **spontaneous** concentration of attention can be carried out. It is known that ASC (altered states of consciousness) arise under any extraordinary conditions: during ascent on heights, diving under water, physical overloads, stresses, traumas, acute poisonings, etc. Meditation of yoga differs from other ASC that it is not a casual, but intentional and carefully organized process of interaction of the unconscious with the person, allowing not to lose at the same time the current equation of psyche. The essence is not what actually "is seen" and emotionally experienced in meditation, but as far as the mind has managed "to digest" and acquire its experience.

At all variety, meditation technics are divided into two basic groups, distinguished by the way of influence on psyche - concentration or insight, the way of "the One" or "nothing".

Samadhi, achievable in Raja Yoga, it is a full inhibition of cortical activity. "Nothing" is an achievement of nirvana through insight, at the same time the mind traces its modifications up to their full fading.

The third method, uniting, is vipassana, it begins with concentration, but passes into insight, one strengthens another, and as a result nirvana is reached.

Meditation is defined yet as a **simple** presence (**simple** attention), impersonal registration of what occurs before the extrinsic or inside view. By the way, the term "simple" in this case has no attitude to simplicity (in its usual sense)! Behind it a heap of complexity lies hidden about what those do not suspect who had nothing to do with it.

Once, in search of sense and rescue from the unshared love, Petrarch had gone on search of the legendary country Thule. Having returned, he told that one could not go, as comprehension of truth **is not connected** with movement in the **real** world. «The Divine Comedy» by Dante precisely shows symbolics of conditions of introspection, and M. Mamardashvili excellent interprets them («Psychological Topology of the Path», 1997), at the same time everything told by him is fair in respect of yoga too. The path to truth can begin from all over the shop; the terminal point does not depend on the beginning and the way of movement. One of the enlightened had told once not without reason: «**It is not necessary to go to India**, create sanctity around yourself».

In the middle of 60thies of XX century one of my friends visited school of yoga at the Center of Gerontology in Sofia (at that time Bulgarians contacted very densely with India). When in our Simferopol community of yogical dilettantes there were disagreements, he has told unobtrusively: «One should not hasten with meditation. It is fraught alone and without a teacher, a great number of sad precedents is known, we were specially warned there ...»

As everyone is well aware, on doors of Dante's Hell there was an inscription «Abandon *hope*, all ye who *enter here*», and before entering, Vergil had told: «The fear should not give advice». The sense of this phrase is clear to those who have true meditative experience (there is a good etude about deep fear in the film «Where do dreams bring»). The majority of people are panic at their unconscious, since ancient times it is the area of instinctive taboo. Initial conditions of self-knowledge are those: **the fear is forbidden**, the instinct of self-preservation, no less than hope for success are rejected.

The self-knowledge is always blocked by two powerful psychological mechanisms - **laziness** and **hope**. Laziness is shown in aspiration to postpone all for tomorrow and in refusal of personal participation what is incompatible with yoga which is realized **only personally**, every day anew, each time "completely". If someone thinks that after a magnificent yesterday's practice, it is possible today not to push oneself to the limit, one has not understood the situation: yoga is now and here, "yesterday" already is not present, and "tomorrow" has not come yet: **«The past is not present already, the future - still, and on them on the boundary there is nothing at all ... »**.

The second obstacle is hope; the person expects to receive result already at the very beginning of practice. As **in this world nobody ever owes anything to anybody**, one should everything do oneself; and results in yoga come slowly – it is its unique "shortcoming". Refusal of hope generates the fear to learn about oneself such thing after what it is necessary to leave image of oneself the loved, and namely it, as MM (Merab Mamardashvili) had marked, is by the person avoided chronically. Everyone who successfully masters meditation, sooner or later will see oneself unvarnished, and it is one of the most unpleasant things in life.

Enticing from a chasm monster Heriona (a symbol of lie), Vergilius says: «We should the truth similar to the lie keep by closed lips». Here it is a matter of a primary incompleteness of the information which has the ego. On each current situation all events in the world have already happened, there is already the truth. But the person does not see it by virtue of limitation (locality), emotionality and darkenedness, dealing only with a fragmentary picture of life, its rough approach, a nasty copy. Each of us contains truth, for «who sits in me» (the full or system reason) "knows" everything, and the ego has only a little bit of this information which is false exactly by virtue of this incompleteness. The model of behavior, based on this incompleteness, is inadequate and defective, gives to actions of the subject small efficiency, but the absolutely positive image of oneself and erroneous sensation of correctness of state of affairs is built in this model.

After intrapsychic redistribution of the information there is a gradual turn of "the eyes of the soul» in samyama. The old model of the world collapses («the mountains cease to be mountains, the rivers - rivers») and lie (the inadequate system of self and world concept) is slowly and is painfully transformed to truth.

As Freud had already noted, the perception and understanding of the information dangerous to mental well-being is blocked by the unconscious part of psyche which operates mechanisms of censorship, suppression, and replacement. It became clear from studying taboo experiences - censorship filters subsensitive stimuli which cannot be perceived by the subject.

Information contact between two parts of psyche is possible **only** in the field of consciousness, which should in due order be prepared: to fill with something a vessel, in the beginning it should be devastated.

When the content of the unconscious starts "to filter" into mental space, the subject collides first of all with a wrong side of the ego. It becomes clear that all positive of the person has its continuation in darkness of the "wrong side"; that you and your relatives are not absolutely such as you seem that any aspirations and thoughts including your own are not faultless. The rebirth is painful, it is a powerful mental crisis accompanied by change of the world outlook: «That the tree crown has grown up to paradise, its roots should sprout up to hell». « The shadow represents the moral problem challenging the personal ego as a whole... Its comprehension assumes recognition of real presence of dark aspects of the person. The self-knowledge as a therapeutic procedure demands a large, heavy work which has been delayed for a rather long time» («Spirit and Life», p. 18).

«In the latent part of the person as experience shows, there are those or other features showing an extremely persistent resistance to the moral control. Such resistance is usually connected with projections which are not recognized as those and their recognition is a certain unusual moral accomplishment» (ibid, p. 19).

Jung asserts that within the frame of base culture the person can up to **some degree recognize only some** negative parties (qualities). Those from them in which **the reason refuses to believe** are projected on milieu. The fact of recognition by each person of the most personal evil latent in himself is a problem of our days, but, in general, it was always. We ascribe advantages and perfection to our realized, "light", and controllable part and always find evil from the outside: in enemies, envious persons, the bad social structure, etc. Indeed we project frequently our own evil on milieu.

As projections are rather emotional, they cause the same response of social surroundings. Exporting unconsciously outside some part of his internal problems, the subject continuously «draws fire on himself».

As a result of the pointless war with the world, exhaustion comes; many destroy life of themselves, family and friends, not guessing that the true source of all this horror consists in them.

Now we shall examine Chidakashadharana, one of Tantra's meditations (hereinafter referred to as - CHD). It is intended **only** for people, whose leading representative system is eyesight - at closed eyes they **see freely, precisely, and without tension images** on the screen of the mind (sometimes it is accessible in one's waking hours).

For subjects with prevalence of other systems of perception, for example, kinaesthetic (sensations), this psychotechnics **is unsuitable**, they should apply Antara mouna or Ajapa japa.

The formula of Upanishad is the following: «Tat tvam asi» - «That you are» (the Atman is identical with Brahman), the individual soul is identical with the Absolute. Akasha in the Sanskrit means ether, space; chid (chit) - consciousness, hence, chidakasha - space of consciousness. The authors of Upanishad and Tantra were sure of the biunique conformity (similarity) of the Big Space (Mahakasha is an infinite number of matter modifications) to the individual mentality containing the equipotent space infinity of probable events. Purpose of CHD is a visual experience of the unloading process of subconsciousness and the further (if the system mind considers it as necessary) communications of consciousness with the unconscious. According to results, CHD is similar to other psychotechnics, but, I repeat, it is intended only for those who clearly see images. Dharana is a concentration or comprehension. Thus, CHD is comprehension (supervision) of the field of internal space (ajna kshetra).

Having mastered this practice, one can become the witness and the participant of amazing mental events. CHD is more effective than many psychotechnics, but also it is more dangerous, as here the process of "evaporation" of the superseded material has chances to be realized and understood.

Having started the regular practice of CHD, contemplator for months can observe a routine stream of mental visual trash (discharge of superficial "layers" of subconsciousness - the current superseded negative emotions), but when the embrasure opens, the original deep "production" cannot be confused with anything. The hell will pour into the opened sluices; its main attribute is an extreme emotionality and a powerful negative charge of the stream of images, it is better to experience it at presence of a skilled instructor. The main thing is not to be frightened; what you see was a very long time ago "inside", but remained unknown. And when subconsciousness is

cleared, paradise can for some time appear as an indemnification - tremendous plots, the color mosaic of unprecedented beauty, accompanied by smell and taste. But it is also only a pass-through stage on the way to silence and rest.

The first stage of CHD is kaya stharyam (consciousness of the body): to direct attention at the closed eyes to the body and continuously to keep it on the whole body. The more full the body is apprehended, the more the mind calms down, approximately as well as in practice of asanas, with that only difference that physical activity is completely removed and you are in a motionless and convenient pose.

Then one should, keeping consciousness on the body, feel its immovability. CHD is carried out daily, until these initial stages of CHD (the linkage of attention to the body and immovability) are not completely mastered. Their duration are five - seven minutes, actually it is the initial pratyahara.

The following moment is singing of mantra AUM. Remaining in a convenient pose, one should sevenfold, slowly, and distinctly pronounce in a singing voice this mantra, feeling at the same time the reverberation penetrating you from the nasopharynx up to heels. It is necessary to plunge completely into sounding of mantra, in consciousness there should not be anything except for AUM.

Then it is necessary to execute prana shuddhi or anuloma viloma, observing motion of air in nostrils as at vipassana. Breathe so about five minutes. Feel then that air as though enters separately into each nostril, and these two air streams, moving to the nose upwards and under a sharp corner, at ending an inhalation momentarily as though contact in the point of «the third eye» (bhrumadhya). The specific sensation of this contact can appear there. With the beginning of an exhalation it disappears; streams of exhaled air as though are split again "to contact" at the ending of the next inhalation. Duration of this stage is about five minutes, with the lapse of time this contact becomes habitual and convenient.

When everything what was listed above is mastered (switching of perception on internal space of consciousness has taken place), actually practice of CHD begins.

So, the guaranteed silence, eyes are closed, the back is straight, the body and consciousness are completely weakened, the spontaneous visual "trash" flashes on the screen of consciousness. The point is that one should **simply look** at this screen, keeping eyeballs weakened (released). But there is a question: **How** to look? If at mastering initial stages of CHD eyes have relaxed and are immobilized not up to the end, the meditative condition does not arise. But in the process of meditation itself involuntary movements of eyes can quite appear!

Here are many thin moments. Usually wakefulness is accompanied by the high dynamics of the attention, having the tendency to be compressed in a point and to saunter on observable space. As well as in asanas, it is not necessary precisely "to stare" attention to sensations, it should also in CHD be released so that it "has spread" up to borders of the "screen" of the mind, covering it entirely. At the same time the habitual focusing is lost and there is an inhibition, it will actually be the beginning of dhyana - contemplation.

As well as in any meditation, it is necessary to remain in CHD a suspended **observer**, but by no means **the participant**. One should not at all react on the content of the screen and events developed there, all the more emotionally! Meditator is a **witness**, an indifferent registrar, like a device which does not worry, does not experience, and only fixes parameters of a situation.

Safety precautions. The following rules **are firm**; their observance gives an acceptable probability of success of meditation and guarantees preservation of mental well-being.

1. Do not identify yourself with what you happen see, hear, and feel (experience) in process. You are not identical with what is "shown", but it is yours too – let it be muddy, inconvenient, or terrible. To clear the Augean stables of subconsciousness, it should be seen, endured, gone through.

2. Do not react in any way, when a «parade of ugly creatures» rushes on the screen (and the body responds by unpleasant sensations). One should contemplate this parade in full impassivity, keeping calmness and instantly forgetting about your experience after going out of the process.

3. **Do not be frightened, it is the third and most important rule.** As Tolstoy said: «He frightens, but I am not afraid!» One must simply look («Not faces - dregs hung about as doctor Moro's terrible creatures, in noctule linkage, and the tiny mind, their only guide, biting and artfully smouldered at the bottom of pupils») with unshakable calmness and estrangement, remembering: **I am only an observer.**

The instinctive fear arising at dumping of superseded **is not dangerous, if one only does not give in to it!** It arises as a consequence of the loss of intrapsychic stability; any meditation has a standard development, described in «The Divine Comedy»: hell, purgatory, paradise.

There are no ways by means of which it is possible to avoid even **partly** hell and purgatory, except for Hatha Yoga. At the minimum of consciousness, the negative is gradually slacked away in practice of asanas through the body.

If the narrow tracks of self-knowledge unavoidably pass through hell, so for those who do not own technology and shows the silly obstinacy they come to an end in hell. The idea of meditation as an inspired and joyful experience of the condescending grace is a chatter of dilettanti.

«Expand consciousness!» - and it will be good for you!» Perhaps it will be, but it is far from being at once. And not always. And not for everyone. And at the beginning, it becomes bad, and perhaps very bad. And not all are capable to bear it. Any attempts of meditation are contraindicated for "borderliners" and neurotics whose superseded without that was longing to be outside, striving to blow the "roof" off. And if to play similar games, not knowing their essence...

Here is a fragment of the letter received by me on 6.11.2002: «It had happened with me something unforeseen. Actually I was not engaged in meditation. To tell the truth, I have a little learned to sit motionlessly and limply. It was as far back as in the spring. And then I for the first time have seen something rather strange after what I have stopped my attempts before yesterday. Impressions have settled rather quickly, but the characteristic of event (given without delay) nevertheless kept me from experiments. And yesterday I all the same had sat... Something turned, perhaps some sketches, but - not that. And at night, I have run into a required condition completely without any desire. Directly from dream. There were the most terrifying sensations. I have left almost at once, but a few minutes I was still afraid – whether it will return and now, while being awake. I truly felt on the verge of madness, thought that I cannot after that get into bed.

Beginners, I address to you, do not joke with it, do not pry into there. It would be desirable to learn what the pros think on the following questions:

- a) And was it meditation? (hundred-per-cent effect of presence, a sound, very unpleasant sensations, the disordered breathing).
- b) If yes, what to think about its unbidden appearance and what to wait now.
- c) Is it possible to talk to somebody in Petersburg?
- d) Any comments would be interesting. I shall be very grateful to all responded persons!»

Dumping of the pathological material superseded in subconsciousness is a necessary condition of equilibration and further development. At the same time, the unpleasant sensations accompanied by the strongest emotional "jolting" can arise (even outside of practice of asanas) in people of kinesthetic make-up.

One has not to expect appearance of something familiar on the mind's screen. Not at all necessarily the problem "is evaporated" in that kind in which it had once got in system; psyche mixes everything. You observe, for instance, the image of a banal stool, but this is accompanied with an extreme disgust and horror. At times tremendous plots are unfolded on the mind's screen: «There is source of the false light, the fallen angel Lucifer, who destroys singing of spheres in the center of the world of impossible».

In short, you can see anything, but you cannot react to it! If on the "screen" something which has driven consciousness and the body to shock has appeared, and you have twitched, having been frightened, consequences can be deplorable. You will be simply knocked out from the process and can be held up in the negative endured condition for a long time. Texts assert - and it is the naked truth! - if a contemplator has reacted, "was linked" with a stream of proceeding affects, he can get into the psychosomatic hell. It is the main danger of meditative practice at stage of practicing of superseded. One of the few real and accessible ways out of the given situation is physical loading, down to an extreme. For example, fast run uphill with weighting, immersion in ice water, its pouring out from a bucket on himself, some tens (hundreds) squatting with jumping out upwards. If also it works not completely, one should add mild neuroleptics such as alcohol or hyperventilation - and to sleep. Roughly, but effectively, at least it will be purgatory instead of hell.

If process of CHD was broken, one should go out from it: to inhale slowly and deeply, to exhale, to strain and then to relax the body, keeping the immovability, to open slowly eyes. One of my friends (a patient in the past) mastered yoga slowly, sorting numerous problems out. The mode of his life and work was so dense that he had been compelled to get up at four o'clock mornings, carried out asanas up till six, and further everywhere: road, the native scientific research institute, people and meetings until night. Everything went perfectly; he was restored, dumping his overfatigue of many years, and let somehow drop that he was going to master separate breathing. I have not agreed with him as at the similar schedule and rather small experience of practice there's no reason to add something else. The daily sum of influences is such one as it is that any makeweight can cause destabilization. Half a year later we have met, and he has told a funny (in some way) thing. In the beginning of practice of separate breathing everything went perfectly, but then his sleep was affected. One night, having woken up once again approximately at about three o'clock, he has decided to stand up, but he to his dismay has failed even to move. If he knew that in a certain phase of awakening the body proves to be immobilized! But my friend did not own the necessary information and that is why he was strongly frightened.

«And now already the third month it drags, if you will excuse the expression, my face on the table», - he has finished his story. «As if keys of the piano are pressed by themselves, it makes

me so sick - that it is impossible to tell. I am afraid to go to bed: what if everything repeats again? Doctors have told it is simply ANS, which is out of order, it is not dangerous ...»

Certainly, we have made a necessary adjustment, and the problem fell spontaneously away. But in half a year! And it was only **an elementary fright** caused by a simple disorganization of conditions of the body and consciousness. It is possible to imagine what effects can be caught in illiterate meditation!

There is a probability (although it is small) that after superseded something more dangerous can "emerge" if suddenly images get a symbolical character; it is necessary to refuse completely any attempts of meditation, to keep only asanas.

If suddenly in consciousness there was a voice, and you have answered it, it can freely become an ineradicable acoustical hallucination.

An intrapsychic alteration which begins at a dump can be accompanied by anything, for example, a physical pain. In general the basic "evaporation" of system deformations goes on kinaesthetic "diocese"; the pain can be local, migrating, and total, there can be convulsions, tremor, etc. Though the full muscular relaxation is an indispensable condition of a competent entrance in the meditative process, at occurrence of nervous-emotional "dump" it gets inevitably broken, there is muscular contracture, and it is normal. When superseded is after all its grimaces dissolved as Terminator in the boiling metal, it comes the internal balancing - the first stage of integration of the ego with the full mind. During the whole practice of CHD one should contemplate the mental screen entirely, not being fixed on its separate sites or images. Whatever the subject can personally undertake for "improvement" of process, will be a mistake; any mental action, voluntary movement, effort of will restores automatically the tone of vigilant consciousness and meditation stops.

At observance of safety measures, no focuses of discharge in CHD and other meditative practices are dangerous, but if the fear is irresistible, consequently meditation is premature; one should concentrate on asanas and a deep relaxation.

When meditation "has gone", character of dreams and the general emotional state changes; the things described below in chapter «Unusual Abilities» start to occur.

In 1992 a middle-aged lady (we name her T.) has arrived at Chernogolovka at one of the seminars of the Center. According to a number of circumstances of the childhood and youth her neuropsychic state was nasty; therefore the accent in practice has been put on work with the body. The effect was good, but she, unfortunately, had got between two our seminars into some "yogic" party in Tula where one learned "to meditate" each and all. When there were voices in consciousness of T., the Tula "teacher" has named it as an attribute of "advancedness". Having seen her half a year later, I was shocked: not reacting to questions, she only smiled faintly: «Now I speak all the time with them ...» Soon this woman in unexplained circumstances fell out the window of the eighth floor of her flat, and three children have remained without mother.

The law is an exact knowledge of what is impossible to do, including meditation. The Church Fathers knew it for a long time. Saint Theophan had rather understandably explained **incorrect** kinds of attention and a pray of Jesus: «In the natural order of our forces on transition from outside to inside, there is our imagination. It is necessary to pass safely it in order to get on the true place inside. Through inattentiveness one can get stuck on imagination and think through ignorance that you have come inside whereas this is threshold, and a sticking is always accompanied by spiritual deception...

The most simple law for a pray is to imagine nothing! Until our mind about God is imperfectly, it is connected with some form (on bas-reliefs of the early Buddhism the place of Tathagata remained always empty - V.B.). One should in every possible way try to pray without Divine images. Stand in heart with faith that there is God there, but **how is** - do not consider!»

«In action of Jesus' Pray **there should be no image**, coming in between the mind and the Lord... Consciousness of God's eye, looking inside of you, **should not have an image** too, but ... consist in one simple belief or feeling» (St. Theophan).

The Fathers were in general opposed to contemplation of images; experience showed that without corresponding knowledge it is too dangerous.

«Some praying people raise eyes to the skies and the mind and imagine in their mind God's providence, heavenly blessings, hierarchy, heavenly angels and abodes of Saints - everything, what is spoken in Scripture about these subjects, they arise them from memory and go over by imagination during the pray, trying to shake by it their feelings in what they are sometimes successful. It is ... considered as a display of the true religious mood» (Simeon the New Theologian).

«To imagine Divine subjects under those images as they are represented in Scripture, there is nothing bad and dangerous. We cannot think about them in a different way as presenting ideas in images. But one should never think that it is in practice so as these images appear and what is more to stop on these images while praying. It is appropriately during pious reflections or at godly thinking, but during Jesus' pray - it is not! Images keep attention outside, no matter how much sacred they could be, and during a pray the attention should be inside, in the heart. If who beholds images in the beginning of Jesus' practice - he is wrong! But in this wrongness there is only the beginning of a misfortune what directs at something worse and dangerous. Contemplation of these images happens to be rather pleasant and makes the soul to get too much used to comfort; it seems to it that it is what is necessary, the person starts to invoke God, he wants to be left by Him in this state, - and it is charm! The way of such person is stopped at the very beginning, as the target state is considered achieved, though the achievement has not been started» (St. Theophan).

«Further the self-conceit even more excites imagination and draws new pictures, inserting in his dreams the personality of a dreamer and representing him always in an attractive kind, nearby to God, angels, and the Saints; and the more he dreams so, the more the belief takes roots in him that he is exactly already the friend of Heaven and celestial beings, worthy of sensible convergence with them and special revelations. On this stage it begins mystical propensities (apparitions - V.B.) as a natural mental disease.

Thus, many were tempted, seeing light and radiance by the corporal eyes, smelling a fragrance by their sense of smell, hearing voices by their ears, etc. Others of them were mentally deranged and passed from one place to another as madmen. Others, having accepted a demon, appearing in image of angel of light, became firmly convinced of deception in such a way that up to the end they were incorrigible, others according to demonic suggestion, murdered themselves, crashed down in rapids, hung themselves. And who can estimate deceptions into what the Fiend plunged those.

There are true visions – experienced persons are able to distinguish them from generations of their imagination and demonic ghosts. But as in practice there are more inexperienced people than skilled, it is put in general by the law of the spiritual life – do not accept any apparitions and do not confide in them!»

Gregory of Sinai: « If you see light or fire outside of yourself or inside, or an image, Christ, for example, or an angel, or somebody other, do not accept it in order not to suffer harm. And do not permit your mind to build in yourself such images, it leads to deception. If you notice, as if somebody pulls your mind by such external imagination, do not give in, keep inside, and make the pursuit of attention to God **without any images**» (Simeon the New Theologian).

In the quoted fragments there is showed danger of independent work of imagination which has nothing in common either with meditation or with the valid indulgence of grace (See lower chapter «Yoga and Christian Mysticism»). The mystical propensities, named the mental illness, are a fantastic delirium whose hero becomes frequently the one who prays too much or "meditates". Sometimes thoughtlessly the person starts to believe firmly in reliability of his apparitions, what has taken place, for example, with Maria Devi from the notorious «White Brotherhood».

Not being in the state to distinguish play of fancy from discharge of subconsciousness («true apparitions»), the Fathers fairly conclude, that one cannot in contemplation trust in anything!

With regard to CHD it means – not to identify with the One pink elephants appearing on the screen of consciousnesses and produced by imagination - «When you wait for friend's visit, do not accept your heart beats for clatter of hooves of his horse».

The second wrong image of Jesus' pray is mental. If in Buddhism it is ordered to consciousness to observe the own dynamics down to its full attenuation, so in «clever making» it involves the worshipper in a contradiction: he tries to block his intellectual activity and is eventually confused in his movements, not understanding what occurs. Nevertheless, the Holy Fathers asserted that it is not so dangerous, as interaction with images.

At performance of CHD such mistake will consist in acceptance of the self-unfolding mental dynamics for the information "from there".

In the third, correct image of a pray: «Having non-care about any thing, benedictive and non-benedictive, conscience pure in everything that it did not convict you, and impartiality to all mundane - sit down in some silent place, alone, in a corner, shut the door, collect your mind, distract it from every temporal and vain thing, press the beard to the chest (Jalandhar bandha! - V.B.), restrain a little breathing, bring the mind down in your heart, turn there also sensual eyes, and, attending unto it, keep there your mind and try to find by the mind, where is your heart that your mind was perfectly there.

In the beginning you will meet there darkness and rigidity, but then if you round the clock continue this pursuit of attention, you will find there an incessant merriment».

Saint John Lestvichnik assimilates the affair of salvation to a ladder with four rungs: some people tame and weaken passions (analogy to karma yoga), others pray by their lips and sing (mantra yoga), and others practice in a clever pray (something average between mantra and karma yoga), others ascend to apparition (dhyana or samadhi yoga).

Saint Theophan: « When this grace of the Holy Spirit gets on somebody it shows not anything usual from things of this sensual world, but something what he who never saw and did not imagine».

It is appropriate to present A. Maslow's statement about opposite types of perception: «One can speak about attention either as about a fresh... reaction of an individual to unique properties of an object or as about attempt to subordinate an external (or internal) reality to some classification

pre-established in consciousness of the individual. In the second case we deal not with knowledge of the world, but with recognition in it of those features which we ourselves have given it. Such kind of "knowledge" is blind to dynamics and novelty, it is more like rationalization of the last experience, attempt to keep the status quo... The classifying perception does not leave any opportunity for correction of mistakes. What once has got under a rubric, remains as a rule there forever" («Motivation and Personality», p. 287, 292).

Saint Ignatius portrays an ideal Christian so: «Because of an incessant pray the ascetic comes in **spiritual poverty** (from here: «Blessed are the poor in spirit, for theirs is the Kingdom of Heaven»). Being accustomed incessantly to ask for the help of God, he gradually loses his hope upon himself. This sensation can little by little intensify up to such degree that eye of the mind will clearer see God in His Providence, rather than the eye sees subjects of the world. The incessant pray brings in **holy simplicity, making the mind drop the habit of** various thinking (i.e. inhibition of intellectual activity becomes constant), keeps it always in poverty and humility of ideas... At last, the worshipper can arrive infancy, commanded by the Gospel, become bum (madman) for Christ's sake, that is lose the pseudo-personalized mind of the world and receive from God the spiritual mind». It is clear that such prospective looks for the modern person unattractive.

The purpose (today absolutely not actual) of medieval yoga is practically the same as Christian mystics have: the final merge of private soul with integrity of the universe. With that only difference that symbolics and image of deity were not ordered by yogic tradition. Isvara was the abstract god who in ecstasy could appear somehow and in any form (or without this).

What will be, if one continues meditation after initial balance? What will be its results? If to agree with a hypothesis that at self-realization "volume" of consciousness grows, so the following question is logical: till what limits?

Here is necessary a deviation. Stanislav Lem in a futurological work («Sum of Technology», 1968) characterized samadhi as a zero information state, as in it there is ostensibly no gain of the information. Today it is clear that this statement is erroneous. Whence is surprising knowledge of yogins, reached self-realization? What are their extraordinary abilities based on?

Experiences of Delgado have shown: the brain fixes everything what has been perceived from the birth and till now. A huge volume of data comes to it «through eyes and ears, it is practically poorly dependent on desire of the person. His brain, whether the person wants it or not, reacts to this stream» («The Healthy and Sick Brain of the Person», p. 7).

Neurophysiologist Penfield has found out that the irritation of separate sites of the cerebral cortex enables the subject to go anew through the past. Operating epileptics, Penfield influenced by current different sites of the brain and has found out that stimulation of temporal lobes, as a rule, results in that the patient starts to recollect old events in the smallest details.

The repeated stimulation of the same areas of the cortex causes **almost identical** experiences, but distinguished in detail, as if the information, block embodied in the long-term memory, is read every time a little at another "angle". The most famous physiologist, the founder of the theory of functional systems P.K. Anokhin asserted: «Carefully studying reactions of the brain, we overlook that outside the limits of focus of consciousness there is a huge luggage which can be named memory of the brain; this luggage accumulates within the lifespan and happens, as some hypnotic experiences show, amazingly enduring» («Philosophical Problems of Physiology of the Higher Nervous Activity», p. 453).

The neurophysiology subdivides human memory into a number of «kinds» distinguished according to character, though closely connected: organic, physiological, motor, figurative, verbal - and all this except for operative (voluntary). Today it is considered that memory is distributed on all volume of the brain and consciousness in samyama contacts spontaneously with all its modifications.

The perception and awareness of the wakeful subject is discrete; the general flow of information is perceived (by means of sense organs and perhaps not only by them) continuously. Consciousness has time to snatch out from it only the most actual, moreover - the system mind blocks what it considers necessary.

The contents of memory can be divided conditionally into the conscious information (accessible to voluntary recollection), forgotten and superseded. «All of us had studied a little at a time in something and somehow»; from enormous quantity of the knowledge received in life, the person acquires and can use only a little bit. Acquired accumulates in memory; some part of it being chronically unclaimed, in due course loses energy and leaves under threshold of perception. The essence of samyama (samadhi) contradicts Lem's statements. At reorganization of psyche, the information really does not come in from outside, it penetrates into consciousness from "terminals" of the unconscious where, as Attila József said, «all our past is in us heaped up». It begins a restoration of old traces; it is formed contact of consciousness with memory of the internal environment.

As even at regular practice of samyama, this process is slow enough, all this time the subject should be outside of society. If to meditate "without discontinuing work", safety of the mind is not guaranteed. One my acquaintance got trained in yoga directly in India, in one of the branches of Bihar school and has during three years reached major triumph. Shortly before the termination of business trip the teacher has given him dhyana diksha (personal meditation), and the guy has told that he will go for it, having returned in Russia. The guru has advised not to tempt providence as practice of the higher stages of yoga absorbs the person without residue. And only after the full end of internal reorganization it will be enough an hour of meditation per day to keep skill, it is already combined with everyday life. During mastering skill attempts of overlapping of the process with an active life in society is a direct way to the madhouse. That the system mind safely integrated into itself consciousness, it **should not** participate in any parallel processes.

If in the meditative plan everything goes successfully, the person gradually assimilates the most part of the information, perceived consciously during life. Intellectual "calibre" of the subject at the same time varies essentially, there are surprising abilities, for example monks in the Tibetan monasteries remember by heart hundreds volumes of the Canon. The capacity of memory is huge, J. von Neumann has counted up that during average lifetime the brain accumulates about $2,8 \cdot 10^{20}$ bits of information.

So, we have discussed two stages of internal integration: deliverance from superseded (result of what is balance and acquisition of integrity) and expansion of the memory size (but not consciousnesses!). In samyama power inputs of consciousness are minimal, the most part of combined energy is delegated to the unconscious, its information collections "punch" anamnestic barrier and enter into mental space. In process of successful interaction of both parts of psyche, the perception is optimized, darkenedness disappears, relations with world around are turning to normal, and the person realizes the dark beginning as a component of his nature. In religions of the Old World, Satan quite often was considered as brother of Christ, the reality is impossible without change of oppositions.

It is possible that on certain conditions the deep concentration makes active the leading information structure – the «quasi-crystalline center» of epiphysis («Natural Minerals and Causal Medicine of the Future», p. 79). Simultaneously it is a fragment of the Network of weak interactions, uniting at the field level all simultaneous human beings.

The ancient metaphor shows God as a circle, which center is everywhere, and periphery nowhere. It is unimportant, whence to start and in what way to move to self-realization if actions correspond with nature, we always, everywhere, and from everywhere shall come to the One. The basis of material and spiritual is the same, therefore typical images, sensations, and emotions appear also in samyama. Exorbitant experience has one essence; the difference is only in the description interpreted as a rule within the framework of intellectual and cultural luggage of the person and his denominational background.

Exupéry said: «The human, being beyond his powers in order to comprehend variety of the world, acquires a number of small, one-sided truths and then fights with all his strength against the others, with their exactly the same small one-sided truths».

Physics comprehended laws of structure of matter in an abstract experimental way, with the help of devices. Mystics and yogins went in an experimental way, using for this purpose themselves.

Both those and others have faced the challenge of influence of the observer on the researched process (object) and had differently overcome it: the first opened dissipative structures and Gödel's theorem, the second created yoga, having transformed vigil consciousness in the detector receiver with a minimum level of interference. Results of physicists and "lyricists" proved in whole to be identical; the first formulated laws theoretically, with the following verification, mystics experienced them directly in experiment.

Physics have had to face dynamic vacuum, basis of substance turned out emptiness, intra-atomic distances are monstrously huge in comparison with the sizes of nucleus and electrons. But what level of unity do yogins and mysticism handle with? Even if it was possible to receive contact – what do we encounter?

Texts and evidences prove that one should not stay in samadhi for a long time. «... The person is not capable to prolong this completeness - lightnings of truths cannot be stretched in the long and flat sun which would be of itself suspended in the sky... and it would guaranteedly, long enough time... show us the truth» («Psychological Topology of Way», p. 394).

In the morning everyone wakes up himself only because in the unconscious there is a mechanism "activating" consciousness, it works also after a faint and a deep inhibition in yoga.

After clinical death (especially repeated) the structure of psychosomatics changes, there is specific skin pallor and extrasensory perception. Researcher people connect it with the once-only destruction of a big number of the brain cells, first of all – of cortex, whose constant information "noise" muffles the "whisper" of the unconscious. Samadhi also borders on death; in its "vicinities" there are hardly probable intrapsychic events. Just at the moment of contact with the One the "rest" of consciousness **feels itself** as an absolute reference system what makes an indelible impression upon an unripe intellect, generating complex of selectedness.

Having passed the backtracking point, one can get in Mahasamadhi, "short circuit" on infinity. In flash of dissolution the subject instantly realizes all world communications, but the ego at such load breaks irreversibly up. The person does not come any more in consciousness, having remained in «sacred madness»; sometimes the body together with the mind perishes too. A

qualitative practice of Hatha Yoga is the original anchor, providing to psyche the necessary stability.

Contact with the One was always accessible to a rather limited number of people. The state of enlightenment is liberation from mental restrictions: «Desires of a self-actualized person do not come into conflict with the mind» («Motivation and the Person», p. 258).

«Thus, if the problem is set to unite structures of subconsciousness, consciousness, and superconsciousness (of Network or the One – V. B.) to a united structure, so it means aspiration to integration of structures of different ages: the slowed tempo-world of subconsciousness, usually current world of consciousness, and dying tempo-world of superconsciousness. Structures appear in one tempo-world instead of simply "to come to the surface" or "to sink". United tempo instead of united level - that can unite them. (It is clear from here, why the mental space should be empty. First, consciousness is inhibited, i.e. its "speed" is lowered and equalized with intensity of processes of the unconscious. Second – for the information "coming to the surface" from depths there should be a place **where** to go out, be located. Thirdly – combined energy of psyche starts also - at deactivation of consciousness - process of diffusion from the unconscious into the empty space of consciousness - V.B.).

We know that at some stage the wave of synchronization and harmonization of processes (in system - V.B.) appears and starts to move on. Communications with the past, with the weak and thin world, with subconsciousness are restored. The realized consciousness is in fact only a «spotlight» which highlights, controls, holds in clearness only a small share of a huge cargo of the past, only «the top of an iceberg», an insignificant part of an enormous information collection of all information perceived by the brain.

The contact of tempo-worlds can take place, when weak and slow processes start to flame up, and intensively developing structures, on the contrary, to spread. Quickly developing structures of superconsciousness can "feed" the slow and by that to promote maturing of a spontaneous impulse of subconsciousness for its going out on the surface of consciousness.

Let's note one more paradoxical feature of meditation experience. As a result of calming the mind and synchronization of processes, a supercomplex structure reflecting complexity of the world is created on the brain field. But it is extremely difficult to verbalize and to share this experience with another. In fact to transmit this structure, one should reflect it on the same supercomplex basis, the basis of language, education, culture, which (basis) still is not present. And therefore experience of mediation and enlightenment remains purely individual, basically incommunicable, perhaps, even socially useless (as Meister Eckhart said - the grace has not any effect - V.B.). "Only a general sensation remains by an enlightened being, it occurs recrystallization of his personality" («Foundations of Synergetics», p. 232).

There is known a sad result of attempt of the Pentagon to use a feedback for training of pilots of the Air Force. One had created a computer simulator simulating air fights with absolute reliability. During its operation there were a number of cases, when after switching-off of the equipment testees lapsed into a coma, to help them out from which was not possible. What can influence so shatteringly on the healthy guy who, outside of doubt, any American pilot is? Apparently the cumulative mind considers instant change of the reality a catastrophe, disconnecting consciousness in the background of a full somatic well-being. One of the participants of the project realyoga.ru: « I can share experience: I and my friend had in the beginning of 1990, in Moscow, got it in the neck as influence of one of the first models of the virtual world. The stay of half an hour's duration in it was enough in order at least else two hours to bow and scrape and to keep closer to walls since the sensation of unreality "pressed", first of

all, on motor coordination. Though if to remember closely also other systems were on the verge of ...».

There are known experiments when the testees put on eyeglasses overturning the world head over heels. In the beginning there was the strongest dizziness and loss of orientation, but after a while the visual analyzer changed its ways, and the person again started to see the world as usually. When eyeglasses were removed, there again came destabilization, and then visual function was restored. In other words, a deep reorganization of perception demands time and physical immovability.

Castaneda asserted that Toltec can "receive" perception of any living creature, but it is stuff and nonsense, as perception mechanisms of different animal species have various physical characteristics. Besides, parameters of the human sensory perception are constant. The idea of human brain transplantation in the body of an elephant has remained a fantasy just because the center is incompatible with foreign periphery (A. Belyaev's story "Hoyti-toyti"). M. Erikson disordered perception of testees under hypnosis and has found out that « ... the Induction of disorders in any chosen modality of behavior should most likely be accompanied by disorders in other modalities» ("Strategy of psychotherapy", p.198). Suggested deafness resulted in memory disorder, sight, and spatial perception, sometimes to nausea, dizziness, and local anesthesia that is to disorders of tactile perception. Ericson's conclusion: « ... the Induction of hypnotic deafness of a normal subject can lead to appearance of other various disorders in behavior. These additional displays make apparently a part of the induction process of disorder of sound perception or are expression of disbalance of psychophysiological functions of the organism, generated by such disorder» (ibid, p. 194).

The same occurred actually at the suggested blindness. Partly it coincides with the characteristic of states at instant change of "point of assembly" (Castaneda), but in Erickson's experiments there is a moment, obviously contradicting the Toltec one, namely: before the change of perception, the preliminary catalepsy and full physical immovability was **always** developed in combination with anesthesia. In short, reorganization of perception is incompatible with body movement in space and with involvement into any parallel (simultaneous) external processes (actions).

Let's describe the most frequently meeting variants of interaction of the subject with the One.

The first - self-realization by karma yoga. Personalities of genius have undoubtedly access to archetypical and also possess abilities for expression of experienced revelations. Lao Tsi, the Buddha, Christ, Mohammed, and others had created masterpieces of spirit. Geniuses, whose names have not been kept by history, had invented bronze, wheel, bow, and the arched dome. Leaders, reformers, and conquerors use archetypical energy for excitation of peoples.

The second – bhakti yoga, contact with deity through religious ecstasy; young Ramakrishna fell into a trance, having seen a flight of white cranes on the background of a black thundercloud. Mystics belong to this group; they add nothing new to the world, but have an influence on the masses. It should be noted that ecstasy of bhakti as well as adoration in the Jesus Prayer is a contact with the known beforehand, ordered Divine deity.

The third variant, which is studied in the given book, is Raja yoga, a universal and unique technology of autotuning.

The fourth - catastrophes of the body and consciousness (including "blunders" at the illiterate use of psychotechnics). In this case, even coming back to a more or less normal state, people are not capable to benefit from their experience.

The fifth - the janyana yoga, creation of thought products with the material embodiment or without it; these are digesters, great writers, philosophers, musicians, painters, and scientists.

The sixth area: «the invention of bicycles». These include an infinite number of "therapies", "systems", "doctrines", and also some crazy ideas of small-minded schizoid conceptuators. Unfortunately, the tendency of positive development of yoga, taken shape at the end of 1980th years in Russia, had failed. It had clearly been said by the first and sole president of Association of yoga of the USSR:

To the president of the Philosophical Society of the USSR, academician I.T. Frolov

« Dear Ivan Timofeevich!

On initiative of the Moscow branch of the Philosophical Society of the USSR, section «Philosophical problems of psyche regulation, self-improvement and human spare capacity», Ministry of Health, and Goskomsport of the USSR, it has been formed the «Association of Yoga of the USSR» (the founder is the FS of the USSR) on October, 21, 1989 in Moscow at the first All-Union theoretical and practical conference «Yoga: problems of health improvement and self-improvement of the person». Over a period of the formal existence (organizational formation) it was found out that:

- 1) There is no ground for creation of the "Association of Yoga of the USSR", as there are not enough qualified personnel for yoga in the Soviet Union;
- 2) The majority of members of the created Association have deformed and sometimes false impression of yoga as of a health-improving system;
- 3) In the majority the Association is made by the persons, seeing in yoga first of all a source of a profit.

Besides, it is known: specificity of yoga is such that its teaching demands not only high qualification; the slightest discrepancies in teaching methods can appear fatal for health of the person.

The population shows mass interest to physical training of yogins and addresses for the help, but the given Association cannot by virtue of the reasons, stated above, provide performance of the first precept of medicine: "Do no harm".

I as the specialist in Indian culture, member of the FS of the USSR, suggest the Philosophical society of the USSR to refuse founding of the «Association of Yoga of the USSR» as appeared unable to performance of the problems, set before it.

Instead of this Association there is a real opportunity to found an Association of the smaller scale, which defines its goal first of all training for the qualified teachers, instructors, the edition of manuals, methodical instructions, etc. The Organizations: "Soyuzgiprovodkhoz", scientific production association "Contact", the All-Union Central Council of Trade Unions have expressed the oral consent to become founders. The constituent assembly is planned for leading at the end of February of this year».

Professor V.V. Brodov 5.02.1990

The idea of the Russian enthusiasts about true yoga is substantially profaned by foreign (yoga of Iyengar, Astanga Vinyasa) as well as domestic falsifiers («Academy of Yoga» of Ar Santam,

«Institute for Patanjali Yoga» of Reznichenko, etc.), and also by the schizogenic creativity of separate representatives of the fraternal people of Ukraine. Efforts of such outstanding persons as B.L. Smirnov and V.V. Brodov did not make the weather on the information front, and I hope that the given book even a little will serve correction of this sad situation.

And, at last, **the seventh** area, studying and utilization of processes of the unconscious outside of yoga context - Freud, Adler, Reich, Fromm, and others. Carl Gustav Jung, a nonesuch, whose search has inspired also the author of these lines, stays at a distance from others. He asserted, in my opinion, a disputable idea: the ultimate goal of mental development is self-sufficiency, such degree of counterbalancing, which minimizes activity of the individual.

If to compare the mystical Buddhism and the Christian grace, so the following turns out:

- «I live, now not, but Christ lives in me » (he is me) – St. Paul;

- «You learn that you are the Buddha » (I am he) - «The Treatise about Meditation of Amitabha» (424 A.D.).

In the first case, «the glass is half empty», in the second - half full. Whether is it necessary to break lances, especially, in conditions of freedom of conscience and belief? Everyone receives the result, if it is true, so it is the same. Lying are "teachers", preaching their personal way, so long as each person is unique.

It is considered that self-realization saves from sufferings. It is an illusion, it minimizes them and changes the attitude to them, withdraws from space of the facts in the "world behind the looking-glass", creating a special organ of perception and communications, not coinciding with sense organs, given by nature. Usually the person feels in one world, but thinks in another, this gap is insuperable and generates suffering, yoga is one of the most effective ways of bridge building between these worlds.

Perfection is an abstract concept, everyone puts in it what he knows, wants and of what he is capable. In history of the domestic aircraft there was a test pilot, one of the few who has died a natural death, and - there's no precedent for this!!! – he flied seventeen years with one eye. It is Sergey Nikolayevich Anokhin. During test flights he repeatedly got in critical situations which left alive and healthy - with the exception of eye. But the most interesting is that at the following analysis of these situations already on the ground there was not even theoretical opportunities of rescue. And the person over and over again got out of such situations. The question: «How?» - could not be answered by him. It is probably an example of the exclusive communications of that base with the body.

And in conclusion of the essay about samyama there are three sketches. The first is the prosaic one, from L.V. Shaposhnikova's book («Years and Days of Madras», p. 334):

«So, you are here (in Pondicherry - V.B.) quite happy?»

«Yes, yes!» - confirmed Ambu. «I feel happy and rich already because I can do others happy and bring them joy». «How do you bring them joy?»

«You know», - said Ambu, taking me confidentially by the hand, «yoga gymnastics brings to people joy. It makes your body healthy, mobile, and enduring. And it is always cheerfully for understanding. The person, practicing such gymnastics, always keeps an equal, good mood, does not get irritated, and treats others, even insignificant people, as his friends».

The second is the poetic one:

«The moon has risen above a Gothic fir grove; and with a wise man and Dutch eremite, the truth sings and dances in a ring over freezing waters. I shall look into its face, but hold out, and shall try to rescue you, clamping precious resinous needle in hollow of the hot hand».

The third is the philosophical: «Yoga of Patanjali formulates the methods of achievement of deeper functional levels. Many of us pass through life with half-closed eyes, with an obscured mind and heavy heart; and even those few which once had had rare moments of enlightenment and awakening, fall quickly again into a dormant state. It is pleasant to learn that ancient thinkers called us to remain alone with themselves, to realize in silence opportunities of the soul and to transform that flashing, that dying away moments of enlightenment into steady light which could illuminate long years of our life» («The Indian Philosophy», vol. 2, p. 329).

Meditation

Viktor Boyko

(Chapter 15 from the book *Yoga: The Art of Communication*)

Translated by Dmitri Nikonov
Edited by Rachel Douglas

“The word isn’t much, but the thing itself is mighty fine.” (Alexander S. Pushkin)

“Meditation in yoga is neither a technique, nor a practice, but a state that arises (or does not) as a result of practice.” (Faeq Biria, *Sovetskii Sport (Soviet Sport)*, January 26, 1991, p. 2)

I think that the best poetical definition of meditation is Arseni Tarkovsky’s:

Farewell now to all that I ever was,
What I hated, despised, or loved.
My new life begins, and I say farewell
To the skin I wore just yesterday.
I wish no more tidings to come from myself,
Farewell I say, to the very marrow,
At last I can stand up and above myself,
And put away my tiresome soul,
My self I abandon alone in the void,
And turn a cool gaze on my self — on it.
Hello there, hello, my icy armor,
Hello to the bread and the wine without me,
To the dreams of the night and the nymphs of the day,
Hello — all of it and all you, without me!
I read through the pages of unwritten books,
And hear the round tongue of round apples,
I hear the white speech of the cloudy white sky,
But for you I can’t capture one word,
For a weaker vessel was I.
I shattered myself, knowing not why.
No more do I hold the mobile sphere,
Without words not a word shall I speak to you.
Yet there once was a time when things found words in me —
People, fish and stones, foliage and grass.

What do we actually mean when we talk about the expansion of consciousness? If the subject were the functional range of the sensory organs, then they would have to be reconstructed in order to extend it, yet each of those organs has evolved as a receiver for a very particular part of the information flow.

The sensitivity of perception varies greatly among individuals, but remains constant (apart from natural age-related changes) throughout the life of an individual. Research shows that the geometry of the physical properties of space, as transformed by the sensory organs, is Lobachevskian.

In the case of vision, completely blind people are at one end of the spectrum, while at the other there are those able to observe the phases of Venus with the naked eye (such as the mother of the mathematical genius Carl Friedrich Gauss) or recognize people's faces at a distance of one kilometer (Veronica Scheider of Stuttgart). Some people see very well in the dark, but I have never heard of anyone who could see heat radiation.

So-called pathological synesthesia may arise after severe brain trauma. In such cases, the sense of touch may assume the functions of hearing, sight, or taste, but the parameters of perception remain unchanged even in these circumstances. Natural synesthesia (all five senses are representational simultaneously), which is rare, involves decreased blood circulation in certain zones of the brain.

Consciousness can be "expanded" only through the mental "digestion" of information arriving from the depths of the unconscious. The cessation of external perception (pratyahara) creates the conditions for such diffusion (inverse communication, in which the unconscious supplies information to the conscious mind).

Man normally expands his natural range of perception by means of devices such as telescopes, microscopes, eyeglasses, binoculars, tomographs, radars, synchrophasotrons, etc. The senses of sight, hearing, and smell deliver the lion's share of information about the environment, without being in direct contact with it.

Attention is the operative part of the awake mind. By steering our attention, we may control the scope and direction of perception. Attention is constantly shifting and can, at will, be focused or unfocused, or have no direction at all for some period of time. The sense of touch is responsible for the body's safety, while the sense of taste tells us about the quality of food and water, and the sense of smell about air quality.

The kinesthetic sense is one of the functions of the skin. It also involves signals from the musculoskeletal system and internal organs. In other words, the tactile sensations involved may be either external or internal. Taste sensations are localized in the mouth and, to some extent, the nasopharynx.

The visual analyzer is a part of the brain that is "advanced" to the periphery. There exists the field of vision, which does not vary in size or configuration when the eyes are open. There is also a movable focus of vision, which is a spot of variable size, linked to attention. Everything outside of this focus is seen vaguely (peripheral vision). Central vision, however, always "sticks" to the object occupying the mind at a given moment. If the mind is not preoccupied with what is

currently being perceived, but the eyes remain open, the gaze may freeze and unfocus for some time.

The eye is not a part of what it observes; in the act of perception, the eyes do not belong to the world. In my field of vision I see only the objects surrounding me, but not the field itself, which is produced by the likewise unobservable visual “device.” In other words, visual contact with reality is not direct, but is brought about in the mental domain.

I. Unfocusing the gaze with eyes open

When we gaze at a landscape, our eyes keep following a broken line, making short pauses and constantly changing direction. During this process, our central (conscious) and peripheral (unconscious) vision are separated by a strict but invisible boundary. The two areas are governed by different mental structures.

What can we do with our field of vision? It is possible to narrow or expand it voluntarily. If we stop the movement of our eyes by making the vanishing point go to infinity, and maintain (effortlessly!) this blurred gaze, then, after a certain time, our consciousness will be inhibited and our field of vision will turn into a mental screen. Maintaining simple awareness (a thin “film” of consciousness) while the eyes are either unfocused or fixed on something, is the state of meditation. For those who visualize easily, this process occurs as a sequence of mental images.

As meditation develops, one’s attention is spontaneously concentrated on the entire field of vision at once (if the eyes are open) or on the mental screen (if the eyes are closed). This is Antara Trataka. After a while, if involuntary ocular tremors abate, the “content” of the visual field stabilizes (spontaneous concentration), and the mind interacts only with this “imprint,” irrespective of what is actually happening before the eyes.

II. Unfocusing closed eyes

This is Chidakasha Dharana, for those who are able to see images on the mental screen. When observing the screen as a whole, the closed eyes should be completely relaxed. Gradually the flow of mental garbage loses its dynamics and a “passing” image stalls and freezes, indicating the beginning of concentration. The further course of events is similar to case I.

The developers of neurolinguistic programming (NLP) have established that each individual’s consciousness operates with mental information in such a way that either images, sounds, or sensations are predominant. The overwhelming majority of people have never reflected on the nature of their own thought processes; that is why people with different representational systems communicate with each other as if they were space aliens, often failing to understand each other.

The type of representation a person uses also determines the right choice of mental exercises (meditation techniques). In *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (Lesson 6, Topic 6), SSS states: “Everyone has the ability to create mental images of objects at will, but ... it remains dormant. ... We can develop ... the faculty of mental visualization.” Yet I know many people, for whom the power of visualization cannot be “turned on” under any circumstances.

People with different representational systems can achieve good results through the practice of gazing. This path is outer Trataka. People for whom kinesthetic

representation is predominant should use Kaya Sthairyam and Yoga Nidra, which work through bodily sensations, etc. Japa, other mantras, bhojana, and kirtan are suitable for those who prefer the auditory modality.

Thus, any expanding meditation at some stage passes over into concentrating meditation, which, in turn, cannot take place without the initiation of unfocusing.

The concentration of attention means the continuous focusing of the physical eyes or the mind's eye (simultaneously with other senses) on some object. This focused and frozen attention (gaze) is accompanied by complete stillness; it is impossible for anyone to function (unless mentally deranged), if physically moving while the eyes remain fixed on one point.

There are two possibilities here:

1. The field of vision (perception) is filled with a monotonic stimulus such as the pulsation of a pinpoint light source, uniformly flickering light spots, or rhythmic sound.

2. Focus of the gaze on a fixed object.

Let us address Trataka, one of the Tantric techniques. Trataka is the practice of staring at an external object, commonly a candle flame, although many other objects may be used. It is recommended to practice Trataka in a dark, draft-free area, so that the flame will be relatively steady.

The initial phase is Bahir (outer) Trataka. After mastering this, the practitioner can go on to combined Trataka. Trataka means "to gaze steadily" at some object. Fire is ideally suited, since it has been an archetype and symbol for thousands of generations.

Thus, the body is motionless in a comfortable posture, the temperature of the air is moderate so as to create no distraction, it is quiet, and pungent odors are absent. The eyes, attention, and mind are focused without the slightest effort, on a candle flame. As soon as any tension begins to be felt, the practice should be terminated, because the visual analyzer must adapt to continuous gazing naturally and effortlessly. If the wu-wei principle is observed, the duration of comfortable gazing at the flame will slowly but steadily increase. The same is true in outer Trataka, with the only difference being that peripheral perception is blocked by darkness if Trataka is practiced at night.

Later on, it is possible gradually to pass over to a combination of outer and inner Trataka, and then to focusing on the mental image of the flame. Since Trataka provides a transition from real to mental objects, it acts as a bridge between Hatha yoga and Raja yoga.

Let us discuss the physical aspects of meditation. What is sensation? The sensory organs are ports for communication with the outside world; information is received through them. Perception has limits because it is always selective. The ear captures frequencies from twenty to twenty thousand hertz, and the eye can register light waves of from three hundred eighty to six hundred eighty millimicrons in length.

The perceived image of one's surroundings is a rough approximation of reality. We possess only partial information about the outer world and events occurring within it, though it is enough for our survival as a species. The narrow range of our perception defines a first level of informational aberration.

The imperfection of our perception results in inaccurate reflection. Trouble may be brewing nearby, but remain “invisible” to our senses. People tend to consider everything that occurs without a visible cause, as if emerging from nowhere, to be supernatural. They don’t stop to think about the fact that the causes (and the development, up to a certain point) of many phenomena, and also of accidents, take shape beyond the reach (first filter) and beyond the operating ranges (second filter) of the sensory organs.

The third filter is language: What is not described in words (has no name) is absent for the mind. Then other factors come into play: censorship by the superego, limitations of personal experience, poor health, old age, an unsatisfactory condition of the sensory organs, etc. The huge flow of information arriving from the outside is therefore strained through many filters, reaching the mind as a small stream, which provides a tracing of reality with gaping holes in it.

What can the sense of sight tell us about our body? Only something about the condition of our skin. What about hearing? It captures only vibrations and shocks caused by some biological processes. Inner cues are usually hidden below the absolute sensory threshold (unless something extraordinary happens within the organism); they are muffled by the work of the muscles during movement and by musculoskeletal sensations, as well as by sounds from the outside world.

Relative physiological silence and the absence of perceptible sensations are indicative of good health. If we become aware of activity occurring inside our bodies, it means that something is wrong, unless we have set out to observe such processes deliberately.

What kind of sensations are there? Here is one possible classification list:

- pleasurable;
- featureless (obscure, unfamiliar, accidental);
- unpleasant;
- painful.

Pain is a measure of physical discomfort (see Chapter 9, “Sensations”). The pain threshold varies widely among people, from “raw-flesh” sensitivity to absolute insensitivity (“Only after the tenth blow did Bob realize he was getting beaten up”).

“In his experiments, Weber found that our ability to perceive being touched at two points on the surface of our skin varied dramatically depending upon where on the human body the two points were located.” (R. Bandler and J. Grinder, *The Structure of Magic*, Vol. 1). It is more difficult to perceive touch on areas of the skin that have few receptors.

“Where the logical function actively intervenes, it alters what is given and causes it to depart from reality. We cannot even describe the elementary processes of the psyche without at every step meeting this disturbing — or shall we say helpful? — factor. As soon as sensation has entered the sphere of the psyche, it is drawn into the whirlpool of the logical processes. The psyche quite of its own accord alters both what is given and presented. Two things are to be distinguished in this process: First, the actual forms in which this change takes place; and secondly, the products obtained from the original material by this change. The organized activity

of the logical function draws into itself all the sensations and constructs an inner world of its own, which progressively departs from reality but yet, at certain points, still retains so intimate a connection with it, that transitions from one to the other continually take place and we hardly notice that we are acting on a double stage - our own inner world (which, of course, we objectify as the world of sense-perception) and also an entirely different and external world.” (Ibid.).

Traditional asana practice deals with sensations from muscles, joints, and tendons, as discussed above. Sensations resulting from disorders, diseases, and injuries constitute a separate class and are omitted here. There remain two kinds of sensations that are of interest: somatic effects accompanying the relief of emotional stress during meditation, and willfully induced sensations.

“According to the Yoga-Sutras, II, 54, pratyahara could be understood as the faculty through which the intellect (citta) possesses sensations *as if* the contact were real.” (Mircea Eliade, *Yoga: Immortality and Freedom*).

After asana practice has initiated mental purification and self-adjustment, people who are unable to visualize are relieved of intrapsychic stresses through kinesthetic sensations. The relief of repressed emotions through the visual (mind’s eye) channel is accompanied by convulsive breathing. If such stresses are relieved through the body, the accompanying sensations, other than those evoked by asanas, may be very intense, up to and including acute pain followed by negative emotions. All of this should be experienced with absolute neutrality and calm, bearing in mind that pain of this type is incorporated into the process of meditation, and is an integral part thereof. The safety measures used by practitioners of Chidakasha Dharana are also valid for kinesthetically oriented individuals, who are unable to visualize mental images. Both types of meditative practice (with or without visualization) may involve acoustical and kinesthetic phenomena.

Each person’s particular traits predetermine the form in which mental stress is relieved and sensory channels through which this occurs. The master should offer the disciple the most suitable and safe mental exercises, which will not disturb adaptation as it take place.

What happens if someone without training practices shock techniques may be seen from the following report (written in 1992, not long after the event):

“... Though it’s been more than three years, I can’t say that I have forgotten anything. I doubt that I’ll ever forget it. I’ll try to describe it without excessive emotion. Within the space of a few hours of yoga-dhara-sadhana practice,¹ I not merely exceeded my limits, but I am amazed that I managed to survive the pace and intensity of the exercise.² I had to perform weight-bearing asanas in a state of overstrain and overexcitement. At the end of the workout, when A. was telling us how to do kapalabhati and what to expect next, I did not listen carefully because I had never practiced pranayama and did not believe that I would succeed. The only thing I knew was that I was supposed to take a deep breath and then exhale forcefully, keeping my chin tucked to my chest. I gave it a try. What happened next was difficult to imagine, and I had no time to be surprised or scared. After the

¹ Andrei Lappa’s technique, involving bandhas and holding the breath upon inhalation during asana practice.

² This woman had exceptional natural hypermobility.

first such breath, which was the only thing I did voluntarily, my breathing became automatic. Not only could I not stop or change anything, but the inhalations and sharp exhalations were accelerating. I could never have breathed like that on purpose. My head rose up with every inhalation, and, at the same time, I somehow saw my body from the inside, as if looking at a cross-section of my spine. There was a muddy gray background, a vertical column, and a dark brown rising spiral or, rather, a spiraling vibrant cord. An extremely powerful inhalation, a forceful, jerky exhalation, and the spiral rose to a higher level. Pause. Next breath, and another rise. It seemed to be build up with my every breath.

I had a feeling (later, when I was recollecting) that the power of this cord (or, I would say, this whirlwind or tornado, which is a closer description, although still not exact), and of the process far surpassed the strength of my body. That, however, is my emotional evaluation, made later. At the time, I had neither emotions nor thoughts, but only an awareness of what was happening. I fainted upon the last inhalation (there were not many breaths, but I wasn't counting). When I came to, I was ... in the light. There was a dense, dim, dull and glowing mist. It was cool and pure white, without any shading. I saw it and was able to think. But I do not know how I saw and thought. I had an absolutely clear awareness that my body and head were somewhere below, under me. The first thought that came to my mind was, 'What's next?' Light was everywhere around me, but I didn't know what to do with it. I remembered a fragment of A.'s phrase: '... Imagine a vortex and pull everything back in.'

"The image I managed to see was a dark silhouette of my head and a white, flat vortex seen as if from the outside. At this moment everything started whirling around me and I lost consciousness again. When I came to, I was back in my body, seeing with my eyes, and thinking with my head. Now I was able to be surprised. My body was experiencing an intense vibration, which lasted a long time. When it finally abated, and I could go, I felt bad. I was sick, shaking, and afraid of fainting for a few hours, until it began to pass. All evening long I felt strong waves of energy, which I myself was radiating."

Five years the same lady became an involuntary participant in yet another experiment:

"After morning hatha-yoga practice, I again felt that upward spiral motion while doing loud dhikr [a Sufi practice — V. B.]. For a moment I saw a picture like a snapshot in my mind's eye: a white, thin, bright (like a laser beam) spiral. Its upper end was somewhere around my navel. The spiral was not in my spine, but seemed as if it were inside my body. The diameter of the coils was from eight to ten centimeters, approximately. I do not know why I think so. Then the 'image' disappeared, leaving an unpleasant sensation that I was bursting apart from the inside, with everything vibrating and reeling.

"The next day during dhikr, this spiraling was no longer soft and quiet. Once the spiral had risen to my head, I saw another 'picture': a black circle around a bright white, shining square. It was as if I were being sucked out of my body into the square, by the word (the dhikr formula) which I kept on repeating to myself. It was as if the word were dragging me upward, out of my body. I stopped the dhikr, the

picture disappeared, and then the vibration started again. I was shaking for ten minutes, and then felt very bad all day.”

This description omits a few facts. One is that, despite her exceptional hypermobility, this woman had so severely injured a deep ligament of the right hip during shock practice, that she suffered arthrosis for many years afterwards.

After that dhikr, she was so frightened that she gave up yoga for a while, and abandoned Sufi exotica for good. For the next seven years, she felt insurmountable terror at the very thought of pranayama. She had directly experienced the consequences of combining asanas and holding one’s breath, and now her opinion is that, “Let fans of exotica do all those things, but I need good health to bring up my children.”

Back on the topic of sensations, it should be noted that the brain can identify the location of a stimulus making direct physical contact with the skin, because every area of the body is connected with a point in the sensory cortex.

“We distinguish sensations on our body surface by the shape of the stimulus (sharp or dull), by its temperature (hot or cold), and by how it disturbs the skin (a steady pressure or a vibrating pressure). Each of the stimulus qualities distinguished by each of the senses indicates the existence of a cell (or cells) specialized to detect it, a sensory receptor.” [F. E. Bloom and A. Lazerson, *Brain, Mind, and Behavior*, 2nd ed., p. 91].

Free nerve endings (receptors) are present over approximately 70% of the skin. What is most intriguing (in the present context) about these receptors is their reaction to heterologous stimuli! For example, a weak electric current applied to the eye is perceived as flashes of light called phosphenes. These may also be caused by heavy pressure on the eyes or an abrupt blow to the head (“seeing stars”). Electrical stimulation of the eardrum is perceived as noise. In other words, the same sensations may be caused by different stimuli or merely by directing a person’s attention. Moreover, “The intensity—or quantity—of a sensation also influences its interpretation.” [Ibid., p. 91].

What happens when something comes into contact with the skin? This stimulus is converted into nerve signals and then exists as an event and circulates in the neural networks in the form of a packet of impulses with a certain configuration. This packet follows afferent pathways to the motor cortical areas, where the sensory information is synthesized to generate a program of actions, which is transmitted to the effector organs.

There are strongly “distorted maps of the body surface on ... the somatosensory cortex ... [—] ‘little man’ maps...” [Ibid., p. 113].

“Today it is known for certain that the internal organs are represented by projections on the skin called Head’s zones.” Moreover, “the CNS can abruptly change the functional state of the skin receptors and adjacent tissues.” (*Anatomo-Klinicheskii Atlas Refleksoterapii (Atlas of Clinical Acupuncture)*, p. 8).

Thus, almost any point on the skin produces a sensation upon contact with something. The body experiences typical physical stimuli throughout life. These kinesthetic tracks can be reactivated by directing the beam of one’s attention onto certain areas of the body. A person with a highly reactive nervous system is

capable of evoking sensations on the skin and in the muscles and even the internal organs (as in the case of prolonged hysterical fugue), in the absence of any actual stimulus!

One of my patients told me: "I can feel any sensation! Just tell me where it should be..."

The mind, possessing the unconscious experience of the body, is open to all sorts of kinesthetic fantasies, the most harmful of which is the notorious 'manipulation of energies.' This latter, beyond a doubt, affects one's consciousness, which is regarded by amateurs as a benefit, but in reality is only a temporary distraction from the habitual mode of awareness.

"Acupuncture points are located on imaginary topographical lines, used in this technique. These are drawn according to anatomical landmarks, supplemented by the partition of each body area into experimentally established proportional sections which are unique to each person" (Ibid., p. 13).

Chi energy is known to "move" along meridians. Actually, the meridians are imaginary lines which do not exist in nature any more than seconds or kilometers do. It is noteworthy, however, that, as the ancient Chinese observed, different people with the same disorders feel sensations in the same areas.

Sensations can be awakened anywhere by the beam of one's attention and they may move anywhere over the dense "shell" of past kinesthetic traces on the surface of the body, tending toward "meridians" as virtual attractors.

There are no grounds for identifying the "nadis" through which prana "flows" with the "meridians" that redistribute chi. These models are completely independent of each other, and the "nadis" are, more likely, attractors of states of consciousness. Nevertheless, energy pump-up "gurus" have no problem with driving Indian prana along Chinese meridians.

In sophisticated Kriya Tantra techniques, the attention can be shifted only in a mind that has been prepared beforehand and a body that has been purified and trained with Hatha Yoga. These actions require skills, acquired through long and correct asana practice.

In the early 1930s, J. H. Schultz published his well-known article "The Superior Degree of Autogenic Training and Raja Yoga." Later he detailed the effects of autosuggestion on the body and the mind, based on sensations of warmth and weight in the limbs, cold on the forehead, etc. These were arbitrarily induced and were stationary, differing only in intensity and location. The author did not recommend (especially at the initial stages of mastering AT) attempting to move sensations throughout the body, because the exertion of will required for that purpose disrupts relaxation. Modern pseudo-yogic energy manipulation techniques do not involve even minor relaxation.

The "guru" first commands the student to sense something, and he feels it at once, which greatly intensifies his suggestibility. The sensations brought about by attention are surface impulses modeling touch, cold, warmth, etc. Fortunately, homeostasis is a stable thing, and it cannot be disrupted by phantom neural discharges unless their intensity is comparable with real contact. This happens only rarely, at very deep stages of suggestion, auto-suggestion, or fanatical belief.

People with a tendency toward hysteria exhibit an outstanding ability to model sensations and states.

Here is a rough classification of sensations:

- unclear sensations, felt in or on the body for unknown reasons, and leaving no trace after they cease;
- typical sensations, felt upon contact with objects or phenomena; they cause discomfort only if excessively intense;
- rare and accidental sensations caused by external factors such as shock from a malfunctioning electric socket, household burns, etc.;
- unusual superficial or internal sensations associated with disease;
- sensations caused by special exercises (sports, circus);
- sensations felt in practicing traditional Hatha yoga;
- volitional control of bodily functions (yogic fakirism);
- by-products of meditative adaptation;
- resulting from Kundalini awakening;
- static sensations caused by AT and similar techniques;
- extreme psychosomatic reactions (neo-yoga).

Viktor to Fyodor (realyoga.ru forum, 12/20/2001): “Fyodor, I believe (and this is confirmed by practice) that different psychosomatic modes exist, including those in which ‘inner workings’ (such as the circulation of signals in the CNS and ANS networks) can be perceived and subjected to a certain degree of volitional control, with respect to direction rather than to the intensity of the nervous impulses. Bear in mind that the body’s ‘hardware’ sustains life even when someone has lost consciousness, is in a coma, or is sleeping. In your sleep, you may perceive these functions partially, and thus you can discern trouble with your body from your dreams.

“There exist modes of bodily functioning in which the mind perceives the motion of nervous impulses over the skin and inside the body. For this purpose, the impulses need to be brought or ‘knocked’ into perception, which is exactly what happens when Kundalini is awakened. Giving free rein to this process in Tantra is life-threatening (because it affects the central homeostasis mechanisms), whereas in Chi Kung, the process occurs in a far milder form: somewhat different conditions give rise to a different attractor (scenario of the succession of events). The “Kiev circles” practice³ is a unique approach to eliciting this. Lacking the groundwork of the sort that Chi Kung and Tantra have for dealing with such cases, many people literally get burned, because their energy ‘erupts’ and starts burning, but they do not know where to put it or what to do with it. Yoga practiced the way Ryba and Yasochka⁴ do it also involves this pulling/knocking out, and it very strongly alters the state of consciousness. The question is, what for? Yes, we may elicit all that and do something with it, but such manipulations will soon damage the functioning of our entire system. It was not without reason that evolution hid the inner workings of our bodily functions and minimized the extent to which we

³ Andrei Sydersky’s Yoga of Eight Circles, Ukraine. (Translator’s note)

⁴ Sergei Sidortsov (Ryba) and Maxim Yasochka are representatives of the Chernigov School of Yoga in Ukraine. (Translator’s note)

perceive them. Trouble signals surface from the depths of the soma only if something goes wrong. As long as a given influence on our body (pranayama, asanas, 'energy' manipulations, etc.) disturbs only the peripheral constants, mind and body will function properly. If the central constants are affected, everything goes haywire. Sensations 'get stuck' in your perception and you can't get rid of them, even though they are not present in the body. This causes disequilibrium. Yes, something interesting and new emerges, but something else drops out of the previous spectrum of perception. So it turns out that energy manipulation is a game with an unpredictable outcome. To justify the price paid for these 'achievements,' siddhis are declared to be 'higher' and 'God-pleasing.' Why is that problematic? The Khlysty, Skoptsy, Hindu fanatics, whirling dervishes, et al., are all 'higher' and for the glory of God, so why shouldn't Kundalini awakening be considered sacred, too? And people do think that it is! Traditional yoga transforms the parameters of perception in an evolutionary way, without disturbing one's normal working condition. Then come siddhis, but the person remains himself. There are changes, but not exorbitantly 'costly' ones, and nothing crops up on the outside, so there's no need to deal with all that. You come out of meditation unchanged. You're the same person, only now with different capabilities, as the 'power' of your personality grows. If you are fortunate enough, The Field⁵ may communicate with you (It with you, but not you with It). All the best!"

Since there is much idle talk about Kundalini awakening and the associated mystical physiology, here is another excerpt from discussions on the realyoga.ru forum:

Yog Urt (7/16/2001): "VSB, do I understand correctly that you are referring to so-called 'mystical physiology'? Are all these innumerable nadis, chakras, and so on really only the 'creation' of an altered state of consciousness, and they do not objectively exist? Or, let's put it this way, do they exist in some other form, and show up as we know them only when observed? Why, in that case, is the object of observation distorted? The ideas of quantum physics are hardly applicable here, because the objects of interest are far from being micro, even if their structure is very fine. Might it not be the case that your skepticism about the existence of those objects just reflects the fact that you personally have failed to observe them? But if you are right, then very many things are cast into question, such as: does the notorious Kundalini objectively exist? Is its 'awakening' not a kind of self-induced hypnosis? Do the 'bursts of energy,' driven hither and yon by qigong practitioners, exist? And so on. I beg your pardon if I've offended you in any way, but I'd very much like to find out what's going on here."

From AYuT (7/17/2001): "IMHO, all this 'mystical physiology' is just a description of the sensations that accompany self-regulatory procedures. For example, you concentrate on the throat chakra while listening to a tenor voice or, say, watching the sunrise, and you are completely filled, and shed bright tears. The effect would not likely be so great on a 'sober' head. Similar examples can be found in literary writing: 'the exhilarating feeling of being on the road' or 'scared shitless' (Muladhara is responsible for our survival). This is all not exactly

⁵ The One; The All. (Translator's note)

objective (medically speaking), but I can't bring myself to say that it's not real at all. Qigong practitioners move sensations throughout the body. Whether these are "energies," or what kind of energy they are, is a completely dubious question from a scientific standpoint. And this is not so important from an instrumental standpoint (you press the button and the motor starts, even if you flunked the exam on internal-combustion engines). But if you're going to do experiments on yourself, you should be fully aware of what you're doing, and you must not experiment on others at all. Moral standards, you know."

From Viktor (7/16/2001): "Dear Urt, no offense taken! The subject you raised is extremely interesting and it's a hot topic. Nadis, chakras, and other 'elements' of mystical physiology are in no way figments of the imagination; they are real attributes of extreme psychophysiological states that may originate psychosomatically, though they are exceedingly dangerous and cause dramatic mental aberrations. You should understand one simple thing: there are typical 'scenarios' by which the body and mind function, and these occur across a whole range of probabilities or rates of recurrence, from the everyday state of consciousness (when you wake up, make the bed, brush your teeth, get dressed, and go to work) to extremely rare states, such as when you have to strain every nerve to beat back an enemy. Depending on the nature of interaction with the outside world, a variety of physiological (psychophysiological and nervous-system) mechanisms go into action to support these (wildly diverse) actions. But there are certain situations that are unfamiliar to the system, like being caught in an avalanche and buried in snow for several days, that may trigger emergency functioning modes of which the person this is happening to had been unaware⁶. I would call them force-majeure protection. These are specific ways of focusing attention on your own body, or on some of its processes, and they may cause an atypical reaction, launching a previously unknown scenario of functioning. Once your attention has been diverted from the process, the new sensations die away (unless the process has become so intense that it is impossible to 'jump out' of it; it's out of control). You see, this mystical 'mechanism' has a certain potential. It is a psychophysical attractor that can be reached by deliberately going beyond one's physiological limits, say, by holding your breath during asana practice. This can be done gently, by manipulating sensations or practicing Tattwa Shudhi. After the right conditions have been created, however, whether by harsh or gentle means, you can lose your mind. The predisposition toward self-assembly and initiation of a mystical-physiology mechanism varies widely among people! I have met many people who launched the process on the first try, after getting overloaded by pseudo-yoga with its extreme exertions, holding the breath, etc. (see Chapter 11, "Pranayama"). Those who experience such things spontaneously are usually hypersensitive or have previously entered a borderline state. For these people, such experiences are strongly contraindicated because they will aggravate their emotional instability.

⁶ See A. Malenkov and B. Sarabash, "What is the Zombie's Secret?"[in Russian], *Nauka i Zhizn' (Science and Life)*, No. 7, 1989.

“Qigong practitioners, who drive signals, amplified to a safe level, through neural networks, do not cross the threshold beyond which inner events suppress or paralyze the mind and will, as happens with Tantric techniques. It is the inherent nature of the latter to do this (especially when Kundalini awakening is involved), that is, to trigger a loss of system stability. This is when the conditions come together for the actuation of an attractor (sequence of events) that is improbable in the ordinary psychosomatic state — a virtual mystical-physiology structure occurs and begins to function. But there is a high probability that the process will break down into various destructive modes, which either irreversibly or partially destroy the personality, while the body remains relatively healthy.

“So the question is: what’s the point of these Kundalini tricks? I have yet to hear a convincing answer. This phenomenon, like the ‘enlightenment’ experienced by Christian ascetics, allegedly confirms the existence of God and the existence of special experiences upon contact with Him. These experiences are proclaimed to be ‘higher’ and sacred. But the most important thing in all this, of course, is the siddhis, which were the spark that set the forest on fire, attracting billions of fools. The fact that siddhis arise in a setting of strong psychosomatic imbalance is rather telling. For example, when excited, a bipolar patient becomes a superdetector of the inconceivable: he sees to the bottom of the reasons behind acts and events, past and the future. When experiencing depressive episodes, however, he becomes a blockhead, a dumb animal, and this is the systemic price for the siddhi of the manic phase. This has been confirmed by A. G. Lee’s research, indicating a sharp (up to 100%) improvement in a schizophrenic’s predictive capability during the acute psychotic phase of the illness. It is telling, that pharmaceutical termination of this phase causes the patient to lose these capacities. Sometimes a brain afflicted by inoperable tumors may produce absolutely unique siddhis.

“Unless the system is thoroughly shaken up, all of this is quite harmless at first and may let you, as AYuT says, “be completely filled and shed bright tears...” This is all quite real, but reality is awfully specific. And so much fuss has been made over this, for centuries. Unfortunately. People always need that special something, something to rock their boat, to scratch them from the inside, as the saying goes, something to chase away the daily grind and let them get away somewhere...”

“Thus, ‘energy manipulation’ just means playing with sensations, moving them throughout the body as desired. If they are evoked repeatedly, they become established as conditioned reflexes. This does not improve one’s health and does not promote spiritual development, but merely alters how a person feels for some period of time. Even harmless playing with sensations, however, in the absence of the necessary training or innate aptitude, is a way to make trouble for yourself, sometimes quite serious trouble.

Siddhi

Chapter 16

SIDDHI

At nights and stars still hang,

But nobody knows at what price...

Svetlana Kekova

Let us address to paranormal abilities (vibhuti or siddhi) which, as they say, are peculiar to people having mastered and regularly practicing yoga. The hypotheses stated in the given chapter are no more than an attempt to recognize events which inevitably arise since some moment in life of an adherent.

Thus: «Samyama is a set of ways for working with consciousness, including concentration, dhyana, and engrossment. These three are the essence of means of realization of paranormal abilities» («Classical Yoga», p. 231).

Or: «Thanks to samyama, on three changes (dharana, dhyana, samadhi) appears knowledge of the past and the future» (ibid, III, 16).

And further: «Due to direct perception of the content of the cognitive act there is knowledge of another's mentality» (ibid, III, 19).

«Thanks to samyama in the world there is a vision of siddhis in the head» (ibid, III, 32).

«Omniscience sets in due to intuitive inspiration» (ibid, III, 33).

Siddhi arise, says Vyasa, as a result of irreproachable practicing samyama. But at the same time: «They are obstacles at yogical concentration, and magic perfections at the "awakened" state of consciousness» (ibid, III, 37).

«We achieve the full intuitive knowledge on what we concentrate. Maximum abilities of feelings (hyperesthesia) due to which yogin can see and hear at distance appear as result of concentration. We can reach also the direct knowledge of subconscious impressions and due to them - knowledge of our last lives. Yogin can make his body invisible.

Supernatural forces actually interfere with samadhis though they are considered as perfections when somebody reaches them. They are a **by-product of the highest life**» ("Indian philosophy", vol. 2, 323-324).

Ascetics of the Sivaistic sect of kapalics aspired exactly to siddhas: « ... Their primary purpose was not so much the mystical unification with the deity as achievement of yogical forces - such as teleportation, ability to become invisible, to penetrate into the mind of other person, to go on water, and to fly in the air». For this purpose they among other things: «...Practiced severe exercises of Hatha Yoga» («Wandering Yogins», p. 24).

Earlier one mentioned exceptional abilities of Yogi Fakirs, one of which was our contemporary Svami Rama. Behind these miracles there is a refined communication of consciousness with the body and its processes; however these opportunities are local and limited by the body of the fakir.

In the beginning of the 1980th when I was adapting to the Moscow life, mum had a heart attack which parents hid. Then I had a dream which frightened me so that I in the middle of the night rushed to phone Sudak. The essence of the dream consisted in that my mum had died, but for some reason in Moscow. Father called, and I am in horror rushing out of the Scientific Research Institute on Vernadsky's prospectus and waving a car down ...

Years went by, gradually all this was forgotten. My parents have got over from Sudak to Kharkov, then to Izyum, and already in the 1987th - to Moscow. How much I remember, my mother always suffered from the heart which was killed by angina as long ago as in the 1942nd, at the front, and then it was completed by rheumatism, and in the summer of 1988 the inevitable had happened.

That day, since the morning, I felt so out of place that, having come to work, I decided to go to surrender in the first-aid post. But then my father called and told in an altered voice that I should go as soon as possible, mum is not well. And when I, being beside myself, had jumped out on the traffic area at my Scientific Research Institute and waved rushing cars down - in consciousness flashed the very dream. Having named the address a driver, I already knew that as well as then in dream, I shall not have time to see mum alive. And I have not had time.

Everything what was in that old dream has coincided with reality, up to color of the car. In his work "Synchronicity", K.G. Jung tells about his friend who went for a walk in a Spanish town, being guided by an earlier seen dream, and mentions a fact from Swedenborg's biography, who observed in his dream the burning Stockholm, being rather far from it. In the first case, the information gets in consciousness, "ignoring" space and time, in the second - only space.

The extraordinary perception quite often declares itself by people with heavy brain pathology; it is a vision through material barriers, knowledge of the future, definition of taste and color by touch, etc. (see works by Lee and Vassileva). That the brain is capable to such perception as well in a healthy state, confirms phenomenon of siddhas (though, according to criteria of modern psychiatry, yogis who have such abilities, are not healthy people).

Long before Fermi and Scillard, physics encountered the phenomenon of radioactive decay, but nobody noticed it, did not know what exactly needs to be noticed. As soon as the phenomenon has been realized, named and described, it began to occur fairly often. Perhaps, in the case of siddhas, do not stereotyped explanations give any opportunity to share the new point of view?

Casual names Jung the phenomena, absence of the reasons at which is precisely proved. An example: a woman takes a photograph of her newborn son and leaves for other town, having left

to develop photographic plates in Strasbourg. War broke out; she could not return to take photos with her. Three years later, already in Frankfurt, to take pictures of the newborn daughter, she buys photographic plates in some shop. When one of them was developed, it turned out that the image of the daughter was imposed on the photo of her son made three years ago.

Jung named such events synchronicities, they are based on simultaneous presence of two conditions: either something alien interferes in daily occurrence, or with the mental content of consciousness start suddenly to coincide material artefacts, no one knows whence they have appeared.

In 1994, on seacoast I have told to my son: «How much spoil lanterns of these snack bars all charm of the Crimean night!» After my words the coast has instantly plunged into darkness. The son has exclaimed: «You should work in circus, daddy». Then, illuminating the path with an electric torch, we came back on the cut way. Approaching in pitch darkness to the small house, I have told: «All this is, certainly, well, but it would be a good idea for me to work...» Windows of small houses of our holiday camp and the shore below at the sea have instantly been illuminated with electricity.

It is possible to remember a lot of similar incidents. Here is, for example, a plot, I had dreamed in the spring of 1993. Preparing for resettlement, my schoolmate Valera whom I had not recollected God knows how much time, was packing things in the native Simferopol, in the ancient house on Kuibyshev Street which had very long time ago been demolished. And I did not manage to talk with him in my dream; there was the late mother of Valery there, and even his neighbors. In the same summer, on Pushkar, I met a classmate, once we had shared the same desk and have not seen each other exactly thirty years. When, touching in conversation upon our schoolmates, we have reached up to Arsentyev, Nina told, having darkened: «He hanged himself in the spring, jim-jams ...»

The next group of casual events is given by parapsychology. Jung in his statistics had used experiences of J. B. Rhine where cards with special symbols were shuffled by a machine. Then they were spread by series of five by five; the testee, guessing, named a card which for check was overturned. One young man received results much above predicted. Once he has guessed in succession a series from 25 cards; the probability of that makes up $1: 298023876953$ that is at one attempt per second the similar case could really take place once for eight thousand years (some rather interesting facts of similar things were published in journal "Psychophysics" - Center of Vassilyev).

Jung had classified these phenomena as follows:

- 1). Coincidence of experiences of an observer with an event taking place at this moment **nearby** at which the observer personally is not present, but his mental condition completely answers the content of the given event.
- 2). Coincidence of a state of the observer with an event occurring at the same time, but **at a great distance**.
- 3). Coincidence of psychical and mental experience with a **future** event, which reality can be established only later.

Common for all these phenomena remote from the subject in time and space is a full equivalence (semantic or material) with what he learns from nowhere or simply feels. These phenomena are possible under two conditions: either the psyche of the individual is independent of space-time, or it is built in a global system of interactions, unknown to us for the time being.

Let's try to look from the certain point of view at the correlation of the general and private, consistent with the laws of nature and casual. On the one hand, the human body is a typical "product" replicated today in more than six billions of copies; the organization and principles of its functioning are also the same. On the other hand, undoubtedly there are in each body unique features, providing its originality.

The American researchers have established that all population of our planet is represented by one hundred thousands of human faces that is everyone living has today approximately sixty thousands of doubles (without taking into account age distinctions).

Except for coincidence on faces there are inevitably doubles on constitution. If both groups of signs plus age coincide, we have practically a full physical identity.

Tyrants and dictators frequently selected for themselves doubles; sometimes the lasts were found themselves. Known is Berliner Gustav Weler who according to an official decree of authorities of the Nazi Germany could not grow his moustache doing him to a copy of Führer. One can recollect Stalin and Michael Gelovani or, for example, an episode described by Paustovsky in the autobiographical cycle («The Restless Youth», M., 1968, vol. 4, p. 372).

The phenomenon of twins (let alone cloning) once again shows that human beings can be not only similar, but also actually identical. Relying on the preserved archives and portrait galleries, genetics investigated a number of aristocratic dynasties of Europe. At the same time a most interesting fact has come to light: children are quite often similar not to parents, grandmothers or grandfathers, but repeat - from the full external similarity up to personality properties - cast of mind and sometimes also the destiny of people having lived many generations ago.

There are two basic kinds of identity: uterine twins (today there are known to be about twenty millions pairs of the twins as like as two peas) and the casual ones, existing in one (horizontal) time "layer". There are known to be also twins in a «vertical direction» - at different times («Do not speak that once it has already been for once it still will be, and do not speak that once it will be for once all this has already been»).

So, the physical uniqueness of a person is rather relative, however the contrary is the case with mentality and consciousness.

A great number of amazingly stereotyped (by appearances and structural features) creations of civilization had arisen completely independently and at various times; it concerns first of all constructions and ornaments. «However, references to similarities of materials, tools, and external conditions are nevertheless not quite convincing. They do not allow to explain completely similarity and coincidences of features of the mentioned above works of art» («Beauty and the Brain», p. 23-24).

Creation of identical ornaments is more probable rather than discovery of the relativity theory; nevertheless, it goes into frameworks of a hypothesis that matter generates duplicates both of the first kind - physical bodies and the second - results of intellectual activity.

As Homo sapiens genus makes up so far (according to the western statistics) about eighty five billions of people lived (and living nowadays) on the planet; therefore the body of every person living at present is either a duplicate of those who had already been earlier, or a forerunner of those who will appear in the future. And all mankind is an integrated four-dimensional biological conglomerate.

Arising and developing in the unique volume of space, even twins, starting in life with the minimal time lag, live a unique destiny. But on the other hand, we never think over, how much typical is in physical being of a person. In particle physics there are known experiments when photon is split into daughter and grand-nephew quanta. After that one pair of the grand-nephew ones, regardless of external circumstances, simultaneously and for no reason duplicates everything what occurs to the first. In other words, the quanta received at splitting of a photon, remain parts **of an integrated tangible object and behave as a single whole**, regardless of how much time ago there was division, and at what distance they are from each other. The real behavior of them is such, as if they are on the opposite ends of an as much as long, absolutely firm rod; and any movement of one object is instantly reflected on the other. Simply speaking, they somehow exist in the unknown to science field of interactions, information rate in which is infinitely large, and time equals zero. Seditious and forgotten nowadays astrophysicist Nikolai Kozyrev asserted that time transforms the Universe into a flat wave front and is an equivalent of ether due to what all macrobodies possess ability of instant communication. If, according to one of the hypotheses, the mankind has descended from one pair of protopeople, so today this matrix consists of billions of "cells", and dubbing-in at the physical level is inevitable. When the total number of people on the planet exceeds twenty billions (the approximate quantity of brain neurons), occurrence of subjects with identical mentality becomes probable.

The matrix mentioned above presumably has a three-layer structure, and it is underlain by a "databank" of time. The first level is the independent organism exchanging with the external world for substance, information, and energy. The second - the ego, a part of individual mentality ("chip" in grey matter), possessing self-consciousness and built in the independent body (except for Siamese twins). And, at last, the third level is the unconscious, connected with history of genus ("chip" in white matter), "answering" for archetypical and paranormal phenomena, including siddhis.

It looks to me as though exactly this last, not found out by science yet, chip realizes including field (the Network or the Just One) function. Judging by situation in which mankind has got today, many troubles result from absence of necessary contact of the individual with matrix. Consciousness can work **highly successfully for the welfare of the person**, but it does not mean advantage in wider context at all – for the environment and the successful development of civilization. The cancer functions successfully too - grows quickly, but its development absolutely contradicts interests of the organism.

While the person remained an organic part of nature and did not ruin it more quickly than it was restored, there was simply no need in global restriction of his actions and desires whatsoever. But today it is, moreover – it is not possible just to brush it aside any more. World religions do nothing in this respect, they work in sphere of society; and that is not effectively; for example, murder during centuries has remained a problem not decided by them. And relations between the person and nature are for church simply uninteresting.

Yes, Alexander the Great, Qín Shǐ *Huáng-dì*, Timur, Lenin, Hitler, and Stalin had eliminated many millions of people, their behavior was absolutely not ecological with respect to own genus. Nevertheless, these were intraspecific shoot-outs; in spite of everything, mankind size grew all time, and this tendency is kept.

If to consider relations between civilization and nature - global ecology, so there is essentially other situation there. Accepting strategic decisions, political and industrial elites of all states of the world, and also the wealthy do not see need (do not wish – they like it already) to realize themselves as a part of nature; as a result biosphere and including mankind by leaps and bounds degrades, coming down to irreversible state.

In this sense yoga can be extremely useful to each of us and the society as a whole since its practice, on the one hand, makes healthier, on the other - **does not give any opportunity to overlook** that he, the individual is a part of the whole. If the tumor realizes context and reconstructs its behavior, it ceases to be the cancerous at least that is leading hopelessly to downfall, it is compatible with life.

Neurosurgeon K. Pribram («Languages of the Brain», 1975) has noted «Scientists come to the idea that the external world is constructed according to holographic and structural principle just as we came in this book to a conclusion about the holographic and structural organization of the nervous system. Hence, between the brain and other physical devices there is a known isomorphism».

The concept of "bootstrap", developed by Jeffrey Chu, is also based on hypothesis of the general structure of world interactions; each point comprises the information on all other points of space-time.

«Interaction of the brain with the holographically organized ambient matter is based on that it has an opportunity to address to memory which capacitor system is outside of the brain. In this case the brain carries out the function of the interface, the connecting system of a computer, and the information itself is somewhere in the other place. It remembers only parameters of plural channels of information, through which it is possible to address in the register of the memory laying in ambient space» («Outside the Brain», p. 228).

Judging by a great number of the facts, accumulated for today in the most different aspects of human studying, the brain is capable "to join" somehow in the structure of a higher order, becoming a transceiving element. But concerning the scale of its influence... The question to adherents of anthroposophical "cosmism": On what volume of space, commensurable at least with the solar system, let alone Galaxy, extends the influence of mankind? The answer is monosemantic: this volume equals to zero. If the communicative Network of mankind also exists, most likely, it has arisen rather recently and is a consequence either of increase in quantity of people or of evolutionary changes of the brain itself. If the field ways of contact were realized by evolution, in fauna (to which also the genus Homo sapiens belongs) there would hardly be natural selection: What is reason to wolves to die of starvation if they could in extrasensory way "take the bearings" of prey beyond the horizon?

Anyway, the science has not created for the time being anthropogenic methods of communication with the system mind and the Just One; there is only yoga or the initiative of the Network itself - if such one exists, though the phenomenon of interpersonal communications is, perhaps, a fluctuation of some local conditions.

Optimization of own psyche - the decision of this problem can bring to mankind dividends, which size and importance is difficult to imagine. While it has not taken place, the destructive behavior in respect of nature (no longer speaking about fellow creatures), remains constant.

From G. Bateson's point of view: «The mind is a necessary and inevitable consequence of achievement of the certain complexity by a structure, arising long before the brain and CNS are formed in organism. Mental characteristics are peculiar not only to individual organisms, but also to social and ecological systems; this mind is inherent not only to the body, but also to conduction pathways and messages outside of the body» («Lessons of Wisdom», p. 74).

So, the hypothetical cerebral chip (or the brain itself which under certain conditions functions as an element of the unknown whole) can become more active by means of some events (for example - practice of yoga or accidents of consciousness and the body); as result there arise

siddhis (miracles) which always caused in people sensation of presence in the world of the omnipresent, almighty and incomprehensible power, called God.

Do physical traumas cause loss of adaptation to the external world, or do they simply isolate the brain from field? Is always reorganization of communication during a long-term practice of yoga accompanied by field displays?

It is not clear what decisively influences quality and longevity of an individual: the full autonomy of consciousness or the fact of its communications with the Network? And how is the personality influenced by understanding (experience) that he is a trifling part of the boundless great number? Is the brain only an organ of reflection and if not what are criteria of its Network "connection"? How to distinguish a neurophysiological spasm from the original contact?

The brain and the produced by it (or included by the Network) local consciousness of the individual is a universal organ of adaptation to the world around. Animals do not have self-consciousness, therefore their adaptable opportunities are rather limited, but ideal under conditions of high stability of environment parameters. Communities of ants and bees behave so orderedly that they look conscious; the information exchange between them is effectively carried out in absence of the brain as the nervous system of an insect is a simple chain of ganglia. A colony of insects is a structure from the mobile units possessing a minimum of the programmed autonomy and a limited set of built-in reactions under constant external conditions.

Experts in resuscitation and doctors of "ambulance cars" know well that shock, coma, and loss of consciousness not always disconnect perception. Moreover, communication of the subject with the external world is at times kept even at clinical death. Penfield has promulgated data according to which consciousness functions at deep anesthesia, in spite of absence of activity of the brain (it is not possible to record EEG).

Mavromatis (1991) marks: «The most various forms of altered states of consciousness have in their basis preservation of its general arousal at reduction of the physiological one, what is marked by the parasympathetic dominant». In other words, productive altered states of consciousness, instead of deafening, are achievable only at immovability and a deep mental relaxation what by law of a vegetative pendulum arises after a good loading and achievement of the initial stage of chitta vritti nirodho, received in traditional practice of asanas.

«Does exist in us along with cortex any other nervous basis capable to thinking, or are the processes, occurring during loss of consciousness, phenomena of synchronicity? That is, are they not connected with organic processes?» ("Synchronicity", p. 290).

And further: «Coma of the person does not paralyze the vegetative nervous system. Does it perhaps at this time become the carrier of psychical functions? Are dreams a generation of not so much a sleeping cortex (consciousness "is switched off", during dream it is absent - V.B.), as a product of a not sleeping vegetative nervous system? That is, whether dreams are of transcendental nature?» (ibid, p. 297). It is known that consciousness, and to be more precise, its physiological correlates, is absent in a deep stage of dream. In it, by the way, one can observe the paradoxical activity of ANS and at the same time its sympathetic part.

Robert A. Monroe, the author of Hemi-Sync techniques (in Russian translation «Travel outside of the Body»), asserts that consciousness and the mind are not local phenomena; he names telepathy as nonverbal communication (NVC).

Does the field in the certain situations take upon itself functions of perception which are usually inherent in consciousness of the individual? Not ANS, as it was assumed by Jung, but exactly

field (Network)? What is in general primary – the field or the brain? Did field exist before mankind, or the last only "has joined" in its structure? Is, perhaps, this out of spatial and timeless substance similar to the dynamic vacuum a general bank of the information of living material of the planet?

Or are field phenomena an indemnification for splitness of psyche of the civilized person? Or is field the following stage of development, the third signaling system, forming gradually, and is the mass "connection" of mankind to it with the help of yoga still ahead? I am far from idea that today the ability of such "connection" is possessed by the chosen ones. Personally for me, Occam's razor cuts the creator hypothesis, the founder and the manager of everything. Today the civilization is at the crossroads: either to begin the process of cyborgization, implantations of various devices in the human body or to improve existing systems and to form the new? Basically, there are developments on the one and on the other hand. And where will mankind go, it is not clear. The second way is more perspective, as it does the subject independent, not dependent on energy sources and manufacturers. Already now there are techniques of formation of additional sensory canals, stabilization of adaptable mechanisms, etc. Taking into account, that these changes are strictly physiological, the probability of their hereditary transmission is great enough.

Consciousness is, first of all, interaction with its body, representatives of species and nature. It is not yet clear, as far as the brain is occupied with the current adaptation, and in what cases it is switching in the field mode. Does it take, place, perhaps, during creativity? In the usual, vigilant state of consciousness, activity of the cortex is rather great; it simply "suppresses" signals of the subcortex, not giving them to filter into consciousness. And just the subcortex with its ancient, prehuman layers produces most likely siddhas. Not casually the spontaneous output of the intuitive information occurs more often in altered state of consciousness at the cortex activity decrease - "God's fools", shamans with psychotropes, chitta vritti nirodho in yoga.

It is impossible to understand when and how the system mind does insert its «two copecks» (or fifty one?) in any human displays. And surely, are these two copecks, and not ninety eight? Though the idea itself that the controlling block of behavioural reactions belongs to something (someone), being outside of the mind, is humiliating. But consciousness assumes too much and is not equal to the task at hand, and the field (Network) has no accessible means for its persuasion just as the organism cannot cope with cancer cells, a sad analogy.

The person is ambivalent: the body aspires to self-preservation, the soul - to encroachment. The high degree of egocentrism excludes the individual from the system behavior. As a result it gains the total destructiveness; and it is most mournful that exactly such kind of autonomy provides wealth, success, and power.

The constant prevalence of the field adjustment makes the person (or the given type of culture) organically unable to a power redivision of the world order according to his understanding (called usually "improvement"); perhaps, exactly for this reason, India, despite of all enlightenments of yogins, did not become the cradle of the anthropogenic civilization.

So, in the status of the person is incorporated «the double confusion»: if the individual consciousness is torn off from "the rest of" the psyche and is in «free flight», the civilization inevitably gets in a mode of development with a sharpening and a high probability of disintegration.

If the field predominance outweighs, each subject and the whole community are drawn towards ultrastability, preservation of harmony with environment at the minimum of evolutionary dynamics - it is a stagnation and degeneration. **Both ways are unacceptable.** On the one hand,

we cannot wait for favour from nature and influence on it destructively by our activity, on the other – for survival of species it is necessary to keep harmony with nature, **first of all, with our own**.

I see a break in the deadlock as such one: the society should be informed of the true state of ecology, it is necessary to minimize the corporate lie with its scientific covering, as well as spreading of esoteric and religious obscurantism. Everyone, whose being becomes intolerable, and today such persons in megacities are the overwhelming majority, should have an opportunity of self-recovery - including yoga - **without drop-out from society**.

Ideally, each individual should clearly imagine borders of the personal autonomy in behavior and costs of its surplus, first of all, for himself, not being drawn towards imposing of these costs on descendants and/or on the world around. On the one hand, one should go through or feel, on the other - to understand his belonging to the universal order which so persistently proves in field phenomena, including siddhis. The psyche has an opportunity to connect the animality of the person with the social one, consciousness with the unconscious, the ego with the Field being outside of usual dimension of the world and its cause-and-effect relationship.

So, we come back to conditions of communication of the ego with the full (system) mind, but as though already on the other hand, having established, that each individual contains an element of eternity.

The fully developed consciousness is simultaneously both a condition of contact and an obstacle to it. That the opportunity of the communications with field would become real, the person should not have rough cerebral defects and also an esoteric or religious dominant. Besides, one can get in the field mode only at the specific deactivation of consciousness; usual activity of the cortex makes this process impossible, but this activity is successfully inhibited by yoga.

«Special states of psyche consist in achievement and keeping of some minimum levels of wakefulness with the purpose of stimulation of psychophysiological processes responsible for display of the biofield phenomena.

The system functioning in such mode is at the «bifurcation point», what in vibration theory means the extremely unstable state. The energy, capable to bring out the certain element of system from such point, can be extraordinarily weak and be in zone of ideal stimuli. Findings have confirmed that instability of system is one of the main conditions of its high sensitivity to biofield influences» («Hypnosis and Criminality», p. 226-227).

All cunning of meditation consists in steady safety **of simple attention**; the mind is temporarily immobilized and deenergized, only then on its pure "screen" can appear a deep psyche content. Especially impressively the given process proceeds by people with prevalence of the visual modality of perception, by others it is observed only indirectly, and results are realized post factum.

Consciousness in its usual condition contacts with field extremely seldom and in exclusive cases. The world is full of the description of such contacts and attendant miracles, but to transform communication with a field into the constant reality is given to a mere handful of people. Such exception having drawn information from field, was Vanga, but she extremely seldom spoke **what** exactly should be made that troubles in the future of the given person have not come (according to the Bulgarian Academy of Sciences about 80 % of her prophecies have come true).

How to influence on the Network that there would be a necessary response? Here one can apply only intention. In meditation self-sensibleness is minimal, but operative memory stores the recall

of desirability of the certain course of events. With a high probability, it will draw a corresponding deep response - the communication will be developed in a vein of an intention. Any variants of contact do not pass **at will!** Intention is homeopathic, the thousandfold dilution – that is an example of an ideal stimulus, causing the necessary reaction. Any manipulations and tricks with the purpose to receive unusual abilities are fruitless or unpredictably dangerous according to their consequences; as a rule, all is solved by the Network. Or Lady Fortune.

According to displays of field effects it is possible to subdivide mankind into the following conditional groups:

- Madmen and feeble-minded - the consciousness is fragmentary, no personality, there is nobody for contacts;
- People with obvious reduction of mental abilities - "God's fools", the blessed ones. Contact is possible, but fruitless; it is a parody of communication, which is very often accepted by people around them for revelation;
- Those who for not clear reasons (from God, as a result of an accident or catastrophe) get access to the Network or it itself selects them.
- The average group unfamiliar with neuroses and borderline states; field phenomena extremely seldom interfere in their life, being called as miracles, a case or a diabolical vision;
- People possessing primitive vital energy, which allows to ignore the unconscious; these are earliest explorers, revolutionaries, destructors and breakers, conquerors and adventurers. They realize their aspirations only on the basis of personal abilities;
- Those by whom at clarity of mind and not ordinary potentialities prevail the desires immixed by instincts (an example – Sigismund Malatesta, one of the characters of the Renaissance);
- The ascetics contacting with confessional model of the Just One (not with the true Network!) through religious rituals (see the chapter «Yoga and Christian Mysticism»);
- Those who after contact creatively transform energy of the archetypical, creating timeless products, from Yoga Sutras and The Divine Comedy up to paintings of the Sistine Chapel and Relativity theory;
- Those who can operate siddhis are great yogis. Possessing a real force, they **never touch the current configuration of events**, so far as they imagine well consequences of such intervention including for itself;
- Spiritual reformers, perhaps, the chosen ones and plenipotentiaries of the Network.

In process of accumulation of yoga practice, "calibre" of siddhas (and their personal force) grows, but this circumstance in no way guarantees contact with the Just One. Attempts to influence another's destiny are fraught with loss of the personal field status.

In the middle of 1990 at one of my Ural seminars has appeared a certain Oxana, the mathematician by profession. For one year of regular practicing she had solved problems with her health, but then she had plunged into Buddhism and began to neglect yoga, having for the sake of extra earnings occupied herself with «karma removal» in Yekaterinburg. I dropped her a hint that to get involved in these games, not having a corresponding safety factor, can only

kamikaze. In the spring of 1998 she has called me with the request to take for her questionnaires for entry into country in the Embassy of Australia. I have executed her request and have again advised not to tempt the Lord her God. Having burst out laughing, she has answered that one pays for "karma" well, but on the other hand in Australia it will be possible to work, at last, according to her specialty. Two months later, Oxana, her mother, and, daughter were killed in a road accident on the highway Chelyabinsk - Yekaterinburg. There were five in the car, and not any scratch on other two survived. «The one who is endowed with hearing - will understand, the one who is not endowed with understanding - will not hear» (Lao-tzu).

Extrasensory individuals - subjects with specific abilities (which can be attributed to «small siddhas») can influence on general state and condition of the people around them. As a rule, these people do not understand mechanisms and reasons of their abilities. They can remove some rather heavy symptomatology or pain, and also are capable to slow down for some time development of disorders not dangerous to life. It is necessary with a big care to combine practice of yoga with extrasensory influence, as superimposition of effects can be dangerous. I remember a former sportsman who has come in yoga for deliverance from numerous traumas. In the process of practice, the skew of his back was gradually displaced in pelvis, and in Pashimottanasana which according to the form turned out pretty well, his right hip joint of a hip began to hurt. This guy had a familiar psychic who has declared that he "sees" in a leg an energy " plug" and "removed" it safely. The leg became as if a new one; as a matter of fact, unpleasant sensations have disappeared together with the flexibility. When half a year later, the form of Pashimottanasana had been restored, there returned also the problem which should be sorted out long enough.

«The condition, in which the ego and not-ego do not contradict each other anymore, is axis of Dao. The enlightenment – it is when you use your mental vision, your mental hearing in order to penetrate into heart of things, and you do not need any knowledge given by the mind» (Chuang Tzu).

«It is impossible that someone saw something from eternity if he does not become similar to that» (The Gospel of Philip).

«The absolute knowledge at synchronicity which cannot be received with the help of sense organs, speaks about the transcendental form of meaning existence» ("Synchronicity", p. 292).

«Psyche exists in the material body and merges with the information field through the unconscious» (ibid, p. 8).

The same is said by V.V. Nalimov who has suggested a concept of semantic vacuum, containing potentially an infinite quantity of meanings which need "only" to be retrieved.

Jung has noted that, coming into contact with a field, the person becomes to a certain extent immortal; this thesis is polysemantic; I understand it so that the field, perhaps, somehow duplicates the structures, being of interest to it.

Sometimes the person practices yoga systematically and competently, but «the rest of his life» gives siddhis a negative sign.

The first story. When in 1991 the Moscow Center «Classical yoga» has been founded, it had consisted of four persons: the author of these lines, Boris Martynov (having later published a number of useful books, including translations of "Yoga Upanishad"), Konstantin Danilchenko, and Roman Amelin, a painfully corpulent guy behind whose external coolness there were brilliant abilities and the outstanding mind. Knowing English perfectly, Roman had absolute

pitch, he finished brilliantly a musical school and tried repeatedly to enter conservatory. But when he has understood that it is possible to get there only under the patronage, he lost his temper and went on a spree for a long time, until his poor health hinted about itself. By time of our acquaintance he had had time to penetrate thoroughly into yoga, as a matter of fact, basically theoretically, as he used a thematic selection of the Anglo-Saxon literature of the Cultural Center at the Indian Embassy in Moscow. In the same place, we studied with the first in Russia professional teacher of yoga Lakshman Kumar.

At the first acquaintance, I had been struck by Roman's theoretical knowledge; besides he fantastically sang mantras and constantly was engaged in some meditative things, not giving at the same time any attention to the body, and when he felt unwell, he managed with Prakshalana.

I constantly proved to him necessity of a regular asanas practicing, but Roman was a hard nut to crack; and our struggle lasted with variable success about two years. Sometimes he started to practice more or less on a regular basis, sometimes he neglect it for a long time, preferring to linger once again over coffee in "Jantarang" or to entertain us with a magnificent pilau of his own manufacturing. Then it had occurred to him idée fixe: to get in the Bihar Ashram, to receive the program of recovery of his health directly in place. No sooner said than done, shortly Roman has left for India.

His knowledge of the English language, philosophy of yoga, and mantras made such an impression on Indians that he had an opportunity of the direct dialogue with Swami Niranjanananda, the head of Ashram. After a month of daily conversations he gave Roman a mantra- and asana-diksha (diksha - personal dedication). After the first mantra's use, Roman for two days was flat on his back and became covered with black sweat. With asanas it was even cooler; not less than one hour a day, he should carry out Sukshma vyayama (articular warm-up), and then in succession about forty postures. Besides, Roman was forbidden by Niranjan tea, coffee, and sharp seasonings.

«You were right», he said, - «if I would not loaf these two years! In fact it turns out to be nonsense: visualization and everything else goes superb, but my general state is worse and worse».

In the then summer, I and my son leaved for the Crimea, and I have advised Roman to start practicing, not waiting my returning.

«No», he said apathetically, «without you I do not want, I shall get ready morally; when you return, then we shall start ...»

And we have left. Once in the morning I beheld with surprise on the beach of Laspi bay my old friend whom I had not seen some years. He greeted me and asked: «Look, do you have in Moscow an acquaintance, by the name of Roman? Keep in mind; it had happened with him something bad...»

Roman has not had time to begin work with the body what he so needed and what neglected with such a fatal persistence; he was killed in an extremely nonsensical car wreck. If the spirit develops without accompanying transformation of the physical cover, the destiny starts to work since some moment for burst.

The second story began in 1989. Before the First All-Union Yoga Conference I was invited to visit by Yelena Olegovna Fedotova. In 1988 together with a representative of P.K. Anokhin Scientific Research Institute of Normal Physiology she had been directed by the Scientific and Technical Department of the Ministry of Public Health of the USSR (headed then by Professor

V.I. Ilyin) to India where they had visited a number of Ashrams. This trip had been undertaken within the framework of preparation for the conference, signifying the withdrawal of yoga from disgrace. In our conversation, Fedotova told that due to her diligence the world famous guru B. K. S. Iyengar arrives in Moscow and it would be good, if somebody from our amateur yogis strikes him with his successes so that he would open here his branch.

«He should know better», I told then, «that is, if God please».

It happened so that Iyengar marked me out from the crowd of enthusiasts during the mass training in the Sport Center of the 2-nd Medical Institute; he even personally (exerting by his weight additional pressure on my waist to the floor) walked around me with feet in Supta Virasana. Having lit up at once, Dharma Ver Singh and Faek Biria congratulated me: «For a pupil, it is the great honor!»

Next day together with both secretaries, Iyengar made a visit to me, on the Lenin prospectus; Fedotova was present as translator. Then, sometime later, after departure for India, he sent her and me invitations to a one-month course to Pona. I did not begin to fidget, as I had not then any opportunity and special desire. Besides, my understanding of yoga, rather distinct from method of Iyengar, has quite developed by then. Fedotova went through the course in India, received the certificate of participation in seminar and, without further ado, founded the Moscow Center of Iyengar Yoga. After that, having neglected her basic form of activity, Yelena Olegovna has rushed into tumultuous events marking withdrawal of yoga from underground. She can be understood: there are plenty of candidates of sciences, and the opportunity to become a proprietor of own business offers far from being to everyone.

That was a legendary time: the great number of Zubkov's apologists were legalized, and the newly made center of Fedotova was perfectly at one with muddy guys from sports state structures. One of them Yu. Belous, the then head of TPC (Theoretical and Practical Center) at the Scientific Research Institute of Goskomsport, immediately after Iyengar has shown thought for me, has suggested to place myself at the head of their section of yoga instead of L. Teternikov, but I have refused. By that moment Teternikov left the firm of Belous already. After conference, he as vice-president of the Yoga Association of the USSR held all the aces. At once, he appropriated constituent documents, the seal of the organization and has left for independent navigation. Nobody could find him by phone or personally. I as before worked in my Scientific Research Institute, being engaged at leisure with therapy and observing strange events in the yogical world, and there were things to be surprised. In continuous mess of seminars on "yoga", twirled by Teternikov across the whole collapsing USSR (he made the best use of his status in the Association, whose work he paralyzed himself) Fedotova took the most active participation as an expert though she should understand that got mixed up with an inveterate swindler. Peripheral people were flocking to these seminars, not having the slightest idea about what yoga is. There were no competitors, candidates of chemical (Teternikov) and psychological (Fedotova) sciences creamed off across towns and villages, especially as because there was nothing to be afraid at coming lawlessness and anarchy.

Video, having been shot by Dal Orlov, where Iyengar about one hour showed by me nuances of asanas to participants of the Conference, has sunk into nonexistence. Fedotova herself did not make her appearance any more, and when she should, against her own free will, visit my house twice together with Faek, she was colder than ice. At trainings in her Center she behaved in respect of beginners with absolute impudence, not to speak a stronger language, and this manner was soon adopted by her nearest environment. It was clear that yoga was for Yelena Olegovna exclusively a business; and I, being publicly approved by the guru, was the most dangerous competitor. She did not suspect that I had not the slightest desire to be involved in her self-forgetful struggle for banknotes. In 1993, Fedotova has published her translation of "Yoga

Dipika", and soon left with her son for the USA, Stanford, to the husband who already had been working there for a long time under a grant. She handed her Moscow brainchild (I do not know on what terms) to Yelena Ulmasbaeva, and herself began to teach yoga at a new place of residence. I could not understand: How can a person teach people something, not to speak of yoga, if his own behavior contradicts the elementary politeness. However God waits for a long time, but beats hard; made by us comes inevitably back to us. In ancient times, such course of events was called harmonies, secret footpaths of the order, equilibrating human actions. Fedotova penetrated into sphere of yoga, not having any grounds for it. And that (in my opinion - just that!) had led to that in the autumn of 1998 she, her husband, and the twelve-year son had been brutally killed in the paradisiacal small town of Stanford's professorate; the police have not found committers of this crime.

If Roman missed himself physically, so Fedotova which did not have any problems with the body, was ruined by the mental and ethical denseness. In both cases the result has turned out as equivalently disastrous. In order not to finish the chapter on the minor note, I shall tell a pair of curious cases. After several years of trainings, siddhi of one of my pupils have started to be shown rather specifically. For example, once in the morning she got a precise sensation that something will happen with her son at school. Clearly, if to leave him at home, this "something" will take place too, and it may happen that in a much worse variant. Having thought, lady has sent her son to school, having warned him very strictly that he would behave as silently as possible, and then she got in touch on the phone with the familiar surgeon. In the afternoon, during running about in time of a long break the child was pushed, and he rammed sideways into the window corner. From the house, having felt an indisposition, he at once has been delivered to hospital where has undergone a successful operation on elimination of splenic rupture.

One more lady after a year after the beginning of practice somehow began "to see" interiors of associates, in particular - the places struck with illness. It plunged her into such shock, that for some time she ceased to use public transport. When we discussed the situation, and it was formulated a necessary intention, the ability "to see" began to be included only at will.

The life of everyone who masters yoga gradually becomes fine and surprising, and it is the most important miracle. One can compare siddhi with confetti. But if confetti is an attribute of a holiday, so siddhi is an indication of the future perfection, its primary symptom, similar to rise of temperature after an inoculation. But if the temperature does not fall ...

Systemacy

Chapter 17

There is not karateka here, you will not grunt, flying up, «kiya!», the right to escape is here posthumous: to pull ring - and from the black sky, from the ninth level of the "ego" cold asterisks fall on your face, and space will collapse; there will not be even a hole to appear as a mouse before eyes of the featureless BIOS in order to pray for karma. In rules of this game there are no reincarnations, but only a cold restart.

Vladimir Stochkov

What is the sense? Seeing a growing green tree and having experience, we know that it has the roots concealed from direct perception. In this case, visibleness is an incomplete picture; however, if the tree lives, hence it has roots.

The determinant factor of survival is the perception of environment; the perceptual process is a part of an independently functioning mechanism which has been built in each human being.

The purpose of the given chapter is to try to clear up the system aspect of yoga, thumbed strongly by esoterica. The visible world (space) is an infinite hierarchy of the "nested Russian dolls" (in mathematics it is called recursion). The characteristic spectrum of regularities is realized within the limits of every "Russian doll layer" of the organized matter, and at the same time each of the layers has a set of areas of the contact with neighboring layers.

G. Bateson asserted that borders of a subject do not coincide at all both with the surface of his body and with volume of the brain, as separate sites of communication connections, through which the information goes, are located outside of organism.

There is a question: Does **the full cumulative mind** (further in the text - FCM) have borders and if yes where is it located? In fact exactly it always consumes a part of the total information capacity, providing the individual with an adequate reflection of the world.

The ego is an isolated part of psyche, a short-range "device", intended for the solving of operative tactical survival problems and having the inherited body, last name, first name, and patronymic. The part, by definition, is never capable to control the whole. Mental characteristics (properties) are inherent in psychosomatics as a whole; still nobody managed to grope a border where matter passes directly in the mind. Psyche is not located in the brain - if only we do not consider its private mental characteristics.

Interweaving cause-effect chains of our world form a field (continuum); the Huayan school of Chinese Buddhism called it the Brahma's net. The part of field is formed by the closed contours - living organisms in habitat, computer terminals, ecosystems, society, etc. In networks of such type, events in any point of a separate contour influence in the course of time on its other points and parts; prior to die away completely, the influence bypasses the whole contour or a local site of the network.

Prigozhin calls such systems the open ones as they exchange the information and substance with the world around. The planet's biosphere, society, and each separate organism can be considered as a stable (during a certain time) "knot" of feedback loops, hierarchically connected with similar formations of different level of complexity. FCM perceives and fixes **the whole** information coming in system, including the body and its processes. The operative mind (consciousness of the personality) is inherent in any set of the components possessing a sufficient degree of complexity of cause-effect chains and certain energy relations (it is one of the hypotheses of today).

At each point of time, on the "screen" of vigil consciousness is displayed an optimum quantity of information, a sample, having made by FCM. It

is not accidental, however it is nothing known about rules and principles of its forming. Certainly, it is connected with **the purpose**; in the theory of functional systems by P.K. Anokhin, **the purpose** is a useful end result which is ideally imagined by the ego.

What is a goal-setting? It is a voluntary or an inspired choice of a private problem for its posterior logic and operational realization, construction of a logic scheme of proposed actions which should lead to the predictable result. However no scheme is capable to take into account the tendency of the whole field of interactions, as it is a simplification of its isolated (more or less known) site. The actions realizing the local model break, as a rule, the strategic context of internal and external events, and also the quality of their system interrelation. Any, even the most faultless action (let alone the actions dictated by emotions) in some measure deforms the web of the universe. And the further this action is from unconditional necessity, the more massive are infringements; transnational companies, for example, are not concerned about biosphere condition at all, their problem is to increase in any way the momentary profit.

Every morning the person wakes up to join into process of the solution of a large number of problems what demands an intellectual, physical, strong-willed, and neuropsychic concentration, a continuous effort which is actually life.

Certainly, the operative mind (OM), the personality, somehow contacts with FCM, but this contact is frequently blocked by the overloaded subconsciousness, besides OM always receives from FCM a truncated information sample. As a result of summation of these two factors arises and increases the difference between the image of the subject about his life and its real situation.

The Gazprom shareholders gathered at their next meeting solve the problem of increase in dividends, they are not interested in the taiga entirely flooded with oil, as well as the fact that today's superprofit received by such price is the future stolen from own children and grandsons. Shareholders narrow logic up to borders of a particular problem, consciously leaving from systemacy, that is why the solutions accepted out of context will be temporarily favorable to them, but in perspective - globally destructive.

If the usual censorship of FCM complicates adaptation of the subject to external circumstances only hypothetically, so the selection of goal based on desires, having nothing in common with necessity, destroys the systemacy of human behavior, while animals do not make any decisions different from the context of their individual, and thereby of the global survival.

Thus, the true interrelation of organism, psyche, and the world escapes from us. Localization of the subject in space and nature of his perception are those that consciousness perceives **not full** loops of feedbacks (the general sense of processing), but only separate, limited sites of these cause-effect small chains fragmentarily "coming" to light (as the crone of a tree being watched above ground) and forming in the truncated picture of the world.

If separate individuals give measurably in to the system correction through art, religion, philosophy, so concerns, trusts, companies, political parties, etc. are superior to this. And as exactly they make decisions operating energy resources and the enormous masses of people, so further developments are destructive. People, observing exclusively corporate interests, operate as a dehumanized, manic ego; crowd erases individuality.

If a subject wants to realize and take into account influences of "neighboring" levels of the usually not perceived reality, he should use for this purpose methods which are not included in the usual spectrum of activity, for example, yoga.

System forces (factors) which **for the present keep** our environment (area of the universe) in a relative balance can be called by any means, for example, God. Wisdom of the person and society consists in comprehension of the total systemacy of the world and its taking into account in their actions.

Sense organs are receivers, converters, and information bearers. The mind operates not with objects or events, but their neurochemical equivalents arising in perceptual process. These are signal "packets", going from periphery to structures, making decisions. Each adult has an individual set of tracks of mental activity (attractors), generated by experience. The information transmitted from periphery to the brain, is repeatedly recoded. Let us according to Bates name these information

"packets" as transforms. They possess the nature of corporal "hardware", and a site of spectrum of these transforms, directly "observed" (realized) by the subject, forms self-awareness and mental space.

What is the information exchange? It is a process in which the minimally necessary and sufficient **part** of the message clears up for the perceiving subject its **rather full** sense, but on the certain conditions.

Let us suppose that A has copied in his notebook a text from the notebook of B, and after studying this text, some problem for A has cleared up. At the same time, an outside on-looker will not find out in the notebook of A any **new** information in comparison with that was available by B, records are identical. The whole point is that the information is not isolated, after the act of communication it was added to that was earlier already possessed by A, and in the context of available data this information has ordered or added it.

When the subject is on the information border, "dissecting" reality (or something happened) into the visible (understood) part and the concealed from perception one, to comprehend the sense - means to distinguish by the mind what is inaccessible to direct observation, similarly to the tree roots, hidden in the ground.

It is sometimes difficult for us to catch the evidence of processing, exactly because psyche is a self-correcting system, which for reasons known only to it (though on this point there are many guesses and hypotheses, for example – Uznadze's attitude theory) filters perceived. By the same token, I shall repeat myself, FCM has no opportunity directly to inform the part of the structure called the personality.

TV screen does not show information on collection of processes creating the video picture; it is created not for this purpose. An additional report on an observed part of the process of supporting would demand additional capacity and circuits of the contour what, by-turn, would demand it again, etc. If the **whole** information on processes of internal organs and systems goes in OM, the person will run mad, therefore on the "screen" of consciousness are reported only out-of-band messages about internal malfunctions and failures.

The conclusion from the above is such: **each next step (action) on increase in consciousness will withdraw the system still further from**

it. The animal completely stays in the present situation; therefore its dependence on memory data is much smaller than one of the person.

Of what expansion of consciousness can we speak, if the proportion between awareness (degree of involvement into the present situation) and consciousness (taking into account of the past and the future) should continuously vary, providing the maximal adequacy of reflection!

The maximum (expansion) "smearing" of consciousnesses on the present situation means the loss of information depth (memory). In absolute awareness is a sleepwalker going on the eaves; the unconscious, rescuing his life, provides a high accuracy of his actions. However, it takes only to return by a hail the sleepwalker into context - usual perception - and he falls. The full awareness, possessing high value **only** under certain conditions, has an especially applied character and in no way deserves the status of the best reality.

As a rule, at present time the subject mainly realizes what corresponds with a concrete desire or with a solution of the current task. I repeat once more: consciousness is a tactical mechanism, searching for the shortest ways of the problem-solving; it is not capable to function with account of a wider range of consequences, and it makes wittingly the most part of actions erroneous in terms of the strategic plan.

Ego-consciousness takes from the information given to it by FCM, only such sequences of events which have no loop structure, characteristic of a comprehensive whole. As FCM, as well as the world around, is not linear, so it makes the person blind concerning the true nature of the ego and the world.

Distinctions between FCM and mentality of the ego are fundamental; for example, the comprehensive whole is not a transcendent essence what is usually attributed to the ego. Ideas or thoughts only can be inherent in the network of cause-effect chains functioning "on" distinction transforms. The information structure of the subject is not limited by consciousness, including, on the one hand, outside conscious psychic processes, on the other - ways of information transfer located outside of the body.

Freud and Jung expanded area of the mind deep, having united the body and the unconscious, Bateson has introduced the concept of external

information contours. He asserted that the intelligence is inherent not only in the body with the built-in brain, but also in information "armature" located outside of organism. Besides, according to Bateson's hypothesis, only the biosphere possesses the full mind which, probably, is equivalent to God, and a human individuality is only one of the billions subsystems. The similar view emphasizes negligibility of the subject and strongly belittles the arrogance of the ego.

In a continuous process of goal attainment, we, being guided by so-called common sense, sooner or later appear among chaos in what we blame our own foolishness and more often the society. The logic and expediency do not provide today the universal solution of both private and global problems. Except for these **secondary parameters of the order**, each individual should have, whenever possible, a harmless and effective way **of organic fine tuning** to structure of world interrelations. And by means of yoga and creativity, we act in a much more full, than usually, contact of the ego with FCM.

In 50th years of XX century for flight from goal-setting in the West were used psychedelics, later – holotropic breathing, but, in my opinion, all this has not justified themselves. Opponents can object that situation is actually ambiguous: on the one hand, pop versions of the mentioned techniques (rebirthing, vivation, and kosyachoks of hippie) have certainly proved their ungroundedness. On the other - a number of directions in psychotherapy (holotropic breathing, narcoanalysis, etc.) worked and continue to work with a certain use and efficiency. But I think that the optimum synthesis of two complementary aspects of life (a goal-setting and a system one) can be provided only by inclusion of traditional yoga in life.

«A breeze will spring up - and bamboo will rustle. The breeze will dash away, and bamboo will cease. A flying goose will be reflected on the surface of a frozen pond. If the goose flies away, there will be no shadow of it on ice. The nobleman reflects on affairs as they rise before him. Affairs will pass, and his consciousness becomes empty» («Aphorisms of Old China», p. 109).

The tragedy of a Westerner consists in that his vigil consciousness is never free and hence **does not know rest**. Unceasing run outside and inside – that is our cross. Let us recollect Thomas the Athlete: «**Woe**

unto you because of a wheel which rotates in your thoughts». People feel a sharp necessity to slow down internal vanity, but do not know harmless and reliable ways. Logic speaks: if consciousness loses mobility, it will cease to be vigilant. But it is not so, yoga enables the temporal inhibition of mental activity, and the benefit from it is invaluable.

From the point of view of psychophysiology the quantity increase of the information, perceived by the subject, and acceleration of its processing should be compensated by increase in quantity or improvement of sleep quality. One can see in the society neither that nor another; on the contrary, the sleeplessness among middle-aged people gets a mass character. Under these conditions the actuality of yoga grows: it offers a specific work of the body in a state, which is yet not a sleep, but already not wakefulness; just under these conditions psychosomatics regenerates itself.

Let us address to concept of homeostasis. Any biological system can be described by a system of the interconnected variables which, strangely enough, carry the name of constants, for example, acid-base indicator, red blood count, hemoglobin, organ sizes, their form, etc. These **relatively constant**, quantitative characteristics are within the limits of acceptable (reference) values. Their quantities migrate between the upper and lower bound, the system has freedom of maneuver. When under influence of stress one or several variables accept the quantities close to the limiting ones, the system in respect of them strains, losing its adaptable flexibility.

All constants are interconnected, when one of them is strained, so, no matter how little varied the rest, they in spite of everything will press on it. Thus, flexibility (adaptability) gradually has been losing by the whole system. In extreme cases, it will admit only such changes which shift limiting borders of a "strained" variable what strengthens the pathology.

Among a great number of others there is a human constant called the general flexibility (mobility of the joint-ligaments apparatus). It is known that asanas practicing strengthens it up to some degree; many schools of «modern yoga», both in India and behind its limits have transformed it into the end in itself. Flexibility is a **natural** reserve of

change of the corporal form. Regularly and **softly**, in a full relaxation, giving to this constant in asanas limited values, we lead the system to the adaptive rigidity, in response it changes borders of tolerance of this regularly strained variable - flexibility grows.

Frequency of touching borders of this variable becomes criterion of its changeability; in other words, by means of Hatha Yoga, competently and variously "straining" psychosomatics, we create for it an additional safety factor, for if the given variable – the mobility of the joint-ligaments apparatus - for too long remains within the limits of average values, it is fixed. At the same time the given contour of feedback becomes maximally rigid, and it is dangerous. I know a case when a very elderly person, standing on a step-ladder, made a twisting movement, intending to put flowers on a shelf, to the right of himself, and at the same time he got an instant fracture of spinal column in three points.

The physical practice of traditional yoga, loading the body in the resource-saving mode, increases stability of system constants of the first kind, at the same time ranges of adaptation can reach surprising limits. And then we see a yogin, who is equal indifferent to heat and cold, presence or absence of sleep, carrying out a heavy work without rest, with a minimum amount of food, and so on. Organism always aspires to have a safety factor for any constant; in practicing asanas, we regularly deprive it of flexibility stock what leads to its increase up to natural borders.

I many times had to see, how people having big problems with their health, in two-three years of practice reach the system state. In their life everything stands in the place what was disharmonious - in the world outlook, family, work; adherents of yoga start to see the world «through their eyes and not by them» (Blake).

The system behavior - perception and the account of pulses from FCM had been described by Paul Valery. He spoke: **there is what the person does, and there is what is done by itself**. What means to do? It means to collect something step by step, to mount, and to make up by piecemeals. But if it is possible to make something so, it means, the same always can be made in another way. However, we cannot consciously summarize all information flows: the subject does not

dispose of work of perception; he can only aim it at something. Thanks to yogical self-adjustment in case of need and in the necessary situation, decision-making mechanism works outside of consciousness and its control, being accompanied by unmotivated, but correct actions.

If there is certain completeness, named as God, it is impossible to stay in it by the mind, but only by all, without withdrawal, parts of the essence. The focused look not always can distinguish new; for this purpose, one need the absent-minded consciousness in which something crystallizes due to minimal influences, those system forces which consciousness in its usual tone does not notice and does not catch.

What filling should consciousness have in asanas? Has conscience content? It is simply the clear internal voice, in which there are no criteria or attributes according to which we can beforehand define what deed is a conscientious and what one is not. Conscience is clear, but pointless as well as consciousness in practice of yoga, and this devastation is accompanied by **absence of any expectation**.

« ... To think means to be suspended in a pointless state and be capable to wait» (M. Mamardashvili). The idea is not born by an effort or desire, one should create conditions and keep them in time, as asana which I simply do, carrying out requirements of technology and then, sooner or later, there is rest. And it cannot be accelerated by any manipulations; own activity blocks the true understanding, everything what the person does from himself is vanity of vanities as it is told by Ecclesiastes, only mental silence induces self-adjustment to the higher. During mastering Hatha Yoga get tied up threads of events putting in the system reality, but when only logic operates, as Wittgenstein has told, it is a hell.

On May, 5-15 2001, Rome- Frankfurt - Moscow

Spirituality

Chapter 18

ABOUT SPIRITUALITY

**The person without work,
even fed is more terrible than
a nuclear bomb.**

Academician Nikolay Moiseyev

In the middle of 1990s B. Yeltsin charged the Ministry of Culture to reanimate the nationwide ideology. On this matter in mass media there was a debate, and the central newspapers published a number of articles. One of them began so: «The word "spirituality" had been adopted by scoundrels and nonstarters» (LG 16.10.96, «Ideology as absence of it», A. Nikonov).

Years ago in a settlement of the Arkhangelsk Krai, I observed, how in a local shop some aborigines bought things: «A kilo sugar and a bottle of vodka ... - Macaroni and half a litre of wine... – A loaf of bread, bullheads in tomato and vodka. A boy about ten years old has once and for all killed me: - Vodka and a box of matches!»

As similar refrains are today heard appeals to spirituality, leading, as some people consider, to unity of Russian people.

What does classic say? In the New Testament the word "spirituality" is repeated many thousands of times and means «belonging to the Holy Spirit». Usually spirituality is opposed to animality or corporeality; all religions consider that there is a spiritual value and there is evil, our worst sins are spiritual.

The Christianity asserts that in man's soul higher promptings constantly battle with the unworthy ones; on the one hand, there are carnal displays - sensuality, appetite, on the other - spirit, faith, morality, thought. In contrast to Freud's ideas such idea is present today also in psychology.

Descartes wrote in his treatise «On the Passions»: **there are no high and low parts of the soul, it is one and indivisible!** It coincides with point of view of M. Mamardashvili, having asserted, that the soul is no more spiritual than matter is material, and contrary to cheap mass ideas there is no any struggle in the soul, as the person is by his nature holistic («a light mirror is initially clean» - one of the postulates of Ch'an).

To turn up the nose at dirty, which is nothing other than a mix of ground with disintegrated flesh, means to encourage nonexistence, asserted Exupéry. As an example, he showed an image of a huge cedar which is as a matter of fact dirty, cleared up to a high degree of perfection. The cedar lives on decay, but, due to work of growth, transforms ground and dust into trunk, branches, and needles. Exupéry was a committed Christian; the more significant is his opinion about fastidious persons: «One cannot demand that the person has ceased to sweat. Together with perspiration you destroy the human force. Castrates struggle against vices, dirty, and sweat which are attributes of a force, a force without a kind application. They will destroy the force - the lowest, and at the same time life». To have an opportunity to grow to light, the tree should take roots deeply into the ground. «There is no the higher without the lowest» (the Apostle Paul). «The high stands on the deep» (Lao-tse).

Maslow attributes thirst for spiritual growth to the category of higher needs, but: «The higher the place of a need in their hierarchy is, the less essential it is for survival, the longer it can remain unsatisfied, and the more likely it will completely disappear. Needs of the higher levels differ ... by a smaller organizing force. From the subjective point of view, the higher needs are less essential. Their hints are implicit, vague, their whisper is at times muffled by loud and clear requirements of other needs and desires, their intonations are very similar to intonations of erroneous beliefs and habits. For actualization of a higher need, it is required more preliminary conditions than for actualization of the lowest one. In general, it is possible to tell that a "high" life is immeasurably more difficult than a "low" life («Motivation and Personality», p. 156-157).

Interesting is also his opinion on combination of the "higher" with the "lowest": «If we agree that the roots of the higher and lowest needs are supplied by our biological nature, that higher needs are equivalent to animal urges, and that the last are as good as the first, then their contraposition to one another becomes simply senseless.

If we once realize to the full that these noble human urges arise and gain in strength **only after** satisfaction of more essential animal needs, **anticipating all others**, we can distract from self-checking, suppression, self-discipline and think, at last, over value of spontaneity and the natural choice.

Any theologian, respecting himself, necessarily had addressed to the problem of mutual relation of flesh and spirit, angel and devil that is of high and low in the

person, but none of them **managed** to reconcile the contradictions concealing in this problem. Now, resting upon the thesis on the functional autonomy of higher needs, we can offer our answer to this question. **High** arises and becomes apparent **only on the basis of low**, but, having arisen and having gained a foothold in consciousness of the person, it can become **rather independent** of his low nature» (ibid).

If there is a struggle in the soul, consequently the soul is split. Instead of a senseless internal infighting, it is necessary to cognize the world, participating in it actively, that will be the own movement to spirituality, instead of incantations. The soul is one, and its sensual part also is reasonable. Unfortunately, people cannot differentiate in their behavior the soul and the body, mixing too frequently physical desires with spiritual needs. To specify to someone what is in the soul the lowest, and what is not - that is the vice squad. But at the same time the wish «to be spiritual» is only words, vain attempts of the ideological materialization. «All these sighs and sobs, shouts about spiritual and spirituality without passions are a simple apathy in the person» (M. Mamardashvili). «Inseparable are the facts of the world from forces of spirituality, and blind is one who beholds from magma up to the ether only a three-coordinated vault» (D. Andreev). There is either spirituality or there is no one; to be partly spiritual means the same as for a woman to be slightly pregnant. However, I am ready to lower the rigidity of the given statement, so long as, as La Rochefoucauld had told once: «Frequently our failings are a continuation of our merits».

Bolsheviks by force had accustomed the masses to new "values", and soon after revolution the quantity of informers was almost made even to the population size. Frame of mind in the middle of the twentieth had been described by a poet so: «And the century waits on the roadway, concentrated as a sentry. Go - and be not afraid to take its side. Your loneliness is in keeping with the century. If you glance back – there are enemies around, if you stretch hands - there are no friends; but if it tells: "Lie", - lie, but if it tells: "Slay" - slay» (E. Bagritsky, "TVS").

When the primary revolutionary fumes were blown away, the party had ordered every "little screw" to learn by rote the Moral Code of the Communism Builder. It was meant that as a result of it, the "little screw" will find the high spirituality, and easier in his mind thanks cheerful songs, he will dash in the radiant future. As it happened repeatedly also earlier - nothing came out of it, «he went to Odessa and came to Kherson». Nevertheless, during socialism, a considerable quantity of «little screws» has found high spirituality and has left their bright mark in history.

Today the psyche of the average inhabitant of Russia is not counterbalanced and inclined to self-mutilation in the course of functioning. Therefore the aspiration to self-improvement is today strong as never; «spiritual teachers» use a rather wide popularity in very narrow circles. Though the true self-development does not require any intermediaries, there are so many aspiring always to the financial

symbiosis with spiritual "sheep", similarly to a liana, extracting from a tree so much juice that it does not become to grow – it would like to survive.

It came to be extremely fashionable - finding spirituality through a ceremony of baptism, but still Nietzsche had noticed that those who were formally baptized have less chances to become a true Christian than an atheist, because the baptism should be a result of a long development, logical for the believer by virtue of internal necessity. In his work «Philosophizing with a Hammer», Nietzsche had given an image of a person striking on statues of gods what causes a booming sound, for statues are as free from the content as the soul is free from the true belief of the one who becomes a Christian only by means of religious paraphernalia.

Historian Y. Krotov marks: «Fanaticism, passion to dissociate themselves and to stick their fingers into heretics do not do by themselves the person an orthodox believer according to the Spirit, behavioral pattern - but orthodox believers call also such subjects theirs. This distinctive armistice, the internal consent blows up only when Orthodox Christianity is adopted by the state authority» (GEO: №1, 2000, p. 53). The Russian Orthodox Church offers a traditional religion, but whether we, including clerics of remote places, have a thorough knowledge of Christianity, its origin, development, heresies, and struggle for existence? Though, perhaps, both the belief and remote places are supposed in order not to demand a big knowledge. Should anything in fact cement Russian people?

Nietzsche had asserted: the civilization is a thin film over ocean of instincts, any minute all this can be ruined, as it is not based on anything. The philosopher's correctness was confirmed by communism and Nazism, but who will dare to assert that universal moral principles had been formulated for the first time exactly by Christianity?

In Georgievsk monastery, that near Sevastopol, a subject in a slovenly cassock spitefully shouted: «Take immediately the video camera away or I confiscate it!» To my puzzled question: «What is the matter, father? There are in fact only ruins here», it sounded: «Yes, and a military unit near! And I, as a former officer, cannot admit a video filming close by the object!» It was clear that «Saint father» extorts money, simultaneously frustrating the evil on a casual interlocutor. But what could I oppose to him, having replaced the statutory gesture "yes sir!" against the sign of the cross? Not without reason, it was told about a fanatic: «Pining for the spiritual lust ... » (D. Andreev).

Kant spoke: the most difficult is movement in consciousness which differs radically from the ritual, being an external movement, having been carried out without a slightest excitement of the soul.

Spirituality and morals are two sides of the coin. The form, in which for the first time there had been a philosophical and religious idea, is philosophy of personal

salvation. The philosophers of Antiquity believed already that the world, in which we were born casually, is arranged so that one should rescue from it, make some special way in order to leave the senseless circulation of life. One always considered that there is another world – one of justice, happiness, and freedom; it is somewhere there, perhaps, in the sky.

«Every year are hard times, every fiber is the Messiah! The Millennium mourns Russia - Russia! Calls damnations... And try to ask: By the way, was there this Russia, brethren, in Russia? This - with generous cornfields, this - in froth of lilac, where ones are happy born and pass with resignation away. Where maidens are as swans, where under the tender sky everyone shares with everyone the Word of God and bread. ...Leaves fall from a sapling on tranquil waters, and round dances ring as a snowstorm above the ground. And behind a spinning wheel there are chats on a striped porch; old men-homebodies would just go on smoking homegrown tobacco. The autumn is taken in gold as an icon in the framework ... So, has all this been lain, if only in rhyme and in tune?!» (Alexander Galich)

Many religions promise stay in paradise after death - if you had piously behaved on this ground, had no doubts about faith, its representatives, and had not oppose the powers that be. But paradise remained a dream, and people always desired even a little to live in a world of happiness. Had, perhaps, this perfect, lost world been earlier? And in the today's one, we have gotten for sins of humankind or own fault? And then, after death, we shall return there again? Not without reason in one of the early Christian heresies, the terrestrial life was considered as stay in purgatory.

Especially by a furious thirst for justice differs always Russia, where as usual « ... The winter weaves with a frosty pattern window glasses of wretched hovels of the middle kingdom. Somebody is taken to the throne, somebody is forever crowned with a shame, and somebody in posthumous space undergoes trying experiences».

Perhaps, to show better qualities (though for this purpose there are no apparent causes) is human, only because he unconsciously carries out obligations to the higher reality? In fact such qualities as compassion, honesty, conscientiousness, delicacy, and kindness are caused by nothing. But, on the other hand, there are few people who never do the alogical acts called kind, which, as a matter of fact, frequently prevent, becoming a source of troubles, because good is punishable.

The person stays simultaneously in two mutually exclusive worlds, the higher - whose laws he sometimes obeys, showing spirituality, and the usual, rough, and vain: «The world rustles as a newspaper, cheap roles smell of blood, ever more terrible is in the cassette a not developed film...» (William Dzhej Smith, poem "The Train").

In conditions of the soul, characteristic for the higher world, we get casually, out of control, according to the law of heart intermission. An ancient philosophical definition sounds so: the attribute of a substance does not have the second moment.

Greeks had expressed more clearly: «It is impossible to go to bed on the yesterday's virtue». That you are today, just now, conscientious, kind, and compassionate – is not at all a guarantee of that you will remain the same tomorrow. You are kind only because you are kind now; neither yesterday nor tomorrow have any attitude to that. Most likely, tomorrow, involved in the ruthless struggle for life, you will strain yourself and begin to correspond to its brutal laws, and you will find yourself outside of moral restrictions: «I wanted to alter them, but they have altered me. I do not have conscience, I have only nerves» (from a monologue of the Writer in film "The Stalker" by A. Tarkovsky).

Old Indian fatalist Mahakali Gosala, the contemporary and irreconcilable opponent of the Buddha, asserted: «There are no reasons... for high morals of beings: they become pure without reasons and without any occasion».

«But what is then inherent in me as a phenomenon?» - inquired with melancholy Venya Erofeev; and anybody of us after forty years of life has the right to repeat Daniel Andreev's words: «How much tired am I because of substitutions and evils on the Russian chaotic path, because of intestine wars, executions, prisons, seditions, because of wild yells in the crowd ... »

Apparently, if there is a certain doze of illusions, without which the person sooner or later turns to slag, a simultaneous stay in two worlds is inherent in me, as a phenomenon. I cannot create the "higher" reality, the kingdom of freedom and justice, but it is necessary to keep constantly from disintegration the body and the soul in conditions, when **evil is born in itself, and it is necessary to do good each time anew**.

There are old ideas about the higher world which had formed historically; for example, in contrast to ours, it is perfect. To tell the truth, there is always the same insoluble problem: for the construction of happiness on the ground, one needs an ideal person, but where is he to take from? After 1917 the recipe was simple: «Security officers decided to alter nature and **at the same time** to alter also people» («The Country of Victors. The Book for Schoolchildren», 1935).

They asserted that actualization of the slogan «Freedom, equality, fraternity» automatically leads to happiness, but actually the motto of the Great French Revolution in the full variant sounded so: «Freedom, equality, fraternity, or death». When the party had successfully eradicated universal morals in the country, it turned out that instead of "or" it is necessary to put a dash or an identity relator, as the full equality is possible only on a cemetery.

The main idea of the utopian socialism, having arisen in monastic orders of Catholics – the creation of a new man - is similar to the purpose of alchemists. Antagonism between ideal and material – is not a news; alchemists had hundreds years tried to create a homunculus, a being, in whom the body and the spirit would not have this contradiction. One of the first attempts of construction of the

kingdom of God on the Earth was in 1534 the Munster Commune; its bloody bacchanalia was made by the Anabaptists led by John of Leiden.

Nazis and Bolsheviks actively tried to create a new breed of people who would make a nucleus of the ideal state, but as the alchemy and socialism were pseudo-cultural phenomena, based exclusively on faith and desires, without taking into account laws of the reality, nothing came out of it. Cultural people always understood the symbolical meaning of distinction between two worlds. «The kingdom of God is within you», but in the structure of a usual life, it is not real. Devoting some share of one's daily activity to ideal, observing in the name of it some as if not obligatory laws of morals, everyone is capable as much as possible **to come nearer to the person in oneself** and to make by that all society more human. When such potential opportunity turns to the unconditional need, that is just "the second birth", for the person is not identical to a being, arisen in the biological way; the personal realization of "becoming fully human" (expression by Maslow) that is what work of the spirit is.

The activity containing in itself elements of spiritual growth is superfluous, it **is not necessary** in the natural structure of life; it is quite possible to do without it, if to live as all or to follow ideas. Many cannot approach a whole life long this process, but one cannot reproach them, they have become people as far as could; what would be desirable is an absolutely another story. Not without reason, Don Juan had once said, addressing to Castaneda, a strange phrase: «Why do you think that all in the crowd should necessarily be people» (Castaneda C., books 1 - 4, the book 2 - «A Separate Reality», p. 133, "Sofia", Kiev, 1999).

Difference between two worlds is metaphysical, it is impossible to give the status of the higher reality to that from them in which we stay as corporal beings. It is impossible to introduce at will the kingdom of God by an edict or a decree. **This higher reality**, which is in question, **is physically unreal**. If we sometimes, according to the law of heart intermission, feel it and obey it, it does not mean at all that in a similar mental condition there are flatmates, housemates, citymates, countrymates, and planetmates. To take action always according to the laws of good, beauty, conscience, compassion, simultaneously staying in society, can only a few, one calls them saints. And the world remains the same as well as always; the saints simply have reasons and an opportunity not to become similar to most people, they **do not wish to observe** the contractual reality.

Those who seriously try to build life according to the laws of higher, won't last out for a long time, in fact «The world ... kills the very good, and the very gentle, and the very brave impartially. If you are none of these, you can be sure it will kill you too, but there will be no special hurry.» (E. Hemingway, «A Farewell to Arms»).

Higher reality is **a symbol** of the true life which with its help is organized to the best - as far as it is possible in the current conditions. Few people happen to be successful in this walk of life, but all should try. I do not mean a senseless

aspiration to full release from evil, it is ineradicable, evil is a component of human nature, to become ideal - means to lose the body and that is an absurdity. One can only try to change to the best the proportion of good and evil in this world, but, first of all, these efforts should be applied to oneself.

The ideal world is authentic for people of art; they in general can stay in it the most part of their life, being a creative process. But also for them, the mixture of ideal with real is disastrous that we see on A. Blok's example who persistently treated his wife as Fine Lady what broke her life and his own.

Many things have changed since rails obstinately cut the taiga on a way to blue towns, when «Cars, families, and skulls were broken, and we went on tops, singing hoarsely our hymns». A truism began to penetrate into consciousness of people: «... We are also as lonely with you, as each of us is lonely» (Yu. Karabchievsky).

The Russian Orthodox Church tries today to take on itself the role of a pastor, but, according to information of L. Grimak, hundreds religious sects are operating today in Russia. All these conductors of "the better & the true" demand beforehand an unqualified recognition of just their belief, it is the first condition. The second: never and nobody from them calls to join a successful undertaking; everyone should become participants of the next experiment which, as they again promise, surely "will be successful". The third: one demands from every adjoined a full refusal of the previous way of life and unconditional transfer of himself and the personal property at disposal of the sect. And the fourth: aspiration to "higher" and the offered model of life always rejects the surrounding reality. There is no withdrawal from such breeding-grounds of "spirituality"; anyone, who got there, becomes a living property of the sect.

The squall of esoterica which has today collapsed on Russia is a cheap imitation of spirituality; for decades of socialism, people had been trained to use the prepared and filtered information; the naked faith in a printed word is a symptom of an intellectual inconsistency. "Prophets" and "teachers" godlessly lie, but demand gives rise to a supply. However, in some measure, it generates demand. One wants to light from the abomination of humdrum existence, demanding incessant efforts to survive, from disintegration of interpersonal relations, disorder, and becoming wild. And one offers to you this light, and you trust, as you have got used to trust; it comes already later the situation «What is to do with them, if they bear everything!»

Very few people remember the main attribute of a high qualification of teachers, doctors, and parents; it lies in the fact that having received necessary, pupils, patients, or children should be capable to live and develop further **independently!**

M. Mamardashvili considered that one should rather cautiously use the concept of high spirituality, for it can be located rather low. He emphasized: it is impossible to locate spirituality. It is always pleasant for people to operate with high words and

concepts, that is a big temptation; it seems that already only a conversation on this theme somehow ennobles one. But no concepts, including extremely the high ones, comprise analytically states of thoughts!

«... I am an enemy to all prophets, forcing the soul by truths. Our way lies through substance and its forms. Those, who call to the spirit, call back instead of forward» (M. Voloshin «The Story of My Soul», p. 202.)

Where the thought is coming from? It is in the beginning an interest to a certain subject, then information gathering on it, and its processing. Then data come together, and some time they are kept in the field of consciousness with a certain mental tension. And only then the thought can establish itself. Productive thinking is a heavy work, inseparable from spiritual development, which can be in me together with comprehension of value of concepts including the high ones. And the fact only of their experience does not do at all the soul a high one as well as the stigmata, arising on the body of a fanatic, do not transform him into Jesus Christ.

If a person has gone through something, it does not mean at all that he has realized a happened event! Moreover, experience and understanding of high, unfortunately, is indistinguishable from empty, but beautiful words about such experience. They **are similar** to the truth, but these are only **names** of the states, the voiced concepts, which **are not** states themselves! One can babble as much as one wants about meditation, but its real presence is for certain determined either by encephalogram (alpha-rhythm with open eyes) or by a radical change of the vital "trajectory".

Spirituality will never penetrate in the person through words, but only together with work of body, soul, and idea. Once, Nietzsche had voiced his three-part formula of spirituality in such a way: superman, man, the last man. He spoke that the purpose of spiritual development is aspiration to superman, for what he had been put on a pedestal by Nazis, and anathematized by Bolsheviks. He asserted: One can become a man, only trying to approach to superhuman. The potential of spiritual growth lasts thank a constant overcoming the daily occurrence and negative qualities and tendencies, formed by it. Alice in Through the Looking Glass spoke: «We must *run* as fast as we can just *to stay in the same place*». Leo Tolstoy, arguing about morals, marked that life is similar to a rushing stream: trying to keep morality, it is always necessary to head upstream – the current carries away.

The superman by Nietzsche is a metaphor of transcendence. There are too much those, who are not able or do not want to overcome their animal nature. These are «People who haven't got the faintest idea about what a star is, they only nod and smile, and wink, repeating: «We are happy, we are happy... » - Nietzsche saw the image of the «last man» as such one. Only overcoming one's imperfection, one can come nearer to spiritual birth. «There is no perfect man!» asserted the philosopher.

Any self-improvement is only an attempt to become a man. It happens also to be unsuccessful.

There are known people who had used the most unfavorable for spiritual development, may be said fatal vital circumstances - Nikolay Morozov, Daniel Andreev, Paul Florensky, Varlam Shalamov, Cervantes, Van Gogh and others. But it emphasizes sooner uniqueness of mentioned people than benefit of extreme conditions; some tens million had perished, but only a few could transform intolerableness of life into a creative pulse.

It is possible to enter a hypnotic state, beholding a shining point. Frequently such points become ideals and high concepts bringing a person in an intellectual faint. Thinking is suppressed, the personality as though dreams with the sight which has stiffened in heights; and the saddest is that exactly since such paralysis, it comes to devaluation of the personality.

Basis of spirituality are the properties, not having nationality and confession, «*Though Christ a thousand times in Bethlehem be born, if he's not born in thee thy soul is still forlorn.*» (*Angelus Silesius*)

How spirituality is connected with yoga? It is a complicated question. My personal experience indicates that a long and qualitative practice considerably expands opportunities of the person, but **almost does not touch** the settled properties of his nature. If the initial moral and ethical constitution had no obvious deviations, so during mastering yoga universal values become more fundamental, crystallize. Spirituality, for example, of Tantric yoga looks, at least, strange: «By the same actions because of which mortals decay in hell, yogin is released» ("*Jnyanasiddhi*", p. I, shloka 15).

Once, a human ancestor had taken advantage of a stone axe not for hunting, but for influence on his neighbour. Perhaps, it had made fatal changes to development of human genus. No wonder that a lot of late Australopithecuses whose skeletons were excavated by Professor Leakey at Olduvai Gorge, had had fractured skulls. To preserve the genus, Australopithecuses needed a new prohibition, unfamiliar to fauna, so there was the first neolithic taboo «You shall not kill!» which subsequently has become a precept and come in all religions. This precept differently was understood at various times and by different peoples, but was a precondition which had opened a way to creation of collective memory, and hence to development of civilization.

During the Primitive Epoch a lot of myths sprang into existence, in some sense they were steps of knowledge, in due course the vision of the world was specified, forming a more and more adequate picture and turning into science. In many religious systems the basic ethical principles were formulated equally.

Buddhism: «*Do not do to others what would anger you if done to you by others*».

Bahai: «*He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil*».

Zoroastrianism: «*That nature only is good when it shall not do unto another, whatever is not good for its own self*».

Taoism: «*A good man should be sorry about bad deeds of other, look on good fortunes of other as on his own, and on their troubles as on his own*».

Hinduism: «*The essence of all virtues is in treating others as you would wish to be treated yourself*».

Islam: «*None of you is a believer until he wishes for his brother what he wishes for himself*».

Judaism: «*Do not do to your neighbor, that which you would not have done to yourself. That is the whole Torah, everything else is commentary*».

Confucianism: «*Maximum of kindness is not to do to others what you do not want them to do to you*».

Christianity: «*Treat other people the way you want to be treated*».

As we see, principles are identical, the other thing is their arbitrary interpretation by sects, cults, and separate people what without ceremony can transform actions on a basis of «*differently comprehended*» into a full contrast to precepts. Illustrations of it are "glorious" deeds of the Inquisition, Conquista, crusades, conquest of Tibet by Buddhism, and the bloody history of XX century. For all this, it has been paid by millions lives, but there was not the kingdom of God on the ground and is not there till yet.

Allowable exceptions of precepts are known for a long time; that is a murder committed:

At protection of one's own life, a deliberate or insane attempt on it;

By a person who has lost mental adequacy;

In the heat of passion;

At the corresponding social status - a military man, a soldier.

The states agree about that specially trained *military professionals* were at war, and the civilians were not affected (the Geneva Convention, which was broken and is broken innumerable amount times).

In the first and the fourth case, the border separating necessity from malignance is extremely unsteady; therefore its exact definition in each concrete situation remains an eternal problem. At all times two subjective reasons of ignoring the law «You shall not kill!» have been keeping - fanaticism of belief and appropriated "spirituality". When someone declares publicly one's own spirituality, presence of those who does not possess it is implied. Hence one introduces the division into fossil and elite, those who knows a way to the truth and those who have no cognizance of it.

What can be the price of ignoring universal laws? If to recollect famine of 1933 in Ukraine (my grandfather has died at that time, and the father had been shaking as an aspen leaf when he spoke about it sixty years later). In places of total loss of the population there were met also those who had survived - cannibals. But they either went out of their mind or felt unquenchable need to kill, therefore the units of NKVD (People's Commissariat of Internal Affairs), having entered into dead villages, shot them on a place. Pathological craving for murder was formed also among the personnel of Nazi camps of death and Sonderkommandos SS.

Just by means of yoga, Tibetan maha siddhis, whose behavior horrifies even in the verbal description, received their "abilities". Dilettanti believe that one can only master yoga, observing strictly yama- niyama, and the positive «spiritual development» is an indispensable consequence of practice, but it is not the case at all! When adults come in yoga, they possess **already the developed** ethics and morals received in family and fixed by society. A competent practice clears, gives force and new opportunities, but, unfortunately, former moral attitudes, have, as a rule, been keeping, including the negative ones. If the adherent possesses a powerful intelligence and a big will power, being at the same time unkind, cruel, ambitious, selfish, or too imperious, so in process of mastering yoga all these negative qualities crystallize, and to them accrues a force.

«But where is then the expected influence of yama-niyama?» - one will ask me. The paradox is that the worldview revolution (arising at the higher stages of yoga) occurs really, it is rather probable, but the force comes much earlier! And when immoral subjects receive it, then they need not anything more, just so are formed maha siddhis and black magicians. Samyama is far from being successful by everyone, and with force all is much easier. **The practice of yoga itself does not generate spirituality!** A denial of this obvious fact is demagogy, self-deception, or a delusion. One must not flatter oneself; the true spiritual transformation is a fruit of the hardest work of mind and soul. Development of the body has no attitude to spirituality at all.

Yama-niyama is intended for:

Effective social adaptation;

The maintenance of soul's rest by harmonization of desires and needs.

Ethics is not inherent in yoga, it is introduced into system not for that a practitioner would become good, but that he will be counterbalanced; it is only **one of the technical requirements**. Someone realizes yoga within the framework of morality, someone – of immorality, and, what is not a rarity, the second succeed more. However, there is a price for everything; the final settlement is sometimes postponed behind limits of life, but it is inevitable. Here is a fragment of discussion about maha siddhis at a conference of realyoga.ru:

It is sent by AYuT (11.01.2002) in reply to the message «About Spirituality in Yoga» from Victor (10.01.2002): «I want to offer according to hopes of V.S. my own variant, relying on P.V. Simonov, the author of the information theory of emotions. Spirituality in daily occurrence is used as a word designating something what I, a good one, have and you, half-baked, have not. And consequently you should listen and obey me, you, stinky dog.

Such treatment of spirituality is tempting, but it has some certain inconveniences - and when the opponent would have time to introduce himself as a spiritual person earlier? And in general it is somehow vaguely, unworthy of our enlightened time.

Simonov believes that in the best way the person is characterized by what he required in his life most of all. I mean: someone is fond of the bottle and other likes to have a snack; someone likes the priest and other - priest's wife, someone - to look after patients and someone – to do others patients. It is offered **to consider spirituality** as domination in personal hierarchy of values of the need for knowledge, aestheticalness, and altruism. The more these needs prevail, the more spiritual the person is. You will say: and why has not the religion come in this list?! What the hell, really? If your belief moves you to altruism or to composing of cantatas, so you will get under definition of spirituality, but if it moves you to brainwash adherents of a different faith or to press heretics, then you need not to clothe yourself in spiritual clothes. Spirituality is not banned also for atheists what heats my soul (which does not exist, but which sometimes hurts). Domination of needs of the individual can be defined in different ways, roughly speaking – by a long enough and careful observation in different situations. At the same time, with any east wisdom is in harmony the fact that **the person himself cannot reasonably judge about the degree of his spirituality**, for the hierarchy of needs lays in the field of the unconscious, and processes of its change are in the same place. And the consciousness can judge it only by indirect data, if any mechanisms of psychological protection do not interfere and do not help to behold the true degree of their "spirituality".

I leave Simonov and reflect independently. Yoga is a certain universal armory, allowing to the person to master faster and more qualitatively any knowledge and skills and through insights to solve problems more successfully than earlier. I do not speak about siddhis - and without them it rather promotes... As a sort of the person's armory, it seems not to have any attitude to spirituality; it exists in parallel and can be both a good and bad omen. But it is noticed by many practitioners that

there is kaif from yoga. And one wishes to understand its complex nuances. Self-deepening, knowledge – and a practitioner begins to lurch for hyper attention to his cognitive needs.

It is shown by many researchers that meditation develops imaginative right-brain thinking what, in particular, promotes the most successful entry into art and the personal activity with it. And aesthetic needs for structure of personal values have come into ear now...

Physical kaif (about a person having found such kaif see in chapter "For the Beginners") in yoga fairly depends on the level of attainable concentration and the general calming/equilibration of psyche. Many bad actions result or are facilitated just from the general imbalance of processes of excitation/inhibition. Yoga interferes with that, and from a certain level does simply impossible extreme displays of anger, fear, and other nasty things. If a person has caught kaif from balance, he will feel heartache while refusing it, and he hardly will return to larceny and murder - it is troublesome and harms practice. Therefore I do not remember any well-balanced criminals or Don Juans. And quiet murderers seldom occur, usually in a movie. The majority of "quiet" murderers are by their nature accentuated personalities, often schizoids or psychopaths. And there is no a gracious Don Juan even at cinema, as well as a well-balanced envious person or a deeply thinking thief. So yama-niyama grows itself, though, if who (the guru, the daddy with a belt) straight off places a person in this framework, it usually promotes.

I hope I have shown that practicing yoga gradually helps a deeper shift of sense of values of the person towards spirituality regarding aesthetic and cognitive needs, and also interferes with development of impoverished tendencies in him. And smoothes those already developed. At the same time, the more strongly, the more meditative and less showboated character the practice has. I hope it is clear that «classical yoga» from this point of view is a method number one. With altruism it is more complex, I am somehow declined to think that there it is or already it isn't. With yoga or without. But here, IMHO and all that sort of thing is powerless. One can till stupor cram ten precepts, Vinaya, the Moral Code of the Builder of Communism, «Conversations and Judgments» or something high else, listen to a party organizer, father, or guru. Nothing will come of it – well, if you will only get furious, because your goat will be got. But yoga is at least not worse. And as opposed to other things, operates **independently of** ideological brainwashing. A method instead of religion - «is a purgative, not disturbing sleep». I am such an optimist. Excuse me for the elevated style, but how else can I argue about spirituality and praise my practice?»

As the point is already about communication of yoga with spirituality, we shall touch the notorious «Living Ethics». The Roerichs asserted that it had in a wonderful way appeared into the world due to a phenomenon of involuntary writing. A medium from Brazil, Carmine (Carlos) Mirabelli (1889 - 1950), also

showed in due time miracles of psychography, he wrote in languages which he never heard and understood, even in Chinese - one of the twenty six languages, which he knew in the altered state of consciousness, though personally knew only three («Modeling of States of the Person in Hypnosis», p. 245). These people fairly admitted that they do not know who dictates it to them and did not understand language and sense of "accepted".

A huge amount of texts of «The Living Ethics», "having condescend" to Helena Roerich, "were submitted" to her in Russian, and, what is already absolutely strange, it had a powerful pseudo-Slavic accent. The psychographic perception **excludes simultaneous comprehension**, hence she **could not understand** perceived. For it one needs a huge special work, about which there are no facts. Besides, the "clair scribant" behaved as the unique intermediary, the interpreter, and the manager of "space truths"; at the same time one who understands them is better than "senders", she at once got up on the same level with "teachers", calling them by a rich word "we". Today we know (and it's giving us the certain ideas) that «Foundations of Buddhism» by Natalie Rokotoff (one of the H. Roerich's pseudonyms) and the main fragment of the doctrine - the "Community", written by N. Roerich in 1927, were printed in the printing house of Urga (Ulan Bator) for money of the People's Commissariat for Foreign Affairs of the USSR and forwarded to Moscow through special channels of the People's Commissariat for Internal Affairs (NKVD).

In the text of "Community" there is a great deal of very interesting passages, here is one of them: «Monolithic nature of thinking of fearlessness created to Lenin an aura both on the right and on the left. Even in illness, he was not left by his firm thinking (was it, when the leader was anew learned to speak and spoon-fed? - V. B.). His consciousness concentrated as in a cave; and instead of discontent and complaints, he surprisingly used last time. And devoted to strengthening work a lot of the silent emanation of his will. Even his last sigh he sent to people. Seeing imperfection of Russia, one can accept much for the sake of Lenin, for there was no another who could for the sake of general welfare accept a bigger burden. Not according to nearness, but to justice, he helped even in the cause of the Buddha» («Fight for the Himalayas», p. 234).

Even within a short fragment of the text the amazing literary wretchedness and huge quantity of stamps used out of place strikes the eye what is a characteristic attribute of psychopathology. Amusing texts were accepted by H. Roerich from «great teachers»! By the way, her spouse in April 1924 had been recognized by monks of Moruling monastery as a reincarnate of the Fifth Dalai Lama and had received the name Reta Rigden that literally means «tsar of Shambhala». These details of a secret operation of the Soviet Russia in Tibet became known only after seventy years. The first Central Asian Roerich's expedition was financed by OGPU (the Unified State Political Directorate), he was the courier and the personal representative of Narkomindel (the People's Commissariat of Foreign Affairs), but he always played his own double game, from establishment of «Maitreya Sanghi»

in the USA up to "Pact". After long expeditionary wanderings, the family providently settled down in the Kulu Valley, due to this it managed to avoid the punishing sword of the People's Commissariat of Internal Affairs (NKVD), and the active "spiritual" activity provided a constant stay in public view. Besides, statements of the Soviet authorities by the Roerichs were extremely loyal, not as an example to Bunin or the early Alexey Maksimovich.

Judging by texts of H. R., as deacon Kuraev has noted, great teachers and prophets of the past had almost in turn entered the name to communicate with her: «The best spirits from the astral dream to resort to our working monastic cells».

It is no secret that creativity can be based on pathology (a considerable quantity of examples of that had been cited by Lombroso in his book «Genius and Insanity»): «With a special piety, one spoke in the Martinist environment about Fuyama's wife (Roerich's mystical order name) - Helena. A brilliant social butterfly, she was well-known as a medium too. Prophetess had epilepsy and the minutes previous to attacks of illness until the cramp squeezed the throat, she communicated with spirits and heard voices of extraterrestrial beings» (ibid, p. 23).

The Roerichs had, first of all, implemented their personal mithmaking, already then they had invented a legend that «Spiritual Teachers or as they named themselves - the Elder Brothers of humanity were together with Elena Ivanovna Roerich authors of books of the «Living Ethics», or «Agni Yoga» (H. Roerich, "Letters", 1992, vol.1, p. 11).

A quarter of a century before the Roerichs, Dayananda Sarasvati searched in the Himalayas a «true yogi», who would bear the living tradition and present a full spectrum of spiritual displays. Having found nothing, he had destroyed all collected texts, having taken them for distorted (62).

In a case of the «living ethics», we cannot be speaking of any spirituality, as the main attribute of the doctrine is a manic search of enemies and the struggle against them. It reminds not a moral and ethical opus, but more likely the Regulations Collection of Cheka-OGPU-NKVD, impregnated with absolute contempt for people, which are haughtily taught and intimidated like the worst cattle.

To esotericists and, first of all, to adherents of Agni Yoga, one can ascribe words of Jung: « ... Group experience affects at lower levels of consciousness than experience of the individual (collective comprehension of the doctrine "makes hot" much more strongly than the single one - V. B.). ...When many people gather together to test one general emotion, the total mind, being emanated by a group, lays **below** the level of psyche of the individual. If the group is very big, the collective mentality **comes nearer** to mentality of an animal, as a result of what ethical advantages of people of a big organization are a subject to doubt. The mentality of any big assemblage of people inevitably falls up to the level of psychology of throng. The stay in group is a simple and easy transit, but group

experience does not reach more deeply than a cogitative level of the individual in this condition. Changes inside of you occur, but they are kept not for long. **The regressive identification with the brute and most primitive states of consciousness invariably gets involved with finding of a higher meaning of life** («Synchronicity», p. 152).

The whole ethics of Roerich's "doctrine" is completely exhausted in its name; any conversations about spirituality are pointless here.

It is known that the young Rene Descartes took part in scholastic debates; participants of one of them could not prove a certain theological position in any way and when it came his turn, he made it brilliantly. People around him admired. Then he at once proved the opposite, and again, nobody could refute him. He noticed then that at any moment in the world there are all words; it is possible to construct of them anything you like and it will be similar to the truth, however with equal probability it can be also a fiction. But if there is a basis - the laws showing restrictions, incorporated in the nature of things, are taken into account, and then it is not possible to create any design from words.

«Words, putting out their tongue, tease each other» (Exupéry). If the person, speaking about spirituality, has no personal experience, owning only a limited sense of intellectual markers, they are easily exchanged as pawns in chess, deprived of weight and substance. They sound so as if they are filled with something, but are actually empty inside.

The food including the spiritual one is necessary, but when there is too much of it or it is of poor-quality similarly to Agni yoga, it is much more dangerous than spiritual hunger.

Spirituality cannot belong to someone and be distributed as alms. In his work «About Spirit, Soul, and Body»,

St Luka, Confessor, Archbishop of Simferopol and of the Crimea Voyno-Yasenetsky has assumed that except for known forms of energy there is also the spiritual one whose presence allocates the person from biosphere.

Yoga is not a patented way of "acquisition" of spirituality; if this is shown in its adherents, so **there are no visible causes for it**. The only thing that can be established more or less authentically are some causes of its absence. In «Monday... » by Strugatsky brothers there is a character Savaof Baalovich One, who had in the year dot solved the equation of Perfection. Theoretically he could everything, practically – nothing, for one of the boundary conditions of the equation was a requirement that the miracle and process of its creation have not caused harm to any living being.

The true teacher is not the one who preserves others, but the one who, helping others, has managed to preserve himself. «To receive everything, one should give everything», the soul and force is a consumable material of those who transfer yoga to people. It is most difficult here, as well as in life, to see own mistakes. Aspiring to perfection, we try to imitate the great ones, not giving any account of what worthy admiration would not be someone's path of development, it is impossible to repeat it. And it is not necessary.

« ... The main care of each teacher is not to allow his pupil to make something what will throw him to cloudiness of understanding and exhaustion. For the insurance, every pupil needs moderation and force» («Tales of Power», vol. 1 - 4, p. 572). «The constant task of each teacher (in this case, Castaneda speaks about magic, but this principle certainly spreads to yoga too - V. B.) is to do everything that the (pupil's) mind felt safe» (ibid, p. 595).

One of my friends, whom yoga has helped to survive, always speaks to the beginners: «I advise to beware of instructors of yoga, teachers, and the guru, who:

- charge a large fee and declare their super abilities, having
condescended to them apparently "therefrom";
- Give out certificates on the right of teaching after several seminars;
- Suggest pranayama and "meditation" at initial stage of training;
- Advise to ignore people playing an important role in your life besides
yoga;
- Are convinced that their way is the only true one, and speak of others
badly;
- Enjoy the feeling of own importance;
- Assert that they transfer secret knowledge only to initiates and make
their pupils swear to keep it secret;
- Try to make you dependent on themselves and their advices;
- Declare that they have understood all and sundry.

The true teacher of yoga does not see an essential difference between himself and others, because he knows: sooner or later life ends, but not the way».

Dear friends! You can discuss your questions in English with Yoga instructor Michael Svechnikov. Please email him at: sms.alignment@gmail.com

