

On the Highest Yoga

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The highest stage of yoga is buddhi-yoga. This term is translated as "yoga of consciousness" and denotes a system of methods for developing individual consciousness of adepts. Buddhi-yoga allows a person to cover concluding stages of his personal evolution. In the pattern of the "eight-fold path" of Patanjali's yoga (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi) buddhi-yoga reveals the content of the eighth stage. There are indication to it in Bhagavad-Gita.

1) Yama is a stage of studying ethical principles; niyama is a stage of mastering hygienic rules including psycho-hygienic ones; asana is a stage of bringing one's body to the level of perfection necessary for further work (in India for this end first of all are used static physical exercises - asanas, but the same effect can be gained through other systems of training); pranayama is a stage of bringing body's energy into order (on the level of chakras, bio-energetic channels and other structures); pratyahara - a stage of mastering control over mind including its concentration and stoppage; dharana - a stage of developing the ability of creating and maintaining bright visualized images; dhyana - a stage of mastering the work of consciousness (meditation in the chief meaning of this word); samadhi - in fact, all further development (on this stage following steps may be indicated: Samadhi proper is a positive emotional state of the highest order accompanying first contacts with the Atman, that is first incidents of consciousness penetration in the highest space dimension, Nirvana is a spread state of consciousness in the highest space dimensions with the tendency of loss of self-sensation in the "Ocean of Clear Light" and capacity of directing one's glance out from the depth of multidimensional Ocean of the universe to the "world of matter", then follow "crystallization", Nirodhi and Mukti information on which is presented below). Probably dharana is best considered as the first sub-stage of dhyana. In such a way general number of stages in the scheme is reduced to seven.

Schools of buddhi-yoga known to us, whose heritage is recorded in literary works, were in Tibet, India, Mexico and China.

Man's development on yoga path must proceed along three friends: ethical - karma-yoga and bhakti-yoga, intellectual - jnana-yoga and buddhi-yoga. These three friends, being mastered, lead to realization of three aspects of Perfection in man: Love, Wisdom and Power.

The basis of man's spiritual development is composed of ethical component. It is that pivot into which all other attainments of a developing person "grow". And if this pivot is weak or not stable, the whole of construction will not be firm and safe. Most clearly fundamental principles of ethics are formulated in three literary sources: The New Testament, Bhagavad-Gita and Tao Te Ching and they all add each other perfectly. A lot of other works also can help master ethics.

It is important to understand adequate ethical perfection may take place only if one is quite intelligent person. And psycho - energetic methods can be taught only to those who are properly advanced in both ethical and intellectual relations. Hence on yoga path

considerable attention must be given to uplift of knowledge level and intellectual development and students should be selected for advanced stages of training first of all in accordance with intellectual and ethical, intellectual and psycho-energetic trends are closely interwoven with each other, and they should be combined as much harmoniously as possible.

Intellectual and ethical component of perfection are correlated in structural and functional aspects with jiva and the upper "bubble of perception" which combines three upper chakras. As to psycho-energetic development, on higher stages it is connected mostly with buddhi (energy of consciousness) and based on the techniques of work with the lower "bubble of perception". It is development of the lower "bubble of perception" that allows to actualize the process of "crystallization" that increases the mass of "buddhi". Then the lower "bubble of perception" gets "open" opening way to mastering dynamic aspects of Nirvana.

Psycho-energetic development, as a rule, can proceed only in the body processing a certain level of health and preparedness of energetic structures of organism. This potential is developed through hatha-yoga or equivalent systems, then - raja-yoga (or, in Chinese tradition, - chi-gun). The basis of the latter compose techniques of psychic self-regulation and bio-energetic training which include work with chakras and meridians. These methods bring successful students to the moment when consciousness (buddhi) becomes a reality for them. Then the next stage of self-perfection starts - buddhi-yoga - yoga of work with consciousness.

Any "sound" spiritual school can allegorically correlated with a pyramid composed inside of horizontal "floors" (layers) equal in height. So each higher "floor" becomes lesser in volume than a previous one. This scheme illustrates in particular the idea that each successive stage can be mastered by a lesser number of students than a preceding one. Buddhi-yoga stands for the highest "floors" of the pyramid. So naturally very few of those who have started their ascent can get their now. The rest must make stops - each one on his own "floor" - for assimilation of the stages attained and accumulation of power before new ascents.

In fact big successes in raja-yoga are made by those who realize at this moment no less than the fourth stage of their psycho-genesis. And buddhi-yoga may be mastered only by those who have attained to the seventh stage or at least has real potential to master in the near future.

In psycho-energetic friend of yoga the following stages can be singled out:

0. Preparatory stage (hatha-yoga and equivalent systems).

1. Purification of chakras and meridians, development of chakras, perfection of emotional sphere.

2. Attaining to Samadhi; through methods of emotional and psychic refinement.

3. Development and securing of localized self-awareness on the subtlest planes beyond the body.

4. Accumulation of "power in subtlety" through, among other means, development of the "hara" (a complex of three lower chakras).

5. Formation and polarization of the lower "bubble of perception".

6. Attainment of Nirvana.

7. "Crystallization" in the two highest space dimensions.

This is the concluding stage of the three "octaves" of psycho-energetic development.

The aim of the second "octave" is attainment of the next principal stage of Nirvana -

Nirodhi - through mastering of transference of consciousness into "total reciprocity" ("no-I") in the plane of Brahman.

In the third "octave" the state of Mukti (Moksha) is attained - this is the final rupture of all attachments to any manifestations of the "earthly". Then through techniques mastered in the second "octave" a person unites with consciousness of Ishvara.

In the given scheme stages 1 and 2 correspond to raja-yoga, stages 3 and 4 - transitional to buddhi-yoga and preparing to it, the rest - buddhi-yoga proper.

It must be noted that even the highest states of buddhi-yoga by no means exclude social activity of a seeker but even render it more perfect.

Embarking on this path presupposes acceptance of ethical bases of yoga and sufficiently high intellectual potential; then ethical and intellectual perfection continues along the whole path.

The given scheme presents the optimum (the easiest and the quickest) variant of development in yoga. In practice however representatives of many schools tread longer and more difficult paths as a result of their neglect either of aspiration to achievement of absolute ethical purity or methods of consciousness refinement.



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