

V.Antonov

# Questions and answers from conversations with school's students

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tension grows. What is your advice in such a case?

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- What is the objective sense in observance of sathya - the principle of truthfulness? Lies do not necessarily cause harm to other living beings.
- Are there any contra-indications to practicing your system?
- How can we come to love God?
- Will you please sum up the work of our school in Moscow? And what perspectives do you see?
- What is the difference between love and attachment?
- What about unscrewing that nut? I am having the same problem at the moment.
- When do we have to fight in "earthly" situations and when - to exercise humility?
- What is humility?
- The Bhagavad Gita states that God sends sinners to incarnate into increasingly worse

conditions. How does it accord with your statement of "totality" of Divine Love?

- Why do you accept so few people for senior courses? Why do you abandon students on the half way to Perfection? How would you explain this in line with your concept of Love?
- They say that time disappears when one enters Nirvana. Is it so?
- Is practice of raja-yoga necessary? In the Bhagavad Gita it is said: "Direct your mind to Me..."
- Do you kill mosquitoes?
- There are various opinions as to when the last Kali yuga ends. What is your opinion on this?
- What is the reason that even now there are pagan tendencies in religion?
- In the Porfiriy Ivanov's school it is not forbidden to eat meat. Why?
- How does the way we perform our home exercises influence our success? What is the mechanism of this?
- What should I do if I do not see the progress that I would like to see, though I try to practice daily?
- What is your opinion of Daniil Andreev's book "Rose of the World"?
- Do I understand correctly that paganism is oriented at the "astral plane"?
- What sense does it make that God allows such books to be published?
- Will you, please, sum up the basic principles of your school?
- Please, tell us what we must beware of to avoid "breaking down"?
- There is a point of view in literature, that a person goes through the stage of the "astral" plane without fail. Is it so?
- How can I know if I get into the "astral" plane during meditation?
- So, does it make sense to develop one's "astral" body?
- What is Truth?
- What does "Evolution of God" mean?
- How can I make my husband attend our classes? I am persuading him without end - and to no avail...
- What should I do if this stereotype is already formed in my children regarding me? Children have already grown up; will I ever be able to re-establish correct relationships with them?
- How does God teach us?
- So, it is God who sends murderers?..
- Does it mean that criminals should not be punished, since they execute God's Will and will be punished by Him for their sins?
- If my Goal is clear to me and this Goal is the path to God, should I abandon everything right now and go into this alone?
- I have not eaten meat for a long time, but sometimes I give it to my son when he asks me. Do you think I do a right thing?
- Who are those beings from other planets who are spoken and written about so much lately?
- All of us, who attend classes, started to feel much better. Do you have any statistics

- regarding this? Are there any observations in relation to children?
- Is it true that it is possible to direct the soul of the deceased to those regions of multidimensional space that are called paradise? This is dealt with in the “Tibetan Book of the Dead”. There are also special techniques known in some Buddhist schools. They believe that it is possible to avoid hell in such a way.
  - Does the place where disincarnated get depend on the cause of his death? Does not a position of a person who is forcefully disincarnated improve? And is not the next incarnation accelerated after forceful cessation of the previous one?
  - So, is it useful to see off a deceased one with prayers for him as with those means that are mastered by Buddhists, who practice "Bardho yoga"?
  - And those prayers for the deceased that are used in the Orthodox Church, do they have any positive meaning?
  - Is it true that we chose this country for incarnation, as well as our parents, ourselves?
  - Why do some people remember their past lives while others do not?
  - Does not it seem to you that we all were "placed" into the Soviet Union as a punishment for certain similar crimes we committed in our past lives?
  - Why does God make it possible that little children die?
  - But Yogananda told that the cause of our incarnations is our earthly desires...
  - I heard many times that each person has his double-reciprocal and that meeting with it has a certain significance. Can you clarify what it is?
  - Is abortion a sin?
  - Apart from your school there are others that employ methods or raja-yoga. Our friends from other places often ask us how they should be treated, which are the best to attend? Do you have any recommendations?
  - We come across facts when some teachers acting from the name of your school perform gross ethical violations, striving only to personal enrichment, resorting to explicit lies, and displaying incompetence. You know, whom I mean. Do you take any measures against this?
  - How does Jesus evaluate the work of our school? You told that it was Him who blessed its creation many years ago.
  - You are speaking about big heights... And what if a person does not make large progress on the Path to God, but leads a lot of people?
  - You speak of immortality as of mergence with God, and Gurdjieff told that immortality is achieved through "crystallization" of consciousness. How is this correlated?
  - Is there a possibility to attain mergence with God and Perfection not through the way you are going, that is, a long and thorough work on oneself, but having accomplished one bright and glorious feat?
  - Why do people view death as a suffering?
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**Question:** Please, tell us about the history of your school. It would be interesting to hear it in connection to your biography.

**Answer:** I started my search for the Truth in the late 1960s, when I became seriously

interested in philosophy, being a University student. Now I can say that I have found it completely, exhaustively. And this allowed us to start the work on spreading our knowledge and our methods of self-perfection.

We started this work in early 1980s in the conditions of our then gruesome reality, which were very favorable for this kind of work though. This was what I'd call the epoch of the reign of anti-communism, when the Communist Party, despite that it was naming itself "communist", totally distorted the ideas of communism. What is "communism"? This term is derived from the word "commune" that means harmonious co-existence of people in the society. But in this country everything was done to wipe out this idea. It is no by chance that the Soviet Union occupied the second place in the world in terms of the suicide rate in early 1970s. Hungary was on the first place at that time. This was a secret information revealed only to psychiatrists.

Those were wonderful conditions for a spiritual breakthrough in this country. If our Earth was paradise, people would not yearn for fleeing from this paradise, for changing themselves in any way. The fact that it was hell here accelerated the evolution considerably. Some people committed suicide, some resorted to heavy drinking, some took to the same criminal path as the Communist Party, but still others were seeking the way out of this hell — the way towards God. And many of them attained their goal.

We started in those years with studying the experience of the world spiritual culture — Orthodox Christianity, Catholicism, various Protestant denominations, Hinduism, Buddhism, and Islam. We let this pass through our own experience. In this way in several years we formed a system that helps a person accelerate their development in ethic, intellectual, and psychoenergetic aspects. From the very beginning our credo was to take all the best from all the worthwhile that existed on Earth. And the system that formed in this way not only allowed us to attain the highest spiritual achievements, but also turned out beneficial for other people, whose number by now is measured by several thousands.

However, I have to note that by no means we regard our Path as the only correct one. The more ways towards the Perfection, the better and the greater number of people can choose the path which best suits each one of them. Looking at the whole history of mankind, we can see that none of the known ways turned out to be the common one for every single spiritual seeker. There exist the world religions: Buddhism, Christianity, Islam, as well as other religions: Taoism, Judaism, Confucianism, different trends of Hinduism, and so on. Moreover, Christianity, Buddhism, and Islam have split into a number of trends. If we take a serious look at the mystical work of different Christian churches, we will see that each of them has developed its own wonderful methods. This is, for instance, Hesychasm in Orthodoxy, the "eight-day spiritual exercise" in the Catholic Jesuit order, and the exalted prayer in Protestantism. The same is true for various schools of Buddhism, Hinduism, Sufism, and so on. The Lord leads specific people along these specific ways. And He offers each person to choose from various schools in different stages of their advancement. And people must not create obstacles in the way of this Divine Providence.

The more freedom there is on Earth, the fewer people impose their point of view on others — the more harmonious the life and development of all people are. And even if there are schools on Earth that call themselves spiritual while leading their adepts in the opposite direction — for example, black magic or "Satanic" schools — even this is objectively good. Who will get into those schools? — The people who strive to cultivate bad qualities. It is not that schools "entice" good people and corrupt them. This is absolutely not true. People become members of spiritual schools of their own free will — and they get an opportunity to learn from their own mistakes. This is also of great

importance. This is an essential, serious method of educating in the God's School on planet Earth.

**Question:** You said that you managed to attain a certain spiritual level. Would you elaborate on this, please?

**Answer:** In Sanskrit there is a word "polomi" that means "to reach the other bank". I can say that the other bank is reached. There was a moment when I felt that I had reached the other bank and buried the boat's bow into the sand. But the current could still carry the boat away, if water raised or wind started blowing. Then there was a moment when the boat was already drawn onto the bank and thus it could not be carried away anymore. But what lies ahead is the construction of the house on that bank — and the completion of this task will constitute the end of the Path. But the house is not finished yet, and there is still a large amount of work to be done. But now I know how I have to live the remaining days of this life.

**Question:** I am an Orthodox priest and I am pleased to hear that there are people who have reached "the other bank". In connection with this I'd like to know the following — not for the argument, but for a positive exchange of experience. In the given situation I am interested in the major issue — that of the purpose of life. For what sake do people suffer? Is it for the purpose of coming back into the state from which they came? Is there any profound meaning in suffering, enduring, and ascending?

**Answer:** An individual soul gets incarnated in order to master the next stage of its personal perfection. It is in a series of numerous incarnations that we evolve from the most primitive states — up to the divine ones. The final goal of the whole process for each one of us is to merge with the Creator. This is, in particular, what is written in "The Book for the Perfect" by apostle Thomas. It says that as a result of numerous incarnations we have to become one with the King, that is God-the-Father, and to stay in this state forever. Jesus also said that we must seek the Divine Perfection: "Be perfect as your Heavenly Father is perfect". This same thought permeates the Bhagavad Gita — the principal source of Yoga.

When speaking of yoga I do not mean hatha-yoga, of course. Hatha-yoga is not yoga at all, this is rather "pre-yoga". This is a culture of body, which helps one to make one's body fit for further work and enables one to start the path of yoga properly.

The word "yoga" is translated as "mergence", "union", "becoming one". Of whom with whom? — Of man with God.

There exist three basic directions of work in yoga — ethic, intellectual, and psychoenergetic one, in keeping with three major aspects of Perfection, of which Jesus spoke.

What is Perfection? No matter how many times people are told: "Be perfect! Be perfect!" — they are not going to become perfect just because of this, for they do not have any idea what Perfection is. Some would say that one has to become a perfect mother: to give birth to a lot of children and raise them. This is great, but this is far from everything. Some believe that one has to become perfect in the art of killing, so they study martial arts for this purpose. Some see perfection in domination over other people — which is typical of "satanic" schools of black magic and some occult schools.

So, what is the Perfection that Jesus was talking about? This is perfect Love, perfect Wisdom, and perfect Power. These are the three qualities inherent in God. And so, aspiring towards Divine Perfection we have to develop ourselves along these three basic lines.

If Hindu tradition were to be considered, it comprises three major trends of yoga: bhakti-yoga — the path of Love, Jnana-yoga — the path of Wisdom, and raja- and buddhi-yoga — the path of developing Power through psychoenergetic perfection.

By developing ourselves along these trends we can get closer to Perfection. And the Supreme Goal is to become one with the Father. The final stages of this Path are delineated in the Bhagavad Gita. It contains, in particular, these words: "Submerge your consciousness in Me, then you will live in Me".

But, what is consciousness? Consciousness is man himself. Starting our spiritual path we have to realize — first intellectually, then empirically — that we are not bodies. Man is consciousness. And we have to immerse our consciousness into consciousness of the Creator.

But, in order to understand this we have to also answer the question 'what is God?'. There is a pagan meaning of this word: 'a powerful spirit, who plays a certain cosmic role'. But now we are interested in the monotheistic meaning. And there are two of them. The first one is the Creator, He is also the Supreme Goal of man, Heavenly Father, the Supreme Teacher. But the Creator created His Creation out of Himself, and in this sense God is All, or the Absolute (that is absolutely All).

Why is this so principal? Why did I emphasize this question? Because in some Oriental schools there is a notion that since God is All and I am a part of this All, — I am a part of God and — in this sense — I am already God. And if I am already God, why should I do anything then? Why should I make efforts on the Path to God that Jesus recommended? (I mean the words of Jesus, where He said that only those who make efforts can attain the Kingdom of God).

Yes, we are parts of All. But there is a very big difference between just believing in this in one's mind and realizing this knowledge in the way Krishna taught, that is by submerging one's consciousness into Consciousness of Ishvara (God-the-Farther). The effort, of which Jesus spoke, must be made in order to attain first the Father's Abode — the highest spatial dimension of the multidimensional Creation, and then to learn to merge in the Father with one's consciousness. It is only then that we will be able to truly realize our oneness with God, having eliminated our separateness from Him.

But where, in what direction should we look for God-the-Father?

When the first astronauts started to fly to the space, atheists began claiming at once: man has flown to the sky, but did not find God there, thus God does not exist. The same primitive approach can be found also in some religious schools, in which people appeal to God, Who is up there in heaven. In reality, God is to be sought not above, not in the sky. "Heaven" should be understood not in the earthly sense, but as the highest spatial dimension. The multidimensional nature of the universe is a reality, not a mathematical abstraction. Space is really multidimensional! And the creation of the world began from the highest, the subtlest spatial dimension. It proceeded towards the creation of increasingly more dense layers of energy — down to the solid matter. In such a way the Creation was formed; this is how the "manifest" world came into being. It was designed to become a School for incarnated beings. In this School, we undergo self-perfection in the physical bodies and surrounding matter. And in the long run, we will have to become perfect. But this can be achieved not through cultivating arrogance, self-assumption, pride of one's successes, but the other way around — through destruction of one's ego. There is a dilemma: "I versus God". If one's ego is strong, one does not need God. For such a person God will be — at best — an abstraction or an abstruse reality. Such a person will think something like this: "Well, let Him be — this God. When I die, we will meet and talk. But meanwhile, let Him not prevent me from doing what I consider essential".

God truly appears to man only when he becomes humble, his pride, egocentrism and self-importance destroyed. And in order to achieve this one has to really understand what

God is. Only then will we be able to realize our insignificance and the insignificance of our affairs on Earth — compared to the Ocean of His Universal Consciousness. He, who realizes this, will become capable of dissolving in His Ocean. Then remains only God, and there is no “me” anymore. In such a way man merges into God and becomes one with Him.

But one can accomplish this only having cognized the Abode of God, that is, having attained the highest spatial dimension with his consciousness. There exist special techniques of raja- and buddhi-yoga for this purpose. But mastering them requires not weeks or months, but — at best — years of tireless work on oneself. One has to devote his whole life to this, combining esoteric practice with purposeful consolidation of what was mastered in the very thick of social life — otherwise no achievement will be stable.

So much for your question, I think.

**Question:** In what way cosmic planes (lokas) are correlated with structures of the human organism? I mean ethereal, astral, mental, and other "bodies".

**Answer:** First, regarding ethereal "body". There is no place for it on this scale. This is a mistake of occultists. Ethereal "body" is simply the energy of the "cocoon". Hence, there also can be no correspondence with cosmic evolutionary planes here. The “cocoon” energy, or ethereal "body", is just the energy, emanated by cells of physical body, which forms a kind of a protective casing.

The next one is the astral "body". This structure is the coarsest on the scale of subtlety-coarseness, (after, of course, the physical body), of all other components of multidimensional human organism.

There are also other — more subtle — structures. But the occult terminology is quite lame here, hence there is no sense in using it. Why do I state so? The reason is that, for instance, the next formation after astral "body" is called by occultists the mental "body". But it is not related to mentality, that is intellect. There is the energy of head chakras, "shen" in Chinese. But in occultism, it is not this energy that is meant, but a structure of the physical body, which is enclosed in it like other "bodies", as it were.

In reality, there is no sense in speaking too much about these structures (in occultism they are six). One has to know about physical body as well as about the highest structure — Atman or the Holy Spirit that lives in us, according to the New Testament. We should know about the astral "body" — and the astral cosmic plane — the next coarsest of all other planes, after the physical one, but we should not be concerned with them. There is no point in developing one's astral "body" — it does not result in anything good. It is better to skip over the astral plane in one's development as soon as possible. The reason is that this is a plane inhabited by the coarsest, the least evolved entities. This is what meant by hell (not the earthly one).

And what we have to know about Atman is that it is our goal. It is on this divine plane that we have to settle down. Between the astral body and Atman there are indeed other structures of multidimensional organism. But there is no sense to discuss them to extensively, since it would be methodologically correct to direct one's whole aspiration towards cognition of Atman, where one comes into contact with God for the first time.

The question can also be put this way: maybe evolutionary stages of man's development, described in "The Holy Science" by Yukteswar and in our works, correspond to a degree of development of certain "bodies" of human organism"? My answer is — even if this is so, the occult terminology is not fit here because of its impropriety.

**Question:** What dimension does buddhi belong to?

**Answer:** To that in which we place buddhi at the given moment. Buddhi, that is consciousness, is man himself, who is able — at each moment to be in a certain dimension

if he mastered this ability.

Most people's buddhi is located on the material plane. Buddhi of some others — in other dimensions. As an ideal, one has to accustom himself to living in the highest spatial dimension and to act from there in all others.

**Question:** How do buddhis of different people differ?

**Answer:** They differ in size, in the level of refinement, in mobility, in efficiency of action; it depends on such qualities as Love, Wisdom, and Power.

In order to merge into Ishvara, one's buddhi must be developed by all these three aspects. As to the size, in the process of study at our courses buddhi gets developed from an apple size up to cosmic dimensions.

**Question:** What is the size of a kid's buddhi?

**Answer:** It depends on the degree of the development of his buddhi in his previous incarnations.

**Question:** Does the size of buddhi always increase in a row of incarnation?

**Answer:** Not necessarily. Degradation is also possible. It is mentioned in the Bhagavad Gita, in particular. Krishna says that if man gives way to anger he loses memory of his previous spiritual achievements, and losing this memory he also loses the energy of consciousness. In other words, not only "crystallization", accumulation of "mass" of consciousness energy is possible, but also "de-crystallization".

**Question:** Which is the best way of cognizing the Absolute?

**Answer:** The Absolute can be fully cognized only from the plane of Ishvara. It is by looking and acting from there that we can gradually develop the ability to interact with the Creator in the way the Creator does.

**Question:** Are spatial dimensions cognized inside or outside of one's body?

**Answer:** Inside first. Later the "outside" turns out to be the same as the "inside".

**Question:** How is one to study all this? How can one develop one's buddhi? How can one come to the Father and cognize the Absolute?

**Answer:** In earlier stages of work with disciples we teach them how to become ethically purer, provide them with theoretical knowledge so that disciples do not get lost in search for their ways in the multidimensional Ocean of the Creation. Then we teach them how to develop chakras, meridians, the "bubbles of perception", how to reach Samadhi and certain levels of Nirvana. In the course of this work their buddhi is being developed. A significant part in the process of "crystallization" is played by meditations at the "places of power".

But in the following higher stages of work — the second and third "octaves" — teaching cannot be of the same type. There, a person must be guided not by a teacher, but solely by his love for the Father. Only this love can be a motive power. The condition for acquiring this power is the state of "facing God". When it is God, not even the school or disciples, who occupies the first place in us (namely in terms of the activity of emotional "center") — only then may the second "octave" start to be realized.

**Question:** Would you list the tasks of the first "octave" courses?

**Answer:** The first course — laying ethical, intellectual, and psychoenergetic foundation, including the work with chakras and refinement of consciousness.

The second course — consolidation of the achieved.

The third — strengthening of the Power aspect in subtlety.

The fourth — work with the hara and laying foundation of the lower "bubble of perception" within one's "cocoon".

The fifth — attaining the level of meditative techniques of Nirvana.

The sixth — "crystallization" of consciousness beyond the bounds of the "cocoon".

The seventh — continuation of "crystallization" and "opening" of the lower "bubble of perception".

**Question:** What is the fundamental difference between "total reciprocity" and "crystallization"?

**Answer:** "Crystallization" is the increase of the mass of consciousness. "Total reciprocity" is a transfer of "crystallized" consciousness into the state of "not-I". The "total reciprocity" brings one into the state of Nirodhi, that is disappearance of one's self in God, a mergence in Him. But in order to achieve this, one has first to correctly and fully develop one's consciousness.

**Question:** What happens to consciousness during performance of "total reciprocity"?

**Answer:** It may be said that it turns into its opposite. Or it merges with the Paramatman (provided that consciousness has been on the plane of the Atman prior to this). Or mergence with God takes place.

**Question:** How can one imagine this?

**Answer:** There is no point in speaking about this. When you have done it, then we will be speaking a common language for discussing it. In order to start mastering the "total reciprocity" one has to master proper "crystallization" first.

**Question:** What is H-0 on the "Hydrogen scale" of Gurdjieff?

**Answer:** This is void. God exists in it. God in the aspect of the Creator is H-1.

**Question:** How can one differentiate between God-the-Father and Brahman?

**Answer:** The Father is perceived as still more Clear Light than Brahman.

**Question:** Lao Tse said: "Tao is a tender being". How one should interpret this?

**Answer:** This is a very wise saying. Its essence comes for us to the following: if we desire to put into practice the commandment of Jesus concerning achievement of the Divine Perfection, we have to become very, very tender.

Man's spiritual ascension can be viewed as a ladder, on which a person climbs — from one step to another. There exist several schemes that reflect this process, which supplement each other well. For better understanding of a person it is needed to consider him along a few schemes of psychotypes. Let us deal now with one of such schemes, which has never been published before.

In the beginning a person has to become — regardless of his sex — a "Daughter".

Then he becomes a "Son".

Then — Brahman.

Then — Ishvara.

Now, for us it makes sense to speak only about the first step, that of becoming a "Daughter". The essence is that, having started the spiritual path, both men and women have to make perfect their feminine features (and afterwards, on the stage of a "Son" — their masculine ones).

What does it mean to become a "Daughter"? It means to remove coarseness from oneself completely, to master tenderness, humility, and cordial love. Now we have to think of the best feminine features in the best of women. And unless we master those features, we won't be able of becoming either "Daughters" or "Sons" and will remain at the same simple level, at which we are at the moment.

**Question:** Would you say a few words about Castaneda, please? When did what he describes take place?

**Answer:** Castaneda is our contemporary. While reading his books, one has to realize that he primarily describes not his spiritual experience, but the way he was taught, that is the process of his apprenticeship.

He was a student at the University, and he started gathering materials for his ethnography paper. For this purpose, he went to Mexican Indians. In particular, he was interested in hallucinogenic plants that they used. There he found Juan Matus who later became his spiritual preceptor. Their contacts were going on for a several decades.

Castaneda's books describe how Juan Matus himself grew over this period of time and how he taught Castaneda. The books are written in a very interesting a bright literary form. Castaneda used the technique that speaks of his humility (a most high feature!), he laughed at himself, at his failures, he also described episodes when Juan Matus, and others mocked him.

It is essential to emphasize, that Castaneda's books contain not the final description of Juan Matus but the history of their relationship, the personal search of Juan Matus and his friend Genaro, their mistakes, how they found themselves in a deadlock on the spiritual path, how they found their way out of it, how they made a lot of things that are unnecessary on the direct path. The reason is that they did not have such an enormous amount of book knowledge with description of their predecessors' experience that we possess. There was only very simplified Catholicism that did not even provide parishioners with the New Testament. Don Juan did not read the New Testament himself, otherwise he would quote it. And naturally, such form of religion could not satisfy Juan Matus; he was looking for more. There was also a tradition of ancient sorcerers — Toltecs, who did not walk the "path of love", the "path of the heart" (in Juan Matus's terms), and this also ceased to satisfy him starting from a certain moment. And then he took to the new path, having proclaimed Love the major principle for successful advancement towards the Goal.

We wrote about the teaching of Juan Matus in a number of articles included in the book "Raja- and Buddhi-Yoga".

**Question:** What is the "assemblage point"?

**Answer:** It is the zone, in which the energy of consciousness is concentrated. This is neither a point that can be drawn with a pencil, nor a point in space, nor a point on the wall of the "cocoon", but the zone, the area in space, where consciousness is distributed. For example, transferring of one's consciousness from one chakra into another, from one "bubble of perception" into another, bringing it out of the body's bounds, and transferring from one spatial dimension into another, will constitute the shifting of the "assemblage point".

**Question:** What is schizophrenia?

**Answer:** The major symptom of the basic form of schizophrenia is the prolonged inadequate behavior on the physical plane, which is caused by the fact that a patient begins to mould his conduct in conformity with information received from the astral plane.

The astral plane is the spatial dimension that is inhabited by coarse non-incarnate entities; this is the world of demons, evil spirits. Having gotten into this world — the world of violence, spite, falsehood, and hatred — a person listens, for instance, to the voices that by means of intimidation or provoking to anger and jealousy, or inspiring to the idea of superiority over other people, make him behave in conformity with that information without evaluating it critically. Demons initiate such situations not only because they are in charge of this role, but also out of their personal interest, since the gross energies of negative emotions emanated by incarnated people serve as their food. Demons may assume a shape of people revered by their victims and indoctrinate in them certain ideas on their

behalf in such a way.

A cause of the described form of schizophrenia is always gross violations of ethics the person makes. Very often those who seek super abilities (siddhis), rather than merge with God, get into this trap. It is always the case that schizophrenia is a result of one's persisting in one's vices, such as disposition to fear, condemnation, jealousy, and others.

It must be said that schizophrenia is a characteristic feature of some mystic schools, which do not walk that "path of love". The majority of mystic schools in this country preach not love, but fear of demons, vampires, and witches. A path without love, a path based on cultivation of mystic fear, is a direct way to a mental hospital. Propensity for mystic fear and weak-mindedness are the only contra-indications for meditative practice.

You can see for yourself, how numerous such schools are. And psychiatrists are rightfully horrified at the results of their activity, as they get a lot of patients from them.

Now, we have examined the basic form of schizophrenia. But, similar symptoms may appear as a result of other things, for instance, intoxication of the brain if a person drinks urine. You know that drinking urine became popular among some groups of the population of this country. Some people view this practice as their path towards spiritual perfection.

What happens when a person drinks urine? Their organism gets poisoned! Urine is that, which must be removed from of it, which must not be present in it! There is a disease called uremia — getting poisoned with one's own urine in case of the disorders of the natural urinary excretion. So, the organism poisons itself.

If one takes a small doze (or dozes) of urine, one's organism reacts with physiological stress to it, like to poison. The protective functions of the organism, its immune system, get activated. And some diseases that were present in the chronic form can really disappear. So, in some cases urine therapy can turn out to be effective. But there are those who drink urine systematically and for a long time. I myself observed the case of development of schizophrenic state accompanied with mental confusion, disorientation in space, deterioration of intellect, in a young woman who was this enthusiastic about drinking urine...

Yes, there are positive results of treatment with urine. But we have other, much better techniques of healing at our disposal. And what is also important — we start curing diseases not from their symptoms, but from their original causes, which, as a rule, are to be found in the souls rather than in the bodies. And if we take care about our souls' purity — our bodies will be cured as well.

But let us get back schizophrenia. The same symptoms may be observed during certain infectious processes, deep sclerosis, and bioenergetic disorders of the brain.

But of greater interest for us is the main form of this disease. It must be emphasized that patients can still be rendered help through ethic work with them. If one manages to show to a patient how they are ethically wrong a stable improvement can be achieved since they have learned from their own mistakes. But to make this help possible a patient must hold in respect certain moral standards, as for example, the New Testament. Then he can be said: Do you see, whom you worshipped? How can you love God if you keep thinking only about demons? How can you love people if you suspect everyone of being your enemy?! And so forth. If a person's reason is sound enough to see these mistakes they will get cured. But if they do not do that, if they do not come to reason, the disease progresses, their mental capacity deteriorates (after about two years), and imbecility develops, after which this process becomes irreversible. Then this person is good only for being an edification for others, showing by their sad example what man must not be, what path should not be followed.

Doctors usually give sedatives to such a patient, so that they do not disturb surrounding people and go through their ravings quietly... A person may have an inborn predisposition to a certain ailment given to him along with the body into which he incarnated. Geneticists even discovered the "gene of schizophrenia". Some mental disorders can be predicted from childhood by the lines on one's palm. Does this prove wrong the ideas of ethic nature of the basic form of schizophrenia? No, it does not. This is just an evidence of the fact that this person in his previous life developed those features, that he was already destined to have schizophrenia. But this predisposition is not necessarily strong. Everything depends on whether a person will keep sticking to the ethically wrong line of conduct.

Children may also have symptoms of schizophrenia. This can indicate that they were getting ready for this in the past life. But one must not exclude the possibility of the developing of symptoms as a result of poisoning or major energetic suppression from the side of other people. In the latter case a child can react with autism. Indeed, there are people with really "demoniac" energy! And a child, being unable to change the situation, "retreats into himself".

Another cause of schizophrenia that I have not mentioned yet is direct radiation from the side of bioenergetically powerful inductors who suffer from schizophrenia. They can not only suggest their delirious state to others, but also pass their emotional state through a bioenergetic channel. The bioenergetic connection formed in this way may be sustained even at a distance.

We know of a case when a woman who suffered from schizophrenia not only conducted "health classes" for children, but also threatened them that demons would take hold of their souls if they behaved badly. During the peaks of the disease she would radiate powerful low-frequency bio-field typical for excited schizophrenics which brings people into the state of anxious stress.

**Question:** What is your attitude towards fasting?

**Answer:** Positive. I resorted to fasting many times in the beginning of my path. Fasting is effective in purifying organism of coarse energies and other consequences of eating bodies of killed animals (mammals, birds, fish, etc). I do not fast now, since I've been keeping a "cruelty-free" diet for the last 25 years and I can get rid of energetic impurities by other means.

The idea of fasting has become popular in this country over the last years in connection with the activity of the followers of Porfiry Ivanov, who created a good and sound school. One-day fasting recommended by this school has two goals. The first is to destroy stereotypes of primitive life, one of the principal bases of which is catering to one's gluttony. We know it from our own experience: we ourselves did not imagine our life without daily devouring as much delicious food as possible, violating all ethic principles. But if a person starts practicing fasting, this stereotype of "gluttony" gets destroyed, enjoyment of food is no more in the focus of one's attention. It is very essential — to destroy stereotypes of primitive life in order to start the spiritual ascent. As to the other purpose of fasting — purification — I have dwelled on it earlier. But in this respect, fasting for three days approximately once a month is more effective, since in this case purifying processes are more intense. It is not advisable to resort to more prolonged fasting without supervision of a specialist. They are used only when there are special medical indications. In this process, purification of some diseased organs may start, which calls for a competent specialist to look after such a patient. For example, if one starts "exiting" of the fast prematurely, one's state may deteriorate sharply.

There is one complicated point in connection with the fasting method suggested by Porfiriy Ivanov. I mean, fasting without drinking any water. This type of fasting is allowed only when there are large fat deposits in the body. Otherwise it is not permissible. Why is it so? Because during the process of fat decomposition much water is generated. For Porfiriy Ivanov himself "dry" fasting was all right. But lean people, on the contrary, have to drink more while fasting. It is with water that poisonous wastes are taken out of the organism — and this is the purpose of fasting. I would recommend that you never fast without water, this is unscientific. An exception can be made only for those who want to lose weight.

The "exit" from a fast must be gradual, using juices and fruits. At least the first two meals should be composed only of juices and fruits. Later something cooked can be added. While "exiting" a fast, one should avoid using salt, otherwise one risks developing an edema.

**Question:** What can you say about sexual life in relation to our courses?

**Answer:** If you desire to achieve big success in our work, it is absolutely necessary to avoid sexual contacts with those people, whose lifestyle is different. Your partners should also stick to the "cruelty-free" diet and be at about the same stage of psychoenergetic advancement as you are. Within the bounds of the first 6-8 lessons it is not so essential, but later on — I guarantee — you will not be able to achieve much, if your partners do not start the work together with you by the program of our or a similar school.

**Question:** In some families, where only one of the married couple practices our system, a tension grows. What is your advice in such a case?

**Answer:** It is not without purpose that Jesus said: "It is not the peace that I brought to you, but the sword". When we start getting detached from our old life, our old social ties start getting tense and collapse. Needless to say — the best variant would be if we all, with all our old friends and relatives started to walk towards God. But it is not possible for everyone at the same time. In what are we different from one another? The principal difference is the psychogenetic age, the age of the soul. This is why groups and schools like this attract those people (although exceptions occur sometimes) who are mature in their psychogenesis (not only in ontogenesis) enough to be able to assimilate the kind of information you get here.

There was a time when I also had an illusion that our methods suit all, that they are able to make our society more cultured. When the COMMUNIST PARTY was waging a war against us back in 1980s, our students joked that it would be nice to force those party leaders to practice yoga so that they changed. This is a nice joke. But speaking seriously — before starting on a large-scale spiritual work one has to be fully developed on the material plane. And this requires a lot of incarnations. Krishna says the following in the Bhagavad-Gita: on Earth all people are revolving as on a potter's wheel, being molded by Ishvara. God constantly "moulds" us, leading us to Perfection by placing us into new training situations of interaction with different people, with other factors of environment. And we all are perfected through this — through child-rearing, marital relationships, and various worldly battles. In this way we are getting prepared for the moment, when we will find ourselves truly interested in the Supreme. From this point starts — in this or that modification — the "eightfold" yoga of Patanjali. As a result of following these stages a person acquires the ability to love God. And then, as Krishna said, God presents such a person with buddhi-yoga, and this person quickly comes to the mergence with Ishvara.

This is the reflection of psychogenesis. But before we started our spiritual awakening we had established a lot of social links needed then, but unneeded now. We grew through these relationships, matured, getting to know, in particular, other people and ourselves.

Through them we developed our intellect, grew stronger, sown the seeds of love in ourselves. In such a way we kind of built the "material" foundation, from which we would later make our spiritual take-off.

And now we fly up, but... find ourselves tied to that foundation with ropes. And it is far from being easy — for many reasons — to free oneself from these ties, for there are not only our personal attachments here, but also real debts, which we must repay. But it takes time. It also turns out that our former companions do not feel like letting us go.

So, when a person awakens spiritually, a struggle starts not only within himself, but from the side of other people as well. People of low levels of development usually do not tolerate those who strive to change. "Why you don't want to have a drink with me?! Don't you respect me?!" — this is their typical formula.

I observed the following experience. A son quitted drinking hard with his father. And the latter began writing letters to the regional committee of the Communist Party and similar instances that this Antonov "breaks up families". From that moment a lot of problems sprang up in my life and I endured much because of them.

When we start awakening spiritually, our natural urge is to share our discoveries with our friends. But while we receive understanding from some people (though not always accompanied with a desire to go with us), in case of others we meet with opposition and hostility. This is a good opportunity for us, since it enables us to start a new stage of studying people. We all have to become psychologists on our Path to Perfection.

Some time in the future every one of us will attain the state of Brahman. So what is the role of Brahman in the Creation? From His Divine level Brahman directs all incarnated beings in their development, realizing their destinies. It is Brahman who realizes our karmas.

With His Love — in particular, through blessing grace — He encourages all manifestation of love in all creatures. Hence, it is clear what refined psychologists we have to become. And what our love must become like.

Yes, we encounter hardships now. But through them we can begin a new stage of perfecting Love, Wisdom and Power.

**Question:** What is your attitude towards the concept of Void?

**Answer:** The term Void (Shunia) is considered in philosophical aspect in Buddhism. There are some schools, which attempt to deify Void. But this is not correct. Void is just that in which ALL exists. Void is not the Goal. But in meditative practice cognition of it is of great importance. For example, Lao Tse gave the following meditation: "I shall complete the void in myself — and utter peace I shall attain"

Void can be cognized in the highest meditations. It has no radiance at all. But it should not be mistaken for blackness that is a reflection of coarse energetic states.

**Question:** Are the terms Salvation, Liberation, Samadhi, Nirvana, and Moksha are identical in your opinion?

**Answer:** No, there are some differences between them.

How is salvation understood in, say, Orthodox Christianity? One has to be baptized, to confess one's sins, to receive the Eucharist, to visit church regularly, to cross himself — then one will be saved. And he who does not do that — he will not be saved.

Some people realize that this is not enough for the complete self-realization. This is necessary only for those who just start their religious way.

If we do go deeper, a question arises: "What are we saving ourselves from?" From hell? But is it what Jesus called us to? He taught not to save ourselves from hell but to

become perfect as God is perfect! And faith alone is not enough for us to be saved from hell: as it is said "without deeds faith is dead".

The term Nirvana denotes a whole class of states, stages of ascent — from the first attainment of Nirvana up to the final establishment in it. At this part of Path one has to do a lot, in particular, to master "static" and "dynamic" aspects of Nirvana in Brahman and Nirvana in Ishvara. There also exists a very big gap between reaching these states — and full and unshakable mastering of them. When the latter is achieved, it constitutes the attainment of Mahanirvana.

The term Samadhi is also many-sided. In the Bhagavad Gita, Samadhi is an emotional state arising during first immersions of consciousness into Atman. In this sense this word is used in our school. But some Hindu schools started expanding meaning of this term — both onto the higher and lower states. The highest among them is called Sahaja — Samadhi what is somewhat equivalent to the state of Mukti.

The term Liberation means getting free from all attachments to everything that is "earthly", including one's body and one's "I". In Sanskrit, this word sounds as Mukti (Moksha).

**Question:** Please, tell us about Tantrism.

**Answer:** The word "Tantrism" is of the Sanskrit origin, "tantra" means "action". Tantrism implies active religious practice as opposed to mere faith.

Religiosity can be expressed in various forms. One of them consists in observance of rituals, reading of religious books, observance of the rules of conduct established by a certain religion. Another form implies active employment of esoteric techniques of psychoenergetic development. In this sense our school is Tantric. Other examples are schools of Rajneesh, Yogananda, Juan Matus, schools of Tibetan yoga, Chinese alchemy, and others.

But the term Tantrism is sometimes used in another meaning. I mean some pagan schools of Hinduism, whose basic concept is as follows: there are two divine principles: male and female, and their sexual interaction on the divine level energetically ensures evolution of the whole universe (slightly different versions of this mythological picture are possible). In other words, the evolution proceeds from sexual interaction of male and female principles. And people started imitating gods, endowing sexual interaction with religious meaning.

Corresponding sexual-religious ceremony was created. On this basis the knowledge of bioenergetics of sex has developed (like in some Chinese esoteric schools), which is useful for everyone to be familiar with.

One must learn not to confuse these two meanings of the word "Tantrism" to avoid awkward situations.

**Question:** The negative attitude of Russian Orthodox Church towards yoga is well known. What is the reason for it?

**Answer:** How do our Orthodox people and their pastors understand the word "yoga"? For them it means standing on the head, swallowing broken glass, and other miracles — in contrast with prayer. And, certainly, powerful prayer, especially that of hesychasts, is higher than the best hatha-yoga.

But yoga is immeasurably more than hatha-yoga. The word "yoga" is identical to the word "religion". They both are translated into Russian as "union, mergence of man with God". And the basis of yoga is not asana. The basis of yoga is Love. And how to study Love — this is written in the New Testament, the Bhagavad Gita, Tao Te Ching, and many other wonderful books, including stories by Leo Tolstoy and others.

Yoga is ethics. Yoga is the Path of Love. And if we preach and propagate yoga in this way, maybe with time the antagonism that you mentioned will disappear.

**Question:** How is "resurrection from the dead" spoken of in Orthodox Christianity to be understood?

**Answer:** Yes, the belief in "resurrection from the death" is included into the Orthodox Christian Creed. But Orthodox Christians "aspire to resurrection from the dead" again in bodies on Earth, instead of yearning for mergence with the Father, for the sake of which one has to renounce all earthly attachments, including one's body and Earth itself.

In this belief one may see traces of the knowledge of multiple incarnations that was lost by mass Christianity, though formally the belief in the "resurrection from the death" in Orthodox version is founded on the information from "Revelation" of John the Divine.

Jesus taught of incarnations in various bodies. He said, for example, that John the Baptist is Elijah who came but was not recognized. Apostle Philip, a disciple of Jesus, devoted his gospel completely to this topic. But the church authorities at Constantinople Council in 553 decreed that we live on Earth only once. There was a certain sense in this: so that people were not tempted to postpone efforts on self-perfection until the next incarnation. So, they were told: we live just once and it depends on this life, whether we will face torments of hell or the bliss of paradise. There is logic here, but not truth.

So, how should "resurrection" be understood? Yes, each new incarnation can be called that, indeed. But to aspire to this coming back again into flesh instead of striving towards the Highest Goal... — this is, to say the least, not the true intention.

**Question:** Please, tell us about holotropic therapy.

**Answer:** The essence of this method consists in the following: by performing a certain breathing pattern, we can render the body unfit for being in it, temporarily and reversibly. Then we go out of the body in the similar way that it happens during clinical death.

This method is fine in terms of allowing us to "play" with our death without risking our health, to get acquainted with it, try ourselves in it, to get rid of fear of it as a result.

Classes are held in groups led by a specialist-analyst. A group comes back from the "immersion" after about one and a half hours. Everyone returns with their own impressions. Then the second major moment of the "session" takes place — the analysis of what everyone has gone through. This must be done by a highly competent esoteric specialist, who can provide correct explanations and recommendations concerning spiritual perfection to each of the participants. An incorrect tendency in interpretation of such an experience may be detrimental to psychic health of the group members.

What kind of experiences one has during the "immersion" depends on the level of spiritual advancement of each participant. For example, people with impurities in their organisms sometimes experience painful muscle spasms of agony type. While other people separate from their bodies easily and freely. People whose consciousness is not "crystallized", get very pale impressions from meeting with the "other world", and sometimes spend this time in a kind of a sleeping state. Those with developed consciousness may be active in the highest spatial dimensions and bring rich experience out of the "immersion".

This method allows a person to know what he is in the face of his death, whereas during the "session" he gets into that spatial dimension which is most habitual for him; it is into this plane he will get after the clinical death. In other words, he cognizes his hell or his paradise, or the higher states. But, since real death did not come yet, he has some time ahead to change himself, to become better.

It is significant that among ordinary participants of the sessions who were not involved in spiritual work, 70 to 80 percent turn out to be "candidates to hell", while at the end of the first course of our system this ratio changes into the opposite: about 80 per cent become "people of paradise".

**Question:** How does all, that you speak about, relate to Buddhism, which denies God?

**Answer:** Buddhism does not deny God. "Atheism of Buddhists" is an atheist figment or the opinion of neophytes in religion. In the highest schools of Tibetan Buddhism, for example, the term "Clear Light" is constantly used. This is the way in which people who reached spiritual heights, perceive Divine Consciousness. Their experience coincides with Krishna's description of Divine Consciousness: Brahman in Light beyond darkness, Ishvara is still more clear Light.

This is how the best adepts of Buddhism come to direct perception of God and — afterwards — to mergence with Him.

**Question:** Why do you recommend that one does not wear earrings?

**Answer:** Man's helix, especially the lobe, contains a lot of acupuncture points located close to one another. From each of them a channel runs to certain organs. Metal inserted into the zone of a certain point influences the state of corresponding organs in a certain way. And this influence is not necessarily positive.

Do you know what acupuncture points and, accordingly, what body organs your earrings-aerials influence? And this influences are increased by many times during the process of the group meditative work.

Look at the ethic side of decorating the body with metal. Is it not better to occupy oneself with beatifying one's soul? Is it not better to try to put God into the focus of one's attention, instead of one's body? And if you want to be liked by other people — you better place your consciousness into your anahata and radiate love from there. There is no better way to become attractive.

**Question:** When should one give to those who ask from one, and when — one should not?

**Answer:** Jesus said regarding this the following: give to every man asking from you. At the beginning doing in this way makes sense, it is good for a start. We shall make mistakes and it will give us pain. But in this process we shall learn altruism and self-sacrifice, as well as the wisdom that is expounded in the Bhagavad Gita with respect to this issue. In particular, it is stated that gifts can be tamasic, rajasic, or sattvic. So I refer you to the Bhagavad Gita. There expounded is wisdom, which we have to master as a result of practice of giving away.

If we do not give away, we shall never master Wisdom, not to mention Love.

Yes, our love may be unwise, but one has to start with something, do you understand? This will be at least something, a kind of Love. And only when we start loving people, we start learning how to do this. If we have never loved before, if we live with consuming attitude towards other people, what kind of wisdom are we talking about? When we start giving away, when we start making mistakes, when we see that our love produces an effect different from what we expected, when we see that our love makes other people suffer, then we get a chance to learn to love wisely. One cannot learn anything without doing it. There is nothing to do: we unwittingly inflict pain to others, inflict pain to ourselves. In the long run we shall master the wisdom of love, and later — the Love, with which God loves people.

But, we know that it is far from always that God strives to remove somebody's pain, that it is the other way around — God creates painful situations for people's bodies in order

to save their souls. But meanwhile, we must not at once imitate God in this, in this respect we are on the other pole related to God. At the moment we have to learn giving away, cordial love, and service. This is why Jesus said to us: give to every one asking from you. But at another time He noted that one should not cast pearls before swine and dogs; otherwise they will tear one to pieces. As to Truth, we have to find it ourselves through the practice of giving away.

**Question:** There are people-"vampires", who are ready to use giving away of other people without end. Should they be barred?

**Answer:** In this situation as well, created by God for our training, we have to learn the same: Love, Wisdom, and Power. And in various types of this situation decisions may be different, but love must be preserved always.

But let me say a few words concerning bioenergetic vampirism.

When we unite with God — it is the goal we are progressing towards — then "vampires" are of no harm to us.

There is a tendency, propagated by many modern specialists of bioenergetics, including even psychiatrists who took to this path, claiming that one has to protect oneself from "vampires", enveloping oneself into bioenergetic shields. One of the psychiatrists even wrote an article stating that "vampires" are especially dangerous at night, so one has to be particularly watchful at night so that they do not steal one's energy. This is a way straight towards schizophrenia. It is mystical fear that today is the major cause for this disease.

The New Testament proclaims: perfect Love knows no fear.

Perfect Love implies that we spare nothing for others. And this is also union with God in the embraces of Love, mergence of my consciousness with His consciousness.

And if my energy resources are united with God's energy, who can cause harm to me?

So the way out is not in being closed, but, on the contrary, in the utmost ecological openness, in facing God, in learning to conduct His Love through one's body for all who suffer. To unite with God — this is the true path for ones security.

What takes place when one starts enveloping himself in covers? In such a way one hides himself into a vessel closed from the environment. But at some moment we will lose energy anyway when there is a person-"vampire" desiring anything from us. It can happen if our attention gets distracted and we forget about maintaining our envelopes. Then we suddenly recollect, restore the envelopes, and stay inside them — without energy. The feeling of vulnerability, of fear grows — and so we get new proof that "vampires" are dangerous and that we are victims... One person, whom I knew, jumped out of the window in such situation.

I am asking you all to be afraid of your own fear. Fear is a sign of mistrust towards God, this is a sin, which far from always has no consequences. Too many people go insane, developing schizophrenia, if they give way to mystical fear.

**Question:** Is it allowed to give "by force"? Maybe we save someone's life in such a way? Is this mercy?

**Answer:** No, this is not mercy. Saving the body is not always mercy. I will give you an example of how bodies of the dying ones are saved sometimes. My 90-year old aunt was close to her end, it was her natural death of senility. But a doctor started "saving" her: a nurse was coming and regularly giving her shots to stimulate her heart. Agony was going on for many days on end until the sister of the dying one came to know about it and kicked up a row: what are you doing? Why don't you let her die peacefully? Then a doctor displayed true mercy and prescribed soporific instead of heart stimulators and everything

was finished quickly and smoothly.

This is an example of unreasonable and forceful love. Would you like to die this way?

**Question:** So we must not feed the sick by force? Is this love?

**Answer:** Love combined with violence is called not love, but a rape.

You say that the sick must be fed forcefully. But he lacks appetite so that organism could be cured through fasting. So you will be putting him to death with your forced love.

**Question:** What is advaita?

**Answer:** "Dvaita" translated from Sanskrit means "duality", so "advaita" is "non-duality".

Having incarnated, all people become materialists first. A child must be a materialist, since he has to learn to control his physical body, to interact with the physical plane. Through this he acquires the qualities that he will need in the future — when he starts working with his soul.

Later, the majority of people incarnated on Earth develop religiousness and so the state of "dvaita" gets started, that is duality, simultaneous directing of one's attention both to the physical plane and God.

But as a result we must attain "advaita", when we wholly devote ourselves to God alone.

The Bhagavad Gita deals with it where the question of tamasic, rajasic, and sattvic knowledge is considered. Sattvic is the knowledge when one sees one Being, undivided in separate, that is God in the aspect of the Absolute, undivided in all beings, including people. That is Truth, which we must reach, but it is a very difficult thing to do. It is impossible to hear about it — and to transform oneself right away. It cannot be cognized intellectually, although intellectual foundation is essential. But to reach this "advaita" is possible only meditatively — through cognition of Atman, mastering of Nirvana, and the union with Ishvara. And only when we look from there at the Creation, the complete "advaita" is attained.

**Question:** Do you agree with the concept of the existence of Devil?

**Answer:** The concept of Devil exists in Judaism, Christianity, and Islam. This word usually denotes either the ringleader of the hierarchy of evil spirits or just a single evil spirit (one of many). The latter is characteristic of Islam. There are also other names — Satan, Lucifer. These are the names of that "fallen angel" who indulged in pride and became "God's foe".

The legend of the "fallen angel" is not unfounded inasmuch as there are quite a lot of people who, upon reaching certain spiritual heights, get on the way of cultivating pride, arrogance, and self-admiration. They do not need God anymore, since they get a feeling of their self-sufficiency as related to God.

But pagan version of Christianity and some other pagan religious trends deal namely with two opposing being — God and Satan. Each of them possesses his own troops. They are constantly at odds with each other, they have waged several battles, in which Satan was defeated and weakened. Another battle is ahead which is going to be his final defeat...

But the Bible contains different descriptions of the relationships between God and Satan. The Book of Job in allegoric, fairy-tale form, describes the "Council", where God assigns tasks to each of His servants. Satan is also given a task: to tempt righteous Job. So, Satan is God's servant. But since he possesses evil qualities he is assigned a nasty task.

Here is wisdom in this. Although there are a lot of such "fallen angels", rather than only one, as described in the given myth, it demonstrates the general principle of the way

God employs non-incarnate entities who, possess various qualities they cultivated during their lives in the incarnate state. Some of them are sent with a certain mission: to help the incarnate beings through love, through their professional skills, while others — through temptations, illnesses, and other trouble.

Those non-incarnate entities with evil features of character are what they call devils. In their last incarnations they could be animals or people. While living in the bodies, all of them developed such vices as aggressiveness, malice, violence, the ability to enjoy inflicting pain, and so on. Thus, these are used by God to do away with the bodies of people, for whom it is time to disincarnate, to make someone think about true sense of life through pain, and so forth. God teaches us with their help, as He taught Job. Each of them is needed. Each of them can help us get to reason one day...

So, it is clear, isn't it?

There remains only the question as to the "battles" between God and Devil and their troops. Roots of these legends are to be sought for in ancient Greek, Roman, and Indian pagan mythologies, where gods would regularly fight with one another, demons, and other entities.

So, if we really believe that God has the form of a flying man, which is typical of paganism, it is easy to fantasize how he gets on his horse, takes a spear, a sword, and a shield and with his white warriors rushes to fight the army of darkness.

But why does not it occur to modern pagans to arm God and Satan with more up-to-date weapons — chemical, or even nuclear?.. Wouldn't it be funny?

But to be serious, God is not a man on a cloud or on a horse. God is Consciousness diffused through the entire universe, in its highest dimension. God is the Ocean of Universal Consciousness. And no matter how deeply fallen is Satan or any person, they are just tiny particles in this Ocean.

**Question:** Carlos Castaneda writes about the "assemblage point" first as a point on the "cocoon", but in other places — differently...

**Answer:** Castaneda misunderstood Juan Matus and mistook one particular case of placement of the "assemblage point" as the definition of this term. The "assemblage point" is not a point at all, but a region, a zone, in which the energy of consciousness is distributed. Consciousness is just energy. A mass of conscious energy can be given various forms. Transferring it within the body and outside of it, giving it different form, shifting from one spatial dimension into another — this constitutes the shifting of the "assemblage point".

**Question:** Juan Matus said that with a child's birth a person loses "completeness" of himself, which results in formation of the "hole" in the person's "cocoon", through which his energy leaks out. Is it how it is?

**Answer:** What meant here is not the fact of a child's presence, but distribution of the parent's attention. Juan Matus explained it a bit mechanistically, but we have to clearly understand the essence of this phenomenon. In particular, Gorda, a disciple of Juan Matus, made herself to abandon her two children, entrusting their raising to her relative — for the sake of restoring her "completeness". I advise you against following her suit.

What is "completeness" versus "incompleteness"?

"Incompleteness" (in Sanskrit — "dvaita") is duality, that is distribution of one's attention to both the "earthly" and the divine. Objects of such duality may be (but not necessarily) one's own children, and, of course, not only them.

The Way to "Completeness" ("advaita") begins with the directing of one's attention to God alone. "Completeness" can be achieved only by very few people. And objectively very

few of us need it: the rest of us have to perfect themselves in quite "earthly" situations until the stable "inner" need in "advaita" develops. The final "Completeness" or "Advaita" is the complete merge with the Creator.

But even those few persons who are really ready to enter "advaita" should not abandon their children. One has just to learn to treat them without attachment, that is with love and care, without making them stand out like "mine!" among other children and people.

**Question:** How does insufficient sleep influence one's meditative ability and bioenergetics?

**Answer:** Let us consider what sleep is. It is necessary not only for bioenergetic structures of the person's organism, not only for consciousness. Sleep is a necessary process for the brain as well. The processes that take place in the brain during sleep are thoroughly studied by physiologists and biochemists. During certain phases of sleep the brain is purified of biochemical products accumulated during the waking state. This determined the rest of the brain.

If one does sleep enough, one's brain gets ill. This is seen with the help of clairvoyance as appearance of dark spots, which disappear if one sleeps his full.

I call on you to sleep properly. The sleep must be adequate, so that meditation is effective. One must view good sleep as a necessary prerequisite for spiritual advancement. While we have bodies we must take care of them, in particular, provide them with good sleep.

Sleep before midnight is considered to be the most beneficial, and practice proves it. Therefore, it is important to go to bed early and get up early. I do not know anyone, who would be successful in our work and would go to sleep and get up late.

**Question:** Why does God need us to love Him?

**Answer:** First of all, it is us, who need it.

Everything that we do at our classes will be of little value, unless it is devoted to one strategic goal: advancement towards God, seeking God, rather than just getting pleasant sensations.

When classes are over, we may wither like flowers, which have not grown powerful roots, after a drought. These roots are steady aspiration, a powerful "magnetic center", in Gurdjieff's terms.

Only provided that everything we are doing now is sustained by an intensive individual search for God — only in this case — our classes will bear fruit.

Let us remember what we were in the past: coarse, self-centered, seeing most people around as rivals or enemies... And what we are now? The most essential thing is that we cognized what emotional love is. This is what we lacked before. In the past we could have close emotional contacts (and not always) only with one, two, or three persons. But God loves everyone. How far from Him were we at that time? Now there is a great number of beings whom we love. And when we learn to love wisely and powerfully all creatures in the entire Creation without exception, plus the Creator Himself — then will our love become perfect.

Apart from love, we also acquired knowledge — through reading, communicating with one another, and our talks. Without proper understanding of what God is, what each of us is, what our place in God is, what our duties are in connection with this — without an adequate understanding of all of this, we are not destined to attain the merge with God soon, even if we have developed structures of the emotional "center".

Earlier we knew only the material plane and its coarseness. Now we know the subtle

worlds and have touched God. But it is not enough just to touch Him. One has to settle down in His Abode and merge with Him.

And to attain this, one needs powerful "magnetic center" directed at Him.

What will happen to those who do not have it after our classes are over? Now, let us imagine: the classes are finished, each one is left to himself. What are we doing? Yes, we have nice recollections of powerful, bright experiences in this gym hall... But we leave this wonderful past farther and farther behind, proceed into severe present, and gradually lose everything...

To avoid it, a continual personal intellectual search for God, for the path to Him, is required. Krishna in the Bhagavad Gita says: "Direct your mind to Me, submerge your consciousness into Me — and then you will live in Me". "Direct your mind to Me" is on the first place. The second cannot be effective without the first.

The developed "magnetic center" must be the result of this intellectual process. We must direct our minds to our Goal.

A significant thing happened in one of the groups that practiced our methods. The instructor was reluctant to talk with students about God because she saw that atheists who happen to come to her classes, are not too pleased with this subject. That is why during exercises she used only such words as "harmony", "bliss", "joy", and so on. I was against it, saying that from the very beginning the instructor must talk with students about God, and if there are those who do not like it, it is not time for them to practice these methods yet. But she insisted on her position. As a result, one of her students went to another school where the whole practice consisted in repeating the name of God. When they met some time later, he told her that at last he had found the true faith, now his activity is really related to God, while what was at her classes was similar to masturbation: getting pleasant, but fruitless sensations in meditations, some tricks with anahata, — and what for?

Why did not he see any sense in the classes? Because he did not see any path to God in all this. And why did not he see it? Because the instructor presented it this way. She retold me this story, trying to show how bad some students are! But it was the student who was right. Since whatever we do for sake of pleasure is not spiritual work. And students with true potential will leave for the places where people speak about God.

I am telling all this to you to call upon you once more to direct your minds to the Creator. We must work with our "magnetic centers" we should attend these classes not just for fun, but with a firm resolution to devote our lives to searching for God. And when we have our "magnetic centers" formed, which is what attracts us to the Goal like a magnet — then the seeds of the knowledge you acquire here, will grow on the fertile soil.

At present, we have enough information concerning the Path to God. But this must not be abstract knowledge, but that which will really transforms us — transforms in terms of the goal, towards attainment of which our life is directed. Only when man is in love with God, he reaches the "homestretch" of his personal evolution. And what does being in love mean? This is not just thoughts that I seem to love Him. It must not be expressed by the "I love You" phrase, said casually. What is required is an infatuation!

We must make all efforts to fall in love with God. But to achieve this, we must be capable of falling in love, we must become passionate and energetic. All this must be developed, if it has not been yet. Maybe, some will need to fall in love with each other as a kind of training — for if we are not able to fall in love with people, how then can we fall in love with God? How can we long for God, if we have never longed for a beloved person? And when we feel that we miss God, that we long for Him, that we cannot live without constant contact with Him — only then can we say to ourselves: yes, now I do love Him!

And only then can a quick approaching God start. For it is this passion of emotional love that brings us close to Him quickly. And nothing but this passion can unite us with Him.

**Question:** What kind of person an instructor of your school must be? What qualities must he possess?

**Answer:** He must have Love, Wisdom, and Power developed to a sufficient degree. These qualities also get perfected in the process of teaching. He must be the one who devoted his whole life to spiritual development and service. Spiritual service can be pursued in serious "at the spare time". An instructor must always be prepared to a self-sacrifice for the sake of his disciples. Conducting our classes involves bioenergetic exhaustion and "pollution" of the instructor, especially during the cleansing of chakras by the students. And sometimes it results in the instructor getting sick. But if he does not give in, but, on the contrary, learns to heal himself in such situations, he gains a victory. An instructor must also be competent enough in philosophic, psychological, and medical issues.

**Question:** Jesus said "I am the door". But you quote Krishna and others so often...

**Answer:** Well, first of all, He did not say 'I am *the* door', but 'I am *a* door'. Jesus was far from being arrogant. On the contrary, He suggested that we learn humility from Him.

Secondly, what does the word "door" mean? Jesus could not mean His body, could He? He spoke about the Teaching that the Father gave through Him.

But God-the-Father taught, teaches, and will be teaching the Supreme Truth not only through Jesus. But also through all those people who come close to Perfection.

You can compare concepts of diverse schools with the Teaching of Jesus. What is in accord with it is good, what contradicts it is bad.

I, for one, evaluate other schools in this way: is there a priority of Love in them and is God-the-Father their adepts' Goal. This is what Jesus taught.

**Question:** What are the specifics of teaching children by your system?

**Answer:** We have published a number of works concerning spiritual work with children. They are collected in the book "Raja- and Buddhi-Yoga".

General specifics are the following:

Children and teenagers are taught simplified program, according to their age. They may not be taught "adult" program in full volume. The program is given to children and teenagers over a longer period and in a playful manner, up to exercises of "looking from" anahata.

The goal of this type of work is to introduce to children the ideas of their possibilities in life. In other words, they must be familiarized with diverse trends in the art, sports, religion, they must be provided with basic knowledge of ecology and ethics; it is also important to give them a chance to try their hand at everything.

Children and teenagers should not be required to necessarily demonstrate great progress, like adults. They just should be given the information and when the time comes, they will go into what they choose themselves.

New elements should be constantly introduced into classes, otherwise they become boring and the group will fall apart. The work with children must not contain meditative techniques connected with dis-identification of consciousness with the material plane. Children may "get lost" in the multidimensional space, which may result in mental disorders. The same goes for the adults who are intellectually and ethically immature.

**Question:** What is the objective sense in observance of sathya — the principle of

truthfulness? Lies do not necessarily cause harm to other living beings.

**Answer:** It causes harm, first of all, to the person who lies. Since having lied once, we become "hostages" of our lies. We have to keep our lies in mind, being afraid of getting exposed. This drives us into a state that can be called a "complex of being besieged", which is characterized by a tense mental condition and sometimes even accompanied with neurotic symptoms.

But the ideal psychic state is that of complete openness and harmony with everything and everyone. Only under these conditions the mastering of highest meditations becomes possible. Only in the state of utter peace can we open to God and to unite with Him.

**Question:** Are there any contra-indications to practicing your system?

**Answer:** Weak-mindedness, schizophrenia, paranoia, disposition to mystic fear, and unwillingness or inability to accept the ethic concept of the school.

**Question:** How can we come to love God?

**Answer:** When Jesus was asked once, what the principal commandment of Judaic Bible was, He answered: "Love God your Lord with all your heart, with all your soul, with all your mind, and with all your might". His second, not a lesser precept was: "Love your neighbor as yourself".

Let us consider now the first of these precepts. How do we understand it? I think that almost each one of us can say that they do not separate its three components, that they are united for them. But in reality, each of them has its own profound and sacred meaning.

What does loving God with all one's heart mean? First of all, it must be understood that what is meant here is not an anatomic heart, but the spiritual one. In India, it is called the anahata chakra, in China — the middle dantyan.

One can love "from the mind" as well as "from the heart". What does it mean — to love "from the mind?" This means that if one accepts the authority of a certain religious teaching, in particular, the teaching of Jesus Christ — one has to follow its precepts, including that which requires one to be kind to other people. But there is also love "from the heart", which represents not intellectual, but emotional aspect of love.

In old days, there was a trend in the Orthodox church, which can be characterized as Christian raja-yoga. It was called "Hesychasm" — from the Greek word "hesychia", that means "inner silence". Hesychasts developed one of the finest techniques in the history of the spirituality on Earth — the "Jesus prayer". There exist various forms of this prayer, but all of them had to contain the word "Jesus" — addressing Jesus as "the sweetest", "the most beloved". This emotion of love had to be introduced into anahata along with the name Jesus, like a mantra. And after many years of practice people would suddenly get transformed — their "spiritual heart" would "open". The whole world would get transformed for them, they started to perceive everything through their love.

Emotional love is inherent in some people — very few — without special efforts from their side: they came to this incarnation already having it. There are also those who have easily developed it through natural situations in life, for example, a harmonious motherhood. But the overwhelming majority of people do not have a slightest idea of what "cordial love" is. For them, it is mere empty words.

There is a dominating opinion in Orthodoxy that secrets of "Jesus prayer" have been lost. But we managed to re-discover these secrets, using scientific method. And so, during the years when the word "God" was de-facto forbidden, when word "love" was used only in its sexual meaning — we trained thousands of people using these methods, we helped them master the basics of spirituality — emotional love.

Let us remember that it was Jesus — after Krishna — who offered us the only reliable

path of approaching God, the Divine Perfection. This path consists in development of emotional love. How can we learn to love God, whom we cannot see with our ordinary eyes, Who is initially not the reality for us? Therefore, Jesus said that we can come to love God through learning to love emotionally. How is this task to be fulfilled? Through love to people. Learn to love each other — and through this you will learn to love God. For only when we have developed emotional love, can we re-direct it towards God. Love for God is the only means of approaching Him. Love is the force that attracts us to the object of our love. Love is that which unites. Love unites person with person, it is also that which can unite man with God. The ultimate goal of our development, of everyone's evolution, is mergence with God-the-Father. This is what apostle Thomas said in "The Book for the Perfect" about this: "We have to become one with the King". This is what God says in the Bhagavad Gita about this: "Submerge your consciousness in Me — then you will live in Me". But one can achieve this only through cultivation of love.

We are speaking of spirituality all the time. But, what is it? There are such words in the Gospel of John: "God is Spirit". Hence, the word "spirituality". It denotes the extent of closeness to God, to the Divine Perfection, seeking which is one of the precepts that Jesus gave to us. And it is with development of Love that spirituality begins. And only if intellect is based on this foundation — wisdom will form. And only if power is added to the foundation made of love and wisdom — it is possible to say that mastering of this power will be beneficial, rather than detrimental to its owner.

So the direct esoteric path to Perfection starts with the development of the anahata chakra. I will make it clear that our emotions are born not in the brain, as physiologists taught us. When we experience emotions, certain processes are registered electrophysiologically in the brain. But they are not the emotions per se. The brain just participates in the collection and transmitting of information. Emotions, as bioenergetic processes, are born in chakras. And it is the anahata chakra that is the "organ" of emotional love. So one cannot to really love a person or God — if one's anahata is not developed.

This is the profound meaning of the recommendation that one should love God with all one's heart.

And what does it mean to love God with all one's soul? In these words there is also an immense profundity. The meaning of these words is revealed in one of the sayings of Jesus recorded in the Gospel of John: "God is Spirit, and those who worship Him must worship in spirit and in truth".

What is implied by "in truth" is clear — to adequately understand one's duties before God, to aspire towards ethic perfection, perfect knowledge, and so on.

But is everything clear as to the rest of the citation? The first part of the phrase is: "God is Spirit", i.e. God is not a material object. God is the Universal Spirit.

"And those who worship Him must worship in spirit..." What does this mean?

Being born in material bodies we identify ourselves with them from the very birth. All of us believed — and even still believe — that "they" are their bodies. But this is not true. Man is not his body, but consciousness. Consciousness does not die when the body dies, but just acquires freedom from it. Later it enters into a new body for to continue its evolution. All people who are successful on the spiritual path know this truth. All sacred books proclaim this truth. And this is not just a theory, but knowledge that is experientially verified.

So, a person is consciousness, or spirit. And he — as consciousness — must learn to love God, who is also Consciousness.

And how should one come to love God with all his mind? It must be noted that to

understand this part of the precept one must have a clear idea of what God is.

We are not going to examine the pagan meaning of this word now: god as a local and personified spirit. Let us look at the monotheistic meaning of the word "God". And we will see that it has two meanings.

The first one is — God as the Creator, the Father, the Supreme Goal of man's personal evolution, the Supreme Teacher.

But there is another meaning of this word: God as the Creator who created everything that is alive out of Himself and in this respect He is one with His Creation. In this sense God is All (the Absolute).

And now, a natural question arises — one is to merge with God, but in which sense of this word — the Creator or the Absolute?

What did Jesus call His Heavenly Father? — The Creator. It is towards trusting Him and merging with Him that Jesus called. The same written in the Bhagavad Gita.

The Absolute can also be cognized, although not with the mind, but only with "crystallized" consciousness, by looking from the state of the Creator at the Creation with His eyes.

But how and where should one search for the Creator? We can find Him in the highest, the most subtle spatial dimension. God in the aspect of the Creator is Primordial Consciousness that exists on the deepest plane of the multidimensional Universe.

As early as at the turn of the 20<sup>th</sup> century mathematicians started speaking of the multidimensional nature of space. This is really so, though mathematical formulas are of no help when it comes to the empirical cognition of this multidimensionality. This task can be solved through methods of raja- and buddhi-yoga, i.e. by means of developing one's consciousness (buddhi) and penetrating with it into the depths of the multidimensional space. It is buddhi that represents the "instrument" of the cognizing process that we are talking about. While all physical instruments are effective only in the material world — the coarsest spatial dimension.

So, God should be sought not on the sky. Jesus was saying about this the following: if you seek God in the sky, then the birds will precede you. God is to be sought not in Shambhala or on another planet. God is to be sought in the depth of the multidimensional world. And anahata is the structure of our organisms where we can touch Him for the first time, through the bliss of Samadhi. Why is it anahata? Because God reveals Himself only to those who love Him. But, as I said, it is not possible to love without a developed anahata. Having developed one's anahata through love for people, for all beings, for the whole Creation, and for the Creator, which can be accelerated by using esoteric methods, we become capable of immersing into the Abode of the Creator through this structure — so that later to dissolve, disappear in Him. (Of course, it is easier said, than done. There are a lot of nuances on this Path, on which I will not dwell now. But to those who are seek and love Him God shows the way to Him).

**Question:** Will you please sum up the work of our school in Moscow? And what perspectives do you see?

**Answer:** As I said before, man's development proceeds along the following three main lines: ethic, intellectual, and psychoenergetic. Ethic work is performed in the form of conversations and studying books. Certain types of the psychoenergetic techniques can directly contribute to this. Here, in this auditorium all of you are able of living in harmony and happiness. And how are you getting along at home and at work — hopefully, your successes are also evident? This is a duty of each one of us. But everyone must learn to always feel their responsibility in the face of God for their every deed and for their every

thought. We must learn to feel as if we are on the palm of God, who sees us at every moment, from Whom one cannot hide in any plane. He knows all our actions, all our words, and all our thoughts.

When we cast off our bodily casings — we will have no illusions left, we will see clearly that it was impossible to hide within them. Then we will be completely exposed in our self-awareness. And this can happen today, tomorrow... no one knows when for sure. This is why it makes sense to start preparing ourselves for this exposure — exposure before God.

It makes sense to diligently learn to stay away from sin. And what kinds of sin is it urgent for us to get rid of today? This is a loss of subtlety, and not only as a result of coarse negative emotions. These are all kinds of attachments to what we must not get attached to.

The intellectual aspect of work is performed in our school also through conversations, reading, as well as through getting familiar with activity of other schools and trends. Instructors answer your questions at the end of classes. In the future we are planning to start holding philosophical seminars.

What books do we read? It must be taken into account that we do not just have to learn the concept of our school "by heart", and even to learn not only that which is good, but also that, which is bad. We must be able to discriminate between the correct and the incorrect. That is why it is necessary to read as much as possible — everything that comes our way. One must attend various meetings and discussions held by other schools. If we do not learn to sort out information now — we can get easily lost. We may, for example, come across some school of black magic and conclude: how powerful it is!.. And many representatives of such schools err sincerely, believing that they are doing a good thing by harming those who — from their point of view — do something wrong... But God teaches us not to damn, but to bless. And even not to repay for evil with evil. Who needs it? God? No — we need it ourselves. Since the principal thing we have to master now is all-consuming Love.

The goal of psychoenergetic development is reached in our school by means of hatha-yoga, raja-yoga, athleticism, wu-shu, and buddhi-yoga.

Our school is developing. We will be including new courses in our work. Soon we are opening the "Dance and yoga" section, new cycles of rebirthing sessions will be held, as well as new groups for children and teenagers.

**Question:** What is the difference between love and attachment?

**Answer:** It depends on what meaning we assign to these words.

But let us speak in detail about attachments. To start with, there are different kinds of attachments. Take an attachment to God, for example. This is what everyone has to cultivate, encourage, and foster in themselves. But there are also attachments that lead to the state of "dvaita" — "duality". This is, for instance, an attachment to one's old workplace, to outdated methods of spiritual practice, and many others.

But it is not always that one has to fight with one's false attachments. It is best when they die off by themselves being replaced by the growing love for God. For if a person is still not capable of falling in love with God — what sense does it make for a person to fight his attachments? He breaks one attachment by force, but it will be instantly replaced by another one of the same kind.

What are the objects of our attachments? That which is of great value to us.

We should also understand that this feature of ours — to attach or fall in love with something or someone — is of much help in our development. For example, it teaches us to strive towards attainment of our goals, to sacrifice ourselves, it teaches us to be

energetic, it develops our intellect, and so on. Moreover, being passionate — it is also needed. Only genuinely passionate person is able to advance on the spiritual path quickly and successfully. It is just necessary to turn one's developed passion to the needed direction.

So, let those who are still not able to fall in love with God, fall in love with each other, with things in the man time, and thus grow through this. But it is useful for them to keep in mind the perspective of falling in love with God.

I have been talking now about what I learned by my own experience. For example, I had attachment to my old decrepit automobile. And having to constantly repair it myself in the conditions of shortage of spare parts and unavailable service taught me so much! It taught me, in particular, how to find decisions in unusual situations, like, for instance, an engine failure in the woods hundreds of kilometers away from home. Or even — how to unscrew a nut that has rusted dead-tight to a bolt? This develops intellect wonderfully! So I can recommend buying an old automobile for many people and devoting some period of their lives to it.

**Question:** What about unscrewing that nut? I am having the same problem at the moment.

**Answer:** I won't tell, otherwise a ready decision will inhibit development of your intellect. What is important on the spiritual part is not the fact of unscrewing a nut, but the process of seeking the correct decision by oneself.

**Question:** When do we have to fight in "earthly" situations and when — to exercise humility?

**Answer:** Everyone must go through the stage of kshatriya in their spiritual development.

At the beginning every person is a student, that is a shudra, who is still unable of creating anything by himself — neither big things, nor small ones. At this stage he has just to watch others do this and to learn by helping them.

Then he becomes vaishya. This step — in line with another scale of psychotypes — is the beginning of mastering the stage of a "householder". In India such people were farmers, craftsmen, and merchants. To perform these tasks one must have a developed intellect and be energetic to a certain degree. To ensure a proper reception of guests — does not it call for a lot of skills?

The next higher step (or the second half of the "grihastha" stage) — is a step of kshatriya. Now a person becomes a fighting leader. In this struggle he develops psychoenergetically as well. In particular, fighting activates a special energy structure — "hara". And this contributes to the effective functioning of anahata. Only that person has powerful love, who is energetic, which is determined by the proper function of "hara". As we can see, one cannot skip this stage. Therefore, we have to learn to struggle. But this should be done in an ethically impeccable way, that is in complying with principles of ahimsa of kshatriya, in particular.

As a result, we ascend onto a higher stage of brahman (or in line with another scale — of sannyasi, i.e. the one who renounced all worldly desires). One does not need to repair automobiles or raise children for the sake of one's own personal development. The struggle conducted now is not external, but an internal one — for the full Perfection and merge with God.

**Question:** What is humility?

**Answer:** Humility is manifested in different ways at various stages of one's development. For instance, humility of shudra is obedience. Humility of vaishya and

kshatriya is to stay away from unneeded conflicts, not to give way to anger, and if a battle is lost — to be able to accept one's destiny. For brahman humility is renunciation of his personal desires (except essential needs of the body), that is surrender to God's will and non-attachment to the fruits of his actions and to the action itself. In a great detail this subject is covered in the Bhagavad Gita.

**Question:** The Bhagavad Gita states that God sends sinners to incarnate into increasingly worse conditions. How does it accord with your statement of "totality" of Divine Love?

**Answer:** Yes, there exist ascending and descending streams of Divine Evolution.

So, whose fault is it that some of us move towards an increasingly deep mire of suffering? Only their own! Not God's at all. For we create our destinies ourselves.

It is not God's task to ensure paradise for people on Earth. And God is also not our servant, who must satisfy our desires. God offers each of us an opportunity to advance along the ascending Path all the time. But whether to advance or not is up to us to decide.

How can God teach us to move in the required direction, in complying with the universal laws, towards our own happiness? Through a word? But people were told about this numerous times, still they do not comply. Through the blessing grace of the Holy Spirit? But are there many people who aspire to this? The only means that remains is — through pain, which we experience, when we go in the wrong direction or do wrong things.

For the sake of saving our souls, God sends pain to our bodies. And we must learn to understand Him and be grateful to Him for these lessons and prompts, for His help.

But let us get back to your question. In what should we see God's Love, when He makes stubborn sinners incarnate into situations of increasing suffering?

My answer will be the following. When our pain is slight, we do not pay much attention to it. But when our pain is great, we start thinking about the cause of this pain and begin to look for the way out. And if we find it, the despair of our state can be of enormous help to us. Emotion of despair provides us with energy and power needed to extricate ourselves.

**Question:** Why do you accept so few people for senior courses? Why do you abandon students on the half way to Perfection? How would you explain this in line with your concept of Love?

**Answer:** We accept only those for the next stage who are able to ascend onto it and, what is more important, — who will be able to hold their ground at it.

You have to understand that everyone has their own rate of advancement. And the exceeding of one's individual possibilities may result in a breakdown.

As an example take a person who has completed several courses of our school, but who does not possess wide scope of knowledge and who gets into a certain sect of Orthodox or some other orientation. There they start intimidating him: how did you dare to learn from anyone except us, what a sin! Repent, confess your sins, and so on. And not all can withstand this accusations, especially if they are accompanied with the use of magic. And a victim gets filled with fear of his allegedly "sinful" past and condemnation of those, from whom he, maybe for the first time, learned about God and the Path to Him.

And as soon as a person lets mystical fear and anger of condemnation into himself — he instantly attracts demons (i.e. residents of coarse spatial dimensions). Since the energy of our coarse emotions is the best delicacy for them. Then they begin — by their own means — to intimidate their victim to even greater extent and to provoke him to further condemnation. This is how schizophrenia develops.

You may ask: why does God allow this to happen? But did not God teach us not to

condemn? And at the same time He brings a teacher to reason as well, so that he would know which students should be expelled from the group in advance before this happens to them.

Or one more example. A person quite unequivocally encounters devils. What kind of emotions does he experience?.. The Orthodox Church teaches people to hate and be afraid of devils... But it is exactly what they need!

Mystical path is not for weak people. And if the instructor protects his disciples from the trials beyond their capabilities — how is this called? Is it love or not?

Still, every next step of spiritual work means increased susceptibility to mystic factors. And it is better not to receive it, than to obtain it when one is not mature enough yet.

I have presented just one scheme of a fall-down, but in reality there are lots of them.

Well, one more example. A young mystic catches flu. To admit such a common disease — his pride does not allow him. Hence, his conclusion — somebody influences him with evil charms. Who? Whom do I know as being energetically powerful person? Oh! — this is my instructor! So he speaks of love only to disguise himself, but in reality he is up to such things! (For a normal person such logic seems impossible. But I witnessed two of such cases).

It also occurs sometimes that female students fall in love with the instructor and believe he must respond with similar feelings. If he does not, what follows is well-known: "Well, he does not love me! Bastard! He might be in debauchery up to his ears with other students, while he does not care a bit about my pure love!.." Primitive love is very easily transformed into hatred. The results of this we know.

**Question:** They say that time disappears when one enters Nirvana. Is it so?

**Answer:** Only earthly time does.

Time is inherent not only in the material plane. It is everywhere in the universe but it is of different kind in other systems.

What do hours, minutes, and seconds on our clocks mean? This is a result of division of natural for Earth unit of time — a day, that is the time required for Earth to make one turn round its axis. People agreed upon dividing a day into 24 hours, an hour — into 60 minutes, a minute — into 60 seconds. On Earth we also have a year — the time Earth makes one revolution round Sun. It was agreed upon dividing it into 12 months. And so on.

There are also other — little used — time units on Earth: moon time and the time used by astrologers. But all of this is valid only for Earth. On other planets time is different.

There is also time in the Abode of the Creator, but it is measured not by earthly days and years, but by Manvantaras — cycles of the Creation pulsation, which last from one "creation of the World" till the next one. The Bhagavad Gita contains a detail explanation of this. So, God exists in time and evolves.

having entered the state of Nirvana, a person gets from the usual earthly time — into that Divine one. And it may seem to him — due to his ignorance — that time does not exist there at all.

**Question:** Is practice of raja-yoga necessary? In the Bhagavad Gita it is said: "Direct your mind to Me..."

**Answer:** But this is just the first part of the phrase. And the second one reads: "...submerge your consciousness into Me — thus you shall live in Me always". Can you submerge your consciousness into Ishvara?

To those who are not able to do this at once, Krishna recommended meditative

practice.

But not anyone can practice meditation easily. Therefore, Krishna advised to prepare oneself to this stage through karma-yoga (that is study of ethics and ethically correct behavior) and through sankhya — study of philosophy.

"Direct your mind to Me..." — this is a call to the initial steps of the religious ascent. This is a call to cultivating faith, to aspiring to God.

Ritualism of various religions contributes to formation of faith. But those whose faith is already formed and who also possess other propitious dispositions — should advance forward along the stages of eight-fold yoga, expounded by Patanjali.

Faith is the principal issue on the spiritual Path. For it is faith that encourages a person to strive to become better. Why should an atheist try to become better? He considers himself and others only as mortal physical bodies. Atheism deprives people of the feeling of personal responsibility before God and before one's own further destiny. It is due to this that convinced, professional criminals are atheists, sometimes "militant" ones.

And why are there good, kind, honest people among atheists, nonetheless? It is because of the fact that they accustomed themselves to this in previous lives and now live in the moral way as if by inertia. But it is easy to tempt such a person, deprived of sound theoretical and ethic foundation, to commit a sin and to drive him into hell!

So, the first step on the Path to Perfection in a religious school — is acceptance of faith. And with time this faith may grow — through numerous personal efforts — into religious knowledge. And meditation plays the prime role in this transformation.

**Question:** Do you kill mosquitoes?

**Answer:** I prefer to use repellents in the woods. But if a mosquito gets into a room despite the net on the windows, ahimsa of a kshatriya must be resorted to. That is I destroy his physical casing, but without negative emotions. I wish the mosquito good re-incarnation into a fly.

**Question:** There are various opinions as to when the last Kali yuga ends. What is your opinion on this?

**Answer:** **Answer** is very simple: there are no yugas at all in that sense in which it is dealt with nowadays.

I will explain my point. In ancient Hindu Vedas there was a notion that solar system with our Earth flies along its trajectory of oblong orbit around a certain divine center. When we get closer to it, a "golden age" comes — a time of spirituality on Earth. When we fly away from it — an "iron age" comes — a time, when spirituality declines.

But this is a typically pagan approach implying the existence of localized personified god as a ruler of the Universe.

But in reality God is everywhere. He is inside and outside of our bodies. And He is to be sought in the very depth of multidimensional Ocean of the Universe, in the highest spatial dimension.

Success of people on the spiritual Path depend not in what part of the universe Earth is, but on personal efforts of each one on one's self-perfection.

And God always loves and teaches every one of us.

It is hardly true that there are more sinners on Earth now that at some time in the past. Since God sends new souls to incarnate on Earth all the time, souls that just begin their development in human bodies. They must be treated like mischievous children and we must avoid anger ourselves. And to advance towards God. Believe me: we have every thing required for doing it here and now.

**Question:** What is the reason that even now there are pagan tendencies in religion?

**Answer:** The pagan concept is easier to understand and therefore more attractive. And it requires much less efforts on changing oneself.

Look, here is a bright example of a typically pagan logic adhered to by some Christians: Jesus Christ has already expiated all our sins with His death so the only thing we have to do in connection with our religiousness is to thank Him.

Another example from Orthodox tradition: we are capable of nothing ourselves due to our weakness, therefore we should pray to saints asking them to pray to God in their turn asking Him to save us from hell.

More serious pagans may seek an "astral teacher" for themselves. And nowadays many people are engaged in searching for contacts with beings from other planets.

But let us better remember the following words of Krishna: those who worships the dead (that is spirits) — will come to the dead, those who worship gods — will come to gods, those who worship Ishvara — will come to Him. The same was taught by Jesus Christ — i.e. to set hopes on the Father, to aspire towards Him.

**Question:** In the Porfiry Ivanov's school it is not forbidden to eat meat. Why?

**Answer:** Yes, they believe that if meat is subjected to a certain ritual of "consecration", it is not harmful to health.

But we view the choice of food — predatory or non-predatory — as an ethic issue, rather than that of health. The basis of ethics is Love. And the first step in Love is compassion.

**Question:** How does the way we perform our home exercises influence our success? What is the mechanism of this?

**Answer:** It is everybody's right to perform or not to perform at home the exercises they learn here. But your inner transformation depends on your diligence. Since we construct new structures of our organisms: developing them from "rudiments" — into effective organs. Growing of the "immortal body", in terms of alchemy, calls for constant training. Rare attempts do not result in steady development. Only constant intense practice ensures it.

How do our muscles become large and powerful? — Through work. The same goes for the structures we work with now. We have to work with them in the same way athletes work with their muscles. Only then will they become large and strong.

**Question:** What should I do if I do not see the progress that I would like to see, though I try to practice daily?

**Answer:** Personally to you I would advise to practice with a hatha-yoga group for the time being: you do not have enough energy for our work within the program of raja-yoga. The same goes for some other students present here. Practice hatha-yoga for a few months, then this program will be more effective for you.

**Question:** What is your opinion of Daniil Andreev's book "Rose of the World"?

**Answer:** The book is written by a person carried away by demonism of the "astral plane", like it happened in the past to Ignaty Brianchaninov — another famous "demonologist" — and his followers. They all became enslaved by that environment, to which they dedicated their lives. This is a result of pagan faith in gods and spirits, rather than in God.

I repeat once again — only strict monotheism gives a basis for scientific viewing of the universe as a multidimensional structure, only it can ensure optimal methodology of spiritual advancement. Only this approach allows one to direct one's efforts to searching for

the Creator where He is in reality — in the depth of the multidimensional space.

And this implies development of methods of refining one's consciousness, since the Creator is the ultimate degree of universal subtlety. So, only through refinement can we get close to Him and merge with Him.

Understanding of these ideas is what sets our school apart from many other schools. And it makes our school related to those of, for instance, Yogananda and Rajneesh.

**Question:** Do I understand correctly that paganism is oriented at the "astral plane"?

**Answer:** As a whole — yes.

The "astral" plane is the coarsest non-material spatial dimension. It is inhabited by the grossest of non-incarnate entities.

Occultists studied the "astral" plane in detail. They, in particular, distinguish seven sub-planes within it, which differ in the degree of their coarseness. The coarsest sub-plane of the "astral" plane is that, which is called hell.

After shedding his body a person gets into that spatial dimension or its sub-plane, to which he accustomed himself while living in the body. And this is determined by the emotions dominated during his life in the body (subtle or coarse ones), as well as the plane one was attuned to. If we attune to God — we get close to Him. If we attune to the "astral" plane — we get into it.

There are very powerful books of the authors who devoted themselves to research of hell, rather than God. It was hell that interested them, attracted them; so they studied it. Afterwards, they decided to tell other people about it — as about the only actual.

It makes no sense to analyze separate elements of their narration now: what is correct and what is not. Another thing is essential — these books make those who read them attune to hell, attracting them to it. And having gotten in the company of demoniac beings — not everyone manages to get out of there.

I say it once again: those incarnated people who live in attunement to coarseness, in energetically coarse states, are inevitably going to get to hell.

And the last thing — should one read such books? Yes, to reading and to analyze, without getting attuned. One must know everything. But turning away from that which is evil and clinging to that which is good, in the New Testament's words.

**Question:** What sense does it make that God allows such books to be published?

**Answer:** With these books God makes a barrier on the Path to Him to those people, who are not ready for this yet. They are those who have not developed intellectually and grounded in Love yet.

**Question:** Will you, please, sum up the basic principles of your school?

**Answer:** Our school is strictly monotheistic. Our God is He, Who is called Jehovah in Hebrew, God-the-Father in English, Allah in Arabic, Ishvara in Sanskrit, Tao in Chinese. The Way to Him runs through Love. It is Love that the quick and safe Way to Him consists of.

There are schools that give priority to the sahasrara chakra in practical esoteric work, other view ajna as the principal chakra, while others — muladhara or the complex of the three lower chakras — "hara", and so on. We, as well as hesychasts, consider the anahata chakra to be the principal one on the Path to God.

If a person possesses developed Love, this ensures that his acceptance of knowledge and power will be safe for him.

But in the initial stages of one's development of Love these same things make one more vulnerable to influences of coarse energy. This is the person who has "shed"

garments of coarseness who starts feeling himself "naked" among coarse people. There is a recommendation in the New Testament for this stage: turn away from that which is evil and cling to that which is good. These hardships will be over when a person acquires — through special methods of training — the "power is subtlety". Then he, again in parlance of the New Testament, will be able to "be not overcome by evil, but overcome evil with good".

One may certainly ask: what if I develop power first and refine it later? I will answer: it would be very nice and in reality it happens sometimes and with good result.

But there is a dilemma. If one starts with Love and subtlety — he will have a certain period (some months) of hard time, one may even "break down". But if one starts with Power, he may get lost, among other things in vices, and accumulate bad karma! What is better and what is worse?

And to avoid this "break down" one must hold tight to God: to perfect one's Love for Him, to study those directions concerning living on Earth that He gave to us in the Bible, the Bhagavad Gita, Tao Te Ching, and other books. I would advise that those who cannot do this should not hurry to start psychoenergetic line of work. They would rather pay more attention to jnana- and karma-yoga.

**Question:** Please, tell us what we must beware of to avoid "breaking down"?

**Answer:** Most of all, you should beware of your own fear and anger. Both of these are vices. Fear is mistrust towards God. Anger is indulgence in one's egoism. So, God teaches us not to behave in this way, sometimes with help of devils'.

I witnessed people, who got carried away by anger and condemnation, develop schizophrenia. They experienced bright hallucinations seeing those they were angry with intimidating and threatening. But hallucinations are not just a fruit of imagination. Hallucinations are what a patient real sees in the "astral" plane. And he sees whatever residents of this spatial dimension show him, since they can easily take on any appearance and speak on anyone's behalf.

One of my acquaintances got into the school of a bioenergy doctor who taught spiritism and techniques of "bioenergetic protection" from "vampires". Soon, spirits-"well-wishers" started warning her of the danger of staying at home and later — even in her home town, saying that she was a target of "hunting". They even gave her the addresses and names of the people in another town, who were allegedly supposed to "help" her. She goes there and really finds people with the names given to her. She demands that they help her, save her from "persecutors", tells them about her "well-wishers"... Naturally, she ended up in a psychiatric hospital.

**Question:** There is a point of view in literature, that a person goes through the stage of the "astral" plane without fail. Is it so?

**Answer:** Yes, it is so. But one may make a big stride away from it very soon or may remain on it for a long time. It depends on the depth of one's intellectual understanding of one's Path and on characteristics of the "magnetic center" of the given person. Therefore, it is this aspect rather than success in psychoenergetic work of students, that an instructor must pay attention to first.

I want to underline once again that the characteristic feature of pagan occult schools is exploration of the "astral plane".

**Question:** How can I know if I get into the "astral" plane during meditation?

**Answer:** The material plane is visible from the "astral" plane. Some magicians even develop the ability to actively influence objects of the material plane with their "astral" body. One can also learn to condense one's "astral" body (a "double") to the state that it is

not distinct from an ordinary physical body in appearance. It is this that is so attractive to mystics who do not know God and who strive not towards Him, but towards acquiring siddhis (super abilities).

**Question:** So, does it make sense to develop one's "astral" body?

**Answer:** No: this is a way to the "astral" plane, not to God.

The "direct Path" to God implies quick cognition of Him and "crystallization", which consists in the growing of one's consciousness in the highest spatial dimensions.

**Question:** What is Truth?

**Answer:** The body of the Absolute in Which Evolution proceeds.

Our goal is to understand the laws of this Evolution and to advance in compliance with them.

**Question:** What does "Evolution of God" mean?

**Answer:** In every new cycle of the "manifestation" on the material plane, that is at the beginning of each Manvantara, God performs a new "Creation of the World". In this process the whole energy of the Absolute is divided into three parts. One of them is used for creation of condensed forms of energy — material carriers of the souls form out of them. The second is that, which will actively evolve through incarnating into those material carriers. But the major part remains unchanged. This is the Creator Himself.

When this cosmic system has fulfilled its role it will be destroyed — Kalpa is followed by Pralaya. After this a new Creation comes into being and it may turn out to be totally different from the previous one. At that, the Body of the Absolute — in the form of which It will exist at that moment of It's Evolution — will again be divided into three parts — more perfect, intermediate, and less perfect. And the next convolution of the Divine Evolution's spiral will start.

**Question:** How can I make my husband attend our classes? I am persuading him without end — and to no avail...

**Answer:** Stop persuading him, and then, maybe, he will come some time later... But, maybe he does not need all this.

But please, keep in mind that by frequently repeating our desire we more often than not obtain the opposite effect. The same request or offer may be repeated no more than two times in the same form. If we repeat it in the same form the third time — we will become bore. And any bore is the one whom it is extremely difficult to love at close distance, it is possible only to try to tolerate him. No one is willing to listen to, as well as to see, a person who proved to be a bore — neither now, nor later.

Being a bore is not just words, it is either energetic aggression (with coarse energies) or bioenergetic vampirism.

Boringness of parents is a typical cause of their loss of contact with their children. As a result, even the most reasonable offer a child accepts more readily from other people, than from his own parents. The reason is that parents proved themselves to be bores, intolerable tyrants, whom one is willing to flee from — but there is no place to go.

**Question:** What should I do if this stereotype is already formed in my children regarding me? Children have already grown up; will I ever be able to re-establish correct relationships with them?

**Answer:** Hardly. You better have new ones.

**Question:** How does God teach us?

**Answer:** First of all, He sends each one into the body of this or that gender, into the specific situation on Earth. The latter is characterized by a certain form of religion, a

certain opportunity of getting education, a certain form of ethics, to learn or to fight and so forth.

Secondly, He gave all people general principles to which they should adhere while living on Earth, recorded in sacred books, and through some people He continues to speak now, preaching, bringing people to reason.

Thirdly, He guides each of us along their life, placing us into a number of specific training situations, where we learn to make correct decisions. The pattern of interaction here is as follows. A person has a certain desire: to get education, to create a family, to get a degree, to rob someone, to mock at somebody, to take revenge, and so on. God, using this motivation, creates specific situations favorable or unfavorable for their fulfillment, encourages or makes fun of them. In each case we must always try to feel and to understand His Will. However, if we do not want to see Him as our Teacher, we have to search for the right way as if we were blindfolded. Later, depending on the decision we make, He guides us further — to resolve next problems in this school, or we have to repeat the lesson which we failed, over and over, which is far from being pleasant sometimes.

Nothing happens to us by chance. No one insults, robs, kills us against God's Will. Also, our joys and blissful moments are just training situations. God just brings together those people who have corresponding desires, create a certain time system. In this sense, everything is a boon. We just have to accept the rules — then it will be more interesting to play this training game.

Let us remember: it is Evolution that takes place within the Body of the Absolute...

**Question:** So, it is God who sends murderers?..

**Answer:** But our bodies have to die! And is it not better to die from a bandit's hand, than of cancer? Now, every fourth of us (according to Leningrad's statistics) dies of cancer. So what kind of death would you prefer: quick or slow?

Everyone dies in that manner, which they deserve. He, who killed others in this or past life, will get killed with the same kind of pain, so that he could experience this pain and learn to sympathize with the pain of others. Only penitence can save one from this — a sincere, powerful penitence, accompanied with compassion towards one's victims, be they people or animals, willingness to expiate one's sin with one's pain — then everything will be taken into account.

**Question:** Does it mean that criminals should not be punished, since they execute God's Will and will be punished by Him for their sins?

**Answer:** There's no need to take vengeance, as well as to curse, get angry, or be afraid.

But, we have to fight with evil, to defend others. This is the duty of kshatriya, through which he perfects himself.

And while choosing the measure of punishment for a criminal, one should not be guided by vengeance, but by the desire to help him become better. Only then can the sentence be just and objective. But this approach does not mean that all criminals should be released after having listened to a lecture on morality. Let us see how God acts in such cases and learn from Him.

**Question:** If my Goal is clear to me and this Goal is the path to God, should I abandon everything right now and go into this alone?

**Answer:** How do you understand "go into this alone?" Every one has to be engaged specifically in that type of activity, which corresponds to the given stage of his development. And this is both exoteric, i.e. usual, "earthly" occupations, and esoteric; but it also may differ. The most general answer to your question may be this: a person develops

in the best way in the process of his active Love-service to other people. Apostle Paul was saying about this so: "...Serve with the highest gifts that you have, striving to develop in yourself still higher abilities for service". So let all of us learn and share our knowledge and skills with other people. And this will be the Path to God for each of us.

Only the one who cognized Atman and resides in Him, the one who is firmly rooted in Nirvana — that one alone, according to Krishna's teaching, is delivered from the duty to be active on Earth. But such a person acts in the same manner as Krishna did, for his Love does not allow him to be idle when there are those who need help.

**Question:** I have not eaten meat for a long time, but sometimes I give it to my son when he asks me. Do you think I do a right thing?

**Answer:** Yes. There are two factors to be taken into consideration regarding children. First — "killed" food is not only unnecessary for them, but as harmful for them as it is for us. The opinion that proteins that children need can be found only in there, is erroneous, but it is often supported even by doctors. Milk and eggs contain complete sets of amino-acids that compose the proteins that we need. And it is milk proteins that are optimal for us to use. By the way, it is well known that "cruelty-free" diet relieves excessive sexual excitement in children and teenagers, decreases their excessive mobility, and so on.

But on the other hand, a child who turns out to be "unlike others" in our society may face big problems, which may be more harmful than "killed" food. For example — growth of arrogance and the feeling of being "select". Or, the other way around — other children can alienate one who is "unlike others".

The best decision that I see is to give children "cruelty-free" food at home, but not to prohibit them from eating "killed" food in other places. And it is important not to emphasize it too much. Give a child a free hand in this.

**Question:** Who are those beings from other planets who are spoken and written about so much lately?

**Answer:** Do not be distracted from God. And creatures from other planets are miracles that God arranges for people to distract them from drinking at least by these means.

More specifically — those are not comers from other planets but from other spatial dimensions.

**Question:** All of us, who attend classes, started to feel much better. Do you have any statistics regarding this? Are there any observations in relation to children?

**Answer:** We processed the data regarding the influence of our methods on health of adults in line with materials of 1986. This data is published in the books "The Complex System of Psychic Self-Regulation" and "Raja- and Buddhi-Yoga". The data is statistically processed.

There are also positive results of using exercises with chakras with their symptomatic application in a cardio-vascular clinic.

And for all of us exercises with chakras, "microcosmic orbit", latihan, pranava, middle meridian, and others are the constant means of correcting our state. Those who master those practically never get ill. As to doctors, we visit only in dentists — sometimes fillings need to be renewed.

We also have interesting experience concerning children. One of the doctors who attended our classes ran specialized groups with neurologically and mentally diseased children. In particular, she had a group of children with autism. Autism in some of them was expressed to such an extent that they did not react to adults, speech contact with them was impossible, they spent all their time in immobility. But when the doctor started

proposing them to work on cleansing their chakras in a playing manner (kind of letting sunshine and wind into the "room" inside one's chest, driving out all dust from there) — children became animated and by the end of the term of their stay in sanatorium were transformed to such an extent that were eager to perform on the stage at the party. In control groups of children subjected to usual methods of treatment such an impressive result was not observed.

**Question:** Is it true that it is possible to direct the soul of the deceased to those regions of multidimensional space that are called paradise? This is dealt with in the “Tibetan Book of the Dead”. There are also special techniques known in some Buddhist schools. They believe that it is possible to avoid hell in such a way.

**Answer:** No, all this is not true. After leaving a body a person “settles” in a certain spatial dimension not because he was brought there by someone or because he likes it there, but in accordance with quite a different principle. He "settles" in that energetic plane to which he accustomed himself while living in the body.

Those who constantly live in coarse emotions, have paved a sure way to hell for themselves, regardless of the place and a person they will be guided by and of who and how will pray for them.

The one who lived in sattva, gets to paradise.

And he who habituated himself to living in God, that is in one of the two highest spatial dimensions — that one finds himself in God, becoming Him.

One can pass from subtler spatial dimensions into coarser ones. It is the way the spirits residing on coarse planes are governed.

But it is impossible to enter subtle planes from gross ones. In "The Secret Doctrine" by E.P.Blavatskaya this is expressed in terms of existence of the "no-trespass line". But it should be understood in the light of knowledge of multidimensional space.

**Question:** Does the place where disincarnated get depend on the cause of his death? Does not a position of a person who is forcefully disincarnated improve? And is not the next incarnation accelerated after forceful cessation of the previous one?

**Answer:** No, do not look for mechanistic regularities, patterns, and laws in God's actions. Incarnation and disincarnation of people is controlled by Brahman (the Holy Spirit). This is up to Him to decide, He does it for the benefit of everyone, taking into account particularities of a specific person and circumstances as a whole.

**Question:** So, is it useful to see off a deceased one with prayers for him as with those means that are mastered by Buddhists, who practice "Bardho yoga"?

**Answer:** Yes, this is beneficial. But not for the deceased one, since he has predetermined his destiny and no kind of seeing off can influence it.

But certainly it is beneficial for those who are trying to help another one. Through this they perfect their love, as well as power — if they make meditative efforts in "leading" a disincarnated one.

**Question:** And those prayers for the deceased that are used in the Orthodox Church, do they have any positive meaning?

**Answer:** Undoubtedly they have. They teach those who pray to care about others, rather than only about themselves.

**Question:** Is it true that we chose this country for incarnation, as well as our parents, ourselves?

**Answer:** This is chosen only by those who have advanced high in previous lives. In particular, a sufficiently "crystallized" consciousness is required for this.

**Question:** Why do some people remember their past lives while others do not?

**Answer:** In order to be able to remember what took place in one's past life, one must have consciousness highly developed by the end of one's last incarnation — in order to for one to have that, with which to remember.

**Question:** Does not it seem to you that we all were "placed" into the Soviet Union as a punishment for certain similar crimes we committed in our past lives?

**Answer:** No, it does not. For there were different conditions in the USSR. See, one could get incarnated in the family of "serf" peasants who did not have the right to move to another place or the right to pension: village residents did not even have passports until recently. But another one could be born into a family of a member of the Communist Party Central Committee — with material abundance and rights to everything. But this is just an external aspect.

But, there are also problems that do not depend on the place of our birth, as for example — problems of death, diseases, self-affirmation among other people, sexual problems... And in accordance with objective significance, these problems are no less important than political oppression.

However, for us, for our school, the situation in the USSR, I would say, was, on the contrary, favorable. It encouraged one better than any other to undertake spiritual search, provoking to seek the meaning of one's life — but not those who indulged in power and alcohol...

Tyranny of the Communist Party was also favorable for the "hardening of a warrior's character", as Juan Matus said.

I do not know whether our school would have formed if I had been incarnated in some "decent" democratic countries.

**Question:** Why does God make it possible that little children die?

**Answer:** In such cases not only the destiny of the child, but also that of his parents, should be examined. This situation is created more for parents to help them learn something from this. What exactly? — The cannot be one answer for all situations: everyone has to learn what he is ready to learn on the given stage of one's evolution.

You may ask: and what about the child, he does suffer!

No, he does not suffer to the extent that we think. A child still does not have that fear of the death of the body as most of adults do. And pain itself is not suffered so acutely by children as by adults — let us remember our childhood when we hurt ourselves...

And death itself is not an objectively terrible event. Objectively, there is no death at all. The body dies, but not the person.

And one more aspect to be considered: who incarnates into those children's bodies that are destined to die early?

Of course, God does not send highly evolved souls for this task.

And for the one, who incarnates as a human for the first time, it can be useful: he just starts to adapt to human way of life, and later — in another body — he will go on in more serious manner.

Or here is another option that I observed myself. A young woman started being idle in her spiritual work first and then voluntarily left her body altogether, having forgotten that an incarnation is a great gift of God, a great opportunity to become better. And God incarnated her again about two months later — but into the body, that was unfit for living in it (cranio-cerebral birth trauma). I spoke to her after she had left her body. Her despair was immense, since it was only now — and due to the situation that God created — that

she started to understand the value of having a body. She said, 'The only thing I do day and night is praying God to give me another body — so that I could put into practice that which you called us to do...'

**Question:** But Yogananda told that the cause of our incarnations is our earthly desires...

**Answer:** Yes, there is such a viewpoint. But this is not true for the majority of people. It is earthly desires that spur us to action on all stages of development on Earth, except the highest ones. And it is in action that we evolve. Those who do not act, do not evolve. For almost all people the causes for actions are desires — desires that are quite earthly and simple.

In higher stages of development people become capable of accepting ideas of karma-yoga, that is selfless action-service.

And only on the highest stages when a person cognizes the Creator personally, he must think about getting detached from everything that attracts him in the Creation.

So it is not correct to preach renunciation of desires for everyone. It is karma-yoga that must be preached. It can bring harm to no one.

**Question:** I heard many times that each person has his double-reciprocal and that meeting with it has a certain significance. Can you clarify what it is?

**Answer:** Those are fables.

But nonetheless, some people really meet "doubles" — their own and others. So what's the matter?

Any spirit that is powerful enough is can appear before incarnated people in any image — in the image of any person, even of the one before whom it presents itself, in the image of a saint or even that of Jesus Christ. Various spirits can be do this — both highly evolved ones and demons. What is the meaning of it? — To tempt, to allure, to mock at the one who got lost in ethical vices or, otherwise, to bring to reason, to give advice through the words of a respected person. The assessment criterion here is the same as everywhere — an ethical one. Everyone has to learn to critically evaluate any information coming their way. In this manner God teaches us Wisdom.

And what is the "total reciprocity" then, with which some of us have worked already? It has nothing to do with what I have just been talking about, including fables. It has other goals and other results, specifically — the destruction of one's "ego"... We go into detail concerning these very complicated methods only at corresponding levels of students' development.

**Question:** Is abortion a sin?

**Answer:** In most cases — it is. But this question calls for more detailed consideration.

First of all, if this is a sin, then whose sin is it? In most cases — of the men, who jeopardized their girlfriends. This is an expression of utter egoism, of ethical primitivism.

But there are cases when a woman herself provokes a man to such imprudent actions. This is a sign of another primitivism — the intellectual one.

Unplanned pregnancy may have two basic consequences: "accepting" of it followed by a birth of a child — or its artificial interruption.

In most cases an abortion is an egotistic choice, a result of the desire to stay away from a burden of taking care of someone else and to go on with one's worldly enjoyments. In such a case this is a sin, that is an ethical error that burdens one's destiny. Any egotistic action is, though.

And childbearing is necessary to God to proceed with the evolution on Earth. But

parents also need it — to perfect themselves in love, in helping others.

And what if a war or a famine befall? Or if it is nowhere to live? Or a child is to be born with a certain disease? Will not it be a sin to give birth under such conditions?

We may consider such a situation as well (although it is quite rare): a woman may be choosing between a large-scale social service and personal happiness of rearing her baby...

There is another aspect of this problem: is abortion a killing of a person?

In order to answer this question we have to look at the process of incarnation as to when it takes place. There are different viewpoints concerning this. Some claim that incarnation takes place right at the moment of conception, others — at the moment of birth, along with the first inhaling.

So, how does incarnation proceed? Is a woman's or a child's body a kind of a vessel? The soul flew in — bang! — it gets corked up — and it has to live there!?

No. Souls reside in different spatial dimensions as referred to our physical bodies. Over the period of pregnancy they can enter, leave, and pass through the fetus a lot of times...

Incarnation is not an instantaneous act, but a gradual process of blending, "securing" of the soul to the fetus body. It may be said that this process is concluded on the seventh month of pregnancy.

Hence an artificial interruption of pregnancy at early stages (before three months) is just putting a human fetus to death, but not killing of a person.

**Question:** Apart from your school there are others that employ methods or raja-yoga. Our friends from other places often ask us how they should be treated, which are the best to attend? Do you have any recommendations?

**Answer:** Ethical criteria are known to you. So now we will deal with methodical aspect.

I should divide all the schools of autogenic training, psychic self-regulation, Qui Gong, and raja-yoga into two groups: those who do not work chakras or dantyanas and those who do.

Among the former I cannot name those that can inflict any harm with their methods. Each of them targets a certain type of adepts and does a lot of help to them — in terms of health, psychic regulation, expansion of their intellectual abilities, etc.

The groups of other kind are different. Work with chakras or dantyanas is a quite serious matter and errors can have significant negative results.

The first example is the assigning of colors to chakras. Someone has devised and wrote that the color scale can be superimposed onto the system of chakras. Since then leaders of a number of schools crippled their students accepting this concept uncritically.

Chakras are not initially colored (just as they do not have any "petals") and they must not assigned any fixed coloring. All of them in the process of work must be brought to the state of the subtlest white goldish.

Every color represents a certain energetic level on the scale of "coarseness-subtlety". And if we fix the red, green, violet, or other colors in chakras — we program these chakras to the coarse regime of functioning. This may be useful in some black magic, but on Path to God this is a serious hindrance, a trap. Our experience reveals that adepts of such schools are not capable in this incarnation of refining their consciousness.

Another serious error — work with chakras on the background of "killing" nourishment. This results in gross fixation of chakras and development of coarse power. This is the programming for hell.

There are also attempts to raise kundalini without preliminary refinement of the organism's energy and cleansing of corresponding meridians. Such attempts often result in serious ailments.

**Question:** We come across facts when some teachers acting from the name of your school perform gross ethical violations, striving only to personal enrichment, resorting to explicit lies, and displaying incompetence. You know, whom I mean. Do you take any measures against this?

**Answer:** Yes, I am aware of such situations. But think: what would it be like if everyone started tracing errors of everyone else, forcing others to become such as THEY DESIRE? You can observe this in the example of interstate relations: only wars take place — either "hot" or "cold". While spiritual work, even if it was performed, will recede into the background in this case. In order to avoid it wise people devised the principle of "non-interference into internal affairs". This is pertinent also to interaction between spiritual schools.

If you see mistakes of another — do not repeat them yourself. And disciples of those schools, as of all others, have to receive not only positive, but also negative life experience. Only in this way is it possible to gain Wisdom.

You may ask: is not it cruel? — Do not worry unnecessarily: God guides thoughts, desires, and actions of all people. He is responsible for everyone. He led those students to those teachers. It will be Him who will lead them away when these situations are resolved.

Let us remember what God says regarding it (I mean our book "Talks with God"): each one has the right to self-expression. That is, everyone can proclaim himself to be a leader. And it is up to potential students to decide — from whom to study or from whom not. Through this they develop under God's supervision.

**Question:** How does Jesus evaluate the work of our school? You told that it was Him who blessed its creation many years ago.

**Answer:** I asked Jesus this question during our last meeting with Him. He answered that He was quite content with what our school has become by now. When I asked Him for farewell words, He said: "Love, Love, Love! It must flow like a wide river, with rapids in narrow places. This river of Love flows into the Ocean of God".

**Question:** You are speaking about big heights... And what if a person does not make large progress on the Path to God, but leads a lot of people?

**Answer:** This is a very important question.

The other day I met one of my old acquaintances. He started to tell me that he had just been out of psychiatric hospital, because he had been in the "astral" plane all the time and other had not understood him, and that he had brought a lot of people to God.

And his story is as follows. He read in Vivekananda's book that each person is a part of God and in this sense he is God. Well, this fellow accepted this thought quite literally. He went to his neighbor in the communal flat and claimed: "I am God!" His neighbor was an atheist and, naturally, did not believe him. Then my acquaintance got angry and started tossing an iron at him. This is how he got into a psychiatric hospital for the first time. Since then he gets there each year for several months.

And he claims that he has brought a lot of people to God.

Jesus told regarding this that if the blind leads another blind — won't they both fall into a pit?

**Question:** You speak of immortality as of mergence with God, and Gurdjieff told that immortality is achieved through "crystallization" of consciousness. How is this correlated?

**Answer:** First of all, I am expounding not only my own point of view. Krishna dealt with it in detail. Ultimate immortality can be reached through stable Nirvana in Brahman.

But one of the stages towards it is "crystallization" of consciousness, which ensures, so to say, not the absolute, but relative, immortality — that is, a possibility to be active during one's life in between incarnations. Gurdjieff in his last incarnation was not aware of higher abilities of man, so he did not speak about this.

Relativity of "Gurdjieff's" immortality is expressed also in the fact that "crystallization" not necessarily leads to spiritual progress. "Crystallization" in coarse states of consciousness leads not to God, but away from Him, transforming people to devils.

At the "End of the World" those with incorrectly "crystallized" consciousness, as well as those who have not attained Nirvana at least in Brahman, are destroyed. Those who have attained it acquire the eternal life (that is, true immortality) in God.

**Question:** Is there a possibility to attain merger with God and Perfection not through the way you are going, that is, a long and thorough work on oneself, but having accomplished one bright and glorious feat?

**Answer:** No, there is not. Perfection is achieved through two psycho-energetic processes: first, refinement of consciousness, second — its "crystallization". Hence, no matter how clever and selfless we are, we cannot perform it quickly.

As for feats for other people's sake — they are very beneficial. They are result of making correct decisions (if only they are real feats and not crimes — they are often mistaken). Feats improve one's karma for the future. So, perform feats. But not with the aim of "earning" better destiny for yourself: selfish deeds do not yield desired results. I say "perform feats" meaning a necessity of advancement, movement. Only he who moves, develops.

I recall one event now. An Orthodox old woman sat down next to me and crossing herself, pronounced: "Oh, Lord, oh Lord, oh Lord... oh! It is the eighth day of the month already! And it has just been the first one... Oh Lord, oh Lord, time flies!.. Skipping meal is bad, eating it is no good, too!.. Oh, Lord, oh, Lord!.. It's so boring, isn't it?!..."

She believes in God, crosses herself. She uses the word "Lord" in those cases where others use swear-words. (This, by the way, is a typical feature of our society of atheists and those of little faith — to curse with the word "Lord"). There are lots of people like her, who also cross themselves: bored, ill, suffering...

But we, as you know, follow another path. And we are never bored. And we live in good health and happiness in spite of "thorough and long work on ourselves".

**Question:** Why do people view death as a suffering?

**Answer:** There are three reasons: ignorance, lack of faith, and egotism. Everything is clear with the first one. The second is expressed in mistrust towards God — the Creator of everything, Who is Omnipotent and Perfectly Loving. Egoism is manifested in two ways: in unwillingness to and fear of losing one's "ego" and in unwillingness to let go of those who give one pleasure. The latter is expressed in the formula: "Why did you leave me?"

But Baptists — they do not mourn for the deceased. They say to the one who has left his body: "Good bye!" and there is culture in it.

Rajneesh taught his disciples beforehand to celebrate his forthcoming departure from the body, rather than lament and grieve. And so it was done. There is Wisdom in it.

Once God showed me the grave of one of the students of our school, the grave of her previous body, she was a nun-hermit in an Orthodox nunnery. She later went to the cemetery of nunnery, where God also showed her grave to her. We would joke then: you

go there to mourn over your own grave...



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