

**Vladimir Antonov**

**HOW GOD  
CAN BE COGNIZED.**

**Autobiography of a Scientist,  
Who Studied God**

Translated from Russian into English  
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This book is an autobiography of a Russian scientist-biologist, theorist, and practical man spiritual Master Vladimir Antonov who is known for dozens of articles and for more than 30 books dedicated to the methodology and methods of spiritual perfection. In particular the author narrates about his studying from Divine Teachers, his mistakes and success in helping people spiritually, about his personal cognition of the multidimensional structure of the Absolute, about cognition of the Creator and about the methods of the spiritual work.

The book will be useful for psychologists, physicians, teachers, philosophers and for all those, who go the spiritual Path already or who seeks it.

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## Previous Lives and Start of This One

I remember my two previous incarnations.

Of course, I had other incarnations before, but those more early human incarnations were too “common” and “plain” to mention them. Although they had prepared me for the next ones.

In the first of these two incarnations I was a chieftain of an Indian tribe in Cuba. It means that the experience of previous lives already supplied me with necessary quantity of *personal power* to become a leader. Such features continued to strengthen during the chieftain’s life. The main feature of a good chief — care about others — was also growing.

I intentionally emphasize these details now. After all, we are sent to the Earth by our Highest Teacher — God — not just to live, enjoy and suffer. We all get here from the world of non-material energies in order to develop ourselves. So, I would like to illustrate by the example of my own how it goes.

The next incarnation was in Germany in Reformation time, being male again. I got medical education (continuing the line of care). But when the struggle for liberation from the absolute power of degraded Catholic church started — I took up arms and fought being one of the closest associates of Martin Luther.

The next episode was important from the karmic standpoint (i.e. from the point of forming the following fate-karma). During defense of an estate I was shooting at assailants. One of them was wounded by me in his leg; another one caught a bullet in his breast. Later I will tell about the consequences.

I was killed in one of the further battles.

This life God gave me male body again. (It shows that the features, which are more favorable to develop in female bodies, had been mastered by me before the last three incarnations). The Creator placed me in modern Saint Petersburg — one of the intellectual centers of Russia unspiritualized by communists.

About my family. My mother was a doctor (it was necessary for supporting my interest to medicine, striving to help people). My father was a typical choleric character, short-tempered with reckless actions at times, a fellow of drunkards though he was not a drunkard himself, a son of dispossessed by Bolsheviks *kulak*. He was eager to strive together with Bolsheviks, but they threw him out as a son of *kulak*. He managed, however, to participate in the felonious war against Finns and was very proud of it. He was a member of Communist Party and a “militant atheist”.

Nevertheless he showed me not only the example of what one should not be. There were some light features in him — namely, love for nature, although it was peculiar.

He accustomed me since childhood to dawns upon a lake in reeds, to water splashes under the boat’s bottom, to dusks with woodcocks and singing of thrushes, to nights at a fire, to snow creaking under skis in winter.

But his love to nature had sadistic elements. All his numerous contacts with nature were aimed at killing: he was a fisherman, a hunter and did not take into account the right of other beings to live — and taught me the same.

So, we both were admiring the beauty of nature and its inhabitants... including the moments when they were suffering and dying maimed by us.

I remember how I was caressing them wishing them pleasure sincerely! But then the eyes of my victim grow dim and I, proud of a “trophy” put it into the rucksack. Love and cruelty existed together. But it is sadism, the feature of the lowest primitives! And how I was suffering later experiencing all it anew when I matured and get understanding!

Yes, at those years the ability to compassionate was not present in me as well as in most people.

More memories about the father — when he got weak shortly before his death demons began to torment him with terrible experiences like nightmares that he recalled as real. I — well acquainted at that time with mystical phenomena — tried to explain: you, I said, play now with demons, but turn to God! Look for God! Try it!

Then at the first time he was not indignant over my religiosity: he saw I was right. He even did some efforts... But it was too late. He told me bitterly: “Now it’s too late for me...”

... Years after father’s death once I was skiing through the places where we had fishing, recalled the beauty of those dusks and dawns in a boat, and thanked the father mentally for all it... And suddenly his voice sounded:

— Do you still remember me, sonny?...

— Peace to you, dad! Come here again to become better!<sup>1</sup>

... Also all my childhood was spent with grandmother — a spiteful person used to be constantly angry, blaming and hating people around. Her characteristic feature was the *internal dialogue* passing with such emotions. She was absorbed in it so much that often it was “splashing out” as shouts of damnations to the “interlocutor”, especially when she was alone.

Her profession was a schoolteacher...

The grandmother played very important role in my life as well. She taught me not to be like her.

From my school memories the most bright ones remained: a schoolmistress beating children with a big ruler till bleeding, and another one, who was explaining for whole lesson that multiplication by zero gives the number itself and that since this is incomprehensible one needs just to believe it. So we, habituated to believe, believed her.

I remember also one of my coevals: he always took voluntarily the part of a “traitor” in all boyish “military” games. It is interesting to find out what were his past lives...

... I had the desire to help everyone since early years. Even in games I liked to dig channels between puddles and make streambeds deeper: “to help the water to run”. It seemed so naturally to me... And I was stupefied when other children seeing running water were trying to block it with stones, dirt...

Then, being more mature, after university and postgraduate study I again naturally was trying to help everybody. I always gave with pleasure a lift when driving my car (free of charge) or when seeing someone hauling, loading, unloading — even strangers — it was natural for me to join and help without wasting words.

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<sup>1</sup> He incarnated soon in Eastern Siberia among Tunguses.

Owing to this trait almost all respected and liked me. Once the fellows even gave me the nickname “Guru” — for the mentioned feature, for my beard and wide biological and medical knowledge, which I was always glad to share.

Though at that time I knew nothing about real spirituality yet. A true Guru — i.e. a spiritual leader, who has cognized God and has the ability of leading people to Him — I became much later, after decades of years...

... For the first time I showed my “character” and readiness to stand against “totalitarianism” in about fifth class<sup>2</sup>. I begin to stand up for the right of combing hair back, not forth as all boys had to do. The head of studies, the director “conversed” with me, called my parents to school... But I — single, small — won! Then I was only of the schoolboys with hairs combed back.

The second conflict arose when I stood to write with a fountain-pen in classes, not to dip a pen into an ink-pot. (At that time fountain-pens were a novelty). And after all I had defended the right not to be like others!

The next child’s feat was in the middle of the ninth class. At that time an 11-years school education was introduced instead of 10-years one. But in this age for the first time one of the features developed in my previous lives began to manifest — the skill of intensive life.

I moved to an evening school<sup>3</sup>, which remained of 10-years education, and went to work in a medical institute: to wash floors and windows, to give injections to rats, to look after dogs. It was not easy to move from a regular school to an evening school since it was too extraordinary. Besides the direction of my school did not want to let a good pupil leave. Yet I won again: the skills of a warrior developed in the previous lives got manifested!

I had moved to a new school, but differences in study programs were significant so that I had to overcome “arrears” in education.

In this way God started to train me to intensive intellectual work.

This tendency continued: when applying to the university I had a lack of 0.5 points for the day classes pass mark — but I was accepted to the evening classes. And the education in evening classes lasted 6 years, not 5 like in day classes, so in my second year I moved to day classes. With “arrears”, endless overworks... victory again!

I studied to be a biologist-zoologist-ecologist — the line of development established in me by the father since childhood and proved to be very useful later...

I struggled in the university as well. Once KGB arranged a provocation for students: let’s speak about the Komsomol<sup>4</sup>, it’s disadvantages, how can we make it better... They offered “open debates”.

Then I had a speech and said about the Komsomol all I thought.

For this I was nearly dismissed from the university but students’ fellowship defended me. So I was just reprimanded for “thoughtless expression”.

But after that episode KGB opened a file on me.

My graduate work was on the ecology of beavers. I collected materials staying along with beavers near a small river in a swamp with numerous gnats.

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<sup>2</sup> Studying at the Soviet schools started at 7-years age usually, so he was nearly 11 (note of interpreter).

<sup>3</sup> Evening schools were organized for senior students, who were already working and could attend studies only at evening (note of interpreter).

<sup>4</sup> Communist organization of youth in the Soviet Union (note of interpreter).

I got interested in philosophy since the university's lectures on "Marxism-Leninism": I realized quickly that "something is wrong" there and after gaining deeper understanding with the help of many books became certain that everything is wrong there. Existentialism with its main question of the meaning of life had appeal to me.

Yet, I was very far from the religious answer to this question: there was no one real religious person around me.

A lot of help in understanding the political matters was given to me by Gennadij Andreevich Shichko — a fervent fighter against any lie, any baseness. He was the first one in our country to argue against the Stalin's policy of "total alcoholization" of the population. He began to organize *sobriety clubs*, to treat alcoholism.

Communist Party assailed him: he was blamed for "extremism", "attempts to undermine the state economy", and so on. But he had stood up!

... One of my distinguishing features developed in the past German life was a tendency to closest scrupulosity. It became my credo — the main principle of life. I was as thorough in this regard as I can. And expected the same from others.

Once during a repast on some event the people present arranged a playful opinion poll: what do you value most in:

- a) men;
- b) women.

About men there were such answers as wit, force, etc.

About women slightly drunk men noted different parts of their bodies.

My reply in both cases was: "Scrupulosity."

When answers were read aloud all guessed with laugh who gave the current answers. I was identified without any problem.

But now I see with shame the defects of my "scrupulosity" of those days.

... Almost everyone consider himself scrupulous.

Thus, a publisher in Moscow refused to pay royalties for book. He said: "take it in goods — in books". But how to take from Moscow to Petersburg two thousand books given present prices? At that he consider himself a man of an absolute scrupulosity. And his wife says so: "That's why I married him — because he is absolutely fair person".

After that he "vanished" at all — changed the address and left no contact information: neither royalties, nor books...<sup>5</sup> And this is not the case that he has no money...<sup>6</sup> But I am not going to seek and catch him: time is too valuable on the spiritual path.

My principle is that I go forward without wasting time to conflicts. And then — how sang Boris Grebenshikov<sup>7</sup>: "Sky is getting closer — every day!"

We cannot expect from a child to be scrupulous. A child — even if he came to know something of religion and probably must realize his responsibility in

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<sup>5</sup> Had read these words in the first edition of this autobiography he repented and paid off... But at the same time he took for his own a considerable part of the fee of other authors... Why? — he did not know their addresses he said. Though it was easy to ask me — the editor of that book...

<sup>6</sup> For writing my books I choose the principle not to mention names of the vice representatives: they are not worthy of perpetuation of their names. And on contrary, I am glad to save the names of heroes for the next generations.

<sup>7</sup> Leader of the Russian rock-band *Akvarium* (note of interpreter).

the face of God for his deeds — yet cannot comprehend the truth that one has to be scrupulous in relation to others, first of all, and not that others has to be scrupulous in relation to him.

The scrupulosity can be the feature of a psychogenetically mature person only — a person with mature soul. Only such person can accept for himself scrupulosity as an absolute credo — as a basic principle of life, which is fulfilled even to the detriment of oneself if necessary. Only such person may be considered as man with pure soul, worthy of approaching to God.

... Today I became a witness of a street scene: two drunken old women-fascists pounced on a girl looking like a Jewess and started to damn, beat her, rend her clothes. Fortunately, a bus stopped at that time, people came out and separated them.

I said “fortunately” meaning my fortune, i.e. “to my fortune”. The incident ended before I had time to interfere. If I would interfere then the “public opinion” would have turned against me: “a hooligan has attacked old ladies”.

What is important here is that these base women certainly consider themselves righteous and very scrupulous women...

...It was the same with me in those years — I was living in moral blindness. I considered my scrupulosity only in regard to people. But what about animals?

How it was for each worm to be stuck onto my fish-hook?

Or how did feel every fish thrown onto boat’s bottom to die?

Or birds, beasts wounded by my shots?

Yes, most of us live in blind unresponsiveness to sufferings of our victims.

In this way we create pain for ourselves in future destiny. Since if we do not repent in time, if do not reform — God will give us the same experience of pain to make us understand what it is and through this understanding to teach us to compassionate the pain of other beings.

It is called the *law of karma* — the law of cause-and-effect in destiny formation. I will demonstrate it below on my own mistakes and pain.

... After graduating from the university I hardly (KGB meddled) entered the post-graduate courses in a medical institute (medicine again!). The subject of the thesis was influence of various factors on psyche formation.

On the one hand three years of study were the time of reading a lot of literature on psychology, psychiatry, physiology, the time of getting experience of scientific experimentation. On the other hand — there were overworks again on the background of contacts with a scientific supervisor-tyrant. He intentionally humiliated subordinates — to make them “respect” him. One of the employees-women committed suicide at that time.

... Those years Communist Party conducted another anti-Semitic campaign. They launched “cleansing” on enterprises that were called “staff reduction”: the number of staff position was reduced by a directive “from above” and then restored back. But the dismissed employees were mainly Jews. After dismissal it was hard for them to find new job given their *fifth point* (the fifth field in the standard form where one has to fill in his nationality). Moreover, Jews were not allowed to emigrate from the country at those times...

And all it was on a background of hypocritical blaming of fascism, ceaseless lying propaganda of the “brotherhood of peoples of USSR”.

I experienced their pain as my own.

My Jewish fellow-student — well-cultured and very intelligent young man —

after graduating from the university got an obligatory *assignment* to the position... of a laboratory assistant in a small town. He had to serve post-graduates who used to talk in obscene language and come to work drunken.

... As it was mentioned, the highest philosophic conception for me at that time was existentialism. According to this atheistic system of views there is no meaning of human life. At that life is suffering. Especially for those who are clever and able to ask themselves: "Why do I live on the Earth?" But this is a "pseudo-question" because there is no answer to it. We are "thrown" in this life without our agreement. And the only right way out from this situation is suicide.

Being ready to the end like this I yet tried to create a "temporary" meaning of life: to run away to the western countries with the purpose of saying people the truth about life in USSR.

But God that I have not known yet, stopped me...

It was in a southern town where I lived and worked at this time.

Once in spring I was walking long across a steppe among feather-grass, wormwood and blooming poppies and suddenly came to pine plantings: young pine-trees with height of mine and like grown-ones — with cones!

At the first time I felt what is nostalgia. God strengthened my native northern spring memories. And then I realized how strong was I attached to birch bogs with black grouses, to forest glades with woodcocks, to wallowing of spawning pikes and whistling of duck's wings...

Now I see these emotions as something unimportant and worthless. At the last three decades of my life the only object of my attachments is the Creator. I became aware of the universe as of my home. And now it does not matter on what part of the Earth's surface my body is situated.

But at those years, at this age...

This emotion was so strong that I left all thoughts on running away and quickly turned back to my native city.

## **Scientific Work in Biology and Medicine**

### ***PREPARATION***

I started to gain the first skills of scientific experimentation during the last school years working as a laboratory assistant with my first wise tutor — Genadij Andreevich Shichko. He was conducting research on influences of some preparations on dogs' heart work, blood pressure and breath. Apart from washing floors I was helping him in experiments. I do not remember their purpose, but it is not important now. The important is the following: he laid down in me one of the most important principles of the team scientific research. When somewhat was going wrong, for example, when we cannot manage to attach firmly to dogs sensors developed for human bodies and thus the recording to charts did not work properly we had to invent new solutions right during the experiment. The ideas were invented mainly by me. Sometimes my suggestions seemed to him inefficient. However, in such cases he never discarded them, objected, or disputed. He just says simply and wisely: "Try it!"

I tried constructing new facilities, he helped. Sometimes we achieved suc-

cess at once, and sometimes in the process of making unsuccessful attempts we found new successful solutions.

Thus check-up of ideas in practice (in the scientific language: *verification* — *experimental testing*) — is the best criterion of the truth. This is much more efficient than philosophizing without practical examination.

Then after Shichko was dismissed “due to reduction of the staff” because of his uncompromising scrupulosity (owing partly to him this principle became the credo of me as well) I worked in other medical laboratory — with pharmacologists. There the famous experiments on rats with cholesterol were conducted. On account of their results eggs as food were “anathematized”: people allegedly get ill with atherosclerosis because of eating them.

Each day the poor rats were fed by myself as a laboratory assistant with tens of grams of chemically pure cholesterol dissolved in oil. Indeed, cholesterol “plaques” got formed on the surface of animals’ blood-vessels. But if to relate those doses for a 200-grams rat and the amount of cholesterol in a chicken egg per weight of a human body then it turns out that the rat’s testing dose is a million times larger! That is all these experiments were conducted incorrectly and their conclusions advertised to the whole planet are just a scientific lie.

Cholesterol is the substance in organism of which both male and female sex hormones are formed. Eggs supply the organism with very good bioenergy too. They are very auspicious for spiritual work on almost all its stages (except for the highest ones). And like milk, eggs supply the organism with a set of indispensable amino acids (component parts of proteins).

However I understood nothing of this in those years and only performed mechanically my work being an involuntary participant of scientific absurdity.

One has to seek the reason of atherosclerosis in something else. I can offer the following hypothesis: cholesterol “plaques” form on the surface of vessels, that are already affected with deposits of salts of the uric acid (that is one of the manifestations of gout — the most typical illness of those people who eat “killed” food: bodies of killed animals).

... In the same school years I had an occasion to work in a zoological expeditionary group of the university. My basic duty was catching small rodents (mice, voles) and shrews by traps and specially dug *trap ditches* where animals were fallen to and could not get out. Then I lanced their stomachs and registered what was found there: rests of acorns, bodies of insects, etc. For the sake of this nonsense needed only for reporting to the supervisor about my “scientific” activity thousands of animals died in severe suffering: either of starvation or of pain being clamped by a trap at some part of the body. I do not remember that I had any compassion towards them at those years. I did it because the “order” was so, it was “my duty”. And somebody else’s pain was not known to me yet. I needed to go through a lot of suffering myself — to become capable of understanding the pain of others, to learn to compassionate.

And now, when the principles of our destiny regulation by God are clear for me, I can answer all suffering people, who ask: “Why do I endure so much pain?” or “What for do I suffer?” I hope the answer is clear to you, my dear readers: God teaches us to compassionate the pain of others through our own pain. We can not get rid of it until we root out in ourselves forever, for all future personal evolution the ability to hurt other beings in vain.

The subject of my graduate work was the ecology of beaver. From the be-

gining of the work my scientific adviser stated to me his basic principle of interaction with students: it is not the teacher who must run after students to make them working but they must seek his help. I had no choice but to work under such terms. This formed the basis of me as an independently thinking scientist — a strategist and a tactician who accepts personal responsibility for his project from the beginning till the very end.

So I started my graduate work from studying all literature on this subject. Then I travelled over almost all forests in the local district on my car *Zaporozhets* and afoot to find beaver's places of settlement.

I saw so much during that travelling! Bodies of numerous drunken men and women lying in the mud of village road, I had to drive around them... Drunken fights... Men chasing their wives with axes... Suicides, murders... Total degradation of village because of alcohol!... There was no youth of childbearing age left...

I remember a scene that I called "Russian love". Two drunken men were "dancing" a drunk dance on a village road. "Dancing" because they could neither stand nor go: their bodies were out of control. One of them was swearing love to another in drunken voice. The another was "thrilled" with happiness from balmy voice of his fiend. And the friend hardly standing afoot was saying with pathos: "Vanya! I love you so! Vanya! You are my most dear, most beloved! Vanya! Friendship — forever! Vanya! Aren't you my friend? Tell me! Vanya! Sorry, if something is wrong!... Vanya! Make my last dream come true! Vanya! Come closer! Let me punch you! Vanya, dear friend! Vanya, my faithful! Let me punch you! E-eh! Can't stand it! Do you love me? Come closer!"

And though Vanya wanted to help his best friend — he was not against it, he did not go — yet he was a little afraid... They were "dancing" for a long time like this in such unfinished loving scene" until both fell asleep in mud...

And on the background of all these vileness and degradation there was a strict control of KGB even in such distinct places. In a village people told me about a villager who decided to start living separately, by himself. He went into wood, made a cottage, dug up and planted a kitchen garden. No one knew where he was.

But when rumors about this reached the local KGB authorities they organized a special operation of combing the wood by means of hundreds agents of KGB and police. They found! All the housekeeping was destroyed, the "criminal" was brought back to the state farm (so-called *sovkhos*): "You want freedom?! You must work not for yourself, but for the State, for the motherland, for the country!"

Two weeks later this man hung himself... It is allowed!...

... When I reported to the scientific adviser about the results of my exploring he pointed his finger into one of most distinct from the city points on the map: "The farther from people the better."

It was swamps near a small wood river about 200 km from Saint Petersburg. I had to live there among beavers, gnats, and other forest inhabitants, seeing no man for months. I mapped places of beavers' inhabitation, studied their daily activity, studied what they feed on in winter and in summer, made photos. It happened to me to fall under the ice in winter, to sink in a swamp in summer. Once at night a storm brought down a big pine right onto my tent. But this time I was not there: I went to another beaver's place and spent the night there.

There were so many mosquitoes in those places that I had to work during

that hot summer in a jacket. Water and mosquitoes were everywhere, dry places were very few, so I moved across the water without undressing and the clothes then dried on my body.

There is an interesting observation: since beavers are nocturnal animals I as a researcher had to watch them during nights and to sleep at daytime. So my eyesight adapted to see in the dark: I got used to move around in the swamps at night without a torch.

I remember how one day I was going home after one and a half months of such life in swamps. First I went on a truck, then by bus, by underground. I noticed that people are looking at me somewhat strangely and then step aside. When at home I looked at mirror I became frightened myself: my beard was densely covered with a gray thick mold-like deposit. It's a disease! I even sweated! I was close to cut it with scissors, but then laughed: it was an anti-mosquito ointment that I used all that time accumulated and dried on the hairs!

In a word, the experience I gained at those years was really great.

... The official opponent on the defense of my graduate work was a senior laboratory assistant of the chair. He had no time even to read its content. But since he had to say something he made a number of absurd remarks. In my response I showed that all of them are improper. The chairman of the council did not like the "impudence" of the student and wanted to lower the mark. Only "owing to high laboriousness of the work" it was decided to give it the *excellent* mark.

... One of the students of my year spent only 4-5 days for collecting the information for his graduate work: he walked along a beach on Gulf of Finland, counted mollusks of several species on sand after ebb. And thereafter had defended too. On *satisfactory* mark. And he got a diploma of the university...

But at that time I learned a lot, that became the basis of me as a scientist. As to him — he learned nothing.

In particular I learned to feed on the woods products. Edible herbs, which can be ate raw or dried for winter for soups, brews, vitamin helpings to other dishes; medicinal plants; self-cooked honey of dandelions, meadow-sweets and other flowers; jam of forest berries, and especially mushrooms — all it allowed me to live on a healthy food whole year and to spend on nutrition much less money. I may say that forest storages allowed me to survive (literally) in this body during years of political persecution and later when a gang formed by one of my ex-disciples made me an invalid.

Many people "know" that food is only that what is sold in a shop. They may suffer of starvation, be nearly dying, but the food is under their feet. Gout-weed, nettle and many other wild plants can be used for food all over the year till the next spring.

Moreover: one can be healed by herbs. Nettle (raw or dried) could be very efficient against inflammatory and infectious diseases. Also it is worth to study gout-weed in respect to prevention and treatment of cancer (in the latter case as a mono-diet for long period of several months at least).

And mushrooms! From June (*marasmius oreades* and *idem* fairy ring mushrooms, *collybia dryophila*) until December (oyster mushrooms) they can be gathered and fed as substantial, tasty, and good for health food. "Mass" mushrooms, which grow from August to October, are better to conserve for the whole year till the next mushrooms.

Especially good are fermented mushrooms (*salted*, i.e. fermented with salt).

They are assimilated better than others, and very well normalize digestion. They can be considered as healing food because they supply the digestive system with lactic bacteria. They contain a lot of vitamins and microelements as well. And proteins from fermented or preserved mushrooms are assimilated very well because the acid destroys the walls of cells that are “hard” for digestive ferments.

Fermented mushrooms one can keep in an enameled metal tank even in a city flat. One needs only to take away mold from the surface of liquid about once a week.

And berries! And dried leaves of mint, currant or even willow-herb! All these one does not need to buy — just gather them, does not be lazy! Even needles from fallen down branches of firs or pines are a wonderful source of vitamin C!

\* \* \*

One day an old acquaintance of mine, an “indoor” man that I have not seen for a long time got sick.

... It was spring and we gathered and ate young nettle with pleasure. It is the most delicious to chop nettle, boil it for a minute not more and eat with mayonnaise or with marinade from mushrooms!

... When I called this man and got to know about his sickness, I said:

— So, nettle is a good remedy! It will give the effect at once!

— Wow! Good idea! Why didn't I guess it myself?! I'll ask someone to buy it!

— To buy?... Where?

— In a drugstore, of course! From where one can get it?

I told him that all space around the city is overgrowing with nettle. We laughed for a while.

Then I fed him with fresh nettle. He liked it a lot.

Some days later I called him again on some matters. He told me that he was out of the city yesterday, here and there. I joked:

— Well, do you know now where nettle grows?

— Where?...

— At the place where you was yesterday, it is full of it!

— But I didn't watch underfoot...

## ***SCIENTIFIC RESEARCHES***

During the years of my activity in the field of materialistic science I managed to perform a lot of important research. These materials were published in scientific periodicals, but who read them except for the circle of specialists-scientists? The rest of people come to know about results of scientific research from popular scientific literature. And I am going to tell you about it in this book.

### ***Sexual Autoidentification***

When in this life I was 5 years old our family lived in one of terrible commu-

nal flats, which Vladimir Vysotskiy mentions in his song: "... for thirty-nine rooms — only one lavatory<sup>8</sup>." Apart from constantly coughing and expectorating consumptives I remember one of the inhabitants: Kuzya, a tomcat.

He was a little kitten taken in. Then he grew up and suddenly... — to surprise of everyone — gave birth to several kittens. He turned out to be a female...

I was stupefied the most. Because I could not solve the problem and stuck with it to adults:

And Kuzya himself, does he know that he is — a she-cat?...

But behind this childish naivete there was one of the most interesting problems of biology and psychology: sexual autoidentification, i.e. relating oneself to a certain sex.

We come to know that our physical bodies are of one or another sex from upbringing. Parents call, dress, comb us accordingly, saying that you and they are — of one sex, and those — of another.

But the problem is that sometimes the perception of own sex conflicts with this knowledge.

For example, one objects internally to his evident anatomic signs since childhood. Sometimes it may be related to remembrance of the previous life in a body of the opposite sex. In this case such protest will disappear with time. But in other cases the protest becomes stronger with one's puberty. Attempts to behave "properly" or "as one should", including "normal marriage" leads to inner and outer discomfort that can be tremendous sometimes. These are events of inversion (morbid perversion) of sexual autoidentification. Since these incidents are always traced from childhood therefore no doubts that such inversion is of the congenital category.

The mechanism of distortion of sexual autoidentification was intensively studied by scientists during last decades, especially in Germany (G.Dörner and others; see in [21]). It was discovered that the brain of a fetus and of a maturing child develops non-uniformly. Tissues of various brain parts ripen in a certain sequence. There are genetically fixed terms of differentiation and formation of their cells. And during these terms, called *critical*, according brain parts are extremely vulnerable to damaging influences. Once an injury was done it's consequences remain for the whole life.

In particular, it was discovered that there are two specific cerebrum centers — male and female — that are responsible for sexual autoidentification in animal organism and in human too. Different damaging factors — hormonal, medicinal or even such as severe illness, strong negative-emotional stress, etc of pregnant woman at the time of the *critical* period of fetus development — can entail the abnormalities of fetus' brain development that will manifest brightly only after puberty [14, 16, 17, 21]. Such people are doomed to form a part of *sexual minorities* becoming homosexual or bisexual (it depends on the severity of the injury).

... But there is another mechanism of formation of homosexuality and other sexual deflections. It is the conditioned" reflex.

... But to understand it we must talk about pubescence stages first.

... In fact, a child has no inclination to sexual intercourse at all (normally). Also there is no erogeneity of genitals or it is minimal, though blood filling of

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<sup>8</sup> Single-seated, I should notice!

the cavernous bodies may happen occasionally. On the contrary, there is natural erogeneity of mouth that stimulates a bent for mother's milk nutrition [8]; it was first noted by Z. Freud [19].

And only at puberty — under the influence of sex hormones production — the erogeneity of the external genital organs gradually develops. But — and it is important! — the inclination to coitus appears not at this time, but only after several years.

This second stage of the development of sexuality is called *stage of undifferentiated adolescent sexuality*. At this age the sexual interest only begins to develop: boys talk over sex subjects, girls often “try themselves” by teasing sexually men — it is interesting for them to see: “what will happen...” But the prospective of real beginning of the sexual life is usually scaring for them at this age. This is understandable: the process of anatomical maturing of the human reproductive system under the influence of sex hormones lasts for years.

The third stage of sexuality development is sexual maturity. It starts for people of both sexes with real urge to sexual intercourse. At that age in male individuals of all studied in this respect animal species and in men appears for the first time the innate reaction of sexual arousal to their species-specific (i.e. peculiar to this species) *key sexual signals*. For insects and mammals, except primates these signals are odorous substances secreted by the female genitals (sex pheromones). Birds and primates have visual signals. In case of primates, including humans, such *key sexual signal* for males is a view of the female's genitals.<sup>9</sup>

... Within the theme of this chapter the most interesting subject is the stage of undifferentiated sexuality: when the proper sexual orientation has not manifested fully, but sexual arousals, that often accompanied by masturbation and orgasms, take place. It is at this age that the sexual *conditioned* reflexes may appear, sometimes so strong that they remain for the rest of life accompanying the normal sexuality or even displacing it completely. In this way such sexual abnormalities as fetishism, zoophilias (sexual attraction to animals), masochism, necrophilia and many cases of homosexual attractions are formed. I succeeded in proving it experimentally [4, 21, 34] and verifying on researches with people [21]. In particular, I raised male dogs with various forms of sexual inversions that displace the normal sexuality in their maturity. Such distortions developed through the mechanism of the *conditioned* reflex provided that in early age the dogs did not have adequate contacts with coevals of their species [4, 21, 34].

As to homosexuality, I managed to provide for the first time an integrated concept of this abnormality, despite that it may develop in different ways [21].

\* \* \*

The penal code of the USSR at those years contained an outrageous in its absurdity, and I would even say wicked article added by a Stalin's personal direction. It reflected the absurdity and criminality of the regime at that time: the article declared punishments in the form of imprisonment in concentration

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<sup>9</sup> It was me who integrated all this in one regularity for the first time after detailed research with experiments on animals, questioning people and studying the observations of other researchers [3, 4, 6, 7, 21, 34, 52, 55].

camps for many years men who have homosexual attraction and formed homosexual couples.

I was the first scientist in the USSR who stood up — from the scientific positions — for their rights. Precaution required that I put the name of a known sexologist professor A.M. Svyadosch on my first publication [52]<sup>10</sup>. Only later I published my own book [21].

Nevertheless I fall under investigation.

It turned out that I — a scientist conducting questioning among homosexuals — was suspected to be a homosexual and that I use questionnaires to establish new personal homosexual contacts.

Then God showed me two opposite types of investigators.

One of the investigators was — by his vile soul's features — a criminal.

... Well, who does become an employee of the state *power structures*? “Healthy” part of their contingent includes people who are ready to sacrifice themselves fighting with social evil for the other's good. But others go there for the sake of satisfying “on legal ground” their vile aggressive and sadistic inclinations. It is they who torture their victims with pleasure. It does not matter for them whether the suspected person is really guilty. They are not interested in justice, but only in their attraction to humiliate, torment, destroy others. When you are in their grip — even if you have never heard that what you are imputed of — there is no way out. That is because discharge of the suspected is not in the plans of such incarnated devils. They are worried only about personal sadistic satisfaction.

... And one of them started to interrogate me...

But soon the chief officer of the criminal investigation department interfered. He promptly understood the situation, send the investigator-devil out, asked me some questions using *non-verbal suggestion* (see below), got fully satisfied with answers, determined that I have “medical” handwriting, requested me to write *explanatory note* (that I am a scientist), closed *the file* and let me go.

... And the penal prosecution of people with sexual deviations in Russia was repealed.<sup>11</sup> (Except for cases of sexual seduction of infants and coercion, of course).

## ***Species Autoidentification and Imprinting***

In the previous chapter we discussed that the perception of one's own sex is not always in agreement with the sex of the body. But there is even more “deep” problem — it concerns one's subjective knowledge about what biological species he belongs to.

No doubt most my readers consider this knowledge inborn. But it is not true.

Scientific press reports some cases of nursing and upbringing of human children in packs of wolves, monkeys and other animals. These children

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<sup>10</sup> It was a real challenge to the penal code and to the whole army of its guards in our totalitarian country with merciless criminal regime, where people did not dare to speak about “human rights”.

<sup>11</sup> It happened not only owing to my first publications in the scientific press, of course.

moved on all fours, ate the same food as the animals that raised them. And when people appear — these children did not recognize them as “kinsmen”, but on contrary behaved with fright or enmity.

In special experiments I brought up male dogs so that they had never seen other dogs up to the age of approximately 2 years: I weaned them off their mothers before their eyes opened and nursed artificially; they grew in isolated cages and had contacts with people only.

Their attitude to people was fine. But when I made them meet other dogs for the first time (even friendly to them) they got so frightened of these “monsters” that fall down on the back and stay “paralyzed” in cataleptic poses. They could remain in such stupor for an hour or more and only my caressing interference returned them gradually to the normal state.

Their attitude to other dogs changed radically when they suddenly realized that she-dogs at the time of heat emit the odor of sex pheromones... (i.e., the sexual factor created conditions for accelerated process of socialization).

It turns out that my nurslings did not perceive themselves as dogs.

They perceived themselves as people.

As it was with those human children, who were raised by wolves or monkeys — they perceived themselves as wolves or monkeys.

The matter is that the perception of own species is not inborn. It is formed during a certain critical stage of organism’s development through the mechanism called *primary socialization* (in contrast to the *secondary socialization* that may go on long and hardly in a later age).

During the “critical” stage of the *primary socialization* so-called *imprinting* of the adult individuals of one’s species (usually they are one’s parents) happens. It is on this basis that the knowledge of belonging of oneself to certain biological species forms.

In the case of humans this stage lasts from 2 to 6-7 months (see [1, 9]). At this period and during about 2 years after it child’s psyche is extremely sensitive to disturbances of harmonious relationships with the mother or with the person who substitutes for her. According to many observations over children’s growth and special experiments with monkeys (H.F. Harlow and others; see bibliography in [9]) disturbances of this harmony (even a long absence of the *imprinted* person or attempts to substitute someone for this person at this period) lead to hardly reversible or non-reversible derangements of the child’s psychological development that have consequences even for the adult age. They may be psychological difficulties in contacts with other people, *unsociableness*, hyper-aggressiveness and so on.

\* \* \*

The mechanism of “imprinting” ensures not the *primary socialization* only.

... What mechanisms of education exist in general? *Cut-and-try* method. *Conditioned* reflex. Studying the experience of others through verbal (oral) contacts, books, radio, TV, movie, imitation etc.

But there is also *imprinting* and it is not well known in Russia yet.

It is very much alike imitation but the mechanism of *imprinting* works only during the corresponding *critical* stages of the organism’s development in childhood and its effect is much stronger.

For example, songs of songbirds are not their inborn calls. Males learn singing when they are nestlings sitting in the nest and their father is singing

nearby. They *imprint* the song but will sing themselves only after reaching the sexual maturity. (This concerns males. Females will not sing but will react to the songs of male coevals as to sexually significant calls of the representatives of their biological species).

If the father does not sing near the nest then descendants do not receive the ability to sing and will become socially impaired. Their participation in reproduction will be distorted or not possible at all.

Sometime it happens that males learn the song of a different biological species and try to reproduce it as much as their vocal apparatus allows.

Thus, professor Alexej Sergeevich Malchevskij — a remarkable enthusiast of his work, a wonderful teacher — demonstrated on lectures on ornithology in the university a tape recording of a male canary's call. The birds hatched and grew up in a cage in old woman's flat. She was single and had no one to talk with except for her dear birdies. And they had no canary-father. When the young canary male grew up he began to sing in pure Russian language a song in that lady's voice: "Ah, what birdies, dear birdies! Ah, what birdies, dear birdies!..."

It is the same with human children: they listen-listen adults speaking, especially the mother (or a nurse)... And then try their voice. The adult's speech gets *imprinted* and the native language is learned quite easily during the corresponding *critical* stage. To learn a foreign language for an adult is much harder: one has to use other mechanisms here, including memorizing of words...

... But if we do not speak with baby and he has no possibility to listen the voice of his beloved person then he does not learn to speak properly and the native language becomes like a foreign language for him...

This is one of the manifestations of the disease that was widely studied in the Western countries in orphanages after World War I: children that are just fed and swaddled but are deprived of individual emotional care and attention — such children grow into asocial people, unable to speak fluently, and quite often aggressive. A special term was invented for designating this syndrome — *hospitalism*.

However, *hospitalism* is not necessarily the destiny of all children brought up without their mothers. It does not matter whether own or adoptive mother brings up the children. It is only important whether she is a woman with a full set of motherly emotional features. Plus certain scientific knowledge. For example, the experience of truly communistic way of life realized after World War II not in the USSR "building communism", but in Israeli communes (*kibbutzes*), demonstrated that common fostering of children without participation of mothers can give remarkable results provided that the process of upbringing is right organized (see bibliography in [9]).

\* \* \*

Knowledge of these laws of the development and upbringing of children inheres in pedagogy of all developed countries of the Earth. But it was not known in the USSR and the child orphan institutions "stamped" masses of mentally defective people. In the USSR this subject was kept from public.

... At that time in the USSR there was no even psychology, just "Pavlov's" *physiology of higher nervous activity*, that operates only with the concept of *conditioned* and *unconditioned* reflexes. According to this mechanistic (*mate-*

*rialistic!*) doctrine behavior and thinking are just reflexes to signals from the outer and inner (bodily anatomico-physiological) surroundings. And all living beings including humans — are not units of consciousness evolving in the process of Absolute's Evolution, but some strange living organic mechanisms: they live some time for some reason, produce descendants for the sake of continuing the existence of their species, left them (at best) some wealth — and died...

To incorporate into this stupid scheme any new ideas one has to fight under political risk (“an attempt of undermining the basis of materialistic outlook!”).

... I was the first one in the USSR who started to speak seriously about these problems in the scientific press (before it there was only one mentioning made by another author). My publications caused a great positive response from scientists and doctors.

But now... again I hear with pain on radio that children in Russian orphanages still do not learn to speak...

\* \* \*

The models of social behavior peculiar to the sex also form through the mechanism of *imprinting*. This kind of *imprinting* is called *identification*. Special *critical* stages of this process were discovered (see bibliography in [19]). The results of research showed that a child needs healthy contacts with adults of the same sex. (At that, boys — with the father — since the age of 3 years and girls — with the mother — both before this age and after). These people must be the persons whom the child loves and respects, though they do not necessarily have to be one's mother and father.

Parents must know: your child unconsciously *imprints* your patterns of behavior, both good and bad ones. He does not repeat them immediately but will do it when grow up. Your child will use your turns of speech, emotional reactions, nutrition habits, will (or will not) smoke, drink hard, will adopt your professional skills, ways of spending spare time, your attitude to nature, people... And only at the age of approximately 20 years he may start to analyze these patterns critically...

\* \* \*

Here is an interesting example of food *imprinting*.

Once my puppy got ill and I decided to try to use garlic among other remedies: I gave him some garlic, but he did not want to eat it: distasteful! And spat it out.

Then I started to chew garlic cloves myself — specially for him to see. I demonstrated that like it very much, what bliss it gives me... He was looking at me, examining, tasting, spitting it out... But then started to eat it himself. Just imitating!

... About 2 years later when he became a grown-up dog I recalled that occasion and decided to find out how he likes garlic now.

To my surprise he was delighted with garlic: chewed it with pleasure, asked for more.

For sure, he was the only dog in the whole Earth's history that reeked of garlic that much!

\* \* \*

If we wish to help our children to become better — we should not only tell them about it but also show them patterns of our own right behavior.

Love in the aspects of tenderness, care, respect, compassion to all living creatures, readiness to help everyone with everything good, aspiration to knowledge, diligence are the virtues that adults must adhere to and demonstrate them to children.

... Sometimes it may be too late — the child grows as an egoistic, wicked person...

In this case one cannot manage without *extinction of vicious reflexes by methods of negative confirmation* (in terms of the physiology of higher nervous activity).

... In researches on dogs I found out that, first, egoism and aggressiveness appear not in all individuals under equal other conditions (i.e. the main determining factor here is the features of souls incarnated into given bodies), and second, the mentioned negative features can be destroyed by “pedagogical measures”, i.e. suppressed through *adequate measures of punishment*. Namely, if there was a strong non-aggressive dog in a group who could suppress by force aggressive “tricks” of other dogs with such vices — then the vices of the latter were decreasing gradually and vanishing eventually [11].

## ***Regulation of the Reproductive Function***

Manifestations of different components of the reproductive function depend on a number of inner and outer reasons and may be regulated — in the case of abnormalities — by various means.

For successful treating an expert always use a complex approach that takes into account all possible causes of the disease or weakening of the reproductive function as well as the possibility of correction or treating — also through different “entries” into the organism: neural, hormonal, antibacterial, explanatory, suggestive, bioenergetical, and others. He also foresees long-term effects of his action beforehand.

At those years when publications on sexology just started to appear in Russia I was astonished by total incompetence of the most recommendations on drug therapy. In the case of impotence treating, for example, in a list of drugs were present — without any comments — substances of the opposite influence. Each of them could really help — but only to the patients with a certain cause of the pathology. For the rest of the patients it could have only harmful effect making stronger the influence of the factor that caused the weakening of the reproductive function.

Or another example of “narrowness”, incompetence of the treatment approach. A young woman asked help from a paid sexologist: every time at the beginning of coitus she experiences pain. He advised her: you shouldn't start it immediately, one needs to caress first, to excite oneself... His statement is correct, in general. But her pain was due to another reason: due to a venereal infectious disease...

...Now I would not like to go deeply and widely into sexology — into this very important and interesting problem: otherwise, it would be “a book in a book”. Besides, my interests have moved into a much more significant and

less investigated field of knowledge. I have not been reading the modern literature on sexology for a long time: I cannot spend time for this. Though, probably there are some good books on sexology now.

Since I began to describe my “sexological past” on the base — among others — of the Sexology Center headed at that time by the professor Abram Moiseevich Svyadosch, let me tell you briefly what I managed to do in this field (in addition to what was described above).

... By me, in particular, the role of the seminal vesicles — glands located near the prostate and the urinary bladder — in regulation of the male sexuality was proven for the first time experimentally — in experiments on mammals. I implanted pieces of PVC rod into rabbits’ seminal vesicles. They stimulated baroreceptors insides the seminal vesicles. As a result, the intensity of the males’ sexual drive increased by five times in average and sometimes — up to 10 times and more! [21]. I.e. the more liquid secreted by this glands have accumulated in them — the higher is sexual readiness, sexual desire. In the case of inflammation in seminal vesicles one may expect weakening of the reproductive function or even disappearance of its manifestations.

However, one should take into account that seminal vesicles are only one of the numerous mechanisms of regulation of the male reproductive function.

... For example, overfatigues or exhausting diseases lead to decrease of the production of sex hormones by the organism. And this is clear: the strength should be spared. And the posterity will be more healthy from a healthy and strong father.

But... the “family situation” may call for a drug treatment.

In such cases one should not use sex hormones: taking them into the organism from outside leads to decrease of their production by the organism itself. It is much better to stimulate the own production of the hormones. Ginseng or eleutherococc preparations may be of help (the first one gives the effect promptly, the second — in some days, but with steady background of stimulation of the production of androgens); both act through the hypothalamohypophysial system of the cerebrum [21].

These preparations are also useful for recovering from fatigues and increasing the organism’s resistibility. I may add, that ultraviolet irradiation (under the sun or using a quartz lamp) gives the effect in the same direction.

Negative emotional stresses in the form of long uneasy states, anger, etc., ruin one’s reproductive function irrespective of sex. The best solution in such cases will be acceptance of God in own life, comprehension of the meaning of own life, and mastering the methods of psychical self-regulation based on work with chakras (see below).

But if you have not mastered this yet you can use medicinal preparations.

Our psychical states influence the functions of the organs of the physical body through the two parts of the nervous system being in reciprocal relations (i.e. working in the opposite directions). They are the sympathetic system that gets activated in stresses and the parasympathetic system that dominates during the states of calm, comfort.

Sexual characteristics, lactation, maternal conduct — all these can be improved against the background of a stressor with the help of medicinal preparations suppressing the sympathetic nervous system (adrenolytic agents) or activating the parasympathetic nervous system (cholinomimetic agents). It was confirmed both in my researches on treatment of men with weak potency or

with premature ejaculation [21] and in experiments on animals where improvement of lactation and maternal conduct was demonstrated using proserine [10].

\* \* \*

... One of the main reasons of parturition disorders — higher or lesser degree of the so-called *discoordination of labor activity*, i.e. non-synchronous contraction of the uterus' muscle fibers. This causes pain, the contractions of the uterus become less effective, the child suffers from compression of the umbilical cord... And in the tired muscle fibers the lactic acid gets accumulated what makes them be tired more...

In such cases obstetricians inject preparations that stimulate the contractile activity of the uterus or give *medical sleep* for relaxation or even make the operation of *cesarean section*. At the time when I studied this subject there were attempts to stimulate the labor by means of passing electric current through the parturient's body (and fetus too!). Special expensive apparatuses to be used for this purpose were developed and actively imposed "from Moscow" on all obstetric institutions of the USSR and abroad. But once bought they were rejected: the apparatuses did not help in labor but only made the poor woman feel worse. And — what is probably more important — all possible long-term consequences of the current's influence on the bioenergetic structures of the child's organism were ignored...

I thought this way:

One should seek the cause of the discoordinated labor in "killed" nourishment that contaminates the body with salts of uric acid and with extraneous coarse energies, and in "contamination" of the bioenergetic channels of the body caused by other factors (diseases, traumas, bioenergetic contamination from other people including sexual contacts with ill or coarse men). All it should be explained to women (and to men as well) in advance, far before the parturition. But now it is too late, it is necessary to help in labor with no or minimal injury to the mother and to her child.

Thus, I proposed a non-drug method for neutralizing the lactic acid in the uterus' muscles. Two my assistants constructed quickly a simple apparatus. It was used just for establishing local electric potential. We carried out clinical testing. The results showed a remarkable success. It remained only to work out exact indications for applying this method... But at that time KGB started to persecute me...

Later on the engineer who helped to create the apparatus published the method without my consent and demonstrated his total incompetence even in the title of the publication. But the regulation of labor activity was already outside of my interests: God hurried me to study Him and to pave the Way to Him.<sup>12</sup>

\* \* \*

All said in this chapter is certainly true. Although at that time I did not know

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<sup>12</sup> But if someone will decide to continue this good work on elaborating and applying this method I would be glad. The necessary documentation is kept in the Institute of Obstetrics and Gynecology in Saint Petersburg (innovation certifications №№ 265, 266 of the 1 February 1979).

about much more significant factors that affect our health and well-being. And the first of them is the ethical component of our lives, that defines how our Teacher God forms out destinies. This includes, in particular, what we dedicate our lives to, the nature of our nutrition, our relationships with people of different evolutionary-age groups, mastering of the methods of psychical self-regulation, etc.

A simple example: man constantly lives with concentration of consciousness in his head only, and that results in bioenergetic depletion of the trunk's chakras and thus in problems of the functions of the corresponding organs. But if one masters to move the concentration of consciousness freely into any charka — needed at the current circumstances — and to keep all chakras pure, open, and full of subtle energies — then owing just to this many chronic inflammatory diseases disappear, the functions of the organs and systems of the organism recover and normalize. The above said fully concerns the sexual function and the whole reproductive system as well.

## **“Museum” of Exhibits of the Freak People**

Preparing me for great spiritual service God made me a broad scientist of wide type. Among other things, I studied professionally many aspects of medicine, and even taught physiology in a medical institute, I became deeply acquainted with life of many animals, worked even with dolphins in a scientific dolphinarium. Particularly, I showed that dolphin's sexual drive can be induced by injecting oestrogen folliculin to females.

What a spectacular sight — the sexual love of dolphins! A pair swims in loving ecstasy on their sides snuggling up with bellies. They move absolutely synchronously: dive as a single whole, in a few seconds come to the surface to make a breath and then swim underwater again... It creates strong energetic field of joy and happiness. Afterwards, they look gratefully at the man who made it possible, smile, thank quite distinctly...

... In this scientific organization I had occasions to hear about villainous abuse of these magnificent animals by the people in white medical coats.

For example, one of them had to “prove scientifically” owing to which parts of the body dolphins swim. He takes animals out of water, chops off their tails with an axe and throws them back. Dolphins, impregnating water with blood that spurts from wounds, choke and drown.

Well..., it proves that the tail with fin is really needed for dolphins to swim and to float.

Then what flippers are needed for? He shops off flippers of other dolphins and observes how for a long time they try to float with the help of the tail only. And, exhausted, they drown eventually...

Excellent! The material for the publication is collected!

... Dolphins can make sounds intended specially for people, i.e. within the frequency range perceivable by the human ear. In such a way they tell people about their joy, gratitude, friendship.

But of pain they cry in their ultrasonic range, which is non-perceivable by people. Thus, dolphins became convenient “units under test” for doctors and physiologists: no need to bother about anesthetizing the patients for surgical operations. To beginners expressing amazement they explained: as you can

see they do not cry, so it is not painful for them; the pain sensitivity of dolphins is very low...

And cut them without anesthesia, just having bound tight.

Among other things, surgical operations on cerebrum were carried out. They make trepanation of the skull and stick electrodes into different parts of the cerebrum to see what comes out. When the workday of doctors-experimenters ends they go home leaving the dolphin alive in a bathtub with open skull and exposed brain for tomorrow. Next day they, with fresh energy, came back to continue sticking pins into his brain... It lasts for several days until the dolphin dies.

In this organization I got involved into a vivid episode of scientific falsification.

At that time I was a head of laboratory. Two incapable and lying women “researchers” from another similar organization decided to publish an article and to make it more trustworthy they made me a co-author without my knowledge. The article was based on extensive experiments with rich material. Yet, these experiments were never conducted: they made up all the material. An interesting detail: at the beginning of the article it was said that the experiments were conducted on rats, but at the end of the article — on mice... They had no wits even for devising a logical lie!

Before this case I had conversations with one of these “scientific researchers” and expressed softly my amazement about her total incompetence in the subject of her thesis. When I recommended her to read certain scientific publication she always reacted in the same way. She shouted in response: “How can you talk to me in such a way! I’m a mother of two children!”

And as a proof she brought her poor sons — pallid, dejected, reserved...

... I saw many similar pseudo-researchers of various ranks.

For example, I worked along with a spinster who was making a thesis on sexology. Since she has no personal sexological experience and, in general, all this was alien and incomprehensible to her she could not learn the difference between two “foreign” words: *erection* and *orgasm*. Yet, she defended the thesis successfully!

... Or a Doctor of Medicine stating that it is necessary to eat food, which causes intensive flatulence: for it is only due to gases that the food moves through the intestine...

... Or a fat old alcoholic and morphine addict occupying the position of a director of a medical institute. He became “famous” by writing “ordered” ideological publication against Sigmund Freud and was promptly “advanced” in the scientific rank by functionaries of the C.P.S.U. During last ten years of his directorship in the institute the only his business on the work place was lifting up women’s skirts (not in the figurative, but in the strict sense). Such was the morphine’s effect on him causing disgusting lustfulness of insane moromic man. Being a director he used to sign papers only after harassing the woman — a laboratory assistant, a post-graduate, a researcher — who brought the paper for signing into his office. If a man came to him (me, for instance) he led him out into the waiting room and giving him a wink addressed each woman waiting there: “Let’s see what you have here...”

And lifted up one after another their skirts.

His death was remarkable. He died not as a hero fighting for people’s good and not by serene good death. He died sitting on a lavatory pan.

Another similar director — not a drug addict, but a Corresponding Member<sup>13</sup> of the Academy of Medical Sciences (AMS) — was governing another medical institute, fortunately not for a long time, until he died. Apparently, he was a gorilla in his last incarnation. His intellectual level was quite low even in ordinary situations. But when got angry he posed as an excited gorilla male (very stooping with dangling straight arms) and losing his self-control made jerky rotary body movements. At that he shouted always the same: “Fine him! Dismiss! Imprison! Arrest!”

During the time of his directorship the institute lost all best doctors and leading scientists.

... There was another interesting “exhibit” in that institute— a quarrelsome woman with quite low intelligence occupying the position of chief-doctor. In the language of the old psychiatry such types were diagnosed with *physiological feeble-mindedness*. *Physiological* here means not *pathological* yet, i.e. not oligophrenia, but very close to it. I tried to find out asking the “veterans” of the institute: why that silly woman is on the chief-doctor position? They replied me with expressive gestures: she CAN-NOT be discharged..., to let her work with patients is not possible too, since she will maim them; so to keep her on this “pedestal” is the lesser of the evils ...

... Another academician was a Ukrainian biologist. Fidgety-jerky-important he always spoke so rapidly that nothing of his speech could be grasped but few words. Nobody understood him. The most interesting thing was to observe scientific meetings where he as an academician and director of the institute was giving a speech, which somebody had to comment, to praise, to thank for valuable advice and instructions... Subordinates had to compose what he seemingly meant in his speech. At the same time they needed to watch attentively his mimicry to adjust their praise and thanks if something is wrong...

... How such directors advanced in the official career? — by pleasing the bosses of C.P.S.U. and K.G.B.: for example, taking someone on a good position (someone’s son, daughter, or wife), dismissing someone, inform against someone, slander someone, defile someone publicly...

... Preparing me for great social work God showed me various psychotypes of people. It was like an excursion in zoo for me, where He presented to view typical exhibits.

There were moronic scientists, mentally ill doctors who needed treatment themselves, yet they “treated” patients maiming them.

Or thieves justifying their deeds by blaming the people whom they robbed: “He is such a fool: he hid it badly! It’s his fault! Fools need to be given lessons!...”

Or — sadists who torture others through physical pain or certain lie getting pleasure because of that.

Or — such a typical “exhibit”. To my father, who worked as a chief accountant, an auditor from Moscow came from time to time for conducting an audit. It was customary to please and entertain the auditors. Therefore, this auditor (it was always the same person) every time stayed not in the hotel but in our home. During the “audit” he was doing nothing, just drinking vodka (the report about the audit he made afterwards in Moscow taking from the father corresponding papers prepared for him by the accountants). Having had spent

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<sup>13</sup> A high scientific degree in the Soviet Union (note of interpreter).

on drink all the money he stole money of my parents. They noticed, frowned, but bear with it.

Another obligatory part of the “audit” was fishing. Usually they took me too. All were fishing there in order to give him “fresh catch” to Moscow. And he was only drinking vodka. Also, winking at me drunkenly, he proposed that I rape someone of the fishing men. But it was completely incomprehensible for me, so I said nothing smiling confusedly...

... Violence (any kind of it) against people was unacceptable and incomprehensible to me from the very childhood. I cannot recall any case from my life when I had to use violence against a person for the sake of reaching some my goal or, as others do it, for no particular reason, for fun, or out of “bad mood”.

When my schoolmate at the senior school grades — *honorable student* — shared his dreams about taking part in gang rape of a woman, I could not understand him: it was something beyond my comprehension. But he only laughed at me. ... Later he became a medical officer, served in Moscow leading “merry” way of life, got a good salary and laughed about it: “Is it really money in Moscow?!”

... When in 1968 Soviet intervention into Czechoslovakia was under preparation there was a danger that I can be conscripted for military service. I firmly decided to shoot myself, but not others.

But I was not drafted: I managed to enter post-graduate study and my conscription was postponed.

However, tens of other conscientious youths from the Soviet forces, which were sent to enslave Czechoslovak nations, shot then themselves. They became heroes in the face of God contrary to aggressors...

... Some years later I had an occasion to hear a story from a member of a tank crew, who participated in the intervention. He was in the leading tank of a column of advancing armored troops. The heroes of resistance set up a barricade on their way on the road. The crew of the tank opened machine-gun fire. The defenders of the barricade laid down in a ditch. Then the tank driver went down from the road to bypass the barricade but one of the tank’s tracks he set going in the ditch...

And the narrator — with pleasure, savoring it — showed how one after another the skulls of living people were crushing under the track: “like ripe watermelons!”...

... Jan Palach — a Czech hero — burned his body publicly in Prague as a demonstration of protest. And I had a serious intention to do the same in Moscow on the Red Square. At that time I did not value my life because I did not know its meaning. But highly valued scrupulosity and hated outrages on it.

... But I was stopped by God, Whom I did not know yet. He asked me a very reasonable question: how can I get enough amount of gasoline in a strange city, bring it to the Red Square, write and set up the corresponding placard? He “inhibited” sharply my intention to realize this action.

... At those days other men burned their bodies in Moscow. But God was preparing me for another service...

## **Beginning of the Spiritual Path. Healing**

In this chapter I will start describing how God gradually turned my face on

to Himself.

Once I met in the street my old acquaintance. He invited me to go to a course on hatha yoga.

“No,” I replied, “I’m practicing it already and got bored with it.”

Few days later I met him again. (And before we had not seen each other for many years!)

“A lecture on healing is going to be arranged,” he said, “Varvara Mikhailovna Ivanova will come from Moscow to give it. Will you come?”

“No,” I replied, “it’s not interesting for me.”

He gave me the address where this lecture will be delivered and left.

Right away I met another acquaintance of mine and told her about the lecture. She became interested and persuaded me to go to it together.

Varvara Mikhailovna Ivanova was one of the heroes of that epoch. Parapsychology, which she adhered to, was forbidden at those years. K.G.B. agents were watching her constantly. Many times they took her away from the stage during her public lectures. But she continued her fight and won: parapsychology was at last “acknowledged” in our country — thanks to her efforts, in particular.

On the lecture that we attended (for conspiracy reasons it was arranged in a private house out of city) Ivanova related about famous healers, demonstrated the methods of healing with hands, conducted a seance...

My companion and I had some minor sicknesses.

She recovered, I did not.

She refused to believe, I did not refuse.

To put it more exactly, I did not believe: as a scientist-experimenter I used not to take something on trust. I had to verify it, to make an experiment.

I tried — and it really worked. All “tricks” of a scientist to make the experiment clean demonstrated that there is an effect.

For instance, directing an energy stream from the palms and fingers of the hands at a patient against the background of compassion leads in most cases to recovering: it removes headaches, inflammations caused by burns, paralyzes etc.

Yet, some patients I was unable to help despite making every effort. (Years later I realized the reason: God wanted them to make their own efforts on transforming themselves).

Galina Vaver joined me at this time and for many years we sought the Truth together.

... One case from the healing practice stuck in my memory. Once in a village I was asked to examine a cow. The owners had changed four cows, this one was the fifth, and with all of them there was the same problem: their milk yield reduced significantly few days after they came to the new cow house. Moreover, coming back from the pasture they refused to enter the cow house and the owners had to push them inside with the help of “all village”, as they said. For them it was a shame: what neighbors could think about the people whose cow does not want to come home!

I entered the cow house and saw with clairvoyance bright black spots in a corner and between the cow’s horns: spoiling!

I managed to wash them off with an energy stream flowing through my body.

But the next day... the cow fell ill: it had running eyes, nose...

The mistress cried: whatever problems the cow had, it was a cow — but

now it is dying...

At that day we had to leave: our vacation was over. We left sad and confused.

But some days later we received a joyful letter: the cow has recovered! Now it willingly enters not only the cow house but the owner's house too when overlooked, so that it is hard to push it out!

... Thus, the phenomenon of bioenergetic healing became a certain fact for us. The medical desire to help suffering people began to grow in me again. It called for increasing our healing abilities. Following the invitation of that yogi — an acquaintance of mine — we came to him to practice hatha yoga.

Thanks to conducting the healing practice our healing abilities were growing, new healing methods appeared. In particular, it turned out that in healing one can use chakras apart from hands. We started to seek new methods of chakra development.

In parallel, our broadness of outlook was growing thanks to reading the *samizdat*<sup>14</sup> publications on bioenergetics and yoga.

We had to part with the hatha yoga instructor: his interest moved to the stories about *yeti*, he began to drink alcohol, though he preached lately a nonalcoholic way of life; he began to eat meat, though he preached lately the opposite. His energetics soon became so coarse that it was hard to have contacts to him... The energetical coarseness suppressing other people allowed him to enjoy his "power", especially over women...

This is how people turn towards hell.

... One day I met him with a spinning rod:

— Why?...

— What's wrong? I help them to reincarnate.

A yogi-killer?

Or not a yogi at all?

Before we parted with him he acquainted us with a woman-medium. Through her we received the next impulses for advancement.

## About the Methods of Healing<sup>15</sup>

I would like to describe here some results of my study of the problem of healing.

As a preface let me outline some aspects of bioenergetic interactions that occur every day regardless of whether people are aware of them or not.

Relationships between parents and children, teachers and students, supervisors and subordinates, spouses, as well as our sympathies and antipathies in any group of people etc. — all of them to a large extent are determined by the bioenergetic characteristics of the participants of those situations: the distinctive features of the energies that each organism emanates and the ways other organisms react to these emanations.

People differ from the bioenergetic standpoint on the series of criteria, the

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<sup>14</sup> The literature forbidden in the Soviet Union was published secretly by enthusiasts with any means available. It was called *samizdat* (i.e. self-published) literature (note of interpreter).

<sup>15</sup> This chapter was translated from Russian into English by Maxim Shafeyev

most significant of which are the following: a) excess or shortage of bioenergy in the organism, b) bioenergetic coarseness or subtlety, c) purity of the bioenergy or its contamination due to various diseases, incorrect lifestyle or unfavorable external influences, d) the level of development of the bioenergetic centers of the organism (chakras) and domination of specific centers at a given moment of time.

Excess of bioenergy is not necessarily an indication of good health of the particular person, like some people think. For example, intensive emanation of pathogenic energies is a typical phenomenon that occurs during acute stages of many diseases. Harmful energies can get emanated when a person experiences aggressive emotions, as well as emotions of despondency or those of *inner weeping*. The only way to distinguish bioenergies by the qualitative criteria is their assessment by extrasensory individuals who developed an ability to perceive a wide range of such emanations. For example, some of them can evaluate the state of another person (up to making a precise diagnosis of diseases, assessment of the condition of chakras and meridians etc.) just by his clothes or by any object, that this person used and which has traces of his bioenergy.

Bioenergetic shortage is mostly observed in patients who have been weakened by their disease, as well as in people with consumeristic attitude towards others, be it a specific person or the society as a whole. Such incorrect ethic orientation forces those who possess them to constantly feel unhappy. Communicating with them is often onerous for other people, since the person who always wants something from someone demonstrate a so called *bioenergetic vampirism*, which can be exercised even at a large distance. The only way one can help those ever-miserable “vampires” is by reorienting them from the consumeristic attitude towards everybody and everything — to an active and creative position in life, in other words by changing their vicious orientation towards demanding love for themselves into desire to give their love to other people and to the world as whole.

It is emotions that represent the most important mechanism of setting bioenergies in motion. This is why ethic self-correction and mastering the ability to control one’s emotions by using psychic self-regulation methods allow one to learn to never harm other people with one’s disharmonious bioenergetic emissions or with stripping them of their energy.

When talking about bioenergetic interactions between people we cannot disregard the sphere of sexual relationships. An intensive energy exchange between partners takes place during a sexual intercourse. This implies the exchange of both pure, healing and coarse, pathogenic and harmful energies. The readers can make their own conclusions from this.

Bioenergetic factors are the causes of many sexual disharmonies: such as impotency and quick ejaculation in men and frigidity and anorgasmia in women. Among the specific causes can be undeveloped or contaminated chakras (primarily svadhithana), vampirism from the side of a partner as a consequence of his or her perverted concept of love, i.e. “love” for him- or herself, desire to receive for him- or herself as opposed to willingness to give his or her love to the partner. Incompatibility of partners by the level of refinement of their bioenergies can also play a significant role here. This can be the cause of various derangements in the energy system of the partner, whose energetics is more refined (more perfect). Apart from health disorders contacts with partner

who possesses more coarse bioenergy can lead to sexual indifference up to the development of an aversion to the given partner or even to sex in general.

Regarding incompatibility of svadhithanic energies I should mention that if a woman's bioenergy is coarser than her partners' this may be the cause of his quick ejaculation due to irritating influence of such energy on the man's svadhithana. This is to say that one should look for the reasons of this type of sexual disharmony not only in men (as it is popular), but also in women. The reasons of sexual disharmonies that have been discussed can be eliminated by using the methods of raja yoga [29].

All examples that were given above were supposed to demonstrate the variety and complexity of the so to say "everyday" issues of bioenergetic interactions between people as well as the importance of taking them into account. In most cases such contacts occur without control from the side of their participants, and they are not aware of the causes of their consequences.

But there exist spheres in which people apply their knowledge in bioenergetics consciously and in a controlled way. One of them is healing.

Healing consists of bioenergetic diagnostics and bioenergetic therapy. Let us discuss their major forms.

The simplest method of bioenergetic diagnostics, which extrasensory individuals usually start studying first, is diagnostics using the palm of hand. This method is based on the fact that the body of every living being, including human being, is surrounded with energy field called a *cocoon*. This energy field is created by vital activity of all body cells, the configuration of the boundaries of the *cocoon* and the density of the energy inside it reflect the health state of the organism.

The boundary of a human body's *cocoon* is usually located at about 50 centimeters from the body. But if a patient is weakened the boundary of his *cocoon* may be closer to his body and be difficult to identify. And on the contrary — boundaries of the *cocoons* of people with high bioenergetic activity may be located at 2 meters or farther from their bodies.

Almost everyone can learn how to feel the boundary of the *cocoon* with the hand. One should first practice feeling one's palm in a more dense environment, i.e. as if it is in the air that turned into a thick transparent liquid that impedes its movement.

Then one starts move one's palm towards the partner's body from a distance, making smooth palpating movements. At some moment the hand bumps into an invisible barrier — a boundary of a more dense space. This is the *cocoon*. Moving the hand within the *cocoon* causes in the palm pricking sensation and a feeling of something like an energy "wind" that is blowing through it.

Upon learning how to locate the boundary of the *cocoon* we may proceed to the next stage of study. Now we will palpate the boundary around the entire body of our partner. If he is healthy, the boundary will be at the same distance from this body. But if he is sick, then saliences or depressions will be observed against the affected areas. The former correspond with zones with pathologically increased bioenergetic activity, while the latter indicate zones, which bioenergetic activity is decreased.

This method allows to identify also the latent (hidden) stages of diseases, as well as the nidi of the sluggish diseases that the person may not even be aware of.

Having trained ourselves like this we may learn to identify so small problem

areas as dental caries or a common pustule covered by clothes.

This method just like all the others can also be applied when examining animals and even plants.

In some cases (when the *cocoon* is too large, for example) it may be more convenient to set perform the diagnostics not by studying the boundary of the *cocoon* but changes in the density and other characteristics of the energy field inside the *cocoon*. The palm of the healer should be moving parallel to the patient's body. Many extrasensory healers use the latter variant only. But if the patient's chakras are developed, their fields will create interference, which will render this method inapplicable to them.

By the way, it is very difficult or even impossible to make any kind of diagnostics through synthetic or sometimes wool clothes.

Another bioenergetic diagnostics technique relates to so called *clairvoyance*, i.e. seeing the energies that cannot be perceived with regular vision, in this case. Some people have an inborn *clairvoyance* abilities (i.e. from their previous incarnation), but virtually anyone can develop them as a result of systematic raja yoga practice [29].

In order to make it easier to master this technique one may place the part of the body being under examination in the energy field of one's hands (between one's palms). Let us keep in mind that this kind of clairvoyance is performed not with the eyes, but with the consciousness, which for best results one should concentrate in one's own *cocoon* behind the anahata chakra or in the chitrini meridian.

The scientific understanding of this phenomenon is possible only through acceptance of the following three postulates:

The first of them is the fact of a multidimensional nature of the whole universe, and also of a particular living organism.

The second — that the human consciousness is capable to penetrate — thanks to special methods of training [29-31,33] — into the depths of the multidimensional universe and cognize directly various spatial dimensions.

The third postulate defines that the consciousness is of the energy nature; an individual consciousness is a bearer of self-perception and self-awareness; it evolves changing both qualitatively and quantitatively (i.e. by its "mass").

The primitive materialistic thinking that was dominating in our country resulted in an actual identification in the layman and pseudoscientific lexicons of two completely different concepts: *mind* and *consciousness*; this impeded the development of psychology and the sciences related to it.

In the given chapter I will not describe the methods of development of consciousness and clairvoyance. Let me just note, that this development proceeds through refinement of the emotional sphere, work with the chakras and main meridians.

Those extrasensory healers who mastered clairvoyance gain an ability to observe dark (gray or black) energies inside the affected parts of the patients' bodies, driving out which leads to disappearance of the symptoms of the diseases — immediately or after some time.

Apart from the techniques that were described above there are other — more complicated — methods of bioenergetic diagnostics. Among them is, for example, recreation of the patient's image (the *phantom*), while the patient can be far away from the healer, and subsequent using this *phantom* for making the diagnosis. One may transfer the concentration of consciousness close to

the patient (regardless of the distance to him) and perform healing procedures there. Healing without making a diagnosis first is also possible, which we will talk about below.

Let us proceed to discussing methods of bioenergetic therapy.

The first and the most commonly used is using the healer's own bioenergy, which he emits through the palms of his hands (either with imposing the hands accompanied by massage or at some distance from the patient's body). The distinctive feature of this method is that it uses considerable amounts of energy that has been accumulated in the organism of the healer. The drawback of this method consists in that by giving his energy to the patient the healer's organism becomes weak and thus vulnerable to damaging factors. In order to alleviate this negative effect the healer should eat and sometimes sleep well right after the difficult healing sessions.

The other therapeutic technique is less fraught with these drawbacks; it also creates more favorable prospects of further progress of the healer. This method implies using not the energy accumulated in the healer's organism, but external one. The external energy can be channeled through the healer's chakras, which in this case play a role of something like focusing lenses. The stream of healing energy gets channeled through the healer's body from the behind his back forward. The healer controls the session using clairvoyance. The general task of the healer in this type of therapy is to cleanse the patient's organism of dark energies in all space dimensions, which he has the access to. Through-the-chakras influence may be accompanied by manipulations by hands and sending energy through them as well. I should remind that wearing synthetic clothes makes it either impossible or very difficult.

The last method contributes to development of the energy systems of the healer, as well as teaches him to interact with various manifestations of the multidimensional space. The healers that practice this method usually arrive at expediency of preliminary attunement with help of proper kinds of meditation. As a result of this during the healing sessions they may achieve sensation that their organisms are simply being used by the Power of the Universal Love; at such moments the healers feel themselves rather witnesses of a sacrament that takes place.

As the healer acquires experience he finds out that not all patients can be healed just by "washing" their bodies with flows of energy. It makes him look for more complicated methods of healing, for example, using images for performing various "surgeries" in the depths of the multidimensional organism of man. There — in those space dimensions — images that he creates by means of using his personal power turn out to be possessing real effectiveness, which is confirmed by facts of instantaneous changes of the patient's condition after being influenced in such a way.

Another example of an effective application of energy images in healing is use of special medical yantras (graphic pictures), which produce three-dimensional healing energy structures.

One of the ways of treating patients that suffer from serious illnesses is combining efforts of two or more healers. One of them may supervise the process using clairvoyance, while others play roles of "surgeons".

Healers who acquired mastery are capable of conducting energy-anesthesia during complex *physical* (and not with imaginary instruments) surgeries. And some Philippine surgeons perform painless surgeries inserting

their physical hands into bodies of their patients, without using any cutting instruments<sup>16</sup>.

It is also important to understand that infectious diseases (unlike those that are caused by energetic or mechanical damages) may not necessarily get cured completely as a result of healer's influence. Since bacteria, viruses, fungi and other parasites do not die because of this. But in these cases bioenergetic therapy allows: a) cleanse the organism of the patient of the energetic consequences of the inflammation, b) temporarily eliminate or alleviate the symptoms of the disease, c) increase resistance of the organism. The rational way of treating infectious diseases will be combination of bioenergetic and drug therapies.

A beginning healer must also know that it would be dangerous for him to take up healing certain diseases, such as flu or cancer.

Here we will also list rules of healing that allow to avoid causing unintentional harm to the patients:

First — a healer must not use alcoholic beverages: the healer's bioenergy acquires pathogenic qualities as a result of his taking alcohol (it can be observed as a grayish coloring of the energy flows that he emanates).

Second — a healer who is sick himself must not attempt to heal other people, since in this case he will share the energetic information of his disease with the patient.

Third — a healer must not influence those patients whose energy is significantly more subtle compared to his own so that he does not damage their energy system.

Fourth — a healer who uses meat or fish for food should not influence the people who adhere to the *killing-free* diet, since their energy is incomparably purer and subtler.

Fifth — during the sessions a healer must not allow himself any coarse negative emotions or bustling, as well as to get distracted in his thoughts from the only admissible subject: compassion to the patient and trying to find possibilities to help him. Any other thoughts or emotions distort and contaminate the energy flows that he emanates.

Deviation from the rules listed can lead to causing harm to the patient's health, even if the main symptom is eliminated as a result.

We should also mention that arrogance and desire of fame and personal enrichment do not embellish the image of a healer. Although there is no doubt that he may accept — if he wants to — a material remuneration for his hard work. And this kind of work is connected not only with significant energy losses but also with bioenergetic contamination from the patients, which often leads to development of diseases in the healer's own organism.

If a healer who strives for perfection in his art endures ethic tests that he encounters on this path, in particular, if he always unsatisfied with his level of development, then healing becomes a wonderful means of spiritual self-perfection for him. By helping others he develops unselfish self-sacrificial love, increases his knowledge of the multidimensional world, including knowledge of man's nature and of methods of helping people in various ways, as well as increases his personal power through active service.

Use of the methods of raja yoga and later of buddhi yoga for more efficient

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<sup>16</sup> See also *Nature and man* magazine, issue #12, 1989, page 60.

healing, mastering the ethical steps of karma yoga and bhakti yoga, accumulating knowledge (jnani yoga) allow him to approach the highest methods of healing, such as those that Jesus Christ was demonstrating. Such a Healer would not even need to know the diagnosis, send energy flows or create images of surgical instruments... He would only need to know with absolute certainty that the patient deserves to be healed and touch him with his Perfect Divine Consciousness.

But to be able to heal like this one should go through stages of Samadhi, *crystallization*, and Nirvana. We will discuss them in details in the next chapters; here I will only shortly clarify the meanings of these terms. The word *Samadhi* denotes emotional state of bliss of the highest order, which a person usually experiences when he enters in meditations the highest spatial dimensions for the first time. *Crystallization* is a process of increasing a quantity of individual consciousness. Nirvana — is the state of Mergence of an individual consciousness with the Consciousness abiding in the highest spatial dimensions; it is accompanied by the ability to direct the attention into the multidimensional world from within its primordial depth.

One should understand that *crystallization* can be either true or false. The true *crystallization* is that which is performed in the highest spatial dimensions; the false one — in more dense layers of the universe. The latter may enable one to work “nice” wonders and to suppress other people’s will. But the state of the one who possesses it cannot be called close to the Perfection.

The last question to dwell on in this chapter may sound paradoxically to someone: should one heal at all? And if one should then in what cases?

We discussed already that the healing practice is beneficial for the healer. But is it beneficial for the one being healed?

You see, if to understand, any disease is a result of a person falling out of ecological harmony, in most cases it is a consequence of his violations of certain ethic principles, of which the most fundamental is Love for all people, all living beings, all multidimensional macrosystem, including the highest forms of its consciousness, the Creator.

In other words, a disease, as a rule, is an indication for man that he has to improve something in himself.

And thoughtless (from the healer’s side) healing often deprives the sick person of urgent need to think and to change himself.

So, by healing the body we may do harm to the soul. Therefore, it would be more appropriate to help a person to understand the cause of his disease and to direct his efforts towards self-healing and only after that to help him heal his body, if necessary.

Of course, in this multi-aspect and complex issue there cannot be any “prescription” fit for all cases. And the truth, as a rule, lies in the middle between two extremes. For example, purely *corporal* healings (i.e. those that go without any explanations and recommendations) are sometimes regarded by the patients and the witnesses as an impulse that awakens them from a dull sleep of ignorance, which stimulates their efforts on searching spiritual truths and acquiring healing skills — in order to develop through it their potential of Love.

## Woman Medium

She was a member of C.P.S.U. staff, middle-aged. One day she got severe headaches that did not cease. Medicine could not help this case.

Suddenly she began to hear a voice, which said that he is a spirit, a famous Russian poet of the past. He was allowed to enter her body for several years — for the years, which, as he said, he missed to live in his fate in his body because of premature disembodiment. And the headaches were caused by his entering.

The member of the Party retired promptly from the district committee and became engrossed by studying of the mystic world that has opened to her.

First the spirit directed her to take a course on hatha yoga, then he started to conduct healing seances through her body that were really helpful to people.

One day he ordered to arrange a seance for healing the diseased with cancer. She had to invite to the seance as many healers as possible. It is there that we got acquainted with each other.

Since that day a group of people of various age formed around her. The spirit described to them — to former atheists — the life in the *other world*, gave advices and predictions, healed.

It is from him that we heard for the first time that animals live not for the sake of being slaughtered by us and that eating their corpses contaminates our bodies with harmful salts and energies. All we changed immediately our nutrition.

Also he acquainted us with another spirit, who was a hatha yogi in the Himalayas in his last incarnation. That spirit began to guide our hatha yoga exercises, prescribed special diets and 3-day fasts for ridding of consequences of the wrong nutrition.

Though the existence of the *other world* populated with spirits became a certain fact for us the question of the existence of God never come to us seriously. God was substituted in our outlook of that time with spirits, which seemed to us omnipresent, omniscient, perfect.

Now I realize that this is the cognition way of all, who start from scratch — whether they are whole nations or individuals — except if they get from the beginning into mature spiritual milieu.

During our hatha yoga exercises under the guidance of the new tutor we experienced indubitable separations from the *physical* body occurring repeatedly. For example, while doing *shavasana* — relaxation when lying on the back — we suddenly experienced ourselves standing on heads or hovering over the floor. Thus, the reality of the non-material existence was perceived by us and became our own experience.

Since we can exist without *physical* bodies we are actually immortal. That is, after death of the bodies we too will appear living in the world of spirits. In this way we began to think about our future presence in the discovered world of spirits.

And what are relationships in the world of spirits? Obviously, spirits are very different. Is there some hierarchy among them? What if there is God — “the main boss” of all existing spirits?

Thus we advanced to a higher stage in our development where spirits are in the center of attention, but there is also an idea about God, though the understanding of Him is not correct.

... At that time my personal experience as a medium began.

First, I tried to establish a contact with our Himalayan hatha yogi. I formulated questions in the way that the answer can be received as “yes” or “no”. The answer was perceived as the state of inner comfort or discomfort accordingly. It required complete relaxation of the mind and emotional sphere. The received answer could be clarified with the help of questions like: “Or it doesn’t matter? Have I understood right?”

We also tried to communicate with spirits using a saucer. We drew a pointer on it, put on a wooden table without nails a sheet of paper with drawn dial (letters and digits), put the saucer on it, lighted candles. And spend many night hours holding tired hands over the saucer.

It repeated several nights — all in vain.

At last one of us exclaimed desperately: “Volodya! Ask at last: what’s the matter?”

I asked and heard for the first time a clear answer: “I intentionally prevented spirits from participating in your game. You don’t need ‘devices’ for such a contact. It’s more prospective to learn perceive thoughts directly.”

And I began to teach this all members of the group. Many of them succeeded.

At that I discovered a phenomenon amazed me: some learners had nothing to ask! For instance, a young woman, who liked sweet buns and was fat because of that, asked questions only in bakery: which bun is better to buy, which of them is tastier?

Thus I understood that spiritual needs of people are different.

...It is interesting to note that spirits can be recognized by individual vibrations, which they create just by their presence. Such vibrations are perceptible like sounds in the space around the head. Usually (but not always) they are monotonous and differ by the tone. The higher is the tone of the spirit’s vibration — the higher is the stage of his spiritual advancement.

...At that time I had my first contact with Helena Petrovna Blavatskaya. She came surrounded by a retinue of another spirits and addressed me as no one before: “My dear Antonov! I wish that you write a sequel to my *Secret Doctrine*.”

I think I managed to realize the Helena Petrovna’s request.

... I recall a funny story narrated by an acquaintance of mine.

Once a group of students collected at examinations time. A friend of one of them came as well. She could communicate with spirits through a saucer. When she told about it all wanted to see how it works.

They invited a well-known Russian poet killed by Bolsheviks and asked him what marks will they receive on the next exam. He answered. Later, all his predictions realized exactly.

One young man in this group asked what he will be in the future. The spirit answered: “Stand firm, man, you’ll be an impotent!”

Then someone asked: “Does God exist?”

The saucer fell down and got broken on the floor. The seance was over.

... And another case from my own practice.

In the epoch of governing of the marasmic dictator Brezhnev in the Russian empire many scrupulous people dream that he will leave this world. And so did we.

One day through the woman medium forecasts came stating that at the named date and at the named time Brezhnev will die. These predictions began about two months before the named date.

This date was coming. Several days before it Brezhnev stopped to appear and there was no news about him both in the Soviet press and the radio. On the other hand, the western broadcasting stations began to speak about his serious illness and his possible successor.

We were waiting more and more impatiently.

At last, this day had come. Comrades were hanging around me: "What do you hear? Has it come true?"

The named hour drew near. It was 2.00 p.m.

Exactly at two o'clock I heard a strong man voice from the non-material world as if it was that radio announcer who always announced the most important messages. The voice "broadcasted" a paraphrased communist slogan: "Brezhnev is alive! He will live forever in our hearts and memory! Brezhnev is alive! He will live forever..."

These phrases were being repeated like a record on a tape.

I understood that all it was a joke...

And Brezhnev recovered in some days and continued to booze and tyrannize for long.

Only when I managed to find out what and who is God, I understood the meaning of that joke: do not wish death to other — this is not people's matter, this question is of the Omnipresent and Almighty Lord's competence only. Later I found that God said the same through the prophet Muhammad; it is wrote in Sunna's hadithes [28].

...The group that we worked with existed not for long. First its head left since she had not stand the ethic test. Namely, through her more and more prophesies were received about soon disasters such as earthquakes, epidemics, which will destroy all "infidels". Naturally, all people except of us belonged to these "infidels".

All her predictions had not realized to 100%; the cataclysms were "deferred", new disasters were forecasted.

Some members of the group savored openly forthcoming sorrows and deaths of the "infidels", others were indifferent to such predictions.

The spirit started to give her tasks like this: she went to a wash-house or a library, stayed near the doorway and rebuked everyone who slammed the door...

Once she planned to herself the next day of our meeting, but forgot to tell us about it. We did not come, of course. Then she sent all us post cards with damnations and such words: "Who is not with me is against God!"

In this way we parted with her: some with spits refusing all received through her, some — with gratitude and compassion...

It was found soon that she had neglected diabetes. Insulin injections were prescribed. But the spirit commanded to stop injections. She complied and died soon...

Also she wrote down many poems, which famous Russian poets communicated through her. They were poems of religious and political content. I remember the following verse about “planned economics” in the USSR:

In the state where planned economics  
Is realized for the plan, not for the reason’s sake,  
One can find nothing flawless,  
Neither pure river nor lake...

Also Alexander Sergeevich Pushkin passed the following message:

Be still alive, my man, and fair,  
For goodness’ sake do holy business!  
Do love not best your hundred years,  
Believe the Truth and trust the Isness!

Don’t be afraid of storm and tempest,  
Be placid in the face of fate:  
Your seeds of good will give a harvest  
And from the Cosmos you will have an aid!

It seems that only two people from that group — Galina Vaver and I — went further on the spiritual Path.

*Translation will be continued.*