

Life of Astrokaratek in the Egregore

The Twin Disciples

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Introduction

This book consists of two parts, written by different authors. The same events are described from two points of view. Despite some similarity in spiritual experience, both authors had their own unique view of the amazing events taking place. These are stories from the lives of two disciples, describing their arrival at Sotidanandana—the yoga Center—and their training in this Center under the guidance of the Enlightened Master of our time, Shri Jnan Avatar Muni. It should be noted that the events mentioned here are only the beginning of discipleship. Unfortunately, for one of the two authors of this interesting book, this beginning became the highest achievement in his spiritual practice. Alexey departed from the Truth path and left the sacred abode. His subsequent life no longer represents great interest for those who want to go all the way on the path of perfection. However, the memories of the second author are only the beginning of a vast book that will be divided into many parts. And this means that in the future you will be able to learn the most incredible adventures that happened to Konstantin, who became one of the devoted disciples of the Great Master. In this book, behind the

external simplicity of the events taking place hides an avalanche of human feelings, and the defining interventions of the Higher Power are constantly encountered. The scenario of this spectacle was dictated from above. And people could only accept it and consciously play their roles to the end or try to flee from the divine design in order to preserve their illusions. Many of the participants described in the events of this book were unable to accept the will of the Divine Power, choosing the path of human weaknesses. And this means that others, more courageous and open, took advantage of the great chance. Nature abhors a vacuum. Therefore, the Altai Ashram, created by the Great Hierarch of Shambhala, is constantly filled with new disciples. Many are called, but few are chosen. From this book, you will learn how a living enlightened Master can teach his disciples in an unconventional way; you will learn that the world of people is always against the development of individualities. You will be able to understand how important the art of stalking is for magicians living among ordinary people, as the barrier growing between them is enormous. You will also learn that the Great Masters do not show manifestations of higher abilities to beginner disciples until they test their devotion and resilience. Also, hidden knowledge of psychology applied to training disciples through the creation of all sorts of unconventional situations requiring spontaneous and conscious actions from the disciple will be revealed to you. Historically important is the fact that this book includes fragments of lectures read by the Guru several years ago in the form of a young man possessing endless Knowledge and supernatural charm, able to lead you into a new reality: wondrous and different from the world of people. The mere presence of the Guru worked wonders around him, but only pure hearts could see and perceive this.

Part One

The Gospel According to Alexey

Episode 1

About the esoteric lectures held in the building of the former "Sovnarkhoz," I learned from the newspaper "Vash Posrednik." I was interested specifically in the lecture on meditation, since by that time I had already read something about yogis and felt a great need to deepen my knowledge and meet people practicing this knowledge.

It was January 9, 1991. The lecture was supposed to start at 7 post meridiem. But I came 2 hours earlier. Having entered the hall, which was empty, I felt an anticipation of something unearthly, some excitement appeared in my soul. I seemed unable to wait for the lecture to begin. After sitting for some time, I left the hall and went for a walk.

So, the lecture was about to start soon. I bought a ticket and sat in the third row; the hall of 400 people soon filled to capacity. The lecture was to be on the topic "What is Meditation." I prepared for it so seriously that I intended to write down everything that would be said and prepared a notebook and a pen. The lecture was to be given by Shri Jnan Avatar Muni and Shri Maha Padma Devi.

When the time came, I saw a woman about 35 years old and a man about 25 come out from behind the curtains. The woman walked with a firm gait; she was in a beautiful blue dress, to me she seemed both focused and friendly at the same time. The man followed her; he walked freely, even somewhat carelessly, his face was calm and friendly, it radiated some inner purity.

"Good evening," said the woman when they sat at the table. I want to immediately tell about the deep impression her voice made on me. It was calm, warm, it penetrated into my very heart. I prepared to write down everything she would say.

"Today's lecture is dedicated to meditation," she continued, "but first I want to tell you a parable. Once, a disciple wanted to learn meditation. He came to the Master and said, 'I have heard you know how to meditate; teach me meditation.' The Master agreed to teach him. Days passed by. The Master talked about how one should drink tea, prepare food, making the disciple be present in the very process of the action every time. After several days, the disciple asked him when he would start teaching meditation, and the Master said that he has been teaching meditation from the first day because meditation is a process."

After telling the parable, the woman handed over the word to the young man.

"There are two stages of meditation," the man began to speak, "The first stage of mastering meditation is the ability to relax the body. This can be achieved through autogenic training."

The man continued talking about the first stage of meditation, giving examples from life. I listened carefully and tried to write down the main ideas of his explanations.

"The second stage of mastering meditation is more complicated," he continued, "it consists in the ability to enter into union with one's soul. A person consists of three main parts: body, feelings, and mind.

But a person also has a soul, which is above the body, feelings, and thoughts. Meditation on the highest levels is the union with the soul. Entering into union with the soul, a person reaches cosmic consciousness; divine vision of the world opens to him."

"Meditation is the finding of your true 'I.' During meditation, it is necessary to observe your body, emotions, mind, and to feel your 'I' which observes the body, feelings, mind. Meditate and realize that you are the spirit, the witness, and the body, emotions, thoughts are only shells, only parts of your spirit, but these shells have become a prison for you, and the guests have become overseers; and you need to learn to separate yourself from the body, emotions, and thoughts, which I will teach you in practical classes.

The whole path of meditation consists in freeing yourself from the arbitrariness of these thoughts, emotions, and instincts. This is moksha, nirvana—the exit from the cycle of samsara and karma. Karma is your identification with habits, instincts, and patterns. But, first of all, meditation is detachment from your false personality, from the thought that I am Vasya, Petya, Seryozha, I live in such and such a city and in such and such a family, I am so many years old, I graduated from the university, and so forth. All this is only your memory. You, your eternal immortal 'I,' have nothing to do with this. Meditation is the discovery of what you really are, and it separates you from what you are not."

I must say, it was precisely the explanation of this second stage of meditation that deeply touched something inside me. Unknown to me before feelings took hold of me, I realized the boundlessness of the cosmos in the human himself. From the very beginning, I liked and really connected with how this young man presented the essence of the lecture. He spoke about the human himself, about his structure, about his soul. This was exactly what I was looking for. That is what I thought at that moment. Besides, the man himself made on me a deep

spiritual and emotional impression. To me he was Light, pure, cosmic, boundless, and mysterious. From the very first meeting this perception of him as some extraordinary, wonderful person deeply settled inside me.

"If you have questions, you may ask them," said the man, addressing the people sitting in the hall. "I will try to answer any of your questions."

"Shri Jnan Avatar Muni, how many years have you been engaged in self-improvement, and who is your Master?"

"I have been engaged in self-development for approximately 10 years, and my Master is Sotidanandana. In the year 1987 I met him, and he initiated me, passing on divine knowledge and laying on me the task to convey this knowledge to people in an accessible form."

"Tell me, what is necessary," asked one learned academician, "to find one's Guru, just as you did?"

For this, you must dedicate yourself completely to the path of spiritual perfection. You need to tune yourself to wait for your Master. And actively improve yourself. And at the moment when you are truly ready, the Master will come to you and lead you on the spiritual path.

"How do you now communicate with your Guru?" asked a man with lively eyes.

"I communicate with him through telepathy. Every time I need his support and help, I pray mentally, chanting his chant: 'Namo Sotidanandana Param Ananda Sasti!' And I establish contact with my Master through the chakra Sahasrara Padma, also through my heart. And then answers come to me to all questions, because I have opened myself to His Divine mercies. And for the Master there is nothing unknown or undiscovered. If each of you will be equally open to the Divine, then for him there will be nothing incomprehensible."

For a whole hour more, people asked various questions, and I was amazed at how this man could calmly and wholly answer any question.

Leaving home from the lecture, I took with me 2 very deep experiences. First, I truly, for the first time in my life, fell in love with a woman's voice: it penetrated so deeply into my soul that I was overwhelmed with feelings of love I had never experienced before in my life. Second, the man impressed me no less; he revealed to me the meaning of human life.

This was precisely the highest cosmic meaning of human life that I had been searching for.

Thus ended my first meeting with Shri Jnan Avatar Muni and Shri Maha Padma Devi. For myself, I decided to definitely attend all the lectures that they will give.

The second meeting was preparing new surprises for me. I couldn't wait for it all week. Every day, I reread my notes from the lectures, discovering new nuances and insights each time.

The second lecture was dedicated to the topic of White and Black Magic.

"White and black magic," Shri Jnan Avatar Muni said, "are fundamentally opposite in nature. Black magic involves using magical manipulations for selfish, egotistical purposes. A person practicing black magic doesn't realize that they are the one who suffers most of all. When wishing to take revenge or cause harm, they don't understand that the true way to overcome evil and vengeance is within themselves. White magic, on the other hand, differs from black magic by being based on full understanding. A person engaged in white magic, primarily tries to resolve conflict within themselves, striving to remain constantly in a state of awareness and comprehension.

The ability to focus one's desire on a goal, the ability to have no doubt that you will accomplish it. Rituals are a means of concentra-

tion. A photograph, a black cat—these are also ways to focus. This is the essence of magic. Black magic is when you achieve a selfish goal."

The whole essence of the lecture was to explain the very root of magic. I really liked this. Only after this lecture did I truly understand that white magic is not simply when a person helps someone and does good. I understood that white magic is understanding. And black magic is not simply when a person casts a curse. Black magic is a lack of understanding, narrowness of consciousness.

And white magic is when you act unselfishly, for some egregore, for the light forces. What does this give? If you act selfishly, you will still suffer and be tormented. Because you will gain wealth, power, but acting selfishly, you will not find Grace in your heart. And when you act for the Higher Power, that is, perform magic, then you may not receive wealth.

To carry into the Ajna and clearly imagine how I carry out my plan, how everything goes very well for me. To look at what, as it seems to me, there are doubts in this plan. To review this plan again until I see that yes, indeed, this business will turn out exactly like that. This is the pentacle: how to act. And if you just drew the pentacle like that, and understand nothing in it, then it will not help you. The same applies to any amulet, it must be supported by something: your faith, confidence, that is, by some power, at least by your emotions, your faith. If it is not supported by emotions, faith, some correct thoughts, trust, hope in the Higher Power, then it will not help, then it will not be helping properly.

At the end of the lecture, another woman sat down next to Shri Jnan Avatar Muni; she was about the same age as he was. It seemed to me that she was his disciple. She looked calm and composed. After the lecture, she was selling various printed literature. At that time, esoteric literature was highly valued and sold very quickly. As it

turned out, this woman was called Shri Subi Lakshmi Devi, and she played a huge role in my further life and perception. But at the first meeting, I did not take her seriously and somehow did not notice her.

After reading the lecture, Shri Jnan Avatar Muni made an announcement:

"Here you can order individual music; this music will help you reveal your individual abilities."

I decided that for the next lecture, I would bring money and order individual music for myself.

The third lecture was dedicated to healing and rejuvenation of the body and began very unusually, with a Prayer.

"Sit comfortably", Shri Jnan Avatar Muni began with a calm, penetrating voice, "tune in to your heart."

Silence settled in the hall. After holding a pause, Shri Jnan Avatar Muni, closing his eyes and folding his hands on his chest, addressed the Almighty with a Prayer:

"Most Merciful Lord, at this hour I turn to You, I ask You, open my heart and illuminate my mind for the understanding of that great Truth, which is our life. I ask all this for the glory of Your name. Amen!"

For the first time in my life, I experienced the state of Prayer. The Prayer was pronounced with such a strong state that immediately all extraneous thoughts and problems disappeared. In the lecture, Shri Jnan Avatar Muni talked about how, with the help of breathing, proper nutrition, and lifestyle, one can stop the aging processes in the body, how yogis can control the functioning of their organs.

The first is purification. During the aging process, the body begins to cleanse itself worse; more slags accumulate in the body. And because of this, aging arises—mainly due to the accumulation of slags. Otherwise, everyone would die looking as fresh as a cucumber. But in old age, the body cleanses itself worse because the metabolic

processes in it slow down. What do yogis do? The first is work with flexibility. That is, if all joints are flexible, if I do these stretches well, all muscles, tendons, vertebrae are stretched, that means all these metabolic processes have started for me. Thanks to these postures, my channels are cleared, my vertebrae are flexible, energy does not stagnate there, and that means the impulse from the vertebra goes well to the organs, the organs work normally. This is the first. Then various cleansing exercises: shank-prakshalana, agnisara-dhouthi—when one drinks water and does uddiyana-bandha—abdominal rocking. All these exercises help to strengthen and accelerate metabolic processes—all cleansing and health-improving yogic exercises. Also breathing: the metabolic and cleansing processes are strengthened, and the body becomes younger, recovers, and stops getting sick. This is the main thing. And in this way, yogis fight against old age.

Rejuvenation and health are governed by the work of the Svadhisthana chakra. Exercises are done to accumulate energy, pranayama, various energy-gathering techniques, and the energy of Svadhisthana is pumped up. Svadhisthana fills with energy, and if it is possible, with the help of various energetic exercises, to fill Svadhisthana with energy, then everything begins to rejuvenate, that is, one begins to look young, as if everything in the body harmonizes. If Svadhisthana works poorly, then even a young person will look like an old man. That is, energetic pumping is done through pranayama of oneself with energy. Because a young organism pumps itself up, that is, the young person breathes more actively, and an old person already begins to breathe worse. For example, if you drink medicine, for example, bromide, then you already breathe weaker, your heart beats weaker. The yogi, on the contrary, intensifies this breathing, breathes easily, the heart beats, draws energy from the Cosmos, and because of this, he begins to rejuvenate. This is the secret of youth; this is the first.

Second. In ancient China, for example, the Emperor surrounded himself with young girls. He nourished himself with this young energy and because of this rejuvenated. One might ask: why did he gather these girls?—for sexual contact. The Emperor was surrounded by three thousand young girls and still had about a hundred wives. This was the main recommendation of the Taoists.

For the same purpose, various young animals will do: kittens, puppies—anyone! By interacting with them, you can also absorb their youthful energy. And because of this, the one who spends time with them becomes younger. And if there are many of them—lambs, calves, foals—the energy accumulates—you nourish yourself. This is the main thing.

Black magicians, however, used to bathe in the blood of children for rejuvenation. But it is by no means necessary to bathe in children's blood. Heartfelt communication alone is enough to raise energy. If you interact with younger beings, you yourself become younger internally because you are filled with their energy. Sometimes, for the same purpose, magicians bathed in milk, wine, or semen. But in semen only of young creatures—mules, stallions, and so forth. Through this, enzymes primarily located in the sexual organs were transmitted.

But besides all this, one must detect psychological aging within oneself. It lies in the thought, "I am an adult." This is the first psychological aging. And with this thought, a person begins to age, and the next thought is, "I am old." Therefore, to avoid aging, one must cultivate the thought, "I am young," "I am not yet an adult, I am a child." And the more you think this way, the more you remain a child. But if you think "I am an adult, I am presentable," then old age and decline begin from that thought.

What else did witches engage in?—Bestiality. That is, connection through sexual contact. But this is a special kind of connection. If a fool starts doing this, or bathing in blood, nothing will come of it.

There was also the practice of contact with young animals, as well as pedophilia involving young children, with the same goal—rejuvenation. Another example is the priests of the Maya. They would wear freshly removed human skin. You might ask: why? The same purpose—to absorb new, fresh energy. And they constantly needed to perform such rituals, *id est*, to tear off the skin and put it on themselves. But again, I emphasize, this requires skill. If you just bathe in blood or wear skin or something else without understanding, it will not help you. What else helps? There are stimulating substances like hemlock or golden root (*Rhodiola rosea*) that enhance the metabolic processes. Elderly people in Altai constantly drink tea with golden root and they always look young. If they don't drink the root, they immediately become weak and low on energy. But as long as the metabolism runs faster—everything is fine. This is the main thing.

After the lecture ended, Shri Maha Padma Devi made an announcement:

"In addition to the lectures, we also conduct a yoga section, which consists of two levels: working with the body and working with energy. If anyone is interested, come to Building 2 of the University, to the mirror hall, on Tuesdays and Fridays."

This announcement greatly interested me; I had long dreamed of joining such a club, and now I was being offered the opportunity to seriously engage in yoga. I accepted this invitation with all my heart.

I approached Shri Maha Padma Devi and ordered individual music, handing her money, a clean cassette tape, and a sheet of paper where I indicated my year, day, and month of birth.

The next day, I went to sign up for the yoga class.

Entering the mirrored hall, I saw Shri Maha Padma Devi and felt very happy. After paying for a month of classes, I, like the others present, sat down on a mat with my legs crossed.

"Relax your body," began Shri Maha Padma Devi in a calm, penetrating voice, "and focus your attention on the breathing process. The breath is even and calm, smooth and silent."

Then we started performing a horoscope complex of asanas, where each pose corresponded to a particular animal: first came the horse pose, then the goat, monkey, rooster, dog, boar, rat, bull, tiger, hare, dragon, and the series ended with the snake pose. We had to try to relax in each pose and concentrate on the qualities embodied by the animal associated with the pose.

Each animal symbolized the totem of the year it represented. According to Jupiter's twelve-year cycle, each year corresponded to its own animal totem. While performing each pose, at first the totem itself appeared as living beings conveying information directly from space. Then there was a telepathic tuning and connection with this image. Afterwards, through merging with it, there was a direct reading of the energy flow coming from the Cosmos. Thus, each totem had its own behavior traits, voice timbre, color, element, and energy flow unique to it. Each person tuned into the totem of their year individually through a special cosmic resonance and felt its coloring and which qualities it helped transform within themselves. Then a meditation on the entire Cosmos followed: on each part embodied by the Zodiac signs, and on the Cosmos as a whole.

After the complex of asanas began the second level: work with energy. In this class, I for the first time felt energy, sensed the state of chakras.

The complex was performed according to the 7 planes of Being, each of which corresponded to its chakra. On each of them was done a meditative tuning to the state corresponding to this chakra, its color

was visualized, and then rubbing of palms at the level of each of them until heat, overcoming fatigue, and then energy was drawn into the body with simultaneous applying of hands to the area corresponding to the chakra.

So, to the Muladhara chakra corresponded the quality "Deliberate force," its root in the physical body was located at the level of the coccyx, it corresponded to all the functions of the physical body, as well as all bones and muscles. Its color was fiery red. Rubbing of palms was done behind the back at the level of the coccyx. And then palms were applied to the coccyx, and energy from them was entering into the Muladhara chakra itself. Along with this, the mantra "LANG" was chanted.

To the Svadhisthana chakra corresponded the quality "Fiery Passion." Its roots were the genitourinary system with all its functions; for women also the mammary glands. It was responsible for touch, gave youth and longevity. Its color was orange. Before gathering energy, we strongly rubbed palms at the level of the lower abdomen, and then applied them to this area. And then with inhalation, we were filled with prana. The mantra of the chakra was "VANG."

To the Manipura chakra corresponded the quality "Activity." Its roots were all the organs and glands responsible for digestion. The functions of Manipura are taste. The seat of the chakra was located in the area of the solar plexus. The color was amber-yellow. Rubbing of palms was carried out at the level of the solar plexus with subsequent applying of palms and gathering of energy. The mantra of Manipura is "RANG."

The next chakra is Anahata. Its state is "Reverent Love." The seat of the chakra is located in the area of the center of the chest. It corresponds to the heart, lungs, and blood-forming glands. The function of the chakra is smell. The color is emerald green. Rubbing

was performed at the level of the center of the chest. The mantra is "YANG."

To Vishuddha corresponded "Inspired Delight." The root of the chakra was located in the area of the suprasternal notch. It belonged to all organs and glands located in the neck area. The function overseen by Vishuddha is speech and memory. The color of the chakra is sky blue. Rubbing of the palms is done at the level of the neck, and then palms are applied to the throat, and energy from them is gathered into the neck. The mantra is "HANG."

Ajna has "Will." Its root is located in the center of the head, where the pituitary gland is. Ajna is responsible for vision. Its color is blue. It includes the cerebral hemispheres and eyes. Palms are rubbed in front of the forehead, then applied to the forehead. The mantra of Ajna chakra is "ONG."

Sahasrara emits "Detached Wisdom." The seat of this royal chakra is on the crown of the head. Its color is violet. It is responsible for intuition and clairvoyance. Rubbing of palms is done above the head, then palms are applied to the crown of the head. Energy is drawn in through the crown. The mantra of Sahasrara chakra is "AUM."

At the conclusion of the entire complex, an energetic placing on of the sphere was done together with the singing of the mantra "AUM." The palms were joined above the head, attracting a flow of energy from the Cosmos onto them, and then the hands were slowly and smoothly spread to the sides along the body, and the sphere was placed on with the singing of the mantra. The hands stopped below. The tuning was on merging with all the chakras, on openness to the flows of all chakras simultaneously. Around the body, a rainbow sphere was imagined.

After the end of the classes, I decided to escort Shri Maha Padma Devi home. On the way, we had a very interesting and memorable conversation.

"And where does Shri Jnan Avatar Muni receive secret knowledge?", I dared to ask.

"Shri Jnan Avatar Muni is like a hollow vessel at each lecture," she answered a bit irritably, apparently not wanting to tell me about him, "through him passes the divine flow of knowledge to which he is open."

This answer made me feel how reverently she regards this person, how much she values him.

Then we continued the conversation, reasoning about the qualities and habits of a person.

"There are many parts in a person, some parts are harmful habits, they do not allow the person to fully manifest," Shri Maha Padma Devi explained, "other parts of the person are useful, good traits and qualities; it is precisely because of these qualities that a person can achieve success in their life."

"How can I get rid of bad habits?" I asked.

"First, you need to make a strategic plan, that is, to identify all your habits and character traits, and then divide them into harmful and useful. Then constantly try to watch for manifestations of harmful habits. To watch means to try to see the reason for their appearance. Simply getting rid of a habit is impossible, you need to find the cause of its origin, and then the habit will disappear."

We walked slowly, it was already 11 post meridiem, snow was falling.

"Just observe yourself," she continued again, "we have been walking for so long, and you haven't even noticed how we walk, what is around us, what houses, people slipped past us on the path."

I suddenly woke up and really began to notice the noise of cars, people walking by, the light of street lamps.

"Well, here we are," said Shri Maha Padma Devi in her unearthly voice, which I listened to and thought how lucky I was today, that I

spent so much time with this woman and felt her presence and attention to me.

We said goodbye. Overflowing with the happiness I experienced that evening, I could not walk and ran at full speed home.

All night I sat, making a strategic plan to fight my bad qualities and habits. In the process of the night's work, I realized that my worst habit is laziness—the mother of all vices.

In the modern world, people face numerous problems stemming from having been instilled (through upbringing) with views that do not correspond to the true reality of life. The clash within a person between this reality and their distorted views leads to stress, misunderstanding, and apathy. Economists, psychologists, educators, and doctors try to solve the problem of this discrepancy—but all in vain. One cannot expect help from outside, since these very people themselves have unresolved problems and lack a clear understanding of reality. If the blind lead the blind, it is no wonder they both fall into a pit.

But if we look at history, we see that such problems have always existed everywhere and at all times. There is nothing new in your problems, and no society has ever managed to solve them completely. However, there have always been people who managed to overcome them; they were able to see reality. Many of them are well known—Buddha, Christ, Mahavira, and other founders of paths. They awakened from the sleep of those illusions dreamed by entire societies.

Unable to convey the truth—which lies beyond words and reason—directly to people, they used parables and allegories. But their followers again fell asleep (or perhaps never truly woke up) and took these metaphors pointing to the truth as if they were the finger pointing at the moon. Now they preach this illusion as if to replace the one already held. Yet, it is impossible to grasp the vision of reality

through the unreal, and they suggest waiting—some until death, others for many lifetimes—waiting and waiting for a miracle. What else can they offer you?

First of all, all Masters have taught to seek the truth within oneself, not in rituals or churches. Therefore, you can begin this journey inward right now, discovering things as they truly are. Regarding the existing problems related to different religions, I advise you to visit them and study them for experience. This may prove useful as you progress in uncovering the truth that Masters conveyed, but whose true meaning has been lost.

Many meditation techniques have been created, but they rarely mention the essence without which the technique remains dead and ineffective, and sometimes even harmful. The essence of meditation is self-awareness—a state accessible only to humans. The entire evolution from mineral to half-human-half-animal (which most people are today) has brought us to the threshold of self-awareness.

Further evolution in nature is impossible. What follows is the time of individual revolution, achieved by the efforts of the person themselves: the goal is the development of one's own will, consciousness, and bliss. No one can develop these for you; if they could, those qualities would belong to them, not you. Right now, you are a product of the collective consciousness (or better said, the unconscious) of social will and external gratification. This makes sense because the human mind is formed within society; it is not individual, but collective. Desires and goals come from animal nature and societal patterns. It is important to understand that society has many layers, and if you adopt the views of social minorities—such as rebels, hippies, punks, or bandits—this does not mean your views are non-social; they are merely the views of a particular social stratum. You cannot be satisfied by yourself alone; for this, you need something external: entertainment, approval from others, rewards. This state is a

true calamity, suffering, because you become completely dependent. Yet within you, there is already a spark of individuality striving for independence. The goals of nature and society are not your goals, because you are merely a cog in these systems, which are concerned with their own survival more than with your well-being. No one cares about you, and your independence even provokes resentment from the collective, which seeks to suppress and homogenize you (to level you with the environment).

Meditation is not a path of external protest; the external cannot help here. Above all, it is self-awareness, strengthened through the necessary struggle with manifestations of the collective unconscious, which shows itself in your mechanical movements, speech, monotonous desires, and patterned thinking.

"And now, if you have any questions, please ask them, and I will gladly answer all of them," Shri Jnan Avatar Muni smiled radiantly at everyone present.

"Please tell me, how did life arise on Earth?" asked one gentleman, his large glasses gleaming.

"Life on Earth was brought here by extraterrestrials. Before that, Earth was inhabited only by plants and animals. But the extraterrestrials began breeding humans on Earth, growing them like sheep, and feeding on the energy of emotions that people emit. To increase suffering, they implanted painful imagination in humans. This was done so that a person, imagining horror and suffering, would constantly experience unpleasant emotions. Sexual imagination and eros serve the same purpose. All this helps humans produce 'ghavvah' and eros—the energy of suffering on which the extraterrestrials feed."

The next question was asked by an elderly woman with a short haircut, somewhat resembling a boy:

"Could you please explain at what time one should meditate?"

The sage was silent for a moment, closing his eyes. His wise, sublime face reflected a state of reverence understandable only to himself. After a short pause, he spoke:

"Meditation should be done always, wherever you are. The moment you remember it, you should immediately begin to meditate. To do this, imagine and feel yourself as if located in the center of your head, from where your attention flows. Sense yourself as if behind the face. The face is like the periphery. You are the center in the head through which your attention passes: through your eyes, ears, nostrils, mouth, skin, information comes to you, and you simply observe it all."

"Doesn't such meditation interfere with work?" asked a tall man with thoughtful eyes.

"True meditation, on the contrary, makes a person even more attentive and vigilant. Therefore, it cannot interfere with work. But if you still find it difficult to meditate at work, then meditate when you drink tea, walk, travel, or do ordinary daily tasks."

After attending Shri Jnan Avatar Muni's fourth lecture, I received my individual music. And once again, a memorable experience happened.

When I came home and played my individual music, I felt it so deeply in my heart that I did not sleep all night, remaining in a kind of half-sleep trance. It was a sign that I was beginning to establish contact with my own essence.

At one of the yoga classes, Shri Maha Padma Devi made an announcement:

"On Saturdays, we hold a psychological laboratory where we explore human psychology. If anyone is interested, please come."

She gave the address of her apartment where the psychological laboratory would take place and set the time.

My first visit to the laboratory made a strong impression. It began with an hour-long dynamic meditation, where one was supposed to dance freely and naturally to music. This meditation was led by Shri Subi Lakshmi Devi. At that time, I didn't know how to dance—in fact, I had never danced before. Seeing how clumsy my movements were, Shri Subi Lakshmi Devi took me by the hands, led me to the center of the room, and began teaching me how to move. She herself danced very beautifully, with movements that were very fluid and graceful. I had never seen anyone dance like that before.

After the dancing came a chaotic meditation that brought me to a shocked state. In the first stage of this meditation, one was to imitate a mad person and express all one's animal emotions: fear, anger, resentment, rage, and so forth. Shri Subi Lakshmi Devi began barking and biting, running around the room on all fours; others howled and rolled on the floor.

But I couldn't let go; I just sat and watched the scene. I couldn't believe that Shri Subi Lakshmi Devi could behave like a madwoman, yet it was true.

After that, the second stage of the meditation followed: we were supposed to jump up and shout "HUM," awakening the sexual center. The third stage was relaxation: everyone lay down as calm music played.

After finishing the chaotic meditation, everyone moved to a small room where cups of tea, cookies, and other treats were set on a small table. Subi Lakshmi took a guitar, and everyone began singing a hymn to the music:

*May there be good luck to all deeds,
May there be joy to all beings,
May all worlds be good,
May there be happiness for all creatures,
May there be peace for all of us,*

*The greatness of peace is the So-Ham,
Namaste Hari Hara Om Ram.*

I felt reverent warmth within me. I felt so good that I was ready to stay in that state for the rest of my life and do nothing else.

Then Shri Subi Lakshmi Devi spoke about psychological blockages in a person. She talked about the need to recall and bring out from the subconscious feelings of evil, hatred, fear, resentment, and so forth—and that today's chaotic meditation was devoted precisely to this.

Throughout life, a person experiences various negative emotions. However, they often cannot express them openly. These emotions build up inside but are hidden away in the subconscious. Yet, being suppressed does not make them disappear: they continue to torment the person and drain their energy. As a result, illnesses, depression, sudden outbursts of uncontrollable emotions, and even aggressive behaviors may arise. To prevent this, a person must bring all their suppressed negative emotions out of the subconscious and release them outward. This is done through a type of meditation during which a person begins to behave in an unrestrained, spontaneous, and sometimes even unaesthetic way. Everything distorted, twisted, narrow, and impoverished starts to pour out of the person like a volcano. At this moment, a huge burst of energy may be released. But afterward, the person can experience a completely different, new state—as if they have shed a heavy burden or were born anew.

Every person from birth has a certain level and quality of energy in his essence. Himself, without realizing it, he begins to formulate in his mind those or other attitudes, by which he is guided in life in those or other actions. These attitudes form his personality. And personality is always some kind of role. Thus, the original energy

determines who the person will be in life, what social role he will occupy.

For example, if a person has too much rajas, he will occupy leading roles in the team. And conversely, if there is much tamas, then he will not be able to think about a leading position. He will only feel oppression, fear, desire to hide somewhere in a corner. If a person has much sattvic energy, then all his actions, states, desires will be filled with thoughtfulness, balance, and reasonableness. He will not be able to act impulsively and decisively, like a person of rajas, and even less will he act impulsively or on the spur of the moment, all this is not characteristic of him.

What is necessary in order to learn to enter the necessary role? For this, it is necessary to learn to produce in oneself a certain energy of that guna, which corresponds to this role. For example, in order to enter the role of a vulture priest, one must learn to produce in oneself pure sattvic energy. And in order to become a goat of redemption, one must be able to enter the states of tamas-guna. And intermediate roles represent a mixed state between two gunas. Tamas-sattva; sattva-rajas and rajas-tamas.

Here are those attitudes which are inherent in each of these sans-roles:

1) Lion Leader. I must subordinate everyone to my will, make everyone obey me. Establish order;

2) Jester Rooster. With whom to fight, argue, prove that I am right. Over whom to joke, mock; to play pranks on someone, even if I will be punished later;

3) Flattering Jackal. I must adapt, flatter. Please the strong one. To snitch. To do something sneakily;

4) Lazy Pig. I want to do nothing. How to shirk work, slack off, hide behind others' backs;

5) Goat of Redemption. How to hide far away from the world. The world is very dangerous. I am afraid of everyone!

6) Faceless Fish. I would sit quietly and diligently do something, just so no one notices me. Suddenly someone will talk to me and I will have to say something, and this causes me discomfort. I feel good when no one notices me;

7) Working Horse. The main thing is to do everything conscientiously. And then they will consider you a good person. They will put you on the honor roll. When I work well, I feel on top of the world.

8) White Crow. I know that everything they do and think is not how it should be. Why don't they listen to me when I tell them the truth? I know only I see the whole truth, and they are wrong. I will still point out their mistakes to them.

9) Vulture Priest. I need to get into everything, study and understand how and what is happening. I will act attentively and reasonably. I will try to speak to people in their language. And at the same time, I will teach people what I myself have understood. I know how to say it so that they agree with me.

10) Noble Stag. The main thing is to act justly all the time, so that everyone sees that I am a decent, good person. Everything must be done conscientiously. To strive so that everything around is fair and everyone acts fairly.

11) Friendly Dog. The main thing is friendship. Nothing is spared for a friend. Good guy. He will give away his last shirt.

12) Cunning Fox. I know what I need. I will make everyone serve my interests, and so that they think they are doing everything for themselves. In life, you must always be cunning and prudent.

By managing attitudes and the quality of energy corresponding to each role, we can learn to embody each of them and easily switch from role to role. It is also necessary to observe each of your manifestations, to be a witness, not the role itself.

After the conversation, there was again dynamic meditation. And I went home filled with knowledge and impressions from what I saw and heard.

The second visit to the psychological laboratory brought me new surprises. There, I met a young guy named Konstantin. After classes, when we went outside, we wandered around the city together. We discussed the lectures of Shri Jnan Avatar Muni and recalled the psychological laboratory. For 5 hours, we kept walking and walking around the city. The weather was great; the spring sun was shining. We couldn't stop talking, analyzing the higher knowledge we were receiving in the lectures. Some invisible power connected our hearts from the very first meeting.

There was hardly a day when Konstantin and I didn't meet. Every day we wandered around the city together. Our perceptions completely merged; we saw everything the same way. I won't describe those conversations; I will only say that they were devoted to Shri Jnan Avatar Muni, higher knowledge, and the search for truth within oneself.

On Wednesdays, Shri Maha Padma Devi held meditations at her apartment. I especially remember the "Christian Mystery." Only 4 people came to that meditation: me, Konstantin, and two others. We sat in the room and began to contemplate the icon of Jesus Christ, merging with Him. Then we said the prayer "Lord Jesus Christ, have mercy on me." At the end of the mystery, we stood in a circle, held hands, and listened to Christian chants. At that mystery, I experienced feelings of love for all living beings.

After the mystery we with Konstantin approached Shri Maha Padma Devi.

"We want to help you, give us some work."

"Could you lead a psychological group?" asked us Shri Maha Padma Devi.

We hesitated, because we knew that we still have little knowledge to lead such a group.

Then Shri Maha Padma Devi started to give us work: wash the dishes after events, clean the apartment. We were insanely glad that we were useful, and did everything with huge enthusiasm and desire.

In April the yoga class unexpectedly for me started to be led by Shri Subi Lakshmi Devi. At first I could not accept that she leads the class, but then I accepted it. After classes, Konstantin and I always escorted Shri Subi Lakshmi Devi. Sometimes she told us interesting stories from her experience of self-improvement. Konstantin and I became deeply attached to her.

In April on Sundays events were held, and although they were very expensive, I found money and attended them together with Konstantin—paid for both myself and him. Especially I remembered the first event.

It was supposed to begin at 12 o'clock noon, I hurried to the apartment of Shri Maha Padma Devi. I enter, undress, in the apartment there is a warm, friendly atmosphere.

"Come into the big room," I heard the voice of Shri Subi Lakshmi Devi.

Entering the room, I see Shri Jnan Avatar Muni. He sits in the pose on his heels.

"Sit down, relax," he says in a calm voice, "tune in to the dynamic meditation. Take a breath in, breath out, and bow. Slowly, smoothly rise and begin the spontaneous dance."

Shri Jnan Avatar Muni stands in the center of the room, and dance music begins to play. Everyone dances, but most of all I was struck by

the dance of Shri Jnan Avatar Muni. It was something incredible, in his movements I saw some inner, harmonious power that manifested through flexible movements. His whole body seemed to conduct a harmonious flow of energy through itself.

"Lie down on the floor and relax," said Shri Subi Lakshmi Devi when the dances finished, and calm meditative music began to sound. I felt how the blissful flow of energy spreads throughout the whole body.

After relaxation everyone went into a small room, and Shri Jnan Avatar Muni began his lecture. I sat opposite him and tried to see something in his eyes. His eyes expressed calmness, confidence, and knowledge. I tried to feel his state within myself.

"Tell me, what is will?" I asked him.

"Will is detachment, calmness, it is not the ability to suppress certain desires. Will is the inner power of a person, capable of controlling perception."

Such was his answer to my question. After the lecture Shri Jnan Avatar Muni went to the kitchen.

"Now we will conduct with you the practice of creating a phantom" said Shri Subi Lakshmi Devi, "rub your palms, now slowly spread your hands apart and feel the energy field between the palms." Having felt the field, everyone approached Shri Subi Lakshmi Devi and created a single large phantom of energy, filled it with the best feelings and thoughts, and released it into space.

After this practice there was lunch. On the table stood vinaigrette, bread, tea, and cake. Having sung the hymn "May there be good luck to all deeds," everyone began the meal.

When everyone ate, Shri Maha Padma Devi began her lecture, she spoke about the 12 archetypes of a person:

"In any collective," she said, "consisting of 12 or more people, there always exist 12 roles: Vulture Priest, Lion Leader, Goat of

Redemption, White Crow, Noble Stag, Working Horse, Friendly Dog, Cunning Fox, Faceless Fish, Jester Rooster, Flattering Jackal, Lazy Pig."

She told about the manifestations of each archetype.

At the end of the lecture everyone again went into the big room, and the dynamic meditation began. Having danced, everyone sat in the pose on their heels.

Shri Subi Lakshmi Devi turned on the tape recorder, and I heard the oath:

*I swear, Almighty, I will not break
The word given to You,
And if in battle I lose my nerve,
The darkness of hell is my punishment.
And if in vanity I cannot
Walk on Your path,
Then fiery arrows of passions
Will tear my heart in my chest.
I am ready to endure
Any trial even now,
So that, strengthened in God's will,
I may gain freedom forever.
To break the chains of vanity,
I train and pray
And all that I promised God,
I will fulfill with honor, I swear!*

The oath was repeated seven times, I deeply experienced it within myself.

The event ended at this point, but people began approaching Shri Subi Lakshmi Devi with questions.

"Tell me, how old is Shri Jnan Avatar Muni?"

"You know," whispered Shri Subi Lakshmi Devi, "we ourselves do not know how old he is, but I think, about sixty."

"Tell me, how often does Shri Jnan Avatar Muni meet with his Master?"

"Shri Jnan Avatar Muni has telepathic contact with the Master, everything he needs to know he receives telepathically through the subtle world, meeting the Master in a dream."

"And how will the classes take place in the summer?"

"The best of the disciples," answered Shri Subi Lakshmi Devi, "will go with us to the country house, there we will conduct deeper practices."

This phrase struck me so deeply that I decided at any cost to become one of the best disciples to study at the country house.

The classes at the Sotidanandana center gave me what I could not get anywhere else. The fact is that in the family I did not receive those emotional experiences that I received at the center. In the family I could not open up. But here, on the contrary, each class began with dances to dynamic music, the energy of the dancing people united into a single field. The music and the people liberated next to me caused in me such a strong emotional wave that I had never experienced before in life. I became so attached to this emotional wave that I could not live without it. Now I understand that in the dances the energy 15—20 people united, and I felt all this energy inside myself, an egregoric field was created, which I felt during the dances. I lived by this field and merged with it.

It was the end of April, Konstantin and I attended all the classes.

At one of the psychological laboratories, Shri Subi Lakshmi Devi announced:

"Who wants to go with us to the country house to plant the vegetable garden, we meet at the railroad station."

Naturally, I immediately volunteered to go. I knew I needed to get closer to the mentors, to join their circle.

On May 1st I, Konstantin, Andrei Ivanov, Sasha Serikov, Lida, Shri Subi Lakshmi Devi, Shri Maha Padma Devi, set off for the country house. Sitting on the train, we read a chapter from Rajneesh's book called "Judge Ye Not." It told the story of an old man who had a favorite horse. Everyone suggested he sell it for a big price. Then he could buy himself a nice house. One day the horse ran away, and the old man couldn't find it. Everyone judged the old man, saying how foolish he was, that he should have sold the horse earlier to buy a nice house; now he had neither the horse nor the house. But the old man told them, "Don't judge!" After some time, the horse was found. But one day, the old man's son, riding the horse, fell and broke his leg.

Again, people began to judge the old man, saying that if the horse hadn't returned, his son would have been healthy. But the old man again told them, "Don't judge!" After some time, a war began, and all the sons were taken to war, except the son who had broken his leg, who was left with the father. People said the old man was lucky because his son remained with him. But the old man said once more, "Don't judge!"

In May, I had two more trips to the country house. One time I went to the country house only with Shri Subi Lakshmi Devi. She took with her the 5th volume of Carlos Castaneda. All the way we read about how Carlos Castaneda met Doña Soledad.

"Why did Carlos behave so foolishly, if he has been studying Knowledge for so many years?" I asked and added, "It seems to me that if I were in that situation, I wouldn't allow myself to be mocked."

"You're far from Carlos," Shri Subi Lakshmi Devi replied laughing, "to act like Carlos, you need to have a lot of personal power, and you still have little power."

One more incident stuck in my memory when I was supposed to help Shri Subi Lakshmi Devi move tomato seedlings to the country house. Early in the morning, I arrived at her home.

"How's your mood?" Shri Subi Lakshmi Devi asked, trying to cheer me up.

"All right," I said.

She took 2 boxes of seedlings into the hallway and asked me to tie the boxes so they could be carried like bags.

When everything was ready, I took the 2 boxes and we went to the bus stop. Since it was a day off, it was very difficult to get to the station, especially carrying boxes of seedlings. We got on a minibus and we rode to Krasny Prospekt station. Then we had to get on a bus. As I climbed into the crowded bus with the boxes, half of the seedlings were already crushed. Walking down the street, the rope on one box came undone and it overturned so that the seedlings ended up on the ground with the box full of soil on top of them. Shri Subi Lakshmi Devi was displeased, I was irritated and felt embarrassed, but outwardly remained completely calm.

"Trips on crowded transport really take a lot of energy," she said as we finally made it to the station and boarded the electric commuter train

Later, she read me a report from a man who had spent 7 days in complete solitude.

"I also want to spend a few days alone at my country house," I said.

"You should only do solitude practices in a place of Power; otherwise, you might end up in the lower world. This practice can be done at our country house, in the sauna, under the supervision of Shri Jnan Avatar Muni," she said.

When we arrived at the country house, I went to plant the remaining seedlings left after our trip. Shri Subi Lakshmi Devi was

busy with something in the little house. In a few days, Shri Jnan Avatar Muni was supposed to arrive, and the very classes I had dreamed of and wanted to attend would begin.

In June, classes started on Sundays at the country house. We met at the railroad station, boarded the electric commuter train, and rode to the station we needed.

"Try to turn off your internal dialogue while we walk," Shri Maha Padma Devi instructed us as we stepped off the train.

The day was sunny; we walked through the forest, and everyone was in a wonderful mood. All of us walked in silence.

When we reached the country house, we went upstairs to the second floor and, under the guidance of Shri Maha Padma Devi, began doing asanas. We did the complex Dharme Lakshana. The essence of this complex consists in that to each performed pose corresponds a certain period of life and the development of a person. First goes the embryo pose, in it it is necessary to feel oneself a child in the mother's womb, then the child is born, and follows the second pose; in it you are already a born child who learns to cognize the world. The next pose is the lover's pose: it is necessary to feel oneself a youth, experiencing the feelings of being in love, inexplicable sadness, languor and thirst for a meeting with the beloved. But the consciousness of a person rises, and the next pose is the householder's pose, where it is necessary to feel oneself the head of the family, father, husband, spouse. The next pose is the farewell to the world, when you say goodbye to your earthly desires and search for the spiritual path. Then goes the disciple's pose; here you get to the Ashram to the Master and spend days in spiritual exercises. The next pose is the ascetic's pose; at this stage you leave the Ashram and continue your path not as a novice, but as a monk. And the final pose is the sannyasin's pose, in you the highest wisdom and intuition open. You merge with the Spirit and leave your mortal shell. Then follows

the corpse pose; it is necessary to feel how the soul leaves the body and rises to the higher planes.

"The one about whom they said 'that's me' is now already different.

And I, whom they do not know today, will become who knows what in the future.

Whoever will always remember these words—will be able to free the soul from all-all bonds."

Dharme Lakshana in translation from Sanskrit means "from birth to death." The human lifespan is short. Life is fleeting and rapid. A person must have time to realize the truth, otherwise their life will be empty and superficial. If we trace a person's life, we will see that it consists of several stages, periods, which smoothly flow one into another. At moments of transition, a person to a greater or lesser degree reflects on who they are, why they live, and what the purpose and outcome of their existence on earth is. At other times, however, a person, as a rule, fully or almost fully identifies with their personality, feelings, and body, not suspecting that there exists something more.

What is the purpose of our Dharme Lakshana complex? First of all, let us say that it is intended not for beginners, but for people who have a minimum physical and meditative preparation.

Classes of this complex is a wonderful psychophysical training. It makes the body more flexible, plastic, and obedient, and has a healthful effect on all its parts. The psyche of a person becomes more plastic, and consciousness expands. Experiencing integrally, with your whole being, each image, each pose of this complex, you will gradually learn the art of looking at yourself from the outside and disidentifying from your personality, from the manifestation in which you most often appear before the people around us, from that which you call "yourself."

Now let us begin the specific consideration and doing of the complex.

Lie on your back, mentally embrace your whole body, send waves of relaxation through the entire body. Feel yourself comfortable and at ease. Immerse yourself in complete relaxation, remove all arising clamps, all tensions in the muscles of the body. Empty your emotional sphere, disconnect from all emotions, experiences. Remember that any period of a person's life is accompanied by certain experiences, and whatever age you are in now, detach yourself from all experiences, renounce the image of your "I," which will interfere with you in doing the complex.

Stop the internal dialogue, the flow of thoughts, forget about yourself. Pay attention to this tuning, try to perform it even separately; let it take 10—15 minutes.

Begin the complex only after attaining the impersonal state. This state gives us the possibility to feel ourselves as a soul free and passionless.

This soul settles into the body of a tiny embryo—the germ resting in the body of a woman. Imagine how you settle into this body like a soul.

1. Take the embryo (infant) pose. Bend your legs at the knees, pull them to your chest, and lean back so that the body takes a vertical position, legs on top, arms crossed on the chest. The weight of the body falls on the shoulders and the back of the head. If this pose is difficult to perform, then do a simplified version in a horizontal position. In this case, the legs are hugged by the arms, and the head is pressed tightly to the knees. Freeze in this position, try to find maximum comfort, ease, and relaxation in it. Breathing is even, superficial. Feel yourself as an infant in the mother's womb. Listen to the beating of her heart, if you do it well, then proceed to the next experience. Feel yourself surrounded by water, and floating in its

expanses. No problems, no personality, anxiety, discomfort—all that which is inherent to a person. You are serene and calm. These sensations leave you with your birth, and a turning point in your existence comes: you enter the world of samsara. The world is diverse and changeable, to go through in this world all stages, all paths of your development. And the first step is your appearance to this light. Do a backward somersault and along with it feel your birth. The first breath, the first cry, for the first time the world bursts into your existence.

2. After the somersault, remain in the "Sun Salutation" pose and hold your breath, then take your first inhale, sit back on your heels, and relax. Focus your attention on the Muladhara chakra, feel yourself as a child: you begin to crawl, utter your first sounds, walk, run, and speak. Your consciousness is bright and carefree, you are free and uninhibited, you are impersonal, essential; all your desires reside at the level of instincts. Experience this carefree state fully and surrender to it completely.

But gradually, the happy childhood fades away, and the time of adolescence comes—the transition from essence to personality. Feel yourself as a teenager, a young person who gradually begins to find their place in life. Motivation rises to the Svadhisthana chakra.

3. Take the lover's pose. Stand on the left knee, bend the right leg and lean on it, fold your hands palm to palm and turn the torso maximally to the right. Also the head and gaze are turned maximally. Feel comfort in this pose. Feel how strongly the spine is twisted and how pleasant sensations of currents are born in it, which rise up the back and go to the head. Feel yourself a youth or a teenager. Experience in your heart the expectation of something new, unusual, bright, and great. You say goodbye to your childhood, growing out of children's clothes and leaving the toys of the past. Unusual experiences visit your heart: experiences of love, unexplained

sadness, yearning, and thirst for meeting with the beloved. Your whole being drowns in this excitement, hope, expectation. Imagine how your voice, gaze, movement, attitude toward the world change. Experience all of this...

The years of happy youth pass and the young inexperienced youth grows into a mature man. His time comes to become the head of the family, to establish his own household. Motivation moves from the Svadhithana chakra to the Manipura chakra. The consciousness of the person becomes higher.

4. Take the pose of the householder. Stand on your feet, place your left hand on your waist, clench your right hand into a fist, bend it at the elbow, and perform twists maximally to the right. The head and gaze are also turned strongly.

Feel yourself the head of the family, father, husband, spouse. New, different experiences appear to you. You begin to take care of your children, work, take a place in society. From youthful maximalism you move to mature rationalism. You become organized, collected and at the same time conditioned by the boundaries of your personality. You try to be adequate to the surrounding environment, listen to the opinion of the people around you. Experience all these states completely. Such life lasts long, you experience the bitterness of defeats and the joy of victories. You win and make mistakes, you seek happiness in the people and things around you, gradually becoming disappointed and asking yourself the question: why do you live in this world and what is your purpose. You see how your children grow up before your eyes, how the things of this world come bringing joy and go, dooming you to suffering. And in your soul a new understanding, a different vision of the world and things unfolds. Motivation rises up to the Anahata chakra.

5. Take the pose of farewell to the world. Join your hands in front of your chest, look deeply into your heart. With strong inner

conviction say to yourself: "Goodbye, material world, I no longer cling to illusory desires. Your pleasures, ambitions, and achievements become foreign to me.

I have understood the value of all these things, and worldly pursuits no longer bring joy to my heart. I embrace a new, much deeper meaning of life. I turn away from your temptations, transient world." Experience the loss of the old way of thinking and vision. You enter on the spiritual path of perfection, leading to the one great goal. Concentrate your attention in the Vishuddha chakra.

6. Take the pose of the disciple. Place your right hand on the waist, and fold your left hand in a pinch and turn as far as possible to the left, the head and gaze are also turned to the left. Feel the twisted spine and pleasant vibrations in it. Make your breathing soft and subtle, inhale and exhale smoothly, gently, do not tense the lungs. You are going to the Ashram to the Master. All your days pass in spiritual exercises. All of them are filled with peace and harmony. You selflessly perform all instructions of your Master, respect his advice. To you comes a different vision of the world. You acquire three great virtues: the Master, the teaching, and the community. The three jewels which the highest spiritual power can give to a person. In every living being you see your neighbor, in your heart awaken unusual experiences of reverence, joy, happiness. At just the remembrance of this gift which you carry in your heart, tears of tenderness and gratitude come to your eyes. Your heart radiates happiness, love for all beings. You have the desire to understand everything and forgive everything, the desire to help every living being. You feel compassion, mercy. In your heart awakens God.

Feel in your soul the most sublime, the most subtle experiences. Feel the soft sublime state: you overflow with delight and rapture. Unusual ecstasy shows you unusual pictures. Everything before your eyes becomes unusual and magical. You are already in mature years.

Your life has long passed its midpoint. And now, only now you see all the poetry of the world in every object, in every action, in every detail. Grain by grain you gather the most spiritual treasures within yourself. Your life is full of reverent service and devotion to the Highest, and in response the Highest answers you with its blessing, bestowing your soul with unearthly experiences. In unity with this power you spend long hours of your meditations.

7. Take the ascetic pose. Stand on the left knee, fold your hands in front of your chest and turn maximally backward, feel the twisted spine. You continue the path of your spiritual perfection. But now no longer as a novice, but as a monk having his own followers. Many immature hearts give their life into your hands, asking you for spiritual support. The light of knowledge radiated by you envelops everything around. Your Ajna chakra is opened and its power and might radiate huge energy. Your vision of the world changes. You begin to see its mechanical laws by which it develops, you see the vast path of evolution of the Universe. And simultaneously your attitude toward yourself changes. You see yourself not as an autonomous particle, not as a personality separated from the life of the Universe, but as an integral essence intertwined with its development. You overflow with this knowledge. Experience this. In you lives a huge need to share your knowledge, to tell people about the meaning of their existence and the methods to attain true happiness.

And now your life approaches its completion. You become a sannyasin.

8. Take the pose of the sannyasin. Sit on the floor with crossed legs. If your flexibility allows, assume the lotus pose. Perform the "Kevali" or "Telad-Yukta" breathing. Enter an inner calm, peaceful state. You spend the sunset of your earthly life in solitude; almost all your life passes in meditation, and in these silent hours of seclusion a flower of Higher Knowledge blossoms within you—the Sahasrara

chakra opens: the chakra of wisdom and intuition. You comprehend the meaning of all things, penetrating into the most secret corners of the Universe. This light dispels the darkness that previously surrounded your being. You see your presence in all beings, events, and deeds. The boundaries of the "I" disappear, and you feel unity with all that exists, sensing yourself in everything. In this state you realize yourself as Spirit: dispassionate, existent, eternal, indestructible.

You calmly observe how vitality fades from your body, how this body dies, and you leave this perishable shell.

9. Take the corpse pose—"Shavasana." Lie down on your back, relax, and envelop your body with your consciousness. Feel your soul slowly exit your body through the crown of your head and hang in the air. From above, it looks upon its shell, which you mistakenly called yourself. Amazed and with a sense of relief, you rise upward to higher planes to fulfill there your main purpose: to help beings in need of your assistance.

This complex takes a total 30—40 minutes. Try to fully immerse yourself in its performance and experience. This most wonderful practice, which will help you become unrestrained. It will allow you with other eyes to look at the world and at yourself in this world. Practice it if possible every day, preferably at one and the same time, and you will see those wonderful, those beautiful transformations, which will renew your whole being, will change your life.

As a rule, we rarely seriously reflect on the questions of our being. An ordinary person, living his life, in his motivations does not rise above the third chakra (counting from the bottom), very rarely reaches Anahata, and in the higher chakras—units out of millions. Of course, a person can manifest also through higher planes: aesthetic, mental, but for this work on oneself is needed. Going on the path of perfection, you will be able to open in yourself the most secret, the

most subtle layers of being, to feel yourself an inseparable part of all that exists. You will penetrate your subconscious, will receive access to the information, the evolution of the entire Universe: an embryo, growing up to a child, passes a millionfold path of evolution, and this complex will help you to pass this path in the course of 30 minutes. The greatest good in the world is to having been born a human, to acquire consciousness, and one of such possibilities is the practice of this complex. OM!

We did this complex for two months. I deeply experienced each pose and period of life within myself. Perhaps because of this complex, which was embedded in my subconscious, I left the Master and the Egregore to continue self-improvement independently.

After the complex, everyone went down to the first floor, and a conversation with Shri Jnan Avatar Muni began; it was possible to ask him any questions. But personally, I had no questions, I just looked into his eyes and seemed to understand everything without words. At some point, I realized that it was not necessary to ask questions; it was necessary to seek energetic contact with the Master.

During January, February, March, April, and May, I listened to 20 of his lectures; each lecture was dedicated to different topics, so by summer, my knowledge base was huge. Besides that, I constantly attended psychological laboratories and the yoga section.

I remember that once at a lecture in May, Konstantin and I decided to ask Shri Jnan Avatar Muni many questions; we wrote about 30 questions on a piece of paper and gave that sheet to him during the lecture. He smiled.

"Shri Jnan Avatar Muni, have you entered the state of nirvana-samadhi?" was one of our questions.

"Yes," he answered, "for some time I was in this state, and then I exited to fulfill my purpose on Earth."

"Tell us, what is the main obstacle on the path to spiritual perfection?" asked a young active guy with lively shining eyes and tousled hair.

"The main obstacle is a person's painful imagination, their thoughts about themselves and about the world. If we look at animals, we will see that they do not have this moment at all. Animals do not imagine anything about themselves. They do not think who they are, what they are, why. They do not compare themselves to other animals, do not take pride in themselves, and never get offended. They do not have the so-called 'false personality' with all its prejudices and complexes. Thus, we see that a person is actually a very unhappy, conditioned being completely dependent on external evaluations."

"Tell us, what would it be like if a person did not have a false personality?" persistently asked the same young guy.

"A person would become like a child. Or simply an animal. They would have no complexes, no conditioned reactions. They would be absolutely free and independent. It would be impossible to hurt them with a word. But with a person it comes to absurdity: they can even hang themselves because of imagination. That is how we should not be."

"And how to get rid of this?" asked a red-haired girl, apparently a student.

"For this, we must practice disidentified reaction. We must not react with identification or painfully to how people treat us, must not depend on the opinions and evaluations of people. Always before reacting, we must first think, calculate everything, trace where this or that reaction will lead us, and then act accordingly to the situation in which we are. Only then will this be useful for our advancement. The main thing here is not to be identified with one's role, to relate to everything we say and do disidentifiedly, especially when some emotions capture us."

"But how is that possible?!" exclaimed a full elderly woman with an amazed look.

"It's very simple," the Sage answered cheerfully. "When certain emotions arise in us, for example, selfishness or pride, we approach a mirror, look at ourselves in it, and begin to inflate that state. For example, we look at ourselves proudly, puff up, act all grand, while at the same time laughing at ourselves. And our belly quietly shakes from laughter. In such a state, we truly disidentify from our foolishness."

"And this works with any state?" asked the red-haired student.

"Yes, with any state," the Master replied. "Because a state only has power over us when we take it and ourselves seriously. But as soon as we begin to stop taking ourselves seriously, no trace remains of any of our states. Our trouble is that from childhood we have instilled in ourselves an overly identified, narrow attitude to ourselves and the world. And to prevent this, we need to learn to practice jesting, clowning, mocking everything that was instilled in us since childhood, exaggerating, and showing artistry in order not to identify. Then we will become truly happy, like in childhood, when we didn't yet have a false personality."

He answered almost all our questions, and after that neither I nor Konstantin asked him anything else; we understood him without words.

So, during classes at the country house, after questions and answers, dynamic dances would begin, and Shri Jnan Avatar Muni danced with us as well. After the dancing, everyone would lie down and relax to meditative music.

After relaxation, the lecture by Shri Subi Lakshmi Devi began. She started to talk about chakras and their manifestation in life.

"Chakras exist in three states," she said, "closed, functioning, and open. Let's take, for example, the Muladhara chakra. If the chakra is

closed, the person is physically underdeveloped; if the chakra is functioning, the person engages in active physical activity; if the chakra is open, the person gains the abilities to be exceptionally strong and resilient. For example, Bruce Lee had the Muladhara chakra open.

The next chakra at the subtle level of vibration is the Svadhisthana chakra. It governs eroticism, touch, and the urogenital organs. When the chakra is closed, that is, operating on tamasic energy, only the organs and glands corresponding to it function. For Svadhisthana, these are the kidneys, adrenal glands, bladder, sexual organs, and in women—mammary glands. When the chakra starts to work on rajasic energy, the person develops interest in eroticism and the opposite sex. For example, a boy grows into a youth and experiences infatuation, then sexual attraction. While the chakra operates on rajasic energy, the person is drawn to sources of impressions: books, people, things corresponding to their interests. But when the chakra opens and starts working on sattvic energy, the person themselves radiates attractiveness and eroticism. They become self-sufficient, no longer needing objects of desire or partners. People are drawn to them from all sides like bees to honey. They themselves become a source of sexual energy for all around. For example, Philipp Kirkorov.

Next chakra is Manipura, responsible for social manifestation. Its seat is located in the area of the solar plexus. Tamasic work of the chakra supports the work of the organs of the digestive system: stomach, pancreas, liver, spleen, gallbladder, intestines. In the rajasic state, a person has an interest in the field of entrepreneurship. He actively studies sources of enrichment, shows active interest in social life, but at the same time is strongly attached to the fruits accumulated as a result of this activity.

In the sattvic state, the open Manipura gives a person a state of independence from the fruits of his actions, greater activity, radiance,

self-sufficiency in the plan of social manifestation. Examples of such chakra work are Rockefeller, Ford.

Anahata presides over religious perception. The organs of the respiratory system belong to it, which work on the tamasic energy of the chakra. In the rajasic state, Anahata turns on in a person the search for religiosity; he is drawn to the spiritual: books, icons, paintings, studies religions, becomes a follower of some direction. When the chakra opens, a person himself becomes the source of sublime states, opens in himself the source of the Divine. An example can be Christ.

To Vishuddha belong all the organs and glands located in the area of the neck, as well as the ears. In the rajasic state of chakra work, a person turns on interest in creativity, self-expression. He begins to actively be interested in painting, architecture, poetry, music. Creativity becomes basic in his life. But when the chakra opens, a person himself becomes the source of inspiration, an example for others, he has his own inimitable style in creativity. For example, Michelangelo.

To Ajna belong the pituitary gland, eyes, and the cerebral hemispheres. With intense rajasic chakra activity, a person develops an interest in cognition; he reaches out to sources of ever new information. When the chakra opens, the person becomes capable of making discoveries. Thus, he himself becomes a source of knowledge. For example, Einstein.

To Sahasrara belongs the pineal gland. When the chakra begins to work, a person develops a tendency toward intuitive revelation, receiving higher knowledge. He begins to be interested in other worlds, the existence in other worlds; with an open chakra, a person begins to radiate intuitive knowledge from himself. Revelation, the seeing of the essence of things—this becomes his nature. At one glance, such a person can say everything about a thing, person, or phenomenon. Heuristic vision becomes inherent to him."

Thus Shri Subi Lakshmi Devi told about each chakra, supplementing her explanations with examples from life. After the lecture, everyone gathered and went to the train, traveled to Novosibirsk.

Closer to July, the meetings at the country house changed a little. First, we went swimming in the Inya river. With us swam Shri Subi Lakshmi Devi and Shri Maha Padma Devi. Then we went to the Place of Power, which Shri Jnan Avatar Muni had found, and practiced magical practices there. Everyone sat in a circle, one person was led to the center, blindfolded, then spun to lose orientation, and he had to, tuning in to someone from the circle, intuitively find him. It must be said that almost no one succeeded in this practice.

Another time we went to another Place of Power, there was a stream, we looked into the water with an unfocused gaze. I had unusual visions and sensations: the water was felt somewhere inside my body, as if I was merging with it. But something did not let me enter this state deeply, probably the concentration was weak, and the inner dialogue interfered.

One summer, Shri Jnan Avatar Muni approached us with Konstantin and said:

"Konstantin and Alexey, I want to give you an assignment, you need to take notes on the 3rd volume of Carlos Castaneda, your notes will be used for writing a methodology on Toltec magic."

He handed us the 3rd volume and said not to hurry too much, but to thoroughly analyze each episode and select the most important.

Since I had exams at the institute, Konstantin had to take the note-taking upon himself. But an unforeseen incident happened at his home. His father decided to discourage him from going to the yoga center and burned Carlos Castaneda's book in front of his eyes. When Konstantin told this, the reactions of Shri Maha Padma Devi and Shri Subi Lakshmi Devi were different.

Shri Maha Padma Devi blamed Konstantin, said where was his stalking, why didn't he intervene and take the book from his father, why did he allow such to happen. But Shri Subi Lakshmi Devi, on the contrary, said that Konstantin was great, he showed detachment, did not show his father that he was holding onto something, thus, he defeated his father.

But after this incident, Konstantin kept no more books at his home, he transferred all the literature to me. At my home it was a little calmer, at least, no one wanted to burn anything.

My parents had other plans.

One time, returning from the country house, I told Shri Maha Padma Devi about my father's plans.

"My father wants to come and kill Shri Jnan Avatar Muni so that I don't attend the classes."

"We'll see how he will kill him," Shri Maha Padma Devi ironically remarked and added, "if he wants to kill him, either he won't hit, or the rifle won't shoot."

We laughed together at the naivety of my father's desire.

The thing is, since I was attending classes, I was practically never home, I absolutely didn't help my parents with anything. Moreover, they began to notice huge changes in me, and, as they thought, for the worse. It seemed to them that I was floating somewhere in the clouds, dreaming, and generally, somewhat out of my mind. I walked around with an unfocused gaze, fasted for ten days, was detached, did not react to their remarks.

One day my mother came to the lecture to talk to Shri Jnan Avatar Muni about me. Shri Jnan Avatar Muni calmly stood and listened to her comments. Then he said about me:

"Yes, of course, he understands everything exaggeratedly, a maximalist. I will talk to him. Well, it's already time for me to start the lecture."

My mother could do nothing or influence somehow. After all, she's an ordinary person, and he is a master of controlled stupidity, he had similar situations in his family, and he knows how to behave with parents.

After the lecture Shri Jnan Avatar Muni approached me:

"Your mother came, complained about you," there was laughter in his voice "try at home to smooth the situation, and engage in the practices so that nobody notices it."

In July and August the classes at the country house became very interesting, because they included the sans-theater. We played various roles. For example, it was necessary to play some role on Muladhara, Svadhisthana and other chakras, try to fully enter the role, energetically tuning into the needed flow. Sometimes we performed alone, sometimes we staged joint plays according to the script. This practice of sans-roles gave the opportunity to loosen up in front of the public, to show oneself somehow unusually. For example, it was necessary to play a policeman, a grumpy old man, or a fighter of eastern martial arts, arranging a battle with somebody or showing some katas. This practice promoted the creation of a flexible tonal, and was the beginning of stalking practice. In life I became more observant, noticed manifestations of different people.

The main thing—when we play this or that role—is to correctly generate energy corresponding to this role. It is necessary to be able to easily switch from one state to another, be able to generate any energy needed for this role. After all, if we play some role, for example Christ, and we ourselves do not even approach his state, then only the form will not be enough. Nobody will believe us. But if we enter the state, fill it with the external form, then everyone will really believe that we are Christ and will even begin to pray and repent.

And the second rule. When we play this or that role, it is important to remember that this is just a role and not to identify with it. To be

able to easily switch from one role to another. And even in ordinary life, when we do everyday things, to remember that these are also roles, that we are actors and spectators in the drama of life. Only then will we achieve true perfection.

We even acted out biblical scenes, Konstantin played Jesus Christ, and I played a madman possessed by spirits, whom Jesus healed.

Andrei Ivanov played roles especially well, he was a natural-born actor, easily loosened up and could manifest in any role. In life he was always a player, flirting with Shri Subi Lakshmi Devi and Shri Maha Padma Devi.

Once, when we were analyzing in detail the 12 archetypes of a person, Shri Jnan Avatar Muni gave Konstantin and me the task to develop a script "Life in Prison," to later act it out at the country house. At that moment Konstantin and I needed to learn the laws by which life works in prison, and then distribute the roles. Konstantin wrote almost the entire script, he just has the gift of writing scripts; I sometimes suggested something to him and supported his idea.

I played a jester rooster who was the right hand of the pahan (prison boss), he was played by Andrei Ivanov (lion leader). Konstantin played a white crow, who disagreed with the lion on something, and Vlad was a newcomer who was being registered (goat of redemption).

It should be said that Vlad suffered the most: they took a padded jacket and put his legs into the sleeves, and then pulled the jacket onto his back so that he ended up in a twisted pose; then everyone in turn gave him "carrots," tied several knots on a towel, wetted it, and hit Vlad several times each.

Shri Jnan Avatar Muni was present during all this and laughed until tears came to his eyes. The atmosphere at the country house was always very relaxed and friendly, and there was always a lot of fun.

One day in September, Konstantin and I gathered a whole bucket of crab apples from various dachas and brought them to Shri Jnan Avatar Muni's country house. We knocked on the door.

"Who is it?" came the voice of Shri Subi Lakshmi Devi.

"It's us," I replied.

She opened the door and let us in. At that moment, Shri Jnan Avatar Muni came out of the room.

"I was really scared when you knocked," he joked with a smile, "at first I hid under the table, but then I quickly ran into another room to get a stick."

Then we were offered tea.

"In Tibet, they drink tea with salt to cultivate detachment from taste," Shri Jnan Avatar Muni explained.

Konstantin and I each put a teaspoon of salt into our tea and, grimacing, drank it down. Then we said our goodbyes and left. We were overjoyed to have been able to see and talk with Shri Jnan Avatar Muni in such a setting, where no one disturbed us. We were so happy that we spent the whole way exchanging impressions about the meeting.

The next day, we collected two buckets of crab apples along with some pumpkins and zucchinis from the dachas. Once again, we brought everything to Shri Jnan Avatar Muni's country house. When Shri Subi Lakshmi Devi let us in this time, she looked displeased. Shri Jnan Avatar Muni, however, remained very calm.

"Are you aware?" Shri Subi Lakshmi Devi asked us, piercing us with her huge green eyes.

Something fluttered in my heart, and I couldn't say a word.

"Are you aware of what you're doing?" she asked again.

"We do," I said, trying to encourage myself.

"Put down everything you brought and leave," Shri Subi Lakshmi Devi said firmly, then watched as we pulled stolen zucchinis and pumpkins out of the bag, taken from other people's gardens. Of course, at the time we didn't think of it as stealing—we were collecting everything for the Master (that's what we called Shri Jnan Avatar Muni then), not for ourselves. We really wanted to please the Master somehow, to bring him something to eat, since he never had time to go shopping—he was constantly meditating.

The next day, when Konstantin and I came to Shri Maha Padma Devi's apartment, the psychological laboratory, Shri Subi Lakshmi Devi approached us.

"So, Petya and Konstantin," she said, "if this happens again, you know what I mean, you may no longer come here. Think about that!"

I was crushed: losing the Egregore, the Master, felt like the hardest thing for me—it seemed better to die than to be cast away from the Master. It was the first serious situation; before that, everything had gone well, and no one had ever told us anything like this. Everyone was always smiling at us.

Now I can say with confidence that at that time I had become deeply attached to the Egregore. I was so attached that I lost control of myself—I lost my independence and autonomy, replacing them with the reverent feelings I experienced during the classes. I lived through those feelings and thought I needed nothing else. I was completely given over to the feelings I felt in the Egregore. Every morning I woke up thinking about the Master, Shri Subi Lakshmi Devi, and Shri Maha Padma Devi; remembering them gave me a sense of life's hope,

purpose, meaning, and reverent love. With those same thoughts and feelings, I went to bed at night. This went on all the time.

In October, I was supposed to resume my studies at the institute, but I decided to quit. Konstantin was supposed to enter the 9th grade in September, but he decided to leave school.

At the end of September, Shri Maha Padma Devi's birthday was coming up, and Shri Subi Lakshmi Devi's birthday was at the beginning of October. They were both Libras by zodiac sign.

And so the day of Shri Maha Padma Devi's birthday arrived on September 27. Everyone sat on the floor in a circle in the big room, with cups of tea and various treats placed in the center.

"It's time to congratulate Shri Maha Padma Devi," said Shri Subi Lakshmi Devi.

Since everyone was congratulating in turn, I nervously wondered what I would say, as I wasn't skilled at giving congratulations; but I decided to speak sincerely from my heart to Shri Maha Padma Devi.

"I want to begin with the moment I first saw you," I started, addressing her. "It was winter, during a lecture. At that moment, I fell in love with you, with your voice. I had never heard a voice like that in my life. It seemed to open my heart. I didn't sleep all night, constantly thinking about you."

That was all I said. Everyone was shocked at what I had said, especially Shri Maha Padma Devi. As I spoke, I sent her such a loving vibration from my heart that she actually felt it.

After all the attendees gave their congratulations, Shri Maha Padma Devi chose the best one by pointing at me.

"Today, I will dance with you," she said.

After we ate, the dancing began, and I danced with her.

Konstantin and I left that evening uplifted and joyful. Throughout the evening, the Master was with us—we rejoiced, had fun, and were overwhelmed with happiness.

Episode 2

My whole life—it is constant changes of my perception.

Fixating on some experiences, I by force of circumstances switch to others.

Well, I consider that the first stage of my stay in the Egregore finished in October 1991, and the second began.

At the second stage I already did not memorize that knowledge which the Master, Shri Maha Padma Devi, and Shri Subi Lakshmi Devi gave me. And here the whole matter was not that I was tired of that knowledge, simply I realized that without practice, without life, that Knowledge is worth nothing. The power of knowledge is exactly in the ability to effectively use it. I had already in nine months learned so much that would be enough for me for many years of self-improvement. Therefore, my whole life began to acquire an applied, practical character. Of course, I wanted to join the elite circle, where I could closely see the life of Shri Subi Lakshmi Devi, Shri Maha Padma Devi, and the Master, but because of my manifestations I was not

allowed close, I was directed to such works as carrying backpacks with literature and other physical work which needed to be done.

However, seeing my devotion and selflessness, sincerity, Shri Subi Lakshmi Devi entrusted me with an important role: to collect money from people for the section and for the psychological laboratory. I did all that, and gave the money to her.

They stopped charging me and Konstantin money for attending classes, since we helped a lot and practically lived in the Egregore.

Back in September, Shri Maha Padma Devi gave an announcement in the newspapers about the opening of correspondence schools of occult yoga and spirit of aikido. Konstantin and I spent whole days sitting and writing addresses and last names of disciples in the journal. Letters were coming to us from all over Russia.

In October, the Master began to give lectures at the Railway Workers' Community Center. Twelve lectures were planned until the New Year. Many new interesting people came to the lectures. Our group had significantly grown since the winter of 1991. Radmila, Sveta, Volodya Bykov, Slava, and others came. The Master promised to hold lectures on esoteric astrology. As more and more people came, I began to notice that they gradually started paying less attention to me and worked more with the new people. Only now did it become clear to me that this was a characteristic of the system of the Egregore that I had entered. Now I had to perfect myself.

Nevertheless, until about the New Year, there were no people closely communicating with Shri Subi Lakshmi Devi except Konstantin and me. That was our time. Once, while taking books and things from the country house, Shri Subi Lakshmi Devi put the 6th volume of Carlos Castaneda into my bag. When we arrived at the apartment of Shri Maha Padma Devi, I deliberately did not take out this 6th volume, moreover, no one noticed it. I read this volume in three days and understood almost nothing, since the Master barely

taught the knowledge of Toltec magic, and at that time I had not yet read a single book by Castaneda. However, the episode "The Eagle's Gift" struck deeply into my soul; it described the structure of the party and I remembered Silvio Manuel. I deeply felt Silvio Manuel's energy inside me, as if he were in me. I understood that he was the most powerful warrior of the party because he became the wielder of intention, while Don Juan was only a friend of intention. After three days, I returned the book, saying that I had forgotten to give it back earlier. There was another memorable occasion when Konstantin, Sasha Serikov, and I arrived at the Master's apartment carrying backpacks with freshly printed diplomas for correspondence disciples. When I entered the Master's apartment, I felt a pure, strong flow of energy. The whole apartment was charged with the fluids of divine energy. It was in this very apartment that the Master composed individual music, meditated, and wrote books, connecting with his own Master, Guru Sotidanandana. Konstantin and I immediately sensed all this. This visit to the Master's apartment made a strong impression on me, although I stayed only in the hallway, we were not invited further, and only caught a glimpse of the room where the Master worked.

Sometime in December, I experienced an epiphany.

One day, I was sitting alone at home in my room meditating, having quieted my inner dialogue. Suddenly, my being was pierced by a vision. Everything disappeared; I was sitting, and it seemed to me that I was about to vanish. It was such a profound experience that, as a result, I realized and felt that the physical world is an illusion. It exists, but it is not real. My perception shifted, and I saw that there was nothing around me.

Then I wrote a poem titled "I Am the Creator," something along these lines:

*I do not see what once there was,
I do not see what now there is,
I do not see the Master—he is not there,
Everything is a process of materialization.
The world does not exist, it is not there,
But when I think, it comes anew.
The world exists while I remain,
Without me, it does not remain.*

In that perception, everything seemed to me fleeting, unreal. In one moment, I realized that everything in this world was nothing more than my illusion. And it was silly to be upset over any situations happening to me. For the first time in my life, I saw all the foolishness of the physical world, its illusory nature, the illusoriness of the Master and the teachings. It was the first flash of my self-awareness, and it didn't last long. Back then, it had not yet turned into the usual feeling it is now.

At the end of December Shri Subi Lakshmi Devi entrusted to me to collect money from the people who will gather at her apartment on New Year's Night. December 31 gathered about 15 people. The most unusual number of that night was the erotic dance of Shri Subi Lakshmi Devi. To music she danced and gradually removed from herself parts of clothing. The meaning of such a dance for her was about being uninhibited. And we, observing this dance, were not supposed to succumb to sexual feelings, to control, to observe ourselves. It was an excellent practice of detachment.

In January 1992 there occurred another interesting case which contributed to the beginning of our with Konstantin gradual separation from the classes in Egregore.

Konstantin and I decided to take to the dacha Slava, one guy, who was close to us by energy. We agreed with Konstantin that we will

meet at three o'clock of the night at the railway station. And in the evening I called Slava and said:

"Shri Subi Lakshmi Devi gave me a task and said that you, I and Konstantin should meet tonight at the station."

"What task did she give you?" Slava asked with interest.

"When we meet, I will tell you," I answered. I knew that it would not be easy to make Slava go to the station, so I used the name Shri Subi Lakshmi Devi, that's how Konstantin and I decided.

I came to the station at night, Slava did too, but Konstantin did not come, so I told Slava:

"Nothing will work without Konstantin."

I did not tell Slava for what purpose I had called him, and we went home separately. As it turned out, Konstantin did not come because his parents did not let him.

The next day, Slava told Shri Subi Lakshmi Devi about what had happened, because I did not warn him not to tell her anything. In the evening, Shri Subi Lakshmi Devi came up to Konstantin and me.

"What are you still planning there, why are you distracting Slava from work? Who decided to give Slava tasks in my name?" she asked threateningly.

We were silent.

"Whose idea was it?" she insisted again.

"Probably mine," Konstantin answered, trying to cheer up.

"You, Petya, and Konstantin have already made so many mistakes that we could have kicked you out of Egregore long ago. Watch out, if something like this happens again, you may no longer come."

This statement hurt me, I felt pain in my soul that I was not understood, but increasingly pushed away, although I understood that my behavior was not entirely good. Well, so it was pleasing to my

essence. I have always loved to do everything sincerely, and whether others liked it or not did not concern my essence.

Once, gathering at Sasha Serikov's house, we drew a spiritistic circle and, sitting around it, placing fingers on the saucer, we summoned the Spirit of Jesus Christ, but the saucer did not move.

"Now I will summon the Spirit of Silvio Manuel, he will definitely come," I declared with full confidence.

And indeed, as soon as I summoned the Spirit of Silvio Manuel, we all felt a powerful energy flow passing through us, the saucer began to move and started answering our questions. At the first summoning the Spirit Silvio Manuel told us that I relate to the Western direction, Sasha Serikov—to the Northern, and Konstantin—to the Nagual. We asked the Spirit about the directions of all egregoric people, he told us everything.

We usually finished the summoning of the Spirits at 1 o'clock at night, so Konstantin and I walked home on foot through the city. The whole way we discussed the answers of the Spirits. Gradually, thinking about the directions, an idea of the structure of the party was born in us. The Spirit of Silvio Manuel every time revealed to us the slightest nuances of each warrior. Moreover, this happened not only on the verbal level but also on the psycho-emotional. Sometimes the Spirit spoke metaphorically, and we intuitively guessed what he wanted to say. At each session Konstantin and I entered a state of semi-trance, we were revealed an intuitive vision of what is happening in the Egregore, what the Nagual party is, and how to gather it, who the Master is, and what he does. Only Sasha Serikov could not at all fully enter into this state; he sometimes had doubts.

For example, Konstantin and I knew on an intuitive level that the Master and Shri Subi Lakshmi Devi have super abilities, and that they can teleport, move their physical bodies through distance.

Sasha Serikov was very attached to Shri Subi Lakshmi Devi, he wanted her to pay more attention to him, to work with him. Sasha Serikov asked the Spirit whether indeed she and the Master possess teleportation. The Spirit confirmed this.

After some time an interesting incident happened. One day Konstantin, Sasha Serikov, and I after the psychological laboratory went to summon the Spirits. As soon as we summoned the Spirit, he told us that Slava was missing among us, and told us to run after him. Konstantin and I ran as fast as we could to the bus stop where Slava was supposed to take the bus. In half an hour we ran to the stop and began to look over the people waiting for the bus, but Slava was nowhere to be seen. Then my gaze turned to the bus leaving the stop. Through the bus window I saw Slava, and he saw me. I shouted and waved to Slava to get off and come to us, but the bus was already moving. After about one hundred meters we saw that the bus stopped and Slava was running to us. The thing was that Slava caused a commotion on the whole bus, so they immediately made him get off.

This incident greatly increased our faith in the Spirits. And, as it is known, faith is power. Now Slava always summoned the Spirits together with us. Silvio Manuel said that Slava is an Eastern warrior, but the Southern warrior is still missing. The Spirit said that Konstantin should go to Igor the next day.

Igor was a person who a few months ago stopped coming to Egregore. The following situation happened. Once after the laboratory he knelt before Shri Maha Padma Devi and Shri Subi Lakshmi Devi and said that he wanted to stay here and help in everything. But Shri Subi Lakshmi Devi said that enough joking, the classes are over, it is time to go home. But Igor said that he was not joking and would stay and would not go anywhere. Then Shri Subi Lakshmi Devi said to Konstantin and me that we should expel him from the apartment. We

took him by the hands and feet and carried him to the stairwell, he did not resist. After this incident, Igor never came back to the classes.

Now the Spirits pointed at him again. Konstantin knew where he lived. He lived with Vlad.

The next morning we waited for Konstantin, he arrived around noon.

"So, how was the trip, tell us," I inquired.

Konstantin was in an unusual state, he was silent. About half an hour later he told us that he arrived, but instead of Igor he met Vlad. He wanted to leave, but Vlad did not let him. And then Konstantin, seeing that his heart was open, directed an energetic supermental energy flow at him. The power passed through all the chakras of the body and transformed Vlad's awareness.

Now all four male warriors were represented: I am the Western, Sasha Serikov—the Northern, Slava—the Eastern, Vlad—the Southern. And we were united by Nagual Konstantin.

What was the main meaning and what knowledge was received from the Spirits we connected to? First of all, they revealed to us another reality. Our task was to assemble the Nagual party, women needed to be attracted. Konstantin developed a whole plan according to which the women should join us: Sveta, Radmila, Natalia Nikolaevna, and Yana. And Shri Subi Lakshmi Devi was to become the Nagual woman of our party, the second half of Konstantin. The Master became a benefactor for us, who already has a party; in particular, we knew one of the warriors of the Master's party, a man with the surname Kharitidi, he lived in America and opened there a whole institute for human enhancement. Other warriors from the Master's party were unknown to us, he said nothing about them.

At this time we began to perceive the Master and the teaching from the other side, the side of the Nagual, trying to be in a state of heightened awareness; we began to see that the Master plays a double game. In the state of dreaming and through the Spirits, he teaches us secret knowledge, and in the Egregore he creates a stressful situation for us through Shri Subi Lakshmi Devi.

At the same time the Master entrusts Sasha Serikov to go to Altai and buy a house for the Altai Ashram near Belukha. The Spirits revealed to us the secret meaning of this assignment, we understood that the Master wants to acquire a house for our party where we could all live together.

Moreover, we saw that men like Volodya Bykov and Andrei Ivanov are couriers of the party. Konstantin and I begin little by little to reveal the plans of the Spirit to Andrei Ivanov.

Sasha Serikov leaves for Altai. At this time unusual things begin to happen in the Egregore.

Once, when Konstantin and I came to the psychological laboratory, we were not let in. Konstantin said that it was supposed to be so and showed me a reprint of the 8th volume of Carlos Castaneda. It turns out that yesterday he was visiting Radmila, and she gave him to read this volume.

We went to my home and read this book all day. And in the evening we decided to go again to Shri Maha Padma Devi's apartment and met Radmila near the entrance. The three of us went for a walk around the city. Our joy and impressions had no limits. Konstantin told Radmila that she is a Western woman.

"I know that," Radmila exclaimed, "and told us the dream in which she met the Master and went out the western gates, meaning a Western warrior."

"You will join our party last," Konstantin informed her, "we need that in the Egregore no one knows that we are gathering a party."

Radmila nodded with understanding.

Suddenly Konstantin stopped and said, addressing me:

"We must go to Sasha Serikov in Altai!"

I supported this idea, and we headed to the metro. Reaching the metro, Radmila kissed us goodbye, sending us her energy of love, and gave us her work phone number just in case. We, inspired and uplifted, set out on our path. We knew roughly where the house Sasha Serikov had bought was located. He had explained it to us.

Arriving in Biysk, we took a bus going to the Altaysky work settlement, and from Altaysky we took another bus to the village of Sarasa. We found Sasha Serikov without difficulty.

"Oh, look, Sasha Serikov is coming over there!" Konstantin shouted, pointing at a man in the distance as we got off the bus.

And sure enough, it was Sasha Serikov; we didn't even need to look for his house. The power immediately showed it to us.

Upon meeting, Sasha Serikov complained that he had no money at all and that no one was sending him anything from Novosibirsk. I had enough money and gave him part of it. Konstantin and I brought along salo and gingerbread, in general, we cheered Sasha Serikov up with our visit.

"Meet Shri Subi Lakshmi Devi," Sasha Serikov introduced to us, pointing at a beautiful tricolored cat as we entered the house, "and this is the Master," he said, showing a black cat with white spots.

This is how we met the residents of the house. The house was completely empty; there were bare beds standing around. In the large room, a big portrait of the Master hung on the wall. Sasha Serikov always turned to it in difficult moments. He even told us a story. One day, while searching for a house and walking along a road, he came across a large herd of bulls; it was impossible to go around them.

Then Sasha Serikov took a photograph of the Master and Shri Subi Lakshmi Devi, pressed it to his heart, and slowly walked through the herd, carefully squeezing between the bulls. Not a single bull touched Sasha Serikov—such was his strong faith in the Master.

The next morning, Konstantin and I set off to the mountains; it was my first time seeing mountains in my life, so the impression was enormous. We found several places of power, each with different energy. When we returned, I only needed to close my eyes, and images of the mountains appeared before my inner vision. I saw them as if from above, able to zoom in and out. With the help of this vision, it was possible to approach the mountain so closely that individual stones became visible. This ability surprised me greatly. This was the first time.

Part Two

The Gospel According to Konstantin

Every day I got up at 4:30 or at 5 o'clock, no matter how cold it was in the apartment, in the bathroom I took a cold shower, only a few times replacing it with a contrast one. Then I cleaned my tongue and teeth, at first with fine salt in a teaspoon with a drop of vegetable oil. I took it with my hands and harshly scrubbed all the teeth and gums. Then, a gum massage was done with an oak stick, precisely with that spot on it which had been chewed. I rinsed my throat with salted water. In the kitchen already from the kettle, sitting over the basin, I poured warmed boiled salted water alternately into each nostril. The salty water poured into the basin sometimes from the other nostril, sometimes from the mouth, sometimes from the same one. That's how I fought chronic rhinitis. Once a week I also drank two or three three-liter jars of boiled water. The belly became very big.

With pleasure I shoved my fingers into my mouth, scrubbed the root of the tongue. The water, as if, was thrown upwards by some underground jolts, shot out of the mouth like a fountain. After all the cleansing procedures I spread on the floor in the kitchen my yellow-brown rug, began to do asanas, looking to the east. As I mastered the complex, it became bigger and more interesting. My brother brought me a whole sack of wheat. At my request he stole it at the summer practice on the state farm. It was prepared in the following way. At first, long and stubbornly together with grandmother it was sifted, freeing from debris. The necessary amount was soaked in the pot a day before consumption, with the grains fully submerged in water plus an additional layer of water half a grain thick above them. The grains were spread evenly on the bottom of the pot.

After soaking for a day, they were ground twice through a meat grinder. The resulting wheat porridge was cooked in a bowl with a tablespoon of sunflower oil and a spoonful of honey added. And immediately in parallel I soaked the next portion for tomorrow. All this complex yogic approach strongly influenced me.

I even started to grasp certain things in the school curriculum, not to mention that I began to think more clearly and win more often in chess tournaments. Sitting at the chessboard, I felt lightness and clarity of thought, calmness, and focus. From chess magazines, I learned that many top grandmasters practice yoga. My coach once told me that chess players generally have a strong biofield, making it hard to influence them or put them into hypnosis. I also knew that at major chess competitions, entire teams of psychics and parapsychologists are sometimes hired to disrupt the opposing side's thinking and try to implant destructive programs. But all that is nonsense compared to some of the chess players' abilities. For example, at the beginning of the century, great thinkers like Alekhine and Réti played simultaneous blindfold sessions on a hundred boards. Keeping one hundred

games in mind at once and calculating a thousand variations still seems like a magical superhuman effort to me. And the most amazing thing is—they almost always won.

I completely stopped eating meat products and became more disciplined and attentive. I also started going to bed early, despite the evening movies and interesting shows on Television. At that time, commercial channels appeared, airing exciting films: horror, erotica, comedy, and stylish action movies featuring Chuck Norris, Bruce Lee, Stallone, and others. One film, in particular, stuck with me. It was a fantastic action movie about a handsome and strong young man searching for the truth. He fought a troop of monkeys, challenged a black sultan who had many concubines, and met a blind fighting master. After recognizing him as the best fighter, he was allowed onto the island of the initiated, where the great book of truth was kept. He wondered how to steal the book while on the island, but the high priest let him look at it. When he opened it, he saw only a mirror. Besides the spiritual message, the film made a strong erotic impression on me. There was a scene where the sultan refused to fight that evening, saying he needed to rest. That night, a beautiful and sexy concubine—as it turned out—came to the young man, and they made love. She enchanted him; but in the morning, when he woke up, no one was there except him and the girl he had slept with—crucified on a cross—and all around was desert. It's important to note that for breakfast I ate only sprouted wheat, which I prepared for myself and my father. He had also embraced this signature yogi dish

After regularly pouring cold water over myself—that is, taking cold morning showers—I stopped reacting painfully to the cold. In winter, I walked around just as I did in summer: wearing only pants, sneakers, a t-shirt, and a light fabric jacket with my head uncovered. I really enjoyed it. Moreover, for just about half an hour's walk to training or ten minutes to school, I didn't have time to get cold. And

when I skipped classes and wandered around the city, I often went into shops, especially bookstores. During that period, I was healthy and didn't get sick, and there also appeared some kind of sensitivity in my body. Sitting in school lessons or walking around during breaks, I often noticed warm, pleasant waves of shivers running through me. Deep down, I felt even older and more mature than my peers.

In our town, a film called "Jesus" was being shown, made by Western evangelists. My father, brother, and I decided to go see it. At the end of the Perestroika period, faith in God was coming back in fashion, and people once again turned to so-called "opium." The film was shown for free, so the cinema was packed. The movie closely followed the version of the Gospel according to Luke, but with vivid and good-quality production. It stirred religious feelings within me. And when, after the film, everyone was invited to repeat a prayer, I overcame my shyness and embarrassment and opened my mouth, murmuring the words. Of the three of us, I was the one who truly turned to faith. We were standing at the bus stop; I thought about how serious it was—God's intervention would bring great changes. Now I practiced yoga in the morning and read a Christian prayer before bed. At the same time, I was performing well in tournaments. Whenever I felt the danger of losing a game, I would go to the restroom and quietly pray to God, asking for help. The Lord apparently didn't waste time, because when I returned, I really did win. Alongside all the amulets and magical stones in my pocket, I now had a piece of paper with a special prayer. Before games, I often stopped by the church to calm down and shift into a higher emotional state. On my way out, I would give small coins to old beggar women, feeling virtuous

One day, as usual when skipping school, I went into a bookstore. I usually looked at chess books—by then, I had a whole library—books on yoga, which were quite rare, and various erotic pictures. But this time I encountered something new and interesting. It was the Krishna

devotees, dressed in their distinctive way and presenting their religion. They had a small table with literature, and a few people were gathered around, either curious or engaging in philosophical discussions with them. At that time, Krishna devotees, like many other spiritual movements, were just coming out of the underground and initially attracted a lot of public attention. When I first approached their table, I stood there for several hours, delving into the essence of their teachings, listening to all the debates, questions, and answers, and browsing through their books. I found out that, according to their version, God's name is Krishna. He is a young and handsome figure, very popular with everyone. He mostly lives on other planets. In particular, he enjoys living in the "anti-galaxy" on the planet Krishnaloka. On Earth, he has incarnated long ago. Jesus is said to be his son. I was told that Krishna can be loved as a father, a brother, a friend, a son, a husband, a lover, or an uncle—this practice being called Bhakti Yoga. After having come from a strict Christian God-Grandfather, this lighthearted way of relating to Krishna didn't appeal to me much. When I asked why they didn't practice other types of yoga—like Hatha, Raja, Karma, Jnana Yoga, and so forth—they said that in our spiritless Iron Age of Kali Yuga, there's no time for all those yogas, and one must hurry to chant the "Hare Krishna" mantra a certain number of rounds. I bought several books from them, including the Bhagavad Gita and a book about the diet of Krishna's devotees. Their cuisine was very similar to mine, except that their rejection of meat was based on religious motives rather than health reasons. Also, they forbade eating ice cream, as it was considered a product of "satanic civilization." A small booklet contained many vegetarian recipes, but I never tried them. The Bhagavad Gita seemed overly complex to me, especially with Prabhupada's commentaries, which felt dogmatic and one-sided. Although I was drawn to everything related to India and yoga, the Krishna devotees repelled

me with their dryness and fanaticism. They also said that sex is only permissible for the purpose of procreation, which seemed very joyless to me.

Soon I came across the third volume of the magazine "AUM," which, although not as colorfully illustrated as the Krishna devotees' sacred books, I liked much more. I roughly knew the meaning of the word "AUM" from a program featuring an elderly, thin Indian woman, an expert in yoga. She said that by chanting this mantra, yogis cleanse the planet. On the dark red cover of the magazine were magical symbols from various religious traditions. This volume, about 300 pages, contained several excerpts from articles that seemed to span multiple issues. Some articles began, some ended, and others were in the middle. Among them, I remembered a small article about the mystical influence of music, an article by Annie Besant on Theosophy and various secret occult societies, an article by Ramacharya on Raja Yoga and the wonders of concentration, an article about the sinking of Atlantis, an article by Steiner on Anthroposophy, an article by Ouspensky titled "The Psychology of Man's Possible Evolution," an article by Murray about the life of the great magician and saint Sai Baba, and an article about the life of Buddha Emanuel Svetlov. The last three articles interested me the most. Murray described, as an eyewitness from the West, the incredible miracles occurring at Sai Baba's Ashram in India. I was amazed by the teleportations, levitations, materializations, telepathy, clairvoyance, healings, and the projection of subtle bodies that Murray described in a variety of ways. I was also struck by the religious devotion and love for their saints exhibited by ordinary Indians. It turns out that in India there are families where the number of saints worshipped as gods equals the number of family members. For example, the husband believed in Rama, the wife prayed to Sai Baba, the daughter believed in Jesus, and the son was a Buddhist.

This amazing religious democracy I mentioned to a Krishna devotee, to which he bluntly replied that one just needs to chant "Hare Krishna." From Murray's article, I also learned about the phenomenon of Avatars—that is, incarnations of God in human form. This helped me understand the diversity of religions.

In Alexander Men's article, I struggled for a long time to understand who it was about, since Buddha was referred to sometimes as Gautama and sometimes as the Shakya hermit. It seemed to me that the hermit behaved arrogantly and provocatively, claiming to be above all gods. Based on the Christian concept of God's unity and omnipotence, I couldn't understand how he could be above gods. Later, when I managed to buy the first two volumes where the beginning of the article was published, I started to immerse myself more deeply into the stories from the life of the great hermit and enlightened Gautama.

Ouspensky's article made me think. Although it lacked vivid images and captivating stories, what caught my attention was his original way of thinking. I realized that psychology should not only treat disorders but also develop the person. A person who is still a dull machine, incapable of self-awareness, action, or choice simply because he is not whole. This was Ouspensky's great revelation, which barely touched my cloudy mind at the time. However, there was one idea I clearly grasped and immediately decided to put into practice.

I realized that dreaming was useless. I truly reduced the time allotted to this foolish activity—from about 80% of my daily time down to 20%. But as it turned out, I was not the master of my mind, and thus imagination switched on automatically. I began to suspect that perhaps all human problems start with a lack of willpower and uncontrollability of thoughts. Even while playing chess, I noticed how difficult it was to think in a certain direction without getting distracted

and to calculate variations several moves ahead. Often admitting my inability to calculate long variations to the end, I relied on an intuitive feeling to choose the next move. But life is a much more complex game, with much greater stakes than the outcome of a single match. And often, we have no concrete calculation, no strategic plan, and not even an objective assessment of our position. As for intuition, it's hardly worth mentioning, since it can only come as a more advanced method after developing analytical thinking with practical, real-life orientation. A beginner who has just started playing chess, not knowing the intricacies of the game, unable to calculate variations or outline a correct plan of action, cannot apply any supernatural intuition. There must be some kind of ground on which intuition can blossom.

It must be said that "AUM" broadened my understanding of the spiritual path, and I read it greedily. Around the same time, I came across articles in Soviet popular science magazines about flying yogis—the disciples of Maharishi Mahesh Yogi—and about the spiritual terrorist Bhagwan Shree Rajneesh. The ability to levitate while sitting in the lotus pose made a strong impression on me, and I wanted to learn it. The levitations performed by Maharishi's disciples and the immense weightlifting feats of Sri Chinmoy made me believe in supernatural abilities. However, behind the exposé article accusing Bhagwan Shree Rajneesh of corrupting youth, promoting free love, and excessive wealth, I didn't see a great man. That article contained too much dirt and distorted facts. At that time, I didn't know that society fears allowing free, independent, creative, and especially wise people to exist. Only later, after a second and more genuine encounter, was I struck by the depth and beauty of the teachings of this enlightened master of our century—against whose backdrop all the levitating and weightlifting yogis pale.

During this period of spiritual searching, while walking around the city near the Studencheskaya metro station, I entered a shop. There, I bought a book that caught my eye—Kalidasa's *The "Life of Buddha."* Thus, immersing myself in great art, I devoured the story of Gautama Buddha—not in the dry style of a Christian priest, but as told by an ancient poet and playwright. From reading spiritual literature and constantly reflecting on the topic, my desire grew stronger and stronger to find a school, to find a master. There were some very amusing stories connected with this unrealized longing. Once, while browsing books at the Central House of Books and moving from stall to stall, I came across a man about 50 or 60 years old. Noticing me, he started a conversation over something trivial, then quickly moved on to enthusiastic explanations of his original concept: the interconnectedness of everything based on word resonance and various coincidences. His extremely active mind, capable of producing an incredible number of diverse judgments in a single minute, completely captivated my attention. It turned out that some earthquakes were linked to the cutting down of trees, which acted as antennas on Earth receiving waves of cosmic energy. Tigers in the taiga started disappearing after World War II, in which German tiger tanks participated. The deaths of his close people were connected to someone cutting a tree in his garden. He had written to all kinds of scientific journals—even chess journals—offering his theories. But, as he claimed, nobody understood or accepted him. He clearly had the appearance of a thinker: tall, bald, with a broad forehead and a gray beard hanging disorderly down to his chest. His clothing was simple, perhaps too simple. He was passionately devoted to philosophy. When he spoke, he was extremely temperamental, yet peaceful, even saying that he was a vegetarian. He told me that I should become a hypnotist. However, many noticed my usual calmness. Listening to him in the shop, I felt mixed emotions: on one hand, discomfort at his strange and inappro-

priate behavior; on the other, interest, which ultimately proved stronger. I arranged to meet him again on Saturday in the same shop—and finally watched how, in a mental duel, he proved more active and convincing than a Krishna devotee selling books.

At the next meeting, I came with Timur, who had a more critical and realistic view of things. The three of us walked from the shop for several stops, while Timur and I listened to the old man's still extremely active monologue. This time, he told us something about his life. He spoke about his grandfather being a maniacal murderer—how his grandfather started with his grandmother, then gradually moved on to other relatives, and eventually began killing mere acquaintances. Otherwise, our interlocutor was as all-knowing and fanatical as before. I was torn between considering him a sage or insane. When we parted, Timur suggested the latter was more likely. But I said he could be a disguised master. Timur rightly noted that spiritual masters don't talk about such nonsense.

A few days later, I too leaned toward that point of view. Timur and I, walking after a chess practice, more often began to touch on spiritual topics in our conversations. He asked me why I practiced yoga. "If you want to become a long-liver," he told me, "there's no point in that, because life is boring in the yogi mode. It's better," Timur said, "to play, enjoy, have fun, and experience life as it is."

But I couldn't convey to him that I felt great changes approaching. I knew these changes would not affect Timur. After all, he had never even read the sacred Buddhist texts inherited by his family from their Buryat ancestors.

The next unexpected, yet consistent event in my life was meeting a peer at school named Mikhail. For some unknown reasons, he had been transferred from a parallel class. Mikhail had a certain individuality, a worldview different from those fools I studied with. He lived in a family where the staple books were the works of Roerich,

Blavatsky, and Besant. Agni Yoga truly inspired Mikhail deeply. And in his gaze, there was a kind of aspiration, mostly supported emotionally. When he found out that I practiced yoga and was interested in different religions, he engaged me in a lively discussion. It's a pity, though, that in conversation he relied on memorized dogmas from Agni Yoga. Of course, some of those ideas seemed useful to me.

Soon Mikhail told me, that there is going to be some course of lectures on "Living Ethics". "Strange combination of words", thought I. But any chance to learn something new I perceived as great luck. About this combination of words I reflected myself, asked the crazy philosopher and came to vague conclusion, that apparently it is some kind of morals, rules of behavior given by the cosmos. I remembered, that about Roerich I watched a show on local television of Kurgan, living there in a hotel on one of trips to chess competitions. There under sounding of beautiful and majestic music they showed paintings of Himalayan mountains. In one of shown paintings by Roerich, on the top of mountain, where eternal winter reigns, sits a yogi in lotus pose. Around him in radius of five meters the snow already melted, and a pleasant voice of narrator of that late show explains, that this phenomenon is called rising of Tummo energy. Lectures on "Living Ethics" took place every Thursday at Progress Community Center, in the same building where I used to train in amateur wrestling. The lecturer turned out to be Antonova: an elderly slender woman, with intellectual charm reminding me of my history teacher. The whole hall, and even all the balconies, were filled with people. Mikhail came with his father and with mother. From cognitive point of view themes of lectures were interesting. I learned about Shambhala—country of the initiated, which is on subtle plane, about cosmic hierarchy of masters, in which belong Buddha, and Jesus, and Krishna, and many others. At certain critical moments they come to Earth to convey

teachings corresponding to the given epoch. I learned about the great struggle of powers of light and darkness, about existence of Lucifer and black lodge. To tell the truth, I was not very attentive and something I let slip past ears. I could daydream about becoming one of the seven chosen ones this century who would enter Shambhala. Antonova's idea of multiple reincarnations matched that of the Krishna devotees. She explained the law of karma in more detail. I understood that it is forbidden not only to act badly but also to think badly, since the higher Hierarchs see everything.

And in general, unlike the Christian idea of a God who punishes for sins, I developed a more scientific concept of the cosmos responding to the vibrations we send out into the world. Not God—a person, but precisely the cosmos. I approached one of the Krishna devotees offering literature after Antonova's lecture with this question. He told me categorically, but in a whisper, that those who call Krishna an impersonal cosmos, like atheists and sinners, will end up in a bad place after death. During the lectures, there were moments when questions were asked. I noticed that this unplanned, more spontaneous part did not go very smoothly. She spoke vaguely about her master from the subtle plane. Based on some of Roerich's claims, she said that practicing yoga, asanas, and pranayamas was bad and dangerous and therefore forbidden. Antonova became especially nervous when questions about tantra yoga were asked. She literally shouted that sex and the spiritual path were incompatible. I thought there were too many prohibitions and it was unclear how to develop. Just opening your heart, kindling the fire of aspiration, and being afraid to do anything extra? At that time, it seemed clearly insufficient to me. In any case, I did not intend to quit practicing yoga. Vegetarianism was also supported by the Agni Yoga followers. After the lectures, recommended spiritual literature included books by Roerich, Kizovskiy, and Sri Aurobindo. Antonova considered Blavatsky, like

the Bible, too difficult for beginners to understand, and regarded the books by Gurdjieff and Rajneesh as black magic. Truthfully, their names meant nothing to me then. After one of the lectures, as I was leaving the hall, I noticed a woman surrounded by a group of people.

A small table stood in front of her, and on it were spread some printed pages and tickets. Behind the woman on the wall hung a small advertisement for lectures on Integral Yoga. I approached and stood opposite the woman to ask my questions. She was talking about how in about a month, in January, at the address Krasny Prospekt, 72, lectures by her Master—a very wise man and a disciple of a Tibetan Guru—would be held. I noticed the brightness of the woman, especially her mysterious voice and attractive appearance. At first glance, she could be about 30 years old. Black wavy hair, lively sparkling eyes, regular facial features, and beautiful smooth skin with thin blue veins on her chest and shoulders, which were right before me. I did not even doubt that there was something magical about her. After telling her about my search for real practical yoga classes, I received an encouraging answer from her. I decided to buy tickets for the entire lecture course. Each ticket cost only 2 rubles. And I also bought a printed set of seven pages. But when I read these pages at home, I felt something like a revelation and joy. They contained an interview with the Master, who responded to different questions.

First of all, in his answers he very precisely characterized various misconceptions and shortcomings of different spiritual-scientific movements created for human improvement. For example, it was said that in Christianity a person progresses no more than six months. If he remains in the group of believers longer, he just sleeps. Krishna devotees think that by mechanically chanting the maha-mantra they will approach Krishna, even without knowing Hinduism—their Vaishnavite roots. And then there are fanatic prohibitions on meat eating and sex. Agni Yoga forbids even yoga and meditation, supposedly

because in the polluted atmosphere of the city pranayamas cannot be used. But it is known that with proper yogic breathing significantly fewer toxic substances are absorbed. And asanas contribute to strengthening the body as a whole and prepare the body for psychoenergetic transformation, which is spoken about in Agni Yoga. The teachings are originally wise, but the followers are narrow-minded. Psychics are a very diverse people, prone to extrasensory perceptions. It would be useful for them to unite with psychologists in their descriptions of the complex processes occurring in a person. But they cannot come to agreement. At the end of the printed material it is said that there exists an integral path, combining all directions in itself, and that representatives of the Sotidanandana center can teach this path to those who already feel cramped in the above-mentioned directions. I felt cramped. I was indeed not satisfied with Agni Yoga, nor Krishna devotees, nor evangelists, nor psychics. I already knew that my practical practice of Hatha Yoga can and should be combined with a holistic spiritual teaching. There must occur a reunion of theory and practice and, most importantly, a meeting with the living source of complete knowledge.

At school Mikhail told me that he also bought tickets for these lectures. And there is a whole month before them. We sit on the radiator in the school lobby, and some wild excitement seizes me, the restlessness of the mind, a premonition of something great. I stand up and begin to walk back and forth around Mikhail and repeat as some kind of mantra: "Integral Yoga."

In the printed material I also read that besides the traditional path of yoga, there is also the path of tantra. In this path the emphasis is placed on the practice of dances, sexual practices, and eating meat is allowed due to high energetic activity. I was undergoing a reassessment. For example, to eat or not to eat meat is a question of usefulness, of practice, and not a religious commandment. But

inwardly I leaned toward vegetarian nutrition. It gave a feeling of purity, freshness of sensations. I continued to lead a yogic lifestyle, to follow the regimen, and did not want to break it. But still there were irregular situations.

I spent New Year in a very extraordinary way. According to calculation, the ideal day, when there was a full moon—December 31—was just suitable for the practice of silence. And I decided to be silent the entire New Year, despite all the temptations to chat with someone. I remember how I helped prepare dumplings, which I did not eat. It was action without a goal. Then I turned on the television standing in the kitchen. They showed pop music. I began to dance in a kind of catharsis, not paying attention to the presence of family members. Several hours passed this way. Only then, deeply subconsciously, could I guess that by such behavior I was laying a new program for the year. At the beginning of the new year I again went to a tournament, which was for me a chance to reach the all-Union level and become a candidate for master in chess. Before that I was confidently rising in my chess career, performing well, earning three candidate points. But, going to this tournament, I felt some splitness. On one hand, I wanted to achieve a result, on the other hand, it was as if I was moving away from something more significant for me.

I was spending the last days in this fascinating chess world. My soul was breaking to another world. I arrive in Novosibirsk and find out that I missed one lecture from the overall cycle of upcoming lectures. I found the building of the former "Sovnarkhoz," renamed the House of Industry. The lecture hall was located precisely in it. Once, walking around the city, I often admired the house with columns of enormous size, located on the main street of the city. Passing by, I thought it was strange since it was not a theater, nor a club, nor a cinema, but for some reason with columns. And some enticing premonition appeared. Now, returning to Novosibirsk from

my last chess tournament, I walked around the city, again skipping school. Posters with very attractive content caught my eyes. From Leningrad comes the famous yogi and psychic Ivanov and leads a event on very interesting topics in the same "Sovnarkhoz" parallel to the lecture course I wanted to attend. The thought to combine the activities arose. But Ivanov's first meeting coincided in time with a lecture. And with him, it was necessary to pay a large amount upfront for everything. Approaching the House of Industry, I saw a poster that described in more detail the topics of the lectures for which I bought tickets. So, a certain lecturer read the topics: meditation, black and white magic, healing and rejuvenation, the teachings of Gurdjieff. I entered the building and hesitated in the very large lobby. Opposite the entrance sat a doorman dressed in some kind of uniform, who called me over from about ten meters away to ask what I needed. I told him I wanted to attend certain lectures that were held somewhere here—one had already taken place, the next was in a week. The doorman said to me, "And why do you need to go there?" I was used to calmly ignoring different opinions and not listening to old fools. I asked about Ivanov's event and found out that the three-day event cost more than a month of lectures by Mister Shri Jnan Avatar Muni.

At Mikhail's school, I learned that the first lecture had a large crowd. It was given by a young guy, apparently a disciple of the Guru. I decided to invite my brother since I had an extra ticket after missing the first lecture. I was walking with him to the lecture, not yet realizing that he would become a symbol of my foolish past, from which I was suddenly, to his surprise, beginning to break away (from the very beginning, my brother was tuned in to have fun). He found everything funny, including the lecture's title: "Black and White Magic." We passed the woman selling tickets again as we entered the hall.

There were indeed many people in the hall. If we had arrived later, we wouldn't have found seats and, like many others, would have searched for chairs or just stood. Now I know that there were about 400 people in the room then. Spiritually starved people during the stagnation years were thirsty for esoteric knowledge. They were driven by immense curiosity, a desire to find cures for all diseases, to witness a miracle. A new world of magic and occultism was opening up. But I felt that in that hall I was encountering something ancient, wise, eternal, and very close. Unfortunately, at the first meeting with the Master, I couldn't focus completely on his words. When the lecturer appeared with a woman, I got distracted explaining the seriousness of what was happening to my brother. But my brother only laughed more as the topic developed. On the stage, a young but very wise man, knowledgeable in his field, explained that when encountering black magicians, vampires, or spirits, one must remain calm, avoiding fear and other emotions that provide the desired energy to these creatures. I understood that all mystical techniques do not work if a person is emotionally independent, but at the time, I could not fully appreciate how difficult this was. I learned that black magicians do not want to die and therefore seek someone in whom to incarnate their subtle body, so that, through another's personality, they can cling to this world. White magicians do not fear death because they have already visited that realm in dreams and, therefore, consciously accept the transition to the subtle world without anxiety.

White magicians act impersonally, guided by the power that directs them. Black magicians are selfish and pursue personal goals, thereby accumulating bad karma. Most people could be classified as black magicians if only they had more personal power. The amount of energy is precisely what distinguishes an ordinary person from a magician. But if ordinary people unite, they can cause much harm—for example, to crucify Jesus Christ. The lecturer told a very moving

story about the great yogi Milarepa, who consciously accepted death by eating poisoned curd given to him by an old woman on the orders of envious monks, who were essentially black magicians. Before consuming the poisoned food, the all-seeing magician and poet Milarepa composed a beautiful poem, in which he said that he sees the old woman carrying poison and that he accepts it so that the monk who sent her may rejoice for having committed this sin; and that Milarepa himself no longer wished to live. The story deeply impressed me.

I noticed how the young lecturer combined clarity of mind, humility, and a purity of heart filled to the brim with intense emotions. During the lectures, my brother laughed and commented loudly on what he heard—so loudly that people in other rows would reprimand him. I had to distract myself to shame and quiet him down. But he didn't stop and couldn't hold back his laughter. This clearly showed how different we were, and that our paths were diverging forever. After the lectures, there was a question and answer session. Questions were asked like: "Blavatsky wrote somewhere that practicing magic is bad." The answer was simple and clear: "Magicians and yogis are one and the same: those who strive for perfection and develop their will to serve the cause of evolution." As I found out, the lecturer could easily and very clearly answer any question. Truly, he possessed some inexhaustible knowledge. He spoke little about himself. He said he was a disciple of Guru Sotidanandana, who lives in Tibet and founded the teaching of integral yoga-tantra, blending many spiritual traditions. At the last meeting, held in 1987 in Moscow, the Guru revealed to him the secret of his destiny. His mission became opening a yoga center and spreading great knowledge in Russia. The poster stated that the lecture course was conducted by the "Sotidanandana Yoga Center" together with the company "Karavan." After answering

the questions, the young and wise man gave way to a woman I already knew, who began to speak in a clear, magical voice.

At first, we performed a Do-In self-massage, which included kneading the wrists and fingers, quickly rubbing the palms until a dense energy was felt between the hands, facial massage with pressure on various active points, rubbing the ears, and gentle attempts to pull hair. All this was done to a pleasant, calming voice. Then the woman guided a concentration exercise on the seven chakras, moving sequentially from the lower to the upper, visualizing on an inner screen the color corresponding to each chakra, as well as experiencing associated smells, tastes, and chanting mantras.

Lavariana is the foundation of all extrasensory and magical practices. By practicing it, we will acquire all the relevant abilities. We have seven sensory organs corresponding to the seven chakras. Moreover, each chakra perceives a certain range of each sense. For example, Muladhara corresponds to infrared, while Sahasrara corresponds to ultraviolet. Each chakra is associated with specific energetic states. By conducting a syncretic meditation on each chakra, we can thereby manage the energy-informational flows of the chakras and realize their awakening.

Thus, I learned about the chakras not only theoretically but also tried to feel them practically in my body. There was much that amazed me in those moments—at least the sensation of energy between the palms. Then the feeling of warmth flowing from the palms to the eyes when placing the hands on the face. Towards the end, another young woman appeared, who was also a disciple of Shri Jnan Avatar Muni. She looked beautiful: dressed modestly but tastefully in a long red-orange woolen cardigan, with long black hair, and a face and eyes that expressed harmony and tranquility. She brought to the back of the hall some esoteric literature for distribution, consisting both of printouts by well-known masters such as Sakharov, Sri Aurobindo, Rajneesh, as

well as locally authored printouts like the one I had bought along with the tickets. The literature fully captured my attention. I wanted to find and read the most important teachings and decided to buy Sri Aurobindo's book *The Foundations of Yoga*. Both Agni Yog Ansonov and the charming young woman handing out the printouts had recommended it to me.

I was returning home together with Mikhail, who also enjoyed the lectures. Unlike my brother, he took spiritual searching seriously—perhaps even too seriously. On the way, he told me that I was now facing a problem of choice between my first master, Zubkov, and the current one. But for some reason, I couldn't see any problem. Zubkov was just the author of an article. It turned out Mikhail did not know that, unlike his father—a stern, bearded, ascetic-looking man—I had no intention of being a fanatical follower of any particular writing. What I needed was a living, genuine Master. I had long dreamed of such a meeting. And then a great thrill of approaching discipleship stirred in my soul. I remember how my brother and I argued about the ages of the lecturers. I was ready to overestimate the age of, for example, the first woman—up to 50 years old. My brother gave her 30, the young woman a little over 20, and the man 25. I did not argue too hard. I eagerly awaited the next meeting.

When the day finally came, I arrived an hour early. I observed a young woman distributing literature and found out that her name was Shri Subi Lakshmi Devi. But what surprised me even more was that the man's name was Shri Jnan Avatar Muni. The coincidence of the names and the similarity in the surnames made me think about our deep karmic connection and the destined nature of my meeting with him. Shri Jnan Avatar Muni began his lecture with a prayer. The prayer was recited by him with deep inner feeling and set a good tuning for the reception of knowledge. The prayer consisted of very beautiful and wise words: "Merciful Lord, at this hour I turn to You. I

ask You to open my heart and illuminate my mind to understand the great truth that is our life. I ask this all for the glory of Your name. Amen!"

The topic of the lecture was health and rejuvenation of the body. It covered a correct way of life and bringing harmony to one's feelings, thoughts, and body, as well as ancient yoga methods: cleansing, fasting, proper nutrition, breathing, and physical exercises. The lecture spoke about amazing abilities that can be developed through yoga practice. Answering numerous questions, Shri Jnan Avatar Muni said that he had been practicing yoga himself for 10 years, starting at the age of 14. And then I noticed an amazing coincidence: I was 14 years old at the time, just beginning my own path. From the lectures, I understood one important idea—that health depends on the amount of energy. In kung fu movies, high energy is shown through fantastic speed of movement and incredible jumps. A person possessing even a tenth of that amount of energy is unlikely to fall ill. I also learned that there are diseases of yang and yin types, depending on the predominance of yang or yin energy in the body. The distribution of energy through the channels is regulated by yogic breathing and diet based on the macrobiotic-zen system.

After the lecture, Shri Maha Padma Devi led the now traditional Do-In self-massage, progressively introducing more beneficial elements each time. As in the previous lecture, she guided a concentration on the chakras. Then, several announcements were made. First, it was possible to order an individual mantra, chakra, and music. To do this, one had to fill out a short questionnaire. By the way, an example of such individual music was played for the entire hall. It turned out that it was composed by Shri Jnan Avatar Muni himself and consisted of an unusual synthesizer melody combined with a voice chanting individual mantras. Then another interesting piece of music was played for the entire hall, consisting of an unusual melody

accompanied by dolphin calls. That was the first time I heard New Age music, and I liked it, despite the fact that after school I used to feel sick from any music presented as classical. The second and very valuable announcement was that alongside the lectures at the "Sovnarkhoz", yoga classes were held in Building 6 of the university on the 11th floor in the mirrored hall. The classes had two levels: the first included asanas and pranayamas, while the second consisted of energy practices. This information greatly interested me. I had long dreamed of practicing yoga under the guidance of experienced mentors. Moreover, it was a chance to move one step closer to these extraordinary people. I filled out a questionnaire with the following information:

Full Name—Sh.K.M.

Date of Birth—March 1, 1976

Profession—Chess player

Self-development experience—Yoga

After paying a certain amount, I expected the execution of the order in a week. I saw how some people, having made an order a week ago, were given interesting pictures. On the green background of a square, different symbols were drawn and pasted; these pictures were yantras of chakras, that is, an image of chakras, because they look like on the subtle plan. Accordingly, different people received different yantras depending on the determination of the chakra with which the person needs to work intensively during this period. Of all the pictures, I liked the yantra of Sahasrara the most. And for some reason, I was sure that precisely this chakra would become my individual one. The qualities of the states of this chakra: detachment, wisdom. And I liked the purple color that distinguishes this chakra. When I closed my eyes during meditations, I mostly saw purple and green colors. And indeed, at the lectures, exactly these states

awakened in me: detached wisdom and reverent love. I bought a couple more printouts, in which literally on two pages the latihan and sahaja yoga were given. The essence in both boiled down to working with chakras and feeling energy. I understood that the knowledge about chakras is like basic occult knowledge. To me, it became more detailedly revealed what qualities, manifestations, functions, abilities, pathologies, diseases, professional orientations correspond to each chakra.

For now, Father without greed and suspicion gave me money for my new hobby. And he did not particularly try to delve into the teaching. Arriving at the yoga section, I paid for classes for a whole month. Only after entering the mirrored hall and starting to change clothes, I heard a light conversation between Shri Maha Padma Devi and a girl who looked like a plump simpleton. The girl was telling about how she had attended a lecture of some psychic. This psychic, apparently, tried to amaze the audience by telling about the trials he subjected himself to, how many days he did not eat, how many days he did not sleep, and so forth. Shri Maha Padma Devi, listening to this story, with a cheerful sparkle in her eyes said something like that even a fool could do that, found something to stand out among others. And I thought: "Indeed, what is useful here from such torment." Her charming manner of conducting the conversation attracted me. About fifteen people came to the yoga classes out of four hundred people from the lecture hall. Naturally, practical classes, which were planned twice a week, required greater efforts than just listening to lectures. We sat down on mats and before the asanas performed a ritual consisting of chanting the mantra "AUM" and a bow. Then we began to do the horoscope complex.

1. Pose of the Diligent Horse.

Standing straight, spread your legs as wide as possible, bend your torso forward, lean it on your hands. Back straight, fingers of the

hands facing each other. Breathing calm and even. Imagine a beautiful horse grazing in the meadow in the purple rays of the rising sun. Experience the qualities of endurance and diligence awakening in you.

2. Pose of the Fascinating Goat.

Without changing the position of the legs, carry the torso forward, arch your back. Throw your head back. Breathing calm with holds on the inhale. Legs parallel to the floor. Imagine this picture: along mountain slopes and sheer peaks a beautiful little goat jumps with graceful legs, small horns, and moist vigilant eyes. Feel within yourself the qualities of elegance, artistry, refinement, grace.

3. Pose of the Resourceful Monkey.

Turn onto your back. Sweetly stretch your whole body, putting your hands behind your head, inhale and with the exhale rise up. Sit with legs extended and arms extended raised upwards. Make a twist of the spine to one side and to the other, trying to keep it perpendicular to the ground. Carefully feel each action.

Imagine a huge chimpanzee jumping from branch to branch. With strong agile limbs, expressive facial expressions, and stiff black fur. Try to hear with your inner ears the scream of the monkey. Feel within yourself the qualities of humor, sociability, the ability to get out of any situation. Experience all this wholly with your entire being. Immerse yourself in these experiences.

Bend down to your feet, grasp your soles with your hands, and stretch your spine. Then straighten up and sit down.

4. Pose of Quarrelsome Rooster.

Sit on the floor, bring the soles of your feet together, and spread your knees as far apart as possible. Grab your soles with your hands and touch your soles with your head. Hold your breath on the exhale.

Imagine before your inner vision a motley rooster with a proudly raised head, strutting through green young grass.

Feel within yourself the qualities of determination, courage, and dreaming.

5. Pose of the Devoted Dog.

Move your hands as far back as possible, bend your legs, and place your feet on the floor. Set your torso parallel to the ground, leaning on your feet and hands.

Imagine before your inner vision the image of a noble dog with intelligent eyes, fluffy and soft fur. Hear the barking of a dog.

Experience within yourself the qualities of loyalty, devotion, self-sacrifice, and sincerity.

Then lower yourself to the floor. Sit on your heels and relax. Feel a blissful state in the area of the head and neck. Experience a change of consciousness.

6. Pose of the Careful Boar.

Place your hands palms down on the floor. Spread your legs. Lean on your palms and soles so that your body and legs form an acute angle.

Before your inner vision, imagine the image of a boar with bristly hair, a powerful body, small eyes, a hooked tail, and strong legs.

Feel within yourself the qualities of straightforwardness combined with caution—the desire to think first and then act.

7. Pose of the Cunning Rat.

This pose is like an extension of the boar pose, where we relax and rest.

Sit back on your heels, spread your knees apart, and touch the big toes of your feet together. Stretch your body forward, as if laying it on the floor between your knees. Extend your arms and press your palms together. The head is slightly raised, gaze fixed on the palms joined ahead. Breathing is calm, barely noticeable, with pauses on the exhale. The body is relaxed. If possible, release all tension.

Before your inner vision, imagine the image of a rat or mouse with small, sharp eyes, velvety fur, and nimble, agile movements.

Feel within yourself the qualities of speed and agility. Experience all this as deeply as possible.

8. Pose of the Fantastic Bull.

Squat down. Bring your feet together, and spread your knees apart. Place your hands on your knees. Maintaining your balance, hold this pose.

Before the vision of closed eyes, imagine the image of a powerful white bull. With strong horns, a muscular body, and a calm, strong gaze.

Feel within yourself the qualities of patience, restraint, and power.

9. Pose of the Leader—Tiger.

Kneel down and relax. Place your hands on the floor with your fists clenched. Rest your head on your fists.

Before your inner vision, imagine the image of a tiger: its striking bright coat, flexible powerful movements, and inner power. Picture it rushing across a boundless plain chasing a swift-footed antelope. Hear the whistle of the wind stirred by the chase.

Experience within yourself the qualities of speed, agility, swiftness, the desire to be first, and a taste for risk.

10. Pose of the Calm Hare.

Sit cross-legged on the floor. Lean forward and place your elbows on the floor. Rest your head on your fists. Feel serenity and calmness in this pose. Your breathing is even and peaceful.

Imagine a little white hare with fearful moist eyes and a short tail. Experience the inner state of refined elegance, cordiality, and tactfulness in society.

11. Pose of the Ephemeral Dragon.

Sit on the floor with your legs stretched out. Bring your right leg up so that the knee is near your shoulder, and thread your right arm under the knee, clasping it behind your back with your left hand.

Imagine a huge fire-breathing dragon with rough skin and shaggy bristles, moving with strong, sudden motions.

Feel inside yourself the state of striking presence, radiance, the drive for perfection, and generosity.

12. Pose of the Wise Snake.

Lie face down, clasp your hands behind your back, and arch your spine backwards. Keep your breathing even and calm.

Imagine the image of the Snake.

Feel the qualities of calmness, wisdom, and refinement in your actions awakening within your being.

Each of us has these qualities manifested to a greater or lesser extent. By meditating through this sequence, you will not only benefit your health but also be able to master all these qualities within yourself and recognize them in the people around you.

What struck me was not just that each animal of the horoscope corresponded to a certain pose, but even more so that while performing the asana, it was necessary to immerse yourself in the image. And all of this was smoothly and effortlessly guided in parallel with the poses. Meanwhile, varied, yet always beautiful and interesting music played in the background. At first, it was difficult for me to imagine the images and get into the spirit and feel the specific qualities while performing some poses that were challenging for me. Especially as my flexibility was quite questionable. But something urged me to focus, and with each class, I tried harder and harder. In yoga, there is always an alternation of discomfort and comfort, with increasing penetration of the latter. After a difficult asana, you always experience blissful relaxation. Moreover, some surprising sensations would appear—sometimes tingling, sometimes prickling, sometimes a

spreading warmth throughout the body. When the second level of classes began—which I paid for separately—I stayed after each class for another hour with a smaller group of people;

Everyone sat down in pairs. I sat with one guy whose name was Mikhail. He was a tall skinny lad with a well-developed mental. Everyone was told to take hands and sit opposite each other. We did so. Then it was necessary to begin to work with energy. Energy was sent from your right hand into the left hand of the partner, he had to pass it through himself and direct it into the right hand and give it back to you. Thus the energy ring was closed. At first I felt nothing, but then I sensed a movement similar to the swaying of wind. Then it strengthened and turned into a magnetic sensation.

Next was the exercise with another ring. It was necessary to give energy through the Muladhara, and to accept through the Sahasrara, passing it through oneself. Thus a closed ring was formed passing along the spine. When we did this exercise, electric currents seemed to run along my spine. Mikhail felt the same. Together with him we as if merged into a single ring of energy.

Next was done the individual exercise "Latihan": At the beginning, tuning was done to one of the chakras (from top down). There was concentration on the state of the chakra, then palms were rubbed in front of its located seat, (Sahasrara—above the head, Muladhara—behind the back at the level of the tailbone), until heat, overcoming fatigue, appeared. Then hands were placed at the located seat of the chakra, and with an exhale, energy was drawn into it. Next was done the attracting of energy. Hands were placed at the level of the chakra. Energy of the corresponding color and vibration was imagined. Together with the inhale hands captured this energy and with force attracted it to the area of the chakra. They absorbed it, sublimated it within themselves. With an exhale, energy was discharged from the chakra. With a sharp and strong exhale "Ha," the hands were thrown

forward with the palms, energy from the chakra was emitted as a beam into the space. Next, the exercise "Latihan" was done. Hands were placed at the sides of the body at the level of the chakra. There was an opening of cosmic energy and its gathering into the chakra. Thus, one by one, all chakras were worked through from top down. After working through each chakra, putting on a ball was done with the chanting of the mantra "AUM." Palms were rubbed above the head, and then spread out to the sides of the body. Energy merged into one, uniting the energy of all chakras into a common cocoon. In it, unity with the whole world and protection from all foreign influences were felt.

Next, a paired exercise was done, which required a certain depth. I closed my eyes and tuned into my body, trying not to give preference to any part of it. Mikhail had to concentrate on the energy in the hands and bring them close to my aura and direct energy from the palms onto it. And I had to determine where the palms were brought. It was very exciting and interesting. At first, I could not guess in any way, because I thought a lot. And every time I named some place and opened my eyes, Mikhail's palms were in a different place. I strained, pushed myself, but nothing worked out. I even became all red and sweaty. But there was no result. Suddenly, I heard the voice of the mentor: "Try simply to feel the energy with your body, with your aura, don't think, but feel." It was like thunder out of a clear sky. And as soon as I relaxed and stopped thinking, I immediately felt warmth at the chest. I opened my eyes, and Mikhail's hands really were at my chest. How great! I started trying again and again. It began to work out. Mikhail thought a lot himself, and therefore he was able to feel much worse. There were many more unsuccessful attempts.

The next practice was working with sans-rays. We gathered energy in one of the chakras, and then sent it in the form of a laser beam to the corresponding chakra of our partner. I was best at feeling the

middle chakras because I tended to manifest in life on them. And Mikhail was better at catching rays from the upper chakras because he was dry and mental. He did not feel the lower chakras at all and always called them wrong. This is how we developed the sensations of the subtle body.

I noticed that these sensations were not so much in the physical body as near it, around it. We worked with energy, measured etheric energy fields in pairs, sent rays from chakras to each other, practiced chakra diagnostics. After yoga classes, going outside from the sixth building of the university, I felt an unusual surge of energy. I still continued to walk in winter without a hat, wearing only pants, a light jacket worn over a t-shirt, and sneakers. I continued to play chess, although with less interest already. True, there was a faint prospect of going to a tournament in Bulgaria. But still, I cooled down toward chess.

I still had to go to school. Parents, following a stupid social program, were concerned about my education. But need to understand what garbage the whole school program seemed to me compared to esoteric knowledge. Now I already felt indifference not only to grades but also to the opinion about me and my behavior from different teachers. I clearly saw their dullness and stupidity. But since some levers of power were still in their hands, I sometimes had to memorize various crap. During breaks, I began to talk more with Mikhail. I noticed that in our spiritual conversations he took as a basis not the latest lectures that so amazed me, but something read in Agni Yoga or heard from his father. But there was little revelation in his words. I, meanwhile, adjusting to a new wave of perception, easily erased everything old. I even erased what was useful and correct. First of all, I began to lose the rigor of the yogic regime for nothing, getting up at 5 o'clock less and less, justifying myself by saying that now I did exercises during the day.

The next lecture at the "Sovnarkhoz" was dedicated to the teaching of Gurdjieff. Before the lecture, I did not yet know that Gurdjieff was the master of Peter Ouspensky, whose article I had read in "AUM." This meeting with Shri Jnan Avatar Muni made an even deeper and stronger impression on me. The very topic of the lecture was extremely important. Besides that, I began to notice that immediately after reading the Prayer and throughout the entire lecture, I entered a new state of some heightened clarity. Some sharpening of intuitive knowledge happened, and I accepted these truths as absolutely true and obvious, and even, as if, once known to me. This feeling of returning to that life in self-improvement and knowledge of God, which once existed but was lost and forgotten by me, came from my heart. It was precisely at this lecture that I first paid some attention to the amber shell I saw around Mister Shri Jnan Avatar Muni and the women sitting on the edges next to him. At first, during several meetings, I thought it might be a play of light. But then I understood that with the defocusing of vision, seeing the aura is quite natural. The defocusing itself happened automatically when I was listening and feeling the information coming in a powerful flow from the lecturer. The lecture said that a person is not whole, and therefore does not possess a single "I"; different parts constantly fight inside a person, each claiming the main role. All of them are khalifs for an hour. And when one part is active in a person, they make decisions that will be canceled by another part. Also, the environment in which a person temporarily stays causes them to unconsciously take on a certain role. Thus, in different places—at home, at work, among friends, on vacation, at funerals—the person forms various personality shells. And what one shell expresses can contradict the actions of another. The change of these khalifs, commanding in our being, happens against the background of the deep sleep of consciousness, which identifies with every coming role. Therefore, the Great Master

Gurdjieff said that we have neither will, nor consciousness, nor a constant "I"; we are like a house without a wielder, where all the servants have confused their duties: the carpenter works in the stable, the groom in the kitchen, the cook in the garden, and so forth. And this house is multi-storey, but the servants suspect nothing and only live in the basement. Thus, Georgy Gurdjieff explained the fact that most of the super-abilities inherent to our soul are completely absent in us. He said that a person does not have a soul, but it can be formed. A person cannot do anything. Without possessing will and a unified "I," a person does everything out of habit, like a programmed machine. And this machine, not aware of itself, has no choice.

Shri Jnan Avatar Muni told Gurdjieff's favorite parables. In one of them, it was told how a magician kept a flock of sheep that kept running away all the time. No matter what barriers the magician made, the freedom-loving sheep escaped. After long thinking, the magician came to one reliable method. He suggested to the sheep that they were free. The hypnosis worked so that no special fences were needed anymore. The sheep were calm and obedient. Because thinking that they were free, they did not even notice that some of them were taken away forever from time to time. A person has no freedom, but instead has the illusion of freedom, will, consciousness, soul, choice, the ability to do something and to be oneself.

In another parable, it was said that our life is a prison from which one can escape. But only those who have seen what is behind the bars can think about escape. Running away from a prison guarded by guards is not easy. One must have strong desire, constantly think about it. But even with very great effort, a person may not cope without the help of those who already escaped before. Only they can show the right path, develop a plan, help with tools. I understood that successful advancement on the path of spiritual development is possible only in a school with a living Master embodying liberation.

Also, the lectures spoke about the main cosmic laws: the law of three and the law of seven. The law of three, or the trinity, tells us that everywhere and always in the universe three powers interact: the creative, the destructive, and the harmonizing. In India, they speak of three gunas: Rajas, Tamas, and Sattva. In every person, these three gunas are reflected as feelings—Rajas, body—Tamas, and mind—Sattva. In reasonable people, there is a predominance of reasonable gunas: some have more Tamas—passivity, inertia; some have more Rajas—activity, anxiety; sometimes there is a predominance of Sattva—reason, creativity. But from the above, it is clear to us that there are conflicts of parts in a person. Therefore, it happens that some parts live in the Sattva guna, others in the Tamas guna, and others in the Rajas guna. As a result, the body argues with the mind, the mind argues with the feelings, and so on. Shri Jnan Avatar Muni, during the lecture, gave life examples very close to me. For example, in the evening, a person made a plan: to start the next day with early morning exercise—when the sattvic part was active; but in the morning, they wanted to sleep longer, and another, now already tamasic part, canceled the decision of the first. In such a presentation, the knowledge was very clear and interesting.

The Law of Seven tells us that in life there are no straight lines. They exist only in the human mind. By an effort of will, a person can try to create straight lines. But if someone tries to reach a certain result by a direct path, various deviations await them—connected with a drop in energy, an overestimation of the situation, or forgetting the original desire. The Law of Seven is reflected in musical notes. Musicians know that there are intervals between the notes. Moving toward a set goal in any kind of activity, at certain points you will encounter a weakening of impulse, just like after the note Re there is an interval. But a person who knows this cosmic law must be prepared in advance for the interval, so that at this moment they can

add some additional push to their own efforts. For example, to maintain one's aspiration for perfection during a period of decline, a conversation with a spiritual like-minded person, a wise book, or deeply touching sublime music help.

After the lecture, Shri Maha Padma Devi again conducted a self-massage of the do-in type according to an ancient Japanese system. Then we once more concentrated on the chakras, imagining the color, taste, and scent corresponding to each, chanting the chakra mantras:

*Muladhara—LAM—red,
Svadhithana—VAM—orange,
Manipura—RAM—yellow,
Anahata—YAM—green,
Vishuddha—HAM—light blue,
Ajna—OM—blue,
Sahasrara—AUM—violet.*

After the lectures I approached the table, at which stood Shri Subi Lakshmi Devi, and asked about my order. She gave me the yantra of the Sahasrara chakra and a little sheet with the mantra "AUM". Now I could meditate on my individual chakra. At the yoga class I made an order for an individual set of asanas, she asked me during classes to sit in the first row, in front of her, so that she could assess my flexibility. I knew how to sit in the lotus pose, but I bent forward with difficulty, especially with legs spread apart. One could see that I have a non-flexible back and unstretched leg muscles. Feeling that I am being watched, I tried as hard as I could. Since not many people went to yoga, I already knew their faces well, but still had not met them. With Mikhail I also communicated little, tried more to feel and understand. In Mikhail contradictions were arising. After all, agni-yoga practitioners do not do yoga. He could not fully believe living yogis, often preferring dead authorities.

After classes I heard that some psychological laboratories take place on Saturdays at madam's apartment. And I personally was invited there, and also another guy, of a friendly and serious appearance, who always walked in a suit and with a briefcase, and an older man. I wrote down the address of the apartment. It turned out to be very close to the place where I lived before up to 10 years old, and 5 minutes from the house where I lived later. I did not need to explain where it is located. In this yard my childhood passed, next to the predetermined future. Unfortunately, I did not get to the first Saturday to these classes, because I had to play a game in one local chess tournament. But coming to the next lecture at "Sovnarkhoz", I received my individual music.

The tape had recorded majestic detached music, reminding me of a caravan floating in the desert in its majesty, wealth, and tranquility. In certain places of the melody, a strong male voice chanted the mantra "AUM," stretching this piercing and all-encompassing sound. At the end of the tape, unusual electronic music was appended, which gave me a feeling of sublime sadness.

The lecture was on the topic: the esoteric meaning of the commandments of Christ. The topic was very important because the concept of God remained a mystery to me. At this lecture, Shri Jnan Avatar Muni said that God is not a grandfather on clouds, who once created the whole world in six days. He is that which is everywhere, behind every stone. He is the absolute, represented in three qualities: unity, infinity, life.

The reason for creation of the world by the Lord in six days is connected to the movement of the energy of fire through the chakras. In six chakras, energy breaks through, making great efforts through tension, and at the seventh chakra Sahasrara there is a dissolution, merging with cosmic consciousness, and rest, relaxation. Therefore, God rested on the seventh day, as it is said in the Bible.

I also learned that under the influence of male chauvinism, one of the main myths of Christianity was distorted. The first woman on Earth was Lilith, who then gave birth to Eve and Adam. Since Christianity spread in a patriarchal era, it was very strongly distorted and dogmatized; the inner occult knowledge hidden under the veil of external rituals and interpretations of the sacred scripture was forgotten. I was struck by such revelations as the unexpected comparison of the tree of knowledge of good and evil with a schematic image of the human nervous system inverted. At the ends of the nerves, that is, the branches, are fruits symbolizing our desires. It is precisely our desires that determine our subjective understanding of good and evil. In the absence of desires, in the state to which all saints aspired, a person fully accepts the world as it is, for the world and all our life is the creation of God. The word "devil" comes from the root "dio," which means dual in translation. It is precisely the mind that possesses the nature of duality; it divides everything into opposites.

Further in the lecture, some traditional commandments of Christianity were considered, such as "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery." Shri Jnan Avatar Muni explained to us that there exists a socio-political literal understanding of the commandments, existing to keep the crowd within certain limits of order, and there exists an esoteric understanding, directly related to the soul. For those who understand the commandments literally, several questions can be asked, such as what should a soldier called to war do, a hunter killing animals for sustenance, a person found in a warzone when someone threatens him or his loved ones? Here all interpreters of the scriptures make various kinds of compromises; as a result, the line between what is allowed and what is forbidden becomes blurred and vague. In reality, the primary cause is the existing conflict inside a person. Different parts inside a person

fight with each other, which can also be traced in the brain cells killing each other. For example, there exists a group of cells responsible for some strong desires of a person related to some feeling of anger, sex, and so forth, and there exists a group of cells, which form a pattern to prohibit some manifestations, based on religious dogma or fear of judgment from others. These groups of cells will from time to time enter into the harshest conflict, which will entail great energy expenditure and a general imbalance in the psychostructure of the person. It is quite obvious that a person having a constant internal conflict will be hostile to others. And morally suppressed aggression will constantly seek an outlet. Holy wars, crusades, inquisitions were organized precisely by such pseudo-religious people.

It is known that monasteries very often are a breeding ground for venereal diseases due to the hypertrophied sexual pathology reigning there. There even exists a version that AIDS originated exactly in Christian monasteries. The commandment of no adultery condemned fornication as complete indulgence in the sexual impulse, as a result of which a person wastes his life power, which he could direct towards creative activity and self-improvement. Monogamous marriage was introduced into the Sacred Scripture as a commandment when Christianity spread in Rome. The Bible describes how the great saint Solomon had one hundred wives and ten thousand concubines. It was permitted to have as many wives as one wanted, provided they were not sisters.

Different kinds of prohibitions and rules are imposed on sex in various cultures and countries. In many religious traditions sex is condemned. But the true esoteric meaning is to conserve and sublimate sexual energy. This is achieved not only through asceticism but also through tantric sex, in which the partners do not strive for orgasm but raise energy up through the axial central energy channel

Sushumna. A person robs himself by not expanding his consciousness by not developing the abilities laid in him by nature and God. Often a person attributes to himself discoveries long known, violating the commandment "Thou shalt not steal." But what is important are precisely the inner states. If a person is inwardly poor, he will steal. If a person is rich in spirit, power, will, mind, and other qualities, he will have everything in life. Christ said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In the East there is a mantra: "I am for all, all is the Lord, all is for me, all is the Lord." The commandment "do not lie" also should not be understood literally. A lie is opposite to the truth. A person who has not known the truth lives in a lie. He lies to himself in that he has will and consciousness, that he is able to constantly follow the once made decision. People lie to themselves and others, trying to appear from the best side: kind, honest, decent. But all this is deception, it does not correspond to reality, which sooner or later will make itself known. Many believe that they possess some knowledge. In fact, to think that the knowledge read, heard, and memorized really exists for you this is self-delusion. Often even people with academic degrees absolutely do not understand what they speak or write about. Not lying to oneself, filling the soul with peace and tranquility, overcoming all contradictions, not robbing oneself of anything is very, very difficult. An ordinary person is practically incapable of observing even one of these commandments, despite the fact that esoteric commandments forbid nothing.

Esoteric knowledge at all times was available to a limited number of people. In the distribution of knowledge there exist several layers or planes, which can be schematically depicted:

- absolute truth*;
- esoteric*;
- mesoteric*;

—*exoteric knowledge.*

The knowledge of absolute truth is the pinnacle of the evolutionary process. It is based on silent penetration into the essence of things. Depending on one's evolutionary advancement, a person attains a certain level of knowledge. Human consciousness can also be conditionally divided into four stages: mythological, magical, philosophical, and meditative. The vast majority possess mythological consciousness. It consists of various kinds of beliefs that are never confirmed in practice. Mythological consciousness is based on concepts such as communism, paradise, family happiness, and various moral attitudes. While in this state, a person has no clear understanding of what is happening or of various phenomena, but only vaguely imagines them, relying on associative thinking and imagination. In this state, a person is incapable of achieving much.

The next stage is magical consciousness. At this level, the individual develops a concept of energy or personal power. People also perceive a connection between luck and the amount of personal power expressed in certain qualities. They understand that if there is a problem to be solved or a task to be accomplished, it can only be done by manifesting one's own power—without complaining about life or imagining that everything will somehow resolve itself over time. It doesn't matter what the goal is—money, career, knowledge, or a sexual partner—you can only achieve it by relying on yourself and increasing your energy level. In this state of consciousness, you will not divide people into good or bad, moral or immoral, but instead observe whether a person is weak or strong, and how their power is expressed; whether they are simple-minded or cunning, and how they use their cunning. Magic teaches us that if someone has a very strong and persistent desire to achieve something, they will succeed.

Philosophical consciousness reveals to a person the truth that nearly all desires a person has are foolish and not originally inherent to the soul, which primarily strives for self-knowledge. Pursuing all these desires is a huge waste of time and energy, during which a person automatically assumes they are happy. Only from the vantage point of philosophical detachment can a person evaluate what they truly need versus what is merely a temporarily programmed impulse.

In meditative consciousness, a person with open intuitive vision of reality merges with the spontaneous flow of being. Existing in the full awakening of every moment, such a person has inexhaustible sources of energy.

It was precisely such a state that radiated from the lecturer. And intuitively, I felt that despite his relatively young age, Shri Jnan Avatar Muni had passed through all these stages on the path of self-knowledge. His lectures were filled with magical magnetism, profound philosophical content, and some all-encompassing wisdom. In an emotionally sublime state, he could adjust the mood of the audience, shifting from tragic moments to humorous stories and anecdotes, very often inserting parables and excerpts from the books of Castaneda, Gurdjieff, Rajneesh, Sri Aurobindo, and Varaverya. During the lectures, I began to feel how some field of energy enveloped me and intensified as I became more absorbed in the flow of the lecturer. After the lecture, I felt inspired, filled with new harmonious sensations. I began to see the entire world in a new way.

After the traditional meditation in the hall, Madam Shri Subi Lakshmi Devi held a sale. There, I acquired another book that seemed important to me. Many were interested in the opening of the third eye. This was a quite popular topic in the notes with questions that were passed around during the lecture, and Shri Maha Padma Devi or Shri Subi Lakshmi Devi would read them aloud. I also bought Boris Sakharov's treatise on the third eye, hoping to master the great ability

of omniscience. I myself did not write any questions in the notes, as I received all the answers to my questions during the lecture. Unlike many others, I also dismissed as ineffective the idea of writing down the lecture material in a notebook. It was far more important to focus on the moment of receiving the hidden knowledge than to jot down fragmented phrases from the lecture. Moreover, I was quite capable of retaining various diagrams in my memory. Whatever interested me, I could remember in full detail. Now, at home, I hung my Sahasrara yantra on the door—a figure composed of seven circles, visible as seven thin rings of all the colors of the rainbow, pasted against a green background, with three Sanskrit symbols in the center representing AUM. During the day, I usually sat in the far room where my brother and I slept, opposite the door, into the niche on which the yantra hung—right at forehead level about 1.5 meters away. I would play my personal music and begin meditating, trying simultaneously to gaze with an unfocused sight at the yantra, listen to the music, observe my breathing, and then chant the mantra "AUM" in a drawn-out tone. Somehow, I enjoyed all this very much—the yantra with violet hues and the wise, calm music. Soon, an amber shell appeared around the yantra, or everything floated except for the single yantra, glowing as if it were backlit. I felt a cold sensation at the crown of my head, which helped unfocus my gaze even more. As instructed, I looked at the yantra with open eyes for a while, then closed them and contemplated it on the inner screen. The image imprinted rather easily behind my closed eyes, only with a color change in the picture: the colors in the stripes shifted, and the green background turned violet.

At the yoga class on Friday, Shri Maha Padma Devi implemented a new complex. It consisted of simple poses and was, in essence, more of a meditation filled with philosophical content. The Dharme Lakshana complex embodied the entire human life, divided from beginning to end into stages: embryo, child, lovestruck youth,

householder, disciple, hermit, and master. Entering each pose required deeply empathizing and immersing oneself in the state characteristic of that period. While in this state, one was to imagine the worldview typical for that age. The transitions from embryo up through the householder stage are fairly typical for any social environment, including my own. However, what follows after the role of householder—that is, husband and father—belongs more to ancient Eastern traditions, where people are traditionally oriented toward spiritual seeking. Becoming a disciple in middle age and then eventually leaving one's family to go into the forest or a cave to meditate is quite foreign to Russian men. Most men in Russia at that age, feeling trapped by their family responsibilities, tend to fall into alcoholism. What interested me was the question of why one cannot become a disciple immediately without having a family at all. I saw no meaning in the role of the householder, but after long reflection, I came to the conclusion that this complex exemplifies the path of an earthly incarnation of a soul that has reached a high level of spiritual maturity. But this is not the final stage, and, therefore, this must be the penultimate incarnation of the soul. In the last incarnation, the soul must immediately take a direct course toward enlightenment and liberation from all attachments. In Dharme Lakshana, it is told how, having become disappointed with all earthly achievements, an already elderly person becomes a hermit.

I thought about the young and very wise master Shri Jnan Avatar Muni and decided that he incarnated already with an understanding of the transience of all material goods. He is at the last stage, after which only death or nirvana—the immortality of the soul—follows. And then the next day I go to the psychological laboratory. I enter the building, ascend to the fifth floor, timidly ring the bell. The door opens a woman in a mini-skirt, black tights, with loose red hair, brightly made-up. The first thought is that I probably came to the

wrong place. It must be that this woman is a prostitute. But she said in a friendly and welcoming tone that I should come in. I undressed, took off my shoes, having discovered that about ten people had already done this before me, walked forward into a large room, where I found several familiar faces whom I had seen at yoga classes and lectures. In the room I immediately felt good and settled down on the floor. Sitting in this creatively liberated environment, I expected and anticipated an interesting development of events. The only furniture in the room was a wall unit. It housed books, audio equipment, tea sets, icons, photographs. A large carpet was spread across the entire floor of the hall, on which it was naturally possible to sit. People were still arriving after me.

And in the end, the following group gathered, not counting the mentors already familiar to me: Elena Vasilyevna — a slender, modest woman in her mid-30s, with a subtle hint of sexuality, from Akadem (a university science district). She was the one who seemed to me to be a prostitute because of her outfit. From Akadem were also two guys, Igor and Vlad. They were clearly older than me, being students of the University. I had hardly seen them before, since in Akadem there were simultaneously lecture and yoga courses, from which they ended up in the psychological laboratory. But in the future, they began to appear more often at city meetings. At first glance, Vlad had something Armenian: black hair, dark and open eyes, a straight nose with a slight hump, mustache. He looked collected and energetic, of semi-sporty, slightly slim build, medium height. It was immediately clear that he was good-natured, well-mannered, and decent. His friend was a short-haired blond, shorter than him in height but stockier, with a Russian, slightly mischievous face of a person who drinks alcohol quite often, but also with a kind smile of a cheerful guy. There was also a girl who talked with Shri Maha Padma Devi at the yoga class. This plump short woman was called Lida. There was a large-built guy

about 25 years old, calm and silent. His name was Sasha Kazantsev. Standing out was Petya—tall, thin, mentally savvy, with somewhat extravagant behavior. From his directness, one could say that he had been there before. Even more noticeable was a tall, slightly light-haired but very charming man. He carried himself confidently, showing both solidity and a sense of humor at the same time. At that meeting, there was also a young woman, Lena. She was having fun and found it interesting in the group. Still, being a comparatively bright personality, she dreamed of realizing herself in everyday reality and, therefore, was not fully present at that meeting. Soon I stopped seeing her, and a few years later I learned that at that time she had a sexual relationship with the slightly bald charming man, whose name was, by the way, Andrey Pronin, but he was not the only notable Andrei. Andrei Ivanov—a young man of athletic build, with the appearance of a sorcerer, a sharp elongated face, long black hair, prominent facial features. Clearly energetic and cheerful by nature, he had not yet shown his lively talkativeness then, as he appeared in this group shortly before me. I saw him at the yoga class and saw how he was invited to a meeting that I missed, a week earlier. Another guy from the yoga class, about 27 years old, was very serious and even tense. As I understood, he practiced karate, but judging by his stiffness and lack of flexibility with a small build, the conclusion suggested itself that he was not a great karateka; his name was Oleg. I don't remember exactly because soon he also stopped showing up. Another man, also supposedly a karateka according to unverified information, was about 35 years old, of average height, stocky build, curly-haired with small, slightly swollen facial features, with a furrowed forehead, with black kind eyes. Despite his age, he did not look mature and serious. This was Sasha Serikov.

Finally, a guy who was also a newcomer to this group. Unlike me, he came for the second time. He looked serious, interested in

knowledge, moderate in his behavior, was dressed in a black suit, carried a briefcase, of medium height, stocky, also practiced karate. With black hair, with dark brown eyes radiating curiosity and friendliness, he was not bright, rather more inward, as was I.

For me, that day marked the beginning of a new stage in life and an unexpected turning point on my path of discovery. While we were all gathered in the hall, waiting for the class to start, Madame Shri Subi Lakshmi Devi entered, dressed in a bright, attention-grabbing outfit—black tights and heels. She projected the image of a wise and alluring mentor, like a geisha. Announcing that we were about to do a dynamic meditation, she instructed everyone to sit back on their heels, then, on the exhale, to bow, hold their breath, and to tune in to meditation. At her command, we all stood up, and at the same moment, fast modern music began to play. Everyone started dancing in different ways—some more boldly, others still a bit stiff. On the one hand, the situation resembled a disco, but on the other, this was a meditation practice aimed at fostering an uninhibited release of energy and creative expression of individuality. As I immediately sensed, for me this practice was both beneficial and enjoyable. The atmosphere was friendly; there were no judging looks—everyone danced for their own pleasure. I felt happy inside, gradually loosening up despite my awkwardness and clumsiness, began to dance more and more boldly.

I watched how the others danced. Shri Subi Lakshmi Devi danced beautifully and gracefully. Andrey Pronin moved in a calm and uninhibited manner. Sasha Serikov was joyfully hopping, as if shifting from one foot to the other. At the same time, his face showed a mustached kindness and innocence. Petya was a liberated guy, demonstrating it with his broad, yet fluid and original movements. Oleg made sharp, jerky hand motions vaguely reminiscent of karate; it was clear that he didn't engage many muscles in his body, nor did he involve emotions, which made his dance monotonous. Andrei Ivanov

danced very energetically, cheerfully, even theatrically. Lida was taking her first steps towards loosening up. Sasha Kazantsev made simple movements, always dancing with his eyes closed to better feel the music. Lena danced well, though didn't particularly stand out. Elena Vasilyevna from Akadem behaved very quietly, despite her sexy outfit. Igor and Vlad were modest guys who carried themselves reservedly. It was clear that both of them enjoyed these classes. Soon, the fast music shifted to a slow composition, and pairs spontaneously began to form. Those men who didn't find partners had to continue solitary meditative dance. The music was tastefully chosen; the cassette included melodies and songs from different years, featuring pop, rock, bard songs, and even chanson singer. Occasionally, Enigma or Jean-Michel Jarre would play. That day, I danced the slow dance with Lena; it wasn't a strong impression for me. I looked more into her eyes, and she, slightly embarrassed, jokingly said that she was the one who should be flirting with me, not the other way around. That's where it ended.

After the dynamic, we all lay down on the floor, relaxed. Turned on the cassette with the audio training, in which there was an emphasis on the sensation of vibrations around the body with the further sensation of density of the aura.

1. Telad-Yukta (in any pose).

Breathing is carried out by the diaphragm (chest is motionless). Breathing is as minimal and quiet as possible. The root of the tongue is pressed to the upper palate. In many masters it is so quiet that even the breathing process is not visible and a feather placed at the nostrils does not vibrate. During this breathing it is desirable to repeat the mantra SO HAM. On the inhale—SO, on the exhale—HAM—That One, or I am he, I am the world, God and so on, with reflection on this, and later simply with the feeling of merging dissolution in the

Universe. Concentration in this action is in the ajna chakra (the space between the eyebrows).

2. Sitali (cleansing, snake breath).

It oxygenates the blood and removes poisons. Those who practice it constantly are not afraid of snake bite. Throw your head back, stick out the tongue as much as possible, rolled into a tube and drink the air with the sound s-s-s. Imagine that you drink the heavenly nectar, which gathers in the area of the lower neck (vishuddha chakra). Then close your mouth, press the tip of the tongue to the palate and rub it during the breath retention, simultaneously turning the head circularly to the right, then to the left. After that, widely open the mouth, stick out the tongue, trying to touch the chest, and make a slow exhale with the sound "ha". Open the eyes wide and bulge them, simultaneously turning the head with circular movements to the left and upwards. Then repeat the inhale, retention, but this time take another rotation: turn the head to the left and down, and on the exhale to the right and up. Do this exercise several times. It is good for angina and throat diseases, thyroid gland, migraines, all diseases in the area of the neck and head. This is the best remedy, the effectiveness of which is known only in practice.

3. Surya Bheda (sun breath)

It harmonizes the work of the nerve system channels. In the human spine there are 2 channels: sensory—ida and motor—pudgala, with which the work of the whole nervous system of the organism is connected. These channels start at the coccyx and go upward. Ida—on the left side, pudgala—on the right. In the area of the medulla they cross, ida goes to the right, and pudgala to the left hemisphere, corresponding to their functions. Ida and pudgala are connected with the nostrils: Ida—left; pudgala—right. In the process of a person's life, one of the brain hemispheres dominates together with the corresponding channel, forming two types of people: ida (poets),

pudgala (thinkers), but only the even work of the hemispheres creates a harmonic personality, moreover every 2 hours one of the channels predominates, which is reflected in that a person usually has one nostril half closed. Doing the Surya Bheda exercises, we achieve even work of the hemispheres, as a result both nostrils should widely open. This exercise prepares us for the fourth exercise (sahita).

With the pinky and ring finger of the right hand close the left nostril (the middle and index lie on the space between the eyebrows). Make a diaphragm inhale through the right nostril and hold the breath, pressing the chin to the chest (jala bandha), clamping the nostrils with the fingers (the thumb on the right nostril) and contracting the muscles of the anus and genitals (mula bandha), then exhale in one impulse the air through the left nostril, having previously raised the head. Repeat all actions one more time. After mastering the exercise during breathing concentrate on the corresponding sides of the body and channels (nandis): inhale—right nostril, prana goes along the pudgala to the coccyx, during the retention it concentrates there (in the muladhara chakra), then together with the exhale goes up along the ida and pours out of the left nostril. The duration of breath retention is maximal, but one should not allow overstrain. This exercise removes a runny nose and all diseases of the nasal pharynx and head, especially in combination with the Sahita exercises.

4. Sahita (alternate breathing through the nostrils)

It is also connected with the circulation of energy through the channels and intended for their cleansing with the subsequent awakening of Kundalini Shakti. For this, as well as for other exercises, it is necessary to take the correct pose either on the knees (Vajrasana), sitting with crossed legs (Padmasana), or the Lotus pose, it is possible sitting on the heel (Siddhasana). For the first two exercises Vajrasana is better, for the 3rd—5th exercises—Siddhasana, for the 6th—8th—Padmasana. Siddhasana—sit with the perineum on

one heel, and press the other to the lower abdomen, placing the leg on the opposite. Ascetic Siddhasana is performed sitting on the left heel, tantric (enhancing sexuality)—on the right. This is connected with the magnetic currents of the body. The spine in all seats must be held straight, without tension. Another important moment in Sahita is the rhythm of breathing, individual for each. It equals a quarter of the breath retention time on the exhale. Over time this number will grow, the duration of breath retention characterizes your will, and it is greater the calmer you are. Consequently, this is a method of developing willpower and the ability to control yourself.

Close the right nostril with the right thumb, inhale through the left, hold the breath, then exhale through the right, inhale through the right, exhale through the left, after which hold the breath. The breathing rhythm: 1—inhale, 2—exhale, 4—retention. If you can hold the breath for 40 seconds, then your rhythm will equal 10 seconds, consequently: inhale—10, retention—40, exhale—20, inhale—10, exhale—20, and retention on the exhale—40. After completing one cycle of exercises, do a cleansing breath: inhale and sharp exhale through the almost closed lips. Do it several times until breathing recovers. You can do Bhastrika: fast inhales and exhales through the nose, then repeat the cycle. Subsequently you will be able to perform several cycles in a row without difficulty. Concentration during breathing: inhale through the left nostril—the flow of prana goes down the ida, retention—mula and jala bandha are done (see Surya Bheda), concentration in the Muladhara, exhale through the right—the flow of prana goes up the pudgala, inhale through the right—the flow goes down the pudgala to the coccyx, exhale through the left—the flow goes up the ida to the Ajna (center of the forehead), retention on the exhale—mula, uddiyana, jala Ajna (center of the forehead), retention on the exhale—mula, uddiyana, bandhas (contraction of diaphragm muscles with tightening of the abdomen), with concentra-

tion in the Ajna. During retentions the nostrils are closed with the fingers. Instead of counting in this breathing you can repeat the mantra OM using prayer beads. This breathing creates clarity in the head and connects the work of the hemispheres; with its help mental activity and the work of the nervous system as a whole improve.

5. Ujjain.

This exercise is intended for the raising of Kundalini Shakti—the great energy, located in a coiled, unmanifested state in a person—this is their potential. All occult powers, knowledge, bliss are achieved through its awakening. Kundalini, located in the area of the coccyx (Muladhara chakra), rises through the central channel, located in the center of the spinal cord, which by that time must be completely cleansed, the spine corrected with the help of asanas, the person's psyche must be in a calm and fully controlled state. If you have anger, fear, lust, they will be activated during the rising of Kundalini and destroy you. They are energies, and power over them is acquired through pranayama and correct understanding. The central channel going from the coccyx to the crown has 4 layers. It connects all the chakras of the body; When energy passes through the first layer of the Sushumna, heat arises that spreads throughout the entire body, so intense that a person cannot freeze even in the cold. It is called in Tibet—Tummo, in India—Tapas. When energy rises through the second layer (Vajrini), a tremor spreading throughout the body of bliss arises, like during orgasm. A person acquires supernatural abilities. When energy enlivens the third layer (Chitrini), a person acquires all knowledge, and when Kundalini rises through the inner fourth channel (Brahma Nandi), complete liberation—Nirvana—is attained. The exercise is performed while sitting in Siddhasana or Padmasana, with a straight spine. Take a slow inhale, accompanied by a steady humming of the highest tone, hold your breath while performing Jala Bandha, Uddiyana Bandha, and Ashwini Mudra (rhythmic contraction

and relaxation of the anus and genital muscles at a fast pace), focusing on the Muladhara area, and imagine Kundalini awakening and rising up, swaying like a snake, vibrating. The Muladhara area and above become enveloped in heat. Then exhale through the left nostril and hold the breath on the exhale in the same manner. After that, perform 20 fast breaths in and out through the nose.

On the exhale, forcefully contract the diaphragm and anus muscles, imagining Kundalini rising to the Anahata area, the spot on the spine at the center of the chest. Again, take a humming inhale, followed by a natural, tension-free retention on the exhale with the same meditation as before, but now focused on the Anahata level. Perform 20 fast Bhastrika breaths. Kundalini rises to the top of the neck. Repeat the breathing cycle with concentration on the Vishuddha (base of the neck) and upwards. Perform 20 Bhastrika breaths while directing the energy toward the center of the head (Sahasrara chakra). This whole process is called Shakti Chilini Mudra—the rising Kundalini + Bhastrika—currently presented as Rebirthing breathwork, which takes a person into a prenatal state and thus heals birth and prenatal (karmic) traumas.

Autotraining for the Seven Bodies

To help you master chakra breathing as quickly as possible, we will conduct autotraining for the seven subtle bodies. Before starting our practice, let us turn to the Highest Divine Power and read the words of the prayer:

O! Great Divine Power!

At this hour, we turn to You,

And we ask You: descend upon us,

Open our hearts and sanctify our minds

To understand the great truth

That is our very life.

We ask all this for the sake of Your triumph.

*In the name of the Father, and of the Son, and of the Holy Spirit,
Now and forever, and unto the ages of ages. Amen.*

*Bow down in a full prostration and feel the blessing of the forces of
Shambhala.*

Now we will begin the autotraining. Lie down and relax. Feel your physical body. The physical body relaxes, the muscles of the face relax, the shoulders relax. A wave of relaxation moves through the arms to the hands. The torso relaxes, the back and abdomen relax. The wave of relaxation travels down the legs to the feet. The whole body remains in a pleasant state of calm and rest.

My head fills with warmth and heaviness, my shoulders and neck fill with warmth and heaviness, my arms and hands fill with warmth and heaviness. My torso fills with warmth and heaviness. Warmth and heaviness fill my legs and feet. The whole body remains in a pleasant state of calm and rest.

I feel my etheric body. It envelops the physical body from all sides. I see my etheric flesh as a grayish mist evenly extending beyond the surface of the physical body. I feel energy pulsating in my etheric sheath. I feel the flows of prana moving through the energy channels. The etheric body is completely relaxed. It smoothly extends beyond the physical body's surface, covering it. I smooth out dents and hollows in it. I feel the etheric flesh around my arms and torso. I feel the etheric body in the area of the legs. The entire etheric body is completely relaxed and free.

I feel my vital body as an egg-shaped sphere enveloping my physical shell from all sides. It shimmers with different colors. I feel the rays of the etheric body spreading in all directions from my physical shell. These rays straighten out. They gently shimmer with golden hues, swaying with my inhalation and exhalation. My breath-

ing is steady and calm. My etheric and vital bodies are completely relaxed and serene.

I feel my astral body as a rainbow sphere surrounding my physical flesh. It shimmers with soft colors, containing the full spectrum of the rainbow. I feel how my etheric, vital, and astral bodies evenly envelop my physical body. My astral body is completely calm and relaxed. I remove all dark spots of negative emotions from it, cleansing them with white spiritual light flowing through my heart, the light of love for the entire Universe, the light of love for every being.

In Love for all beings, I exhale.

In Love for all beings, I inhale.

In Love for all beings, I exhale.

I feel my mental body as the finest streams of light surrounding my physical shell from all sides with an even spherical glow of the most delicate and irregular shades. My mental body comes to rest and harmony. All my thoughts cease, and with them stops the flickering of the mental light. It becomes an even, translucent bluish glow framing my entire being. My mind is completely calm and empty; there are no thoughts, no intentions; my mind rests. It is serene and pure, like empty infinite space.

I feel my causal body as the center of my "Self," located in the middle of the head, and as an infinite sphere connecting me with the entire world. I am this whole world, I am it. I remove all limitations of my "ego" related to the questions "Who am I?" and "Where am I?" I expand throughout the entire infinite universe. I am it. So-Ham (repeat 8 times).

Feel your nirvanic body, which is the whole infinite Universe, the Divine ocean—one, infinite, eternal, and unchanging. Everything will disappear; nothing exists except the great infinite ocean.

Then we sat down, and Shri Subi Lakshmi Devi conducted a laughter meditation. Everyone tried to laugh heartily, and it worked from time to time; still, some laughed more and more joyfully than others. Shri Subi Lakshmi Devi laughed very freely and cheerfully, despite the seriousness of her role as the leader, which encouraged others to loosen up as well. Among the participants, Andrey Pronin was the most free-spirited, which is surprising considering he was once a major in the Soviet army. Alexey, Lida, Igor, and of course Andrei Ivanov loved to laugh. I also quickly found myself among the more uninhibited—they liked this kind of self-expression as an experiment.

After the laughter meditation, we moved into a small room and quickly set the table with various kinds of cookies, rusks, bagels, and rolls to go with Indian tea. We sat around the table—on the couch, its backrest, edges, as well as on chairs, armchairs, and stools. Shri Maha Padma Devi took a seat in an armchair near the door. Seamlessly blending into our relaxed and joyful atmosphere, she shifted our attention to intellectual understanding and began discussing psychology, focusing especially on Dale Carnegie's theory.

The lecture explained how one can leverage others' sense of self-importance. It advised that if you need something from someone, start by sincerely praising all their virtues. One should avoid being direct or demanding, instead appealing to the person's ego. The lecture included many practical examples and engaging stories demonstrating the techniques systematically described by Carnegie. Shri Maha Padma Devi also drew parallels between these psychological approaches and the ancient performance arts of the East, as well as the art of stalking masterfully conveyed by Carlos Castaneda in his books.

She recalled a story that Shri Janan Avatar Muni had already shared in previous lectures: how Don Juan, following Don Julian's

advice, voluntarily went to work for a tyrannical overseer who liked to torment people to death to avoid paying their wages. His master Don Julian explained that there, Don Juan would learn to be impeccable, practicing the art of stalking for his survival. Carnegie taught: "Continuously tell your wife you love her when speaking with her. In conversation with a friend, don't forget to often say how dear he is to you. At a guest table, praise the food prepared by the hostess. When asking for help, emphasize the nobility of the person assisting you. By learning to tune people's attitudes toward you in a friendly way, you can achieve much more in life!" Shri Maha Padma Devi led the discussion captivantly, with a sense of humor and deep, detailed explanations of the topic. She radiated the charm of a mature woman, completely unaffected by the pressures of age. It seemed as if her prime had come very recently; at that time, I did not think in such terms—I simply felt the energy she emitted.

I was sensitive enough and open-hearted enough to fully tune myself into the energetic and informational field that had formed, feeling myself an inseparable part of it. Moreover, gradually, during these psychological laboratories, relationships will develop that resemble spiritual kinship. And although the head of this emerging lineage, Shri Jnan Avatar Muni, was not present that day, his invisible presence and involvement were felt, like a director who had carefully tuned the step-by-step teaching of the great all-encompassing knowledge and ensured its successful realization on a subtle level. In the laboratories, we were mentored and connected us to the spirit of the school by two of his best disciples, Shri Subi Lakshmi Devi and Shri Maha Padma Devi. In their lectures, they spoke of him with great respect and admiration, thereby shaping in the disciples' minds the image of the master and preparing them for new levels of initiation. The classes were planned very interestingly—indeed, from a pedagogical point of view, brilliantly. And as is well known, all brilliance is

simple, so the practical part of the classes unfolded in a spontaneous and playful manner.

We moved into a large room and settled on the floor. Shri Maha Padma Devi divided us into pairs and gave an assignment to simulate a situation in which one person needs something from the other. The first person had to use Carnegie's method: to win the other person's goodwill. The initial task was to tune into the other person's worldview, to feel what they like, what they are passionate about, what interests them, and where they seek self-affirmation. After finding this out, one had to spontaneously decide how best to influence the person. The second person's task was to consciously observe this process, especially the opponent's tricks. Then the roles were switched, and the second tried to play on the first's sense of importance by entering their worldview. During the practice, Shri Maha Padma Devi would move from pair to pair, observing and adjusting the flow of the exercise. Along the way, she also explained a few things to everyone all at once. The pairs were formed so that newcomers worked with veterans more experienced in psychological games—with a few small exceptions; though it was not very noticeable.

When we returned to the smaller room and continued drinking tea with drying biscuits, Shri Maha Padma Devi told us about the three perceptual systems recognized in psychology: auditory, visual, and kinesthetic. A person with a more developed auditory system perceives most information through the sounds of the world—music, the human voice, noise. Someone with a more developed visual system perceives everything as images, pictures, and colors. A kinesthetic person perceives everything through sensations—cold, heat, pleasant, unpleasant, and so forth. Memory functions are based on these three systems as well. For example, to remember a person, one might focus on their voice, diction, or accent; another would

notice their appearance, face, size, and features; the third might recall them by sensations, or even by smell and taste. Shri Maha Padma Devi read us a story by an unknown author, richly written in artistic language, depicting the following scene. A young warrior had to exert a superhuman effort to lift a great weight. Before performing this act, he listened intently to the sounds of the world, imagined vivid images, and felt through his body the power of the raw earth and the heat flowing in rhythm with his calm breath through his muscles.

A person striving for complete perfection and harmonization of their individuality must first become aware of which system predominates within them, and then take practical steps to develop the others. This, in turn, requires constant self-observation. In practice, we were again divided into pairs to figure out each other's preferred way of perceiving things. I noticed in myself the predominance of visual and kinesthetic. We made the first attempts of manipulating attention and the state of a person through the use of psychology techniques. When all the questions and answers, numerous explanations, and additions of the topic finished, we moved to the big room and again began dynamic meditation. In it I danced already more freely, actively, in a happy, ecstatic mood. Someone told me that I have an inimitable style of dance, in which the feet made movements resembling tap dance, but I moved simply from the feeling of the energy flowing in me, moved as I could or as I wished. After this part of the people, among whom I was, began to gather to go home, another part, which was called egreore people, stayed. At the invitation, the egreore people went into the small room, where it was still too early for us. I, Vlad, Andrei Ivanov, and Alexey gathered in the hallway and left together. Shri Subi Lakshmi Devi told us not to be upset, because those who will seriously, constantly practice, will study at the country house under the guidance of the master. Going out, we for some time were walking in four. Andrei Ivanov was speaking mainly, in a half-joking

form lamenting that now they promise classes with the master at the country house, and in the lecture Shri Jnan Avatar Muni said that three people from the hall will be chosen for the trip to China; and he continued: "I know who will go: Shri Subi Lakshmi Devi, Shri Maha Padma Devi, and Shri Jnan Avatar Muni—those who sit at the table." Then he, in his energetically-talkative manner, told that he very much wants to master supernatural abilities. Before, he with this purpose went to the school of extrasensory perception, and now here. Soon he turned off. Next, walking in three, we found out that Vlad lives in Akadem and there also came to the yoga class. To the class and laboratory he came through Igor, who was his friend. We remained two with Alexey. We reached the tram, which was going to his home and at the same time was going far from my home, I got in it, absolutely not thinking about such things. We both were under a strong impression from the laboratory and began sharing it. Getting off the tram, continuing to go two, we touched our past, remembered how we started on this path, through which places it was necessary to go. He told me about the Ivanovites, about the karate section, which he went to for half a year. I told about Christians, Krishna followers, Agni Yoga practitioners and about how I practiced yoga. But more than anything we discussed the knowledge that was revealed to us in the last lectures and classes. We were open and frank with each other. We felt a strong attraction to communication; talking, we passed by the university, where he studied to be an animal breeder on the 3 course, passed by his home and went further. He told that to the lecture of Mister Shri Jnan Avatar Muni he came with his mother, who is interested in esotericism and finished the courses of reflexotherapy. Being a medic, she actively used the non-traditional method, but it was obvious also that Alexey himself showed a strong desire to gain understanding of himself and the life around. He was drawn to psychology. He with enthusiasm and joy told me about what events

happened at the previous laboratory. It turns out that instead of laughter meditation last Saturday Shri Subi Lakshmi Devi conducted chaotic meditation, which consisted of each participant simultaneously with the whole group beginning to pour out from themselves all types of emotions. It is known that a modern person drives many emotional states into the subconscious by means of suppression: fear, anger, lust, resentment, as if unwilling to recognize them in oneself or show to others. In meditation, the true "I" consciousness must meet with all types of emotions, which contain energy. Consciousness has the property of transformation and can turn any emotion into some kind of power and knowledge. This can be compared to a chemical process. Consciousness potentially contains all elements and can decompose an emotion, like a substance, into its original elements, and then recombine them in a more harmonious order. In chaotic meditation, one must, firstly, awaken awareness, which is achieved through inadequate behavior and initial intention toward the practice; secondly, reveal the emotions held tightly inside, which requires a certain courage. But since the classes were already led by the brilliant Shri Subi Lakshmi Devi, there were many brave participants, and on command, everyone growled, howled, shook, rolled on the floor, including the mentor herself. Later, I myself found myself in such meditations, actively and joyfully taking part in them more than once, as did Alexey. But back then he was still restrained and sat through the entire practice in one pose, observing the unusual spectacle. We walked in circles, sometimes approaching his home, sometimes moving toward mine. We touched upon topics such as self-awareness, chakra opening, breaking patterns, as well as the unity of all religions, reincarnation, the evolution of the soul, and the life of the enlightened.

We parted ways at the bus stop near his home, and I walked home briskly and energetically, literally feeling uplifted by the new changes in my life. Once at home, I decided to share with my father, as with an

old friend, the knowledge that had opened up to me. I took out a notebook, where on a few pages I had roughly sketched the topics from the laboratory in a schematic form, but when I tried to explain Dale Carnegie's ideas, I sensed rejection and clear misunderstanding from my father. Of course, I could have explained more if he hadn't clung to his narrow-minded beliefs, reinforced by pride—in short, the attempt failed, but we managed to agree on further financial support. And my father continued to give me money for classes, sometimes even hiding it from my mother, as she was more practical and money-hungry. My grandmother, however, was aware of the situation and did not oppose my interests. I gradually drifted away from the yogic regimen but began introducing practices for gathering and distributing energy in the chakras, imagining rather than feeling the flow of energy. I still ate vegetarian food and took cold showers in the morning. I attended school no more than a couple of lessons, enjoying the sense of freedom. Sitting through four lessons felt unbearably boring to me. And for the subjects I disliked—physics, chemistry, technical drawing—I could go months without attending, despite the looming necessity of passing exams in these subjects to at least complete some high school education. One day, skipping classes, I went out with a strong intention to meet someone from my new acquaintances; this intention was very powerful: the feeling that I was wasting my time gnawed at me from the inside. Walking near the courtyard where I used to live, I met Shri Maha Padma Devi, who seemed to be shopping for groceries at a nearby store. Surprised, she asked why I was here instead of being at school. I frankly told her that I couldn't study the unnecessary school curriculum. Shri Maha Padma Devi listened with understanding and asked which school I attended. Upon hearing my answer, she said she knew the principal of that school. She had met the anatomy teacher and the principal Mister

Chechen when she was looking for a hall to rent—and that left her with a bad impression.

At the next yoga class, instead of Shri Maha Padma Devi, Shri Subi Lakshmi Devi arrived, which was initially unexpected. But it turned out she conducted the session brilliantly. She had a beautiful figure, a flexible and harmoniously developed body, and a charming appearance. She dressed for the class just like Shri Maha Padma Devi: in a blue tracksuit made of light fabric, with a bright blue top embroidered on the back with the Statue of Liberty in white. But most importantly, Shri Subi Lakshmi Devi conducted everything in a strictly ritualistic form and connected us to something immeasurably great. This was immediately felt through a gracious calm and serenity that helped us better feel the asanas. Shri Subi Lakshmi Devi introduced us to a new and very powerful routine called the "Carpet Kata of the Aharata School." It was essentially astro-karate, with a strong emphasis on chakra concentration—the sensation of energy moving through channels—along with mythical images that we had to embody by entering their characteristic states. It all began with chanting the mantra to connect to the Aharata Egregore: "Om Acharya Varaverya Inliranga Yahratara Ahashambhu Itahahum." Then came the bow with a breath-hold on the exhale to the limit, then inhale, exhale, and again a maximal breath-hold. This was the first position of the Carpet Kata.

Combat arbitrary stance, legs spread in a half-squat, arms extended forward for delivering and reflecting strikes. For a short moment, relax the muscles of the whole body, feel how in the aura of the body (skin pores) openings open, and through them from space into the body begins to pour sansa along subtle radial, straight rays 30—40 centimeters long. With the skill of the karateka to hold the sans-field, the length of the straight rays can reach several meters. The body must be felt as a homogeneous dense mass of corpuscles. Relaxing,

one should make a sharp contraction of all the tissues of the body, as if everywhere reducing its volume. The sansa in the rays receives an impulse of reverse flow. There occurs an instantaneous ejection of energy into the surrounding space in all directions. The contraction goes on the exhale with the sound "Ha", the mouth, lips strainfully open, the hands make a jerk of a half-strike, the legs jump changing position. Then again a short relaxation and subsequent contraction, this repeats during 2—3 minutes.

Maintaining the overall energy ejection, strengthen the exercise by rhythmic sequence of contraction of the body with predominant ejection of sansa along the axial channel of the body through the Ajna (forehead center—third eye). In this case the contraction begins from the soles of the feet, moves to the buttocks, lower abdomen and so on—back, chest, shoulder girdle, neck, in the upper part of the skull to create the sansa-barrier, better counterflow from the Sahasrara to Ajna. With sequential contraction in the lower abdomen area, in the region of Manipura (navel), a concentrated column of sansa is created (to feel and imagine). The column, as contraction progresses, expands and flows through the neck into Ajna, exits from it as a monolithic ray, with thickness and length at the limit for a karateka. The Ajna-ray is sent into the Ajna chakra of the partner (opponent). Partial ejections of sansa can be made through Manipura and Anahata towards the partner, contraction expands and flows through the neck into Ajna, exits from it as a monolithic ray, with thickness and length at the limit for a karateka.

The aim of the kata with active sans-radiation throughout the aura's perimeter of the body is to destroy foreign powers—volitional influences on the karateka, cleansing his sans-system. Through cleansing of Ajna, it is possible to strike the opponent's volitional center (astral breakthrough), de-energizing him and causing refusal to fight due to the feeling of fear. At high concentration of the Ajna-

strike, supported along the spine by the Muladhara field, the opponent's overall brain activity field is removed and he falls unconscious.

The general meditation during "The Fury Kata" consists of generating in oneself a feeling of rage and irreconcilable hatred to everything that interferes with you and your school. The mental affirmation goes like "I am so fearsome and ruthless that no one dares to approach me." Also, this kata, besides contractions, can be performed on fine vibrating tremors during prolonged gradual release.

Then there was the second level—work with energy. We split into pairs and guessed the activated chakra of the opponent, measured the ether-field emissions of the partner with hands.

We again split into pairs. I sat paired with Andrei Ivanov, who by his appearance somehow resembled a sorcerer. We dispersed attention over all chakras, trying to feel them all at once. Then we merged our fields into a single whole, trying to sense its aura as our own. Then Andrei Ivanov tuned in, and I perceived. He had to activate one of the seven chakras in himself, and I had to feel to which chakra the sans-field was directed. I managed this with mixed success, since I was less sensitive than Andrei Ivanov. But he was at the top. He did not have a single mistake because he was a natural medium. This strongly stirred me, and I decided no matter what to learn to do like him. I trained at home, called him on the phone and forced him to help me. Eventually, I began to succeed no worse than Andrei Ivanov. And I even learned to anticipate my parents' moods and respond to them correctly in time.

Also, I learned to feel where he sends the rays from his energy field. When I brought my hands close to his aura, in some places they even flew off from his "hedgehogs," and in others I felt strong cold, and once my hand started to be sucked in, as if into some funnel. And then it got "stuck" to Andrei Ivanov's solar plexus. "Let go, let go,

vampire!" I screamed fearfully. He burst out laughing, and my hand was immediately released.

The new task became the creation of a shared reality in pairs. It was necessary to describe one event in which both partners of the practice as if participated, that is, to imagine the same pictures, hear the same sounds, and have similar sensations. The emphasis in the practice was still on images. But the assignment was given to build a shared reality taking into account the predominance of this or that perception system of the person sitting opposite. If I had seriously taken this practice, I would have seen that it develops the art of communication. A traditional element became, after the end of the classes, to stand all in a circle, to hold hands raising them up, and then, with chanting "AUM" and simultaneous lowering of hands to send a blessing to all beings in the whole world. Shri Subi Lakshmi Devi after the yoga section at University opened an esoteric private library. To enter it, it was necessary to pay a certain sum. All collections of the library were divided into three lists: books on psychology, books on martial arts, and books on yoga and esoterics. Having paid all that was needed, I joined all three departments of the library, but it turned out that from the large lists I had read, not everything could be really taken. Especially interesting books of Castaneda, Rajneesh, Gurdjieff, Yogananda, Varavarya were in printouts and already checked out by someone. Shri Subi Lakshmi Devi recommended me to take something simpler from psychology for now. But I nevertheless ordered an important book by Peter Ouspensky—disciple of George Gurdjieff—"The Fourth Way". Alexey took the book by Levi—a famous and original psychologist. Sasha Serikov, as a more senior member of the Eggregore, Shri Subi Lakshmi Devi handed the book of Satprem—a disciple of Sri Aurobindo—"The Adventure of Consciousness". Before and after the classes, Shri Subi Lakshmi Devi also ran a small shop where she took

and filled orders for audio recordings, which were cataloged extensively. The catalog included beautiful New Age-style music, yoga sets and various meditations, iconic world folk music, chants from Krishna devotees and Christians of various denominations—including songs by the monk Roman—Indian dance music, and much more. I ordered a few items from the catalog, and also received my personalized asana set.

When I got home, I proudly told my father and brother that I had my own individual yoga complex, and I started showing them the asanas. After watching me and looking at my complex, they expressed doubts that it was the perfect method. The complex included asanas that I still found difficult to perform. For example, the handstand with legs stretched forward was challenging for me. Also, forward bends with grabbing the feet and a few other poses required effort. Now I decided to do this set every day. Unfortunately, I didn't stick to that decision for long. Mister Shri Jnan Avatar Muni's lectures were moved to another location—the beautiful, spacious Gorky Cultural Center. There, at the entrance to the large hall, I waited for the arrival of great people. Most often, they came together, three at a time. They were dressed nicely and in a modern style.

I tried not to focus on worldly things. To me, these beings were otherworldly, even divine—great sorcerers and magicians. But bad thoughts still visited my mind, and I tried in every way to cast them off and suppress them. I was convinced that there was no unity within me. The doors were open, and following the tutors, everyone went into the hall. Sitting in one of the seats in the middle of the hall, I tuned myself to the upcoming lecture. After a traditional prayer, Shri Jnan Avatar Muni began his sermon. I was lucky not to have to attend the university. Otherwise, I would never have called these talks lectures. Shri Jnan Avatar Muni's words came from his soul; this knowledge was the fruit of a deep intuitive insight into the essence of

life. But back then, they were exactly called lectures. Shri Jnan Avatar Muni, Shri Subi Lakshmi Devi, and Shri Maha Padma Devi sat at a table on the stage of the large hall, against a backdrop of red curtains. On the curtains hung a chart drawn on a sheet of paper.

SEIP/WORLD

First, I will decode these letters to make the explanations easier to follow. S—Spirit, E—Essence, I—Individuality, P—Personality—absolute. This chart primarily shows that a person has three levels of "I." Spirit is potentially a perfect particle of God—it is the Atman, the divine spark, a drop in the ocean of the divine. Essence lies at the foundation of every divine creation. Minerals and some plants possess a collective soul that unites many representatives of their species. In animals, the soul or essence becomes individualized. In the language of astro-karate, this forms the aharata—an energetic core. In humans, this core can develop into willpower and self-awareness. We call this process the unfolding of individuality. Essence is a potential spark of perfection in us. Spirit is an actually perfect divine fire that can ignite this spark inside us. The path of perfection in yoga or in any esoteric religious tradition has the main goal—the reunion of spirit and soul, awakening the actual in the potential. A person's spirituality is measured by the degree of the soul's opening, the highest will of the spirit. The reunion of essence and spirit engenders individuality. Each individuality has its unique unrepeatability, although an approximate division into types of individuality taking into account temperament is possible. For individuality to adequately manifest itself in this world, personality is necessary. Personality is the form, mask, a set of habits and behavior patterns, various skills, knowledge of language, culture, customs, and so forth. Personality is peculiar precisely to humans, unlike plants and animals. But domestic animals who communicate a lot with humans also begin to form personality. In humans, personality can arise under the pressure of circumstances, that is spontan-

eously and unconsciously, or it can be consciously formed. For example, a person deeply studies psychology, learns to express themselves in various social environments, studies different cultures and customs, tracks their habits, practices performing arts. Personality can be ossified or deep, weak or strong-willed, primitive or multifaceted. The more flexible, strong-willed, and multifaceted a person's personality is, the more creatively they can manifest individuality. And what is the world for us? If we look at it realistically, it represents constant obstacles, overcoming which we can achieve perfection. Blessed are the obstacles, by them we grow! It would be naive to think that happiness is hidden somewhere in the world. No. Only trials that teach us lessons of wisdom help to cultivate will, to become more flawless. And all this is a play of the Absolute, manifesting itself in all forms and manifestations, located both inside us and outside. Therefore, in the diagram, the symbol of the Absolute is above all the letters.

At a lecture in the Gorky Cultural Center, I began to see even more clearly the etheric aura around the lecturer and his disciples sitting nearby. Bands of white light surrounded the poster, the table, and all objects and bulges that entered my field of vision. Shri Jnan Avatar Muni again told interesting stories, parables, and answered questions. After this, Shri Maha Padma Devi conducted a meditation with a healing session for the entire hall. It was necessary to imagine how into the body, or more precisely into the left spinal channel, simultaneously from above—from the center of the galaxy—and from below—from the center of the Earth—two white braids of energy enter. They connect inside the spine and cleanse the Sushumna from all blockages that cause diseases. All this is deeply felt under the sound of beautiful, subtle New Age music, and the clear piercing voice of Shri Maha Padma Devi, which can evoke pleasant sensations. Then Shri Subi Lakshmi Devi was distributing handouts, taking

various orders, handing out already prepared ones: to someone music, to someone a complex or a book. Interacting simultaneously with many people, she managed everything and remembered well. At the same time, she was charming and pleasant in communication, feeling what each needed to be told.

After the lecture, I returned home together with Mikhail and his father; his father began to express critical remarks regarding the lectures; he started by saying that there is no fire in them, that they are all sluggish and phlegmatic. And whoever studies there will become the same. He confidently stated that through Shri Yantra, which hangs during the lectures, the energy of all listeners goes to China. Then he added that Shri Jnan Avatar Muni likes to talk about tantric yoga, about spiritual union in sex, so that the listeners, excited by these words, transfer their energy to the Guru, who at that time lies on the sofa and enjoys it. He said the last words when the three of us were riding the trolleybus. Getting off the trolleybus, I thought, "Mikhail's dad is a complexed schizophrenic." Arguing with a fool was useless. Now the question was: would Mikhail be able to be independent from his father.

At the next class at university, Shri Subi Lakshmi Devi gave us an astrological complex, in which body poses were connected with zodiac signs. It was necessary to imagine sequentially the twelve main constellations on the background of the night sky on the inner screen. As I entered more deeply into this yogic mystery, I increasingly felt the energy and state of each sign. The complex began and ended with the pose of happiness or the Surya asana, in which the soles of the feet were joined in front of oneself, then in a bow the head was pressed to them.

After the astrological complex, Shree Subi Lakshmi Devi led us through several pranayamas, which were sequentially described in one handout.

I had bought this printout not long before that as well. Practicing with it at home, I realized that it was difficult for me to concentrate. My will clearly gave way to my chaotic nature, which prevailed in my disorganized personality. Group classes forced me to cast aside that chaos, tuning into resonance with the Mentor, I felt harmony and concentration. Asanas and pranayamas worked their magic, which was elusive at first glance. But at that time, I still could not acutely feel the need for regular classes. After the first level came the second, where Mikhail and I practiced creating a shared reality. We sat facing each other, held hands, and began taking turns saying phrases that described the reality. We had agreed in advance to describe a walk along the seashore.

"We are walking along a sandy beach," I said.

"We see the endless sea," Mikhail added.

"The sea is calm and quiet," I continued.

"And the sand is warm and soft," Mikhail said blissfully.

"A beautiful seagull is flying above the sea," I added enthusiastically.

"We hear the splashes of the waves and the cries of the seagulls," he continued.

"At a distance of one hundred meters, we see the fins of diving dolphins. They are playing with each other."

"We feel the gentle breeze on our skin."

In this way, we enthusiastically told each other more and more new details of this scene. I noticed that to do this practice, I had to be receptive and open, and to sensitively catch every detail. And on the

other hand, I realized that it was impossible to invent and list such an abundance of small details and nuances on my own.

During the process of merging our imaginative sensations, I felt that he had a boyish essence, and his immersion in the practice was purely formal. He reacted strangely to the practice of sensing the energy field with his hands as well. On the one hand, the sensations were new and surprising to him, on the other hand, with his mocking demeanor he showed that there was nothing special about it. His unserious attitude toward genuine spiritual practice was inappropriate. After the classes ended, everyone was sorting through orders, books, and cassette tapes. I purchased several audio recordings with yogic complexes that included asanas, pranayamas, and katas from astral karate. All of this was dictated onto the cassette by Shri Jnan Avatar Muni and Shri Maha Padma Devi in calm, beautiful voices, and at the end, New Age music or chants from various religious movements were added. From the library, I took a book that, by chance, was not in short supply, since its author was Guru Sotidanandana, whom none of the library's readers had heard of. Moreover, the book had some kind of abstract title.

The three of us—Alexey, Mikhail, and I—were leaving the Novosibirsk Electrotechnical Institute building. We struck up a conversation, and carried away by it, we walked across the bridge on foot to the other side. I spoke with great enthusiasm about my understanding of integral yoga. This teaching is capable of embracing everything—it includes all religions, sciences, arts, and all kinds of practices; it is not limited by anything and presents truth in the diversity of possible directions. Its main goal is human self-improvement. Listening to my words, which came from the full sincerity of my heart, Alexey tuned into my emotional state. He was also uplifted after the classes. We were not walking—we were literally flying. It was harder for Mikhail, but what drove him after us was the desire to prove something. He

tried to argue, bringing up all sorts of absurd arguments borrowed from his father—not a single serious point; we laughed at him, as his attempts to appear knowledgeable were unsuccessful. After crossing to the other side, we headed in the direction of Alexey's home, which was quite far away. But the distance did not matter to us—we talked about energy, awareness. Mikhail insisted that the most important thing was sacrifice. In all matters, it is important to selflessly sacrifice as much energy as possible to the cosmos, and then the cosmos will protect you and guide you where needed. He said that practicing yoga and magic—that is, accessing the perception of the subtle plane—was harmful, and so on. But it was obvious that he himself did not know what he was talking about. I was struck by this self-confidence, based solely on his father's authority; I thought how bad it is to live not by your own mind. Finally, the three of us reached the bus stop where we had parted with Alexey the last time. Inside the shelter there was a high bench. Sitting on it together, we let our legs hang down. And then suddenly I felt a dense mass between the feet of our hanging legs—I understood that it was an etheric energy field. The energy had become active in our legs as a result of the intense and prolonged walking. Alexey felt the same thing instantly. When we brought our feet closer together, a repelling effect arose. We rejoiced at this phenomenon as yet another confirmation that our experience matched the knowledge we were receiving at the school. But to our surprise, Mikhail, skeptically tuned, decided that we were playing a trick on him. He swung his legs without any new sensations and said: "So, where is your energy?" In that mood, he parted ways with us, while we continued our walk and discussion of what had happened. We concluded that his preconceived negative expectation had prevented Mikhail from feeling the energy. We came to a shared opinion that with such an attitude toward learning, Mikhail would achieve nothing. Faith became a very important concept for Alexey and me. Faith in a

higher power and in all kinds of miracles inspired us. The concept "school" was becoming ever closer and more wondrous. After exchanging a few more impressions and phone numbers, we each went home. At home, we could talk on the phone for hours. The conversation did not run dry; on the contrary, it became more and more saturated with the energy of emotions. This is how the development of our friendship began, eventually becoming a powerful spiritual and creative union.

The next day, leaving school early—about an hour before the laboratory—I wandered around the courtyard in a happy mood, the one through which, by my calculation, all the visitors to the psychological laboratory were supposed to pass. I wanted to meet them as if by chance and talk. After walking for a long time in eager anticipation, I saw several familiar faces who had come to the meeting, but I did not see Alexey among them. Time passed, and I gradually began to approach the house of Shri Maha Padma Devi. I went up, paused for a moment, becoming aware of my shyness and timidity, but then pulled myself together and rang the bell. Shri Maha Padma Devi opened the door for me. As I entered and took off my outerwear, I noticed that there were still few people. However, Andrey Pronin and Petya were there, at that time the oldest and therefore the closest members of the egregore. In the small room, they were freely conversing with Shri Maha Padma Devi. Then I went into that room and sat down on the sofa, listening to their conversation. From Shri Maha Padma Devi there emanated a pleasant anahata charm of a hospitable hostess. From their conversation, I understood that Pronin was a major in the Soviet Army, who treated his work with great irony and attended it with the same regularity as I attended school. Petya, on the other hand, was a year older than me and also studied at a school not far beyond the ravine. Unlike me, he was a diligent disciple. But when it came to dealing with hooligans, things were worse for him.

He was clearly of an intellectual disposition. Pronin and Shri Maha Padma Devi cheerfully discussed issues of proper nutrition and fasting, which was generally a relevant topic. Gradually, everyone else arrived, and we, moving into the larger room, began the dynamic meditation together after a preliminary bow with a short breath retention. I was glad that Shri Subi Lakshmi Devi gave a short retention before the dynamic meditation, as long retentions on the exhale would bring out in me a strong anxiety and a fear of appearing weak. During the dance, a boyish joy awakened in me. I moved somehow to the music and liked to watch the others. Then the slow dances began, and for the first time I danced with Shri Subi Lakshmi Devi. I was modest and did not know how to move properly. She told me how to place my hands on her hips, while she placed her gentle hands on my shoulders. During the smooth and still somewhat restrained dance, I felt both a natural attraction to her and a certain uncertainty about the correctness of my movements. Shri Subi Lakshmi Devi established verbal contact, asking me various questions about how I liked the laboratory. Of course, I expressed my admiration for them. After the slow dance, we moved away from each other unhurriedly. I, as I thought necessary, gave a slight bow, and within me remained the trembling sensation of her body, which stayed with me even during the fast dance. After the dynamic meditation, we moved into the smaller room and prepared for tea. Shri Maha Padma Devi, sitting down in an armchair, suggested that one of us read a prayer. After some hesitation, someone did so. And we began to eat, at the same time listening to a new lecture by Shri Maha Padma Devi on transpersonal psychology. The topic was the six-step model of influencing a patient. This is one of the methods widely used in psychiatry—the six-step reframing model.

The first step. Identifying the person's problem. For example, a woman says: "My husband is a scoundrel!" The psychotherapist finds

out why he is a scoundrel—what is the reason? As a result of the inquiry, it turns out that her husband is cheating on her.

The second step. Appealing to the "creative part". A person is given the freedom to choose how to respond to a given situation. The creative part can provide these options.

The third step. He goes through all possible options of behavior in this situation—that is, not in a standard way, not as parents, caregivers, or teachers have taught. For example: "I will try to change my husband or I will start cheating on him myself," or "I will turn a blind eye to his cheating"; or: "I will support him, help him in every possible way"; or "I will become more attractive so that he likes me more."

The fourth step. The creative part asks the other parts of the personality whether they agree to accept these options or not. For example, whether the part that has a moral character agrees to cheat on her husband. Or the part that feels jealousy is asked whether it can turn a blind eye to his cheating. Say: "Let him cheat to his heart's content."

The part that is used to walking around the house in a sloppy appearance—is it willing to change its appearance, pull itself together, and start taking care of itself in order to please the husband and be desirable?

The fifth step. If any part does not agree with one of the options, the next options are worked through. Moreover, they are not simply discussed, but specifically played out in the imagination—how exactly, step by step, this or that part will act and respond in real life. For example, how the wife will turn a blind eye to her husband's cheating. She mentally asks herself whether his cheating will trigger renewed bouts of jealousy. If it does, then a new solution is sought in which all parts will be satisfied. The creative part searches for these solutions, and in the end of this selection, a new option is found that

will satisfy all parts. For example, to mentally tell oneself that it is not worth showing jealousy and possessiveness toward another person. That we are all free people, and there is no need to impose one's rules on another person.

The sixth step. Reinforcing the chosen option. Mentally running through how exactly this woman will not feel jealousy during her husband's absences, and will not make accusations when he returns. How she will surround him with care and warmth so that their relationship does not fall apart, but only grows stronger.

Then she moved on to explaining Gestalt therapy, developed by a certain Perls. Its essence is to bring the patient into a state of insight—a kind of spontaneous illumination, reminiscent of Zen techniques; the lecture included many examples, both from the lives of well-known psychologists and psychotherapists and from the life of Shri Maha Padma Devi. She was eloquent, persuasive, and did not spare stories from the lives of her acquaintances. Being an intellectual, she loved to quote the classics or draw stories from well-known films, but her true authorities were spiritual masters.

During the breaks between lectures, we would go and act out and apply these techniques on ourselves. It was, above all, amusing, but also useful in terms of loosening up. For example, in one of the spontaneously organized scenes, Pronin called Lida a fat ass. And I, at a convenient moment, called him bald. At the same time, no one took offense, on the contrary, everyone was happy. Shri Maha Padma Devi had her own interesting manner of teaching. During that period, at the laboratories, Shri Subi Lakshmi Devi led the dynamic, in which, by the way, Shri Maha Padma Devi often took part, and after the first part of the dynamic she also led a special meditation, similar to dhlani, laughter meditation, chaotic meditation, or zazen. We also reinforced the material on the three systems of perception, relying on it in a number of examples. During the lecture, Shri Maha Padma

Devi left time for questions. At these moments, Petya's questions were most often heard, sounding with teenage spontaneity and playfulness. Pronin also liked to ask tricky but good-natured questions. Then others would join the discussion as well, since the atmosphere encouraged openness and relaxation. One recalls Pronin's amusing Ukrainian accent, and Ivanov's speech—energetic, cheerful, filled with gestures and changes in facial expression. He liked to insert some kind of supernatural story that had supposedly happened to him or to others, essentially forgetting to ask a question. It seemed to him that he absolutely had to add something.

We were once again divided into pairs to go through the practice in the large room, according to the principle of a newcomer paired with a more experienced one. The experienced participants were supposed to use the miraculous six-step method to solve a specific problem of the patient. Oleg was supposed to enlighten and heal me. He seriously listened to my problem, which was that at that time I had lost the regular habit of pouring cold water over myself in the mornings, as well as the regularity of yoga classes. I expected him to go about it in a roundabout way, as the technique prescribed—to begin explaining how pleasant it is to feel the freshness of a morning shower, the vigor, the activity, and so on. But instead, he gave an example from the life of the legendary fighter and founder of Kyokushin karate, Masutatsu Oyama, who, like my father, weighed 130 kg. The great Oyama lived as a hermit in the mountains, training from morning till night. He slept in a cave near the snowy mountain peaks, covered only with a single cloak. And early in the morning, just after waking up, he would throw off this cloak with a sharp movement of his hand. Then he would run under an icy waterfall. It was an example of an extraordinarily strong-willed person. But for some reason, this story did not make a strong impression on me. Perhaps the storyteller was not emotional or impressive, or perhaps at that time, in my naivety, I was looking for

easier paths. At that time, I did not think that efforts left undone could accumulate karma. Gestalt theory said that a person is already perfect as they are. Any manifestation of a person is an act of divine perfection. One must accept oneself as one is, and then all complexes and shortcomings will dissolve. Thus, when a patient tells a psychotherapist about some flaw—for example, sexual preoccupation—the therapist unexpectedly and cheerfully tells them that it is wonderful, that it is much better than being impotent—that this is the very charm of life. Or when a patient says that they are often full of anger, the doctor tells them that they are a strong and confident person with great life potential. It is assumed that after this, a person may see the situation from a new perspective, and their mind will be illuminated with clarity, which will dispel all problems, doubts, and feelings of inferiority. After the paired practice, the dynamic began. Everyone was cheerfully dancing. Shri Maha Padma Devi called me for a conversation in the small room. She asked about my studies at the general education school. I said that I could not imagine how I could continue studying there, even though I had only one term left until the end of the 9th grade. I asked whether I should or should not give up playing chess. At one time, it had meant a great deal to me. Now, however, I feel indifferent toward it—it is fading into the background of my life.

Shri Maha Padma Devi said that I should not give it up, but simply relate to the result of the game with disidentification. She said that during the game one should see the interaction of the white and black pieces as the interaction of negative and positive energies, darkness and light. All of this was an abstract metaphor. Moreover, Shri Maha Padma Devi did not realize that playing chess requires a great deal of time, which for me was beginning to acquire a new value. Then I went into the large room, joined the dynamic, and danced as if I had grown wings. Soon, I tested Shri Maha Padma Devi's recommendations in practice. In another important chess game, having tuned

myself to complete indifference to the result, I began to play very quickly, practically responding to every move of my opponent immediately. Strangely enough, this shocked my opponent, and he became very uneasy. As a result, I was in a winning position. But since I continued to move quickly, without calculating variations, I made several obvious mistakes and lost. The defeat truly did not bother me, but it was unpleasant to realize the low quality of my play in that match. The next day, Coach Tyulin from another club called me. He had apparently been watching my game and decided that something was wrong with me. I explained to him that I was practicing yoga, that it was more important than chess, and that according to the yogic code, one must be unattached to the result. He still hoped to lure me into his club, but I remained unshakable. After the laboratory, Alexey and I went for a walk. We walked on foot to the Central Park, where late in the evening there was no one around. We sat down on a bench, and a conversation about awareness began. I explained my understanding to him and immediately suggested trying it: place yourself in this moment, listen to all the sounds and remember that you are hearing, look ahead of you and remember that you are looking, feel your body and remember the sensation of yourself; at that moment, thoughts will stop, and you will become aware. For a few minutes, we immersed ourselves in meditation. Then, trying not to lose awareness, we began to discuss our experience, remaining in a state of calm and poetic delight. Our vision noticeably unfocused, and somehow differently—more sharply or more brightly—we perceived the cars passing by the park. We also discussed another aspect of awareness related to observing emotions. Alexey emphasized how important it is to learn to control emotions, and then a person will be able to do much. How often in life emotions take hold of us, clouding the mind and forcing us to commit foolish actions. We came to the conclusion that it is through all possible life situations that learning takes place.

Masters know what kind of situation needs to be created for a disciple so that their unconscious emotions are revealed. And we told each other that we wanted such situations to be created for us. We continued walking through the park in a lively, enthusiastic mood. Alexey suggested that I make a maximum breath retention after exhaling and time it with the second hand. At home, he tried to develop willpower this way. He held out for 3 minutes, but in the last seconds he was panting, straining, jumping around the room, and in the end he turned completely red, and his temperature rose. I told him that this was not how willpower is developed. But we could develop egoism if we competed in breath retention. In reality, I did not like such practices and was not confident enough in myself. But he agreed with me that it was unnecessary. At home, conversations began that with all my interests I would not be able to finish school. But I did not even want to finish the 9th grade. My homeroom teacher, an elderly Jewish man, Arkady Pavlovich, invited me and my mother to come to his home.

My mother hoped that he would be able to influence me. I came to him in a calm and peaceful state. During the conversation, I sat on the sofa opposite him and contemplated his aura. At first, he asked questions on philosophy, which I could easily answer. After all, all his life he had known only Marxist-Leninist nonsense. He brought up Roerich. He said that he was a highly educated, intelligent, and talented man, what wonderful paintings he had created. I told him that Roerich interested me not as a painter, but as a poet of wisdom who had written the book of Agni Yoga. We talked for some time longer, he insisted on the importance of education, especially higher education. But I had already heard all this before and related to it in my own way. On one of the spring days, I was riding on a bus with my mother and father to visit someone. And on the way there and back, my father kept trying, in subtle ways, to tell me that the people I

went to for classes were somehow bad. He tried to plant doubt in me with all sorts of tricks, just as in childhood he used to coax me—on the bus he wanted to seat me on his lap. All of this caused irritation and disgust in me. Any slight deviation from the school would cause in me a feeling of emptiness. I eagerly awaited the next class. Now, wandering around the city, I chose the district where Alexey lived. I really wanted to meet him; I went into his institute. But it was difficult to determine which building he was in. I would walk to his house and then go back to the institute, hoping to meet him; I called his home, checking whether he had appeared. After wandering for a long time without the desired result, I would begin to feel a drop in energy, fatigue. But as soon as I met him, a new wave of energy would appear, suddenly making me joyful and active.

We shared various impressions, revelations, and philosophical ideas. Often, we would begin to experiment, inventing practices that altered the state of consciousness. But our very meeting made us different—not as dull as at other times. We had common interests, passions, views on life, and one goal—perfection. At his home, we practiced asanas, pranayamas, and karate. As I already wrote, before coming to the school, Petya had spent about half a year practicing full-contact Kyokushin karate under the guidance of a young coach, Konstantin Maksimov. Our paths would cross again in the future. At that time, my brother was also practicing karate in the same style, but under a different coach. As I understood from what Alexey showed me, Kyokushin karate is a hard, strength-based style for people with a strong build, since its founder, Masutatsu Oyama, like my father, weighed 130 kg. Alexey had perfect flexibility. He could do both the transverse and longitudinal splits without using his hands and also get up without their help. His body consisted of fairly large muscles, well-developed joints, and flexible tendons. A flexible spine and strong back muscles allowed him, lying on his stomach, to raise his

legs and pelvis high, resting on his hands and chin. Or he could do the scorpion pose: standing supported on his elbows, lifting his legs upward and arching his back. He showed me how to properly deliver strikes in classical karate. His kicks were high and very precise. The only flaw I saw in him as a karate practitioner was that he was not fast enough. As for me, not knowing any technique, I struck as it was convenient for me or as I had seen in films. I especially liked roundhouse kicks. Sometimes we would eat something at Alexey's place and at the same time discuss the events taking place in the egregore. He lived in a three-room apartment with his mother and father and had his own separate room. His father was an elderly man, short in stature, with an enterprising mind. He was involved in tanning hides, building a dacha, and wanted to involve Alexey in this work. I began to hint to Alexey that he did not need the institute with its meaningless program. He also leaned toward this view and gradually began to attend it less and less. For me, this was an opportunity to see him more often. Yoga classes were again led by Shri Subi Lakshmi Devi. We had already grown accustomed to her manner of teaching. There was a certain purity and light felt in the classes. Besides the special group from the laboratory, several other young men and even elderly women attended yoga, having decided in this way to improve their health. And indeed, I believe that among all other types of therapy, both in traditional and alternative medicine, yoga is the most effective, holistic, and preferable method. One woman, who considered herself already elderly, noticed after attending the classes that her menopause had disappeared, which surprised her greatly. There were also cases of various illnesses disappearing. It was obvious to me that this was not just physical exercise, but something much greater.

At the classes, Shri Subi Lakshmi Devi gave deeply thought-out ritual complexes, such as the levels of consciousness, Dharme

Lakshana, an astrological, horoscope complex according to the chakras, the carpet kata, warm-ups: star, the Powerful Shiva, pranayamas with a sequential series of breathing exercises. She managed to perform the exercises herself, explain them, give the proper tuning, and observe us at the same time. I tried to do better, but there were still inert parts within me that had difficulty perceiving yogic exercises. Yoga requires patience and concentration from a person. After the class, everyone who was registered in the library stayed. Those who were registered but did not attend the classes also came. These were empty intellectuals who chased new knowledge but were unable to put it into practice. Alexey and I sat and watched how Shri Subi Lakshmi Devi dealt with everyone. It looked somewhat inappropriate, as we sat for a long time on the bench in the lotus position. We perceived this as a practice of awareness. There were fewer and fewer people left, and finally only one guy remained. I thought that maybe he was not there for spiritual matters, maybe he would walk her home. For a moment, I felt awkward at the thought that perhaps I was intruding into Shri Subi Lakshmi Devi's personal life. But something told me that this was not the case. Continuing to stand with that guy, Shri Subi Lakshmi Devi addressed us: "And you, guys, why are you sitting?" We did not know what to say, smiled foolishly, and answered that we were just sitting. She was satisfied with the answer. She began to get ready. The intellectual guy, being more cultured than us, left. And we, joyful, began to walk Shri Subi Lakshmi Devi home. She spoke with us in a restrained manner, remaining mostly in inner concentration. The conversation was about yoga, about the energy of the chakras, and so on. We got on and rode with her to the metro station "Krasny Prospekt". From there, we walked to the circus, where there was a stop for bus 34, which could take Shri Subi Lakshmi Devi home. At the stop, she made it clear that it was time to say goodbye. We gradually began to walk away, but

after going a little distance, we paused. What caught our attention was that Shri Subi Lakshmi Devi was walking back and forth along the stop, as if it were some kind of special practice. Then a trolleybus arrived, and Shri Subi Lakshmi Devi began to get on it. At that moment, I thought that I could also go home that way, and quickly saying goodbye to Alexey, I got on the same trolleybus. I told Shri Subi Lakshmi Devi that we were probably going in the same direction. She handed me her bag, probably so that I could at least be of some use.

After riding for a while, we got off, since the trolleybus was going the wrong way. Then we got on another trolleybus, which took us to Kalinin Square. There we waited for transport for some time, walking back and forth along the stop. After walking like that about four times, Shri Subi Lakshmi Devi decided to go on foot. We walked quickly and talked as we went. Shri Subi Lakshmi Devi said that she had heard that I was a chess player. I began to tell her, without much exaggeration, that I was being invited to competitions in Crimea and Bulgaria any day. Shri Subi Lakshmi Devi half-jokingly suggested that I was probably talented. "Of course," I said. She said that one should be careful not to become proud. We passed three stops, and I turned onto the road leading to my home, handing Shri Subi Lakshmi Devi her bag at the stop from which she took a bus home. At home, I read a book that said: kill desire, kill ambition, kill the desire to live—and at the same time rejoice in life. And these were only a few of the many points described in this book that anyone striving to become an initiate must strictly observe. This instilled in me a mystical horror and reverence. Alexey preferred books on psychology, for the time being avoiding very wise authors. Although in our phone conversations, which could last for an hour, he freely discussed various topics. At that time, I could still allow myself, carelessly and without regard for the extra ears present in my apartment, to discuss any topics

related to spiritual practice. Out of inexperience, I did not suspect the characteristic habit of most people not to accept and even to condemn what lies beyond their worldview. And it turns out that a person's ability to judge is inversely proportional to their knowledge of existence. At the next lecture, Shri Jnan Avatar Muni spoke about the theory and practice of opening the third eye. Giving many examples, he explained the function of this organ, which in the physical body is connected with the pineal gland, known as the epiphysis. This gland is, of course, known to all scientists. But to this day, they do not have an exact understanding of its direct purpose in the organism. Many believe that the third eye is connected with the ajna chakra, located at the level of the center of the head or the point between the eyebrows. In reality, the point between the eyebrows is only a starting point, a center of concentration, from which trataka begins—a direct method of activating clairvoyance. The third eye itself is more closely connected with the sahasrara chakra—the thousand-petaled lotus and the source of all knowledge—but even more precisely with the intermediate center Soma, named after the mythical divine drink that gave those who consumed it wondrous visions. From a scientific point of view, we can conclude that there are glands in the body capable of producing hallucinogenic substances. But from the point of view of a mystic or a magician, these visions, consciously evoked within oneself, like certain dreams, can have a practical purpose for us and even open the doors to a new reality. Just as there are many planes of existence, visions can also vary—from nightmarish to heavenly—but for a practitioner of clairvoyance, not only the images seen are important, but even more so the knowledge hidden behind them.

Many researchers have already proven the extraordinary abilities granted to people with an opened third eye. In particular, the well-known Boris Sakharov demonstrated through his own life that one can see not only some abstract images, like numerous drug addicts and

schizophrenics, but can precisely know, with the help of the third eye, what is located in a specific place at a specific time. It turns out that for this wondrous organ of perception there are no boundaries—not only in space, but also in time. This is well demonstrated by such people as Vanga, Nostradamus, and many others. Some people were endowed with this ability from childhood, but there are methods developed by ancient yogis for the systematic development of clairvoyance through the contemplation of yantras, meditation on a candle flame followed by the contemplation of its aura. In Tibet, the main method was considered to be prolonged gazing at the Shri Yantra while chanting mantras in a state of utmost concentration. In all these methods and practices, two fundamentally important stages can be observed. The first stage is connected with the formation of ray-like attention, emanating from the center of the head and focused on an object in front of oneself. At the same time, it is important to be aware of the pressure and accumulation of energy in the ajna chakra. The second stage consists in transitioning from ray-like attention to spherical, or panoramic, attention; at this point, the vision becomes unfocused, and the energy from the ajna chakra rises upward, passing through soma—which gives us an extraordinarily vivid perception of the world—up to the sahasrara, the chakra of wisdom. Moreover, the scale of the expansion of consciousness is proportional to the power of the concentration of energy in the first stage, while the vividness and multicolored nature of perception depend on the development and activation of the subtle bodies. According to the law of similarity, we can see in a person's aura only those tones and layers of the cocoon that are activated within us. Realizing this, you can now imagine how a blind, ignorant person could recognize and see an enlightened one. I knew that this was practically unreal, but in my case, by great fortune, an exception occurred. When Alexey and I were returning from the

lecture, we walked as if winged by the wisdom that was descending upon us.

We walked and shared our impressions. And when we were making yet another large loop of our evening wanderings, some kind of absolute certainty suddenly began to speak within me—a state that had been appearing more and more often during spontaneous conversations with Alexey. I said that I knew that Shri Jnan Avatar Muni was an enlightened teacher who contained within himself complete knowledge, infinite energy, and boundless bliss. Alexey asked me in surprise: "How should that be understood?" And I tried to explain it using concepts familiar to both of us. I explained omniscience as meaning that Shri Jnan Avatar Muni knows everything that happens anywhere—for example, that right now you and I are walking here and talking. An infinite source of energy gives him limitless power: telekinesis, levitation, teleportation, and so on; with a single thought, an enlightened one can create or destroy anything. Boundless bliss I understood as love, which the Teacher pours out impersonally and without preference upon all beings. Thus, without noticing it myself and to Alexey's surprise, I identified Shri Jnan Avatar Muni with God incarnate. Alexey openly, with some regret, said that he still had doubts about this. But despite the fact that he was three years older than me and probably more experienced in some ways, from that moment on he believed me more and more, and with each meeting his doubts faded. In what I told Alexey that evening, I still see a very important share of truth. But my explanations of this truth passed through the prism of a myth-and-fairy-tale perception, which is generally characteristic of beginners on the path of spiritual seeking. Such perceptions, for most believers around the world, give rise to fanaticism—that is, blind faith in all kinds of miracles, especially those that supposedly happened in ancient times, in the eras of Jesus or Buddha, because now it is impossible to verify them. My case was

different, for I felt with my whole being a contact with a real miracle, which was so close and at the same time so incredible. Majestic images became the foundation for strong faith. And it was precisely thanks to that faith, mixed with delight and joy, that reigned within us, that we were able in the future to overcome many trials to which fate mercilessly subjected us. We knew that the Teacher sees everything, that he can do everything, and therefore one should never despair. And often we managed to do the impossible—things that contradicted the laws of obvious logic—thanks to absolute faith in the Teacher, in the egregore of the school, in the power. Of course, sooner or later, the collision of myth-and-fairy-tale perceptions with the reality of life must occur. It is always a painful process, and sometimes even a tragic one. But at that time, we did not yet worry about such things. Each time I came home very late. For some reason, my parents did not like this; they wanted to forbid me from doing it, and so they argued loudly and angrily.

At the same time, my mother, with tears in her eyes, tried to convince me that she was very worried about me and could not fall asleep. And my aggressive father himself did not know why he was so angry with me—whether because he was tired of his tearful wife or because my independence irritated him. From time to time, I would still go to the chess club to play my favorite game and meet with a pleasant group of chess-playing friends. Once, I even decided to take part in a commercial tournament where bets were placed and the games were short—half an hour for each player in total. I remember how I defeated a Candidate Master of Sports, starting the game with E2-E4 for the first time in my life. Unexpectedly for myself, I changed my style, and the Ruy Lopez appeared on the board—an opening I had never played before with either color. But I defeated Candidate Master of Sports Altyntsev in a crushing combinational style. However, just as before, after that I fell into a state that was not

suitable for the upcoming tough struggle for first place. I was somewhere in the middle of the standings, which clearly indicated that there was no longer any chance of a prize, and I had no other interest in continuing the tournament. Thus, I gave up this activity and was even about to leave the club when I met there a young chess player named Khsivo. He was a first-category player, about my age. After I had once beaten him at city competitions, he began to treat me like an older brother. And now we were walking home together, surrounded by an aura of mutual sympathy, and a thought came to me: why not introduce him to my yoga classes, lectures, and laboratories? After all, it would only benefit him. I began to tell him everything—how I had embarked on this path, how I had begun to see the world in a completely different way, how much it meant to me to meet great people, how important it was to be aware. Trying to inspire him, I began to tell him about the incredible abilities that could emerge in a person, about how happy and free a person could become once they set out on the spiritual path and gave themselves to the power.

I spoke a lot—emotionally, fully engaged—answering all his questions, giving examples for two hours: first on the way, and then sitting on a bench near his house. And the more I spoke, the stronger the impression grew within me that all of it was in vain. Suddenly, I saw an insurmountable gap between him and me—and perhaps, in his person, between myself and many others whom I knew as friends, acquaintances, companions, and even the overwhelming majority of those I had never known or seen at all. On the one hand, I could have felt pride that I now knew things inaccessible to others, but on the other hand, I felt the impossibility of establishing a normal dialogue with worldly people. And then I began to understand why stalking was needed, the study of psychology, all those games we played in the laboratory. In this world, one must play, and then the question of openness ceases to be an everyday problem. Openness is needed with

those who are close in spirit. Such openness already existed between Alexey and me. It progressed with each of our meetings. At yoga classes, we also stayed closer to each other, laying our mats side by side, and during paired exercises—for example, in field interaction—we worked together. But sometimes we were paired with other participants as well. Shri Subi Lakshmi Devi showed us a new exercise for condensing the aura. Sitting in the lotus or half-lotus position, one had to raise the arms upward on the inhale, and then, chanting the mantra "AUM," forcefully lower the arms, extended to the sides, as if completing a circle at the end, bringing them together behind the back. The result was, during the moment of calm and for some time afterwards, the sensation of a dense sphere rotating around the body. In the practice of guessing chakras, by alternately sending a beam of energy to each other from different chakras, Petya and I achieved good results, as we had already begun to understand each other better without words. After another yoga class, I once again walked Shri Subi Lakshmi Devi home, and, carrying her bag, I asked a question that had been on my mind for a long time. Why, in the different complexes we were going through, was energy called by different names? What is the difference between prana and sansa? Shri Subi Lakshmi Devi explained simply and clearly that the energy is the same, but in different traditions and cultures it was called differently: in China—qi, in India—prana, and so on. She also gave the example of ancient Greece, where it was said that freshly plowed earth gives a great deal of energy to anyone who comes into contact with it.

While talking with Shri Subi Lakshmi Devi, I felt—or rather, sensed—her light, enveloping charm. By her very presence, she evoked a sublime spiritual tuning. This time, I walked her only as far as the stop, and she said goodbye to me there. After the lecture at the Gorky Cultural Center and during the yoga classes, it was said that an event was planned for Sunday, which, as I understood, would take

place in the same place as the laboratories, but would last longer and would be focused on transmitting the most valuable knowledge. Most importantly, Shri Jnan Avatar Muni himself would be present at these events, and one could see and hear him while being in the same room with him. And on Saturday, as usual, having slipped away from school early, I went to the psychological laboratory as if to a celebration. Leaving school for such a sacred reason, I did not feel the slightest pang of conscience, regardless of which lessons I was missing. As I had already said, only physical education brought me a sense of satisfaction, especially when I started playing football with my class. As usual, while playing football, I behaved in a boorish manner, which was typical for me in my group: I shouted, swore, sending everyone this way and that, rushing across the field like a madman. But once, doing all this automatically, I suddenly thought about how unaware I was, how carried away by emotions. There were also exceptions, when I suddenly began to like certain lessons—history, literature, music—but only because I began to use that time for meditation. And being in a meditative sattvic state, I somehow perceived everything differently. I saw how the space was filled with energy, I felt how the energy moved within me, and with detachment I observed the teachers, the disciples, and the bustle they were creating together. Arriving on Saturday at Shri Maha Padma Devi's apartment, I saw many familiar faces. Dissolving into the friendly atmosphere, I immediately felt comfortable. In the room where Shri Maha Padma Devi, Pronin, and Alexey were sitting, a cheerful conversation was again underway, and more and more people were coming over to listen. This time, as I understood, Alexey was telling how he had recently been cornered by school hooligans who, after intimidating him, took his guitar, thus inflicting a serious emotional trauma on the aspiring musician. A thought arose in me to go and punish those bastards. I knew the school Alexey attended, since once I had to play

football there for the honor of my own school. I remember that even then I did not like the local thugs. As it turned out later, Alexey had the same thought. The laboratory still gathered roughly the same group. Only occasionally did a certain Oksana from Akadem appear—a woman of about 40, thin, dark, with short hair. Her short haircut, dark eyebrows, and even a kind of mustache gave her a masculine look. Although she behaved gently, it was noticeable that she tried in a more personal way to maintain her authority. Apparently, she was not new and even led a group in Akadem, attracting new people. The dynamic began, and we all cheerfully danced together. The fast music was replaced by slow music, and then pairs were formed. Since the tantric carousel had not yet been introduced and it was not a so-called "ladies' choice" dance, the men had to take the initiative and invite the women themselves. Of course, I wanted to dance with Shri Subi Lakshmi Devi, who looked very attractive in her sensual outfit. But, unfortunately, I was not the only one who noticed this and felt the same way, so it was a matter of speed or chance, though more often of her own choice. After the dynamic, Shri Subi Lakshmi Devi conducted one of the meditations developed by Shri Jnan Avatar Muni. Then we moved into the small room to study psychology. Someone, after hesitating a little, read a prayer, since the assembled group had a certain complex about expressing religious feelings.

After the prayer, we began eagerly eating bagels, ring-shaped crackers, and even rolls, washing them down with tea, and at the same time Shri Maha Padma Devi began her lecture. This time she continued with Gestalt and Neuro-Linguistic Programming. From the lecture, I learned about a technique used in Neuro-Linguistic Programming called a therapeutic metaphor. It consists in the following: when a patient comes to a doctor and describes their problem, the doctor, equipped with this method, begins to carry on abstract conversations on a free topic or tells some kind of story in

such a way that, at a certain moment, an analogy arises on the subconscious level in the patient, and in the story told by the doctor, the patient sees a way out and a solution to their problem. One must speak not directly, but cleverly, allegorically. Similar means of clarifying the mind once included legends, fairy tales, parables, and even jokes. Then Shri Maha Padma Devi said that parables, myths, and fairy tales often contain a deep esoteric meaning. But this already goes beyond the limits of psychology. Shri Maha Padma Devi gave many examples of psychological help through a metaphorical approach, both from the literature she had read and from her personal experience. Here is a story told by the founder of Neuro-Linguistic Programming, Grinder: "Once, before the start of my next lecture at an event dedicated to Neuro-Linguistic Programming, a young man approached me and told me about his problem. It turned out that he had recently gotten married, and each time during intimacy with his young wife, before he could properly begin the sexual act, he experienced a rapid orgasm with ejaculation, after which he was unable to satisfy his wife. Promising him that I would soon help solve this problem, I began my presentation before the event participants. During the lecture, I slightly deviated from the topic and allowed myself to tell a story about how I once went on a hike with a friend. My friend was very worried whether we would manage to be at the planned place at the appointed time. I reassured him, explaining that in such a beautiful natural setting, one should simply enjoy the moment and not worry about anything. Literally the very next day of the event, this young man, whom I had already forgotten, came running up to me, very happy, and began thanking me, saying that he had understood everything, and now everything was working out perfectly with his wife."

In roughly this way, by engaging associative thinking, therapeutic metaphors work. Then Shri Maha Padma Devi once again organized a

cheerful psychological theater, in which everyone expressed themselves according to the extent of their openness and spontaneous fantasy. In conclusion of the psychological topic, she gave us homework, which consisted of composing a story that would use a therapeutic metaphor. While joyfully dancing during the dynamic meditation, I once again wouldn't have minded dancing a slow dance with Shri Subi Lakshmi Devi. And unexpectedly, fate smiled at me. Not only did I dance with her, but with my own ears, at the moment when our bodies were close, I heard her say in a very gentle and tender voice that from now on she would dance with me every time. After the dynamics, we would always lie flat on the floor and relax to a specially prepared recording on a cassette. I felt the energy flow through my body, bringing pleasant sensations to every part of it, and then condense into an auric field. Then we began to gather our things, and Alexey and I left together, which had already become a habit. On the way, we once again cheerfully shared our impressions—in other words, we gossiped about everyone. Together we admired the concept and execution of the game called the psychological laboratory. I immediately told Alexey about Shri Subi Lakshmi Devi's promise to regularly dance with me. We both decided that this was not without reason. We became amused in anticipation of future unusual situations. As we walked farther and reached the Central Park, we spontaneously, on the move, staged a sans-theater. Petya embodied Guru Sotidanandana as the founder of the integral approach to self-improvement, and I embodied the legendary Gautama Buddha as the founder of the Noble Eightfold Path. The point was that the great Guru and Buddha argued over whose method and teaching was more perfect. Unfortunately, we were not sufficiently familiar with either one to construct anything resembling a wise philosophical debate. Our conversation was more like a quarrel between hooligan teenagers in a courtyard, but who knows those enlightened ones and how they like to

communicate with each other—there is no historical evidence on that matter. After walking with Alexey for some more time, we went our separate ways late at night. I felt like a fairly independent person, but my parents thought otherwise and increasingly reproached me for coming home late.

The next day, Alexey went to a special class called an event, which I couldn't attend due to not having the necessary amount of money. I felt upset—I didn't want to miss a single class, especially one attended by Shri Jnan Avatar Muni himself. Fully aware that something extraordinary was happening there, I couldn't be present. But Petya partially remedied the situation. As he later told me, he had an amazing opportunity to ask questions directly to Shri Jnan Avatar Muni, and he asked on my behalf: I feel the movement of energy and its density, but I don't feel its pulsation throughout my entire body, which should actually be a preceding stage before sensing energy. Then Petya told Shri Jnan Avatar Muni how we had been pretending to be great Teachers the day before the event. Shri Jnan Avatar Muni praised us and said that such practices are beneficial. Alexey asked some other important questions for himself and received wise answers from the Great Master. In the evening, when he met with me, he urgently began telling me everything. After listening to him carefully, I was glad about all of it, but I told him that he didn't have to tell Shri Jnan Avatar Muni anything, because Shri Jnan Avatar Muni knows everything. We were walking in a birch grove. It was a place between my neighborhood and his. We looked at the aura of the moon and the streetlights, felt the energy, and simply tried to be as fully present as possible in the here and now. We shared the thoughts that came to us and, above all, realized what great fortune it was that we were on this path. At that time, we still looked at all the visitors of the laboratory through rose-colored glasses, believing that they all perceived the greatness of the knowledge being revealed to them. We attributed

qualities to them that they didn't have. For example, we thought that Sasha Kazantsev was a very strong-willed person, based on the fact that during yoga classes, after exhaling and bowing, he would lie still and calmly for a long time, as if dead. Later we realized that instead of holding his breath for a long time, Sasha would take a short hold and then quietly breathe. We considered Petya to be very uninhibited, capable of open and original expressions. But later it turned out that these qualities had a range limited only to the friendly—and for him almost homelike—atmosphere in Shri Maha Padma Devi's house. In all other places, he behaved, if one can even say so, completely differently. Andrei Ivanov, with his wizard-like appearance, increasingly revealed his main trait, which could be gently described as a habit of talking a lot—both when necessary and when not. Even then, despite not knowing him for very long, I listened to his stories for the second and third time. And as you will later see, this was only the beginning. Although, undoubtedly, he was an exotic addition to the overall picture of the performance. He loved to talk about mountain hikes, magical stories, miracles that had happened either to him or to someone else, and much more. For the most part, he collected unusual rumors and then vividly retold them. The following week passed for me in thoughts about how to complete the homework given by Shri Maha Padma Devi.

But the answer did not come so easily, and so I postponed it for a moment better suited for my mind. On Tuesday, I went to yoga, and there, after another wonderfully conducted class, Shri Subi Lakshmi Devi told me the news that I could get a job as a ticket distributor at the Gorky Cultural Center, where the cycle of lectures by Shri Jnan Avatar Muni was taking place. We were riding the metro, and she was telling me that soon there would be unemployment in the country, and working as a ticket distributor was not a bad option at all. But I understood—this idea had been conceived by Shri Jnan Avatar Muni

so that I would have the opportunity to earn some money in order to attend all the classes, and at the same time promote the lectures and spread the good news about the existence of a great source of knowledge. Shri Subi Lakshmi Devi gave me the phone number of I.G., the administrator and advertising agent of Shri Jnan Avatar Muni, and I went there the next morning. When I arrived at the House of Culture, I found the room I needed, where I saw two women sitting. One of them was older, fuller, with black hair and a kind nature, while the other, around 30, was slender, reddish-haired, and persistent in character. Introducing myself as someone who wanted to get a job, I immediately gained their sympathy. I was dressed in a black leather jacket, as always tall, speaking in a calm manner beyond my years. After a short conversation, I.G.—that is, the younger one—confidently told me that there was something in me similar to those three who had rented a hall in her House of Culture for the course of esoteric lectures: Shri Maha Padma Devi, Shri Subi Lakshmi Devi, and Shri Jnan Avatar Muni. She said that she envied our calmness and detachment, as these qualities were vital in her stressful work. Then they began asking me personal questions. The older woman asked what her regular flights in dreams meant. She said that she dreamed of flying almost every night. I said that it was good and connected with the presence of free energy, already stepping into the role of a Mentor. I.G. got down to business and, quickly bringing me up to speed and explaining my five percent from ticket sales, handed me posters with some nonsense and stacks of tickets. Taking all of this and signing some document, I realized the material responsibility, and a thought came to me: "What am I supposed to do with all this?" Apparently understanding my problem, the woman gave me some contacts, namely the Research Institute of Railway Transport, where they were supposed to take part of my batch wholesale. That was where I soon went, but the woman responsible there for cultural events was not

very interested in the contents of the poster. I had to go around different schools in the hope that someone would be interested in the ballet for which I was selling tickets. Soon I came to a clear conclusion that I would never earn money for classes this way, and I saw no point in promoting some children's ballet. After all, I intended to sell tickets for the spiritual lectures of Shri Jnan Avatar Muni, not for something else.

And the next lecture of Shri Jnan Avatar Muni was on the topic "Sat Chit Ananda Spiritual Suns of the Absolute". Fewer people began to attend, and we moved to a smaller hall. It was almost like a school classroom, and therefore the faces of the Tutors were clearly visible. The faces attending the lectures became more and more familiar, new people hardly came, and perhaps because of this, the lectures of Shri Jnan Avatar Muni became filled with some distinctly non-human radiance and revelations of wisdom inaccessible to most occult seekers. Shri Jnan Avatar Muni devoted much time to telling stories and even jokes that carried a very relevant meaning. He called for the destruction of stereotypes in thinking and patterns in behavior. But, of course, far from everyone understood. Schematically, Shri Jnan Avatar Muni explained that the sun of Chit is primarily based in the three upper chakras, the sun of Sat—in the lower ones, and Ananda—in the middle ones. The opening of the sun of Chit is connected with the descent of the supramental flow, about which Sri Aurobindo writes in detail. This flow gives a person, first of all, calmness, understanding, breadth of vision, and intuition. The opening of the sun of Sat in traditional yoga is called the rising of Kundalini energy, and in Tibet—the energy of Tummo, which gives a person great power, reveals the subconscious, and opens super abilities. It often happens that contact with this great Sun of the Spirit arises in an extreme situation, when reality dictates the need for an unconventional response. But there are also methods of gradually establishing an increasingly

fundamental connection with this Sun, such as martial arts, hatha yoga, dance, and everything that develops strength, endurance, speed, and flexibility. This Sun spreads its influence primarily over the three lower chakras. The sun of Ananda gives a person a state of bliss and joy, inspires one to create, to write music, poetry, to sing songs or quietly pray to God. This state makes a person more independent from external circumstances and events, free from many psychological influences to which most people are subject. The sun of Ananda is opened through prayer and various bhakti practices, which we had already partially tried in the laboratory: we laughed, cried, raged, and growled. It is important to understand that the same actions, at first glance, can produce opposite results. For example, if you read spiritual literature, reflecting on the truth revealed to you, you undoubtedly receive an impulse toward opening the sun of Chit. But if you read some pulp novel that awakens sentimental dreams, or the history of the Communist Party of the Soviet Union, consisting entirely of lies, you risk losing the last remnants of a healthy mentality. The same influence is exerted on people by reading all kinds of classical authors or watching television without a specific purpose. Or, for example, sex, as most people practice it, is a waste of sexual energy, indulgence of the instinct of reproduction, which leads to depletion. But if you practice tantric sex, you gain fullness, power, activity—the sun of Sat opens. If, drifting along the current of fate, you surrender to all the emotional impulses arising within you, you will be very far from Ananda. But if you deliberately enter catharsis and generate powerful emotions, the sun of Ananda will open. In his lectures, Shri Jnan Avatar Muni paid special attention to the need to act consciously. From the outside, one may appear foolish, while inside laughing at how people react to external signs. It became obvious to me that most people, seeing any manifestation of Shri Jnan Avatar Muni in everyday life, would not be able to recognize the great

Master. Even while sitting at the lecture, many perceived his words only on a superficial level, in order to expand their mental arsenal of ways to mystify one another. At that time, the movement of psychics was fashionable, and therefore many considered themselves as such, and to confirm this, imagined and told all sorts of nonsense about themselves and others like them. Listening to such stories, I soon lost interest in these people and simply laughed to myself at them. Alexey and I cheerfully discussed them, although we ourselves were also mystified in our own way and believed in various miracles: that Shri Jnan Avatar Muni could teleport or be present in two places at once, giving a lecture in duplicate, and so on. We found all sorts of confirmations for these assumptions. Our mystification differed from that of various psychics by strong religious experiences of devotion, readiness for sacrifice, and faith in the guidance of a Higher Power. We began to see unusual and interesting dreams, in which we found a new source of mystical impressions. We attached especially great importance to dreams in which we saw Shri Jnan Avatar Muni, Shri Subi Lakshmi Devi, or Shri Maha Padma Devi. On Friday, walking home from school after sitting through a tolerable number of classes, and thinking about the homework that Shri Maha Padma Devi had assigned at the psychological laboratory, I suddenly remembered a joke I had recently heard from a classmate and realized that it could serve as an excellent basis for a psychotherapeutic metaphor.

At the evening yoga class, I heard Andrei Ivanov, before the class began, talking about how, while trying to complete this assignment, he couldn't come up with anything better than drawing a parallel between a large red apple and the sunset. But this was not a proper completion of the task, since it was more of a poetic metaphor than a psychotherapeutic one. Perhaps he hadn't understood the topic. I didn't explain anything to him or tell anyone about my own idea. After the class, Alexey and I walked Shri Subi Lakshmi Devi home, and I told

her that things weren't going well with the ticket sales. Walking again with Alexey, we shared newly acquired experiences, telling each other how we felt and understood the work of different chakras. We talked about how good it would be to open at least one chakra. Not yet knowing about the difficulties of development, we hoped for quick results—especially since when we listened to the talks of Shri Jnan Avatar Muni, everything seemed clear and simple. The next day, leaving school early, I walked to the laboratory in a happy, joyful mood. On the way, I met Igor from Akadem. He smiled with anahata warmth, was glad about the meeting, and we went to the apartment together. The laboratory began with the dynamics. We danced joyfully, without any inhibitions. I was especially delighted in anticipation of a slow dance with Shri Subi Lakshmi Devi, already getting used to such gifts of fate for a poor chados. I didn't notice the fact that, among the many of her admirers at that time, only I was guaranteed her divine attention. And soon, along with getting used to her perfume, her clear and beautiful eyes, her slender and always erotically charged figure, and her enchanting voice, a feeling of youthful infatuation began to form within me. Together with the sense of respect—which was also forming toward her at that time and would later grow even stronger—it created a powerful attachment. It was precisely through this attachment that a wise, individualized training began, on the level of being, in certain important principles.

In this case, the sexuality of Shri Subi Lakshmi Devi was a trick of the spirit, through which the spirit created in me a strong motivation, on the basis of which the formation of integrity became possible. Now I was drawn to the class not only by the search for spiritual knowledge, but also by a strong attachment to Shri Subi Lakshmi Devi. However, not only to Shri Subi Lakshmi Devi. At that time, I also greatly liked the way Shri Maha Padma Devi conducted the psychology class. One could feel her charm, her worldly wisdom, the

vividness of her expression, her openness. At the class that took place that Saturday, she told us about a dream that had come to her and had decisively changed her fate. In the dream, she saw a group of people who, like she herself at that time, were potential disciples of Shri Jnan Avatar Muni. In that dream, these people grabbed onto some kind of black rag and actively urged her to do the same. But she, feeling a sharp disgust, refused to do it. With a force of will, she broke away from them, and at that moment Shri Jnan Avatar Muni appeared and opened Shri Maha Padma Devi's anahata chakra.

She very unexpectedly felt a strong sense of bliss and love. As a result, out of that entire group of people, Shri Maha Padma Devi was the only one who managed to become a disciple of Shri Jnan Avatar Muni, while the others were pulled into foolish worldly vanity and disconnected from power. Then Shri Maha Padma Devi once again spoke about therapeutic metaphors. She asked everyone about the homework, and it turned out that I was the only one who had completed it. At her request, I read aloud the text I had written at home on a sheet of paper: "A middle-aged man enters a doctor's office and, addressing the doctor, says: 'Doctor, give me a cure for greed—and give me more, more!'" Later, I often encountered people who asked to be freed from something with which they had already completely identified themselves, and their request came only from the most superficial part of the mind, without expressing the will of the whole. This metaphor made those present laugh. Shri Maha Padma Devi also appreciated its meaning and praised me as the only one who had completed the assignment. Then we moved from therapeutic metaphors to a cheerful theater. In the theater, scenes from everyday life were taken, such as a quarrel between a husband and wife, the relationship between a boss and a subordinate, or between parents and children. All of this was useful and necessary in order to consciously look at the various patterns by which people are guided in

life. We analyzed the motives that drive people, forcing them to behave in one way or another. All the scenes unfolded under the cover of a lively, slightly daring, but friendly atmosphere. Then Shri Subi Lakshmi Devi began to present interesting material on psychology. At that time, we were only beginning to get to know her as a Mentor who could explain theory well. In previous laboratories, she had only briefly held our attention by reading some unusual stories. These were teenage stories about how a boy would get into various awkward situations, and danger lurked around him everywhere—some hooligans were constantly attacking him.

He would save himself sometimes through cunning, sometimes through luck; an influential girlfriend would help him out, and later she brought him to a hangout flat where a group of young people gathered to get high. And this kind of reality of existence of modern youth at that time was described in those stories. But what was striking was that the person who was constantly ridiculed in those stories, shown far from his best side, was the author of those very stories. At that time, I somehow didn't reflect on the fact that this was, at the very least, original. After all, most serious writers compose their autobiographies by significantly embellishing and glorifying their petty actions—their miserable, unconscious lives. Back then, I didn't know and wasn't capable of guessing who the author of those stories was, and Shri Subi Lakshmi Devi told us that it was simply a talented acquaintance of hers. There was a spirit of playfulness and mischief in Shri Subi Lakshmi Devi. She liked to express herself artistically, encouraging people and positively winning them over. At that laboratory, she explained that in one branch of psychology, people are divided into placaters, blamers, computers, and distracters. Placaters are those who are pushed around and ordered about; those who are suppressed and oppressed; those who are full of fear, insecurity, and self-pity—pale, sluggish, and dull. Apparently, the word "placater"

comes from the Russian word "plakat", that is, "to cry". But in various life situations, a person inevitably has to take on the role of a placater. A boss may lose their temper at you, or bandits may attack you; the police may interrogate you, or a ticket inspector may catch you, and so on. Not to mention that someone may be dominated by a wife, while others may be controlled by parents or teachers at school. Those who dominate and attack are called blamers. Blamers include all kinds of bosses, especially those who like to demonstrate their superiority over others. A blamer is an active, self-asserting personality, often tyrannizing others. They can be politicians, writers, or actors—anyone who likes to lead and instruct the masses. The blamer and the placater are two roles opposite in nature. The role of the computer, on the other hand, consists in simply reproducing memorized information, like a storyteller or a gossiping old woman. Shri Subi Lakshmi Devi cheerfully pointed at Shri Maha Padma Devi, who was sitting not far from her chair, and said that she was a vivid example of a computer. She also added that computers have a more developed auditory system of perception, blamers—a visual system, and placaters—a kinesthetic one. The blamer imagines how great he is, while the placater, perceiving these images, feels how downtrodden he is. The computer, when telling something, tries to attract attention and please someone. However, a conscious person can do everything impersonally, choosing which role to play in a given situation.

A person who does not have a fixed role, but can manifest in a variety of ways, is called a distracter in psychology. As an example of a distracter, Shri Subi Lakshmi Devi pointed to Alexey, perhaps because he was the most original and unconventional among those present. I, however, still saw him more as a placater, especially when I began to get to know him better. Then we began discussing who was who, but in a setting where we were all disciples who had come to a

class and had not yet fully revealed our essence in real-life situations, it was difficult to say anything definite about anyone. I also asked myself this question and, of course, thought that I was a distracter. In reality, I was not a distracter—rather, life was making me one, pushing me now into the role of a placater, now into that of a blamer, and occasionally into that of a computer. For some reason, someone at that time suggested that Andrei Ivanov might be a blamer, but I thought that he was a pure computer, just perhaps too active. At that class, Pronin was not present, who, in my opinion, resembled a blamer more. From the Akadem group, Oksana Borisovna seemed somewhat more like a blamer, while Elena Vasilyevna, with her weak voice and anxiously darting eyes, was in life a placater. Vlad, unlike his friend Igor, seemed more of a blamer, but a quiet and overly cultured one. There was a sense of musical inclination in him—his vishuddha was emphasized—and therefore he could probably also be a computer. Sasha Kazantsev was a phlegmatic rural guy who perhaps wanted to become a blamer but, for the time being, was neither here nor there. By the age of 35, Sasha remained a naive, kind-hearted person, perhaps because all his life he had stayed close to the role of a placater. Lida, although at 16 she was already worn down by life and her parents, still had something within her that was preparing to fight for the right to be a blamer. She, like the others, still had a very long path of self-work ahead of her. And as for Elena, there will be a separate and more detailed discussion about her.

Then, in the large room, sitting on the floor, we practiced acting as blamers and placaters. Shri Subi Lakshmi Devi taught us how to fully experience these roles. The placater had to fall to their knees before the blamer and bow down to their feet, and the blamer placed his foot on his back and looked proudly and contemptuously. We all tried it quickly, not really immersing ourselves in the roles, mostly laughing about the practice. But some took it more seriously. For example,

Alexey later told me how much he wanted to fully experience the role of the placater. As for me, for some reason, I enjoyed stepping on another person more.

During the practice, Shri Maha Padma Devi called me into a small room to talk about how my ticket distribution was going. She herself had taken tickets at the House of Culture for distribution alongside box office sales. Now she handed them over to me, explaining that it would be better to distribute them at various religious or occult gatherings.

I was delighted and said that since I now had a job, I no longer needed to go to school. Shri Maha Padma Devi said that I should do both in parallel. I began to speak to her frankly about how tired I was of school with its pointless cramming of all sorts of nonsense. She, sympathizing, said that by doing what I didn't like, I would be able to develop willpower. After listening to her, I reluctantly decided to try, though I was thinking more about the fact that I would now be distributing tickets for the lectures of Shri Jnan Avatar Muni. Inspired, I went back to the large room, where the dynamic meditation was taking place, and began to dance. I remember how joyfully I danced. Later, Alexey and I walked through the city on a wonderful warm evening, filled with the best impressions.

The world seemed astonishingly magical after coming into contact with knowledge. As we walked, we could talk for a long time or simply walk, enjoying the grace and harmony within ourselves. That night I had a dream in which I was flying, soaring onto huge nine-story buildings and experiencing wild delight along with a slight, even pleasant, fear.

The next day, having managed to get some more money from my father, I went to a class called an event, which lasted about five hours and therefore cost 50 rubles—at that time, one-tenth of my father's salary, who was considered a highly paid 6th-grade milling machine

operator. Back then, I still managed to convince him of the necessity for me to attend all the classes. When I arrived at the event, I noticed that more people had come than usually attended the laboratory. The laboratory had a regular group of people undergoing gradual training, whereas the events held on Sundays could be attended even by those who had been to just one lecture at the House of Culture, since after each lecture there was an invitation extended to anyone interested. That is why there was such a mixed crowd of curious people, willing—at least to some extent—to pay that kind of money.

It must be said that the class was organized in a very engaging way. Lectures quickly alternated with practices and dynamics.

With such an intensive schedule, overwhelmed by a flood of new information and strong impressions, not a single person was able to become bored or feel dissatisfied. The dynamics followed the same rules as in the laboratory, with the only exception that among the mixed crowd present at the Sunday class, there were also pensioners who were unable to dance properly. But it was precisely the beginning of the class with the dynamics that gave them a push toward awakening a certain energy, which helps to better understand what is what and makes a person more alive.

After the dynamics, we learned to see the aura. In a dimly lit room, everyone sat on the floor facing one wall, near which a person was sitting, and behind their back, at about the level of the manipura, there was a candle. The burning candle helped to observe the glow around the person. Such practices helped people believe that they too were capable of miracles. This predisposed them to further learning.

Then, in the small room, the theoretical part began—and, of course, with a splendid tea gathering. There were even rolls, cakes, apples, and salads on the table. All of this was necessary to create a pleasant psychological atmosphere that was meant to anchor itself in a person's subconscious and associate the process of acquiring

knowledge with something enjoyable. It was also observed that when people listened to lectures and ate at the same time, they were more engaged and did not fall asleep—at least not literally, as often happens during boring lectures at institutes. The topic that Shri Maha Padma Devi presented at that event was very interesting and relevant. It was called sans-energetic psychology and was explained in a very simple form, with amusing names for the archetypes.

1. *Vulture Priest*
2. *Noble Stag*
3. *Friendly Dog*
4. *Cunning Fox*
5. *Lion Leader*
6. *Jester Rooster*
7. *Flattering Jackal*
8. *Lazy Pig*
9. *Goat of Redemption*
10. *Faceless Fish*
11. *Working Horse*
12. *White Crow*

Such a scheme was hung on a large sheet of paper in front of the people sitting in the small room, who were attentively listening to Shri Maha Padma Devi and eating rolls. There were about 15 of them. Among them, I remembered several individuals whom I would later meet again. There was Vasya—the psychic—a good-natured personality of a muladhara type, with a mustache, black hair, and equally black eyebrows and eyes, an oval face, about 30 years old. At that time, he pretended as if he understood something, although his facial expression made it clear that he was not capable of it. There was also an old man with the surname Yugov. I had met him earlier at the first lectures at the Sovnarkhoz. There he had borrowed 25 rubles from

me, which he lacked for printed materials. He walked around with a small player, listening to audio recordings sold before the lectures. So that I could come to him to collect the money, he gave me his address, and I soon went there. There I found complete disorder and rooms cluttered with all sorts of papers, because he was a bachelor. At that time, he was still able to pay for the event. I remember there was also a short, thin, rather unpleasant man with glasses. I immediately didn't like him. There was also Yura Kholodovich—a tall guy with large earlobes, sad eyes, and a peculiar face. My fate would cross paths with him later in a series of tragicomic events. There were several other people, both familiar and unfamiliar to me. Among those I knew, I clearly remember Alexey, Ivanov, and Serikov.

In the lecture, Shri Maha Padma Devi explained that in any group there operate 12 archetypes, prescribed by certain norms and fixed on the spot, which must be expressed through the roles performed by all members of the group. Moreover, regardless of the number of people, all roles must be represented within the group. If there are fewer than 12 people, then someone will have to play several roles; and if there are more than 12, then one role will have to be played by several people. At a superficial glance at the triangle, one might think that there are good and bad roles, preferable and undesirable ones. But in reality, each person has to play all these roles in one situation or another. All of this happens unconsciously, without the participation of our will, under the influence of cosmic laws. Each role has its own specific energy. For example, the Vulture Priest is a sattvic role, and accordingly all the roles near it have a tendency toward sattva; the Lion Leader is the most rajasic role, and all the roles near the lower right corner have rajasic qualities. And of course, the Goat of Redemption is the most tamasic role, and accordingly the Lazy Pig and the Faceless Fish, located nearby, also belong to the domain of tamas.

Thus, it turns out that the Lion is the most energetic, the Goat is the most passive, and the Vulture is the most intelligent, which is why it is positioned at the top of the triangle. The interaction of roles is best examined using the example of a school group or a prison, since it is precisely there that the essence is revealed and the energetic struggle becomes clearly visible. In this lecture, Shri Maha Padma Devi mostly gave examples from school life, since everyone could relate to them, whereas examples from prison life would not have been properly understood by all.

Recalling our school life, we discussed how the Jester Rooster or the Cunning Fox might have manifested there, who had been the Lion Leader, and who the Vulture Priest, what the Goat of Redemption had gone through, and much more. At that time, hardly anyone could understand how great and all-encompassing the knowledge being transmitted at that event was. Sans-psychology studies all kinds of relationships and always provides a direct and precise answer as to why things happen the way they do. To perceive such knowledge, one needs a ruthless attitude toward oneself, a real vision of what is happening around, free from reliance on the myths instilled in us from early childhood, and a meditative consciousness capable of grasping the interaction of all 12 archetypes at once. None of those present were even capable of seriously reflecting on this, since their intellectual center was filled with all sorts of nonsense.

This knowledge, like much of what we received at that time, was presented deliberately in a cheerful and engaging sequence so that it would be remembered and, in the future, make one think seriously. But in reality, only a situation connected with a strong emotional experience, combined with the right attitude toward it, can make a person wiser. Like the others, I recalled my school group, but I did not draw any great revelations from it.

In society, the energy of the gunas and chakras does not manifest directly, but only in the form of one of the 12 archetypes (social roles), there is a deep regularity of cosmic hierarchy in this. It lies in the fact that the manifestation of energy occurs in the form of an equilateral triangle with the apex pointing upward. Just as a ray of light comes from its source and illuminates a certain area of space, so cosmic energy, emerging from a single point, manifests itself in the diversity of the earthly world. This structure is also reflected in the organization of a group—the apex of the triangle corresponds to the archetype of the wisest person in the group (a Sage, priest, prophet, shaman), or one who has a connection with God, an egregore, or a spirit; that is, one who, at the level of ajna, conveys the idea of the individualization of the group, distinguishing it from others, and preserving the tablets of the egregore (principles, statutes, laws).

Vulture Priest—1. There is only one such person, standing as if at the top of a peak. In ancient tribes, anyone could become such a person—even not particularly clever, but sensitive, possessing a connection to the spirit of the lineage, whom the spirits chose as a shaman after the death of the previous chosen one. In any collective, even one not so individualized as a tribe, there is the most intelligent person who advances the interests of the collective on the mental level. Such a person may be a Mentor, a Teacher, an educator, but not a Guru, since he does not possess sahasrara consciousness and is confined only to the culture and customs of his society. He is a bearer of its spirit and can initiate people, bringing them into his egregore, but he cannot liberate them.

Lion Leader—5. In the right corner of the triangle, on the right side from the viewer's perspective, is the archetype of the Chief, the leader of the collective. He is always "right" and leads people forward, not upward, like the Priest. In a tribe, there is always only one Chief, just as there is only one Priest. This is the most rajasic person, in contrast

to the most sattvic Priest. He is oriented toward concrete actions and leads the collective in them. He reigns, granting mercy and punishment, yet spiritually he is guided by the instruction of the Priest, although he tends to compete with him in the pursuit of glory and to act willfully, displaying power and self-love.

Goat of Redemption—9. In the left corner is the archetype of the holy fool. Like the Priest and the Leader, he is one in the collective. In the past, every village and monastery had its own holy fool—the most tamasic person, serving as a discharge of the clan's tension both on the subtle plane and on the physical plane. All the blame falls on him. Such a person is cosmically necessary. No integral collective can exist without him. His name is the Goat of Redemption of sins. Among the ancient Jews, once a year the Priest would choose a goat and energetically direct onto it all the sins (negative karma) of the lineage, after which it was driven into the desert. As is known, Christ became such a goat, voluntarily taking upon himself the karma of all those who believe in him. Christ possessed sahasrara consciousness and therefore was not recognized by the Pharisees and was expelled from the egregore. He led people toward liberation, not toward confinement within their own culture.

The following archetypes are positioned in groups of three between the corners of the triangle. There may be several such people within a group, and they are not as strictly fixed as the Chief, the Priest, and the holy fool, and can change their roles.

Noble Stag—2. Descending along the right side from Sattva to Rajas, the first after the Priest is the Noble Stag—this is the conscience of the collective. A knight who selflessly defends the laws of the lineage. His main qualities are loyalty to duty and adherence to honor. He is a valiant person who stands up for those unjustly offended and, at times, speaks from a moral standpoint, even against the less moral Priest and Leader.

Friendly Dog—3. Next is the Friendly Dog—the soul of the collective, one of the guys, good-natured, sociable person, ready to give the shirt off his back for his friends. He is glad to help everyone who needs him and will appreciate him for it. For the sake of company, he may even commit an unseemly act, but without malicious intent. He forgives everyone and does not remember the bad.

Cunning Fox—4. Positioned next to the Leader. This is a crafty person who seeks personal gain everywhere and, for the sake of profit, is ready to betray others, resort to blackmail or intrigue, yet prefers to remain in the shadows and act through others. He is sociable, charming, a good storyteller, and enjoys company where he can display his talent. Further along from the Leader to the holy fool, from Rajas to Tamas, come the following types:

Jester Rooster—6. An insolent mocker, a bully, he is the Leader's henchman and enjoys carrying out his sentences, as well as flattering those who are stronger. He is unbalanced, hot-tempered, and arrogant, for which he is often beaten, yet he quickly forgets the lessons and returns to his old ways.

Flattering Jackal—7. A shallow person who craves praise and good treatment, which he tries to obtain through flattery, even when it is foolish and inappropriate. He is neat, polite, and always in secondary roles. He seeks patronage and easily agrees to be led. Defends someone else's opinion and is often timid and confused during conflict.

Lazy Pig—8. A tamasic, inert person, a gourmand who likes to get by at others' expense. He does not like to work and lives only in his fantasies. He begins to do something only under pressure, and even then does it poorly, just to get it over with. He is cowardly, often foolish, peace-loving, and fond of lying, sometimes without any purpose. Further, from the holy fool to the Priest, ascending from Tamas to Sattva.

Faceless Fish—10. A person who prefers to remain unnoticed—shy, quiet, withdrawn, and passively compliant. He may even be intelligent, but lives by the thoughts of others, like the holy fool. He can be very devoted to a patron, faithful to one person, yet is often unhappy in love. He lives only in hopes, but will never make the first move. He wants to be needed, but not in the public eye.

Working Horse—11. A hardworking, diligent person. He wants to do everything well and see it through to the end. He enjoys crafting and has hobbies. He carries the workload for everyone, values praise and public recognition, is responsive and helps others, but is often stubborn and conservative. He ingratiates himself with superiors, yet may treat those below him with condescension.

White Crow—12. A difficult person to get along with, critical, with his own views of the world that contradict the collective. He seeks his own truth and justice in everything and does not respect the opinions of others, although he himself is not foolish and is intelligent. He enjoys arguing and lecturing, even when the other person agrees with him, and becomes deeply disappointed when he turns out to be wrong.

Then we were given a traditional practice called the creation of a shared reality. In this practice, we were all divided into pairs, and I ended up paired with that small, balding, skinny guy with glasses. During the practice, he began to suggest images that evoked a feeling of disgust in me. And despite the fact that this feeling kept growing stronger, I continued to listen to his vile and lustful fantasies. Being quite sensitive at that time, I quickly made energetic contact with him and already felt his negative state with my body. He also said something along the lines that he was a hypnotist, which, for me—who believed everything—only intensified the anxiety that had arisen. All of this together grew into a conviction that this unpleasant bespectacled guy was a vampire. At that period, such notions were popular among those attending the classes. Of course, the bespec-

tacted guy was a vampire, like any other neurotic degenerate, but not nearly as dangerous as it then seemed to me. A person with a healthy, aggressive psyche would have ignored his remarks, as one ignores any manifestation of moral deformity. But I was not such a person, and therefore, during the next and most important part—the lecture with tea, led by Shri Jnan Avatar Muni himself—I was distracted by this bad sans-contact.

This lasted until I tuned in to Shri Jnan Avatar Muni and to the wise words he was speaking at that time. But even after the lecture, thoughts about the danger coming from the bespectacled guy still arose in me. During the joyful tea gathering, Shri Jnan Avatar Muni explained, using the example of sans-psychology, how knowledge comes from meditation. Possessing an innate capacity for understanding, a person can perceive the esoteric meaning in any teaching, religion, scripture, or ritual—and even where no one is looking for it, he can read in a work of objective art what the masters put into it centuries earlier. And this is something completely missed by those who cling to the external form. Shri Jnan Avatar Muni explained that now is the time when people are saturated with all kinds of information, and it is already time to give them the correct understanding.

In our time, to attach yourself to any one tradition and limit yourself to it may quite reasonably be considered foolishness, although in earlier times the question of loyalty to a tradition or religion was a matter of life and death. Now, in the mixing of castes, bloodlines, languages, and cultures, such a requirement is regressive. But now egregores of a higher level have appeared, giving understanding directly. Among such egregores are the Shri Jnan Avatar Muni Ashram of Guru Sotidanandana, the Rajneesh Ashram, Aurobindo, the institute of Georgy Gurdjieff, the New Age movement, and the party of magicians of Don Juan. All these schools, to varying degrees, have reflected that one great understanding which a spiritual

teacher must possess. When Shri Jnan Avatar Muni spoke, everything in the room was filled with light; his charm and the clarity of his mind captivated those present. I cannot say with absolute certainty about others, but my own feeling told me that in the room there was not an earthly being, but a divine one. Shri Jnan Avatar Muni finished, and after him Shri Subi Lakshmi Devi entered—wearing a beautiful dress, bright and elegant—and artistically took a seat in an armchair.

She began a lecture on the chakras, opening a topic already familiar to me, but enriching it with more vivid imagery. She explained what kinds of people usually have certain chakras developed, and what states and abilities open up when working with one chakra or another. Shri Subi Lakshmi Devi spoke confidently and calmly, one thought flowed smoothly into the next, and at the same time she did not stray from the main topic. Being concise, she delivered the lecture quickly.

After that, we went again to dynamic meditation, which this time proceeded more sluggishly than in the laboratory, where more natural people were already present. Alexey and I, of course, already stood out with our looseness and excessive activity in the dance. I had another characteristic trait, because of which people might form the impression of me as a ragamuffin. Soon Alexey also began to gradually adopt my habitual indifference to clothing. Most often I danced in torn pants, barefoot, and when it became warmer, without a shirt. If I came wearing a sweater, during the dynamics I would throw it into some corner.

The next part was again led by Shri Maha Padma Devi in a small room. This time she touched on the topic that interested everyone the most—magic. Everyone became especially animated when she spoke about the projection of the double and the creation of phantoms. It turns out that one can be in two places at the same time, and she provided confirmations and examples of this. She explained how,

upon encountering one, you can distinguish a spirit from a sent phantom, and what to do if a phantom grabs you from behind. Shri Maha Padma Devi gave examples of how one can influence at a distance by creating a phantom of the needed person and then suggesting or commanding something to him. She said that it is necessary to be in a detached state when encountering sorcerers, spirits, or during astral influence. Then she moved on to explaining dreams. It turns out that during sleep, an etheric double separates from a person and travels, acting independently within the dream. It is connected to the physical body by an energetic cord, and in case of danger, through this connection the double quickly returns to the body. It is worse when a person enters the astral not through dreaming, but in another way—then his return is not guaranteed, and the cord is not engaged. But if a person wants, by his own will, to travel to other realities, it is better for him to practice lucid dreaming—this is a dream in which we are aware that we are sleeping. Before going to sleep, one should set the intention to wake up within the dream.

As an anchor, it was suggested to use the hands—by looking at them before sleep and intending to see them in a dream. Upon seeing your hands in a dream, you should be surprised and think: "It is I who am looking at my hands!" And then you will wake up within the dream. Later, I learned that one elderly woman, who greatly wished to master the art of dreaming and had been present at that class, understood this practice in her own way and set an alarm every night so that, upon waking up, she could look at her hands. Despite all her desire, she was never able to understand that waking up within a dream must happen without physically waking up. It is the consciousness that must awaken, feeling itself separate from what is happening, and see that everything is taking place within a dream.

After the lecture, many people asked Shri Maha Padma Devi questions. I also asked about what my dream with the amazing flights meant. She explained to me that it was a good sign of rising energy. A soft wave of energy emanated from Shri Maha Padma Devi, despite the fact that she was in a focused, active state. It was clear in every way that she herself derived great pleasure from giving lectures. At the end of the day, there was another meditation in dynamics, after which everyone began to leave. Shri Maha Padma Devi held me back at the exit to ask how things were going for me at school. I began to say that I was going to drop out, without thinking about the problems and scandals it would bring. Shri Maha Padma Devi agreed that the school program was uninteresting, but suggested that, as a practice for developing willpower, I should still finish the school year. The thought of textbooks and memorizing nonsense caused a painful feeling in me. Suddenly, Shri Jnan Avatar Muni approached, in a bright and kind state, and very simply said that there was so little left—just one term, which was nothing. Somehow, his words eased my emotional state. Radiating warmth from the anahata, Shri Jnan Avatar Muni and Shri Maha Padma Devi saw me off. Shri Maha Padma Devi was surprised that I was already going without a hat and expressed concern for my health. I said that I was already used to it, since I had gone like that all winter. Shri Jnan Avatar Muni said that it was normal, that nothing bad would happen. Downstairs, by the entrance, Alexey was waiting for me, and when I came down, we, as usual, went off together. After walking for several hours and discussing everything that had happened at the class, we went our separate ways home. When I got home, the first thing my mother told me was that Shri Jnan Avatar Muni had called. I was very surprised and happy about it and began asking what it was about. It turned out that he had called and convinced my mother that I should not drop out of school and that I must finish the year. Shri Jnan Avatar Muni left his phone

number so that I could call him. I came home late, and my mother said it was not appropriate to call. But I thought that if Shri Jnan Avatar Muni had left his number, then it was not by chance and might be something important. Very nervous, I dialed the number and heard a high, melodic voice in response. I mumbled something, and Shri Jnan Avatar Muni explained everything to me in a single sentence—he simply wanted to tell me that I should not drop out of school. That was the end of our conversation. After thinking it over a little, I realized that with such a call, Shri Jnan Avatar Muni had deflected from himself the hostile wave that would inevitably have arisen if I had dropped out of school. But that wave was rising anyway. The opposition of the more primitive family egore to the spiritual one, which leads a person to another level of existence, has always been and will always be inevitable.

The next day, I had a conversation with my father. He was interested in what I had studied on Sunday. We managed to find a few points of contact in the conversation. I told him about the extraordinary abilities one could acquire. I tried to explain something about the chakras, but he did not understand anything. However, he was very surprised when he learned that, in addition to paying 50 rubles for the class, I had also bought a five-page treatise titled "Integral Yoga Tantra," written by Guru Sotidanandana, the direct Teacher of Shri Jnan Avatar Muni. Since Guru Sotidanandana was a great authority for me, I did not spare another 50 rubles. My father examined those five pages and could not understand what their value was. His attention was drawn to a table that occupied two pages. It listed the seven main chakras and everything corresponding to them—color, state, sensation, location in the body, mantra, main quality, and the final item was sex-contact. My father, reading the last column, where next to each chakra it said: sitting, standing, oral-genital, lying down, and so on, became slightly embarrassed and did not continue looking.

This treatise also described a very precise yogic regimen with a detailed explanation of cleansing procedures. This was the physical aspect of maoshi-cleansing. It also described the moral aspect of purification, which was more difficult to understand.

We discussed everything that was written with Alexey cheerfully and with great involvement in the topic. We were also interested in specific procedures, and Alexey was especially intrigued by shank-prakshalana. We had already experimented with one- or two-day fasting. We tried experimenting with nutrition and then shared our impressions, telling each other about new sensations. But I could not always meet with Alexey, since he had his own absurd obligations. Sometimes he went to the institute, though less and less often; sometimes he worked with furs to earn money for the classes. I, too, had a new line of work—selling tickets. I tried to find out where any mystical gatherings were taking place, but, as luck would have it, nothing turned up, and I needed to distribute the tickets quickly. I only managed to learn that a free screening of the film "Jesus" would take place at a cinema in Gusinka. It was the very film that had awakened my first religious experiences. I decided that there I might find future listeners for the lectures of Shri Jnan Avatar Muni. I drew a small poster, on which I wrote about lectures on integral yoga, took all the tickets with me, went to that cinema, entered some kind of vestibule where the ticket offices were located and a few benches stood. I spread all the tickets out on one bench, taped the poster to the wall nearby, and sat waiting for spiritual seekers. But during all the time I sat there—maybe for an entire hour—only about five people came in, and they were all elderly. Of course, I tried to explain to them the advantages of the integral path in yoga, but they remained indifferent. In the end, I left in a distressed and upset state. But while I was walking home, a light drizzle turned into a heavy rain, and I shifted into a more cheerful mood, thinking that Shri Jnan Avatar Muni would

know that I had done everything I could, given my complete lack of resourcefulness as part of my character. These qualities had never been cultivated in me. At that time, I could not even recognize their absence—I could only observe how passivity and sluggishness in my body would sometimes be replaced by cheerfulness and a certain activity, which, though rarely, was supported by purposeful, practical thoughts. My mind, at best, was occupied with philosophical ideas or, more often, simply with dreams of miracles. Now I was left with the problem of unsold tickets. Having found no other way, I hovered near the ticket office just before the lecture and sold all the tickets to those who regularly came and bought them there anyway. Of course, it made no difference to them from whom to buy, but I felt ashamed that I had sold the tickets in this way, without attracting new people. These were the last tickets I ever distributed. This time, the lecture was on the topic "Astral Karate and Methods of Psychic Self-Defense". In this lecture, Shri Jnan Avatar Muni explained that the goal of true astral karate is the harmonization of energies in the world and the universe. Unlike ordinary karate, the interaction takes place on the level of thoughts and energies. The primary task in this art is not to defeat the opponent, but to try to reconfigure him, to change his aggressive state. But if this does not help, an astrokaratek can deliver a powerful astral strike, breaking through the enemy's auric defense. An astrokaratek connected to the Great egregore will always be stronger than a lone fighter, provided that his connection is genuine. A warrior must not have any personal selfish attitude or resentment toward the opponent, but simply feel that he is fulfilling a duty or performing work in the harmonization of energies. A personal attitude toward anything generates a karmic program according to which he will receive retribution.

A warrior who acts impersonally and feels himself to be a detached guide of Higher Power will not incur bad karma, even if he has to kill

someone. In the Bhagavad Gita, Krishna says to Arjuna: "You are a warrior, and therefore your duty is to fight, and the Lord Himself will decide whom to send for reincarnation." There exists a most ancient egregore of warriors, once founded by Lord Shiva Himself, called Aharata. At different times, many great masters became avatars of Lord Shiva in order to embody the Great and ancient egregore in a real school on Earth for the transmission of this wise art. Astrokarate is the pinnacle of karate because it teaches how to engage all the energetic reserves a person possesses, how to draw power from various spheres of the cosmos, and how to accumulate energy in everyday life. Astrokarate also teaches the correct tantric interaction between men and women, through which they can strengthen their energy fields rather than dissipate their energy in the orgasms of the physical body.

In our time, the role of Shiva's avatar has been taken on by the Guru, rising to fight against materialism and lack of spirituality in Russia. An example of the application of astral karate by a master can be the case that happened to the Teacher when he lived in Buryatia, studying the residual phenomena of esoteric Buddhism.

Once, while in his home and engaged in painting, the Guru saw two well-fed and aggressive Buryats approaching. When they entered the house and began calling him a Russian pig, he calmly and detachedly looked at them. But they had no intention of calming down and instead began to smash the painting that the Teacher had been working on in a meditative state. And then, in a single instant, he exited in his double and, finding himself in a multi-meter space, struck each of them simultaneously from four sides. After that, still remaining in a trance state, he watched as the two heavy Buryats slowly tumbled down the stairs, as if in slow motion. There exist countless simpler examples of the action of astral karate, which we are simply not accustomed to noticing in the flow of events of

unconscious life. Often, we feel discomfort, unpleasant, even painful sensations from the fact that someone is sending a negative wave at us—what people commonly call casting a curse or the evil eye. But in reality, by constantly generating destructive thought-forms and sending them with strong emotions, one can affect a person at a distance. Protection from such influences can be achieved by a sharp shift of attention through stimulation on the physical body: a cold shower, coffee, chili pepper, and so on. From more serious and prolonged influence, the best protection is connection to an egregore. Sometimes it is recommended to connect to the Christian egregore—to pray, to make the sign of the cross. But all this works only if you are truly a believer. It is even better to connect to a high-vibrational egregore that brings the light of truth to all seven levels—then you will be protected on all chakras. Connection to such an egregore requires a broader understanding of the issue and knowledge of ritual, mantra, prayer, and the image of a saint. Such an egregore can give you not only protection but also knowledge of how to act in the future. At present, such an egregore is the school of Guru Sotidanandana, which spreads great esoteric knowledge throughout the world.

After the lecture, Shri Maha Padma Devi conducted a healing session. Then there was a sale of treatises and tapes with recordings of various classes compiled by Shri Jnan Avatar Muni himself. From time to time, I bought tapes in which the voice of Shri Jnan Avatar Muni taught how to perform asanas, pranayamas, and various meditations. Despite the fact that there were already many recordings, Shri Jnan Avatar Muni continued to record more and more new meditations so that all the disciples would have variety and choice. The books and tapes that Alexey and I managed to buy, we exchanged with each other, actively discussing them afterward. Some meditations we practiced together at his home, in his room. Alexey had a

good Japanese tape recorder, and in his room hung a Shri Yantra and a chakrogram. He slept on the floor, on a thin mattress. Everything that interfered with him, he removed from the room. He could do this because his family of three lived in a three-room apartment. I lived in conditions of closer friction with my family—sometimes in one room with my brother, sometimes in one room with my grandmother. It was good when my parents went away somewhere. Sometimes power would send me such happy moments, in which I could arrange more cheerful practices for myself. My fasting practices could abruptly shift into gluttony. The same was true for Alexey. In such cases, we would say that everything is spiritual experience and that the main thing is to be conscious. In general, we began to treat everything more lightly, with humor. But still, our spiritual aspiration was becoming more and more sacred. For us, there were no other topics of conversation. Even if we discussed a film or recalled some story, we looked at it through the prism of new knowledge. When judging a person, we spoke about which chakras predominated in him and about the roles he played in life.

Once, we went to visit an acquaintance of Alexey's who lived in his yard. Alexey said about him that he manifested in the roles of the Lazy Pig and the Faceless Fish. When we arrived, he was watching a horror film about Krueger. For us, it was a convenient occasion to talk about magic. We began explaining to him that Krueger comes out in his double, intentionally entering the dreams of other people. His double has such density because it is nourished by the fear of his victims. And that is why, no matter how many times he is killed, he continues to appear in the dreams of his potential victims. Alexey's acquaintance listened to us and thought that we were either some kind of magicians or simply crazy. But since he was truly a senseless pig, we soon left and never went to see him again. In general, we came to understand well that it is impossible to initiate a random person into

the course of the events that were happening to us after attending the lectures. In yoga, despite the fact that everything happened ritually and outwardly one thing resembled another, inwardly new sensations and states would arise. There was also a certain overcoming of oneself. It was difficult to fix the restless, wandering attention on the sensations of the body and on the images that Shri Subi Lakshmi Devi gave us for visualization. The body is inert, and it was not always possible to explain to it that uncomfortable asanas are beneficial. It feels especially bad when it has eaten a lot before the class. But I tried not to do that. At home, however, I practiced irregularly, from time to time. For some reason, I had formed the opinion that the level of energy does not depend on the regularity of classes, but on the activation of the chakras, which is achieved through awareness and openness to power. This misconception persisted in me for quite a long time, and I increasingly practiced asanas and pranayamas only as part of collective participation, which led to negative consequences.

At the next laboratory, we covered a very important topic. In psychology, it is called the life script. After dynamic and chaotic meditation, the first lecture during the tea gathering was led by Shri Maha Padma Devi. She told us that all people live their lives according to a certain script, which is formed in childhood, mainly through interaction with parents. They constantly tell the child: "This is good, and this is bad," or "This is allowed, and this is not!" Parents impose life goals on their children at their own discretion—most often those they themselves failed to realize—often without even considering the inclinations of the children themselves. The child may know better what he needs, but no one takes this into account. For the parents, he is like a doll with which they play their absurd and senseless games, thereby distorting the child's psyche and setting a foolish program for his entire life. Their egoism always painfully reacts to any attempts by the child to deviate from the prescribed

script. And often, parents are very pleased that their child is weak-willed, obedient, and psychologically fragile. Even though, in material terms, he will remain dependent on them longer, they still rejoice that he can be used like a doll and that they can project onto him their so-called care. It also happens that one parent instills one program and the other a different one, and as a result, a kind of mixture of nonsense emerges, which a person is forced to follow, remaining within the boundaries of what is allowed and what is not throughout life. Shri Maha Padma Devi said that even many fairy tales that parents read to children in childhood carry a certain programming. For example, the story of Little Red Riding Hood carries a sexual undertone. And a girl, upon reaching sexual maturity, may begin to see in men the image of the wolf. In Shri Maha Padma Devi's lecture, there were various life examples of how some repeatedly imposed attitude could ruin children's lives. There are common phrases repeated by many parents, such as: "Be like everyone else," "Listen to your elders," "Be modest when you are not at home," "Be quiet," "Don't swear," and so on. Parents instill in children both insecurity and groundless self-importance, an inferiority complex and self-admiration. When the child obeys, he is a "good boy," and he is patted on the head; when he misbehaves, he is "bad," and he may even be hit on the head. Thus, in the subconscious of a person, a patterned reaction to certain words of others is formed. Only a detached person, already disidentified, who has carried out a fully magical revision of his life, can completely break free from the influence of this script. This is not easy and requires an impartial attitude toward oneself, which, for some reason, is not typical of people. Of course, without the help of a master, such work cannot be done. But there are methods taught by psychology that can help bypass some negative moments.

Before any situation that may provoke a reaction of irritation, disappointment, tension, or resentment, one should always prepare

oneself for the worst and think that even if it happens, I will still remain calm and joyful. Often, parents teach a child to become fixated on some desire, turning him into a kind of maniac. They may say that if he does not do something, he will not get chocolate, ice cream, or be allowed to watch television. As a result, a person grows up constantly obsessing over something, unable to calm down without sex, certain food, or clothes. Such a person cannot do even the simplest thing—to shift attention and find enjoyment in another way, even though there are so many ways to experience pleasure in life! But a person, like a broken machine, can endlessly torment himself. And the family unit in the service of society is nothing other than an institution for producing damaged machines, which then, through their own dysfunction, shape and sustain a sick society.

It should be noted that many of the ideas contained in these lectures were not the developments of modern psychologists, but were a reflection of the direct and clear vision of life of a master, such as Shri Jnan Avatar Muni. Shri Maha Padma Devi, as well as Shri Subi Lakshmi Devi, being his disciples, of course, placed greater emphasis on those practically important ideas that Shri Jnan Avatar Muni taught them. In almost every lecture, it was stated—directly or more often indirectly—that one should not create a family, should not have children, and should not listen to foolish parents. This is the foundation without which further work toward enlightenment is impossible. The future showed that almost all those who attended those lectures did not follow these simple precepts of Shri Jnan Avatar Muni. It was precisely at this point that their spiritual search came to an end. But why did they fall into these traps? The answer is simple: first, all these actions are programmed at the animal level and operate through the physiology of the body, as the activation of hormones—in other words, instincts take over the weak-willed personality. Second, these instincts are reinforced by the foolish program instilled by

parents, which the spiritually blind and deaf listeners of the lectures were never able to recognize within themselves. After the lecture, Shri Maha Padma Devi once again gave us homework—to write our life script, with details of its formation and how it operates in our lives.

The next topic of the psychological laboratory held that Saturday was hypnosis. This topic was led by Shri Subi Lakshmi Devi. She concisely explained that there are several types of hypnosis. There is a method in which attention is dulled by a regularly swinging shiny object. At the moment when a person's gaze loses tension and becomes fixed, one should begin, in a calm and even voice, to suggest certain ideas. It is best to start with phrases that are easy for the subject to agree with, such as: "You hear my voice, you hear only my voice, my voice calms you, my voice relaxes you, you feel good." And then, when it becomes clear that the subject perceives these suggestions well, one can move on to more complex commands. There are methods that use touch as a factor for diverting attention. Pleasant touches especially help to relax a person deeply. And at that moment, it is best to begin giving suggestions. In this way, often unconsciously, people instill various illusions in each other. When a young man, touching a girl, gently says that he loves her very much, this awakens in her a whole series of "rosy" fantasies, which later cause her to make incorrect conclusions, decisions, and actions. It is remarkable that the same thing can simultaneously happen to the young man as well, and he too may begin to do things that he would not do in a normal state. In hypnosis, additional attention-diverting factors can also be used: a burning candle, calm music with a monotonous rhythm, incense. All this is combined with a confident yet pleasant voice that implants the necessary information into the patient's subconscious. Shri Subi Lakshmi Devi finished her instructions on hypnosis, and we went to the large room in order to test the new methods in practice.

Everyone split into pairs and began hypnotizing each other. Of course, nothing worked—any skill requires learning. Shri Maha Padma Devi and Shri Subi Lakshmi Devi explained and corrected how we should act. Then we tried again, and again nothing worked, but the mechanism of hypnosis was becoming clearer to us. Then Andrey Pronin volunteered to demonstrate the wonders of hypnosis. I was chosen as the patient, and the others as spectators. I sat down by the wall, placed my hands on my knees as instructed, relaxed, and closed my eyes. Andrey Pronin began counting to ten, strictly following the American method of hypnosis. After each number, he gave a verbal suggestion, each time trying to deepen the hypnotic state. He said something like my hands were becoming heavy, filled with lead, that my whole body was growing heavy, and that warm lead was gradually spreading through it. I did indeed relax pleasantly. Then Andrey, continuing to count, said that my hand should rise. I had no objection to raising my hand. It rose easily, without effort, but it would be foolish to consider this a phenomenon, since I can raise my hands without any hypnosis. Following the same count, Pronin asked me to lower my hand and then gradually come out of the hypnotic trance. I came out of the hypnosis, to the great amazement of those present, and Andrey Pronin felt even better, having affirmed himself through this case. But this same self-affirmation carries a subtle danger. For example, Andrey Pronin had a more developed essence than others, but this also made him more independent, detached, and self-reliant. On any occasion, he could express his opinion. He liked to communicate with Shri Maha Padma Devi with respect, yet almost as an equal—lightly and playfully. He perceived Shri Subi Lakshmi Devi more painfully. He did not want to fall under the spell of her attractiveness and slightly doubted that, at her young age, she could possess wisdom. At one laboratory, as part of an unconventional and foolish manifestation during the practice of sans-theater, he began

throwing corn sticks at Shri Subi Lakshmi Devi—snacks he loved to eat and which Shri Jnan Avatar Muni recommended to everyone for the development of the mind. Shri Subi Lakshmi Devi was not particularly surprised by Pronin's behavior and remained calm. As for me, I became more and more charmed and fell under the influence of Shri Subi Lakshmi Devi. She taught me to dance in a pair during dynamic meditation. And despite the fact that I felt clumsy, I enjoyed dancing with her.

After the class ended, we were informed that the next day a new event awaited us, connected with a trip out of town. The meeting was scheduled at the suburban ticket offices of the station. Shri Subi Lakshmi Devi told everyone to bring some food. By the way, at that time we had also started bringing something to eat to the laboratory. I usually bought inexpensive but quite tasty bagels and ring-shaped biscuits, since I did not always have enough money beyond the cost of the classes. But whenever possible, I managed to bring some food from home. My grandmother was used to fulfilling all my wishes, so I could ask her to bake something.

Around noon, we met at the station. Among us were two Mentors—Shri Maha Padma Devi and Shri Subi Lakshmi Devi—and a group of disciples in the following composition: Serikov Sasha, Andrei Ivanov, Lida, Alexey, Petya, Vlad, Elena from Akadem, and me. Perhaps I missed someone, but only because that person did not stand out enough that day to remain in my vague memory. Yes, it seems Sasha Kazantsev was also there—a person to whom everything comes slowly, but once it does, it can stay for a long time; yet it comes so slowly that sometimes it does not arrive at all. At the station, some people ran to buy tickets for the suburban train to the station named by Shri Maha Padma Devi. I knew that station. It was on the same line as my dacha, which I had visited countless times and had never seen any ticket inspectors there. That is why I was among the few who did

not buy a ticket. I also knew this station because I had once visited a yard friend of mine there, with whom I used to go to wrestling practice. His dacha turned out to be about a fifteen-minute walk from the place where we arrived. During the train ride, in the company of the bright and charming Mentors, there was time to ask questions.

There was an instructive and interesting conversation. I remember Ivanov saying something about how Castaneda had gone out somewhere in a double, done something, and how Ivanov had understood it. Shri Maha Padma Devi explained it to him, but it was not very clear to me, since I had not yet come across the books of Carlos Castaneda, although I already knew that they would be very interesting to read. I remember that Shri Maha Padma Devi was wearing a brown leather jacket that day. She carried herself in an active and sociable manner. Shri Subi Lakshmi Devi was in her blue tracksuit, in a harmonious and balanced state, also answering the questions of those present. Then she took out a printed copy of a book by Rajneesh. These were talks on Sufism. At that time, I did not know the title of the book, just as I did not know who Rajneesh was. But when we began to read this book aloud, I very quickly came to respect this person. His words were like a song—metaphorical and clear. His wisdom was deep, yet it sounded simple. And in this simplicity, he was infinitely joyful and original. I immediately decided that this Rajneesh was enlightened.

The treatise said that for a disciple, the Master is death. Until the disciple dies, he will not be able to attain enlightenment. As long as the ego with its old habits exists, and the mind with its old patterns remains, the Master's knowledge will not reach the consciousness of a person. As long as the disciple evaluates and judges, he will not see the main thing. As long as the disciple is full of self-importance, he simply does not hear what the Master is saying. Therefore, the Master seeks ways to kill this disciple, transforming him into a new being,

free from self-importance and foolishness. This happens when a disciple has genuine trust in the Master and is ready to sacrifice much. For this, a great deal of openness—and even courage—is required.

Thus, reading a wise book aloud, we arrived at the station we needed. After getting off the train, we walked across a large field, then entered a dacha community, and, after walking along its streets, approached one plot. On the plot about four hundred square meters in size, there stood a two-story wooden house intended for summer living, a toilet, and a small bathhouse made of timber. There was something in the garden: raspberry bushes, currants, and strawberries. We went into the house, which was furnished very modestly, without excess: old furniture, wallpapered walls, and a staircase leading to the second floor. As soon as we entered, various tasks were assigned to us: some were to go fetch water, some to work inside the house, others in the garden. At first, I carried water with Alexey, then worked with Ivanov building a greenhouse. The greenhouse was assembled from old sticks and separate pieces of plastic film, so it required some ingenuity. I enjoyed the work, and there was a feeling as if everything was being done by itself. I had never experienced anything like that before. We weeded the garden, dug the soil where needed, and burned the trash. The most difficult task was given to Vlad. He had to climb a tall birch tree standing right in the middle of the plot and saw off a thick branch in a very awkward position. He successfully coped with this task. Toward the end of the day, a table was set up in the garden, not far from the bathhouse. After saying a prayer, we began the process of eating, and at the same time a conversation on a spiritual topic was taking place. It sometimes shifted into a playful tone when we discussed unusual features of Chinese cuisine. Questions were asked that had great practical significance. Shri Maha Padma Devi and Shri Subi Lakshmi Devi willingly shared their knowledge and

experience. I did not ask questions, but somehow inserted phrases that supported the flow of the conversation.

On the way to the train, while crossing the field, we were offered a practice for stopping the inner dialogue. It was necessary to defocus the gaze to 180 degrees and walk in silence, without thoughts or images. The task was not an easy one, but I tried as best as I could. These efforts gave a very vague sense of the true goal. On the train, we again read Rajneesh. His talks were full of vivid examples, engaging stories, and amusing moments. All of this together gave a feeling of contact with wisdom.

The lectures of Shri Jnan Avatar Muni were moved to the Palace of Culture of Railway Workers, in the lobby of which a poster with the schedule and titles of the upcoming lectures was now hanging. The first lecture was on Buddhism. In this lecture, I heard the life story of Gautama in a completely new way. Shri Jnan Avatar Muni told it from the very beginning, from childhood, of course with some omissions due to time limitations, but with emphasis on the more significant moments, such as the astrologer's prediction, the artificial isolation from reality created by his father, the luxury and constant celebration surrounding Gautama, the encounter with the reality of illness, old age, and death, the meeting with a hermit, and the rethinking of the purpose of life. Gautama makes a decision and leaves his wife, his child, and his kingdom with all the joys of his life, goes into the jungle, and cuts off his hair, becoming a sannyasin. In his spiritual search for a way out of the endless suffering to which all people and beings are doomed, Gautama engages in severe asceticism and self-torture to develop his will. Exhausted, Gautama entered a river, where he nearly drowned. When a woman from a nearby village helped him out of the water, he realized that he had been wrong in his efforts; Gautama decided no longer to overstrain his body and also to eat well. After eating in a nearby village, he returned to the forest. Sitting

under the Bodhi tree, he attains enlightenment and becomes the Buddha. The Buddha reveals the Noble Eightfold Path out of the wheel of samsara and liberation from suffering. He meets his followers, who had left him and doubted him when he abandoned the path of severe asceticism; they recognize in him an enlightened being. The Buddha explains what the essence of enlightenment is and what the Eightfold Path to liberation from suffering consists of.

The essence of eightfold Buddhism—arya ashtanga marga—is that life is suffering. The beginning of this suffering is a person's birth: when a person is born, no one asks whether one wants to live. Once a person is born, one is forced to live. And when one lives, many troubles and misfortunes lie in wait for a person—the main ones being illness, old age, and the fear of death. But the primary misfortune that a person is capable of avoiding is the slavery, the dependence into which one falls in the process of upbringing. This slavery consists in the fact that one is made to live not by one's own interests, but by the interests of one's parents, the school, the state. One does not do what one wants, but what one has been conditioned to do. One is forced to go into the army, forced to go to work, forced to be Pavka Korchagin, Zoya Kosmodemyanskaya—one is forced to wear oneself to the bone for society. To avoid all these misfortunes, to which war, revolution, famine, and other adverse factors on earth may also be added, a person comes to understand the teaching of the Buddha. One realizes that this life is not the only one one has, that one may be reborn, and in billions of future lives the same problems and sufferings await a person that one is dealing with now, and perhaps even more severe circumstances—such as prison, isolation, a psychiatric hospital, hunger, war, and so on. In order not to be born again, in order to break free from the enslaved state in which a person exists, in the teaching of the Buddha one must awaken. One must become aware, one must discard one's imagination that was instilled in one from childhood,

one must discard all conditioning, become free from all the patterns of one's mind. For this, one must observe impartially and constantly, first of all the workings of one's mind, the workings of one's imagination. The first thing one must do is remove the illusion about oneself and the world. One must understand that the world is not something attractive at all—it is a juicer that tries to squeeze all the energy, all the power out of a person. Then one must not be deluded about oneself, because one is not something unique; in reality, one is an ordinary person, a slave—often a slave to circumstances. One cannot even make oneself do morning exercises or learn some simple action like counting one's breath. Therefore, one should not be under any illusion about oneself—that one can do it on one's own, that one will be lucky. Luck is always replaced by misfortune, and good fortune by unhappiness. A bright streak is inevitably followed by a dark one, and after the dark—a bright one. Therefore, in order not to waste time, before illness, old age, and slavery come to a person in a harsher form—when nothing can be changed—one must begin self-observation. One must begin to free oneself from the chains of concepts into which society has placed a person. For example, the chains that say one must be a builder of communism, while in Germany people were made to be fascists, being told that this was good, that this was the only way a person could live. When a person comes out from under the influence of these chains, one becomes free, one becomes enlightened, and then one may no longer be born on this earth. One goes into blessed nirvana, where one's consciousness abides in a state of constant happiness and peace.

Shri Jnan Avatar Muni told this story, unraveling its symbolism, the interconnection of the events taking place in it, and the moments of the Buddha's teaching. I remember how Shri Jnan Avatar Muni said that many mistakenly consider Buddhism a pessimistic teaching, but this is not so. To those who begin to meditate deeply on its sutras, the

bright and optimistic truth is revealed—that a person can come to complete liberation from conditioning.

After the lecture, Shri Jnan Avatar Muni came out into the hall, and for some time those who wished could approach him and ask questions. Now the meditative part and the sale were held before the lecture. I approached Shri Jnan Avatar Muni and listened attentively to all the questions and answers. A question was asked that Yura Kholodovich had already raised at the event: "What should you do if you are struck on the cheek? Is it necessary to turn the other one?" Shri Jnan Avatar Muni explained that the possible responses could be different: to turn the cheek, to run away, to strike back, and so on—but the main thing is that the reaction should not be mechanical, but conscious. It was precisely for this reason that Christ spoke of turning the other cheek—to break the chain of unconscious actions. But the followers of Christ may, blindly adhering to the dogmas of the teaching, turn the other cheek completely unconsciously. Shri Jnan Avatar Muni said that if a person is not capable of striking back and of turning the other cheek, this is a refusal of development. But if a person is capable of and wants to strike back, yet refrains, developing will—this is already good. When those asking questions began to speak too insistently and at length, Shri Jnan Avatar Muni would gently say: "Well, all right." He often had to say this phrase, because many, instead of asking questions, would start chatting, talking nonsense. Shri Jnan Avatar Muni, together with Shri Maha Padma Devi and Shri Subi Lakshmi Devi, headed toward the exit of the House of Culture, and at that moment Alexey decided to ask a question that interested both of us. The thing was that we had decided that for awakening we needed stressful situations. We determined that the best kind of stress would be a fight with hooligans. Now Alexey decided to take a blessing for this practice. He ran up to Shri Jnan Avatar Muni, briefly explained our intention, and asked whether we

could get into a fight with someone on the street. Shri Jnan Avatar Muni, seeing our enthusiasm about this, gave permission: "Try it!" Rejoicing at this permission, we ran off to look for practice.

We were looking for adventure for several days, walking through all the dark courtyards of the city. Outwardly, we looked like loose, ragged bums, but for some reason this appearance did not attract hooligans. We were on alert and waited for a situation, having thought through in advance how we would strike unexpectedly. In our jacket pockets we had sand, in order to blind our opponents at the beginning of a fight. But no one attacked us, and to attack someone first somehow seemed improper. Of course, we behaved somewhat loosely, looking into the eyes of those coming toward us until they looked away. It seemed to us that when someone was afraid, their energy, as if, flowed toward us. After a yoga session, we asked Shri Subi Lakshmi Devi about this. She, as if joking, said that we were apparently becoming vampires. We continued our experiments further, but a problem with finances arose, and the threat loomed over us that soon we would have nothing to pay for the classes. At first, we turned in all the bottles we could find at home. This would not last long anyway. I suggested to Alexey that we take up stealing and thus solve two of our problems: to find a way to pay for the classes and to provide ourselves with regular stressful situations. Alexey immediately agreed, as he had already unlearned how to be a good boy. Our ideas about morality were somewhat broadened compared to traditional religious and communist morals. First, we believed that everything belongs to God, and everything is given to people only temporarily, and distribution occurs according to the will of God. Second, we believed that in this case the Lord was with us, since we were taking not for ourselves, but for the school, which brings Divine knowledge into this world. And finally, third, we adhered to an idea once expressed by Shri Maha Padma Devi. Once, answering

someone's question, she said that if you take something that belongs to another, you should also calmly accept similar actions toward yourself. In this way, remaining detached, you do not accumulate karma. We were sure that we were not attached to anything, and therefore, without hesitation, we turned to stealing. But this was a little later. For now, on the night before the laboratory, I was doing my homework. Suddenly, I was seized by a desire to write my life scenario. I sat down and began to write everything, starting from early childhood: how my character had been formed, how my father had influenced it, how my mother, grandmother, brother, school teachers, acquaintances, coaches, teammates, and so on had influenced it. I also distinguished the influence of relatives on my mother's side and on my father's side. I tried to identify negative and positive influences, analyzed what character traits and tendencies this had developed in me, how I behaved in different situations, how I reacted to certain behaviors of others. I gave some examples from childhood. The overall tone of my evaluation of the upbringing given to me by my parents was clearly critical. In short, I wrote how my parents made me sensitive, shy, lazy, and overly kind. I concluded that before coming to the egregore, I had lived without purpose or meaning, in a deep, unbroken sleep. Then I described how my life had changed and, especially, my understanding of life after attending the lecture of Shri Jnan Avatar Muni. At the same time, completing another task given at one of the laboratories, I wrote down what parts I had discovered in myself, indicating the place and time of manifestations typical for each part. I described in some detail several parts that seemed to me to be the main ones, constantly acting within me. Toward the end, I honestly described the deep and strong feelings I had for three people involved in my current training. As I was writing these lines, my anahata was radiating waves of energy that spread throughout my body, giving a feeling of extraordinary joy and love. I wrote quite

quickly, driven by a strong sense of revelation. But it still took several hours. And so as not to fall asleep, I drank a coffee beverage. In the end, I filled 16 pages on four double notebook sheets. In the morning, I was at Alexey's place. There we discussed our current affairs. I mentioned in passing that I had completed the homework. Alexey had also started something but then abandoned it, as he could not look at his life objectively from the outside and had not focused his thoughts sufficiently in that direction. However, he had more money left than I did, and he promised me that he would always pay for me when he had the opportunity. We went together to the laboratory.

It all began as usual with dynamic meditation, during which active, fast-paced music was played, partly consisting of Soviet pop songs and partly of foreign tracks. After every two, sometimes three, fast compositions, one slow piece would be played for partner dancing. From the sense of humor with which the tapes for dynamic meditation had been compiled, it was easy to guess who had done it. A characteristic touch of Shri Jnan Avatar Muni was that among the slow compositions for partner dancing, alongside songs performed by Pugacheva, there were also frankly criminal songs. The participants of the laboratory were already mentally prepared for this and could understand that many things should not be viewed stereotypically, and that a song is simply a set of sounds that evoke certain associations in our minds. As for me—and later Alexey as well—those criminal songs simply began to appeal to us with their realistic and cheerful poetry. Things were more complicated with the participants of the Sunday events. They were surprised by literally everything, starting with the attire of the female mentors, the very presence of dancing during the classes, the music being played, and ending with the abundant and delicious food, which was uncharacteristic for the pseudo-ascetics present. Moreover, many were embarrassed by the erotic poster hanging on the wall in the small room. Later, many

confessed this to me: Ivanov, Serikov, Kholodovich. And how many more never admitted it?! That poster had been given by Andrey Pronin to Shri Maha Padma Devi, acting from the most sublime intentions. Overall, the way the classes were conducted gave me a great surge of energy. Slow dances with Shri Subi Lakshmi Devi awakened an active passion within me, which could later spontaneously manifest in energetic actions or in fast dancing. In any case, no sentimental swamp or strong fixation on sexual desire was formed. It was simply like beautiful fragments of learning, which at that time seemed more interesting to me than, for example, hatha yoga classes. At that time, I did not suspect that every pleasant impression has its reverse side. In any case, my emotional center learned this later.

Once, after one laboratory I really did not want to go home. A strong feeling of sadness came over me at the thought that I would have to wait a whole week for the next such class. I told Shri Subi Lakshmi Devi about my feelings. She invited me into the kitchen in order to ask me about my state. I said that I was lacking something, that I was somehow not getting enough from the classes. Of course, I did not say exactly what I actually wanted to say. Shri Subi Lakshmi Devi, having listened to me, asked what I felt when I looked at her legs. I began to recall when I had clearly looked at her legs. I said that I usually felt a duality: on the one hand, they attracted my gaze, on the other hand, I thought that it was not very good. She crossed her legs and told me to look right here and now. I began to look at her legs, dressed in black tights, which could be fully seen, since Shri Subi Lakshmi Devi was sitting on a stool in a very short skirt, turned toward me. After some contemplation, I heard Shri Subi Lakshmi Devi ask what I was feeling. I had to say something. The general meaning of what I said came down to the fact that I liked looking at her legs. Soon I went home and even forgot about the feeling of sadness that had troubled me earlier. In the dances with Shri Subi

Lakshmi Devi, I gradually became a little more uninhibited, more boldly placing my hands on her hips.

After the dynamics, psychology began, as always over tea. Shri Maha Padma Devi continued the topic of scenarios. She noted the fact that I was once again the only one who had completed the homework. Now I understand that, for the most part, everyone came to those classes as if they were an entertaining get-together, and if you took away the notebook in which they habitually took lecture notes, they wouldn't have been able to say what they had studied in the class before last. And sometimes I managed to stand out in some way. At one of the very first laboratories, everyone was asked what trait in other people they disliked the most. Various answers were given, mostly concerning superficial likes and dislikes. I remembered how Garry Kasparov had answered this question—he was my role model at the time. But I didn't like his answer that the worst trait in a person is a lack of decency. I began to think about how I would answer in his place and couldn't find a better answer than the one I gave a few years later in the laboratory. I remember loudly and passionately declaring that I hate stupidity and fools, and noticing some surprise around me, even disapproval among those studying psychology. It seemed to me that they thought calling people fools was arrogant. I also remember how once Shri Subi Lakshmi Devi asked me whether I regretted giving up chess. In fact, at one time I had been crazy about this game, but only because, compared to it, the rest of my life was very dull. But when, by the will of God, I began to discover life from other sides, I easily abandoned my passion for chess forever. So when Shri Subi Lakshmi Devi asked me that question, I answered without thinking that chess is just a game, not real life.

In the laboratory, Shri Maha Padma Devi continued the relevant topic of the harmful influence of parents and relatives on a person's upbringing. She emphasized the fact that even if a child rejects certain

attitudes, a certain reaction is formed within them, which is recorded in the subconscious as an anti-scenario and also serves as a guide for unconscious actions. She gave various examples proving that many parents want their children to remain failures, but disguise this under outward care for them. In one story, she told how the daughter of one mother got a job as a waitress in a restaurant. She worked well and was skillful and careful enough to manage her tasks. One day her mother came, and after sitting with her at the table, she either envied or judged her in an inner dialogue. Outwardly, however, when the daughter was passing by with a tray full of dishes, the mother "caringly" warned her to be careful not to drop them. At that very moment, for the first time in all her time working there, she tipped over the tray and broke the dishes. Her subconscious remembered that when her mother spoke in that tone, a feeling of clumsiness and worthlessness would arise. Many people become that way simply because someone convinced them that they are like that, and they don't even have the opportunity to be otherwise. When imagining their future life, many children either think they will repeat their parents' lives with slight variations, or they dream of something that is very far from the skills that are already being instilled in them by their parents. Relying on these skills or habits, they cannot expect to live an extraordinary life. The longer a child lives in dependence on their parents and listens to their instructions, the more mediocre a person they will become.

According to statistics, all people who have achieved something in the fields of politics, art, business, or science were distinguished by independence in childhood. They separated from their parents relatively early, either in their way of being or in their views on life. But if we take deeply ingrained failures as our teachers, we will not be able to move forward.

After the theoretical part, Shri Maha Padma Devi gave us instructions for the practice. The sans-theater began cheerfully in the large room. We acted out certain scenes in groups of three or four people. Of course, there was no serious training in stage art there, but we learned to treat those life situations playfully which ordinary people treated as drama. Through the example of the sans-theater, we came to understand that in some specific cases people are foolishly jealous, and in others they are foolishly angry or offended. The more deeply we were able at that time to understand what exactly the foolishness consisted of, the easier it was for us in real-life situations to stop the vicious mechanism of reaction.

Shri Subi Lakshmi Devi continued to read aloud excerpts from a story written by her talented acquaintances. Her reading was expressively artistic. It was both interesting and instructive to listen. At times, Shri Subi Lakshmi Devi would ask someone how they would act in the place of the main character in a given situation. The paradox lies in the fact that in self-perception we are always heroes, while in a real sharp situation we are very far from that imagined image. The author of these stories truthfully described what feelings arose in him in different cases, thereby demonstrating how one should practice self-observation—objectively and impartially examining oneself with all the merciless coldness of an investigative mind. Shri Maha Padma Devi gave us a new topic in psychology. The essence of the idea was that in every person there are three roles that they can play in interaction with others: the role of the child, the role of the parent, and the role of the adult. This is best seen in family scenes, since it is precisely in the family that these roles are rehearsed and learned. The role of the child is characterized by playfulness and unseriousness. The child is, as it were, an object of care. And the role of the parent is to take care of someone. For example, a married couple may play games in which one or the other becomes the child, allowing the other

to take on the role of the parent. In the role of the adult—a person is independent, self-sufficient, and serious. In a family, it often happens that a child may enter the role of the adult. And the adults, without noticing this, continue to address him as a child, while themselves slipping into the role of the child. Sometimes a child, a woman, a man, or even an old person may enter the role of the child when they want to beg for something or complain to someone. But all of this happens automatically and has long since become a habit. Therefore, the moment of switching into one of the three roles can be set from the outside, provided that the one who sets it knows the switch button. And the buttons may be different. Most often, pressing the button is the uttering of certain words with a specific intonation, upon hearing which a person receives a subconscious signal to activate the required part. A conscious person can press buttons for others or for themselves, and depending on their goal, can enter one of the three roles. It is known that some Don Juans, when seducing another beauty, like to enter the role of a caring parent, while others may behave like playful children. By acting like children, men can awaken the maternal instinct in a woman and then, taking advantage of this, live off her. Once again, a theater was organized in the large room. We all began to stage various scenes in which the interactions of these three roles were played out. It was fun and interesting. Then came dynamic meditation.

After the dynamic meditation, Shri Subi Lakshmi Devi conducted another meditation, which had been composed and recorded by Shri Jnan Avatar Muni on an audio cassette. At the beginning, we had to sit facing the wall in a kneeling position and listen to meditative, monotonous music in the Zen style. This meditation was called zazen. The task was to awaken sadness within yourself and observe it. In Japan, for this purpose, a gray and empty environment is specially created. In the meditation hall, I merged with the music and observed

how sadness awakened within me. After twenty minutes of meditation, I had become quite sad, when suddenly the music ended, and then on the cassette there began a conversation of some party members at a meeting of a plenum or a congress or something similar. Such a contrast caused a feeling of laughter in me, and I left that class in an uplifted mood. Apparently, with this recording, Shri Jnan Avatar Muni wanted to show what absurdity is happening all around when you look at the world from the state of meditation.

We went out for a walk with Alexey, talking about the events that were happening to us. I remember how we came to the conclusion that the most important thing is to be conscious, to remember yourself. At times, we had lucid dreams. We would recount them to each other, amazed at how many possibilities they opened up. We also believed that the more we remembered ourselves in life, the more aware we would become in our dreams. We came up with different ways to remind ourselves to stay conscious. But I believed that awareness should come as a natural result of a formed intention toward it. It should take root when attention no longer becomes distracted by anything else. But at that time, I did not take into account that in the world many things require a focused attitude toward oneself. What we did better was observing the sensations of the body with all its etheric flows of energy. We walked until about three in the morning, and then, in a cheerful mood, I ran home. Energy was overflowing within me, and I felt liberated.

As I approached the house, I decided to pretend to be drunk, thinking it would amuse my mother, who, as I suspected, must have been worried. Indeed, my mother opened the door, all in tears. I walked in, swaying from side to side and mumbling something incoherent. My mother was very surprised; she couldn't even fully unleash the wave of negative emotions that had built up while waiting for me to return. The joke almost worked. But when, without changing my

act, I went to the kitchen, I ran into my father, who, as it turned out, was also awake and furious. He immediately began angrily demanding to know what was wrong with me, why I was so late, and on top of that, drunk. I didn't have time to answer or even switch out of my role before I received a heavy blow to the face from the back of my father's massive hand. Everything shook in my head, tears appeared in my eyes from resentment. At that moment, my mother ran in and started shouting that I shouldn't be beaten. My father continued to rage, but he didn't hit me again. I tried to explain that I wasn't drunk, that I had only been pretending. I said that I was already an adult and that nothing would happen to me when I went out. I explained that walking at night was even safer, since there was no one on the streets. However, no one wanted to understand me—they only wanted to command, forbid, and so on. My father strictly warned me that this must never happen again. My inner protest was stronger than my fear of him. I decided that I would still do things my own way. It became clear that I couldn't count on financial support. But believing in power, I didn't even think about worrying. The next day, Alexey paid for the class for me. Shri Maha Padma Devi herself met us halfway and allowed us to attend the Sunday event not for 50 rubles, but for 25 rubles, explaining that we came every Saturday. Thus, Alexey paid 50 rubles for both of us, and we stayed.

The event began unusually. When we entered the hall for dynamic meditation, we saw that Shri Jnan Avatar Muni was dancing. His dance was full of confidence and fluidity. Through the rounded movements of his hands, a rich range of emotional states was expressed. We entered the hall and, merging into this emotional wave, began to dance together with Shri Jnan Avatar Muni and Shri Subi Lakshmi Devi. After the dynamic meditation, the most interesting part was the lecture by K.D., held during tea. The topic was mental projection. Shri Jnan Avatar Muni revealed to us the astonishing

process by which any event occurs on the physical plane only after it has passed through previous stages of materialization. Everything begins on the mental plane, for the Bible says that in the beginning was the word. The mental is the plane of thought. When one or several people think about something intentionally, a mental projection is created. It may be destined to manifest much later, but all this time it will exist on the mental plane. Then these thoughts and plans begin to be colored emotionally. In this way, the event enters the astral plane. Gradually, the emotions become stronger and denser. And the event, passing through the vital and etheric planes, begins to manifest in the physical world. This is how everything in this world materializes. Larger-scale events mature longer, while smaller ones may arise very quickly. A person who knows this secret can intentionally bring into life everything they need. It is also possible to predict a possible future, provided that a person can look into the subtle plane. Among the projections that exist there, one must learn to distinguish, by their degree of density, those events that will inevitably happen and those that may never manifest, remaining at the level of thought-forms. It is like clouds: some have already gathered into storm clouds, while others are light and transparent. By looking at the sky, you can assume when it will rain. A knowledgeable person can not only see mental projections but also prevent their manifestation if they have not yet turned into a threatening storm cloud.

The process of dematerialization is exactly the opposite. First, you prevent events on the physical plane through all possible actions on your part. Then, on the astral plane, you must extinguish the emotional wave. After that comes the work on the mental level—to dissolve the existing frameworks. Just as events are materialized, in the same way a powerful magician can materialize an object or, on the contrary, dematerialize it. These are the remarkable teachings that Shri Jnan Avatar Muni revealed to us. He said that when these same

teachings were opened to him by Guru Sotidanandana, he was very surprised and asked why the knowledge was being transmitted so openly, since possessing it one could move mountains. But in response, the Guru explained that in order to use this knowledge, one must be whole. An ordinary person is incapable of concentrating on a magical task. In earlier times, people were more whole, and therefore magicians carefully concealed their knowledge. But now there is no such need, because only an adept prepared by the school can make use of this knowledge. And such a person will not be confined by egoism. And even if they decide to withdraw into it, they will disconnect from the egregore of the school and lose the energetic support without which they will not be able to accomplish a complex magical task.

Shri Jnan Avatar Muni once again emphasized that any event can be observed by us at three stages and felt in the body at three levels: the level of the head—the mental, the level of the chest—the astral, and the lower part of the body—the physical plane. After Shri Jnan Avatar Muni's lecture, we moved to the hall to continue the practical classes. The remarkable clarity that Shri Jnan Avatar Muni radiated lingered for a long time as a feeling of causeless happiness. Under the guidance of Shri Maha Padma Devi, we began to sense within ourselves the vector of time. Some felt it moving from bottom to top, others decided it moved from behind forward. Many said that their vector of time was at an angle or somewhere to the side. M.A. responded to them that one vector was better, another worse. No matter how hard I tried, I could not understand where my vector of time was. Others, for the most part, imagined it instead of truly feeling it. However, according to the assignment, it had to be found in one's subjective sensations.

After another short dynamic meditation, Shri Subi Lakshmi Devi gave us a lecture on physiognomy over tea. From this instructive

lecture, I remember that an upturned nose reflects curiosity, while a downward-pointing tip of the nose indicates insightfulness. A nose divided vertically into two parts suggests sociability, and a nose with a hump indicates aggressiveness and a tendency toward tyranny. We looked at the noses of those present and drew the corresponding conclusions. Based on the shape of my own nose, I could conclude that I had inclinations toward irony and aggressiveness. And the large size of the nose indicated a large amount of energy. Shri Subi Lakshmi Devi also told us something about the ears. It turns out that the ear symbolizes an embryo. Accordingly, the aharata pillar of this embryo should also be considered upside down. This means that the head and the upper chakras are connected with the earlobe, while the lower chakras and the legs correspond to the upper part of the ear. The middle part of the ear is connected with the emotional sphere. Yura Kholodovich, who was present at the class, was found to have elongated earlobes, just like on Buddha statues. All that remained for us was to envy the wisdom accumulated in Yura's ears. In reality, wisdom does not lie in individual facial features but in their harmonious combination with one another. A person with developed intuition can quickly master applied physiognomy. Such a person is capable of sensing what to expect from someone with a particular type of face formed by a combination of features: nose, mouth, ears, chin. By the way, cheekbones protruding from below are a sign of willpower. Thick lips are a sign of sensuality: the lower one is associated with lower emotionality, the upper with higher. The right eye gives off energy, while the left receives it, like the sun and the moon. Shri Subi Lakshmi Devi gave us the basics of physiognomy and answered our questions.

The eyes played an important role. Narrow, elongated ones were called solar. Their owner had a strong, assertive character and could achieve a lot in life. Round, bulging, or with drooping lower eyelids

indicated a dreamy, gentle, and yielding nature. Such a person would be soft-willed and lacking determination. Eye color also revealed what was inherent in a person's character. Black—willpower, determination, unbending strength. Brown—the presence of a large amount of energy, courage. Dark blue—deep intellect, a tendency toward knowledge; light blue—kindness, responsiveness; pale blue—dreaminess, romanticism. Green—magical abilities, often to the detriment of others or oneself. Yellow—a mediumistic mindset, egocentrism. Downturned corners of the eyes indicated kindness and pessimism, while upturned ones pointed to an active, energetic character. The appearance of the eyebrows also revealed a great deal. Graceful, arched brows were a sign of a refined, sublime nature. Straight brows hanging over the eyes were a sign of a beastly disposition. Thick, bushy brows sticking out in all directions indicated unrestrained behavior. Even, wide brows without irregularities suggested balance and peacefulness. Prominent brow ridges indicated kindness and a broad nature. House-shaped brows pointed to insecurity and pessimism. Wide, rounded cheekbones in the upper part of the face indicated a love of dancing and dynamic expression. Narrow ones suggested static postures and stiffness in movement. Wide cheekbones in the lower part of the face indicated a love of sports and martial arts, while narrow ones pointed to cowardice bordering on phobias. Protruding cheekbones indicated an assertive, determined character. A narrow chin indicated inconsistency, instability, unreliability, and laziness. A wide chin suggested loyalty, stability, attachment, and diligence. A dimple on the chin indicated egocentrism; dimples on the cheeks—coquetry. Freckles on the face were a sign of an unbalanced, impulsive character.

The forehead and its shape are of significant importance. A low, narrow forehead is a sign of a beastly nature and limitation. A medium, straight forehead is a sign of a good mental capacity and

balance. The greater the angle of the forehead's slope, the less intelligence its owner will possess. The narrower and smaller it is, the same applies. An excessively high forehead is a sign of an "empty" mind. A convex forehead is a sign of dexterity and petty cunning.

Hair also revealed much about the essence of its owner. Straight hair of medium firmness indicated peacefulness and flexibility. Hair that was too soft suggested spinelessness and lack of character. Coarse, bristle-like hair pointed to a strong-willed, unbending, and goal-oriented nature. Curly hair was a sign of a bad character. Red hair indicated a person who brings misfortune. Fair hair suggested kindness and a calm disposition. Chestnut hair indicated an active temperament. Black hair reflected a desire to dominate and command. At the same time, it is important to pay attention to the overall proportionality of facial features and to consider the entire set of traits as a whole.

Then there was another dynamic part. As I recall, I once again managed to dance in a pair with Shri Subi Lakshmi Devi. After the class, Alexey and I went out walking again, forgetting about time. Only occasionally did the thought cross my mind that somewhere back home my parents were losing their temper. But I didn't want some humiliating fear of punishment to force me to betray what I liked. I returned when I felt it was right, though with a sense of foreboding.

This time they didn't beat me, but they lectured me for a long time. I sat down on the couch in one of the yogic poses and began to listen to their chatter. For some reason, at that moment I felt good and calm; my gaze unfocused, and once again I observed streams of light.

Noticing my indifference to their violent outbursts and tearful lamentations, my parents began to think that I was on drugs. My father, in particular, leaned toward that conclusion. Usually, if someone behaves abnormally, people assume they are a drug addict or

under hypnosis. They couldn't imagine or accept that I was in a more reasonable state than they were. Later, when I began to have serious conversations with my father, he was even frightened by the knowledge and ideas I expressed in a cold, detached state. And I told my mother that her worries were indifferent to me, and that to me she was just another woman, like the neighbor. I thought that my words contained an objective truth that they had to accept. But my mother, hearing such things, thought that I was "frozen." It is remarkable that she used, in fact, a rather accurate term, since the flow of energy to the upper chakras can subjectively be felt as cold. Once, Alexey and I were talking on the phone, and two other people joined the line, talking to each other. Alexey and I simultaneously decided to keep silent and listen. A young woman was speaking with an older man. From their conversation, we learned that she was interested in extrasensory perception. They were discussing topics well known to us. When they finished speaking, the man hung up, but we managed to keep the girl on the line. We played a trick on her, telling her that we had intentionally joined the line to invite her to a lecture. She took the information about the lecture with interest, so we assumed we would see her soon.

After meeting with Alexey, we decided to go to his dacha. On the way, we discussed the latest events in our lives. I told him how, during the event on the topic of mental projection, in the practical session conducted by Shri Maha Padma Devi, I had created a mental projection in which I vividly tried to imagine my discipleship beside Shri Jnan Avatar Muni. At that moment, I came to the only conclusion—that other mental projections were incomparable in importance to this one. I imagined myself in a half-serious, half-playful role (for some reason wearing trousers with stripes) as a person who carries out various tasks for the Teacher. I tried to perform this magical ritual as fully engaged as possible and in the correct sequence. After getting off

the train, Alexey and I walked through the forest and once again began talking about awareness during walking, about observing the breath.

The main practice for self-remembering was the practice of counting breaths. A disciple had to count their breaths for as long as possible. The whole paradox of the practice was that a person, it turned out, could not perform this seemingly simple action. While counting, at some point the person would simply forget what they were doing and drift off into other, unrelated thoughts. Or during the day, they would completely forget that this practice needed to be done at all. Thus, they remembered it less and less often, until they finally forgot about it altogether. This clearly showed that a person, in fact, cannot do anything—they are completely unconscious, subject to external impulses, and lacking will. I shared my impressions with Alexey. "You know, I was practicing this exercise recently, and I became so mechanically identified with the counting that there was only counting left, and I completely forgot that I was breathing."

"That's strange!" Alexey echoed. "And I thought I was always conscious, but it turned out I counted 35 breaths and then 'fell asleep'. And it seems like such a simple thing! Just a trifle."

When we reached the river, we undressed and went for a swim. The water was still cold, and after bathing, we began to do asanas. Doing asanas under the sun on the riverbank was very pleasant. Alexey stayed in one asana, which at that time seemed difficult to me, for about fifteen minutes. It was a backward bend while sitting on his heels. Then we went to his dacha. The dacha turned out to be an old wooden house with an unappealing appearance. Inside, everything was also worn, and even the clutter, along with the furniture, gave an impression of age. On the wall of one of the rooms hung a painting I had seen in many homes—a girl in a 1920s-style hat on a bridge. In the center of the house there was a stove. We did not light it. We

decided to practice a method that Alexey had read about in a printed copy of a book by Bhagavan Shri Rajneesh that had accidentally come into his hands. After discussing the tasks of this meditation technique, we began.

In the cold room, we took off all our clothes, sat facing each other, and covered ourselves with a single wet sheet. Then we began to hum. This sound resembled the mantra "Hum". This is the mantra of the Muladhara chakra. The purpose of this humming was to stop the mind and awaken the Kundalini energy hidden in the depths of the subconscious. Becoming absorbed in the practice, we grew wild, almost feral, while at the same time observing what was happening. Soon, we truly felt heat arise in our bodies. But the most interesting part for me was to feel the vibration of the humming with my body.

We returned in the evening by commuter train in a good state of mind after the practice. The next day, after the yoga class, in the metro we told Shri Subi Lakshmi Devi that we had practiced yoga in nature. She praised us and said that it is especially pleasant to practice pranayama in the fresh air. At the Railway Workers' Palace of Culture, I expected that the people we had invited would come to the lecture. The girl did not come. But a man I had invited while skipping classes did show up.

Walking toward the market, I suddenly heard that a man walking ahead of me was telling a woman something about the third eye. At the intersection, they were about to part, but the man kept insisting, up to the very last moment, on the correctness and necessity of new ideas. I stood very close and listened. They didn't notice me. When they went their separate ways, I caught up with the man and invited him to a lecture. He decided to ask me a few questions to understand the nature of the lectures. I told him something about magic. Then suddenly I said that I was asleep at that very moment.

He said:

"Yes, yes, I think I understand you. You also practice self-hypnosis."

"No," I replied, "all people are asleep. But you need to wake up, to awaken self-awareness." This turn of the conversation surprised him, and he decided to come. But unfortunately, he didn't understand anything at the lecture and never came again.

It is astonishing that even a person who talks about the third eye is not capable of understanding true esotericism. And the lecture was about Toltec magic, known to the world through the books of Carlos Castaneda. Shri Jnan Avatar Muni spoke very engagingly about stories from the lives of great magicians. The most striking story was about how Don Julian, together with one of his disciples, saw the wounded young Don Juan and, by his luminosity, understood that he was the ideal disciple and successor of the Great Knowledge Nagual. From that moment, an astonishing stalking began. At first, Julian and his assistant staged a scene as if their son had been shot and wounded. They wept, bending over him, lamenting loudly. A large crowd gathered. They persuaded several strong young men to carry Don Juan's body to their house for a reward. In the house, a performance began centered on Don Juan's treatment. In reality, he was being treated by Don Julian himself, who was a great healer. But it was made to appear that he was being healed by an old woman—the disciple of Julian. Meanwhile, Julian himself was in the guise of the old man Belisario. In this role, he appeared helpless, constantly intimidated by his stout wife. Time passed, and when Don Juan began to feel better, he started thinking about escaping. He had nothing to pay for the treatment and wanted to run away before the debt was demanded. But Julian read these thoughts and staged an even more complex scene. His cunning and dexterity knew no bounds.

One day, in a fit of fear and despair, the old man Belisario confessed to Don Juan that he and his wife were forced to hide, as

they were slaves of a terrible monster. Belisario slowly, like an old man, approached a barrel of water standing in the room. He dipped into the water, and when he raised his head, something happened that Don Juan certainly did not expect—Belisario turned into a young man of about thirty, with striking good looks, black hair, and a firm gaze. Don Juan could not believe his eyes and was terrified. But Julian calmed him and said that he and his young wife were forced to hide, and therefore used magic as a disguise. They had to transform into old people so that the monster would not torture them to death. Don Julian left. At that moment, Don Juan thought he was being deceived and that there was surely no monster at all. He was already about to run away when suddenly the door of the room opened, a horrifying hissing sound was heard, and in the doorway he saw a dreadful monster with a head resembling a fish and a single eye in the center. Out of fear, Don Juan fainted and lost consciousness.

Soon Don Julian appeared again and began telling Don Juan that the monster could grant Belisario and the old woman their freedom if, in return, they gave Don Juan into slavery. The old man asked Don Juan whether he agreed to repay them in this way for their help. Don Juan felt sick with fear. At night, Don Julian, having transformed into a young man, had sex with his wife in such a way that the whole house shook. His wife, too, suddenly became young and very attractive. Don Juan had never seen anything like it before. He was still very young himself—a muscular and rather simple-minded Indian. In the morning, old Belisario came to say goodbye to him, thanking him for the fact that, thanks to him, they would finally gain their freedom. Belisario embraced Don Juan, with tears in his eyes. He admitted that he felt very sorry for Don Juan, who might become the monster's slave forever. At the same time, the old man's wife, for some reason, was laughing. But Don Julian, as a great actor, had learned to cry precisely at the moment when he found something especially amus-

ing. He sobbed as he said farewell to Don Juan. He told him that he and his wife were going south to study magic. The old man promised that when they had learned magic, they would return to save him from the monster. They left, and Don Juan remained alone in the house.

He heard the monster's hissing, the banging of doors in another room. He became afraid, and at the same time felt so sorry for himself that he burst into tears. He began to think about ending his life. The nausea grew stronger, and he went out onto the porch. At the thought of the monster, he began to lose consciousness. When he came to, he saw Belisario about a hundred meters away, sneaking along and waving at him. Over the course of half an hour, he slowly crawled toward Don Juan. At times he would freeze, as if hiding from the creature, and then continue crawling. When they drew closer, Belisario led Don Juan into a distant room, explaining that only there could the monster fail to notice them. Belisario said that he could not simply leave Don Juan to die and that he had decided to take him along to study magic. Don Juan did not want to study magic, thinking it must be something frightening, but at that moment he heard the monster's hissing and agreed to flee. The old man dug up some clothes and told Don Juan to change quickly so that the monster would not recognize him. When he began to change, he discovered that the clothes were women's. He felt deeply repulsed, since he considered women foolish. Don Juan protested. But old Belisario explained that fleeing in women's clothing was his only chance to survive, because the creature was somewhat short-sighted and, moreover, indifferent to women, and therefore would not pursue him while he wore those clothes. Don Julian's wife showed him how a woman should move—affectedly, coquettishly. Having learned the basics of acting, Don Juan fled together with the old couple. To continue their journey, old Belisario obtained a cart harnessed to mules, along with mule drivers—two men from a nearby village. The

old man introduced the disguised Don Juan to the drivers as his daughter. Along the way, the drivers constantly harassed Don Juan, trying to grope him. In those moments, he began to understand how difficult it was to be a woman, and he developed sympathy for them. He complained to Belisario about the drivers and asked what he should do. The old man, with tears in his eyes, begged him to endure it, to somehow flirt with them until they got farther away from the monster. The more amused Julian became, the more he began to sob.

Shri Jnan Avatar Muni explained to us that through such tricks Don Julian was teaching Don Juan stalking. The role of the monster was played by an ally—a spirit of the subtle plane, which became visible because Don Juan had been brought into a state of heightened awareness. The transformations of Don Julian into either a young man or an old man were carried out through a shift of the assemblage point. Only a magician with a very large amount of energy can shift the assemblage point in this way. To accumulate such a quantity of energy, magicians practice impeccability. And in order to learn about impeccability, they turn to power, observing the signs of the Spirit. What is interesting is that after this lecture, I read Castaneda many times myself, including the story about Julian, but it was never again as vivid an impression as it had been during Shri Jnan Avatar Muni's lecture.

After the lecture, people approached Shri Jnan Avatar Muni and asked various questions. I listened attentively and observed how Shri Jnan Avatar Muni answered. He brought clarity to every question, expanding the understanding of the one who asked it. One man said that his zodiac sign was Gemini. He was constantly running around, trying to do everything at once, tearing himself apart and not managing to accomplish anything. Shri Jnan Avatar Muni explained to him that if he had such an astrological predisposition, then he should be able to manage everything at once. I noticed that the man was so

absorbed in himself that he failed to grasp the importance of what he had been told. When everyone had dispersed, Shri Jnan Avatar Muni, Shri Subi Lakshmi Devi, and Elena Vasilyevna from Akadem went toward the circus stop. Petya and I walked alongside them, not wanting to part with Shri Jnan Avatar Muni. As we walked to the circus, Shri Jnan Avatar Muni spoke with Elena Vasilyevna, as if deliberately giving her special attention. When we reached the stop, Shri Jnan Avatar Muni began to say goodbye to everyone, especially to Elena Vasilyevna. At that moment, a question arose in my mind, and I decided to ask it. I asked why the word impeccability was used. Did it imply that someone was reproaching someone else? Perhaps Shri Jnan Avatar Muni was in a hurry, or perhaps he thought I was a complete fool for asking such a question. In any case, he did not answer and simply walked away with Shri Subi Lakshmi Devi. I myself did not fully understand what exactly I had asked.

Alexey once again managed to resolve the approaching financial problems. He was cleaning hides for tanning, which his father would bring him, apparently hoping that his son would come to his senses and get down to work. After a one-day fast, Alexey and I went out for a walk, looking at different kinds of food. We wanted to learn to feel what the stomach actually wanted. For this purpose, we took small portions of various pastries, drinks, and so on—sometimes paying for them, sometimes using a bit of cleverness. Having gathered several types of food, we sat down at a table in the buffet of the House of Culture "Stroitel". Each product we first smelled, then took a bite, and in the end decided that we didn't want to eat it, leaving it behind. We did the same with the drinks. After trying everything we came across, we still hadn't found what we needed. But at that moment, an answer came to Alexey from within. With great conviction and enthusiasm, he declared that he wanted a pickled cucumber. That was exactly what his stomach required.

Another day, we were walking and went into a café located under the suburban railway ticket offices of the station. At the counter, we took an ice cream each and went to sit at a table. As I was walking to the table, I bumped into a guy's leg. He swore at me. Without even looking at him, I said that he shouldn't have stretched his legs out like that. When we sat down at the table, the guy began making gestures at me, inviting me to step outside and fight. Alexey hadn't seen or heard anything. I said to him: "Look, that guy is picking on us—let's deal with him." While we were finishing our ice cream, Alexey was thinking. The guy was older than us and carried himself confidently. A slight anxiety began to rise inside Alexey. The guy left the café. We followed him. When we came outside, we saw that two more guys of his age, dressed in sportswear, had joined him. They stood about twenty meters away from us, discussing something. At that moment, seeing that Alexey was already about to back off, I started telling him that we had wanted such a situation, that we shouldn't miss the chance. I explained that power itself had sent us this situation, and that now we had to beat them. It was amusing to watch how Alexey hesitated, shifting from one foot to the other. He said that fear was preventing him, not allowing him to act, and the expression on his face and the tone of his voice were undeniable proof of that. But I continued to insist. Inside Alexey, a struggle was taking place, and fear was increasingly taking hold of him. Soon I understood that there would be no fight, but I still kept teasing Alexey, who couldn't tune himself. Even when we were already leaving, I kept suggesting that we go back and take those guys down. Alexey was tormented, because one part of him still wanted to be decisive. We left. Alexey received a good lesson. He had something to become aware of and to reflect on.

One day during a class, we told Shri Maha Padma Devi about how we had been choosing food and learning to feel our stomachs. A few

days later, Petya came up to me. In a half-arrogant, half-curious tone, he asked what Alexey and I had been doing. I didn't understand what he meant. He said that Shri Maha Padma Devi had told him that Petya and I were showing some initiative, doing certain practices related to food, while he, a fool, was doing nothing for his self-development, just like Lida. From that moment on, I started visiting Petya and soon began to get to know him. At that time, he lived near Kalinin Square, in a five-story apartment building, with his parents and his older brother. Later, it turned out that his brother and father were not his biological relatives. That was why it seemed as though they didn't notice him. To them, he was either invisible or an unnecessary lodger. His mother, on the other hand, treated him with all the sentimentality typical of such mothers. She saw me as Petya's friend. Sometimes she even invited us to the table. I remember how Petya struggled over what he could eat and what he couldn't, and what could be combined with what. He spent a long time sorting things out, trying to understand where fats were, where proteins were, where carbohydrates were. He took it very painfully that his diet might not meet certain standards. I recalled that Alexey and I also sometimes talked a lot about food, conducted experiments, and observed ourselves. But the difference between us and Petya was that we did it with joy, with unceasing enthusiasm, while Petya treated everything as some kind of obligation. He didn't listen to my recommendations about sensing the right food with the body, apparently considering me an unserious person. In the same way, he forced himself to sit and look at the Manipura yantra, which had been assigned to him as his individual chakra. I saw that he sat in a nervous state. First, he didn't have a clear decision to concentrate; second, some kind of chaotic energy clearly demanded a different expression. I suggested an evening walk. He started saying that Shri Maha Padma Devi had told him to meditate more, and that walks were useless. I looked at his room—clutter,

unnecessary things, unnecessary people—and I understood there was nothing to do there. I began to explain that one can meditate while walking through the evening city, that the most important thing is to be aware.

I told him that you could look at the auras of streetlights and that it was no worse than his meditations. He stuck to his position. Later, I realized that he was simply afraid to walk late in the evening. I just couldn't imagine that. Once, I did manage to drag him out for an evening walk. We walked along a road that ran between small courtyards. I thought we would talk about various aspects of spiritual self-development the same way I was used to talking with Alexey. I walked in a calm, peaceful state, inviting him to join the conversation. But Petya was troubled by something. He said he didn't see any meditation in it. The farther we went, the more he complained. The culmination came when we both needed to relieve ourselves. There was almost no one on the street. At my suggestion, we went into the bushes. I relieved myself without any problem. I looked—Petya was just standing there. "What's wrong?" I asked. "You wanted to pee." He looked around fearfully at every rustle, as if someone might accuse him of something. In the end, he didn't relieve himself, and we went back. "This kind of walk isn't productive," I thought. And at the end, Petya even accused me of being used to wandering around idly, wasting time. A sense of inner laughter didn't let me take offense at him. Once, I came to visit him and found him together with Lida. The situation hadn't changed at all. Now the two of them were talking about how they needed to do something, but they had neither the energy nor the desire for it. I tried again to offer them my approach. As a result, after some time of dull conversation, Petya said that my presence was pressing on him and made him think about suicide. That was when I realized that some kind of illness lay behind this, and I

decided that for now I wouldn't trigger the symptoms of such an illness with my presence.

The school year was coming to an end, and I had to take my exams. Somehow, in a way I couldn't quite explain, I forced myself to focus on preparation. The school organized special classes to prepare for the exams, and I had to attend them a few times. There I learned that during the exams we would draw numbered tickets, according to which we would have to answer either in writing or orally. I also learned the contents of these tickets. All that was left was to prepare. At home, going through all these tickets and flipping through the boring textbooks, I came to the conclusion that at best I would be able to prepare for two or three tickets. Then I remembered a story from Yogananda's book "Autobiography of a Yogi", which Alexey had told me. As a more senior member of the egregore, he managed to get hold of such interesting books. So, in that story, it was told how Yogananda took his exams in America after spending the entire academic year in India, in the ashram of his Guru, Shri Yukteswar Giri. The Guru told him not to worry, to go and take the exams. During the exam, Yogananda drew exactly the tickets he had studied and passed with top marks. I thought it would work the same way for me. Once, during one lab session, we practiced a kind of parapsychological exercise. Working in pairs, we would think of numbers. One person had to think of a number, and the other had to name it. At the same time, the one who was supposed to guess the number would first mentally suggest the number they wanted the other to choose. This was easier than telepathy—reading thoughts. Here, all you needed was to send a strong mental image that your partner could pick up, because they were choosing a random number from 1 to 9, and at the moment of choice they were susceptible to suggestion—if they hadn't already decided in advance on a number. Later, Alexey and I successfully carried out these experiments together. Once, I even had some

fun messing with my classmates, guessing the numbers they were thinking of. My accuracy rate was around eighty percent. I decided that I would use the same tactic during the exam: I would fix the ticket I needed in my mind, and then pull it out. I also thought about the possibility of clairvoyance. It would be nice to see the number through the paper. After trying it at home with cards, I realized it wasn't that simple. Before the exams, there was a graduation evening. So that I wouldn't get bored there, I brought Alexey along. As usual, he came dressed like a street kid—in wide gray pants and a worn red jacket. Sitting at the back desk, we studied the chakra emissions of our homeroom teacher. Alexey detected manipura energy in him. But later we came to the conclusion that it was more likely the akitra chakra, since he clearly had a tendency toward patriotic feelings and loved stories of heroism. Akitra lies between manipura and anahata, and it is precisely such states that are generated there. Then we went to the assembly hall. There were already many performers. Endless demagoguery. But I showed Alexey the school troublemakers. With one of them, we even considered settling things when we ran into him in the school cafeteria—he had looked at us the wrong way. He was the same guy who had once waited for me on the school steps but never got the chance to meet me. Since then, he had clearly grown stronger from sports. Apparently, by the next year he was supposed to become the strongest in the school, since the class of those born in '74 was graduating. The fight never happened. He didn't come over, and we didn't have any serious complaints against him anyway. I also noticed that the girls in my class had started reacting to me differently. Apparently, they sensed the emergence of a new energy in me. Once, during a geography lesson taught by a nasty bitch who especially disliked me, I took my seat. The teacher was surprised that I had actually decided to attend her class. For all my previous absences, she had given me a huge pile of failing grades. But she was even more

surprised when two girls immediately sat down beside me, one on each side, wrapping their arms around me closely. They were the two longest-legged and most sexually uninhibited girls in the class. Seeing such tender attention toward me from my classmates, the teacher softened, cheered up, and stopped being angry with me. Soon, I received several top marks in geography, securing myself a passing grade for the year. I took exams in several subjects. The easiest ones were Russian and literature. Even though I hadn't read all that nonsense required by the curriculum, like "War and Peace" or "Crime and Punishment," I was able to reason out loud for a while. That's what helped me. On the geometry exam, I actually pulled the ticket I had studied. I had prepared two tickets, but I knew that one best. The physics exam went the worst: I knew almost nothing.

I pulled a ticket—there were three questions on it. I only knew the answer to one. Then I just sat there. I looked across the row—Mikhail had already finished everything and was sitting as well. We exchanged glances, and I tossed him my ticket. He quickly solved everything and, choosing the moment when the teacher turned away, threw the sheet back. I managed to copy it all down just in time. That's how I passed all my exams. I asked Mikhail why he had helped me. He explained that by helping others, he improves his karma. "If only everyone thought like that," I thought. As I walked away from the last exam, I thought that I would never set foot in that school again, although my negative attitude toward it had somehow faded. During one of the lab sessions, we learned that in addition to all the classes being conducted—yoga, lectures, events, and lab work—another regular class called meditation was being introduced. Shri Maha Padma Devi gave a lecture on meditation. She spoke about the different forms of meditation: static and dynamic. She emphasized that all types of meditation share the same goal—to remain in the witness. Then she outlined the prospects and briefly described the

meditations we would be practicing. Among them were chaotic meditation, laughter meditation, Nataraj, the Grof method, various Rajneesh methods, Sufi practices, zazen, and many other types of meditation. This time, a Christian mystery was conducted—a very powerful practice for opening the anahata, taken from esoteric Christianity. In this mystery, one had to stand for a long time with arms stretched out to the sides. The practice was guided by the voice of K.D. from an audio cassette. The recording followed a clear ritual sequence of the mystery, with a specific chakra-channel concentration and the repetition of a Protestant prayer: "Lord, have mercy on me, a sinner." Soon, everyone participating in the mystery experienced a state close to repentance, and some even had tears in their eyes. It was a miracle—to discover Christianity through the heart. Alexey and I grew fond of recordings of songs by the monk Roman.

We had all of his concerts, and although we didn't really think much about the meaning of the songs, we valued the state that emanated from them. I loved, before going to sleep, to sink into a state of deep religious sadness and cry while listening to those recordings. These were not tears of self-pity—they were tears of happiness without a reason. Petya and I also had a collection of dance music for dynamic meditations. He had specially recorded a ninety-minute cassette of such music. It included several songs by Sandra, Boney M, C.C. Catch, and also some temperamental tracks by some cheerful Black performers whom I later saw in a music video on television. Alexey said that Sandra had been recorded for him to develop his svadhisthana. He realistically assessed the fact that he had too many complexes on that chakra. Sometimes, at his place, we would hold dynamic meditations, dancing to the music for long periods of time. We liked to parody the dances of other participants from similar meditations at I.A.'s apartment. We also enjoyed repeating the dance movements of K.D. Petya, in particular, did this

often, trying to enter that special state of happiness that K.D. usually radiated while dancing with us. From dynamic practices, we could spontaneously shift into shamanic rituals or descend into complete chaos of expression. We considered such practices useful, and Alexey even considered them necessary. At times, we got carried away practicing various karate strikes, then observing how the speed and strength of movements changed with the activation of additional energy channels (svadhisthana, manipura, anahata). Svadhisthana gave density to the energy field, manipura gave speed, and together they added fluidity and strength. With the activation of anahata and the strong emotions connected to it, a significant increase in striking power became possible. We were convinced that with such knowledge we would be able to defeat those who trained only the muladhara. At the same time, discussing well-known fighters and movie actors—Bruce Lee, Chuck Norris, Jean-Claude Van Damme—we came to the conclusion that some emotional chakras were also active in them. For example, in Bruce Lee, the energy flowed like a fountain from muladhara to manipura, but it found its expression through muladhara. Van Damme had a well-developed svadhisthana and sometimes activated anahata. In Chuck Norris, akhita—the chakra of heroism—was especially noticeable. It must be admitted that this was, of course, a superficial view. Once, after listening to a lecture by K.D. at one of the Sunday classes on the topic of astral karate, we decided to conduct some observations. In that lecture, K.D. explained that modern karate schools do not have a completely correct approach to training. First, the muscles become overly exhausted after training, and instructors do not possess methods of rapid recovery through relaxation. Second, insufficient attention is paid to developing real combat qualities in a karate practitioner. And finally, instructors know practically nothing about energy and the methods of mastering it.

They do not teach strong emotions, which are already elements of astral karate.

But the most important thing, often mentioned in the works of Guru Varaverya, is that Eastern rituals are used in training sections, which feed the Chinese and Japanese egregores. At the same time, a practicing karateka gives away a great deal of their energy while receiving very little in return. Guru Varaverya developed his own rituals, creating the School of Aharata, which is part of a progressive high-vibrational Indo-European egregore. Thus, a proper energy exchange was established for all practitioners of martial arts in Russia—of course, for those who use the rituals of the Aharata school. Shri Jnan Avatar Muni taught us several techniques of energetic combat used in astral karate. The most fundamental technique is infiltration into another egregore with the aim of eliminating outdated, regressive ideas and, in return, introducing new, more advanced ideas and methods. All of this is not done at once, but step by step: first, you need to show your similarity to the members of this egregore, then prove your loyalty, and gradually earn authority (which means you must use the same language and rely on the same tradition). But later, when people begin to listen to you, you slowly introduce more progressive ideas, presenting them in a form attractive to those around you. To carry out such work, you need to combine the qualities of patience, flexibility, consistency, persistence, and, of course, cunning. But to become a leader in this new capacity, you must have a significant advantage in personal power compared to the average energy level of the members of this egregore, and also a clear advantage over the previous leader. This is roughly how infiltration into egregores takes place. But each case is individual. Some egregores have not yet lost their instincts of self-preservation, and it is more difficult to infiltrate them than the loose field of some casual social group—it may require time and effort in this direction. For

successful infiltration, it is also necessary to learn proper chakra-energy diagnostics: you must see which chakras sustain the collective field, estimate how much energy of that type will be required and whether it is possible to shift the interaction to another plane. You need to understand what kinds of energy—and accordingly, knowledge—the members of this egregore are ready to perceive. Of course, you must clearly know your goal and act according to a flexible plan that can be slightly adjusted depending on circumstances. At one of the classes, Shri Jnan Avatar Muni demonstrated a sans strike, sharply shouting "ha" at the moment when the listeners' attention had become too dull. It was a spontaneous astrokarate strike. Thus, armed with such valuable knowledge, Alexey and I went to local martial arts sections to observe how they operated.

The first section we went to was a taekwondo class. The training sessions took place in the Spartak sports complex. About 50 people were training in the hall at the same time under the guidance of a coach of about 30 years old, with a stern expression and an equally intimidating voice. He, like everyone else, was dressed in a white kimono. At the beginning, there was a traditional warm-up, similar to what I had done in wrestling and football training. It started with running in circles. Then, while running, various elements were added—there were many of them. After that came a stop, and the warm-up continued standing still. All the joints were worked out, the muscles were stretched. Then came push-ups, squats, abdominal exercises—in other words, more strength-oriented exercises. Only after an hour of warm-up did they begin practicing individual strikes with shouts. After each shout, Petya and I imagined energy flowing into the Eastern egregore. The coach demonstrated the strikes energetically and shouted louder than anyone else. Then they moved on to combinations of strikes. No one paid any attention to our presence. The hall was huge and tall, and we were sitting in a corner on a bench. Soon,

the coach divided everyone into pairs, and they began practicing strikes together. An interesting detail was that when the coach saw someone performing poorly or being lazy, he would come up and kick the disciple. There were a few girls there, though physically they didn't amount to much. They also sometimes got a heel to the stomach from the coach. There was no real sparring—just practicing strikes. One short guy with good technique stood apart, working toward the next belt. He was the only one worth watching. His movements were classic for taekwondo. The high kicks, in particular, looked especially impressive. After sitting through the entire training session like that, we left, without really learning much or being able to assess how flawed the coach's training methodology was. It's hard to judge anything when you don't have the necessary experience. Next time, Alexey took me to a training session with a coach he had studied kyokushin karate with. Now that coach was teaching Thai boxing at the River Workers' Club, located in a building on the way out of the city toward Berdsk, at the Instrument Plant stop. Alexey told me that this coach had a first dan in taekwondo, that he himself was a karate practitioner, but taught Thai boxing because it was a more fashionable name. Alexey assured me that at the initial stage there was no significant difference. We arrived when one session had just ended and another was about to begin. The door to the hall was closed, and we waited in the corridor. Alexey told me that his coach's name was Konstantin.

At that moment, the door opened, and a young man came out. He quickly greeted Alexey with a handshake. Alexey asked him to let us in to watch the training session. He said that watching was allowed, but talking was not, and told us to come in at the start of the next session. Then he left. Right then, some girl appeared and also stood by the door in the corridor. It seemed a bit unusual to me that Alexey addressed the coach simply by his first name and greeted him with a

handshake. However, Alexey spoke of Konstantin as a good coach. We were talking among ourselves about him and about karate when the girl addressed us and started asking who we were waiting for. Alexey said that we were waiting for Konstantin's session to finish. "Do you know him?" she asked, and then began asking about him. It sounded rather amusing. I thought that perhaps she was friends with him and wanted to find out more about him, as if she were considering him as a potential husband. Alexey gave a positive description of his coach, explaining to the girl how devoted Konstantin was to karate. Then we started talking with her about yoga, telling her how useful and interesting it was, and invited her to a class at the University. She told us how, as a child, she loved sitting in one position, and how at a pioneer camp she had made a bet with someone that she could sit in that position for half an hour. She won the bet, but afterward couldn't get out of that position for a long time. We kept telling her about the wonders of yoga, but she was looking for something else, something much more ordinary. Finally, the training session ended. We entered the hall. Konstantin, apparently, was talking with the girl at that moment. The next group began to gather as well. The hall turned out to be smaller than the previous one—narrow, but elongated. In the left section, some man was training, looking slightly older and more intimidating than Konstantin—perhaps because he was bald. We noticed that he had good flexibility and a solid build. Soon, Konstantin started the training session. We sat on a bench about five meters away from those practicing. It couldn't be said that he conducted the meditation properly, but the very attempt pleased me—they sat on their knees, and he gave them a tuning with a couple of good, straightforward phrases. Then the warm-up began. For some reason, I liked it more than the one in the taekwondo class. And although everyone here was a beginner, they all performed diligently. It seemed to me that this training had more of the spirit of

martial arts. Before long, Konstantin's bald companion left. The Thai boxers were paired up and began working on a strike known in karate as a low kick. At that moment, Alexey began passionately explaining to me how painful it is when you get hit on the side of the thigh with a kick. At that point, Konstantin gave us our first warning—not to disturb with our talking. He would approach some of those who were striking incorrectly and hit them himself.

It was really painful. After that, Konstantin gave them an intense set of exercises—push-ups, squats, and abdominal work. In between, he added various less demanding exercises. During the push-ups, he taught them how to exert maximum effort. Then they ran in circles again. After that, they stopped and practiced strikes, then quickly went back to push-ups, squats, and abdominal exercises. The actions changed rapidly, creating an overall impression of intensity. We started talking loudly again, and this time Konstantin firmly said that he would throw us out if we didn't keep quiet. We had to switch to whispering. Toward the end of the session, Konstantin once again had them kneel and gave them a meditative tuning, offering some parting words. We left the training session discussing Konstantin's personality. We came to the conclusion that his muladhara, svadhisthana, manipura, and anahata were working quite well. We assumed his manipura was active because he showed a certain strictness in maintaining silence in the hall. In reality, he was more of a muladhara-anahata type. We also noticed that he had a kind of romantic attitude toward martial arts, almost mystical. We wondered whether Konstantin could come to our school as a disciple. And the answer seemed to hang in the air. It is still hanging there.

At home, my parents grew increasingly worried that something was off about me. Some of my reasoning and new habits puzzled them. For example, I bought a record of Bach's music and listened to it, believing it helped me open my sahasrara—the silent knowledge.

My mother said it was funeral music. She's from the "stumps" and doesn't understand classical music at all. For some reason, though, my parents didn't like my interest in criminal songs. In the evenings, I enjoyed listening to the bandit songs of Rosenbaum and Shufutinsky. I was drawn to their sincerity. Listening to such songs, I felt waves of vital calm spreading through my body. I was also thrilled by the realization that even in the coarsest things, there is something divine. In the mornings, I didn't really feel like doing yoga, so, following the recommendation of Shri Maha Padma Devi, I began starting my day with a dynamic practice after a cold shower. That was fun. I didn't just dance—I went wild, I worked myself into a frenzy. One morning, I was practicing a complex dance with a ski pole. I spun it in every way, struck with it, tumbled across the floor. During the dance, I felt a strong urge to use the pole like a spear. Without losing the right state, I began throwing it, embedding its sharp tip into the door. It was the door to a small alcove in the room where my brother and I lived. After that, the door became slightly deformed. I didn't think it made it any worse. But my parents had a different opinion and regarded it as yet another act of vandalism.

Once, my father decided to go with me to an event that took place on a Sunday. He came to the apartment of Shri Maha Padma Devi while people were still gathering. Everyone was sitting in a small room. I kept to myself, trying not to identify with my father's presence. Andrey Pronin entered the room. He was dressed formally and carried a folder of documents. He began taking them out and discussing various matters with Shri Maha Padma Devi in front of everyone. Few people understood the essence of these matters, but it made a certain impression on my father. He caught part of the conversation—it was about opening a business, about a charter, and everything connected with it. Noticing my father, Pronin seemed to guess who he was. They exchanged a few words. As a result, Pronin

took on the role of a friendly patron or host who was pleased to see the father of his young acquaintance. Then Shri Jnan Avatar Muni appeared, arriving with Shri Subi Lakshmi Devi, and soon a dynamic meditation began in the hall. My father also went into the hall, but he never managed to loosen up. He shuffled awkwardly and mostly watched the others. Shri Jnan Avatar Muni danced, jumping high and landing softly, alternating between his left and right foot. A Christian cross had appeared on his chest. He radiated happiness. Every movement of his radiated lightness and grace. Of course, my father saw none of this. As it later turned out, he was convinced that Pronin was Shri Jnan Avatar Muni—that is, the great Teacher I had tried to tell him so much about. In his view, Pronin matched that role more, while Shri Jnan Avatar Muni seemed to him just some guy. He was very surprised that this "guy" began to read a prayer before the class in the small room. Regardless of anyone's perception, the individuality of Shri Jnan Avatar Muni began to reveal its supernatural nature. After the prayer was read, a sense of grace began to spread throughout the room, and Shri Jnan Avatar Muni began his wise lecture. The lecture was about the unity of the three main centers in a person and the art of acting as a whole. During the lecture, Shri Jnan Avatar Muni emphasized the fact that in ancient times people were more whole; they had fewer parts. For example, the fishermen who followed Jesus had roughly two or three parts: the role of a fisherman among other fishermen and some role within the family. The role of a disciple became the third. But for its sake, they left the first two and at that very moment became whole. A whole person can do far more than someone who falls apart, pulled now by one part, now by another part of their suffering personality. Only a whole person can truly act. Many remarkable creations, both large and small, were made long ago precisely by true masters of their craft. Such people are very difficult

to find now. Even if someone manages to create a copy of some ancient work, it will still lack a soul.

In the past, masters created by putting their soul into their work—in other words, they engaged in it with all three centers. They directed all their thoughts, all their feelings, and all the actions of the physical body into their work. Their inner dialogue was not occupied with anything else. Their feelings were not distracted by other objects or bodily desires and did not pull them away from their work. Now, in large factories and plants, people work like on an assembly line—it is mass production. They put no feelings into the result of their labor. And that is why many factory-made products are of poor quality and break quickly. A person working at a machine is lost in their dreams and memories. In their inner dialogue, they replay various scenes from films, or from their family life, or from workplace interactions with others. The body, thoughts, and feelings of such a person are in different places. The physical, emotional, and intellectual centers act out of sync. A great deal of energy is wasted. As a result, by the end of the working day, workers feel very tired. Shri Jnan Avatar Muni said that many mistakenly believe that meditation and self-awareness can only be practiced in special conditions, in a secluded place. Cleverly justifying themselves, many say that since they do not have such conditions, they cannot engage in self-improvement. But in reality, one can meditate always and everywhere: in transport during a crowd crush, in a queue for milk, at work, standing at a machine. The most important thing is to stop the inner dialogue and to be here and now in what you are doing. All the greatest masters of creativity created precisely in such moments. Through the striving for awareness, a person begins to reproduce these moments more and more often. After Shri Jnan Avatar Muni's lecture, there were more classes. I remember that at some point, Shri Subi Lakshmi Devi addressed my father. I think she asked how he liked it, speaking in a gentle voice and with a

kind smile. He felt awkward that attention had been drawn to him. He said something formal and soon left. At home, he told me that Shri Jnan Avatar Muni had been giving the entire lecture specifically for him. I disagreed, since I myself had really liked the lecture. But my father insisted that among all those present, only he knew what it meant to stand at a machine. "That's true," I thought. But thank God, at least at that time my father did not find anything alarming in what was happening there. Soon, classes at the dacha began to be organized on weekends. These classes took place on Sundays and therefore replaced the events at the apartment. Everything was organized in a very interesting way. First, we would travel together on an electric train and read some book. We read aloud, taking turns, paying no attention to random listeners. We read Perepelitsin, Rajneesh, Ouspensky, and Castaneda.

Sometimes we went with Shri Subi Lakshmi Devi, sometimes with I.A., and sometimes they drove us together. Shri Jnan Avatar Muni was always already at the dacha or walking nearby. On the way from the train to the dacha, we were also given various practices: sometimes we walked in a special way, sometimes we concentrated on something. And when berries began to grow in the forest, we started picking them before arriving at the dacha. This was a practice of karma yoga. It should be noted that a selected group was allowed to go to the dacha—mostly those who attended the lab sessions, and almost all of them were young. When we arrived at the dacha, the first thing we did was go up to the second floor, where Shri Subi Lakshmi Devi, and sometimes Shri Maha Padma Devi, led us in hatha yoga. Doing asanas at the dacha was more pleasant than in the city, despite the uneven floor on the second level—it was always necessary to take those irregularities into account in order to assume the correct posture. The difference in teaching between Shri Maha Padma Devi and Shri Subi Lakshmi Devi was that Shri Maha Padma Devi conducted

everything in a more gentle mode: shorter breath retentions, and the asanas were not arranged in a structured sequence but rather in a free order, as she herself preferred. It was easier, but I was still more drawn to the classes with Shri Subi Lakshmi Devi. It was necessary to endure, proving that I could hold my breath longer than anyone else, that I could remain in any difficult asana for a long time. Others also struggled; sometimes I even thought with apprehension about the upcoming yoga class. But gradually, I began to understand the meaning of the word "must." When we went down to the first floor, the next class began. Before it, following the tradition of all lab sessions, we spread a tablecloth on the floor and brought various food from the kitchen. All of this was done quickly and cheerfully. The next class was most often led by a Mentor who did not teach yoga. The level of knowledge at the dacha was deeper. The main topic was sans-energy psychology, originating from the ancient Vedic tradition and translated into a very precise and clear psychological language. In sans psychology, many specific terms and interesting schemes were introduced, explaining the great essence of all processes occurring in this world. All people living on Earth were divided by us according to the energies of tamas, rajas, and sattva. Then we divided people according to the chakra system. We had to learn to determine which chakra was dominant in a person, which chakras worked well, which worked poorly, and which did not work at all. There are various intermediate types of people: sattva-tamas, sattva-rajas, and rajas-tamas. There are also special combinations of chakras. The main ones are: muladhara-anahata, svadhisthana-vishuddha, and ajna-manipura. I always suspected that there was also an anahata-sahasrara combination, but we were not told about it, because its manifestation cannot be encountered in the social environment. Apparently, the functioning of this combination occurs only in a few individuals, on a level hidden from others. The most important thing for us was to understand how

these gunas, chakras, and combinations manifest themselves in everyday life. For this, we discussed in great detail all the characteristics of these functions through many real-life examples.

Then, in the world of sans-energy, we ourselves entered different gunas and expressed them. At first, the tasks were simple. For example, at the end we had to demonstrate a state of rajas, or in a short scene show the interaction between a person of sattva and a person of tamas, and so on. Then, from class to class, the tasks became more complicated. We were also given homework—to prepare various scenes. After the psychology class, there was usually a dynamic meditation. Shri Subi Lakshmi Devi continued her playful game with me, drawing me in more and more. Now our slow dance was becoming more and more explicitly sexual. We touched each other more closely. After such a dance, I had something to remember and dream about. During these dances, some people—and especially Serikov—would glance sideways at us. His only reaction was usually a slight, quiet resentment and a long-lasting gloomy mood. Once, as we were already leaving the dacha, I saw Serikov linger on the porch with Shri Subi Lakshmi Devi. That day, he had brought her some kind of gift or craft he had made at her request. As a reward, she kissed him on the cheek. I saw how he lit up after that, how he wagged his tail like a dog that had been thrown a bone. The thought came to me that such literal dependence was too humiliating and foolish. Happiness that depends on a kiss on the cheek is a foolish kind of happiness. Recalling the group from our first classes at the dacha, I remembered that Andrei Ivanov was not there at the time because he had gone on a hiking trip to Altai, and Andrey Pronin was also absent. It seemed that Pronin had gone to visit his parents in Kharkiv. Internally, I did not understand them, especially Ivanov. How could someone miss classes because of some hiking trip? Before he left for the mountains, he had been asked such questions at a meeting. But he

replied with a kind of foolish pride that he couldn't live without the mountains. He still couldn't understand what great knowledge was being revealed to him. As for Pronin, I did not know what circumstances had made him leave, so I did not judge him. The regular group consisted of: me, Petya, Nina, Lida, Igor, Vlad, Elena from Akadem with Oksana, and Sasha Serikov. Sometimes other people would appear—those whom luck granted the opportunity to reach this place of power. It should be noted that at the dacha the atmosphere was already less formal than at other classes.

The appearance of Shri Jnan Avatar Muni brought an entirely extraordinary wave of joy. He danced together with us during the dynamic meditations. During the theoretical part of the psychology classes, he usually stayed in the kitchen. From there, it was easy to hear what the lecture was about. And during the practical part with sans-theater, Shri Jnan Avatar Muni liked to drop in to watch our amusing expressions. During that same period, lectures were being held at the Zhdanov House of Culture, and a little later at the Gorky Cultural Center. New people began to attend the lectures. Among them, one face started appearing more and more often. It was a fair-haired, thin, lanky guy—Sasha Murashko. After attending a lecture for the first time and listening to it, he approached Alexey in a half-skeptical, half-interested state with a question. He asked what was taught there and what prospects awaited in the future. The question sounded out of place, almost crude. But Alexey knew what to say to interest a newcomer. From then on, Murashko began attending classes regularly. Soon he joined yoga at the University, and a little later, he started coming to the dacha as well. Meanwhile, Alexey and I observed him, since he liked to reflect after the lectures. Once, there was a very cheerful and interesting lecture by Shri Jnan Avatar Muni in which he explained that it is foolish for a healthy person to always walk on crutches, and foolish to be afraid to touch your own nose,

thinking that by doing so you are committing a sin. In this way, Shri Jnan Avatar Muni taught us to break life patterns, not to succumb to the unhealthy influence of the social environment, and not to follow the crowd. Shri Jnan Avatar Muni gave various historical examples of how some enlightened individuals preferred to leave this world rather than submit to the influence of the crowd. Christ was crucified, Socrates was poisoned, Mansur was stoned, yet they remained happy in their choice. Although there is another path. One can create the appearance of conforming to the norms of society, while at the same time expressing oneself naturally on a level hidden from others. After all, many natural expressions in society may be mistaken for schizophrenia.

I remember how, after that lecture, Murashko, standing at a bus stop, was explaining to me and Alexey what schizophrenia was. In a dull, cynical tone, he talked about what kinds of behavior could be called schizoid. We laughed, because we thought that our everyday behavior closely resembled his descriptions. We told him something like that we had a positive attitude toward schizophrenia. I really liked the classes at the dacha. I constantly thought about how to get the necessary fifteen rubles so that I wouldn't miss a single class under any circumstances. One way or another, I always managed it, unlike some others who were working and receiving a stipend. At some point, another problem arose. The thing was, the class took place on Sunday—a day off. My parents decided that on weekends I was supposed to work at the dacha. Of course, I didn't want to go there and did everything I could to get out of it. But my parents literally dragged me there by force. I had to go on Friday and then run away to catch the train on Saturday evening. Because of this, various conflicts arose. But they never managed to force me to miss a class. Once, my father started beating me severely because I refused to go to the dacha. He hit me in the face a couple of times and kicked me in the

groin. He was furious and kept beating me until I flew onto the loggia after another blow. There I hit something else as well. In the end, I concluded that I would have to go. Pain and depression became the deciding factors. The next day, I ran away again. I remember how happy and full of energy I was, running along the rails and thinking that if the train didn't come or I missed it, I would walk to the station I needed by morning and make it to the classes. At home, conflicts were brewing over the disappearance of certain things. Since I believed that everything necessary and useful for the egregore had to be delivered, I made my modest contribution. Once, I brought a serving table on wheels to Shri Maha Padma Devi. She had once said that she dreamed of having one. I thought that at home, at least for me, things wouldn't be any worse without it. Then I got into the habit of taking cassette tapes from home and, through Shri Subi Lakshmi Devi, passing them on to Shri Jnan Avatar Muni. Mostly, they were criminal songs and "Sektor Gaza". I really liked that Shri Jnan Avatar Muni listened to such concerts. I brought Rosenbaum and Shufutinsky, Lesopoval, and so on. At first, no one at home noticed the disappearance of the tapes, but later it became obvious. My parents' dissatisfaction continued to grow.

At the classes, we were given increasingly deep and interesting knowledge. We learned about the correspondence between chakras and planets, and about the seven main physiognomic types. Shri Subi Lakshmi Devi told us about the characteristics in body constitution and facial features of the types formed by the prominence of one chakra or another. Their approximate description is as follows:

1) Muladhara type: Mars, developed musculature, protruding jaws, red hair, sharp movements.

2) Svadhisthana type: Mercury, rounded body shapes, soft facial features, smooth movements.

3) Manipura type: Sun, striking appearance, pronounced facial features, confident movements.

4) Anahata type: Venus, soft facial features, in women large breasts, harmonious body movements.

5) Vishuddha type: Jupiter, refined facial features, graceful body movements.

6) Ajna type: Saturn, strict facial features, bony body, large forehead, pronounced gesticulation.

7) Sahasrara type: Moon, large eyes, unconventional movements.

1) Muladhara type. Mars. Developed musculature, short stature, protruding jaws, sharp movements, red hair, often standing on end like bristles, frequently a reddish complexion of the face and skin, a decisive, direct gaze, emotions sharp and vivid. Speech is active; the voice and laughter are sharp. The palms are hot and dry. A typical representative of this planet was Gosha: red-cheeked, with active movements, straight eyebrows, and great physical strength.

2) Svadhisthana type. Mercury. Rounded body shapes, short stature, soft facial features, expressive and mobile facial expressions, a quick glance. The hair is soft, brown. The eyes look inquisitively, like a child's. The voice is high, silvery, like a little bell. The laughter is joyful. Speech is active and verbose. Such a person remains a "child" into old age. Movements are smooth, rounded, and quick. The character is restless and superficial. A vivid representative of this type was Shri Maha Padma Devi. Active, lively, despite her age, with quick, mobile facial expressions and movements, and active speech.

3) Manipura type. Sun. A striking appearance, pronounced facial features. Above-average height. Light-colored hair. Body proportions like those of a classical Apollo. Well-defined musculature, a proportional body. Movements are decisive and authoritative. Great

confidence, a regal quality in gestures. The eyes are solar, the nose is straight. The gaze is strong, calm, and commanding.

An example of this type was Shri Jnan Avatar Muni himself. Always calm and resolute. With a distinctive regal manner, composure, large facial features, and in his bearing outwardly resembling an ancient Apollo.

4) Anahata type. Venus. Soft facial features. In women—large breasts, harmonious body movements. Proportional build, a face with harmonious, rounded features. The eyes are bright, the eyebrows are rounded, the height is short, the lips are full. The stature is below average. The limbs and body parts are rounded and harmonious. The voice is melodious and soft. The character is warm and responsive. Harmony and a sense of perfection are inherent in such a person from birth. Aestheticism, perfection in movement.

From our group, this type corresponded to Natalia Nikolaevna, Oksana from Akadem, and of course Shri Maha Padma Devi—the very embodiment of harmony, aestheticism, responsiveness, and warmth.

5) Vishuddha type. Jupiter. Refined facial features: dark hair of medium texture, graceful body movements. The head is large, the forehead is high, the ears are small, the neck is thick, the chest is broad, the legs are straight. The character is diplomatic and calm. In any situation, such a person tries to act delicately so as not to offend others. They can easily resolve any conflicts. Such people make good political figures and diplomats. They have an authoritative, instructive, and balanced character.

This type was well expressed in Andrey Pronin. The only thing—he was somewhat too tall. It was also clearly expressed in Shri Jnan Avatar Muni. He was a born diplomat. In any situation, under any circumstances, he never lost his composure. Even when he was bombarded with tricky questions during lectures, he always treated it

with a sense of humor, in such a way that the person themselves would end up feeling uncomfortable.

6) Ajna type. Saturn. Strict, ascetic facial features. A tall, bony body. All limbs are elongated. A large forehead, a heavy gaze, an elongated head. Movements are angular, somewhat slow, awkward. There is no fluidity in gestures. Knobby knees. In actions and decisions—an unambiguity bordering on narrow-mindedness. Fanaticism; such a person changes their decisions with difficulty. From such people grow rigid, principled individuals, fanatically devoted to a single goal. At the same time, such a person is inclined toward study, scientific work, philosophy, religiosity, stoicism, and asceticism.

An example of lunar Saturn was myself. I remember how since childhood it was difficult for me to change my decisions. And I was always teased for my tall height. There was also a certain Petya who attended our section—a lanky, thin boy, actively interested in all kinds of religions and teachings. He always amused those around him during dynamic meditations with his sharp, chaotic movements.

7) Sahasrara type. Moon. Large eyes. Soft, somewhat relaxed facial features and body. The head is lowered downward. The gaze is dreamy, often absent. The lower eyelids are often drooping. The nose is upturned. The face is round. The ears are small. A thin neck. The body is lymphatic. The hair is light-colored. The character is gentle, often even weak-willed. A person of this type is very sensitive, highly perceptive. Such people can become good mediums, telepaths, clairvoyants. Many representatives of this type are prone to various mental deviations. They are unbalanced and may predict things inaccessible to logical reasoning.

Of course, back then at the dacha, Shri Subi Lakshmi Devi explained all of this in much greater detail, including the psychological characteristics of these types. During that class, Shri Subi Lakshmi

Devi analyzed which type each of us belonged to. Then she said that among us there was a lunar type, and that we should guess who it was. I thought to myself: the moon is connected with the Sahasrara, and I had always believed that Sahasrara was my individual chakra. But in fact, Shri Subi Lakshmi Devi was speaking about herself, because speaking about someone else would not have made sense. None of us represented anything particularly special. And the unique feature of Shri Subi Lakshmi Devi was that she was a distinctly pronounced lunar type, absorbing a powerful flow of solar energy coming from Shri Jnan Avatar Muni. Passing this flow through herself, she realized herself across all seven chakras, and therefore represented a multifaceted individuality. Shri Maha Padma Devi, unlike her, relied more on herself and her mind. It seemed that this made her more confident, but I increasingly noticed that it was Shri Subi Lakshmi Devi who knew exactly what to say to whom and how to act in general. Relying less on her own experience and mind, she acted precisely according to the plan of Shri Jnan Avatar Muni. It was as if she wove various situations from threads—situations that were instructive for all of us. Her lighter and more playful role allowed her to manipulate people to a greater extent. Her authority was not as intellectual as that of Shri Maha Padma Devi, but more immediate. There were also those at the classes who took her less seriously. But these were most often people who were sexually constrained or closed off. Shri Maha Padma Devi, possessing a more mature personality, could not allow herself overtly sexual flirtation. Although her charm undoubtedly had some effect. For example, almost from the very first classes, Alexey fell in love with Shri Maha Padma Devi. But all of this remained on a platonic level. When Alexey told me that he had fallen in love with Shri Maha Padma Devi, I perceived it as a joke, another eccentricity. For him, perhaps, it seemed serious. As for me, unlike Alexey, I was more in love with Shri Subi Lakshmi Devi. She

herself deliberately began this game, and I had no choice. I liked it when, on the train, she sat on my lap, when she talked to me, giving me her attention. I felt sad when she did not pay much attention to my presence. From time to time, she would say: "Are you conscious?" She asked this question in different situations: when she sat on my lap, when she ignored my presence for a long time, and in many other situations. Mostly, with this phrase, she prompted me to notice some process taking place within me. Shri Maha Padma Devi also used this phrase very often. But still, less often than Shri Subi Lakshmi Devi.

At the dacha where the classes were held, there were many pictures hanging around. It was interesting to observe the combination of traditions. There were Buddhist thangkas and Krishnaite images hanging there: Krishna, Narasimha, Lakshmi, Vishnu. There were also small photographs the size of playing cards, depicting nude women of all kinds. Apparently, all these images were arranged according to the principle that "everything beautiful goes together". At the dacha, Shri Jnan Avatar Muni often reminded me of Krishna. He was always cheerful and happy. He taught us through play. He danced, laughed, and had fun with us, and at the same time remained detached and transcendental. Very often, when answering someone's questions, Shri Jnan Avatar Muni demonstrated an easy and playful attitude toward things that were usually turned into problems. After his answers, it felt as if the problem did not exist at all. What was astonishing was that we were encouraged to ask questions. We were passive. Instead of taking advantage of this unique opportunity and delving into the mysteries of esotericism, questions were asked about proper nutrition. As for me, I preferred to remain silent and observe what was happening, to feel the energy coming from K.D. Sometimes I tried to ask a question from the mind, but the energy did not flow into my speech, and so there were moments when I opened my mouth as if to ask something, but no sound came out, and naturally, no one heard

me. This was a natural consequence of my yin state at the time. But I believed it to be some kind of miracle performed by Shri Jnan Avatar Muni, or by power, or by the egregore—for me, it was all the same. Despite the fact that I myself did not ask questions, I could not understand why so many questions were about food. Was it some kind of fixation, or did they simply lack imagination for anything else? Or perhaps they were embarrassed to ask something more personal and profound? As I have already written, Alexey and I experimented a lot with nutrition and fasting. We had fundamentally different approaches to long-term fasting. He believed that one should fast, while I believed that one should go hungry. After some time, he agreed with me that it was better to go hungry, although 'to fast' would have been more correct. Once, in the spring, I went on a long period of going hungry. During that time, I still had to appear at school occasionally. And I regularly attended yoga lectures, at the laboratory. Discomfort and inner conflict lasted only the first three days. Then came peace and grace. There was not much energy, but it remained at a stable level. An unusual sensitivity appeared; my sense of smell became extraordinarily sharp. I joyfully discovered an entire world of scents. It even seemed to me that I had learned to sense smells and tastes at a distance. I shared all my new impressions with Alexey. In turn, when he went on a long period of going hungry, he also told me everything. After going hungry for six days, I came to the laboratory. At first, I danced there with everyone. Then I remember letting it slip that I had gone hungry for six days.

And there happened to be a major specialist in the field of coming out of fasting—Andrey Pronin. He decided to demonstrate his abilities and put rice on to cook. He gave me black bread with salt and said that I shouldn't eat it, but chew it to stimulate saliva production. I decided to test his method, since I didn't have any clear plan of my own on how to come out of fasting or how many days to fast. Pronin

and Shri Maha Padma Devi instructed me together. After I had chewed the black bread, they gave me a small portion of rice without salt or any seasoning. I ate it slowly. I didn't really have much appetite. Pronin said that I shouldn't eat anything else that day. Then, the next day, I could eat a slightly larger portion, and in the evening I could drink some juice. I knew in theory that one should come out of fasting over the same number of days as the fasting itself lasts. But that's in theory—and once you get a taste of food again, you stop thinking about that and start overeating. When Shri Subi Lakshmi Devi learned that I had come out of fasting, she seemed somewhat disappointed and reproached me for rushing, explaining that the most interesting part begins after ten days of fasting. At the University, lectures began to take place twice a week, but outside the framework of traditional yoga. For the most part, Shri Subi Lakshmi Devi conducted both the yoga sessions and the lectures. The order varied—sometimes there was yoga first and then a lecture, and sometimes the other way around. I generally liked both options, except when I had eaten a heavy meal before the classes. In those cases, I preferred to listen to the lecture first. Once, I was unlucky. Having overeaten, I ended up in a yoga session and was sitting quite close to Shri Subi Lakshmi Devi. At the moment when she suggested we perform a good asana—sit in the lotus position and then lift ourselves onto our palms in front of us, pressing the elbows into the stomach—we had to hold ourselves up on both hands for a couple of minutes. I decided to show how well I could perform this asana. I quickly assumed the position, and at that very moment I let out a very loud fart. Shri Subi Lakshmi Devi joked that someone had overdone it. I turned red and took it very painfully. After the classes, as usual, I walked Shri Subi Lakshmi Devi to the house of Shri Maha Padma Devi. On the way, she asked me what my bad mood was connected with and hinted that I needed to disidentified from it. That time I was not talkative at all. At the end,

when we parted, she said with understanding of my problem that I needed to practice asanas regularly and follow a strict routine. She often told me that I shouldn't eat at night, but I really loved to eat before going to bed.

I especially loved to eat when I came back in the evening from the remote laboratory. I liked to watch the evening, and then the late-night TV channel, eating whatever I could find. During that period, we had serious shortages of food at home. Sometimes I eat black bread, washing it down with sunflower oil. And then my energy would rise, and I would start doing something like strikes from martial arts. At the same time, I would slip into the image of a tough fighter and imagine myself defeating all my enemies. Instead of music, I liked to turn on the water in the bathroom. I enjoyed its murmur, and I even felt that the water gave me power. At the University, during the lectures of Shri Subi Lakshmi Devi, I was amazed by her inexhaustible ability to speak so much and so engagingly. At each lecture, she would take some small topic and develop it in great detail. Her language was rich and vivid. Toward the end of the lecture, she would usually tell something about Shri Jnan Avatar Muni. I loved listening to all these stories, these episodes from life. I wanted to learn more about the life of Shri Jnan Avatar Muni. The lectures of Shri Subi Lakshmi Devi were characterized by a smooth and even flow of continuously moving energy. It always brought peace and harmony. Before the lecture, she would always recite a prayer, folding her hands on her chest. After the lecture, she would suggest asking questions. I usually kept silent, just like Alexey. Most of the questions were asked by know-it-alls like Sasha Murashko or Panin (there was such a tall, big man at our classes), or chatterboxes like Andrei Ivanov, who were more interested in showing themselves off. Panin, as I recall, was long troubled by the fact that in our description of the subtle world and in Blavatsky's description there were some discrepancies. So each time

he found some reason for mental disturbance. He never managed to understand what true knowledge really is. There were also those at the University who said that the lectures of Shri Subi Lakshmi Devi were more interesting to them than the lectures of Shri Jnan Avatar Muni. But I think this was a result of their sexual orientation. For me, every lecture of Shri Jnan Avatar Muni was like a celebration. Every phrase he spoke was imprinted in my consciousness. Once, Shri Maha Padma Devi told us that Shri Jnan Avatar Muni wanted more questions to be asked during the lectures, because in that case he would be able to transmit deeper knowledge. Questions would help him tune in to the necessary facet of his infinite wisdom. Alexey and I were given the task of coming up with questions.

We approached any task with a great sense of selflessness. While walking through a birch grove, we came up with about twenty to thirty questions and wrote them down on pieces of paper. This was not a formal completion of an assignment—we truly wrote serious questions. We asked about the things we were thinking about. For example: "Is there a meaning to life? How can you stop worrying and start living?" When, during the lecture at the DKD, Alexey came forward and placed a whole pile of notes on the table, Shri Maha Padma Devi was shocked. She began to read them and choose which ones would be better to present to Shri Jnan Avatar Muni. We were sure that this was unnecessary, since Shri Jnan Avatar Muni could easily answer any questions. Once, while heading toward Alexey's house and crossing a ravine, I entered an unusual state of mind. In my inner dialogue, one thought kept spinning—that everything is an illusion, all beliefs and ideas people hold are illusions. Even what people call spiritual turns out to be empty as well. As one grows, some illusions replace others—more primitive ones are replaced by more refined or subtle ones, but the illusory nature of perception itself remains. Even the greatest concepts, such as Nirvana, will one day

become illusory and unnecessary. Such reflections overwhelmed me for about ten minutes. Then I was very surprised by the thoughts that had come to me. I felt a certain clarity and lightness. At that time, I still did not understand that your ideas about yourself are the greatest illusion of all.

At that time, I was reading the memoirs of a man who had gone through all the horrors of a juvenile detention facility. He described his prison experience in a very engaging way. It fascinated me, and I absorbed many prison concepts quite well. It interested me in itself. I did not expect that it would come in handy in my spiritual practice, especially in organized classes. But in the *egregore*, anything was possible. At the *dacha*, we were given various assignments: we had to come up with acts or scenes in which certain chakras were expressed in the states of *sattva*, *rajas*, or *tamas*. It was not often that we managed to complete the tasks well and creatively. But one day, I decided to get serious and show some creativity. The most difficult thing in the *sans-theater* was always to present a worthy manifestation of the upper chakras. Many simply tried to make an all-understanding face or pretend they were in deep meditation. I recalled the revelation that had come to me while crossing the ravine on my way to visit Alexey, and decided to base my act on it. I composed something like a lecture and wrote it down on a notebook sheet. The lecture began with the concept of *aharata* pillars, which are the energetic frameworks of any object or phenomenon; then I developed a theory of chakras as receivers and transmitters of energy-information flows of different frequencies and vibrations; I smoothly moved on to the idea that the picture that forms in an object's perception of the world depends on the diagnoses through which it receives information and on the frequency at which this reception occurs. Then I brought this idea to the point that any perception is relative, and therefore illusory. What seems true, great, and valuable to one person will turn out to be false,

insignificant, and useless to another. In roughly this spirit, I wrote my lecture, but then decided it was not enough, and came up with several questions, for which I prepared extremely unconventional and even shocking answers. Then I planned how the scene would unfold. First, I would appear as a lecturer or as a prophet proclaiming the revelation that had come to me. Then a second character would join in—an intellectual from the audience, who would ask me clever questions. The intellectual, of course, was Alexey. We met at his house and cheerfully discussed the upcoming performance. We thought through the costumes, especially Alexey's, since his role was very distinctive. We decided to dress him in my fashionable, almost academic suit and a hat that I had taken from my father. As for myself, I decided not to choose any special clothing, since I believed that for a person with sattvic upper chakras, the choice of clothing is not something significant. And that was exactly the role I decided to play—a person whose three upper chakras were in a state of sattva. Alexey, on the other hand, played a person whose ajna chakra was in a state of rajas. To tell the truth, that was indeed the case with Alexey's ajna. But I was showing a certain audacity by taking on such a role. Still, for some reason, I wanted to give my performance a special drama and vividness. So, after a well-thought-out class at the dacha, consisting of several parts, the final part began—the sans-theater. Shri Subi Lakshmi Devi asked who had completed the assignment and prepared acts. A timid silence followed. I had to take the initiative. I began to explain which chakras our scene was prepared for, while Alexey ran upstairs to change. My bold statement and Alexey's sudden disappearance intrigued those present. Shri Jnan Avatar Muni, together with Shri Maha Padma Devi, were sitting in the kitchen. I sat down on a stool. Alexey came down from the second floor in his suit and hat, sat opposite me on a chair, crossed his legs, and assumed an intelligent look.

I began the lecture. Even though I had a sheet of paper with me, I decided to act spontaneously, especially since Alexey and I had already gone over the main line of thought while discussing the upcoming scene. I delivered the lecture, trying to maintain concentration in the upper chakras. At first, there was still some stiffness in me, but then I loosened up. When I finished the main part, I invited those present to ask questions. Alexey joined in and began asking the prepared questions. Someone else interfered outside the plan, asking something foolish. I had to answer spontaneously. But I was already in character and felt quite comfortable in it. Finally, Alexey asked the key question: "Tell me, have you ever been in Nirvana?"

I said: "Yes, I can tell you about it. When I arrived in Nirvana, the enlightened ones there began asking me what term I was serving. I told them it was my first time. Then they asked, under what charge? I told them: integral yoga—tantra."

"And who did you associate with in samsara, which adventurers did you know?"

And I told them: "From the group of Siberian yogis, under the guidance of Shri Jnan Avatar Muni—knew them all."

And then they asked me: "Will you be in Nirvana as a bodhisattva or as an arhat?"

And I said: "We'll see how it goes," and so on. By creating this small metaphor, I intertwined prison slang with esoteric concepts, equating Nirvana with a prison. I must say, our act was a success. The audience was in a trance. Shri Subi Lakshmi Devi was laughing, clutching her stomach, with a sincere and joyful laugh. Laughter could also be heard regularly from the kitchen, which especially encouraged me. In general, everyone felt joyful, and we accomplished our task. The classes ended, and as usual, Shri Subi Lakshmi Devi was supposed to lead us to the train. But this time we lingered a bit. Shri Subi Lakshmi Devi went to say goodbye to Shri Jnan Avatar

Muni not far from the dacha. This change in sequence led me to think that Shri Jnan Avatar Muni was giving Shri Subi Lakshmi Devi new instructions regarding my training. Apparently, my performance had been some kind of sign.

I assumed that it would now be decided that I might become conceited after such a bold display, and therefore I should be treated coldly and strictly. I made such assumptions because I already had some experience of learning with Shri Subi Lakshmi Devi and was familiar with some of her methods of upbringing. This time I guessed right. She returned after her walk with Shri Jnan Avatar Muni, and from her very first reactions I noticed her neglect and strictness toward me. I decided to accept it calmly, as another lesson. On the way to the train, she cheerfully chatted with Ivanov and ignored me. This was one of the most common methods of upbringing used by Shri Subi Lakshmi Devi. On the train, she sat on his lap, actively flirting with him. It was expected that I would feel jealous. But this time, I did not feel like being jealous. I began my own game. I sat down on the floor of the train next to them, unbuttoned my clothes carelessly, took off my hat, and started begging for alms. It seemed amusing to me. People on the train reacted in different ways: some felt pity, some laughed, some condemned me, but most were indifferent. I was having fun. Shri Subi Lakshmi Devi kept finding ways to provoke me. At one moment she said that I was sitting like a drunk fool, at another she set Andrei on me, showing complete disgust toward me, as if saying, "Explain to this idiot how he should behave." But Andrei was too relaxed at that moment and preoccupied with something else, so he couldn't react harshly. So Shri Subi Lakshmi Devi had to confront me herself. In a commanding tone, she told me to stop fooling around and sit on the bench. I had to obey.

What was characteristic of that period of my discipleship was that I accepted all situations with joy, trying to instantly transform or stop

any negative emotion caused by a constructed situation. For me, it was a kind of game. I anticipated such situations in advance and thought about how to maintain awareness and a joyful state within them. Of course, it should be added that these situations were not truly terrible, like those that sometimes happen to people in the outside world. These situations were most often artificial in nature and were deliberately created for me as training. Although what was created as situations for me, and partly for Alexey, would have been beyond the capacity of the other visitors of the laboratory to endure. They, of course, had their own learning situations, also painful for them, but adjusted to their greater mechanical sensitivity—or, more simply, weakness. Such practices were not applied to newcomers. For more experienced members of the *egregore*, however, they were applied according to their level of preparation and devotion. Thus, one could observe a certain pattern: if a person was treated kindly and gently, it meant they were being drawn in, just as Shri Subi Lakshmi Devi was drawing in Andrei Ivanov. If, on the other hand, a person was scolded, reprimanded, or accused of something, it meant that they were sufficiently devoted or attached not to run away on the emotional wave of offense or similar feelings. I saw how, after being scolded—or rather, after a strict conversation—with Shri Subi Lakshmi Devi, Sasha Sergeev would become offended like a child until she showed him favor again and spoke kindly to him. After that, he would blossom again and become cheerful. He himself could not stop the negative emotional process that was beginning within him. Many wanted to study psychology only in theory or in a playful manner during specially organized classes, where they had the mindset that it was all just a game. But when some practices began to transfer into real life, that is, into everyday communication, this started to surprise many, and sometimes even shock them. There were even those who did not understand that a practice was taking place, especially when

strong emotions were involved. The gradual and increasing transfer of practices from the plane of formal classes into the plane of everyday interaction was very subtly planned by Shri Jnan Avatar Muni. Everything was carried out systematically and naturally. There was also a reverse process: not only did the practice move into various life situations, but officially organized classes themselves became more life-like, especially at the dacha. It often happened that when we came to the dacha and everyone began practicing yoga during the second stage, I, most often together with Alexey, was sent to gather currants in a field located about a kilometer from the dacha. After collecting a certain amount in plastic bags, we would return just in time for the next class. Once, Alexey and I were sent to gather berries during the week. We arrived at a place not far from the dacha, where we were advised to pick strawberries. Having reached the designated clearing, we began collecting berries and simultaneously discussing current topics. We exchanged some philosophical ideas. Alexey leaned more toward Christianity, reading "Apocalypse" and "The Lives of the Saints." Such books did not attract me. I saw that under Christian humility, Alexey was simply trying to hide a weak essence that was incapable of such forms of sin as foul language or adultery due to his complexes and cowardice. Christian humility in Alexey's execution made me feel more like laughing than experiencing any religious feeling. The greatest sin, in the most primitive sense of the word, that Alexey was capable of was gluttony. But he feared it so much that he was almost constantly talking about food and separate nutrition. I listened to his advice on proper nutrition, but I did not start eating cucumbers with berries like he did. He, feeling the first signs of hunger, took vegetables out of his bag and began eating them with berries. Later, it turned out that he also had bread, which he ate separately after some time. That day we collected berries slowly, because the place was not very rich in berries or had already been

picked over before us. So we had to move along the clearing for several hundred meters. Thus, moving and gathering berries, we suddenly saw Shri Jnan Avatar Muni walking with Shri Maha Padma Devi. They were walking side by side, holding hands. From Shri Jnan Avatar Muni emanated a state of causeless happiness, the kind that only children have. Apparently, this state was also transmitted to Shri Maha Padma Devi. They did not see us. Alexey thought: "Maybe we should run up to them?" But I told him that if it were necessary, they would come to us themselves or call us. "But they don't see us," Alexey objected.

"You think they don't see us. In reality, Shri Jnan Avatar Muni sees everything and knows everything about everyone," I said confidently. I believed that if a person possesses omniscience, they might deliberately conceal it in order to test their disciples' intuitive ability to perceive the enlightenment of the Master. This was my firm conviction. Therefore, manifestations such as the revelation of Shri Maha Padma Devi before Alexey, I considered to be stalking carried out intentionally in order to confuse the disciples.