

Vladimir Antonov

**THE NEW UPANISHAD:
STRUCTURE AND
COGNITION
OF THE ABSOLUTE**

**Translated from Russian
by Mikhail Nikolenko**

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The author of this book is a scientist-biologist who dedicated his life to studying non-material forms of life in the universe. Dr Antonov has published about thirty books on methodology of spiritual self-perfection. Being a theorist and practitioner, he has attained direct knowledge of the Creator in His Abode. In this book, in a precise, laconic, and easy to understand manner, he explains the meaning of life and the means of its realization, as well as — which makes this book unique — presents a scheme for studying the multidimensional structure of the Absolute. The latter has never been published before. This book is addressed to those who seek the meaning of life, who want to understand what God is and how we should live on Earth.

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INTRODUCTION

The "Upanishads" (which means "insights" in Sanskrit) are short philosophic-religious treatises of Indian origin, in which different authors expressed their ideas about the essence of Divinity and the religious path of spiritual seekers. These texts had been written before coming of Avatar Krishna to Earth.

Together with the four Vedas they provide the basis of the philosophical system known as "Vedanta". Sathya Sai Baba says [15], that in total 1180 Upanishads were written. But most of them have been lost or forgotten due to their being considered insignificant or too complex for understanding by readers. Today, only 108 Upanishads remain, while only 13 of them are the best known [15].

If one studies ancient Upanishads, one will be able to notice a different levels of competence of their authors: some of them had really high spiritual achievements, while others were simply engaging in philosophical speculations, "playing on words", and fantasizing.

From existing Russian translations of about 15 Upanishads [16 and others] the most interesting ideas can be found in the Katha, Brahmanubhava, Kaivalya, Mundaka, and Svetasvara Upanishads. The author of the first one even knew about the threefold structure of the Divine Fire of Brahman. (It is interesting that the commentator of this text interpreted this idea according to his level of understanding, namely that man has a father, a mother, and a guru).

The authors of the ancient Upanishads had four possible sources of religious information: a) a personal meditative experience (if any), b) three or four Vedas, filled with religious fairy tales and containing no specific information about the Creator, c) personal contacts with other seekers of Truth, d) written sources, like already existing Upanishads. The Upanishads as a whole provide no consistent definitions of the basic terms, such as Brahman, Atman, Purusha, and the Absolute: on the one hand each term could be used in different ways, on the other — the same meaning could be assigned to different terms. This lack of clarity of definitions created obvious difficulties for Vedanta adepts in terms of development of a clear methodology of spiritual self-realization (which can be seen in today's activity of many sects of Indian origin).

Definitive terminology and harmony of the general concepts was given by the Avatar Krishna in the Bhagavad Gita [6]. In particular, Krishna explained that there exists Ishvara (God-the-Father, the Creator, the Highest Purusha), Whose Will is realized through Brahman (the Holy Spirit, the Supreme Purusha). God can also appear before people as an Avatar (God-the-Son, Messiah, Christ), by incarnating with a Part of Himself into a human body. Besides that, there are physical matter (prakriti) and individual souls (purusha) that evolve. There is also akasha — that is, a diffusive state of prakriti and purusha (so called protoprakriti and protopurusha). Protoprakriti and protopurusha are the materials for creating matter and souls.

The Creator abides in the deepest (as related to physical matter) layer (loka, eon, dimension) of the One multidimensional Body of the Universal Absolute, which also includes all "visible" (i.e. material) worlds of countless galaxies.

The Absolute is a One Universal Organism of incomprehensible for human beings immense size. It is multidimensional, i.e. it consists of several layers (lokas).

The Evolution of the Absolute constitutes Its life. It consists in qualitative and quantitative growth of individual consciousnesses (jeevas, souls), as elements of purusha, — on prakriti (planet matter) in the bodies, also composed of prakriti. These souls should develop qualitatively and quantitatively, seeking to attain Divinity, to merge with Brahman and Ishvara. Souls, which deviate from this Path or move in the opposite direction, doom themselves to sufferings according to the "law of karma" (the law of cause and effect in the formation of destiny).

These are the fundamentals. In the Bhagavad Gita Krishna set forth the principles of ethical self-perfection of man. He explained, in particular, that emotional Love-Devotion (bhakti) for Ishvara should be an essential element of a person's relationships with Him. (Later Jesus Christ, Chaitanya, Babaji, Sathya Sai Baba, and Other Divine Teachers taught the same [6,9]).

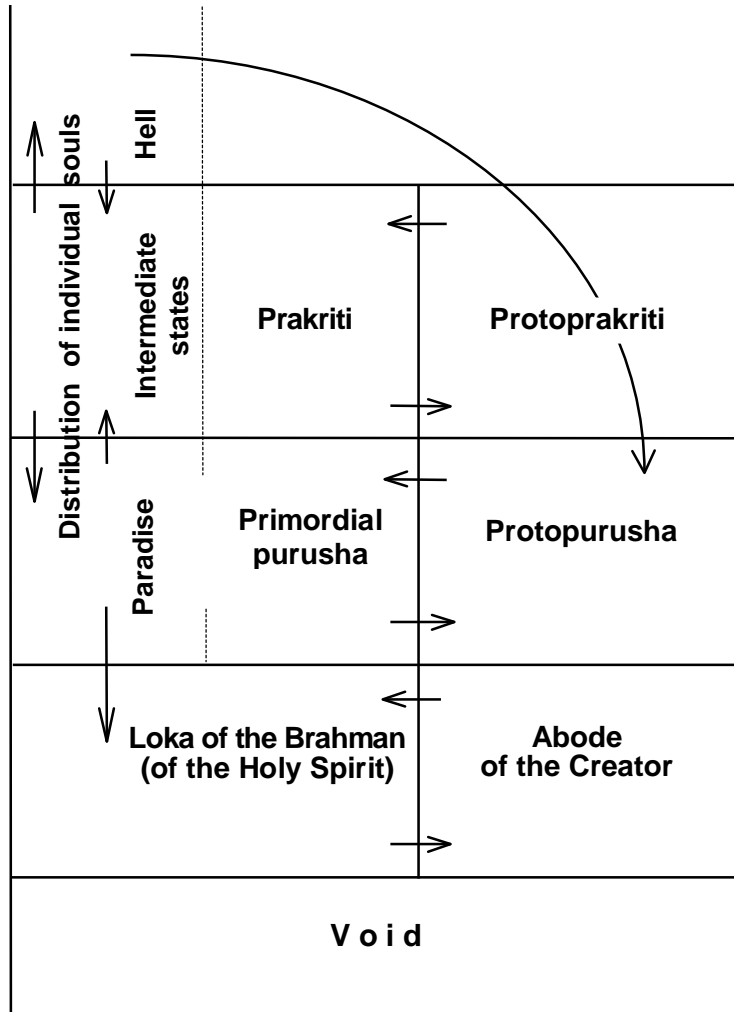
But this information is not sufficient for the complete self-realization of a spiritual seeker: because the only way one can merge with the Creator is through practice of meditation (performed on the background of bhakti). It is this meditative training that renders one's consciousness agile, subtle, expanded, and strong, as well as enables it to move easily from one loka to another — up to the Abode of the Creator, where He can be ultimately cognized.

And for this purpose, seekers need a scheme, a detailed description of the meditation Path, an "itinerary" of their practice. Without this "map" one cannot succeed.

God did not make such "maps" available before on purpose: since seekers develop themselves by making efforts, and overcoming difficulties in their search. It is in this way that the author of this text has developed himself and succeeded in making such a map after 30 years of a most intensive work.

And now, on the verge of the third millennium since coming of Avatar Jesus Christ to Earth, God blessed me to publish it.

SCHEME FOR STUDYING THE STRUCTURE OF THE ABSOLUTE



Comment: arrows show the dynamics of processes within the Absolute.

The main thing to be taken into account when viewing this scheme is that it reflects multidimensionality (multilokaness) of space. Therefore, that which is shown at the bottom of the scheme corresponds to that, which is located in the deep, in the subtlest lokas. And that, which is shown higher on the chime, corresponds to lokas of increasing density (or coarseness). In other words, the downward direction on the scheme denotes the inward direction inside the multidimensional Body of the Absolute, while the upward one — is the direction towards its outer layers.

One must not view the sectors shown on the scheme as really existing in the Universe. In reality, these are not sectors, but rather layers of multidimensionality.

Note, that the multidimensionality cannot be explored with physical devices, since they cannot be brought from the physical world into the

other lokas. The only thing, with which a spiritual seeker can perceive reality of other lokas, is his refined consciousness, developed by means of buddhi yoga¹ (a system for consciousness development). Such a developed consciousness is capable of moving freely from one loka to another.

In the language of material science, one can say that everything that takes place in the non-physical lokas is of "lepton" nature. But it is clear, that this statement per se does not provide sufficient information for solving the problems under consideration.

Let us begin our analysis of the diagram by looking at the bottom of the scheme, which represents the deepest level of multidimensional space.

In the universal Void² there abides the most subtle energy state of the deepest layer of the Absolute — Ishvara (God-the-Father, the Creator, Jehovah, Allah, Tao, Adibuddha: these and other words are used in different languages to name Him). On the scheme, His Abode is shown to the right hand side above the Void.

Now let us look at the unbroken vertical line. This line represents the "Mirror", the actually existing membrane that separates the entire Absolute. To the right from this line (on the scheme), there are three basic eternal components of the Absolute: Ishvara in His Abode (the "Bridal Chamber", as apostle Philip, a disciple of Jesus Christ, called It [8]), and more dense akasha "floors" — lokas of protopurusha and protoprakriti.

To the left from the "Mirror" there are derivatives of the Absolute's basic states: lokas of Brahman (the Higher Purusha), the Primordial Purusha, and prakriti. They exist only during Kalpas in "manifested worlds" of the universe — "islets" of the Creation, which appear at the beginning and disappear at the end of each Kalpa, being consumed by akasha. When "the end of the world" (Pralaya) comes for such an "islet", its matter turns back into protoprakriti, and individual souls, who did not want to or did not succeed in attaining Perfection (i.e. to attaining Divinity and merging with consciousness of the Higher or the Highest Purusha) by that time after numerous incarnations, disintegrate down to the state of protopurusha.

Note, that during Kalpas (i.e. during existence of material "islets" of the Creation), the amount of prakriti (because of photosynthesis, in particular) and purusha (because of the increase of the amount of energy of consciousness of individual souls, who feed on prakriti) increases and at the end of Kalpa replenishes the cosmic stores of protoprakriti and protopurusha. Therefore, the amount of the latter does not change significantly.

All that is shown on the scheme above the first level of the Absolute represents the "sphere of activity" of Brahman, the "Brahman's world" (in Sanskrit — "aparabrahman", i.e. that, which is not Divine Brahman).

Now let us look at the leftmost column on the scheme. It illustrates states of souls during Kalpa. Souls of different levels of subtlety-coarseness (in terms of emotional states, in which they used to live dur-

¹ Buddhi yoga is a system of methods for development of the consciousness outside the body.

² In Buddhism the term "Void" has a different meaning.

ing incarnations) are distributed over the layers of multidimensional space, as it were on the background of the main lokas. The layer of more subtle energy (the “first floor” on the scheme) is called a "paradise", while the coarsest one (the topmost one on the scheme) — is called "hell". The layer between them contains souls in the intermediate state of being attached to material plane. The most commonly used name for this layer is the "astral plane". (For more details see [5,7]).

Now let us look at the process of soul evolution in more details from the beginning.

When conditions on some planet are suitable for existence of organic life on it (as it is currently the case on Earth), there starts the process of development of particles of purusha, that form of protopurusha. This process begins on crystalline lattices of minerals and then continues in organic bodies, which also evolve along with souls. Metabolic processes that go on in organic bodies allow the transformation of prakriti into energy of purusha (i.e. individual souls that grow during the embodied state). This ensures the quantitative growth of souls.

Embodied souls of highly developed animal species and human beings have significant amount of free will, so they evolve being subject to the “law of karma”. In parallel, the majority of them develop intellectual abilities and some people get a chance to begin a conscious spiritual self-perfection. But some of them remain "materialists" — they are unaware of anything but matter and consider themselves as material bodies. Their way of life is not different essentially from that of many animals.

Those souls, who habituate themselves to living in coarse emotional states, go to hellish lokas, shown in the top left part of the scheme. It is the "outer darkness", in the New Testament’s language. The destiny of such souls is to be embodied again in "hellish" conditions on Earth or to be disintegrated to the state of protopurusha even before the Kalpa ends.

So, all people can be divided into three categories: the intermediate group of "materialists", demoniac people, and people who seek spiritual Perfection, i.e. Union with God.

For the latter group, the main component of spiritual self-realization should consist in development of the spiritual heart — the energy of the anahata chakra (see [7,9]). An optimal achievement for them is Mergence (as consciousness, or buddhi) with the Higher Purusha or even Entering the Abode of the Creator and Mergence with Him there. One must learn to live in these states during one’s life in the physical body. Those who succeeded in this acquire the ability to control matter, as it was demonstrated by Jesus Christ, Babaji and Others [11,14]; today it is demonstrated by David Copperfield and Sathya Sai Baba.

ABOUT THE METHODOLOGY OF COGNITION OF THE ABSOLUTE

We have discussed the methodology and specific methods of the shortest Path of spiritual self-realization in other works [1-9 and others]. So, here we are only going to dwell briefly on this subject.

Having incarnated, we remain being watched and guided by God in the aspect of Brahman (the Holy Spirit), Who is not somewhere “high above”, “in the sky”, but is always everywhere, in particular, under the matter of our bodies — in the subtlest lokas. (This is emphasized several times in the New Testament.) And the distance to the Abode of the Creator, as Jesus said [12], is not larger than the thickness of finest paper. And nothing happens to anyone without God’s consent.

The task might appear to be very easy: one just needs to learn to move deep inside right where one’s body is — to the Abode of the Creator... But the problem is that passages to It are secret and God reveals them only to His worthy disciples — i.e. ethically pure and refined souls, who have demonstrated a fervent and sincere desire to know Him and to merge with Him. That is, one should fall in love with Him and prove that one's love is steadfast.

What are the main obstacles in the way to the highest lokas? Krishna answered in the following way [6]: “Lust, anger, and greed”, — i.e. attachments to earthly things plus coarse emotions and egocentrism.

And what leads us to Him? It is cultivation of various components of love, refinement of consciousness, and correct practice of meditation.

The ground for successful spiritual growth is karma yoga — serving God by helping people in all that is good, without expecting rewards, i.e. without self-interest. Instead of having self-interest, one must realize God's interest and act accordingly. Living according to this principle is the best way to develop the main components of Divinity — Love, Wisdom, and Power. And this way of life provides us with the best conditions for receiving help from God.

How does God help us?

First, He gives to all people instructions on how to live righteously — contained in the holy scriptures.

Second, when necessary, He sends to us certain spirits or brings us to certain people, who prompt us on what is right to do.

Third, He takes part in it Himself — guiding us, showing the way, advising, and teaching. He performs this through His Brahmanic Manifestations, collectively called Brahman.

Now, where can one find Brahman, how can one see, hear, and feel Him?

Brahman is a totality of the Creator's manifestations, Who arise from His Abode to help embodied and non-embodied beings, plus Consciousnesses of those embodied people, who have achieved oneness with Brahman (Mahatmas).

Brahman is present inside and around our planet³.

Having entered the lokas of purusha and prakriti Divine Individuals can condense Their State to a certain level — in order to make it easier for inhabitants of the corresponding loka to perceive Them. In other words, Brahmanic Consciousness, perceived as Divine Fire, exists in three states that differ in density, that correspond to the three “storeys” of the Struc-

³ The Fiery Manifestation of God is always present in the core of Earth. This is why it is also possible to cognize Brahmanic Fire in this energy structure, penetrating into it through the “root”[3].

ture of the Absolute. This is the “threefold nature of Divine Fire”, mentioned in the beginning of this book.

For example, Brahmanic Individualities can create Their giant anthropomorphic (i.e. similar to human body) Forms (Mahadoubles). It is possible to talk with Divine Teachers Who accept such Forms, like with visible persons: one can see the expression on Their faces change; They speak and use gestures to show and explain various tasks. One can embrace Them, and merge with Them by entering Their energy forms.

Divine Teachers gladly present Their Mahadoubles to Their worthy disciples for use as patterns for attunement and volumes for filling with their consciousnesses. It allows the latter to grow quickly and easily by moving gradually through the energy Body of the Teacher to the subtlest loka and merging there with Paramatman. Most successfully it can be done at special "places of power" [5-7].

During the spiritual growth process a disciple of God should cognize the Absolute in all lokas at both sides of the "Mirror".

Entering the Abode is possible from both the state of Divine Fire and from the protopurusha loka. The second option was described by apostle Philip as a passage through the "Veil" — a boundary between the protopurusha loka and the Abode of the Creator [8].

What are the criteria of self-check, so that one could determine one's true location in the multidimensional Absolute? It is only the developed ability to see with "the eyes of the consciousness" that can help — the consciousness of the spiritual heart that moves deep inside the Ocean of the Absolute from the anahata chakra.

By developing ourselves in this way we learn to perceive Brahmanic Fire of Divine Teachers' Consciousnesses of various density, which They manifest in different lokas. The subtlest of such states is like the light of the rising sun. Our task is to learn to become this Light.

Exploring the akasha lokas on the other side of the "Mirror" we perceive, first, that there is a state of Peace as it were of a tender southern starlit night. When we go deeper, we perceive that there is a "pre-dawn" state with "lightened sky". Even deeper — in the Abode — we can perceive a dim light, similar to that morning light just before dawn, when everywhere there is also absolute harmony and peace...

The Divine Consciousness is Perfect Purity. Having passed through the "Mirror" to the side of the Creation It becomes like Fire, or the subtlest Light. Refined individual consciousnesses are also pure and light. But the "astral" souls are gray, while those of hell inhabitants are black.

Using their Atmic energy kundalini, which is stored in a special reservoir connected with the muladhara chakra, and gradually strengthening their presence (including self-awareness) in Brahmanic Fire, having become one with Brahman — successful disciples of God get ready for the ultimate Mergence with Paramatman⁴.

⁴ The word Atman literally means “not-darkness” (i.e. “Light”). It denotes the Main Divine Essence of a human multidimensional organism. Atman is cognized by methods of “going depth ward” (as a consciousness) in the multidimensional space inside a developed spiritual heart [4,6].

Besides that, every person who has a sufficient experience of previous incarnations, has also a personal reserve of Atmic energy. This energy is called

It is only at the stage of development when the Absolute is cognized to the extent, described above (i.e. when a disciple has cognized the highest loka and learned to merge with Paramatman) — is it appropriate to say that the disciple has attained the state of advaita (a union with the Higher Self).

THE MEANING OF LIFE AND ITS REALIZATION

The Evolution (the positive development) of the Universal Consciousness, called the Absolute, goes on by means of incarnating particles of His energy into material bodies (on planets suitable for existence of organic life) and through further development of the latter in those bodies.

The growth process of every such energy particle begins on lattices of minerals and then proceeds sequentially in vegetal, animal, and human bodies.

At the human stage of development — after many successful incarnations into human bodies — every such energy unit (unit of consciousness, soul), that represents a "lump" of self-aware and intelligent energy, receives an opportunity to merge with the Creator and thus to enrich Him with itself. It is for this purpose that God creates physical worlds in various parts of the universe.

Thus, the meaning of human life consists in conscious self-perfection (as a consciousness, soul) in the qualitative and quantitative aspects with the goal of attaining Divinity and merging with the Creator.

The Creator provides people with information about this through prophets and by incarnating the Consciousness of Those Who have already attained Perfection and merged with God into human bodies. He also directs the process of development of all embodied souls through the Holy Spirit and other spirits. (It is manifested, in particular, as realization of the so-called "karmic law" in the destinies of people).

The Creator is interested in that only worthy souls approach His Abode. Providing people with the freedom to choose their paths ("free will"), including slightly limited freedom in making errors, is what makes it possible to select worthy ones.

At earlier stages of his development, a person can evolve through learning to control his body, through providing good living conditions for himself and for others, as well as through reproductive activity. At the next stage he energetically develops his intellect through acquiring and operating with scientific knowledge and personal creativity in scientific and various business activities. At the higher stage he acquires esoteric and religious knowledge and learns methods of self-perfection.

"kundalini". It has to be cognized and realized at a certain stage of the Path[8].

The word "Paramatman" (the Highest Atman) means the Self of Ishvara. (When an Avatar says "My Atman" He/She means Paramatman).

Atman is the "Highest Self" of human beings, Paramatman is the "Highest Self" of God. They are consubstantial. Their cognition and securing oneself in Them means a Mergence of an adept with God, the final Enlightenment, full Self-realization, attainment Divinity. This is the end of personal evolution.

It is through meditation training that one learns to enter increasingly subtle layers of the Creation and to settle there. The final step on this Path is entering the Abode of the Creator and Merging with Him there. One's permanent establishment in this status constitutes the end of the individual soul's evolution.

The Creator is One, because All Who have merged with Him exist in the primordial eon in a "mutually dissolved" state, and Everyone experiences Themselves simultaneously as unified "I" and "non-I", i.e. "Him", as One Universal Self. There are no individual souls-consciousnesses in the Abode of the Creator.

But such Perfect Souls may continue to help people by individualizing Parts of the Self in the world of the Creation. They help incarnate people by either acting from a non-embodied state or by incarnating in human bodies. In the latter case They are called — in different languages — Messiahs, Christs, Avatars, etc. They are consubstantial with God-the-Father (Ishvara) and with the Holy Spirit (Brahman).

They are many. The most well-known of Them during the current stage of the evolution on Earth are Huang-Di, Krishna, Jesus Christ, Gautama Buddha, Haidakhan's Babaji, and Sathya Sai Baba (Their Teachings are analyzed in the book [6]).

... The prerequisite for walking the spiritual Path consists in accepting the principle of Love. "God is Love" — this fundamental formula was declared for the people of Earth by Jesus Christ. Avatar of modern days — Sathya Sai Baba — is constantly repeating and explaining the same principle in His discourses.

In particular, it follows from this formula that for the sake of self-perfection, for the sake of cultivating Divinity in ourselves and approaching the Creator — we should also gradually transform ourselves into steadfast Love.

The call "to transform oneself into Love" acquires a concrete meaning if the nature of the human organism and the methods of its perfecting are understood in a scientific way (for more details see [4,5,7,8]). In order to understand this, one has to accept the following basic principles:

Human being is not a body, but consciousness (soul) that lives in the body and is temporarily connected with it.

Emotions are states of consciousness.

The organs responsible for generation of emotions are chakras (not the brain). In particular, anahata chakra (located in the chest) is responsible for generation of different variations of Love. A completely formed spiritual heart occupies the whole volume of the chest. This organ can be easily developed with the help of special psychoenergetic techniques by people who are ready for this.

Omitting many less important details, which one can find in the books mentioned above, we could state that further development of man on the Path towards Merging with God consists in the growth of his consciousness that expands from the anahata chakra. This growth then continues in the space around his physical body, then the spiritual heart grows to contain our whole planet in the aspect of "Earth's consciousness", afterwards it grows in subtler eons on the galaxy scale and then on that of the universe.

Development of oneself as the spiritual heart is the only way of approaching the Creator, cognizing Him, and Merging with Him.

... We have already mentioned that the positive evolution of individual consciousness has two main aspects: qualitative and quantitative.

We have just discussed the quantitative aspect: it is represented by direct growth of the "lump" of the individual soul's energy — from the miniature to the cosmic size. It is not difficult to perform this process if one has the necessary knowledge and knows the methods of this kind of work (including meditations on special "places of power", specially suited for each level of initiation, as well as other techniques). It takes from one to two years, sometimes even less.

But it is much more difficult to ensure the qualitative perfection of the soul. The latter is comprised of the following three components: ethical, intellectual, and also refinement.

The ethical component implies a compassionate and caring attitude towards all forms of life, including plants, animals, and humans. Making animals suffer and killing them for the sake of one's egoistic gluttony or for the sake of no less vicious fancy of dressing in articles made of fur or leather — all this is incompatible with true Love and with claims of spiritual progress.

Ethical self-correction also implies total elimination of all qualities of the soul that are incompatible with the principle of Love: i.e. various forms of anger, violence, arrogance, self-admiration, egoistic sexuality, and other manifestations of human egocentrism. It is to be done by means of conscious penitence and self-control.

On the contrary, one should by all means cultivate Love in its various aspects: care, tenderness, willingness to give, rather than to take, as well as self-sacrifice for the sake of the evolutionary progress of others.

The ethical component of the development of man also implies cultivation of love for the Creator and devotion to Him — accompanied with gradual replacement of self-centeredness with God-centeredness. But before one can do this, one has to understand what God is. And then — through many initiations into meditation techniques and mastering of them — the seeker gradually cognizes increasingly subtle "layers" of the multidimensional Absolute and learns to merge with the consciousness that abides in them. This path leads to the deepest "layer" — the Abode of the Creator — and there, like a drop merges with a sea, he merges with Him — with the Boundless Universal Ocean of Primordial Consciousness.

On this Path a seeker necessarily encounters numerous "temptations" and frightening situations, created by God through contacts of the seeker with wicked people and non-embodied spirits. And only people who have sufficient life experience and developed intellect can withstand such testing ordeals.

Intellectual development also has three components: enrichment of erudition, the creative component, and the ability to discriminate between false and true views. In order to acquire these qualities it is helpful to get an education, to participate in various social activities on helping other people in everything that is good, to study religious experience of many schools, as well as to have personal religious experience.

It is clear that many psychogenetically and ontogenetically young

people, in particular those who have not accumulated enough experience in the current incarnation, and who are immature in terms of their intellect and ethics, will not be able to hold their ground at the high levels of spiritual ascent. They, at best, voluntarily give up spiritual work or, at worst, get involved into various religious perversions or childish "religion" games. (The examples of this are given in [2,7]). The most dangerous consequence of this can be psychopathology of a schizophrenia type. (Another type of sad delay on the Path towards Self-realization, caused by social inexperience of a psychogenetically mature soul in the current incarnation, is described in the very valuable book [17]). This is why, when it comes to spiritual initiations of high level, it is better to give less than to over-give. For, if the optimal speed is exceeded, one can easily "fly off the road". And only a Divine Teacher can determine the optimal speed for a disciple that would be adequate to his abilities.

The third component of the qualitative aspect of the individual soul's development consists in the refining (increasing the level of subtlety) of consciousness. It is by the level of their subtlety (or coarseness) that spatial dimensions of the multidimensional Absolute differ. They are like discreet radio frequency ranges. The subtlest "layer" of the Universal Consciousness is the Creator. On the opposite end there is the abode of devils and demons; this is hell.

Spatial dimensions are not mathematical abstractions. For developed and subtle consciousness, they represent quite visible layers. The boundaries between them look like the one between water and transparent oil poured in the same glass container.

After disembodiment, an individual consciousness settles in the layer that corresponds to the state, to living in which it accustomed itself during its life in the body. (The author testifies about this, in particular, based on his experience of two clinical deaths, described in the book [2]). Therefore, we should hurry to eliminate all coarse emotional states in ourselves and by all means foster the subtlest ones — for the death of the physical body is nearing every day. Subtle emotions can be cultivated by means of attuning to the subtlest phenomena of living nature, to sublime art forms, and through the subtlest tenderness, the opportunity to experience, which is created in harmonious sexual relationships and parenthood.

But a quick transformation of the emotional sphere and control of emotions can be gained only through practicing methods of psychic self-regulation, based on working with the emotion-generating organs of the human organism — chakras and some main meridians. One such system of psychic self-regulation was developed and tested for many years by our spiritual School [7,8].

It also needs to be emphasized that man can improve his status in multidimensional space only during his life in the incarnated state — because "crystallization" of the energy of consciousness (i.e. its accumulation in each new eon, in which man has to settle) can be performed only with the help of the structures of the physical body responsible for transformation of energy.

* * *

There is a direct correlation between the power of consciousness ("personal power") of man and the size of the energy "clump" of "his" consciousness (also the ability to move and to act with the consciousness, not with the body). A developed consciousness is like a giant amoeba, which freely extends its arms-tentacles ("indriyas") at long distances, obtains the required information there and acts, if necessary. Or a person can move to another place with almost the whole of himself as consciousness, leaving only a small part of himself in the physical body.

In particular, the mechanism of diagnosing and healing at long distances is exactly like this. Also, telepathic contacts are usually established using the same principle, but not through the electromagnetic radiation of the brain. The efficiency of telepathic contact depends on the size of the consciousnesses of the participants. (Another mechanism consists in using the help of non-embodied consciousnesses).

The mechanism of "major" siddhis (like dematerialization, materialization, teleportation, and levitation) also can be threefold:

The first option is a personal influence of the consciousness, settled in the Abode of the Creator (former individual consciousness). Examples of this are the "wonders" worked by Jesus Christ, Babaji, Sathya Sai Baba, and David Copperfield.

Other cases involve miracles performed by God around a worthy person, even without the latter knowing about it. The purpose of this is to attract the people's attention to this person's positive activity and direct their minds to seeking the Truth that is beyond this physical world. Examples of that kind are described in the autobiography of Uri Geller [10].

But, it also happens that "miracles" are performed even around people who have not approached God at all. This is a result of activity of strong spirits who "serve" sorcerers. There are also a plenty of examples of that kind represented by the phenomenon called poltergeist.

* * *

In the practice of our School we carry out our work under the guidance of Divine Teachers. Currently, Their work on Earth is supervised by Sathya Sai Baba. They taught us how to enter all the highest eons, made us familiar with Fiery Brahmanic Manifestations of the Creator that exist within our planet and our galaxy, as well as with His state of Great Peace in the highest eon, on the other side of the "Veil" that separates the Abode of the Creator from all other eons.

And we are willing to share — under Their guidance — this knowledge and experience with all worthy people of Earth.

Our program — in its beginning part — includes theoretical and ethical components that are to be studied by means of reading books and participating in conversations, ecological and aesthetic lessons, mastering relaxation, as well as cleansing and development of chakras and the main meridians.

As early as at this stage people can observe a dramatic improvement of their health; even such diseases as cancer go away. Students develop extrasensory abilities that allow them to diagnose, to heal, to directly determine (without using special instruments) favorable and unfavorable

energetic features of space, and to find "places of power".

... But the highest spiritual achievements become possible only in monasticism.

ON MONASTICISM

God pointed out to me at the necessity of restoring the tradition of true monasticism (in the form of a monastic order) for those few who, possessing sufficient experience in previous incarnations and great spiritual potential in the current one, totally devoted their lives to spiritual self-perfection and helping other people in this, and who have achieved a significant progress on this Path.

God declares that true monasticism consists not in wearing a particular uniform or haircut, not in participation in the rite of "initiation", and not in getting new names. All these represent just religious games. True monastic status cannot be purchased for money, but can only be acquired as a result of one's love and devotion to God and one's personal spiritual efforts.

True monasticism has nothing to do with parasitic way of life. Parasitism is a characteristic feature of pseudo-monks of degenerated religious schools.

Monasticism is incompatible with drinking alcohol, smoking, using other drugs, as well as with eating "killed" food (i.e. meat and fish).

True monasticism does not imply celibate (abstaining from sexual contacts). Sex should be neither prohibited nor suppressed; there should be another solution: sex must not hinder one's spiritual work; it must not distract one's attention from it. The attention of adepts should be totally focused on God as their Purpose and on serving Him by helping other people in their evolution.

And only those adepts who walk the spiritual Path together can be a married couple. "Group sex" and entertainments like this, which sometimes are put into religious form and practiced by people who play religion, are not acceptable on the true spiritual Path⁵.

True monasticism also does not imply retiring from the society, living in a monastery or in seclusion, as well as abandonment of the basic social duties.

⁵ Sex is as natural for any healthy adult as eating, drinking or sleeping. But sex should be adequate — as the other things listed — if the person seeks spiritual progress.

It may be said that a harmonious sexual experience is quite desirable for spiritual self-realization at certain stages of the Path: it activates chakras, helps one to refine one's emotional sphere, teaches one a caring attitude towards another person, which is the most important aspect of Love.

But since we are talking about harmonious sex, it is necessary to understand that there must be no room for egotism, violence, and rudeness in it — there should only be a desire to give love to the one whom a person loves.

In addition to this, sex must never turn into an end in itself — and thus replace the aspiration towards the Creator, Whom we have to learn to consider to be our Main Beloved One.

In true monasticism there could be no segregation or discrimination based on nationality, sex or other characteristics. True patriotism must be understood as the consolidation of all devotees of God (the Highest Pater) under His guidance.

True monasticism implies that one is totally devoted to deliberate work for the Evolution of Universal Consciousness. The most important part of the work of every monk is continuous efforts on transforming oneself (as consciousness) according to the Plan of God for His children, and also helping other people in this. The formula of self-perfection of man was suggested by God through Avatar Babaji: "Truth — Simplicity — Love — Serving God by serving people — Abolishment of egocentrism for the sake of merging with the Consciousness of God".

Success on this Path can be achieved through studying the historical spiritual experience of the people of Russia, India, China, Egypt, and other countries, total acceptance of the Teachings presented to people by Krishna, Gautama Buddha, Jesus Christ, Babaji, Sathya Sai Baba and Other Messiahs, prophets and successful spiritual adepts [6,9], through ethical self-transformation based on these Teachings of God, mastering the methods of psychic self-regulation, and meditation. The main direction of meditative training consists in the all-possible development of the spiritual heart (for more details see the books [7-9]). In this educational process, significant attention should be given to studying ecology and psychology, as well as to learning the basics of medicine and principles of maintaining good health. On the true spiritual Path there can be no perversions like "mortification of the flesh" through renouncing elementary hygiene and medicine, exhaustive fasting, wearing chains, or self-mutilation.

The monastic status is incompatible with craving to accumulate material wealth, all kinds of self-interest, violence, aggressiveness, falsehood, feeling of self-importance, egoistic sexuality, or the ability to be angry, envious, jealous, or gloomy.

The main virtues of a true monk are aspiring towards spiritual Perfection, including intellectual pursuits, caring for others (without being obtrusive), harming (possibly) no one, and self-sacrificial service for the sake of other people's good.

A monk should value the time that was allotted to him by God for self-perfection in his physical body. And he must not digress for pursuing "earthly" pleasures. He should even eat healthy and thus delicious food not for the sake of pleasure, but in order to obtain the energy necessary for his self-development and service.

For an ordinary person work is an activity on getting money and material wealth for oneself and for one's family (or close friends). But for a monk work is an activity for the sake of God, for the sake of positive evolution of individual consciousnesses.

The life of true monks is a life of spiritual warriors, who constantly struggle with their imperfections and help others. This life of service passes in happiness and joy that grows more and more each day as the monk and his students approach the Creator.

At the final stages of his development, a spiritual seeker can learn to enter each loka and then switch his perception in breadth, similar to climbing down the ladder through hatches between floors of an empty building and looking around in each floor, studying what is inside them. One should fill the space inside each “floor” like this with oneself (as the energy of the spiritual heart), combining the states of “I” and “non-I” [7].

Having explored in this manner all of them, one “floor” at a time, one then needs to try to fill them all at the same time — at both sides of the “Mirror”.

Or, having expanded oneself as the spiritual heart over the Earth’s surface in the “Almightiness” meditation, one can enter it from below also with oneself in the form of the Fiery Mahadouble — as it were with a giant finger. Having transferred with consciousness into this “Finger”, one afterwards “flows” into the “Hand”, of which this “Finger” is a part; this “Hand” in turn, extends from the Universal Anahata of the Creator — from His Abode. All this is Me now.⁶

The mastery of this meditation opens the doors to even greater achievements.

⁶ Those who are familiar with Russian translations of the Upanishads can see the tremendous degree of distortion of this great meditation as it is presented to the Russian speaking reader.

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