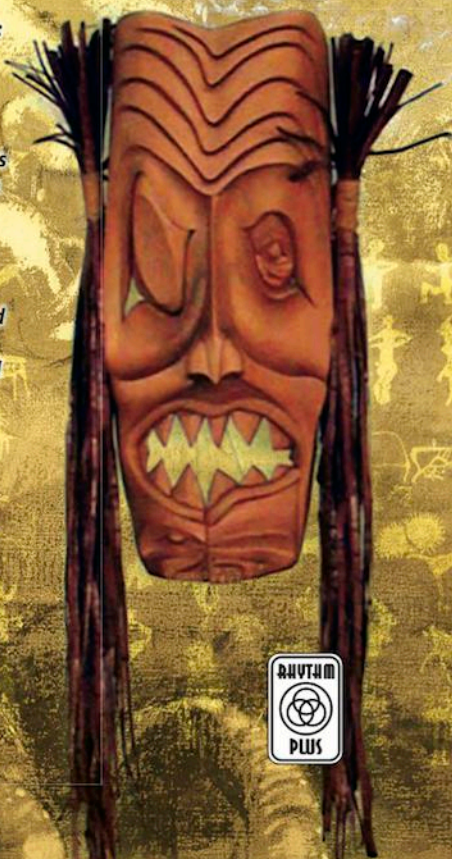Safronov A.G.

Psycho-practices in Mystical Traditions from the Antiquity to the Present

In the book a complex, retrospective research of a phenomenon of psycho-practices is made: their purposes, methods, philosophical substantiations, evolution, and interaction with other forms of spiritual life. For the first time distinctions in religious, occult and esoteric psycho-practices are considered in this work. It is shown that psycho-practices are the integral cultural phenomenon inherent in mankind at all stages of its development. The special attention is given to the psycho-practices presented in the modern world. In work such questions, as a place of the changed conditions of consciousness in culture and religion, a religion role in formation and social type maintenance, cultural value of the esoteric psycho-practices are considered. Philosophical and religious roots of modern psychotherapy, and also religious processes proceeding in it are revealed.
The book can be interesting as for theorists — experts-culturologists, theologians, psychologists, and for the experts in corresponding sphere, and also for all who is interested in esoteric and nonconventional psychology.

RHYTHM PLUS

А. Г. САФРОНОВ

ПСИХОЛОГИЧЕСКИЕ ПРАКТИКИ

В МИСТИЧЕСКИХ ТРАДИЦИЯХ: ОТ АРХАИКИ ДО НАШИХ ДНЕЙ

РИТМ ПЛЮС

Харьков
2011

ANDREY G. SAFRONOV

PSYCHOLOGICAL PRACTICES

IN MYSTIC TRADITIONS:
FROM ARCHAIC TO OUR DAYS

SAFRONOV A.G.

The book represents a complex retrospective study of psychological practices phenomenon: their targets, methods, philosophical groundings, evolution and interaction with other forms of spiritual life. It gives the first ever explanation of differences between religious, occult and esoteric psychopractices. Psychological practices are shown as an integral cultural phenomenon inherent in mankind at every stage of its evolution. Particular consideration is drawn to psychological practices employed in our days. The work contemplates such issues as the role of altered state of consciousness in culture and religion, the role of religion in sociotype formation and maintenance, cultural value of esoteric psychological practices. Here the philosophic and religious origins of modern psychotherapy are revealed, as well as religious processes that take course in it.

The book can be of interest to both theorists — culture, religion studies and psychology experts, and corresponding sphere practicians, as well as all those interested in esotericism and non-traditional psychology.

SAFRONOV A.G.

S 21   Psychological practices in mystic traditions: from archaic to our days. — Kharkov: PPB Kovalenko A.V., 2011. — 320 pgs.

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PREFACE

In human spiritual culture there exists a class of methods that aim at exerting influence upon psyche of a man, a group of individuals or society at a whole. We shall refer to these methods as psychological practices — or psychopractices. Psychopractices can bear both conscious and unconscious character, their target may be either getting into temporary altered state of consciousness or initiating a long-period rearrangement of mentality; they can be either self-purposed or directed onto other people. Being harmoniously intertwined with traditional cultures, such methods have been accompanying mankind within its evolution history, yet it is for the recent decades that one can observe an abrupt growth of interest in psychopractices — both their application and their study. There are a lot of samples of such interest: manifold (in dozens of times) increase of religious and mystic fellowships that use ecstatic techniques; fancy for oriental and archaic traditions; substantial growth of psychotherapy role in social life; penetration of psychedelic subculture into mass culture; continued discussing by mass media of such topics as psychological violence and manipulation, control of consciousness, informative-psychological war — the "intra-psychological" theme plays yet more and more important role for a common mind.

There is a counterintuitive tendency appeared in modern culture that notwithstanding the apparent predominance of rationalism and skepticism, secularization and refusal from traditional forms of religiosity, shamanism, antique mystery plays, mystic and esoteric traditions of Middle and New Age such as Sufism, Cabbala and Hesychasm are once again in demand. The onsetting globalization brings up gradual diffusion of Eastern and Western cultures, and even mixing of Eastern and Western mind-set, active mastering of new types of psychological culture and psychopractices by representatives of European civilization. The predominance of "ratio" and corporeity disallowance, so traditional for European culture, gradually succumbs to the "ecstatic culture". Today the means of getting into particular states of consciousness that were previously available for restricted community only — those ascetics, heremeits and representatives of mystic societies — are open for

practically everyone interested. A whole industry of ecstasies reproduction is being actively developed, including state-of-the-art elaborations of psychopharmacology and technical means of psyche affecting. Taking into consideration inconsistency of all these tendencies and their significance for modern culture, there is a need for performingtheir thorough and integral philosophic apprehensionthat would be based upon both modern material as well as general understanding of cultural value of psychopractices that is also to be formed.

On the other side, the study of psychological practices has a sufficient anthropological value. In fact, the loss of metaphysical, and then totalitarian, ideological and technocratic ideals that happened within the age of post-modernism has once again brought to the foreground the problem of the man, first of all, of his anthropological perspectives. The right and technical capability of selecting not only the way of one's corporal existence, but also the state of one's consciousness urges for both comprehension of the whole set of perspectives already enunciated by mankind as well as development of the new ones, establishment of the new "self-concern" that would correspond to current realities. In this aspect the study of experience of well-developed systems of psychopractices that existed within traditional cultures, including the non-European ones (archaic and oriental) becomes actual, since but for revealing such perspectives it would help to formulate new methodological approaches to apprehension of human problem.

Notwithstanding the abundance of practical material on such psychopractices, its main part is not conceptualized in terms and notional structures of modern science. Their role in culture is also poorly investigated. Today there are only few works that consider separate types of psychopractices, mainly the oriental ones, from scientific point. Some aspects of this topic have been touched upon in contiguous scientific areas. The main part of literature that deals with these terms of reference can be divided into six groups:

1. Literature on religious psychology that encompasses elaborated methodology of psychological experiences' study. There are considerable results attained in this direction in the framework of psychoanalysis (Z. Freud, A. Freud, K. Jung, E. Fromm) and pragmatic psychology of W. James.

2. Anthropologic and culture-study surveys of religious ritual representing abundant practical material on the issue of psychopractices that are present in many rituals in an inexplicit form (J. Fraser, E. Taylor, C. Levi-Strauss, L. Levy-Bruhl, M. Eliade).

3. Research studies within the sphere of childhood ethnology and anthropology, in particular, in the problem of children upbringing in different cultures and their "initiation" into those cultures norms (M. Mead, E. Erikson, I. Kohn).

4. Phenomenological studies of psychopractices proper, mostly narrow-specialized, that appeared within the recent years. For the most notorious we should note the works of N. Abaev, E. Torchinov, S. Khoruzhij.

5. Texts that continue the "self-concern" discourse formulated by M. Foucault.

6. Empirical surveys of psychological manipulations that are used by modern social institutes, in particular, by religious systems (R. Lifton, S. Hassan, E. Volkov).

Today there isn't any research investigation that should contain integral approach to phenomenon study of religious psychopractices.

CONCEPTUAL FIELD: RELIGION, RELIGIOSITY, MYSTICISM AND ESOTERICISM

1.1. MAIN COMPOUNDS OF RELIGIOUS CULTURE

1.1.1. The Issue of Defining the Term "Religion"

In order to perform appropriate analysis of the here consideredissue of religious psychopractices and their cultural value it is necessary to make thorough analysis of the terms "religion" and "religiosity" themselves. Since — and it will be shown in this section — these notions are rather ambiguous, we shall try to consider the broadest range of cultural phenomena that might refer to the topic in concern, and generate a working definition that would be the most satisfactory for the purpose of this research study.

The term "religion" is considered to have been initially introduced by Ancient Greek politician, philosopher and orator Marcus Tullius Cicero (years 106-43 BC). The term is supposed to have originated from the Latin "religio" — contrition, piety, theopathy, cult object; "religare" — to bind, to attach; "religere" — to turn back, to contemplate, to be afraid of [48].

Today there exist more than hundred definitions of religion, their most complete list can be found in the Oxford Dictionary [399]. Existing definitions can be divided into the exclusivistic ones that insist upon absoluteness of some sole religion and correspondingly contain the definition of this religion only, for example, definitions of religion by Christian authors that go back to Lactantius: "Religion is a link to God through one's piety" [399. *Hereinafter the marking refers to quo-*

tations of works that are foreign to the author and that have been translated by the translator, while the marking stands next to quotations that are cited in original or have been translated into English by English-speaking translators — translator's note], and the inclusivistic ones which substantially expanded definition of religion can actually account for any social phenomenon, that is, for example, the definition of religion given by E. Fromm "I understand by religion any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion. In fact, there wasn't any culture — and it might never appear — that would have existed without religion in this broad sense" [335].

For a long time (while some researchers still continue to support this point of view) the main criterion of religion was the belief in existence of some supernatural creature or supernatural reality. The natural — supernatural dichotomy was considered basic for religion existence. In this case religion can be defines as **"the synthesis of belief in the supernatural with rites devoted to the supernatural"** [399]. Definitions of such type leave undisclosed the question of what that supernatural actually is. Let us turn to the origin of the word "natural". This is a derivative from the word "nature". There is another synonym to this word — the "super-essential". Thus, supernatural is a phenomenon that is beyond the laws of nature, and a link to this phenomenon is effected by means of religion.

Still, though such definition correlates with description of traditional Western religions, being, in fact, formulated on their basis, it comes to obvious contradiction with modern religious experience. And it is absolutely inapplicable to many oriental religions. For example, should one take the "contact" between contactee-ufologists and the UFO for the act of worshipping, and consider UFO to be a supernatural creature? Where should we draw the line between science and mysticism in Dianetics and similar religious psychological systems? Would it be appropriate to refer belief in extrasensoryto religious beliefs? Or how can we explain from the point of this definition the activity of Raëlists who consider cloning a child (in complete correspondence with science, and hence — with Nature) to be a religious act? One can proceed further with the line of irrelevances between modern religious realities and the aforesaid definition.

E. Durkheim was the first to approach this issue in a new way, having considered forthe major criterion of religion the division of social phenomena into two spheres — sacred and profane(secular). According to Durkheim, "A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a Church, all those who adhere to them" [83; 399]. This point of view was further developed in works of religion phenomenologists of the XXth cent. — R. Otto, N. Soderblom, M. Eliade [355–359] where the sacred — secular dichotomy became central in consideration of religious phenomena.

Still, today this class of definitions becomes less coherent withreality requirements as well. Religions become more integrated into the "profane" life while the sacred is becoming a prerogative of non-religious systems. As example of the first process one could draw the so-called religious marketing, that is: usage of special manipulation techniques for involvement of new community members and keeping the old ones. In this, the deliberate struggle for the "clientele" is typical not only of neo-religious systems, but of rather traditional ones as well. Let us remember the recent Russian Orthodox Church act of "promoting" its web-sites in the Internet [149, pgs. 46-49]. One can speak about peculiar market of spiritual services that in modern mentality makes no contradiction to religiosity spirit. Such "market" approach manifests through enabling a person to simultaneousvisiting of several religious communities, this being mostly typical of neo-Christian and neo-Oriental systems [255, 248]. Moreover, in our time it also becomes more difficult to define the category of religiosity itself [105, pg. 36].

It is also notable that the definition of E. Durkheim, as well as any other purely sociological definition, is not able to embrace the individual aspects of religiosity such as personal mystic experience [236, 292], unconscious religiosity [105, pg. 38; 230] etc.

Finally there exists a legally adopted practice of religion defining. In compliance with laws effective in major countries the system is taken for religious in case its members consider it be this. Still, such practice has also more than once showed its complete inadequacy [248, 251]. A considerable number of groups that contain religiosity elements don't declare themselves and are registered as social organizations making

it more complicated for state structures to interact with them [251]. Members of these groups often don't even apprehend their system as religious despite the fact that it boasts with all criteria of religion, or, being aware of it, they conceal from those "uninitiated" the true character of their activity [172]. On the other hand there are known incidents of commercial activity concealed under umbrella of religious community charity status. The imperfection of scientific base results in flaws of related legal issues, thus bringing the problematic case beyond the "purely scientific" aspects. One's addressing to legal experience in a philosophic work is truly justified since today real religious practice goes significantly ahead of scientific research studies in corresponding sphere. In general, our days are unique for the purpose of performing cultural studies since today it is possible to investigate a lot of newly-born religions currently staying at the very early "apostolic" stage.

For the purpose of this investigation we shall formulate a working definition that would to the maximum cover all phenomena that are of interest to us, and would also correspond to realities of modern sentience. In this research work we shall be taking for religion the whole irrational element of human culture. As for generic features of religious system we shall single out it having five compounds*: religious image, mythology, rituals, symbols and commandments*. Such definition obviously does not provide with complete understanding of this phenomenon, though such understanding is not provided by any of existing definitions as well. As it is said by a well-known western philosopher John Bowker, "… one can draw dozens of other definitions that would tell us a lot about religion, but they shall not answer the question what religion is" [399]. Still, the task of investigating essential characteristics of religion is not the target of the present study. We need the formulated definition only for the sake of bringing into our vision field maximal number of phenomena that are or can be in a way related to the studied issue of religious psychopractices. In particular, one should investigate phenomena contiguous to religion that, depending upon definition, can be acknowledged as those being and being not related to it, them being occultism, esotericism, modern spiritual movements (being non-religious according to their own opinion) and systems of psychopractices that have arisen within modern psychotherapy but bear some features of religiosity.

1.1.2. The Notions "Mysticism" and "Mystic Experience"

The problem of mysticism and mystic experience is one of the most significant issues in anthropological studies, even more so in research works on religious psychopractices. The subject of "mystic experience" was in due course contemplated by famous religious philosophers like G. Skovoroda, Vl. Solovyov, V. Rozanov, N. Lossky, N. Berdyaev, P. Florensky. From position of phenomenology the questions of mysticism and mystic experience were investigated by M. Eliade, S. Kierkegaard, A. Schweitzer, W. James, P. Berger. Still, as it was pointed out by professor E. Torchinov in his monograph [290] and his work dedicated to this subject [292], the term "mysticism" itself is used in literature in several completely different meanings, thus making the things even more confused.

1. To designate the experience of unity or merger with ontological fundamental principle of the world and the whole objective reality, the whole being in general (the God, Absolute, etc.). This definition is majorly used in philosophic literature.

2. To designate various types of esoteric activity.

3. As a synonym to occultism that sometimes bears an eventually pseudo-scientific character — magic, astrology, mantics etc.

4. In common mind the "mystic" sphere also encompasses various stories about unusual phenomena with zombies, werewolves and vampires involved.

It is clear that all these phenomena are completely different, and in this way the word "mysticism" leads one astray and makes obstacles for one's proper comprehension.

Another problem, according to E. Torchinov, is connected to perception of mysticism within the context of peculiar percipience of such categories as faith and knowledge, faith and intelligence by Judaist-Christian mind; mainly to the fact that mysticism is firmly associated with irrationalism, thus making modern scientific and philosophical audience a kind of prejudiced intheir turning to the issues of mystic experience [292].

Meanwhile such contraposition of "mystic" and rational is strange for other cultures, whilein no way the "mystics" of corresponding tradi-

tions do reject intelligence (ratio) to bean ultimate authority within the sphere of its competence; moreover, they often establish rather rational philosophic systems based upon comprehension of their "mystic" experience [292].

The mentioned confusion in terminology suggested to some authors that they should substitute the word "mysticism" and its derivatives with a more appropriate term. Thus, E. Torchinov offers using the term "transpersonal experience", that is, "going beyond the limits of individuality and trivial experience" instead of "mystic experience" [290]. Though agree with necessity of the term substitution, we should point out that introduction of the aforesaid term stipulates methodology of further research work, implicitly limiting it within the framework of transpersonal psychology — the way it actually happened with E. Torchinov's research investigation. Since we are not willing to restrict ourselves by such methodology, we shall be using the category "**altered states of consciousness**" (ASC) as a term for designation of the corresponding states.

It should be noted that the discourse of mystic experience and mysticism is not limited by religious life experience only, being a significant phenomenon of philosophy. As it is said by S. Khoruzhij in his work [310, pg. 61], "In the sphere of traditional subject matter and problematic of European view that never faded despite all kind of positivism and rationalism, we can find a number — or, if you like it this way — a bunch of ideas, intuitions, paradigms and simply cases that obviously belong to the "transcendence topos" and that is obviously not encompassed by genuine transcendence of pure mind. The "epistophe" of Neo-Platonists, the "ecstasy" of all mystic traditions (Heidegger's ontology as well), Patristics' "theosis" and the "metanoia" of Ascetic, the "little spark of the soul" of Meister Eckhart, the "metamorphosis" of Goethe, the Rilke's "transformation" (Wandlung)... — all these are the avatars of transcendence, or its neighbours, or its aspects...".

It is obvious that the issue of altered states of consciousness is directly connected to religious psychopractices and it is situated within the field outlined by the object of the present research work.

1.1.3. Esoteric Systems in Religious Life-Mode

The term "esotericism" is also as much semantically impure as the earlier considered term "mysticism" is, being sometimes used as a synonym to it. Still, basing upon authentic Greek origin of this word — "internal", "concealed" — it would be more appropriate to treatfor esoteric those systems that are hidden from majority of common people due to some particular reasons. Such systems that are used by restricted number of adherents have actually existed in almost every culture. As an example one can draw Indian yoga, the Dao doctrine of inner elixir, Hesychasm, Ignatius of Loyola's spiritual exercises, Sufis' order etc.

While investigating the issue of esoteric systems one naturally faces the questions likewhether these systems are religious and if it is correct to consider them to be some kind of "sects" (as it is often done with Sufism) insidethe world-known religions.

In fact, practically all known esoteric systems became available to us through some religious tradition. Moreover, many adherents and founders of such systems were even canonized, for example, Gregory Palamas and Ignatius of Loyola, Kabir. Thus, **corresponding systems should be unconditionally treated for an integral element of the society religious life.** Still, esoteric systems shall not be related to separate "sects", for their representatives were performig respective functions within the well-known religious systems. Along with this, esoteric systems in most cases existed within — or, to be more exact, under the cover of their exoteric antipodes — traditional religions.

One starts to understand the essence of esoteric systems while reading corresponding texts, for example, the already mentioned "Spiritual Exercises" by Ignatius of Loyola [144]. Unlike the majority of religious texts, they are almost completely free from theologic and philosophic issues. In fact, these are methodic guidelines to performance of specific psychopractices that are apprehended exactly in this way. Esoteric systems are extremely psyche-related and practical at the same time, and this can be considered as one of their main typical features. It was yet M. Weber who drew his attention to this feature of such systems: "Mystic knowledge… is **a practical (**Weber's emphasis) knowledge. Mysticism intends a state of "possession", not action,that can provide basis for a new practical way of getting one-

self oriented in common world, and in some cases even for new communicative cognition" [37, pg. 205].

Many of those who used to researchdifferent kinds of esoteric practices (E. Torchoniv, S. Khoruzhij) come to paradoxical conclusions without consideration of the fact that religion and esotericism are crucially not identical. E. Torchinov, for example, asserts the necessity of transpersonal experience reproduction as one of religion essential functions [290, pg. 64]. Still one can easily see that major part ofreligionadherents do not have any "transpersonal" experience, and yet it does not prevent them from remaining the believers. One can easily understand the origin of such mismatch if one draws one's attention to the fact that though speaking about religions, E. Torchinov actually analyses their esoteric compounds but not the traditionally accepted forms. But esoteric psychopractices are neither elements of religion nor a method of religious practices like the fast, the sermon or the confession, since for the majority of common believers they were incomprehensible, let alone available.Moreover, esoteric systems should be considered as completely separate phenomena of religious life mode, since they were bearing religious-forming function as well. It is noteworthy that followers of religions were completely aware of the difference between the religion and the esoteric practice that existed "within" the religion. For example, in his recently published book "The Sufism" ProfessorC. Ernst brings the following remark: "But the most amusing thing happened every time when my Pakistan acquaintances inquired about my job... Having heard that I was studying Islam — and Sufism in particular, the asking person used to express his utmost surprise saying "Then you must know that the Sufism has nothing to do with the Islam!" [362, pg.5].

It is in the same way that one can find rather skeptical the opinions about traditional religions made by followers of esoteric systems. Thus, for example, M. Eckhart wrote: "I definitely declare that as long as you do things for the sake of the Kingdom of Heaven, for the sake of God or your own everlasting beatitude, that is for the sake of some external notion, you are definitely wrong <...> For the one looking for God in any way — he catches the image, while the hidden God behind this image escapes from him" [91].

Yet one should mention that despite the fact that esoteric systems are concealed, they perform peculiar influence upon other forms of spiritual life, starting from rational reasoning and philosophy and up to art [208, pg. 95] (such types of influences were studied in details in other works of V. Rozin as well [208, 213]).

Therefore, in present work we determine esoteric systems as an independent object of study.

1.1.4. Approaches to Religion Study

Let us make a brief overview of methodological approaches to investigation of religion and its elements that can be also applied in our research study of religious psychopractices. Historically there are several such approached distinguished.

The theologic approach — the religion is considered as a phenomenon of metaphysical reality. The essence of theological (doctrinal) concept of religion comes to self-manifestation of God in the world and the connection between it and the man. In compliance with this concept the existence of God and\or other supernatural creatures is postulated. The principal drawback of this approach is its "Christian-centered" nature that is obviously stipulated by its origin, thus making it practically inappropriate for the study of majority of religious phenomena beyond traditional Christianity.

In its main ideas the **philosophic-theologic** concept of religion does not go far from the theological one, but thissubject-matter is veiled under some more complicated terminology and more complicated argumentation. The notion of God is substituted by the notion of the Transcendental, the Absolute, the Absolute idea, the Universal will etc. These notions can be filled in by pantheistic and deistic contents, but in any case it is the spiritual principle that is declared as the reason of the world existence and evolution, as well as the reason of religion existence. Despite the ideological solidarity of these religion concepts there is some difference between them. While theological concept mainly appeals to the Holy Scriptures and the Holy Tradition, the philosophic-theological one tends to use contemporary notions about religion and grounds itself upon human knowledge on every other stage of its evolution; it is less dogmatic and more innovation-adoptive.

The **historic approach** — religion is studied as ancertain historic phenomenon that is linked to the time and place of its existence and stands in one line with other ideological forms inherent in this society, like philosophy, politics, culture etc.

The **naturalistic approach** to religion study originates from the time immemorial and has rather many variants. The major one comes to the explanation that all religions appeared due to inability of a man to interpret all those menacing elemental forces that were stirring up his fear. Initially this concept in this very form may have been formulated by Democritus [71], and following this it was many times reconstituted in the history of human views. Later on, at the end of the XVIII-th cent., there comes an astral-mythological theory of religion that is supposed to have been founded by French researchers Volnay and Dupuis. According to this concept, gods of all religions, as well as mythological and epic heroes, are personifications of some astronomic objects: first of all, constellations, the sun, planets etc. [48]. This concept has its contemporary followers. This approach is interesting from historic point of view, but it is absolutely useless for description of modern religious phenomena. The man of today who establishes modern religions lives first of all within the social environment that effects major influence upon generation of new religious ideas.

Psychologic approach — religion is treated as one of demonstrations — or, sometimes, as a consequence of psychic life of a person or society. In scope of this approach there are attempts made to draw the laws of religious systems' existence out of the laws of psyche functioning. Among the most notorious scientists that studied religion from psychological point one can name Z. Freud [321-334] and C. G. Jung [365-373]. The advantage of psychologic approach is that it enables performing an adequate study of the utmost non-traditional forms of religion that have appeared in the recent decades, which analysis from philosophic point, let alone the theological one, is rather complicated, as well as marginal forms of religion, such as latent or unconscious religiosity.

Sociologic approach — religion is studied as a social phenomenon [273]. The most well-known representatives of this direction were E. Durkheim [83] and M. Weber [37]. The first one advanced the concept

of society self-deification in religion, and the second one developed the theory of religion affect upon social and economic relationships.

The increasing diversity of methodological approaches and pluralism of their application can be considered as a hallmark of modern religion study. Thus, within the aforementioned traditionally established disciplines (philosophy, history, sociology, psychology, phenomenology of religion) there constantly emerge new approaches to religion study and sub-disciplines. For example today inside religion phenomenology they distinguish between the descriptive phenomenology of religion (G. Wiedengren), the typologic phenomenology of religion (M. Eliade), the interpretive phenomenology of religion (K. Ju. Bleeker) and the neo-phenomenology of religion (J. Waardenburg). Besides, in the second half of the XX-th cent.thereappear new and rather exotic disciplines, like, for example, the ecology of religion (A. Hultkrantz) [115].

The specific feature of the object of this research study predetermines the selection of psychologicand socio-cultural approaches as the main methodology of research.

1.2. THE PROBLEM OF CORRELATION BETWEEN PSYCHOLOGICAL AND SPIRITUAL EXPERIENCES

The problem of correlation between the psychological and the spiritual is rather grandeval and it has been many times touched upon within the spheres of religious philosophy and psychology. In the eighteenth century Yisroel Baal Shem Tov, founder of the Hasidic Judaism movement, advanced an idea of unity of the emotional and religious nature, the unity of human joy and religious rapture. The same school that acknowledges religious significance of emotional principle also exists in the Islam, within the Sufi tradition, and it considers the carnal pleasure to be an element of person's spiritual state, treats man's love to life for his love to God [173].

This issue has been also considered by the Orthodoxy, though the problem was being solved in a different way. Christian anthropology — in particular, the Orthodox one, is based upon the concept of tricho-

tomic structure of every personality: *the carnal — the psychic — the spiritual* [307]. In this case psychological feelings are related to the first two levels, while those religiously-spiritual are related to the third one. Along with this there is a question frequently dealt with in recent corresponding literature about mutual influence of psychic (mental) and spiritual experience. A well-known psychiatrist D. Melekhov who has the blessing of ecclesiastical authorities and deals with problematic of orthodox psychotherapy writes the following: "...in the general structure of one's personality religious experiences can take different (up to the completely opposite) position: they can be either direct refraction of illness symptoms (hallucinations, delirious ideas, physically perceived affect upon man's thoughts and physical acts); they can be attributable to a sane personality as well" [163]. In some degree one can claim such position of the church as an attempt to answer the aforementioned psychological theories that depreciate the fact of religion existence as it is, bringing it from ontological level down to common psychological experience.

The first steps towards establishment of religious experiences scientific theory were done in early 20th century within then emerging psychology of religion. In this direction substantial results were received by psychoanalysis and pragmatic psychology of W. James. In his book "The Varieties of Religious Experience" he was the first to draw a scientifically grounded supposition about psychological origin of religious experiences [72]. Basing upon analysis of numerous materials connected to such experiences (mainly on the material of American Neo-Christian communities) James made a conclusion that religious feelings result from "entry" of unconscious material into individual's conscious mind. Works by James had major influence upon further development of religion psychology, but they left open many important questions which answers went beyond the method of "radical empiricism" offered by him. For example, he did not touch upon the issue of possibility of religious experience' artificial provoking, its connection to and difference from other types of feelings and experiences etc. Still, the main drawback of James' research works was the narrow factual base that was previously said to have been limited by rather homotypical experience of American Protestant communities.

One of the most significant and developed doctrine that deals with investigation of religious experience sphere is the psychoanalytic one. Starting from Z. Freud practically all classical authors of psychoanalysis sooner or later used to turn to analysis of religious problematic. Freud himself has about 10 fundamental works devoted to the issues of religion origin and psychological essence. Having defined religion as "nothing but psychology projected into the outer world", Freud actually pointed out psyche as the main source of existence of both religion and religious experience. Freud saw the main task of psychoanalysis in "transformation of metaphysics into metapsychology", that is, bringing the doctrine of supersensual reality to the general theory of human psyche.

According to Freud's opinion religion is a mass illusion that is in its nature similar to the impulsive obsession. Like neurosis, it emerges due to suppression of primary physical appetence, and similar to neurosis, by means of fixed-action patterns and rituals it creates a complex system of psychological compensations that help people adapt to unbearable condition of their existence. Later on this opinion on compensatory character of religion was developed in works of W. Reich [202, pgs. 156-158].

Z. Freud drew a parallel between some religious rituals of primeval tribes and some behavior forms of people suffering from impulsive obsession. The occurrence of such analogies made foundation of his theory evidentiary basis.

Another significant figure in investigation of religion psychology and religious experiences was C. G. Jung. Jungian interpretation of religion substantially differs from that formulated by Freud. In compliance with Jung concept, religious experience and religious occurrences are sourced by images burst out of the sphere of collective unconscious. According to Jung, the sphere of spiritual notions disposes of psychological reality. Jung asserts: "The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype" [369].

The methodology formulated by Jung appeared rather productive for description of both religious feelings and structure of religious experience and some psychological practices as well.

The position that differs crucially from the aforesaid one belongs to the founder of existential psychotherapy V. Frankl [320] who transformed the causal chain adopted by analytical psychologistsand treated psychological experience for a consequence of existential and spiritual ones. V. Frankl subjected classical psychoanalytical opinions about religion to telling criticism: "There is a definition running the meanings and values to be nothing but reactive derivations and defense mechanisms. As for me, I would not prefer to live for the sake of my reactive derivations, let alone die for my mechanisms of defense" [320, pg. 287]. He treats religion for a phenomenon that can be expressed not only in institutionalized religion but also beyond it. In terms of its "psychological value" God is a personalized conscience; it is the "unconscious god" that lives inside every man [317, pg., 334]. One can find similar conceptions about "peak psychology" in late works of Leontyev.

The methodology of similar kind that is based upon division of "underlying" and "peak" elements of individual's inner world is used by S. Khoruhzij, in particular in his works dedicated to psychological practices. In his work "The Gateway Psychology as a Gateway of Metapsychology" he writes the following: "One can consider these onsets (symptoms) and those processes, those steady dynamic patterns that arerevealed within them (neuroses, complexes...) to make up in their total a particular topography — the topography generated by the Unconscious as an Outlying Sub-Source; and similar to this the processes and regimes of consciousness that are formed as steps of spiritual practices in their turn form another topography — the topography generated by the Outlying Supra-Source" [308].

The problem of correlation between the psychical and the spiritual, the role of psychological experience in religion was surveyed even by F. Pavel Florensky, a major Orthodox philosopher who dialectically formulated the interaction principle of religious and psychological experience. Upon analyzing relationships between the affect and the cult on example of an interment rite F. Pavel Florensky wrote: "The purpose of the cult is that very transformation of natural wail, natural crying, ...

natural weeping and sorrow into the sacral ode, sacral massage, sacral gesture. Not to restrict natural motions, not to hinder them, not to reduce the affluence of one's inner world, but on the contrary — to affirm this affluence in its integrity, to secure and cultivate it. The cult elevates an occasional occurrence to the level of a due act, while the subjective is illuminated up to the level of the objective. The cult turns natural entity into the ideal one. One could have tried to subdue the affect… But to launch a struggle against the affects means either to make human life unbearable due to the "passions forced inside" — in case of a failure, or to emasculate and destroy the mankind having deprived it of vitality, energy, and finally the life as it is — should it be a success. The cult acts in a different way; it affirms the whole human nature with all affects it has; it brings every affect to its utmost scale providing it with unlimited free exit range; it brings it to beneficent crisis, purifying and healing its soul wounds. Not only it allows the affect to show up to its utmost range, but it also demands for its maximal tension, extracting it and intensifying, as if prompting, instigating to reveal the affect. And by its complete acknowledgement, by approving the affect in its truth the cult is transforming it… Be it wrath, rage or boredom … — the cult takes everything and transforms everything, and satisfies it completely: up to the bottom we do drink the very essence of our excitement during the cult, fully saturating ourselves, with no minor unsatisfied desire left — since the cult always does do more that we ask for, and even more than we can desire…" [329, pgs. 136–138].

There are interesting assertions about religion made by E. Fromm. From his point of view religious necessity is one of the essential man's necessities and the roots of religiosity are keptwithin the human psyche itself. "There is not a person that would not have had a religious need — the need for a system of orientation and an object to serve to… and probably this is sufficiently confirmed by the fact of universal presence of religion in the world". E. Fromm was fairly criticizing traditional definitions of religion that were based upon monotheistic experience. "They were giving such broad definitions to religion that these definitions enclosed all possible religious phenomena, but having themselves preserved theirconnectionto monotheism, they considered all non-monotheistic forms as either a precursor of the "authentic" religion or its aberration,finishing it all with the argument that faith in God — in

terms of Western tradition — is the man's inwardly proper feature" [335]. Thus Fromm was the first one to raise the issue of necessity of expanding the context of religion-connected studies and including a more global range of phenomena into their problematic case. It is not that Fromm rejects the ideas of Freud, but he is attachingdifferent emotional value to them. Fromm significantly distinguishes between "religions of freedom" that are based upon personal religious feeling and facilitate one's spiritual self-enrichment, and religious organizations that are gradually loosing these features" It is the tragedy of all great religions that they violate and pervert the very principles of freedom as soon as they become mass organizations governed by a religious bureaucracy" [335]. Both questions raised by Fromm — on enlargement of religious studies' object range and on difference between individual and "organized" religiosity — are perspective for further development.

In research studies related to religion there are some surveys that are kept aloof, them being investigations in the sphere of transpersonal psychology and there generated transpersonal disciplines (anthropology, philosophy) [61–63; 395-405] that in relation to academic psychology take some marginal positions due to attempts made to "legalize" paranormal phenomena that are not acknowledged today by "official" science, as well as because of transpersonalists' intense interest in the drugs theme. Nevertheless the methodology of transpersonal psychology is used by some acknowledged experts as methodological basis for their studies (E. Torchinov [290 — 293]). Within the scope of transpersonal research studies there were attempts made to systemize the experience of altered states of consciousness, with religious experience considered as one of their types. Even a kind of so called "map" of men's inner world that claimed to have provided a complete description of inner reality was being created. Investigation studies of transpersonal school representatives were not only of scientific, but of social significance as well, since S. Grof and his followers managed to break silence around the main existence of altered states of consciousness. Still, having acknowledged the value of these studies, we might notice their excessive empiricism and constant fixation on description of visions and experiences.

In religious psychology of today the main research directions are related to the issue of neo-religions and feasibility of manipulative meth-

ods used by religious organizations. Among researches working in this direction we should list D. Lifton [390], S. Hassan [304], D. Volkov [42–45]. Despite all relevance of these investigations and considerable amount of factual data received within them one can note their common drawback: their attempt to consider religiosity of the man and religious experience only as a pathologic state induced by means of outer manipulations upon his psyche, this being an obvious contradiction to all above-listed psychological and anthropological concepts. This somehow extremist position in reasoned by instrumental character of the mentioned investigations and their orientation upon applied job of "exit-consulting" (an intervention designed to persuade an individual to leave a religious community).

Obviously,if one remains strictly within the limits of scientific approach, it should not be possible to solve the issue of identity or diversity of religious and psychological experience, in the way it is not possible to prove or refute the thesis of psychological origin of religion. It's the same as "proving or refuting of religious evidences within philosophy context that is unqualified" [168, pg. 130]. But the concept of interaction between the psychological and the spiritual that is acknowledged even by religious philosophy enables study of mental states induced by religious activity as a separate kind of experiences.

1.3. RELIGIOUS PSYCHOPRACTICES AS AN OBJECT OF SCIENTIFIC ANALYSIS

As it was already formulated earlier, for psychopractices we shall treat methods directed onto producing effect upon psyche of an individual, a group of people or society at a whole. This practice may not be comprehended to be as such and can be disguised under a religious ritual that makes some influence upon psyche of a participating person or, on the contrary, can be an instrument of an individual's self-action. Some researchers narrow the notion of "psychopractice" down to the limit of the last type only. In general, as a definition of psychopractice we shall draw the one formulated by O. Genisaretsky: "A psychopractice is a corpus of psychic efforts, skills or knowledge that are apprehended by those practicing them within the scope of naturally or

psychologically reflective self-comprehension, that have for their object some actual psychic events and states, processes and structures, their target being to achieve preferredlevels of corporal and spiritual life, wholesome contact with environment, satisfactory level of general via-bilityor special efficiency, personally significant emotional and value life mode" [51]. In this work we shall not be similarly limiting the inves-tigation field, thusthe area of our objects under study shall include all types of affection upon psyche that exist inreligious and their adjacent systems irrespective of their interpretation by participants. We should also draw particular attention to the fact that psychological meaning of psychopractice has nothing to do with its interpretation within corre-sponding religious system. Regardless the interpretation we shall treat for psychopractice any technique that is expected to result in alteration of individual's psychic state: short-time and long-time. The short-time alterations include first of all altered states of consciousness achieved, while the long-time ones encompass changing of character and moti-vation, mastering of new skills and development of psychic functions.

We shall distinguish between religious psychopractices that actually make the object of the present research study, and secular ones. Still, both historically and today as well, the distinction between different types of psychopractices is rather vague.

In their turn religious psychopractices can be conventionally divided into *exoteric* ones that are practiced by majority of corresponding reli-gion adherents (for example, those ofthe Christian confession) and *eso-teric* ones that are used only by limited group of persons. The Ignatius of Loyola's "Spiritual Exercises", the Hesychasts' "watchful attention" \ guard of the mind\ and "practice with the mind in the heart" can be related to the second type inside the Christian tradition. As a rule, esoteric psychopractices are much more intensive and thus more effec-tive than the exoteric ones. Both exoteric and esoteric practices exist insideevery known traditional religious system.

Let us consider methodological facilities of religious psychoprac-tices' scientific study as well as problems emerging here.

In scientific sources religious psychopractices have not been studied enough as a separate object of investigation, but they were indirectly touched upon while surveying adjacent scientific fields. The main part

of literature dealing with this problematic case can be divided into six groups:

1. Literature dedicated to psychology of religion, with elaborated methodology of psychological experience study. The main tendencies of religious psychology have been already discussed above.

2. Culture-related studies of religious ritual that provide with abundant factual material on the issue of psychopractices that are available in many rituals in an inexplicit form [120; 164; 358; 278; 325; 326; 216 etc.].

3. Research works on ethno-psychology, in particular those dedicated to children upbringing in different cultures and their "initiation" into these cultures' norms, by M. Mead [164], E. Erikson [360], I. Kohn [119; 120].

4. Phenomenological studies of psychopractices proper that have appeared within the recent years. For the most notorious we should note the works of N. Abaev [1–5], E. Torchinov [290–293], S. Khoruhzij [307–312].

5. Texts that continue the "self-concern" discourse formulated by M. Foucault.

6. Empirical surveys of psychological manipulations that are used by modern social institutions, in particular, by religious systems (E. Volkov [42–45], R. Lifton [390], S. Hassan [204]), political groupings (A. Kolev [118], S. Kara-Murza [106]), charismatic formations (A. Sosland [274]).

From the above listed scientific schools we can single out methodological basis of religious psychopractices' description. Obviously such description is directly connected to possibility of describing individual's intrapsychic life. It is particularly related to religious psychopractices since their results cannot be adequately assessed within behavioural positions. Existential, mystic, spiritual and other experiences provide rather vague and ambiguous reflection upon individual's behaviour and cannot be reconstituted on the basis of his actions only.

Let us considerthe applicability rate of the aforementioned approaches to religion study and to the study of religious psychopractices phenomenon. The theologic approach apparently comes as the least applicable one. The study of psychopractices within its framework

completely lacks any logical sense since from the point of Christian religion the god-inspired (that is, altered) states of consciousness can be reached only by the grace of God and not through individual's efforts, and thus it comes in complete contradiction with original psychopractice definition. The application of historic approach seems in a way complicated as well, since, though there are attempts made by Western researchers to establish a specific science of "psycho-history" that, in particular, deals with influence of predominant upbringing system upon current historical processes, still the methodology used by this science is rather psychological one, not the historic, thus it would be more appropriate to consider these investigations to be a variant of the psychologic approach.

The application of sociologic approach to religious psychopractices study is fully justified; moreover such approach was used for study of adjoining subjects, that is: the study of social significance of religion and culture ecstatic forms by M. Weber [37] and M. Bakhtin [17].

Obviously, due to psychological specificity of the research study object the psychologic approach appears as the most appropriate one. The work [293] also substantiates phenomenological approach application feasibility to both the description of *the carnal — the psychic — the spiritual* states of individual's self-*experience*, feeling of the world and the God, as well as the religious experience *self-description model*. In this case it is not a philosophic discipline but a universal method of objects of cognition' study that one should treat for phenomenology. M. Heidegger pointed out that in phenomenological context one can study "everything that belongs to the detection and explication method and that comprises the conceptuality required by this research study" [300]. The method of phenomenologic analysis enables return to the "things themselves" (Husserl), to describe the phenomenon from all sides, to find generally valid scheme, universal sense behind the contextual diversity of approaches (etymologic, historic, psychologic etc.). Phenomenologic approach is mostly reasonable for description of sources from that the world of individual's experiences and feelings is being born. The synthesis of psychologic and phenomenologic approaches shall establish a methodology basis of this work's research study of psychopractices.

But even inside such synthetic methodology one can single out a rather significant number of different paradigms. Such paradigms have been marked out and systemized by F. E. Vasylyuk [36].

The energetic paradigm describes psyche as a system of energetic objects. In this paradigm intra-psychic processes come to such operations as *deprivation of energy*, *energy relaxation* (catharsis, acting out), *energy lending, transfer of energy* from one contents onto another one (reaction forming), *transition of energy* from one form into another one (conversion), *generation of energy*. Though the energetic approach was nominally first formulated by Freud (Freud himself called it the "topography-economic one"), it was used by intuition in many religious philosophic systems. Indeed, practically in all religious systems there exist such notions as "ritual purity", "spiritual self-cleansing, etc. that substantiate the psyche and its elements. From historic point such conceptions initially emerged within animatism — the idea of a peculiar impersonal power — the energy ("mana" in terminology of Oceania peoples) that runs through all material world objects animating them and influencing upon them. There are other notions similar to this — the pneuma, the prana, the qui etc. Energetic notions can be described as archetypical.

The **spatial paradigm** includes several dimensions, some of them being of substantive-psychological character, while others — of the formal-topical one: 1) the psycho-somatic dimension (conversion); 2) the conscious — unconscious (suppression); 3) inter-psychological — intra-psychological (introjection); 4) the activity space (substitute formation); 5) the "direction"; 6) the "broadening — narrowing down"; 7) the "disjunction — bridging"; 8) the "distance"; 9) the "top — bottom". The last paradigm is a fundamental one in Christian anthropology, being the main category of "the upper — the lower", "the divine — the wordly" etc.

Inside the **time paradigm** one considers operations of time contrasting, placing of the experienced event into long-time perspective, fixation in some particular moment of time.

The mechanisms of *regression, catharsis, introjection, sublimation* are referred to the **genetic paradigm**.

Within the **informative-cognitive paradigm** one distinguishes between two dimensions — the "assessment" and the "interpretation", with the first one containing different operations of assessment of both

intra- and inter-psychical character, while the second one encircling the operations of perceptive or intellectual interpretation of experienced events and occurrences (*rationalization, identification, projection etc.*).

By analogy with the above-set paradigms we can single out approaches that are used by different authors for description of anthropologic element of religious psychopractices and their related experiences.

The **empiric approach** to description of a religious psychopractice is based upon direct description of experiences emerging as a result of such practice. It was W. James who was the first to use the empiric approach, having drawn in his monograph [77] detailed descriptions of experiences that were drawndirectly by participants of such experiences, and juxtaposing the immediate contents of such experiences. Notwithstanding its imperfection and subjectivity, the empiric approach is one of the basic ones not only in description of religious, but other types of experiences as well, for example the transpersonal ones that emerge within the LSD-therapy sessions and other transpersonal techniques [62]. But for subjectivity, there are a number of other shortcomings of the empiric approach; for example, it requires direct participation of a person that went through corresponding experiences, and his willingness to share with these experiences, that is not always possible in case of investigation of religious background. Besides, the empiric approach does not enable the description of intrapsychic processes that are connected to the experience or that had invoked it. At the same time such approach makes it possible to by-pass a complicated methodological and ideological issue of religious experience interpretation as a purely psychological one, what deprecates its spiritual content and is not accepted by religious psychology adherents.

The **energetic approach** was used by Freud in his late works for description of intrapsychic tension decrease during catharsis that he compared to a process of release the "psychic energy" that is "blocked" within the traumatic situation. The question of substantial or metaphoric nature of this energy is solved in different ways by different schools. Freud himself related "energy" to metaphor, but his closest follower W. Reich [201] has formulated the "orgone" theory that was based upon substantial nature of psychic energy — the orgone. The psychotherapy of today is using this approach to its advantage in many

directions, mainly of corporeal-oriented character, but the question of the energy "being real" is bashfully avoided. The energetic approach gives a good explanation to the essence of such practices as confession and self-confession, ritual cleansing, cathartic dances, carnival practices etc.

The **structural-psychologic** approach makes it possible to describe psychopractice as a process of inner restructuration of the psyche. The best elaborated methodology of psychic reality description is available from psychoanalysis, with concepts of Jung being those most adapted for description of religious phenomena. The psychoanalysis practical therapeutic orientation makes it the only school that disposes of effective description system of intrapsychic changes that result from a psychopractice. The psychoanalysis itself was established as psychotherapeutic practice which main target was to enlarge individual's conscious sphere due to its taking over objects of the unconscious sphere by means of their apprehension. With consciousness' enlargement and amplification, the number of suppressing unconscious elements subsides, while the positions of the consciousness become more solid thus providing its release from the effects of unconscious mind. It is worth mentioning that on the way to this there also comes merger of conscious mind with different unconscious archetypes and sub-personalities, still not at the cost of consciousness imprisonment by these archetypes, but on the contrary — due to the absorbing of there contained energy, emotions, experience and knowledge by the conscious mind. Freud has formulated this basic principle of psychotherapy by the well-known phrase: *Where id is, there shall ego be.*

This concept was significantly developed by C.G. Jung who introduced the categories of "the Self" and "the Person". The Self is both the symbol of conscious and unconscious mind reunion and at the same time the transcendence in relation to them. It can be depicted only in part, and partially it remains incomprehensible and indeterminable for a while. At the level of unconscious mind the Self is the archetype that reveals itself in dreams, myths andfables as a "supraordinate personality". The Person stands for social roles, masks. On the ground of this methodology Jung formulated the target of psychopractices that is metaphysically contained in the necessity that is proper to psyche — the *individuation*, the process in which a personality acquires the wholeness and integrity of its existence.

The evolution of structural-psychological approach was rather sufficient. In major part it related to detailed differentiation of intrapsychic objects. The following categories were added: the "defense mechanisms" (A. Freud [321]), "the programs and scenarios of superconscious mind" (E. Berne [21]), "the sub-personalities" (R. Assagioli [13], G. Gurdjieff [205]), "the attitudes" (R. Harris), "the perinatal matrices" (S. Grof [61]) etc. The purposes of psychopractices — both religious and those established within psychotherapeutic schools — were correspondingly specified. The structural-psychologic approach (though this term was not used) was applied in works of native researchers dedicated to closely related problematic, for example the work of J. Yuzvak [363, pg. 141].

The **existential approach** is related to description of rituals as a set of actions performed within specific reality connected to individual's sacral world. It is not possible to describe processes that take place in this world from the point of common logic in an adequate way [359]. Such approach is considerably widespread in anthropology but it can be used to the advantage of religious psychopractices' description as well, the more so because from psychologic point a significant part of religious rituals can be considered as psychopractices.

The **"energy"** approach proposed by S. Khoruzhij that originates from the mode of spiritual practices' description that is conventional for the Hesychasm can be treated as a synthesis of the energetic, structure-psychologic and phenomenologic approaches. According to the energy approach, "the individual changes "his whole-self"…, but the self that is taken and considered not substantially, but from the position of action and energy, as a summation of all physic, psychic, mental actions and impulses that are called "creatures' energy" by the Orthodoxy. Such summation or configuration of energies makes up individual's "energy pattern", its projection ontoenergy background, the being-acting dimension… The practice…performs transformation of the "self", the own energy pattern that is treading to some particular type that is acknowledged as the goal and the destination point, the "telos" of Spiritual practice" [309]. One cannot but note the similarity between the "energy" approach and the energetic approach of psychoanalysis. It was also acknowledged by the author of this approach: "In terms of method and principal these are Freud and psychoanalysis that our advanced model is closest to: they develop the energy discourse of a man

and deeply analyze the Borderline phenomenon". Still, staying within an obviously religious context, S. Khoruzhij strictly distinguishes himself from the psychoanalysis: "... but this proximity is radically shattered by contrast of many principal positions. Psychoanalysis is an ideologized discourse, it illuminates only one part of Anthropological Borderline, the topography of Unconscious Mind, and militantly rejects the existence of others — first of all, the meta-anthropological Borderline" [309]. To our opinion the difference between the approaches is more sufficient and lies in fact that the "energy" in the context of "energy approach" is the self-sentiment, the mode of individual's self-perception — that is expressed by the aforementioned quotation, while the "energy" of the psychoanalytic approach is the basis of different observed processes, including those observed by the individual himself, itself not being the object of observation. In this sense the distance between these approaches appears much more significant than it seems at first sight.

Thus, modern science disposes of significantly manifold store of facilities for description of inner content of psychic experiences that can be applied to the investigation of religious psychopractices.

1.4. ANTHROPOLOGICAL CHARACTERISTIC OF RELIGIOUS LIFE ELEMENTS

Basing upon the above listed methodological approaches and taking into consideration the focus of the present work, that is, the study of religious psychopractices, let us formulate characteristic features of religious system elements within the reference system of individual's inner world.

The religious image — that is, any object that is emotionally notional for an individual or a group of individuals, stirring up their religious feelings [235; 241]. In terms of the afore-drawn structureal-psychologic approach the religious image belongs to one of structural elements of the psyche. The definition given by us correlates sufficiently with the mentioned doctrine of C. Jung; moreover, it enables avoiding of such a delicate issue as the existence of god or deities, as well as can be applied for description of utmost non-traditional forms of religiosity. Needless to say that the religious image should not always be

a supernatural creature, though supernatural creatures might make up the most numerous group of religious images. To this very group we can also relate the deities of polytheistic religions, the creatures that personify natural phenomena, the second-ranked creatures of mono-theistic religions: the saints, angels, the ghosts such as brownie, satyrs \wood goblins\ etc. A separate category of supernatural creatures is made by the forefathers that are and have always been anobject of wor-shipping in all known religions.

Items — fetishes — can also serve as religious objects. In early forms of religions fetishes enjoyed their independent role, while later they were transformed into symbols of more abstract religious images. As examples of fetishes one can draw icons, statues of gods and other religious objects. In some cultic systems religious images can be those of people. The most vivid and notorious samples of such phenomenon were the cults of GodKingsthat existed in Egypt, Mesopotamia and the countries of Far East [325, pg. 85]. The officiating priests can also be partially related to people that make up religious objects. Finally, an idea, a process or a method can also come as religious object, and this will be shown in further sections. Here we should draw another quo-tation of E. Fromm that illustrates diversity of religious images: "Man may worship animals, trees, idols of gold or stone, an invisible God, a saintly man or diabolic leaders; he may worship his ancestors, his na-tion, his class or party, money or success; … he may be aware of his system as being a religious, different from those of the secular realm, or he may think that he has no religion and interpret his devotion to certainallegedly secular aims like power, money or success as nothing but his concern for the practical and expedient" [335].

In this way E. Fromm has pointed out a mostly important moment**: the majority of religious images are not comprehended by peopleas such.**

In order to make the definition of religion image more specific we shall characterize its features from position of individual's inner world.

1. As a rule, religious images come as formations of an unconscious mind. They cannot be completely grasped or comprehended. Moreover, almost all religious systems contain bans to perform discussions about supernatural forces and phenomena.

2. Religious images are the objects with strong emotional constituent element. This peculiarity is revealed in rising of believers' emotional tone during discussion of religious topics. It is this very feature of religious images that makes them significant for individual's life.

3. Religious images are wholesome objects not subjected to analysis or breakdown into any constituent parts. Any attempt to provide some analyses upon them results in loss of that atmosphere of sanctity and mysteriousness.

The source of religious images' existence can lay both in individual's personal experiences that were subjected to mythologization, as well as in images that had already been mythologized at cultural level and imposed upon individual through methods of upbringing or, as it will be shown further, by means of special psychopractices.

The ritual is an a priori determined succession of actions and psychic states that assumes achievementof some particular result [235; 241].

The purpose of rituals may lie in outer modifications of ambient reality as well as in inner alterations of psychic state of the ritual performing individual. In this case the ritual simultaneously performs the function of a psychopractice. In terms of their forms rituals can be divided into following groups:

The *mysteries*are the most complicated type of religious rituals that assumes a big number of participants playing back cosmogonical or mythological stories in figurative or symbolic form [48].

Magic rituals are the acts of individual's influence on actual environment that are based upon application of sympathetic and homeopathic magic principles. Depending upon the tasks set magic rituals can be divided into rituals for luck attraction, rituals meant for healing or related to love, as well as rituals related to bringing damage to other people and creatures [325].

Unlike magic rituals, the *prayers* are grounded upon perception of nature as governed by supernatural creatures and represent conditional or unconditional requests addressed to these creatures. Along with the request itself conditional prayers also contain the so-called "spiritual coupons" promised by praying people (piety, performance of religious prescriptions, sacrificing), since having them in possession might in-

crease the possibility of the request performance. In this case a veiled assumption of the supernatural creature's will being dependent upon "spiritual coupons" owned by the individual brings the prayers close to magic rituals [278].

Sacrifice is a rejection from part of an item that belongs to an individual or a group of individuals for the benefit of supernatural creatures. The form of rejection can vary in many ways: from ritual property committing to the flames up to its contribution into church possession. In almost all known religions a sacrifice is a most widely-spread method of "spiritual coupons" accumulation. Yet it is worth mentioning that in some cases rituals connected to offering heaving maynot be of sacrifice character, but bear feature of a magic ritual. For example, killing of a person at the dawn of a new agricultural season that is proper to many agrarian cultures is not a sacrifice to spirits but a magic ritual of calling for rain that is based upon homeopathic principle: the more tears and blood shedding from the offering, the more rains the season shall bring [325, pg. 550].

Glorification rituals is a group of rituals that are not that widely spread; like prayers, they are addressed to supernatural creatures, but in this case they do not contain any requests but simply express individual's ecstatic attitude to the object of cult.

A particular interest is stirred by rituals that can be united into one group, being related to *actualization of world perception*, for instance, the delivery of faith formula that is practiced by many religions. For example it is a must for an orthodox Muslim to utter the "I testify that there is none worthy of worship except God and I testify that Muhammad is the Messenger of God" several times a day. To this very group one can also relate the rituals of *worship (adoration)* which essence lies in status actualization of worshipping individual.

On the basis of the aforesaid let us pay attention to some issues that are significant from the point of view of psychology. First of all, religious rituals are not comprehended as such at the time of their performance, for example, the 1st of May demonstration is not realized to be a mystery by the majority of its participants, though it is by all of its features. The second point is that psychological and religious goals of the ritual may be different.

Practically all religious systems include three main blocks of rituals:

1. Seasonal rituals, connected to annual cycles of nature;

2. Daily-basis rituals;

3. The rituals that accompany the individual's life cycle. In particular, they enclose the *initiation* rituals, i.e. the rituals that influence uponchanging of person's social status or his status within a religious group, as well as *healing* (curing) rituals. It is this very group that in major wayreveals their features as those of psychopractices, and thus it shall be subjected to more thorough scrutiny.

In addition to aforementioned groups of rituals which are common for all religions, each religion has its specific, solely proper rituals.

A ritual is a comprehensive element of all known forms of religion. Yet, notwithstanding the manifold factual material available, the core subject-matter of religious ritual still remains insufficiently comprehended and studied.

It was Z. Freud [324] who initiated psychological description of religious rituals, being the first to raise a question about psychological influence of a religious ritual and accordingly about feasibility of such ritual usage for affecting (or self-affecting) upon psyche for solving some psychic problems. Despite the acknowledgement of Freud's priority in this aspect we shall yet notice that his research studies of religious rituals' psychological nature were limited within the aforementioned conclusions. Freud did not try to broaden his investigations in direction of other religious rituals' types, and this was also stipulated by insufficient database relating to this issue. In addition to this, Freud did not consider the case of conscious (deliberate) application of religious psychopractices,since despite of their presence in European tradition (for instance, the "Spiritual exercise" of the Jesuits) they were not much known to the wide academic community.

Further development of psychoanalysis methodology, in particular the concept of psyche' mechanisms of defense that was formulated by Anna Freud [321], facilitated significant enlargement of the list of similar analogies and rituals subjected to persuasive psychological interpretation. The most bright analogy is the similarity between the defense mechanism of *suppression* that reveals through one's "forgetting" the factors that bother him, and the magic ritual of deliverance from

troubles by means of getting rid of (burying, burning, drowning) an item that symbolizes them.

Another sample is the analogy between the *transference*– the mechanism of defense that transfers emotional tension from one object onto another one, usually the one that is closer — and various rituals of religious cult items' consecration through their contact with other, already consecrated items [235].

Such analogies enable to draw one common conclusion in relation to psychological meaning of religious cults. Let us thus remember that from psychological point of view the objects of ritual manipulation are those objects that haveexpressed emotional colouring. Such colouring is also proper to religious images that are actualized during the process of rituals. The performance of corresponding actions with religious images and items facilitates redistribution of unconscious tensions according to the schemes that are provided by psyche defense mechanisms. Furthermore, it is the performance of ritual that launches corresponding mechanism of defense. In terms of psychology energetic model this idea can be expressed in the following way: **rituals come asa technique of managing the unconscious mind energies [235] and thus can be considered as a kind of psychopractice.**

Structuring of religious images in one's consciousness comes out as **mythology**. A myth is a mostly significant and absolutely essential compound of a religious system. Russian philosopher and theologue S. N. Bulgakov wrote that "A cult is an experienced myth — the myth in action" [31].

The most primitive interpretation of a myth narrowed it down to mere imaginary or illusive description of reality. In his criticism of researchers in support of this position, A.F.Losev wrote in his "The Dialectics of Myth": "They want to disclose the essence of a myth, yet first dissect it in a way it no longer contains neither fabulous nor miraculous elements at all. It is either unfair or absurd". "One should first share the point of view of mythology itself, become a mythological object on one's own" [146].

The ontological function of a myth was highlighted by M. Eliade: "Any religion, even the most primitive one, is the ontology — it rdiscloses the "existence" of sacred notions and divine images, figures out

"the actually existing items", and thus creates a world that is no longer ephemeral or inconceivable, as if in the nightmare, as well as a world that differs from what it always becomes when there is a risk of existence immersion into the "chaos" of absolute relativity without any visible "center" that could provide with orientation" [359].

Thus, the most important feature of the myth that differs it from any other form of world description is that **the mythology *involves the individual inside,* making him a kind of associate to the events described in the myth.** The text alone, beyond its emotional perception, is not the myth. The text may seem absurd and pointless to the strange reader so far as it does not evoke any essential feelings. The experience of the myth happens only in case there is a resonance between the text contents and the mythological "world view" of the reader.

There are the following types of myths defined [48; 58; 84; 368]: the *foundational*, or *cosmogonical*, myths, *astral myths*; the *anthropogonical* myths that tell about creation of a man, the mankind forefathers, first human pair etc.; the *eschatology* myths, i.e. myths about the last day (apocalypse).

We suggest there is one more type to be introduced, and we shall be calling it the ***existential myth*** [230; 235]. We shall draw some results below in order to substantiate the reasonability for this.

In early 60-s Clyde Kluckhohn and Fred Strodbeck who studied variants of cultural dominants on the instance of agricultural and culturally developed communities of South-Western America: Spanish Americans, Mormons, Indian tribes of Tjekan, Cuna and Navajo [388, pg. 157] made an assumption that estimative dominant-convictions inside each culture are not chaotic but interrelated (i.e. form an integrated cultural theme) and differ significantly from corresponding dominant-convictions of other cultures.

For the purpose of their investigation the researchers took 5 abstract categories that they consideredto correspond to "panhuman questions" which answers should beavailable in every culture:

1) man's attitude to nature;

2) man's attitude to time;

3) modality of human activity;

4) modality of interpersonal relationships;

5) idea about individual's inner essence.

These obviously existential notions were to have been subjected to verification by analysisof certain human behaviour, in particular the behaviour of agricultural communities' members at the moment of showers of rain suddenly pouring down on them. Each respondent was to select out of suggested variants of replies (in terms of sociology the methodic applied is referred to as the "stiff" one) the description of the behaviour type that he considers as the most preferable, most adequate in relation to the situation. In general, the results of the interview confirmed initial assumption of authors that there are rather explicit intra-cultural correspondences and cross-cultural differences.

Yet the authors failed to perform correlation of cultural dominants with mythology peculiar to correspondent communities. In the meantime the ontology appropriate of every culture can be traced in its basic cosmogonical myths. As observed by G. Gachev, "Every people see the Unified dispensation of Genesis in peculiar projection that I call the "national world image". This is the variant of invariant… The national world image implies in pantheons, cosmogonies, shows itself through the set of main archetype-symbols, through art" [50, pg.11]. We don't support such emphasis of outstanding role of the "national" world image — it is rather that different world images correlate with different cultural traditions, but the main idea of world image manifesting in mythology is pretty expressly set. Still, in any case, mythological stratum comes as one of the deepest strata of human psyche that determines existential mode of worldview, i.e. primary mythological pattern through which prism an individual perceives himself, his whereabouts in nature, in society, and his attitude to supreme notions. We shall be calling the myths that compose this pattern the **existential** myths. These myths reflect the notions that S. Khoruzhij refers to as "the topology in energy dimension of genesis" [310, pg. 65], professor S. Krymskij calls "the value-notional Universum (VNU)" [116, pg.102], while L. Bevzenko defines as "the innermost individual world model" [19, pg.42]. Let us note that individual's world contemplationcovers all essential elements that surround him: the Nature, the Cosmos, the Society, his own inner world. Yet it is in the cosmogonic myths that

such worldview is displayed in the most defined and conscious way. The emergence of existential mythology in other aspects of culture can be traced through analysis of the most popular metaphoric images that are used in corresponding culture.

Let us single out cosmogonic myths that contain elements of world contemplation. Though in their most pure form such myths existed in must ancient culturesyet it is easy to show that their influence upon life of a modern individual is so far rather significant.

1. The myth of the *World Mountain* emerged in Indian culture and is peculiar to Indian mentality [50; 84]. According to this myth, the world is a mountain that holds all living creatures on its surface: from minor creatures up to deities. Thus according to this mythological pattern the **world** is of ***static*** and ***hierarchic*** character while living creatures are dynamic and can take different places in the already formed hierarchy. It is easy to understand that the caste system of India was the reflection of this existential myth. And indeed the old-Indian society was static and hierarchic. All existing social roles (dharmas) and functions connected to them were described beforehand. An individual had nothing but to take his niche and follow his dharma or try to upgrade his status in cosmic hierarchy by means of different esoteric systems like yoga.

2. The *World Tree* myth was spread among the Aryan people [50; 84], in some variations of shamanistic mythology. The notion of the tree also existed in the Kabbalah and Tibetan tradition. In this myth the world is represented as ***a hierarchic*** *and* ***dynamic system*** that also assumes manifold alternatives for the course of events. People are not separated from the world but come as branches of this tree that give new bourgeons. The image of the world tree and its adjacency with our mind is revealed in the notions of the "family tree model", "family roots" etc. In general one can state that the world tree myth is the basic one for the European culture. And it is not occasionally that different sciences prefer to produce results in forms of "dendrograms", from Linnaeus' tree of species and Darwin's evolution tree up to the tree of discourses, rhizomes and structural-logical schemes. The main idea of "multi-cultural" is the derivative from seeing the culture through the prism of this myth.

3. The myth of a *River* existed in Ancient Greek mythology and was appropriate to corresponding worldview mode. The "river of time" [50; 84] that "you cannot step twice into" represents the worldview where the world is **linear** and **dynamic**, while individual is static. "We are aliens at this feast" — this is the modern motto that corresponds to this existential myth.

4. The *cyclic* myth, the myth of a *Wheel* [50; 84]. In this pattern the world and all events in individual's personal life, as well as in life of society and nature, are treated as cyclic. This cyclic form is proper to the Buddhism mythology.

The above formulated concept of existential myths shall be of significant methodological assistance in consideration of esoteric psychopractices in traditional cultures.

Symbols are another constituent element of religion that shall fall under our study. Each religion has a set of symbols that appears practically simultaneously to the religion itself and becomes more complicated in the course of its development. It was yet Jung who pointed out that those religions that tried to refuse from symbols gradually either disappeared due to their inability to satisfy the request of believers or in a circular way once again came back to creation of religious symbols [366]. One could have observed this process on the instance of early Christianity and Buddhism, as well as Protestantism. There are also numerous samples of modern neo-religious systems, since their journey from rejection of symbols to establishment of their own systems is much shorter — ca. 5 years [248; 235]. Thus symbols are obligate constituents of every religion. The psychological nature of symbols has been thoroughly studied by representatives of psychoanalytic school who considered the world of symbols to establish a kind of link between the conscious mind that fights for its deliverance and self-systemizing, and the unconscious mind — including the collective one — with its transpersonal contents. As an example, C. Jung declared symbol to facilitate the transition of psychic energy from unconscious mind so that it could have been used deliberately and for the benefit of practical purposes. He described symbols as "psychological machine" that "transforms the energy" [366].

Another essential element of every religion is the system of restrictions and taboos (let us call them **commandments**) that are imposed

upon its followers. Even the most archaic of known religions disposed of the developed taboo system. By this we cannot but observe that not all of these bans can be explained from the point of social structure optimization, wellness benefit, hygiene etc. Many religions use system of bans that obviously reduce the survival potential of this population or that are completely irrational.

It was W. Reich who made the first steps towards psychological interpretation of religious commandments'nature [202]. Basing upon his studies — mainly those of Christianity — W. Reich made a conclusion that religion increases the level of individual's neuroticism by prohibiting unconstrained realization of his sexual needs, and then channels the thus emerging tension, providing the ability of such needs' symbolic satisfaction or catharsis . And indeed there isn't any religion in the history of mankind that would have contained no system of sexual taboos or restrictions [202, pg. 158]. By the way, according to W. Reich the totalitarian regimes also use systems of taboos and restrictions in order to manage the populace [202, pg. 210]. The corresponding discourse was further on developed by M. Foucault who scrutinized the role of sexual element in strategy of ruling authorities [336].

Having acknowledged the view of W. Reich and M. Foucault we can add that the majority of religious systems block not only sexual, but other basic human needs as well. We shall draw explicit examples using the idea of humanistic psychology about the hierarchy of needs [160] (A. Maslow's pyramid).

Physiological needs. Many religions impose restrictions not only upon sexual, but also upon other physiological needs of a man: food, sleep, water, excretion, etc. Thus, different fastings,which physiological value is not yet verified, can be related to food restrictions, together with limitation for taking some kinds of food that differ in various religions. In particular, drinking is limited in Islam during the feats of Ramadan, since taking at least one drop of water during the daytime is considered sinful. Practically all monkish orders of Christianity, Islam and Krishnaism impose restrictions upon sleep. There are such forms of restrictions as night services and all-night vigils, etc.

The *need of safety* is frustrated in all religions that impose bans upon increase of individual's material welfare.

The *creativity needs* are frustrated by different prohibitions of portraying some particular groups of creatures (for instance, people in Islam, god and spirits in Judaism etc.), as well as canonic limitations of religious creative work.

The aforementioned facts imply the commandments to be essential elements of any religious systems or those systems that come close to them, since they provide "saturation" of religious images with required psychic energy.

SUMMARY

1. In context of today religion is a rather complicated cultural phenomenon that cannot be adequately determined by any classical definition. The category of "religion" hasn't got any strictly prescribed limits, being tightly intertwined with other elements of culture. Considering this, it is necessary to include the following adjacent phenomena into the investigation object field: mystic experience, esoteric systems, occultism, latent religiosity and some secular rituals.

2. Psychological and religious experiences are closely intertwined, and this has been acknowledged by both scientific and religious anthropology. The study of these phenomena is feasible on basis of complex approach that includes "radical empiricism" of W. James, psychoanalytical concepts of individual and collective unconscious mind, phenomenological and transpersonal approaches.

3. The description of anthropological elements of religious psychopractices is possible on basis of several core paradigms, while each of them facilitates consideration of different aspects of such practices.

4. The most appropriate approaches for description of intrapsychical processes resulting from religious psychopractices are the structural-psychologic approach, the energetic and energy approaches.

5. The topography of individual's inner worldview, his world contemplation can be described on the basis of existential myths that major cultural traditions are grounded upon.

ALTERED STATES OF CONSCIOUSNESS IN RELIGION AND CULTURE

2.1. STATES OF CONSCIOUSNESS AS A CULTURAL VALUE

2.1.1. States of Consciousness — the History of Case Study

Individual's ability of experiencing different states of consciousness is one of the fundamental psyche features, with corresponding need being one of the basic human needs. Moreover, the selection of some set of consciousness states for a norm is one of the main characteristic features of corresponding cultural tradition. The history of different states of consciousness investigation is rather young. This is stipulated by specificity of European culture due to its limitation of knowledge and experience within a narrow range of phenomenological phases, i.e. due to its relatively monophasic character. In general, the only state of consciousness in our culture that is institutionalized, legitimate and appropriate for receipt of information about the world is the "normal vigilant consciousness". There are also states of sleep and alcoholic intoxication that are conditionally acknowledged by European culture. Yet the "desire to change the state of consciousness from time to time is a normal congenital disposition that is analogous to hunger or sexual appetence" [405, pg. 17]. That is why European culture created rather peculiar methods of integrating the experience of altered states of consciousness into social life without infringement of culture monophasity principle. One of them is the *sanctification* that lies in putting people that are able to experience ASC beyond the limits of human status, and correspondingly those of society [237]. Typical sample of such practice is the canonization

that "officially" sanctifies an individual. Upon analysis of hagiography one can see that all saints were affected to experiencing altered states of consciousness.

Another method that is opposite in directivity yet similar in its essence is *marginalization,* that is casting-off people who can get into the ASC beyond social life. Actually, it is this very method that the medieval inquisition, as well as mental medicine of the recent two centuries, were busy practicing [338].

The third method of ASC experience integration that is proper to European culture is *intellectualization* of such experience, that is, an attempt to treat it as a result of intellectual activity. As an example of such actualization we can draw perception of Greek philosophy by modern rationalist mind. Indeed, the traditional Greek natural philosophy does not correlate with mystic experiences, but is this really so? One can easily see that strange — though they have already become customary — sayings of Thales and Heraclitus about the world consisting of water or fire gain a completely different interpretation in terms of considered hypothesis. Modern psychology knows much about the states when a person senses the world to be "fluid and amorphous" or "shining".

The desire to drive mystic experience out of scientific knowledge sphere is vividly illustrated by the saying of Schopenhauer: "A mystic is opposite to philosopher in proceeding from his inside, while philosopher does it from the outside. A mystic comes from his inward, positive, individual experience where he finds himself as eternal, integral creature etc. But he can only tell his convictions and in this way we can only take his word for it; thus he is not able to convince. A philosopher, on the contrary, bases himself upon common notions, upon objective and generally comprehensible phenomena and facts of self-comprehension that are inherent in everyone" [350, pg. 598]. The above set quotation illustrates inadequate understanding of the ASC experience and its consequences by Western intellectual tradition, since there is no understanding of available personal after-effects of such experience. We shall further on describe the charisma-upgrade effect resulting from one's having such experience, that obviously provides particular influence if not upon veracity of such experience,

then at least upon "penetration" of such ideas; the last — as shown by the recent century experience — being rather significant especially in the sphere of humanitarian knowledge. The issue of personal charisma and its role in establishment of psycho-therapeutic schools shall be treated in details in section nine.

Curiously enough, but the uptight, suspicious attitude to mystic experience is perceptible not only in European, but even in Indian intellectual tradition as well. According to E. Torchinov [292], "... in India, where the gnosis of yoga (djnana) was often treated as the most sophisticated form of cognition, references to yoga transpersonal experiences in course of philosophic disputations were prohibited".

The study of altered states of consciousness was also complicated since the majority of scientists themselves didn't have any personal experience of ASC, while mystics and religious personalities didn't endeavor to share with their own one. The first statement about the necessity of having personal experience of ASCs for their understanding and adequate evaluation was made within transpersonal psychology. Such approach, beingabsolutelydifferent from the traditional scientific in which the researcher acts as an independent subject,was in alliance withthe spirit of those times. The post-modernistic period and its ethos of liberty together with tendency for elimination of all possible boundaries couldn't but inspire researchers upon search for psychological freedom that could mean the right of free disposal with one's states along with refusal from traditional forms of these states' study. In terms of transpersonal psychology there appeared some contiguous disciplines like transpersonal anthropology (Charles D. Laughlin, John McManus, Jon Shearer), transpersonal ecology and ecological philosophy (Warwick Fox).

It is true that transpersonal psychology was and continues to be subjected to criticism that is based upon the question of whether the transpersonal psychology is properly rightful, i.e. if it is an empiric science. They say that in case transpersonal psychology is not an empiric science it has neither qualifying epistemology nor eligible means for data obtaining; its methodology is subjected to doubts as well. Still, its outer non-similarity to traditional fundamental sciences becomes so far less frightening, while the significance of ob-

tained results– both in scientific and social terms — becomes yet more explicit.

It was mostly at the same time that the attitude to "abnormality" of altered states of consciousness that up to recent time were considered pathological by Western mind [218; 219; 279] was changed. Some research studies — for instance, those carried out within the framework of humanistic psychology — completely refuted this concept. Thus, having inquired hundreds of people who had spontaneous mystic experiences (or "peak experiences" as they were referred to), Abraham Maslow showed that mystic experiences are not the symptoms of pathology and have nothing to do with psychiatry. They often happen to individuals without any serious emotional problems who can be treated as completely "normal" in all other aspects. Moreover these emotions, being experienced in favourable environment and well adopted, can produce very useful results: improve one's vital activity, facilitate creative skills and "self-actualization" [159].

The first investigators of altered states of consciousness evoked by meditative and yoga practices assumed all ASC to be more or less equivalent. Later on it became clear that this was an absolutely untrue assumption. For instance, the ASC related to Indian meditative practice embrace a wide range of different states: from *pratyahara*, when any reaction upon external exciters subsides, up to the state of ecstatic acceptance of all elements of being that is practiced in Bhakti yoga. Some practices — the particular *satory* of Zen tradition — lead to the feeling of integrity when any sense of separation oneself from the world disappears. There are states in which all objects and phenomena fade away, like they do in Buddhist *nirvana* or Vedic *nirvikalpa samadhi*, or all phenomena are treated for forms and modifications of consciousness, as it is in *sahaja-samadhi*.

In this way we can see that the evaluation of induced altered states of consciousness by western scientific community was subjected to significant modifications. And if initially they were treated as merely pathological, today numerous research studies confirm their favourable capacities as if coming back to the historic point of view in which they are treated for a doorway to mystic integrity, the supreme welfare and ultimate aspiration of mankind [309].

2.1.2. Altered States of Consciousness in Polyphasic Societies

Yet the European culture experience concerning altered states of consciousness is not the only one available. There are other methods of ASC experience ***integration*** used by societies that base themselves upon the concept of numerous realities experienced by some individuals or all members of this society, i.e. the polyphasic ones. The analysis of many different cultures shows that not only the majority of them acknowledged as affordable those states of consciousness that differ from the "common one", but they even subjected them to institutionalization. The monograph [405] shows that ninety percent of several hundred various societies have institutionalized more than one states of consciousness [405, pg.11].

In this case the stability within the society was ensured by regimentation of transition process between the states. One can say that **the existence of polyphasic societies is based upon principle of separation of phenomenological phases**. Such separation is possible through diversification of time (for instance, carnival cultures [17]), of space, of social strata, as well as by means of social or intellectual dissociation. It is also possible via establishment of special buffer between phases or people involved into the altered states of consciousness experience, for instance, the practice of interpretation of information received while being in the ASC in terms of common reality by specially trained people. Such practice is known to have been applied by Greek oracles, in shamanistic traditions, in Tibetan Buddhism.

Diversification of phenomenological phases is also achieved by means of beforehand **scheduled rituals and employment of publically acknowledged techniques of getting into alternative states** (for instance: putting someone into sleep, group dancing and collective taking of psychoactive substances under socially controlled conditions).

The technology of interpreting the experience gained in ASC in application to everyday life is also important. This was done by **generating the system of symbols that denote such experience**. The performance of common reality actions that have analogues in other realities can be related to such symbols.

Thus, misunderstanding of some rather widely spread cultural phenomena is often based upon insufficient attention paid to this function of symbolism. For instance, there is a frequently asked question about a Philippine healer inquiring whether he really believes in power of his treatment, for he knows this is merely a manual dexterity. This seems to be a paradox, but it will disappear as soon as we realize that the action performed is a therapeutic staging that illustrates to those present the events that take place in magic reality. That "retrieving" of an item out of the sufferer's body the healers had been so vigorously criticized for is merely a symbol. In traditional animistic cultures every man understands that the item was present in healer's arms yet before the treatment, but now the spiritual substance of the disease has passed over onto it. Yet the western person would like to believe that the healer does remove material equivalent of the diseas, and a piece of tissue in his hand is that very tumor.

2.2. ALTERED STATES OF CONSCIOUSNESS AND PHENOMENON OF RELIGIOUS BELIEFS

Upon analysis of various religious sources one can observe that practically all religious systems include description of ASC. In the meantime the role and the essence of ASC in religious life is one of the least investigated issues in psychology of religion.

Short-period but very intense experiences that enable a believer to see surrounding reality in a completely new way in many religious traditions were crucial for further religious advancement of an individual. In oriental tradition this state is referred to as the *enlightenment*, in mystic traditions this being the *initiation*, while in Christian, in particular those of Protestant kind, this is called the *conversion*. This state is very important since the memory preserves it as a **mystic experience** that individual's **faith** and **religious feelings** will be based upon in future. In his fundamental work "The Varieties of Religious Experience" [72] W. James describes additional features that accompany such states and remain as elements of mystic experience:

1. Deliverance from oppression. One's confidence that "…at the end everything will be if not fine, then at least right".

2. Emergence of sense of cognition in respect of previously unknown facts; moreover, such cognition comes not as logical knowing but as a directly non-determined knowledge, or the "insight" as it comes in terms of psychoanalysis. One's seeing new, more profound meanings in previously familiar sayings and texts is a widely spread form of such cognition.

3. The sense of the world as if subjected to some objective modifications.

W. James referred to the three aforementioned features as *the state of confidence* that follows the individual during his whole life nourishing his faith even after returning into his common state of consciousness.

Many scientists wrote about significance of personal mystic experience for establishment of one's religious feelings. Some of them, for instance, the already quoted professor E. Torchinov even consider the availability of such experience to be a major criterion, as he does in his definition of religion: "Religion is a set of notions, beliefs, doctrines, cult elements, ritual and other forms of practice based upon transpersonal experience of some kind that assumes one's disposition to reproduce this basic experience" [290, pg. 64]. However we can hardly agree with such definition. We think that the main problem of this definition is that — as one can easily see — the major part of common parishioners are those who had never experienced any transpersonal states, yet they dispose of some particular scope of religious feelings, in particular the faith. These religious feelings can be induced upon them by other people already having either such feelings or mystic experience of their own.

Thus personal mystic experience and the state of confidence serve as sources of religious feeling not only for them experiencing person, but also for his surrounding or his followers, creating by this the necessary *charisma* in terms of M. Weber. And indeed, practically all known religions were founded or substantially reformed by persons with significant mystic experience who were more than once subjected to the state of religious trance. Moreover, the *state of confidence*, as well as other components of charisma, has some kind of substantiality (the term is introduced analogously to Weber's "substantiality" of power [37]). The

state of confidence' substantiality is contained in its feasibility of transfer from some people onto other as a result of empathy effects and the so called "contagion". This is how the "disciple's effect" is explained: as a rule, individuals that surround the head of religious community with his personal religious experience have their charisma and the "state of confidence" even if they haven't got such experience of their own. This can also come as explanation of "spiritual desolation" that comes at the end to many sermoners who were subjected to few trance occurrences and had some restricted mystic experience. ("Like the bathhouse door, if frequently open, shall soon vent out the warmth that is kept inside… the same happens to soul when someone talks too much, though telling good things only, so it shall yield up its memory". Saint Diadochos of Photiki, quot.work, pg.47). Due to this feature of substantiality the "state of confidence" is subjected to conservation law: if increased in one place, it shall be reduced in some other. We can hence draw the illustrative saying by G. Gurdjieff: "The power of occult knowledge comes in inverse proportion to the number of those people having it" [205].

It is worth mentioning that though mystic trance passes off for majority of people with only experience of these occurrences left, some individuals can remain in such state within their whole life, or rather permanently. Having much of charisma, in many religions these people come as saints. Their unconventional bearing that is further subjected to fetishization and rationalization is a mere consequence of their consciousness' uncommon states. Furthermore, in many religions it was this extraordinary behaviour that was interpreted as first sign of sanctitude. Let us remember, for instance, Russian fools for Christ, Zen masters or "insane wisdom" of Tantra adherents.

The above-set reasoning concerning the experience of altered states of consciousness and their role in religion development has significant value in terms of eliminating an old contradiction between psychological and sociological theories of religion origin. The example of such contradiction can be easily traced when we compare the definition of religious psychology as a form of group psychology that was given by a well-known Soviet philosopher D. M. Ugrinovitch [296] with the aforementioned definition of E. Torchinov. In fact, collective processes in a religious group are possible only in surrounding of charismatic leader whose mystic experiences come as a source of the group existence.

The attitude to ecstatic trance states enables to single out crucial difference between the religious system and the esoteric one. In religion the state of trance is subjected to fetishization, becoming the source of religious sense, but it cannot be reproduced, evoked artificially, which means there are no methods of this state' transmission to other people. Like religious systems, esoteric ones also base themselves upon achievement of specific altered states of consciousness. But unlike religion they use a system of methods for their achievement by every practicing individual. In fact, the baseline of each occult system is formed by some essential set of altered states of consciousness reproduced by every next generation. The task of each practicing individual lies in that successive investigation of states out of this set, this including primary achievement of each state that is usually done with help of a teacher, practice of one's lasting staying in each of these states, mastering the method of deliberate entry into and exit out of the state and further extension of the baseline.

2.3. PHENOMENELOGY OF ALTERED STATES OF CONSCIOUSNESS

As it was previously observed, the ASC study case is complicated by their manifold and by fundamental difference between various ASC. Despite the fact that many of religious ASC are described in modern science, there wasn't any method of their unified classification that could embrace all possible states. It is the author who was the first to have proposed such classification in his article [236]. It is based on representing states of consciousness as a null point in four-dimensional basis space. There were four basis (independent from each other) scales outlined for modifications that happen to individual's consciousness. In this case each specific ASC can be described as a super-position of corresponding elements:

1) alteration of emotional states;

2) alteration of world perception;

3) alteration of volitional self-control;

4) alteration of personal self-consciousness and identification.

Let us analyze examples of ASC available in different kinds of religious practice

Alteration of emotional states of psyche includes both quantitative modifications related to common emotions intensity change (increase as well as subdue) and qualitative ones that are linked to achievement of non-traditional emotional states. This is how such state was described by Christian ascetic St. Isaac the Syrian:

"What is a charitable heart? It is a heart that is burning with charity for the whole of creation, for men, for the birds, for the beasts, for the demons — for all creatures. He who has such a heart cannot see or call to mind a creature without his eyes becoming filled with tears by reason of the immense compassion that seizes his heart, a heart that is softened and can no longer bear to see or learn from others of any suffering, even the smallest pain, being inflicted upon a creature. This is why such a man never ceases to pray also for the animals, for the enemies of Truth, and for those who do him evil, that they may be preserved and purified. He will pray even for the reptiles, moved by the infinite pity that reigns in the hearts of those who are becoming united to God" [290].

For the purpose of comparison we shall draw one more quotation from "Spiritual Inebriation" by John of Ruysbroeck, the apprentice of Meister Eckhart:

"From this rapturous delight springs spiritual inebriation. Spiritual inebriation is this; that a man receives more sensible joy and sweetness than his heart can either contain or desire. Spiritual inebriation brings forth many strange gestures in men. It makes some sing and praise God because of their fulness of joy, and some weep with great tears because of their sweetness of heart. It makes one restless in all his limbs, so that he must run and jump and dance; and so excites another that he must gesticulate and clap his hands. Another cries out with a loud voice, and so shows forth the plenitude he feels within; another must be silent and melt away, because of the rapture which he feels in all his senses. At times he thinks that all the world must feel what he feels: at times he thinks that none can taste what he has attained. <…>. At one time he thinks that God is for him alone, or for none other so much as for him; at another time he asks himself with amazement of what nature these delights can be, and whence they come, and what has happened to him.

This is the most rapturous life (as regards our bodily feelings) which man may attain upon earth. Sometimes the excess of joy becomes so great that the man thinks that his heart must break. And for all these mani-fold gifts and miraculous works, he shall, with a humble heart, thank and praise and honour and reverence the Lord <…> In such humility he may grow and rise into higher virtues" [91].

There are four basic emotional states described in various tradition-al cultures; moreover, one can draw parallel between these descriptions in different cultures. For example, in Indian tradition they figure out the following states [166]:

Vira — "heroic" state, the alacrity for action, protecting others and undertaking commitments;

Bhoga — the state of being satisfied, relaxed and merciful;

Yoga — self-consciousness and self-awareness;

Abhicharika — the state of overwhelming wrath, need for destruc-tion.

These states were considered ideal; according to Hindu concepts only deities and men of outstanding wisdom could achieve them in their pure forms. But the state of religious ecstasy could come close to one of these states.

The described system in many aspects correlates with Tibetan tradi-tion of *vajrayana* in which such states corresponded to the sides of a tetragonal mandala that stood for individual's psychic life.

Similar alterations of emotional states were observed by S. Grof and his followers in course of their research study of this phenomenon [61–63]. Basing upon analysis of description of patients who were subjected to ASC by means of LSD as well as intensive breathworks (rebirthing, holotropic breathwork etc.) S. Grof found out that they all experienced similar emotional states. The scientist called these states the four pre-natal matrices. According to the prenatal matrices theory one of the greatest commotions experienced by an individual is the experience of his own birth. And indeed, let us imagine a child dwelling in warm, caressing waters of mother's womb, where he receives easily all neces-sary vital components. He is protected from loud sounds and bright light. His world is simple and comfortable. Yet suddenly the walls of this cozy world start to squeeze him out, the world becomes aggressive

and agonistic, longing to reject, destroy him, and the child senses this by instinct. Then comes the next stage of active struggle for surviving — the child is trying to break through a narrow pulsing gateway, while having done this he experiences another — the last one — shock of meeting the Big World with its bright light, loud tones, penetrative scents and temperature changes. Each of four mentioned stages is fixed by child's mind as a primary experience of his existing in this world — either successful or not — that is further projected onto all oncoming life events, and first of all the individual's attitude to life itself.

According to S. Grof, each basic prenatal matrix (BPM) is related to some particular set of mystic states. To compare this, we shall draw some of such described states.

The BPM-1 is comes out in form of sensing the Amniotic Universe which basic features are:going beyond the boundary of subject — object dichotomy, extremely intense positivity (peace, tranquility, blissful feeling of joy and serenity), peculiar feeling of confession, sense of pure being etc.

"The man who loves God identifies himself to God. This is the utmost point, the limit and culmination of overcoming one's selfness, triumph over humanity yet simultaneously a self-esteem of the highest degree. The soul is no longer itself — and along with this it preserves its self-identity. This process cannot be liken to death and resurrection, resurgation to a new life on the highest level; theoreticians of mystic divinity emphasize its complete continuity: it lies in development of divine element that is inherent in every soul to the extent when it displaces the whole rest of individual, and the individual, though remaining the individual, ceases its being of a human individual, just like the morning light that is gradually blazing up does not cease its being the light yet is no longer the light of morning".

Meister Eckhart [91]

The BMP-2 is related to the state of Cosmic Engulfment, unbearable feeling of no exit and pointless existence, suffering and impending doom. Within this theory the famous Four Encounters of Buddha and the enlightenments that followed result from this very matrix.

"...purified enlightened mind immerses into divine darkness, into silence and inconceivable, inexpressible unity; and in such immersion it

loses all that is similar and different, and in this abyss the mind loses its self and knows neither about God nor itself, neither about similar nor different, nor about the nothing; since for now it has immersed into Divine integrity and has lost any of distinctions".

Johann Tauler, the apprentice of Eckhart [91]

The BMP-3 gives the experience of Titan struggle, including that of global scale. Another metaphor or the states related to this matrix is the *"volcanic ecstasy".*

"From this rapturous delight springs spiritual inebriation. Spiritual inebriation is this; that a man receives more sensible joy and sweetness than his heart can either contain or desire. Spiritual inebriation brings forth many strange gestures in men. It makes some sing and praise God because of their fulness of joy, and some weep with great tears because of their sweetness of heart. It makes one restless in all his limbs, so that he must run and jump and dance; and so excites another that he must gesticulate and clap his hands. Another cries out with a loud voice, and so shows forth the plenitude he feels within; another must be silent and melt away, because of the rapture which he feels in all his senses. At times he thinks that all the world must feel what he feels: at times he thinks that none can taste what he has attained. <...>. At one time he thinks that God is for him alone, or for none other so much as for him; at another time he asks himself with amazement of what nature these delights can be, and whence they come, and what has happened to him. This is the most rapturous life (as regards our bodily feelings) which man may attain upon earth. Sometimes the excess of joy becomes so great that the man thinks that his heart must break".

"Spiritual Inebriation" by John of Ruysbroeck, the disciple of Meister Eckhart [91]

The essence of BPM-4 on symbolic and spiritual level is that of death versus rebirth experience. The individual may feel like he sees the world in its genuine form, discover new ways and possibilities etc.

"When the inward and God-seeing man has thus attained to his Eternal Image, and in this clearness, through the Son, has entered into the bosom of the Father: then he is enlightened by Divine truth, and he receives anew, every moment, the Eternal Birth... Now this rapturous meeting is incessantly and actively renewed in us, according to the way

of God; for the Father gives Himself in the Son, and the Son gives Himself in the Father, in an eternal content and a loving embrace; and this renews itself every moment within the bonds of love <…> And here there is a death in fruition, and a melting and dying into the Essential Nudity, where all the Divine names, and all conditions, and all the living images which are reflected in the mirror of Divine Truth, lapse in the Onefold and Ineffable, in waylessness and without reason. For in this unfathomable abyss of the Simplicity, all things are wrapped in fruitive bliss; and the abyss itself may not be comprehended, unless by the Essential Unity. To this the Persons, and all that lives in God, must give place; for here there is nought else but an eternal rest in the fruitive embrace of an outpouring Love. And this is that wayless being which all interior spirits have chosen above all other things. This is the dark silence in which all lovers lose themselves.

> *John of Ruysbroeck, the disciple of Meister Eckhart [91].*

In psychology of religion there are also other samples of emotional states' classification available. For example, the Indian tradition draws out 18 basic emotional states (*rasa*), 10 of them considered as earthly, human, while the rest 8 are treated as superior, divine. The human rasa were: *love, laugh, compassion, wrath, courage, fear, disgust, astonishment, tranquility, kindred closeness.* Divine rasa are achieved through meditations and are the forms of ecstasy.

Alteration of world perception or comprehension mode can be of both global and local character. Visual and acoustic hallucinations and pseudo-hallucinations that modify completely features of environment are related to the first type. Among classic samples of this phenomenon one can mention the St. Paul's visions, the cross seen by Constantine, the visions of saints etc. The description of altered mode of world perception can be also found in occult sources. As an example we shall draw the visions of Joseph Smith, founder of the Mormon Church:

… just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two

Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!

(J.S. H 1:16–17)

Local alterations of comprehension are those effects of visual, auditive and kinesthetic agnosias emerging, for instance, by extrasensory perception adepts. These phenomena have been investigated by E. Karagodina [13]. In her work that is based upon analysis of a hundred healing extrasensory adepts (average age 41,9 ± 9,9 years old) it was shown that the sensopathies of kinesthetic modality arising in connection with acquisition of healing skills and mastering the methods of tactile diagnostics was observed by 98 respondents. Amomng them 63 healers, 22 of them (34.9%) being male, had sensopathies of visual modality (SVM), while 37 observed healers, 10 of them being male (27.0%),showed sensopathies of auditive modality (SAM).

The *kinesthetic sensopathies* emerging in relation to diagnostic and treatment manipulations came in form of one's sensing warmth, coldness, pricking, pain or vibration in fingertips and palms, feeling "the flow of energy" coming through body and hands.

The *sensopathies of visual modality* were represented by one's seeing aura or inner organs of their patients, and for majority of observed individuals they were accompanied by feeling of their consciousness' narrowing.

The visual modality *sensopathies* came in form of addressing to some superior powers (the Absolute, energy and information field) and receiving their auditive answers.

It is worth noting that the descriptions logged by E. Karagodina [101] with fine precision correspond to depictions drawn in numerous religious sources, while people with skills of healing rather often become leaders of charismatic communities. Let us also draw attention to the obverse that is true as well: practically all founders of new religions possessed some healing skills.

Alteration ofvolition element ofindividual's psyche manifests itself in so-called *automatisms* — the states of mind when individual performs actions that are beyond control of his will or mind or that are completely non-conscious.

The mildest form of automatism is performance of an action after the order "from above". In this case an individual has a chance to stay away from order fulfillment in case it does not comply with his moral or some other norms. As an example one can take the Bible prophet Jonah who was forced to prophesy after God's order, even against his own will.

In more intensive cases of automatisms the individual can become aware that the actions performed by his body are managed by "somebody else".

"I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

We speak about the utmost display of automatisms in case there are absolutely no memories left of actions performed by the individual. In fact, some fragment of time completely falls out of person's life".

"The Book of Mormon" (J.S. H 1:15)

As an example we shall draw the description of such state made by the Orthodox mystic St. Isaac the Syrian:

"One day I wanted to have my food after four days when I hadn't taken any. And when I stood for the evening service so that to partake after it and was standing there in my cell, and the sun was high up, so when I started the service it was only the first gloria that I performed in my conscious mind, while after this I stayed there unaware of where I am, and there I remained in this way until the sun rose up the next day and warmed up my face. And it was when the sun started discomfort me seriously and sun-burn my face that my consciousness returned to me and that I saw that a new day has come, and I praised the Lord in consideration of how much of his grace is poured out on man" [270].

Automatisms can be of different origin. Rather often automatisms come as manifestation of abnormal psychic states that acquire religious forms, for instance, the *religious delirium*. Automatisms can be also induced by means of infusion, or emerge as a result of psychological infection. The latter especially often happens in *charismatic systems*.

Some religious systems lay much emphasis upon automatisms and use special methods for their achievement. These are, first of all, some shamanic practices aimed at "spirits in-settlement" that are known in primeval cultures as well as in more contemporary religious systems like *vajrayana, Sufism, voodoo*. This "spirit in-settlement" is the state of trance in which one of the individual's secondary sub-personalities that in common life is repressed to the sub-conscious mind stratum comes as dominating psychic element that manages individual's behaviour.

The main methods used for the purpose of such states achievement were psychological ones, them being specific movements, vibrations, singing of repeated sounds combinations, spot- whirling and other methods that wear down and black out one's consciousness. As an example of such methods we shall mention the *japa-meditation* of Krishnaism or *Sufi whirling*.

The ideas of integration with deities isinherent in many cultures: in he Indian one, in the Tibetan, in the techniques of integration with yidam, in the shamanism with its temporary fusion of shaman with his spirit-guide during the shaman trance, and even in Christianity [358]. The essence of the integration process is that the adept's consciousness temporary or perpetually merges with one sub-personality of individual or collective unconscious mind (more often the super-conscious one) thus acquiring knowledge, experience and skills of this sub-personality. In case of elimination of individual "ego" the adept achieves the final goal of **deliverance**, i.e. exiting all ethic and spiritual peripetias related to struggle between the sub-conscious and super-conscious mind. Depending upon whether the consciousness mergers with sub-conscious or super-conscious archetypes one can speak about integration with God, with genus, or "increase of Natural element", return to Nature, merger with it.

The most illustrious description of the integrity method is given in "Bhagavad Gita" when prior to the battle Arjuna becomes subjected to a significant spiritual and moral crisis stipulated by controversy of two mindsets: the unwillingness to kill people (in particular, those of his kin) and his dharma duty that comes a manifestation of Indian society public interests. This spiritual conflict is settled by Krishna who advises Arjuna to merger his consciousness with Indian archetype of the Kshatriya:

> *Nought better can betide a martial soul*
> *Than lawful war; happy the warrior*
> *To whom comes joy of battle comes, as now,*
> *Glorious and fair, unsought; opening for him*
> *A gateway unto Heav'n. But, if thou shunn'st*
> *This honourable field a Kshattriya*
> *If, knowing thy duty and thy task, thou bidd'st*
> *Duty and task go by that shall be sin!*

And then, summarizing this idea, he offers to consider the battle and the whole life as an inevitable stream of universe in which individual mind is of no importance, and the only purpose of an individual is to devote his deeds for the benefit of Superior principles:

> *...concerning the "three qualities;"*
> *But thou, be free of the "three qualities,"*
> *Free of the "pairs of opposites," and free*
> *From that sad righteousness which calculates;*
> *Self-ruled, Arjuna! simple, satisfied!!!*
> *Abandoning desires which shake the mind*
> *Finds in his soul full comfort for his soul,*
> *He hath attained the Yog that man is such!*

The description of such states can be also found in Christian tradition. Here is what Plotinus wrote:

"When we see God it is not the mind that we see him with, but something that is over it. The one who sees in this way cannot be actually treated as the one seeing since he makes no difference and doesn't distinct between two notions. He changes completely and ceases to be himself, preserves nothing of his "me". Engaged in God, he becomes a single unity with Him, just like a centre of a circle that has matched the centre of other circle" [317].

The states related to alteration of individual's self-consciousness are mostly found in Indian and Tibetan religions, as well as in various magic systems.

The most profound research study of such states has been done by S. Grof. Using the sessions of LSD-therapy and other artificially induced states of trance, for example, the breathworks [61-63; 279; 389] he figured out the following types of such experiences.

1. Experiences of embryo and fetus.

2. Archetypical experiences and complicated mythological episodes. Some of the most universal archetypes that an individual may identify himself with are the images of the Mother, theFather, the Child, the Woman, the Man, the Loveful. Many generalized roles are treated for the sacral, for personified archetypes of the Great Mother, Terrifying Mother, Mother-Earth, Mother-Nature, the Great Hermaphrodite or the Cosmic Man. One can often meet archetypes that represent some specific aspects of personality: the Shadow, the Animus or the Anima, and the Person.

Rather often people who are not familiar with corresponding cultures tell stories that very much resemble ancient mythological storylines of Mesopotamia, India, Egypt, Greece, Central America and other countries. These stories can be compared to Jung description of unfamiliar but clearly archetypical themes of dreams of children or naïve patients, as well as symptomatic of some people suffering from schizophrenia. Some people were observed to penetrate within various systems of esoteric knowledge as a result of LSD-sessions. Thus people who haven't got any idea of Kabbalah experiencedthe states that are described in the book of Zohar and Sefer Yetzirah and demonstrated surprising knowledge of Kabbalah symbolic. The similar phenomenon of suddenly generated comprehension could be also found in such ancient forms of foretelling as the "I Ching" ("The Book of Changes") or Tarot cards.

3. Somatic effects, like activation of chakras in Indian tradition — the sense of instant and very intense release of energy, its moving through the whole body accompanied by profound and dramatic experiences.

4. Comprehension of Universal Mind in which individual experiences an overwhelming integrity of existence.

5. Super-cosmic and meta-cosmic emptiness that may correlate to the mahaśūnyatā experience in Buddhism.

It seems like the afore-drawn classification might not describe the whole range of states related to alteration of self-consciousness since it covers only the states related to "broadening", the transcendence of consciousness. Yet there are practices of opposite character available:

they are related to disengagement, narrowing of one's consciousness, when an adept intercepts all new elements away from his "self" and limits his self-consciousness within more strict framework. This assumption once again emphasizes the incompleteness of the definition proposed by E. Torchinov regarding transpersonal origin of religion. Still, the psychopractices of such kind are more characteristic of esoteric systems.

Altered states of consciousness that are linked to modification of self-identity play a key role in establishment of charismatic religious leaders. And indeed, according to Jung, the development of a person, his individualization is performed by means of realization of images that make up the unconscious mind through manifestation of archetypes and their comprehension [373; 366]. The attainment of selfness happens via cycles of partial merger with such archetypes. The personality formed in this way comes as a natural part of collective mythology, by this preserving its own ego, and it makes such person a genuine political and religious leader. Analyzing the role of political mythology, A. Kolev writes: "The difference between the chieftain and pseudo-chieftain lies in the integrity *rate* of conscious and unconscious mind. For a pseudo-hero this rate is achieved by means of consciousness regression to a deferred form of collective mind (either to lower forms of collectivity or even to substitution of collective unconscious mind by personal unconscious complexes). The prophet and the hero have the process of their spiritual establishment and thus rise above primitive forms of collectivity. The emergence of false prophet ("the prophet from nowhere") is mostly connected to mental disease, a regressive reply to one's own conflict of worldview that is always available behind the facts of personal biography in case one is really willing to see it" [118]. All said can be easily referred to religious leaders as well.

2.4. RELIGIOUS PSYCHOPRACTICES AIMED AT GETTING INTO ALTERED STATES OF CONSCIOUSNESS

Taking into consideration the importance of ASC within the system of religious experience, in majority of cultures there were methods elaborated for the purpose of artificial induction of such states. It is worth noting that despite interpretation variations a bigger part of such methods can be found in all cultural traditions, i.e. they come out as cultural universals. One can distinguish between four groups of such methods:

1) meditative practices;

2) psycho-somatic methods;

3) breathworks;

4) usage of psycho-active agents.

Meditative methods are based upon management of psyche functions by means of attention (passive meditation) or volition (active meditation) fixation. Since, in fact, not only the methods, by the modes of meditation differ as well, and moreover, the notion of "meditation" is sometimes treated for completely dissimilar processes, we shall attempt to figure out the typology of meditation according to their performance technique. The works of Shapiro [397; 398] can be addressed as sources of actual data on the topic of meditation.

In meditations of the first type the focus is fixed upon signals that come from the object, and it is done in involuntary mode, when someone intently stares at, listens to or smells about, as well as "feels into" painful symptoms or other sensory data of the organism. The simplest and one of the most well-known meditations of such type is the *trataka* — the practice of staring at some glittering object; contemplation of a wooden ball practiced in China and others. This is a double-effect meditation. Of the one hand, concentration upon some inner object leads to its **actualization**, i.e. its conscious perception which facilitates the extension of consciousness. Of the other hand long-time concentration may result in attention logoff due to fatigue, and the **autohypnosis** [389].

Not only inner signals, but different forms of individual's bearing can also serve as objects of contemplative meditation. For example, Ignatius of Loyola offers the following meditation technique:

The first Point is the statement of the sins; that is to say, to bring to memory all the sins of life, looking from year to year, or from period to period. For this three things are helpful: first, to look at the place and the house where I have lived; second, the relations I have had with others; third, the occupation in which I have lived [144].

The second-type meditations come in different forms of infusion, i.e. active management of organism functions by means of volition. Depending upon the mode of volition command delivery these meditations can be divided into visualizations, verbal and kinesthetic infusions. The initial two types are the mostly practiced ones.

In case of visualization the volition command is transmitted to the subconscious mind in form of some comprehensible visual images, pictures, forms. The mostly known meditations of such type are visualization of energy flow as a radiance of some particular color, meditation on chakras' icons, organs, mandalas etc. Verbal infusions include meditations when volition command is delivered in verbal form, as it is done, for example, in the system of Schultz autogenic training ("My right arm is heavy") and E. Coue's autosuggestion ("Every day, in every way I am getting better and better") [397]. Those practicing kinesthetic infusion use their volition in trying to stir up various sensations in their body — those of heaviness, levity, featheriness etc.

In second-type meditations not only physiological sensations, but elements of individual's worldview, his life position, his self-perception and self-positioning can come as objects of active operation.

The fourth, to consider what God is, against Whom I have sinned, according to His attributes; comparing them with their contraries in me — His Wisdom with my ignorance; His Omnipotence with my weakness; His Justice with my iniquity; His Goodness with my malice...

The fifth, an exclamation of wonder with deep feeling, going through all creatures, how they have left me in life and preserved me in it; the Angels, how, though they are the sword of the Divine Justice, they have endured me, and guarded me, and prayed for me; the Saints, how they have been engaged in interceding and praying for me; and the heavens,

sun, moon, stars, and elements, fruits, birds, fishes and animals — and the earth, how it has not opened to swallow me up, creating new Hells for me to suffer in them forever!

Spiritual Exercises

Application of active techniques is considered to be preferably used by western psychology [389] (though, as seen from quotations above, this rule is not absolute); while prevailing techniques of oriental traditions, on the contrary, are those of concentration, tranquility, contemplative approach that can succeed in evoking the state of elation, silence of the mind and trance. But since such practices are not supported by investigations and observations they don't enable individual's profound self-comprehension and don't result in free manifestation and superficial realization. Utmost self-cognition requires unity of mind concentration with comprehension and investigation.

Considering all aforesaid, we should note that only meditation of the third type, in fact, is a real meditation as it is, and this is a synthesis of both types of exercises mentioned above. The practicing adept simultaneously gives volition commands directed upon changing of the state and contemplates his state, in this way being enabled to control the efficiency of these commands and improve them, and thus increase feasibility of the expected state.

Let us make a brief observation of **psycho-somatic methods**. It has been known for ages that there exists particular interlink between individual's body and mind. Since times immemorial they were also trying to tell the traits of individual's character by some of his exterior features, like physiognomy — the art of telling person's character and fortune by his face, chirology (palmistry) — by the lines of his palm, phrenology — by the skull structure features etc. But in contemporary science this issue was touched upon rather recently. It was just in the middle of the XX-th century that W. Reich, W. James, A. Lowen and some other well-known psychotherapists discovered that individual's psyche is projected upon his physical body in form of tympanum peculiarities, muscles' permanent spasms (locks), contractures etc., like on the contrary:some certain physical effects upon individual's body may change the states of his consciousness. In compliance with today

concept, theprojection pattern ofpsyche and body correlation is the following [148; 201].

The **throat and neck** are linked to intellect, the ability to formulate one's thoughts, the right of having one's own assertions, own opinions, make independent decisions. Permanent spasms in throat area are usually connected with individual's "locking" the desire to speak out his offence or some other emotion overwhelming him. This can result in thyroid gland malfunction. The locks of the neck back, osteochondritis are related to excessive responsibility that is "born" by individual, or sometimes his desire to "hide" himself, draw in his head and neck and become unnoticeable.

The chest, the cordis area are linked to individual's emotional sphere. The locks here are caused by inability to express sincerely and without restrictions such feelings as love, distaste, sympathy etc. The most widely-spread type of this zone locks is one's inability to breathe with one's full chest, i.e. with equal chest expansion to all sides and collar bone raising (with vertebral column kept straight). Typical malfunctions that come as result of such emotional problems are heart diseases, osteochondritis. The inability of sincere rejoicing with all life manifestations causes lungs malfunction, while unspoken grudges result in asthma.

The **abdominal zone** in linked to the need of dominance, to power, acknowledgement, aggression. Should corresponding needs be frustrated, the individual shall have weak prelum, soft belly, or sometimes malfunctions of abdominal organs. The tension of psoas muscle is connected to fear of being attacked upon.

The **pelvis area** is linked to sexual needs, the need for pleasures, enjoyment. As a rule individuals with rigid pelvis restrict themselves in taking pleasures. Poor legs muscle stetch is also linked to this problem. Featured diseases for this case shall be the psoas osteochondritis, malfunctions of urinary bladder and inner genital organs. The greed and desire to save money for one's own sake lead to constipations and hemorrhoid.

The **face**, besides the volition centre on one's forehead, also contains secondary projections of all projective zones. Thus the head is projected on the forehead, the throat is projected on the nose, upper lip is

a projection of the heart, teeth — of one's abdominal, lower lip — of one's pelvis, hands are projected onto cheeks, and elbows — onto jaw muscles. The rigidity of corresponding face zones speaks about one's having locks in corresponding part of the body and correlating psychological problems.

As for the psycho-somatic methods one can relate here **static poses**, like yoga exercises, **specific movements, vibrations, singing of repeated sound combinations, spot-whirlings and other methods** that make impact upon consciousness through the described system of psycho-somatic correlations. Specific psychological focus of each technique can be comprehended on the basis of analyzing which corporal segment it influences upon, as well as whether such technique results in segment's relaxation or restrain.

The breathworks aimed at getting into ASC are grounded upon two effecting principals.

1. Change of balance between oxygen and carbon dioxide concentration in one's organism. The increase of oxygen concentration facilitates suppression processes and is achieved by means of intensive breathing, lungs hyperventilation. The increase of carbon dioxide concentration is caused by breath-holding at different phases and results in activation of some cerebrum zones. The first-type methods were mainly used in primeval cultures, while those of the second type were popular in Indian practices. Combining the balance of inhale — hold — exhale — hold duration one can achieve the very particular balance of oxygen and carbon dioxide concentration in one's blood, thus achieving various "graded" states. The effectiveness of this method is also increased by direct rhythmic impact upon cerebrum through nerve terminals located in nasopharynx. The methods of rhythmic breathing were used in yoga, the Ninjutsu magic practice, theTao psychopractices.

2. Involvement of different muscles' groups into breathing process. The interrelation between different muscles of human body, in particular, the breathing ones, was observed by A. Lowen. He was the one to have advanced the method of psychic functions' activation by means of modifying the type of one's breathing. But in religious practices such methods had been used yet long before this. Thus in Indian yoga they

distinguished between three types of breath, in shamanism different kinds of "breathing of force" were used, and so on.

The issue of **using narcotic agents** for the purpose of ASC achievement is one of the most sensitive in religious problematic case. On the one hand it is caused by non-admittance of this method by various morality-inducing social authorities; while on the other hand it happens due to prevailing religions' insisting upon drawing a precise borderline between mystic states and states that are induced artificially with help of drugs or other methods of the kind. For example the Roman Catholicism doctrine declares mystic ecstasy to be a gift of God's grace and thus the state that is beyond individual's control.

Nevertheless the usage of narcotic agents has always been a significant element of religious practice. Let us remember peyote used by native American (Red Indians') church, and Mexican "magic mushrooms" that have been known for over two thousand years already, Indian soma (haoma) and Zoroastrian cannabis, Greek cult of Dionysus who "everywhere ... was delivering to people the knowledge on culture of vinery and his worshipping mysteries and was treated for god in every place", benzoin in South-Eastern Asia, and the tea of Zen, which fifth cup purifies while the sixth one "calls to the sphere of immortality", the pituri of Australian indigenous people, and probably the mystic kykeon that was taken for food and drink at the end of the sixth day of Eleusinian Mysteries; the Christian frankincense comes here as well [152].

In many cases agents of this kind were used in order to induce altered states of consciousness, first of all visions of religious character.

As it was already mentioned, there is an opinion that has been verified by various experiments stating that psychedelic states are not authentically religious. For example, W. Pahnke [396] from the University of Harvard performed the following experiment: ten divinity students and professors were injected with Psilocybin on the eve of Good Friday. This was a "double blind" experiment, i.e. neither W. Pahnke nor the subjects knew who was given Psilocybin and who took the placebo. The results of the experiment showed that "the subjects who took Psilocybin experienced phenomena that did not differ much, or were even indentical to those... catergoriesdescribed by out typology of mysticism" [396].

2.5. ALTERED STATES OF CONSCIOUSNESS AND RELIGIOUS COSMOGONY

ASC play a particular role in formation of cosmogonic concepts. And indeed, unlike western cosmogony that has been always oriented onto description of physical reality, the cosmogony of many oriental religions make up a kind of map of altered states of consciousness. Foas for a bright example, one can take the cosmogony of Buddhism which realms (rupa) and worlds (loka) are the description of ASC that are consequently achieved by meditating adept. The first realm — the realm of sensuality — consists of five strata (worlds) that correspond to attachment to different groups of objects that are left behind during one's passing of corresponding stratum. The second realm — the realm of forms — is achieved by a meditator in case of deliverance from emotional attachments, but not intellectual ones (the attachment of intellect to forms). The third one — the realm without forms — is the state of intellect emptiness in which all attachments to external world vanish.

The "inner cosmogony" of similar kind can be also observed in shamanistic descriptions of the world, in cosmogony images, like those of the World Mountain, the World Tree etc. [50; 84; 191]. The Tibetan mandalas that are based on matrix pattern also represent a particular form of ASC mapping. Four segments of mandala correspond to four basic psycho-emotional states manifested in various forms on different levels of consciousness extension that are represented by concentrated circles. By using this scheme the practicing adept or his teacher could have selected techniques that facilitate achievement of the very particular states needed for psyche harmonization that wereput down in form of a filled-in mandala. In shamanistic cosmogony the world was depicted in the way it was seen by a shaman in his shamanic journey [84; 358; 404].

The significance of ASC experience as a source of world image can go beyond the limits of religious cosmogony only. For example, S. Khoruzhij holds to the concept of mystic experience as the one of ontological character with its immense culture-forming role. In his monograph "To the Phenomenology of Ascesis" he writes the following: "This experience bears ontological character, being the

"experience of genesis", formulation of primary genesis attitude, of global anthropological orientation; being energetic, action-minded in its character, it is vested with ability of practical transformation, development of this attitude and orientation in all, generally speaking, existing forms: this being self-realization of the man. That is why any developed, thrashed over kind of mystic experience is the originative kernel of a particular anthropological strategy, or a scenario of man self-realization, briefly — of specific anthropology" [307, pg. 6].

Still, the afore-set quotation seems to somehow idealize the reality. It's not always that the material received on the basis of ASC experience is subjected to successful culturing in form of some "anthropological strategy". One can draw samples of rather peculiar interaction schemes of ontologic realities generated by various states of consciousness, for example, transposition of transcendental experience into the sphere of common reality. In this way the above described ideas of Buddhism "meditative cosmogony" are perceived by common Buddhists as a description of real cosmos. Such phenomenon can be referred to as **pseudo-integration** of ASC experience, it being a characteristic feature of the cultures that didn't pay or ceased paying due attention to the issue of corresponding experience integration.

Nevertheless, the reversed thesis by S. Khoruzhij seems as the one of absolutely true character: "Let us draw a reversionary thesis: any valid and established anthropological strategy or model carries some certain mystic experience for its generating kernel. Still this kernel or generative stratum can be hidden so deeply that its revelation may come as a rather complicated process while the experience itself may priori belong to some unknown, non-described type. In its turn the realization of some certain anthropologic scenario, concept or model of a man is an intense multi-dimensional process where, in particular, the versions appropriate for this scenario are constituted depending upon different disciplines connected to the sphere of anthropology: the science abouthuman and his mind" [307, pg. 6].

2.6. ALTERED STATES OF CONSCIOUSNESS IN THE WORLD OF TODAY. CHARISMATIC SYSTEMS IN THE CONTEXT OF MODERN CULTURE

The need for getting into ASC that is not realized in scope of traditional public institutes proper to European culture usually finds its implementation in non-religious forms of ASC achievement like alcoholism, drugs-addiction, psychedelic music. Due to specific feature of social medium current state the extension of adequacy range for different forms of behaviour has resulted in booming experiments with different states of consciousness. The society of today is subjected to tortures of spiritual transformation — from actual rejection of transpersonal experience (including both rituals and techniques that facilitate such experience and hermeneutical systems that reveal its meaning) up to chaotic tasting of every method available for obtaining such experience, from psychedelics to state-or-the-art psycho-techniques.

This process is also significantly facilitated by modern world globalization: today psychedelic experience of other cultures, both primeval and traditional Oriental ones, becomes available for European culture as well. The desire to "taste" the trance-state experience of such cultures beyond the very cultural traditions that had generated it results in emergence of a wide range of unconventional spiritually-religious schools, their maximum coming to the West in 60-70^{-ies}, and in 1980-ies — to the territory of former USSR.

Moreover, the culture itself is changing its attitude to such states, up to gradual institutionalization of many of them (despite the European tradition). The first attempt to institutionalize the second (but for the wide-awake) state of consciousness was made within the tradition of psychoanalysis that is known to have paid much attention to techniques of dreams interpretation. Actually for any individual of psychoanalytic culture (and this can be in fact referred to any educated western individual) the reality of his dream that reflects his genuine state comes as significant as his "common" state. Moreover, the common state is assigned with some element of illusiveness since in this state the individual is parted away from his unconscious sphere through certain

defense mechanisms. Still this attempt was preserved only within the stratum of elitist culture since psychoanalysis on its own is a system of elitist kind.

Another attempt is the establishment of a specific "psychedelic" subculture — including club culture, the culture of drugs taking ("legalize"), corresponding music and cinematography, as well as religious traditions like Rastafari, — within the traditional mass culture. This subculture correlates with the main culture in the same way the carnival culture does with traditional medieval culture, since it provides a prompt outgo for tension accumulated due to cultural restrictions. Yet there are also attempts made to acknowledge and comprehend transpersonal experience in the framework of official science. As an example we shall draw an article of P. S. Gurevitch [66] who wrote the following: "It is quite possible that it is the transpersonal experience that shall become useful for substantiation of a new cultural project. There will be no fatal discretion of physical and spiritual aspects of individual's essence, no "vexation" of spiritual traditions, human spontaneity, hankering to transcendental notions" [66, pg. 41].

Recently there have been attempts made in western culture to institutionalize ASC in the framework of specific psychological trainings, first of all within the system of transpersonal psychology and psychoanalysis. In cultural aspect it takes form of different new psychedelic arts based either upon immersing of art object consumer into altered states of consciousness or upon demonstration of some actual phenomena from a completely different phenomenological position.

Despite the fact that the ASC experience has not been institutionalized in modern western culture there still exist religious systems which followers practice their achievement. In this case one speaks about so-called charismatic systems. The feature typical of such systems is that their followers reveal the experience of some particular psychological or mystic states that they call "descending of the Holy Spirit", "contact with Lord", "visitation of spirits" etc. When being in these states the adepts feel as if they gain some supernatural skills (in Christian charismatic tradition this being referred to as "holy sacraments") that are manifested solely during spiritual practices or in the group of confederates, thus being a typical sample of induced ASC.

The research study of Christian charismatic systems was performed by V. V. Titarenko in his works [281 — 286] where he shows that the phenomenon of charismatic movement has been an immanent characteristic feature of religion within the whole period of its existence. This conclusion comes into fair alignment with the theory advanced by the present work stating that ASC are necessary for the sake of religious system functioning. The author has figured out four main features of modern Christian charismatic movement. But the methodology used prevented the author from going beyond the limits of cultic groups of religious worship that intentionally identify themselves as "charismatic cults". Along with this, the phenomenological analysis of the states of consciousness which make basis of such groups enables us to sufficiently enlarge the scope of phenomenon under consideration.

The term "charisma" (from the Greek *charisma* — the gift) is one of the most polysemantic scientific and religious terms. Initially in Christian theology is stood for specific gifts the Holy Spirit gave to disciples during his descent at the time of Pentecost. Later on this term was transferred to sociology and psychology as a notification of person's specific ability of influencing upon other people behaviour. In religious practice the term "charismatic movement" is related to the class of Christian systems which adherents believe that charisma can even today come down on people in their communication with the Holy Spirit, taking form of God's gifts like "speaking other tongues" (glossolalia), healing skills, holy texts exegetics, prophesy etc. The very names of existing groups — the Pentecostals and the Charismatics — origin from these believes.

Finally, in modern religion study the term "charismatic cults" conventionally denotes religious groups united around a charismatic leader and existing mostly due to his personal renown. According to M. Weber [37] who was actually the one to have introduced this notion, charismatic cult is an initial formation stage of any modern religion. In the process of its further development charismatic relationships are substituted by administrative — financial ones. Weber called this process the "routinization". There is a paradox here, since despite all metamorphoses of the notion "charismatism" the scope of religious systems considered from positions of various charismatism definitions coincide, and thus we shall not comment upon which charismatism is actually meant.

Modern charismatic movement takes it origin from the group adherent toMethodist preacher Ch. F. Parham (1873-1929); one of his followers started "speaking in tongues", and further on this gift manifested itself by other members of this religious group. Still, one can find numerous descriptions of similar states both in the history of Christianity and other religions as well.

The prophetess *Blessed Hildegard of Bingen* (1098 — 1179) had visions and she could "speak in tongues".

Saint Vincent Ferrer (1350 — 1419), a Dominican monk, had a "gift of tongues" and was understood by the Greeks, Germans and Hungarians, though he spoke to them only his native Catalan.

Saint Francis Xavier (1506 — 1522) was also graced with this unusual gift and could preach to people of India, China and Japan in their native languages though he had never learned them.

The Cevennes prophets (1685 — 1700) obtained their prophecy gift at the time of persecutions by Roman Inquisition. Many of them were yet children. They used to go into ecstasies and utter words that they considered to have been inspired by Holy Spirit. The most common subject of their prophesy was the Second Advent of Christ. The data available says that some of them spoke Hebrew and Latin though they had never learned these languages. Just like ancient Montanists, they also prophesied soon coming of Christ and establishment of his Earthly Kingdom. They claimed the spiritual gifts that had come down on them to be the sign of Jesus' soon coming.

Members of the *Quakers,* the movement founded by G. Fox (1624 — 1691), believed that the Holy Spirit reveals itself through prophets. There is information available about some of them also practicing "speaking in tongues".

E. Irving (1792 — 1834), the clergyman of Presbyterian Church in Scotland, was the founder of Irvingism — the name for the group of people who spoke unknown languages while being in ecstatic state.

Shakers ("Shaking Quakers"), the American community headed by "mother" Ann Lee (1736 — 1784) were dowered with "gift of tongues" that sometimes manifested accompanied by ecstatic joy and dancing.

Representatives of some religious communities of the XIX-th cent. in Sweden ("Readers"), Ireland, as well as the first Methodists were also noted for the gift of speaking in tongues.

The interest in charismatic systems within the scope of present investigation work is subjected to the fact that, as it was mentioned above, their functioning is based upon achievement of various ASC by their adherents. Indeed, having analyzed a large group (ca. 60) of charismatic systems the author managed to distinguish their common generic features [238].

1. The system followers can get into specific altered states of consciousness that they refer to as the "descent of the Holy Spirit", "contact with Lord", "coming of spirits" etc.

2. The system followers believe into supernatural skills emerging by them (in Christian charismatic tradition this is treated as the gifts of God), especially in case these skills are linked to mentioned mystic states and manifest only during cultic practices or in a group of confederates.

3. There is a charismatic myth available — a myth about environment where the adherents of this system live. In charismatic religion a myth is not a description of events that happened "once upon a time in a far-far land". On the contrary, a member of charismatic community himself becomes a member of the intensively developing myth. Mythologic character of charismatic mentality can be defined by the following features: some particular events are interpreted in compliance with the mythologem; the person and people in his surrounding are correlated with mythological figures (12 "disciples" of the White Fellowship).

4. The adherents of such schools consider themselves to be the chosen ones.

5. There is an effect of commitment assign that is revealed in transposition of one's everyday problems onto supernatural protectors.

6. There exist specific techniques of "communication" with supernatural forces available within the systems.

One can easily notice that analogous phenomena exist in other systems as well, and not only in those that refer themselves to charismatic ones, but even in ones that are not purely religious. For example, the participants of Zolotov's workshops (we shall later touch

upon phenomenon of psychological cults) denoted themselves as having different extrasensory skills that emerged at the workshop yet disappeared after it was over. Such effects can be observed in many occult-technocratic systems.

In this way the term "charismatic system" can be applied not only to a small group of neo-Christian communities, but to many other religious systems as well. Moreover, it is not always that the system the term "charismatic" can be applied to comes in strict compliance with the notion of religion.

Let us analyze the phenomenon of charismatism and the reasons of its existence, as well as consider completely different charismatic systems as a unique cultural phenomenon.

The altered states of consciousness that emerge by the followers of charismatic systems can be distinguished into three main groups:

1. **The state of facilitation** — the feeling of increased spiritual force, own significance and own skills that occur to believers. This is the group of effects that holy gifts are referred to.

2. **The state connected to motivation change**. This group includes the "god-inspired" acts, i.e. actions and deeds performed under influence of the superior will, the prompts received from superior forces etc.

3. **The state of environment "influencing"** that lies in believer's effecting (either actually or imaginary) upon the course of events that are significant for him.

Still the main distinctive feature of ASC attained by adherents of charismatic systems is the fact that such states **occur only in case of collective performance of corresponding rituals**. The divinity of developed charismatic churches even gives a detailed substantiation of this issue; moreover, the believers are warned against getting into such states beyond the community.

Another peculiar feature of such communities is that they **always** bear charismatic character in terms of Weber's concept, i.e. they are united around a charismatic leader who provides the induction of the necessary states.

Charismatic movement in the world of today has reached some tremendous scale. Along with previously discussed religious systems, one

can regard as charismatic several most significant groups that are unit-ed by a number of common features: religious-mystic, occult-mystic, occult-technocratic, psychedelic, commercial.

As a rule, *religious-mystic systems* come as mystic sects or schools within the scope of traditional religions, for example, Sufism in Islam or Pentecostalism in Christianity. Recently there appear more and more charismatic systems of neo-Christian type that practice healing, speak-ing in tongues (glossolalia), collective hymn performance for calling on the Holy Spirit etc. A specific feature of these systems is their usage of manipulative psychology techniques for induction of necessary states. *Esoteric* compounds of world-known religions should be considered as a separate form of religious-mystic systems; they are characterized by smaller number of participants and absence of any proselytism ten-dencies (sometimes being completely unexposed), aimed at solution of participants' inner tasks.

Occult-mystic systems occurred within the scope of non-confes-sional occultism and became widely spread in early XX-th century. The difference between such systems and the religious-mystic ones lies in interpretation of untraditional states that are displayed by their fol-lowers, since such states are considered to be mostly not a result of supernatural interference but the effect of some people' specific skills or sophisticated abilities. As a rule, they acknowledge the existence of supernatural forces but such forces are usually treated as impersonal notions. There is abright example of such charismatic systems is — the **spiritualism**. The session of table-lifting is always performed in a group of emotionally co-affected people.

A number of concepts connected with extrasensory perception, ufology and other similar attempts to work-out pseudo-scientific mod-els that describe mystic experience or the world of supernatural, can be related to the *occult-technocratic* systems. The already mentioned ufologists — contactees who get into "telepathic" contact with the visi-tors belong to this very group.

The existence of *psychedelic* systems is linked to the drug-addicts and other allied subcultures (the hippies, Bohemianism etc.). In sys-tems of this kind that gradually attain more and more religious features a major role is played by various psychedelic states. There has even

a deity emerged — the Jah — him beingthe patron of such "relaxed" states. An interesting fact here is that the charismatic compound of such systems is as much important as the narcotic one. A number of studies have shown that as a rule an individual who smokes marijuana for the first timeshall not achieve an intense effect in case he does this beyond the specific initiating ritual and without preliminary "mind set" that characterizes its influence. And on the contrary, the persons who took placebo in scope of corresponding ritual managed to get into the ASC.

The structures that act according to the principles of multi-level marketing can be referred to as *commercial* charismatic structures. Actually, fetishization of sales object and states that are linked with it comes as an essential feature of such systems. For instance, here come the "intense improvement of one's health" after Herbalife taking, dramatic increase of marketing participants' income and "life efficiency", specific psychological states that are accelerated at "presentations", and "promotions" — rapturous presentations of system persons with higher-ranked status (by the way, such rituals are also peculiar of Pentecostalism and Christian charismatic churches).

In this way one can see that in the world of today there is no distinct line drawn between charismatic religions and non-religious charismatic systems. One can even speak about phenomenon of charismatic systems as a separate significant occurrence in spiritual life of the society.

What are the reasons for such rapid spread of charismatic systems in our time? The reply can be found in the afore-mentioned man's need of getting into altered states of consciousness that is satisfied to minor degree within the scope of old religions that have been already subjected to the process of routinization. The crisis of religiosity traditional forms is displayed in their formalization that results in the fact that they are no longer able to satisfy spiritual and emotional requirements of a man. The rituals of such system "lose their vigour", i.e. stop producing structuration effect upon individual's unconscious mind. The occurring vacuum becomes immediately filled in by newly arising charismatic systems that in their turn shall undergo the process of routinization in a due course of time, and so it goes.

Summing up the material of the present section, we can draw a con-

clusion that charismatic systems is a complex phenomenon that is not limited by religious life only, covering numerous elements of modern culture. Intensification of charismatic tendencies' role and multiplication of corresponding systems becomes an essential feature of our time. We can suppose that in future charismatic systems shall become a significant social force, while their role it terms of scale shall be compared to the role of religions in the world of today.

SUMMARY

1. *Man's ability of getting into altered states of consciousness is one of the most fundamental features of human psyche. The ASC experience forms many cultural aspects such as: cosmogonic concepts, philosophy, symbolism.*

2. *Each cultural tradition disposes of its own particular set of psychic states that make up one of cultural values.*

3. *The experience of altered states of consciousness makes up a basis for more complicated psychopractices, both deliberate and unconscious ones.*

4. *At least some of religion adherents should be able to get into ASC; this is an essential attribute of its existence since the experience of such states is the source of religious feelings and faith.*

5. *There are special social institutes aimed at culturalization of ASC experience and its integration into common-day life.*

6. *There are the following schemesof such culturalization that have been figured out:***integration, marginalization, sanctification and pseudo-integration.**

7. *European culture of today tends to change its attitude to altered states of consciousness and even tries to institutionalize them.*

8. *The need of getting into altered states of consciousness that is not satisfied within the scope of classical European culture is also realized through a big number of emerging charismatic systems– a specific phenomenon that touches upon numerous elements of modern society.*

SOCIO-CULTURAL FUNCTIONS OF RELIGIOUS PSYCHOPRACTICES

3.1. SOCIAL CHARACTER AND ITS ROLE IN CULTURE

The issue of interrelation between human personality and social tradition that this personality was being developed within was brought up to science ca. a century ago. The most significant results in this theme were received in scope of socio-cultural and psychological anthropology. The first of the mentioned sciences studied individual's behaviour and mentality in order to use them to reconstruct general picture of social and cultural system that these individuals live in, while the second one — psychological anthropology — studied both culture and individual in a complex set, or better say, individual as a representative of some specific culture [176, pg. 109–110].

We may say without exaggeration that from all psychological concepts it was the school of psychoanalysis and the works of its followers that performed the major influence onformation ofmethodology of psychological anthropology. Psychoanalysts of various school directions — like E. Fromm, W. Reich, Roheim, H. Sullivan, E. Erikson, J. Devereux — also turned to anthropology. The last one even established a separate scientific branch — the ethnopsychiatry [400, pg.11].

Psychoanalysis appeared to be really favourable for research studies of such kind. One of the main points of Freud's concept was the one that civilization as it is turns individual into a neurotic-type person by establishing inner conflict between nature and psyche's social element. As it was said by modern anthropologist Philip Bock: "From Freud's

point of view the culture relates to the society in the same way as the neurosis does to the individual" [379, pg. 28].

From this very postulation made by Freud ethnologists draw a conclusion that different practices of children upbringing applied by various nations result in generation of characteristic features that are proper to each separate folk group, since children who grow up within the same socio-cultural environment are subjected to similar psychological traumas that differ from psychotraumas received by children from another socio-cultural environment. This idea was developed by followers of psychoanalytical school who were dealing with social and cultural application of psychoanalysis, first of all by K. Horney and E. Fromm [306; 335] who also pointed out at socially-induced neuroticism of individual of today. In their works they treated neuroticism as a consequence of society existence.

In scope of this approach Erich Fromm advanced his concept of "social personality" or "social character" that was defined as a relatively conscious system of ideas, believes, mind-sets, values and feelings. The concept of "social personality" enabled for rather persuasive determination of a link between socially stipulated stereotypes and individual's personal experience. It helped to demonstrate the way the individually-unconscious and socially-axiological notions are crossed and come dependent on one another. This concept emerged as a variant of culture-centered approach. Still, just like it often happens, polemic concerning the advanced concept caused its substantial misinterpretation. The "social character" was no longer treated for the character that is **appropriate** within the culture, but for the one that is also **required** by this culture, this socio-cultural organization. In other words, this interpretation of "social character" includes all features that make individual feel himself comfortable within this society.

In this way it became possible to speak about specific form of homeostasis observed, that is: some peculiar forms of conventional neuroses enable society to stay in the very forms that it actually exists in, that in its turn leads to formation of corresponding sociotype.

The mentioned sociotype formation is achieved through a number of social institutes, the most significant of them being the upbringing system [120; 360]. Yet in reality the feasibilities of upbringing aimed at

culture re-transmitting are restricted due to two reasons. First of all, the only element of culture reproduced while upbringing is that acknowledged one, the one that is consciously comprehended by this culture. In fact, any educational system is grounded upon earlier reflected system of spiritual and social values, mostly essential for this society, which it is trying to retranslate. This results in a number of problems, since it is not always that such reflection bears authentic, true character. The **acknowledged** social and spiritual values are sometimes far from matching with the **real** ones. Almost every society teaches to individual not the things he should do in order to comply with social realities, but theimage it **would prefer** him to be. This problem is well-known to practicing psychologists, for it is the problem of individual's having a set of socially non-adaptive programs that are induced within the process of upbringing [21]. Here comes the paradox since real values of this society are re-transmitted as well, but this is done at the non-verbal, unconscious level. Considerable divergences between apprehended and unconscious set of values can lead to the conflict of values that shall result in anomie of social scale. A demonstrative sample of such conflict was the Soviet Union in its last years, as it was shown by Hayek [301].

Another factorthat restrictsabilities of upbringing that is aimed at self-reproduction of culture is that each re-transmission always results in part of significant information loss. Compared with the original, a copy always comes as worth.

On the other hand, each culture has an essential compound of regimenting not only external element of individual's activity, but his inner states as well, and this can be achieved only by means of individual or collective psychopractices. Upon analysis of this discourse M. Foucault has even introduced a new term of "psychogogy". "We could refer to psychogogy the transmission of truth which functions not for subject provision with some attitudes yet for modification of the subject's mode of existence" [337, pg. 311].

In order to explain this thesis we shall turn to research study of psychologically specific features of individual's socialization: the process of mastering social life experience — or a set of social roles; the process that makes individual reject part of his "self". Methodology of such investigation can be based upon the concept of psyche defense

mechanisms that was formulated by Anna Freud: the concept of specific mechanisms that reduce intrapsychical tension stipulated by pressure from both exterior and inner frustrating facts by means of unconscious distortion of reality or the image of "self" [321].

It was observed on the instance of totalitarian societies' research study [242] that one of the key roles in the process of socialization is played by the defense mechanism of *identification* which essence lies in relief of inner tension through self-identification with the factor that evokes it. One should become fond of the tyrant in order to cease feeling fear for him.

Still, intrapsychical tension does not always emerge as a result of brusque outward pressure coming from punitive machine, as it happens in totalitarian societies. There exist more sophisticated methods of such neurotization based upon direct effect on individual's unconscious mind. These methods are targeted onincrease of inner tension that can manifest in form of disturbance, pangs of guilt etc. This stress can be relieved by means of already mentioned defense mechanisms, the most socially significant of them being identification that makes individual hide behind his social role, and compensation that incites individual's teeming activity directed onto unachievable results that the individual himself does not need at all. Individual's incompliance with the image of perfect "self" that is generated by society comes as the most neurotizing factor. Let us remember images of the "true Soviet man", "genuine Aryan", "average American". Nobody's able to fit well into any of these "pictured" plain images, thus it makes one feel guilty, disturbed, consider oneself as socially inadequate.

Another method used to increase one's inner disturbance is introduction of strict super-conscious mind-sets that block free manifestation of any individual's functions — for instance, the ban for free demonstration of sexual appeal in the Victorian era. This ban was exploited by many religious systems. Prohibition of free self-expression that is actual for totalitarian societies bears the same origin. Due to biologically-based impossibility of following such sets one becomes permanently subjected to the feeling of anxiety and inherent pangs of guilt that are compensated by socially approved defense mechanisms — for instance, the excessive patriotism of the Victorian England.

We can single out complete sets of socially approved behavior. The one who studied them in all details was E. Berne [21] -he called them psychological games. According to his observations psychological games make basis for majority of societies and sub-cultures. For example, American life-mode is grounded upon the "Debtor" game which essence lies in individual's being permanently forced to live by credit thus endangering his safety, making self feel uneasy and unconfident. Such role of a debtor is studiously encouraged by society — in this way its members are forced to work hard permanently, left without any chance of earning particular sum for themselves and spending rest of their lives in ease.

Easy manipulation over neurotic individual's mind is not the only social consequence of neurotism. The one even more significant is that fact of neurotic person's psychological dependence upon surrounding people, his inability of being independent, his infantile inclination to other people of his vicinity that actually come as one of conditions providing existence of human society. Thus one may speak about social homeostasis between social structure and the sociotype.

The above set speculations regarding forming of sociotype in modern societies are only samples of the way society gains access to individual's unconscious mind. From historic point the considered types of social organization were too young for establishment of genuinely stable, long-time self-supporting system of sociotype formation; yet in majority of traditional societies it is the religion as a mostly developed form of social psychopractice that deals with forming of corresponding neurotic stresses.

3.2. RELIGIOUS PSYCHOPRACTICES AND THEIR ROLE IN SOCIOTYPE FORMATION AND SUSTENTION

It was yet M. Weber [37] who wrote about intense influence that religion makes upon formation of social relationships by means of forming a system of meaningful values. His ideas are referred to as generally acknowledged and thus we shall not speak in details about this aspect of interaction between religion and society. Stillbut for the direct effect

there exist other, more sophisticated mechanisms of religion influence upon public and cultural life of society. They are performed by means of **religious rituals' immediate effect upon individual's psyche, first of all, his unconscious mind**. Such effect can be of twofold character, coming both from the "inside" through deliberate performance of psychopractices(this phenomenon is a peculiar feature of psychologically developed cultures [1]) as well as from the "outside" with help of religious rituals, such combination finally enabling not only induction of required psychical states but their imprinting as well, thus turning them into permanently active factor of one's psychic life.

It is true that one of the most essential functions performed by any religion, starting from primeval ones and up to the newest neo-religious systems, is that ritual "convoying" of individual in different periods of his life that includes performance of transition rituals, rituals of initiation, admission etc. These rituals act upon individual's psyche through cult servitors who perform them. Such action may not only re-structure one's intrapsychical tension but also invoke addition neurotic stress.

But for formation of sociotype, religious systems were also meant for its sustention, i.e. keeping up individual's psyche in its traditional state and performing duly relief from excessive neurotic tension.This task makes religion close to psychotherapy, since despite considerable divergences in psychotherapeutical concepts about man psyche and methods of influence upon it, the target of all psychotherapy types is that of increasing the level of individual's psychological adaptability to current social conditions [341; 342].

Thus the main social task of every religion lies in **generation of socially approved set of psychic states in process of personality formation and its sustention in one's mature ages**. This task was being solved by means of **sanctification of the upbringing process** [241] with usage of special psycho-techniques that form individual's psyche in compliance with required sociotype, as well as therapeutic smoothing of psyche specific features that are induced by inevitable upbringing psychotraumas.

This idea was delivered by some researchers in its actual application. For instance, N. Abaev in his analysis of Confucianism in Middle Age

China wrote:"That is why early Confucianism should be treated for not ethical and political, but rather ethical and socio-psychological doctrine with its accent made on social psychogogy that we understand as a certain system of psychic education designated for formation of a specific individual type with **psychological parameters that are desired (or appropriate) for this very social environment** "(*emphasized by me — A.S.*) [1]. However, the statement made is actually true in application to every religious tradition.

Let us draw the following observation as an additional substantiation for this concept. There has not been any developed religious system in the history of mankind that wouldn't provide individual's life cycle with some set of rituals. Some religious systems of the Protestant doctrine (in its broad sense) were trying to refuse from such rituals, but they were gradually either coming back to realizing their necessity or fading away from religious life arena. This phenomenon can be pretty well observed on the instance of neo-religious organizations of today. A feature that is characteristic of our time — a peculiar compactness of all processes in terms of time — enables us to follow the progress of religious community development practically within several years. The major part of communities that initially existed without rituals meant for following individual's living cycle are noticed to have established such system after 3–5 years [249].

Though seem to be significantly diversified at first glance, religious rituals can be referred to as having common features from the point of psycho-techniques used.

3.2.1. Psychopractices Based upon Psycho-Somatic Influence

This group contains many rituals of primeval religions, including the elements of painful or shocking effect upon child body. As it was previously mentioned, according to psycho-somatic concepts it is not only that individual's body depends upon his psychic state, but here the backward principle also works: by providing due effect upon somatic projective zones one can influence individual's psychic state. Thus by forming individual's bodybuild one can perform generative effect upon his psyche. Somatic traumas that a child was subjected to may turn

into psycho-traumas that make basis for individual's psychologically specific features.

Basing upon this model one can explain such rituals as circumcision, ritual scaring at the time of totemic initiation, ritual ears dissection, teeth knocking-out, feet swaddling and others. A specific group of religious-therapeutic rituals was directed onto **removal of negative natal experience**. Such rituals were based upon regressive return of individual to the procedure of his birth (by means of breathworks, narcotic agents or symbolic re-stimulation of similar situation) and its harmonious re-experience. As an example of such ritual one can draw the "devour" of a youngster by a monster with further "out-spitting" in the process of totemic initiation. Such rituals are similar to the techniques of "symbolic child carrying", "repeated birth act", rebirthing, holotropic breathwork and others used by modern psychotherapy [141]. Curiously, but the authors of such therapeutic techniques were not concealing their having adopted them from initiating rituals of primeval tribes.

3.2.2. Cathartic Rituals

Another widespread group consists of rituals that are based upon techniques that evoke *catharsis* — artificial discharge of neurotic tensions. The term "catharsis" originates from ancient Greek theatre where it meant purgation of spectator's soul affected by a play [14; 17; 140]. Cathartic techniques bring current tension relief without removal of those concealed factors that this tension has been caused by. This feature of cathartic techniques makes them particularly actual for the purpose of sociotype stability sustention since it does not require reconsideration of cultural restraints that have formed it. Like other therapeutic techniques of this type, cathartic rituals are based upon temporary lifting of bans from some behaviour forms that are tabooed in everyday life (aggressive, destructive, sexual, emotional etc.). This group of rituals includes all forms of carnivals, ritual orgies, boisterous emotional manifestations caused by religious rapture etc. [17].

Reduction of neurotic tension is also possible through symbolic punishment or self-punishment that is used in carnival tradition [17]. This principal forms basis of the Flagellants' rituals and those alike that

practice religious self and mutual mortifications etc. In order to get oneself into the state that enables active relaxation of nervous stress different methods of ASC induction are used, such as ecstatic dancing, vibrations, trance singing, usage of narcotic and inebriant agents.

Speaking about cathartic methods we should also mention rituals based upon verbal regulation of disturbing situations, for example the confession.

3.2.3. Psychopractices Based upon Usage of Psycho-Active Agents

As it was previously mentioned, usage of narcotics for getting oneself into the state of religious rapture has always been an essential element of religious practice. In major cases such substances were used for attaining theASC, first of all visions of religious character that could be used as additional source of mystic inspiration, including those in the process of personality structuring.

Yet the role of psycho-active substances is not limited within the sphere of sacral notions. For instance taking alcohol, turning young man to alcoholic drinks as a ritual of his initiation into adult life that is proper to our culture obviously comes as a culture-determined phenomenon. Practically any social strata shall take suspiciously an individual who does not drink alcohol.In terms of behaviour taking alcohol, even a merely symbolic portion of it, is considered a transition ritual that enables one to "relax", i.e. proceed to another role model of relationships in micro-social environment, or maybe indemnify oneself from liabilities for eventual inadequacy of one's behaviour, and it makes corresponding rituals kindred to carnival culture depicted by M. Bakhtin [17]. In this case one may speak about alcohol as an element that is essential for sustention of sociotype that complies with our culture.

3.2.4. Rituals of Brain Traumatization

Formation of body structure comes as another essential compound of any culture. Yet in case it goes about head such phenomena gains a completely different meaning. Such rituals can be considered as aimed onto direct forming of individual's psyche by means of forming his

brain cord structure. According to research studies made by P. Broca people of Neolithic age — supposedly yet in their childhood — were alive subjected to the procedure of craniotrypesis (skull trepanation) done by means of scrabbling through their osseous tissue [156]. The purpose of this operation might have been that of specific further cerebrum development. The skulls of primeval people that had round or square holes in them were found both in America and in the Middle East, as well as other parts of the world.

Today in Africa there exists the following procedure performed during initiation ceremony after the circumcision act: the whole area of individual's skull is subjected to minor injuries until the first blood-drops appear. This might come as the transformed ancient ritual of holes' drilling in cranial bone. There were also customs of skull form changing that in this way caused specific brain re-modeling. For instance, in some literary sources they speak about American tribes that used a wooden plate to open up fontanels of newly-born children and thus provideupward flow of the cerebrospinal fluid. Depending upon one's caste the back of the head was made either flat or oblong. The head of the Sapa Inca (the Great Inca) throne heir was deformed so that it would gain more "regular", symmetric features. The Arawak people had their heads oblate. This observation of Spanish conquistadors was confirmed by research studies of skulls that have been recently exhumed at the island of Guadeloupe. Some north-western territories of America were settled by Red Indian tribes that were called "flat-headed" since their representatives were artificially flattening their skulls in order to make their faces wider while their foreheads became lower. In "Paracas Cavernas" of Peru there were skulls of conoidal form found. One can also come across analogous rituals in Africa of today. For instance in some of Niger Negroid tribes they put a tight bandage onto infants' foreheads so that they would further become very protruding. Many people draw a link between a skull form and intellectual or social predominance. For example a Chinese "wise man" must be the one with a head that looks like a huge cone. There is information available about Tibetan traditional rituals of skull drilling performed for the purpose of "third eye opening", as well as about the effect of fontanel bones' split after the "Phowa" ritual that might be a repercussion of more ancient ritual techniques.

Unfortunately a thorough study of these rituals goes beyond the scope of this research work due to it referring to physiology of higher nervous activity, but references to this issue were required in order to make this work complete. One can use internet to find actual material on this topic that was gathered by Robert Connolly [72]. He was travelling around the world collecting different data about ancient civilizations. In 1995 Robert Connolly put the results of his investigation together with a big collection of photos with different skulls on a separate CD titled "Search for Ancient Wisdom".

3.3. PSEUDO-RELIGIOUS RITUALS AIMED AT FORMATION OF SOCIOTYPE IN TOTALITARIAN SOCIETIES

Of course not only religious, but social rituals as well may influence upon the process of formation of individual's sociotype by means of affecting his unconscious mind. For instance, totalitarian social systems use a whole number of pseudo-religious rituals, one of their main targets being that forming of the appropriate sociotype. By this one can easily observe that the ritual method principles of sociotype formation have been adopted from religions. For instance, one can relate here the following rituals:

1) The ritualguiding of individual's life that implies usage of system of initiation and social transformation rituals –ceremonial procedure of young octobrists, pioneers, Komsomol members enrolment, army loyalty oath etc.

2) The mysterious-type rituals that express idea of co-involvement into some common affair, unity and solidarity — demonstrations, mass processions and parades, meetings. These rituals performed a significant function of formation and emotional filling of religious images that in totalitarian systems included those of the state itself, its political regime, native land (Mother-Land), ideological fathers (Marx), headmen (Lenin) and their residences (Kremlin).

SUMMARY

1. Religion is an institutionalized form of individual and collective unconscious mind structuring. It means that with help of rituals that follow individual's life-cycle religion forms and sustains a system of un-conscious neurotic tensions appropriate for corresponding society,thus establishing a proper sociotype.

2. Different cultures dispose of similar methods and actual religious psychopractices, though the sociotypes required may vary considerably.

3. In non-religious societies, for instance, the totalitarian ones, rit-ual guiding of individual's life may be fulfilled through social rituals that are similar to religious in terms of their psychological character-istic features.

ARCHAIC PSYCHOPRACTICES IN PRIMEVAL AND MODERN CULTURE

4.1. COLLECTIVE CONSCIOUSNESS AND ITS ARCHAIC COMPOUND

Any cultural phenomenon study, especially that religion-related, is conventionally started from its primeval forms. This tradition is rather logic since notwithstanding the investigation methodology (be it an evolutionary [281] or a structural [137] approaches) the study of corresponding cultural phenomena in primeval society enables a more distinctive single-out of subject-matter of the considered notion.

A significant feature proper to primeval culture and religion is that a researcher of today has two sources of information available for their study: archeological finds and culture of modern tribes that currently remain at their early development stage. Of course one should consider the fact that the issue of whether correlation between these two types of culture is reasonably possible is so far open. In this respect there exist two totally opposite points of view: the followers of evolutionary theory give a positive reply to this question while the concept supported by structuralism-theory adherents is a totally counter one. Still within the scope of psychological analysis of primeval religiosity phenomenon it should be more logic to imply different forms of archaic religiosity to be of common nature. Moreover, it is not only primeval society that archaic forms of behaviour are peculiar to. Numerous researchers in different ways pointed out that in case of getting under some particular conditions an individual of today may act in the manner of the primeval one. Being formulated for the first time by G. Le Bon, this theory in due time found its adherents and

obtained corresponding verifications in scope of psychology, anthropology and sociology [134].

In the XX-th century there were various attempts performed aimed at research study of human mind archaic layers. First of all, there comes systematization and generalization of ancient Mythologic texts (J. Fraser, M. Eliade, M. Malherbe, C. Levi-Strauss, J. Campbell, K. Huebner etc.). In terms of analytical psychology C. Jung and his followers deduced the principle of human behaviour dependence upon mythological images of unconscious mind. The research studies of political processes related to secularization and collectivization of social phenomena that are linked to archaic forms (G. Le Bon, J. Ortega y Gasset and others), to mass media influence upon conscious mind (G. Tarde), to figuring out basic structures of thinking (K. Mannheim), to clearing out the role of nomination, lifestyles and symbolic capital in formation of political groups (P. Bourdieu), to realization of media-communicative function of ruling authorities (N. Luhmann), to new display of irrational motives in collective behaviour (S. Moscovici) were performed. Making a brief summary of results drawn from investigations of above-mentioned authors we can observe that archaic elements may manifest themselves in a number of phenomena, the most significant of them being the following ones:

1. **Formation of regressive subcultures**, i.e. subcultures that live in forms of social relationships that were proper to mankind on its development stages prior to the contemporary one. As an example we can draw the criminal subculture that correlates to the primeval-magic level [54; 204; 221]. Here is what L. Samoylov writes in his article "A Journey to the Upturned World": "In penal colony a number of exotic phenomena characterize the primeval society. The rites of initiation: criminals obtain their "registration", the taboos are turned into colony's "blunders", tattoos function as symbols of one's being member of a particular "tribe"… Several swear-words stand for hundreds of notions and needs… Extreme superstitiousness comes as an element of primeval religion"[221]. One can relate many gangs, including those of youth, to subcultures of this kind [352; 353].

2. **The ability of a separate individual to react upon specific symbols in compliance with archaic behavioral scenarios**. Investigations

performed by us in this direction by using methods of psycho-semantics [319] showed the majority of tested to have displayed remnants of archaic consciousness strata, like the unconscious self-identification or identification of emotionally significant people with a totem-animal, involvement into standard mythological patterns, usage of archaic images in one's description of the world. The prerequisites needed for emergence of the mentioned effect of collective regression may come as both individual's personal traits and involvement of new members into already formed regressive subculture, as well as direct re-stimulation of archaic psyche layers by images and symbols that are linked to these cultural levels [230].

3. **The states of collective psychosis** that result in disorders, wars, revolutions (this phenomenon was initially observed and studied by V. Bekhterev [23]).

4. **Therapeutic regression** — a specific state that the patient is put into during psychotherapy sessions that is characterized by a more simple, less "civilized" mode of reality perception [298, pg. 53].

5. **Children's subculture.** Detailed research studies of this phenomenon were carried out, for instance, by T. B. Shchepanska [352].

Explanation of these phenomena origin lies in acknowledgement of similitude principle between the phylogeny and the ontogeny, between individual and collective unconscious mind [396]. Within the process of its evolution the mankind is acknowledged to survive several stages of mass consciousness development, each of them being characterized by specific individual's attitude to the world and social environment, by forms of behaviour, Mythologic system etc. The survived stages don't go traceless yet remain in collective unconscious mind [61-63]. Information about these stages is passed over to every child during upbringing process by means of fairy-tales, myths, as well as works that are based upon classic mythologems which roots go to the deepest cultural strata [195; 214; 217]. This facilitates the development of child consciousness up to the level perceived by the mankind. Thus myths make up basic material that collective consciousness is made of. In this term the above-mentioned notions of regressive cultures, as well as children's subculture, come as phenomena of the same range. The myths' hierarchy is similar in both collective consciousness and

individual's unconscious mind. And it is preservation of this information about experienced stages (strata) that causes the ability of an individual, a minor group or a collective mass to — if subjected to some particular circumstances -regress to the level of one of these stages, with peculiar modification of mind-set, behaviour and worldview.

Let us single out the following strata of collective unconscious mind that can be observed both in children's culture and in other spheres of modern society: *the totemic, the fetishistic, the animistic, the primeval-magic and the mythological one.*

Following P.Feyerabend [316] it should be logical to assume that there also exists a specific layer of collective unconscious mind that is correlated with major ways of environment cognition by mankind (first of all, by science) at the current development stage. In all times the forms of behaviour and perception specified by this layer have been conventionally referred to as the "rational" while those specified by deeper ones — as the "irrational", their irrationality being the more significant the more archaic were the thus actualized layers of unconscious mind.

In this way, a most essential feature of collective consciousness lies in its **simultaneous containing all possible cultural stages** — part of them being realized, while part remaining unconscious, thus naturally bringing the necessity of ritual "servicing" performed for every layer.

4.2. THE PHENOMENON OF UNCONSCIOUS RELIGIOSITY AND SECULAR RITUALS

Re-stimulation of underlying strata can show itself in form of *unconscious religiosity* –we shall usethis term to imply individual's performing some archaic religious rituals uncomprehending the religious nature and essence of the performed acts, and establishment of one's worldview on the basis of religious mythology being unaware of mythological nature that these ideas bear. In modern culture one can meet numerous non-conscious religious forms of behaviour; some of them shall be considered further on in this work.

Here we should make a note that in terms of rituals' effect upon individual's psychological state it **makes absolutely no difference whether the individual performing such ritual considers it to be religious or not. In any case corresponding ritual provides a structuring impact upon individual's unconscious sphere**. We shall be calling rituals that are similar to religious but are performed beyond religious context the "**secular**" ones. Secular rituals may be institutionalized by social environment, like, for instance, taking an oath or inauguration of a president, or they may be proper to some specific subculture only, like, for example, the uniting ritual done by players of one sport team prior to a game, or it may relate to marginal sphere of society like the prison "registration" does. Moreover, there exist some corresponding rituals that the society — despite all ritual features that they have — does not treat for rituals at all, for instance, a corporative party or drinking "to one's acquaintanceship".

The significant layer of unconscious religious elements, first of all those of archaic nature that are available in culture, playa very important cultural role since **rituals that correspond to every layer of collective and individual unconscious mind facilitate structuring of this very layer**, it being impossible by means of any other rituals. That is why the study of such forms of religiosity and their psychological essence is very actual. The consideration of this phenomenon is possible by means of juxtaposing several elements of modern culture with their corresponding archaic elements, first of all, archaic religious rituals. This shall be done in the following paragraphs.

4.3. PSYCHOPRACTICES USED IN TOTEMISM

They consider totemism to be the most archaic of all known religious systems [138; 268; 281]. In its pure form it can be observed by backward tribes of Australia. The traces of totemism in this or that form can be found in all available religious and quasi-religious systems.

Totemism is defined as identification of self or a group of people with some animal, or — less frequently — with some plant or an item

that is referred to as the totem. Totemic cults are characterized by the following features available:

1) **a ban** (taboo) on killing and eating the totem animal but for specific ritual cases, i.e. the feasts of communal totem eating;

2) **ritual imitation of totem**;

3) **usage of body partsof totemic animal** that was killed during a ritual performed for the purpose of the cult (its claws, teeth, skins), emergence of *totemic fetishes*;

4) there is a **totemic myth of creation** that describes the emergence of this very totemic community;

5) **exogamy of the totemic group**, i.e. a ban on sexual relationships between the group members;

6) there is a **totemic ritual of initiation** accompanied by corresponding myth.

One can easily notice that all described actions, being specific features of totemism, bear the character of simplest psychopractices that in their complex set facilitate the establishment of some psychic structures. It is true that any ban causes accumulation of intrapsychical tension, cumulation of psychic energy that can be used for further formation of religious images (the details of restricting practices' usage shall be set in Section V). One's imitation of totemic animal bearing evokes a more solid self-identification with this animal and one's totemic community that is required to be performed regularly in order to prevent the "identity crises" that may occur either due to long-term absence of contacts with representatives of one's community (for instance, while being on hunt) or in case of emotional contacts' establishment with members of other communities. Here we should note that it is this very desire to preserve one's identity that caused the requirement of performing rituals of purgation, or even those of re-birth, after durable contact with representatives of other cultures [81; 87].

From psychological point of view totemism is the first step on the way to man's self-comprehension, understanding of his species, his nature and his role in the environment. In fact, totem came as a first self-nomination of the human species. Another notable issue here is the fact that the development of totemism was proceeding from the group, when a totem was a common notion for a more or less numerous

community, to the individual, thus coming as a compelling manifestation of consciousness individuation that was then occurring. Individual totemism referred to as the *nagualism* is proper of societies with fairly developed culture.

Totemism can be also treated for the initial step in structuration of human society since it was actually ensured by those existing totemic clans that were united into totemic units of a bigger scale — phratries. Moreover, in accordance with totemic structuralism theory developed by C. Levi-Strauss, an outstanding scientist of the XX-th cent., it is this very social structuring that can be considered as one of the most essential aspects of totemism existence [138].

4.3.1. Totemic Initiation as a Kind of Psychopractice

Totemic initiation comes as one of the most significant totemic rituals and it obviously performs function of a psychopractice [138; 281]. This ritual is the most ancient and archaic of all known rituals of this kind. One can positively claim totemic initiation to be the foretype of all initiating rituals that today exist both in religious and secular spheres.

The procedure of totemic initiation usually consists of several stages.

The 1ˢᵗ stage — setting of excessive intrapsychical tension and "withdrawal" of initiated individual from his common context. The mentioned targets were achieved by means of imposing numerous ritual restrictions — nutritive, sexual etc. Those initiated were prevented from free contacting and could communicate only with help of conventional signs etc. In some traditions such people were subjected to severe isolation. Sometimes the restraints imposed were of obviously irrational character, or even absurd, like for instance the requirement of eating without usage of one's arms, or hiding oneself away from female eyes, and many others. However, the main essence of these actions is ensured by the absurdity of restraints, their irrationality and the tension that is thus created. The goal of these psychopractices — them being psychopractices since corresponding actions are performed voluntarily (those subjected preserve self-control over their actions) is to destroy habitual role stereotypes in consciousness of the initiated individual and thus release his inner energy that is necessary for psychical

transformation. Elimination of customary roles also performs auxiliary function of individual's "existentiation", clear identification of his inner "self" that is different from accustomed roles. M. Heidegger [300] observed that it is this role conflict that comes as a basis for comprehending one's nature and being.

Almost all known religious systems took advantage of this deprivations practice, i.e. the practice of unconditional restraints, absurd actions as well as deliberate "withdrawal" of an individual from the set of social roles that he traditionally employs. Let us remember Christian rituals of obedience or absurdity techniques used by Don Juan in C. Castaneda's books [108]. Such techniques are also exploited by non-religious systems that require partial control of consciousness, for instance, the "newbies academy course" that is taken by a young man who enters the army.

Creation of Mythologic reality comes as the 2nd stage. Initiated individuals were shared with tribe myths and legends where an important role was played by a myth about a monster that kills boys during initiation procedure and then enlivens them into adult tribe members. In this way there was a new Mythologic reality formed in initiated person's consciousness that was deemed to exist only up to termination of the initiation procedure. One's surviving through corresponding events that were linked to initiation made sense only in case of their "correct" interpretation. This was an essential provision that ensured gaining of required pathos by actions that otherwise appear as rather harmless, and only in this case the established psychic structures were transformed into religious images, i.e. were filled in with required "amount" of sacred notion. Mircea Eliade marked that it is not the common environment that the ritual performing individual lives in, but the specific, the ritual one [356; 359]. One's being in this ritual environment is characterized by comparative mildness of psychic structures, expressed emotional intensity and individual's existentiality. The last condition is the one required for making a choice that comes as an essential element of every initiation.

The 3rd stage is the choice. After preliminary preparation was over, the candidates were suggested that they should make a deliberate choice and proceed to initiation, i.e. the process of monster's eating

them. This was a crucial moment. Should the young man refuse to, he could continue living with the tribe but was deprived of the rights that adult tribe members boasted with. Deliberate selection of death (even though symbolic — it is still very real in the ritual environment) is the choice that differs a man from a beast. A beast (some species) may sacrifice itself if subjected to the instinct of species preservation, but only a human being is able to do this without any biological necessity. By making such choice the tested individual confirms his being a human. One can observe here another psychological function as well. The ability of refusing from one's traditional role, one's "dying every next day" comes as a basis of hiscapability for development. Extremely strict role structures prevent a man from his evolution thus reducing his own individual adaptiveness, and consequently that of the species as well.

Stage 4 is the initiating procedure itself, as it is described in thousands of sources. The adolescents choosing initiation procedure were taken by tribe adult members, usually wearing ritual costumes, to the place of monster's habitation where they were subjected to different trials for pain endurance and stamina. Each ritual was culminated by symbolic eating of the initiated person by a monster that was symbolized either by a cave, a wooden mock-up or a hoop with infixed "teeth" that he had to go through. There existed other figures of symbolic death that were used less frequently, for instance, height jump. The initiated person was subjected to injuries as tokens of death and resurrection. The procedure of circumcision was widely spread, while in some tribes they used to knock out tooth of the trialed person, pull out his hair and so on.

Finally, at stage 5 there comes the establishment of the adult person's stable mythological environment. A young man who had just survived the initiation was being told an esoteric myth of initiation about a genius who acts as theprocedure patron. He was explained that the youngster-eating monster didn't exist while all those formidable sounds were merely rattling of special clappers, yet he was not allowed to pass this information to non-initiated tribe members. In this way the individual who has survived the initiation myth proceeds to some meta-myth that makes basis of this community life depiction. A minor-range myth comes as an element contained within the meta-myth. For instance, the genius — the patron of initiation told that it

should be shared with every newly-initiated member, although it does not correspond to reality. The necessity of meta-myth acknowledgement is obvious. The neophyte's psyche, being in the state of emotional agitation and euphoria, can crumble down should the energy surplus remain unstructured in accordance with new religious images. Having passed through such initiation a youngster becomes an equal member of the community.

We have described the essence of **totemic initiation as a psychopractice** aimed at consciousness overcoming of one's fear and in this way **changing inner self-appraisal and self-identity of the ritual participant**. However totemic initiation facilitates achievement of some more significant psychological goals which essence can be comprehended in case one analyses contemporary psycho-techniques that are similar to totemic initiation, as well as applies methodology that has come as best practice in scope of already mentioned transpersonal psychology. First of all, totemic initiation includes procedures of the childbirth process symbolic reproduction. Re-stimulation of psyche layers with there contained natal experience may come useful in actualization of corresponding psychotraumas that influence upon further character formation as well as substitute this experience with a more favourable one [61-63].

4.3.2. Modern Analogues of Totemic Psychopractices

Despite the fact that totemism in its pure form is now available only from most undeveloped tribes, one may come across some features of this religious form in modern culture as well: in religious systems, state symbolic, children's subculture and some other specific subcultures.

In religious systems totemism exists in form of substitution of more developed religious images by images of animals. The traces of totemism can be easily found in animal icons on state symbols, cities' emblems etc., once again bringing us back to the idea of totemism as a primary form of social organization. One may observe the majority of state emblems to contain explicit or symbolic figures of animals.

Animal symbolic is also well-spread in sport sub-culture. It is interesting that but for the teams' names the elements of totemism have

recently occurred in sport rituals as well; in particular the totemic-type rituals are used for the purpose of team psychological arrangement, first of all stimulation of aggressiveness and the feeling of team unity. For instance, let us take the "conga-line" that is used in some combative sports: the whole team makes up a line and pushes out its combat sportsman onto the arena. In some sports — for example, in American football, they even use the elements of "war paint" that symbolizes the animal that the team has been named after, imitation of sounds produced by this animal etc.

The totemism in children's subculture is mostly obvious as well. Playing "the animals" is one of the most favourite amusements of little children. Tales about animals, many of them being of explicitly totemic origin, come as those psychologically actual at this stage. For instance the essence of the Little Red Riding Hood tale is nothing but interpretation of the totemic initiation myth.

The usage of animals' denominations for flattering and vituperative terms, the caricatures representing man in zoomorphic form, political symbolics and advertisements based upon zoological symbols can be also referred to as manifestation of totemic worldview in modern culture.

Some techniques that correlate with totemic psychopractices are employed by many psychotherapeutic schools, for instance the "Sexuality training" of Syntone includes the technique of one's self-identifying with some animal.

The ritual of joint eating the totem-animal comes as a basis of numerous unconscious psychopractices of both religious and secular character that are aimed at group unity activation. These are first of all various drink receptions and corporate parties, joint bread breakings and bachelor parties etc. And since these practices in fact comply with corresponding totemic ritual, they result in **actual facilitation of collective unity** at the level of the unconscious mind element that correlates with this layer. Moreover, the more taboos are applied to the jointly performed actions in real life (for instance, the food may be too expensive or the actions may be of emphasized marginal character), the more effect such ritual brings.

4.3.3. Nagualism

The so called individual totemism or nagualism comes as one of the totemism developed forms that is connected with the process of consciousness individuation [281]. As a rule it is characteristic of more sophisticated religious systems, for instance the shamanism. Nagualism is based upon the idea of interrelation between an individual and some particular animal that acts as his personal totem-patron. The people of Maya civilization used to call this animal "the nagual" and this is where the corresponding term originates from. In its structure nagualism is close to animism since there were only few tribes who really identified themselves with nagual. In major cases nagual is rather treated for an individual genius that can help or give an advice in case of trouble.

It is interesting that just like in totemism one's gaining such genius was also linked to passing through a particular process of initiation. Those who were willing to undergo such initiation (usually young men and girls in their pubescence) isolated themselves and by means of fasting, special exercises and taking of psychoactive herbs got themselves into the state of trance. While being in such state they were visited by a figure of an animal that used to turn into their nagual in future. One can easily observe that such initiation differs substantially from that of the totemism and bears an individual character, not the social one. Psychological meaning of such rituals shall be considered in the following sections.

Being a form of religiosity, nagualism is very interesting from the point of investigating the case of **unconscious religiosity**. And indeed, the psychologists did observe the phenomenon of individual's self-identification with some animal or his intense emotional attitude to this animal [21]. Research studies performed by the author [230] also verify the existence of such unconscious identification phenomenon.

4.4. PSYCHOPRACTICES USED IN ANIMISM

4.4.1. Animism Basic Concepts and Rituals

Animism is another type of primeval worldview that is based upon attributing the objects of the environment with individual vitality or sometimes even personal features. The word "animism" originates from

the Greek "anima" — the soul, yet one should be aware of significant difference between animistic concepts and doctrines of soul that are proper to the man of today and existing world religions. For example some of the described religious forms that correspond to this stage admit the existence of more than one soul (up to five) [191].

One of the reasons for such a close attention paid by researchers to the issue of primeval animism is the theory of animistic background of religion origin formulated by a well-known English ethnographer E. Tylor [278]. According to this theory animism came as the reference point for later emergence of polytheistic and monotheistic religions. Tylor even advanced a formula that "Animism is a minimum definition of religion". Animism transition to polytheism happens due to development of genii concepts and transformation of some genii images into those of deities. Such tendencies may be explained by development of primeval man abstract thinking that happened in two directions:

1) More abstract perception of the environment, abstraction from some certain items and notions to items' groups, natural elements, abstract links;

2) Abstraction in perception of the genius from the point of its interrelation with magic.

One may single out three stages of animism evolvement:

On the first stage the surrounding objects were attributed with a non-material compound element. The mankind is assumed to have transited to this animism stage from fetishism, spreading up the idea of fetishes' ability to influence on individuals' life onto all surrounding items and having explained this phenomenon in a corresponding manner.

On stage two of animism genesis there emerge ideas about possible separation of the items' non-material element compound from the material one, i.e. about spirits that may leave the physical body. It is this very stage of religious consciousness development that the cultures of dreaming and burial cults appear, as well as a specific system of rituals that regulates relationships with nature.

On stage three, when animism penetrates into already existing religions, there appears an idea that there are spirits and substances that may exist independently from the matter.

The most well-known displays of animism are related to animistic interpretation of diseases, the techniques of their prevention and treatment, as well as to obituary concepts. In compliance with animistic ideas the disease was caused by either of the two following factors [214; 217; 278; 281]:

1. Penetration of stranger genius into individual or his life that could have occurred due to individual's breach of set behaviouralrules or bans connected with the world of spirits: causing offence to this spirit, elimination of his material dwelling (for instance, cutting down a tree), non-performance of ritual purity and protection rules. In this case in order to prevent a disease they used special rituals aimed at spirits' blandishing. Such rituals included, for example, the custom of going into mourning after animals killed at hunting (especially in case these animals were religiously significant to this group of people), after cut trees or spirits of murdered enemies. The last one was of specific importance. For instance in some tribes the warrior who had killed a man at war was to stay in morning after the killed person and perform redemption rituals. He used to modify his appearance (hence comes the known custom of Red Indians' war paint) so that the spirit of the killed person would not be able to recognize him, observed different bans that were connected to food etc. One's keeping the whole system of corresponding obituary rituals by analogue might have protected him from influence of the deceased relatives' spirits. As a rule, diseases were treated by special people who used threats or persuasions to make spirit leave the body of the ill person and layit beyond the settlement territory.

2. Individual's losing his spirit or a damage caused to this spirit came as the second factor that could have resulted in a disease. These ideas were linked to treatment of one's sleep or dreaming for the result of spirit separation from physical body and its wandering in the realm of spirits. In course of such wanderings of its the individual's spirit could have failed to come back if got lost or detained by other spirits, it could have also been subjected to some damage or even killing. All this could cause some malady or even individual's death. In order to prevent this they used to apply different means of protection, for instance one's covering for the night that is well-known to all folks, as well as some more specific means like sealing one's mouth prior to

sleep or wrapping up in ropes etc. The diseases linked to the "loss of one's spirit" were treated by special people who, when in trance, were able to find the lost spirit and bring it back to its master. This method was widely spread in shamanism.

A burial cult, i.e. a system of ideas and related rituals that determines traditional attitude to the deceased person, is another emphatic feature of animism [281].

A specific form of animism that involves singling out some impersonal non-material force — the energy that interfuses all objects of the material world, animating and affecting them — is referred to as the **animatism** [281]. In literature it is available under the name of "*mana*" that was used by people of Oceania since they were the first to have displayed such notions [281].

According to these ideas an item could become a fetish only in case it possesses large "mana". Mana may transfer from one item onto another one; in this case the fetish value of the first one reduces while that of the second one is increased. Chieftains, enchanters, people of success dispose of much mana, more that common people do; the slaves and ill people are almost deprived of mana. A group of people may unite their mana for the purpose of achieving one common goal. For instance there is a legend that says that moai — the gigantic stone statues of the Easter Islands (Rapa Nui) were erected by means of mana that all tribe members gave to their chieftain so that he managed to install them.

The research study of animatic ideas stipulated generation of the pre-animism theory (R. Marett). In compliance with this theory it was that belief in impersonal, all-pervading force (mana) that came as the original reference point for all further religious believes including that of animism, since its supernatural notion already bears personified character.

Let up pay attention to the fact that the concepts of animatism create a pre-foundation not only for numerous doctrines that use analogous notions (for instance, the idea of Chinese *qi*, Indian *prana*, *pneuma* of alchemic tradition), but also for all scientific models that in some manner substantiate man's psyche, for example, the already mentioned energetic model of Freud.

4.4.2. Psychological Subject-Matter of Animism and its Psychopractices

One of the most apposite attempts to explain the phenomenon of animism is the psychological interpretation of religious experiences advanced by C.G.Jung [365–3373]. This interpretation is based upon psychoanalytical concept of human psyche unconscious element and the notion of autonomous unconscious complex (AUC) that was introduced by Jung himself. According to Jung, AUC is a group of interrelated individual's experiences that has been driven into his unconscious mind and is preserved there in form of integrated autonomous formation that makes circumstantial influence upon individual's psychological state, as well as affects his health by means of psycho-somatic mechanisms. Since one's consciousness continues to repress AUC and protect itself against its influence, there occurs an intense inter-psychical conflict within individual's mind causing extensive tense that can be avoided due to activation of psyche defense mechanisms, one of them being the mechanism of projection. The subject-matter of this mechanism lies in one's projecting his inner disturbing factors into surrounding reality.

The Rorschach inkblot test that is based upon analysis of associations occurring while staring at ink blots is a bright example of the projection mechanism in action. This test has its common-life analogue: after long staring at some chaotic drawing, for instance, wall cracks, clouds or ink blobs, one starts to see through chaos some certain, well-known images. Some images may be of emotional colouring, for instance those disturbing or warning. The character of these images is obviously not occasional. By means of their analysis one can define individual's psyche state, reveal its emotional compounds up to the innermost ones that the individual himself is not able to realize. A man of today rejects such images, omits them, treats them for some childish amusements; however, in case of their correct usage he would be able not only to investigate the state of his unconscious mind, but also impact upon it. This is how the primeval man was doing in his contact with spirits, since according to the set theory they were nothing but projects of his own unconscious complexes.

Basing upon the afore-mentioned concepts one may interpret the rituals of animism, as well as those of later religious systems, as psychopractices targeted at re-distribution of such unconscious tensions. Let us make such analysis on the instance of animism main rituals.

Raising spirits comes as a principal foundation of any authentic animistic ritual. Unlike a more "civilized" believer of late religions, a person of animism in his turning to spirits performs this as an action addressed to a quite actual creature that, though being non-material, nevertheless shows up in actual world. Thus it should be first of all called forth in order to start one's interaction with it. We can observe such approach in ritual practices of most ancient religions (for instance, any Vedic ritual starts from the procedure of gods' raising that is performed by special class of votaries) but it was lost for religions of later period, emerging only in revelations of mystics, their practices of interrelation with God, as well as in some spiritualism-like systems.Such raising has the meaning of actualization of unconscious mind objects by means of personalizing the objects of one's psychic reality. One can say that **the practice of spirits' raising comes as the first psychopractice of comprehending** applied by a man. The only language that a primeval man had for designating his existentials was the one denominating the available objects of his material reality, and thus they were attributed with additional function of symbols. One's further engagement with raised spirit may be interpreted as positioning of corresponding object within the range of one' psychic reality.

Let us consider, for instance, *the ritual of blandishing the spirit of an animal killed at hunting or an enemy*. In this case the spirit of the killed creature symbolically stands for the pang of guilt that the individual who has taken life of another creature is subjected to, while ritual comes as symbolic compensation of this guilt. They used to go into mourning after the killed person, and together with numerous bans it performed function of symbolic punishment that delivered from the pang of guilt, i.e. discharged the corresponding autonomous unconscious complex. In fact, such abreaction bears cathartic character. The individual artificially evokes and experiences emotions that fill in this complex: sorrow, grief, anger, appetite for revenge.

One can by analogue interpret the rituals of sacrifice, them in fact being — as it was already mentioned — one's refusal from some part of property, i.e. the self-punishment.

Burial rituals can also serve in confirmation of the theory in consideration. The spirit of the deceased is a projection of individual's unconscious affection to this person and the fear of death that individual experiences. That is why there exist a large number of rituals that help get rid of this affection in symbolic way.

In animistic system obituary cult performs the following tasks:

1. Deceased man's spirit provision with all items that are necessary for his further existence in the realm of spirits.

2. Cutting down the link between the spirits of the deceased person and his living relatives in order to protect the last ones from his influence.

Some cult practices have additional task of providing possibility of deceased man's spirit usage for magic purposes.

Burial cults of different cultures contain practically identical elements. In order to single them out let us analyze the modern burial ritual that is traditional for our *[the East-Slavonic that is native to the author — translator's note]* culture.

They usually start obituary rituals from the moment of individual's death. Yet in many cultures in case an old or ill individual is dying in pain and long-term sufferings, they use to perform specific rituals aimed at assisting his soul to leave the object of its dwelling; for instance, they open up doors and windows so that the soul could easily leave. There is another interpretation of this ritual available — the magic one that is based upon the law of similarity (see the section "Primeval Magic"). One may also come across other versions of such ritual, for instance in the time of Old Rus' they thought the sorcerer was not able to die until he passes over his magic power to somebody else, and the only way one could help him was by taking down the roof of his house.

As a rule the deceased man spends initial three days at home, and he has to spend the first two nights on the bench (or in bed) while the last one in his eternity box. This is the time of performing religious ceremonies depending upon the cult obeyed. They perform the ritual of

the deceased man ablutions and dressing that is common for all people. It is interesting that practically all traditions consider the soul of the decedent to remain next to his body, in the family circle, until the time of funerals, as if adapting to its new status. During this period relatives are prohibited from singing, using knives and other sharp items in order not to injure the soul.

The next obituary ritual act is that of the body carry-out, bidding of final farewell to the decedent. In Slavonic culture this riot is traditionally performed three days after the death, while in the countries of hotter climate this period is shortened. The main ritual essence of the final farewell procession lies in showing the soul out, beyond the house of its relatives, and when possible, even beyond the territory of the community settlement. In compliance with logic of animism the soul should follow the body, but in order to be on the safe side they additionally used various rituals, some of them still preserved in modern culture. Here one may speak about funeral music that has been used in many cultures including the primeval ones for following the body to its burial place (its function was that of soul beckoning to body), throwing flowers to the procession road (the soul of the deceased individual was also supposed to like it) etc. In specific rituals of some cultures the soul was being directly appealed to follow the body and leave the realm of those alive.

Lamentations and dead offices are other important elements of burial ritual; their main function is to deliver the soul of the decedent from "pangs of consciousness" as well as emotional affection to living people.

An interesting fact is that the animalism practices related to further magic usage of dead people spirits have found numerous applications in modern culture, first of all in secular rituals. For instance the tradition of naming the streets (vessels, planes…) after the "outstanding persons" is nothing but animistic ritual of generating the assistant genius. In the same way one may speak about usage of special ritual structures that contained parts of tribe-fellows killed at war; sometimes their names were used for the purpose of calling forth their souls for further protection of the community from external enemies. The tradition of calling a person after the name of the deceased relative (or after

the enemy killed on purpose, as it is traditional to the Dayak people) ensured obtaining the assistant genius — the soul of this relative or enemy. One may add infinite number of points to this list. Animistic rituals have simply penetrated into every aspect of modern culture, and it is natural. In comparison with totemism the cultural layer named animism is closer to us, with "animistic" layers of collective and individual unconscious mind correspondingly providing a better impact upon the man of today and requiring more thorough cultural mastering. As it was said earlier, such mastering is available only by means of using animistic rituals.

Following totemism, animism came as the next significant step in spiritual evolution of the primeval man. Its main task is assumed to have been that individuation of a man, generation of his self-perception as a separate creature with its own value.

Studying **therapeutic techniques of animism** is another interesting issue since they obviously bear the features of psychopractices. The main state of one's "losing his soul" that in animistic interpretation could have caused a disease can be interpreted as an intensive emotional fixation of individual's attention on some exterior event or item that caused destruction of the whole psychic integrity. In this meaning the act of "bringing back one's soul" comes as an attempt to reduce such exterior affection by means of its "objectizing" into an external object that returns to the individual's inner space. The process of returning could have been "materialized" in a demonstrable way. For instance, the sorcerer was "catching" the patient's soul by some specific item and then was attaching this item to the ill man body. Another variant was that of detailed telling the patient about all things that happen to his soul thus inducing emotional experience of the drama of its "coming back", similar to the way it is done in V. Satir's method of therapeutic metaphors [263].

Animism psychopractices also exist in the culture of today in their pure forms, for instance in spiritism, spiritualism, extrasensory perception and other practices of the kind.

4.5. PRIMEVAL MAGIC

4.5.1. Basic Concepts of Primeval Magic

Magic is based upon the idea of specific "sublime" interrelation between all surrounding phenomena [325; 326]. Having influenced upon one phenomenon we may out of a sudden modify some other. Upon analysis of numerous magic rituals, following J. Frazer they traditionally distinguish between two principles of cause and effect relationships between surrounding phenomena that were used in primeval magic culture: *the sympathetic* and *the homeopathic* [325; 326].

The homeopathic principle says that "like begets like", or that the result of the action resembles the cause of it. This principle is expressly illustrated by the popular idea that one may cause another man's malady or even death in case of crippling that man's image.

According to the **sympathetic principle**, or the principle of contagion, once two objects come into some contact with each other, they shall continue to affect each other even in case the contact between them has been broken. One may influence upon one of these objects in case of affecting another one. The principle of contagion causes interrelation between the object's separated part and the rest parts of this object. This principle makes basis of the concept that an individual can be harmed by means of producing some influence upon the rests of his food, pieces of his hair, nails particles etc.

Thus magic doctrine of the surrounding world differs completely from those of animistic ones and religious ideas that resulted from animism. Within the system of magic ideas the nature does not come as a reflective, comprehending object with its freedom of choice. It is on the contrary — everything that happens is strictly regulated by the principles of cause and effect relationship. Any event is caused by rituals performed in a proper way, while in animistic worldview everything is managed by spirits that act at their own discretion: they may either satisfy or reject requests of people.

In early religious systems pure forms of magic doctrine were scarcely found. As a rule, magic and animism existed simultaneously and were intertwined not only in ideas that people were following, but also in some actual rituals they were performing. Such mixed rituals came as

attempts to use magic in order to influence upon decisions of spirits, make them do some actions.

According to their direction magic rituals are traditionally divided [281] into *positive* and *negative* ones. Positive rituals were done with purpose of achieving some certain result through magic means. The target of negative rituals was that of avoiding on non-performing some actions that in accordance with magic principles could have resulted in negative outcome. It is this negative magic that makes basis for major taboos of primeval tribes.

Depending upon targets set they single out the following types of primeval magic: *household-productive, military, amative, harmful and protecting* [281]. Of course such division is very conventional since performance of magic rituals constituted the life-mode of a primeval man, yet it enables a more detailed study of primeval magic phenomenon.

4.5.2. Magic Rituals in Modern Culture

Modern culture contains numerous magic elements and rituals. As for rituals, they can be divided into four groups in terms of awareness rate:

1) magic rites that are performed consciously, with one being aware of their essence;

2) rites that are performed in scope of observed religion;

3) unconscious ceremonies that are done under influence of traditions;

4) rites performed by children.

The first group of rituals is the most inconsiderable in number. Here come the rites that are done by people who practice conscious magic and use it for some particular goals, including magic rituals that are applied in everyday life. For instance, skin warts' "sale" or "yield", icons' charming etc. Many curious rituals linked to taking exams are performed by students and pupils. For instance, in compliance with homeopathic magic principle (like calls to like) they recommend to dip a finger into the inkpot so that the knowledge written in ink could "enter" into an individual. They use to put a 5-kopek's coin into the shoe under one's toe in order to get a top-point *[that is 5 in 1-5 points'*

school system — translator's note] and never shave or wash their head on the eve before taking an exam (in order not to wash away one's knowledge according to the principle of similarity).

The group of magic rituals performed in scope of religion is more numerous. It also includes rituals that emerged on basis of mixing religious ideas with folk magic cults. For instance in villages according to the popular belief preserved up to this day the food left after meals is thrown away while prior to meals it is thoroughly covered since they consider the devil to "soil"it should it be left uncovered. This tradition originated from ancient taboo that banned one's taking food in case there were other people present, as well as prescribed destroying the food remnants right after the meal [325]. Such rituals are intended to protect individual from harm that may be caused through the rest of the food that according to sympathetic principle preserves link to the food contained in one's stomach. Yet one may also come across magic elements in canonic religious rituals as well, for instance, Christian rituals of the sacrament, baptizing etc.

The third group of rituals is mostly interesting. These are rituals that are performed unconsciously under influence of traditions. One may find an abundance of such rituals if analyzes the etiquette rules. We may even assert almost all these rules to be remainders of primeval precautionary magic. For instance, the roots of hospitality rule that is observed by almost all civilized people lie in ancient precautionary ritual against casting a hex spell through the food overplus. Authentic meaning of this ritual is the following: sharing the food with house hosts the guest demonstrates his having no intention of casting a hex spell on them since such spell may hurt him as well through the food that is jointly taken. In this very way one may also interpret the existing habit of glasses clanging while drinking: initially it was used in order for the drinks to ritually mix up while splashing.

Many etiquette bans also run back to magic, for example, the ban on one's in-house whistling; as they say in villages, "a whistler may whistle away his household". In this saying we may find a semi-conscious usage of homeopathic principle. We may also by analogue interpret the bans on turning the bread "upside down", putting the key on the table etc. There are also bans that are based upon sympathetic principle, for

instance, the ban on spitting in public that emerged due to one's fear of magic "attack" through saliva spit.

Manifestations of unconscious magic are obvious in modern army rituals. Since army is one of the most conservative institutes it has preserved the rituals of high antiquity almost in their initial essence. Here comes the army oath that runs back to totemic initiation, when an adolescent who has passed it became a fully legitimate member of the tribe; unit's flag preserving and honouring (fetishism); salute rendering (the ritual of welfare wishing and deterring evil spirits) and many others. Some units and departments have their own non-formal traditions that are passed in generations, having magic in their basis [204; 221]. For instance here comes the following well-known ritual: hundred days prior to demobilization order the "old men" shave their head bold and cease eating butter [352].

And finally the fourth group of magic rituals that exist in modern society is the children's playing magic that may also come as conscious and unconscious. If we acknowledge Freud to have been right in saying that "primeval culture is childhood of mankind" [324] then it should make no wonder that children's culture reminds so much that of primeval. And indeed the first game that a small individual plays is imitation of animal that corresponds to totemism in primeval culture. Further on, at the age of 6-8 years the child experiences the myth-making stage being fond of different "horror" tales of witches, vampires, Black Hand, Queen of Spades etc. Then comes the period of conscious magic when many children try to use certain rituals that usually run back to Christmas augury in order to call forth some extramundane creatures and ask them for something. For instance in order to raise one of the popular personage of children's mythology — the Black Hand — one should take all black items out of the room, then stretch a black thread diagonally across the room and attach there a white piece of paper with a writing made in black pen "Black Hand, come to us" with some request. The Black Hand is considered to come at midnight and fulfill the request, but in case there is at least one black item left in the room but for the thread and the writing it may strangle the person calling for it. This ritual that has been obviously fabulated by children is based upon usage of homeopathic principle– like calls to like, this coming in its most simple variant: the black writing calls for the Black Hand (i.e. not the event that

attracts the object, but the object attracting the object). In this ritual another element of primeval magic –the taboo — is also available; the breach of taboo is penalized by an extramundane creature.

It is also worth mentioning that fetishes induced by the society, for instance, the pioneers' scarf or little octobrist's badge were treated by children in an adequate way, i.e. for this very magic fetishes. For instance, one's pioneer word of honour was considered invalid in case the one saying it was without his scarf. Moreover, this is the way the army people still do: they don't render salute without their service cap on.

4.5.3. Primeval Magic: Psychological Aspects and Psychopractices

Primeval magic is a cultural phenomenon that is difficult for interpretation from utilitarian position. From this point one cannot explain individual's believe in homeopathic and sympathetic principles. That is why thesewere psychologists that were making most numerous and effective attempts to provide scientific explanation of magic phenomenon. One of the most interesting of them is the theory of primeval mindset developed by L. Levy-Bruehl that stated the primeval thinking mode to differ fundamentally from that of the contemporary man mode of thought [135]. According to Levy-Bruehl the primeval man makes no difference between the object and its drawn image. The primeval mad is not so much inclined to believe in occasions. He is trying to find explanation for every meaningful event drawing the cause and effect relationships according to the principle that is based upon associations, not upon logic.

Another noteworthy theory that explains magic from psychological position in the theory of compensation advanced by Z. Freud [334]. According to this theory the performance of ritual comes as an act of compensation meant for reduction of intrapsychical tension that emerged as a result of one's inability to satisfy some desire in a physical way. For instance, being unable to destroy his enemy physically, the individual "kills" his image thus giving way to his aggression.

The psychological value of magic rituals and correspondingly their psychopractice essence have been already thoroughly considered by Z. Freud, thus we shall not be drawing detailed comments on them.

4.6. SOCIAL CULTS. PSYCHOPRACTICE EMPLOYED BY AUTHORITIES

The cult of god-kingswas one of the most developed forms of primeval religion that produced major impact upon religions of early class societies [325]. The main figure of such cults is that image of a ruler who was assigned not only with secular authorities, but also with ability to control natural forces. These cults were mostly spread in Africa, but the reminiscence of god-kings cult can be also traced in Ancient Egypt and Ancient India. For instance in the Laws of Manu [87] they state directly that should the king be of virtuous nature his lands shall be fertile and abundant with rains while in case he goes to the bad his country may become subjected to draught and epidemics. One may also find the traces of this cult in later cultures: French kings were told to have the gift of curing scrofula by laying their hands on it (the royal miracle) [325]. Reminiscences of social cults manifest in the world of today through the effect of authorities sanctification, i.e. assign people of power with some mystic features. The notorious formula "Lenin lived, Lenin is alive, Lenin will be living" is to the best illustrative for this thesis. Today this effect is widely used in political technologies to create myths about politicians' lives.

Let us analyze the core of this cult from different positions. According to assumptions made in scope of historic approach this cult was formed due to the sorcerers' gradual takeover of the tribe leading position, that being mostly specific for ethnic groups that were settling territories with unstable natural conditions. Such explanation for sure does not help us understand the sources of authorities' sanctification in the world of today. A more interesting version is proposed by the psychoanalysis where they explain such phenomenon through transference of paternal image onto the individual of authority since in scope of infantile consciousness the image of a father is always attributed with omnipotence. In this way psychoanalysis also explains existence of God. Upon developing this idea one may come to the conclusion that common origin involves functional identity of these two images. Thus one may interpret deification of rulers in our days. Still here comes the question: how mayone explain people belief in rulers' ability of influencing upon natural conditions? One may hardly assume that this

belief that is available by almost every people has not got any ground to be based upon. In order to explain such paradox we should turn to the issue of psychological essence of ruling power that has a rather specific twofold character. The phenomenon of ruling power has its roots in biological relationships, that being rather thoroughly scrutinized by followers of ethology, yet it must not be brought down to biological factors only, and this was also shown by ethologists. Of the other hand we may not acknowledge the phenomenon of ruling power as the one generated by human consciousness in the way it is mostly desired by adherents of the social contract theory. If it were in this way, the world would have never learned about totalitarianism and bureaucracy. The most feasible theory of power that enables to preclude the aforementioned discrepancies happens to be the mythologic theory [118] which says that social reality is structured by some set of political myths in which key roles are assigned to specific political characters. And the people who correspond to such roles and thus come as "keynoters" of collective unconscious mind may become carriers of both sacral functions and power.

The cults of god-kings were in a specific way modified into cults that were based upon exploitation of ruler personality as a "homeopathic core" for administering natural phenomena. These cults originated from the concept of magic interrelation between the ruler and his people together with settled location. They were characterized by strict regulation of ruler's life mode in order to avoid any natural or cultural cataclysms that could have happened in compliance with homeopathic principle due to some incautious gesture of a ruler. For instance, the Khagan of the Khazars or Japanese Mikado were the rulers of this type. In fact the status of the ruler in these countries was of nominal character — the ruler did not have any controls and was a purely religious fetish. Since the health of a ruler was by homeopathic principle related to the health of the state many folks had a custom of bringing to death the ruler who has achieved some particular age in order to substitute him by a younger individual. In later cults this custom was substantially modified: that change of a ruler was done in symbolic form and instead of him they killed another person that was claimed ruler for some short time-period. In Egypt they had a custom of throwing a wooden log into the Nile thirty years after pharaoh's ruling. This ritual that was

called the "pharaoh's renovation" comes as a bright illustration of the way the real change of pharaoh was substituted by the symbolic one.

From the aforementioned facts one may see that ruling power always contained some religious elements; thus we may also suppose there exist specific psychopractices that are linked to power. And indeed we can find these practices in rituals that are connected to power acceptance and transfer, its "objectizing" by means of attributes, as well as in many rituals of one's expressing his subordinacy, like taking pledges and loyalty oaths etc.

It is easy to understand that psychopractices related to authority power performed the functions of consolidating the domination-submission role stereotype that every power is based upon. This stereotype really needs to be secured since it is initially frustrating for all participants: those dominating who are forced to perform actions that are not compatible with traditional moral in order to sustain their power, as well as those subordinate who are bound to sacrifice a part of their interests.

4.7. SHAMANISM

4.7.1. Brief Characteristic of Shamanism

Without exaggeration we may treat shamanism for the pinnacle of primeval culture development. Shamanism as religious system has harmoniously absorbed all primeval religions and its worldview is very close to the worldview of developed animism.

The key figure of shamanism is the shaman — a mediator in relationships between the world of living people and the world of spirits [191; 268; 272; 358]. The shaman differs from the sorcerer of early-times religions since he equally serves people using the spirits, as well as serves the spirits using people for this purpose. Not every individual can become the shaman, but only the one who has the power of administrating spirits. He should have several spirits that help him — spirit guides, as well as one spirit that reveals him the secrets of his skill — the ally spirit, usually the genius of a shaman who had died.

There are three categories of shamans:

1. Shamans by choice of spirits. As a rule these are the people that in their pubescence age were laid by the so-called shamanic illness — they were subjected to visions and hallucinations, their bearing was becoming queer and chaotic, they sometimes had seizures close to epileptic ones. In his visions such individual was visited by spirits that suggested that he should become a shaman and they would be his spirit guides. The candidate was often trying to refuse from proposed mission since shamanic activity was considered to be a hard one. In this case spirits threatened that they would kill the individual, and his illness was aggravating. If the individual selected by spirits accepted the offer of becoming a shaman, he was cured but he preserved his skills of shamanic trance voluntarily evoking. Following this the neophyte shaman started mastering his "professional" skills under supervision of the ally spirit or a more experienced shaman who took him for an apprentice.

2. Shamans by learning as a professional stratum are characteristic formore developed cultures. In order to become a shaman of this type an individual used to take a preparation course from the already acknowledged shaman, this often being his elder relative. Then the shaman-to-be was to declare himelf to spirits and find the ally spirit and the spirit guides. In case he succeeded in this and was acknowledged by spirits he was becoming a shaman.

3. Shamans by descent were receiving spirit guides and thus the status of the shaman from another shaman, usually by heritage. The motif of this kind is often available in modern folklore. Having received the knowledge from shaman the individual was not entitled to rest on his laurels. For the rest of his life the shaman was to refine his skill and multiply his force, in particular, to gain new spirit guides by finding them in his environment or by taking them from other shamans; there were even cases of spirit guides' sale.

We should once again emphasize that the art of shaman was rather difficult and even dangerous (in some traditions they were killing the shaman who was unable to perform some certain actions, for instance, call forth the rain), since he had liabilities not only against the members of his tribebut also against the spirits that were helping him, for he was constantly obliged to feed them and perform their will. Besides sometimes shamans were practicing a kind of fighting for the spirit

guides and the spheres of influence, resulting in magic duels that usually caused illness or even death of the losing shaman.

The shamanistic cult was culminated in the so called shamanic journey when the shaman, being in trance, was able to separate his spirit from his body and travel to the world of spirits in order to receive necessary information or pass requests to superior spirits that were managing lives of people. He could also take the journey for the purpose of finding a spirit that was lost in the world of spirits and bring it back to its master, i.e. for the purpose of individual's cure. Since the cosmogony of shamanism assumes there are three world existing: the upper world — the heaven, the middle world — the world of people, and the lower one — the netherworld, in terms of their direction during the journey they distinguished between the white shamans — those travelling to the upper world, and the black ones who were travelling to the underworld. This separation was not related to good or bad undertakings of the shaman since he could use the spirits of both upper or lower world in order to make good or bad to people. Some shamans of high rate were able to travel through all three worlds. In most difficult cases a group of shamans could have taken a joint journey — the ecstatic séance (kamlanie, or shamanic ritual dance). In this case their spirits were also going together. Such séances could have lasted several days at a raw.

The shamanic drum — physical embodiment of shaman's force, his main instrument for travelling into the world of spirits — comes as a reflection of shamanistic ideology as well as expressive illustration of the merger between magic and animistic types of reasoning. A drum is a round wooden hoop with stretched skin of a horse or a cow slaughtered in compliance with certain ritual. The spirit of this animal was becoming a riding means for shaman's spirit in the astral plane. They used to draw four legs, a head and a tail on the hoop that were symbolic confirmation of the drum to be shaman's riding animal. The handle of the drum was shaped into the human figure in order to symbolize the ally spirit. The drum also depicted the spirit guides and cosmogonic levels the shaman could have achieved.

The clothes of shaman were also adorned by different images of spirits that were physical embodiment of the spirits protecting his journey. By analyzing shaman's ritual robe one may better understand the symbolic essence of ritual robes worn by officers of late-time cults.

But for the drum and clothes the shaman was using a number of ritual instruments which spirits were accompanying him during the séance and were used by him in his journey. The most often mentioned instruments were a ritual knife or a bow with arrows for fighting evil spirits, a boat that shaman used to cross rivers with, as well as a chisel to gouge the vault of the sky in winter (since it is covered with ice). In general these notions express the concept of animism.

4.7.2. Shamanism as a System of Psychopractices

The most ancient form of psychopractices can be found already in primeval cults at the stage of the so-called professional "priesthood" emergence. A whole group of such psychopractices was used in drills for shamans' preparation [191; 358]. In fact, initial training and further development of the shaman assumed consequent employment of a certain set of methods that enabled one's getting into required states of consciousness. The research study of archaic psychopractices, in particular the shamanic ones, makes interest since their principles made basis of all further religious psychopractices and can be traced even in modern esoteric systems. In the most expressive way it manifests in the sequence of intrapsychical transformations that happen in the process of training.

The usage of shamanic experience enriched by various interpretations of western psychology made it possible to work out a whole number of effective psychopractices aimed at treatment of psychological and psycho-somatic disorders as well as individual's psychological development. Successful results achieved by psycho-somatic medicine within recent years also enabled to look from different angle at therapeutic procedures that were used by shamans.

So what is that shamanic journey from psychological point of view? We may answer this question basing upon contemporary concepts of human psyche that comes as a result of interrelationships between three compound elements: the subconscious mind, the super-conscious mind and the consciousness.

The first stage of training is that **split of consciousness**. It should be experienced by a young man who decided to become shaman on his own, not after "choice of the spirits". The target of this training stage

is to destroy his traditional mode of world perception and to include there elements that stay beyond conscious attitude of a common individual. The consciousness of a common person is firmly separated from his subconscious and super-conscious mind. The shaman or individual who gets into altered state of consciousness opens up his consciousness to unconscious images performing a journey to the netherworld (subconscious mind) or upper world (super-conscious mind). This interpretation of shamanic journey is verified in performed by S. Grof and his followers analysis of visions of people that stayed in different forms of ASC, revealing a striking similarity between these vision, as well as between them and descriptions of shamanic journeys found in ethnographic sources. At this stage the neophyte was taught to distinguish between the **signs of the universe**, this in perspective coming to the **spirits**. Distinguishing between the signs of the universe means achieving a specific state of consciousness in which the individual was learning to activate unconscious material by means of exterior images. In fact, every individual is surrounded by endless number of various events, phenomena etc. Which of them shall be "selected" by the subconscious mind in order to render it to the consciousness? It depends only upon individual himself, his state, his mental set, his state anxiety etc. For instance, there was a curious variation of this method employed by the Sufi. Having asked the question "Whether I have to do this thing or not?" the individual looks around and sees something that strikes his eye. Then he has to interpret this notion from the prism of the question asked. One's applying proverbial signs comes as an exoteric analogue of this technique.

Methods applied at the first stage of training were based upon usage of intense stresses of physiological, psychological or pharmacological origin.

The practices of long-term fast, self-torment etc. are related to physiological methods. V. Tokarev [281] describes a ritual practiced by American Red Indians. A young man who wanted to become a shaman was suspended upside down by means of rawhide belts put through legs muscles and left in such position for some particular time. The pain sock and the fear of death enabled him to achieve the split of consciousness within the shortest time and the neophyte saw *animate forces* (the ally spirit) that helped him to survive.

It is worth noting that split of consciousness comes as apprentice's first step in many modern esoteric schools as well. In particular, such methods aimed at consciousness split include those "crossing the doorstep of spiritual world" and "feeling one's astral projection" employed in anthroposophy, the "crossing the doorstep between the worlds" within the system of C. Castaneda and many others.

As for psychological methods, here one may single out various forms of "pressing upon one's fear", i.e. deliberate intimidating of the beginner, putting him into the state of paranoia or short-time shock that deliver concealed reserves of his organism.

Pharmacological methods include usage of various narcotic agents that is proper to both primeval as well as practically all modern religions.

The influence of such psychopractices upon psyche of the man of today is depicted in the works of M. Harner and C. Castaneda [303, 108]. The final target of this stage is to establish firm contact with the ally spirit that further on shall come as neophyte's main guide in the "spiritual world".

One may observe a peculiar analogue of this stage in other developed systems of psychopractices. For instance, upon analysis of transitional states in Hesychasm S. Khoruzhij explains the necessity of the states that are similar to those of split consciousness within the scope of synergetic and energy approaches [307, pg. 21]: "Each stage as well as the act of transition from one stage onto the next one contain a sort of "synergetic substance": they may be accordingly interpreted as dynamic structures of self-organization and acts of transition in synergetic process. In the most expressive way this substance is revealed in initial stage of confession. It is known that the reference stage required for synergetic process, the stage that opens up the process of organization of dynamic structures series, is that preparation of the state of intense non-equilibrium, abrupt distancing of the system away from customary stable regimes. It comes in obvious structural parallel with confession. In order to get a crucially new dynamics of inner life, in order to start ascendant process of spontaneous arrangement of consciousness and psycho-somatic energy structures that do not emerge in the scope of individual's traditional existence, one needs to drasti-

cally leave that state of equilibrium, experience a reference commotion, discard all usual stereotypes. Synergetic parallel enables us to comprehend in a new way the discourse of confession with its intension and exaltation, scaring imagery, sharp emotions and exaggerations… — and we agree that such parallels from mutually distant spheres have their heuristic value".

The second stage of the shaman-to-be training includes psychopractices directed at "culture mastering" of the world seen in a new way. At this stage the apprentice develops the skill and learns the methods of conscious transition from common state of consciousness to the altered one and back. The main practice here is the communication with ally spirit and investigation of the netherworld and upper world under his supervision in order to perform successful shamanic journeys in future. From psychological position such investigation is nothing but investigation of archetypical resources of one's own as well as collective unconscious mind with further generation of individual "keys" that are required for one's turning to these resources. An important issue here is mastering the skill of preserving one's charismatic potential that was generated in the ASC in traditional state of one's consciousness.

The third stage of the shaman's individual development continues within all his further life, this being constant accumulation of *personal force* by means of increasing the number of spirit guides. Attachment of a spirit and turning him into one's assisting guide was done with help of special rituals of attachment made in form of a fight with every new spirit the shaman wanted to subordinate. Such duel was considered to be very dangerous since it could have even causedshaman's death. Such death of shaman could have been of both spiritual kind — with shaman losing his personal force and spirit guides — as well as physical one. By this shaman's spiritual death usually caused the physical one. Yet when shaman was dying in physics without losing his personal force he was supposed to be able to turn into a powerful spirit.

One may easily observe that basing upon Jung's treatment of spirits for autonomous unconscious complexes projected outwardly the above described rituals can be interpreted as methods of recovering one's psychological integrityor methods of consciousness expansion. These psychopractices come as a brilliant example of the way to one's psyche restructuring.

The described practice of spirits "attachment" illustrates the way the existential myth of the World Tree is displayed. The power of the shaman, his status in the range of the world (or shaman's world, this being the same in mentioned context) is defined by the number and variety of spirit guides that help him [90]. It is not possible to confine oneself to one assisting spirit only, even if the most powerful one, since different spirits are responsible for different aspects of shaman's activity and are endued with various skills [191]. With every next level up in the World Tree thereincrease the number of various leaves and twigs there. A common individual living at the level of the "second world" lives next to the tree body being devoid of such kind of variety.

Let us notice that the concepts of **personal force** are peculiar to archaic folks at the stage of animatism. For instance, dwellers of the Easter Island believed in existence of specific impersonal force of "mana" — the energy that impenetrates every object of the material world enlivening and animating them. Such doctrines lack their manifold and reflect existential pattern of the World Mountain.

One may come across described stages of shamanistic practices mostly in every esoteric psychopractice where they exist in various forms.

SUMMARY

1. Primeval religious rituals come as most ancient psychopractices directed at cultural self-mastering of individual's psyche.

2. Layers related to primeval religious forms that are available in collective unconscious mind make these practices still effective from the point of their influence upon individual's psyche. In fact, these very archaic psychopractices come as basis of all further systems of religious and secular psychopractice.

3. Re-stimulation of innermost layers may manifest in form of unconscious religiosity, *i.e. individuals' performing some archaic religious rituals without being aware of religious nature and meaning of the actions performed by him; one's establishing his worldview upon a system of religious myths without comprehending mythologic nature of his notions.*

ESOTERIC PSYCHOPRACTICES IN RELIGIOUS TRADITIONS

5.1. ANTHROPOLOGIC CONTENTS OF ESOTERIC PSYCHOPRACTICES

As it has been already mentioned in section one, we shall be calling esoteric the systems that are used by limited number of adepts and that bear mostly applicative character. The systems of this kind **existed in almost all cultures and religious traditions.** As an example we can draw Indian yoga, the Tao theory of inner elixir, the Hesychasm, Ignatius de Loyola spiritual exercises, Sufi orders etc.

The peculiar feature of esoteric systems — this in parallel being the reason of their "restricted" character — is that unlike religion esoteric systems are intensely pragmatic and practical. It was yet M. Weber who drew his attention upon this feature of such systems: "Mystic knowledge… is **a practical** (Weber's emphasis) knowledge. Mysticism intends a state of "possession", not action, that can provide basis for a new practical way of getting oneself oriented in common world, and in some cases even for new communicative cognition" [37, pg. 205].

Like religions, esoteric systems also have their target in deliberate self-modification of the individual, yet unlike the first mentioned they offer a certain reproducible set of methods for such modification. For instance G. Palamas in his characterizing the task of the Hesychasm practices wrote that by installing into body the oversight of the mind they were "…in this way establishing a law appropriate for each power of the soul, and for every member of the body" [184]. Yoga also manifests objects of similar kind: "Yoga is restraining the mind-stuff from taking different forms" [101]. The text draws many other samples that illustrate the idea. The mentioned modifications are based upon altered states of consciousness, but unlike altered states of consciousness that

are entered by followers of many religions, personal modifications endeavored by adherents of esoteric systems are of **persistent character**. Esotericism is "a reconstruction of inner esoteric world, a journey through it" [209, pg. 107-108]. In esoteric systems one may find an abundance of various psychological practices. For short we shall refer to the last ones as "esoteric psychopractices".

If to compare targets of esoteric psychopractices and targets and values of religions that they existed in, one may observe differences that are crucial though not much advertised. We shall bring corresponding samples further on in this section. We shall also show that but for being a significant partof such systems, the existence of such differences also comes as their essential compound element.

Despite the variety of esoteric systems we may single out several types of persistent psyche modifications that their followers were out for:

1) formation of new personal characteristic traits;

2) development of one's already existing skills and mastering of new ones, including those that go beyond "traditional" human abilities;

3) extension of consciousness, increase of one's awareness rate.

Elaboration of one's **new personal traits** comes as the most popular and easy achieved goal that is set not only by esoteric systems but by majority of religious-educational systems as well. Sometimes followers of one system try to gain features that followers of the other system strive to get rid of. In this aspect it is the Indian tradition that appears as the most intricate one since it suggested that representatives of different social strata should elaborate various sets of traits in compliance with their social role (*dharma*).

One may single out the following skills among those that adherents of various esoteric systems endeavored to gain:

1) refining of one's perception organs, body conditions and culture of movements;

2) development of specific communicative skills;

3) ability of voluntarily getting into altered state of conscious;

4) ability of setting volitional control over physiological processes in one's organism.

The description of personal modifications induced by esoteric psychopractices is feasible on the grounds of methodology of structural-psychological and phenomenological approaches as well as that of transpersonal psychology. Yet if to speak in general the anthropologic perspective that is offered by different psychopractices varies significantly thus having caused a kind of confusion. The researchers that employ any of methodological approach to psychopractices' description were inclined to describing one type only, without consideration of other variants of anthropologic perspectives.

For instance, basing upon materials of western alchemic tradition and partially some of those from oriental systems C. Jung singled out one sole (according to his opinion) purpose of psychopractices that was metaphysically laid within the need native to the psyche itself — ***the individualization***, the process in which a personality gains wholeness and integrity of its being. Individualization is related to the extension of consciousness sphere, expansion of its abilities. The process of individualization is that personality's singling out from collective bases of personal psyche, spiritual birth of the individual, the emergence of psychically independent self-developing creature. Individualization comes as assimilation of unconscious notions through comprehension of images that they represent, i.e. through manifestation and realization of archetypes. Individualization results in establishment of selfness in which ego (individual's consciousness) becomes an element of the selfness. Yet the ego is not dissolved, it is not assimilated by the selfness for it would turn into psychological calamity. The purpose of individualization is that deliverance of selfness from false veils of persona as well as from self-sufficient power of unconscious images. Unlike individualism, the individualization does not stand for rejection of collectivity but on the contrary — it implies a more refined performance of collective purposes.

According to Jung, attaining of one's selfness happens through the cycles of partial merger with particular archetypes, and the precise set of them comes as the contents of any psychopractice technology. We should notice that the advanced methodology enabled Jung to perform a persuasive analysis of the kerner of several Tibetan, Indian and alchemic psychopractices.

In scope of the said context one starts to understand other goals of esoteric practices that are often mentioned — **the awareness** and **the integrity** — since the awareness comes as that very state when conscious comes as dominating psychic function that administrates all the rest while the integrity is achieved by means of individual's becoming aware of his unconscious mind, its being absorbed by the conscious mind. The recent discourse has been obviously generated by psychoanalysis and it establishes tangency points between esoteric psychopractices and psychotherapy that shall be considered in the last section of this research work.

Yet individualization was far from being the sole target of psychopractices. This goal was rather characteristic of esoteric and occult systems which materials Jung was mainly basing upon while writing his works. The goals of many religious psychopractices were of different, sometimes even completely contrary kind — minimization of selfness, its complete elimination, one's total subordination to superior goals and ideals, merger with this or that archetype etc. [292].

Such alternative in goals of religious psychopractices was observed, for instance, by S. Khoruzhijy: "As one may easily see, the meta-anthropologic perspective that is available inside the paradigm of Spiritual practice establishes a compete determinancy in the problem of individual's self-identity; yet this determinancy describes two — not one — mutually contrapositive solutions of the problem. The telos of Practice, its "utmost spiritual state" implies a rather definite position in the problem of identity — still, as we have already seen, this position may be ambiguous: the nature of telos comes as either that of personal being that by definition possesses its self-identity, or that of impersonal nirgunam being that does not differ from non-being, the **Nothing — and then it does not have any self-identity** (*emphasized by me — A.S.*)" [309].

Nevertheless the methodology formulated by Jung may be effective for description of these types of psychopractices as well.

In scope of transpersonal psychology there appeared different classifications for stages of personality modification that happen due to application of corresponding psychopractices, that in extreme case may be effective for description of psychopractices with perspective of re-

ducing one's selfness. One of them is drawn by J. Kornfield. According to his concepts there exist several levels of individual's development that in various traditions are depicted in different way.

At the first level people simply realize that they "are sleeping". This is one of the most significant insights. Trying to fix their attention upon themselves and to remain in present awareness as long as possible within the whole day they are amazed by the fact that for years they have been living in the state of a "robot pilot". Such insight makes start of modifications since people begin to see advantages of real awakening and strive for more intensive practice, for more realistic seeing themselves in their world. Foucault in his work "The Hermeneutics of the Subject" has a description of similar kind: "Self-realization becomes necessary against the background of one's error, on the background of one's vicious habit, against different types of deformations" [337]. According to Foucault self-realization needs a kind of representation as a primary impulse of expanding. It is simply as placing oneself in front of one's own eyes, like self-beholding. This kind of seeing implies two basic points:

— turning one's "me" onto self, i.e. self-figuring out from life common events and self-fixing of one's attention upon "me" so that incompliance and problem-like nature could be revealed;

— putting a question to oneself: what am I as my self? or what this "being myself" means to me?

The second level of insights can be conventionally called the level of psycho-dynamic or personal revelations. People start to see more clearly the patterns of their motivation and their behaviour. For instance, an individual may observe: "Curious, when I started paying attention upon this I understood that I always tell people something in a specific way since I am constantly waiting for their approval" or "I always try to look good" or "I am always afraid of this" etc. In terms of becoming aware by means of listening and concentrating one's attention there comes an insight that is much similar to the psycho-therapeutic aha-moment. The insight and concord that come in case our structures are realized in an unbiased way facilitate psychological equilibrium and one's mastering the methods of neuroses and sufferings reduction.

The layers of practice that are often mentioned in oriental classical literature are situated underneath psychological insights. These are the levels of different states of *trance*, or *dhjana* — extremely intense absorption or concentration. The main drawback of such states of concentration is that they result first of all in altered states of conscious and not in fundamental persistent modifications of personality.

And finally the sphere of experience that according to Kornfield lies beyond psycho-dynamic and personal level comes as transpersonal experiences. A whole range of various occurrences is possible at this level of awareness. For instance the individual may disengage from his body and mind starting to see the way desires and motivations emerge independent from the contents of any specific desire. One may clearly observe the way every next moment the selfness becomes more and more dissolved, and this usually causes some fear, fright, a kind of inner death. Further on, out of this understanding there spontaneously emerges "release" of one's personal motivation, and in parallel one's awareness of love — or "the Bodhisattva mind" as they call it in Buddhism — is intensified. When the citadel of selfness is ruined one starts to see metaphysical link between every notion of surrounding reality, thus coming to various altruistic states, or probably to the utmost rate of enlightenment when we are able to see our existence as a game in the field of energy that the whole world stands for. This level may also facilitate one's self-identifying with an archetype or experiencing basic natal matrices.

We shall further see that this classification comes as analogue of classifications used in Buddhism, Sufism and some other esoteric systems but arranged in the language that is more related to modern science. Yet it suffers from a kind of empiricism, just the way the majority of descriptions used by transpersonalists do. Moreover, both the mentioned transpersonal description and the afore-set Jung's concept of individualization have one common drawback: in scope of these models the "archetypes" as well as the "spheres of transpersonal experiences" have never been subjected to structuring. In these models the individual's inner world has its "regularity" but it lacks "form", "direction" or "hierarchy".

It was S. Khoruzhij in his work "The Gateway Psychology as a Gateway of Metapsychology" [308] who made an attempt to make up cor-

responding anthropologic model with its topography. In this work he draws "cartography" of anthropologic borderline that is set upon distinguishing between the "low" and "high" practice types: the "topography of Spiritual practice" and the "topography of psychoanalysis (neurotic experiences)", i.e. one-dimensional hierarchic model. The sources of such model are contained in Frankl's and Leontyev's ideas of "peak" and "innermost" psychology and in the concepts of Orthodox anthropology set in section one.

Basing upon methodology that is grounded on distinguishing between the "peak" and the "innermost" compounds of individual's inner world [308] one may single out two schemes of consciousness "extension" within the process of spiritual practice:

1) the "upward" extension — conscious mastering of more general laws and forms of behaviour that also includes deliverance from programs, mind-sets and stereotypes laid in individual's super-consciousness;

2) the "downward" extension — individual's comprehension of his nature and abilities, motivating needs and desires, exploit of their energy.

The process of consciousness extension comes as a goal not only for esoteric psychopractices but for psychotherapy of today as well, thus being another evidence of certain proximity between these systems; yet the extension of consciousness achieved within the process of psychotherapy is limited within the scope that is required for normal social adaptation while esoteric systems proceed with this process even further.

Along with this we cannot but note that classification offered by S. Khoruzhij is too simple and does not enable to differentiate between various types of psychopractices: for instance the author relates both Sufism and Hesychasm to the practices of "Spiritual topography" while the essence of these practices is obviously different. The author of this work considers the model formulated by S. Khoruzhij to reflect the idea of the "staircase" that is acknowledged in Hesychasm for describing the process of "spiritual ascension". In its turn the notion of a staircase is a reflection of existential myth of the World Mountain and thus the attempt of its applying to cultures based upon other type of worldview does not seem appropriate.

5.2. CULTURAL VALUE OF ESOTERIC PSYCHOPRACTICES

Upon analysis of esoteric systems' cultural significance, in particular that of esoteric psychopractices, one may formulate the following questions:

1. Is there any interrelation between different types of esoteric psychopractices?

2. Is there any link between goals and tasks of esoteric psychopractice and cultural and religious tradition they exist in?

3. Does the existence of such systems come as essential provision for the existence of such culture and what is their cultural value?

There are two major methodological infelicities that come in majority of research works dedicated to the issue of esoteric psychopractices. First of all it is this confusion of esoteric system and religious tradition under aegis of which it exists. The inadequacy of such identification was explained in section one. Second, there comes the temptation to consider esoteric systems as those absolutely separated from corresponding cultural traditions. In this last case it can be either "metaphysical" or "psychiatrical" discourse set as motive for such consideration, this in fact matching with the schemes of mystic experience **sanctification** or **marginalization** that has been described in section two. And indeed, the individual who devotes himself to majority of such practices stays away from active social life. This is what S. Khoruzhij writes about Hesychasm: "...a person of spiritual practice that results in mystic experience is not able to devote himself either to social life or to technical and creative activity, he simply drops out" [312]. The statement of Rozin is even more drastic: "What is an esoteric personality? This individual treats with criticism main values of the culture he lives in (rejecting this culture) and believes in existence of other (spiritual, esoteric) realities, and finally, he understands and realizes his life as a journey that leads him to these realities" [208, pg. 103].

It is true that one may find numerous cases showing how the activity of people who devoted themselves to esoteric surveys was turning into that of expressively asocial character. Let us draw some

quotations illustrating this principle: "In old Russia with its strict stratification by estates it was that demonstrative anti-estate social bearing of elderly monks (startzy), their attitude to everyone who used to come to them that caught the eye. And the grounds of this were even more general: not only in between-the-estates relationships, but in all spheres of life the startzy were establishing another, alternative set of values and relationships that were based upon mercy, grace of God, and not on the law. Their actions and assertions were not subjected to determination by normative profane mind-sets yet came as living manifestation of super-normative evangelistic ethics of love — and so they were transmitting them, they were bringing the principles of this ethics into the world" [312]. A similar saying that relates to a different esoteric system belongs to C. Ernst: "The activity of Sufis who considered their ideals to be based upon Divine Truth inevitably caused serious social disagreements" [362, pg. 54].

Yet though dropping out from active social life, such individual does not come out of cultural context. We shall further on show upon material of various traditions that psychopractices emerging in scope of any culture absorb the pattern of the world that is proper to corresponding culture and that determines anthropologic perspective of each practice. One may say that **esoteric psychopractice comes as both consequence as well as utmost manifestation of existential myth that makes basis for this or that culture**. We have already seen one sample of such principle in description of shamanistic practices. Along with this within esoteric practices one may also find active negation of existing cultural traditions and cultural mind-sets. Of the other hand **at some particular stage of their development esoteric practices may come as re-transmitters of some certain cultural values**, as it has been shown by S. Khoruzhij on the instance of Russian startzy [312]. Let us draw several actual samples as illustration of the formulated concepts.

5.3. PSYCHOPRACTICES IN INDIAN CULTURE

5.3.1. Yoga

While practiced by a neophyte, esoteric psychopractices that existed in scope of traditional cultures initially contained a set of methods that were analogous to shamanistic practices, but further on they were getting much more complicated. First of all this referred to the goals of such psychopractices, for they were significantly changed. Along with traditional one — increasing one's personal strength — there appeared new goals of attaining one's deliverance, getting harmonized with one's environment, attaining one's integrity.

The most well-know and probably the most developed esoteric practice was that of Indian yoga [101]. For the first time it was mentioned yet in the "Rigveda" but the original sources of yoga come from theperiod even more antique. For instance, the most ancient of all material artifacts of proto-Indian culture that is known to us — the proto-Shiva seal — contains image of a deity (that is assumed to be Shiva in manifestation of Pashupati) that is sitting in yogic pose. Since Indian culture has been formed as a result of merger between the Aryan and the proto-Indian (the Dravidian) cultures, yoga also contains elements of esoteric psychopractices from both cultures, that is why practices that are generalized under the term of "yoga" in fact differ both in their goals as well as methods.

For one's adequate understanding of yoga as cultural phenomenon we should make several remarks on peculiar features of traditional Indian society. The core existential mytheme of Indian religion is that mytheme of the World Mountain which is displayed through Indian religious mentality as well as in society structure. First of all Indian society was to the uttermost stabilized and hierarchized. The transition from one social stratum onto another one was practically impossible and in fact — unlike some other traditional societies (China, Egypt) — it was not even presupposed. The religious cosmogony was depicted in the same analogous way. Deities and other supernatural creatures were merely referred to as some kind of "positions" in objectively existing cosmic hierarchy. In terms of this yoga existed as a system that was leading the individual beyond the

limits of traditionally acknowledged social and religious relationships. A yogi was considered an individual who has lost his sectarial membership. Moreover Indian mythology is abundant in various descriptions of the way the deities were trying to hinder the practice of yoga since they were anxious about stability of the world order.

The most ancient of described yogi practices come as methods directed at magnification of one's personal force — the **tapas [tapasya]** (*heat* as translated from the Sanskrit) by means of performing various ascetic practices and carrying out one's vows. Tapas has been mentioned in most antique sources. Tapas is treated for some impersonal force that makes basis of the whole world existence and has all features of a substance: tapas can be accumulated, handed over, it can be lost or received as a gift. If tapas transfers from one individual onto another one, its rate is reduced by the first one and is increased by the second one (Mahabharata is abundant in such motives). Tapas is the basic element of supernatural forcesand its accumulation shall inevitably cause their emergence by an individual. In academician Smirnov's apt words "tapas comes as fractional currency in one's bargaining with gods" [271]. From the afore-set we may see that in terms of similarity the category of "tapas" comes mostly close to the animatism category of "mana". Its introduction was the first attempt of establishing a substantial model of psyche. It is interesting that according to Indian mindset excessive accumulation of tapas could have resulted in quality transformation of an individual — his turning into god or demigod. And on the contrary: if losing his tapas,a god was subjected to overthrow and turning him into the common-world creature. Along with this neither old-Indian philosophy nor yoga do give any certain mechanisms of such transformation, and the change of cosmic status is described as a gift of some superior deity. The mechanisms of casting down are not specified at all. Thus religious metaphysics of Indian people bears an expressive "economic" character that makes it differ sufficiently from public practice where one was not able to change his caste — and thus his social status — even upon accumulation of significant capital. This fact gives several important notions about yoga social significance for the sake of Indian social environmentstability, bringing public individuals that are inclined to social mobility (or passionaries in terms of L. Gumilev) from social context into religious one.

Most probably the origin of psychopractices of such type comes from religious systems that in their character are close to shamanism, since they are very close to the practices of shaman's force magnification by means of attaching objects of spiritual world. This thesis is confirmed by practices that come as verbatim copy of those shamanic ones emerging in late schools of yoga, for instance the medieval Shaivism. Having mastered the "magic knowledge"- "vidyā" the adept became a vidyādhara (the vidyā keeper) — a supernatural creature that in cosmic hierarchy was positioned between deities and people. Yet according to descriptions of Somadeva vidyā was not merely knowledge or a set of skills but a kind of inbeing that has voluntarily or under pressure agreed to serve the adept. This inbeing may leave him in case he infringes some certain rules; it can be presented or even stolen. Such description already comes in total compliance with shamanism and shamanic techniques of working with spirit guides. One may find motives of analogous kind in Tibetan yoga as well.

As it has been already said, one of the main methods of tapas accumulation was carrying out one's vows. Generally speaking it was yet from times antique that vows were one of the most intense instruments of psychological self-influence used in almost all cultures. Yet it was Indian culture that the practice of vow pledging reached its culmination. Mahabharata and other Indian mythologic sources bustle with descriptions of cases of magnificent spiritual progress that was achieved by means of vows. In terms of Christian tradition this practice has been subjected to sufficient primitivization, that is why today we consider the goal of vows to be that of developing one's will. But in oriental traditions vows are used for a much more intense inner work.

In terms of mechanism of the effect produced vows can be divided into two groups:

The **vows that restrict** some individual's functions, for instance that of ***brahmacharya*** (a self-imposed celibacy), silence or fast commitment etc. By means of restraining some type of his natural element the individual achieves accumulation and intensification of specific inner energy thus enabling himself to its actualization with its further taking under conscious control.

"Whoever restrains even the same sense organ enters the one void without a second by this obstruction and there the atma, or self, is illumined...

Observing the desires, which spring up in a flash, put an end to them..."

<div align="right">

Vijnana Bhairava Tantra

</div>

Vows that positively **determine** individual's **form of behaviour** facilitate accumulation of energy, actualization of one's inner problems and their solution. The longer the vow lasts, the deeper are the inner problems that are revealed.

Another practice that comes from ancient times is that repeating of *mantras* — certain combinations of sounds that produce reverberatory effect upon particular sections of the cerebrum. According to investigations made by V. Stolyarenko the practices of mantras uttering really modify amplitudes of cerebrum rhythms thus facilitating one's getting into altered states of consciousness. One should not confuse mantras with prayers and forms assigned for verbal self-induced hypnotism since they may lack any meaning. Symbolic aspect of mantras is not of principal significance as well. Yet there were some mantras that had symbolic meaning, for instance the six syllables of the main Tibetan Buddhism mantra*Om mani padme hum* correlate with six worlds of Buddhist cosmogony.

Unfortunately the mechanisms of mantras psychological influence are not studied enough. Perhaps the key for understanding of such influence lies in schemes of correspondences between different zones of human body and the sounds of Sanskrit alphabet.

It is worth mentioning that in the history of mankind thereexisted mechanic analogous of mantras uttering. For instance the well-known music instrument of northern people — *the Jew's harp* –resonates through the skull of the person that plays it; it enables to allocate acoustic vibrations of maximum amplitude in particular cerebrum zones thus stimulating their activity.

In this way yoga of Dravidic origin was a kind of security of individual's chance of raising up his status **despite the socially-acknowledged system** of gradual accumulation of good karma due to correct performance of one's social role (dharma) that results in raising one's

social and spiritual status in future life. This obviously gave way to specific discussions referring to yoga in Indian society. For instance one of Mahabharata sections, "Talks to the Hunter", is totally dedicated to dispraise of the practice of tapas accumulation by means of leaving one's social environment. Yet the possibility of such means, as well as their effectiveness, is not rejected.

The earlier-drawn psychopractices might have related to the Dravidic tradition. The Aryan esoteric tradition has brought to yoga and Indian culture in general the idea of *merger* of individual's personal purusha, his genuine "self", with the world Purusha or the Atman.

«Just like clear water that is poured into clear water preserves its clearness, so is the "self", oh Gautama, of the thinking man who has knowledge. No one is able to tell water in water, to tell fire in fire, to tell ether in ether. The same happens to a person whose mind has entered his "self".

Brihadaranyaka Upanishad [299]

Usually the ideas of merger are interpreted from purely substantial point, this being specified by the attempt to find correspondence with western religious and philosophic tradition. Here, just like in case of many other psychopractices, it blocks completely the possibility of real study of such phenomena since descriptions used by these systems are rather technocratic than philosophic, while corresponding terms bear psychological character rather than ontologic one. For instance it should be more appropriate to consider the already mentioned *merger* as a specific transpersonal state of human psyche. Here is the way this state is described in the Brihadaranyaka Upanishad [299].

*"So also, when **he thinks** (emphasis — A.S.) he is a god, as it were, or a king, as it were, or thinks: "This universe is myself and I am all", that is his highest state"*

That indeed is his form—free from desires, free from evils, free from fear. As a man fullyembraced by his beloved wife knows nothing that is without, nothing that is within, so doesthis infinite being (the self), when fully embraced by the Supreme Self, know nothing that iswithout, nothing that is within.

That indeed is his form, in which all his desires are fulfilled, in which all desires become theself and which is free from desires and devoid of grief.

In this state a father is no more a father, a mother is no more a mother, the worlds are nomore the worlds, the gods are no more the gods, the Vedas are no more the Vedas. In thisstate a thief is no more a thief, the killer of a noble brahmin is no more a killer, a chandala isno more a chandala, a paulkasa is no more a paulkasa, a monk is no more a monk, anascetic is no more an ascetic.

This form of his is untouched by good deeds and untouched by evil deeds, for he is thenbeyond all the woes of his heart".

In process of Indian culture development they have singled out several types of yoga that are based upon different methods — *marga* (ways) — of achieving one's inner modification. Each method corresponds to one yoga type:

1) Hatha-marga — hatha-yoga — the way of self-transforming body;

2) Djnana-marga — djnana-yoga — the way of knowledge, or the way of intellect;

3) Raja-marga — raja-yoga — the way of inner self-control and psyche administration;

4) Karma-marga — karma-yoga — the discipline of action devoted to God;

5) Bhakti-marga — bhakti-yoga — the way of reverence, or the way of faith.

Hatha yoga is based upon feasibility of spiritual and psychical enhancement by means of developing one's body, reveal of its hidden potential aimed at providing conditions to get oneself prepared for perception of reality and "supreme truths". G. Gurdjieff called this way "The way of fakir". In Greece it was referred to as the "way of somatic people", i.e. people of body, substance.

The basic principles of hatha-yoga contain special diet, cleaning procedures and three groups of physical exercises: *asana, pranayama* and *mudras.*

Asanas are static postures with different degrees of complexity that in major term produce effect upon physical and etheric body (*annamaya* and *pranamaya* in yogic classification). According to the type of effect onemay single out stretching (bending), twisting, strain, inverted asanas, compressive and combined asanas that produce a quite

certain effect. Physiological impact of asanas upon human organism has not been studied enough. We have carried out an investigation of asanas effect upon individual's psychological state that has shown that different types of asanas produce different influence. Those mostly effective upon psychological state are the stretchings of different zones of body's front and back. For instance making exercises that stretch the muscles of back, loins and buttocks facilitate a considerable (up to 1.5 times) rise of vegetative tonus. And on the contrary — exercises that stretch the front body muscles result in reduction of this coefficient rate. This conclusion comes in fair correlation with notions of ancient Indian medicine that refers body's front to the "passive zone" while its back is treated as the "active" one. The results obtained are also verified by W. Reich's theory of pectoral girdles which enables one's speaking about feasibility of using asanas for deliberate influence upon psyche through the mechanism of relaxation of muscles contractures that was described by W. Reich. Static gymnastics worked out by A. Lowen makes analogous effect upon the psyche.

Pranayamas are special breathing exercises that effect upon both individual's physiological compound by means of changing the rate of oxygen and carbon dioxide concentration, and the emotional one — the *kamamaya* in Indian tradition — with help of the system of psycho-somatic correlations and specific breath types.

*Mudra s*are specific gestures that mainly influence upon individual's subconscious mind. *Meditations* come as special exercises for astral and mental bodies (*kamamaya* and *manomaya*) and are sometimes referred to "supreme" sections of yoga — the raja-yoga.

Raja-yoga (meaning *royal yoga* in Sanskrit) has a goal of taking control over individual's psychic state, i.e. mastering administration of one's astral and mental bodies. The main technique of raja-yoga is that of meditation. The methods of meditation are complicated and manifold and they shall not come under detailed consideration within the scope of this book.

Djnana-yoga is an intellectual transformation that according to opinion of Indians can be very effective. In terms of Christian culture we come across the analogue of djnana-yoga in the so-called Mary's way since she *was listening to Christ, was attentive to his words, under-*

standing the things he was doing and saying, and thus has achieved her self-realization. One of the basic techniques of djnana-yoga is intellectual differentiation between reality of authentic type (the Atman) and the reality of everyday common world that comes as mere manifestation of the illusion (the *maya*). The practicing adept contemplates on different, more and more abstract elements of reality coming to conclusion about their illusiveness until the moment that on an impulse of intellectual ecstasy he becomes aware of their true value. In this way the contemplation as seen by followers of djnana yoga differs from that still cogitation of western intellectuals and comes as a form of attaining mystic experience.

Karma-yoga is the discipline of action. In Christian tradition we find the analogue of karma-yoga in the way of Martha, or the method of allegiance and attribute. In Indian tradition this way has been formulated in the Bhagavad Gita in the following manner: in his striving for deliverance the individual should act in compliance with his duty and devote the fruits of his action to the Deity.

> *...concerning the «three qualities;»*
> *But thou, be free of the «three qualities,»*
> *Free of the «pairs of opposites,» and free*
> *From that sad righteousness which calculates;*
> *Self-ruled...!!!*
> *Abandoning desires which shake the mind*
> *Finds in his soul full comfort for his soul,*
> *He hath attained the Yog that man is such!*
>
> *Bhagavad Gita* [116]

Later on, in ca. 3-2nd centuries B.C. an outstanding Indian mystic Patanjali has made a systematization of known yogic techniques in his work "Yoga Sutra" [101]. Patanjali has presented one's moving towards merger with Atman as a consequential passing of eight stages each of them including one group of psycho-techniques:

Yama — the system of vows and self-restraints;

Niyama — the system of cleanliness procedures;

Asana — static postures;

Pranayama — system of breath-works;

Pratyahara — control over sense receptors;

Dharana — preserving one's consciousness in stable, concentrated state;

Dhyana — the ability of deliberate consciousness concentration upon selected object;

Samadhi — the supreme state in which the individual comprehends true essence of the objects that surround him. In order to understand psychological core of this state we shall use the quotation from Patanjali:

1. Yoga is restraining the mind-stuff from taking various forms

2. At that time the seer rests in his own (unmodified) state.

3. At other times seer is identified with the modifications [101].

In this way according to Patanjali the target of yoga was that of generating inner core of one's "self", crystallization of consciousness, singling out the part of one's psyche that would become resistant against inner and exterior emotional or intellectual affects (*kilesa* or *klesha*).

Many contemporary commentators are trying to give various vague interpretations for the essence of pratyahara, dharana, dhyana and samadhi that are caused by western philosophic intellectual tradition rather than by having one's own mystic experience. For instance, samyama is referred to as the stages of "subject and object merger". Yet in reality yoga is practical; its character is extremely rational and psychological. In "Mokshadharma Parva" [167], one of the most well-known parts of Mahabharata one may find a very simple and real description of the dharana state: *"As a man of cool courage and determination, while ascending a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if frightened and threatened by persons armed with weapons...The concentration of a man with a vessel is the dharana"*. Thus dharana does not come as an unconscious state but a thorough concentration on performed action. In western tradition the essence of other yoga stages — including that of Samadhi — is also treated in evidently faulty way.

Yoga represents a substantially extensive, broad-encompassing complex doctrine that disposes of methods for development of practically all human psyche elements: emotional, intellectual, volition, as well as

modification of external behavioral forms. Cultural significance of yoga is non-homogenous yet on its example one may see that **any esoteric psychopractice comes as a consequence and at the same time as the utmost manifestation of existential myth that makes basis of this or that culture.**

5.3.2. Tantrism

In scope of esoteric systems there is a phenomenon that bears a rather specific character, and that is *tantra* (tantra — a type of literary philosophic work created in form of a dialogue between Shiva and Shakti) [39; 143]. Unlike ascetic practices of yoga, tantra assumed achievement of transpersonal states (merger with Ishvara — universal spirit or universal basic notion) by means of utmost, total experiencing of all secular temptations. In this term there comes an illustrative ritual of "five M's" that includes consequential breach of basic religious taboos — taking wine, meat, fish, taking narcotic agents and having sexual intercourse. A significant point here is the one that the practice of taboos breaching was used only at the time of tantric rituals' performance and was not spread onto the everyday life.

In tantra special attention was paid to sexual practices and that is why in mass consciousness of today tantra in referred to as merely yoga of sex, this being a one-idea'd view. In actual fact sexual practices of tantra were neither the goal of themselves nor the actions of basic importance yet came as a means of getting into ecstatic states by a couple or by one of partners. According to the ideas of tantra followers these states were of cosmic character; they considered sexual act to be sacral since it was treated for the replay of cosmic act of the primary divine couple of Shiva and Shakti. The semen was being brought to the altar of female womb:

«Woman, O Gautama, is the fire, her sexual organ is the fuel, the hairs the smoke, the vulva the flame, sexual intercourse the cinders, enjoyment the sparks. In this fire the gods offer semen as libation".

Brihadaranyaka Upanishad [299]

Let us also note that usage of sex as a constituent element of a psychopractice does not come as exclusion. Since this type of intercourse is one of the most significant in life of an individual and society at a

whole and corresponding emotions are among the strongest ones they were exploited by mostly all esoteric systems.

It might have been within the scope of Tantrism that the systems of psycho-somatic correlations were studied and used for the first time. And here both ideology of tantra and elaborated system of correlations — the chakra system — are strikingly similar to the system of psycho-somatic correspondences of body-oriented psychotherapy of today. According to tantra notions the individual lives in the temple of a body — a pure, sacral body that serves for deliverance of spiritual energy. One should not fight against his body; on the contrary — one should cognize this body and use for one's getting to higher levels of consciousness. Being the fundamental element of existence, sexual energy also comes as a source of development. Being located in lower energetic centers this energy evokes desire and pleasure. Coming up to upper centers it facilitates one's reaching supreme states. Coming to heart this energy gives raise to love and when it reaches the top of one's head it evokes the feeling of cosmic ecstasy, new spiritual inception.

"This world owes to passion, and passion comes as its deliverance".

Hevajra Tantra

Sex serves for discharge and further transformation of sexual energy. In order to intensify perceptions and feelings Tantra followers were using special sexual poses and types of friction movements. Combination of pleasant and unpleasant notions also facilitates energy release, that is why practicing individuals of supreme initiations were trying to unite sexual occurrences with one's being in scaring places, for instance, among dead bodies.

But for sexual practices Tantra had an extremely intricate system of various meditative practices. The Vijnana Bhajrava Tantra only contains description of more than a hundred of them. In Tantra they used yogic asanas and mudras, systems of vows, dynamic meditations. A specific group of psychopractices proper to Tantrism was that ritual breach of generally accepted social bans, for instance: making group sex, incest, eating the ritually impure food etc. Such practices also enabled to activate one's psyche, release required inner energy and deliver from hindering mind-sets.

"In the same way, having meditated with an unwaveringand one-pointed mind on the entire universe being burnt(by Kaalagni), that man becomes a godman or attains asupreme state of manhood".

<div align="right">

Vijnana Bhairava Tantra [39]

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Another important goal of tantra was cultivation and enhancement of individual's emotional sphere.

At that time, feeling the sensation of an ant crawling in thebody, one experiences the supreme bliss.

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Vijnana Bhairava Tantra [39]

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There are seven basic tantra schools — or *achara*, yet from tantric point of view it is not necessary that one passes all of these paths in terms of one's single life.

1. Vedachara (the path of Vedas) is based upon daily practice of Vedic rites. Its followers worship numerous deities. The character of the practice is mostly outward and ritual: recitation of Vedas, fiery sacrifices etc. Meditative practices are either absent or remain in their very germinal state. It is also referred to as the "path of action" — *kriyamarga*.

2. Vishnavachara (the path of Vishnu). The main practice here is worshipping (usually done in free form) of a selected deity (in mostly cases this being Vishnu). Meditative practices are few in number. It is also referred to as "the path of allegiance" — *bkhaktimarga*.

3. Shivachara (the path of Shiva). Faith and allegiance are supported by some more substantial notions — by knowledge. Practicing adepts attain determination and inclination towards intensive tapas. Shiva comes as the patron of Shivachara. Yogic practices and meditations have a significant value here though Vedic rituals are still preserved. This achara is referred to as "the path of knowledge" — *djnanamarga*.

4. Dakshinachara (the favourable path) is usually called the right-hand tantra. It is based upon worship of Shakti, conscious and active energy, the female guise of Shiva. It is also referred to as "the path of unity" or "the path of returning to original source" — the *nivrittimarga*.

5. Vamachara (the unfavorable path) is being called the left-hand tantra. Shakti also comes as the object of worship, but this achara is

characterized by active usage of sexual ceremonies and sacraments (*Pancha Tattva, Chakrapuja, Bhairavi Chakra*). Only individuals that have passed through thorough selection get the right of being taught theVamachara. The role of teaching Guru is of major importance. They also call it "the path of love and bliss" — *premanandamarga*.

6. Siddhantachara (the path of siddhi) is divided into two acharas (paths) — the *yogachara* and the *aghorachara*, these being correspondingly the path of yogin and the path of intrepidity. Worshipped deity is Shiva in its manifestation of Maheshvara — the Supreme creator. Pancha Tattva in its natural kind is not practiced here. In Siddhantachara they use numerous yogic techniques including the legendary *Kayakalpa* (the technique of efficient life prolongation). Besides in aghorachara they practice little-known techniques of working with death — that of the one practicing and of other people. These were aghori who in their time elaborated rituals and meditations done at a cemetery.

7. Kaulachara (the path of the family) is the least known path. The attitude to deities can be referred to as "family" one. It does not have its own rituals but here they know about authentic meaning of all rituals and practices. Having no trace of religious acknowledgement, "they look like Shaivas, when on meetings they come as Vaishnavas, and they are Shaktas in their hearts; the Kauls take different forms and wander all over the world". "No rules of time, no laws of place. He is subjected neither to phases of the moon nor to location of stars. The Kaul performs his worldly wandering in various forms. He does not make difference between dirt or sandal paste, between son or enemy, home or cemetery. He becomes a one who is liberated intravitam (*djivanmukti*) and he is free to do whatever he wants. Knowing all rituals and being aware of their authentic essence he may stay in any achara without being noticed".

One may easily notice that the rate of subordination to common social norms and values including those religious ones (exoteric) diminishes in course of one's increasing his initiation level. Moreover, every initiation and admission level rejects the values of the previous one, and it also comes as illustration of the principle of "taking something beyond" cultural context that is characteristic of esoteric systems. On the other hand being classical doctrine of India,Tantra illustrates

the principle of successive climbing up the World Mountain — be it transfer from one achara to another one or kundalini rise from lower chakras to upper ones. It is interesting that in tantric tradition the spinal column that kundalini was rising up had the name of Meru, i.e. the same name that the Indian World Mountain had.

5.3.3. Psychopractices of Buddhism

5.3.3.1. Early Buddhism

Upon considering Buddhism as a system of esoteric psychopractices we should make two remarks. On its early development stage Buddhism was esoteric in relation to then prevailing religion that it emerged within — the Brahmanism. Formally, since it has been generated by Gautama, at that time it was not yet a tradition and thus it was not an esoteric system; still actually Buddhism was a very good and systemized recital of ideas and practices that existed at that time. In this sense we are completely entitled to refer early Buddhism toesoteric system. Another additional argument in favor of this thesis is that deliberately asocial character of early Buddhist requirements. A monk that was taken member of a cloistral community (in early Buddhism this being an implicit requirement for one's entering nirvana) was completely deprived from any social activity. Not only was his engagement in any productive work prohibited, he was even restricted from using money. In fact he could live only on alms-gifts. Surely the doctrine formulated in this way could not have suited for the role of "essential" religion. And finally, as it was noted by M. Rozin [210, pg. 149] "the path shown by Gautama" is esoteric since in order to enter nirvana one should change oneself drastically".

In course of Buddhism routinization and the process of common religion formation on its foundation, in scope of late Buddhism there emerged several schools of esoteric Buddhism that we shall speak about in next paragraphs.

The key philosophic and psychological theme of Buddhism is the "suffering" [1; 27; 30; 123; 124]. The legend says that after six years of intense inner work, upon meditation under the Bodhi tree Buddha attained enlightenment and as a result discovered Four Noble Truths:

1. Life is suffering.

"This is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering".

4. Buddha

2. The reason of suffering is desire (cravings).

"This is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there, that is, craving for sensual pleasures, craving for existence, craving for extermination".

5. Buddha

Buddha thought that craving always gives way to unstable state of mind where the present never comes as satisfactory. If the craving is not satisfied, an individual is driven by desire to change the present; in case the craving is satisfied there comes fear of change that is followed by new disappointment and dissatisfaction.

3. There is the method of *deliverance from suffering* based upon deliverance from craving. The cessation of that same craving results in cessation of suffering. Yet it comes not about extermination of some certain cravings but about elimination of one's attraction to cravings at a whole, of one's dependence upon them.

"Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires".

Dhammapada

This motive differs substantially Buddhism from Tantrism which followers thought it was possible to get rid of cravings by means of their utmost satisfaction.

4. There is a path that leads to cessation of sufferings.

For the path of this kind Buddha offered "**The Noble Eigthfold Path**" that mainly includes the aspect of morality, the aspect of spiritual discipline and the aspect of self-contemplation:

1) Right speech (i.e. reasonable, amicable, true);

2) Right outlook (acknowledgement of the Four Noble Truths);

3) Right awareness (rejection of low instincts);

4) Right action (in terms of moral and ethical norms);

5) Right livelihood ("do not get engaged in trades or occupations which, either directly or indirectly, result in harm for other living beings");

6) Right thought (the individual himself provides control over his cravings and displays);

7) Right effort (individual's evil tendencies are suppressed while good ones are cultivated);

8) Right self-control (concentration and intention development).

On this path the notion "right" is defined by the certain subject who takes *responsibility for the things that happen.*

As it was said earlier, the early Buddhism was based upon mytheme of the Wheel. The image of the Wheel is most expressively displayed in the idea of 12 **nidanas** — the reasons of being [123] that are fixed in cyclic dependence upon each other. This concept develops the first two of Four Noble Truths. Yet in Buddhist tradition one may also find "ascending" paths.

The early Buddhism psychopractices were directly linked to the concept of the Four Noble Truths thus coming as several groups of methods which goal was that of achieving the whole eight states of the Noble Eightfold Path. Special role was given to methods that were directed atmystic comprehension of the Noble Truths' essence as well as psychopractices targeted at cessation from cravings. The last group contained numerous vows given by members of *sangha* (community of monks). A perfect monk was the one who has given maximum vows. An individual who has completely broken off with secular affections had a chance of becoming an *arahat* — a creature that was entitled to leave to nirvana after his death. Buddhist sources give the following descriptions of the arahat psychological state:

"He did his best in combat, he was fighting and in this way he became aware that this circle of birth and death comes as an endless stream. He refused from all states and life conditions... he gave up all "impurities"

and thus became an Arahat. A piece of gold and a clod of land make no differ for him. Heaven and hand-palm come as one for his mind".

<div align="right">

Avadana Satoka

</div>

"The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men".

<div align="right">

Dhammapada

</div>

One may easily see that these practices had the goal of taking an individual beyond the frame of social context, them rejecting the main values of traditional Indian society.

The Buddhists were active in using meditative techniques that they divided into two groups: *samathas* and *vipassana*. The first group techniques are intended forsuspension of consciousness activity, its tranquillization.

"All thoughts, as soon as they are conjured up, are to be discarded, and even the thought of discarding them is to be put away".

<div align="right">

Mahayana Shraddhotpada Shastra [290]

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The second group of techniques was that of analytic observation, i.e. intellectual interpretation of phenomena in scope of certain doctrines.

"He who practices "clear observation" should observe that all conditioned phenomena in the world are unstationary and are subject to instantaneous transformation and destruction... He should observe that all that had been conceived in the past was as hazy as a dream, that all that is being conceived in the present is like a flash of lightning, and that all that will be conceived in the future will be like clouds that rise up suddenly".

<div align="right">

Mahayana Shraddhotpada Shastra [290]

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The followers of Buddhist yoga singled out eight levels of consciousness development within the process of meditative practice (*dhjana*).

1. Successive development of five features: thinking that is directed at the object (*vitarka*); analytic brainwork (*vichara*); joy that is accompanied by increased consciousness concentration *(piti)*; the feeling of bliss due to comprehension of one's being close to his goal (*sukha*) and consciousness' one-pointedness (*ekagrata*).

2. Subsidence of brainwork , formation of serenity feeling;

3. Substitution of joy by mental balance and concentration;

4. Cessation of the feeling of bliss that results in elimination of its antagonist — the suffering;

5. Exiting beyond any perception of form and complete subsidence of any mental activity;

6. Taking one's consciousness beyond the limits of space category;

7. Achieving the sphere of "absence of any thing";

8. Achievement of "neither perception — nor non-perception" state.

In addition to the described "ascending" system of meditative states Buddhism disposed of elaborated system of "therapeutic" meditations, i.e. techniques that helped the apprentice to cope with actual psychological problems, neutralize affects, get rid of false mind-sets and attractions *(klesha)*. The teacher that performed role of psychotherapist was the one to line up and provide the apprentice with certain number of techniques suitable for him. The main method that was used in such meditations was the method of displacement by an opposite notion. For instance an apprentice could have observed impurities (dead bodies, excrements) to overcome affects and attractions; amiability for elimination of wrath, cause-and-effect relations for preclusion of illiterateness and other. In Visuddhi-magga they enlist forty possible objects for meditation that are divided into five groups: symbols; object that evoke disgust; recollection (of Buddhist values); four states of Brahma (amiability; compassion; sharing common joy; equilibrium); the levels of realm of non-forms.

5.3.3.2. Vajrayana

Being the system of esoteric character in relation to late Buddhism, Vajrayana comes as perfect illustration of above-set principles since its ideology and psychopractices differ much from classic Buddhist canons [82]. The main difference is defined by basic saying of Vajrayana: "Sansara and nirvana come as one" that expressed the idea of deliverance attaining not as the one that comes after death, but as a certain psychic state in which individual comprehends his self as free. Unlike that of early Buddhism, the basic mythologem of Vajrayana was the one of the

World Tree. And it was the tree that stood for the canon of medicine science in the famous "Atlas of Tibetan Medicine". The parampara of Tibetan teachers' succession hierarchy was also displayed in form of a tree, and the afore-set principle of samsara and nirvana identity can be interpreted as display of the tree image as well.

Among all esoteric systems Vajrayana comes as one of the most psychologically-based. Just let us say that even deities in Vajrayana were interpreted as manifestations of the individual's psyche.

One of the main esoteric practices of Vajrayana is that of yidam visualization and further merger with it. *Yidams* came as specific class of beings that stood for basic psychic states, specific autonomous unconscious complexes of the practicing individual or archetypes of collective unconscious mind [371]. The teacher selected a specific yidam necessary for his student and the last one was busy meditating on his image up to the state of his complete merger with the being, this followed by teacher giving him the next yidam "of higher level". In this practice one may easily see the parallel with shamanic practice of spirits' mastering that has been earlier described. We may quite certainly say that this is not an incidental coincidence since the religion of Bön that came as one of Vajrayana precursors was in fact a developed form of shamanism. As it was earlier mentioned, the existential essence of this practice lies in "climbing up the branches" in terms of the World Tree, as well as intensifying one's "cluster-rate" — the link to other aspects and creatures of the being. In verification of this idea we may draw the following reflection. In Tibetan canon they used to draw Buddhas and other significant beings as surrounded by their apprentices and followers (branches). Besides, one may observe obvious correlation between the creature's status and the number of arms it is drawn with that also stood for symbols of functions and connections. Moreover, unlike classic Buddhism with its target of eliminating any attachments, in Tibetan Buddhism one may come across a completely different motive. For instance the famous saint Drukpa Kunley in one of his namtras mentioned that for some specific purposes of his the saint used to shock common-rate monks from some monastery for he was thus establishing "positive attachments" between him and them for further lives.

There were five most lofty states that were expressed through the images of five *dhiani-buddhas* (the buddhas of meditation):

Amitābha– the wisdom of "Infinite Light".

Ratnasambhava — the wisdom of "Equal Contents".

Amoghasiddhi — the wisdom of "Perfect Action".

Vairocana — the wisdom of "Cosmic Consciousness".

Akṣobhya — the "Mirror Wisdom" due to which the one who is contemplating perceives the world in its pure form without the taint of distorting emotions.

A specific group of Tibetan psychopractices was composed by six arcane doctrines of Naropa that are realized in six yogas that are directly linked to Indian tradition of yogic practice [82].

1. The Yoga of inner fire (Tib. *gtum-mo*) or psychic heat. This practice gives raise to tremendous psychic energy and has a very valuable side effect, that is, it generates physical heat that is required by hermits during the times of their ascetic isolation in mountain caves during cold Tibetan winters. This method comes as a combination of hatha-yoga together with sadhana that also includes breathworks. By means of controlling his breath and intensifying his mental concentration on the "Ah" letter the adept makes it ignite in front of his inner sight, gradually turning into flame everything that surrounds him, filling up the whole Universe with this fire before he fades into the Emptiness (*shunyata*).

2. The Yoga of illusory body (Tib. *sgyu-lus*). This practice enables the adept to understand that his body together with other objects of the Universe is illusory. The practice starts from adept contemplating his image in the mirror. Mirror images have a remarkable feature — they seem to be three-dimensional though in fact they are completely plain. Having concentrated his attention upon reflection in the mirror the adept is to think about this reflection as a being that looks like a mirage, clouds, moon reflecting in water, as a dream etc. Here is what the Diamond Sutra says about it:"So I say to you this is how to contemplate our conditioned existence in this fleeting world: like a tiny drop of dew, or a bubble floating in a stream; like a flash of lightning in a summer cloud, or a flickering lamp, an illusion, a phantom, or a dream". Then adept meditates on the image

of Vajrasattva, the main Tantra deity, that is reflected in the mirror, and he is doing this until the moment that this image is materialized by his consciousness. Then the yogin is to imagine clearly all visible forms having become the body of this deity. At the end the whole phenomenon is said to be the game or emanation of Vajrasattva, or the Emptiness. And finally, upon consideration of the movable (*samsara*) and immovable (*nirvana*) notions as a unity the yogin enters the state of non-ambiguity and in his consciousness there comes realization of the utmost truth.

3. The Yoga of the dream state (Tib. *rmi-lam*). By means of this practice the yogin learns to enter the state of sleep and come back to his state of wide-awakeness without interrupting the stream of consciousness, to contemplate and control his dreams and equate the states of sleeping and being awake. By this he reveals the illusory nature of both states and learns to imitate death, to suppress the state of bardo and to come to new birth preserving his memory.

4. The Yoga of the clear light (Tib. *hog-gsal*). With help of this yoga the adept comes face to face with the clear, undistorted perception of phenomenon and enters the state of bliss also called ecstatic illumination. In terms of technique the practice consists of four meditative process stages that in their turn are divided into three phases. The first (lowest one) is the phase of non-stability, the second (middle or intermediary one) is the phase of the slight stability and the last (the uppermost) is the phase of complete (perfect) stability.

As a path the practice of the clear light comes as consciousness deliveance from any contents. Seen from the outside it looks like the process of dying, i.e. imitation of death, while from the inside it is increase and accumulation of light energy that the yogin realizes in his transfer from the "non-radiant" state of ignorance into the state of the "clear light", or the state of comprehending the "utmost emptiness" (*shunyata*).

One may also find the description of the practice of clear light in Hatha-Yoga Pradipika (a rather late text on Indian yoga); there its main goal lies in awakening the Kundalini force that "sleeps" inside the individual. During the process of meditation the practicing adept is to replay the whole process of Kundalini awakening in order for his con-

sciousness to merger with the "cosmic consciousness". In its culmination he sees the "clear light" that comes as a result of intensive mental concentration and helps the yogin to experience the feeling of felicity so that upon leaving the state of trance he could bring his individual consciousness back to the world of common sensual experience.

5. The Yoga of bardo. It helps the adept to survive the state of ongoing death, the death itself, the state after death and the new birth without interrupting the stream of consciousness. This practice is based upon Tibetan esoteric treatise that in western literature is known under the title of "Tibetan Book of the Dead". According to the doctrine contained in this treatise one's delivery from sansaric being can be achieved in the state of bardo. At this time the consciousness that has left the body may see the "clear light of shunyata" and in order to become free the adept is to stick to this light. Yet in this state of bardo the consciousness that is eclipsed by delusions resulting from karma and terrorized by visions finds an illusory asylum that leads to the new birth in one of the samsara worlds. The one who is experienced in yoga practice in this moment of transition from life to death may enter the state of Samadhi that enables his consciousness to concentrate upon the flickering "clear light of shunyata" and wait for a moment that is favourable for one's reincarnation in form that complies with previously given "Oath of Boddhisattva", i.e. to assist in deliverance of all living creatures that stay in samsara. In other words the practice of this yoga type leads to one's attaining the state of Boddhisattva.

6. The Yoga of consciousness transference (Tib. *hpho-ba*). With help of this yoga the adept learns to transfer his consciousness from one body into another one or from one place into another place, as well as deliberately and voluntarily enter the state of a new birth. This form is realized through sadhana in which the deity chosen by the yogin is visualized above his head. The psychic energy that rises from lower chakras meets and mixes up with energy generated by upper chakra resulting in the state of bliss and felicity experienced by the adept.

5.4. PSYCHOPRACTICES IN CHINESE CULTURE

5.4.1. Esoteric Taoism. Inner Elixir Doctrine

The core category of Taoism was that notion of 'tao' ("road", "way" as translated from Chinese) that expressed the idea of natural course of events [1; 30; 35; 156; 314; 351 etc.]. All Taoism practices are aimed at harmonization with tao, achieving the state of alignment of one's actions and deeds with this eventual course of things without any counterstand and antagonism (*wu wei*). Yet it is already in "Tao Te Ching", the classic text of Taoism, that one may find suggestions of another goal for psychopractices — the individual immortality — that was performed in two ways. The schools of Wei Dan — external elixir — were trying to generate chemical substances that could elongate one's life. The Nei-Dan schools — the schools of inner elixir — were striving at performing necessary changes directly in individual's organism and were referring to this as "alchemic transformation" or "growing up one's inner child". In his monograph "Taoism" professor E. Torchinov defines this direction in the following way: "Inner alchemy (nei-dan)… is a kind of yogic psycho-physical training that is directed at drastic transformation of adept's psycho-somatic features — in their own inner terms called the elaboration of **immortal body** (*author's emphasis*) and corresponding enlightened consciousness" [291]. The subject of individual immortality comes as a key notion in Taoism and runs back directly to "Tao Te Ching". It is obvious that just by setting this issue they come in contradiction with main values of traditional culture by taking the searcher beyond corresponding cultural context.

Taoism transformational practices in many aspects come similar to corresponding techniques of Tantra. The source of this transformation was that primary energy of *jing* that was identified by daoshi with seminal and vaginal fluid. The art of raising the **inner fetus of immortality** involved the "stilling" of inner body fluids and generating on their basis a more sublime energy of *shen* (that in some way is close to the notion of "spirit"). The inner alchemy consisted of many elements: diet, breathworks, gymnastic exercises, special techniques of sexual intercourses that performed the required effect only in case of their com-

plex practicing. Taoism sexual practices were based upon male's ability to avoid semen ejaculation so that he could accumulate *jing* and use it for further transformation.

There was an important intermediary element of Taoist psychopractices, the forming of specific psychological state — *the state of unbiased perception* — in which daoshi,unlike common individual, was refraining from emotional appraisal of current event in terms of good — bad dual paradigm. From philosophic point it is substantiated by individual's inability to cognate the whole complexity of the surrounding reality and thus inability to form a genuine, true judgement of any notion. From the point of psychology this state facilitates a more integral perception of the world and helps one to preserve energy and react in a more flexible way upon current events. In order to enter the state of unbiased perception they used to apply meditative practices. The one that is worth paying special attention to is that of **induced hallucinations**. The neophyte was put into a state of deep trance in which he was subjected to seeing hallucinations he could not tell from reality. Having realized their illusiveness the neophyte started to perceive reality with some more ease. On this instance we may see the way they used to intertwine the experience of altered states of consciousness into individual's common-day life in order to transform his personality.

Basing upon some descriptions we may draw a conclusion that daoshi were used the method of controlled dreaming. There is also a guidance found of such practices to have been employed in Indian tradition as well (for instance, one may look at the classic text "25 Stories from Vetala").

Among Taoist techniques special attention was paid to martial arts that played role of both development method as well as the criterion for appraising the level of maturity and sophistication of the practicing individual. The difference between martial arts of Taoism and corresponding systems of other people, including the Chinese systems of other religious doctrines ("external" styles) was in that accent made on inner work versus the training of one's physic body. One may understand the martial aspect of esoteric Taoism as a means purposed at making individual less dependent on perfectly structured state machine (in the period of stability) and to increase the potential of individual's

survival at the time of social instability. One's mastering martial arts came in good alignment with basic idea of esoteric Taoism on achieving individual immortality.

5.4.2. Zen

One may consider early Zen to be the second attempt — after Vajrayana –to establish esoteric Buddhism within the scope of routinized traditional Buddhism. Unlike classic Buddhism that assumed one could enter the state of deliverance (nirvana) after death, the followers of Zen — just like Vajrayana adepts — thought the deliverance to be a particular psychological state in which individual comprehends that he is free (the satori) [1; 30; 35; 156; 123].

"When Eno the Patriarch was asked "How can I attain the deliverance?" his answer was "Who is the one that has enslaved you?"

Zen Flesh, Zen Bones

The features of one's having achieved this state are: **integral perception of the world, spontaneity of one's actions, awareness and concentration on the present**. From psychological point of view this state can be characterized as a right-hemisphere mode of reality perception. In order to deactivate their left hemisphere the apprentices of Zen master used two groups of methods: the method of *koans* and the method of *patterns' interruption*.

The *method of koans* is the one in which an apprentice is asked questions that cannot be answered in logical, rational way. For instance, "What is the sound of the clap done with one palm?" Being exhausted by attempts to find the right answer and getting into the state of utmost psychical prostration the apprentice enters the state of trance that is stipulated by deactivation of the left hemisphere and corresponding activation of the right one. As additional techniques they used special rhythmic breathing done in special poses (za-zen), dynamic meditations, for instance, tea ceremony or sword-fencing.

The essence of the **patterns interruption** method assumes cessation of individual's stereotyped behaviour in its utmost point releasing by this the energy that is "consumed" by the habit, and thus actualizing the consciousness. For instance the apprentice asks the question "What is Zen?" and prepares to listen to an expatiative and solemn expla-

nation of the notion, yet instead of answering the master strikes his head with a stick. The method of patterns interruption is directed onto individualization (in terms of Jungian doctrine) due to one's rejecting the traditional, habitual set of social and ontologic (those assumed by exoteric tradition) roles.

The fact that it was Japanese culture that corresponding methods were widely spread within can be explained by this culture being extremely subjected to ritualization and intensive rigidity of cultural patterns, and thus it has become an interesting target for esoteric systems in terms of the concept under consideration.

5.5. PSYCHOPRACTICES IN GREEK CULTURAL TRADITION

Despite the fact that the majority of Ancient Greece schools and doctrines are conventionally treated for philosophic ones, many of them contain obvious elements and even sophisticated systems of psychopractices. Some of them, for instance the Pythagorianism, were of mystic character and can be characterized as completely esoteric. For example "Pythagoras was teaching that there were three types of beings: immortal gods, mortal humans and creatures similar to Pythagoras — the goal of them being to come liken to god" [208, pg. 97]. Others were oriented on purely utilitarian targets that can be characterized as increasing the level of individual's psychological adaptability to surrounding conditions. It is this tradition of "self-concern" that western psychotherapy of our days originates from, its target being the upgrade of social adaptivity level.

Among ancient Greek psychopractices of utilitarian nature one may in particular speak about Stoicism, Epicureanism, Cynicism [49; 88; 153; 175; 181 etc.]. Yet the study of them in the context mentioned has its specific features. In fact these systems cannot be treated for esoteric to the full scale, let alone for traditions. On the contrary — they rather came as elements of truly esoteric systems that were disclosed and popularized for common use (for instance that of Orphism), and we know very little about psychopractices of these. Probably it is this non-traditional character of theirs that resulted in the fact that psychologi-

cal intensity of late Greek schools manifests rather in their goals than in precise techniques of their achievement. Yet, just like in all other cultures, the goals of psychopractices differed. For instance, according to the teaching of Zeno only the individual that can make himself treat everything with peace and ease — including such notions as pleasure, wealth, pain and death — can consider himself as a truly free one. The postulates of Zeno's contemporary Epicure were completely opposite to this worldview since Epicure was stating that only life that is spent in delights, in satisfaction of one's own desires facilitates harmonious development of a person.Surely each of them considered his own views to be the only decent and true and was practicing the life-style that he enunciated; by this they both died at approximately the same age.

This antagonism in the ways of individual development reminds the situation in Indian tradition which is similar by its Tantric way that existed in parallel with ascetic traditions.

One may easily understand that "stoic" or "epicurean" states are not achieved by mere contemplation upon them or due to the fact that one is convinced that it is necessary to act in this very manner. They can be achieved only by means of regular psychologic practicing. But since theoretic element of these concepts is parted from the practical one, today, unfortunately, we consider then to be merely of philosophic or ethic character.

The role of rational mind in Greek psychopractices is much more considerable than that of oriental traditions. In fact, many of such psychopractices can be drawn under the concept of **rationalization of emotions** done with the help of intellect. For instance the Roman stoic Epictetus wrote the following:

"...he who fails in his desire is unfortunate; and he who falls into that which he would avoid, is unhappy. If then you attempt to avoid only the things contrary to nature which are within your power, you will not be involved in any of the things which you would avoid. But if you attempt to avoid disease or death or poverty, you will be unhappy.

Take away then aversion from all things which are not in our power, and transfer it to the things contrary to nature which are in our power. But destroy desire completely for the present. For if you desire anything which is not in our power, you must be unfortunate: but of the things in

our power, and which it would be good to desire, nothing yet is before you. But employ only the power of moving towards an object and retiring from it; and these powers indeed only slightly and with exceptions and with remission" [265].

Though sounds like paradox, but despite the fact that we do not have authentic data about Cynicism there are some mentioning of cynic psychopractices that have reached our times. Cynic methods were based upon feasibility of self "training" for the purpose of surviving in unfavourable conditions. For instance one of cynic wise men was sleeping on sand only, while another one for ages was asking for alms-gift from a statue in order to "get accustomed to human indifference"; Diogenes is known to have been getting along without many extra things. In fact these practices are similar to behavioral trainings that are used in modern psychotherapy.

Anthropologic perspective formulated by Greek psychopractices can be well drawn from existential myth that is proper to Greek culture, the myth of the river. Actually the target of these psychopractices comes in form of more integrated self-positioning as an observer at the "bank" of the river of time. The ability to preserve one's mind without being involved into emotions that are invoked by the being in fact comes as the essence of the afore-mentioned rationalization of emotions. In this way Greek practices once again come as verification of the generated thesis about the role of existential myth in esoteric practices. Basing upon this we may see that the saying of S. Khoruzhij that "In scope of outlined understanding we see spiritual practice as a methodically lined... process of successive, stage-by-stage progressing, ascend to some certain endeavoured state — the goal, the "telos" of this practice" [308] comes as unreasonable extension of existential mythology proper to Hesychasm (the image of the Mountain, or the "staircase" in authentic terminology) onto other types of practices.

5.6. PSYCHPRACTICES IN CHRISTIANITY

Early Christianity borrowed many elements from philosophic systems of Ancient Greece. The fact that is even more interesting is that the majority of these elements were borrowed from those very systems

we have previously defined as esoteric ones. For instance, Christianity took Platonist idealistic worldview and the dogma onsuperiorityof spiritual notions over the material ones. From Aristotelianism they took the idea of God as a primary element and the goal of the world, and from Stoicism — the belief that material world is permeated by the spirit, as well as proclamation of superiority of God, equality between people and the necessity to introduce some certain ethic norms. Christianity adopted the Cynics' idea of indifference and contempt for mundane, worldly goods. Even Skepticism affected Christianity in terms of diminishing the value of feelings, in its negating feasibility of world cognition by means of ratio that is by logic continued in Christian doctrine that says that Revelation and divine afflation are the only sources of truth cognition.

In comparison with esoteric practices of India or China we know much less about practices of such kind used in Christianity, probably due to the fact that official Christian clergy did not have much enthusiasm about them. Nevertheless esoteric psychopractices in Christianity did exist, the most well-known of them being Hesychasm and Spiritual exercises of Ignatius of Loyola.

Hesychasm (from Greek *he'sychia* — inner silence) is mystic practice of Orthodoxy that is said to have originated from John the disciple. Followers of Hesychasm experienced the percept of God true existence [38; 91; 113; 180; 184; 192]. For this purpose they used specific combinations of breathing and special body positions with uttering the prayer yet not with their lips but by means of "spiritual heart" so that it could sound mutely inside one's chest revealing within individual the love of Jesus to the whole world. Hesychasts were also practicing "eradiating with Tabor Light" — entering into the flood of pure light and the grace of Holy Spirit. In late XIX-th — early XX-th centuries the settlements of Orthodox Hesychasts could be found in many regions of Russia and in Caucasus.

The terms used in Hesychasm practiced by Gregory Palamas apprentices –Callistus and Ignatius Xanthopoulos — come remarkably illustrative here since they all have exact equivalents in other traditional esoteric and initiative doctrines.

In "Directions to Hesychats" they draw a line of synonyms that name the process of initiation: *the rational way, the praiseful action and true*

contemplation; the most expatiative prayer; the watchfulness of mind; mindful acting; the affair of the next century; angel living; heavenly vita; divine bearing; the land of alive beings; mysterious contemplation; the utmost spiritual repast; the paradise created by God; the heavens; the heavenly kingdom; the kingdom of God; the mirk that comes over the light; confessional living in Christ; seeing the God; the most natural deification.

The psychopractices of Hesychasm can be divided into four groups [290].

1. "**Prayer without ceasing**", i.e. continuous recital of the prayer "Lord Jesus Christ, have mercy on me!"

"The active mindful and hearty prayer is like this: take a seat that is no higher than one span, draw your mind from your head into the heart of yours and keep it there, and from there beseech in the mindful and hearty way: "Oh Lord Jesus Christ, have mercy on me!". By this hold your breath carefully so that you your breath shall not come impudent since this may distract your thoughts. Should you see there are thoughts emerging, give no heed to them even if they are simple and kind, not only carnal-minded and evil. Bringing your mind to your heart and calling to Lord Jesus in a frequent and patient way you shall soon overwhelm such thoughts and eliminate them, striking them invisibly by the name of Lord".

"If quantity results in quality, then frequent and almost incessant calling for the name of Jesus Christ — though initially absent-minded — may result in attention and warmth of the heart; inasmuch the human nature is able to acquire the said mood by means of frequent usage and habit. In order to learn how to do things well one should do this thing much more often — this is what one of spiritual writers said; and saint Hesychius says that frequent action gives birth to skills and turns into the nature (sect.7). This — as seen from observations of experienced men — may happen also to inner prayer in the following way: the one endeavoring to achieve the inner prayer determines himself to frequent, almost incessant calling for the name of Lord, i.e. recite the prayer to Jesus: Lord Jesus Christ, son of God, have mercy on me, a sinner; sometimes in a shorter way, i.e. Lord Jesus Christ have mercy on me, like Saint Gregory of Sinai teaches".

<div style="text-align: right">*"Candid Narratives of a Pilgrim to his Spiritual Father"*</div>

2. "Drawing" one's mind into the heart

"Be seated in some special place in privacy, close the door, incline your head down to your chest and thus stay there with you consideration inside of your own (in the heart and not in the mind), bringing back there your mind and your sensual eyes and holding in some way the breath of yours. Having your mind there do your best effort to find it where the heart is, so that by having found it, there would your mind completely stay. At the beginning there will be some darkness and severity but further on should you continue this attention affair night and day without cease you shall attain continual delight. The mind shall become active in this and shall find the place where heart is, and then it shall immediately see the things there inside that it had never seen or known about. From that moment onwards whatever thought arises and comes from any side, before it enters the inside and shall be thought or imagined, the mind shall at once drive it away from there and eliminate by name of Jesus, i.e. Lord Jesus Christ have mercy on me; from this very moment the mind shall conceive its wrath to demons, it shall be driving them away and defeating them. The rest of things that commonly follow after this works you shall with help of God learn on your own from self-experience, fixing the consideration and keeping Jesus, i.e. the prayer of His: Lord Jesus Christ, have mercy on me".

"Candid Narratives of a Pilgrim to his Spiritual Father" [180]

3. Contemplation of light phenomena (photisms) as of uncreated Tabor Light (them being divine energies according to St. Gregory Palamas).

"For it is in light that the light is seen, and that which sees operates in a similar light, since this faculty has no other way in which to work. Having separated itself from all other beings, it becomes itself all light and is assimilated to what it sees, or rather, it is united to it without mingling, being itself light and seeing light through light. If it sees itself, it sees light; if it beholds the object of its vision, that too is light; and if it looks at the means by which it sees, again it is light" [184].

The monk Barlaam is known to have criticized the Hesychasts of the Mount Athos on the basis of their declaration in which they state that they **see** (emphasized by A.S.) the uncreated light. Due to the dis-

cussion that broke out and replies given by Palamas the role of the Tabor Light in Hesychasts' practices became known.

In his "Life of Symeon" Nicetas Stethatos draws several very precise descriptions that refer to this experience:

"One night when he was on prayer and his cleansed mind has merged with the initial Mind he saw the light coming from above that suddenly broke down on him from the height of heaven with its brightness, the light so pure and immense, so clear and so irradiating that everything around became so luminous as if in the daytime. This light was shining upon him, and it seemed to him that the whole house together with the cell he was in disappeared and turned to nothing in the twinkling of an eye, and he appeared as if taken up into the air and forgot completely about his body".

And another case:

"As if the morning dawn-light has shone from above <…>; it was intensifying gradually, illuminating and irradiating the air around, and he felt that together with his body he was moving away from worldly things. Since the light continued to shine more intensively and there above him it was turning into some kind of a sun in the midday blaze, and he saw that himself he was in the center of the light, and he was full of delight, and he had the tears of placability that was overwhelming the whole of his body. He saw the light to come to its flesh in an unusual way and it was gradually fusing into all limbs of his <…>. And then he saw that this light had overwhelmed the whole of his body, his heart and his inside and turned him into the fire and light; and just in the way it had earlier happened to the house, now it happened with him that the light made him lose his sense of form, location, solidity, the outline of his body" [403, pg.94-95, quoted as per Mircae Eliade's "The experience of Mystic Light"].

4. Psycho-somatic methods (breath-holding, specific postures, concentration upon certain parts of body).

We shall further on draw some descriptions of Hesychasm psycho-practices that were made by Pseudosymeon and St. Nicephorus the Hesychast:

"Be seated in some special place in privacy, close the door, incline your head down to your chest and thus stay there with you consider-

ation inside of your own (in the heart and not in the mind), bringing back there your mind and your sensual eyes and holding in some way the breath of yours. Having your mind there do your best effort to find it where the heart is, so that by having found it, there would your mind completely stay. At the beginning there will be some darkness and severity but further on should you continue this attention affair night and day without cease you shall attain a continual delight. The mind shall become active in this and shall find the place where heart is, and then it shall immediately see the things there inside that it had never seen or known about. From that moment onwards whatever thought arises and comes from any side, before it enters the inside and shall be thought or imagined, the mind shall at once drive it away from there and eliminate by name of Jesus, i.e. Lord Jesus Christ have mercy on me; from this very moment the mind shall conceive its wrath to demons, it shall be driving them away and defeating them. The rest of things that commonly follow after this works you shall with help of God learn on your own from self-experience, fixing the consideration and keeping Jesus, i.e. the prayer of His: Lord Jesus Christ, have mercy on me".

"Candid Narratives of a Pilgrim to his Spiritual Father"[180]

"It is known to you that the breathing of ours that we breathe with is the process of the air taking in and bringing out. The organ that makes it is the lungs that facilitate the heartwork, and by channelizing the air they pour it over onto the heart. In this way breathing comes as a natural path to one's heart. Thus, getting your mind together within, bring it into the way of breath by which the air reaches the heart, and together with this air that is taken in make it come to the heart and stay there. Oh brother, teach it to stay there for a while, since at the beginning it will be very lonely there in this inner imprisonment and in squeeze; yet when it gets accustomed it will on the contrary dislike to come outside for it feels joylessly and gloomy there...

When you shall in this way enter the place where heart is, just like I have shown to you, give your thanksgiving to God and in praising his goodness keep doing this in all times and it shall teach you the things you shall never learn in any other ways. By this you should know that when the mind of yours stays firmly in the heart it should not stay there in silence and ease yet continuously say the prayer of "Lord Jesus Christ,

son of God, have mercy on me!" and never cease. Since this, keeping the mind away from dreaming, works".

<div align="right">*"On Watchfulness and Heart Keeping"*</div>

In Hesychasm an important role is given to human body. Hesychasm insisted upon feasibility and even imperative necessity of flesh transformation not only in perspective of future overall Resurrection but also in terms of here and now in actual and certain practice of monkish alchemic transformation, i.e. in the process of initiation and spiritual realization. In terms of this doctrine they broke out a discussion about whether they should restrain themselves by the dualism: the spirit is good — the flesh is execratory, the upper world is pure — the netherworld is dirty, or they should — without denying the afore-set — strive to overcome this: "the body is deified together with soul" [184, ph. 99]. This was the very subject of polemics between St. Gregory Palamas and his opponents (first of all, Barlaam). Let us notice that the essence of this discussion (that also touched upon number of other subjects, for instance the issue of the Tabor Light origin) goes beyond the scope of theologism and comes as reflection of Orthodox church reaction upon the practices that — like any practices of esoteric kind — were beyond Orthodox and even Christian context, this being very well understood by Palamas opponents.

Cultural and anthropologic significance of Hesychasm in both Greek and Russian culture has been thoroughly studied by S. Khoruzhij in his works [307; 312]. The conclusions that he has formulated about role of Hesychasm come in considerable alignment with culturology ideas of the present work, just like his idea of spiritual ascend in scope of spiritual practice illustrates the here formulated principle of realization in esoteric psychopractice of existential myth proper to certain culture (in this case — that of the Mountain).

Ignatius of Loyola spiritual exercises. In 1534 in Paris Ignatius of Loyola,catholic, founded the Jesuits order "Society of Jesus" whose members used to practice *Spiritual Exercises*as a basic mystic practice. The essence of exercises can be easily understood by the complete title of this work: "Spiritual exercises to conquer oneself and regulate one's life without determining oneself throughany tendency that is disordered".

Spiritual exercises were a system of well-developed psychopractices that were based not upon spontaneous ecstasies yet on consequential performance of exercises that ensured taking the individual through necessary sets of states, including those mystic and ecstatic.

For as strolling, walking and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise.

Let us pay attention to the last sentence of the quotation drawn, for it illustrates anthropologic perspective of Spiritual exercises that differs significantly from that of Hesychasm. Catholic Church did not use the idea of one's "ascending" to God, yet they used to treat practice as a feasibility of one's "cleansing", "deliverance from tendencies that are disordered" that make this practice kindred to the already mentioned Greek psychopractices and illustrates the principle of "coming out of the River".

Exercises are arranged into four Weeks in correspondence with four parts that the exercises are divided into.

The first part is the reasoning about sins that is dissolved in contemplation; the second one is the life of our Lord Jesus Christ up to the day of the Palm Sunday; the third part is the suffering of Christ the Savior, and the forth part is Resurrection and Ascension, with addition of three modes of prayer performance. Yet it is not obvious that each week shall contain seven or eight days. Some exercises from the first Week may come slower in attaining what they are meant for, that is, contrition of the heart, penance and crying over one's sins; some are also more painstaking than others; some [adepts] are more subjected to anxiety or attacks from various spirits, and thus sometimes it is necessary for them to reduce the Week, while sometimes they should increase [it]. The same is to be done in consideration of the following Weeks forattaining their result in compliance with the contents offered.

Still all exercises are to be finished within the term of approximately thirty days.

The basis of Spiritual exercises was made of a well-developed methodology set in form of specific Christian psychology. For instance, they

figure out several components of human psyche (sensual, volitive, that of rational mind) and raise the question about the types of desires and thoughts:

"I presuppose that there are three kinds of thoughts in me: that is, one my own, which springs from my mere liberty and will; and two others, which come from without, one from the good spirit, and the other from the bad".

They also touch upon the question that comes significant for any kind of psychopractice — that of the types of personality and specific reaction upon such practices by people of different types. For instance in the excerpt drawn below one may easily distinguish between specific anomalies that are proper to hysteroid and rigid types of personalities:

"The enemy looks much if a soul is gross or delicate, and if it is delicate, he tries to make it more delicate in the extreme, to disturb and embarrass it more. For instance, if he sees that a soul does not consent to either mortal sin or venial or any appearance of deliberate sin, then the enemy, when he cannot make it fall into a thing that appears sin, aims at making it make out sin where there is not sin, as in a word or very small thought.

If the soul is gross, the enemy tries to make it more gross; for instance, if before it made no account of venial sins, he will try to have it make little account of mortal sins, and if before it made some account, he will try to have it now make much less or none".

Recommendations for each of the types are also given:

"The soul which desires to benefit itself in the spiritual life, ought always to proceed the contrary way to what the enemy proceeds; that is to say, if the enemy wants to make the soul gross, let it aim at making itself delicate. Likewise, if the enemy tries to draw it out to extreme fineness, let the soul try to establish itself in the mean, in order to quiet itself in everything".

We may say that Spiritual exercises came as a system of rather extensional character that included practically the whole existing set of practices, from meditative and analytical to breathworks and those of psychosomatic action. The last ones can be illustrated by the following quotation:

*"The Third Method of Prayer is that with each breath in or out, one has to pray mentally, saying one word of the Our Father, or of another prayer which is being recited: so that only one word be said between one breath and another, and while the time from one breath to another lasts, let attention be given chiefly to the meaning of such word, or to the person to whom he recites it, or to his own baseness, or to the difference from such great height to his own so great lowness. And in the same form and rule he will proceed on the other words of the Our Father; and the other prayers, that is to say, **the Hail Mary, the Soul of Christ, the Creed, and the Hail, Holy Queen, he will make as he is accustomed".***

"Spiritual Exercises" [144]

Despite the fact that there are some similar methods, "Spiritual Exercises" differ much from Hesychasm in terms of the existential mythologem used. The world of spiritual exercises comes much closer to the Greek mythologem of the River, the essence of the practice being that resistance against its surgy waters that are personified by "the Enemy" (see the three quotations above).

Other references to Christian psychopractices. We may assume that but for the afore-mentioned there were other psychopractices that existed in Christian tradition. Among those most interesting are ecstatic psychopractices that are based upon cultivation inside oneself the state of exultant love to God and other intensive emotional experiences. For instance in Western countries they give much respect to revelations of Saint Gertrude the Great, the XIII-th centurynun of the Benedictine order. "Suffering from heartache she was trying to ease her suffering in the name of the God by holding some fragrant substances in her mouth. She had a feeling that God in his mercy bent down to her for he Himself was taking calming from that smell. Having inhaled the aroma, He stood up and said to the Saints looking pleased: "Look at the new gift that My lady has given to Me!"

Elements of analogous character can be found in works of St. Teresa of Avila which views were characterized by W. James in the following way: "Her ideas of religion boiled down to — if we may say so — continuous loving flirtation between the admirer and her Deity". The same states were experienced by the beatific: "Beatific Angela stays in sweet languor, full of guilt, for the Cross of Christ seems a marital bed

to her..." [73]. She was "looking ardently, rapturously at the Cross of Christ, at the wounds of His and some limbs of His body..." We may come across descriptions of visions experienced by Christian mystics in which they saw Our Lady who was "feeding them with her breasts". Of course such descriptions may make the blood of a common Christian cold; a competent clerk will try to interpret them in metaphoric way, but any mystic or psychologist shall easily recognize actual practices that have famous parallels in other, less de-erotized traditions like, for instance, shamanism and Tantrism.

Sometimes in Christian literature one may come across data that makes one assume that Christian practices were familiar with principles of psychosomatic correspondences. For instance Sergiy Kholodkov, the priest, in his article "Does it make any difference in what way you believe?" writes: "An Orthodox prayer indwells in the *upper part of the heart,* no lower ... In Eastern countries they have learned by means of prayers and ascetic experience that attachment of prayer to any other part of organism always comes as a result of some demon-possessed state. Catholic erotomania is probably related to forced excitement and heating up *the lower part of the heart*". Here we may add the words of St. Ignatius Bryanchaninov: "The one who tries to heat up and put into motion lower part of the heart thus brings into action the power of lust which due to it being close to genitals brings these organs into action. What a strange phenomenon! Looks like the hermit is busy praying and the exercise evokes craving that is meantto be eliminated by this very exercise" [29].

In Christianity along with ecstatic psychopractices there also existed methods of visualization and spiritual communication similar to those described above. For instance St. Francis of Assisi writes: "At the time of my prayer there came two big lights that emerged in front of me: the one in which I recognized the Creator and the other that I saw was me". The already mentioned Ignatius of Loyola in his "Spiritual Exercises" draws a brief essence of the praying-and-meditative practice: "Imagining Christ our Lord present and placed on the Cross, let me make a Colloquy" [144].

We may also declare that Christianity disposed of analytical techniques that were analogous to the Buddhist vipassana, for instance the

practice of concentration on some particular idea. Such practice is illustrated by the saying of Isaac the Syrian: "The true men of God always think of themselves that they are not God-worthy" [270].

5.7. PSYCHOPRACTICES IN ISLAM. SUFISM

The Sufi ("sufi" translated from Arabian means "elevated") tradition has emerged in scope of Islam but like the majority of esoteric systems it does not limit itself within it [110; 276; 362]. Sufis believe Sufism to have appeared and to have been practiced yet before Islam emerged. Still both golden age and development of Sufism are considered in connection with Islamic world, with the times of al-Ghazali who is famous in western world because of his poetry.

The goal of Sufism is to achieve the state of direct **merger** between man and God, experience God by means of **love**. For instance, the Sufi poet Rumi (1207 — 1273) takes love for the only power that is able to overcome stereotypical perception, ambiguous vision, discursive mechanism of thinking.

"Take a cup of excitement, for you feel no shame. Understanding comes with love to the man who speaks. Coldness eclipses intellect".

Rumi

For him love is nothing but amplifying ability of integral perception of the fact that the world contains nothing but the spirit (that is loving and being loved simultaneously).

Thou didst contrive this «I» and this «we» only so that Thou mightest play the game of worship with Thyself,

So that all «Is» and «Thous» should become one Soul, immersed at last in the one Beloved.

Rumi

Let us note that perception of God as the Beloved is characteristic of many other religious traditions: Christianity, Krishnaism, Bhakti-Yoga. Like other adepts of these systems, Sufis thought that after individual has passed some distance on his way to love God starts to manifest himself, providing help and attracting the "viator" to his Presence. The individual comes to living in latihan ("lets himself go" and ceases "fighting"), permits himself to be of every kind, to be "accepted", "attracted".

But along with this one's achieving of mystic, altered states of consciousness was not treated by Sufis for the final stage of development. They were on the contrary well aware of the necessity to master such states in a cultural way. For instance O. Yarosh observes that "The doctrine of Wahdad-al-Shuhud very illustratively expressed the idea of mystic states to be of subjective character. Having experienced the unity, the Sufi comes back to the multivariate world where he comprehends true essence of notions. And in this very world he realized his own nature, his calling and tasks thus related" [376, pg. 25].

Unlike orthodox Islam, it is not the performance of external instructions that Sufism pays major attention to, but spiritual state of the individual. Sufism is grounded upon activity of the teacher that is deprived of any dogmatic frames, being always dynamic and taking on the language and the outline of social and psychological world that it has to "work" within". By this Sufi may use any methods and means, the main criterion of their reasonability and adequacy being only efficacy and personal experience of master himself.

"Do not judge from my appearance; take what I have in my hands".

Rumi

Along with this many elements of Sufism ideology are based upon profound esoteric interpretation of Koran.

"The fasting of common folk concerns refraining from satisfying their stomach appetites and desire for sex. The fasting of some chosen ones is that keeping their ears, eyes, tongue, hands, feet and other from sin. The fasting of chosen among the chosen ones implies keeping their hearts from base thoughts and secular cares and total restraint from any other concerns but for God. This fasting is breached by thinking about something else other than God and the Last Day, and by taking care about this world".

Al-Ghazali

Like that of other esoteric systems, the character of Sufism is both utilitarian and instrumentative. Terms and ideas come as mere instruments that are used when necessary. It is not that said or done that is of major importance, yet the benefit that is drawn by the apprentice from the practice. It is not whether the idea is true or false, yet the reality of its impact, its efficiency in this very case and for this very adept.

There are as many paths [to god] as there are souls on earth.

<div align="right">Sufi proverb</div>

In Sufism an important role was given to one's staying in the state of awareness.

"The thought of a true Sufi catches up with his feet...his presence is total: his soul exists in the same place where his body is, his body is present in the place where his soul is, and his soul appears in the place his feet are, and his feet are there where his soul is. This is the mark of presence without absence".

<div align="right">Hujviri</div>

In Sufism they single out several stages of individual's psychologic transformation. Different schools give different consequence that these stages should come in, but the variant suggested by al-Ghazali is the one that has been traditionally acknowledged:

1. Patience and piety. Here theydo not mean the state of passivity in case one comes across any problems, yet some prolongation in realization of one's efforts directed onto transformation of perception. They also mean the feeling of gratitude for the chance given to one so that he could realize himself in this life, by this having time, desire and energy to do this.

2. Fear and hope. In this period the state of apprentice reminds that of the awing before taking a long-time journey.

3. Self-rejection and **poverty**. First of all it goes about elimination of dependencies and deliverance from one's attachments.

"When heart is pure (with only God that is in it) poverty is no better that wealth, just like wealth is no better that poverty".

<div align="right">Hujviri</div>

"Above asceticism there is a state when a man equally does not concern about gold coming and gold going. He does not rejoice if he gets wealthy, just as he feels no sorrow when he loses his wealth".

<div align="right">al-Ghazali</div>

4. Trust in God. Here it goes about the system of incentive motives' generation that make basis for establishing persistent perception of self as a part of the world and the world as part of the self.

5. Love. This feeling is declared as the one that has been initially given to man so that he could love God, but since he has forgotten this feeling he is to recollect it once again.

6. Intention. Sincerity. Truthfulness. The "right" intention enables one to penetrate into the innermost essence of the things and in this sense it is more important than performed actions since individual learns to perceive the world without making special accents to the form and particular notions.

7. Contemplation and self-cognition. This is the analogue of Buddhist, Taoist and Yogic methods of mind purification.

8. Recollection on death. Contemplation about death comes as one of the most effective means for neutralization of the problems of selfness, arrogance and phobias.

On his way to Knowledge and personal developmental growth the individual may come across a number of problems of both objective and subjective character. Traditionally they refer here the following:

1. Inattentiveness as a result of negligence and oblivisence. This thesis is treated for the major drastic problem of the mankind that plays role of a substratum in relation to the rest of human weaknesses and psychopathologies. They suggest that the first step on the way to one's overcoming this problem should be attaining the skill of seeing and comprehending one's own inattentiveness.

"Man sleeth; does he have to die before he wakes up?"

Muhammad

"A man is like a lunatic that suddenly finds himself standing on empty road; in fact he knows neither about his origin nor about his destination".

Idries Shah

"... our present waking state is not really being awake at all... it is... a special form of sleep comparable to a hypnotic trance...and it is universally suggested to our consciousness that we must dream the dream of this world—as our parents and friends dream it...just as in night-dreams the first symptom of waking is to suspect that one is dreaming, the first symptom of waking from the waking state—the second awaking

of religion—is the suspicion that our present waking state is dreaming likewise. To be aware that we are asleep is to be on the point of waking; and to be aware that we are only partially awake is the first condition of becoming and making ourselves more fully awake".

<div align="right">*A.R. Orage*</div>

2. Inability. "If the apprentice is ready, the teacher shall always come" — this is what one of oriental proverbs says. In Sufism the apprentice's readiness to take in the knowledge plays special role and is always determined not by the person who is willing to learn but by the teacher depending upon specific features of the doctrine and his opinion about individual's personal capabilities.

3. Nafs — the impulses that motivate one on satisfying his desires. Nafs are conventionally considered to dominate over man's rational activity being the "mean" forces of nature. One's learning to gain control over them is an essential element of every individual's Path.

The inciting Nafs come in tight relation with lust, aggressiveness, mean instincts (for instance: avarice, jealousy, passion, rage, sensual appetite etc.). Such impulses are not rejected but they are to be successively neutralized by means of "counterbalancing" and harmonization. This notion is similar to the "Id" of psychoanalysis.

The self-accusing Nafs are typically manifested through the need for appraisal, acknowledgement, managementupon other people. If a person comes under their influence his motives become much distorted. He is no longer able to tell real world from fantasies. He does not accept any criticism for it evokes painful feelings. He becomes dependent upon compliments, approval from other people. His new typical states are those of self-deprecation, fussiness, self-accuse, extreme vulnerability. It is similar to *super-consciousness mind-sets*.

The inspired Nafs. People that come under their influence are notable by their mildness, compassion, creative activity, they are driven by moral ideas, they seem to be emotionally mature, "imposing". These Nafs are considered to emerge from "upper levels of consciousness" that come above the "beasty soul". Their influence upon one's selfness is restrained and they make no destructive impact on others, but when satisfied by them the individual ceases the process of his inner maturation, and this is their major drawback.

The Nafs at peace. People that they influence upon are notable for their liberal views, confidence, veneration of God. The ambiguous nature of perception is neutralized. Fortunes and failures make no influence on one's state of confidence, serenity and equilibrium. The line between good and evil disappears. There is no more difference between beautiful and ugly. The world attains its primordial integrity. The predominance of Nafs at peace is a kind of evidence of one's having transferred onto "another" level of perception and interaction with surrounding reality. On this stage the soul still proceeds to identify itself with problems of ego, but it is able of self-rearrangement into the aspect of "universal selfness". The actions are not performed in compliance with traditional conventions yet they come as result of one's experiencing the Divine participation. They are stipulated from the inside and thus they are natural.

Pleased (pleasing, pure) Nafs are the obstacles that are mastered by spiritual leaders. They may take any form that conceals, for instance, vanity, arrogance or covetousness. They come in parallel with the aforementioned Nafs but they wait for the individual, hoping to overcome him. One's searching for them stimulates his developmental growth while the victory over them comes as a direct way there.

In Sufi practice they pay special attention to the **body** for it is considered to be an instrument of adjusting onto sublime vibrations; for this purpose they use different ascetic practices, specific exercises, the so called Dervish whirls etc. The goal of these exercises may be that of entering into ritual ecstatic state or other variants of getting into altered state of consciousness in which there happens the merger between the "mind" of a Sufi and the "Absolute mind", the unity between subject and object.

"The body is also a great and necessary principle, without it one cannot perform the task, and the aims are not attained".

<div align="right">

Rumi

</div>

"The soul should take care of thebody, just as a pilgrim on his way to Mecca takes care of his camel; but if the pilgrimspends his whole time in feeding and adorning his camel, the caravan will leave himbehind, and he will perish in the desert".

<div align="right">

Al-Ghazali

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Sufis are not much concerned about the problems of relations with social environment since their learning in scope of the tradition assumes attaining the skills of adaptation to any kind of social and psychological environment. This approach is a bit different from traditional western psychology that in major cases describes personality from those very positions of social roles. Yet the issues of relationships within the pairs "the teacher — the apprentice", "the teacher — another apprentice", "the apprentice — another person" are of significant character.

In Sufi tradition they believe that individual's "progressing" is impossible without a teacher, or let us say, it is possible yet up to some certain stage that is followed either by personal self-destruction or by one's moving in circles. Within the scope of one's proceeding on the way of self-comprehension he starts to reveal various skills that to those ignorant might seem to be of some extra ordinal, supernatural character. On this way the individual may come across different perils that emerge in form of exaggerated ego, spontaneous hallucinations or false emphases shifts in interpreting one's mystic experience. In such conditions either psyche or physiology may fail down. In this case one's having a "living Guide" shall guarantee onea relatively safe and more effective way.

"No matter how hard you speed your horse and put spurs to its, no matter how fast it is; if you rush about in circles you shall never leave your starting point".

<div align="right">

Sufi proverb

</div>

The **will** comes as one of the most important elements within the process of formation and development of the learning individual. Unlike traditional academic science, in Sufism the will is not treated for the element that is set by nature but is considered to be instrument that is exercised by specific psycho-techniques that can be of some extremist type as well as have a mild character of successive cultivation. The Sufi rather experiences the will than puts it into verbal form. It comes in compliance with each stage of the study and the rate of adept's maturity. In general it is considered as a provision of performing voluntary actions against the background of the retained intention. They distinguish between the *free will*and the *divine will*. The first one belongs to human nature that runs counter "authentic" natural

interests, ignoring laws of physics and psychology. The second one is referred to the level of fundamental problems of the being and emerges at the stage of "saintliness". In this case any desire of the individual corresponds to divine emanations, coming into harmonization with them and being produced by them but inside the subject itself.

"There are three notions in life that are destructive: anger, avarice and arrogance".

Muhammad

In Sufism they do not recommend to practice one's suppression of emotions or their rejection since emotion is treated for an instrument that is able to give start to right actions, right desires and right ideas in case of correct usage and transformation of emotional reaction that emerges. For a competent individual emotions come as indicators of the rate and focus of his attachments, and in overcoming them he performs his developmental growth. They facilitate orientation of consciousness into the "ultramundane" — the Divine, or into the "that-of-this-realm". Here these are not even the emotions of some particular character that are important but the integral influence of emotions on the subject.

5.8. SOCIAL FUNCTIONS OF ESOTERIC PSYCHOPRACTICES

Upon analyzing the issue of esoteric psychopractices social role we should pay attention to the following facts:

1. We cannot bring any culture that does not contain such kind of practice within its scope — thus they can be considered as an integral element of human culture.

2. In their contents esoteric psychopractices differ from dominating religious doctrines, as well as the personal types that they form do not always match with dominating sociotypes. Moreover, esoteric psychopractices even survived the periods of repressions for they were then obviously conforming their outside form to predominant ideology, as it happened, for instance, to monkish orders of medieval Europe.

3. Though performing the function of corporal and spiritual "civilizing" of a man, esoteric psychopractices were doing this in scope of the

value paradigm that originated from then dominating system, but often happened to be of completely different kind.

4. There are a number of followers of esoteric systems who have been further on sanctified within exoteric religions. Let us name, for instance, Gregory Palamas, St. Francis of Assisi, Saint Teresa of Avila, Kabir, Padmasambhava, Nagarjuna etc. It is interesting that these people were performing practices that differed from those traditionally acknowledged and were even coming in controversy to accepted values.

The very last clause may come as a reference point for understanding social role of esoteric systems. From M. Weber's point of view the existing of religious system and thus the culture that follows it is linked to the pair "the sorcerer" — "the priest" whoare antagonistic in their essence but are complementary in their functions. A sorcerer is a charismatic personality, and this charisma of his (theoretically — the magic done) comes as a source for generation ofreligious feelings of the believers. A priest is a man of the system, an officer of religion who is able to regulate and master these feelings in a civilized way having directed them into the mainstream. The priest provides stability of religion, but if not for the sorcerer's "injections ' that happen from time to time, religion shall be degrading, turning itself into a mere system of rituals that do not touch upon emotions of a common follower. The religion shall degenerate in terms of intellect as well, for any religion is striving to establish and protect the canon that in course of time shall go out of date in terms of morality, and it is only the sorcerer who is able to doubt in its validity and convince one to introduce changes into it. On the other hand none of religions (except for the archaic ones) can be established solely on charisma of sorcerers since they are architects but not constructors, their religious revelations might be misunderstood without proper interpretation, and their ideas may be contradictive. Thus both types of religious figures are essential. But preparation of a priest is the task that religion can pretty well cope with by establishing special institutes for this very purpose, while preparation of a sorcerer (for instance, a Christian saint) is a task that is irresoluble for religion since from the point of dominating religion a sorcerer is defined as a non-religious individual. He is not inside the religion, he is beyond religion. For him faith and other religious feelings are the objects of influ-

ence, for instance, of the upbringing. This very social function — forming of charismatic leaders — is taken by esoteric systems. One may find a perfect verification of this idea in S. Khoruzhij's article about the role of Russian startzy [312]: "The difference between the Staretz and the Priest lies first of all in his **essential personal (and not only that provided by Church) moral and spiritual authority, personal charisma: spiritual gifts that have been turned into spiritual height, into one's experience of personal inclusion into Divine reality**. It is this feature that has made the startzy the very necessary, sought after people in Russian religious life: since it was this that the Russian white priesthood was lacking so much (of course if to speak in average, as of the estate, for there were many dignified exceptions). The fate of this estate in imperial Russia was hard and unfair: the policy of reigning authorities, historic and social processes were pressing it down — and in some extend it is known to have descended. Another negative factor was that exaggerated regulation and formalization of clerical life in the period of Synod. As a result, the role of a priest to the major extent lost its spiritual distance from the mundane sphere, lost the element of non-rutinized personal spirituality and spiritual force". In this very work S. Khoruzhij also juxtaposes the image of a Staretz with another charismatic individual that exists in folk consciousness, that of the Medicaster. He observes that "like Staretz, this role also assumes to have the essential element of personal charisma, personal spiritual power and force", but being under influence of clerical ideology he tries to contrast these two roles in an extreme way. Yet due to the specific character of the way that people perceive charismatic persons they (people) absolutely do not care about the source that corresponding charisma comes from. It is the charismatic person on his own who choses in which way the thoughts of people shall be directed, and he makes his effort to do this. People first of all need wonders, and this is what S. Khoruzhji writes in contradiction to his thesis that the figures of the Medicaster and the Staretz do not come as identical: "What is the way that they go or drive to Startzy in our days? Cell-attendants and startzy themselves say that the pilgrims of today in majority do not ask spiritual questions. Asa matter of fact, they treat the staretz for a kind of fortuneteller: I wonder where my son is now for he has left home long ago; shall I change this apartment into another one, if yes,

what kind of and when; shall I enter the college of commerce or the institute of pedagogy? And so on, and so on."

Of course there are cases in the history of religion (first of all, of the newest one) when charismatic persons, sorcerers (in terms of Weber) emerged spontaneously, having due to some reasons experienced some altered states of consciousness. But in this case there is a risk that one may be unable to master one's experiences and bring them to cultural level. Weber writes: "Just in the way any active [narcotic] agent… ecstasy shall bring one to inevitable physic collapse, one's hysteric overwhelming with pneuma shall also result in psychic collapse, or — in terms of religion — in the state of being abandoned by God" [37, pg. 174]. Today we observe the same situation on the instance of charismatic cults that exist in substantial number — that still continues to increase — and sometimes bear the character of fairly psychotic ones. In this case the way of charismatic persons' emergence out of traditions that partially stay beyond religion and dispose of necessary set of methods comes as a more favourable one.

Moreover, the existence of esoteric systems creates additional provisions for development of religiously (charismatically) gifted individuals. The specific feature of these people is that their psyche is impercipient to restructuration done through generally accepted religious rituals. A peculiar feature that we meet in descriptions of many saints, prophets, founders of new religions is that in their young years they were "not satisfied" with existing religion. Active religious practices are not able to "civilize" their psyche in corresponding way, and thus they appear as candidates on becoming asocial individuals. L. Gumilyov wrote much about principle kinship between passionars and sub-passionars. It is these very people that esoteric systems provide with methods of self-influence that are more efficient than religious ones, at the same time "saving" social environment from their influence.

We cannot leave aside creative function of esoteric systems. It is true that a substantial part of new religious ideas, reformatory motives of esoteric systems were brought to traditional religion, and sometimes even philosophy and science. For instance, according to opinion of B. Russell, early Greek philosophy takes its origin from Orphism [203]. The mysticism of Meister Eckhart and J. Tauler come as basis for Ger-

man classic philosophy, having laid the foundation of Fichte's "absolute subjectivity of the "I", dialectic method of Hegel and Schelling's transcendental theosophy [345, pg. 76; 346, pg.41]. Finally we may recollect alchemic origin of chemistry and development of all existing religions out of the doctrine that was followed by a group of adherents and that was running contrary to the tradition that was dominant at that time.

SUMMARY

1. Esoteric systems exist inside any cultural tradition and come as its essential element. Such need for them is related to creative and social culture-forming functions that they perform, as well as some others.

2. The main specific feature of esoteric psychopractices that positions them within the sphere of psychopractices is theirfocus on reproduction of experience of psychic occurrences by both separate individuals as well as in generations.

3. Psychopractices that emerge in this or that culture absorb the picture of the world that is proper to corresponding culture and that defines anthropologic perspective of each practice.

4. All late esoteric psychopractices are based upon archaic psychopractices, in particular, those connected with training of professional shamans and priests.

5. Despite similarity of methods that are applied in esoteric psychopractices of various traditions in fact they differ substantially in their anthropologic essence, first of all in goals ("telos") of the practice.

6. Philosophic essence of esoteric psychopractices lies in individual's attempts to comprehend the limits of his psychic reality, degrees of liberty.

7. Esoteric psychopractices perform social role of main providers of charismatic individuals that are required for keeping exoteric religious systems alive; in parallel they "civilize" in cultural terms psyche of people who are faintly affected byrituals of traditional religions.

RELIGION AS AN ELEMENT OF MODERN CULTURE

6.1. STRUCTURE AND SPECIFIC FEATURES OF MODERN RELIGIOUS LIFE

The last century has been a turning point in development of many cultural elements. Religious life was not an exception. Even casual analysis makes us see that traditional religiosity represented by conventional church organizations that dispose of developed structure and canons synthesized with other elements of culture gradually gives way to numerous neo-religious systems, some of them being embarrassing with their unusual character and incommensurability with traditional religions [92, pg. 9–12; 172; 248–252]. Besides the already mentioned problem of system identification — whether it is religious or not — another basic problem of such systems' study is the difficulty of their juxtaposing with described religious forms.

In addition to this the religious life of today, due to its dynamic character, enables to provide research work in relation to various forms of religious life: from archaic systems up to developed monotheistic religions. Moreover, today social processes proceed in such a tempo that very often it takes a newly-emerged religious system just several years to pass the stages of evolution that used to take dozens of years or even centuries in the past. All these phenomena make investigation of current religious situation even more interesting.

Contemporary philosophic ideas provide several classifications of religion according to various generic features.

Major part of **evolutionary classifications** appeared in the XIX — XXth centuries. According to major part of evolutionary concepts religion emerges at early stages of human society formation and evolves in parallel with other components of social genesis and reasoning. In

terms of history they consider fetishism, totemism, magic, shamanism, animism (those being clannish-tribal religions) to be initial forms of religion; following this on basis of polytheism there emerged ethno-national religions; and finally world religions, like Islam or Christianity, appeared on the grounds of monotheism (that was introduced with some certain degree of succession). Such classification is based upon existence of essentially similar features that each of the mentioned religion types has. Its drawback lies in its crucial Europe-based character that is manifested in monotheistic religions assumed as if tohead some "evolutionary staircase" of religious forms. In fact this approach is significantly simplified since it considers neither inner structure of religions (each formally monotheistic religion contains a considerable layer of demotic beliefs) nor peculiar features of the XX-th century religions for one can hardly correlate many of them with traditional notion of "polytheistic" or "monotheistic" character. Should one try to relate modern neo-religions with elements of evolutionary classification one should notice some ambiguous character of the process. On the one hand these religions have emerged much later than traditional religions, for instance the world ones, and in this case they may be related to the next "evolutionary element"; on the other hand — and this shall be shown further on — they are simpler and in many parameters much more primitive [*than the traditional ones — translator's note*], and in this case they may be related to the processes of involution in religious consciousness. The very recent point comes in proper alignment with already mentioned concept of mass culture regression set by Ortega y Gasset and Le Bon.

Ontological classification assumes division into natural religions ("God in nature"), religions of law that require one's obeying to God– the master ("God in history"), and religions of redemption that are based upon the feeling of impossibility of sin elimination and upon faith in divine mercifulness and forgiveness. Still, such classification can be also hardly applied to major part of modern religious forms since for them the issue of God as ontological source comes as one that has no actual significance at all.

In addition to this, very often (especially in terms of practical application) they distinguish between traditional religions (those existing within the scope of this ethnos or a group of ethnicities through several

generations) and non-traditional ones (religious innovations). Yet the manifold of "non-traditional religions" requires their detaching into a separate stage in the process of religious reasoning development.

There are many various applicative classifications of religious forms, but after all they all finally come to singling out 9 groups of religious systems:

1) traditional religions;

2) neo-Christian systems;

3) neo-oriental systems;

4) neo-pagan systems;

5) ecumenical systems;

6) satanic systems;

7) quasi-scientific systems;

8) quasi-occult systems;

9) commercial systems.

In their turn, **neo-Christian religious systems** may be those of Bible-based character (the Church of Christ, the New Apostolic Church, the Penticostalism, charismatic movements) and those based upon new revelations (the Mormons, the Jehovah's Witnesses, the White Fellowships [*Rus. — Beloe Bratstvo, translator's note*], the Mother Mary Center, the Unification Church (the Moonies), the Last Testament Church etc.).

Notwithstanding their acknowledgement of the Bible, there are a number of features that differ the schools referred to neo-Christian ones from traditional Christianity, for instance, the Eastern Orthodox Church. For example, the majority of them reject the following doctrines and clauses accepted by traditional Orthodox Church: the Doctrine of the Trinity, the Doctrine of the Theophany, the Doctrine of Christ rising from death, of future universal resurrection in body, apostolic succession of clergy, icons and relics honouring, honouring of Church Fathers [172]. The symbol of the cross is also rejected by many schools of this kind. The attitude of neo-Christians to the Bible also bears an ambiguous character: it changes from the faith into necessity of direct adoption of all there set facts — for them being the ulti-

mate truth — into its interpretation in a figurative and symbolic way. However the majority of such doctrines ignore consideration of these theological issues due to their complex character and incomprehensibility to common believers. As one of pastors said: "The Bible should be interpreted in a flexible way".

The emergence of **neo-oriental cults** is linked to penetration of oriental worldview that plays an important role in life of the civilization into western culture. In the opinion of many authors (A. Toynbee, D. Meadows, A. Huxley) it is this very synthesis of oriental and western worldviews that forms an essential means for civilization to overcome such deadlocks as de-humanization, ecologic crisis, society neurotization. At the level of mass culture such process is accompanied by emergence of religious systems that have oriental roots but are intended for western "consumer".

The process of neo-oriental cults' emergence in western religious space started at the turn of the XIX-XX-th centuries, yet the period of their ultimate flourishing were the 60-70-s of the XX-th cent. for the West and the end of 1980-s — for the USSR. One may distinguish between two groups of such cults that differ in their origin. The first-group religions are of Indian origin (Krishnaism, Tantra-Sangha), and those of the second one come from Japan (Aum Shinrikyo, neo-Buddhist communities). Yet this division is of mostly conventional character since the majority of these religions were coming to the territory of CIS countries from Western states.

The peak of **neo-pagan systems'** emergence in Europe falls to the 50-ies of the XX-th century and in 80-90-ies this happened to Russia in Ukraine; here we should note that in Ukraine there is astrong the tendency of such cults' further development.

The common idea of neo-pagan cults lies in attempt of one's returning to pre-Christian beliefs. This idea is nourished by national and populist ideas and thus these religions receive ideological and financial support from ultra-nationalistic groups. Ukrainian neo-pagan religions are the Perun Church, the RUN-belief, the "Svytovyd" society.

The ideas of unification of various religions appeared long time ago. It was yet Akbar the Sultan who tried to unite Islam and Hinduism into one universal belief. As a rule, all such attempts had more or less simi-

lar final — the emergence of a new sect or religion. It was especially the XX-th century that many religions of such kind appeared due to increased level of social and informative mobility. Among modern ecumenical cults one may name the Baha'i, different ecumenical centers. The biggest administrative organization of all ecumenical movement is the **World Council of Churches** (the WCC). It was formed through merger of three Protestant movements (*Faith and OrderMovemen*t,*Life and Work Movement* and International Missionary Council) at the first WCC Assembly in Amsterdam in 1948. The founders of the WCC expected they would create a united Christian organization by means of comparative study of religious differences between churches and cooperation in the sphere of practical activity. During the assembly held in Uppsala (1968) they declared the slogan of religions' "renovation" and evaluated global problems of the mankind, such as piece and demilitarization, ecology, futurology, social and scientific-technical progress, from the point of religion. In the following years they considered the issues of setting the new international information order, they fulfilled the Justice, Piece and Creation commission and worked out the statements that are common for all WCC members (in particular, denunciation of intra-Christian proselytism etc.). Its headquarters are located in Geneva, it is headed by the President. There is an International Organization of Homosexuals and Lesbians that exists under the WCC. By early 90-ies more than 300 religious associations from over 100 countries were members of the WCC, by that time it was consolidating more than 440 million of believers.

Satanic systems are the elements of European culture. They emerged simultaneously with Christianity and have been accompanying it as a counter-culture within the whole history of its development. The new boom of satanic movement came to the West in 60-ies of the XX-th centuries due to works of A. Crowley and A. LaVey. Among the most famous satanic associations there are: The Church of Satan, International Association of Luciferists of the Celtic-Eastern Ceremony, the Green Order Society. In America and Western Europe there exist a number of other satanic cults: the One Thousand and First Church of Trapesund (San-Francisco), The Last Judgement Church (Los-Angeles), the Asmodeus Society (Washington), International Association of Witches and Sorcery (New-York), International Center of Magic (Blois,

France), as well as various groups of Voodoo cult (a pagan cult of West-Indian origin), the Paladin Society (the cult of Pallas Athena; in the XIX-th century it was headed by A. Pike who was born in the USA in 1809), the Isis cult.

The satanic cults of Russia are: the Southern Cross, the Black Angel, the Black Dragon, the Russian Church of Satan, the Blue Lotus, the Green Order, the A. Crowley Satanic Society [172]. The list and description of satanic cults that are active in Ukraine is given in the work [185, pgs. 50-52].

Despite the variety of satanic systems they can be classified in the following way:

Ideological Satanism represented by followers of A. Crowley and A. LaVey. Its main concepts come close to Nietzsche's ideas of the Overman that are set in a more understandable manner since they are meant for common audience.

"Those in acceptance of God have come to believe in their insignificancy and helplessness and they have made others believe in this as well. Well, a man is that he thinks about himself. If he does not count upon himself, if he is weak and poor in spirit, he turns to God, for he needs someone who shall be able to decide everything for him. And he gets used to the idea that nothing depends upon him. And he gets used to the situation that he should not do a thing without permission from the Lord. That the Lord watches every breath of his, every deed and every thought, and thus he cannot take a step without fearing least he abuses the Lord. What does the Lord give him instead? They say it gives help, they say it gives support, they say it gives life after death. Still, where is this help, this support, this life after death? Where is the one who has seen them? In his experience of utmost tortures and privations the one who trusts in the Lord says: it is the Almighty that puts me to test, He examines my faith and checks whether I deserve Him and His kingdom. And thus he pegs out in dirt and wounds for he is unable to repine against the Lord".

The Book of Darkness

In Satanism of this type they do not pay much attention to ritual practices that usually reproduce magic rites and mysteries of ancient religions.

Neo-pagan Satanism. According to some versions of Satanism origin this phenomenon comes as remainder of pre-Christian beliefs, first of all the earth (fruitfulness) cults that were driven out by Christianity to the periphery of cultural life. Some contemporary cults also bear corresponding features. In terms of Christianity, in fact these cults do not contain the image of Satan; their followers worship different ancient gods that personify fruitfulness and fertility together with their symbols (usually the phallic ones). These cults are related to satanic due to propaganda from the part of Christianity.

*Counter-cultural Satanism*comes as quasi-religious beliefs that emerge in sub-cultures of young people, mainly in those close to rock. In terms of ideology such systems are based upon the books of A. LaVey. In these systems the majority of rituals have been formed by mass culture, e.g. movies about Satanists, terrifying articles etc.

Psychological Satanism is a form of religious delirium that morbid, obsessed people suffer from.

Quasi-scientific cults are a specific feature of our time for they come as mythologization of particular scientific concepts. One may refer to quasi-scientific the beliefs of ufologist-contactees who believe that telepathic communication with UFO is possible and that extraterrestrials may meddle with human life, or the recently established Raelian Movement which members believe that life on Earth was scientifically created by a species of extraterrestrials by means of cloning and hope to get everlasting life with the help of this procedure as well.

A number of modern movements and systems can be referred to **quasi-occult** ones. Such systems consider themselves to be occult and declare their goal to be that of human development. Many of them are based upon ideas and methods of esoteric and occult systems. But unlike those the followers of quasi-occult systems never practice any actual inner work. They either use occult ideas like means of piquant entertainment (salon occultism) or subject them to fetishization thus turning them into religious-like. The communities like Radastea and Noah's Ark can be numbered among quasi-occult societies.

Many authors refer the structures of multilayer marketing and multilevel structures to **commercial cults**.

Among specific tendencies that are proper to modern religious life one should mention the **emergence of new forms of religious organizations** [248]. Traditional church organization together with "sectarian" one is gradually drawing back, giving way to such associations as the club, the evening group or even a multilevel structure (the Church of Christ).

In modern sociology they single out only four forms of religious organizations: a church, a denomination, a sect and a charismatic community. Yet observations of modern religious communities enable one to single out auxiliary types of religious organizations:

A *mission* is a limited and rather permanent group of people that is financed by main organization and gathers up a "transitory body of members" that comes around it. Since common members of community do not have any direct link with organization central structure, a mission can be considered an independent form of religious organization. There are different religious types of missions. For instance some of missionary organizations (like Krishna worshippers and Jehovah's Witnesses) receive financial support from the central organization (books, periodicals etc.) while others (like the While Lotus) are supported only ideologically. We may say that missions possess features of both a well-structured organization (a church) and a charismatic community. Such association becomes possible due to the effect of induced charisma, this being an artificial improvement of charismatic attraction of the mission's leader by means of using special methods of consciousness control [42 — 45; 235; 247]. Missions come as a mostly spread form of neo-religious organizations' structuring.

A **family group (a cell)** is a structural department of churches (usually of charismatic ones) that does not have its own legal status. It assumes performance of religious activity that does not require big number of people involved (like discussing holy texts and listening to homilies, joint preaching, analysis of members behaviour etc.) within the scope of a small family group (up to 10-15 individuals). Sometimes in these groups they practice mutual provision with financial or some other kind of aid. In their majority family groups are popular in neo-Christian communities, yet sometimes they emerge within the systems of oriental type. To bring an example we shall draw a description of

Tantra-Sangha that is made by one of its leaders and is published at official web-site of this organization:

"Tantra Sangha (TS) has a multilevel structure. Its basic element is the "chakra" (a "circle", or a "spiritual family") a kind of micro-community (3 to more individuals) of initiated persons of one "circle" headed by a chakreshvara ("a person in charge of the circle") who is not essentially ecclesiastic. "Chakras" usually hold their meetings and practices in one's apartment, sometimes in the open air, at least once a week (this usually being the days of moon phases: the new moon, the full moon and the "quarters"). Should the number of "chakra" members exceed 15-20 the group shall split. Several "chakras" in one city (certainly they may be of different initiation circles) make up a "big chakra" (mahachakra) headed by mahachakreshvara. Mahachakra is a local community of the TS, it is autonomous and self-governed. TS is a kind of union of [many] communities — machachakras. Guru comes as merely spiritual but not administrative leader of all communities (but of his own community, i.e. the one in Moscow) and he does not interfere with their financial and commercial activities. At least once a month each mahachakra should hold a common mystery play. 4 times a year (days of summer and winter solstice, autumn and spring equinox) all mahachakras shall come full strength (or send their representative) to the place that shall be set by guru for a mystery play. In practice major emphasis is laid upon the summer mystery — the mahachakra (MCH). When necessary, additional mystery plays may be held. In fact MCHs are common days-long sessions managed by guru personally. The link between "chakras" and "mahachakras" is kept by "jangams" (kind of cloisterer "apostles"). They deliver instructions of guru in oral forms, pass news, settle disputable issues etc. Besides they practice paying mutual visits between members of different mahachakras".

<div align="right">(Based upon material taken from TS official web-site)</div>

An ***affinity group*** is a minor association that has neither a social structure nor a charismatic leader. Such types of religious organizations do not live long; they shall either turn into a charismatic group or disintegrate. Very often members of such groups do not comprehend their system to be of religious kind despite the fact that it has all features of religion, and thus it evokes a number of legal questions. Many groups

of this type either act without legal registration or are registered as public entities. They might have not been worth any serious concern if it was not for the fact that the infamous White Fellowship was organized as this very affinity group.

Semi-military organizations. It was not once that they tried to subject a religious system to a military-like regulation structure, let us remember the knight orders, the assassins etc. Still, contemporary structures of such kind have some specific features. First of all, unlike it was in the afore-mentioned religious systems of the past or in the army of today, this organization has no legal power over an individual. A military organization looks more like a kind of game with its own set of "toys": uniform, flags, attributes; game-like forms of behaviour, for instance, the game "the commanding officer — the command subordinate", "the parade" etc.

A bright example of a semi-military organization is the Church of Scientology with its supreme administering structure — the so-called Maritime organization (its members wear uniform, they have ranks etc.). Another instance is the Salvation Army — a modern religious structure that bears name of religious philanthropic organization that was founded in 1865 and rearranged in 1878 by a Methodist minister William Booth who later became the Army's first general. The Salvation Army is arranged under military principle with commissioned ranks of a commissar, a colonel, a major, a captain etc. The work of the Army is performed by volunteers (the fellow-travellers) and recruits who are eager to become members of the Salvation Army. The Army soldiers swear their fidelity to God, to serving people and God, they swear they shall refuse from taking alcohol, smoking and taking drugs. According to the concept of W. Booth the Holy Spirit may affect every member of his army. A significant role in this organization is played by mass meetings and processions followed by a uniformed brass band.

Associations come as blocks of several religious communities that are meant for performance of their joint activity. Besides the fact that an association may act as a unified structure in terms of secular life, today they even more often organize joint preaching of representatives of different churches thus enabling to refer associations to a separate form of religious organizations. In our days there exist a number of

religious associations of different kind that either unite representatives of one religious concept (for instance, associations of Christians, Buddhists, Muslims etc.) or come as common for all religious doctrines. The fist-type associations are: the British Council of Churches (BCC), the Muslim World League (MWL), the Lutheran World Federation (LWF), the World Student Christian Federation (WSCF), the World Fellowship of Orthodox Youth (Syndesmos), the World Alliance of Young Men Christian Associations, the World Alliance of Reformed Churches, the World Islamic Congress (WIC), the Friends World Committee for Consultation (FWCC), the All-Russian Union of Evangelist Christians. The second-type organization is the All-Ukrainian Churches Council — an interdenominational body that includes both Ukrainian Orthodox Church of Moscow patriarchate (UOC MP), Ukrainian Orthodox Church of Kiev patriarchate (UOC KP), Ukrainian Autocephalous Church (UAOC) as well as Uniates, Catholics, Muslims, Judaists etc. There is an application drawn for the Krishna worshippers to be admitted as the council members as well.

The main existence of associations shows the profound modifications in understanding of religiosity phenomenon by the world of today. In his characteristic of European culture religious basis B. Russel wrote that "Christianity has popularized a significant view... that individual's duty toGod is more insistent than his duty to the state" [203]. It is this very position that for the last two millenniums was forming spiritual basis of religious existence. And it is this that has now changed. When uniting with religious communities of alien religious nature for the sake of asserting their rights and interests within the scope of state institutes, the followers of such communities –in fact, in the way it was done in the times antique — put the state or public values above those spiritual and religious ones. And it is this inner change that comes as a starting point of any religion secularization.

Multilevel structures.In the middle of the XX-th century a number of American managers took the experience of pyramid investment schemes and created a new approach to distribution of merchandise that received the name of a "system multilevel marketing". Unlike traditional mode of selling that implies a professional seller, multilevel marketing implies involvement into the selling process of numerous people who not only sell the goods but recruit new sellers as well. This model

enables prompt market penetration that is based upon established interpersonal communication.

Having started as commercial organizations, multilevel structures are attaining more and more of religious elements [172]. Certainly the followers of corresponding systems reject their religious character; this is why they cannot be referred to this type from the point of law. Still, as we have mentioned earlier, the question of this or that system being religious or not is not so easy to settle.

In order to make an adequate assessment let us apply the afore-set notion of religion as a synergy of five compounds: religious image, system of myths, symbols, and rituals.

And indeed, if to analyze the activity of such structures we may see that they contain a religious image (the fetishized "product"), rituals (presentations, congratulation ceremonies), symbols (attributes of status) and their own inner mythology. For instance, one of versions says that Herbalife was created by M. Hughes (the system founder) on the ground of four thousand medical prescriptions that contained herbs as main ingredients that he had collected while in Tibet (another legend says that the prescriptions were five thousand in number and they had been stolen). The Neways company representatives deliver the similar legend about the original source of one of company's ingredients telling that it was found in a sepulcher of Chinese emperor. Even the benefit that can be taken from these "goods" is subjected to mythologization. While being recruited the newcomers are shown pictures of the same people who look terribly fat or are affected by some skin disease on initial pictures while other photos represent them as fit and smart individuals with clear skin. Nobody knows whether these pictures are authentic yet exploitation of the "miraculous cure" mythologem is evident.

Various authors [172] enlist auxiliary features that enable to identify such systems as religious cults:

1. Mystic elements involved. Some sellers speak about "energetic charge" that the product brings, about "emotional seesaw" and so on.

2. Emotional confidence in ultimate verity of delivered ideas. Intolerance to,or at least condescending manner of speaking about other opinions or competitive goods.

3. Active proselytism. The essential commitment of every adept is to bring new members into the cult. This position is vividly expressed by words of M. Hughes: "We are not merchants, we are missionaries". In many systems of the kind they pay "salary" not only for the directly sold goods but they also consider sales of members that had been recruited by the individual. For each recruited newcomer who has signed the contract and supplied information for putting into database the individual in recruiting shall gain special points.

4. The character of quasi-charismatic leadership. Distributors use the notion of "inspiration from above", there is some specific wisdom proclaimed along with requirement of implicit acknowledgement of power and privileges. In some systems they promote and support the cult of personality in foundation of the system, like the cult of M. Hughes, a Herbalife "kind president and father".

A number of features that are proper to multilevel structures made it possible for some authors to refer these structures to destructive cults:

1. Unduly andunreasonably restricted character of the company: the company is actively working yet tries to remain unseen; the company products are not advertised in public, while selling products the company members don't speak openly about the company; simple naming the product in mass-media is banned; the company product is distributed "from heart to heart", i.e. hands to hands for cash; strict ranking of company staff after the rate of their initiation into objective information about the company and its goals; non-traditional forms of contract drawing between the company and its agents, for instance, the one who has signed a contract with company is not a company employee, he merely "cooperates" with it by means of purchasing company products at his own cost for further distribution.

2. Application of consciousness control techniques: the new-coming members take special training course which focuses not upon teaching them the way they should sell or recruit new members but rather on forming a specific worldview, first of all, the opinion about the company and its product. Many employees of multilevel structures show some features of personality deformation like modification of voice pattern, speech manner and tempo during their speaking about product;

they are supersensitive to criticism when it goes about the company. Let us notice that speech modifications are also characteristic for some neo-Christian preachers of western orientation — when delivering religious themes they start to speak with clear English accent and use specific American gesticulation.

3. The "cult mentality" of company employees that is formed on basis of the following main ideas: the concept of "the end that justifies the means" — any action is appropriate since it is done for the sake of company purposes; cultivation of daily usage of company products by company employees; usage of special diets in companies focused on health improvement: the employees are recommended that they should live only in compliance with company principles and permanently take the products supplied by the company; nourished "elite" mentality, i.e. conviction in one's membership of elite, chosen community that employs "revolutionary" method of one's attaching to weel-being, new life etc.; a specific cult life-style; turning the company from an employer into the meaning of one's life.

4. There are hierarchy levels and different ranks of initiation into company goals. Some multilevel structures have special badges that comply with initiation rank that employees have to wear; the company is organized like a financial pyramid that is headed by top-administration and limited number of well-paid line managers while earnings of basic structures' representatives are rather modest.

The experience of multilevel structures is sometimes adopted by religious systems. For instance the Church of Christ is a typical multilevel structure. Each newly recruited "disciple" should listen to seven "Bible lessons", and after this he should himself find several "disciples" and administer them corresponding "lessons". The founders of the Church of Christ say that the goal of the Church is "complete evangelization of the whole planet within one generation".

Thus we may say that the mixture of sacred and commercial notions in activities of organizations and independent preachers come as one of major features of religious life of today for it is induced by predominance of economic values in public livingand by legal regulation of religious communities' activity done by the state. Unlike it was in the past, the religious activity of today no longer plays an extra-significant

role in individual's life, it has rather become a kind of add-on to major activities, and thus religious systems have to use more flexible forms of activity organization. This has sufficiently reduced the role of religion in formation of a sociotype. The situation can be compensated by means of developingmethods of social psychology that enabled the emergence of "religious marketing", i.e. usage of manipulative techniques for improving effectiveness of religious communities' proselytism.

6.2. SPECIFIC CHARACTER OF RELIGIOSITY OF TODAY: PCHYCHOLOGICAL ANALYSIS

Let us analyze specific psychological features of modern religions on the basis of the concept drawn in Section I that religion comes as a synergy of five elements: religious images, rituals, mythology, symbols and commandments.

In religions of today one may observe some tendencies to modification of religious images types [253]:

1. Transference of sources of religious images from the sphere of supernatural into every-day life. In some kind this process is opposite to secularization. Every thing can be subjected to fetishization: a medicine (herbalife), a scientific concept (fetishization of Breurer-Freud method by Dianetics), a new technology (the already mentioned cloning that has been fetishized by Raelists), etc. There are religious systems that fetishize Internet. Some religions use political leaders as auxiliary objects of worshiping, for instance the followers of the Church of Our Lady put on the altar portraits of members of the last Russian tsar family.

2. Emergence of religious images from the sphere of science and technology. For instance in some systems the role of supreme creature is given to the "cosmic computer", UFO, to "non-organic creatures". In one community they consider the source of creation to come from the "creation rays" that originate from the "ray-masters" (Radastea). The phenomenon of pseudoscientific beliefs' merger with religion is studied in the work of K. Kaariyen and D. Furman [102, pg. 39].

3. Feasibility of religious images' artificial generation, i.e. establishment and maintenance of new religions. Traditionally there existed two external sources of religious images forming: emotional "contamination" taken from an extremely charismatic individual and induction of corresponding images by society within the process of upbringing. Today psychological state-of-the-art enables artificial induction of religious images and it is used by majority of existing religious systems. For example, mostly all neo-Christian communities employ the elements of manipulative influence like choral singing of repeated prayerful phrases of "mind-setting" character; they use the "three "yes" method at homilies, group appraisal of required behavioral forms and other manipulative methods.

Along with this — no matter how strange it may appear — a big number of religious images of neo-religions bear **personal** character. The idea of personalized god is professed by mostly all neo-Christian systems, many oriental ones (Krishna worshippers), satanic and so on. Surely these phenomena are of regressive character since practically all basic world religions have evolved up to understanding God as a transpersonal being, and these were archaic religions that used to "personify" supernatural notions.

Another peculiar feature of modern religions' religious image is the idea of its totality: omnipotence, omni-activeness and other superior features.

Ritual practices, though preserving their main point in modern religious systems, undergo modifications that are similar to those happening to religious images and attain some technocratic elements. This phenomenon may be traced in corresponding terminology used: "tripping out", "logging on", "wind the watch", "set oneself up for", "set a contact". Along with this the rituals of **charismatic** character, i.e. those linked to personal religious occurrences that from psychological point of view usually bear transpersonal or empathetic character, play here a more significant role if compared with traditional religions.

Probably these are religious rituals that have been subjected to most revolutionary modifications in religious life of today. Almost all neo-religions have created absolutely new forms of religious services that never existed in scope of traditional religions, while classical religious

rituals have been significantly modified. The new forms of religious activity are: meeting prayers, workshops, congresses (conventions), religious performances, services for children etc. The majority of these forms are characterized by close intertwine of religious and secular elements, divine services and show.

Let us take a brief view at new and modified forms of religious rituals and religious services.

A meeting prayer. The term "meeting prayer" is used by many neo-Christian communities. Usually a meeting prayer encompasses a number of religious procedures. They are generally started with a "warm-up": choral singing of psalms or religious songs that contain mind-setting phrases:

> *As we move ahead triumphant*
> *In Jehovah's strength and might...*
> *In this world we will have trouble.*
> *Of this fact we're well aware.*
> *...O'er the world we are victorious*
> *Through our faith in Christ our Lord.*
> *Trusting in our God, Jehovah,*
> *Glorious vict'ry we shall claim.*

In technically equipped communities this singing is always accompanied by electronic music and the texts sung are displayed on a big screen for additional visual effect. In some systems choral singing of the community is amplified by professional choral singing (sometimes even polyphonic one), like it is done in the Charismatic Christian Church, or even accompanied by dancing (The Church of Christ).

After this they proceed to joint praying. Unlike orthodox religions do with their praying rituals, here they don't make preliminary record of the prayer and it is delivered by the person in charge of the meeting directly within the process. The rest of participants should repeat the text in their minds' eyes or viva voce. In some communities while praying the believers use to take each other's hands or gather in groups (the Church of Christ). The prayers of this kind are of peculiar character for they are focused at current events. A prayer may contain a request for the community (the Burning Bush community), for its independent

members (the Baptists), for current political events (the Church of Our Lady, the Burning Bush). The above described type of the prayer can be also considered a new form of religious servicing that can be called a ***charismatic prayer***.

Another element of the meeting prayer is the homily that may be delivered by one or several preachers. Such homilies are specific due to their utterly emotional character (the Church of Christ) and numerous samples from the preacher's personal life that they contain (the Good News, the Burning Bush) as well as emotional involvement of the audience (charismatic churches). They may take any quotation from the Bible and make it the subject of the homily while the attempt of its interpretation shall become a starting point for optional talking. Sometimes a homily may refer to any problematic situation that the community has faced with, for instance: lack of finance (the Good News), insufficient number of new members involved (the Church of Christ).

In many churches the homilies are followed by the "addressing" procedures. The preacher asks the question: "Who of those present here has accepted Christ?" (or of the kind). Those "in accept" come out to the stage accompanied by applause from audience. Such procedures are popular in the Church of Christ, they are performed by Pentecostals, in charismatic churches and in many others. In fact such "addressing" comes as culmination of the meeting prayer. Another variant of culmination is the "cure" that is practiced by majority of neo-Christian churches. Those who are willing to take the cure come out to the stage and the preacher prays for them, sometimes supported by the audience. The effect of the "cure" comes evident when the cured person falls down (the Pentecostals) or enters the state of trance.

Family services. Such services are also practiced by major number of neo-Christian systems and in their essence they are similar to meeting prayers though their scale is different. Family services are held by small number of participants, usually in the so-called family groups, and as a rule they never manage to achieve the rate of ecstatic states' intensiveness that is proper to meeting prayers. It is compensated by some feeling of intimacy and ability to pay personal attention to every group member (for instance, a joint prayer for successive resolution of his problem, or even financial help).

Proselytism. Many neo-religious system define the activity directed onto involvement of new believers (proselytism) as a separate form of religious servicing. It is characteristic of Jehovah's Witnesses, Krishna worshippers, followers of the Church of Christ, Moonies, White Fellowship followers and many others.

Proselytism cannot be considered a perfectly new kind of religious practice — let us remember missionary activity of traditional Christian churches. Yet there are a number of significant differences that are stipulated by today historic and cultural situation. Proselyte activity of contemporary neo-religious systems is fulfilled within cultural realm that is saturated by different religions in which the liberty of worship has been proclaimed. Due to this proselyte activity sometimes looks more like the competition that various systems hold for the religious products' distribution market.

Some of neo-religions consider proselytism to be their major activity. For instance in the Church of Christ proselytism comes as the main goal; the same is referred to Jehovah's Witnesses.

In their proselyte activity the majority of neo-religious systems use manipulative techniques. This activity may take different forms. Krishna worshippers sell cult literature and hold individual explanatory conversations. Yet in the majority of neo-Christian communities they try to invite a person to visit their prayer meetings where the person is subjected to a more intense group affect (the corresponding methods shall be studied in the following section). Some religious systems use concealed forms of proselyte and ritual activity. For instance the Moonies and followers of Scientology church invite eventual followers to visit special "workshops" and "trainings" via public organizations established for these very purposes. Information received during such training may either come as a kind of bait or contain some hidden (i.e. not revealed to the newcomer) religious features. For instance the *auditing* procedure in Dianetics is referred to as the one of healthful character though it contains a concealed religious meaning for it makes a person come close to the OT state (the state of Operating Thetan).

But for already mentioned forms of religious service exploited by neo-religions one may also speak about religious performances (Krish-

na worshippers, charismatic churches' followers), Sunday schools and others of the kind (the Mormons, the Baptists), services for children.

Unlike traditional religions, the majority of neo-religions have not created any rituals that follow individual's life cycle (weddings, funerals etc.). Yet, since believers need such rituals, they are being gradually introduced into the structure of religious practice. For instance such rituals have emerged by Krishna worshippers, though these were many Protestant churches that had introduced them even earlier.

Among those new — or better say, newly restored old forms of religious activity one should mention **mysteries**. In general,rituals of traditional religions are characterized by rather insignificant emotional involvement of a common believer into ritual activity. Very often such involvement implies mere "standing" at the divine service or individual prayer in the temple for which the service performed comes as a simple background. Neo-religions strive for maximum involvement of the believer into ritual participation in both physical and emotional form. As an example we may draw the"circles" of Bessarion followers, orthe "radasts" of Radastea adepts.

Anther interesting phenomenon that is practiced in religious activity of neo-religious systems is this return to bargaining with gods and sacrificing that is not characteristic of world religions of today yet is typical of early religions. For instance the Mormons deliver their request to God after a three-day ritual fasting that they consider to be a guarantee of its performance.

As it was said earlier, mythology comes as structuring of religious images in individual's consciousness. One of the most important features of mythology that differs it from all other forms of the world description is that it involves the individual inside it, as if making him a participant of the events the myth tells about. The above-considered charismatic religious systems display the last of the said features is extremely expressive manner.

Mythologic-type reasoning that is proper to people involved into charismatic systems may be traced by a number of features: interpretation of life events in correspondence with the mythologem, correlation of oneself and people around with mythologic persons (let us remember 12 "apostles" of the White Fellowship and personified Bodhisattvas

among the followers of Aum Shinrikyo) so on. In such systems more significant role is played by individual religious myths.

Here we should also mention simplification of the worldview and philosophic compounds that is proper to modern religious systems. In order to make sure that this issue is actual one may simply compare intellectual refinement of Abhidharma-kośa, the key-text in Buddhist philosophy, with the primitivism of the book written by a "neo-Buddhist" Shoko Asahara, the founder of Aum Shinrikyo; or to compare the works of Thomas Aquinas with writings delivered by any neo-Christian organization. Probably such tendencies appear due to the fact that modern religions are not intended for satisfaction of intellectual needs — in the society of today this task is perfectly performed by science.

Mythologems of modern religions have been analyzed by the author in the work "Myths and Mythology of New Religions" [252]. The most widely-spread mythologem is that of the "saviour" that can be performed by either any of classical mythologic creatures or real people that live in our times, them usually being persons in charge of the community. The preference paid to this mythologem is specified by its domination in post-Christian mentality of western culture and by a chance for a common believer to delegate the responsibility for his salvation. In fact, denial of active personal position ("the way of a kitten") is a feature peculiar for many contemporary religious doctrines.

The mythologem of the "*second saviour*" is a modification of the "saviour" mythologem and it makes it possible for new religions to fit harmoniously into the already-set religious realm. For instance the Moonies, the Bessarion followers and some other systems adepts believe that the veracity the previous saviour has brought on to Earth was true yet not complete. The gap is assumed to be filled up by the next "saviour", in the mentioned cases this being the "venerable" Moon or Bessarion.

The majority of neo-pagan, some of satanic and religious-occult systems are based upon the mythologem of "naturalness", "ancestral originals" that implies corresponding religion to be "natural" for the mankind in general or for some certain nation in particular. The external, more aggressive religions are assumed to have forced up their ideas,

but nevertheless the strong "ancestral originals" are coming up and the nation (the mankind) is returning to its authentic beliefs.

Such attitude to Christianity is expressed in the ritual of de-Christianization that is performed by the followers of some RUN-belief branches. "In a hidden place next to water they make a fire. The one who performs the ritual of de-Christianization takes off all clothes (elder women are allowed to stay in linen robes). The chief sorcerer reads a prayer to the earth and coats the person with silt. Then he takes him or her into the river and washes up; following this the adept runs around the fire (a prayer to the wind) and jumps over the fire. When the ritual is over, they all proceed to the feast" [172].

The *national* mythologem is a form of the previous mythologem. For instance, Piotr Sylenko, the founder of the RUN-belief in establishment of his doctrine announced all religions to be national. In this way Christianity is the national religion of the Hebrew; Sabaoth is the Hebrew God while Dazhd'bog is the national god of Ukraine.

There is another interesting phenomenon that is characteristic for our time — the already-mentioned mythologization of technics and scientific advances that is majorly revealed in occult and technocratic systems. In some systems the role of supreme creature is given to the "cosmic computer", UFO, to "non-organic creatures". In one community they consider the source of creation to come from the "creation rays" that originate from the "ray-masters" (Radastea). In this system — like in some others — the true character of the concept is "confirmed" by the notion that "it has been verified by scientists with help of computers and other devices". Of course by this they name neither the object of such verifications nor the "devices" that were checking it; those in charge of the "scientific work" also remain nameless. The emergence of such mythologems is possible since the average man is far from modern scientific knowledge; science for him attains more and more "close" character while its carriers are perceived for carriers of some mysterious knowledge. This phenomenon may be observed on example of a scientist in the image that has been created by modern cinematography.

By analogue, ***economic myths*** are also the products of modern society. The religious prototype of economic reasoning is the ritual of sacrifice which essence lies in refusal from something that belongs to

an individual or a group of persons for the benefit of a supernatural creature in exchange for some material or spiritual welfares. Practically in every known religion a sacrifice is a mostly used means of accumulation of spiritual coupons. Yet in some modern religions economic character of relationships between a personal and a supernatural creature is brought to the foreground. Some systems give open recommendations about bargaining with "egregores" and "numens", other form a specific system of pledges (vows), for instance: after three days of fastening one may turn to God with a request.

Commercial myths that emerge within the scope of so-called *commercial cults* are also interesting; we shall speak about them further on in this work.

The development of society social structure has also facilitated the emergence of interesting mythologems in modern religions. In all religions cosmogony and notions of cosmic hierarchy are linked to social structure of the society. According to Emile Durkheim "religion is society worshipping itself". Cosmogonic systems of traditional religions are reflections of slave-owning and feudal systems (for instance, nine Angelic Orders of Pseudo-Dionysius the Areopagite). Recent emergence of other forms of social organization has resulted in emergence of new religious cosmogonies. Among their main features one may name reduction of significance of supernatural world hierarchy as well as of the notion on its cruel character. The ultramundane realm is referred to as the system of democratic or capitalistic views. This phenomenon has been unexpectedly fixed in visions people have at the moment of their apparent death. According to the data set by R.A. Moody and other researchers who deal with this phenomenon the majority of visions that people see today are of neutral character unlike those that are known from history, for at that time it reflected the popular mythologem of oppressive posthumous requital (for instance the Orthodox *St. Theodora's Aerial Tollhouse* and Tibetan *The Story of Chjoyshid-dakini*).

On the other hand individualization of the person that happens today, in particular in well-developed states, man's distinguishing his interests from the interests of social groups has resulted in revival of the "lone warrior" mythologem(in some modern occult-mystic doctrines this is done in a most expressive manner). As an example we might

recall the teaching of C. Castaneda and A. Averyanov's "astral karate" [133]. This mythologem previously existed in some oriental systems but the culture of post-modern society became a new fertile ground for it.

In terms of world economy and culture globalization different conspiracy mythologemes like the "conspiracy theory" and "world governments" that influence upon the life of a country, an independent person or some religious group are becoming rather popular. A big number of existing religious and mystic groups (starting from Dianetics and up to Osho followers) accuse some structures of interfering with their inner affairs.

Of course the rate of different mythologemes' popularity varies depending upon the country, upon social and age groups, and this would be the object for an interesting quantitative research work. Yet we may speak about the effect of traditionally oriental mythologemes diffusing into the West and vice versa — those typically western ones are penetrating into oriental culture.

Symbols used by major part of neo-religious systems are rather poor especially in comparison with sophisticated systems of symbols that leading world religions boast with. Upon analysis of corresponding symbolic systems one may observe some of them to contain some secular elements: symbols resemble more of logotypes, they use general social (not purely religious) artistic elements and they are more and more subjected to schematization.

In modern religions the structure of **commandments** does not differ much in principle from its traditional analogue. Minor differences are mostly related to some restriction of the right to usecivilization welfares. For instance the Mormons, Krishna worshippers and adepts of some neo-Christian communities are not allowed to drink coffee. Jehovah's Witnesses refuse flatly from blood transfusion. Orthodox Church stands against contraceptives. In further sections of the book we shall discuss a number of other bans which character is obviously manipulative (for instance, restriction of access to external informative sources). Yet in general our observations of prohibiting programs exploited by modern religions justify the conclusion made in the first section of book: **religion cannot exist without bans**. An individual can be made dependent only in case he issubjected to neurotization by additional taboos.

6.3. THE PHENOMENON OF RELIGIOUS MOBILITY

One of the most unusual phenomenathat isnot characteristic of traditional religions is the transfer of parishioners from one religion or confession into another one. Indeed, the majority of conventional religions very much disapprove such ability while some of them, like Islam for instance, provide for rather cruel penalties for renegades. However in modern religious life this phenomenon is rather widespread. By analogy with thenotion of"social mobility" we shall be calling this phenomenon as the one of "religious mobility".

Basing upon analysis of numerous of religious communities the author has singled out several types of religious mobility [225].

1. Re-conversion — a single transfer of an individual from one faith into another one. Re-conversion is a mostly traditional variant of religious mobility.

2. Transition into another community within the scope of the same religious system. In majority of traditional churches and denominations such transition is not significant though even within traditional religions some parishes attain features of charismatic cults, in particular that of self-contraposition against not only other religions but also against other communities in scope of the same religion on the background of personal emotional attachment to the community leader.

The two mentioned variants comply with classical forms of religiositythat is why we shall not come in details into their description.

3. A group of believers' "branching off" into a separate religious community that sometimes differs from religious practice that is adopted in the source community. In this case the new community may either preserve spiritual link with mother-community or break it up. Sometimes in the new community they keep to basic religious doctrine but introduce some modifications into ritual practice. According to calculations performed ca. 10% of Kharkov communities have emerged as a result of such "branching off".

4. Simultaneous visiting of divine services in various religious communities, sometimes of different type. This phenomenon is mostly popular among neo-Christian communities. It is caused by insufficient

establishment of religious doctrine basics of such systems and by absence of theological canon. Rather often a believer simply cannot understand what the difference between the communities is. Observations of Kharkov charismatic communities show that 10-15% of parishioners visit more than two communities in parallel.

5. Regular "travelling" from one community to others. This type of religious mobility resembles a well-known psychological game described by E. Berne: the aim of individual's going from doctor to doctor is not the cure but the desire to prove their inadequacy or to raise one's inner self-esteem: "I've been there, and there, and in that place as well..." [21]. The parishioners who used to visit several religious communities in succession make up ca. 15% in number.

6. The transfer (usually a mild one) of a community that is already established in compliance with charismatic principle into some other religious doctrine. There were also individual cases of a community organized transfer under the aegis of another spiritual leadership, even the one that belongs to another religious system.

7. Individual syncretism, i.e. establishment of personal religious system on the basis of several religious systems visited by an individual. Though not new, this religious form has become rather popular in our days. A "market-type" individual who is used to buy the things he needs from different places involuntarily transfers corresponding type of relationships onto religious life for he is sure that he might find things that are beneficial for him in different communities or systems. Such benefit may be of either intellectual character — like replenishment, completion of his world outlook, or a totally pragmatic one: "I like to visit this community when my head aches for it usually stops aching here". In some systems — for instance, in Buddhism — they indirectly encourage such practice for they acknowledge the concept of "spiritual records' accumulation" and that of "spiritual assignments".

8. One's membership in meta-religious organizations, i.e. systems that notwithstanding their religious character (no matter whether they acknowledge this status or reject it) consider they may normally keep representatives of other religions among them without "official" change of their persuasion. One may refer Dianetics to a good example of a meta-religious organization since though being a religion (a basic lev-

el of Scientology church) it proclaims its holding representatives of other confessions among its members for a norm,and even declares that passing the auditing procedure that is practiced in Dianetics shall help people to better comply with requirements and commandments of their own religions. The discourse of similar kind is advanced by followers of the Transcendental medicine concept.

9. Gradual modification of religious doctrine within the scope of one community. This phenomenon is mostly characteristic of religious systems that are established under the principle of a charismatic cult or a sect (in M. Weber's terminology [2]), i.e. that are formed due to personal attachment of group members to their leader or to each other. As a rule, by the moment of group establishment the leader does not have a completely formulated doctrine and proceeds with its forming within the process of community making-up. Such development originates from topical problems of the community and to a considerable degree it is sourced by the experience of other, more developed religious communities. Religious practice used by neo-religious communities is also subjected to substantial modification. As a rule these modifications are focused on the following aspects:

— makingthese practices more ritual-based, canonization of rituals, emergence and further complication of religious implements like specific garments of the clergy, icons and so on. It is interesting that though the majority of neo-Christian communities of protestant persuasion refute iconography, in course of time they start to introduce wall images and symbols of spiritual character that actually undertake performance of a corresponding function;

— emergence of new ritual forms like church wedding ceremonies, funeral rites etc. that enable to realize the natural need of major people for ritual maintenance of their lives. As observed by C. Jung, a religious entity strives for becoming cluttered with archetypical symbols and ritual practice, otherwise it shall cease touching upon emotional sphere of its followers [367];

— occurrence of additional religious-cultural activity such as religious performances, home discussions of religious literature etc. [249; 248].

On the background of all listed there may appear a tendency to forming religious canon, especially in case the community is based not

only upon traditional texts but upon insights of their leaders as well.

10.   Selling of religious communities is a completely new and exotic phenomenon. A registered community may be passed to another leader by means of constitutors' change, however unlike selling of joint-stock venture or an LTD such transaction requires consent of the community common members that can be received in any manner.

The attitude of official representatives from different confessions to religious mobility is ambiguous, starting from total disapproval that is characteristic of traditional religions, up to complete tolerance that is proper to liberal neo-religions. As a rule, newly-established communities treat religious mobility in a more positive way, they even encourage it for it makes it possible for them to entice believers from other communities. Traditional systems, on the contrary, take measures against transitions of adepts to other systems, though in our times such steps are of merely exhortatory character. Such tendency comes as a good example for the concept of religious community routinization that has been formulated by M. Weber [37]. And it is true that one may control parishioners or at least make record of them only in case the community is of consolidated and well-established character, in case it has basic organization structure, functional distribution etc. On the other hand the need for such account appears only after the community starts to comprehend itself as an integral formation that is interested in self-sustenance and development notwithstanding religious insights that may occur to the community leader. It is interesting that sometimes community organization structure emerges independently from its spiritual leader who preserves his role of the "symbol".

The existence of religious mobility phenomenon comes as logic consequence of cultural values that are proper to the society of today, both the declared ones as well as those that are currently in the process of their formation. For instance, in compliance with effective legislation they declare the liberty of consciousness (worship) yet restrict registration of religious doctrines that run counter to constitution norms. In this way both state and personal values are legally put to the top, above religious ones. On the one hand it results in gradual formation of values and ideals that are proper to the "open society" [194], on the other hand it depreciates religion as a self-sufficient source of such

values, bringing it down to the level of mere "satisfactors" of spiritual needs that exist within the scope of the free market, here –of "spiritual" services.

One may single out a number of auxiliary factors that also facilitate the existence of considered phenomenon of "religious mobility":

— blurred structure of many neo-religious formations;

— the status of belonging to religious community is not clearly expressed. In fact, in some communities major part of parishioners are allowed to only visit mass events without having any additional commitments to the community;

— a number of religious systems do not have any set canon — like the Nicene Creed, for instance — that would enable a believer to position himself in terms of ideology;

— de-sanctified, profane — in terminology advanced by M. Eliade — attitude to religious action that the society and religious systems themselves show. The "market-type" attitude to religion simply does not make it possible to put additional hindrances to the followers of the systems (who essentially bring additional mode of sanctification to religious servicing). Today the main core of religiosity notion has changed, the phenomenon of religiosity has been subjected to significant modifications having turned into just another component of individual's spiritual and mental life, but not the dominating one.

Religious mobility is also facilitated by active proselytism of major modern religions, i.e. by the activity directed at involvement of new believers, including those from other religious communities [157, pg. 37-39]. Indeed, many neo-religious systems consider the activity focused on recruiting of new believers (**proselytism**) to be an independent form of religious servicing. This is characteristic of Jehovah's Witnesses, Krishna worshippers, Church of Christ followers, the Moonies, the White fellowship followers and many others. Some neo-religions treat proselytism for their major activity. For instance, the Church of Christ has the aim of "evangelization of the whole planet within one generation". The same aims are pursued by Jehovah's Witnesses.

Proselytism cannot be considered a perfectly new kind of religious practice — let us remember missionary activity of traditional Christian churches. Yet there are a number of significant differences that are

stipulated by today historic and cultural situation. Proselyte activity of contemporary neo-religious systems is fulfilled within cultural realm that is saturated by different religions in which the liberty of worship has been proclaimed. Due to this proselyte activity sometimes looks more like the competition that various systems hold fordistribution market of religious products.

There exist a number of treaties that are conceptually meant for restricting inter-religious proselytism, for instance the World Church Council declaration that disapproves inter-Christian proselytism; however in major cases these guidelines are ignored.

Yet one should not think that proselyte activity, including the inter-confessional type of it, is proper to neo-religions only. Traditional religions have launched a wide program of bringing the followers of neo-religions and non-traditional cults "back to the fold", and it is accompanied by a large-scale anti-cult propaganda.

In this way religious mobility comes as an integral element of religious and spiritual life of today that displays significant changes happening within the structure of religious life.

6.4. THE ISSUE OF "DESTRUCTIVE" AND "TOTALITARIAN" CULTS

One of the most disputable notions in recent religion-study research works is the notion of a destructive cult (DC) [42–45; 172]. This notion was extremely popular in the middle of the 90-ies as reaction of society on post-perestroyka surge of religiosity, including that in unusual forms. There isn't any conventional definition of "destructive cult". According to the guideline "Russian New Religious Organizations of Destructive and Totalitarian Character" that is distributed by Russian Orthodox Church, a DC is an authoritarian hierarchic organization of any orientation that is destructive for essential spiritual, psychical and physical state of a personality (inner destructiveness) as well as in respect of creative traditions and norms, established social structures, culture, order and society at a whole (external destructiveness) [172]. One may easily notice the biased nature of this definition and its inexactitude that is veiled under the words "essential" and "creative".

Another definition based upon contents of psychological methods applied by DC is given by E. Volkov, a well-known Russian expert in this field: "DCs are groups and organizations that employ extreme and non-ethic manipulation techniques for recruiting and keeping their members, that tend to perform direct or indirect control over ideas, feelings and behaviour of their adherents" [45].

Though these definitions seem to be fairly clear, it is very difficult to tell destructive cults from non-destructive ones. The methods of consciousness control are actually used by almost all existing social institutes. The character of advertisement, including the social one, is very intensive. Both political campaigns and commercial structures exploit practically the whole range of manipulative techniques created by modern psychology. The concepts of information and psychological war assume that the level of consciousness control and control over society information awareness comes close to totalitarian. On the other hand any religious, public or political group follows its interests that are kept against the interests of other social groups.

Such argumentation enabled a number of authors (E. Karagodina [104] and others) to draw a conclusion that the problem of destructive cults is actually another myth of popular mentality that is artificially exaggerated by some political and religious organizations, first of all by Orthodox Churches that are losing their adherents due to their intensified interest in neo-religious systems. That is why we shall be talking not about destructive cults yet about *destructive methods of influence upon individuals' consciousness* that may be used in religious systems. The list of such destructive modifications of personality is rather extensive [45].

Summing up information contained in corresponding investigations together with author's personal observations we shall single out three groups of destructive personal modifications:

1. Personal dissociation disorder, i.e. simplification of motivation system.

2. The drawdown of social adaptability level.

3. Induction of neuroses. Increase of general anxiousness.

To be fare we should notice that such modifications of personality may happen to followers of traditional religions as well. Moreover, the

degree of these problems' manifestation depends rather upon the rate of individual's involvement into religious activity then upon specific character of this activity proper. In fact, the mentioned list of problems is not only of psychological, but of philosophic significance as well since described modifications of personality are considered problems only in terms of social-utilitarian position while within the scope of religious system of values they are not treated as such.

Along with already-discussed notions of "destructive cult" there is another notion one may come across in religious-study literature of today — the "**totalitarian cult**", "**totalitarian sect**", "**totalitarian organization**". A number of authors consider these notions to be equivalents, yet we might disagree here. The most adequate definition of totalitarian cults is given in the already-mentioned "Russian New Religious Organizations of Destructive and Totalitarian Character" guideline [172].

"**Totalitarian cult** is an authoritarian hierarchic organization of any orientation that is destructive in respect of essential spiritual, psychical and physical state of a personality as well as in respect of creative traditions and norms, established social structures, culture, order and society at a whole, which practices deceptive recruiting and concealed psychological violence that is done through establishment of illegal control over consciousness, behaviour and life of other individuals without their voluntary and conscious consent that is purposefully performed by an individual (a leader) or a group of individuals (the administration) for the benefit of their selfish goals for generation and maintenance within them [*the individuals — translator's note*] the state of unnatural and illegal dependence upon and submission to the doctrine and leaders who strive for illegal enrichment and obtaining of illegal power by means of non-informed usage of devoted adepts who are dependent upon them".

In this way the available elements of destructive influence alone are not sufficient for referring the cult to those "totalitarian" ones. There should be a certain type of social-psychological organization that in particular includes the following elements:

— the priority of group values and aims over those common to mankind, over public and social ones;

— there is group hierarchy available;

— there is an established system of control over behaviour of the cult group member, including his private life beyond the organization;

— there is a system of punishments that is applied to the group members;

— the group activity bears some secret or partially secret character.

Every totalitarian organization is obviously destructive since it subjects its members to neurotization. Basic methods of neurotization applied by totalitarian structures are: forming of pangs of guilt for incompliance with hypothetic ideal image, fear of punishment and frustration of basic needs.

SUMMARY

1. Unlike it used to be in the past, today the role of religious activity in life of an individual is no longer that much significant, it has rather become a kind of add-up to major aspects of public life, and this fact forces religious systems to apply more flexible forms of their activity organization.

2. In the world of today the role of religion — especially of its traditional forms — as a mechanism of structuring individual's unconscious sphere has diminished to a considerable degree. Due to this there comes a need for new institutions that appear in order to perform such structuring, in particular, the new forms of religiosity and religious organizations.

3. The evolvement of social psychology facilitated the emergence of "religious marketing" phenomenon, i.e. usage of manipulative techniques aimed at increase of religious communities' proselyte activity effectiveness.

4. There are new forms of religiosity that are proper to the culture of today; they are characterized by fusion of the categories "the sacred" and "the profane", by "market-like" attitude to religion and by religious mobility, and it is specified by domination of economic values in social life and by legal and veiled ideological regulation of religious communities' activity performed by the state.

RELIGIOUS PSYCHOPRACTICES AND PSYCHOLOGICAL METHODS IN THE CULTURES OF TODAY

7.1. SOCIOCULTURAL IDENTIFICATION IN THE WORLD OF CULTURAL DIVERSITY

In major part of anthropologic works that are based upon examples of traditional societies, culture is treated as an integral unified formation that requires a single appropriate type of personality. The said concept is totally different from the situation that is proper to the society of today since it proceeds with its intensive transformation into society of cultural diversity and pluralism [194; 157, pg. 37-39]. The diversity and multi-fragmentariness of the world of today couldn't but have resulted in formation of corresponding psychological culture that enables individual to be adequate in terms of society. However the tendencies of personal development in our days are dissonant. On the one hand man tries to escape from "manifold of realities" into one sole reality by means of fencing himselfwith protecting wall that is built of identification rituals. This tendency comes as a source for forming even bigger number of formations of neo- or quasi-religious, public and political character. On the other hand (and this way is chosen by fewer ones) it is possible to acknowledge this diversity of realities and prepare one's psyche for one's living in a multiple-option society. However this way has the perils of its own, for without self-identification with any ideology or group, being ironic about somebody's concepts, an individual shall finally remain face to face with the world that is alien to him, just the way it was shown in many works of post-modernistic epoch. Corresponding development options are reflected in psychopractices —

including those of spontaneous character — that today emerge in their abundance.

When speaking about sociocultural self-identification in the world of today we should consider in details the problem of sociotype. It is true that every traditional culture has been known for its stability that in particular resulted in relative constancy of itssociotype that is re-transmitted in generations. Moreover, stability of culture enabled progressive formation of sociotype yet in childhood without any misgiving that it may change in few next years. Modern culture is conceptually non-traditional and in this way it is ultimately inconstant in its requirements. One's speaking about stable sociotype that is proper to modern culture is really absurd: even within one generation requirements of society to an individual changed more than once. Today individual's psyche should be able to adapt promptly to current cultural requirements.

Besides, the very form of individual's participation in public processes has changed. Unlike traditional cultures where individual's role in the society corresponded to his functions, the market-type character of today labor has resulted in estrangement of an individual from his labor and thus in diminishing his identification with performed activity. Self-determination of individual of the time is much more influenced by his membership in some cultural and spiritual community than by the type of his working activity which is in any way depersonalized. This is the way subcultures emerge. They come as stable formations that require forming of specific sociotype for the purpose of their sustentation and ensure its reproduction. Thus today there exist a number of sociotypes that come and go as quickly as kaleidoscope turns.

Still there is a problem related to sociotype formation in modern subcultures. In traditional cultures it took the whole childhood to form personality, yet today this time-period is to be shortened in times. There is a need for new "speedy" methods of psyche influence.

Let us make analysis of some corresponding methods. In this context it is particularly interesting to study psychological practices that exist within the scope of neo-religions.

7.2. AN INDIVIDUAL WITHIN A RELIGIOUS SYSTEM: ANTHROPOLOGICAL ANALYSIS

7.2.1. Artificial Involvement of an Individual into Religious Organization

As it has been said earlier, proselytism comes as an important element in the body of modern religions, and many of them use specific manipulative methods applied by recruiters who took special training courses. As an example we shall draw fragments taken from the leaflet "How One May Start and Proceed with Talk about Bible" (in-house literature of Jehovah's Witnesses, cited as per the edition: Watchtower Bible and Tract Society of New York, Inc. International Bible Association, Brooklyn, New York, USA. Printed in Germany).

"When people answer "I am busy":

"Good afternoon. My name is... I have come to tell you about benedictions of the Kingdom of Heaven and about the way one may achieve them. But I see that you are busy (or "you are going to leave"). That is why let me share just one single idea with you..."

In often-visited district:

"I am very glad I've found you at home again. This week, as usual, we visit the dwellers of the district to tell about another amazing benediction that the Kingdom of Heaven shall bring to people".

"Good afternoon. I am glad to see you again... How are you, how is your family doing? [...] I would love to share with you the idea about..."

"Good morning. Glad to find you home again... I would like to talk to you about... (name the topic you would like to discuss)".

Current events:

"Good evening. My name is... I live here next to you at .../name the street or the district/. Have you by chance watched the news yesterday evening? [...]. Do you remember the comment about ... (speak about some current problem) — what do you think about it? [...] No wonder many people ask: whither this world goes? Yet we, Jehovah's Witnesses, understand that we live in the "last days" — this is how this time is called in the Bible. See how this is described in details in section 2 of Timothy,

3:1-5".

"Have you looked through the papers this week? (Show a suitable press cutting). What do you think about...?"

"I would like to ask you one question. Let us imagine that you have been authorized to choose amongnumerous vital problems the one that is the most burning, that needs to be solved immediately, what would you choose as the first?" (You should keep further talk basing upon the problem that the dweller is most anxious about).

The way you should react upon retorts, attempts to cease the talk.

"It is not interesting to me":

"I understand you. There was a time when I also used to think this way. But I saw it all in different light after I read this in the Bible" (Show the dweller this passage in the Writing).

"Aren't you interested in learning from your own Bible the way you may once again see your deceased relatives (or "... what is the real meaning of life", or "...how it may help to keep your family united" etc.)?"

"Do you always reply in this way to Jehovah's Witnesses? [...] Have you ever wondered why we come to you again and again, what is that we want to tell you? [...] To put in briefly: I am here because I know something that you should know as well. Please listen to me just once!"

"I am not interested in Jehovah's Witnesses":

"Not long ago this happened to be my answer to one Witness who came to my house. But before he left I asked him a question that I was sure he would be unable to answer. You know what the question was? [...] (For instance "Where did Cain get his wife from?" It should be used only by those who havereally experienced the situation).

"Oh yes, I understand you. However we have come to you because our family wishes piece to everyone. We are terribly tired of news that every evening tell about fights and different kinds of accidents. I believe you are of the same opinion. [...] What is that you think may change such situation? [...] As for us, thanks to Bible words, we do have hope".

One may easily observe that mostly in every phrase they use the principle of "tuning onto" interlocutor's opinion that is referred to manipulative methods [75 — 77]. However the "tuning" principle itself is not explained to recruiters of the basic level; they are simply given the ready-made clichés to operate with.

Another in-house book of this organization — "A Guideline for Theocratic Servicing School" — comes as a guideline for higher-ranked preachers and it draws a set of techniques and manipulation methods of higher level, including explanations of its psychologicalnature. For example, the following issues are discussed:

1) drawing the speech plan;

2) voice intensity and pauses;

3) contact with the audience;

4) inspiring and open-heart character of the speech;

5) semantic accentuation and intonation change;

6) one's self-control and appearance.

In this way we are free to say that in existence of many modern religious communities a significant role is played by psychological factor; we also cannot deny the fact of deliberate exploitation of manipulative techniques done by religious communities. Let us tell in brief about such techniques.

7.2.2. Psychological Manipulation
in Religious Systems

The questionabout the role that psychological factors play in religious life may be subdivided in two aspects: the role of natural factors and the role of manipulation over one's consciousness, i.e. artificial engagement of methods used in modern psychology. The answer to the first question has been given in sections II and III, that is why we shall speak about the role of manipulation. This topic has been studied by many researchers including psychology classics. Among those who were the first to pay attention to the role of these factors were W. Reich and E. Fromm. Further on due to the boom of religious activity that happened in 60-70-ies even more researchers were turning to this topic. Among western experts in this issue we shall mark out R. J. Lifton [390] and D. Hassan. Those from Russian-speaking world know the works of E. Volkov [42 — 45].

One of specific features that are peculiar to major part of modern investigations that refer to the problem of psychological manipulations in religious systems is the attempt to single out some specific discourse

of "neo-religions" that unlike traditional religions use the "methods of consciousness controlling" for "recruiting the adherents". However even a sketchy knowledge of major part of "traditional" religions enables one to see that for centuries they have been applying the same methods of psychological manipulation, including the cases of their deliberate usage with one's understanding the manipulative essence of the procedure. For instance they know the following methods used in Sufism: "The Naqshbandi researchers emphasize that for the purpose of new members attraction the sheiks of this fellowship used to apply the so-called method of "mystic devotion" ('tasarruf') which meant establishing relations of spiritual kind with an adept and gaining control over him ('nisbat')" [376, pg.23].

Basing upon detailed analysis and comparison of descriptions of manipulative methods used by religious organizations that have been made by afore-named authors, as well as uponobservations of his own,the author has drawn up the following classification of such methods:

1) methods based upon group pressure;

2) methods of infusion and suggestion;

3) methods based upon one's manipulating with information;

4) methods based upon individual psychopractice of the cult member.

Let us consider every group in more detailed way.

Methods based upon group pressure

Group approval of required forms of behaviour — newly recruited members of the community speak about their religious experiences in front of the audience beneath approving gazes of the community members.

Bombarding with love — those newly arrived to the meeting are subjected to intensive attention from the part of community members that is accompanied by obtrusive warmth of feelings, demonstrative participation within the life of a newcomer. The purpose of such communication is to create kind of specific micro-climate saturated with emphasized heartiness. In some groups such kind of relationships that contain elements of ostentation are cultivated further. Of course an individual who leaves such meeting to enter the cruel

and cold-hearted world feels a need for returning to the community. Corresponding communication stereotype is formed partially in an unconscious way due to emulation of other community members' behaviour, while in other part it is done by means of specific psychopractices. It is interesting that sometimes the stereotype formed within the community leads to certain side effects since it is not accepted in other (non-religious) spheres of individual's communication.

Formation of new role relationships — within the community, like in every developed social-psychological group, they may adopt a certain role model (for instance the model of "fellow-friends", or the model "the teacher — the disciple" used in the Church of Crist) that is progressively induced to new members at the level of mere emulation (imitation). The available ready-made role stereotypes help to sufficiently accelerate the process of personal adaptation for they save the time required for unassisted reach for an appropriate role. Profound self-identification with one'staken role results in "circuiting" of adepts' emotional contacts inside the community.

Group pressure on community members who want to leave is characteristicfor Mormons who practice monthly "visiting", "aiding to" and "persuading" of a person who decided to leave the community and thus ceased coming to meetings; of the Scientology Church adherents and many others. Such pressure may bear both repressive character — like breaking up emotional contacts between active community members and the person who has left, a kind of emotional silent treatment, and the non-repressive one that is expressed in sincere sympathy shown by community members to the slide, the provisionally lost brother who at the course of time shall come back anyway.

Methods of infusion and suggestion

The effectiveness of hypnotic infusion is known to be in proportion to two factors: the frequency of mind-setting phrase repeated delivery and the rate of its emotional saturation. Both factors are widely used by mostly all religious systems for induction of required system of beliefs. Among the hypnosis and self-hypnosis methods we may single out the following ones:

— *choral praying or singing of a song that contains mind-setting phrases*. The songs performed in course of a meeting are numerous repetitions of suggestion formulas that obviously induce corresponding religious mindsets into one's unconscious mind. It is also facilitated by rhythmic movements that accompany the singing, modification of melody rhythm and character, polyphonic singing;

— *the "three "yes" technique.* During the homily the audience is suggested it should express its consent by means of different exclamations, for instance, 'amen', that due to mutual emotional contamination of the meeting participants become more and more frequent. The preacher shall then progressively pass from obvious statements to those of mind-setting purpose.

Methods based upon one's manipulations with information

Usage of the language that is loaded with cult meaning, i.e. development of specific inner slang of the group, a kind of "neo-language" that is usually based upon different interpretation of common-used words, that thus eliminates intellectual grounds of independent and critical reasoning.

Filtering of information sources comes as screening of the cult adepts from external sources of information that may come in form of a ban on using Internet, watching television programs, and reading literature that goes beyond the cult topics.

Informational overload: a newly-arrived cult member is subjected to intensive informational bombarding with new ideas and concepts that leave his with no time for his own reflections and information checkup, for its correlation with real situation.

Reframing of generally-adopted religious positions — interpretation of canonic text from the position of the cult doctrine.

Mystic manipulations, i.e. usage of a planned or a staged "spontaneous" situation that the manipulator can assign with "proper" meaning. For instance the newcomer's success and troubles are explained by interference of certain forces.

One's involvement into mythological reality — progressive interpretation of all life occurrences as elements of some charismatic myth.

Methods based upon individual psychopractice of the cult member

As we have already said in previous sections, psychopractices are available in all known religious systems. Neo-religions are no exception. Psychopractices used in neo-religious systems have a specific feature: they are focused on one's psyche compliance with inner norms that are approved within the scope of this religion, and in some way it makes them kin to marginal psychopractices that we shall discuss further on. In addition to abundant store of psychopractices of traditional religions, neo-religious systems are also guided by achievements of psychology of today. Among traditional psychopractices we shall draw:

Self-analysis focused on one's revealing the rate of one's incompliance with the cult norms and commandments. Such kind of practices is proper to almost every traditional religion, let us remember, for instance, the Christian confession. This technique is also used in cults of the day. It is understood that the specific set of norms is determined by corresponding cult and it may differ substantially in various systems.

Numerous re-reading, learning, making notes and interpretation of basic cult texts. This technique that is also well-known in traditional religions is based upon individual's conscious entrance into the field of the text so that for every individual's life occurrence a corresponding quotation shall be found. As an example of this specific psychopractice that also contains some elements of mantic system we can bring the practice seen at one of Christian charismatic churches. Should any troubling situation occur, a believer shall open the Bible at random and read the first line that catches his eye; he then shall interpret this line as God's answer to his question.

The practice of vows has been already described earlier.

Among modern psychopractices we should also speak about the *practice of immersing somebody into specific state of trance* by means of using special technical equipment, for instance with help of radiation. Literature says such practices have been applied by Aum Shinrikyo.

Summing up all above-said, we can make a conclusion that described religious practices are really meant for making active influence upon community members' psyche. Some of the described methods are far from being characterized as "clear by intuition". Some of them are

introduced due to the cult founders' knowledge of modern psychology methods and basics. However the issue of experimental research studies of the way religion influences upon individual's psyche within the scope of pshychological science is complicated for it raises a number of philosophic, legal and theological questions.

7.2.3. Models of Personal Transformations in Religious Groups

Upon analysis of cultural and anthropological value of religious systems it is very important to understand the character of intrapsychical modifications that they bring.

Today experts conventionally distinguish between the following models of intrapsychical modifications resulted from manipulations.

1. The model of "personal doubling" was offered by R.J. Lifton in his work "Thought Reform and the Psychology of Totalism" [390]. Its core essence is the following: when a newly-recruited person is subjected to manipulative techniques his "self" splits up and in his psyche there forms another meaningful part of his personality that complies with new requirements of the group. The new "self" acts like an independent "self" eliminating eventual intrapersonal conflicts that are caused by incompliance of accepted requirements with former mode of individual's life. It is interesting that the authors of this concept consider this state to be conceptually different from the split of consciousness that is characteristic of schizophrenia and some other disturbances of mind. In particular, in case of "self" doubling" both personalities know about each other.

Elaboration ofthe model makes one able to explain the phenomenon of religiosity mobility. Having once emerged, the "religious" sub-personality may proceed with growing due to its needs that are proper to "common" personality, in particular those of cognition, and it shall result in believers' "jumping" from one religious community to another one that is characteristic of the religious world of today.

However we should emphasize here that the theory of personal doubling was developed for describing processes that happen to an individual when he appears in a "totalitarian" sect, and thus the offered

model is over-dramatic. Moreover, in the world of today manipulative methods are applied by practically all religious systems, that is why the verge between "destructive" and "non-destructive" cults is very conventional. Besides, in scope of this model it is difficult to explain a number of religious phenomena like:

— quick "initiation" — there are many cases known when individual turned into adherent of this or that religious system within rather short period of time under conditions of restricted communication with system representatives; in this case there is neither time nor chance for generating the "second" personality;

— it is very difficult to "de-program" the victims of some religious cults. It is known that they did not manage to eliminate personality disturbances by followers of the White Fellowship, while Lifton's model assumes that the "main" personality remains unaffected by religious cults;

— in scope of this model it is difficult to explain "superficial" religiosity though it is this very type of religiosity that prevails among common people.

2. The regressive model. Some authors have observed that many initial relationships inside the cult are directed at individual's returning to states that are close to childish ones [298]. This is achieved by means of either creating for an individual the atmosphere of unconditional appreciation, for instance bombarding with love, or through performance of paternal functions by a leader of cult organization, his undertaking — at least nominally — of responsibility for lives of the cult followers. One may easily notice that such techniques are close to the method of "therapeutic regression" that is used in psychotherapy and takes individual's psyche back to the level of development that is characteristic for childhood years. Due to applied methods of dynamic therapy this is followed by rearrangement of individual's personality within the process of his communication and progressive relations with the therapist, for the individual transfers onto him the image of a father. Here the final stage of the therapy — the separation phase — plays a major role since it is to result in patient's getting used to live without emotional dependence upon father-therapist and thus in his getting prepared to enter his "adult" life.

Many totalitarian cults use methods of similar kind; however they deliberately omit the final stage of the operation thus making the adept dependent from the leader.

The regressive model explains the first and second phenomena among those that Lifton model was not able to explain. However, since it brings all cases to interpersonal relationships, this model cannot interpret the nature of religious experiences; moreover, this model indirectly implies impossibility of inner development for an individual within religious system, and this assumption is rather difficult to agree with.

3. The frustration model was formulated by W. Reich [202] for the purpose of explaining any kind of religious phenomena as well as the effects of obedience in totalitarian societies and systems. The core of this model is the following: the form of behaviour required by the system is generated by means of additional neurotization of the individual due to restricting some basic needs (usually sexual ones) and providing the individual with approved form of relieving accumulated stresses. The following cycle comes as a typical example of such form of impact: a ban — pangs of consciousness (due to actual or supposed breach of the ban) –a confession that in symbolic form relieves one from pangs of guilt.

4. The charismatic model was advanced by the author [254] and is based upon the idea that religious emotions originate from mystic experience and the state of confidence (W. James' terminology). Moreover, mystic experience and experience of altered states of consciousness comes as a source of religious emotions not only for the individual who has experienced them but also for his followers and people around him, thus creating the charisma required. It is true that mostly all known religions were founded or subjected to major reformations by people who used to enter religious trance and had wide mystic experience. Moreover, the state of confidence, like all other elements of charisma, possesses some kind of substantiality (similar phenomenon of "substantiality" of ruling authorities was studied by M. Weber [37]). The substantiality of the state of confidence is expressed in its ability to pass from some people to other people due to phenomenon of "contagion". This is the way the "apostolic effect" is explained: people

in surrounding of religious community leader — the one who has his personal religious experience — usually have extra charisma and "the state of confidence" even in case they do not have such experience of their own and did not possess any personal charisma prior to their coming into the community (sometimes they lose it after leaving). This also gives explanation to the "spiritual inanition" that many preachers who have experienced few states of trance and had restricted mystic occurrences have by the end of their lives.

This theory is well proved by the following observations. **The number of people in charismatic community depends only upon the leader and does not depend upon the core of his doctrinal statement.** There are cases known when leader was dismissing his old community, was establishing the new one and was even changing his dogma, yet the total size of his community remained approximately the same. Substantiality of religious feeling also brings us to the following conclusion that is confirmed in practice**: the more numerous and organized the community is, the more mediators there are between its founder and common parishioners, the less intensive are religious occurrences that are experienced by the community members, and vice versa**. Hence comes the answer to the second question from the chapter initial lines: about correlation between manipulative and natural factors within the process of community formation. Personal factors, first of all the rate of leader's charisma that comes as an essential provision, are more important at early formation stage. Manipulative techniques become necessary for "basic" levels of religious succession when natural apostolic effect slackens.

In this way charismatic model gives a good description of religious emotions' source and foreshows a number of religious life group phenomena, yet it pays little attention to the mechanisms of intrapersonal modifications. In addition to this, none of the models drawn enables to describe phases of individual's engaging into the cult group activity while this issue comes as a mostly important one for choosing the strategy of exit-consulting (the system of psycho-therapeutic means directed onto helping an individual out of psychological dependence upon religious community). This problem is successfully solved by the **model of personal rearrangement** that the author has advanced in his work [225].

5. The model of personal rearrangement. Many authors think that in totalitarian cults the process of neophyte socialization differs from traditional modes of socialization. Nevertheless there are some socially accepted analogues that simulate neophyte's being in a totalitarian system: recruits' training in army, one's being in the war, prisons, concentration camps etc.

Basing upon results of investigations performed in such systems we may create a reference model of individual's socio-psychological adaptation to such conditions. In this way, in the works [225; 233] we show that the process of involvement into a new cultural environment and one's social and psychological adaptation within it are linked to rearrangement of a personality. It is aimed at minimization of intrapsychical tension caused by a conflict between the man and the new environment, for instance, frustration of some individual's basic need, incompliance of real situation with the one expected, by resistance to requirements of the environment and by other factors.

The following processes may be referred to basic intrapersonal modifications:

1) modification of hierarchy of the main and secondary motives;

2) modification of mindsets and dynamic stereotypes;

3) emergence of defense mechanisms;

4) generation of transfers;

5) modification of individual world picture.

Upon analysis of performed trials' results it was shown that this type of psychological adaptation is a process that consists of many stages. Each stage is mainly related to adaptation to one of stress-producing factors and is characterized by usage of specific mechanism of psychological adaptation. The following factors were progressively emerging as the stress-producing ones: bans and restrictions; non-realized need for free communication; instability in carrying one's point for the fear of hardships that may appear on one's way to achieving the goal; inability to overcome restrictions on the way to one's self-actualization; unsatisfied aspiration for setting emotional bonds; the need for overcoming the distance that separates one from people around him.

Each corresponding stage is characterized by certain mechanisms of adaptation: defensive aggression, regression and childish desire to please, hyper-active identification with new social role, search for emotional contact with people around and for a suitable social role within a micro-social group, "leaving the big world" into the realm of intragroup and friendly relationships.

In their essence the mentioned mechanisms of adaptation are kin to corresponding defense mechanisms yet there are considerable differences between them. The function of adaptation mechanisms is not only to bring intrapsychical tension to minimal rate, but also to open up possibilities for further modifications of personality. If selected adaptive form of behaviour results in stress relieve, it shall be fixed in permanent form. Otherwise one shall start looking for another form of adaptation.

The drawn stages may certainly vary due to the fact that different cult systems use different sets of stress-producing factors and manipulative techniques; however the basic conclusion of stage-by-stage rearrangement of personality seems to be reasonable.

In this way, despite differences between the models, each of them makes it possible to consider its own range of issues of religious life and has its certain affirmations.

When using the model of personal rearrangement one may make another important conclusion that at first thought seems to be a paradox. **In their application of methods meant for manipulation over one's consciousness religious cults of the day achieve goals that absolutely every religion is striving for — rearrangement of individual's personality**, bringing it to some certain sociotype. Specific character of modern religious systems is explained by psychological peculiarities of modern culture, first of all prompt change of sociotypes, cultural diversity and parallel existence of many adaptive sociotypes. All listed peculiarities result in situation when "religious personality" is formed not within the childhood and for the rest of one's life — as it happens in traditional societies — but in one's mature years, beingavailable for its further modifications in this way coming in compliance with requirements of modern culture.

7.3. PSEUDO-RELIGIOUS PSYCHOPRACTICES IN MARGINAL SUB-CULTURES

There is a class of psychopractices that accomplish the tasks that are proper to modern society and are interesting from theaspect of culturology. These are psychopractices that exist within the scope of various subcultures, including those marginal ones. In fact usage of the word "marginal" needs to be explained. The definition was formulated at the period of "cultural monotony" when one could easily tell between "right", "traditional" sub-cultures and some other ones that were situated at the periphery of corresponding society. The state-of-the-art society has made the dichotomy "traditional" — "marginal" a rather conventional one, that is why we shall relate the term "marginal sub-culture" to a subculture that is referred to a small group of people. Psychopractices used within such kind of subcultures shall be referred to as "marginal psychopractices".

The main feature of marginal subcultures is that they help to form a specific sociotype that is suitable for individual's comfortable existence within this very subculture.

The issue of marginal psychopractices has been mostly untouched in modern scientific literature due to restricted character of the subject, but it is worth a profound investigation. Among subcultures of the day that contain the tradition of psycho-practicing there are: the psychedelic subculture, the subculture of hippie and punks, criminal subculture of cannabis-takers (the Rasta movement), the majority of neo-religious communities and political groups of neo-radical creed (for instance, the Skinheads) and some others. We should say that the nature and function of psychopractices in such subcultures is the same as those within macro-culture: their existence is necessary for self-reproduction of corresponding cultures.

Psychological experience received in scope of marginal psychopractices is conventionally considered to be chaotic and without any system set. However this is not true. Let us for instance take a look at the subculture of cannabis-takes (or Rasta as they call themselves). The integrity of this subculture is revealed not only in existence of ideology, but also in religious system of beliefs, for instance: cult worshipping of the god Jah, emergence of specific mythology linked to cannabis, ritual

clothing like Rasta four-colored berets and rastas (hair-entwined colored threads), cult music and even specific system of commandments. This subculture is characterized by instilling a specific range of psychological features, the main of them being the "relaxed state" — the ability to live for the moment and to rejoice the things that you have. "Jah protects those relaxed" — this is how aRasta saying goes.

On the basis of actual material set by T.B. Shchepanskaya [352] and author's own observations we may single out several types of marginal psychopractices that are ritualized in corresponding subcultures.

Psychopractices of "initiation". Practically all marginal subcultures subject to ritualization the process of attaching new members. We know well about corresponding rituals in subcultures of prison or army, about initiations in youngsters' gangs, let alone corresponding religious rituals. Yet even in Rastafari movement there exist specific rituals of first initiation, and though they are not fixed they are reproduced in a mostly accurate way. One starts to understand the meaning of these rituals if one remembers that according to modern research results the very fact of getting into altered states of consciousness during one's first take of "light" drugs like cannabis, as well as the directivity of these states, completely depends upon pre-sets received by an individual and upon general emotional background that accompanies the act of taking. That is why in corresponding subculture these procedures are highly ritualized.

In this way psychological essence of initiating psychopractices lies in attributing additional emotional value to the fact of being within corresponding subculture and in generation of emotional preset, basic emotional background that the new sociotype shall be formed upon.

Sometimes the procedure of initiation comes as a bonus since it additionally enables one to comprehend the principles of corresponding culture in a more profound way by means of forcing the neophyte to concentrate upon them. For example the one who wants to become a Wicca adherent (one of schools in the witchcraft of today) should spend 81 days copying by hand the ritual book of his teacher. Similar techniques are also used by some political systems.

The effect of initiating procedure is secured by psychopractices of self-identification.

Psychopractices of self-identification. As it is seen from their title, these psychopractices are meant for one's identification with some certain subculture and separation from features that are proper to other subcultures. Here we should note that self-identification does not come as a one-time act but as a permanent process of developing significant features that continues within the whole period of individual's staying within the subculture. One's wearing different symbols, specific clothes or speaking some slang are examples of superficial self-identification. A more profound identification implies modification of one's physical body — making tattoos, piercing (a practice of puncturing parts of body), scarification (putting scares by means of a knife or a red-hot tool; the cuts (burns) are put according to a definite pattern). By the way the act of "drawing" corresponding distinctive signsmay bear the character of initiation. T.B. Shchepanskaya [352] writes that in a number of subcultures they consider bruises, scratches and other traumas caused during fights to be indications of compliance. In general one's affiliation with some community, especially the youth one, is usually experienced by their members in form of changing corporeal form, modification of one's own body in compliance with norms of the society chosen by them.

One's participation in group events that require some specific psychological acquired habits that a person who is not a group member finds difficult to achieve — like, for instance,participation in some specific drinking bouts, orgies, nudist parties, scuffles etc. — may be also referred to **self-identification psychopractices** [352].

There is another important element of self-identification — regular **separation** from features that are proper to other subcultures (usually those opposite). Cultivation of aggressive attitude to strangers (either all of them or to some particular type only) that is characteristic of many subcultures is a means of psychological separation. This aggression may be of either symbolic — or verbal — character, or may be expressed in form of regular acts of assault in relation to "strangers". Symbolic aggression is manifested through active disdain of symbols proper to other subculture, like purposeful wearing of provocative and defiant clothes in places where such clothes produce the most shocking effect, usage of aggressive attributes in organization symbols, aggressive graffiti, abusive slang labeling of other subcultures representatives etc.

The practice of identification with archetypes that are subculture's basics. Any subculture may be long-living and may be effective from the point of public activity in case one's membership in it is associated with some archetypical image. This image comes as a source of psychological energy for the community members and it enables them to resist against emotional pressure from the part of cultural environment. However individual's identification with an archetype requires his additional psychologic efforts for in fact it is a kind of psychopractice. The most popular archetypes used by marginal subcultures are the Wanderer, the Warrior, the Outcast, the Lunatic, the Individualist and some others. For self-identification with these archetypes one may use the method of "seemingly similar activity". For example the hippies who want to feel like the Warrior practice hitch-hiking not only when they really need to get somewhere but also when they do not have any particular goal at all. Representatives of some occult schools use (sometimes deliberately) the practice of outward insanity when they act contrary to expectations of people around them, and so on.

Practices of getting into altered states of consciousness. In previous sections we have shown that one's having the experience of altered states of consciousness (ASC) comes as a source of religious feeling not only for the person who actually had this experience, but also for his followers and people around him, thus creating the required charisma. In religious systems — both traditional and modern ones — such experience exists in form of mystic experience but this is not the only variant possible. It is known that one may enter into ASC by means of taking some psycho-active agents or visiting public events like concerts or dancing. It may be this very culturological need for forming required states that makes the majority of modern subcultures use different psychoactive agents; moreover, the practice of their usage is being institutionalized. This position may be verified by the fact that in taking some agent representatives of many subcultures are active in denying all other. For instance the already-mentioned Rastas condemn hard drinking, while the followers of national-Bolshevism prefer to take chip (fake) vodka for they consider more expensive drinks to come from the world of "bourgeoisie" [352].

We should note here that in all above-listed cases psychopractices serve as culture elements that are essential for its self-sustentation, and

they are not always referred to psychopractices by people who practice them. However today there are some subcultures that establish their worldview and traditions directly in reference to some certain psychopractice. Those are specific cults like Dianetics or Lifespring, major part of new-age organizations, as well as bigger part of psychotherapeutic schools, both acknowledged ones and those purely marginal.

SUMMARY

1. Due to cultural diversity in the world of today there has emerged a need for simultaneous existence of a wide range of psychological practices with completely different focus.

2. The need for using manipulative techniques has been caused by poly-fragmentariness and prompt changing of modern culture, by need of forming sociotypes that comply with requirements of different subcultures that traditional methods are not able to ensure; by speedy changing in requirements to sociotype that prevents it from generation in natural course of events.

3. The ability to use methods of manipulative psychology plays an important role in functioning of religious communities of today, but it does not come as a sufficient provision of their existence.

4. At early formation period the major role is played by personal factors: first of all the charisma rate of the leader, for it comes as an essential provision. Manipulative techniques become necessary for "basic" levels of religious succession when natural apostolic effect slackens.

5. A big number of subcultures of the day contain pseudo-religious psychopractices that are designated for generation of specific sociotype that is appropriate for individual's comfortable existence within the scope of this very subculture.

PSYCHOPRACTICES IN OCCULT SYSTEMS OF TODAY

8.1. XXTH CENTURY OCCULT DOCTRINES AS SPECIFIC CULTURAL AND HISTORIC PHENOMENON

Among most significant phenomena in the realm of the 20-th century religious life one may count the so-called occult doctrines. Occultism does not have any universally recognized definition; moreover, they have not come to any common agreement in the question of whether occultism is a form of religious knowledge or not. The available answers to the question are totally opposite: from total referring of occultism to religious or neo-religious forms up to its attributing with anti-religious features [109, pg.48]. Nevertheless one cannot but agree that occultism comes as an important phenomenon within the history of the 20-th century as well asof today. Being formally a marginal form of knowledge, occultism is actually present in all aspects of modern culture. It is difficult to find a mass media that does provide its audience or readers with astrologic foretelling. Even the most reputable and "academic" publishing houses do not shrink from publishing occult literature, like every book-store shall have a shelf for it. The list of samples of the kind may have no end. A major function played by occult ideas in the history of the XX-th century is equally obvious. The role of occult concepts in establishment of German national-socialism is well known and has been rather thoroughly studied [65; 130]. The influence of Krishnamurti ideology and the New-Age movement onto occurrence of "riot of the sixties" in the USA and Western Europe and occultorigin of Bolshevism ideology is less investigated yet also undisputable.

So, what is the core of this phenomenon under consideration? In terms of history European occultism originates from religious type of

reasoning that goes back to the times antique and that is usually referred to as western esoteric tradition. It takes its sources from Gnosticism, Hermetic treatises on alchemy and magic, Neo-Platonism and Cabbala [200]. Though modern occultism has been represented in very different forms, they all had one and the same task. Behind diverse systems like astrology and chiromancy, in the same way like behind descriptive doctrines of theosophy, anthroposophy and even earlier concepts of Rosicrucianists, Cabbalists and alchemists there was a distinct desire to reconcile the results of natural sciences that were contemporary to authors of corresponding doctrines with religious perception of the world. This task was in explicit form set by a well-known medieval mystic and magus Agrippa the Great in a foreword to his fundamental work "Philosophy of Natural Magic" in which he combined popular magic beliefs of his time with Aristotle's concept of classical elements that made up grounds of that time medicine. Agrippa von Nettesheim writes about "magic science" that is opposed to the "sorcery" [pg. 79-88]. The same very task is accomplished by fluid theories of Enlightenment mystics, by concepts of magnetic waves and forth dimension of the early 20-th century and by parapsychology of 1960-ies and 70-ies.

In his analysis of occultism popularity in 1960-ies on example of "The Planet" journal M. Eliade has also noted its relation to science [357, pg. 25]: "It was not scientific approach as such that arouse this mass-like enthusiasm, but the winning-over influence of "recent advances in science" and prognostication of their upcoming triumph. Of course, as I have already mentioned earlier, here science was accompanied by Hermeticism and science fiction together with political and cultural news. But what was new and was enlivening the French reader was that optimistic and integral view, a union between science and esotericism that gave life to fascinating and mysterious space where human life once again attained its sense and promised unrestricted abilities of enhancement. A man was no longer doomed to his rather dreary existence; he was instead called upon to conquer his material world and to cognize the mysteries of other enigmatic universes that had been discovered by occultists and gnostics. But unlike all previous gnostic and esoteric schools and movements, "The Planet" also paid attention to social and political problems of the day. In general it was popularizing the science in rescue: the scientific information that at

the same time was of soteriologic character. A man was no longer an estranged and useless creature in the world of absurdity where he had come occasionally and with no aim at all".

There is a popular theory that says that unlike scientific and philosophic concepts, occult ideas neither change nor proceed with their development. This is verified by numerous references to ancient sources made by representatives of occult systems and by their pointing out traditional succession of their schools. But the idea about constancy of occult ideas is actually erroneous. Just like all other elements of human culture, occultism is developing and in this process it rejects and forgets some ideas while putting forward other ones.

For instance, occult ideas of the XX-th century have been enriched by numerous fresh concepts and methods. The very goals of occultism have been subjected to major modifications. Along with its traditional goal — one's attaining deliverance, or enlightenment, — there are newly-emerged ones like awareness, psychological integrity and social effectiveness. Many systems have also changed their attitude to social environment. Unlike many ancient systems that paid no regard to social life, the occult schools of today are active in their engaging the problem of social environment into the system of their esoteric practices, for they consider it to be a kind of training ground that is essential for apprentice's development or for check-up of his matureness level.

The new ideas obviously could not have emerged from nowhere. Their prototypes can be traced back to older systems. For instance, in Zen the awareness and integrity have been mentioned among features that speak about one's having attained the state of enlightenment [1]. The skills of getting control over one's emotional affects were practiced in Tibetan system of Dogchen. One's integrity in intentions was considered a sign of spirituality in medieval yoga and so on. However it was only in the XX-th century and due to works of G. Gurdjieff [205] that one's attaining these states became a basic element of occult practice adopted also by other schools.

Having analyzed the history of the XX-th century one may observe that there were at least three tides, three bursts of interest in occult and esoteric knowledge, and the influence of each tide upon world culture was very significant. There are two milestones that we should

mention here in order to understand the way the interest in occultism and esotericism emerged in the XX-th century: the establishment of Theosophical society by Helena Blavatsky and Anthroposophical Society of Rudolf Steiner. Prior to this western civilization had been resting in self-admiration, nourishing the idea of its being "cultural top of the world" that was destined to bring light to all other people. But the very first works of H. Blavatsky made one doubt whether this concept was right, for they showed that Oriental world was keeping the secrets the West is not aware of. And though H. Blavatsky has not revealed the secrets she did manage to convince the Western world of their existence, making it stand in awe of oriental culture. A man from the west has changed his attitude to oriental countries from disdain to respect and some slight fear. Due to this interest in oriental notion people from the West received a chance to draw from the East a part of that tremendous fund of spirituality that oriental cultures have been preserving within several millenniums. Both this fund together with new knowledge and pictures of the world that were a revelation for Western civilization were the first incitement for simultaneous establishment of various esoteric schools and doctrines mostly all over the world. In Russia it was the teaching of G. Gurdjieff, in Germany this came as the Lebensreform movement [65]. The schools of this kind were launched in England and in the United States. In this way one may say that western culture determined to turn its face to the East and to come to investigation of a man as some big and complicated corporal enigma, and not just a reasoning machine or merely a creature that walks on two feet, as it had been before.

In parallel to this the said tide gave rise to numerous systems that were propagandizing new forms of human existence that were alternative to those western civilization had been used to, including natural medicine and herbal treatment, vegetarianism, naturism, nudism, living within autonomous county communes etc.

The main culturological feature of the first-tide occult schools was the "natural-scientific" trend of theirs. Successful research works of the XIX-th century in physics, chemistry and biology resulted in natural desire to encompass the advances of these sciences into occult picture of the world, to use new discoveries — mythologized to some sufficient degree — for description of occult phenomena. Literature of that time is

abundant in descriptions of "experiments": the scheme of their conduction is apparently taken from natural sciences, while occult phenomena are explained by "magnetic waves", "X-rays" (after they were discovered by Roentgen) and so on. There were various right-on "devices" designed for intensification of one's occult abilities, for instance a waveguide for conducting magnetic waves in order to carry out telepathy tests etc. Together with "expansion" into natural sciences [the occult ideas] were also penetrating into liberal arts. H. Blavatsky, for example, was successfully intertwining major parts of new ideas from booming Indology and Sanscritology with her doctrines. Thus, a concept of Indo-Aryan origin of major part of European languages became a basis for occult theory of races. Darwin's theory of evolution came in rather harmonious match with occult ideas as well, for it enabled to give a sufficiently clear formulation of occultism practical goal: further evolution of mankind. Today it is still acknowledged by major part of occult schools.

Reminiscences of the first wave can still be found in continued attempts of scientific investigation of "paranormal" and other occult phenomena. "This position occurred only after natural sciences have gained the status of "advanced and invincible teaching" [122, pg. 129].

The second tide of esotericism fell on the XX-th century' 60- ies when there emerged specific social movement that spread up in various forms across every country and every culture without having any united organizational structure. The movement is called "New Age". At that time there suddenly appearedthe interest to "something different", not always oriental, but something that lies beyond human understanding. A man from the West got upon an idea that it is not in the East that he should search for answers, but somewhere deep inside himself. The ways of "searching inside oneself" were different. Some people used to come back to primeval notions; it gave rise to interest in shamanism and many books about shamanism were published (including works of C. Castaneda [108], M. Harner's "The Way of the Shaman" [303], works written by followers of other shamanistic systems). There came a number of therapeutic systems that were in this or that way linked to different archaic layers and were reproducing various rites of secondary initiation, shamanistic and other types of primeval rituals. It was the time when S. Grof advanced his method of transpersonal psychology that was in many aspects based upon these layers as well.

Strange as it may seem, but it was not occultism that came as nunciate of the second tide, yet psychoanalysis. Though according to some features psychoanalysis can be easily referred to an occult concept, for the main ideas of psychoanalysis and various auxiliary systems are very close to occultism. It is difficult to say if it was a result of adopting the already existing knowledge or whether people have newly arrived to previously existed ideas. For instance, late Freud's concepts about libido and mortido in their subject coincide with Buddhist doctrine about basic desire for living and basic desire of death, the so-called *nidanas* — the sources of existence. The same can be referred to W. Reich's *Orgone theory* and the concept of pectoral muscle slings that matches exactly with Tantra concept of chakras system. One may also find parallels between occult systems and doctrines of C. Jung. Thus it was the interest in one's unconscious mind precipitated by psychoanalysis that came as a reason of modern esotericism second tide.

They usually underestimate the role of second-tide schools in formation of modern culture, just like they do with the role of occultism as cultural phenomenon in whole, though. Nobody took seriously the issue of the way that esoteric and occult systems have influenced upon political life (except for investigation of Nazism' occult background). However, the well-known "riot of the sixties" and hippies movement was to some extent initiated by ideas of D. Krishnamurti who can be called the last representative of the first tide or, perhaps, one of the first representatives of the second one. The second-tide doctrines also include the systems of Rajneesh, C. Castaneda, rebellious Zen and so on. As for the culture of former-USSR territory, here one may name works of A. Averyanov, I. Kalinauskas, V. Perepelitsyn (one can learn more about the history of soviet esotericism of that period from V. Lebed'ko's book "The History of Russian Sanjasa" [133]). The main peculiar feature of the second-tide doctrines is that they were extremely psychological in their character. Even terminology of the schools looks more like psychotherapeutical than occult proper. Being characteristic of modern occultism in whole, such psychologization once again shows that occultism functions as synthesizer of actual scientific knowledge and religious needs of a man. Both the basic notion of occultism — *deliverance* — and its opposite — *karma* — also attained psychological tinge. For instance, karma was no longer considered to be a system of

spiritually originated laws yet it was individual's dependence upon his desires and aspirations that incite him to their implementation, and a system of super-consciousness mindsets about attitude to different situations. In this case **deliverance** comes as elimination of pressure that emotions put upon consciousness. The second tide of occult creative work resulted in interesting phenomena: the borderlines between psychological and occult schools became indistinct.

The third tide of modern occultism occurred in 1990-ies and has not yet reached its highest point. At this stage all doctrines are united by utilitarian character of occult knowledge, i.e. any knowledge becomes valuable only in case it can be applied in some way. Of course it is very interesting to take a trip into one's unconscious mind, or to spin one's chakras whirlwinds, or to go out to astral; one may draw nice pictures of the things he has seen, but sooner or later there shall come a question: "So what is it about this?" In its various interpretations the question "How canone apply the received knowledge in one's real life?" has been formulated by almost every occult school. There also appeared a number of different occult and esoteric systems of pragmatic character. The concepts of world outlook, philosophy and ideals of serving ceased to play an important role in recent occult systems. The notions of spiritual and personal development have attained some instrumental character, while social success has become one of significant criteria of spiritual status. Today the foreground is made of applied techniques -for instance, those manipulative — that enable one to improve his life in some way. The concepts of new occult schools are imbued with spirit of individualism that is generally proper to mentality of today.

There is another important role that is played by individualistic context of occult knowledge (not only of recent years, but in general). Unlike medieval science or even science of the XVIII-XIXth centuries, the science of today exists only within integrated social context both in its activity and in its results. Many discoveries of early 1900-ies were made by individualists "at home" by means of handicraft wares, while today scientific knowledge is delivered by huge teams that use extremely expensive equipment, provided that they come in good line with state scientific programs. As a result, the role of major part of researchers as creative individuals becomes minor. One may speak about individual's

estrangement from scientific creative work that obviously results in frustration of one's social and cognitive needs. Unlike science, occultism remains to be the realm of individualists' creativity, and it gives an opportunity for "direct" realization of one's creative potential. It stands to reason that major part of well-known experts in paranormal phenomena originate from technical intellectuals. The same happens to results of scientific and occult creative work. One can hardly name any scientific discovery made nowadays — whatever significant it may be — that shall immediately change the life of a person who has made it. Occult knowledge, on the contrary, is meant for its immediate usage, and this also helps to overcome the estrangement from the fruits of one's creative work.

8.2. RELATION BETWEEN OCCULTISM AND ESOTERICISM. OCCULT PSYCHOPRACTICES IN SCOPE OF THE "INVENTED TRADITION" DISCOURSE

In order to make a more proper positioning of "occultism" notion within the sphere of spiritual culture one should consider the issue of relation between the notions "occultism" and "esotericism". Sometimes these two are used as synonyms, though it is not very correct. In section five we have shown that all classical esoteric systems have for long time existed as traditions within traditional religions. This is an important specific feature. Unlike them, a major part of modern systems under consideration is not traditional. As a rule they were adopting some elements of different esoteric systems but they have not turned out as traditions. One of the main reasons for this is that reproduction of the set of personal modifications that come as basics of esoteric system requires a much more thorough and individual work of "elder" generation of system carriers with the "younger" one. In society of the day it is complicated due to some social and psychological motives. Besides, the majority of occult schools have too many members, and it prevents them from carrying out such work. In fact, an esoteric school is an institute of traditionalistic society while occult systems are adapted to modern-type society.

The factor of charisma plays a much more significant role in occult systems of today if compared with traditional esoteric schools. In fact, after leader leaves, most occult systems shall either gradually cease their activity or progressively turn into neo-religious formations.

Specific features of traditional esoteric system have been explicitly formulated by S. Khoruzhij in [307]: "As for tradition, it comes as a very peculiar phenomenon, organic and self-sufficient one. It should be comprehended in personal and energy-related way: this is the realm of personal existence-communication, and here the specific experience of Spiritual practice is preserved, transmitted and reproduced in identic way. Its conception in unmanageable, it cannot be founded or constructed, and no one has ever managed to explicit the type of experience — both individual and collective — that it originates within. Its organic nature also manifests through an important feature that can be referred to as a feature of in-connectivity and inability to merge: of course, different traditions — together with corresponding spiritual practices — do come in contactwith each other and have mutual influence upon each other, but they do not allow for mutual merger or combining, they do not fuse, just like it happens to water and oil".

The last thesis about "inability to merge" can be called in question in terms of historic perspective, since, for instance, the fact that Zen appeared as a result of synthesis between Buddhism and Taoism is practically indisputable; however this thesis is true in scope of S. Khoruzhij's work: formation of a new tradition by means of mechanic fusion of old ones and completion of traditional set of psychopractices with some techniques from other systems is impossible (at least one cannot draw a single case of this that has happened within the recent century). Though it does not come as traditional, a system established in this way has its right to existence; moreover nobody knows whether formation of traditional systems (in the said context) is possible nowadays. And they are these systems of "new type" that we shall be referring to "occult" ones.

The relation between occultism of the day and traditional esotericism provides one with a perfect field for application of post-modernistic theory of "invented tradition". This concept comes as a mostly explicit manifestation of the way post-modernism approaches the culture.

In terms of sociology and ethnology the scope of questions that deals with social structuring of cultural forms, including the subject under study, has been actively elaborated since 1960-1970-ies. The book [24] gives a mostly complete theoretical grounding of this subject matter.

In terms of classical epistemology this topic was in a most thorough way discussed in collected book "The Invention of Tradition" [402], and in work of E. Shils. The term "invented" (i.e. the one that is different from mere tradition modification that comes in open form) was applied to tradition that seems or is declared to be old while in fact its origin dates back to some recent time [402, pg. 1-2]. Its pseudo-"antiquity" is usually based upon some few elements derived from the past that such tradition actually contains.

In scope of post-modernistic anthropology this subject gained a conceptually new interpretation. In their book (the first post-modernistic work that deals with the subject) J. Linnekin and R. Handler declare rejection of conceptual difference between authentic and invented tradition; in fact they speak about bringing any tradition down to the level of invented one (in the afore-said meaning) [392, pg. 273-290]. In terms of A. Hanson's opinion, "Traditional culture is increasingly recognized to be more an invention constructed for contemporary purposes than a

stable heritage handed on from the past" [385, pg. 890].

One may come across many samples of traditions' construction within the sphere of occult and esoteric notions. Modern yoga, for instance, was in fact "constructed" by Krishnamacharya in the middle of the XIX-th century. Among other constructed traditions there are Theosophy delivered by "Mahatmas", "The Teaching of Don Juan", modern Quigong (chi kung) developed by Beijing institute of physical culture. Within the territory of former USSR the attempts to "construct" traditions that would come as basics for their teachings were made by A. Sidersky (however, he has later admitted that his first book that describes his encounters with the Teacher was a figment of his mind), A. Medvedev (founder of the "Show-Tao" system) and so on. Yet this method had been more that once used in esoteric cultural creative activity even before. The habit of "finding" "ancient" texts was also proper to Vajrayana, Cabbala and European alchemic tradition.

As one may see from the said context, the difference between oc-

cultism and traditional esotericism is not much significant; it is discrete and is defined rather by actual age of a system, by the term of its staying in equilibrium.

However, not all occult traditions of the day shall turn into tradition in course of time. In some of them the process of "renewal" of basic set of notions and practices proceeds with such a speed that there is no chance for it to attain any kind of "traditional" character. Another obstacle that prevents from tradition forming is the large-scale participation that results in low control of practice effectiveness and adequate character of personal modifications. The large-scale systems of the kind rather tend to turn into neo-religious organizations with fetishization of basic ideas and practices degrading to the level of mere religious rituals.

8.3. PSYCHOLOGICAL PARADIGMS OF MODERN OCCULTISM

As it has been already said, among all phenomena of religious life of the day it is occultism that is mostly rich in psychological content and in psychopractices of various kinds. However any investigation of this content is possible only subjected to unification and conceptualization of occult terminology in terms of modern psychology since every occult school uses its own set of terms. Such work has been done by the author in his article [223].

In terms of psychology one can single out five major directions of inner work in contemporary occult systems, each of them based upon certain paradigm. Here they are:

1) actualization of psychic processes;

2) development of one's consciousness and self-consciousness;

3) clearing up one's subconscious mind;

4) de-programming of one's super-conscious mind;

5) attaining one's inner wholeness.

Let us speak in details about each direction and its core paradigm.

Actualization of psychic processes. Psychological origin of this paradigm and corresponding group of practices can be traced back to

F. Perls' Gestalt psychology and Gestalt-therapy that were based upon occult teaching of G. Gurdjieff and Zen [187]. In scope of these doctrines they have noticed that a big volume of data that is perceived by sense organs is not fixed by human consciousness. A man "looks but does not see, listens to but does not hear, eats yet does not feel the taste of food".Gestalt experts thought this was happening due to the fact that people mostly never concentrate their mind in the state of "here and now" sincetheir mind is always busy solving various problems, recollecting some past images, finishing some unfinished dialogues. The same happened to senses, feelings and emotions that influence our life and come as reasons of our actions and relationships, though they are not always conscious, supraliminal. According to Gestalt approach all these things reduce the volume of free energy that every man has, thus reducing the rate of his adaptability to common life situations. In order to overcome the situation man should train his staying in the "here and now" state both at the level of sense organs and his emotional sphere. This principle came as a basis for therapeutic method of Gestalt-therapy.

We should notice these were yet classical esoteric systems that contained techniques we can interpret as practices of actualization. This class of techniques was thoroughly studied in Tantra. A big number of meditations among those 112 contained in Vijnana Bhairava Tantra are dedicated to actualization.

"At that time, feeling the sensation of an ant crawling in the body, one experiences the supreme bliss".

Vijnana Bhairava Tantra

Practices of such kind were an important element of Zen. There is a well-known parable about a Zen master who decided he should again become a learner when he understood he could not remember whether it was to the left or to the right from his umbrella that he had left his sandals, i.e. he became aware that the action had been done mechanically.

It terms of occult schools of the day these were G. Gurdjieff (who was speaking about practices of actualization yet before F. Perls) and Osho [183] who were paying major attention to actualization. For instance, here is the "**Stopframe**" technique that can be probably called

as one of the most outstanding Gurdjieff's methods: a group of participants are busy with their daily pursuits when suddenly one calls "Stop" and they are to stand still and to become aware of the posture that the command found them at. In his "Orange Book" Osho describes a big number of techniques meant for actualization: "**Smoking meditation**", "**De-automation**" and so on. In its mostly complete way actualization of psychic processes is examined in F. Perls' Gestalt-therapy that very fast turned from psycho-therapeutic system into a school of half-occult type.

Many schools use methods of actualization as preparatory techniques and consider their main value to be not only their ability to expand one's consciousness by means of actualization but also their feasibility for individual's progressive training of introspection that is essential for work at further stages.

Development of one's consciousness and self-consciousness. Followers of modern occult systems attach much importance to *crystallization of one's consciousness* and *self-consciousness development*. This evidently correlates with rise of existential philosophy and corresponding discourses. Such psychopractices could have also become actual due to impact of corresponding philosophic ideas. It was G. Gurdjieff who introduced the term "crystallization of one's consciousness" into occult tradition. In this way he defined formation of stable inner world within an individual. A well-known researcher of Gurdjieff's works Professor A. Rovner [205, pg.129] noted that some of his ideas had occurred due to influence of Nietzsche's writings. One's *awareness* played a very important — if not principal — role in the teaching of D. Krishnamurti. Many effective techniques that are focused on crystallization of one's consciousness are drawn in works of C. Castaneda [108].

Among techniques proposed by C. Castaneda we should first of all mention the one called "**Thinking about Death**". The subject matter of the technique is that one should constantly be aware that any moment of one's life, including this current minute, can be the last one since "Death is always over your left shoulder". The effect of this meditation is based upon a concept that a man might certainly live the last moment of his life to his best advantage, i.e. in a more conscious way, since there is already no future for him, while his past has no lon-

ger any value. One may not say that this was a brand new technique. Psycho-technique of the kind had been described in Bushido — samurai's code of conduct — mostly in the same very manner. From the point of philosophy the grounding for such class of techniques comes from works of Heidegger and Sartre. In terms of methods meant for crystallization of one's consciousness C. Castaneda proposed very effective exercises of stalking, the art of conscious action, like "**Transformation**", "**Transformation by Woman**" and others. The effect of these techniques is related to the fact that when forced to play a role that is unusual for him, a man shall necessarily engage his conscious mind for making every next step. The choice of conceptually unordinary role — or better the one that absolutely does not match with any kind of one' previous experience — shall in favourable concourse of circumstances enable one to feel his inner essence and being.

Speaking about G. Gurdjieff's system we should first of all mention the "**Stopframe**" technique which has been described earlier. It helps to attain the effect of consciousness crystallization due to relation between this process and actualization.

Among meditations of the same goal proposed by Osho we may speak about meditations "**Are you here?**", "**Allow a Star Inside**", "**Don't try to deceive yourself**" described in the Orange Book.

We should also note that within traditional esoteric systems there were also a number of meditations that facilitated crystallization of one's consciousness. For instance in Yoga they used to practice "**Contemplation of fire or light right between one's eyebrows**"; while doing this meditation it was necessary that one could feel the light as if coming from inside, as if it was originating from one's consciousness, and not to observe it from aside. The already mentioned technique of "**Bringing up a spiritual child**" comes as variation of consciousness crystallization practiced in Taoism yoga.

The notions of "**clearing up one's subconscious mind**", i.e. letting out suppressed feelings and emotions that give rise to neurotic stress, also occurred due to ideas of psychoanalysis. One may distinguish between two major categories of methods meant for clearing up one's unconscious mind that are advanced by different systems.

Analytical methods are those based upon one's becoming aware

of various objects from subconscious mind and using their side phe-
nomena (dreams, emotional stresse etc.). In order to do the practice of
the kind one should have a rather expanded conscious mind (*solid ego*
in terms of psychoanalysis) and good introspection abilities. The body
of analytical methods goes back to various schools of psychoanalysis
though in fact they are similar to Buddhist Vipassana that has been
earlier described.

Cathartic methods are grounded upon immediate abreaction of
feelings and emotions that evoke one's anxiety, and they donot require
one'sbecoming aware of these emotions. They include crying therapy
and breathworks like holotropic breathwork, rebirthing etc.

The systems of the day consider clearing up one's subconscious
mind to be a significant stage within the process of one's self-improve-
ment not only because it helps to reduce the rate of neurotism that is
characteristic for today's individual, but also because it releases psychic
energy that is necessary for a more profound inner work. The most
complete set of practices was proposed by Osho; moreover the diver-
sity of techniques proposed made it possible for everyone to select a
meditation that would help him to get free from a certain type of un-
realized emotions. In fact Osho reproduced the Buddhist practice of
individual selection of meditations at some new level. Here are some
techniques drawn in his "Orange Book".

"**Dynamic meditation**" is by no means Osho's discovery. This is a
very effective meditation of cathartic type.

"**Laughing meditation**" helps to get free from unrealized emotional
energies and comes as a practice of artificially evoked laughing within a
certain period of time. One should attain the state when it shall cause
genuine laughter, when one shall be able to lose oneself in laughter.

"**Pillow-Beating**" facilitates one's letting his unrealized anger come
up.

"**Pant like a dog**" — another cathartic meditation that uses the
power of breathing. It helps to let one's anger go.

"**Nataraj meditation**" is a cathartic meditation that helps to distrib-
ute energy that makes basis of haste and fussiness.

"**Shake**" — a cathartic meditation that enable one's muscles be
loose and lets one's subconscious desires go out.

"Mirror gazing" — an effective meditation that facilitates actualization of one's unconscious fears.

"Go into your fear" — the effect of meditation is similar to that from the previous one.

Mostly all meditations proposed by Osho have one common feature — the majority of them are of cathartic kind.

Within the system of C. Castaneda there is an interesting technique called "**Erasing personal history**", or "**Recovering one's lost energy**" that in terms of psychology can be treated as the one meant for clearing up one's subconscious mind. One can find the most detailed description of this technique in Taisha Abelar's "The Sorcerer's Crossing". The core subject-matter of this technique lies in "recovering one's lost energy from a situation in the past where it was wasted, and in releasing the energies received in such situations from other people".

Different techniques that can be also treated as methods of clearing up one's subconscious mind exist in systems that originated in connection to transpersonal psychotherapy. Among them one can mention those based upon cathartic power of breathing; like holotropic breathwork, wan-weishen and rebirthing, and those with focus on one's body: thanato-therapy, "repeated" birth and many others. Unlike many techniques of purely occult kind, these psychotherapeutic techniques presuppose there is a therapist who corrects actions of his patient and thus increases in times its therapeutic effectiveness (of course provided that therapist is a highly skilled expert). In general we should note that psychotherapy became a kind of a bridge for esotericism on its way to European culture.

The followers of modern esoteric systemsalso consider **de-programming of one's super-conscious mind**, i.e. getting fee from stereotypes, mindsets and complexes induced within the process of individual's upbringing, to be an element of self-improvement process.

It was yet Z. Freud who said that the majority of psychological problems are caused by contents of one's super-conscious mind. E. Berne, the developer of transaction analysis, was the first to describe in details the role of parental programming in individual's further life, but he has not proposed any effective technique that could help

deliver from such programs. Later on, due to methods of Erickson's hypnotherapy and neuro-linguistic programming there appeared such methods as reframing (the description of the technique is drawn further); however it is not de-programming that the majority of such techniques deal with, but re-programming, i.e. replacement of some programs with other programs that are more effective for a certain individual. Here we should note that the main potential of super-conscious mind' de-programming and re-programming raises a number of philosophic and ethical questions referred to benefits of one system of values (and thus of here-related programs) in comparison to another one. The idea of de-programming has been thoroughly concerned by representatives of "rebellious" Zen and other systems of the kind. It is interesting to note that both transaction analysis together with other systems that practice the method of inner de-programming emerged in the second half of the XX-th century when society was enthusiastic about revising old values, or in fact was busy performing de-programming of "collective unconscious mind". On the other hand it was the period when man first faced the idea and practical results of cybernetics and it provoked the desire to describe human psyche with help of corresponding terminology. "Both conscious mind and body come as parts of one (cybernetic) system" [40]. Cybernetic model attracts one's mind due to its pseudo-simple character. However, notwithstanding whether one accepts or rejects this model, one cannot but see that its acceptance facilitates a much more prompt disintegration from all behavioral forms than any philosophic reasoning of humanitarian psychological schools does.

We shall draw the techniques of inner de-programming used in various esoteric systems.

"Inner chase" — the technique proposed by C. Castaneda. It consists of conscious, deliberate "chasing" after stereotype actions that prevent one from developing, with their further elimination. There are some other exercises proposed by this author in his book that have the same goal: "**Changing one's appearance**", "**Breaking up regulations**", "**De-structuring one's ego**".

"**Reframing**". It is a technique used in neuro-linguistic programming though it obviously has magic origin. It is based upon search for

situation when a super-conscious mindset is incorrect and is absurd to follow. The moment of individual's becoming aware of this situation may come as cathartic relaxation of the program.

The majority of occult systems consider the work on attaining **one's inner integrity** that comes down to synthesis of various elements of individual's psyche (subpersonalities) to be the peak phase of one's inner work. Finding individual's in-wholeness altogether comes as one of the most interesting observations that both mystics and psychologists made almost in parallel. The main category of subpersonality that was actively used in Gestalt-psychology, psycho-synthesisand later on found itself in sociology as Mead's Role theory was initially introduced by G. Gurdjieff. Subpersonalities are solid structures usually assigned with conscious mind, emotions, desires and other features that in fact come as individual's various sides (facets) [207, pg. 345]. G. Gurdjieff used to compare human psyche with a battlefield where different parts of his psyche fight for control over individual's behaviour. In case there is no "master", i.e. individual's genuine "self" that can be crystallized out of other psyche elements within the process of hard inner work, this fight never ends. This struggle can be easily observed at the moment when a person is in doubt trying to make his choice between several variants. In fact such doubt comes as a conflict between two or several subpersonalities that have different points of view. Individual's choice depends upon a subpersonality that shall gain the upper hand. Another bright example that illustrates interaction between subpersonalities is the inner dialogue — talk between subpersonalities. In his times Gurdjieff was not yet aware of cybernetics' ideas and thus he described the process rather it terms of mechanics; however in his descriptions one may definitely trace the motive of individual's psyche being subjected to programming. The main goal of his system may be formulated in the following way: "A man must cease being a machine and start being a human being". This goal implies certain techniques of working with subpersonalities.

One can single out two goals in work with sub-personalities. The minimum goal is to attain coherent state of psyche, i.e. the state in which there is no conflict between subpersonalities: they all cooperate for the benefit of one single aim. Here they use different techniques of inner consent; one can use the six-stage model of inner agreement

proposed by NLP. Complete integration of all sub-personalities, i.e. attaining integrality, wholeness of one's consciousness comes as a more complicated task. This state has a particular feature: a person that has attained the state is able to remain himself in any situation, i.e. he has neither inner nor external need for playing any roles. The techniques that help to achieve such states are given in works of R. Assagioli [13] and his followers, for instance, L.J. Rainwater. Some techniques are given in works of Osho, like meditations "Funny Faces" and "Mirror Gazing" that can be used for actualization of existing subpersonalities.

The techniques of working with subpersonalities are also proposed in neuro-linguistic programming. In their majority these are techniques aimed at attaining coherent state of one's psyche.

Traditional esoteric systems also contain methods that can be treated as work meant for synthesizing subpersonalities and attaining inner wholeness. First of all this is Tibetan method of merger with yidams. In fact, from the point of psychology, yidams can be interpreted as personifications of various parts of individual's psyche; moreover, in Tibetan yoga yidams are openly admitted to be "products of the mind". In this case merger with yidams can be treated as techniques of progressive symbolic actualization of one's personalities that come from different layers of individual's unconscious mind with their further synthesis. In Tibetan sources they say that one should be very careful in doing this practice for in case energetic capacity of a subpersonality happens to be larger than energetic capacity of individual's consciousness, the consciousness my disintegrate within the subpersonality; that is why there is a certain strict successions in which Tibetan masters give meditation yidams to their learners.

SUMMARY

1. Occultism is a specific phenomenon in spiritual life of society that bears features of religion, esotericism and science yet conceptually differs from them.

2. The goal of occultism is to conciliate the results of natural sciences that are contemporary to authors of corresponding teachings with religious worldview.

3. Like all other elements of culture, occult notions also evolve in parallel with it. The source for this evolution comes from evolution of natural notions.

4. Occultism of the newest time has its specific features: it is extremely psychology-oriented in its essence; it is individualistic in its orientation and is focused on social success.

5. Modern occult psychopractices are in general grounded upon five basic paradigms that bear psychological character and have been adopted from post-psychoanalytical psychotherapy.

SOCIO-CULTURAL FUNCTIONS OF PSYCHOTHERAPY IN SOCIETY OF TODAY

9.1. PHILOSOPHIC AND RELIGIOUS SOURCES OF PSYCHOTHERAPY

There is no doubt that psychical treatment of a man has been existing as long as the mankind itself. Yet the history of psychotherapy is conventionally considered to have started form hypnologist Franz Anton Mesmer [342] who lived at the time of King Louis XVI, for he thought he had discovered some new power that acted inside a person — the animal magnetism. It is worth mentioning that Mesmer's ideas were not new and they were dating back to European occult tradition and the concept of Paracelsus added with scientific interests of encyclopedia era. At that time many researcher were trying to treat different diseases by means of magnet. Mesmer summarized all these teachings and he believed there existed a kind of inner magnetic forces that could be managed. The treatment started from rituals that were getting patients into specific states of consciousness. Patient being in this state, doctor was transmitting him his "emanation", or "fluid", usually in an indirect way by means of touching him with a "charged" item. The patient had the feeling of the fluid moving inside, he was getting into state of some fancy and mental crisis that usually resulted in recovery since the therapist was sure that after taken to its peak state the disease shall certainly discontinue.

In order to verify the validity of Mesmer's experiments they created a special commission that consisted of acknowledged researchers — Franklin, Lavoisier and Guillotin, and they passed the deadly sentence of that time: it was not the "fluid" that caused the recovery. Patients

were cured by their imagination. Mesmer was accused of immorality and he was deported due to "improper use of his male appeal".

It was probably this verdict that was the first to mention the main peculiar feature of therapeutic activity. It is not an objective factor but the relationships between client and therapist that make basis of the influence. Later on when they realized the significance of relations of the kind C. G. Jung defined psychotherapy as "treatment of a soul and by means of a soul". There is another known definition: "psychotherapy is a joint wandering when a client searches for himself and a therapist acts as a guide".

From this mentioned subjectivity there comes another particularly important feature of psychotherapy: **there is no objective way toconfirm its effectiveness**. By the way, even today there isn't any school of psychotherapy where one could say for sure whether it was physician's metaphor or client's own imagination that helped him to recover.

And indeed, let us show that psychotherapy of today does not comply with any criterion of scientific content approved by philosophy.

Criterion of verification (the Vienna Circle, neo-positivism): science always strives for verification of its hypotheses, laws and theories by means of empiric data. The situation of psychotherapy is of totally opposite character. A well-known Russian psychotherapist A. Sosland, author of "Fundamental Structure of Psychotherapeutic Method, or The Way One May Launch His Own School in Psychotherapy" [247] has paid attention to the following fact. None of newly-established therapeutic schools not only was able, but even tried to substantiate the necessity of its launching and to confirm effectiveness of its methods, either relative or absolute. Moreover, any reliable objective scientific substantiation of validity of psychotherapeutic theories and of their techniques' effectiveness is a very different task altogether. Perhaps the experience of a patient comes as the only criterion of psychotherapy efficacy, but this experience is subjective by definition and in no way it can be subjected to verification or reproduction. According to these very reasons psychotherapy does not meet the **falsification criterion** formulated by K. Popper [194] either.

The **paradigm criterion** introduced by T. Kuhn [124] tells us that each science contains one (sometimes more than one) fundamental

theory — the paradigm — that in some particular time the majority of scientists adhere to. Taking into consideration all proviso related to indefinite definition of a paradigm one cannot but admit that there are achievements in science that are acknowledged by the whole academic community, or at least by its major body. There is no science unless in some sphere of life there occurs a fund of universally acknowledged achievements. The situation with psychoanalysis is even more interesting since, according to sayings of Z. Freud, it puts a claim on having status of a "science". The problem is redoubled by the fact that a number of basic notions of psychoanalysis have become old-fashioned and run counter to data and paradigms that have been received from sciences related to psychoanalysis. Here is what A. M. Rutkevitch writes: "There is some tragic comicality about situation with psychoanalysis today: its followers who have diplomas in medicine and psychology received from best universities know perfectly well that development of natural science has disproved a number of Freud's fundamental provisions, but rejection of these provisions might require total reconsideration of all sections of psychoanalytic theory" [215, pg. 11]. This leads to "progressive divergence of psychoanalysis from natural and social sciences" [215, pg. 12].

So, how it goes with psychotherapy in general? There is a variety of schools that not only use different paradigms but also operate with totally different sets of terms and notions. Here is what V. N. Tsapkin writes [341, pg. 33]: "In this way we face with conceptual difficulties in interpreting psychotherapy as integrity. How can we actually speak about wholeness and integrity in case in therapeutic world there reigns a predominant atmosphere of irreconcilable conflicts, slashing criticism and acute ideological discordance between various psychotherapeutic schools, for practically every school puts its claim on being the one that has a complete and universal set of methods for treating the whole range of human problems. It seems like every school is trying to erect its own Tower of Babel that tramples on skies, and as a result the whole psychotherapy pays the general penalty of having Babel-like mixture of languages". It is a well-known fact, and not only it makes it impossible to perform any competitive polemic between different methods and schools of psychotherapy, but is also disables any discussion between psychotherapy and other forms

of knowledge about man. And as for existence of various therapeutic schools, it is regulated by a kind of "intra-scholar social contract" (the term belongs to A. Sosland [274]).

Thus one cannot refer modern psychotherapy (in its broad sense) to the sphere of scientific knowledge.

On the other hand, psychotherapy is tightly linked to humanities. Many therapeutic methods are based upon philosophic discourses that were actual — or simply popular — within the period of corresponding school' launching. For instance Freud referred himself to positivists, and in their turn they considered themselves to be kindred with antique logicians. One can find the backgrounds of psychoanalysis in works of A. Schopenhauer, Nietzsche and Henry Bergson with his "vital impetus". The emergence of existential-humanitarian direction in psychotherapy became possible only after publishing of M. Heidegger's book "Being and Time"; the behavioral-cognitive school originated from physiological materialism and rationalistic approach, while transpersonal therapy was developed on the basis of Jungian philosophy and ideas of Pierre Teilhard de Chardin, on parapsychology and esotericism...

One cannot but admit that many psychotherapeutical methods have religious origin or are sometimes simply borrowed [from that sphere]. Actually, a number of therapeutic schools use in their practice the techniques that have been adopted from various religious systems. For instance, the basic method of modern psychotherapy — **the cathartic method** — appeared due to works of Breuer and Freud for they noticed that some psychological problems discontinue after patient recollects the problems that have cause them and lives through them once again. This methodic was called the Breuer-Freud method, however it dates back to mystery plays' culture of Ancient Greece where one's cleared consciousness played a very important role. The term "catharsis" itself was formulated by Aristotle who thought that while watching dramatic performance on theater stage a spectator may experience spiritual cleansing — catharsis (by the way, this method is widely used in psychoanalytical school of today called psychodrama). Today this method is used in various modifications practically in every therapeutic school, and techniques similar to psychodrama even include the effect of a mystery play. Taking into consideration broad education of people

who founded the majority of psychologic schools one may hardly suppose such borrowing to have been occasional or unconscious.

The cathartic method was subjected to some improvement by W. Reich, the founder of body psychotherapy. Basing upon the fact that individual's psyche is projecting onto his body, W. Reich elaborated his own method: provoking catharsis by means of physical impact upon body areas that problems to be treated were projected on [201]. In our days different modifications of this method are applied by almost every school of body therapy [148]. However even a superficial analysis of W. Reich's Orgone theory suggests an idea that it looks like borrowing of major concepts of Indian occult systems that were popular in Germany and other European countries in early 1900-ies. In particular, the topography of pectoral muscle slings comes in perfect match with the concept of chakras system structure that is used in Yoga and Tantra. In this case it is also difficult to speak about independent reconstruction of this knowledge since in Germany of the XX-th century first half corresponding occult teachings were rather widespread [65].

A number of later proposed psychosomatic methods that enable increase of cathartic effect and more intensive distribution of emotions that are "frozen" at the level of subconscious mind by means of using one's breath (holotropic breathwork, rebirthing), involuntary movements (cry therapy, vibrotherapy, free dancing) etc. also originate from religious practices. And not only this fact was not concealed: amidst intensive interest in primeval culture that is characteristic for 1960-ies — when these practices were actually being created — it was even advertised.

Recently in psychotherapy they have been intensively developing methods that are based upon managing of unconscious intenseness with help of symbolic acts and images. In their essence these methods resemble religious and magic rituals, and from these very rituals they draw their origin. These methods are very popular in psychodrama, guided affective imagery and NLP. Many ideas and practices of Gestalt-therapy are known to have been borrowed by F. Perls from Zen-Buddhism [187] and so on.

9.2. THE WORLD-OUTLOOK AND RELIGIOUS FUNCTION OF PSYCHOTHERAPY

It was yet Z. Freud who postulated traditional dogma of psychotherapy — its ideological neutrality. This is how Freud wrote about it: "I believe that psychoanalysis is not able to create its own world outlook and it does not need it; it is a part of science and it can adhere to scientific outlook" [330, pg. 415–416]. On the one hand, psychotherapy itself bears no ideology and it comes as merely a method of providing an individual with some certain aid; on the other hand a practicing psychotherapist, even though he has his own particular world outlook, should not impose it on his patient by using beneficial situation of therapeutic alliance. But declaration of this kind does not comply with real situation; it cannot comply with it, though on the other hand it is to be declared. And it was already C. G. Jung who said: "The art of psychotherapy requires one's ability to detect and take up clear position that is trustworthy, one's ability to detect final beliefs that prove to be strong for they help therapist himself to get rid of neurotic split or to prevent him from its occurrence".

The world-outlook activity of psychotherapy is subjected to the main character of its emergence and by it its specific functions. As it was observed by A. Sosland, "the history of psychotherapy is first of all history of therapeutic schools". In its turn each school is tightly linked to its founder, his personal world outlook and personal therapeutic experience. After words of M.E. Burno almost "...every creator of psychologically complicated psychotherapeutic technique-system first of all used this technique for treating himself, and only after this, having comprehended and considered it, he started to apply it to his patients" [32, pg. 90]. **This therapeutic experience plays the same role as does the mystic experience of a founder of a new religious system**, for it establishes a required "state of confidence" — the charisma that is sufficient for engaging a number of followers.

Of course the thesis of therapist's "non-imposure" of his life philosophy and ideology does not withstand any serious test. One of psychotherapy basic methods — **interpretation** — implies (as seen from the word) interpretation of various unconscious material within some

certain system, thus being induction of corresponding world-outlook in "micro-scale". As it is said by a well-known Russian psychotherapist Professor N. Vladislavova: "...somehow the clients of psychoanalysts see only psychoanalytical dreams, and all of them sooner or later (depending upon whether the "resistance" has been put down) admit they suffer from castration complex and asocial inclinations. Jungian patients dream about mandalas and archetypes, they are ready to follow their doctor in searching for the Self, while following Adler they become aware of their inferiority complex and power-drives... A therapist is not able to look at a person with "clear and undisturbed eye": having faced the patient he tends to treat symptoms as something more than just symptoms".

As a result, each school is busy distributing its teaching in "macro-scale". The already-mentioned A. Sosland has called this process "pathography" — expansion of conclusions made on basis of clinical material onto phenomena that stay beyond corresponding material. One may refer to pathography various culturological and religious investigations of psychoanalysts, NLP recommendations on pedagogics etc. Pathography rests on some "meta-psychological" description of reality that became popular due to C. Lombroso and Z. Freud. And indeed, as soon as they became firmly established in their sphere, all psychologic and psychotherapeutic schools immediately started to move into spheres that at first look seem to be far from their direct professional interest. Along with psychological analysis of famous historical persons (let us remember most famous works of Freud about Moses and Leonardo, or Jung's "Psychological Types") they progressively create descriptions of ethnography, religious experience, culture, politics etc. that come as basis of biography of corresponding systems' representatives.

In fact, as it was observed by M. Mamardashvili, "...classical philosophic teachings are to some extent characterized by enlightening, missionary mindset. Their author felt as if he were an exclusive owner of evident absolutism that he was to bring to undeveloped narrow-minded mass of people..." [155]. This principle was evidently followed by therapeutic schools founders and their followers. However, unlike "classical philosophers", these are not logical or speculative arguments that a therapist uses to substantiate the true character of his world outlook, for he would thus immediately become another philosophizing subject.

A therapist confirms his concept by means of his therapeutic practice effectiveness, ideally by his own life, and this shall already put him not among philosophers yet among religious personalities. In this case the more important is the role played by psychotherapist, the more significant is the method launched by him, the more attention is paid to his life where the practice itself comes as just a mere episode. In its uttermost manner this principle was realized in biographies of Z. Freud, and this process was initiated by Freud himself due to his analytical autobiography. And here we should write about another important feature of such kind of biographies — their mythologic and heroic character. The last one means there is a specific description that turns the process of school or method formation into some kind of struggle against environment and its inert world outlook, as well as a struggle for "purity" of the method that emerges within the school. These peculiar features very much resemble corresponding features that are proper to young religious systems, and once again speak about genetic kinship of these phenomena. In this sense there is no need to condemn pathography of therapeutic schools as it was done by A. Sosland. It comes as a totally essential phenomenon of inducing some world outlook into the masses by means of methods' set that is available in this system. In traditional societies this task was settled by religion, while in modern culture it has been assigned to psychotherapy. Here we should note that the function of inducing world outlook is not a purely intellectual one. In order to make an individual accept the outlook that is new to him it takes more than mere expounding the system to him. The world outlook is grounded upon personal life experience, upon specific "inner" mythology and it should be saturated with corresponding emotionality. It is necessary to "intertwine" new world outlook into all other elements of individual's psychic life — not only into intellectual sphere of his — and to establish corresponding "psychogogy" [337]. As it has been described in previous sections, religion has been performing this process by means of ritual accompanying of individual's life cycle. Psychotherapy followed a similar path **of specific interpretation of this life cycle events**, as well as the path of **joint going through some section of this cycle by a therapist and a client, for there exists a specific therapeutic bond between them**.

9.3. "PSYCHOLOGICAL" CULTS WITHIN THE CONTEXT OF MODERN RELIGIOUS CULTURE

Specific religious systems that arose in the middle of the XX-th century and that turned therapeutic practice into religious one having fetishized many notions used in psychotherapy came as one of the most unexpected points of contact between psychology and religion. For instance a simple analysis of such basic categories of Dianetics as *engram* and *repeat*, just like the *method of auditing*, clearly shows these notions and procedures are equivalent to notions used in modern psychotherapy: *psychotrauma, catharsis, analysis* [298]. In order to refer to religious systems of such kind one may use the term "psychological cults". By the way it is Dianetics (the Scientology Church) that was the first and so far is the only system of this type that has acknowledged it to be a religion. Today there exist a number of such systems; among them one may name Life-spring, the Violet Movement etc. Some researchers point out that even well-known therapeutic systems like NLP contain some features of religion.

Within the territory of former USSR these cults have gained a big number of followers, and it is particularly caused by absence of legitimate therapeutic schools. Among "domestic" cults of psychological nature we may name the Academy of Zolotov and some other systems.

Within their practice psychological cults use the same elements as psychological systems do, however the goals of these practices are of mystic character. For instance in Dianetics the goal is to attain the OT state (the state of Operating Thetan), in Zolotov Academy — to reveal one's paranormal skills and so on. There are other variants of psychological cults where the goals are of utilitarian character while methods include elements of mysticism. For example, the goal of the Violet Movement is to increase one's social adaptability while their practice includes such elements as joint sending of energy for the purpose of improving the life of one workshop member.

Some of psychological cults have a strongly pronounced charismatic character and they have all features of charismatic community, these first of all being specific psychological or mystic states that are proper to the system followers and that are induced within the process of joint

ritual group activity. The majority of psychological cults really prefer to use group trainings that result in significant changing of participants' state; moreover, in one's real life it is mostly impossible for them to get into the states attained within the training. The character of these states depends upon character of the training purpose. This can be an expressed "heartiness" like in Sinton, or "utmost composure" and "readiness for life" attained at "Erdhard's training workshops".

Followers of the system believe that they may reveal supernatural skills (these being "holy gifts" in Christian charismatic tradition). These skills are related to mentioned mystic states and manifest themselves only at the time of joint cult practicing or within the group of confederates. This feature has been earlier shown to be another important feature of charismatic system. One may easily find such samples while analyzing corresponding material. For instance the learners of the Zolotov Academy describe various "supernatural skills" (the skills of rhyming, healing, foretelling) that they reveal within the process of training workshops and that disappear one week after the workshop is over, thus creating the dependence effect and desire to visit the next workshop.

A charismatic myth — a myth about surrounding world where the system followers live — comes as another important element of charismatic system. In charismatic system a myth is not a description of events that happened "once upon a time in a far country far away", but here it comes on the contrary: a member of charismatic community stands as a member of dramatically progressing mythic activity. One can trace mythology-like character of charismatic thinking after a number of features, like: interpretation of certain events in compliance with mythologem, correlation of self and people around with mythologic persons and so on. In psychological cults the role of charismatic mythology is performed by the already-mentioned "meta-psychological" description of reality. Upon analysis of this effect on the instance of psychoanalysis (though one cannot consider it to be a "psychological cult") A.M. Rutkevitch writes the following: "Psychoanalysis may continue to preserve its popularity due to its being a king of mythology, but as may be necessary this mythology attains the science-like form" [215, pg. 14].

Another, even more expressive example of one's staying within charismatic myth is the technique of individual's involving into mythologic reality that is practiced at some group trainings, for instance, those workshops of Zolotov. The practice participants are offered to perform some fairy-tale or a myth in roles within several days. The involvement may be of such total character that sometimes people cease to tell mythologic reality from the actual one. There is also a "mild" variant of one's involvement into mythic reality — the psychodrama.

On the basis of all above-said we may state that "psychological cults" do not come as separate casual formations but they have become an essential element of religious culture of the day.

One may ask a question whether it is reasonable to refer these systems to religious ones. The identification of modern pseudoreligious systems does really make a big problem, not only in terms of science but also a practical one, since it is important for application of different laws to systems of the kind. The major part of classical definitions of religion is hardly attributable to these systems. Nevertheless, basing upon methodology that has been offered by the author in the book "Psychology of Religion" [235] one may come to conclusion that these systems contain all significant elements: **religious images, mythology, rituals, symbols and behavioral bans**. In these systems one may also find canons, hierarchic structure and inner educational structure that depend upon the level of system development. There is another fact that speaks in favour of such systems' religious character: the issue of choice between this or that psychological or therapeutic system comes exclusively as the issue of one's personal faith or emotional involvement onto the faith of somebody else. None of today existing psychotherapeutic schools is able to confirm its efficacy by drawing any scientific proofs (i.e. those that comply with positivistic criteria adopted in other sciences). The criteria of effectiveness bear a totally subjective character: "it has improved" — "it has not improved", and this comes as a basic notion of this activity. On the other hand everybody knows that therapist's belief in effectiveness of methods used by him comes as an essential provision for effective result of therapeutic influence. Ideological opposition of many schools in relation to each other also resembles relations between religious confessions.

Let us analyze the background of the way "psychological cults" emerged as cultural phenomenon. We can name the following objective reasons. In the world of today psychotherapy, auxiliary psychopractices and psycho-trainings start to perform the function that in traditional societies always belonged to religion, that is: formation of individual's sociotype, maintenance of required level of neurotic stress sets that are necessary for individual's adaptive existence in social conditions of the moment. Within the process of replacing the religion, at some transitory stage different systems of psychopractices couldn't but adopted a part of elements that are proper to traditional religious systems.

We should also note that almost all psychotherapeutic systems of today — both acknowledged ones (like psychoanalysis or Gestalt) and those marginal (like Erdhard's training workshops — ETW — and the Violet Movement) were established in compliance with a scheme that is well known in religion study [37]. Each "school" of such kind was initially a group of learners or followers that was gathered around a charismatic leader who had his specific view of the world that was mainly confirmed by his personal experience (including mystic one). As it has been aptly observed by K. Jaspers, "psychotherapeutic system is formed as a sect, being grouped around an esteemed leader" [274]. Historic descriptions that circulate within school obviously bear mythological character, for they are made of two elements: "psychologically-mystic" biography of the method founder and mythological struggle of the school disciples against social environment. To bring an example let us remember that Freud's infantile emotional experience was directly related to formulation of Oedipus complex concept. The experience of V. Frankl's staying in concentration camp is tightly linked to core ideals of logotherapeutic doctrine. Let us say that the recital of each method's early development stage always bears heroic fighting character. This period is filled by energetic fighting for the place in psychotherapeutic society. "I am not really a scientist, observer, experimenter or thinker. By temperament I am nothing but a conquistador" — this is what Freud wrote in one of his letters. Further on leader's experience is being subjected to systematization and canonization, while the system itself acquires formal relations and social structure, established system of teaching and so on. One may easily see that the above-described chain of stages comes in good match with the scheme offered by M.

Weber: a **charismatic cult → a sect → a denomination → a church**, that also describes the stages of religious system formation [37].

Another prerequisite of the considered phenomenon existence lies in conceptual adjacency of mystic and transpersonal states. This adjacency was pointed out yet by C. Jung, but in early psychotherapeutic systems (first half of the XX-th century) they did not yet practice artificial provocation of transpersonal states. Starting from S. Grof's research work both transpersonal ideology and the practice of invoking transpersonal states started playing a significant role in many psychotherapeutic systems, especially those focused on human body. Here we should mention that such adjacency gave cause to transpersonal psychotherapy to have a claim on playing the role of "meta-philosophy" that can explain any religious phenomenon. But it did not protect it from having acquired some religious features, mostly in scope of its "intertwine" within the movement of "New Age". In this way psychotherapy occupies an evidently marginal position between humanities, therapeutic disciplines on the one side — and various religious outlooks together with cult practices on the other side.

We know that there isn't any "purely" scientific paradigm for description of a human being. The problems of psychology (that exists within the scope of scientific and technocratic paradigm) in itsdescription of a man that were observed yet by M. Mamardashvili have in practice manifested themselves in a mostly original way. Actually, every practicing psychologist is to add his activity methods with some elements of "shamanism" that are not based upon any "scientifically" grounded theory. Sometimes the amount of these elements is too big, and the resulting system turns into the one of mostly "shamanistic" character.

In parallel with borrowing of religious practices that is characteristic for psychotherapy one may observe a counter process: many religious systems adopt various achievements of modern psychology and psychotherapy. In many above-cited works they were speaking about leaders of neo-religious systems and their usage of manipulative techniques. In order to gain more popularity, many communities even use actual psychotherapeutic techniques for helping their parishioners, having attributed them with religious interpretation in terms of their doctrine.

Penetration of psychology into the realm of religion is not limited within neo-religions. Even orthodox religions, like Catholicism and Orthodoxy, start applying methods borrowed from psychology and psychotherapy. For instance in the West they have published a number of manuals "Psychiatry for Pastors", "Christian Psychotherapy", etc. The Orthodox Church has chosen a bit different way. A number of orthodox psychologists were elaborating the problem of "psychic" and "spiritual" elements of an individual, and the solution of the problem was to differentiate between psychological aid and spiritual guidance, as well as separate mental disease from "works of the devil". This last one obviously comes as an attempt to set apart psychotherapy and religion and thus to assert the place of religion in social life of the day.

Finally, one may point out another tendency that is characteristic for collective conscious mind of today: mythologization of psychology and its methods. A psychotherapist is treated for a kind of "overman" who knows answers to all questions, or a "sorcerer" who is able to cure disease by some methods that are incomprehensible by ordinary people. Though this tendency comes in contradiction to many liberal principles that have been declared in scope of therapeutic schools themselves (like the principle of non-directiveness and responsibility of the patient for results of the treatment) it has totally objective background, since psychotherapy may be the only activity (but for politics, perhaps) where the major role is played by personal charisma of the therapist. Therapists that lack this quality simply do not survive in conditions of competitive market. That is why even if he does not keep to mystic positions and does not believe in the "special mission" of his, a therapist cannot afford destroying the charismatic myth that is drawn around him; otherwise there is a risk he shall be left with no clients. On the other hand, the sincere belief in one's "special mission" is the best thing to nourish personal charisma, and it is confirmed by information that can be taken both from biographies of great psychotherapists and from descriptions of lives of well-known religious personalities. In its turn psychotherapist's charisma comes as a basic provision of the therapy resulting in success. The circle has closed up. The already-quoted A.M. Rutkevitch writes the following: "Psychoanalysis is neither natural nor social science, but it does not mean it lacks any contents... Psychotherapists are neither charlatans nor cheaters, together with medicasters,

priests and exorcists. Psychoanalysis resembles those ancient teachings that used to integrate philosophic speculation with different practices of psychic regulation" [215, pg. 14].

All above-said gives some explanation of the considered phenomenon of "psychological" cults. **The adjacency of religion and psychotherapy' object of influence, kindred methods and social tasks could not but have caused their progressive diffusion, and this tendency shall probably become more intensive.**

9.4. Socio-Cultural Functions of Psychotherapy in Modern Social Environment

Though psychic methods of medical treatment have been practiced within the whole period of mankind existence, it is social environment of today that psychotherapy as specific social institute is attributable to. One may say that psychotherapy has integrated the functions of religious, esoteric and occult systems. These are psychotherapy and related secular psychopractice that increasingly undertake the task of "cultural improvement" of human psyche — i.e. formation and maintenance of sociotype — in society of today. Though traditionally this has been the function of religion, there are several reasons due to that religion is no longer able to perform it. This is first of all the difference between the values of modern societyandvalues of any religious system. Even Protestantism that was shown by M. Weber [37] to have been the source of capitalistic values has fell behind actual situation, for these very values have been subjected to significant modification in scope of mass culture that is rather the culture of "consumption" than of "labour". Moreover, the principles proclaimed by liberal society — like mutual tolerance between representatives of different confessions, individual's integral right for liberal conscience and anthropocentrism — actually come in contradiction with religiosity, and since they are placed to the top of social relationships' principles they make religion just another product of consumption at the market of spiritual services. This is the difference between the culture of today and any traditional culture where religious values come above those secular ones by definition, and individual's

duty to God is much more significant than his duty to the state.

Another reason of such inability is slackening of religious rituals' impact upon human psyche, especially in terms of traditional religions. This phenomenon comes as the back side of routinization, i.e. replacement of charismatic relations by those organizational as described by M. Weber. An established religious system can exist only in rather routinized form since continuous "revelations" make the system too unstable. But rituals employed by such religion are too mechanistic, they are performed in compliance with canon, in formal way, and thus they do not touch upon the depths of human psyche. The role of individual in traditional religions is thoroughly brought to naught, though it is this very contact with charismatic person that comes as one of the most effective methods of psyche rearrangement.

Psychotherapy lacks the majority of these drawbacks. Being in possession of all described functions and merits of young religion together with corresponding toolset, psychotherapy emerged as flesh of flesh from liberal values, that is why the sociotype that is forms and serves to is to a much greater extent satisfactory for contemporary requirements. The basic idea of psychotherapy — the idea of personal growth and extension of individual's conscious mind, "cultivation of corporal and emotional perception, the skills of interpersonal, intercultural and inter-religious communication in form of a dialogue, development of creative skills and cumulation of personal self-actualization experience in all significant sectors of private and public life" [52] — in the best possible way corresponds to needs and ideas of the Western society of today. It is clear that in fact such ideal cannot be invariably attained. Psychopractices of personal growth are usually substituted by instrumental trainings that are focused on mastering some set of communicative skills, sometimes of very narrow orientation, and it certainly comes in complete contrast with their initial ideology, or by maintaining set of techniques that enable to keep neurotic stress at some acceptable level. These tendencies once again show the principle of adaptation to manifold conditions of the world of today by means of adaptation to one of subcultures that it consists of.

The state does not keep to "ideologic neutrality" as well. In mostly developed European countries they have passed laws on psychotherapy

that legitimize a number of certain psychotherapeutic schools though no one is able to confirm reliability of the methods they employ. It is interesting, since all other methods of influence upon individual's psyche, including religious ones, are left overboard without formal "approval" from the state machine. In this case psychiatry — the elder sister of psychotherapy — undertakes a function that is similar to functions performed by medieval inquisition — legitimization or rejection of such forms of influence and states [136, pg. 22-26]. Thus we face a situation that is similar to adoption of new state religion or ideology that complies with psychological requirements of the new culture.

Finally one may notice that functions of psychotherapy, just like functions of science in general, are evidently subjected to mythologization by modern culture, first of all that of the masses. "Science takes place of religion in minds of many people" [9, pg. 49]. If to remember the saying that "...science ismuch closertomyththan a scientific philosophy is prepared toadmit" [316], then the affinity of psychotherapy and myth shall be indisputable. A therapist acts as a kind of cultural hero who fights courageously against surrounding chaos. To some extent the process of science mythologization is provoked by science itself, for it creates a public illusion of being in possession of answers to all questions. As it is said by Feyerabend: "...scientists and science theorists act as one single front, just like it was previously done by representatives of the sole bliss-bringing church: the only truth is the teaching delivered by church, all the rest is a mere pagan nonsense" [316]. And though we have already noted that psychotherapy cannot be considered a science, the myth of it being a science already exists.

SUMMARY

1. Psychotherapy is a specific phenomenon of modern culture that cannot be brought into correlation with any of its known elements, including science.

2. In the world of today psychotherapy has undertaken a part of functions meant for structuring of individual and collective unconscious mind that have been traditionally proper to religion. In particular, psychotherapy performs the idea-setting and culture-setting function, and it has been institutionalized as anelement of the state machine.

3. The affinity between psychotherapy and religion has made the borderline between these two forms of human activity indistinct. In its mostly obvious way it has manifested in emergence of new phenomenon in religious realm of today that the author has referred to as "psychological cults". The essential feature of these cults is that they attribute psychological categories with religious content.

4. Major part of psychotherapeutic methods is sourced from religious psychopractices.

CONCLUSIONS

1. A psychopractice is a specific kind of activity that has been following mankind within the whole period of its history and comes as anelement that is totally essential for sustenance of self-reproduction of human culture.

2. The main function performed by psychopractices is rearrangement of unconscious part of individual's psyche in compliance with requirements of corresponding culture.

3. The experience of altered states of consciousness comes as a significant culture-setting factor; in particular, it also forms many aspects of culture such as cosmogonic concepts, philosophy and symbolism. At least some part of religious systems followers should experience altered states of consciousness: this comes as an essential provision of its existence, since the experience of such states makes up the background of religious emotions and faith.

4. Religious forms of the primeval world come as the most ancient psychopractices focused on cultural self-improvement of individual's psyche.

5. Since collective unconscious mind contains layers that are related to primeval religious forms, it makes these practices so far effective from the point of exerting influence upon psyche of individual of today. These were archaic psychopractices that made basis for all further systems of religious and secular psychopractice.

6. The main part of psychopractices was contained in scope of religious systems and had a form of religious rituals. The emergence of secular psychopractices that implement cultural requirements was one of the reasons for changing the role of religion and structure of religiosity in the society of today.

7. In the world of today psychotherapy has undertaken a part of functions meant for structuring of individual and collective unconscious mind that have been traditionally proper to religion.

8. There is a specific group of psychopractices that contains esoteric psychopractices; they ensure reproduction of psychological cul-

ture and come as a background for formation of new exoteric and religious systems.

9. Anthropologic perspective of esoteric psychopractices simultaneously comes as a consequence and utmost manifestation of existential myth that every culture rests upon.

10. The social function of esoteric psychopractices lies in their having been main suppliers of charismatic personalities who were necessary for sustenance of exoteric religious systems; at the same time they were meant for "cultural improvement" of psyche of individuals who were faintly subjected to influence from the part of traditional religions' rituals.

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The list of literature is drawn in original succession given by the author, in compliance with Russian alphabet principles. In names of the cities K. stands for Kiev, Kh. — Kharkov., M. — Moscow, L. — Leningrad, SPb. — Saint Petersburg. The titles of foreign author's works are drawn in their original or conventional English versions. The titles of former-USSR and CIS authors' works are translated into English.

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У книзі проведено комплексне, ретроспективне дослідження феномена психопрактик: мети, методів, філософських обґрунтувань, еволюції та взаємодії з іншими формами духовного життя. У роботі вперше розглянуто розходження в релігійних, окультних і езотеричних психопрактиках. Показано, що психопрактики є невід'ємним культурним феноменом, який був притаманний людству на усіх етапах його розвитку. Особливу увагу приділено психопрактикам сучасного світу. У роботі розглянуті такі питання, як місце змінених станів свідомості в культурі та релігії, роль релігії у формуванні та підтримці соціотипу, культурне значення езотеричних психопрактик. Виявлено філософські та релігійні коріння сучасної психотерапії, а також релігійні процеси в ній.

Книга може бути цікавою як для теоретиків — фахівців-культурологів, релігієзнавців, психологів, так і для практиків у відповідній сфері, а також для всіх, хто цікавиться езотерикою й нетрадиційною психологією.