

by yoga teacher Gregorian Bivolaru



Yoga tradition has several legends upon great yogis' wonderful lives and miraculous deeds. Even contemporary great yogis are capable of spontaneously realizing miracles or "paranormal phenomena", in other words. The numerous unusual deeds in great yogis' stories evoke the vast and complex problem of spirituality-parapsychology relation or, in this case, better said authentic yoga-parapsychology relation.

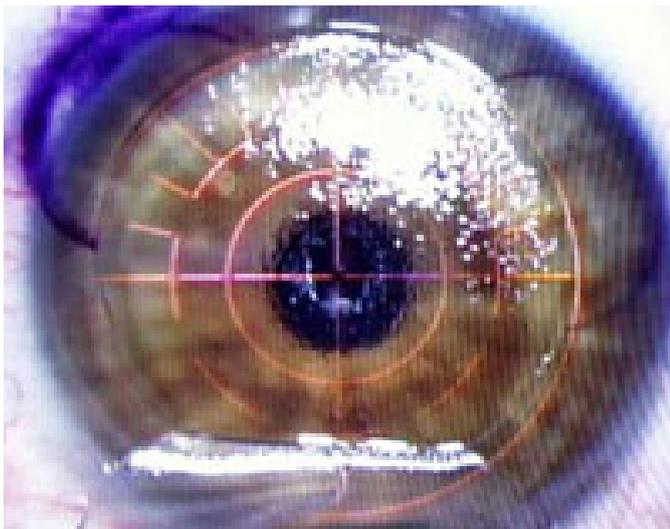
The miracle accompanies spiritual evolution

This full of mystery problem is not new at all. It is a historically certifiable fact that the very perseverant and determined in their faith people have strived for devotedly reaching a certain divine accomplishment for thousands of years. They inspired themselves from their time's authentic traditions. When they fully reached their accomplishment, they became spiritually accomplished persons or great saints or wise men, as they are called in West and accomplished Masters or Liberated souls in East. Almost all of them manifested multiple and amazing paranormal capacities (siddhis), during and after their spiritual practice, and

sometimes strange miraculous powers, which the ignorant ones, in particular, found very difficult to understand and explain.

It is natural to study these paranormal manifestations that appear to some privileged subjects, as other physical, biological, psychological and mental phenomena are studied. If they are correctly understood, they can be progressively integrated and amplified, by a systematic and adequate training, by the “normal”, “undowed” persons, too, under certain conditions (known by the initiated). We can never deny the fundamental and always alive attention of the parapsychological studies.

Moreover, their amazing results offer new surprisingly unlimited horizons to the limited human mind, leading, thus, to a more profound - and maybe more correlated - vision that immensely reaches us and often determines an unexpected review of the unanimously accepted values in us.



Researchers interested in paranormal phenomena focused their attention upon those who manifested such extraordinary capacities themselves or who triggered them around (great yogis or Christian saints, famous wise men or East's spiritually accomplished Masters).

The paranormal phenomena manifested by the great yogis, wise men or initiated ones are a common study subject for parapsychologists. But a whole series of such phenomena, chaotically developed and manifested, righteously called “inferior” by the great yogis or wise men, can appear at the trainees on their way to the Absolute under certain circumstances. They are undesired aspects that can later trigger the influence of disarray and stagnation on spiritual path demoniac factors. We can only accede to Swami Ritajananda's full of common sense important remark, especially now when there are several weird medicine men and fake bio energyworkers that hurry to “awake” mediumity. They aberrantly proclaim that 3-7 day “course”

offer “clairvoyance” or “curing powers” to the candidates who are on their way towards psychical disequilibrium, actually. No matter how legal one or the other is, pure spiritual practice in order to reveal the eternal absolute has nothing to do with phenomenological research, even if the latter often takes as object of study the paranormal manifestations that appear during the former.

Great yogis, as great mystics, do not seek to obtain miraculous powers

The history of religious mysticism offers several examples of famous ascetics that grievously regretted being disturbed by these unusual phenomena of resonance with different subtle energies that manifested in them or through them (even against their will, due to amplified mediumity). They did not really look for them.



In Catholic Church, the case of Therese of Avila represents such a famous example, among the most representative. In his work “The problems of mystical life”, Roger Bastide says that this saint often asked God not to send her anymore the ecstasy states that spontaneously seized her in front of everybody, especially during Mass or even when leaving the church. More than once, they represented a scandalous reason rather than a divine edification for those around. In her humility, she did not even ask for them.

The great wise men and Christian saints or even Eastern yogis who have not reached the supreme goal on the spiritual path, “climbing Carmel’s divine mountain” as Saint John of the Cross said, look upon these unusual phenomena (often mediumic, especially when they are not will controlled) as parasites, even dangers (not all these powers are dangerous). They are neither looking for them on purpose nor triggering them in fully awareness.

These mysterious strange powers were not the wanted objective; they were not part of their search for the divine. Their unexpected appearance and effects, although often spectacular, took them unexpectedly and defocused them, creating doubts, and sometimes sufferance and inner fear.

The most serious, in other words, the most profound spiritual disciples, fully dedicated themselves, heart and soul, to the sublime, delicate, meditative and unusual silent search for the ultimate divine Presence. In a last revelation, that was their or anybody’s life’s basic principal itself.

Detached by everything that is evanescent and illusion (maya), they were never greedy for paranormal powers (siddhis) that could doubtless make them capable of realizing inner wonders only. Thus, they were not preoccupied with achieving the passing personal glory most of magicians, wizards and some famous healers did. They could no longer want that in their heart’s sincerity and modesty, in their total self abandoning towards supreme divine goal. For them, due to the real spiritual level they found themselves on, it would have been childish to brag with holding and exalating such obvious indiscrete extraordinary powers, which they were fully detached of.

Siddhi-s (paranormal powers) can become obstacles



