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Spirituality Studies 3-1 Spring 2017

Publisher: The Society for Spirituality Studies

Published in partnership with Monastic

Interreligious Dialogue

and European Union of Yoga

Available online: www.spirituality-studies.org

Editor-in-Chief: Doc. Dr. Martin Dojčár PhD.

Graphic Design: Martin Hynek

Contact: editor@spirituality-studies.org

ISSN 1339-9578

← Cover: *Míla Tomášová*

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Editorial

It seems that constructivists are correct when they define human existence as conditioned. There is no doubt that we all as humans are determined in multiple ways biologically, culturally, and socially. However, constructivists are not right when they try to impose the same conditioning on the primordial human experience of conscious being, primordial subjectivity subsisting in oneself. "I am and I know that I am" is a verbal expression of that experience going far beyond ordinary human state, transcending every conditioned modality of being and establishing its unconditioned modality.

Nevertheless, we can argue, "is something like that possible at all"?

When we look deeply into the history of spirituality, or into our own experience, as some of the authors have done in this issue, we may find strong arguments to support our initial claim. At the very moment when we happen to eliminate our identification with a particular form, our authentic identity is restored. As long as our sense of ourselves is no more derived from the form, but from the awareness that is aware of every form, both physical and mental, sense of self arises from the awareness as unconditioned awareness which is aware of, and at the same time distanced from, everything that can be perceived.

In this very moment, a projection of the self into the sphere of objectivity is broken, at least for a while. It is this shift of identity from a form to the awareness aware of itself that deconstructs an unauthentic self-image and uncovers the ever-present primordial identity of the pure "I am".

The idea of identity resonates on the pages of the Spring issue of The Spirituality Studies Journal in various forms. It is discussed in regard to the alternative world of cyberspace by Prof. Slavomír Gálik and Dr. Sabína Gáliková Tolnaiová, and to the original state by Dr. Thomas Crowther. It is related to education by Dr. Marek Wiesenganger, as well as to the yoga training by Doc. Gejza M. Timčák, and applied to the processes of communication by Swami Veda Bharati. As a symbolic dot after the issue can be considered a prayer of a great contemporary Czech mystic, Dr. Míla Tomášová, a prayer that points out to the transcendence itself and evokes transformational processes of human consciousness.



Martin Dojčár