

СИСТЕМА ПСИХОФИЗИЧЕСКОЙ ПОДГОТОВКИ МОНАХОВ ШАОЛИНЯ

А. М. Козлов

Слава горной обители Шаолинь в Хэнане колыбели и центра развития и обучения искусству кулачного боя цюань шу разнеслась по городам и весям Поднебесной империи.

Отличная физическая подготовка была гранное владение своим телом, техникой рукопашного боя и монашеским покоем, сплоченность, стойкость, мужество и презрение к смерти умножали силы монахов-воинов. Рукопашная подготовка основывалась на результатах сверхчеловеческого по трудности тренинга вселяющего убежденность, что усев монах-воин всегда сумеет отразить нападение противника и сам нанести решающий ответный удар. Система самообороны Шаолинь сы прямо противопоставляла невооруженного адепта вооруженному тренированности, быстроту реакции и мгновенную концентрацию физической мощи, умению орудовать коньком или мечом. Ощущение силы, физического и морального превосходства над неприятелем придавало послушникам знаменитого монастыря уверенность в своих действиях в любой ситуации.

Основатели и патриархи Шаолиня разработали монастырский устав, который впоследствии на протяжении столетий неукоснительно соблюдался в святой обители и многочисленных буддийских общинах. Монахи вставали рано утром с первыми лучами солнца и два часа в любое время года на открытом воздухе, защищенном от непогоды, только на весом предавались медитации. Затем шла своеобразная разминка и выполнялся комплекс упражнений, завершенных патриархом боевых искусств Бодхидхармой и дополненный его преемниками. В заключение большое внимание уделялось культуре тела, воинским процедурам и различным видам массажа.

Практика психической саморегуляции с целью самосовершенствования занимает центральное место в системе психофизиче-

ской подготовки легендарного монастыря, внесшего наиболее заметный вклад в формирование философской и методологической базы восточных боевых искусств. Боевые искусства рассматривались прежде всего как средство и цель подобного самосовершенствования, поскольку основная идея медитации – войти в контакт с внутренними процессами нашего существа, сделать это самым прямым путем, не прибегая к чему-либо внешнему, искусственному и с помощью психологического самонастроя производить в себе повышенный режим психической и физической деятельности по многим параметрам качественно отличающийся как от собственного состояния на исходном уровне, так и от среднестатистических норм, которым подчиняется большинство людей, не занимающихся специальной психофизической тренировкой. Таким образом, буддизм связан с реальностью человеческого бытия практическими методами саморегуляции и тренинга психических и вегетативных систем, дающих адепту возможность сознательно управлять своим нервно-психическим состоянием и повышением способности к совершенствованию произвольных и непроизвольных функций организма, делающих более продуктивной всякую социально значимую практику, являющуюся эффективным средством мобилизации духовных и физических сил для решения конкретных задач боевых единоборств.

Давно замечено, что нервная система, особенно в экстремальных ситуациях, оказывает большое влияние на деятельность всех систем организма: эндокринной, сердечно-сосудистой, пищеварительной и соматической. Тренированная, отрегулированная, управляемая нервная система может в условиях стресса мгновенно мобилизовать все внутренние ресурсы организма для конкрет-

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