

Yoga - a Symbolic Regulation of the Human World

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Abstract: *In this paper, the term yoga means a complete set of (techniques, knowledge, experiences) directed “unities” (samadhi). It was presumed that yoga, as a specific form of symbolic behavior, represents an element of the organization of cultural space and time, or the symbolic arrangement of individual’s world. Testing the hypothesis that yoga class symbolically arranges individual’s world, i.e. that the marginal (liminal phase) is an element of the organization of cultural time and space. A subject of analysis was a yoga class of the instructor of the Yoga Federation of Serbia. The subject of the research was presented through the idealistic model in terms of the ideal functioning of the model. Through the symbol, natural models become cultural models. For participant (participant at the yoga class) nature of the situation imposes a model to organize the space and time. Each yoga class achieves differentiation of time and space. In this perception of time and space, division into sacred and profane space and time is followed by the clear demarcation. In the border zone (liminal phase) participant tries to organize his/her world and to master the unknown world by interacting (or at least one of its parts); i.e. this way, yoga class participant symbolically arranges his/her world. As a specific form of symbolic behavior, yoga class may be included in the means by which the transformation is achieved. In other words, through yoga class there is build a model of the space related to the time interval in which there is performed symbolic organization of the individual’s world. We can conclude that yoga class participants share communication experience while taking it through different sensory channels, they perform regulated sequence of exercises (prescribed series of Yoga Federation of Serbia) following development within a space of their own and within a certain time. Verbal conduction of the class, three-layer breathing, yoga asanas, relaxation, equally constitute components of the overall message. Taking part in yoga class, participants recognize all these messages and at the same time they integrate them into a single experience.*

Key words: *yoga, sacred, profane, marginal ritual.*

Introduction

In this paper, what is meant by the term yoga is a comprehensive set of yoga practice end result (technique, knowledge, experience), which is "oneness" (*samadhi*) - or final deliverance. The very definition of yoga will be taken from Patanjali: “Yoga is the suppression of the [dimmed particular] fluctuations of the mind *chitta vritti*)” (*Patanjali*, 1977).

In order to achieve the ultimate goal should be to practice the eight so-called "members" of yoga, to remove impurities from the mind. Patanjali says: “When by the progressive mastery of yoga methods impure is removed - there is [in proportion to the mastery] and the light of knowledge

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[which ends on the peak] cognitive insight (*vivekakhyati*). In the Gita, Krishna says: "Having ruled out external impressions, eye brow governed, and established rhythm between inhalation and exhalation in the nostrils, controlling his senses, the heart and mind, finding liberation as the highest goal - such a wise man, who rejected the eternal greed, fear and anger, is truly liberated" (*Leach, 1972*).

Perception of the world

1. Yoga is one of the segments of Culture, which primarily serves the man to build and express their world view. We started from the assumption in this paper that the Yoga as a specific form of symbolic behaviour, is the element of the cultural organization of space and time cultural and symbolic arrangement of man's world. It is necessary above all to point to the fact that our considerations do not apply to the cultural space and cultural time at all, but only to the cultural space and time that is tied to a specific time frame in this case the yoga class. The very term yoga will be treated as a kind of symbol, because if one builds a system using a symbolic representation of organized time and space, then yoga is integral part of the system. The thesis is that class whole human world is regulated by Yoga class, i.e. that the marginal (liminal stage) is an element of the cultural organization of space and time.

As a case study, the yoga class of yoga instructor of the Yoga Federation of Serbia is analysed. The report includes a certified yoga instructors Yoga Federation of Serbia, which is registered in the Ministry of the Republic of Serbia, European, international and global yoga federations. Ethnographic material used in this paper as the source is available on the website of Yoga Federation of Serbia. I will show the subject of the ideal-type model in terms of ideal functioning of the model. Ideal-type descriptions would be ideal-type in terms of an ideal representation of the yoga lesson, which means it will not take into account the quality and quantity of the individual hours of certified yoga instructor. Because there is no anthropological material that covers this subject, I am forced to use my primary work experience was created undirected observation.

2. One learns everything he/she knows about the outside world through his/her senses. The phenomena, which we observe, are the attributes that are attached to them depending on the manner in which our senses operate and the way the human mind is built that the classify and interpret the received stimuli. In accordance with the dispositions of his/her mind, one classifies all beings, objects, phenomena, events, with which it comes into contact and uses verbal and non-verbal symbols in order to organize his/her world (*Leach, 1972*). A significant feature of a classification process is the fact that the segments share a continuum of space and time, by which we are surrounded, and are therefore destined to envision such a huge number of special sets of elements belonging to the designated classes and the passing of time is understood as a series of separate events (*Leach, 1972*). The assumption is that this vision of time and space continuum and transferred to the level of culture as a culturally accepted model of space and time.

Leach, starting from the basic thesis of Levi-Strauss, develops communication theory which suggests that culture communicates, and the task of anthropologists is to identify, record and interpret the nonverbal aspects of communication, in which different types of cultural behavior can be carriers of information, and interpreted as a message. Leach assumes that the various non-verbal dimensions of culture in structured sets are organized in order to embody and encode information and that it is analogous to the way sounds and words and sentences of natural language. Trying to understand the symbolic behaviour, one tries to figure out the rules of grammar and syntax of an unknown language, and that understanding is built on the analogy of verbal and non-verbal communication systems. (*Leach, 1983*).

The main argument lies in the fact that the messages one receives (sense of touch, sight, hearing, smell, taste) is easily transformed in other ways. Leach says that it is obvious that at a deeper abstract level, all our senses, though different, are encoded in the same way, so there must be some kind of "logic" mechanism that allows us to transform the visual messages in the auditory or tactile, and vice versa.

When dealing with the relationship between observable patterns in the outside world and unobservable patterns in mind, one talks about the meaning of expressive behaviour. Words such as acoustic images explain the event when we use words without saying them. For a combination of acoustic images (indicating) and the concept (signified) one uses the term sign language, it is a single entity such as the two sides of the sheet of paper. Just as one can think with words not pronouncing them, one can use sight without touching anything; one uses the visual and tactile images to think. Then one speaks about sensory images. Sensory images is essentially related to the concept in mind, these are two sides to the coin. The relationship between sensory images and objects in the outside world is arbitrary to some extent, which means that the link is symbolic (metaphorical) (Leach, 1983). (Picture 1).

To create an organized image of space one needs fixed - an orientation point - "absolute point" says Eliade. This is the point around which to structure the space and hence is the center of the whole space, the centre of the world (Eliade, 2003). According to the *Rg Veda* as the universe was born and developed: from a single core, it spreads from one central point.

In the *Vedas*, Brahman (Radhakrishnan, 1964) is equal to the Pillar of the Universe (*skambha*), or centre of the world. "Those who recognize the Brahmins in man, known for superior being, the one who knows will be the ultimate means for Pillar of the Universe. "It will be, synonymous with the "axis "of the universe to another level is equated with the spiritual" point on "the man, the Atman" (Eliade, 1984). The myth of Genesis says how the god Brahma (Fig. 2), standing on a lotus with a thousand petals, a four-page turning the world view, to watch the lotus flower had been a preparatory orientation, necessary orientation in space before their world started being created (Jung, 1987). According to Jung, the spatial orientation which was construed by Brahma can be considered symbolic human need for psychological orientation. According to Jung, the four functions of consciousness (thought, feeling, intuition and sensation) let one deal with the impressions of the world, which are received inside and out. By using these functions, experience is understood and adopted, and one can react. Brahma symbolizes the four-way view of the necessary integration of these four functions, which one must accomplish (Jung, 1987). According to the picture of the Universe developed as it had gone from one center and spread to the four main directions of one builds a world in itself that the Universe/ Cosmos (in itself) gives anthropological anthropogenic category so that the human body is symbolically equated with the Universe/Cosmos. Cosmos - the house - the human body: the equality used by the traditional Indian thought (Eliade, 2003). The man considers himself microcosms, he considers himself in the "sacredness", which he recognizes in the Cosmos (Eliade, 2003). It is the Centre, in which the level ceases, space becomes sacred, in the real sense of the word.

For the yogi, the navel and the heart are the same as the centre, the central, Patanjali states: [Samyama] located in the center of the region around the navel [will bring yogi intuitive] knowledge of the functioning of the body. [The penetration of consciousness] in the heart [of the yogi gets] access (samvit) in the very "awareness" (citta) (Patanjali, 1977). One's body is symbolically compared to the Nature and the Cosmos: the spine is compared with the cosmic pillar (*skambha* (Brahma)) or Mount Meru, the breath of the wind, the navel or the heart *centre of the world* (Eliade, 2003). One article on *hatha* yoga is about the body as a house with one pole and nine gates. In the *Ghita*, Krishna says: "When one rejects every power with the forced mental power, then the resident body (Spirit) rests peacefully in the city with nine gates, doing nothing,

or by running the operation" (*Bhagavad Gita*, 1984). In Yoga, asana is the first step of the very body; it is straight ekagrati, concentrating on one point: the body is being focused on one position.

Ekagrata ends volatility and dispersion of the "state of consciousness" and the asana ends body mobility and readiness to take any other position, reducing the myriad of possible positions on a single, archetypical one (*Eliade*, 1984). Human conditionality is successfully lifted by *asana*, *pranayama* and *ekagrata*, at least for the duration of exercise. Being still, having equated rhythm of his breathing and focusing eyes and attention on one point, the yogi becomes *concentrated*, *unified* (*Eliade*, 1984). Retracting the senses and centralisation of consciousness go together: When the five ((sensory) functions, and humble spirit, and intellectual ability (buddhi) is at rest – that is, said to be the most sublime way. It is considered yoga: firm restraint of the senses. Then one is not disturbed (*Katha Upanishad*). The concentration is a binding of consciousness to a specific place: centre of the navel, the lotus of the heart, light in the head, nose, tip of the tongue, or similar places, or an external object (*Vivekananda*, 1998).

Closing all these gates (bodies), keeping in the spirit and achieving focus of the spirit on one point, one comes to the supreme (being). This centralisation of consciousness is known as ekagrata (focus on only one point) (*Vivekananda*, 1998). Yoga, meditation according to Patanjali's definition, is a "unified stream of thought" allowing penetration into the essence of objects. The goal of meditation (*dhyana*) is to stop fluctuations (*vrtti*) of consciousness. If concentration is compared to the dot, meditative absorption can be considered an extension of linear. The subject, which dwells during maintaining of concentration, becomes the very centre of attention in order to fulfill the wholeness of consciousness (*Vivekananda*, 1998).

Patanjali describes this stage as the "continuity of consciousness (pratyaya) in that (state of concentration): When contemplation as it disappears into a form that it is specific (Svarupa) [specifically, when the subject is the effort to follow the meaning that emanates from the object] and only this emission point (arthamatranirbhasa) is left - this is called - the union (samadhi). The house and the human body have the an opening at the top, which enables a symbolic passage into another world. The name of the highest opening in the Indian pagoda, among other names, is brahmarandhrua. The same phrase means the Patanjali describes this stage as the "continuity of consciousness (pratyaya) in that (state of concentration): When contemplation as it disappears into a form that it is specific (Svarupa) [specifically, when the subject is the effort to follow the meaning that emanates from the object] and only this emission point (arthamatranirbhasa) is left - this is called - the unity (samadhi) (*Patanjali*, 1977). The house and the human body have the an opening at the top, which enables a symbolic passage into another world. The name of the highest opening in the Indian pagoda, among other names, is brahmarandhrua. The same phrase means the "hole" located on the vertex of the skull, which has a significant place in the yoga techniques." (*Eliade*, 2003).

[In "harmony of consciousness"] the light [that lies] in the [top] head, the perfect vision of the Yogi (siddha) [will appear before the Yogi] (*Patanjali*, 1977). The area that is meant by the term "head" (murdha), the end of the main "channels" called sushumna, so called. "Brahma's hole" (Brahmarandhra). Exemption is given a double image: Penetration of the roof and ascent into the air. At the symbolic level, that is the rise of the soul through Brahmarandh; on a metaphysical level, it is about the abolishing the conditioned world (*Eliade*, 2003).

Through the symbols, Natural models become Cultural ones. Thus, the very nature of the situation, imposing one the model, which will organize the space and time. In and around himself, in his own life and "life" of the universe, man is the natural model that builds his vision of space and time. According to Levi-Strauss, we, as human beings, support their understanding of nature -

the products of our culture are segmented into segments and classified in the same manner in which we assume to be segmented and classified products of Nature (*Leach, 1972*). The natural model transposed into a symbol of the culture can be described as a Cultural model.

Eliade noted the difference between the general concept of cultural time and space, the profane and the sacred, therefore, one classifies temporal and spatial intervals on the continuum of profane and sacred intervals. For Eliade, sacred has an ontological status: it will only reveal. The concept of the holy, that is basically what is sacred, is opposed to the profane, ordinary life in the world, what is really in the true sense of the word, is sacred. Nothing that belongs to the profane does not participate in Being, as the profane is ontologically based Eliade considered. "Lively consciousness captures reality through symbols, before every thought, and symbols always mean the transformation of the world in ontologically realistic structures and forms" (*Eliade, 2003*). In short, the only element of the sacred structure of consciousness, not some degree of history of consciousness (*Eliade, 1991*). According to this concept, there are essentially two different mutually independent streams: sacred and profane. On the conceptual basis of the sense of time and space was construed. The assumption is that the profane concept is based on the homogeneity of time and space. According to this concept, in qualitative terms, there is only one time and one space, regardless of how we share it quantitatively. On the other hand, the time and space in which the presumed presence of the sacred reality is present, runs the other way and is independent of time and space in which such a reality is absent.

3. When one uses the symbols (either verbal or nonverbal) to distinguish one class of objects or actions of others, artificial boundaries are made in the field which is naturally continuous, the label takes up space, because in principle no limit dimension. The significance of the symbolic limiter of time and cultural space is indicated by Leach. He noted that the border of separation of two zones of cultural time and cultural space that were normal, time-limited, clear, in the centre and profane, but it is the spatial and time stamps that mark the boundaries of abnormal, timeless, vague categories, on the outskirts of the holy. The nature of these boundaries that they are ambiguous and that ambiguity is a source of conflict and anxiety, the principle is that the limits are artificial interruptions of a naturally continuous nature. Therefore, the crossing of such borders is always marked with ritual. Thus, space and time arising from the symbolic / ritual thought and behavior are the result of human activity surrounding discontinuous reality, not its properties (*Leach, 1983*). In the border zone one tries to organise a (A) world, and expressing (communicating) master the unfamiliar world (or at least one of his offense, so one symbolic arrangement of your world by entering the cultural boundaries of space and time (*Leach, 1983*), and the part of the cultural time and space that belongs to both categories is a sacred area and is subject to symbolic/ritual actions.

Van Gennep's scheme of rites of crossing can be used as a frame of reference for deciphering the elements /yoga lesson (*Van Gennep, 2004*).

According to him, the same process takes place in three phases: separation, we observe the ritual, ritual, and ritual marginal aggregation, as well as the stop between these phases. Minimal definition of ritual separation includes the establishment of isolation in which the Participant is at the initial space-time point from which the first stage in the rite of transition begins. The central part of the transition rites, called liminal or marginal, begins by setting up isolation from the everyday. Marginal ritual, liminal phase is the relative state of isolation in society - the absence. In relation to the Participant, it is non-mental state. Inside, Participant ceases to exist, except as a physical being. This is a necessity for a completely new personality is needed for a new cultural role. Aggregation is, individually and psychologically observed, the establishment of a new physical and mental integrity of person. Previous knowledge is not forgotten, but the new quality arising from the consciousness of the possibility of non-existence is added. With this awareness,

the Participant shall acquire new knowledge, which differently defines a world that is returned (*Prošić-Dvornić, 1972*).

Victor Turner (1969) pays special attention to the central, liminal phase of rituals and transitions places it in opposite relationship to a structured system of social status.

4. One started from the assumption that yoga, as a specific form of symbolic behaviour, is an element of the organization of cultural space and time cultural and symbolic arrangement of one's world. The thesis is that yoga class symbolically governs one's world, i.e. that the marginal ritual (liminal stage) is an element of the cultural organization of space and time. As a case study, the yoga class held by yoga instructor of the Yoga Federation of Serbia will be analysed. In the current presentation, one tried to indicate some general theoretical positions, by which such an assumption is justified. However, in order for a hypothesis to be able to be represented with more certainty, it is necessary for it to be verified. As the subject of analysis, there will be noted states made by the certified yoga teachers of the Yoga Federation of Serbia taken from the web site¹.

“Today, there is a worldwide spread and generally accepted part of *hatha* yoga which is based on physical exercises, breathing and mastering energy flows.” (A.M.)

“Sometimes it requires some internal preparation in order to come to yoga class. Seemingly harmless, one should go to a place where physical exercises are performed stretching and relaxation, with so much resistance at the same time. But, there are better ways of getting acquainted with yoga - to practice, to fall into the lifting up of exercises in one's daily life leave the door to the hall for an hour in order to enter the yoga world to experience what yoga exercises bring. This approach allows us to make contact with our inner being, the unity of us, to plunge themselves into the smooth external events and to recognize their inner beauty and opportunity, joyfully embrace them and take them to the surface of the world...” (B.J.)

“Yoga exercises engage and relax every muscle of the body and thus leads to better blood circulation and nutrition of every muscle in one's body. This maintains the natural pulsation and back muscles in a natural and healthy state and reduce tension in the body. Relaxation exercises the muscles supplied with fresh new energy and concentration on the movements of amplifies the effect of exercise calms the mind and releasing our tensions. By practicing breathing and relaxation techniques to yoga classes in a natural way one awakes and deepen breathing, which is shallow in most people, which badly affects the physical, mental and emotional health of individuals. Deep-balanced (three-layer) breathing body gets more oxygen and increase their lung efficiency, which leads to improvement of all body functions.” (V.P.)

“Although some people due to their physical limitations cannot perform all the exercises in yoga, if they did not work even one exercise that they can do, they would miss many benefits that yoga provides. After practicing yoga, a person feels rested, renewed and mentally relieved, one is rewarded for effort after an class of yoga. Instructor experience made me even more convinced of the importance and benefits that yoga provides. Yoga is a complementary activity in modern civilization. By practicing yoga, one overcomes overemphasised extroversion of the modern world. With regular practice of yoga, one awakes internal events in oneself, one connects to his/her body, learns about oneself, intensifies concentration and pushes the limits of his/her capabilities: physical, emotional, mental. Comfort and ease that is acquired after hour of yoga is a real reward for time and effort spent at yoga class.” (G.M.T.)

¹ www.yogasavezsrbije.com, accessed on February 22, 2012

“I started being interested in Yoga during my academic studies. Since then, I have been integrating Yoga knowledge in my personal life and professional life as well. Nowadays, I walk a lot more stable and safer steps, and the more I feel closer to the required answers to my questions. Somehow, I know now that there is another path, whose name is Yoga. It is the path, on which I learned that only when I got acquainted with my personal Universe could I understand the other Universes. By practicing yoga, I even learned how to approach science comprehensively. Today, as a yoga instructor, I am happy to have the opportunity to share with others all that yoga taught me. I try to show my co-workers how to integrate at least a part integrating yoga into your life. Smiling faces, comfort and satisfaction of co-workers after completing class of yoga, arouses a great joy to me because I know that for a moment they felt and experienced contact with the substance.” (B.Š.)

“Several years ago I accidentally came in the hall where the people were sitting on mats, having been performing some moves carefully. The eyes of the trainees were closed, only the instructor was periodically monitoring whether all follow his instructions. His calm, quiet voice explained every move, breath, exhale and spot of attention. In the beginning it was going a little harder to overcome because unvaried body but it was all compensated by the growing sense of inner peace, satisfaction and fulfillment. Once I had mastered the skill exercises, I could completely devote to following of my feelings and thoughts and draw my attention to the inner. As though the flower full of petals had spread, which were blinking with pleasant feelings of beauty, joy, dedication, compassion... The road is long, arduous, but it's worth. So try, since the noun yoga itself means union, which is its ultimate goal and that is something to which we should all aspire to. Yoga changed my life. Practicing yoga, I had first come in touch with my body and accepted it. Then slowly, one by one, revealing my inner world, the more I felt its essence, i.e. the road is long, arduous, but it's worth. So try, since the very name yoga means union, which is its ultimate goal and that is something to which we should all aspire to. Yoga has changed my life. Practicing yoga, I first came into contact with your body and accept it. Then slowly, one by one, revealing my inner world, the more I feel its essence, ie. my real me and I accepted myself in this new light. I merged body and spirit, which is the essence of yoga, which in Sanskrit word for the Unity.” (S.Đ.)

“I really didn't have a clue that, not only physical exercises, but also attitude toward them can change my attitude toward life. Everything is different now: it just shows me to what extent yoga is a process and very complex combination of differences, in my world of impressions. Yoga opened a space for me to understand myself completely and to understand better myself and my processes. Having that possibility, the opposite process starts where, after moving my inner world, it influences on my complete being and my physical health.” (H.R.)

”Yoga gave me one of the amazing findings - that was not the centre of the universe, but now, after a while, it turns out that I was, like all of us, the centre of the universe, but not in one of my old, self-centred ways, but in a wonderful, simple, real way.” (J.O.)

“By practicing yoga, that became part of my life, I realized that it teaches us how to breath with our whole being and it always nurtures our soul.” (A.D.)

“I found yoga having been looking for the missing piece. There is no coincidence, one finds only what he looks for and one looks only for hidden and deepest part of one's heart.” (J.J.)

5. Ideally organised yoga class will be used as the subject of analysis. It comprises following elements:

1. Preparation for class and dressing for yoga class
2. Yoga class
3. Redressing in ordinary clothes

One comes to yoga class and the very act begins. That act consists of preparation for class, which is done by change of clothing, but what can happen is that some Participants change their clothes before they come to yoga class. After that, the Participant comes into the yoga class premises, obeying the rules of etiquette in terms of turning mobile telephone off.

Yoga class usually lasts up to 90 minutes. From the enclosures of Yoga Instructor of the Yoga Federation of Serbia, we could notice that the commonly accepted part of hata yoga was based on physical exercises, breathing and mastering energy flows. From the description we can see that the first phase of the ritual separation of the participant begins with change of clothes for yoga, which, in this case, meets the requirement for practicing yoga in the classroom, it is a more important for the participant to leave his/her everyday life at the door of the hall and that he/she enters the world of experiences yoga can bring him/her.

Marginal ritual makes the central and most important part of yoga class. The phase of liminality is first reported here in character of the organization and structure of the class: yoga class consists of physical exercises, breathing techniques and relaxation. Detachment of the Participant makes the liminal phase, for the Participant has no status outside society, out of time. Breathing and mindfulness of body, mind and spirit during exercise, focus the mind and body in the present. The eyes of the trainees are closed, only the instructor periodically monitors whether all accompanying instructions, explains every move, breath, exhale and spot of attention. As the empiric material, the point around which to structure the space and therefore represents the centre of the whole space, the centre is man himself: "This approach allows us to make contact with our inner being, the unity us, to plunge into ourselves undisturbed by outer events and recognize our inner beauty and possibilities." Yoga provides one of the incredible knowledge that each of us is the centre of the universe, to make physical exercise and attitude towards this practice can change the attitude towards life, opening space to one to see oneself as a whole and understand oneself and one's processes, and then there is the reverse process where one launches one's interior and it still affects the complete human being and our physical health. By practicing yoga, the Participant of the class of yoga first comes in contact with his/her body and, accepting it gradually, introduces and reveals the inner world and accept himself in a new light. "By practicing of yoga techniques, balance with nature is achieved, our hidden potentials are awoken and joy and beauty of life are felt." "It is the path, on which I learned that only when I got acquainted with my personal Universe could I understand the other Universes."

As *Turner* noted liminal phase contains opposite elements of the system status from the materials; one could notice that yoga class brings equality, anonymity, reduced the differences between the sexes, the lack of rank, ease in liminal phase-other elements that are listed may or may not have to be expressed (uniformed clothing, foolishness, humility, sacred knowledge, the sacredness, the suspension of kindred rights and obligations, acceptance of pain and suffering).

After yoga class participants wear their usual clothes, and turns on a mobile phone. In this case, however here there is no ritual of aggregation because the status of the Participant is not changed.. It is evident from the enclosures that after exercise in the class of yoga participant feels rested, renewed and mentally relieved.

The fundamental question posed by this scheme is that how there was such a structuring related to yoga class. What can be concluded from *Van Gennep's* attitude i described a setting of symbolic /

ritualistic behavior in the diachronic structure "rite de passage". If one considers the elements, which constitute the structure of the rite of separation over marginal ritual rite of aggregation, there is a picture of diachronic structure of the lesson of yoga. The goal of yoga class, among other challenges, is to move from everyday to unusual at the beginning of class of yoga and another move from unusual to usual at the end of the class. As it is seen in *Leach's* texts, boundary separates two zones of cultural space and time are daily, time-bound clearly demarcated, the centre, secular, occur in the time before and after the class of yoga, the border zone is extraordinary, timeless, ambiguous, the edge of the world and takes place during the class of yoga. As a further analytical tool, relations of profane and sacred will be used. In order to understand it better, it is necessary to relate a structured space with diachronic structure of the lesson of yoga. Combining spatial and diachronic structure shows that yoga class, which accompanies the transition from one type of space (profane) in the second type (sacred) is located in the border zone. In the scheme it is seen what was showed in the diachronic structure ie. transition from the profane to the sacred place in the marginal ritual, liminal phase, in which it switches from the profane (outside) in the sacred time and space (inside). In the border zone (liminal stage), the participant tries to organize his/her world and master the unfamiliar world of communicating (or at least one of his part) and thus Participant of the class of yoga symbolically regulates his world.

As we noted in the materials, yoga class participants share communication experience of receiving it through different sensory channels at the same time, they perform regulated sequence of exercises (prescribed series of Yoga Federation of Serbia) following the event within their space and within the specified time. Verbal conduct of yoga class, three-layer breathing, yoga asanas, relaxation, both components make up the entire message. Participating in the class of yoga, participants catch all the messages at the same time condensing them into a unique experience. It has already been pointed out that natural models become cultural models. One is imposed a pattern of organising space and time by situation. Differentiation of space and time is achieved through yoga. In such a perception of time and space, division into sacred and profane space and time is accompanied by a clear demarcation. Yoga class may be included in the means by which this transformation is realized, which is evident from symbolic behaviour. In other words, it is the Yoga class by which the time bound model of space, in which there is a symbolic regulation of human world, is built.

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