

EXPLANATION FOR THE MYSTICAL PRACTICE I.

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ABSTRACT

Joyfulness is not only an emotional state. It is a tingeing factor, which will take hold of a human being as an object and transform it; and this transformation of the being is actually the point.

Key words

Yoga, mystical practice, moral practice, joyfulness, concentration

1 Why to develop joyful mood

We cannot imagine the advancement towards redemption otherwise than that it must be happening through joyful states. People who are not able to rejoice are actually pessimistic and by that, they are closer to the ideas about hell than about heaven. We know about heaven, that it is a place of joy and, on a higher level, even a place of bliss. About redemption we subsequently know, that it is a state beyond celestial states and definitely not to be found beyond some culmination of obstinacy, dark mood and gloomy thoughts.

Joyfulness will not “fall into the lap” of anyone. Therefore everyone has to strive, to come, by the very developing of joyfulness, internally closer to celestial states; that is a practical path to heaven as a between state on the path towards salvation from the natural, perhaps human state.

The human state is characterised by changes. It is typical for people to swing from the states of literally crazy elation to desperation again. Between these extreme inner states, there is an ideal equilibrium, which can be classified as a pure original humanness; this humanness suffers from the fact that it has to counterbalance that crazy joyfulness by subsequent desperation. What follows from that is, that to let oneself drift by the state of humanness doesn't lead to anything good.

From cradle to grave, the crazy joyfulness interchanges with inner pains up to desperation and due to that it happens that a human remains only a human, from birth until death.

Emotional experience and moods are thus delimited in this way; although this delimitation is physically impalpable, it is solid, as if a person was internally enclosed by a fortress wall. Hope that an easy escape from this iron cell exists, is indeed unavailing, even though to countless people it seems like their spatial demarcation in psyche is chimerical, insubstantial.

Because of this reason, it is essential to understand the psychological setting of physical beings as very solid and starkly real, no matter how unlimited we may find our possibilities are to supply ourselves with predominantly sensory joys.

However, mystical development thrives only through a causeless joyfulness, produced and maintained by will, wanted and resisting every influence by which the Nature or worldly fate-related accidental events, would want to change this state. This kind of joyfulness is thus no longer produced by some change in the being – some feeling, some event, which then later only manifested itself by an overpowering, a carrying away of the person's psyche. On the contrary, it is a joyfulness always guarded by will, which is always ready to intervene in a moment, when, due to some outer reasons, it weakens or disappears.

In psychological terms this means that a person has internally taken hold of themselves and finally started to rule their psyche, while until then they were only a plaything of forces, which were rippling their psyche. From a straying, staggering, or "tossing" of their psyche, a direction has arisen, whose goal is a consolidation of joyfulness, which must no longer be for them "within the reach of their psychological arm", but a state, which imprints optimism in the mind and consciousness and drives out every trace of pessimism.

Mystically, this state means the attainment of a platform of experiencing of either paradisiacal or celestial, or supercelestial beings, according to the depth and purity of his or her joyfulness, as all beings of these three supertelluric spheres are categorised by the very degree or quality of their joyfulness.

A human being has, perhaps due to their physical set-up, also a possibility to penetrate through the states of joyfulness into the superjoyous world, which is, from a mystical point of view, a state of salvation. However, this doesn't depend on their will to set this target and then to reach it, for, to leave this world is never that easy. As, the path has to be determined by the moods of the being and not by the will. All joys, which were the ideal of a person, have to be experienced, even though they were superworldly joys and no matter how remote they were from sober reality. Due to this reason, yogic or in general every method of spiritual development, shortens the way to absolute emotional satisfaction of every individual by a systematic bathing of the body in supersensory bliss; only then a person finds themselves on a so-called spiritual path, on a path of spirit, which sinuates above the level of every kind of feeling.

Those who would like to avoid this "roundabout way", marked only by mood states,

the roundabout way on the so-called Direct mystical path, will be thrown down by their own being, by themselves, because they will surely cling to one of the new, and, till this time unknown joys, which are developing on the Direct mystical path.

An unwise lay person can thus think about the path of mystical and spiritual development whatever they want, but they can never avoid the fulfilment of all of their desires reaching for pleasures, perhaps sensory, perhaps supersensory, which are, despite everything, only sensory pleasures. For, this is the reality, stemming from a psychological law. From this very psychological law it follows, that a life process can never be finished by an intervention of will, but always only by living through, and perhaps even living-out everything, which was predetermined by the arisen desires.

Even the most sophisticated forms of Indian asceticism failed due to the lack of knowledge of this fact. They were conceived to suppress the driving forces of being and these forces have always slipped out of the hands of the will of every ascetic, like snakes with a slippery skin. Even when these ascetics engaged against them ardent suffering, they didn't succeed because, by that, they have only developed feelings of suffering, which were a process by which hellish states were realised, and never the heavenly or superheavenly ones.

The knowledge, which created this opinion about asceticism, however doesn't mean the approval of apolausticism. Apolausticism is only something like an allopathic treatment of the soul deeply diseased with sensory desire, and thus has nothing in common with the intended mystical joyfulness. The latter results from inner freedom or from inner freeing, the basis of which is the flight of a healthy spirit into the far-flung inner spaces. Only when a person, by admitting the influences of continual sensory stimulation will become ill in their spirit, sensory cravings unfold in them, and these will replace the inner freedom of an emotionally and mentally healthy human, uncorrupted by sensory wanting.

When a person loses this inner health, they will start to constantly seek sensory excitements, which make the body vibrate with an emotional or tactile gratification. When this happens, the joyfulness of an internally relaxed person will disappear from their memory. They will then start to believe only in a substitute of the true joyfulness, in the sensory excitements. These, as indulging in physical feelings, do not make them stronger and healthier, but are driving them into a hangover by whose repetition they will get extensively ill in mind, body and spirit.

Therefore it is common, that those who start to search for solutions of the problems of life on the paths of mysticism, first have to heal themselves from an incorrect conception of the idea of joyfulness. They have to strive for distinguishing between that substitute springing from gratification of unbridled sensory desires, and the true joyfulness, which, in turn, springs from the overcoming of sensory desires. This however requires renunciation of the world, an asceticism of its kind, which follows from a genuine absence of craving. For, those who do not overcome sensory cravings in the broadest extent of this task, will never find the mystical goal. Only those, who have cured themselves from sensory desires by their total extinguishment, will.

The joyfulness required by mysticism is thus a causeless joyfulness, and such joyfulness is a production of work, often of very hard work, since human nature does, due to its karmic set-up, neither always wants to rejoice, especially without a cause, nor, of course, to suffer. It is even so bad, that it is impossible to find out what human nature does in fact want. This was perhaps described aptly only by Buddha, who talks about lepers, who alleviate their severe suffering by burning their sores above fire. Burning above fire is pleasant for this state, but for a truly healthy person it is a horrible suffering, by which only a suffering of another kind is alleviated.

We were, however, speaking about a causeless joyfulness. A wise analyst, who will use this method in an effort to climb up to spiritual perfection, will recognise that also their body is directly resisting this joyfulness. Namely, it prefers the peace of a lazy person who, due to their laziness, agrees with repeated falling into suffering for a few, quite rarely occurring almost absolute moments of sensory pleasures.

By this, the path of necessary and rigorous applying of causeless joyfulness in the process of usual human experiencing, is indicated, and determined. When, after a shorter or longer time, a person will push through this causeless joyfulness in themselves, they will arrive at an evident finding, that they have reached that first Buddhist jhana, by the further development of which they will go through further jhanas up to the state of indifference through which the radiance of spirit glows.

To prevent someone from thinking that I am inventing new, non-traditional and therefore perhaps also untrue theories, I will quote from the canonical texts of Buddhism:

“When a monk finds out, that by efforts to maintain a virtuous life he overcame the five hindrances (sensory desire, ill will, sloth and torpor, restlessness and speculation, doubt), a feeling of contentment will arise in him. When he is content, joyfulness will arise in him. When he attains joyfulness, his body will calm down. Calmness of the body induces a feeling of happiness. Through the feeling of happiness his spirit will concentrate. And then he will dwell free from cravings and from unfortunate states in the first level of concentration, in the *first jhana*, which is, however, accompanied by impressions and thinking, which have arisen from solitude and are therefore accompanying this jhana by zealous interest and joyous happiness.”

“When, with continuous spiritual efforts, the impressions and thinking start to cease, a monk will attain inner peace, unity of spirit. Here he will be already dwelling in the second level of concentration, in the *second jhana*, which is free from impressions and thinking and which has arisen from concentratedness; then he will be filled with zealous interest and joyous happiness.”

“When the zealous interest ceases and the monk starts to dwell equanimous, fully conscious and vigilant and he will physically feel that joyous happiness, about which the noble monks say that equanimous and insightful monk is abiding happy, then he is dwelling in the third level of concentration, in the *third jhana*.”

“When a monk overcomes both joyous happiness, and all suffering, when the earlier satisfaction and solicitude disappears out of him, he realises the fourth level of concentration, he attains

the *fourth jhana*, which is experienced as suffering-free, pleasure-free and made clear by indifference and turning inwards.”

However, let us return to the requirement of the mystical teaching that a human is to be joyful.

We have already said that the mystical goal is beyond the celestial worlds, which in humans are symbolised by joyfulness and supersensory happiness. Joyfulness, as well as supersensory happiness, is physically felt just like as obstinacy, pessimism, anger and other negative inner and mental states. A person formed internally in the usual way is, however, always closer to these negative inner and mental states than to the states of causeless joyfulness. He or she is even hardly able to understand why they shouldn't rather get angry than rejoice without a cause, since, for their anger they have mostly immediate and real reasons.

However, here we are talking about mysticism and its goal. As, from the perspective of mysticism, those immediate and real reasons for their anger are also relative. Even if we leave aside the fact that the anger of a person always springs from their selfishness, by their sensory cravings, a general relativity, which also includes burning personal pains, pains which are flamingly urgent and according to their manifestations real, still remains.

It is a matter of fact, that a person can laugh even at these pains and, very often, when they already laugh at them, these pains will themselves prove to be relative. As, on the other hand, we can often observe in others that there is no more reason for their suffering, but, nevertheless, they still suffer because, to speak with irony, they fell in love with their suffering. After all, a rational person can always well understand that life consists of both pleasant and painful moments of emotional experience. When they understand this, they are already close to a philosophical discovery, that suffering as well as crazy joyfulness is only a matter of spirit and thus no one needs to suffer, but only to rejoice.

However, this is not the aim of mysticism, since it is an entirely factual teaching. It only has in view the fact that the mystical goal is even beyond the celestial worlds, into which a subject can get only by causeless joyfulness. From that follows, that, as the usual human set-up shows evidence of oscillation from suffering to some pleasant sensory excitements, this has to be altered by laying down only one line for it, a line of causeless joyfulness, which is a path to heaven.

A student of mysticism necessarily has to rejoice, because it means to get from the path of ascending towards joyfulness and then again descending into multiple hardships, to a path which is always ascending, first towards the consolidation of joyful moods and later to heavenly, and then super-heavenly states.

However, the passage from the fluctuating path, to the path which is constantly ascending requires an intervention into the innate laziness or a seeming inability to govern one's own states, one self. That is, though, difficult. Experience will, however, show that this difficulty isn't great. For, when a habit of rejoicing is created, the joyfulness will often seize a person and then it only suffices to be attentive, not to let it disappear in the flood of accidental daily events and circumstances.

When a person is able to easily watch over it, they will arrive at an evident discovery, that they have entered an ascending path in emotional experience, moving toward higher and better states of the spirit. There will be an evident finding that they are going towards heaven and this is then a result of walking a constantly ascending path through life. Even the sense of vision will develop for this perception. Those joyful states, mirrored only in feeling, will suddenly reveal themselves as a path leaving human life, which sinuates from suffering to pleasures, and then entering paradises, which, if they aren't visually perceived immediately, will begin to be gradually perceived more and more.

After stabilising themselves on the ascending path of developed causeless joyfulness, everyone will be able to clearly detect, that they are on a path into sensorily perceivable heavens. If they behave correctly, they will learn that even heavenly experience isn't in essence a desirable experience; that only peace above joys is acceptable, because it is a state of inner inexcitability, while joys occurring from the subhuman states up to the heavenly ones contain something imperfect and disintegrative in them.

But, joyfulness is not only an emotional state. It is a tingeing factor, which will take hold of a human being as an object and transform it; and this transformation of the being is actually the point. For, no matter what philosophies exist about the solving of life, psychological and philosophical problems, the unchangeable fact remains, that the mind and consciousness are only filled with that, with which the qualities of the body are filling them. In this regard, causeless joyfulness, which has filled up the body by means of will, begins to have a feedback effect. If this joyfulness corresponds qualitatively to heaven or heavenly states, however high they might be, it will always internally fill up the person. This is the basic condition of an evident certainty, that a person is already released from inner contents belonging to humanness and often literally overwhelmed by inner contents qualitatively corresponding to heaven.

No. Mysticism really isn't concerned with chimeras or some philosophy which will in the end suggest to a person some peculiar thoughts, images, convictions and other similar things of a psychological character. The point in it is only a change of the inner content, which is in the common humanness documented by fluctuation of the consciousness from sensory joys, which have a character of sensory excitements, to experiences of suffering, which are perceived as reality. Therefore, the mystical practice is about an attack of will on the existing inner set-up, which lets us oscillate from sensory pleasures of a dubious value, to suffering. The will is forcing causeless joyfulness on the being for so long till the being accepts this content and begins to have an effect with it into the consciousness, where it will then manifest itself as a new content, in this case always superteluric and spiritual, though usually with a touch of supersensory happiness.

Because of this reason, practical mysticism can be classified into the scientific system of psychological forming, which, through the use of joyfulness, reshapes the whole inner beingness. It will change its emotional states and by means of qualitatively improved joyfulness will raise it in an objective sense, from sensuality into transcendence. The only point is thus joyfulness, predominantly a causeless one. Those who do not apply this joyfulness, because they believe that it is not the right

effective means in the order of psychological things, will not be successful in raising themselves into the transcendental world, no matter what philosophical system of spiritual education they may turn to.

The means in mysticism are as simple as the lived sensory life itself. Correctly used causeless joyfulness leads to knowledge, only out of which the philosophy known as spiritual grows. If this philosophy doesn't spring forth from this joyfulness, it is always only a series of speculations, which will lead their wearer to a spiritual, and oftentimes general, ruination.

Therefore, it is necessary to rejoice. The very joyfulness, in particular the causeless one, is that spiritual arrow, by which it is possible to bring down the seemingly uncontrollable human nature, which once wants to rejoice, and then after saturation by joyfulness again suffer, to never leave the fluctuating path and to prevent a person from ever escaping from suffering forever.

2 Why to concentrate

Concentration serves, above all, to the obtaining of knowledge. Thus, if even the most scatter-brained person has some knowledge, it means that they, now and then, settle on the perceived things for a while; only these fleeting moments of interest in something, thus actually moments of concentration, bring them knowledge.

We can deduce from this fact, that if such fleeting moments are sufficient to obtain some relevant knowledge, then a longer settling on the observed things will provide one with a knowledge, which is deeper. This logic holds true in the practical psychology.

However, we have in mind mysticism – a teaching, which can be considered, in the first place, a deep practical psychology. It is known in it, that each piece of knowledge, obtained by the settling of attention on the outer objects, is limited by the duration of this settling. This gave rise to the idea of concentration – how this term is understood in its conception. The experience with concentration has brought to the light of logical considerations an idea to use concentration for penetration beyond the curtain of the usual sensory perceptions.

In the initial stages of the mystical training, the results in the form of knowledge – especially outer knowledge – are not thought of. Only the need to prevent wandering of the mind is taken into account, in order for the knowledge not to become mingled with ideas produced by the inner, and in particular, psychological, structure of the beingness. These ideas have a direct relationship to the karmic contents of the being, which were obtained by birth. Therefore, when using the concentration of thinking, the only aim is to remove the mental wandering in order to achieve the platform needed for the pilgrimage along the mystical path all the way to its highest goal.

However, this platform would never be achieved if the concentration of the mind was too intensive; the goal is only to achieve an inner stability, which a mentally restless person lacks.

A mentally restless person can never be, and never will be a mystic. This statement cannot be refuted by the fact that most of the lay mystics are mentally restless people who largely speculate. These people have, also, actually brought out, to the level of the daily consciousness, their various hidden inclinations, whose excess makes them suffer; therefore their restlessness is their characteristic which makes them unable to remain with all senses on the ground. Given the diffuse character of their mind, only fantastical matters suit them. The common ignorance considers fantastical matters to be the mysticism in its true conception.

To concentrate is supposed to mean, in the first stage, retention of the reflexive functions of the mind and, in the second stage, its focusing or fastening. The initial stages of the mystical efforts should have no other aims. Therefore, by focusing of the mind, only its holding back is meant, when it tries to escape from the sober reality to fantasies. When a person succeeds in holding it back, they should let it rest on one object, which can be some place on the body; the mind's potential restlessness will not allow this state of it to continue for long, in any case; therefore this whole process is repeated over and over again.

After a long period of such constant striving to hold back the uncontrolled activity of mind, the mind will certainly stabilise. This is already concentration, by which the mystical path begins, but not at all the mystical development, because, it is only a state of mind which allows observing with sufficient attention in order for a person to obtain knowledge about things that they see around them, which they have earlier always only seen. In another sense, it means that he or she begins to walk the path of obtaining knowledge about the world and that their spirit will no longer be benumbed by the narrowing of consciousness, which occurs so easily when the so-called powerful or intensive concentration is used – i.e. a powerful concentration of the mind on one point or a sole object.

As soon as the mind, by the holding back of its spontaneous activity, becomes capable of a continuous maintaining of its calmness, while the developed observation ability, which brings the knowledge of the phenomena of the surrounding world, does not disappear, but on the contrary, it develops further, the mind can be led to concentration. For this, caution and forethought are needed, because, with the intensity of the mind's concentration, the danger of its fixation and narrowing of consciousness grows too, both of which usually accompany it.

It has to be achieved, that the attention, which is bringing thorough cognition of the things of the surrounding world, is maintained and even intensified, but only with regard to the concentration on a sole object, because, only a mind capable of illuminative observation of the outer phenomena is a terrain on which it is possible to build an all-penetrating concentration, which is a tool helping the person to penetrate all the way to the centre of all existence, without the mind being paralysed by narrowing resulting from fixation.

Let us, however, return to the initial stages of the methodical sequence of steps towards the concentratedness of mind. Its purpose is to turn a wandering mind into a mind, which does not wan-

der. When this is achieved, a person has gained a great benefit, because, it is precisely the wandering mind that is the cause of the inner conflicts and big difficulties which one encounters in their life. A wandering mind causes one to forget what should not be forgotten and to speculate, not only unrealistically and without success, but even in a way which gives rise to damage by means of various flaws in behaviour; it causes that things, which could be useful, escape the person's attention and that this even causes a lot of inner suffering, whose basis is inner chaos.

However, even though we know that the overcoming of the wandering of mind can be the basis of successes in the usual life, still we do not pursue this goal by it. We are adhering to the intentions of the mystical teaching which has in mind, in the first place, an improvement of the subjective state of a person – creation of his or her inner peace and, in the second place, the mystical knowledge which lies beyond the border of all usual life and emotional experience. Between these two poles, one finds also, all that which can make their life successful. Thus, from the beginning of the mystical training, when one begins to strive for the holding back of the functions of the ever-oscillating mind, all the way to the results which are apparently mystical, they gain a lot of the so-called good which relates to the outer things of their living.

Due to all this, mysticism is a teaching, which leads a person predominantly and all the time on the ground. It never leads them through the sphere of illusions, where live the fantasists and the seemingly mystical poets and in general everyone whose thinking, reasoning, feelings and view of life reflects their extravagant inner disposition, their idealism and ecstasiness.

However, we must complete our talk about concentration.

We correctly sense that mysticism has its goal somewhere in the transcendental sphere. It allows its followers to penetrate into it precisely by concentration. However, this only happens after the wandering of mind was overcome and when the mind has got used to a calm and factual observation of, and thinking about, everything that surrounds a person and belongs to their surrounding world. Only then it recommends using concentration of mind which, by means of the degree of its intensity, becomes a tool for penetration into the world of the physical qualities. According to the mystical teaching this means to penetrate into the world of forces which is, in another conception, the causal world in relation to everything which exists and is in the world.

What does this mean in practice?

When the mind has become accustomed to be calm and non-wandering, a person should devote themselves to its concentration. But, no matter which means to determine the aids for its concentration are used, the aim is always for it to penetrate beyond the borderline of all natural phenomena, in particular in the qualitative conception of this matter. A thorough awareness of oneself during this work with the mind is supposed to create a bridge for the consciousness; the latter one is required to, at all times, register the place and state of the mind without losing from its attention the "I" in the form of an idea of "I".

After this has been achieved, a person is well prepared for the stay on the borderline of two worlds,

the transcendental one and the immanent one, or, in one of them for the purpose of exploration and obtaining knowledge.

No. No one whose mind escapes to some far inner spaces where it can gather some evanescent and seemingly superworldly ideas and dreams, is a mystic. Only that person is a mystic, who is able to, with a rational conception of everything and with thinking of the same nature, move in the spheres of the so-called "only indicated phenomena", thus actually seed phenomena, out of which the phenomena only form. Therefore, mysticism is a psychology and not at all a system of peculiar disciplines which brings peculiar results. It is thus inappropriate to judge it to be a nebulous teaching, or even a confused doctrine for spirits blundering around in the fuzzy ideas out of which nothing concrete ever comes. The concentration of mind is supposed to do the opposite – to uproot this blundering. This is clearly indicated by the fact that it is supposed to be a conscious thinking, which uses its supports only to deepen the concrete thinking, to develop and improve it.

However, in the highest conception, concentration is both the Aqua regia and the analyser of the material and physical phenomena; these are means with which a person arrives at the knowledge of the universe both in the small and the grand scale, thus of the microcosm as well as of the macrocosm and by that also to the solution of the entire problem of suffering. However, I am repeating that concentration is like this only in its highest conception, because, the concentration of mind of the beginners on the path of the mystical initiation does not lead to anything like this. The reason for this is that their concentration is continuously polluted by a mixing in of emotions and various stimuli, which overshadow their "observer" by inner tensions, which constitute the efforts to obtain things, which are pleasing for the senses and gratifying cravings.

Therefore, this mixing in has to be taken into account. When it is not taken into account, then, although a person can take up a practical concentration of mind, still they, almost exclusively, continue to create relationships to the world, or, they continue with speculations, which will mix in their concentration as a consequence of the inborn emotional nature, which continues to be alive. Particularly with regard to this, it is necessary to consider the enlightening concentration to be only a conscious and vigilance-full focusing of the mind on one single thing. This thing is supposed to be, above all, the state beyond both all happening and all processes, by both of which the usual living of all creatures is characterised, including such a person who strives for his or her enlightenment, and uses for it not fully understood mystical means.

Due to all this, a person must train themselves towards concentration. Initially, they must focus their mind only cautiously. It is supposed to be a concentration, by means of which they are supposed to create the necessary conditions for a thorough observation of all processes which take place in their being and, furthermore, in the entire everyday living, however, primarily in themselves. Only then he, or she, can burden their consciousness, by means of the intensive concentration, with reactions, which are brought about by the direct and "hard-core" mental concentration to which they will devote themselves and by which they can attain enlightenment.

The reactions to the direct and hard-core mystical concentration are powerful. Every strained concentration has a danger contained in it that the consciousness will narrow down and then, instead of the development of the ability to obtain knowledge, only a property to become fixed will develop. This is though, a ground for the development of overwhelming emotions and drives, and also of the emotional clinging; by their action a person transfers from the path of knowledge to a path of indulging; however, in this case only a dreamlike indulging which is thus very far from reality.

This ending of, possibly even good, initial mystical efforts is quite a usual phenomenon. It is caused by the dilettantism, with which the mystical training is approached. Well, nothing can be done. Mysticism is not a scientific discipline and therefore we can find, even among the inexperienced mystics, a lot of seeming authorities whose work is now funny, now harmful and now malign. It is necessary to achieve a concentration, which will become the Aqua regia and the analyser of everything that exists and which must never become the causative agent of experiences, regardless of whether they are mystical, or only emotional.

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* A *Small Mystical Encyclopaedia*, which was originally meant to be a glossary for his own books about mysticism, grew in the hands of Květoslav Minařík until it became a book of popular science, accessible to every person interested in the spiritual teachings. It explains the basic terms of the spiritual teachings and their relationships to other scientific fields.

About the author

Květoslav Minařík, a Czech mystic (1908–1974), who, in his youth, learned in the deepest detail and in himself realised, the highest spiritual and mystic ideals of the East, without losing contact with the social and the working life. Later, he has formulated his experience into an original, authentic experience based spiritual teaching, based on the ways of thinking and psychology of a contemporary European. The teaching leads him or her through life, and perfects their being as a whole; it does not only deal with the physical, moral or mental component, it develops all three in harmony. Out of the great spiritual teachings of the world, his teaching is closest to the Mahayana Buddhism.

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