

## EXPLANATION FOR THE MYSTICAL PRACTICE II.

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### ABSTRACT

The article deals with the issue of concentration in spirituality, discusses its significance and methodology. A special emphasis is put on explanation of concentration on feet and legs in terms of its sense and effects. The current article is a continuation of the article *Explanation for the Mystical Practice I* published in the 2015 Fall edition of the Spirituality Studies Journal.

### Key words

Yoga, mystical practice, concentration, methodology of concentration

### 3 Why to concentrate on feet and legs

The universe in which we live is composed not only of visible and tangible phenomena but also of qualities. I mean the physical qualities – i.e., qualities that are weighable and measurable – and their psychological significance. I am though, writing about mysticism, about the spiritual development and about the training toward an inner transformation which is supposed to lead to the bringing about of new emotional, mental and conscious qualities which are pleasant or very pleasant. Therefore I will not write at length about the laboratory psychology which mostly only makes the path to liberating knowledge more difficult.

I know that science trusts the laboratory psychology and that I will be, presumably, criticised for being unscientific, but that does not matter. Those who are familiar with life in a village know very well that, for example, the psychology of rats cannot be compared to the psychology of humans, because there is always some difference between the inner life of rats and the inner life of humans. When rats are provoked to an inner life by the need for food, they “scour” the ground with their

snout for so long, till they get, for example, to a heap of grain – and then their inner life already ceases. This usually does not occur in people. I recall that in one village, there lived a person called Beerlover. He was generally considered to be a person internally underdeveloped and, precisely due to this, he was, in his inner life, very similar to rats. Nonetheless, when he learned that in the fourth village from his, a new pub had opened, he sensed that right there, he could drink beer and thought that it would be a better beer than the one in the old pub, he didn't "scour" the ground with his snout for so long until he could "sniff out" a house stinking of beer, but, metaphorically speaking, he stretched the thread of his thinking from his place of residence to this new pub and then went unerringly, straight to it.

If these facts of the laboratory and the usual psychology were to be judged by the ancient Chinese sage Lao Tzu, he would say that "precisely due to this difference, the inner life of humans is different from the inner life of rats". With regard to the fact that mysticism is nearer to Lao Tzu than to the "scientific", or laboratory, psychology, it rather investigates the influence of that which has an effect on a person when they occupy their mind with it, than analogies of influence of fodder on the human and animal inner life.

Mysticism is thus predominantly based on the self-evident knowledge that, when the mind is occupied with abstract things and dreaming, then the consciousness no longer abides on the ground, but somewhere in the vagueness, and this rules out the arising of a high quality mystical knowledge. However, if the mind never rises above the "soil", a person is incapable of the abstract knowledge which, by substitution of the respective terms of this equation of the inner life, becomes wisdom which is close to redemption.

Let us think simply: if the students of mysticism are to avoid the danger of development of unproductive thinking and speculations, they must not fill their mind with purely abstract perceptions, but with the concrete ones. Out of these, the closest thing is their own body.

For, it is the body that is the carrier of the animal, emotional and inner life; these psychological phenomena then correspond to precise places in the body. For example, the reason certainly resides in the head and not in the legs; the procreative drive resides at the base of the trunk; in the spinal cord, which is the very origin of the brain matter, there is a primitive sense of touch, by which the lowest of organisms react to food. The fact, that these psychological phenomena have their headquarters of awareness in the head, is not decisive. This is confirmed by research which is based on the concentration of attention. Concentration, in particular an adequately intensive concentration which is able to bring about the reactions of those places in the body, on which it is focused, always brings about only the relevant, and not various, reactions.

Concentration on feet and legs as a whole, with a special focus on their flesh, has an effect on the development of the intellect and deepening of the sensory discernment, because right here, in the legs, in the flesh of the body, the basis of the inner life is situated. The same concentration with a special focus on their bones – and in particular to the bones of knees – eliminates the instability

of the usual attention; it is used to stabilise the entire inner life. This stabilisation symbolises the best image of concentration. If this concentration is pure, then, in both cases, no emotional impulses will be produced, because the feet and legs are not equipped with the relevant organs. Thus, in the sense of mystical training, these concentrations are used to train oneself in the concentration of mind, in order for the student, as far as is possible, to avoid various stimuli and inner acts which would, at this stage of the mystical education, threaten their further progress, because they would, possibly, lead them astray mystically, as well as morally.

When the gurus recommend concentration into the trunk, in particular into its base, they pursue the goal of a full emotional awakening and development of the person. This is considered necessary if a person is to be secured against a detrimental fall on the steep slopes of the mystical path. It is interesting that this issue is given attention mostly by the hatha yoga system even though it sometimes seems that the original function of this concentration is no longer known in this system. No matter how it is, a forced excitation of the subtle contents in particular in the base of the trunk, always serves to increase activity, or vitality, which is then utilised for progress on the mystical path by means of the vital factors. In any case, those who have achieved the goal in the process of excitation and development of the energies residing at the base of the trunk, arrive at the knowledge of the entire life, which is, in essence, only emotional.

Thus, it makes no sense to use the intensive concentration and focus it above this level. However, due to the ignorance of the issues of the mystical growth this happens and therefore, we will have a word about reactions to such a concentration.

When the intensity of the mental energy is focused on the belly, strange personal experiences take place. It could be said that the space, in the form of God's voice, begins to talk to the mystic, as it happened to Moses on the mountain Sinai. In any case, the astral, i.e. the invisible world opens to the mystic. It is a reflection of the material world, but it is superior to it. This fact can cause the mystic to succumb to the impression of power of this inner world, and by this, a mystical dependence develops in him or her – a dependence on God. Also due to this reason, the mystical efforts of every mystical striver are supposed to begin with being aware of feet and legs, because, in that case, the abrupt and unexplainable changes of the perceived world do not occur and, by that, neither does the mystical dependence upon an outer mystical power. However, this does not mean that the mystic should hold on to their purely materialistic conception of the outer world, because the world is not like that and therefore such a conception of the world is, indeed, incorrect.

The awareness of feet and legs – and later the concentration into them – is supposed to lead to an introversive orientation. If this orientation is carefully maintained, those forces, which so easily personify themselves, will always prove, to the practising person, to be only forces. This is the only correct understanding which creates a precondition for the striving one to reach all the way to the state of perfection – salvation.

The greatest mistake, which a mystical striver can commit, is to concentrate somewhere other than

into the feet and legs. If he or she, by concentration into the belly, brings about their conscious inner inbreak into that astral world, where they can identify the existence of divine powers and abandon themselves to their dominance, then they have sunken into an equally flawed world-view, as when they do not strive mystically and they hold on to a materialistic view of the world. Due to this reason, the good mystical schools recommend concentration on feet and legs; in them, during a sufficient increase of intensity, physiological substrates of their flesh will be released. These substrates then multiply, rise up through the body and, on their way, release everything that is hidden in the psycho-physiological nerve ganglia of the trunk and of the head. This releasing is of a different kind than that provoked by a direct concentration into these psycho-physiological and neural centres. It does not become a breakthrough into the sphere of these substrates, but it remains a more natural penetration into, and transformation of, the structure of these centres. Therefore a person then enters the astral world – which is, in the microcosm, linked to the abdominal region – with their entire normal inner “armoury”. By this, the moments of backsliding are ruled out and a person enters there as a traveller through the invisible spheres of life.

What holds true about the penetration of a person into this psycho-physiological and neural centre, holds true, as well, about his or her penetration into the psycho-physiological centres situated above the abdomen.

Let us, therefore, take notice of that most praised penetration of the consciousness into the pectoral centre – a centre in the chest, which is probably known by all mystical schools – the Christian, as well as the oriental ones.

A concentration into this centre, which is accompanied by “raising the mind towards God”, brings about, with a high probability, the development of feelings which are considered to be mystical. However, from the psychological point of view, the mystical nature of these feelings is very problematic. Even in the everyday feelings, it is possible to find very ideal feelings, which can be easily mistaken for mystical ones, especially when imagination takes part in them. In such a case it is, as a rule, the sexuality that causes the mystics “concentrating into the heart” to suddenly find out that they are having a share in the divine mercy, in various states of ecstasy and the like.

We must not forget that sexuality has countless forms. Those who, due to some reasons, do not discharge sexually in the physical way, can very easily discharge in the mystical way. In such a person, the imagination then paints for them a mystical world in the form of paradises, heavens, angels, devas and I do not know what else. Behind all of this, there is a fact that the psycho-physiological neural centre was not developed by a pressure of the vital forces, released from the flesh of legs, but by an inbreak of the mind which was concentrating into the heart – a mind, which is not able to reduce the “geyser” of feelings, related to the ecstasy of the mind, to feelings “on their own” that are, though, classified into various categories of feelings.

However, yoga does not limit itself only to concentration into the heart. It is also familiar with concentration into the neck – into the psycho-physiological neural centre in the neck. It is claimed

about this concentration, that the yogi can, through its influence, shake the worlds.

Let us, however, put aside the reflections about this claim. Let us turn to the simple mystical experience with concentration. We can claim about it, that, if it is to be as effective as it is mentioned in the writings on yoga, it always has to be indirect. It must be a concentration into the legs, which must release a sufficient amount of the muscle substrates of an energetic character, to be able to develop the hidden energy, even in such a high centre as is the one in the neck. When this is successful, then the accompanying mystical experience is, in particular, an entry into the limitless space.

However, this experience and this possibility horrifies the small souls, because, such souls suffer from a constant hidden or manifest desire to always be in the company of beings, in the environment of things differentiated by shape, while the "emptiness without supports" inspires horror in them. However, the mystical development is, at the same time, a research of the microcosm, and therefore the "qualities of the neck centre" – of Vishuddha, must also be known and mastered. I claim that they cannot be known by an industrious direct concentration, because, this concentration is always of too crude a nature – it does not bring about the reactions of the subtle substances. On the contrary, the vital substrates, which were extracted by the concentration into the feet and legs, may bring the expected result and by that help a person to cross the borderline from the world of being subordinated to the natural laws to the world of power over the world of various urgencies – to get to know, by this, that the world is, on all its levels, a world of events which are subject to the law of causation and not a world of spheres controlled by gods; the lower gods do not have this power, because they suffer from selfness, while the higher ones do not have it due to the fact that they are not interested in the outer worlds. Only because of this, we live in the world of laws, in particular the karmic ones. Every yogi will get to know this, who, with a complete inner 'armour', enters the world of the "neck lotus flower" as a being which is not subject to any suggestion invoked by a personified, or, a non-personified outer power.

Only the centre of the forehead can be opened by the yogi by means of the synergy of a direct concentration with the vital substrates released by the concentration into the flesh of legs. Therefore, the results of the opening of this centre are more obvious to everyone who practises concentration on the legs. It is, in the first place, an inner consolidation, noticeable enough to be identified even by a person with average ability of discernment. And the visions of light which occur during the concentration into this centre? – They are a portent of the realisation of the state of salvation. However, in such a case, the experience is then lacking from the path from the base of the vital, whose place is in the feet and legs, up to the top of the mental, whose place is in the head. Therefore, a simple person who, in some way, attained the development of this psycho-physiological neural centre by the synergy of both the above mentioned forces, can attain salvation without having the knowledge with which the powerful gurus, who went through all experiences of the mystical path, are equipped. These experiences teach us in an entirely factual way, that the mystical education must be based on concentration on the feet and legs in order to prevent somersaulting from the

materialistic view of the world to an idealistic view, because both are false.

The mystic has to enter the empirical mystical path precisely by the concentration on feet and legs, in order for him or her to be able to identify every step of the transformation of their being, from the elementary human state all the way to an evident detection that he or she has attained an unshakeable state of salvation at which they have arrived in the same way as a person walking on the paving of a road in a city from one house to another house.

From a purely practical mystical point of view, the feet and legs very suitably represent an object, while consciousness represents a subject. If the object of a concentrating mind, and by that also of the consciousness, are the products of thinking, then the qualitative difference between the subject and the object – between the consciousness and the object of concentration – is very small and due to this it happens that the mind starts to wander. However, if the object of the concentrating mind, and by that also of the consciousness, are feet and legs, then the difference between the subject and the object is so substantial that both factors suitably represent two extreme qualities of the entire cosmic continuum. By this state of things, the consciousness and the mind will be held motionless. Therefore, the path of transformation will sinuate through all qualitative levels of existence and universe, while the substrates, which will be produced by the flesh of the legs under the pressure of concentration, will make the process of transformation of the being clearly observable, because they will make it even, and by that, also accessible to the identification of each of its levels. Due to this reason, it is necessary to avoid mental penetration into the inappropriately distant spheres of existence, in order for the mind not to become a vassal of the emotional experience and to maintain its character of an all-analysing subject.

The feet and legs are thus, from this base of knowledge, identified as the basis of the inner life, because, they are a living organism, in which the inner life dwells. A meditating mystic, who has rejected the wandering of mind through the spheres of abstract things, will always resort to directing the analysing concentration “to the bottom of life” which is quite well represented by feet and legs and then, in a higher sense, by the base of the trunk.

Thus, when the meditating mystic accepts the instruction that it is necessary to fasten their mind, which is hungry for knowledge, on his or her feet and legs, he or she has obtained a platform for both an inner deepening and an inner immovability, because in the feet and legs there is neither a place where it is possible to kindle the passionate sensory desires, as at the base of the trunk, nor the inexhaustibility of feelings whose place is the heart, or luminescence, which is irreconcilable with the usual existence, and whose place is there, where the Indians place the residence of the atman – i.e. between the eyebrows. With regard to this, the feet and legs are a truly neutral place, even though the origins of the entire inner life can be found in them. But this is, initially, not supposed to be interesting for the mystics. The only interesting thing for them should be that an intense analysing concentration into the area of feet and legs will never kindle uncontrollable emotions which are so dangerous for a person who walks the mystical path. If it happens anyway, it was caused by an escalated intensity of thinking which was, after the period of practice, consciously or

unconsciously fastened upon exactly somewhere within the trunk.

The area of feet and legs thus has to become the area of the foremost interest to a mystic, even though he or she cannot find anything interesting there, because, this area serves only to train oneself in the concentration of mind. And, just like in every scientific discipline it is necessary to adhere to certain rules, also a mystic, occupying his or her mind with their feet and legs, must increase the energy which is growing due to concentration. Besides that, he or she must keep in mind to, outside the period of training in concentration, return to the usual way of the functioning of the inner life – without an energised thinking.

By adhering to this instruction, he or she will achieve that, under the pressure of their concentrating mind, the energy contained in the flesh of their legs will start to be released. When this energy is released, it will not be irradiated diffusely, in all directions, but it will begin to rise upwards to, in case of a correct procedure, carry out its good work in the trunk.

From the point of view of yoga, this technique is hatha-yogic. It is however correct, especially for a modern person, who is, due to the character of life on our continent, a creature which is more mental than vital. Therefore, techniques other than this can further encourage their mentality and, by that, bring them to completely uncontrollable thinking and speculations – to the opposite of that which is good for them from the personal, as well as the mystical, aspect.

Hatha yoga does not care about the development of the inner life by means of encouragement of the mind to increased activity. It is based on an experience that dwelling of the concentrating mind in a part of the body which is taking part in positions, thus predominantly in the feet and legs, leads to deepened sensory discernments. These are, for an inquiring mind, the beginning of a new inner life, which is uncorrupted by a mentality which permanently speculates, or which leads to the self-confidence of those who believe that they know everything. Only those who are devoid of this mentality begin to discover the old world in new interrelations, i.e. the world as it is seen by the mystics – sages.

Nothing good stems from a base which is situated higher than in the part of the body which is taking part in positions, thus in the feet and legs. The base of the trunk reacts to an intensely concentrating mind by the kindling of passions, while the centre of the breast by kindling of feelings, which have no end or goal. By concentration into the neck and head, such stimuli arise which are only useful for a person who already can, by the help of the preceding mystical practice, identify the psychological processes and changes in the body – only then the energetic reactions of these centres enable a person to identify that he or she is travelling through the realm which is beyond the world.

Beginners are not supposed to dare to search for paths in this realm beyond the world at all. Besides, if they are searching for them, it is a proof of their disorientation. It is natural for a human being to seek paths to remove the immediate physical and emotional suffering of the common people. A habit to dwell with the conscious thinking in the feet and legs, which are either crossed

according to the rules of the yogic positions or not crossed, will stabilise the mind; the mind concentrated in this way helps achieve becoming more perfect on the earthly plain, where the common person, as well as the beginner in mysticism, always lives.

The concentration into the feet and legs is considered to be a mystical development progressing in a bottom-up manner. An aphorism holds true about it that, if it is carried out constantly, it strengthens and softens the inner beingness and thus leads the practising one to the borderline between our sensory world on one side and the abstracted, the so-called astral, world, on the other side. It will be possible to cross this borderline in the moment, when the concentration into this place develops into a withdrawal of that, which a person in total is, into a single psycho-physiological point. This is exactly that "point of uncertainty" in the psychological sphere. The awareness of oneself will then cause this point to be crossed with the entire normal inner "armoury" and this is the beginning of an explorative path through the transcendental sphere.

It is not possible to achieve this result when the concentration is not directed into the lowest part of the body, into the feet and legs, which symbolise the immovable solid earth, because, such a concentration will determine, for a person, a path through other psychological processes; most often through the sphere of abstract phenomena. Although this appears to be mystical, in fact it is the delusory mysticism – straying through the forests of the innumerable and insignificant phenomena of the inner life or of the imagination.

Therefore, it is good for everyone not to get enticed by an idea of a path of inner development, which they mistakenly consider to be an intellectual development. A human being needs, above all, an inner consolidation; as, he or she already is unconsolidated. Only due to this reason they wander, tormented by an uncontrolled mind which can never sense the correct goal of the mystical education. It is only able to set more and more new targets, which always prove to be false and flawed.

Let us, thus, not be mistaken by the simplicity of the instruction to concentrate on feet and legs. On the "earth of life", at the lowest part of the being, in the flesh of legs, there is a gate to the transcendence, which can only be crossed by elimination of wandering of mind, which the feet and legs, as a symbol of motionlessness, attenuate very effectively. However, this gate, which is certainly everywhere – in every sphere and layer of the being – cannot be identified in any sphere which is not, or which is not made, equally immovable to the gate of earth which is symbolised by feet and legs. And what about an opinion that the concentration into feet and legs gives an impression that the inner liveliness is attenuated up to a seeming inner dullness? – There is nothing like that. The concentration into feet and legs is lively, due to the fact that it must be accompanied by vigilance and observation. Precisely by means of observation one penetrates the barrier of the solid motionlessness of the material world into the realm of life which determines the destinies of a person, because it is an inner life which is commonly unknown. By means of a mere reflexive perception, it is not possible to penetrate all the way to its bottom and, by that, nor to the origins of all destinies of the individuals. The mystic is supposed to avoid these very destinies by means of

the practical mysticism.

Thus, from the point of view of mysticism and natural science, a being can be stratified in such a way that the feet and legs belong to the nature of the material formations which symbolise earth and water, the trunk, from this point of view, belongs to the nature of the physical formations and therefore it symbolises fire and air, while the head belongs to the nature of a physically not determinable ether. This ether then corresponds to the zone of the electromagnetic phenomena, chiefly to the sphere of gravitation and its various modifications, which are, in the psychological sense, predominantly the mind and then also the sense of vision, as well as other carriers of the inner life.

From the mystical point of view, and, above all, from the point of view of the so-called self-acting karma, the inner functions, in particular thinking, want to maintain their character – i.e. they want to remain qualitatively separated from the more material phenomena that are a manifestation of the elements of air, fire, water and earth. In yoga of a spiritual type, it is considered possible to obtain high quality knowledge only by connecting all of the mentioned qualities in the consciousness. However, this is supposed to happen by immersion of the consciousness into the quality of matter or earth, thus into the feet and legs, whose gravitational value is, furthermore, being modified in the mind by means of assuming positions. By that, the “matter of legs” is made lighter and the connecting of the mind as a manifestation of ether with the matter of legs is thus made easier.

When all these factors are included in an equation which is supposed to solve the problem of the spiritual development, its result is an axiom by which it is determined that the spiritual as well as the mystical development is only possible by means of concentration of the electromagnetic or gravitational factor – the mind, into the most characteristic manifestation of earth – into the feet and legs. The experience from the mystical development agrees with this.

Only a mind, which is, by means of thorough awareness, delving into the matter of feet and legs, can make the base of consciousness capable of its unidirectional raising through all layers of the being – from the earth, which is represented by the feet to calves, through the water, which is mystically situated in the thighs, and further through the fire found in the base of the trunk and in the belly, and the air found in the chest, up to the ether and its modifications which are placed in the head.

The base into which we immerse our consciousness – or, more precisely, our awareness – i.e. the feet and legs, has, precisely due to the property of the consciousness to gather knowledge from the environment in which it occurs, the possibility to pass through all layers of existence. This means from the very beginning of the creative act, which is the emergence of earth and water, and, further, the birth of the living cell and, even further, through the most elementary manifestations of vitality up to the knowledge arising from the perceptions of limitless space, consciousness and further then the emptiness of everything all the way to the extinguishment of the entire inner life without the problem of the idea of death. This holds true prospectively. What holds true immediately, is that when the mind dwells in the sphere of matter, of earth and water, which corresponds

to the feet and legs, it loses its wandering, i.e. it becomes calm.

Only this kind of mind, which is, at the same time, accustomed to concentratedness, can, with the raising base of consciousness, or, awareness, transfer to the sphere of fire and air where the knowledge of the instinctive and emotional life arises; over there it will obtain life experiences which will make it wise.

However, wisdom is not a matter of an abstracted factor of being – of the mind, but a fruit of emotional experience whose elements are correctly classified and evaluated by the mind of the mystic. And because the elementary living – the emotional one, even at the level of ideals, belongs only to the trunk, the rising base of awareness or consciousness will then enable a person to experience everything that is offered by the elementary living. Having completely experienced that which the trunk contains in it as hidden experiential qualities, is an accomplishment of the state of the mystical perfection.

However, the base of consciousness and awareness can be raised even higher – above the level of the elementary, as well as emotional, living, which is contained in the trunk – up to the sphere of the abstract, i.e. intellectual cognition. It can be even raised up to the sphere of knowledge obtained by means of pure perceptions, i.e. unbiased by prejudice which is caused by the emotional clinging or aversion to the phenomena of the outer world, whether the visible, material ones, or the inner, moral and emotional ones.

The sphere of this, so-called, “abstract cognition” corresponds to the head. When the base of consciousness or awareness is raised all the way up to here, the mystic will see life from a detached perspective. This view was obtained by the passage of the analysing thinking and awareness through the trunk. As a result of this, his or her wisdom, obtained by the state of consciousness in the detached perspective, will develop further, until the mystic will finish the entire period of life in a state of a non-violent renunciation of everything. By that, they will attain the peak of the spiritual development – a state, in which they will not wish for anything, because they will be aware of the fact that they have experienced and known everything that can be experienced and known, and so they will find no more elements of ignorance in themselves.

I can claim that this high quality wisdom cannot be obtained by other path than “bottom-up”. The concentration into the breast, which is done by many Christian mystics, only develops the states of various feelings. With regard to the relationship of the feelings to imagination, this concentration can bring about visions of the most bizarre subjective pieces of knowledge; however, these pieces are not a variant of life experiences and the entire life experience is not exhausted by them – and only this fully calms down the being at the level of desires. Therefore the mystic concentrating into the breast can, at the best, die with a desire to know God or to identify themselves with him. This – if correctly evaluated – is a proof that the heat of cravings did not extinguish; this craving is perhaps more noble than the elementary taste-related craving, but still it is craving which is rooted in the insatiability of an inexperienced soul – a soul seeking the states of excitement and emotional

experiences.

As far as the head is concerned, concentration into it may be recommended only by a sage knowledgeable about the entire mystical path. It is possible to generally say, that only a "soul", which is equipped with a fund of all-exhaustive life experiences, may use this concentration, because, due to its influence, the path through the life experiences is quickly finished. If this path is, by unsuitable means, prematurely interrupted, the person will finish their current physical life with a cry of the desire for life. Therefore, the wheel of karma and the samsaric life will not stop; on the contrary, it will, with a greater energy, spin further, because it will be propelled by a new force awakened by cravings.

Therefore one should begin with the practice "into the feet and legs".

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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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