

Explanation for the Mystical Practice III.

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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 stabilize the entire inner life.

The current article is a continuation of *Explanation for the Mystical Practice I.* and *Explanation for the Mystical Practice II.*, published in the previous editions of *Spirituality Studies*.

4 A Warning

A mystic, who walks the path of the mystical development independently, must act wisely and not unwisely. By no means must they let their inner inspiration advise them. This inner inspiration seems holy to them and, as a rule, it appears when one reads books about the mystical practice. Even less may he or she let anyone, who is talking about mysticism, give them advice.

The mystical education must be based on the practical psychology and, moreover, on the mystical experiences of those who have already had a great success in the mystical practice. This, by itself, suffices for the advice that it is not correct to choose the mystical practices according to one's own discretion, if the mystical experience is lacking here. We have already seen results of that.

How easily did those, who were predisposed for mental illness, choose their mystical practices! The illnesses then broke out in them, because they, instead of the mental effort which would lead them to activity, devoted themselves to inner passivity which quickly facilitated the outbreak of their mental illness. Therefore, even if psychiatry claims that mysticism is a frequent cause of mental illness, it is not the case, because, in the true practical mysticism, the element of an active inner effort is always predominant. Only a dilettante mysticism does not pay attention to the difference between an active mental effort and an inner passivity. However, this mysticism does not lead to any positive results and, in general, to anything good.

The experts in the mystical development, for example, know very well that the path to the spiritual perfection can be very much quickened by means of dissociation of consciousness. Psychiatry perhaps knows about it only not more than that the dissociation of consciousness is a path to schizophrenia. However, is it really like this?

The training in concentration of the mind cannot go without a double awareness, namely, an awareness of the object of concentration on the one hand, and the outer things on the other, because, if it is not like this, the concentration very easily becomes a fixation of mind; this is, in turn, a fixed idea – a mental illness of its own kind.

Towards the double awareness, one proceeds step-by-step, in the mystical development. It is practiced in such a way that the student of mysticism focuses his or her mind on a sole object which is either imagined or real and, at the same time,



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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.

avoids losing the phenomena of the surrounding world from their evidence.

It is possible to practice it in this way or vice versa. In the latter case, the student of mysticism trains himself or herself in a precise perception of the outer phenomena, but, simultaneously, tries to be aware of some imagined object somewhere in their being or even only of a place on their, or in their, body.

The ability to perceive both kinds of phenomena improves with practice. When it improves, the student of mysticism will attain the ability to thoroughly perceive the outer world as

well as the inner object which initially serves the concentration and later, even an absolute control over all processes of their inner life. By that, the dissociation of consciousness has been accomplished.

The results of this dissociation are very interesting. In one of the later phases of this effort, the being will prove to be some kind of receiver which is continuously tuned to all electromagnetic corpuscular quanta which are produced due to the fact that a human being exists in a living environment – in the environment of people. These quanta, which are so distinctive, precisely flag everything that produces them, thus also people and their real character. The ability to perfectly register the influence of these quanta is called the psychic clairvoyance.

However, this result means nothing from the point of view of the mystical development up to the spiritual perfection; often it is only the beginning of a constant inner troubling of the one receiving these impulses. If this interference wasn't a bearer of the experiences of the mystical growth, a person would not need to work with the dissociation of consciousness at all. Therefore, it does not need to be warned against, because, this "schizophrenia" is, indeed, a methodically induced pseudo-schizophrenia, and therefore a "schizophrenia" which is well controlled by the striving mystic. The mystic, who has arrived at it, could have attained it solely by powerful inner efforts, and therefore it will not happen that they would, so easily, mistake the real world for a visual one – a fictitious one, and behave in it as a person who is mentally integrated, complete, but still mentally ill. Therefore, there is no danger of mental illness here. However, this danger exists elsewhere. It exists in an unprofessional selection of the imagined objects, or places in the body, for the concentration.

Once, there existed a public mystical school in our country, in which only two mystical practices were taught – the concentration of the mind into the breast with a mental image and the so-called "silent concentration" about whose mental anchorage I don't know.

These two kinds of concentration testified to the dilettantism of this mystical school. Due to the fascination with these two "practices" it left unnoticed a great danger which stems from a sinuous process of thinking on the one hand and from the change of the qualities of the mind on the other hand. Therefore, it used to happen that the beneficial focusing of thinking on an object, which is the body, was abandoned and, very often, a path of speculative and, eventually, wandering thinking was entered.

This speculative, as well as wandering, thinking, soon showed its evil face. Instead of mystics with a controlled and stabilised mind, mystics were occurring, who had strange views of the world and life and instead of mystics who would bear in mind the general good, mystics were occurring, who had a specific, but never a good, moral view and character.

In order for this wandering not to occur, every independently faring mystic must adhere to the effort to calm down the sinuous character of the mind, which is constantly being focused on an inner object chosen for concentration.

The best object for the concentration of mind is the lowest part of the body – feet and legs – the symbol of matter, or earth, which is the basis of the universe of phenomena. This universe must become known in its essence, if the mystical development is to fulfil its purpose – namely to bring knowledge and, by the means of it, liberation.

However, in most cases, those, who are engaged in mysticism, do not act correctly. Instead of adhering to the idea of attenuation of the mind's activity and, by that, of the entire inner life – of the inner activity, they succumb to a natural reaction of their own being to the effort to halt the inner life. They leave, in an uncontrolled way, the mystical path they have entered and then they only "train themselves" in the development of pointless thoughts, speculations, or wandering of mind.

This diversion from the begun mystical path is the most frequent. The striving for the real concentration is, often even due to a small resistance of the psyche which resists its own subordination, replaced with valueless thinking. This thinking seems to be of a higher quality, because it deals with abstract concepts or relationships instead of the usual straightforward thinking which is concerned with some material or sensorily gratifying result.

However, mysticism is a teaching which only concerns the real things. One strives in it solely for the attainment of the life experiences, in the form of mystical experiences, which will enlighten a person by an immeasurable knowledge or profound insight into the essence of things by which one also arrives at knowledge and liberation. Precisely at this intended knowledge, one does not arrive by the thinking of mystics who have left the path of the true mystical practice. By means of this thinking, they can only get to a perpetual wandering of thinking in a circle of useless thoughts. By this, the person will gradually weaken themselves so much that they will never be able to resume carrying out a correct work on the path of mystical perfecting.

Therefore, the image of mysticism, as a life in a circle of idealistic thoughts which internally carry a person away through the world of non-concretised ideas, is not valid. Those who already dwell in this “world of psyche” are, in the best case, dreamers and, in the worst case, mentally ill people who suffer from delusional ideas.

Precisely due to these two undesirable outcomes of the inner living, it is necessary to avoid the wandering of mind, into which the true spiritual or mystical effort turns so easily, if it is based exclusively on the concentration of mind. It is necessary to avoid it by consciously keeping oneself internally on the ground of reality. When this way of thinking joins the analysing concentration of the conscious thinking, one will enter the path of transformation of the entire being; only this path is the true mystical path.

Mysticism is, though, not like a practical school education. It does not have the tradition of pedagogy, methodology and school education in general. Therefore, everyone interprets its teaching in their own way and according to the imperative of his or her inborn relationship to the outer world, his or her inclinations and images of the human happiness. Internally directed by this, everyone, who strives for success in the practical mysticism, comes dangerously close to going astray in the form of losing the ability to see everything realistically and think about everything rationally. A result of this is a transparent valuelessness of their thinking, concepts and reflections.

It is thus possible to establish an assumption that only an attitude, which is realistic towards life and the world and enriched with the concentration of mind which later precisely analyses everything, is a reliable mystical path which will bring delightful results to everyone; not only in an abstract, but also in a concrete, sense.

There have been enough lunatics who were confusing the uninformed people that it is just them – these lunatics – who are the true examples of the practising mystics. However, how did they become these lunatics? – By, instead of devoting themselves to the concentration of mind by which they would attenuate its automatic activity as well as perception, they were, on the contrary, increasing this activity. They devoted themselves to thinking which was, after finishing concentration, bringing them a new kind of thoughts than those with which they were dealing before, in the period of the animal way of living. However, from the perspective of the heights of the mystical development, it is exactly the same, whether the uncontrolled and automatically active mind deals with the objects of sensory cravings or with spec-

ulations about the superworldly life and about a moral or immoral thinking and behaviour. The only thing that always decides, is whether a person brings the striving for mastering of the mind to its goal, namely to the destruction of the entire inner activity; of course, the reflexive and automatic activity, because, only in this way a person penetrates, by their perception, beyond the functional sphere of thinking and develops in him or her self an ability to discern the source of motives and to develop also the so-called direct perception, by which they penetrate beyond the curtain of illusion, which is created by the uncontrolled thinking.

However, people are internally weak and lack courage. When their effort for concentration of the mind arrives as far as to the natural reaction of their being which is defying the domination of will, or, when they discern that, by the destruction of the automatic thinking, they have arrived at the edge of a seeming abyss of inner inactivity which was brought about by the will, they run away from their original efforts and, since then, resort only to the processes of thinking of a new kind, which does not seem to have the signs of the thinking of an animal. By this, they enter the path of a valueless and purposeless thinking which will obstruct their way to successes on the path of the practical mysticism, and then, due to the fact that their thoughts are of a new kind, they conclude from it that they have achieved progress on their mystical path, although they have already gone astray.

Every student of mysticism should avoid this going astray by continuing to destroy the automatic thinking, even though they can, by that, often come to a supposition that “over there”, further down this path of the destruction of the inner activity, there is just a dark abyss. The “non-thinking”, which is a result of an intentional stopping and destroying of the inner activity, are the mystical depths, only in which the wisdom is born, because, wisdom is not a result of a mind which precisely speculates, but a result of the sensory discernments, purified from the mixing in of prejudice and preconceptions for, or against, something.

The mystical going astray commonly sneaks in to the mystical efforts softly and imperceptibly. The transition from a systematic stopping of the processes of thinking, by means of which the depths of the true mystical state will arise, to the purposeless thinking of a new kind – to the thinking of valueless mystical speculators – is gradual. Perhaps only an outer observer can see the, in this way, “turning aside” mystic – how the, possibly until now rationally thinking, person – a seeming mystic – becomes a speculator with abstract or even valueless contents of thinking. Therefore, there is no other option than, for every student of mysticism, to be atten-

tive to the changes of the state of their thinking. If it is, or is becoming, speculative, it is necessary to stop the existing mystical effort, to return to factual thinking and, after its desirable correction, to begin the true mystical effort anew.

This can be understandable for everyone who insists on preserving the factual thinking and I can tell such people: the results of the mystical effort are really factual. They manifest in the everyday emotional experience which qualitatively changes to the extent, to which the moral transformation of the entire being was realised; the transformation which was brought about by thinking which completely subordinated itself to the moral and mental instructions of the true mystical teaching.

5 Nirvana

In order for us to understand nirvana, we must define *samsara* – the state, which evokes an image of the wandering of souls through the world of sorrowful states.

In fact, we must characterise *samsara* only as motion. However, motion can apply to all phenomena out of which, in “our” sensory world, the highest ones are the physical phenomena, i.e. the electromagnetic quanta, if we understand them as phenomena with a corpuscular background. These quanta cannot be considered to be unchangeable formations or clusters; they change, strictly speaking, in accordance with their predetermination which is caused by their gravitational interrelations.

We can hardly imagine that the universe of phenomena is temporary, whereas the gravitation is “eternal”, so, consequently, we have to understand the universe as a universe of “eternal” motion; thus, that the universe is an exclusively *samsaric* phenomenon. With regard to that, every phenomenon of the universe of forms and forces is all the more *samsaric*. Also the creatures are exactly such phenomena; they are formations existing in the gravitational field, let us say, in some initial stage of theirs, an initial stage in the gravitational field created by the galaxies.

Beings, as the inner formations of the universe, or, of the cosmic continuum, prove to be more sorrowful formations than, for example, the galaxies which are only subject to gravity – gravitation. It proves to be this way, because, the beings, as units of their own kind, are more crowded in the given space, in which, then, the gravitational lines create an environment which is more dense and by that, thus, more subject to the “crisis of gravity”.

However, strictly speaking, the beings are a microcosm which contains qualities of various kinds, of which the highest one is the consciousness.

The consciousness can be, from this point of view, understood as a field, on whose walls the picture of the “magic of illusion”, which is the universe of phenomena, is generated. The ability of the consciousness to identify this picture provides evidence that it qualitatively differs from *samsara* – the structure of the formation of phenomena – the forms which are so obviously in a permanent motion, thus forms which are *samsaric*. During a constant analysis of these qualities of microcosm and their constant mutual comparing, the consciousness is, in the end, identified as nirvana in its true essence.

It does not matter that the consciousness of beings becomes a mirroring principle, reflecting only the phenomena of the universe – the phenomena which are in a process – and therefore they are *samsaric*, because, it is possible to rid this consciousness of this seemingly natural function, i.e. the function to reflect phenomena, thus those quanta of the physical factors. When a person achieves this, the consciousness manifests its original nature, a nature of a cosmic mirroring principle, which can then be identified only as the “nirvanic state” which is in an empirical opposition to the “eternal forming”, thus in opposition to the universe of happening, to the *samsara*.

The idea of the spiritual development is, for the aspirant of the spiritual perfection, to realise the original state of consciousness at the level of their own being. However, this requires a work of its own kind which is called, in summary, the mystical path.

Its beginning lies in the effort to exclude from the consciousness that “manifoldness” which is created by the heavy waves of physical quanta which generate formations of their own kind. This is carried out in such a way that a person will no longer allow their consciousness to mirror everything that can have an effect on it as the phenomena of the external world, but they will only allow it to mirror states and perceptions of one kind.

This means, in practice, that an aspirant of the spiritual perfection is supposed to choose joyfulness or elevation of the mind above the world of the external phenomena, according to whether they are under the influence of the worldly mind which is inclined to melancholy or of the inner suffering whose basis is a pessimistic view of the world. Exactly the joyfulness and a constant elevation of the mind above the

world of the external phenomena is supposed to become the means of keeping oneself above the world of happening, which means, above the world of ever-changing moods, changing from a deep melancholy all the way to crazy sensory joys.

When a person remains, for a long time, either in the joyful happiness, or in a state of mind elevated above the world of the external phenomena – in either case only in a state produced by the will – this state will settle in them or become a habit for them. When this state becomes to them the “carrier wave” of their inner life, they have eliminated the influence of samsara in its worst form – the influence that creates their moods, against whose pounding waves they are helpless.

From the point of view of the practical mysticism, the joyfulness produced by will and the elevation of mind above the world of the sensory perceptions are often used as realisable states. This means that a person must hold on to these states with the most intense straining of their will, until these states become part of his or her being in such a way that they are the carrier waves of their inner life to such an extent that if he or she would like to eliminate them, they would have to use an equally powerful pressure of will as when they were trying to produce and realise them. Only with the development of these states of inner forces and qualities, a person obtains a new psychological base, on which they can start to build a solid building of the spiritual perfection.

However, the way, in which the student of mysticism should act at this stage of the mystical practice, should be, in mysticism, determined by the guru. The new psychological base of being must be built from the mood elements in their precise proportion, in order to avoid the predominance of things of one or another kind and, by means of that, to avoid the arising of a situation which would, again, require an inner rebuilding, as in the first phase which was just mentioned.

It is necessary to point out right here, at the beginning, that the most experienced gurus lead their disciples in such a way that nothing is realised, but the various inner and psychological qualities of the individual are only mutually confronted in order for the “base of awareness” to move higher and higher on the level of psychological and physical qualities – as high as possible, in order for the so-called “first realisation” of a person to be as close to the state of salvation as possible. As, the lower inner and physical states must be realised, the harder is the creation of conditions for a further progress from this newly arisen base. Those who seek then

often have no more strength to get, from the states of the first realisation, higher on the still ascending mystical paths.

However, let us suppose that the student of mysticism has obtained a very experienced guru who is responsible in their field. This kind of guru can, as a rule, bring the student of mysticism to the realisation of a state which is actually just supernatural for the student. By that, the guru creates for the student preconditions for sensing even better states than those which he or she just realised and, at the same time, the guru helps them to preserve the potential possibility of, immediately, setting out further to the steeper slopes of the mystical path.

On these slopes, the students of mysticism obtain their own experience from the sphere of emotional experiencing, which means, for them, the ability to walk further alone, without “being lead by the little hand” and to avoid the realisation or getting stuck in any kind of state which does not allow them to get to know the absolute and to realise its state.

As a rule and, actually, in the best cases, the aspirant of spiritual perfection can, by avoiding all – even the very attractive – emotional states, get as far as the borderline between the immanent and the transcendental world – over there, where a living being stands at the doorstep of the absolute and, at the same time, has the knowledge of how to realise the state of absolute, i.e. the nirvanic state.

It appears, that reaching the borderline between samsara and nirvana, requires one to internally stop, i.e. to realise some relevant mystical state, as, it is necessary to have time to look around for the points of touch of these two extreme states of the cosmos as well as of the beings in their spiritual conception; for, the moment of this attainment is like walking out of the disease of the samsaric life to the doorstep of an absolute health which can be ensured only by the right way of acting. In this way, samsara and nirvana begin to be confronted in the state of humanness which, through the preceding process of the spiritual development, obtained an ability to differentiate between these two basic cosmic states, between samsara and nirvana, as the objects of realisation of every individual.

The path is unusual after this point. It is, indeed, contained in the constant confrontations of the states of samsara and nirvana, while attention is paid so that the immersion in nirvana does not distance samsara from a person to such an extent that it would not be possible to realise it again, and, on the other hand, that the immersion in samsara does not distance the state of nirvana from a person in such a way

that he or she would not be able to realise it any longer, because he or she has sunk too far into the emotional experiential living.

This careful and constant mixing of the two extreme states of the universe must happen – and it usually also does happen – with a tendency for the states of nirvana to have an adequate dominance over the samsaric states. In this way, it is possible to work through to the realisation of the absolute, of the nirvanic state, at the level of the being or its daily consciousness as differentiated phenomena.

Thus, in the universe, a possibility exists for a being – a living creature, to realise the state of absolute on its own level. It is certainly a superhuman objective; however, it is adequate for the deepest suffering of the subject. When such a person, due to the great amount of life experience, no longer believes in any exhilaration that a sensory craving, brought to success, could provide to him or her, then the absolute will not be to them an all-consuming bottomless pool, but only a place of peace, which becomes perfect exactly by the realisation of the absolute.

The realisations of a lower level than exactly of the absolute are the realisations of the celestial states, because, the mystical path always begins with non-gratification of the sensory desires and therefore it cannot aim at the sphere of darkness and aversion. A person on the mystical path always looks somewhere ahead and, according to their karmic maturity, either towards the sensory pleasures – towards the heavens of a various level, or, even beyond the sphere of the sensory pleasures towards the supercelestial spheres. However, these supercelestial spheres are also more than one, so, on the lowest level it is a sphere of peace beyond the complete living out of, or oversaturation by, the sensory pleasures, and on the highest one is it the extinguishment of every trace of differentiation. From the peace beyond the complete living out of the sensory pleasures or oversaturation by them, all the way to the extinguishment of every trace of differentiation, there are various degrees of emphasising one's own "I" of every pilgrim on the mystical path. Those, who are entirely satiated by the life experiences, have no interest in the preserving of their "I", because they are very well aware of the fact that the world exists only in contrast to this "I". In this way, a decision arises, to let come to an end both the "I" and the world – two seemingly individualised factors which are, though, in fact only one single thing in two seemingly different versions, namely the states of samsara and nirvana.

However, what about those life experiences? – During the phase of ignorance, as it is defined by the highest quality

mystical teaching, i.e. during ignorance that there are only two basic states of the cosmic continuum, these life experiences must be obtained only by means of the emotional experience. However, when a person is already able to enter the path of the mystical development, then a correctly raised and nursed disciple can bridge the sphere of emotional experience by an indirect obtaining of the life experiences – i.e. by means of a profound or penetrating insight.

This insight is something that is based on an inner detachment from that which is being experienced, that which is being known and from that which exists. A person no longer rushes to explore it by two senses of the direct experience, i.e. by touch and taste, or, in other words, by the emotional experience, but only by observation. In such a case, the relative sufficiency of life experiences will not bring a person to attachment. He or she is able to constantly observe everything that exists as an external phenomenon and, by means of the penetrating insight, also to get to know the nature of it. By this they cease to toil through the world of the emotional experiencing and they only journey through the world of obtaining knowledge, by means of which the states of samsara and nirvana are precisely identified, the two "eternal" phenomena of the external world of a person.

By the identification of the nirvanic state, the possibility, as well as the ability, to realise this state arises. On the path towards its realisation, all necessary life experience is completed – they secure a person against mistaking nirvana for the highest state of samsara and he or she will be able to accomplish the nirvanic state by a continuous confrontation of the states of nirvana and samsara, i.e. they will attain the extinguishment of the will to live and by that also of the involuntary wandering through samsara.

It is thus necessary to pronounce a warning: This result will not be attained by those who are still desiring the sensory experiences and sensations, whether the worldly ones, or the heavenly ones but only by those who understand that the true mystical goal is only beyond the sphere of these experiences and sensations. If a person, who is still yielding to the "taste for life", wants to define nirvana, he or she will always only define a state of blissful emotional experiencing – the higher samsaric states. Such a person is never a spiritually perfect person and thus nor a true guru of the ones who seek.

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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.