

Against the Stream

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This article systematically discusses the notion of mysticism as a reversion of the process of involution aiming at an essential transformation of the practitioner. It outlines a practical view of mysticism, paying special attention to psychosomatic starting points as well as internal predispositions for mystical practice, all within the context of spiritual and philosophical legacy of Květoslav Minařík.

1 Introduction

Květoslav Minařík (1908–1974) states that he rediscovered the lost and forgotten path of Buddhas (Minařík 1993/1, 64). According to Josef Studený, Minařík's direct disciple and successor, Květoslav Minařík achieved that as a reincarnated tulku of Marpa the Translator (1012–1097) (Studený in Minařík 1992/1, 177). For the spiritual rebirth of man Minařík brings and develops a unique yogic-mystical system rooted in Tibetan mysticism; he sees Tibetan mysticism as “*a profound positive psychology, a teaching system that is very practical because it is based on the psychology of the way of life*” (Minařík 1995/2, 277). And albeit mysticism as “*a purely practical method aiming at putting the driving forces of life under control*” (Minařík 1993/2, 86) is not a scientific discipline, Minařík had no doubt that once people with university degrees find in his teaching a consistent spiritual system, mysticism might become a subject of scientific study “*for the benefit of all humankind*” (Minařík 1993/2, 38). A few centuries ago, along with the so-called industrial revolution, a new trend arose in the world, a trend we can observe as putting material values above spiritual ones. And living in this sort of materialistic positivism, the product of which is the current consumer society at the peak of a crisis, we continuously make efforts to influence the external environment for our imaginary benefit and security. Results thereof are mainly: 1) intensive industrial development incurring devastating impacts on the environment, 2) periodic economic crises causing deeper differencing within society, 3) long-term global massive production of arms inevitably leading to yet another global conflict; thus Minařík's visions of future will be fulfilled. World War II was, in his view, “*albeit an important, but only a chapter*” (Minařík 1993/2, 30) in the destructive escalation of violence of man against man. This corresponds with today's sharp rise of speed at which our current global system gets destabilized. This increasing speed raises common fears of impending domino-like collapse of the current global system. And so “*the way the humankind follows to collect life experience goes*

exactly in the opposite direction, away from happiness, that can only originate from well-doing, i.e., doing good deeds, not from longing for something that just seems to be good” (Minařík 1991/3, 78). This, indeed, is an unpleasant prospect for the expectations and hopes of those who are carried by the flow of civilization. But it is exactly “*the civilization that alienates men from themselves so much that all their thinking capacity gets consumed for knowing and using things of the outer world*” (Minařík 1995/1, 155). Thus, being dragged by tendencies of our ancestors, our attention is systematically deflected from ourselves to the outer world. The history of mankind proves, however, that the solution of the age-long issue of happy or unhappy life cannot be found ‘out there.’ “*Because if people do not have happiness in their hearts, they won't find it outside*” (Minařík 1995/1, 155). On the contrary, we can only achieve it within our own feelings and mental states, “*because the problem of a happy or unhappy life is an emotional problem*” (Minařík 2013, 11).

Květoslav Minařík thus speaks to all “*who are already coming to understand the meaning of psychic manifestations as factors so strongly influencing people's feelings. The meaning of sensing is that it serves as a means of shaping life views and ethical beliefs of every individual. These beliefs shape in turn the life conditions for people's coexistence.*” (Minařík 1991/3, 7). We could add to Buddha's words “*in acts devoted to the good, in words devoted to the good, in thoughts devoted to the good*” (Neumann 1993, 60), the following: “*in the feelings of devotion to the good*”. Because hurting, which is the cause of all evil on the world, begins already in our feelings, on the basis of which the thoughts hurting others only arise. “*For that reason, mysticism must be regarded as a practical teaching system aiming primarily at increasing the good in the world.*” (Minařík 1991/3, 15). Once having an understanding of these mutual relations, the world's intellectual elite is standing before the task to contribute to the improvement of the living

conditions on earth, by introducing new upward trends in the area of social life. For that reason, many authors have recently spoken insightfully about the impending necessity of transformation of human consciousness and agree with the indispensability of “*collective awakening*” or “*preparation for the return of ancient wisdom*” (Clow 2006, 257).

To get the essential insight into the yogic-mystical system of Minařík, one needs to ask a simple question: Why does it seem to be alright for us when we are lead, either by outer circumstances or from inner causes, into disharmonious feelings and bad moods that directly and negatively influence the course of our life, yet we automatically reject the active generation of good feelings and moods by our own will – if they do not have any external tangible cause or if they do not arise so to say spontaneously in the psychic nature, even though these good personal feelings and moods may lead to highly harmonious way of life and a fortunate life circumstances? We should accept the fact that “*being contended or having feelings of happiness is dependent on overcoming the mechanics of one's own being, being reflected in the variations of psychic states*” (Minařík 1992/2, 82). The teaching of Květoslav Minařík approaches man holistically. That means, considering man's origin, instead of just ‘mere’ transformation of consciousness or ‘just’ happy and harmonious way of living, this teaching is based on complete regressive transformation of the human being, all the way to the cellular or genetic level of DNA. That is why Minařík labels his teaching as “*the way of mystical metamorphosis*” (Minařík 1993/2, 129). This path can be outlined in the following steps: cosmological and phylogenetical context of the mystical system of Minařík; mysticism as reversing the process of involution; psychosomatic foundations of Minařík's mystic system; mysticism as a way of transmutation of one's own being and, finally, inner prerequisites for practical mystic endeavors.

2 Cosmological and Phylogenetical Context of Minařík's Mysticism

According to Květoslav Minařík's take on “*Buddhist knowledge*” (Minařík 1993/2, 23), the cosmological center and the origin of the All is the Absolute (Tao) that cannot be grasped and can be identified with *consciousness as such*. By way of emanation, three independent continua evolve from this consciousness, three bodies of the Buddha (Sa. *Trikāya*). These are *Dharmakāya* (worlds of emptiness), *Sambhogakāya* (worlds of forces), and *Nirmānakāya* (worlds of forms) – our material cosmos being its peripheral part. All existing dimensions are thus only certain states of this consciousness. Based on the identity of this consciousness with the consciousness of man, these dimensions of being can be experienced in meditation as categories of experience known in Buddhism as nine successively arising *immersions* (Sa. *dhyāna*). The human body contains the same qualities which gave rise to immanent cosmos, including a certain substance that had existed even before this cosmos arose; that is why “*man can be viewed as microcosmos*” (Minařík 1991/1, 23). This ‘not born and not created’ in us differs qualitatively from all and everything manifested in macrocosm and it superior to the macrocosm since it is transcendent, eternal, not subject to change. According to Minařík, it is the “*realm of absolute freedom*” (Minařík 1993/3, 90), where the enslaving forces of karma no longer have any power and, for that reason, the otherwise *unceasing cycle of involuntary births* (Sa. *samsāra*) ceases – “*and the wise yogi does not want to repeat the samsaric process as he knows he can never become its ruler, only its victim*” (Minařík 1993/1, 168). That is why Minařík denotes “*the identification of self with the Absolute*” as “*salvation*” (Minařík 1993/1, 248) that can ideally be achieved as a result of *bodhisattvic way* (e.g., Mahāyāna) “*which, on its high levels becomes the path of Brahmas*” (Minařík 2023, 19). Minařík states that the whole universe is fully and very densely inhabited and “*the nearest inhabited place being the planet Venus*” (Minařík 1993/2, 79). In contradiction to Darwin's theory of evolution, Minařík states that people settled on Earth at the very beginning of

3 Mysticism as a Reversion of the Involution Process

solidification of Earth's crust. "However, at that time the beings that we now call people were more ghosts than material beings, hence more spiritually advanced than people of today." (Minařík 1991/1, 83). Before those beings inhabited the Earth, they were abiding in the divine sphere of *Nirmānakāya*, "the realm of the so-called living Buddhas. It is where the authentic humankind used to live and where that part of [note: mankind] which does not descend to primitive forms as a result of unrestricted enjoyment of their primitive reflexes, will return. It is a spiritual world of immortal or invisible beings whose living conditions are entirely different from those of physical people." (Minařík 1991/2, 236). Along with the decay decline of moral values, the bodies of those beings have in the course of billions of years grown more dense and, subsequently, through many evolutionary stages, resulted in what we know as the modern man, *homo sapiens sapiens*. "On that account the spiritual sphere is the true home of the inner essence of man. It is in this sphere where the faculties of observation, reasoning, understanding, maintaining a balanced state of mind, and attaining wisdom dwell." (Minařík 1991/1, 37).

Minařík argues with Darwin's theory of evolution. He explains of the process of involution of man, and he speaks of his teaching as a way to go against the stream, against the decay of the qualities of being. Minařík identifies two different types of beings in the context of cosmic creation: the happy ones, also called "*nirvanic, whose essential energies have a centripetal tendency*" and, unhappy ones, "*samsaric, whose energies of existence have a centrifugal tendency*" (Minařík 1997, 95). The centrifugal tendencies, manifesting in gradual radiation into the outer world, have nine stages of psychological decline in men and they have, in turn, a fundamental influence upon the qualities of a man's psychological and physical structure as well as their spiritual rank (Minařík 1991/3, 13–15):

1. *If the contents of consciousness are made up from merely perceptions of material nature, man's consciousness is then obscured by some sort of darkness, ignorance.*
2. *In such a case observing becomes more and more dependent on sensual perceptions which brings about a loss of proper inspirations and intuitions.*
3. *Eventually, a lack of interest in higher way of life will settle in the consciousness and flowing from that a lack of interest in achieving the state of light-heartedness and spontaneously arising pleasures.*
4. *After that, it is only interest in material things which remains, and this burdens man psychologically so much that he or she becomes bad-tempered, selfish, and unfriendly.*
5. *An unfriendly mind gets more and more shrouded in growing obstinacy.*
6. *This condition causes strong dissatisfaction in man.*
7. *This dissatisfaction arouses anger in a human being, which is always a result of egoism.*
8. *These psychic states evoke inclinations for hurting others.*
9. *Hurting others generates in turn bad individual karma and, generally, is the seed of all evil in the world.*

4 Psychosomatic Basis of Minařík's Mysticism

Given that the path against involution consists in using a retrograde Buddhist method of ‘letting go’, i.e., inner detachment from everything that initiates anger, discontent, obstinacy, unkind mind etc. However, in order to truly achieve this spiritual and moral uplift, which also has a strong positive impact on the health of both body and mind, one must find certain supporting structures within. The yogic-mystical system discussed in this article finds these supports exclusively in the body and feelings of man; the malfunctions of which are at the very roots of decline of being.

Květoslav Minařík defines the human body as a form of *condensed or crystallized karma*. Body is thus a source of countless phenomena and magic forces, for “*in the being of a human there are only physical phenomena despite the general belief that there are also biological [note: phenomena]*” (Minařík 1991/2, 125). Owing to the similarity of qualities, namely human consciousness, and the etheric principle of the cosmic space, “*man is nourished not only by coarse food but also by the essence of space. But man and woman think; and he and she think so much that they are wasting the absorbed essential cosmic force and thus have to resort to food only. Because the problem of health cannot be solved by the means currently available. No matter how much you force, by using medications, your organs to work properly, you will not manage, except for immediate chemical stimulation, to force [note: your organs] to satisfactorily assimilate the essential forces.*” (Minařík 2013, 84). Thus, “*when humans began to live exclusively for perceiving the outer world and for pleasures coming from impressions gathered [note: in the world]*” (Minařík 1991/2, 234), what occurred in man’s being was that the current of forces within was reversed, resulting in ‘de-concentration’, i.e., psychic fragmentation, a state that Minařík identify as the true cause of ignorance and unhappiness in life. This “*lack of control in thinking, feelings, and in moods*” (Minařík 1991/1, 30), and consequently “*the state of inner exhaustion that is very advanced in all people*” (Minařík 2013, 86) has, so Minařík, two main causes: 1) the essential nature of psychic forces, 2) the diffuse substance of an active mind.

1) Subtle essential energies which we call *psychic forces* are a source of human creativity that is depletable unless they are retained and replenished in the body. “*A person whose consciousness wanders constantly outside of his or her body, emits this life-giving substance outside of the body, even though this substance is actually the so-called ‘quintessence’ which, for human health, represents the ultimate and most decisive factor in the field of inner functions.*” (Minařík 2013, 83). “*That is why we see an increase in nervousness and an ever-growing number of psychoses.*” (Minařík 1991/1, 117). In consequence, the psyche of both individuals and entire civilizations has been dramatically worsening. “*The world forces people to maintain high levels of concentration, which results in mental tension. Mental tension means pressure on the psychic centers that thereby become open and release the most subtle essential substance. This emanation has to be guided in the centripetal direction – [note: this emanation] will then regenerate and uplift man as if it were some sort of hormone of spiritual origin. Otherwise [note:*

5 Mysticism as the Way of Transformation of Being

the emanation] of this substance results in psychic exhaustion, the stages of which are well classified by psychiatrists." (Minařík 1991/1, 117).

2) An active human mind is, naturally, a phenomenon disappearing in a diffusion-like manner. When the mind shows excessive emanation due to exuberant thinking, "the organism deteriorates due to a lack of vital forces" (Minařík 2013, 85). "Every person who does not care about the cultivation of conscious thinking is thus exposed to mental degeneration" (Minařík 2013, 107).

The process of growing education levels of the world's population makes, by exerting intellectual tension, individuals put great pressure on their centers of essential energies. "*Not in the least does [note: this process] provide man with instructions how to deal with these energies thus released.*" (Minařík 1991/1, 117). "*For that reason, the consciousness of people travels more and more towards the head, which makes their lives not only very limited in terms of space but is also badly subjective.*" (Minařík 1991/2, 233). People without this kind of information throw the released mental forces outside of their beings and these forces in turn carry away their consciousness. Thus perception of the body eludes them and man becomes a being more mental rather than vital, therefore also ignorant because "*cosmic information is obtained primarily through sensation in our bodies*" (Clow, 2006, 251). "*Hence it is completely wrong to think that the more thoroughly one devours the world through the senses, the happier you live. Because by missing out on the sensation of one's own body, the feeling of missing out on something arises and this deprivation cannot be compensated for by any amount of sensation coming from the outer world. In common people this means a general decline that needs to be stopped.*" (Minařík 1991/2, 234–5). For that reason, Minařík gives to the world a unique system that as a "*teaching of the wisest yogis, defies the tendency of restricting and narrowing consciousness*" (Minařík 1991/2, 233). It achieves this in two particular ways: 1) by being aware of one's body, 2) by watching one's own feelings.

1) By simple yet systematic remembering of one's own body, it is possible to "return to the natural state of humanity, which is primarily related to the permanent realizing of the body in consciousness" (Minařík 1991/2, 235). In the first stage the benefit of this exercise lies in the ability of the body to stabilize the wandering mind. A certain 'distancing effect' plays a key role in this process. If we consider our consciousness a subject residing in the head that is actually the center of awareness, then the feet, the part most distant from the head, represents rather an object. "However, if the object of the concentrating mind, i.e., also of consciousness, is the feet and the legs, then the difference between the subject and the object is so substantial that both factors suitably represent the two extreme qualities of the entire cosmic continuum. By this state of things, the consciousness and the mind will be held motionless." (Minařík 2013, 52).

In the second phase of this exercise, the actual transformation of the body occurs "as a result of the dual conception of the consciousness and the body. The mind will attain the character of a corpuscular factor once the consciousness or awareness accords to the body the character of a material object and to itself the quality of potential electromagnetic tension. In that case the body becomes a passive factor that is able to absorb the active charges of well-directed thinking, i.e., [note: the body] remains subjected to forces that disturb its structural arrangement." (Minařík 1992/2, 44).

2) Observation of oneself on the level of feelings. The man of today, mentally highly advanced and increasingly abstracted away from the own being, is actually and invariably a feeling creature. It is a proven fact that "even the greatest rationalist behaves exclusively in conformity with the feelings that overwhelm him or her" (Minařík 1991/3, 21). It is the reason why intellectual or mental efforts of men can change hardly anything in their actual experiencing. "In the common interpretation, feelings are surely just a function of the human organism, a phenomenon of sense of touch. However, this is just one phase of a qualitative expression of this form of life energy. The quality of feelings based on a quantum of energy can be changed once an individual generates, by mental will, tension against the body by means of guided at-

tention. A long-wave vibration, which stands for feeling, turns in that case into a vibration and tension that is capable of changing the body's structure." (Minařík 1992/2, 31). Only "the concentration on the body [note: its surface] causes that the direction of its radiation reverses inward, instead of, as is usually the case, outwards" (Minařík 1994, 116).

The way of transformation of being takes the body as material that needs to be changed in a qualitative sense of the word, and this "connecting, or fusing of qualities symbolized by the body, instincts, animal tendencies, and profane inclinations on one side, with enthusiasm, cheerfulness, trust in God and Light, and pure consciousness on the other, must always be considered as the most important practice or endeavor." (Minařík 1991/3, 105). The decline of a human being begins in the moment he or she loses spontaneously arising pleasures whose existence we can observe in children. Therefore, it is necessary, while being well aware of one's own body – particularly its distal parts (legs) – to induce this joyfulness without reason by the force of one's own will. "However, 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 dealing with 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 in turn filling them. In this regard, causeless joyfulness, which has filled up the body by means of will, begins to have a feedback effect." (Minařík 2013, 36). And only "correctly used causeless joyfulness leads to knowledge, out of which the philosophy, known as spiritual, grows. If this philosophy does not spring forth from this joyfulness, it is always just a series of mental constructs which will lead their follower to a spiritual, and often general, ruin." (Minařík 2013, 37–38). "Yet the quality of emotional and psychic states cannot be changed easily. If the practicing person is marred by pessimism, an unkind mind and bad moods, the feelings of happiness will not easily show up. She or he must therefore go against her or his personality and, despite unfavorable circumstances, cultivate a peaceful mind, happy moods, trustfulness, and optimism." (Minařík 1992, 58).

6 Internal Predispositions for Spiritual Endeavors

Minařík says there are no coincidences, and that is why encountering a teaching leading to freedom “cannot simply be accepted as some common coincidence occurring in life” (Minařík 1993/1, 204), no, it must be viewed as a movement of the human spirit (Sa. Ātman) that has started longing for liberation from the sorrowful journeying through lives which flows from the “reincarnation process beyond our control” (Minařík 1993/1, 143). Květoslav Minařík has adapted his teaching to the needs of the intellectually developed human being of the modern age. That is why Minařík insists first of all on fully grasping his system intellectually, and only then move to practice. However, looking back at several generations of his pupils, we can say that it is not the outstanding intellectual capacities of his followers, nor “their extravagant inner disposition, their idealism and capacity for ecstasy” (Minařík 2013, 41) which leads to success. If this were the case, Minařík’s teaching would no doubt be the domain of professors, doctors, or engineers. Yet, quite on the contrary, “too much thinking exposes the individual to the danger that he or she will not be manifesting what the teaching has to offer but gets stuck in thinking about the theory of the teaching. Such deliberations, however, will not bring you one step closer to knowledge.” (Minařík 1993/3, 67–68). For a practical trial of the yogic-mystical system described in this article, everyone first must walk on a bit a faith. For modern Europeans, however, the word ‘must’ be indigestible

because “we are brought up to consider a lack of discipline to be a manifestation of personal freedom, a manifestation of a well-developed individuality. Because of this, we cannot successfully do other yoga than the yoga adapted to the European mentality. It cannot be based on ‘you must’ and ‘you mustn’t’, but on one’s own responsibility on the way to mental and inner recovery.” (Minařík 2013, 26).

Counter-intuitively, one starts with the most difficult and, due to the essential resistance natural to man, the least understood, namely with turning oneself, out of one’s own will, into a joyful and happy optimist, although there may be no objective reasons for this state. For that purpose, “yama is prescribed as the first step towards the yogic training. Yama means the discipline of emotion. By the help of it, happiness is literally ‘produced.’” (Minařík 2013, 12). “To those who constantly strive for good emotional as well as mental states, only time will bring the desirable result, i.e., happiness. When this happens, a person will attain success in the most important part of the yogic discipline, in yama.” (Minařík 2013, 13). However, “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 transcendent world, no matter what philosophical system of spiritual education they may turn to.” (Minařík 2013, 37).

7 Conclusion

The efforts for maintaining goodness in thinking, feeling, etc., create in the lives of both individuals and society as a whole a current, a stream which “in the form of vibration, one day, has to find its expression as the driving force for the good, i.e., happiness” (Minařík 1991/3, 32). Thus, once “a large number of people starts acting according to the moral guidelines of practical mysticism, rather soon conditions for good living will materialize so apparently that they will be dampening the influence of forces halting joyful and peaceful life on earth – the reason being that no mobile energy can stay without effect.” (Minařík 1991/3, 32). Therefore, though our world is rich in excellent philosophical and religious teachings and ideas, “it requires the direction of the life force which, in one’s being, is the decisive factor, that shows which of those ideal teachings has been manifested or whether it has remained an abstract concept that bears influence upon

one’s thinking but not life” (Minařík 1992/2, 58). And that is why our planet is on the verge of nuclear destruction. And yet, all of the self-destructive habits could be, according to Minařík, eliminated from the human race. Květoslav Minařík therefore does not aspire to initiate a new religious movement that would enthral the world but instead focuses on the practical way how make use of an individual’s life force that:

- 1) “[S]tarts governing the will only on condition that the direction of observation proceeds from the surface of the body, i.e., from a specific shape as a three-dimensional object.” (Minařík 1992/2, 54).
- 2) Further “under the pressure of their concentrating mind, the energy contained in the flesh of their legs will start thawing.

When this energy is released, it will not be irradiated diffusely, in all directions, but it will begin to rise upwards. From the point of view of yoga, this technique is hatha-yogic.” (Minařík 2013, 53).

3) Until “the third Buddhist immersion [note: dhyāna], life force, in the form of vibrating energy, flows through the body downward, to legs and feet and flows out, into the earth. The third Buddhist immersion allows the practitioner to permanently hold one’s own body in their consciousness, which redirects this energy current upwards, toward the head. Thus, when the flow of the life force is, thanks to constant awareness of the body starting with the distal parts, changes direction and starts flowing upward, the earth’s gravitational force stops executing its absolute function. Once the awareness touches also the coarser physiological principles, the [note: yogi] will be able to control the cellular structures of their body as well. With this, the electromagnetic trend of the cells of the physical body starts changing and that is the beginning of taking control of one’s own being in the material world.” (Minařík 1993/1, 147–148).

4) Once the yogi seizes the “body of the cells, which is the quintessential factor of mass, he or she starts creating the so-called inner or spiritual body which can completely take place of the material body acquired from our birth mother” (Minařík 1991/2, 239–240).

5) With the re-creation of the original indestructible cosmic body, the process of transformation and the transfer of consciousness is successfully completed.

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