

# THE PRACTICAL APPLICATION OF MYSTICISM

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The experiences we have and which are engendered from our subconscious mind or Inner Self when attuning with the Cosmic will assume the sensations of our physical senses. But they will not use the medium of those peripheral senses. For example, we may have a visual experience when meditating, as a scene, an image, or a harmonious blend of colors. But these will not be images perceived by the physical eyes. In fact, the eyes should be closed when meditating, so as to prevent interference by extraneous objective impressions.

All experiences of meditation must be translated in our objective consciousness into the qualities of our senses. They must have the essence or qualities of what we objectively perceive, or otherwise we could not comprehend the experience. Our whole life is made up in terms of the sensations which we have acquired through

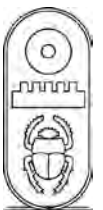
our objective senses. If, therefore, we in meditation were to have any experience devoid of sound, feeling, smelling, taste, or sight, it would have no identity to us.

The cosmic impressions, or those extant in our subconscious, are symbolic – perhaps we may say amorphous – impressions of a vibratory rate whose particular frequency we have not as yet discovered. They are then transformed by being reduced down to such octaves, or rates of energy, that they actuate areas of the brain related to our sense impressions. We then see or feel, smell, or taste the result inwardly.

Have you ever known a person who has had a psychic experience during meditation that did not have qualities of the experience corresponding to one or more of his receptor senses? If there were not such a relationship to the receptor senses, he could not describe his psychic experience to either you or to himself.

There are meditation experiences that almost transcend our description of them but, of course, not absolutely. You have heard persons relate that they have experienced a state of ecstasy, an almost inexplicable “feeling” of peace or tranquility. Other persons have said that they “saw” the most magnificent harmony of exquisite colors unlike anything else they had ever seen objectively. Yet the experience was realized as visual.

We may use the analogy of radio. Hertzian or high frequency waves act as a carrier of electrical impulses which are produced by the voice at the transmitting station. As they pass through the air they



are nothing more than electrical waves. At your radio receiver they are detected when it is properly tuned to them. Then they are stepped down by transformers so as to produce through your receiver various impulses which, when acting upon the air, become sound once again.

Thus, in meditation, the original impulse may not have been of a visual or auditory nature. It may have been just those vibrations of a higher psychic octave which have a harmonic of correspondence in a lower scale to one of our senses and by which we experience it. If it were not for this harmonic relationship of the subconscious and psychic and the cosmic octaves as a whole, we would never have any experiences but those of our objective sensations. In other words, we would know or realize the material world only.

It is important in meditation that every effort be made to suppress impulses coming through the objective senses – in other words, to try to shut out external stimuli received through the sense organs. Succinctly, try not to see, hear, feel, taste, or smell objectively. We readily grant that

this is a most difficult thing to accomplish, and only the person who has attained by will complete control of her states of consciousness can do this. To lose awareness of the external world requires a slowly acquired technique. But every student practicing meditation can partially reduce the impact of the external world upon herself, which will help her to realize the inner experiences of meditation.

A simple method of subordinating the attention to external stimuli during meditation is to concentrate upon the center of the head. Visualize entering your head through your forehead. This is a form of introspection – that is, a directing of your consciousness inwardly. While such an idea is dominant in your mind, any extraneous sounds will disturb you less. After you feel that you have at least partially attained this “mystical silence,” you should then no longer concentrate upon your head. Such concentration is objective and prevents you from being receptive to psychic impulses. Therefore, such particular concentration as a method is only a preliminary aid for the reasons we have given.



Of course, you should arrange an ideal environment for meditation. The adept who has attained a certain mastery can induce mystical silence anywhere regardless of the environment. But the neophyte, the learning and developing student, needs to select an environment conducive to what he wishes to do. It should be a place and a time where there is reasonable quiet. There should be no near conversation that can be heard or that will distract. Lighting in the sanctum or room is of equal importance. During the actual meditation lighting should be very dim or just candles used. Why? It is because bright light not only acts upon the eyes, even when the lids are closed, but also in some persons the sensory nerve endings seem to react to strong light. Consequently, such reaction disturbs the meditation.

Needless to say, you must also avoid any interruption by members of the family or friends during a meditation period. If contact is about to be made in meditation and someone enters and talks to you at just that moment, the contact is not only lost then but it might be impossible to resume it again for a considerable time.

The student needs to have the cooperation of her family for her studies and meditation. If this is not possible, then she at least must find some other place to perform the exercises and the meditation. You can sometimes have excellent success in meditation on a park bench beneath a tree in the surroundings of nature, and where there are no disturbances.

Many people think of mysticism as wholly abstract and idealistic with little application to the mundane everyday affairs. This opinion is not true. Mysticism does make a useful contribution to the practical side of life. However, it must be understood and properly applied.

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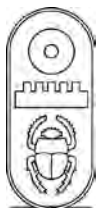
How do we define mysticism? What is its meaning? Mysticism is the awakening

of the self to a consciousness of a divine reality. The self for the first time becomes aware of cosmic beauty in contrast to its own finite imperfection. The self then attempts to emulate the divine beauty which it experiences. Mysticism is a final and personal experience.

Plotinus, the Neoplatonic philosopher, said that mysticism is “the marriage between soul and the Divine” – in other words, the personal realization of unity with the Absolute, the One. The mystical experience consists of four elements. First is the ineffable. This means that the experience is difficult to explain – it is more of a feeling, just as difficult to explain as fine music. The second element of mysticism is the noetic quality. This means that the individual experiences a unique new knowledge which consists of an illumination of greater depth than the intellect can provide. The third element is transcendency. This is the inability of the individual to sustain the mystical experience for long. The memory of the experience diminishes with time. The fourth element is passivity. One finds that the self is completely passive during the experience. There is no emotional or mental turbulence at the time.

Mysticism is an experience, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience. Mysticism provides the substance, the material upon which we cogitate and then take action. Mysticism denies that knowledge is limited just to the peripheral, or sense, impressions. The mystical principle of knowledge asserts that human beings are essentially divine and therefore capable of immediate communications with reality, the One.

It is important that we do not confuse mystical technique with application. There are various Eastern and Western techniques. The technique, whatever it





may be, is merely a mechanism. It is not the final objective of mysticism. For analogy, there is an obvious difference between learning to use tools and constructing a building. One must relate the principle of mysticism to an understanding and a use of life.

Meditation is one of the basic techniques of mysticism. But it also has a practical application, which we shall consider. The particular importance of meditation is its role in the discovery of the expansion of self. In other words, there is more to our conscious being than we ordinarily realize. Self is more than just one phase of consciousness, as we explained in a previous chapter. For example, electricity is not a phenomenon of a single voltage. Inspiration, insight, and new vistas of reality are the rewards of contact with other levels of consciousness. Some conceive of meditation as being an escape from reality. Meditation is not just a closing of a door to one kind of perception. Rather, it is entering into different chambers of the psyche.

One of the first great benefits derived from mysticism is a broad view of ontology,

which concerns the nature of being. “Being” refers to absolute reality, the One, the Cosmos. Ontology is a basic study of metaphysics, but metaphysics approaches ontology only from the speculative and intellectual point of view. Mysticism, however, makes ontology a personal experience.

In ontology, mysticism causes one to sense a union with all reality. One is no longer confused by various theological divisions of the Cosmos. Simply, there no longer exist such subdivisions of reality as heaven, hell, natural, supernatural, or the Absolute, or time and space. Nor does the mystic find so-called matter completely separate and apart from what is called the immaterial world.

The true mystic is also a pantheist. To him the Divine, the Spiritual Essence, pervades all things. Further, the laws by which the Divine functions or manifests are also divine. There can be no distinction between the essence and its laws of manifestation, just as a person’s thoughts and deeds are related. Therefore, the pantheist sees divine manifestation in all the phenomena of nature. But he realizes

that no one thing, whatever it may be, is completely representative of the Cosmic, the Divine. As Spinoza, the Dutch philosopher said, neither is the totality of nature the whole of the Divine. This is true because the Divine is potential with being more than what already exists.

For this reason the mystical pantheist experiences her concept of God or the Divine in every natural phenomenon. She endeavors to understand nature. She seeks a personal intimacy with it, resulting in a harmony of the self. The mystical pantheist does not accept the old theological idea that humans alone have a spiritual essence. If the soul in human beings is an emanation of the Divine Consciousness, then all living things have soul, but with a lesser degree of manifestation. The consciousness of life is united, regardless of the form which the organism assumes.

Does such an abstract subject as mystical pantheism have practical value? Yes, because it opposes the many forms of superstition and ignorance of the past. It causes one to realize the brotherhood and sisterhood of the Cosmic Force pervading all things.

Another practical aspect of mysticism is the concept of equality which it expounds. Philosophically, the word equality can appear as a logical paradox, seemingly contradicting itself. For example, a thing which is equal in every respect to another thing loses its own separateness, for such equality would include equality with the other in time and space as well. Therefore, there would be no plurality, because just a singularity of conditions would exist.

From this point of view there is no absolute equality. There is only relative equality, that is, similarity. Mysticism shows that there is no absolute equality in humankind except in essence, and this essence is the Vital Life Force pervading all living things. People vary in their intellect, emotions, and awareness of self. The only

equality which we should strive for is the right to know ourselves. However, such a right carries an obligation that all people be able to think and express their thoughts. Only in this sense does mysticism accept the idea of equality.

Another practical application of mysticism is its understanding of value. The mystic knows that value is primarily a relative term. What one person may accept as value, another may not. Are there then no absolute values toward which all people should strive? The only absolute value is life, for all else depends upon it. Yet, even this value must be qualified. To merely live is not the highest attainment of humanity. Life can be both used and abused by people. Life force in its pure state is creative, not degenerative. One's personal value in life should then assume the same order. Each of us has talents, some of which are still dormant, yet to be awakened. They may be mechanical, artistic, or intellectual skills, each varying in its degree of development. It becomes our duty to give value to our life, by creating something worthy or assisting others who strive to do so. To neglect our creative ability, or to influence others to do so, is to place a wrong value upon life.

Mysticism provides techniques for learning one's personal value in life. Intuition, or insight, is one of these techniques. The old mystical phrase, the economy of life, instructs that people should not waste life. We should use it practically, that is, efficiently. We should idealize personal constructive creativity in some form.

We need not be a genius to add value to our life. A helpful suggestion, a comforting thought, prevention of an ethical wrong are all worthy values. If inspired through mystical study, these values are then examples of the practical application of mysticism.

