

∞ 112. Mysticism (Inner Sky & Sun) ∞

Mysticism, from the Greek (Muo, "to conceal")

If people have heard anything at all about Spirituality, they automatically tend to presume that all Spirituality is mystical in nature. People have not heard that the Spiritual process does, in fact, GO BEYOND MYSTICISM. They have not heard that there is an Ultimate and Perfect - or Transcendental - Spiritual process.

The mystery schools became extremely popular in the Hellenistic and roman worlds. They responded to the religious hunger which was created by the bankruptcy of classical religion.

All the mystery groups were esoteric; the participants were bound by an oath not to reveal the rites.

Spiritual revelation was the peak experience of the mystery schools of the Hellenistic world.

The "Eleusinian" Mysteries



This esoteric school originated at eleusis near Athens and was incorporated into the state religion of Athens in classical times. It was based on the metaphor of the rape of Proserpine, the daughter of Demeter, the earth goddess, by Pluto, the God of the underworld, and Demeter's recovery of Proserpine.

Pluto represents the demiurge or psychological person-ality, the ego-I of the physical body-brain. The identification with the body is the downfall, (seduction) or rape of Proserpina. To escape and return from the underworld, (lesser world subject-object mentality) one practices meditation until free. To find thyself and to know thyself is to be free. Even though one is free it is only a HALF FREEDOM because one must remain IN the PHYSICAL BODY until one's purpose is fulfilled on the earth plane

This is the Greek version of the Christian Adam and Eve metaphor except in the Christian version, SELF SALVATION by the practice of meditation is not possible and was removed from texts.

The mystery schools are an effort to gain life, to strengthen its forces, to prolong it, and hopefully to prolong it beyond death (i.e., the attainment of Gold-self-realization and eternal life as spirit after the death of the physical body).

Mysticism in general refers to a direct and immediate experience of the sacred, or the knowledge derived from such an experience. In Christianity this experience usually takes the form of a vision of, or sense of union with, God; however, there are also non-theistic forms of mysticism, as in Buddhism. Mysticism is usually accompanied by meditation, prayer, and ascetic discipline. It may also be accompanied by unusual experiences of ecstasy, levitation, visions, and power to read human hearts, to heal, and to perform other unusual acts. Mysticism occurs in most, if not all, the religions of the world, although its importance within each varies greatly. The criteria and conditions for mystical experience vary depending on the tradition, but three attributes are found almost universally. First, the experience is immediate and overwhelming, divorced from the common experience of reality. Second, the experience or the knowledge imparted by it is felt to be self-authenticating, without need of further evidence or justification. Finally, it is held to be ineffable, its essence incapable of being expressed or understood outside the experience itself.

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Many mystics have written of their experiences, and these writings are the best source for our knowledge of mysticism. Poetic language is frequently the vehicle of expression. Fire, an interior journey, the dark night of the soul, a knowing that is an unknowing—such are the images or descriptions used for communicating the mystical experience. In the Christian tradition mysticism is understood as the result of God's action in persons, an unmerited grace they receive from union with God. Other religions allow for the human achievement of the mystical states through certain methods of contemplation, fasting, and breathing. Only those whose lives are marked by penance and emotional purification achieve mystical states, however, and the experience itself is always of an Absolute that transcends the human efforts or methods of achieving it.

"Such things have been revealed to me that now all I have written appears in my eyes as of no greater value than straw." So spoke St. Thomas Aquinas the "Prince of Scholastics" in his answer to his secretary's anxious urgings that "Summan Theologiae" be completed. One day in 1273, during mass in a Naples church, St. Thomas experienced a profound mystical insight. The glory of "divine knowledge" so overwhelmed him that henceforth he took no interest in intellectuality.

-Yogananda

The mystic sees the world through a different lens than is present in ordinary experience, and this proves to be a significant obstacle to those who look to mystical teachings and paths. The words of great mystics can seem confusing and confused, opaque, simultaneously over-simplified and full of subtle meanings hidden from the uninitiated. Many mystical traditions, in fact, have formal or semi-formal processes of initiation, in which a given lineage is passed down from master to student, and often the original inspiration for the tradition is credited to some transcendent source, or lost in antiquity. Such intimations of secrecy, power and hierarchy serve to confound the issue even more.

To the mystic, however, there is nothing mystical about his words. They are pragmatic statements, without subtext or weight; simple obvious truths of experience. One of the more famous lines from the Tao Te Ching, for instance, reads:

My words are very easy to understand and very easy to put into practice

Yet no one in the world understands them or puts them into practice. (TTC, 70)

Mysticism and Ego-Death

The conventional mind is a reflection or reaction to psycho-physical experience. The conditions or states of mind may seem to be within and subtler and higher than the body, and even independent of the body. Therefore, the mind tends to imply the existence of a separate, separative, and independent inner self, ego, or soul. Therefore, until the mind is transcended, we are bound and deluded by experience, knowledge, states of mind, and the sense of an independent or threatened inner self. But the mind and the ego (or independent self) are only a complex process of reaction or contraction in the brain, or the body-mind as a whole, and of the reactive or contractive modification of the All-Pervading Life-Principle. Therefore, the illusions of mind and ego must be transcended through prior intuition of the Life-Principle and Transcendental Consciousness that are the Identity

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of the individual body-mind. (Only in the case of the radical intuition of the Transcendental Condition and Identity of the body-mind may psycho-physical experience be engaged in total freedom.)

Mysticism is a conventional form of knowledge, or mind. It is a matter of the entrance of attention into the higher plane of the brain-mind. It is a matter of self-fulfillment, or ego-fulfillment, via the inward glorification of independent consciousness. But the Truth is Realized only after ego-death, or transcendence of the brain and the mind. THEREFORE, MYSTICISM IS NOT THE ULTIMATE STAGE OF HUMAN EVOLUTION. In fact it is only the fifth of the seven evolutionary spiritual stages of human life.

In the sixth stage of human life, the root of mind and conventional self-consciousness is found, and the mental self submits or dissolves in the Radiant Energy or Consciousness in which the bodily self is arising (as a contraction, or superficial modification). This is ego-death from which the "eyes" of the true Self or Transcendental Consciousness open, beyond all qualification by mind, internal psychic phenomena, or any gestures of self-attention. Then the Radiant Life of the world stands clearly Revealed in all conditions of existence. And the body becomes the single instrument of Divine Communion or Sacrifice in the Living and Radiant Reality.



-Franklin Jones

The "Spirit" and the "Single Eye" in the Teaching of Jesus and the Ancients

The ancient esoteric religious or spiritual initiations, which are the core of even all modern religious and spiritual traditions and symbolisms, were made by various means (archetypal, ritualistic, yogic, and so forth), but they always ultimately involved initiation into the same primary experience. It is the state of awareness prior to ordinary bipolar bodily perceptions and the dualistic mind of verbal associations. It is the "monognostic" or exclusively single and inverted cognition or state. And one of the primary mystical and esoteric initiations into this state was the inverted visual perception of the circle or "eye" of light - golden yellow at the rim, blue toward the center, and white at the very center - which appears to internal vision when attention is focused at the brain core. **THE CENTRAL WHITE LIGHT WAS REGARDED AS THE HIGHEST OBJECT OF CONTEMPLATION AND THE DOORWAY TO GOD*, HEAVEN, HIGHER WORLDS, AND SO FORTH.** (The exclusive contemplation of the central white light, undistracted by all other colors or visions, leads to further revelations and magnifications of white light, until there is transcendence of the perception of light itself.)

Brahma, Vishnu, and Siva are ancient Hindu names that correspond to these three primary lights of the "eye," or the levels of manifest experience. Siva corresponds to white, Vishnu to blue, and Brahma to golden yellow. And each of these lights, which may also be seen or valued independently, has formed the psychophysical basis for the cult and tradition surrounding one or more of the great religious or spiritual figures in human history.

Thus, Gautama, called the "Buddha" (the "Enlightened One"), is a Master associated with the outer fire or yellow light, and the conquest of desire, or the navel, which represents the vital gross physical, lower emotional, and ordinary mental states of the bodily being. Krishna, called an "Avatar" (or total Incarnation) of Vishnu, is a

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Master associated with the inner blue light and the attainment of the "sky"* of the head or brain, which includes the astral, higher mental, and supermental states. Jesus of Nazareth, called the "Messiah" and the "Christ" (or the "Anointed Messenger of God"), is a Master associated with the Holy Spirit Mystery of white light, and the sacrifice, from the heart, of self and all one possesses into the central vision of white brightness.



Jesus initiated his closest disciples into the internal vision of the "single eye" as a method of religious and mystical ascent, and he identified himself with the morning star and the central white light, which initially appears to the inner vision as a five-pointed star at the center of the blue field. Therefore, the "star that appeared in the east," the sign of the Presence of the Messenger of God, is in fact an exoteric literary symbol for this primary mystical phenomenon.

But in fact this midbrain circle is just that. It is a manifest psycho-physical condition or sign, common or native to all. It has traditionally been interpreted to represent all kinds of higher significance, but at last it is simply a bodily signal and device for concentrated contemplation, diffusion or surrender of bodily awareness, quieting of the mind, and so forth. It is generally used as an agent for propagandizing or reinforcing certain religious or cosmological beliefs, cultic allegiances, and the like. It is not itself the true Reality. It is to be recognized, or "known again" through radical intuitive insight, as an ordinary modification of the prior Current and Consciousness that is our Condition in Truth.

The vision of the "single eye" (or the attainment of the reductive and monognostic states in general) is attained by applying pressure to the brain core via activities that invert certain of the sense functions (sight, hearing, bodily sensation, and so forth), or deprive certain functions (sex, food, and the like), or bring certain outward tending brain functions to rest (such as thought), or exaggerate certain functions (such as emotional feeling) and turn them away from mundane objects toward "higher things." It is also gained by an intense upward concentration or contemplation toward the brain, by religious or philosophical activity (belief, reverie, ritual, invocation), and by intimate spiritual or yogic association with individuals who are polarized to the brain core on the basis of their own practice or awakening.

Jesus, or the mystical school associated with that name, used archetypal religious ideas, asceticism or self-control, mechanical and religious techniques for the inversion of attention and upward contemplation, and both yogic and religious association with the Teacher as the symbol or agent of the central white light. This whole affair was central to Jesus' doctrine and method of salvation or reconciliation with the Creator God and the Heaven-Condition of Man (prior to the "fall," or distraction of attention toward the play of phenomena, or self-oriented experience, and away from the Realm of White Light.)

The "Kingdom of God" which Jesus preached to his initiates (those who were pure and receptive enough to be shown directly what others were only allowed to approach through parables, moral lessons, and the demand to repent and seek purification through forgiveness) was a transfigured bodily, emotional, and mental condition that was supposed to be realized through regular absorbed contemplation, surrender, and receptivity relative to the central white light (not the cultic or bodily Jesus in himself, but the light with which he identified himself and which could be found in every "body"). Thus, Jesus said: "If your eye (or sight) be single, your whole body will be filled with light."

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The "Kingdom of God" was thus not merely in the future, nor a merely political and social event in this world. It was attainable even in the present by anyone who believed and yielded to the white light, allowing it to transform the mind and body and, ultimately, the world (by virtue of the conversion and transformation of great numbers of people, which would permit the magnification of the Holy Spirit, or the white light vibration, on Earth).

Thus, the white light was interpreted to be identical to both Jesus and God ("I and the Father are one") and to the Holy Spirit that transforms whatever it touches (and which proceeds from the Father and the Son - that is, which radiates to the whole body, via the nervous system, from the white light focus at the core of the brain).

The Spirit of white light was viewed as an Agent for the transformation of Man and world, which would produce not only the bodily "Kingdom-of-God" condition in the case of the individual, but which would ultimately produce a radical change of the whole world. In any case, contemplation of the white light was also viewed as an end in itself - identical to the contemplation of God and the Heaven Realm - and such contemplation was thus taught as the instrument of higher wisdom during life and as a method of ascension to Heaven at death.

What is this single "eye" at the brain core focus? It is an energy phenomenon of the brain that appears when the usual binocular vision of common perception is inverted. Indeed, it is a symbol of origination and singularity, and it is part of the bodily or human psycho-physical origin of monism and monotheism. The common states of experience are all "dualistic." That is, they arise on the basis of the double root of all our perceptions and conceptions: the two-sided nervous system, the two-sided brain, two eyes, two ears, and so forth. All of our common experience is bipolar, rooted in the dualism or dynamic natural division of the bodily self.

As a solution to the observed difficulties of dualistic, self-divided, and mortal bodily life, men have always sought and discovered bodily and mental methods to escape into exclusive singularity and ecstatic states of consciousness wherein dualistic and bodily perceptions and conceptions are suspended. Jesus was apparently one of the ancient Teachers of such a solution to life.

The inversion of the bipolar or dualistic bodily system of perception, awareness, and cognition produces phenomena of exclusive singularity. When the two-eyed process of vision and the two-sided brain process of thought are neurologically pressured, lights flash upon the optical centers of the brain. The first primary vision gotten by this means is the yellow-blue-white circle at the inner eye focus (the optic chiasma). It is simply what happens when the energy of the left brain and the lower body and the energy of the right brain and upper body are not permitted to disperse to their usual objects but are frustrated toward inversion of attention, back toward the neurological roots or origins of perception and conception in the brain. Thus, the lower vibratory energy (in the range toward yellow and red) and the higher vibratory energy (toward blue and violet) mesh with one another, as in a rainbow, and the two halves of the brain and the body thus produce the single visual field of golden yellow and blue. The white center is the still point of bodily energy. The white light is the "color" that contains all colors in a unity, prior to dispersal or refraction in the play of light and life.

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There certainly is wisdom and even ordinary harmony of body and mind to be realized in the observation of the "single eye," the subtle emanations of the brain and nervous system, as well as the preverbal mind. But these conditions are not themselves Truth, nor are the attainments of the monognostic or "single-brained" states of the psycho-physical being an inherent guarantee of salvation from mortality and stupidity. One must be wise in the face of such experience, as in the face of all other experiences. Our salvation or liberation is not itself in these ancient methods of attaining extraordinary brain states. Rather, we must be awakened to the Institution of the Condition or Intensity from or in which ALL conditions (dualistic or monistic) appear.

Those who teach the worship of the sky (the atmosphere around the planet earth) and of the sun (the fiery star in the center of our solar system) are not qualified as spiritual instructors.

Why does the Lord Krishna have blue skin? Krishna represents the inner blue field of divine consciousness as practiced in ancient mysticism.

Beyond Mystical Experience



All yogas, all spiritual, mystical, psychic, mental, and religious techniques or presumptions, are, at their base, forms of concentration, or objectivation of awareness. And all such processes are essentially mechanical manipulations of the functional psycho-physical structures of the human body-mind. They result either in absorbed contemplation of various personal psycho-physical states and objects, high or low, or else in a diffused state of psycho-physical release that is both temporary and ultimately self-meditative.

Only the conscious process of radical intuition of the Real Condition penetrates the illusions of both ordinary personal life and extraordinary religious or spiritual effort. Only in the self-released disposition of radical intuition are the limitations of the independent body-mind relaxed, released, or dissolved in the higher or true Mind, the Self, the inherently selfless Mind or Condition that Transcends the entire bodily being. Only in radical intuition of the Real Condition is there utter release of the deluding force of psycho-physical modifications, self-division, self-possession, contractions, states of concentration, and illusory objectifications or stepped-down intensities of the absolute Intensity of Radiant Bliss.

-Franklin Jones

The Anatomy of the Third Eye

In the fifth stage of life, the sensorium, or the brain core, wherein the senses and all mind forms originate and are controlled, is inspected and transcended. The traditional descriptions and conceptions of the ascent to the brain core tend not only to be metaphorically religious and cosmological, but they tend also to be related to the primary organ or function of sight. Thus, the mysticism of the fifth stage of life is most often communicated in terms of vision, lights, and the Ultimate Light above all lights. Likewise, the position of contemplation in this stage is most commonly referred to as the "third eye," or the pineal gland. However, all of this represents a simplistic and exclusive or cultic point of view.

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Truly, the higher phase of mystical ascent, or the fifth stage of life, is a matter of concentration of attention in the brain, or the roots of all the sensory and mental functions of the body-mind. Thus, the mechanisms of the brain core, including the cerebellum, the fourth ventricle, the cerebral aqueduct (which is the "narrow gate" of religion and the "brahmarandhra" or "hole of Brahman" of yogis), the brain stem (beginning at the medulla), the corpus quadrigemina, and the diencephalon (including the pituitary body, the hypothalamus, the thalamus, and the pineal body, as well as the third ventricle), are all part of the field of ascended mystical experience in the fifth stage of life.

Certain parts of the brain core are indeed associated with the internal mechanism of vision. Thus, an important aspect of practice in the fifth stage is inspection of the various levels of the phenomena of vision in the brain core. These areas of inspection of internal vision are especially associated with the mechanisms of the optic chiasma, the pineal body, and the visual cortex at the upper rear of the brain.

However, other dimensions of mystical ascent are equally as important as those of vision. Indeed, in the literature of mysticism, the second most prominent mystical phenomenon is that of internal sound or audition. The "Word" is in the same primal position as the "Light." Thus, another important aspect of practice in the fifth stage is inspection of the various levels of audition in the brain core. The primary areas of inspection of internal audition are in an ascending line, beginning at the medulla (or the "Mouth of God"), and extending into the auditory area of the brain, in the temporal lobe.

Although the internal senses of vision and audition are the primary mystical functions, the mysticism of the fifth stage of life also includes inspection of the internal mechanisms of the senses of taste and smell and touch. Thus, mystical ascent is associated with a total heavenly or supersensual experience, even of a dreamlike or psychedelic variety. But in the Way of Divine Ignorance the significance of practice in the fifth stage of life is not supersensual experience itself or belief in an ascended cosmology wherein the soul journeys to God.

Rather, practice in this Way is engaged for the sake of direct inspection of mystical phenomena, recognition of them as merely conditions of one's own body-mind, and thus the transcendence of mysticism itself.

The mystical tour of our esoteric anatomy may be summarized as contemplation of the Life-Current via the roots of the senses and the brain-mind in the brain core. The route of that tour of inspection begins at the junction of the medulla, the cerebellum, and the fourth ventricle of the brain—even though concentration is simply directed into the basic brain core, immediately above and between the eyes and ears. The progress of inspection is upwards from the medulla, the pons, and the midbrain, in association with the cerebral aqueduct. From thence the circuit may appear to go up and then down and up again, as the course moves forward to the region of the pituitary body, then up and back to the thalamus (which is divided into two parts). Then the course may appear to go further back and somewhat down toward the pineal body, before continuing up and back to the visual cortex.

The entire brain core, and not merely the pineal body, is the true ajna chakra, the mystical third eye, or the "seat of the soul" (as presumed by the ancients). And by surrendering into the Life-Current via the roots of the senses in the brain core we may transcend all limiting associations with the phenomena of body and mind, and so regain our intuitive identification with the Radiant Life-Current or Transcendental Consciousness Itself.

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However, this Ultimate Event may not be Realized through upward concentration of attention in the brain core. First there must be the dissolution of attention in the Transcendental Consciousness, via penetration of the bodily root of self-consciousness in the region of the heart. Such is the Realization in the sixth stage of life. Then the Transcendental Consciousness resumes its Identity with the Radiant Life-Current, prior to all confusion by the phenomena of psycho-physical experience. The mind, or attention, is Translated into the Transcendental Consciousness, and the body is Translated into the Radiant Current of Life. Such is the Realization in the seventh stage of life.

When the Transcendental Consciousness and the Radiant Life-Current are Realized to be One and Free, the anatomical correspondences to that Realization are found in the heart and the upper brain. The anatomical reference of the Intuition of the Transcendental Consciousness is in the region of the heart, on the right side. And the anatomical reference of the Realization of the Radiant Life-Current, prior to the body-mind, is the crown of the brain, or the upper region of the corpus callosum, the upper extremities of the lateral ventricles, and the corona radiata (the true sahasrar or, metaphorically, the Highest Heaven of God.)

Between the heart on the right and the corona radiata above, the Current of Life is felt to stand like a pillar (or a "lingam"). Its Circuit appears like an S-curve, moving up and forward from the right side of the heart, including the total heart in the process, and then passing back and up through the base of the throat to the fourth ventricle, then up into the brain core and the third ventricle, and thence to the lateral ventricles and the corona radiata, or the Infinite Radiance of Bliss.

-Franklin Jones

In the field of physiology, the human nervous system is divided into two anatomical systems: (1) the central nervous system, consisting of the brain and the spinal cord; and (2) the peripheral nervous system, which is subdivided into (a) the somatic system (voluntary), consisting of both motor and sensory fibers, and (b) the autonomic nervous system (so-called involuntary), which also has two parts, the sympathetic and the parasympathetic divisions.

Medical anatomists point out that the division of the nervous system into a somatic or conscious system and a visceral or non-conscious system, though offering a convenient physiological description, does not imply the presence of two anatomically distinct systems. The two divisions are different aspects of a single, integrated neural mechanism, and they are closely interrelated both centrally and peripherally.

The central nervous system, comprised of the brain and spinal column, is the primary mechanism of conscious, or voluntary, functioning of the body-mind. Thus, it is senior to the autonomic nervous system, which is the mechanism of the generally involuntary functioning of the viscera or vital organs. In the usual person, attention is fixed in the functions of the lower body, that is, the functions below the brows, and in the autonomic nervous system that governs these functions.

The sympathetic and parasympathetic divisions of the autonomic nervous system contain both motor or outward-directed and sensory or inward-directed nerve currents. Nevertheless, in general, the sympathetic division is experientially associated principally with outward-directed or motor impulses, and the

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parasympathetic division is experientially associated principally with inward-directed or sensory impulses. In general terms, the sympathetic division governs the "hot" reflexes or excitation and activity, whereas the parasympathetic division governs the "cool" reflexes of inhibition and stasis.

The usual man or woman is bound, in his or her unconscious and subhuman state, to the perpetual play (and sometimes antagonism) between the sympathetic and parasympathetic divisions of the autonomic nervous systems. When the play between these two is harmonized and raised to a level of Life-positive intensity, through awakening to a participation in Life that is senior to the struggle for mere physical survival, then

attention is free to pass into the central nervous system, which is the mechanism for our higher evolution. And, ultimately, even that evolutionary mechanism must be transcended in the process of perfect enlightenment or transfiguration.

The descriptions in this text of the esoteric spiritual process in relation to human anatomy are based on experience, as well as knowledge, rather than scientific analysis. The author's purpose in these essays is to relate experiential and esoteric descriptions to current anatomical theories. These descriptions are generalized; they are not attempts to create a rigorous description of analytical anatomy that corresponds in detail to current medical theory. Those who find these suggestive descriptions helpful may apply them in practice to the processes of esoteric meditation. Others who wish to consider the matter further in analytical and medical terms should use these descriptions as a broad and general reflection on the analytical anatomy of medical science. They would perhaps find it interesting to develop these general descriptions along the more rigorous lines of medical study.

-Franklin Jones

BEYOND THE LIMITS OF THE NERVOUS SYSTEM

Worship is sacrifice. Worship in "Truth" is sacrifice of mind, or all knowledge, into the intuition of Divine Ignorance. The sacrifice of self-possessed knowledge ultimately becomes selfless Wisdom.

Worship in "Spirit" is sacrifice of bodily existence into the All-Pervading Divine Radiance. The sacrifice of bodily or formal independence of self ultimately becomes selfless Divine Existence.

Worship in "Spirit" and in "Truth" is sacrifice of all that is oneself and that one possesses, or by which one is possessed. It is not sacrifice of what is less or other than oneself, or that is only symbolic of oneself, or that is less than the totality of what one possesses. It is the sacrifice of Man in God. And such worship or sacrifice is true religion, or religion-spiritual participation in Life.

The way of Sacrifice in God, or Eternal Life, is a matter of growth in responsibility for the awakening and the sacrifice of all the various structures of the body-mind.

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The Brain Core

