

Great masters, saints, and spiritual teachers go "in and out" of the spiritual eye, the pranic star "door" of salvation. Jesus said: "I am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (In "mystic" meditation only - there are other forms of meditation in which no inner vision is seen or needed.)

-Yogananda

The thief (Maya or delusion) cometh not but for to steal, and to kill, and to destroy: I (the Christ consciousness) am come that they might have life, and that they might have it more abundantly" (as spirit).

-Jesus, John 10:9, 10

Bodily weakness sometimes produces hallucinations which are mistaken for spiritual visions.

Self discipline is *not* to be confused with bodily torture, the habitual practice of asceticism or self-mortification, which is painful, unworthy, unprofitable, and ought not to be followed.

-The Buddha

The parts of religious experience are universal in space and in time. They are found in different parts of the world and in different periods of it's history, attesting to the persistent unity and aspiration of the human spirit. The illuminations of the Hindu and the Buddhist seers, of Socrates and Plato, of Philo and Plotinus, belong to the same family, though the theological attempts to account for them reflect the temperments of the race and the epoch.

-S. Radhakrishnan

Esoteric Knowledge is Transcended in the Final Stage of Self-Realization

Conventional mysticism communicates through metaphors of the Objective or Independent Creator Deity, the immortal soul, and the Spiritual Cosmos or Hierarchy of planes and heavens and powers. Thus, the language of mysticism is wedded to the religious or dualistic conception of God and soul, as well as the conception of a cosmic scheme, wherein the soul descends from God and, by ascending, returns to God.

But truly, the secret key to Wisdom concealed in mystical language is not religious philosophy nor an visionary or scientific description of the cosmos. The literal plane in which mystical activity takes place is not the cosmic world of soul travel but the ordinary body of Man. The key to mystical language and religious metaphor is not theology or cosmology but anatomy. All the religious and cosmological language of mysticism is metaphorical. And the metaphors are symbols for anatomical features of the higher functional structures of the human individual.

Those who enter deeply into the mystical dimension of experience soon discover that the cosmic design they expected to find in their inward path of ascent to God is in fact simply the design of their own anatomical or psycho-physical structures. Indeed, this is the secret divulged to initiates of mystical schools.

The world of ordinary men has traditionally been given only the exoteric instruction, wherein Man is described as a fleshy mortal with an immortal inner part. The exoteric instruction is essentially a moral and devotional teaching, offering salvation after death, when the mortal part falls away and the soul stands naked before the God above Nature.

But those who mature in self-discipline, moral sacrifice, and prayerful surrender are naturally drawn into a deeper consideration of the Condition of human existence. They enter into the inner path, the esoteric or mystical path. When they begin to enter the mystical path, they are given "secret teachings," or esoteric descriptions of the cosmic planes that will be experienced during the ascent to God. And such new initiates are also given instructions in the mystical attainment of inversion (or withdrawal of attention from the outward movement of the sense organs) - in the forms of higher methods of prayer, yoga, and so forth.

However, the instructions given to new initiates into the mystical or inner path are themselves only metaphors for experiential revelations that will develop as the inner practices develop toward maturity. Therefore, only the most mature devotee both experiences and understands the secret of mystical religion and cosmology. Mystical knowledge of the body-mind of Man, not the material and knowable universe outside the body-mind of Man.

Thus, in the final phase of Re-cognition, the position of the brain as the controlling mechanism of the sense functions is no longer the point of consideration. Rather, the mechanism of attention itself, prior to states of mind or body, is inspected in the Life-Current. The practice at this stage has correspondences with jnana yoga and certain meditation practices found in the schools of Buddhism.

The import of practice at this stage is the discovery of the Transcendental Condition of the presumed personal or separate soul. But the practice and the profoundly inward Realization at this stage must at last be transcended, since it is dependent on the exclusion of the psycho-physical phenomena of both the brain core and the extended physical body.

Suddenly the "eyes" of the heart are opened, and the body-mind is no longer prevented or suppressed by the extreme motive of inwardness. And there is a profound Revelation in that Event, or Bodily Enlightenment. It is the Revelation that the world, the body, the mind, and all experience are simply forms of modification of the Life-Current, which is Transcendental or Free all the while. And the Life-Current is Realized to be not merely Energy, felt by the body or contemplated by the mind, but it is identical to Consciousness, which is Transcendental, prior to all forms. Thus, in the seventh state of life, all conditions, internal and external, high or low in the structure of human experience, are tacitly recognized to be unnecessary and temporary modifications of the Radiant Transcendental Consciousness, which is prior to all conceptions or experiences of God, or the soul, or the cosmic world.