

MYSTICISM AND TRUTH

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We don't know at which point curiosity developed within the human character of the modern Homo sapiens. Nevertheless, there came a time when mankind was no longer satisfied with the observable phenomena and started looking for answers. From that point on, man started to ask himself who he is, where he came from, and where he is going. He began looking for the reason "why?". However, the answers were not to be found in the material realm, but in yet another, the spiritual one. Here he could find what he was looking for: the answer to his own insufficiency in life.

Freed from material boundaries, a superior reality is unveiled in this spiritual realm. An inner light reveals intimations about the function of being, and guides his glance towards divinity. From here he gains insights as to how the world is sustained.

These insights are called mythology. There are myriad local descriptions that illustrate the mysteries of the universe and the play of nature, how the eyes observe, and the mind absorbs it. They seek to explain the laws of nature and the phenomenon of the universe, and to answer the questions about the origin of life.

Man's perception is conceived in concrete terms, as images, and these images, because they are based on physical reality, are more readily imagined.

The meaning of the images, this metaphorical language, is to understand the inner mental condition, similar in a way to the interpretation of dreams.

Therefore the divinity are portrayed as living beings and deemed everywhere as the recognition of the spiritual, as it penetrates the visible world. The images of the mythology are metaphors.

The Swiss psychologist C. G. Jung called these mystical themes of the metaphors *archetypes of the collective unconscious*. According to this idea, myths and dreams originate from a single psychophysical source, the human

imagination, and spring from the conflicting urges of the organs of the human body, especially the brain.

As C. G. Jung explains, that pictorial procedure, which arises from within us, is realized on the so-called *subject level*. That means that beings don't exist singly as individuals, whether they be gods, human beings, animals, or mythical creatures. They are only the personalized sub-function of the greater psychic wholeness, within which they act.

Because the images of the mythologies necessarily refer to the physical, it seems that they belong to the outside world. What is described, however, refers to the metaphysical, which means that they spring from the inner world. That intangible inner sentiment is indescribable without those images. That this experience was collective, and always will be, originates from different regions of the world. These regional mythologies all pronounce their divinities, although they call them by various names. Whether they called them Shiva, Kali, Amun, Horus, Thor or Zeus, they are all metaphors for mental perceptions. They are known by different names but are collectively experienced nonetheless.

Because the concept of divinities arises from the inner sphere its origins cannot be fathomed by rational consideration. This can be compared to the emotional origin of a love-based partnership, which defies explanation. Any attempt to explain it away, whether by oneself or by others, is bound to fail. The rational arguments might reach the mind of the lover but wouldn't change the feeling of love in the slightest.

Thus we perceive the existence of the divine, and the images that arise thereof. There is no rational thought process that can dispel our conviction of its existence.

The human being disengages himself from reality and moves into the sphere of transcendence and mysticism.

Mysticism is what lead the early human beings to forge their mythologies.

Mysticism too enables modern man not to have to put all his trust in rational explanations, and lets him combine the richness of the spiritual traditions with modern rationality.

Mysticism means the experience of the one and only truth. We are not speaking here of the truth as seen through the eyes of the Christians, or

Muslims, of Jews or Buddhists, neither is it merely the truth of the Indians or Eskimos, of Greeks or Chinese. This truth is not only unique, it is collective, and that means it is accessible to all beings.

The truth is within each and every one of us. It is nearer to us than we can even imagine. It must be directly sensed rather than perceived in a conventional manner. From this directness comes the complete experience. This directness does away with theories, with fantasies or religions, lets us forget our experiences and tradition; it illuminates the darkness of the subconscious and reveals a condition that doesn't conform to the outside world and the life of the individual in this world.

Anyone who wishes to know this truth must approach it on his own terms. Those who have recognized the truth have personally experienced it for themselves. Because the truth, like all spiritual experience, isn't tangible, it doesn't belong to the physical realm. Therefore one can neither teach it nor have it taught. Whoever has experienced the truth for his or her self can at best show others the way and give pointers, because the truth is closer to us than any mediator could be.

Mythology is based upon a collective, or a universal truth, as experienced by the individual. In all mythologies we find gods, the concept of which arises from the depth and liveliness of the mystical experience, free from all fantasy. Therefore, we can say that the universal truth is the dwelling place of the divine.

We humans can perceive and deduce on the physical plane as well as on the non-material, the spiritual plane. It is on the spiritual plane that we can look upon the divine and experience epiphany. Here, we recognize ourselves as blessed individuals. Here, we find what has been missing for us in our daily lives. Here, we are given the answers we have been seeking. All of our realizations on the spiritual plane are reflections of the collective truth.

Yet clinging to the individual spiritual experience, when translating it back into daily life, can be precarious. Our experiences may be shared; we may even partake in a shared spiritual ritual, yet every individual finds a unique way to experience his or her truth. It is a part of us all. It requires respect to recognize each and everyone's individual path. Anyone who wishes will need to find his or her own way to realize the truth that is contained within.

Recognizing the same potential for transcendence in everyone around me shows me that each person is worthy of my respect. My respect towards them protects my spiritual truth from rejection by others. If I do not insist on other's acceptance of my truth, I allow them theirs and will be respected in return. Whether we are aware of it or not, we are all united by the universal truth.