

Chapter 1

The Mystical Heart

The heart center encompasses the whole of the human person. Within the heart is a presence that is an infinite transcendence. In order for there to be healing, self-development, and transformation, the heart must open revealing the true self in Divine unity. Because of our fear-based condition, we have primarily shifted our consciousness entirely within the mind and body dimensions. Only allowing consciousness to become transparent to the transcendent Spirit shining within our soul through the heart, do we become our wholeness of love and creativity. The wholeness emanates from the heart into a multidimensional unity of heart, mind, and body. It is only from the heart where the light and dynamism of love and creativity are expressed in the life of the world. The heart is the ground and infinite beyond of all wisdom, compassion, and mercy. It is where the Spirit is present throughout time and space in unity with transcendent Divinity. While the mind and the body form an inseparable harmony and function, the true, good, and beautiful stem from the unifying action of the heart. Thus, the heart is the organizing whole of our spiritual anthropology. It is the reality where we are the image of God, as a mirror to Divine Being in which the mystic journey is ultimately our transformation to unity in Divine Being.

Jesus and the Heart



Beginning in the late Middle Ages, prayer to and meditation on the sacred heart of Jesus became a common spiritual practice. It was the recognition that the goodness, truth, and love of the person springs forth from the human heart. The heart of Jesus filled with the Spirit is the infinite and eternal Divine Being of God. We open to and transform to our true self in Divine unity from within the heart. The refocusing of the understanding that we find the infinite and eternal within our own being was beginning a long line of evolution. This devotion gained popularity in an era of expanding humanism. We were gaining a deeper understanding of our true gifts of creativity, autonomy, freedom, and love that is our humanity. However, this truth in the heart was not a new human discovery. It was emphasized in the revelation, life, and teaching of Jesus.

In the teachings of Jesus on the mountain, he said, “Blessed are the pure in heart, for they will see God” (Matthew 5:8). When the heart is restored to its pure truth, transformed, and fully open, we find Divinity within our being. We become our true self in mystical unity with God through the center of heart. As we know loving and creative Being through our interior, we know God in all the interior and exterior forms of life. The subjective and the objective become one within a greater unity that is creating both. This nondual unity is the Being that we know as God and the God that knows us. As we journey to the ultimate of our mystical unity in Divine Being, St. Paul says that “For now we see in a mirror, dimly, but then we will see face to face. Now I only know in part; then I will know fully, even as I have been fully known” (1 Corinthians 13:12). As we continue to be transformed along the pathway of the mystic way of being, our reflection in that mirror becomes clearer and clearer. It only sharpens in focus with the increase of self-knowledge, healing, and transformation to the true self that is expressed from the heart.

By further knowing our true self within the heart, we come to a greater knowledge of our unity with the Divine. This meeting place of the heart, the center where we truly know ourselves, is where we are in touch with the transcendence of God. The human heart is where transcendent consciousness and immanent presence are one. It is our center of awareness and experience

of communion where we know the true self, transcendent Being, and the immanent presence of the Spirit in us and all creation. The heart is our primary center that organizes and relays the energy of love from our highest dimensions. In the heart, we are both connected to and are one with the substance of being where knowledge is love. Knowing and loving are united at their source in the Divine. St. Paul describes this state of consciousness as he says, “And faith, hope, and love abide, these three; and the greatest of these is love” (1 Corinthians 13:13). The pure heart is love and God is love (cf 1 John 4:7).

Jesus says, “Blessed are the pure in heart, for they will see God” (Matthew 4:8). Jesus’ teaching of the heart encompasses his whole communication on transformation to the true self in Divine union. Jesus said, “you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength” (Mark 12:30). He then said, “you shall love your neighbor as yourself” (Mark 12:31). The simple message of mystical transformation and the true self is love. It is the love of God, the love of the true self, and the love of others.

We see that Jesus begins with the heart. For the human person, love can only become manifest through the openness of the heart in the Spirit. As love emanates from the heart, its essence is known and experienced as the intersubjective relationship of being between persons, and between persons and lesser forms of consciousness in the universe. Love requires the cooperation of the soul, mind, and strength, but it can only be actualized and expressed through the heart. The peaceful dynamism of love is the essence and energy of Divine Being. Out of this infinite and eternal ground of love springs forth all goodness and creativity. The human person can find and reveal the action of love from the center of one’s being in unity with Divine Being. The being that is love can only be embraced from within the heart.

A History of the Spirituality of the Heart



Although the understanding of the heart center as the place where the human person knows the true self and God is the foundation of Jesus’ message of transformation, it took a few centuries to coalesce into a framework for mystical

anthropology and human transformation. In Christian mystical transformation, we find the spirituality of the heart of Pseudo-Macarius leading the strong emphasis on the heart tradition throughout the Christian East beginning in the fourth century. Macarius understood the whole person as a unity of spirit, soul, and body—a singular spiritual-psychological-physical being. The heart centered spirituality understands transcendence as immanently lived in the life of the world. This spirituality of the heart was furthered by Mark the Hermit, Diodachus of Photike, and John Climacus. In the tenth century, Symeon the New Theologian synthesized the heart tradition with the intellectual elements of Evagrius of Pontus to further solidify the Prayer of the Heart and hesychasm, which is an inner stillness or quiet, in Eastern Christian mystical transformation. Gregory Palamas further grounded the hesychast way in his mystical transformation and spiritual practice which understood the mystic way of being in Christ as transcending traditional philosophy.

Within the third and fourth centuries, the spirituality of the heart developed an experiential transformative foundation among the desert mystics. At this time, various elements of a more intellectual Christian gnosis were also contributing to a focus on self-knowledge and the inner experience of mystically uniting with God beyond senses, concepts, and the physical world. This Platonic line as found in Clement of Alexandria, Origen, and Evagrius can assist the transcendent aspects of the spirituality of the heart without being limited to the intellectual approach of the Alexandrian school of mystical transformation. As the Middle Ages approached, the understanding of the heart was also furthered by Hinduism, Buddhism, Sufi mystics, and the mysticism of the Jewish Kabbalah. The nondual tantra tradition of Kashmir Shaivism puts great emphasis on the unity of the heart center. Thomas Matus, in his book *Yoga and the Jesus Prayer Tradition*, draws parallels between mystic philosopher Abhinavagupta and Symeon the New Theologian's mystical synthesis of the Prayer of the Heart. In the twelfth century, Bernard of Clairvaux contributed to understanding of a spirituality of the heart in the West through his well developed love mysticism. Bonaventure followed in the thirteenth century with his synthesis of the affective and intellectual path to God which focused on the heart.

During the late Middle Ages, we also see a secular emphasis on the heart through the romantic love and spiritual love of the poetry of the troubadours.

We then have the major contribution of the fourteenth century mysticism of Meister Eckhart, John Tauler, and John Ruusbroek. These mystics provide a greater emphasis on a mysticism of being which influences our vision today of mystical transformation and spiritual creativity which expresses the mystic self in the world through the heart. Eckhart emphasized finding God within the human interior through the birth of the Son in the soul and then the breakthrough of the soul to the Godhead. In the sixteenth century, Teresa of Avila and John of the Cross also had a strong focus on the mystic way of being in unity with God through the interior of the heart center. This was followed by Pascal's spirituality of the heart in the seventeenth century which understood the wisdom and knowledge of the heart as transcending the knowledge of the mind's reason. Thus, leading up to the era of modern science, we see the continual refinement of the spiritual understanding of the heart within many major traditions of mystical transformation throughout the world. With the rise of modern science and democratic political, economic, and social structures, humanity further enabled the freedom to understand the self, God, and others through the truth and love residing in the human heart. The Quaker spirituality movement in the seventeenth century is one example of a greater heart emphasis by focusing on finding Christ within as the inner light.

While contemporary science and philosophy are playing a major role of further understanding our mystical anthropology as a multidimensional unity of Spirit, heart, mind, and body, the enlightenment and the early phases of the scientific revolution initially appeared to set back the spirituality of the heart tradition through rationalism, materialism, and scientism. Only in the nineteenth and twentieth century do we again see a continual resurgence of the building blocks for a more profound understanding of the spirituality of the heart. Examples of twentieth century philosophy include Edmund Husserl's phenomenology which focused the pursuit of knowledge on subjective experience, and the intersubjective philosophers Martin Buber, Gabriel Marcel, and Edith Stein. In science, the early depth psychologists including Sigmund Freud, Carl Jung, Alfred Adler, Otto Rank, Sandor Ferenczi, and psychologist William James began a scientific understanding of the psyche by studying both the conscious and unconscious process of the mind. After depth psychology, contemporary psychology evolved developmental psychology, existential psychology, humanistic psychology, family systems psychology, trauma

psychology, and neuropsychology. Today, quantum physics, multidimensional physics, subtle energy science, biology, and consciousness studies are providing knowledge for the centrality of the heart for consciousness. Some examples include the work of the Institute of HeartMath on the synchrony of the heart, mind, and brain, the work on the intelligence of the heart of Joseph Chilton Pearce, and the multidimensional anthropology and subtle energy science of William Tiller.

All of these explorations into the understanding of the fear-based consciousness and the heart dimension of consciousness is opening up the potential for a new vision of mystical transformation and spiritual creativity. This new vision seeks to live from transcendent being as expressed in the embodied immanent life of relationships, creativity, and work in the world. The new model centers on transforming to the true self in Divine unity through the heart. In the twenty-first century, we are entering a period where our synthesized knowledge of mystical transformation, philosophy, and science may assist personal transformation and the evolution to our true humanity that will live from the mystical heart. We are at a point where our historical development of the mystical spirituality of the heart is meeting our scientific understanding of the mind, brain, body, and heart center in a powerful new synergy. We will examine the potential power of this synergy to affect transformation and the evolution of culture and society in Part Three.

Mystical Transformation and Science



In living a new vision of mystical transformation and spiritual creativity, we embark on a transformative journey with the spiritual traditions and contemporary science. The emerging sciences provide a context for further understanding how a fear-based consciousness and culture has conditioned our ego personality. An effective use of the sciences, along with our spiritual practices that open to and strengthen the true self, can greatly assist healing the wounds in mind, emotions, and body that have arisen from a fear-based culture. The healing of deeply conditioned patterns will enable more persons to open to the grace of transcendent Being.

Historically, the greater percentage of humanity has not opened to the depth, height, and breadth of mystical transformation because of an inability to become aware of and heal deeply conditioned false thought patterns and negative emotions from a fear-based consciousness. In the past, most persons awakening to transformation to the transcendence of the true self in Divine unity, pursued the journey in the desert or in enclosed monastic communities. As a side effect, this way skewed the pursuit of transformation to the transcendent consciousness and away from the immanent presence of the Spirit in relationships, creativity, and work in the world.

In the new vision, the way of transformation achieves a balance point between the transcendent consciousness in Divine unity and the expression of that transcendence in the embodied life of personal relationships, soul mate relationships, and creativity in the world. The incorporation of the emerging sciences into the transformative mystic journey can be a catalyst for the formation of a balance point between transcendent consciousness in the higher dimensions beyond space and time and the embodied spiritual life in the world. The key to uniting transcendent and immanent spiritual presence in everyday life is to better understand the fear-based system of inertia in human consciousness and culture. As the entirety of this fear-based consciousness is known in the ways it infiltrates family systems, religion, science, and society, the deep impediments that keep the fear-based wounds in place will be loosened.

The level of our true consciousness of love and creativity that is beyond the fear-based consciousness is lived from the humility and self-esteem of the heart-based consciousness. Life from the heart is our true self in Divine unity. The use of contemporary science is an important element in a new model for the mystic self in the world. The sciences are intended to assist in the full healing to our multidimensional unity during the journey of mystical transformation. They are used to gain experience and insight into intergenerational transmission, energy fields, early childhood wounds, the effects of trauma, and the development of the false self ego personality. For example, the advances of contemporary psychology have enabled more persons to heal emotional wounds, and therefore, develop a greater wholeness and authenticity of self. This increase in healing is an important stage on the way to our true humanity because more persons will be able to open to and

respond to the path of mystical transformation. These greater numbers will be a catalyst to open even more persons to the path of spiritual and mystical transformation. The sciences that enable us to be more aware of our fear-based conditioning will become increasingly integrated into the mystic journey to the true self in ordinary life.

Inertia and the Fear-Based Consciousness Infecting Humanity



As we gain a better understanding of how the fear-based system of inertia affects our intellectual, emotional, and physical aspects of mind and body, we become more aware of how we have been separated from the heart in the Spirit. The heart is the centrality of our true consciousness. By healing and transforming, we shift out of the fear-based system and into a heart-based system. The heart-based consciousness in Divine unity is our true self of love and creativity that is beyond inertia. When we are living from the heart, the entire unity of our person is organized and expressed in spirit, soul, and body. Therefore, as we heal from the wounded conditioning and survival defenses of the mind created by the fear-based consciousness and culture, we develop new pathways for the mind and body to synchronize with the infinite love and creativity of the heart in the Spirit.

The entirety of this dimension of the universe and humanity is enveloped within a fear-based consciousness that emanates from the resistance called “inertia.” This resisting force is the false lie that Jesus revealed when he said, “...He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies” (John 8:44). Humanity, as currently lived within the fear-based consciousness that is affecting both mind and matter as we experience it, is not free. This resistance of inertia that is the “false lie” translates into human consciousness as fear, anxiety, inferiority, guilt, shame, lack of self-esteem, forced control, authoritarianism, and violence. This consciousness infects every human institution and endeavor—family, religion, economics, politics, science, commerce, law,

sports, and entertainment. No segment of humanity has transcended the fear-based consciousness. It has been the sea of which humanity has been living. Only when we open to the heart will we transform to our true humanity which is beyond the all oppressing resistance of fear. Jesus said that if you live from the love in the heart in Divine unity, “you will know the truth, and the truth will make you free” (John 8:31).

Evil is the essence of the resistance that is inertia. It becomes translated within the human being through the fear-based consciousness and is transmitted by culture. It has become encoded within our mind and biology. David Sereda, in his book *Singularity* uses quantum physics and the spiritual traditions to understand how inertia causes war, disease, and limited movement within humanity. He shows how this resistance is encoded into matter from consciousness affecting us at the psychological, cellular, and space-time limitation of the speed of light. Only by becoming aware of the totality of the problem of inertia, evil, and the fear-based consciousness such as in the example of Sereda’s theories and perspectives, will more persons open to the path of the mystic self in Divine union. Mystical transformation to the true self transcends the fear-based consciousness to live from the truth, love, and creativity of the heart of consciousness.

The inertia that is evil is imprinting within our consciousness from other dimensions that have infiltrated humanity and the universe. Because of the unity of consciousness and matter, inertia becomes imprinted at the psychological and physical cellular level. In trying to understand how we are evolving within inertia and transforming to our true humanity beyond inertia, the human mind has difficulty conceptualizing how we view inertia in the evolutionary process. Many important twentieth century and contemporary spiritual evolutionary thinkers including Sri Aurobindo, Pierre Teilhard de Chardin, Barbara Marx Hubbard, Beatrice Bruteau, Brian Swimme, and Ken Wilber hold to the perspective that as matter complexifies, consciousness deepens. While incorporating the vital role that humans are playing in the evolutionary process from these contributors, we place our personal mystical transformation and the evolutionary journey to our true humanity within the greater context of multiple dimensions of consciousness beyond the physical time and space dimension.

Evolution is taking place primarily from the dimensions of consciousness,

Spirit, and Divine energy. Life within these consciousness dimensions then co-evolves with matter in what we perceive as the physical dimension of the universe. As humans, our higher dimensions of heart, soul, and spirit participate in these dimensions as a unity with our lower dimensions that participate in the physical sensory dimension of life on earth in the physical dimension of the universe. Thus, in our unity with God, we are called to co-create and co-evolve the universe from both without and within. If we only view our participation in reaching higher levels of consciousness from the reference point of within, we see evolution as a perfectly normal progression from the big bang to an omega point or the reabsorption of the universe back into the Divine. However, if we view evolution from directly within higher dimensions, as well as within our perception of the box of the world, we see that our purpose is to transform and evolve beyond inertia in both higher dimensions and in our universe dimension. From this perspective, the existence of inertia, entropy, and evil in the physical universe has been a reality, but not a reality that was born of necessity in evolution of the universe, life, and humanity. Our human role is to fully open to our true self that is the heart-based consciousness of infinite love and creativity in unity with the Divine. In this way, we cooperate with grace to transform our humanity and thus change our perception as well as the reality of the universe.

The model of mystical anthropology and transformation developed throughout this book includes a new vision of mystical transformation and spiritual creativity. The coming together of the mystic way of being and creativity is a new balance of living from a transcendent consciousness beyond space-time as expressed within the embodied life of relationships, creativity, and work in the world. A new vision includes a science and philosophy of evolution where consciousness transforms to transcend inertia within humanity and then in the universe. We understand inertia as infecting human consciousness—mind, emotions, and body, and not as a normal realm of the evolutionary process from the big bang. The universe and humanity is evolving in a defensive adaptation due to the inertia of the fear-based consciousness. Thus, we have fear, entropy, disease, domination, greed, war, and violence. They are all aspects of the one negative resistance. The entire fear-based consciousness expresses degrees of the duality of the knowledge of good and evil.

Humanity, which is created as a multidimensional unity of the heart-based consciousness, became entangled in inertia by a devolution into the duality of the knowledge of good and evil. Within this duality of knowledge there is always present a war of conflict even amidst the cooperative aspects of life and humanity. The duality of inertia immerses us into a fear-based consciousness that conditions our early personality development as well as our biology. A fear-based consciousness and culture develops a false self in mind and body that is not the unity of the true self in full connection to the heart in the Spirit. Our journey to the mystic self through continual practice and grace is a transformation of consciousness that will ultimately transcend us beyond inertia. Humanity and the universe will then eventually evolve without the duality of inertia. This is the transformation to our true humanity and the new heaven and the new earth.

The Divine energy will then provide the dynamism for growth and evolution unencumbered by the resistance of inertia. In knowing the Divine energy, infinite and eternal Spirit, transcendent Being, and the essence of Being is the center and ground of all being, is it really necessary that evolution in the universe proceed by such negative friction that is the existence of inertia? The infinite eternal power of the Divine is beyond the fullness of human comprehension at this time. But in experiencing some levels of our true self in unity with the Divine, we know that the peaceful dynamic, and glorious organizing power of infinite and eternal love can evolve a physical universe and life in this dimension without inertia. The energy and cooperative action of growth and transformation can proceed within the freedom of dynamic love to evolve infinite potential of simplicity, complexity, and creativity.

Fear-Based Consciousness and Early Childhood Development



Within recent times, the scientific understanding of depth psychology, developmental psychology, trauma studies, and neuropsychology is making a contribution to the healing process by assisting the path of mystical transformation. The increasing knowledge of how our current fear-based

consciousness and culture wounds the mind enables us to open and to respond to the action of the Spirit. When the false self operates through repression and dissociation defenses of the mind, the heart is not fully open to the dynamic presence of love and creativity in the Spirit. As the mind's defenses and habitual operating patterns are made conscious through psychological and spiritual healing, they are no longer needed for protection. The person now understands his or her own goodness through the heart. When the person begins to know the truth of their absolute goodness and infinite love in unity with the Divine, they are more capable of opening to greater infusions of dynamic energy that is the gifts of the Spirit. Thus, as the heart-mind duality is transcended into a single unity of the true self, the person begins to know more purely their being of self-giving love and creativity. The purpose of self-restoration and transformation is to enable the being of the true self to radiate its brilliant light from the transcendent without the impediment of the false self personality.

By understanding the impact of severe trauma wounds on the mind and brain physiology, we are also able to further reveal how our culture and society perpetuates conflict and violence of all types within the present state of the human condition. Psychologists such as Alice Miller, Bessel van der Kolk, Allen Schore, and Jean Liedloff have been leading the way in understanding the impact that early childhood trauma has on the development of the personality, culture, and society. Unhealed childhood wounds in conjunction with other traumas throughout life can reinforce levels of defense, and thus impede personal transformation and the evolution to our true humanity. Just as the developing unity of the heart and mind is bidirectional, so is the relationship of mystical transformation to evolution of culture and society. The goal is to increase synergy from both directions. As personal transformation proceeds, cultural and social evolution can progress, and as culture and society evolves away from fear-based conditioning, personal transformation can progress with less resistance. Therefore, our cultural and social evolution is united to our personal transformation to the mystic self.

The knowledge from the sciences including psychology, quantum physics, subtle energy science, neuroscience, biology, and consciousness studies, neuropsychology, neurophysiology, and meditation research is providing insights for further establishing our spiritual anthropology of multidimensional

unity. In our model, we use science to help communicate the true self of the heart center as revealed by the spiritual traditions. As indicated in the previous section, the wisdom of the heart has been communicated and lived in many of the world's great spiritual and philosophical systems. Throughout the book, we will be integrating the insights of science with spiritual practice in order to develop and transform the heart, mind, and body. We will show how the false self operates through repressive and dissociative defenses of the mind in the fear conditioned state, and how in truth of love the heart, mind, and body interact in unity through the true self.

The nature of the human person is goodness, love, and creativity in the image of God. The early development of the person becomes conditioned in a fear-based consciousness wounded by entering the world, family system, culture, and society that has not yet healed. The fear-based consciousness enters mind and body through intergenerational transmissions, both within the mind and cellular biology via energetic and spiritual fields of information. Therefore, we need to heal and transform to our truth so that we may better understand that we can choose to live from the mystic heart and participate in the evolution to our true enlightened humanity. We can decide to be participants in the evolution of changing the perpetual wounding of the fear-based consciousness and culture within humanity. We can only choose this direction by fully realizing the peace, love, and dynamic creativity that is the human heart in the Spirit. The unity of our person within the heart is the center of our consciousness. Throughout the book, we will build this mystical model of our true self through the spirituality of the heart as a Spirit, heart, mind, body unity (Part One), the heart of consciousness as meditative, relational, and intentional (Part Two), and the evolution of culture and society to our true humanity (Part Three).

The Relational Heart



The heart by its very nature is always in relationship. The unifying center of the heart is always energized with love from the Spirit. Love in its essence is relational because it is a simultaneous exchange of giving and receiving. Love

can only be characterized as an intersubjective linking of partners in unity. The unity of love harmonizes pairs and in its creative potential harmonizes a triad. An example is the Spirit, the true self, and the true self of the other. The infinite combinations of these triads is the creative power of love. This parallels the Trinitarian conceptualization of the infinite love and creativity of Divine Being. In the creative activity of a universe of Spirit, time, space, matter, and energy, it is important to understand that love begins between two. In other words, love exists as relationship. It is the power of the unification of the two which creates the unity of three. Jesus says, “For where two or three are gathered in my name, I am there among them” (Matthew 18:20). This is the building block of the creative process which is always taking place in an infinity of combinations. The most foundational union is between the masculine and feminine. This grounds the highest experience and expression of human love. It both leads to and springs from the Divine love of the Spirit within the heart.

In describing the nature of the human person from the unity of the heart center, which encompasses the mind, emotions, and body, we are putting forth a spiritual anthropology of the human person that is relational.. The full development and perfection to this truth is mystical transformation. The ultimate self-emptying is at the same time the ultimate self-filling. Emptying and filling are both imperfect metaphors for transforming to the true self that is both empty and full. Because we have wounded fear patterns that must be changed over time in order to express our true consciousness, words such as emptying and filling help us to understand transformation as a process of movement. But paradoxically, we are moving so that we can rest in the stillness of the self that just is. The full realization of the heart of consciousness is the true condition of the self that is both a dynamic of restful stillness and creative action—a peaceful dynamism. This unification that is perfect love is the essence of our true relational humanity.

The full capacity of love always emanates from the human heart. Through the heart, we unite with the immanent presence of Spirit in the ultimate transcendence of Being. Thus, in order for the human person to be his or her true self, the truth of the relationship of love must always begin from within. It is the transforming truth of experiencing and knowing the world through the heart. In other words, it is experiencing both one’s interior and exterior through

unity with the Divine. The external world is seen through the transcendence of the Spirit that is from within. Through the journey of mystical transformation, the true relationality of all being becomes known. This is the truth and love of the mystic heart of humanity.

Fire and Light—Experience of the Mystic Heart



How can we understand the infinite love, wisdom, compassion, and glory that infinitely transcends the mind, yet immanently resides within our very own being? We can only fathom the unfathomable through the grace of the Spirit within our heart. It is the human heart that ultimately knows and loves. For our heart is our deepest center that understands and experiences the truth of being in unity with God. Our heart unifies our body (senses, emotions, passions), and mind (reason, reflection, insight, and intuition) all within our true self. We are all given an awareness that acknowledges that every aspect of our being participates in the process of knowing wisdom, truth, and love. Our senses, emotions, passions, mind, heart, and spirit are made to experience the unseen transcendence and to experience the creation in the universe through our relationships with other human beings and all of the world. What is seen and unseen becomes one. Our transcendent consciousness is experienced within our life in the world.

How can we conceptualize or perceive a truth and love that infinitely exceeds concepts, words, intuition, feelings, and sensation? The gift of our being is a manifestation through creation to communicate a love that forever transcends it. We can focus our attention on the sun and all the stars while we quiet our mind and open our heart. The great immensity of the power of the sun is but a mere fraction of the power and love of the infinite Spirit that dwells in our heart. In the sun, we are aware of fire and light. The immense heat and energy of the sun is inseparable from the bright intensity of light. In the same way, the love in our heart is inseparable from the clarity of the light of understanding. If we focus our mind on the power of the sun, it is almost impossible to comprehend the temperatures and explosive fusion. It is equally

difficult to comprehend a light that is too bright for our eyes. Thus, in the created world we would be entirely consumed if we were drawn near to the sun.

Yet how can we know the true love within our hearts if love infinitely transcends the energies of the created sun? Would we not be utterly consumed? Thanks to the grace of the Spirit, the fire and light of love only consumes our fear-based consciousness throughout spirit, soul, and body. As we are healed, our multidimensional being becomes more capable of the awareness that enables us to receive more of the infinite love of the uncreated light in our heart. The Spirit transforms us to our true self which lives in such immensity of the strength of the uncreated light, love, and dynamic creativity. In our journey, we purify our mind and heart so that our entire being of spirit, soul, and body can experience and live the Spirit of light and love that translates into energies at the level of mind and body. Then when we gaze in the direction of the physical powers of the sun, a great sphere of energy that is difficult to comprehend, we will know within our hearts how much we are loved and how much our true self can reflect infinite love and infinite potential for creativity.

Mystic Self, Philosophy, and Science



The development of the current understanding of our modern scientific world began in the late Middle Ages. The seeds for its full development began to germinate in the Renaissance, Reformation, the early science and the enlightenment of the sixteenth and seventeenth centuries, and the continual development of modern science through the twentieth century. This new mindset is an expanded paradigm for how we understand our self, the world, other dimensions, and Divinity. However, the great benefits of science have also contributed resistance to the understanding of our truth of our multidimensional being. This has occurred because the modern scientific method formed within a very limited philosophy of scientific materialism—a philosophy that attempts to reduce and explain all of existence from within our lowest physical dimension. During the shift to the scientific outlook, there has been many misconceptions of how modern science relates to the earlier philosophical and theological ways of knowledge and understanding. All of

these systems of knowledge, for the most part, included a philosophy of the multidimensional reality of the physical, emotional, mind, heart, and Spirit dimensions.

In today's world, the two major errors are either to believe that the scientific approach under a material philosophy now takes prominence over spiritual and mystical understanding, or to equate the two approaches as revealing identical knowledge. In the first error, we lose our spiritual foundation of truth by reducing the formless and the unseen to the material world of matter, energy, space, and time. In the second error, the mystic way of being is either equated with psychological states of consciousness, the neurophysiology of brain structures, or the unified field of quantum physics. Therefore, it is of vital importance that we properly establish the scientific contribution as a harmonious expansion of our mystical anthropology and transformation. One of our major challenges in expanding human transformation to the true self in Divine unity is to develop a seamless model of mystic being, philosophy, art, and science. In this way, we can incorporate contemporary science into the spiritual traditions of multidimensional anthropology. Mystical and scientific knowing can be seen as aspects that function as one in understanding our unity across multidimensions of Divine energy, Spirit, heart, mind, emotions, and body.

How we communicate the mystical knowing of our spiritual traditions with contemporary science is one of humanity's most important challenges in the twenty-first century. The spirituality of the heart that is conveyed in this book is an attempt to communicate the authentic mystical tradition as modeled by Christ in unity with the contributions of the emerging sciences. The mystic self of our being cannot be understood with the images and concepts of scientific knowledge. However, the new sciences are indispensable as an accompaniment to assist us to open to our mystical transformation to the true self in unity with God. They are used to gain experience and insight into childhood wounds, traumas, intergenerational transmissions, and the development of the false self personality in a fear-based consciousness and culture.

Then, the undefended awareness of our specific wounding events draw us to the realization that the culprit is the entire fear-based mind control system that is the inertia affecting humanity. The event itself is only a means of transmitting and activating the dominator fear-based control system that

is the universal lie that Jesus talked about. As we heal and gain the strength of the true self to overcome inertia by our human practice and grace of the Spirit, “we will know the truth, and the truth will set us free” (cf John 8:32). By fully opening to the true self in the Spirit, we ultimately transcend the fear-based consciousness to live from the our unlimited love and creativity in Divine unity. This outlook will enable the evolving of human culture through a greater movement of persons transforming to our true mystical self in Divine unity. This truth is found within the center of the human heart.

It is within the heart that we find God. The knowledge and love of Spirit reside within the deepest center of the human soul. This center is found in the heart. As we come to know and to be transformed by the immanent presence of the Spirit of God within, we are united with infinite transcendence. By going within, we go without and beyond. This is what Jesus meant when he said, “You are to love your neighbor as yourself” (Mark 12:31). We cannot fully love one another until we learn to truly know and love ourself because love only emanates from within the heart. We find the essence of Being within because the human person is a creation in the image of God. When we are transformed, we are restored to our underlying truth as a unity of multidimensional being of spirit, soul, and body in Divine unity.

Our consciousness becomes aware of the eternal presence of God within our interior and manifested through our exterior. We are transformed to our true condition as partakers in the divine nature (cf. 2 Peter 1:4). By participation, we become our being in identity with God. It is the transformation to our true self that unifies our whole being through the Spirit in a fully open heart. The human person is not subjectively or objectively identifiable as God who is the eternal formless, omnipresent, and omniscient creator, but from the gift of being in our experiential reality of truth we fully participate in and are one in communion, unity, and identity with the infinite eternal Divine. “The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one...” (John 17:22-23).

The Unity of Spirituality and Science in the Heart Dimension



When we develop the ability to communicate human transformation from a mystical and scientific heart and mind, we will expand our ability to respond to the mystical journey of healing and transformation. The new vision of our model of the mystic self in the world lives from a transcendent consciousness beyond the dimensions of this world through an expression of immanent presence within this world. We find this new balance of mystical transformation and spiritual creativity by living solely from the truth written in our heart and followed by an integrated spiritual and scientific means of understanding. It opens authentic mystical transformation within the scientific and evolutionary movement to our true humanity. Therefore, the model for mystical anthropology and transformation is neither theological or scientific. Both disciplines currently practice under a paradigm that separates the physical from the mind, heart and Spirit. A model for living our true self in the heart of consciousness includes both intersubjective mystical experience and objective scientific observation and interpretation. It is a way of combining transcendent consciousness and empirical science to develop a new vision of a mystical science.

It is more than just a spiritual science or a scientific spirituality. It is truly a journey to the center of our being of love and creativity along the path of mystical transformation to the heart in the Spirit. The daily spiritual practice, meditation, self-knowledge, healing, and grace is at once spiritual and scientific. The quest to fulfill one's purpose of a transformation of consciousness to the mystic way of being as expressed through relationships, creativity, and work in the world involves a continual interplay of spiritual and scientific understanding. The spiritual nature of mystical transformation has been known for thousands of years, but has been practiced within structures and systems that have conditioned the pathway for the relative few in separate or isolated communities. Today, the purely spiritual action of transformation is expanding to include greater percentages of persons more directly within the relational, creative, and work endeavors in our immanent life in the world.

As this change unfolds, the sciences are strongly contributing to developing a new vision for supporting the mystic way of being in the everyday life of the world. Transformation to the true self can only expand within humanity if there is a well developed family, cultural, and social context that supports the heart of consciousness in everyday life. The scientific mindset merging with the path of mystical transformation will provide a new way of communicating and living the journey. This emerging way will help make transformation normative outside of ecclesiastical, clerical, and monastic structures and systems. Not only is the wisdom and dynamic transformation of the spiritual traditions increasingly being integrated into ordinary life, but the entire scientific understanding of childhood development, healing, and human transformation is providing a new structure and system for living the journey. The new system and way of support is based upon entering one's own heart, and living a developing transcendent consciousness in a participative cooperative way in human relationships and creative work. Knowledge such as mystical anthropology, developmental psychology, depth psychology, trauma studies, the neuroscience, neurocardiology, quantum physics, multidimensional physics, subtle energy science, and the partnership model of human relations are all providing a spiritual, psychological, and physical framework for a new vision of mystical transformation everyday life.

Living the transformative truth of the spirituality of the heart will require a major synthesis of our spiritual and scientific approaches to knowledge. In the book, we put forth a model of the true self in Divine unity as a multidimensional unity of spirit, soul, and body. The human unity is a spiritual, psychological, and physical being uniting across different dimensions and frequencies of energy. The development of our body, mind, heart, and Spirit unity will increasingly necessitate and precipitate an evolution of culture and society. In order to effect change of the human system of culture and society toward our true humanity, a more profound integration of science and spirituality must be the context for how we experience the life journey. The mystic way of being needs to be the main experiential, meditative, intuitive, insightful, emotional, sensory, feeling, and action oriented way of living in the world. Throughout the first three chapters, we will be setting forth the understanding that our mystical anthropology of the heart unites the human person across multiple dimensions of body, mind, heart, and Spirit. This view sees the harmonious

expression of the spiritual, psychological, and physical. They are three different realms of experience functioning as a single harmony.

For the most part, our spiritual traditions and sciences have separated the levels of our reality. Only by forging a unified spiritual and scientific context that supports our multidimensional unity can healing, self-development, and transformation lead us to live from the heart in the Spirit. A scientific-spiritual partnership in mystical transformation can expand living from the true self as normative for human life in the world. A scientific-spiritual integration is an initial step to support a major transition in the evolution toward our true enlightened humanity. A unified spiritual and scientific framework is an important foundation for any new model for human transformation within a participatory creativity in the world. Our new vision of mystical transformation and spiritual creativity seeks to seamlessly express a transcendent consciousness through an immanent spiritual presence within our embodied life of relational love and creativity.