

GOD WITHIN: THE LOST TEACHING OF JESUS — AND THE SECRET THE WORLD IS REMEMBERING

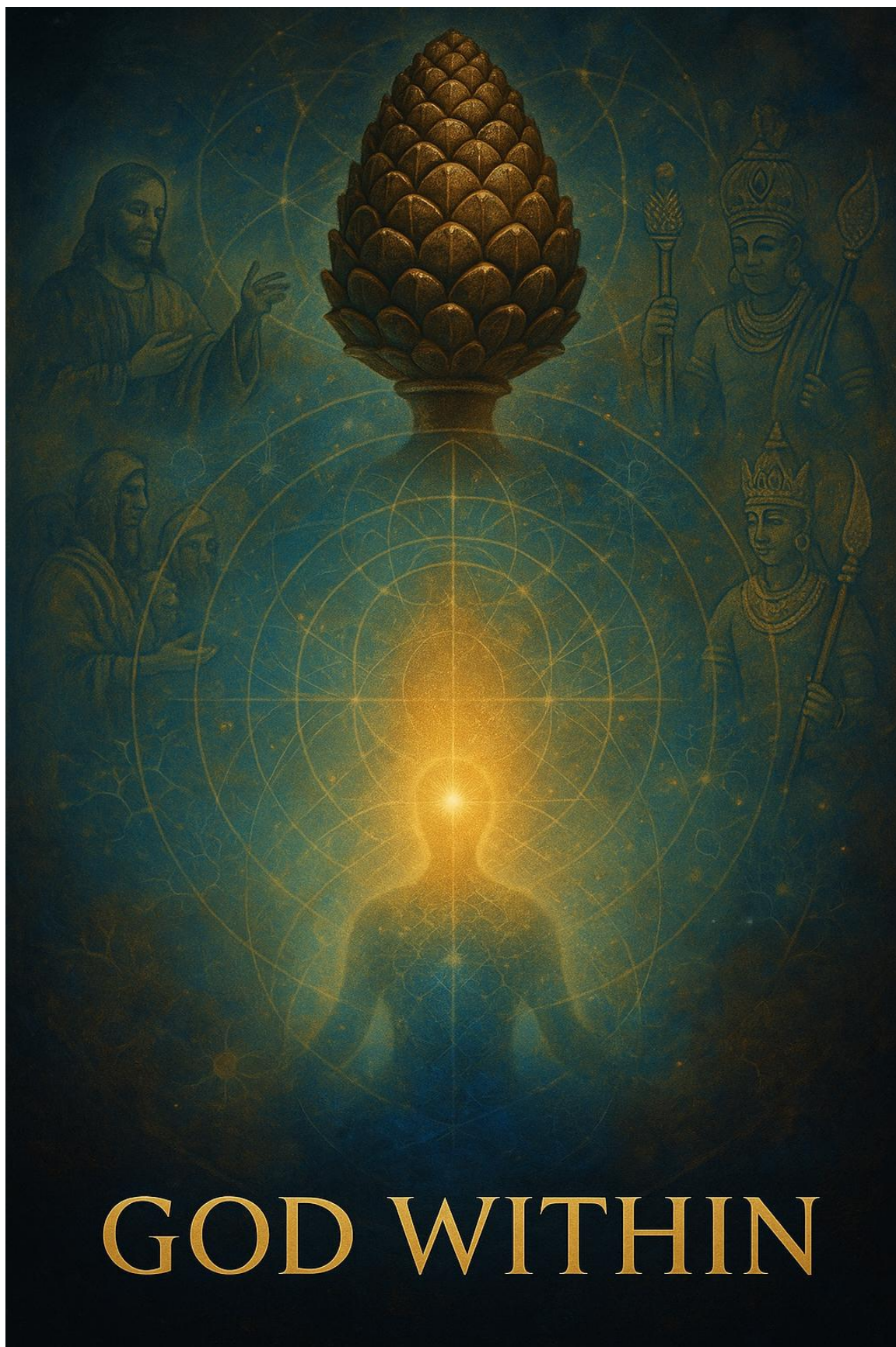
(With References & Scholarly Citations)

By Dr. Mike Van Thielen, PhD.

Preface: In my books, teachings, and breathwork journeys, I always refer to Source—the universal intelligence that moves through all life. Yet over the years, several participants in my breathwork and mindfulness sessions have shared something vulnerable: when they turn inward, they sometimes feel as if they are betraying or deceiving the God of their upbringing. That honest concern is exactly why I wrote this short article. My intention is not to challenge anyone's faith, but to dissolve the misconception that going inward is separate from—or opposed to—God. In truth, it brings you closer. Regardless of your religion or spiritual path, this piece is meant to reaffirm that inner exploration is not a departure from God, but a return to the Divine presence already within you.

For most of recorded history, humanity has been guided to search for God somewhere outside themselves. Religions — especially in their institutional forms — taught us to look upward, outward, or toward intermediaries who claim to hold the keys to the Divine. We were conditioned to believe that God lives in temples, in rituals, in holy objects, or in the authority of those who speak on His behalf. And few institutions expanded this externalized model of spirituality more powerfully than the Vatican.

Yet the greatest irony stands right in the center of Vatican City: an eleven-foot bronze pinecone, the *Pigna*, placed with reverence in the courtyard. Across ancient civilizations, the pinecone symbolized something remarkably consistent — the pineal gland, the inner gateway to higher consciousness. Egyptians carved pinecones into the staff of Osiris; Babylonian gods held pinecones to the forehead; Hindu deities displayed pinecone-shaped crowns; Greek and Roman mystery schools used the pinecone as a symbol of inner illumination. Modern neuroanatomy confirms that the pineal gland is a light-sensitive organ deep within the human brain, connected to circadian rhythm, melatonin production, and altered states of consciousness — a “third eye” in both biology and mysticism.^{1–4}



Why would such an emblem be preserved in one of the most powerful religious institutions on earth, yet its meaning rarely acknowledged?

Because a humanity that understands its own inner divinity becomes sovereign, independent, and impossible to control. Institutions built on mediating God cannot empower people with a spiritual technology that renders intermediaries obsolete.

This is where the story turns — because Jesus himself never preached an externalized God. He consistently, repeatedly, and unequivocally pointed people inward.

His most direct teaching leaves no room for theological spin: "*The kingdom of God is within you.*" (Luke 17:20–21). He wasn't pointing upward; he was pointing inward — the precise opposite of what later institutions emphasized.

He quoted Psalm 82 to remind people of their divine nature: "*You are gods.*" (John 10:34). He taught unity, not separation: "*The Father and I are one.*" (John 10:30). And he extended that unity to humanity when he said, "*I am in my Father, and you are in me, and I am in you.*" (John 14:20). These are mystical statements of interbeing, suggesting that the Divine permeates everything, including the human soul.

Jesus also described the inner chamber of spiritual communion: "*If anyone loves me... we will come and make our home with them.*" (John 14:23). God's home is not a structure of stone but the inner life of the person. The Spirit, he said, does not merely visit — it "lives with you and will be in you." (John 14:17).

His teaching on prayer makes the meaning even clearer: "*Go into your inner room... and pray to your Father who is in secret.*" (Matthew 6:6). This "inner room" is a metaphor for the interior space of consciousness — the silent center where the Divine is experienced directly.

Even his reference to the "single eye" — "*If your eye is single, your whole body will be full of light.*" (Matthew 6:22) — resonates with ancient depictions of the pineal gland. Mystics, yogis, Qigong masters, and esoteric Christian teachers alike recognized this "single eye" as the inner organ of spiritual vision.

Jesus further emphasized that what people seek externally is found within themselves. "*The kingdom of heaven is like a treasure hidden in a field.*"

(Matthew 13:44). *"The kingdom of heaven is like yeast hidden in the dough."* (Matthew 13:33). The treasures of awakening are not out there — they rise from the inside.

To the Samaritan woman at the well, he described the living water of truth not as something obtained externally, but as a spring "welling up from within." (John 4:14).

Early Christianity knew this inner path well. Before Rome institutionalized it, the Christian movement was deeply mystical, experiential, and contemplative. The Gospel of Thomas, one of the earliest Christian texts, captures the spirit of Jesus' original teaching: *"The kingdom of heaven is within you and all around you, not in buildings or institutions."* (Saying 3) and *"Split a piece of wood; I am there. Lift the stone, and you will find me there."* (Saying 77). These texts reveal a spirituality grounded in direct experience, not external worship.

Paul, often interpreted through dogma, echoed this same truth: *"Do you not know that you are God's temple and that God's Spirit dwells in you?"* (1 Corinthians 3:16). *"Christ in you, the hope of glory."* (Colossians 1:27). *"It is God who works in you."* (Philippians 2:13). And *"Greater is He who is in you than he who is in the world."* (1 John 4:4).

The message from scripture is clear: Jesus did not teach people to worship a distant God but to awaken to the divine presence *within themselves*. He did not build hierarchies — he broke them down. He did not elevate buildings — he elevated human beings.

This is where the pineal gland returns to the narrative. Ancient cultures knew it as the seat of spiritual vision, the inner altar, the bridge between the physical and the transcendent. Today, neuroscience confirms its unique structure, electromagnetic sensitivity, and role in dream states, intuition, and altered consciousness.^{5–8} Breathwork, meditation, fasting, sound, stillness, and focused intention all modulate pineal activity — the same practices found in mystic traditions across the world.

The Vatican knows this. Every mystery school knew this. Jesus knew this. And humanity is remembering this.

Because the new era of spirituality is not about worship — it is about embodiment. Not about fear — but about inner freedom. Not about intermediaries — but about inner sovereignty.

The Kingdom wasn't meant to be sought in the sky. It was meant to be discovered within — where it has always been.

SUMMARY

- The “Kingdom” is an **inner state of consciousness**
- Awakening happens through **inward attention**
- You are a **temple**, a vessel of divine presence
- Your inner world is the place where God meets you

This is ancient mysticism + Christian mysticism + spiritual neuroscience all in one.

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