

“phases” of Realization

Mysticism, Mentalism and Philosophy.

In the first stage of progress we learn to stand aside from the world and to still our thoughts about it. This is the mystical stage. Next, we recognize the world as being but a series of ideas within the mind; this is the mentalist-metaphysical stage. Finally, we return to the world's activity without reacting mentally to its suggestions, working disinterestedly, and knowing always that all is One. This is the philosophical stage. (p. 257)

Two things have to be learned in this quest. The first is the art of mind-stilling, of emptying consciousness of every thought and form whatsoever. This is mysticism or Yoga. The disciple's ascent should not stop at the contemplation of anything that has shape or history, name or habitation, however powerfully helpful this may have formerly been to the ascent itself. Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic. The second is to grasp the essential nature of the ego and of the universe and to obtain direct perception that both are nothing but a series of ideas which unfold themselves within our minds. This is the metaphysics of Truth. The combination of these two activities brings about the realization of his true Being as the ever beautiful and eternally beneficent Overself. This is philosophy. 20.4.134

Sometimes PB reverses the order of mysticism and metaphysics:

There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berkeley, and nearly reached from the scientific end by such a man as Eddington. The second stage involves the study of the three states, waking, dreaming, and deep sleep, and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. The third stage is the most difficult, for it requires analysis of the nature of time, space, and causation, plus successful practice of yoga. It yields as its fruit the sense of Reality as something eternally abiding with one. (Cat. 19 frontspiece)

The understanding that everything is illusive is not the final one. It is an essential stage but only a stage. Ultimately you will understand that the form and separateness of a thing are illusory, but the thing-in-itself is not. That out of which these forms appear is not different from them, hence Reality is one and the same in all things. This is the paradox of life and a sharp mind is needed to perceive it. However, to bring beginners out of their earthly attachments, we have to teach first the illusoriness of the world, and then raise them to a higher level of understanding and show that the world is not apart from the Real. That Thou Art unifies everything in essence. But this final realization cannot be got by stilling the mind, only by awakening it into full vigour again after yogic peace has been attained and then letting its activity cease of its own accord when thought merges voluntarily into insight. When that is done, you know the limitations of both yoga and enquiry as successive stages. Whoever realizes this truth does not divorce from matter--as most yogis do--but realizes non-difference from it. Hence we call this highest path the “yoga of nonduality.” But to reach it one has to pass through the “yoga of philosophical knowledge.” 25.2.116

Four Standpoints

Thus reality may be conceived from four different standpoints, which are set along a path to be travelled by progressive stages. It may be first worshipped religiously (or explored scientifically) as apart and separate from one-self. It may next be meditated on mystically as being within oneself. It may thirdly be studied philosophically by dropping all false conceptions of it. It may finally be realized consciously as what it is *in itself* by ultra-mystical processes. PB Hidden Teaching (see also 12:5.176)

Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "religion, theology, and scholasticism." The second is open to a much smaller number of persons and could conveniently be named Mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth," whilst the final gate has been entered only by the supermen of our species; it may be titled "Realization." Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited phases of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. Let others believe or follow what suits or pleases them most; I trust they will allow me the same freedom to continue my own quest. 12:5.176

And:

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required. 20.4.88

Philosophy of Being... --Raphael Beyond Doubt p.43-4

includes the transcendence and immanence,
the immutable and mutable.

In regard to the individual:

It teaches to Be rather than not to be.

It teaches the individual in its uniqueness
entirety and totality.

It teaches how to find and recognize oneself

It points out the illusions created by the small mind

It indicates the path of Realization rather than self-assertion.

It teaches how to find one's own heart Beatitude,
one's own pax profunda and Fullness.

A few pictures:



