

Metaphysics, Mysticism and Philosophy STAGES/PHASE

Two things have to be learned in this quest.
There are three stages on the path of world enquiry.
Witness and Beyond

Or sometimes four phases of deepening realization:

*Gnana Yoga; Asparsa Yoga; Yoga of the Uncontradictable;
Philosophic Yoga:*

EFFORT AND NO EFFORT

Knowledge and Wisdom and compassion.

Metaphysics of Truth -L 03 --THOUGHT TO GO BEYOND STILL TO DO

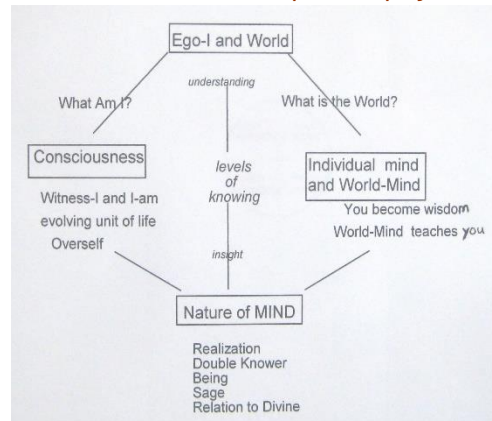
Ultramysticism and philosophic mysticism:

Two things have to be learned in this quest

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



NOTE: Here "metaphysics of Truth" may be taken as only one component of "philosophy of truth." The third, i.e. combination phase here, "realization of his true Being" which "is philosophy" to be taken as the same as "philosophy of truth," or it is the fourth station of "Realization."



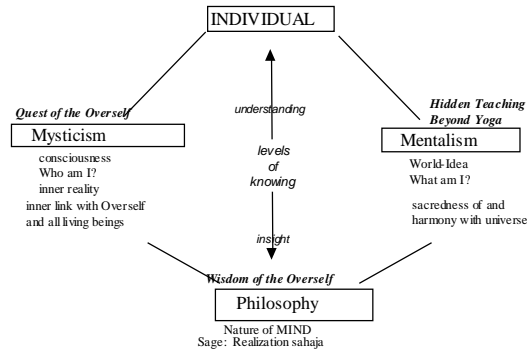
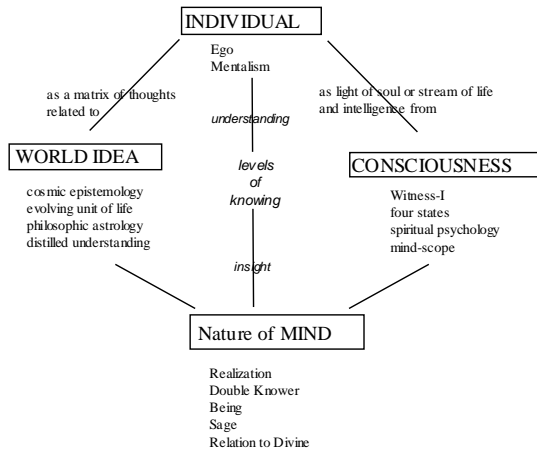
In the first stage of progress we learn to stand aside from the world and to still our thoughts about it. This is the mystical stage. Next, we recognize the world as being but a series of ideas within the mind; this is the mentalist-metaphysical stage. Finally, we return to the world's activity without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

Sometimes PB reverses the order of mysticism and metaphysics:

We need to know the truth, the wisdom-knowledge, but it is not enough. We need to have the **living mystic experience**, the vital feeling of what I am, but it is not enough. For we need to **synthesize the two in a full actual intuitive realization**, conferred by the Overself. This is Grace. This is to emerge finally--born again! 25.2.51

There are three stages on the path of world enquiry.

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 frontpiece) **AD comments later**



The quest has three aspects: metaphysical, meditational, and morally active. It is the metaphysician's business to think this thing called life through to its farthest end. It is the mystic's business to intuit the peaceful desireless state of thoughtlessness. But this quest cannot be conducted in compartments; rather must it be conducted as we have to live, that is, integrally. Hence it is the philosopher's business to bring the metaphysician's bloodless conclusions and the mystic's serene intuition into intimate relation with practical human obligations and flesh-and-blood activities. Both ancient mystical-metaphysical wisdom and modern scientific practicality form the two halves of a complete and comprehensive human culture. Both are required by a man who wants to be fully educated; one without the help of the other will be lame. This may well be why wise Emerson confessed, "I have not yet seen a man!" Consequently, he who has passed through all the different disciplines will be a valuable member of society. For meditation will have calmed his temperament and disciplined his character; the metaphysics of truth will have sharpened his intelligence, protected him against error, and balanced his outlook; the philosophic ethos will have purified his motives and promoted his altruism, whilst the philosophic insight will have made him forever aware that he is an inhabitant of the country of the Overself. He will have touched life at its principal points yet will have permitted himself to be cramped and confined by none. 20.1.173

A slightly different view: note that the first here separates, and second here combines, mysticism and philosophy above

First stage: This is attained by those who study metaphysics alone or practise mysticism alone. It is the withdrawal from the senses and their objects. It is negative. It leads to a perception that the external world is unsatisfactory. It is the great turning away from things of sense. It is an ascetic stage; it is accompanied by thoughts; it is a recognition that matter is not ultimately real. It is marked by moral change. It is the discovery through a glimpse of his spiritual nature which is an ecstatic sense of union with a superior immaterial being. He feels on occasions that he is divine.

Second stage: It affirms the unique positive ultimate reality. It yields the vision of mystic light of the Logos; it is attained by mysticism alone. It is entry into the Void; it is the discovery of Spirit; it is trance. It is thought-free, delights in solitude. This realization of God in the *heart* marks the Witness-stage of ultramystic experience. The man feels utterly detached from his own or the world's activities, so much so that he is ascetically tempted to withdraw into a retreat from life. If, however, fate forces him to continue in the world he will feel all the time curiously like a spectator at a cinema show; but this cannot constitute an ultimate human goal.

Third stage: It is in the world, but not of it. It is the return to the external sense-world and the discovery that it too is God-born. It never loses sight of its unity with life, but insists on its connection with action. Instead of becoming a refuge for dreamers, talkers, and escapists, it becomes an inspiring dynamic. It is the realization of All in himself and himself in All. With this attainment he throws himself incessantly into the service of mankind. 1.5.337

There are three major and progressive goals open to the mystic. The first is to **become conscious of the fringe or aura of his divine soul**, the Overself. Most mystics, elated by the emotional thrill of its discovery, stop here.

The second is to penetrate to its serene centre and **pass during trance into the undifferentiated void of its non-sensed, non-thinged essence**. The more intelligent and superior mystics, who are naturally much fewer in number than the first kind, are not satisfied until they reach this attainment. It is upon this world-vanishing experience that most Indian yogic metaphysicians base their theory that the universe is an illusion. To the ordinary yogi, this is the summit of achievement and represents for him the goal of human existence. But the trance itself is only temporary. How can a mental self-abstraction, however prolonged, a merely temporary condition, be a final goal for mankind? This is the problem which indeed was stated in *The Hidden Teaching Beyond Yoga*. All such theories merely show that such mystics have their limitations, however admirable may be their capacity to enter into and sustain the trance state.

The third goal is to bring the true self, the essential emptiness and the universal manifestation, into a harmonious, unified experience during full normal wakefulness. **This last is philosophical mysticism**. Being a complex and complete attainment, it naturally calls for a complex and complete effort. Careful analytical and historical study of mystical practices and mystical biographies will show that it is these three different goals which have always been pursued or achieved, no matter to what external religion, country, or race individual mystics may themselves have belonged. Thus the ordinary mystic's account of the Overself is true but incomplete, his experience of it authentic but insufficient. He has yet to undergo the whole, the complete experience which mysticism can yield. But then, if he does so, if he refuses to remain satisfied with an incomplete and imperfect attainment, he will no longer remain a mystic. He will become a philosopher. 16.2.71

Witness and Beyond

Although the aspirant has now awakened to his witness-self, found his "soul," and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. He has yet to realize that the witness-self is only a part of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus **the ultramystic exercises are graded into two stages**, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly gained consciousness reveals the All-inclusive universal self. The second feat is the harder. ([23:6.88](#))

The position of the impersonal observer is only a tentative one, assumed because it is a practical help perhaps midway toward the goal. For when it is well-established in understanding, outlook, and practice, something happens by itself: the observer and the observed ego with its body and world become swallowed up in the undivided Mind. 23.6.84

To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience. 25.2.100

What they may expect to find with intellect is at most the slow uncovering of little fragments of the World-Idea: but with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation, are granted once in a lifetime the Cosmic Vision. 26.4.136

... For unless we also engage in the rooting out of the ego, which is called philosophy, we do not get the final and superior transcendental state.(P) ([16:2.258](#))

When the state of egolessness is first reached, it will be in deep meditation. The second stage of its development will be when it is temporarily reached in active life, the third and last when it is established there. 22.8.111

Four Phases of deepening realization:

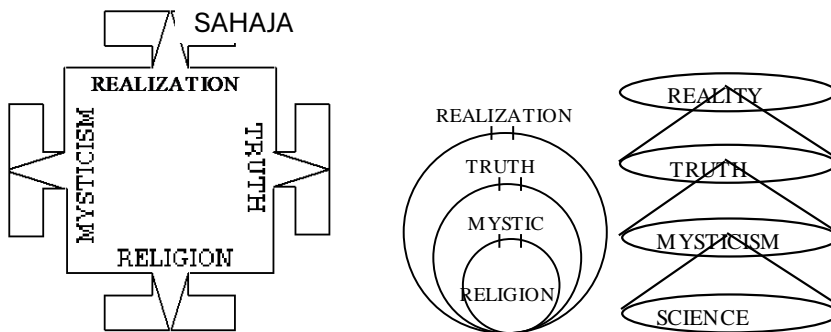
Not only are these four dimensions of reality, but they also map out for us four approaches to Reality as well as four dimensions of Realization.

Thus reality may be conceived from four different standpoints, which are set along a path to be traveled 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

A similar schema in the Notebooks:

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... 12:5.176

Yoga takes a person to a certain level, **philosophy** to another, whilst the ultimate **sahaja path** takes one to a more complete experience and the highest vantage point of all. (16:2.78)



These four “gates” correlate very well with the states of the Mandhukhya upanisad, the hypostases of Plotinus, stations of Sufism, and the kayas or “bhumis” or yanas of Mahayana Buddhism, as we will see...

These gates thus represent both phases of the journey and also metaphysical distinctions.

Further, each of the “gates” is also a shift in how we view the process of realization as a whole! The first path is satisfied to map out the paths. The path of mysticism is concerned with viewing phases as “experiential,” pertaining to the soul. Mystical gate has to do with the disentangling of consciousness and entry into the no-thingness of Void Reality.

Gnana Yoga; Asparsa Yoga; NO TOUCH

Yoga of the Uncontradictable; Philosophic Yoga: NOT-TWO: REALITY AND NONDUALITY
theme see [Oxherding comments in Reality and Realization booklet](#).

What was named in [The Hidden Teaching Beyond Yoga](#) "The Yoga of the Untouch" can be literally translated as "The Yoga which Touches no Object," meaning--in plain English--the practice of turning attention away from every thought and image and thing in profound concentration and being utterly absorbed in pure Mind. This is a feat which obviously requires prior preparatory training. There is no attempt at self-improvement, self-purification, or mind-training here; nor any aspiration, or longing. It is a calm movement into the Silent Universal Mind, without personal aims. 23.7.231

We are meditating on something which will not arise and disappear, as ideas do and as material forms do, on something which is not ephemeral. Because that which vanishes contradicts its own arisal, we seek for that which does not contradict itself. Hence this kind of meditation which brings contemplation into action, sleep into wakefulness, has been called by the ancients "The Yoga of the Uncontradictable." 23.8.178

When thought of the little self vanishes, even gloating thought of its spiritual rapture, and That which is behind or beyond it in utter stillness is alone felt and known, then he is said to experience `` the touch of the Untouchable," as ancient sages called it. 28.2.137

Asparsa Yoga: The literal meaning is ``non-touching" or, possibly, ``touching the Untouchable." Everything is either related to, or in contact with, something else, that is, in touch with it. But in the state of *Asparsa* there is no such possibility because the nondual Brahman is alone acknowledged, THAT which is uncontacted by anything. 28.2.138

HTBY: VS Iyer: "This work (Guadapada) contains the master-key ... known as "the yoga of philosophical discernment" (PB: Gnana-yoga), which in its turn culminates in the ultimate approach called "the yoga of the uncontradictable" (PB: Asparsa-Yoga).

The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle, or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of wu-wei (inaction) and the Indian doctrine of asparsa yoga (without-effort method). 23.5.207

..."the gnana mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise. [15:6.93](#)



All the processes of creation and dissolution are true only from the scientific or practical standpoint but they disappear when the student inquires deeply into them. It is a matter of getting right understanding and then he sees they are mere thoughts or imaginations. A long training in right--that is, philosophic--thinking is required before the mind becomes habituated to such views. This is **gnana yoga. After that he has to practise a still higher kind of yoga** which goes on in the midst of activity and has nothing to do with meditation as ordinarily known [note: i.e. *asparsa* or yoga of nonduality or uncontradictable]. That ultimate path gives realization. He gets glimpses first, lightning-flashes, which through continued effort gradually become stabilized and finally merge into continuous knowledge of truth. (20:4.120)

It is a pity that one word is used for opposite methods. We separate *drsyam* from *drik* only in preliminary stages, only temporarily in order to be able to point out later that this *drsyam* is Brahman (as every dream object can be pointed out to be only mind) and thus the ALL is explained as Brahman. The final stage of Yoga (*asparsa*) is emphatically not to get rid of *drsyam* (thought objects) but to recognize all of them as Brahman. The lower yogi suppresses them, but our aim is entirely different. We do not kill the thought but examine it. To carry out this examination we must have concentrated sustained thinking, and this is the use of lower yoga; then we have first to separate it--this is preliminary. Afterwards we discover all thoughts to be as waves of one ocean, to have Brahman as their real essence or nature. 21.5.173

EFFORT AND NO EFFORT

By this simple act of unlearning all that you know--all that you have acquired by thinking, by remembrance, by measurements, by comparison, and by judgement--when you return to the mere emptying of the consciousness of its contents of thoughts and ideas, and when you come to the pure consciousness in itself, then only can you rest in the Great Silence. 24.4.78

Once he has touched this stillness briefly, learned the way to it, and comprehended its nature, his next task is to develop it. This takes time and practice and knowledge. Or, rather, the work is done on him, not by him. He has to let be. 24.4.75

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. 20.5.11

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what man's work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself to him but only its varying states, he can accomplish this work only by adopting extraordinary means. He will have to steel his feelings and still his mind. In short, he will have to deny himself. 20.3.155 *DUP*

His dependence on self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it he should seek to identify himself with the universal and infinite power, to forget that he is an individual. 23.6.49

...Ordinarily we live in our thoughts, in our little selves, even if the thoughts are spiritual. Therefore we have to keep away from all thoughts. If you want to think of the Overself, which is without any form, it is not possible. We try, but any idea, form, or shape is wrong. You cannot imagine it. So better not to try but to be still. You must not remain in the ego. "Be still [let go] and know that I AM GOD," says the Bible.

... *Wu-Wei*, meaning inaction, not trying, is the highest teaching of Taoism and Zen and it means the same as what has just been explained. The Overself is already there. You as ego must get out of the way. 2.1.209

He should endeavour skilfully to keep active from one moment to another this wonderful faculty which lays the heart of reality open to his insight. He should keep the integrity of this insight quite unimpaired even when he is occupied with the shapes and is participating in the events of a space-time, relativity-stamped world. After he has learned to rest inwardly in the

thought-free state at all times and amid all circumstances and not merely during meditation, it is not essential that he should keep permanently free from thoughts in order to keep always in the pure-Thought awareness. No mental or physical activity can interrupt this insight once it has been fully realized. For then whatever thinking the duties of earthly life may rightly demand of him will be done within the pure Thought and not with any feeling of being apart from it. He will feel that it is one and the same pure Thought which is able to play through all these separate thoughts without prejudice to its own self-identity. 23.7.324

...Be that rather than this. Take the whole of life as your own being... 21.5.95

Knowledge and Wisdom and compassion.

However essential this seeking of the spiritual self must obviously be, however splendid the attainment of such a peace-filled, desire-free state must and will always seem, it cannot in itself constitute an adequate goal. Two important elements are lacking in it. The first is knowledge and the second is compassion. The first would show precisely what is the place of such an attainment in the full pattern of human existence; the second would bring it into active relation with the rest of social existence. Whilst these are lacking, this state can only partially understand itself and only negatively affect others. It keeps its own peace by ignoring the world's suffering. *Persp.* 16:40

To the person who has come along the path of loving devotion to God and finally gained the reward of frequent, joyous, ardent, inward communion with God, equally as to the person who has practised the way of mystical self-recollection and attained frequent awareness of the Overself's presence, an unexpected and unpalatable change may happen little by little or suddenly. God will seem to withdraw from the devotee, the Overself from the mystic. The blisses will fade and end. Although this experience will have none of the terror or isolation and misery of the "dark night" it will be comparable to that unforgettable time. And although it will seem like a withdrawal of Grace, the hidden truth is that it is actually a farther and deeper bestowal of Grace. For the person is being led to the next stage--which is to round out, balance, and complete the development. This one will be taught to do by first, acquiring cosmological knowledge, and later, attaining ontological wisdom. That is, one will learn something about the World-Idea and then, this gained, pass upward to learning the nature of that Reality in whose light even the universe is illusion. Thus from study of the operations of the Power behind the World-Idea one passes on to pondering on the Power itself. This last involves the highest degree of concentration and is indeed the mysterious little practised **Yoga of the Uncontradictable**. When successfully followed it brings about the attainment of Insight, the final discovery that there is no other being than THAT, no second entity.(P) ([22:8.24](#))

Ultramysticism and philosophic mysticism:

The ultramystic exercises *follow after* and *are the sequel to* ripe reasoned thinking. They banish thoughts only after thoughts have done their utmost work, whereas ordinary yoga banishes thoughts prematurely. 23.7.3

This exercise in emptying the mind of its thoughts begins as a negative one but must end as a positive one. For when all thoughts are gone, it will then be possible to affirm the pure principle of Thought itself. 23.7.153

We have to let our thoughts lose themselves for a while in the source whence they arose and not let them actively follow each other from the first moment of our awakening till the first moment of our return to sleep. 23.7.234

There is a single basic principle which runs like a thread through all these higher contemplation exercises. It is this: if we can desert the thoughts of particular things, the images of particular objects raised by the senses in the field of consciousness, and if we can do this with complete and intelligent understanding of what and why we are doing it, then such desertion will be followed by the appearance of its own accord of the element of pure undifferentiated Thought itself; the latter will be identified as our innermost self. 23.7.9

Here, then, is the first practice of the ultimate path: think constantly of that Mind which is producing the ego, all the other egos around, and all the world, in fact. Keep this up until it becomes habitual. The consequence is that one tends in time to regard his own ego with complete detachment, as though he were regarding somebody else. Furthermore, it forces him to take the standpoint of the all, and to see unity as fundamental being. 21.3.88

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

The highest contribution which mysticism can make is to afford its votaries glimpses of that grand substratum of the universe which we may call the Overself. These glimpses reveal It in the pure unmanifest non-physical essence that It ultimately is. They detach It from the things, creatures, and thoughts which make up this world of ours, and show It as It is in the

beginning, before the world-dream made its appearance. Thus mysticism at its farthest stretch, which is Nirvikalpa samadhi, enables man to bring about the temporary disappearance of the world-dream and come into comprehension of the Mind within which, and from which, the dream emerges. The mystic in very truth conducts the funeral service of the physical world as he has hitherto known it, which includes his own ego. But this is as far as mysticism can take him. It is an illuminative and rare experience, but it is not the end. For the next task which he must undertake if he is to advance is to relate his experience of this world as real with his experience of the Overself as real. And this he can do only by studying the world's own nature, laying bare its mentalistic character and thus bringing it within the same circle as its source, the Mind. If he succeeds in doing this and in establishing this relation correctly, he will have finished his apprenticeship, ascended to the ultimate truth, and become a philosopher. Thenceforward he will not deny the world but accept it. . . ." 20.4.115

The world is neither an illusion nor a dream but is analogically *like* both. It is true that the mystics or yogis do experience it as such. This is a step forward toward liberation but must not be mistaken for liberation itself. When they pass upward to the higher or philosophic stage they will discover that all is Mind, whether the latter be creatively active or latently passive; that the world is, in its essential stuff, this Mind although its particular forms are transient and mortal; and that therefore there is no real difference between earthly experience and divine experience. Those who are wedded to forms, that is, appearances, set up such a difference and posit spirit and matter, *nirvana* and *samsara*, Brahman and Maya, and so forth, as antithetic opposites, but those who have developed insight perceive the essential stuff of everything even while they perceive its forms; hence they see all as *One*. It is as if a dreamer were to know that he was dreaming and thus understand that all the dream scenes and figures were nothing but one and the same stuff--his mind--while not losing his dream experience. 21.3.24

If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how are we to deal with the world, since it awaits our attention whatever its status be? The answer is to act in the world AS IF it were real: this is to be the working rule to enable us to carry on with everyday existence and perform all duties. This same practical rule was stated by Jesus in his succinct sentence: Be in the world but not of it. 24.3.111

There are three progressive stages in this technique. First, the student proves to *himself*, by following the master's guidance, that the ego is fictitious and illusory. Second, he concentrates diligently on Short Path meditation techniques to dig beneath the ego and escape from it. Third, he proves to himself the fact of Nonduality, that there is only the One Mind's existence. 23.6.1

The grand illumination itself is sudden but the process of achieving it is a task so complex that it can be carried through only by successive stages. For the obstructions to be cleared on the way are heavy and numerous while the advances involve shifting from one tentative standpoint to another. The way to ultimate being cannot be travelled in a single leap; there must be a time-lag

until the moment when it actually dawns. The interval naturally falls into elementary, intermediate, and advanced stages. Nothing once gained in yoga need be discarded; only we take it up into the wider gain which absorbs and preserves but also transcends it. The newer knowledge does not disqualify the results of earlier investigations. For the price of advanced yoga must be paid partly out of the profits got from elementary yoga. For want of a better term, we have sometimes designated the highly advanced meditation exercises here given as ``ultramystic"--for a study of them will reveal that the common or popular forms of yoga do not exhaust the possibilities of man's quest of the Overself. 23.6.20

Human existence cannot have its goal in meditation alone, however rich the experiences may be which such meditation brings. For the deepest possible experience of meditation is to empty consciousness of the world-experience and thus to point out its unreality. But That which does the pointing, and that which is having the experience, and the experience itself--all, in the end, originate from the Real. The discovery of the unreality of the world is useful, for it offers the needed complete detachment from our bonds. But this cannot be the unique, the sole highest purpose of our existence, for then there would be no need to continue existence in the body after the discovery. A mystic must move on and seek the still farther realization which shows the world under a new light and offers an entirely new standpoint for understanding it. And this is that **the uniquely real is not less present in the world than in his meditation, only it is present in a different way.** It is like the dreamer who awakens to the fact that he is dreaming and who continues to dream but knows all the time that it is a dream experience. In just the same way the highest realization is that the Real is Consciousness--the pure, the ultimate Consciousness--but this consciousness can take different forms and yet still remain what it really is. ([21:5.171](#))