A number of different forms have been distinguished from mysticism. The Chief among them are:

(i) Extrovertive Mysticism and Introvertive Mysticism;
(ii) The way of Unifying Vision and the Inward way; and
(iii) Theistic Mysticism and Absolutistic Mysticism.

1. Extrovertive Mysticism and Introvertive Mysticism:

Extrovertive Mysticism:

The extrovertive Mysticism, as its very name suggests, is extrovertive i.e. is directed towards the outer, external world. It looks more outwards than inwards. Through sensory perception the Extrovert Mystic perceives the external world, the world of multiplicity and variety and sees within it an underlying inner unity. For instance when the Upanishadic Mystic looked at the multitudinous external world perceived an underlying inner unity within it and declared "Sarvam Khalvidam Brahma" their Mysticism was of the extrovertive form. Similarly, when Eckhart said: "All that a man has here externally in the multiplicity is intrinsically one. Here all blades of
grass, wood, and stone, all things are one. This is the deepest depth" he was speaking in the language of an extrovertive mystic. Similarly, the Upanishadic Statement "Ishāvāsyamidam Sarvam Yatkinchya Jagat Yām Jagat" (All this—whatsoever moves on the earth—should be covered by the God) also illustrates the extrovertive type of mysticism. As seen in the above statements objective reference is the outstanding feature of all extrovertively reached mystical insights and this objective reference lends to the extrovertive mysticism a noetic quality which the introvertive mysticism many times lacks. W.T. Stace thinks that the Extrovertive Mysticism is less significant than the Introvertive Mysticism for two reasons. The first reason, he says, is its comparatively less practical influence on human life and its history, in general, and the second reason, he says, has to do with its Scant philosophical implications. But neither of these two reasons can be said to hold true of the extrovertive mysticism of the Upanishads and of the schools of Vedānta. For the Upanishadic and the Vedāntic mystical traditions have, as is well known, had tremendous practical influence on the life and history not only of the Hindus but also of some Westerners (including some distinguished scholars).

philosophers and poets) and their philosophical implications also have been immense. Moreover it is wrong to think as Stace has apparently thought, that extrovertive mysticism offers a mere superficial, external view of nature and reality with an eye only on their multiplicity. For its vision is, as Rudolf Otto has rightly recognised, essentially a unitive and unifying vision. Although it looks at external things, it looks beneath their multitudinous surface into their underlying unity and oneness. Hence the extrovertive mysticism can not be said to be either historically or philosophically less significant than the introvertive one. Moreover in the mysticism, of the Upanishadic and/or the Advaitic traditions we have the great metaphysical and mystical equation between the Brahman (representing the macro-cosmic reality) and the Atman (representing the micro-cosmic reality) which ultimately nullifies the distinction between the extrovertive and the introvertive forms of mysticism.

: Introvertive Mysticism:

Introvertive Mysticism, as its name tells us, looks within. The mystic, in this case, through mental control and concentration obliterates all physical sensations and mental contents, including abstract thoughts, reasoning processes and volitions, from his consciousness.
(All these are covered in the yogic stages of Yama, Niyama, Pratyahāra, Dhyāna and Dhārana). The Introvertive Mystics all over the world unanimously assert that they have attained this complete vacuum of particular mental contents. (This corresponds to the Nirvikalpaka Samādhi of the Patanjali Yoga). But this vacuous state of consciousness does not make the mystic lapse into a state of unconsciousness. On the contrary it arouses in the mystic a state of pure consciousness ('Suddha Citta' or 'Sat-Cit' in the language of Yoga and Vedānta). In that state the consciousness is said to be pure in the sense that it is not the consciousness of any empirical content. In that stage the consciousness has no content except itself. Thus the experience in this stage, which has no content except itself, is referred to by the mystics as the void or nothingness (as the "Sūnyam" in Sanskrit or as the "Baridu") in Kannada). Positively it is referred to as the One ("Eka") in Sanskrit and the Infinite ("aseema" in Sanskrit). It is in other words, a state of Undifferentiated Unity which constitutes the very essence or acme of the Introvertive Mystical vision. It has the paradoxical feature of being an experience both of nothing and yet of something. It is the bare unity of the manifold of consciousness from which the
manifold itself has been obliterated. There the Empirical Ego (the "Aham") is given up and the Pure Ego (the "Sākṣi") emerges into light from the Great Darkness (the "Adhyātmika Kāla Rātri" in the language of the Kannada Mystics) of the Soul.

Extrovertive Mystical Experiences:

W.T. Stace has summarised⁴ and tabulated the characteristics of Extrovertive and Introvertive Mystical Experiences as follows:

<table>
<thead>
<tr>
<th>Characteristics of Extrovertive Mystical Experience</th>
<th>Characteristics of Introvertive Mystical Experience</th>
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<tbody>
<tr>
<td>1. The Unifying Vision</td>
<td>1. The Unitary consciousness; the one, the void, pure consciousness</td>
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<td>all things are one.</td>
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2. The more concrete apprehension of the one as an inner subjectivity or life in all things.

3. Sense of objectivity or reality

4. Blessedness, peace, etc.

5. Feeling of the holy, sacred or divine

6. Paradoxicality.

7. Alleged by mystics to be ineffable.

2. Non-spatial, Non-Temporal.

3. Sense of objectivity or reality.

4. Blessedness, peace, etc.

5. Feeling of the holy, sacred or divine.

6. Paradoxicality.

7. Alleged by mystics to be ineffable.

As seen in the above table, the characteristics at Numbers 3, 4, 5, 6 and 7 i.e. the characteristics of Reality and Objectivity, Blessedness and peace, Feelings of Holiness, Sacredness of Divinity, Paradoxicality and of Ineffability are common both to the Extrovertive and to the Introvertive types. The second characteristic of Non-Spatiality and Non-Temporality of the Introvertive Mysticism, says Stace, is not shared by Extrovertive Mysticism. But if we consider Extrovertive Mysticism not in its initial or early immature and incomplete stage but in its later mature, complete and climatic stage i.e. in its stage of Mystical Trance
(Samādhi), we will have to differ with Stace and conclude that both the introvertively reached mystical trance and the extrovertively reached mystical trance are non-spatial and non-temporal. This conclusion is fully corroborated in the famous Upanishadic and the Advaitic equation between the Brahman and the Ātman where both the Brahman, which is the metaphysical and mystical quintessence of all external reality, and the Ātman, which is the metaphysical and mystical quintessence of all internal reality, are declared to be both non-spatial and non-temporal. In other words, the one, which constitutes the inner subjectivity of all life and things, is non-spatial and non-temporal whether reached through inside or reached through outside. Thus we can not agree with W.T. Stace when he says that the extrovertive mystical experience stands on a lower level or that it represents an incomplete kind of mystical experience, as compared to the introvertive mystical experience.

The Inward Way and The Way Of Unifying Vision:

These two forms have been distinguished in mysticism by Rudolf Otto. The Inward way or the

conception and vision of Unity are from the Vedas and the Upanishads. But either in the Vedas or in the Upanishads we do not come across such a mere formal and empty concept or vision of unity. The Vedic and the Upanishadic vision of unity always pulsates with the essence of actuality i.e. reality and it invariably culminates in the notion of Brahman via the notion of Brahmāṇḍa or the Egg-shaped All-Embracing Uni-Verse. Hence we have to conclude that Otto's conception of the Mysticism of the Unifying vision turns out to be an empty formal concept which does not correspond to the live and concrete mystical vision of the inner unity of the external world which we came across in the Vedic and the Upanishadic mystical utterances. Moreover, as can be seen from the above account of Otto's description of the Two ways of Mystical Experience, Otto's two fold classification corresponds to the earlier two fold classification into the Introvertive Mysticism and the Extrovertive Mysticism which we have considered in detail and there is practically nothing new in it except the uncreditable empty concept of Unity of the Mysticism of the Unifying Vision. But, to the credit of Rudolf Otto we should note that Otto, inspite of his delineation of the two types of Mystical Approaches, does recognise that the two
approaches "often combine, and may even help one another occasionally toward completion and fulfillment" and that "perhaps only in their combination do they represent the ideal of mystical experience"\(^1\). And it is precisely this ideal that is represented in the classical Upanishadadic mystical equation between the Brahman and the Atman.

iii. **Theistic Mysticism and Absolutistic or Monistic or Identity — Mysticism:**

Theistic Mysticism and Absolutistic or Monistic Mysticism are two distinct and mutually opposed types of Mysticism. It is an unbridgeable gulf between all those who see God as incomparably greater than one's Self, though He is, at the same time, the root and ground of one's being, and those who maintain that Soul and God or Ultimate Reality are one and the same and that all else is nothing but mere illusion.

The theistic mysticism accepts the reality and value of world and life. The monistic or Absolutistic mysticism denies, on the other hand, any real existence to the world and life in it. It is world and life

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negation mysticism where as Theistic Mysticism is world and affirming mysticism. The whole of Samkaras Absolutistic mysticism is based on those passages of the Upanishads which proclaim that the individual Soul is identical with the Brahman, the Absolute. This leads to the inevitable and logical implication that all diversity must be an illusion. The Upanishads approach the highest reality in man through an investigation into the nature of experience which occurs in four planes, namely, the waking, dream, deep dreamless sleep and the Turiya. In the fourth State, i.e., in the Turiya, there is neither the cognizance of what is inside nor the cognizance of what is outside, nor of both together. In this State the true Self of man stands revealed as infinite and immortal, beyond space and time, beyond cause and effect and beyond determination, and as the one unchanging basis of all the changing phenomena of experience. Its essence is its firm conviction of the oneness of itself. It is tranquil and devoid of duality. The Self and the Brahman are one and the same: This is the State of liberation liberation from all bondage of ignorance. This is the summary of Monistic or Absolutistic mysticism.

Theistic mysticism no doubt accepts the reality and value of the world and life. But according to it,
both man and the universe are created by God. These entities are not Self-Subsistent. Hence man and the Universe have no existence in themselves independent of God and what existence they have they derive from God. Al-Ghazati, the mystic of great fame - along with the vast majority of Muslims and Christians believed this. Râmânuja and Madhva, of the two theistic schools of Vedanta, believed in this kind of mysticism.

In the theistic mysticism the dogma of the love of God is put to test. It is claimed that to know God is to love Him and to love Him to the exclusion of all else. The theistic mystics do not arrogate to themselves the divine attributes of Omnipotence and Omniscience even after Salvation. According to theistic mystics the Summum bonum of man is not to participate in the essential nature of God but to enjoy eternal bliss in the mode that is specific to the mystic as a human person in the image of or under the aegis of God. His 'deification in the Christian tradition means the realization of God's idea of him as he existed for all eternity in His mind. Thus theistic mysticism is an intimate communion of the human Soul with its Maker, and, since God is holy and

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1. See R.C. Zachmer, Mysticism Sacred and Profane, P. 156.
absolute goodness, the mystic, so long as he is united with God, will be free from sins absolutely. Although he is not either above or beyond good and evil, evil will not be able to touch him, as in God, who is all perfect, there is no possibility of evil which is the essence of imperfection.

Thus, if one makes a study of both the theistic and the Absolutistic mysticisms, it would seem to him that the Theists and the monists cannot ever agree, for the former. See in the latter's final State only the isolation of the Soul in 'natural rest', while the latter regard the divine transports of the former as only a prior stage on the way to isolation. For the monist the stage of Bhakti only means, paying homage to a deity which one has oneself imagined.