

**A few paras and quotes  
on  
Double Standpoint**

*Collected for 2024 0221*

It may be asked why I insist on using the word "philosophy" as a self-sufficient name without prefixing it by some descriptive term or person's name when it has held different meanings in different centuries, or been associated with different points of view ranging from the most materialistic to the most spiritualist. The question is well asked, although the answer may not be quite satisfactory. I do so because I want to restore this word to its ancient dignity. I want it used for the highest kind of insight into the Truth of things, which means into the Truth of the unique Reality. **I want the philosopher to be equated with the sage, the person who not only knows this Truth, has this insight, and experiences this Reality in meditation, but also, although in a modified form, in action amid the world's turmoil. 20.1.127**

Philosophy will show a person how to find their better self, will lead them to cultivate intuition, will guide them to acquire sounder values and stronger will, train them in right thinking and wise reflection, and, lastly, give them correct standards of ethical rightness or wrongness. **If its theoretical pursuit is so satisfying that it can be an end and a reward in itself, its practical application to current living is immeasurably *useful*, valuable, and helpful.** 20.1.337

There is no such thing as a merely theoretical philosopher. If anyone is not a practising philosopher, they have not understood correctly nor theorized properly. 20.1.398

When this loftier standpoint is reached, these different schools and techniques are seen not as contrary but as complementary to one another. 20.1.490

Philosophy is faced with the problem of educating each individual seeker who aspires to understand it. There is no such thing as mass education in philosophy. 20.2.289

Wisdom lies in combining the three chief yogas, not in separating them. For instance, low vitality does not promote high intelligence but rather hinders it, hence some physical disciplines are as needful as mental ones. The three yoga groups are not only not antagonistic to each other but actually complementary. Whoever ignores any single one can make only one-sided progress. 20.3.161

The ever-changing world-movement is suspended and transcended in the mystical trance so that the mystic may perceive its hidden changeless ground in the One Mind, whereas in the ultramystic insight its activity is restored. For such insight easily penetrates it, and always sees this ground without need to abolish the appearance. Consequently the philosopher is aware that everyday activity is as much and as needful a field as mystical passivity...20.4.203

Such expression, however, cannot be less than what we are within ourselves through the possession of insight. Just as any person cannot express themselves as an ant, do what they may, simply because their human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate ultramystic insight from moment-to-moment activity. In this sense there is no option but to follow and practise the gospel of inspired action. 20.4.203



All experience may be regarded from either the practical or the philosophical standpoint, but best of all from the double standpoint.

### 19.2.1

We use a twofold standpoint in this quest. This is because it is the minimum possible. Yet even this would seem to contradict and negate itself. But each serves a purpose of its own. It is possible, because of the reign of relativity in the universe, even to trace a sevenfold standpoint, all the levels coexisting. 19.2.2

...relativity has taught us the need of a double standpoint, the one relative and practical and constantly shifting, the other absolute and philosophical and forever unchanged. From the first standpoint we see the necessity and must obey the urge of undertaking this quest in all its practical details and successive stages. From the second one, however, we see that all existence, inclusive of our own and whether we are aware of it or not, dwells in a timeless, motionless Now, a changeless, actionless Here, a thing-less, egoless Void.

...The first bids us work and work hard at self-development in meditation, metaphysics, and altruistic activity, but the second informs us that nothing we do or abstain from doing can raise us to a region where we already are and forever shall be in any case. And because we are what we are, because we are Sphinxes with angelic heads and animal bodies, we are forced to hold *both* these standpoints side by side.....

19.2.5

These two views need not oppose themselves against each other but can exist in a state of reconciliation and harmony when their mutual necessity is understood. We have to remember both that which is ever-becoming and that which is ever in being. We are already as eternal, as immortal, as divine as we ever shall be. But if we want to become aware of it, why then we must climb down to the lower standpoint and pursue the quest in travail and limitation. 19.2.5

One of the helpful notions which philosophy contributes to those who not only seek Truth through the intellect alone, but also seek to know how they are to live with that Truth in the active world itself, is the idea of the twofold view. There is the immediate view and there is the ultimate viewpoint. The first offers us a convenient way of looking at our activities in the world and of dealing with them whilst yet holding firmly to the Truth. ...19.2.7

The first tells us to act as if the world is real in the absolute sense. The second viewpoint, the ultimate, tells us that there can be only one true way of looking at everything, because there is only one Reality. Since it deals with the Absolute, where time and space disappear and there is no subject to view, no object to be viewed, there is no thought or complex of thoughts which can hold it; it transcends intellect. Therefore it could be said that philosophy uses duality for its practical viewpoint, but it stays in nonduality for its basic one, thus reconciling both. 19.2.7

Unless one looks at life from this double point of view, one can get only an inadequate unbalanced and incomplete perspective. It is needful for the everyday practical routine of living to regard it only at the point of personal contact. Here one sees its momentary, transitory, and finite form. **But it is also needful for the satisfaction of the higher interests of mind and heart to regard the living universe as a whole. Here one sees an eternal and infinite movement, cored and surrounded by mystery.** 19.2.14

That which IS is not moved, affected, or changed by events or things, by cosmic calamities or human thoughts. For these are all in time, THAT is out of it, has always been out of it and must therefore always be out of it. To us, all is happening in successive moments, but that is the timed view. 19.2.15



... The Absolute is not a human being and can have no possible point of view, but the human being must have a humanized philosophy and can have a point of view. What is one to do after recognizing the opposition between the absolute and the relative consciousnesses, between the real and the unreal? The answer is and must be the double point of view. Not, mind you, the double nature of Truth, but the double point of view for us, humans: the one being empirical, practical, earthly and rational, the other being ultimate, divine, intuitive. 19.2.23

In a precise scientific sense, the Void is beyond explanation since it is not really a Void at all. It is a perpetual paradox. 19.5.11

When the truth alters our whole conception of life, penetrates our heart and stirs our will, it has become our own. 13.1.115

Paradox is the bringing together of two elements which are antagonistic yet complementary. 19.2.35

The necessity of employing the double viewpoint leads to the acceptance of paradox as being the nature of truth. The practicing philosopher finds that they must live in time as well as simultaneity, extension as well as infinity, mind as well as MIND. Were we to be simplistic we would create confusion. 19.2.37

On the relative level, there coexists the necessity of accepting everyday life, together with its difficulties and problems, if we are to develop the resources needed in order to progress. The philosophic attitude reconciles both these viewpoints as being complementary and necessary to each other. 3.1.115

Without keeping steadily in view this original mentalness of things and hence their original oneness with self and Mind, the mystic must naturally get confused if not deceived by what he takes to be the opposition of Spirit and Matter. The mystic looks within, to self; the materialist looks without, to world. And each misses what the other finds. **But to the philosopher neither of these is primary.**

...He sees everything in this multitudinous world as being but the Mind itself as easily as he can see nothing, the imageless Void, as being but the Mind itself, whenever he cares to turn aside into self-absorption. He sees both the outer faces of all men and the inner depths of his own self as being but the Mind itself. Thus he experiences the unity of all existence; not intermittently but at every moment he knows the Mind as ultimate. This is the philosophic or final realization. It is as permanent as the mystic's is transient.

Whatever he does or refrains from doing, whatever he experiences or fails to experience, he gives up all discriminations between reality and appearance, between truth and illusion, and lets his insight function freely as his thoughts select and cling to nothing. He experiences the miracle of undifferentiated being, the wonder of undifferenced unity. The artificial man-made frontiers melt away. He sees his fellow men as inescapably and inherently divine as they are, not merely as the mundane creatures they believe they are, so that any traces of an ascetical holier-than-thou attitude fall completely away from him. --28.2.154

... Now drop the term mind, the term consciousness, and let the term spirit take their place. Here psychological analysis of experience seems to cross the border into religion. For mind is a real thing, not a no-thing. It exists in its own right. *More, all experience is an uninterrupted spiritual experience, whatever man has done to degrade it.*

Everyone knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it. 21.2.98



... Nonduality in its extreme form is not to the taste of the masses. Instinctively they shy away from it. Let the two views accommodate each other. While these levels of reference ought not to be mixed together when theory and principles are concerned, there is one way in which there is considerable profit to be gained if the timeless eternal and universal atmosphere of Vedanta is kept at the back of the mind when the worldly problems have to be met. They can be met with this remembrance that one's true being is, and will be, safe and unaffected, and that whatever decision or action we are called to make, the first thing is to keep calm. ... 23.5.157

Thus mentalism renders it easier for us to understand three great truths. **First, that the universe is God made manifest; second, that God must be immanent in the world just as our own mind is immanent in every one of our own thoughts; third, that because it has a mind behind it, the universe cannot be a senseless affair but must possess a consistent meaning.** The world is so intimately connected with the World-Mind that it becomes meaningless and unthinkable apart from it.

The universe expresses infinite intelligence and possesses meaning precisely because it is a manifestation of infinite mind. **The presence of World-Mind invests the whole world-process with sense and sanity.** We may translate this into the statement that God is the secret and original source of the universal mental and biological activity, the basis and bedrock of the whole world-experience.

*The Wisdom of the Overself ch.11*

We earlier found that the whole universe is alive and mental. But if we understand the implications of the unconscious, we must add that the whole universe is also conscious. One fundamental error which is often made by those who approach this subject, whether they do it as materialists or religionists, is to picture consciousness only in an anthropomorphic form. They cannot get away from the view which limits the activity of awareness only to the way in which we humans think, know, feel and experience things. Even if mind be denuded of consciousness *as man knows it* this is not to say that it is denuded of consciousness as it itself knows it. We must give up this anthropocentric definition. **We must make a sharp distinction between mind as human awareness and as pure awareness.**

--The Wisdom of the Overself ch.11