

A11 Double Nature and double path yellow in *World-Mind and Mind*

MAY USE IN 1-7 COMPLEMENTARITIES TOO

A11 REALITY AND APPEARANCE:

Complementarity, Paradox, Balance, Double Viewpoint
passive and active perfection

DOUBLE STANDPOINT

6P

DOUBLE VIEWPOINT

DOUBLE NATURE: 22.3

DOUBLE PURPOSE

Double View of time:

Paradox

Harmony

MORE DOUBLE STANDPOINT FROM 19.2

When duality is blended with, and within

PICTURES

A11 REALITY AND APPEARANCE: british court of law, the Bhagavad Gita, Fa Tsang, PB, Nisargadatta, Padma dKarmo, Vidyaranya and Anthony Damiani's comments on the Parmenides of Plato.

In a famous mythical scene from a British court of law: "Your honor my client was not there, and besides it was self-defense."

In the Gita, Arjuna has grave doubts which lead him to throw down his weapons and refuse to fight his relatives, who are aggressors anyway. His wise charioteer Krishna tells him: "you must fight. It is your duty. And anyway, they started it. And anyway, no one is really killed as we are Atma. And anyway you will set a bad example, as you are a warrior. And anyway, it is Brahman that acts, not you... so act! And anyway, to deny action is also to act and they will kill you and your family and countrymen. So act!" By the end of the dialogue, with many more beautiful experiences, Arjuna says: "thank you, my doubts are answered" and he picks up the weapon and wins.

Fa Tsang has a beautiful metaphor he comes upon one day as he tries to explain reality and appearance to his Empress: the golden lion. The gold and lion interpenetrate; the gold is infinite in power, the lion form is infinite in its variety of expression; you can focus on gold, and lion goes out, or you can focus on lion and gold goes out... and 7 other views!

PB, at the end of the unveiling of reality says: there is only the One. When we realize that reality is continuous with its appearance, the desire to desert the world deserts us. And "when duality is blended with and within duality, then is the true jivanmukta realization..."

Nisargadatta: It is Brahman you see but take it to be a rock or a tree. Everything points: the awareness in consciousness, the beingness in existence... Wisdom says I am nothing, Love says I am everything. Between these I live.

Padma dKarmo: although instantaneous experience does not have duality, by not recognizing it as such, it emerges as a sense field, feeling, etc. But by recognizing it... it is known as it is.

Parmenides: If the one is defined as absolutely one, it is in no sense many or whole of parts. But if the One has Being, then it has many, qualities, activity, etc. So we view reality as transcendent, and then let that go and see it as immanent. Each view of reality gives us a view of reality.

In Anthony's mandala, as the metaphysical chart: each idea is a window onto reality... we look at reality as One, as Power, as Mind, as States of Consciousness, as 5db, as Forces of Nature, as 36 tattvas, And we look at each of these ideas as a unique form of the entire Mandala.

Panchadasi: for the ordinary person, the love of the sensible objects hides Brahman, but for the seer, the love of the sensible objects is an expression of the Bliss of brahman, and reveals that Bliss.

TWO: COMPLEMENTARITY: passive and active perfection
COMPLEMENTARITY, PARADOX, BALANCE, DOUBLE VIEWPOINT
[FROM: ## Reality putting together part 2 ULTIMATE INTIMATE double 33P]

Reality: Intimate and Ultimate: transcendent and Presence, immanence of reality

Reality is paradoxical. It is transcendent and immanent. It is passive substance and active function. It is absolutely simple, and infinitely complex. It is empty, and it is full. It is imparticipable, and yet knowing of it, contact, is the only and most important knowing.

We learn how to hold both or several viewpoints. Life is lived through complementarity, simultaneity, paradox, juxtaposition, between-ness, balance: the tao.

What do we mean by reality? Relative and ultimate reality?

How do we come to "realization:" to know reality or know about reality?

What is the relation of reality to appearance?

I and world, masculine and feminine, stillness and activity. How to balance, harmonize and integrate the divine and the human. Union of philos (love) and Sophia (wisdom). Yin/yang.

An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man. 25.1.9

From the ordinary human point of view the Overself is the Ever-Still: yet that is our own conceptualization of it, for the fact is that all the universe's tremendous activity is induced by its presence. 22.3.192

The Overself is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22.3.384



The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. ... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe. 26.1.220

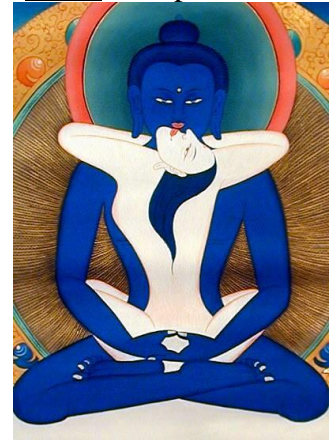
“The God in the sun is the “I” in me” --this put tersely is the essence of man’s relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight., 25:1.1.)

The Real can't be merely static, actionless; this aspect is one of its faces, but there are two faces. The other is dynamic, ever-active. On the path, the discovery of its quiescent aspect is the first stage; this is mysticism. But the world is always confronting him and its activity has to be harmonized with inner peace. This harmonization can only be established by returning to the deserted world (while still retaining the peace) and making the second discovery--that it, too, is God active. Only then can he have unbroken peace, as before it will be intermittent. He then understands things in a different way. 24.3.310

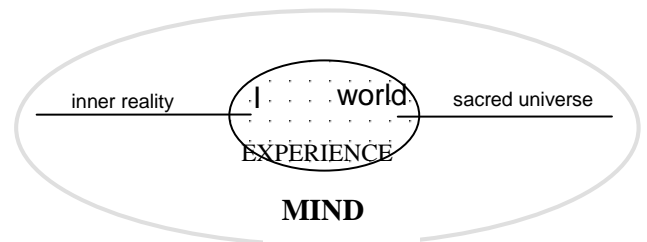
When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another. 25.2.120

Love says: 'I am everything'. Wisdom says: 'I am nothing.' Between the two my life flows. NM ch. 57

He comes to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, he brings himself--mind and body, heart and will--into harmony with this view. 26.1.222

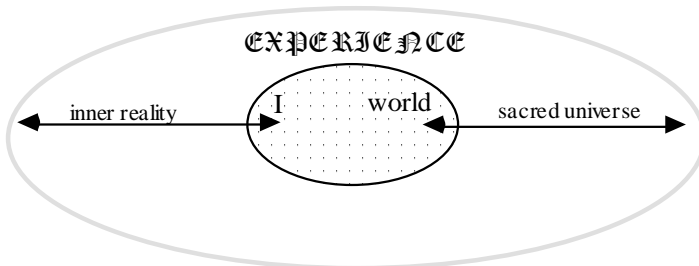


The Infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The practical import of this truth is that Mind cannot only be experienced in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 28.1.124



Mind is primary being. It is mysteriously as still as it is self-active. 28.1.7

Its being is constituted by this self-originating self-tendence- at once Act and repose- *Enneads* 6.8.16



The innermost being of man and the cosmos is ever at rest, and single. The incarnate being of both is ever in movement, and dual. The inner is the Real, Changeless; the other is the Appearance, and subject to the play of two opposed but interpenetrating active forces. Because it is the quintessence of consciousness and intelligence, I call the first Mind. It is without shape, infinite and untouchable by man, but because it *is*, universes are able to appear, expand, disintegrate, and reincarnate. This activity is directly due to the agency of the first entity to appear, which I call World-Mind. From the latter flows ceaselessly the energy which is at the heart of every atom, the life-force which is at the heart of every

man. World-Mind and Mind are for us the twin sides--a crude but simple, understandable metaphor--of God. The human being draws breath, exists, and thinks with awareness only because of this relationship. If he declares himself an atheist, sees himself only as an animal, rejects any divine basis to his mind, he testifies thereby to a failure on his own part: he has failed to seek and find, or because of prejudice--that is, of prejudgement--has sought wrongly. Jesus gave two helps in this matter: seek the kingdom of heaven *first*, and seek it *within*. It is open to anyone to test this truth that he is related to God. But if he does not bring certain qualities into the work, such as patience and humility, the going may be too hard, the result disappointing. 25.1.6

Mind active and mind in quiescence are not two separate beings, but two aspects of one and the same being as they appear to human inquiry. Mind active expresses itself in the heart of man as his higher self and in the universe as the World-Mind. 27.3.66

Thus mentalism renders it easier to understand three great truths:

First, the universe is God made manifest.

Second, God must be immanent in the world just as our mind is immanent in every thought.

Third, because it has a mind behind it, the universe must possess a consistent meaning. TWOTO Ch 11

It is one and the same Reality which appears in different ways to beings on different planes of perception. If it is true that they are dealing only with Appearance because they are perceiving only its forms, it is equally true that, as soon as they discover what it is that projects these forms, they will discover that life is a harmonious whole and that there is no fundamental conflict between the so-called worldly life and the so-called spiritual life. (Perspectives p. 293)

The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. 26:1.179

This universe appearing in time and space under innumerable forms, its particles and planets ever in motion, hides as its supreme secret THAT which is timeless and placeless, without shape, intangible and immobile. Is this not the greatest paradox, this solid something whose essence is No-thing? (26:1.197)

DOUBLE VIEWPOINT: DOUBLE STANDPOINT

If we think, "I strive to become one with God," or, "I am one with God," we have unconsciously denied the statement itself because we have unconsciously set up and retained two things, the "I" and "God." If these two ultimately exist as separate things they will always exist as such. If, however, they really enter into union, then they must always have been in union and never apart. In that case, the quest of the underself for the Overself is unnecessary. How can these two opposed situations be resolved? The answer is that 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. If we wish to think truthfully and not merely half-truthfully, we must make both these extremes meet one another. That is, neither may be asserted alone and neither may be denied alone. It is easier to experience this quality than to understand it.

This is puzzling indeed and can never be easy, but then, were life simple and less paradoxical than it is, all its major problems would not have worried the wisest men from the remotest antiquity until today. Such is the paradox of life and we had better accept it. That is, we must not hold one standpoint to the detriment of the other. 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

Consciousness can assume different forms, can operate on different space and time levels, so that it is relative. But it can also remain itself and assume no form; it is then what has been called absolute, not relative. But to reject the possible existence of all these other forms, however temporary they may be, as do those Indians who limit themselves solely to the doctrine of nonduality--fascinated as they are by the reality of the Real and the illusoriness of the unreal, so that they forget whether they are real or unreal--is to forget that he who holds the doctrine is himself a human being. He who comes back from the mystic experience of universality comes back to a human form, is himself a human being, however divine in his inmost essence. 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 he 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

Philosophy teaches its student to apply the double point of view to the outward happenings of his life as it does to the inward contents of his sense-experience. From the ordinary point of view, the nature of an event determines whether it is a good or evil one; from the philosophic point of view, the way he thinks about the event will determine whether it is good or evil for him. He should always put the two points of view together and never separate them, always balance the short-range one by the long-range one....

If the worldly man agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one which does not depend on any dimension of time at all. ... The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems man. 19.2.8

Once the double viewpoint is understood and set up as the necessary starting point, the timed measure and the timeless order fall into his scheme of things. Practical experience carries him through the ordinary existence, and divine experience--the eternal Now--is not displaced by it. Success in living the philosophic life and maturing the mentality it requires makes this possible. 19.2.12

The necessity of employing the double viewpoint leads to the acceptance of paradox as being the nature of truth. The practising philosopher finds that he must live in time as well as simultaneity, extension as well as infinity, mind as well as MIND. Were he to be simplistic he would create confusion. (19:2.37)



DOUBLE NATURE: 22.3 (*More Way of Philosophy booklet p.19-20 [27-28 in 2nd edition]*)

The mysterious character of the Overself inevitably puzzles the intellect. We may appreciate it better if we accept the paradoxical fact that it unites a duality and that therefore there are two ways of thinking of it, both correct. There is the divine being which is entirely above all temporal concerns, absolute and universal, and there is also the demi-divine being which is in historical relation with the human ego. 22.3.386

We exist for a fragment of time only and therefore relatively. But is there something behind time itself which is absolute, a principle of Foreverness? The Buddhists firmly deny it; the Advaitins just as firmly proclaim it, while philosophy accepts and reconciles both schools. (19:3.188)

DOUBLE PURPOSE

How can a person fully express himself unless he fully develops himself? The spiritual evolution which requires him to abandon the ego runs parallel to the mental evolution which requires him to perfect it. 8:1.158

The process of human evolution serves a twofold purpose. The first is to develop the physical, emotional, and intellectual characteristics. The second is to lead the individual to enquire into, and become fully conscious of, his divine origin. 26.4.253

DOUBLE VIEW OF TIME:

The World-Mind's totalized all-inclusive single idea of the universe may be whole, perfect and accomplished from its standpoint, but from the standpoint of the individual centers of conscious life within that great idea.. every event has to develop successively...

--Wisdom of the Overself ch. 11

Do not confuse infinite time, which is duration, with timelessness, which is eternity. The first is just the lengthening of the ego's past, present, and future; the second is their dissolution in ecstatic smiling ego-free being.(P) (19:4.83)

Where time is dismissed as unreal, attention to historic change must necessarily wane, and where form is regarded as illusory, the need of a cosmogony will not be felt. The correctness of this position cannot be argued away but its one-sidedness can. For we still have to live in time and form, with our bodies at least. (19:2.68)

(e) There are two kinds of immortality (so long as the lower self dominates consciousness): first, the "endless" evolution of the ego, gradually developing through all its many manifestations; and, secondly, the true immortality of the everlasting, unchanging Real Self - or Overself - which forever underlies and sustains the former. 9.1.181

There are two kinds of consciousness, one is in ever-passing moments, the other ever-present. The one is in time, the other out of it. The ordinary person knows only the one; the enlightened sage knows both. (19:3.182)

The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated. ...

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth. 8.4.230

It is in the fullness of the eternal present, the eternal now, that a person can really live happily. For by seeking That which makes him conscious of the present moment, by remembering it as being the essence of his fleeting experience, he completes that experience and fulfills its lofty purpose. P. 241

Is this benign state a past from which we have lapsed or a future to which we are coming? The true answer is that it is neither. This state has always been existent within us, is so now, and always will be. It is forever with us simply because it is what we really are. (22:3.23)

The Eternal is that which is changelessly the same, but the Perpetual is that which is ever-changing. 19.4.90

He has come to the inner sight of the World-Idea's meaning for him: that he is to use the human self to lift his nature up from the animal one, and that he is to put himself at the service of his angelic, his best, self, to lift his nature up from the ordinary human. In this way he co-operates with the World-Idea. This is the use he is to make of his life on earth: his personal life, his family relations, his professional career--all must become subject to the higher purpose. The resolve made, the matter of success or failure is no longer urgent, for every subsequent embodiment will point in this direction. Philosophy has instructed him in the unreality of time and has revealed to him his indissoluble connection with the Overself. All this was seen by the sages long ago and symbolized by them in the Sphinx and the Pyramid. 26.4.123

It is our innate inertia which keeps us set in habitual outlooks and thus keeps us victims of our own past experience. We copy again every day what we did before, what we thought and felt before. We live in both the conscious and the subconscious memories, desires, fears which time has accumulated for us, and that the ego has created to bind us to itself. We are ruled by compulsions, fixations, and neuroses--some of them not even known--that freeze us, preventing further real advancement. **We rarely enter the day to gain really fresh experience, think really new thoughts, or assume really different attitudes. We are prisoners of time. This is because we are so ego-bound. The compulsion which makes us conform ourselves to dead yesterday's ideas and practices, concepts and habits, is an unreal one, an illusory one. In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born.**

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master mystic like Jesus tells men to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday. 19.4.171

The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end--be it a man's heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void. 19.5.26

In this moment here and now, letting go of past and future, seeking the pure consciousness in itself, and not the identifications it gets mixed up with and eventually has to free itself from--in this moment he may affirm his true being and ascertain his true enlightenment without referring it to some future date. 24.3.256

What is the practical value of the teaching about time? The full answer to this question would embrace many fields, but here is one of the most important. Philosophy teaches its student to apply the double point of view to the outward happenings of his life as it does to the inward contents of his sense-experience. From the ordinary point of view, the nature of an event

determines whether it is a good or an evil one; from the philosophic point of view, the way he thinks about the event will determine whether it is good or evil for him. He should always put the two points of view together and never separate them, always balance the short-range one by the long-range one.

The higher point of view enables him to escape some of the suffering which the lower one would impose upon him. An event which to the worldly man seems staggeringly important and evil from the point of view of the moment, becomes smaller and smaller as the years recede and, consequently, less and less hurtful. Twenty years later it will have lost some of its power to shake him; fifty years later it will have lost still more--indeed, it may have lost so much as to cause him no further pain; one incarnation later it will not trouble him at all. When the student adopts the long-range point of view he achieves the same result in advance and by anticipation of time. It is said that time heals all sorrows; if we seek the reason why, we shall find it is because it insensibly gives a more philosophic point of view to the sorrowful. The taste of water in a jar will be strongly sweetened by a cupful of sugar; the taste of water in a bucket will be moderately sweetened by it; the taste of water in a bathtub will be only slightly sweetened by it; and water in a lake will be apparently quite unmodified by it at all. In exactly the same way, the stream of happenings which makes up time for human consciousness gradually dilutes the suffering which each individual event may bring us.

The student is not content, however, to wait for such a slow process in order to reduce his suffering. By bringing the philosophic attitude to bear upon each event, as and when it occurs, he immediately reduces his suffering and fortifies his peace. Every calamity which is seen from this standpoint becomes a means whereby he may ascend, if he will, to a higher level of understanding, a purer form of being. What he thinks about it and what he learns from it will be its real legacy to him. In his first fresh anguish the unawakened man may deny this; in the mental captivity which gives reality to the Present and drops it from the Past, he may see no meaning and no use in the calamity; but either by time or by philosophy he will one day be placed at the point of view where the significance of suffering will be revealed to him and where the necessity of suffering will be understood by him. This, indeed, is one of the great paradoxes of the human development: that suffering leads him step by step from the false self to the acceptance of the true self, and that the true self leads him step by step back to the acceptance of suffering.

If the worldly man agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one which does not depend on any dimension of time at all. From this third point of view, he sees both the event itself and the ego to whom it happens as illusory. He feels the sense of time and the sense of personality as unreal. Deep within his mind he holds unshakeably to the timeless character of true being, to the eternal life of the kingdom of heaven. In this mysterious state time cannot heal, for there are no wounds present whereof to be healed. So soon as we can take the reality out of time, so soon can we take the sting out of suffering. For the false self lives like a slave, bound to every passing sensation, whereas the true self lives in the timeless peace of the kingdom of heaven. As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; we put ourselves beyond the reach of calamity. It may still happen, but it does not happen to nor is it felt by our real self. There is a sense of absolute security, a feeling that no harm can come to us. The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems man. 19.2.8

PARADOX

The same mind which men use to understand that two added to three totals five cannot be used to understand that he who loses himself finds himself. ([22:1.18](#))

Paradox is the only way to view both the immediate and the ultimate at the same time. ([19:2.30](#))

Paradox is both the primal and the final truth. Life, whether we approve of it or not, is like that. Things are dual and so is man's nature a pairing of negative and positive. But even more is the entire cosmos itself both real and unreal. ([26:3.1](#))

Paradox is the only proper way to look at things and situations, at life and the cosmos, at man and God. This must be so if as full and complete a truth as mind can reach is desired. To express that truth there are two ways because of its own double nature: there is what the thing seems to be and what it really is. The difference is often as great as that yielded by an electronic microscope with five thousand-fold magnification when it is focused on an ant, compared to the view yielded by the naked eye. ([19:2.32](#))

"The truest sayings are paradoxical," declared Lao Tzu, and to prove it wrote a little book which was full of them. The proverb applies as much to the entire universe which science is probing as to the mysterious divinity behind it. What is more, we humans meet at times with the most astonishing situations which exemplify paradox to the full. ([26:3.2](#))

Paradox is the bringing together of two elements which are antagonistic yet complementary. [19:2.35](#)

It is a paradox of the World-Idea that it is at once a rigid pattern and, within that pattern, a latent source of indeterminate possibilities. This seems impossible to human minds, but it would not be the soul of a divine order if it were merely mechanical.(P) ([26:1.112](#))

Lao Tzu's *Tao Teh Ching* is a book of paradoxes. Yet it summarizes the highest wisdom, the Mystery behind the world, life, everything. It is the essence of yin and yang, the principle of polarization, the method of dialectics. ([26:3.3](#))

The mentalist character of all their experience is little or not at all understood by the great mass of people. Yet, curiously and paradoxically, this truth is the hidden basis of their religious beliefs, no matter what sect they belong to, for mentalism alone can make plainer the idea of Spirit, and make plausible the operations of Spirit. ([21:4.6](#))

Was it not Goethe who wrote: "Everything which happens is only a symbol"? Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not? ([26:1.193](#))

I call it paradoxical thinking as opposed to logical thinking. "I am infinite being" is a declaration which does not fit into the logic of conventional experience. ([4:6.143](#))

Philosophy says that its highest teaching is necessarily paradoxical because the one is in the many and the many, too, are one, because nonduality is allied to duality, because the worldly and limited points to the Absolute and Unbounded: hence the doctrine of two Truths. ([19:2.31](#))

HARMONY: Balance

Philosophic **balance** is not to be defined as the middle point between two extremes, nor as the compromise of them. It is determined on a higher level altogether, since it is determined and regulated by the intuition. 20.3.355

A well-balanced person is not necessarily one who takes the measured midpoint between two extremes but one who *lets* himself be taken over by the inner calm. The needed adjustment is then made by itself. Although this avoids his falling into lopsided acts or exaggerated views, a merely moderate character is not the best result. More important is the *surrender* to the higher power which is implicit in the whole process of becoming truly balanced. (P) 20.3.283



Balance is not reached by choosing a point half-way between two opposite conditions, but by choosing one that is just right, that accords to each condition just what the individual particularly needs for his well-being and development. 20.3.361

If you would become a philosopher in practice, then the first step is to cultivate calmness. (24:2.193)

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

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

... 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

SEE ALSO SOUL DOUBLE NATURE

MORE: DOUBLE STANDPOINT FROM 19.2

19.2.3

Mentalism says we can make sense of our experiences only if we apply to them, and to our understanding of them, the double standpoint: Immediate and Ultimate, or Appearance and Reality, or Relative and Absolute. The ordinary, normal point of view takes the world as the five senses find it--that is, as it appears to be. This is easy for everyone to understand and accept. But the deepest possible examination and analysis by philosophic intelligence, as well as the highest possible insight of mystic experience, presents a totally different result: The One, That which IS, has undergone no change at all. 19.2.3

Can we ever escape from the relativity which affects everything from an ant to an aeon? In a universe where everything is in process of continuous change and is ever becoming something else, where nothing has a self-existence that is really enduring, where every ephemeral change seems the only reality at the moment, can we hope to find something that exists by its own right and forever exists unchanged in itself? Reality that IS? The answer is provided by philosophy. Our intellects and senses may misapprehend it and perceive form without perceiving its essence. Nevertheless, reality interpenetrates everything and goes out into all things. There is nothing here in this space-time without its share in reality. Hence philosophy bids us see *through* the multitudinous forms of the world into the unity upon which they are grounded, without, however, letting our consciousness lose, as the mystic loses, the forms themselves. And this unitary substance is none other than Mind-essence itself. 19.2.4

It would be an error to believe that the two standpoints are in conflict with each other; they are not because they cannot be. They can never produce a logical antimony; they are different readings of the same thing, a difference rendered inevitable because referring to different levels of knowledge, experience, and position. 19.2.6

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. 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

If we question time and matter--those foundations of all our worldly experience--for their real nature, we come up against paradox and contradiction, against irrationality and logical absurdity. The only proposition which can properly be affirmed about them is that they exist and do not exist at the same time. 19.2.33

You cannot put It into any symbol without falsifying what It really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do? If mystics declare, as they so often do, that you should keep silent, ask them why so many of them

have failed to obey this rule themselves? In their answer you will find its own insufficiency and incompleteness. For although, like everyone else, they too have to function on two separate and distinct levels, yet the truths pertaining to one level must in the end be coupled with those pertaining to the other. 19.2.34

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 **DUP**

All experience may be regarded from either the practical or the philosophical standpoint, but best of all from the double standpoint. 19.2.1

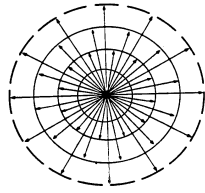
We use a twofold standpoint in this quest. This is because it is the minimum possible. Yet even this would seem to contradict and negate itself. But each serves a purpose of its own. It is possible, because of the reign of relativity in the universe, even to trace a sevenfold standpoint, all the levels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

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

19.2.12 19.2.23 31 32 35 19:2.37 ALL ARE ABOVE

- We can symbolize **REALITY as a point**, everything is radiating from it. This point is a pointer to the Void.



- We can sybolize **REALITY as infinite space**, and everything is a contraction from the infinite.

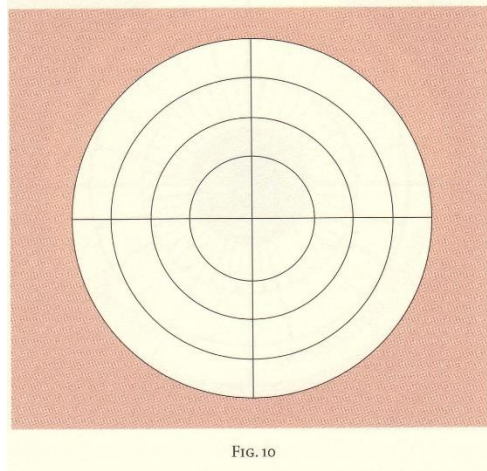
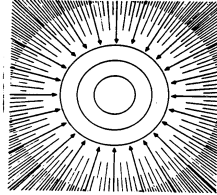
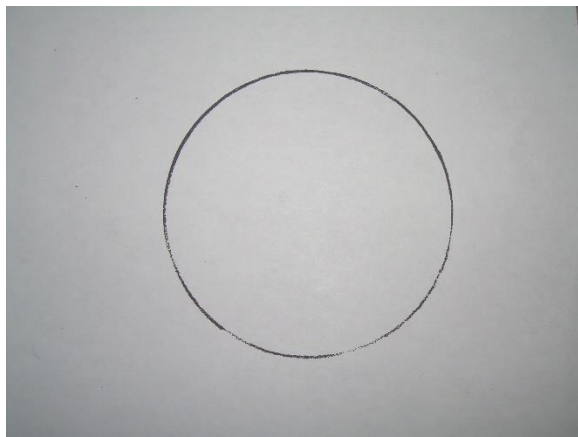


FIG. 10

WHOLENESS: simplicity the other side of complexity.

...Overself is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22/3/384 DUP ABOVE



The One is as it waked itself to be. A waking without an awakener.
The One is as it willed itself to be. *Plotinus*

Seeking nothing, possessing nothing, lacking nothing, the Reality is perfect and in our metaphor has overflowed. Plotinus. Enneads 5.2.1

No doubt it is wonderful that Reality should thus be present without any coming, and that, while it is nowhere, nowhere is it not; Plotinus Enneads 5.5.8

Golden Lion Infinity and appearance