

A few more PB notes on DOUBLE STANDPOINT

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

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 beings 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

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

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

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. One who comes back from the mystic experience of universality comes back to a human form, is a human being, however divine in their 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 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

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

It is needful to correct mistaken impressions that it is wrong to try to escape from daily activity, and its troubles, into the silence. On the highest level, there actually are no problems, for the great work of evolution is then known to be all-inclusive and always effectual, and the world-experience is seen for what it is. The ultimate purpose of living itself is, of course, to attain this state. **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