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*All things arise and cease due to
interdependent causes and conditions*

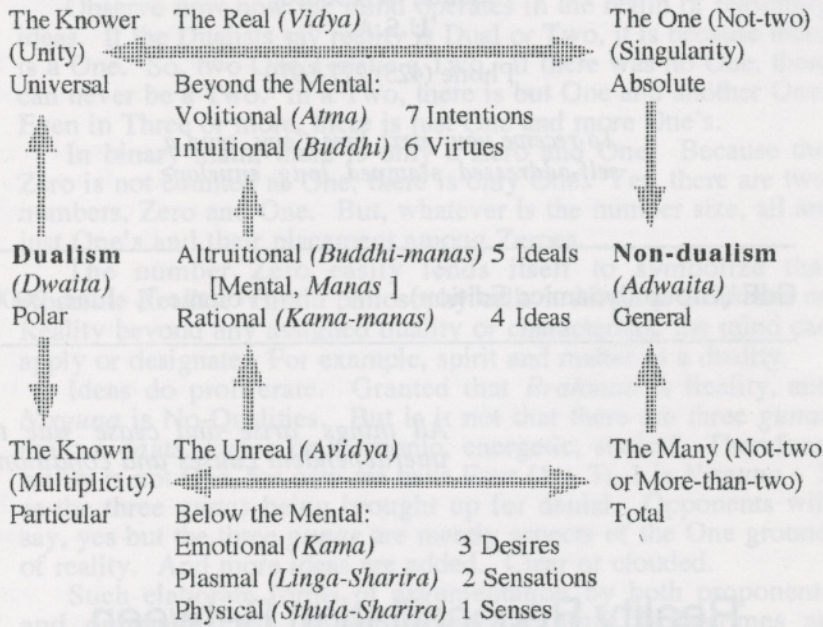
Reality Reconciliation Between Dualism (*Dvaita*) and Non-dualism (*Advaita*)

By

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This is an attempt to reconcile the philosophy of Dualism and Non-dualism of reality that has confounded philosophers throughout the ages. In India, it is better known as the *Dvaita* versus the *Advaita* conceptions of reality. At the same time, within the apparent differences in philosophical outlook, the underlying basis for reconciliation is somehow also imbedded within their respective polarized assertions. (*See Chart, inside*)

Ahadwaita Chart: A Reality Reconciliation Between Dualism (*Dvaita*) vs Non-dualism (*Advaita*)



The Rational Mental (*Kama-manas*) says, Reality is a universal duality of the Knower (Spirit) and the Known (Matter); the two sides of the same coin, therefore, a unity.

The Altruitional Mental (*Buddhi-manas*) says, Reality is a non-duality of the Many (Forms) which are all expressions of the One (Life); the leaves and branches of the same tree trunk, therefore, a unity.

End of controversy.

(Reality ... Continued from Front page)

The above reconciliation is made possible by the application of the esoteric master key of our 7-Fold human nature. The mind, our mental nature, is the same source of our problems as well as our solutions in the search for truth or reality. Above all, what we perceive without is a result of the extent of our realizations within.

Another way of putting it. What is without is merely the within turned outside. And what is within is merely the without turned inside. Mathematicians have a geometric figure for this one.

When it is within, it refers to consciousness. When it is without, it refers to the objects of consciousness. Thus, consciousness is the knower; the objects are the known.

The essential nature of consciousness is its indivisibility or its unity. Why? Because it is formless; also, it is invisible. The essential nature of objects is their divisibility and, therefore, their multiplicity. Why? Because it is has a form; also, it is visible. Forms can be divided and cut up. The formless remains as spirit and, therefore, cannot be divided.

However, consciousness expresses itself through a material form. According to the form, the states of consciousness are determined. Thus, at the physical level, consciousness has a physical form or body; its state of consciousness becomes the sensations of the five senses.

Likewise, at the emotional level, consciousness has a desire form or desire body. Thus its state of consciousness is of the nature of feelings and emotions. Our emotional states are as many as the desires we entertain in our consciousness. There is no emotion that cannot be traced back to a desire. Emotions are the result of our desires. A veritable multiplicity.

At the mental level, consciousness expresses itself in a dualistic and non-dualistic manner. Sometimes, this is referred to as the lower mind and the higher mind, respectively. The lower mental is of the nature of ideas; the higher mental is of the nature of ideals. Ideas separate. Ideals integrate.

Our mental nature is central to our very humanity. It is what makes us human. Thus, our state of mind affects our perception. If the mind is colored by the emotions and sensations, what we perceive will therefore carry the same coloration. If the mind is illumined by the universal will and spiritual intuition, what we perceive will carry the same universality or spirituality. The Rational Mental is the coloration. The Altruitional Mental is the illumination. Both compliment each other toward a wholesome unity.

The Rational Mental expresses itself through ideas. The Altruitional Mental expresses itself through the ideals. When our ideas are devoid of the ideals, there is unwholesomeness. When our thoughts or ideas are in accord with the ideals, there is wholeness, the state of our original oneness with the universal virtues and intentions.

Nonetheless, when the mind perceives reality through the Rational Mental body, Dualism (*Dvaita*) arises; when the mind perceives reality through the Altruitional Mental body, Non-dualism (*Advaita*) arises. And both are correct from their own perspective. The state of consciousness, whether dual or non-dual, is determined by the form or body through which it is expressed.

Just as ideas can appear to tear down the ideals through false reasoning, so can the ideals truly unify ideas beyond any form of logical reasoning. For example, love or compassion are transrational.

We love or are compassionate for no reason at all. Because real love is for love's own sake, true compassion is for compassion's own sake. Both are not for any reason. Better still, both are beyond any form of rationalization.

Observe now how the mind operates in the realm of reasoning ideas. If the Dualists say reality is Dual or Two, it is because there is a One. So, two One's make a Two. If there was no One, there can never be a Two. In a Two, there is but One and another One. Even in Three or more, there is just One and more One's.

In binary math, there is only a Zero and One. Because the Zero is not counted as One, there is only One. Yes, there are two numbers, Zero and One. But, whatever is the number size, all are just One's and their placement among Zeroes.

The number Zero easily lends itself to symbolize that Absolute Reality. Hindu philosophy calls it *Nirguna Brahman* or Reality beyond any assigned quality or characteristic the mind can apply or designate. For example, spirit and matter as a duality.

Ideas do proliferate. Granted that *Brahman* is Reality, and *Nirguna* is No-Qualities. But is it not that there are three *gunas* (*sattva*, *rajas*, *tamas* or harmonic, energetic, static)? Therefore, reality is not One, for now we have Four ($1 + 3$), 1 is *Nirguna* + 3 as the three *gunas* being brought up for denial. Opponents will say, yes but the three *gunas* are merely aspects of the One ground of reality. And more ideas are added. Clear or clouded.

Such elaborate forms of argumentation by both proponents and opponents can go on repeatedly, until it becomes an inviolable tradition. And this is inherited to this day between the Dualists and Non-dualists, each side relying on their respective authorities. And, sadly enough, antagonistic followers multiply.

At times, the same kind of philosophically flawed non-dualism is applied to other religions in this manner, My religion is One or Non-dualistic, your religion is Dualistic or Not-a-Unity and, therefore, not the real One. Yours has many Gods or no God, etc.

However, let us suggest a better way to apply non-dualism and dualism. Your religion and my religion, taken separately are, indeed, two, a dualism of emphasis. Now, if your religion and my religion are accommodated as not separate from each other, but complimentary or reinforcing each other, especially in the spiritual ideals we both affirm, therefore, we become one with the essence of religion. Together, we are two for one. No authorities need be quoted. Labels are dropped. The spiritual life of unity is practiced and realized by all. The truth is one. As we are one.

Peace, at last. ~ Δ ~

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