

Transcending Dualities

WE WANT TO BE HAPPY but our sorrows do not let us be so. We want to love people but our love is constantly clouded by unrelenting hatred. We want to go ahead on our path to achieve greatness but the pulls of our body and mind do not let us do things in peace. We are constantly tossed and turned by the pulls of dualities. These twin-troubles come from our body, mind, and the environment. At their root lies our inherent nature to see things in pairs of opposites. This is similar to the traffic lights: red means stop; green means go. The amber light for waiting is not so much an intrinsic trait of human beings. Perception is ignorance. At least ordinary perception is. In the realm of ignorance all perception is wrong and leads us away from knowledge. True perception is the immediate perception that is achieved without the senses as opposed to the mediate perception achieved through the senses. Immediate perception can be only of an indivisible, infinite, non-dual reality. The way to attain an immediate perception of this reality is to go beyond the realm of ignorance. This can be done by constantly reminding oneself of the ultimate reality or negating the apparent permanence of the evanescent experiences of dual nature.

Detachment is the key to negating the illusory events of the universe. This detachment has to be at the levels of the body, mind, and body-mind interactions with the environment. When the mind is detached its detachment percolates to the body and all interactions with external stimuli. The human body is engineered to

endure. That is the reason why when millions have not much to protect their body with, some privileged few worry about the extra lining absent in their apparel. It is also why when countless are satiated by stale and tasteless food, a few toss a meal where the seasoning is inadequate.

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The human brain is programmed to think in discrete sets. There are two aspects on either side of a yardstick. The line of the desired outcome has only two possibilities, that the outcome is fulfilled or that it is not. So, in all temporal constructions of the mind, there are distinct divisions such as light and darkness. The primate past of the human beings had to heavily rely upon this trait of objectifying sensory data in pairs. Whether an animal could be hunted or not was fast communicated in binary form: a mere shake of the head in the appropriate direction sufficed. In essence human evolution has kept this method of communication; only the form has changed from a nod to the digital pathway of the present-day world. Still, we humans definitely rely on binary data. So, there lies the problem intrinsic to the psychological and neurological make-up of the human being. We are stuck with dualities. The only way out seems to be the realisation that all that we see in this universe is unreal, no matter how we see it, whether binary or otherwise.

Why is it so important to transcend dualities? It could be well argued that these dualities are what give the human life an edge over other beings and create the totality of a sublime expression. While that may be the apparent, the cause of all suffering is our overly intense preoccupation with duality. For instance, if we consider a line to be our ideal that has to be achieved, the moment we reach this line, we are immediately aware of a bigger line, a higher ideal. That is why it is impossible to attain fulfilment in the domain of dualities. Hence, whatever we may attain in the life of sense-experience, there would always be something better yet to be attained. This is the root cause of misery. It is imperative that we transcend dualities if we wish to transcend misery. For a blissful state to be attained, the bliss should not be dependent on anything.

A practical method of setting oneself on the path of transcending dualities would be to constantly analyse every aspect of one's experience and try to find the cause of such experience within oneself. While doing so, one should also remind oneself that these experiences are all illusory and have to be undergone only till the ultimate truth is known. For instance, if one gets angry, instead of blaming a person, object, or a living being for that fit of anger, if one could see oneself as responsible, it would be easy to control anger and eventually go beyond it. This exercise could be done with all other experiences. It definitely is the subject who is responsible for any experience. Else, why is it that different people have different responses to the same external stimulus? The difference is in the emotional, intellectual, and spiritual maturity of the subject. Solutions to all our problems are not to be found in the rectification of the external environment but in the conviction that no change can be brought from without but only from within.

The human mind is capable of destroying itself by meditation on the ultimate reality much like a self-destruct computer program. It is up to us to harness this unique potential of the human mind and put an end to all suffering.

Logic and reasoning are great stumbling blocks to all efforts to transcend dualities. While they are highly useful in removing unnecessary mental clutter, they bind one in the straitjacketed cage of patterns and structures that are characteristic of all creations of time, space, and causation. The secret is to clean the mind of rubbish and focus it on something that is beyond logic, something that is inexplicable. Since the ultimate reality fogged by ignorance brings about the phenomenal universe, all cause and effect relationships are within the realm of this ignorance. It is the reason why many faith-traditions insist on breaking systemic thought-patterns and ask to meditate on apparently meaningless sounds and syllables.

Transcending dualities cannot be a sensory experience. It has to be beyond the mind too. Comparison brings confusion. By an experiential understanding of the futility of all external experiences, one is convinced of the need to analyse oneself subjectively. Problems of life only aggravate as long as they are seen as caused by external factors. Subjectifying a problem not only puts it in perspective but it also takes one closer to the understanding of the essential non-dual nature of the universe. All separation causes suffering. If there is nothing or none to be loved, hated, feared, conquered, and to exert upon the countless other dual manifestations of the human mind, then there would be no suffering. In reality, there is truly nothing or none separate from one; there is only the one non-dual reality. What is needed is the understanding of this truth. And only such understanding can lead one away from all suffering and misery. 