

NONDUAL

There is no loftier metaphysical standpoint than that of nonduality, but man cannot live by metaphysics alone. He is in the body, which in its turn is in the world. He needs a second standpoint to deal with both body and world. He needs the relative, the finite, the immediate one of personal experience. Metaphysics may tell him that the world, when examined and analysed, is but an appearance, and not even that when it is taken into the deepest meditation; but the five senses tell him that he must come to terms with it. 19.2.43

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

All other approaches to the goal depend on a dualistic principle, which puts them on a lower plane. **But the Short Path is nondual: it begins and ends with the goal itself; its nature is direct and its working is immediate.** 23.1.2

The term nonduality remains a sound in the air when heard, a visual image when read. Without the key of mentalism it remains just that. How many Vedanta students and, be it said, teachers interpret it aright? And that is to understand there are no two separate entities--a thing and also the thought of it. The thing is in mind, is a projection of mind as the thought. This is nonduality, for mind is not apart from what comes from and goes back into it. As with things, so with bodies and worlds. All appear along with the ultimately cosmic but immediately individual thought of them. 28.1.25

How can we win this freedom of timelessness? There is one way and that is to step into the Void and to stay there. We must find, in short, the eternal *Now*. 23.8.144

In *The Hidden Teaching Beyond Yoga* and *The Wisdom of the Overself* I unveiled that portion of the hidden teaching which negated materialism and showed the world to be immaterial and spiritual. In this book I unveil the remaining portion which shows that the person himself is devoid of real existence, that the ego is a fiction, and that there is only the One Universal Mind. 28.1.38

There is no compulsive necessity, as most advocates of one or the other side seem to believe there is, to choose fully and finally between them, no real need to reject the one because the other is accepted. We may go along with the Vedantins and say that the One alone is real. But we may also go along with the dualists and say that the world around us and the human being are, in another sense, also real! It is quite fruitless to bring the two views into fanatical controversy with one another, far more useful to bring them into amicable relation. Why divide them when they serve us so well when reconciled?

Every time there is an attempt to communicate these truths by speech or in writing--let alone teach them to disciples--there is a falsification of the Vedantic tenet that there are no others!

Then why do the Vedantists preach, teach, lecture, and write? Does this not show the utter impracticality of their position, true though it is as an ultimate metaphysical one?

The bliss that meditation practice at its deepest brings to a developed yogi does not annihilate the pain that the same yogi may feel when he resumes his ordinary active condition. Ramana Maharshi himself mentioned this quite a few times.

Iso Upanishad: "They enter the region of the dark who are occupied solely with the finite. But they fall into a region of still greater darkness who are occupied solely with the Infinite."

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.

Each side--dualist and nondualist--is quite correct when they apply their teaching in its proper place, but quite wrong when they misapply. Thus, dualists who offer dualism as ultimate are wrong, but then nondualist Vedantists are also misconceiving the proper application of their tenets when they insist on applying their "no world exists, no ego exists" doctrine to human life generally. 23.5.157