

Dualism and nondualism - two equally valid ways of looking at reality

● auf--zur--mitte-blogspot-com.translate.goog/2019/08/dualismus-und-nondualismus-zwei.html

Knowledge is always gained through comparison, through analogy (see the article "[Truth and its concentric knowledge](#)"). This applies equally to physics and philosophy. Geometric-topological **paradoxes** can serve to illustrate ontological questions (those concerning existence).

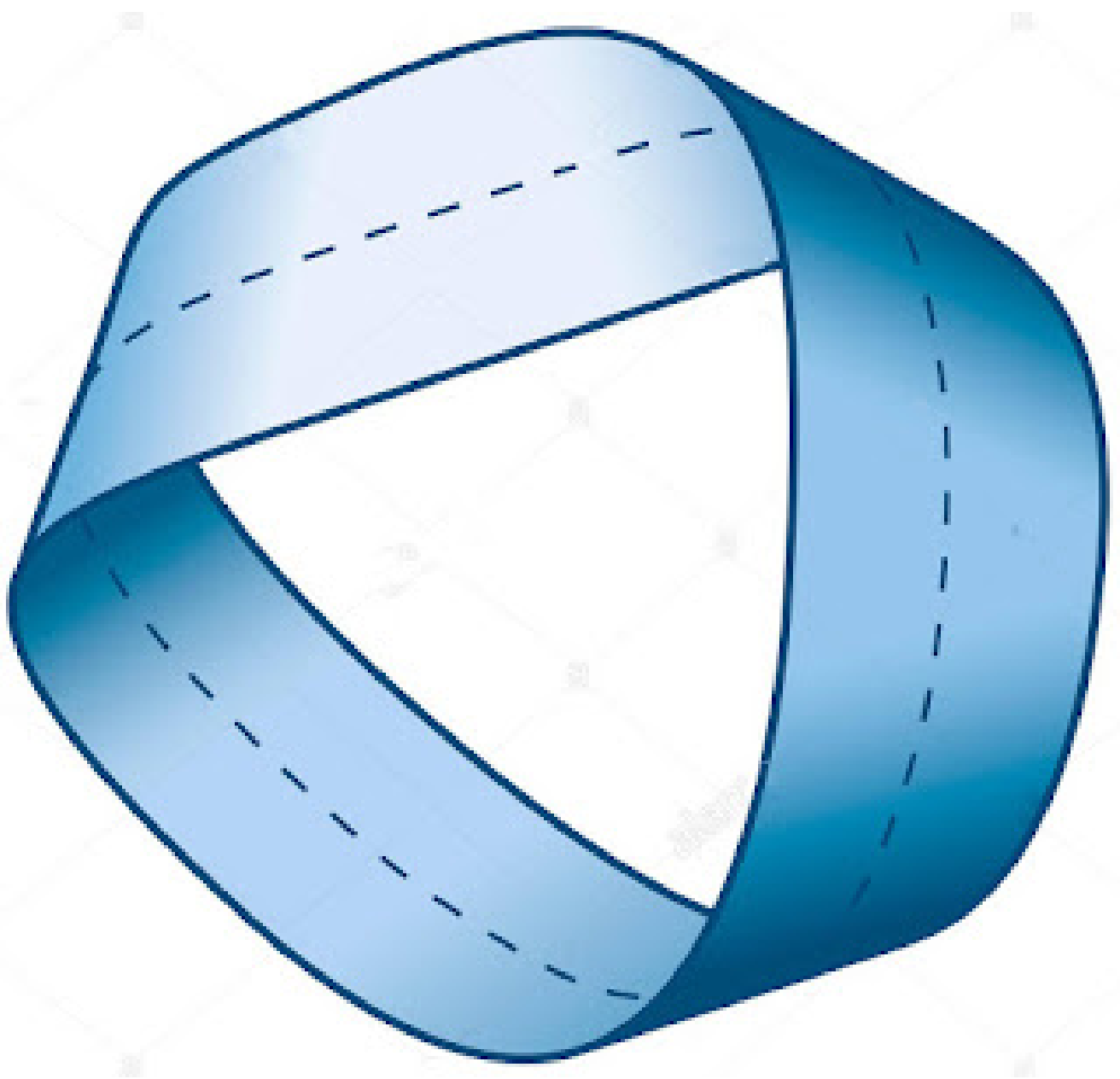
A **Möbius strip** is one such paradox. It is created by cutting open a closed strip and twisting it back together again. It has - viewed along its entire length - only one side: if you run your finger along it, you pass both the front and the back. But locally, at one point, it has two sides that can be clearly distinguished from one another.

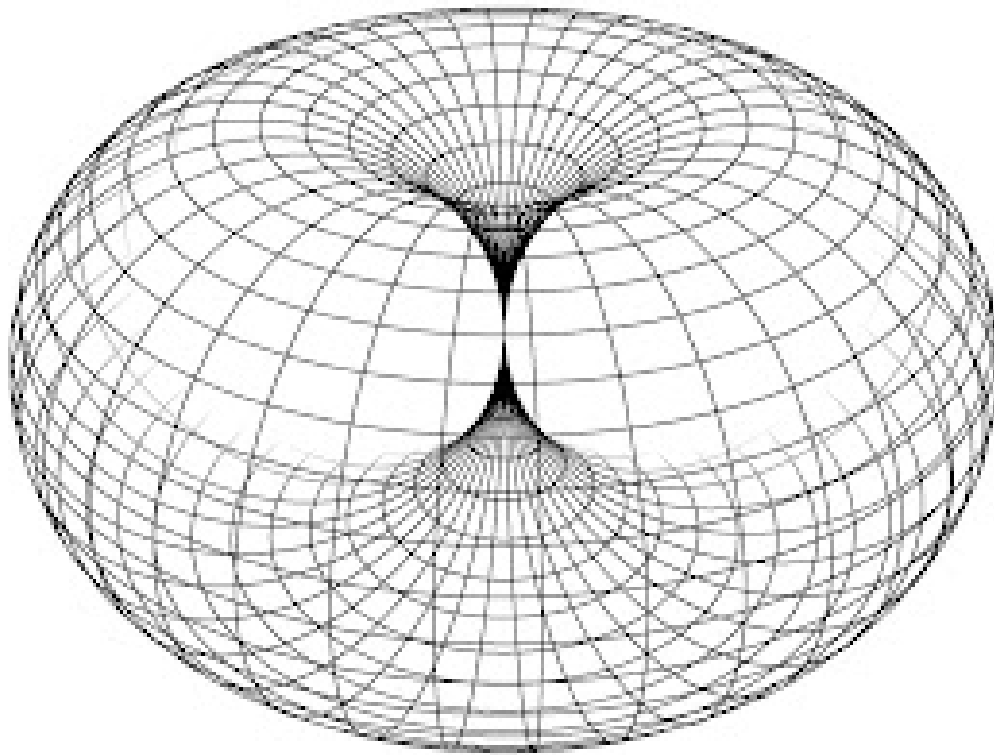
If you design the Möbius loop as a capacitor (i.e. made of two electrically conductive layers with an insulating layer/dielectric in between) and connect both layers on top of each other to a voltage source at one point, you can create a local charge difference between the top and bottom at high frequencies, which would no longer exist at low frequencies, because the charges then migrate quickly enough across the entire length of the band and balance each other out. Due to this paradox, the Möbius loop is said to have previously unexplored physical properties (keywords: free energy, resonance frequency, magnetic monopole). A **torus** also has an inside (the funnel along its central axis) and an outside (the sphere's surface) and vice versa. If you draw a fence around a pole opening, a separation is created between the pole opening and the rest of the sphere's surface. But the sides are connected again via the central funnel.

Just as the layers in the Möbius strip are simultaneously separated and yet united, one can understand the paradox of unity in diversity, the simultaneous reality of dualism and non-dualism.

"Unity in separation" - Unity in Diversity is **the paradoxical basic structure of the universe**. It appears paradoxical to our minds because we know different ways of looking at it: the concrete, obvious (as symbolized astrologically by the sign of Gemini, or the third house) and the abstract, higher-level (Sagittarius, 9th house). Since all ways of perceiving or states of consciousness are equally part of the human being and the human experience, from a holistic point of view they are all equal and equally valid and cannot even be distinguished hierarchically.

The paradox of this simultaneous **both-and** is not based on a fundamental unimaginability or

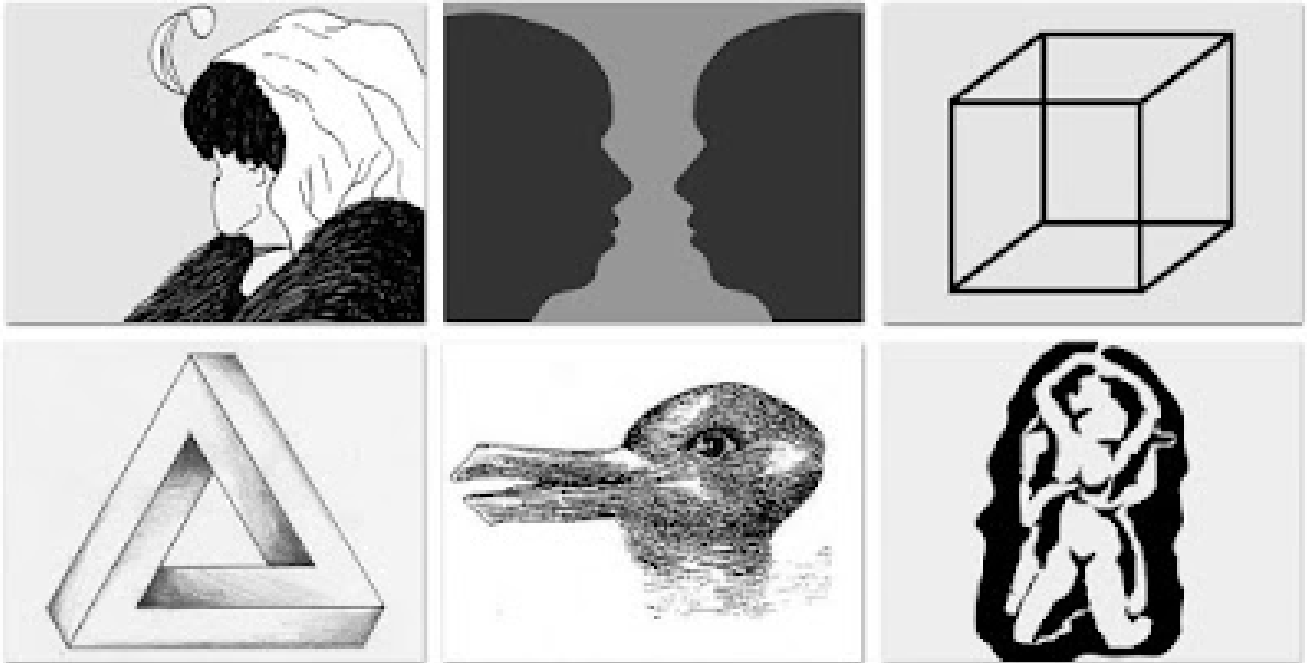




torus with connecting central funnels

illogicality, but on a mutual perceptual exclusivity (cf. the analogous contravalent Boolean XOR function): the perception of a fact (such as connectedness, determinism) must always ignore the other side (namely the equally existing separateness, the possibility) for its duration. **Free will** corresponds to dualism, **determinism** to nondualism. A self-aware being such as a human being cannot, however, perceive itself simultaneously as a (separate) active exerciser of will and as a (connected) passive spectator.

The metaphorical analogy to this XOR selectivity is the so-called tilting image , e.g. in the form of two facial profiles looking at each other, which at the same time form the silhouette of a vase.



When you think about the vase, or focus on it, the faces disappear in that moment and vice versa. The vase can only be described as a "non-face", the faces only as a "non-vase". The tilted image undoubtedly exists as a whole, but **there is no term for this neither-nor. The whole (or the divine essence) is therefore** also referred to in Vedic philosophy as "Neti-Neti" ("not this, not that") .

Despite the XOR exclusivity, the paradox of both-and remains effective, or rather real, true and imaginable, since it even exists in a three-dimensional object such as the Möbius strip . It is by no means dysfunctional, since, as we know, the whole is **more than the sum of its parts !**

The dualistic view of separation at least results in freedom, independence and responsibility. **Love is also an expression of unity in diversity** , as on the one hand it means a connection, but on the other hand it cannot be forced or controlled and can therefore only take place between two independent individuals.

The so-called "**self-love**" that is encouraged in esoteric, or should we say "egoteric" circles, is in this sense a contradiction in terms. The Christian-ecumenical commandment of love for one's neighbour ("love your neighbour") refers above all to one's neighbour. The addition "... as yourself" is therefore correctly translated as "... as if he were yourself" (i.e. not different from oneself), which again only emphasises unity in diversity.

As the image of the Creator, man is one with God, but nevertheless separate from him (cf. "I and the Father are one" - but not: "I *am* the Father"). Unity with God is established through the divine spark within man himself, also called "Atman". Man as a torus has an outside (the sphere that represents body, soul and spirit), which is at the same time fed from the inside

(the singular, infinitesimal center in the middle of the torus) and is in interaction with it. This singularity stands for **being-consciousness-bliss** (Sat-Chit-Ananda) and is the **gateway to transcendence** (detachment from creation), which man shares with the simultaneously transcendent and immanent Creator (cf. achyntia bheda abheda tattvam). In relation to the **seven chakras** (the energy vortices along the spine), the lower six chakras would be connected to creation (and via the double funnel nature of the chakras to the twelve signs of the zodiac), while the seventh chakra (the crown chakra) looks upwards, towards the transcendent sky.