

Dualism Vs. Non-Dualism

The concept of 'Evolutionary Enlightenment' holds distinguished positions in its own unique and most singularly exquisite way of expressing in a nutshell the brilliant thoughts of the Master Genius of Spiritualism. The Indian spiritual-philosophical systems, though they are capable of soaring to great metaphysical heights and exhibit powers of argumentation, are, at times, found to be unable to primarily satisfy the rational curiosity of men with extraordinary intelligence. The Indian spiritual-philosophical system is mainly the science of the Soul where salvation is the value of all values, all other values are subordinate to it. The Indian spiritual-philosophical system is a way of life and not a view of life that helps men terminate the misery of life. It originated under the pressure of a practical need arising from the presence of moral and physical evil in this life. An escape from it is possible only through the science of 'Reality', acclaimed as the 'Theory of Reality'. The Indian spiritual-philosophical system is the science that teaches us the means of vanquishing suffering once and for all. Any physical disease can be cured by medicine, enemies can be circumvented by diplomacy, and poverty can be eradicated by money—but all these remedies are short-lived and double-edged. We cannot prevent the recurrence of these troubles. But the spiritual-philosophical system attempts to seek something permanent and avoid the flux of birth and death. It helps us not merely to reveal Truth but to increase virtue. It awakens our loyalties. It extends our minds and taps our energies and helps us to realize the vision of God. Hence it is pragmatic and not only subtle metaphysics. There arose a need for a brilliantly rational explanation of the ultimate spiritual ideals and not a facile intuition based on mere scriptural declarations indemonstrable in terms of logical molds. Only a dazzlingly breathtaking master genius can combine faith as well as reason in a judicial manner; an attitude of trust tempered by criticism. The Theory of reality assumes that we cannot accept all that is in the spiritual scriptures, nor does it believe 'what science can't teach mankind can't learn'. It has been marked out so distinctly and intelligently in the different 'universes of discourse', which can be subscribed as 'Evolutionary Enlightenment'. To describe the most brilliant parts of different 'universes of discourse', the discourses on Buddhism stand noteworthy, but Advaita Vedanta philosophy is remarkably brilliant and is regarded as the crown of all the philosophies of the world. The Advaita Vedanta philosophy is seen as the most powerful living system of all the philosophies of the world, which is based mainly on the three authoritative ancient scriptures—

the Upanishads, the Gita, and the Vedanta Sutras. Adi Shankaracharya's 'Cosmos' or Brahma is said to appear, on account of the functioning of 'Maya', or the delusion on a cosmic scale, as the 'Many'. The 'Many', according to Adi Shankaracharya, are construed as the illusory manifestations of the One central 'Reality', the 'Brahma' or 'Cosmos'. According to Adi Shankaracharya, the realization that we, individual selves, are identified together with Brahma, removes the delusion. So, according to Adi Shankaracharya, it is not mere knowledge but the actual realization of the Truth that saves us. Hence liberation, according to Adi Shankaracharya, is not something that is derived from the grace of an external God but is native to the soul and it is this spiritual realization that helps us to feel the unity of life in all beings. The Theistic schools of Vedanta, the great Ramanuja, and the great Madhava, represent powerful reactions against the Vedanta of Adi Shankaracharya. They hold that the Supreme Lord of the scriptures is a Supra-personal Being with an infinite number of auspicious attributes, and He is the creator and sustainer of this real Universe. They considered this Universe co-eternal with the souls and God. They admit the existence of souls as eternal entities and at the same time they accept the dependence of matter and soul on God. Liberation, according to Dualistic Advaita results from the grace of the Lord. It is derivative and not native to the soul, and it has to be acquired by a strenuous ethical life of devotion to God and service to society. According to the Theistic tradition of Advaita Vedanta, mere ethical perfection does not secure salvation; the grace of the Lord is essential for it as we are eternal servants of God and not God in disguise. This age-old contradiction between Non-Dualism and Dualism has been seen through thousands of years as absolute and permanent and no spiritual giant of the past has been able to minimize the division let alone combine the mutually exclusive concepts and merge them into one. This division appears to be so distinct by the presence of 'Traditional Enlightenment' in the heart of Adi Shankaracharya's vision of Advaita. Adi Shankaracharya speaks of a definite, binding, stringent, and unshakeable final view of the ultimate enlightenment, where, at the very end of his or her journey an enlightened being becomes one with the 'Only Reality' by losing all his or her previous attributes and characteristics. By changing the angle of vision we can accept the presence of an absolute 'Reality' at the heart of everything and we can never subscribe to the idea of a 'permanent end of realization' at any moment of spiritual realization. It rather speaks of a realization that continuously evolves, grows, and encroaches into newer territories, so effectively and successfully comes into play with all Its grace and beauty. In this continuous evolutionary

journey, we may confront souls which are so immensely superior in the ladder of spiritual evolution to us, that their enormous degree of superior consciousness may appear as God compared to the nondescript tiny degrees of consciousness in which we belong today. They may be evolving and growing at such a tremendous pace that tiny consciousnesses like us, that we are in terms of spiritual richness, may never be able to come into their distant close, let alone surpass them in our entire future eternity. It was so evident, it was there before our eyes all these years, but we failed to see it. Just like the theory of relativity was there, only, it required the genius of Einstein to see and recognize it, on the same note it can be said that it required the stroke of a spiritual genius to see the obvious.