

## Monism and Pluralism

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Religious texts from various cultures all seem to falter when attempting to integrate the homogeneous infinite Oneness and the heterogeneous multiplicity of phenomenal existence. The heterogeneous is easily apprehended by all as the world. The difficulty arises when reconciliation is attempted between what appears on the surface to be two disparate states ie, singular monadic continuum and transient temporal multiplicity. The Scriptures are usually emphatic regarding the 'sameness' of these two disparate states, which would appear to the rational mind to be paradoxical or contradictory descriptions. Nevertheless, the position of the Scriptures remains firm though unclear.

The aspirant is faced with either the reconciliation of the seemingly disparate, or disregarding the problem altogether. The latter is the preferred solution for most. However, the undaunted seeker will overcome these apparent obstacles.

How then to reconcile the permanent and the transient as One? Numerous schools offer various approaches - the more effective of these aim at stilling the mind in order to reveal a level of substrate or core consciousness which contains or supports all other mental manifestations including the phenomenological world. The relationship between different levels of consciousness and mind instantaneously become known through the 'stilling' process. Multiplicity (heterogeneity) issues from unity (homogeneity) then returns to its source where the cycle is repeated; or in other words, the discontinuous is born/e by the continuous only to be re-absorbed and re-emerge as renewed discontinuity. This process however, is simultaneous - an extremely difficult (if not impossible) proposition for the mind to apprehend.

The 'collision' of the heterogeneous and homogeneous becomes that nexus or quiescent void saturated with undifferentiated infinity producing differentiated phenomena (including the world.) This process is denoted as the pulse of creation in some Scriptures. The (apparent) disparate states of the continuous and discontinuous are resolved into each other as ONE. At no stage (hypothetical point) is there differentiation; the Scriptures are validated through direct experience only; the mind as product of substrate or core consciousness is unable to apprehend the process/knowledge as it is removed from the vantage of clarity which only the core consciousness can offer. The only avenue to the core consciousness is 'stilling' of the products of that consciousness (mind etc.) All disciplines that culminate in 'stilling' reap rewards. Schools (and there are many) that engage in mental and/or physical 'gymnastics' which do not lead to stilling of mind will fail to achieve quiescence. Furthermore, the perverse practices of these schools are at best, a waste of time or at worst, extremely dangerous.

The Scriptures, through the use of paradoxes and contradictions, induce the reader to abandon the process of rational thought in order to achieve stillness and the dissolution of mind. Monism and pluralism are then appreciated as interchanging (dancing) facets of the same creative process.

We are ONE

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