

## **On the road to Nowhere: The indirect journey of the apparent seeker**

*“Every Snowflake falls in its perfect place”*

- zen koan

The spiritual seeker at some time will eventually look towards that which is known as the Non-dual, or expression of Oneness, as these are at the very heart of all religious traditions and expression. In Vedic-Hindu ideology the core is called Advaita, in Buddhism it might be associated with the Heart sutra and Zen, in Taoism it is the Tao Te Ching, in Christianity there is a turn to the mystic and deeper-than-surface understanding of the word of Christ, in Islamic ideology Sufism expresses the core. All of these expressions express to the seeker that what is sought is already found in everything and in all that is, the seeker is attempting to find something that does not in fact exist.

For the seeker this is a wondrous prospect and perhaps an ideal that seems utterly plausible, especially if their search has been exhaustive, yet still hearing these direct words can present a deep difficulty. It suggests several things: that the whole search was utterly “in vain”, that the whole idea of meditation and attempting to “get somewhere” was totally pointless, a mere fantasy and moreover that because one is still in the box of seeking there is no escape, no possibility of entering the realm of the Non-dual. It presents them with a dead-end, which the “self” cannot penetrate and is therefore unable to let-go in a way which would allow realisation of that which is beyond the conceptual.

So where does that leave us? It seems that we get to the end of the rainbow of religious dogma, pushing pasts the mists of forms and ideologies only to find a place where there is no possible inroad, a total impasse, a cliff edge or an iron mountain. Many expressions of the Non-dual are like this. There is a constant suggestion that wherever the seeker directs his/her attention the truth cannot be found. So the seeker may meet this with total frustration and irritation at not being able to “break through”, that the bubble has not burst and they, in desperation, can only seek.

The nature of the Non-dual seems very dismissive in some expressions. There is an intolerance for the seeker, once realization for the Non-dualist is reached, the seeker is seen to be completely crazy and therefore appears ignorant or stupid or “cute” in some way from the perspective of the larger picture. We are told the truth is “utterly obvious” yet how can something that cannot be perceived be obvious? Obvious is the word used when something right in front of you is actually seen, but before this it is not obvious at all, it is unseen and elusive even if disguised as the ordinary. “Seeker intolerance” type non-dual expression may be a trigger for those who have been within long-term process of meditation and are constrained by all sorts of idealism, the “seeker intolerance” approach or expression simply shows the light, which is nothing else but the total truth and this burns through if the sunglasses are removed. Similar to a cold flame, it burns up and immolates and in many ways is quite a masculine expression of truth. But of course at the core there exists same emptiness from which everything derives, beyond the polarity of masculine and feminine, although we could say the “package” is masculine.

However there is another expression, that of “embracing the seeker”. While the above is focused on No-thingness at the root of everything, the other perspective is “everythingness” as the appearance of No-thing. No-thing is the negation or the nihilistic, it is cooler in packaging, whereas everything is the absolution and encompassing and this is warmer in packaging. Non-dual speakers will tend to be somewhere in this spectrum of packaging yet the message of course is identical. For the warmer expression of everythingness there is an acknowledgement that the seeker has to seek, because they believe they are separate and therefore the process of seeking must happen because, like the snowflake’s seemingly chaotic movement back and forth before it touches the ground, it has to follow this exact course in order to stop.

This is actually the feminine expression. Just as a pregnant animal will sense a place to give birth, roaming here and there, feeling and sensing, so too the human with a “pregnancy” of the bubble of self, needs to find the place of comfort, tranquility or safety where at last the bubble can melt away. Direct movement towards the pillar of cold-flame of No-thingness is something that is difficult for many. The acceptance of the understanding of the nature of the seeker is very rarely connected to after the Non-dualist speaker is no longer “there”, it seems there is often a reversion to pure-light which often cannot be recognized or engaged with by people who are seeking, the message “can’t be heard” for they have to come to a point where the seeking really and truly has almost ended before this process can break through.

Just like any other aspect of nature the process of the “self” budding and flowering or more accurately fruiting and falling away has to be acknowledged whenever possible. Non-dualists say the “story” of “their” life isn’t important and the processes they went through are immaterial, but how can this be judged? The One life, if it is seen as a play of light and sound, when sense begins and ends, when curtains close and the play stops for a moment, is surely also part of the plot! This cannot be regarded as irrelevant and discarded, as this in itself is a dualism. Although the perspective of what the play actually is might change, even then the play is still a play.

From an objective or pure-scientific perspective, even if the direct perception of pure-reality reveals that it is a mere “dream”, the nature of the process of seeking must have equal “relevance” to anything else for nothing can be outside of that which is non-dual. As described in the article “On resonance”, there is a process by which we find intuitively-instinctively the “right” connection to a Non-dualist speaker which opens the eyes, but be aware that this is an instinctive and indirect situation occurring. In most Non-dualist speakers’ “stories”, often no particular teacher or situation instigated a shift, it was simply a process that ended. Therefore to revert from this place to an annexation of the seeker, or deeming their earlier life to be irrelevant, is something which doesn’t belong to the paradox of the non-dual, which is that the seeking is both vital and unimportant at the same time. The self-awareness only goes away when you’re doing something else, it is always indirect and cannot go away by staring directly at it.

Healing, which can be on many levels, the deepest being the non-dual, is again something that works by going to the opposite end of the problem. When someone has a headache the treatment process is very often to affect the feet, which is the last place one would think the problem lies. Those who understand the nature of the seeker realize that a direct route to the pure light is never effective in resolving “self”, as it is so direct it simply cannot be seen. Those who have glimpse this realization already may on contact to the “seeker intolerant” speaker reach breaking point, erupting and expanding outwards. Others who cannot find a resting-place and who feel the “seeker intolerant” speaker ridicules the nature of seeking, may suffer ambivalence or depression that things cannot change and that there is no possibility to be in-love-with. Of course the non-dual cold-flame will say this is “part of the dissolution” but it needn’t be. While UG Krishnamurti and others focus on “the calamity”, or others wishing people would “die soon”, or still others “ending your world”, or the “hopelessness” of the seeker, alternate phrases are “love’s quiet revolution” or “born to be free”. These expressions are like chalk and cheese but interestingly have the same root. For those sturdy enough to have a dominating egoic expression which is ready to fall, then perhaps that which resonates with the cold masculine light of No-thing might be appropriate. Those whose egoic power is held in the victim-hood and the feeling of dismay and unworthiness, are generally those who see and accept all things and reach inwards, and this group tends to be in the much larger majority.

Although the non-dualists speak from a place which cannot be conceptualized, the packaging for the seeker is important. That which is direct is very hard to see, that which is indirect takes one by surprise. Overall, because it is the feminine principle which is at the root, always the warm fire is that which roots and founds the cool masculine. One might say it is closer to the Source in fact, but its nature is indirect and lies in acceptance of all things. The masculine cannot help being what it is, and its expression is important to those who resonate in the same way. The path of the seeker is the road to no-where and is never direct although some may seem more direct than others. To be aware that there is no right or wrong “way”, that one can “do” and “be” nothing better one already does and is may provide great comfort and aid openness for some on the road, while for others with strong egoic power it might actually add to their burden. The road is no more or less an obstacle than anything else, one can reject all of it and stand still, or one can walk and see what there *is* and notice the stillness indirectly. There is no better way and it is “divinely” inspired, however it finds its eventual opening.

The expression of the masculine is: *“The “you” is a neurosis of resistance! At the point of death or dropping away, there is realization of no-thing being everything. An explosion to the light of what already is, as is, a bursting of the bubble”.*

The expression of the feminine is: *“Everything is already in-love-with “you”, there is absolutely nothing required of “you”. Seeming borders are melting already, it is already complete.”*