

Lost in Politics

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There has been much angst expressed over the recent presidential election (November, 2016) arising from a variety of sources, including some sites promoting a nondual perspective in their clients. Dualism in the world appears to be the product of what the late physicist, Niels Bohr, referred to as complimentary pairs. Bohr established the Principle of Complementarity in quantum physics to explain wave/particle duality. However, Bohr thought the principle applied much more broadly in everyday reality and offered examples of its application to fields such as psychology. Thus, it seems that the world of duality largely rests upon the operation of complementary pairs in structuring the world we live in.

Much of the public angst then appears to follow from the practice of dualistic thinking that requires one to commit to one side or another. Usually the sides in a political contest are grounded in ideology, which is an elaborated belief system (see essay on *The Problem with Belief*, at <http://davidcenter.com/Musings.php>). Committing to a particular political ideology then is motivated by the belief that it, for example, represents truth or goodness in contradistinction to deception or badness. Taking such a position ignores the complementary nature of dualistic pairings. One member of a pair is never true in any complete sense because its complement is also a reflection of the truth embodied in the whole. This partial reflection of wholes is to be expected from a dualistic perspective and is what drives the continuous flux that we call change.

By taking one side or another in a political contest, one is committing to the ideology or belief system of that position. This leads to expectations about the outcomes if one side or another prevails. These expectations result in an attachment to the success of a particular candidate and the expectations associated with that candidate. From a nondual perspective one would refrain from taking one side or another in a political contest, because to do so is to become entangled in duality. This is not to say one can't have a personal preference, which is a far cry from an ideological commitment. Recognizing the complementary nature of the sides in a contest and exercising a preference does not require becoming attached to a specific outcome and the expectations associated with commitment to that outcome. When one lives in a reality governed by dualism, it is virtually impossible to avoid participation in dualistic choices. The goal instead should be to stand above the ideology and attachment to outcomes and instead exercise personal preference with the intent of accepting whatever outcome manifests as necessary.