

ZEN HINDUISM

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by Paul Meyer B.Sc. (Lon)

Quotations:

1. ZEN: Enlightenment through direct observational experience, mainly known from Buddhism, the practice being transmitted by the Buddha through his disciple Mahakasyapa "directly, outside of the books":

In a seminar to his disciples, the Buddha stayed silent and simply held up a flower. Thereupon Mahakasyapa suddenly became enlightened.

Author's note: Mahakasyapa had suddenly experienced SELF as the observer as well as the object being observed—an experience of "Sat-Chit-Ananda" or "Being-Knowing-Bliss". The Buddha commented Mahakasyapa's emotional experience by noting his smile of relief on becoming enlightened and endorsing him silently as the first master of the Zen-tradition: "Buddha is as Buddha does!"

However, Zen Buddhism did not emerge as a separate school until centuries later when the Indian monk Bodhidharma, basing himself on Mahakasyapa's experience, brought Buddhism to China. It appears that the Zen approach was more suited to the Eastern-Asiatic – as distinct from the Indian – type of mind, and thereafter it flourished in China, Korea and Japan. .

(Tradition has it that the Buddha, after experiencing his enlightenment, looked for others to whom he could pass on this experience. He thought of a group of beggar-monks, who had taken part in ascetic practices with him: Those who, on account of previous spiritual practices, "had very little dust on their eyes still". Accordingly, he preached his first sermon to these men, many of whom became enlightened.)

2. ZEN: New Websters Dictionary, Handy School and Office edition, p. 617:

A form of Buddhism which asserts that enlightenment can be reached directly through self-discipline, meditation and intuition rather than through study of the scriptures.

3. Hinduism

According to Hinduism, as also to Buddhism, the basis of all and any existence is the VOID which has no properties that can be grasped by the senses and thus by the intellect.

It thus cannot be expressed in images or words.

However, it can be experienced as "SAT-CHIT-ANANDA"

As an experience it is considered the same as:

the UNCAUSED CAUSE of Greek Philosophy,

the KEFER (Unknowable Divinity) of Jewish Mysticism (Kabbalah),

the "BEING BEYOND ALL FORMS", according to Meister Eckhart, of Christian Mysticism,

the WUDSCHUD in Sufism, the Mysticism of Islam, and so on.

Its emergence in the individual's waking consciousness is known as SATORI in Zen, as SAMADHI in Hinduism, etc.

and perhaps generically as ENLIGHTENMENT / COSMIC CONSCIOUSNESS.

When it occurs as a temporary experience, this is known as a PEAK EVENT.

Longer experiences of this have different names in different spiritual traditions, but are the goal of all of them.

This also is the goal of research in Western "Transpersonal Psychology".

In as far as it confines itself to intellectual analysis, it cannot, by definition, help to attain such experiences.

In the literature, those who have had this experience try to describe the inexpressible in poetic, rapturous, exhilarated terms, which can be resonated with by those who might have had or might be on the brink of having such experiences themselves. However, these expressions strike the normal person, considering himself a body, as deluded.

for Zen Hinduism, quote Vedas:

"ICH BIN" beschliesst "Ich bin Einer und Mehrere", wodurch Raum, Energie, Zeit, Materie, REMZ erschaffen werden, von wo aus das "ICH BIN" einen Zustand der Leere aber des unbegrenzten Potentials darstellt.

Sukzessive verschiedene Universe, die verschiedene Naturgesetze haben, per Übereinstimmung der Mehreren die an denen teilnehmen, d.h. ihre wie-auch-immer gearteten Sinneswahrnehmungen haben und darin ihre "Spiele" betreiben, einzeln oder in Teams = Mannschaften.

Z.B. Im materiellen Universum können zwei sinnlich wahrnehmbare Objekte sich nicht durchdringen, d.h. gleichzeitig denselben Raum einnehmen und im Bereich des körpersinnlich Wahrnehmbaren herrscht das Gesetz der Konservierung von Masse und von Energie- diese können weder kreiert noch vernichtet werden, außer mittels Instrumentarien, welche die Bereiche der Sinne bis in Grenzgebiete erweitern – ins Kleine wie ins Grosse..

In anderen Existenzbereichen können sinnlich wahrnehmbare Objekte sich gegenseitig durchdringen und, wenn gleiche Objekte gleichzeitig denselben Raum einnehmen, diese Objekte dann verschwinden, d.h. Masse und Energie sind per Entschluss der Mitspieler kreierbar und vernichtbar, was Spiele mit ganz anderen Regeln ermöglicht, im Vergleich zu dem uns sinnlich und mental erkannten materiellen Universum. .

So entstehen Hierarchien von Begrenzung, - wo von einer Welt mit weniger Begrenzung in solche mit mehr Begrenzungen per Beschluss eingewirkt werden kann, und somit dem "ich", als welches man sich dort erfährt, nur das Wählen zwischen vorgegebenen Alternativen mit vorbestimmten Ausgängen bleibt;

das MERZ-Universum ist das am Meisten begrenzte und daher das "dichteste".

An exception to such rapturous statements occurs in Yogananda's "Autobiography of a Yogi" in the Chapter entitled "An Experience in Cosmic Consciousness". While no less poetic than other descriptions, the beginning of the experience is described in quite concrete terms:

"My sense of identity was no longer narrowly confined to a body, but embraced the circumambient atoms.. People on distant streets seemed to be moving gently over my own remote periphery. The roots of plants and trees appeared through a dim transparency of the soil; I discerned the inward flow of their sap.

The whole vicinity lay bare before me: My ordinary frontal vision was now changed to a vast spherical sight, simultaneously all-perceptive. Through the back of my head, I "saw" men strolling far down Rai Ghat Lane and noticed also a white cow that was leisurely

approaching. When she reached the space in front of the open ashram gate, I observed her as though with my physical eyes. As she passed by, behind the brick wall, I "saw" her still.

All objects within my panoramic gaze trembled and vibrated like quick motion pictures. My body, the Master's, the pillared courtyard, the furniture and floor, the trees and sunshine, occasionally became violently agitated, until all melted into a luminescent sea. Even as sugar crystals, thrown into a glass of water, dissolve after being shaken. The unifying light alternated with materializations of form, the metamorphoses revealing the law of cause and effect in creation.

An oceanic joy broke upon calm, endless shores of my soul. The spirit of God, I realized, is exhaustless Bliss, His body is countless tissues of light. A swelling glory within me began to envelop towns, continents, the earth, solar and stellar systems, tenuous nebulae and floating universes....."

While the description in the last but one paragraph "occasional violent agitation of the show alternating with melting into a luminescent sea" might be understood as exercises being done telepathically by the Master on Yogananda with the latter experiencing the results thereof, the underlined passage at the end seems to indicate Yogananda's expansion into and through the Material Universe having become spontaneous. This means, the well-timed initiation given by the Master to Yogananda enabled him to induce this and later similar experiences *on his own*.

5. The Hindu Pantheon is inhabited by a great quantity and variety of gods and goddesses, each exhibiting different sets of superhuman capabilities suitable to the mental/emotional characteristics of a very varied collection of worshippers who can thus direct their prayers and ceremonies at them singly and in groups.

This Pantheon is presided over by a Trinity of Gods, Bramah the Creator; Vishnu the Preserver (Maintainer) and Shiva the Destroyer of all matter and Life, including the lesser, more personalized gods of the pantheon. These three also have their collection "of devotees", in most cases with one or another of the personalized gods or goddesses which themselves, owe allegiance to one of the Trinity.

6. Above this Trinity is the formless and Attributeless Brahman, see the reference to this and its equivalents in other traditions as mentioned under (3) above.

Chela and enlightened guru as the traditional way to open up the experience of (4) or equivalent to an earnest seeker of enlightenment.

- 5 Experience of Maharishi Mahesh Yogi's Transcendental Meditation™ speeding up of a monosyllabic Mantra in meditation owing to the 'attraction of the VOID', resulting momentary or longer experiences of No Thought, a deep stillness and feeling of happiness without external cause (Sat-Chit-Ananda)

- 6 Perennial Philosophy, also (Eyeless in Gaza..), Wilber a.a.m. Great Chain of Being, the Trinity (7) being equivalent to the mental

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