

I M R E V A L L Y O N

Heavens & Hells of the Mind

Chapter 35
THE SPIRIT OF ZEN



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CHAPTER 35

The Spirit of Zen

*Zen originated in India
as a method of Tantra*

BUDDHA

Sanskrit: “One who is filled with Light”. An Enlightened One, an Awakened One. This refers to the awakening on the Nirvāṇic spheres of Being.

CHĀN

Chinese: “Meditation”. Derived from CHĀNNA, which was in turn derived from the Sanskrit DHYĀNA. In the Japanese language, CHĀN became ZEN.

SAMĀDHI

Sanskrit: The suspended animation of your ordinary thinking mind. In SAMĀDHI you live by ŚAKTI (Divine Energy) and CAITANYA (Divine Consciousness) alone.

The State of Inner Purity 497

Samādhi: the Goal of Yoga 574

Origins of Zen

ZEN is a Japanese word which has roughly the same meaning as the Western term *Mysticism*. It does *not* mean mediumship or channeling, nor any form of psychism. Zen is not astral stuff, not psychic, not phenomenal. It is the experience of the Buddhist Plane, the Realm of Unity, or (in Christian language) the Mystical States, the Mystical Marriage of the Soul to God, which leads to the Kingdom of God, NIRVĀṆA.

Zen originated in India as a method of TANTRA, where it was called DHYĀNA (or DHYĀN), meaning “meditation-contemplation”. In ancient India, DHYĀNA was practised by thousands of yogīs, sādhus, sannyāsins and other “holy” men. Gautama Buddha, born 563 years before the Christ, was said to have practised this kind of meditation, by which he attained Enlightenment.

The famous BODHIDHARMA, an Indian Buddhist monk and the twentieth Patriarch of Buddhism, travelled to China in the year 520 after the birth of Christ and taught DHYĀNA to the Chinese. The Chinese called it CHĀNNA (in short, CHĀN) because they did not pronounce the Sanskrit properly. Later on, the Chinese Mystics spread it to Japan, Korea and elsewhere. In Japan the word was further mispronounced to ZENNA or, in short, ZEN.

Nowadays most people think that Zen is Japanese. The methods of Zen were practised in India for thousands of years, however, and when the “new” religion of Buddhism arrived in China, the Zen practices quickly merged into the old Chinese religion of Taoism, which was a native Chinese Mysticism *identical* with DHYĀN or Zen. Thus you have Chinese Zen Buddhism. When the Japanese learned it from the Chinese a few centuries later, they adapted it to Japanese cultural backgrounds. The Zen of Japan is a Japanese *adaptation*, peculiar to the Japanese temperament and consciousness. But to think that Zen came from Japan is just as erroneous as to think that apples came from California because in California they grow apples!

What is Zen?

While many Western intellectuals think that Zen is some kind of clever intellectual game, Zen is not a form of intellectualism or verbalism. Zen is actually quite *wordless* and *beyond* the mind; therefore it cannot have anything to do with intellectual smartness. The intellectuals who approach Zen with their verbose minds will never be able to grasp it.

Zen is a special mind-to-mind transmission.

Zen is a transmission of Enlightenment which is not dependent on the holy scriptures or sacred books, nor on any writing, speech, ideas or thoughts.

Zen is the *direct experience* of the Soul, the *real* part of Man.

Zen is the discovery of one's Higher Consciousness, one's Super-Essential Nature, one's Buddhahood.

Man's Original State is this holy Buddha-Nature, but we do not know this because of our *spiritual ignorance*. Thus, Zen is a Path that attempts to rediscover Man's Original Nature. It is a Path of self-discovery, leading to Self-Realization and Union with God.

Zen is described by the Chinese Masters as:

The direct pointing to the Mind, for the perception of the Self-Nature, in order to attain Buddhahood.

This is philosophical talk. In practice it means that you meditate in such a way that you can discover the *root* of your mind, your mind *before thought arises*. This will help you discover yourself as you truly are, beyond your mind, ego and personality, which will lead you to the state of Buddhahood, Enlightenment, Union with God, Transcendental Consciousness.

BUDDHI is Love and BODHI is Wisdom. This is the dual characteristic of the Intuition Plane—the plane above the Mental and below the Nirvāṇic. It is called the BUDDHIC Plane because it is the plane of Love, Unity, Oneness. Thus, Love and Wisdom go together; in the Enlightened Man they are inseparable.

Buddhi: the Realm of Unities 83

*You can discover the root
of your mind, your mind
before thought arises*

Perceptions of the One Mind 490

The Buddha-Mind 1208

BODHI

Sanskrit: "Awakening". Wisdom or Enlightenment. From the Sanskrit BUDH, "to awake".

The Essence of Wisdom 1680

BODHISATTVA

Sanskrit: "One whose essential nature is Wisdom", from BODHI, "Wisdom", and SATTVA, "one's fundamental or essential nature".

The Nirmānakāya 390

A ‘Godless’ Religion?

A difficulty arises for the Westerner when we consider that, in the Indian, Chinese and Japanese forms of Zen Buddhism, the words *God* and *Soul* are not mentioned at all! Consequently a Christian might think that Zen Buddhism is some kind of godless religion. And so it appears from many Buddhist teachings and the ideas of Buddhist monks. This, perhaps, is because the Buddhists themselves don’t always understand the teachings of the Buddha.

But it is not so. The words or terms *are* different, that is true; the Buddha never taught of a *personal* God, nor of a *personal* Saviour, nor of a *personal* Salvation process—concepts so popular in the Christian West. The Buddha was in touch with a *Universal Reality*, a Cosmic Mind or Essence *beyond* the old Jewish idea of God as an old man with a white beard, sitting on a throne somewhere in “heaven”.

The Christian West adopted this old Jewish concept of God as “Father”, while adding Jesus Christ to the “family” of God as a *personal* Saviour (the “Son”), and the Holy Ghost as a dove fluttering above the heads of the Father and the Son. The Roman Catholics added the Virgin Mary to complete God’s family picture.

**The Universe is one, mighty,
inconceivable medium, and
the Deity is the controlling,
omnipotent Spirit.**

Zolar

Religion and Spirituality

Zen is a kind of *meditational life* that does not depend on the authority of the scriptures or traditions, nor on churches, sects or religions. Now, this might be difficult to accept for a Westerner or a Japanese who is steeped in tradition!

Nowadays not many people understand the true function of religion. Religion is but a stepping stone to Spirituality. Religion is the observance of rites, rituals, forms and the outer trappings and casings of Spiritual Life, while Spirituality is the *awakening* to the Consciousness of the Soul and to the Kingdom of God within.

Whether we talk of Zen, Christianity, Islam, Judaism, Hinduism, Sikhism or Buddhism, the basic idea has always been the same: to strive to attain to the Higher Life by prayer and meditation, to gather *true Knowledge*, *true Insight* into the Mystery of Man, and to express that Inner Knowing in *Loving Service* to Mankind.

Yoga and Religion 527

Mythical Concepts of God 104

Jesus the Personal Saviour? 678

Brahma-Nirvāṇa 1224

The Sūfi God 838

The Jewish-Christian representation of God is appropriate for unphilosophical people who are unable to think in abstract terms. For the Buddha, however, such representations of the Universal Reality would have been grossly inferior, humanized, anthropomorphized, and contrary to his *experience*. Buddhism does not deny God, the Absolute Reality, but it does deny the Jewish-Christian *ideas* of It, because they are contrary to the experience of the Mystics who have connected with their own Soul-Natures and attained some degree of Unity with that Supreme Reality.

While Buddhists don't believe in a *personal* God, a *personal* Saviour or a *personal ego* that must be "saved", they do believe in a Universal Reality transcending all limitations, in a Universal Saviour-Principle (the Buddha-Mind) *inherent* in all things, and in the possibility for the human being to *merge* into a higher Reality, to *rediscover* a higher order of Truth.

This subtle point has to be understood, or sitting in Zen meditation is meaningless. In simple Western language:

God and Man are One. God and the Universe are One.

This has to be *realized*.

Only God is alive as everyone and everything. All beings and things and worlds are arising as spontaneous transformations or modifications of the One. God eternally transcends the world and all the beings in it, yet the world and all beings are nothing but God.

Da Free John

The Sanskrit word **BUDDHA** means "the Enlightened One" or "One who possesses the Awakened Mind". **CHĀN** (meditation) is the sowing and Buddhahood is the reaping or the reward. A Buddha possesses **SARVAJÑĀ**, "All-Knowledge" (Omniscience in a certain sense, pertaining to certain worlds and conditions).

There is much difference between "learning" and the *Insight* one gains by self-cultivation, meditation, realizing one's true Nature. This was beautifully expressed by an old Chinese Master:

When I was a young man I did much learning,
I read the scriptures and all their commentaries,
I was endlessly discriminating between things,
I was vainly counting the grains of sand in the ocean,
Until one day I was reprimanded by the Buddha, who asked:
"What do you gain by counting other people's gems?"

Yung Chia

Qualities of the Divine Being 107

The Christ in the Heart 441

The One and Only 839

The One 1686

False Zen

The idea of Zen is much abused and misused by the ignorant, both in the East and in the West. Nowadays, in the West, the word *Zen* is used as a magic word to sell products: “Zen motorcycle maintenance”, “Zen tea-making”, Zen this and Zen that. But *the average person cannot practise Zen!*

To attain book-knowledge,
add things every day.

To attain Enlightenment,
remove thoughts every day.

Lao Tzu

False Zen A

The belief that Zen is some sort of clever intellectual twaddle, idle talk, empty talk or nonsense.

This delusion exists in the East as well as in the West. For example:

- “What is the Buddha?” Answer: “A new bride rides a donkey, the mother-in-law leads it.”
- A disciple saw a picture of the bearded Bodhidharma and exclaimed, “Why hasn’t he a beard?”
- “Say one word with your mouth shut.”

There are many hundreds more such statements, and you may even invent a dozen yourself if you are of the “clever” type. They may engage your *intellect* to “find out” the answer, but this is *not* Zen.

Don’t engage in intellectual smartness!

You can only *do* Zen after *your* Enlightenment.

For Zen is *acting from the State of Unity*.

This Unity occurs when your separated-self no longer exists, when only the One Self, the ĀTMAN, is acting in you. Then you are One with the World, with all Life and all beings. But *first you must attain the State of Unity* which is *losing your self to gain the All*. Your intellect, the clever-mind, has nothing to do with it at all!

Everything that is a material object in this world is the Invisible World solidified.

An ancient esoteric saying

Matter, on this Physical Plane of Being, is but visible, solidified Spirit. Primordial Matter (AETHER, ĀKĀŚĀ) contains within itself all that ever was, or will be, in the Three Worlds.

Living Matter 134

False Zen B

The belief that things are as they appear and behind them there is nothing.

In other words, a cow is only a cow, an event is only an event, exactly how it *appears* to the bodily eyes and senses, and there is nothing invisible. This delights the *materialistic minds* of East and West: this world is only what it appears to be, and there is nothing supernatural, nothing extraordinary; all you need to do is *flow in this world* without stress and with a calm mind.

Not so! *Behind* all that you see, hear, touch, smell or taste is the Great Invisible, and behind that is the Eternal Absolute, the Fountain Source of the Great Invisible or Supernature. Your *true* Nature is the One Imperishable Self, the Universal Spirit, who is Present everywhere and always, radiant, full of Life and eternally Self-Conscious.

First Unite yourself with the Great Invisible, then Unite yourself with the Absolute. Then you will *do* Zen.

The known universe of three dimensions embraces the merest fraction of the whole Cosmos of substance and energy.

H.P. Lovecraft

You Are the World 1390
Consciousness and Phenomena 323
Channelling or Soul-Wisdom? 327

Zen is not Psychism

Zen does *not* involve mediumship, channelling or psychism of any kind, nor the occult arts and sciences such as astrology, tarot and numerology, nor magic or witchcraft, nor mental-control techniques. It does not depend on spirit-guides, nor on so-called ascended masters or space-beings of the Astral Plane, nor on any “spirits” outside yourself. At least you should form a clear idea of what Zen is *not*.

Zen, or true Mysticism (Eastern and Western), is entirely different from the channelling process. Channelling is an *outside interference* by real or imagined etheric or astral beings who *masquerade* as angels, space-brothers, masters of the wisdom, and so forth. In the channelling process there is no Soul contact

either for the channel or for the listeners, only astral body contact. Zen, or Mysticism, is the development of your *own* consciousness within the depths of your own Soul. The knowledge you gain is intimate, deep within yourself. When you attain Soul contact, *nobody uses you* and you have knowledge of infinitely higher realms than what any astral or physical-etheric entity could provide.

Mediumship is not spiritual; it is psychic-material. You have to understand this, because channelling *takes away the possibility of your own Soul contact*. You cannot follow both paths. Psychism leads to bondage to the Astral World, whereas Zen, or any form of pure Mysticism, leads to Higher Consciousness.

Zen and the World

*Materialistic thinking
raises a barrier against the
spiritual Life-Current*

When a Sage speaks, Silence blooms. When an ordinary person speaks, it merely reveals the chattering mind within.

When people hear new teachings they always try to reinterpret those teachings into their old ways of thinking and explain them away with their old-fashioned thought-patterns.

For the normal consciousness, the Original Reality, the Higher Consciousness, Tao, Nirvāṇa, seems to be a limitless Void, a spontaneous, formless activity that eludes normal comprehension.

Materialistic thinking raises a barrier against the spiritual Life-Current.

The world is so preoccupied with money that it would take a major economic or ecological crisis for it to recognize its spiritual poverty.

No one can be made happy by force.

Do not imitate Wisdom before it becomes your Truth.

To seek for Buddha outwardly, in a form, is an error.

Men walk in their own shadows and they cry that it is dark.

The future of Mankind is infinitely bright.

A disciple asked a Zen Master, "How can we attain Enlightenment? We have to dress ourselves, we have to eat, we have to work."

And the Master said, "Well then, dress yourself, eat and work."

"But I don't understand," said the disciple.

And the Master replied, "If you don't understand, then dress yourself, eat and work."

If you want to go on the Path, just do everything opposite to what the masses do.

Jakob Böhme

I cannot see... therefore there is nothing to see.
I cannot hear... therefore there is nothing to hear.
I cannot feel... therefore there is nothing to touch.
Such is the attitude of the spiritually-blind materialists.

G.S. Arundale

Men will welcome error and crucify the Truth. And, there is nothing new under the Sun.

Ancient proverb

This group aggregate and individual ignorance of the Truth of Man are identical, like a forest and the trees, or like the sea and the waves.

Vedantasara

Truth is like a finger pointing to the Moon. Most people look at the finger and not at the Moon.

An old Zen saying

Self-knowledge cannot be *imposed* on a person. Understanding cannot be compelled.

J. Krishnamurti

Wonder of wonders! Intrinsically, all living beings are Buddhas, endowed with wisdom and virtue. Because men's minds have been perverted through wrong thinking, they cannot perceive this truth.

Gautama Buddha

While a clear-mind *listens* to a bird singing, the stuffed-full-of-knowledge-and-cleverness-mind *thinks what kind of bird is singing*.

Benjamin Hoff

There is nothing to be afraid of, only to be understood.

Kung Fu

Insatiable desire for riches and pleasures; the love of fame, name and vainglory; the ignorance of Spiritual Truth; these are the worst passions of the Soul.

Our self-willed desire for many outer objects fills us with unquiet and turmoil, and we wander in the darkness of an unhappy life, *not knowing* ourselves.

For your *ordinary* mind is worldly and unstable; it produces both good and bad thoughts; it is changeable and leans towards material things. But the *God-loving* mind in you will put to death all the evils which come from the ordinary mind's careless thinking.

St Anthony the Great

I, through the labyrinth of Life can find my way,
And will not by erring lights be led astray.
I hold the key that leads me to the Core,
Peacefully I watch where others uselessly make war.
On the world's stage I play no part at all,
To vain men I, therefore, do seem so small.
Even so, they see always only multiplicity,
Whereas mine is the All, O what Felicity!

Lao Tzu

Those who do not know that Mind is Buddha, and attempt Enlightenment by a discipline attached to forms, follow the wrong path. There is no Buddha outside the One Mind, and there is no Mind outside the Buddha. This Mind is like Space and has no specific form. If you begin to think about it and formulate ideas about it, you ruin the reality of it and you attach yourself to forms.

Huang Po

I am BRAHMAN [God, the Supreme Reality], without attributes, ever pure, ever free, non-dual, homogeneous, like Space, and of the nature of Consciousness. The ignorant man *identifies* himself or herself with whatever he or she sees in the world. That is why Man does not know that he or she is, in fact, BRAHMAN.

Upadesahasari

Evolution is the determination
of the Deity to express Divinity
through forms.

Master DK

Consciousness is free and
unlimited, and it can function in
and out of forms according to
the state of the Soul.

Master DK

The Goal of Zen

In genuine Zen, SATORI or “Enlightenment” is the experience of the seven subplanes of the Buddhic Plane and, later on, the seven subplanes of the Nirvāṇic Plane. Thus, there are several levels of “Enlightenment” possible. In a certain sense, even the experience of the formless causal subplanes (the higher Mental Worlds) are part of this Enlightenment process.

Zen has nothing to do with the four etheric subplanes of the Physical Plane, nor the seven subplanes of the Astral Plane, nor even the four lower subplanes of the Mental Plane. This should be clear enough for you. This is why Zen is not the emotional-psychic workings, nor the mentalism (thinking) of ordinary humans.

What Zen *is*, is difficult to describe. It depends on *your own Soul*. This should be *clear* to you. The goal of Zen, as of all true spiritual-development schools, such as Mysticism, Yoga and Sūfism, is the awakening of Consciousness first on the causal subplanes, then on the Buddhic Plane and finally in Nirvāṇa, the Kingdom of God. At this stage of Cosmic Unfoldment this is the goal for Human Evolution.

In the inner worlds there are other evolutions pursuing even higher goals! And there are Divine Hierarchies who evolve on the Cosmic Planes *above* the Cosmic Physical Plane (beyond the seven planes of our Solar System).

Remember that the Mental Plane is divided into three subplanes *with* forms (with objects or shapes as we know them) and three *without* forms. The three lower subplanes contain forms and shapes (RŪPA), whereas the higher mental subplanes are *formless* (ARŪPA), meaning they are states of Energy and Consciousness. The subplane in between (the fourth subplane) has both characteristics.

The Buddhic Plane is *formless*. The beings who dwell there are Energy-Consciousness-Bliss beings. They have a “bliss-body”, but do not think of it as a solid object. On the higher mental and Buddhic subplanes you may call yourself a “consciously-intelligently-aware disembodied entity”.

The Buddhists refer to these formless conditions of existence as ŚŪNYATĀ, “emptiness, void”. ŚŪNYATĀ does not mean that nothing is there; Life is there, Consciousness is there, but not with the limited forms and shapes we experience in the Three Worlds. It simply means that Life is less limited, more extended, more glorious!

The Fullness of the Void 23

Śūnyatā: the Void 503

Formless Worlds 1372

Human Involution and Evolution 170

Clarify your Objective 423

From Matter to Light

You must remember here an esoteric fact: the gross and etheric realms of the Physical Plane, along with the Astral Plane and the Mental Plane, are the *gross physical body* of our Solar Logos. They are the *dense body* of the Cosmos. The Buddhic and Nirvāṇic Planes, and the two planes above the Nirvāṇic, constitute the *etheric body* of our Solar Logos, or the Cosmic Etheric-Physical Planes.

The etheric body of any entity is its Body of Light; thus, the four higher planes of our Solar System constitute the Light-Planes, or the Light Body (Cosmic Etheric Body) of our Solar Logos. The Cosmic Astral Planes constitute the Cosmic Astral Body of our Solar Logos, and so on. Thus, as you move into the Mystical Experience, BUDDHI, SATORI, in the Buddhic Realms, you move out of the Matter Worlds into the Worlds of Light.

The Light Bodies 40

The Path of Light 89

From Darkness into Light 982

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The Many Mansions 611

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	3	Nirvāṇa	The Spirit	} BODHISATTVA SATORI Degrees of Enlightenment		
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			RŪPA	Mental Body		
	6	Astral Plane	Astral Body	Psychism Mediumship, Channelling		
7	Physical Plane	Etheric Body	} Materialism			
		Physical Body				

The Path of Non-Duality

Zen is the Path of non-duality. The Zen Masters say:

When there is no liking and no disliking, your eyes are clear.

And...

*Your true Mind is
one with the All*

All things move among and intermingle with each other without distinction. To realize this is to be without anxiety about your own non-perfection.

Just be part of all things, the All. The goal of Zen is to have your eyes on the Whole, the Perfect, the *Complete Reality*. Your *true Mind* is one with the All. In fact, it *is* the All.

Zen is characterized by the silence of the Buddha and the laughter of Lao Tzu, the two greatest exponents of Zen. The silence shows the passive side, while the laughter shows the active side. For Zen is both action and non-action, passivity and objectivity.

The root problem is your little mind, your ordinary thinking-mind, which effectively cuts you off from *Mind*, the Cosmic Intelligence. Your ordinary mind (KĀMA-MANAS, or mind tainted by passion and desire) is what you use for thinking and reasoning, for acquiring knowledge at school and university, for science and technology, for everyday life. This little mind, your personal mind, is separative, divisive, antagonistic, profane. Yet deep inside you there is another Mind which is like *no-mind*—just Pure Consciousness and Intelligence.

This real Mind is holy, whole, complete. It is Cosmic in nature, non-dual, one with all beings and all things. It may be called BUDDHI-MANAS, Intuitive Mind, Wisdom Mind. This Mind is infused with Love, Unity and Wisdom (BUDDHI). To subjugate your ordinary rational mind (the pride of our civilization) and to awaken the Intuitive Mind, the Non-Dual Mind, is the goal of Zen and all true disciplines of Yoga, Sūfism and Mysticism.

Mind-Only 974

Mind and Desire 235

Realms of the One Mind 492

The “I am” is dead! There is nothing to call “me”! There never was a “me”! It is an allegory, a mental image, a pattern upon which nothing was ever really modelled.

In the experience of BUDDHI or SATORI we transcend the personal sense of “I” and “me”, the personal sense of being separate from all that is. The experience of the Buddhist Plane is always a sense of Unity, of Oneness, and a sense of the dissolution of a personal ego, a personal “I”.

To Rediscover Buddhi 90

No-Mind and the One Mind

No-mind, no-thinking, or no-thought-in-the-mind (WU-HSIN in Chinese Zen, MU-SHIN in Japanese) is the emptiness of the mind in which the One Mind can reveal Itself. It is a mind *not attached* to any forms or objects.

This One Mind is also described as TAT (Sanskrit: Suchness or Thatness) because it is like Space: it is Emptiness (ŚŪNYATĀ), has no forms, knows no orientation or limitations; it knows neither birth nor death, neither beginning nor ending; it is neither being nor non-being; it transcends all words, thoughts or ideas about it.

The Great Way is not difficult for those who have no preferences. When love and hate are absent, everything becomes clear and undisguised. When you make the smallest distinction, heaven and earth are set apart. If you wish to know the Truth, hold no opinions, for or against. The struggle of what you like and what you do not like is a disease of your mind.

The Chinese Master Sosan

The No-mind of the Zen Masters is not a mindlessness. It is not a zombie-like condition or unintelligence. It is simply the transcending of your ordinary mind, the KĀMA-MĀNAS, the desire-filled mind, the judgmental, critical, rational mind. It is the stopping of the endless chattering, criticizing commentary of your ordinary mind and the awakening into a silent, non-judgmental, holistic, super-rational Mind: first the formless Causal Mind on the causal subplanes, then the Buddhi-Mind (Wisdom-Mind) on the Buddhistic Plane and finally the Supreme Intelligence on the Ātmic or Nirvāṇic Plane.

Go on renouncing thinking, and act as if nothing has ever happened.

To experience Zen you must renounce “thinking about things” but not “doing things”. You must remain dynamically active, but this activity must not be tied up with your ego-sense. It must be purely a spontaneous activity of *Consciousness*, without any egotistical striving. You must have *spontaneous-action-awareness*.

Those who have “renounced” the world—the sādhus, sannyāsins, wandering ascetics, monks and nuns—have, in effect, merely renounced action, but spend their time thinking, contemplating or meditating. This is *not* the right human condition.

To Become a True Renunciate 257

My original Self-Nature is primarily pure. When my true Mind is known, and my Original Essence is seen, I naturally attain the Path of Buddhahood.

Bodhisattva Sila Sūtra

If you have dust on your inner-eye, the Universe appears to be limited. But, with nothing in your mind, the Universe is endless.

Muso (a Japanese Master)

The ‘No-Mind’ 990

Clouds of Unknowing 704

Suspended Mind 1209

Cultivate Silence of the Mind 1239

Non-Action Misinterpreted 1120

Silence and Activity 1446

Messengers of the One Mind

The true Mind does not act in any way. It neither comes nor goes, is not born and does not die. It does not move but remains motionless.

Hsu Yun

This One Mind is not the ordinary mind of conceptual reasoning thought, and it is detached from all form-structures. In this way, the Buddhas and sentient beings are not different at all. If you can rid yourself of all ordinary, conceptual thinking processes, you will have accomplished your goal. But if you do not get rid of the faculty of thinking, in a flash, even though you strive for aeon after aeon, you will never accomplish Enlightenment.

A single Spiritual-Brilliance is this One Mind. The terms “Unity” and “Oneness” refer to this homogeneous Spiritual-Brilliance. The transmission of this Formless-Mind (the Void) cannot be made through words. A transmission with concrete thoughts cannot be the eternal Dharma (Truth). The transmitting of this One Mind, and the receiving of the transmission, are a difficult and mysterious undertaking, and few have ever been able to receive it. This transmission of the Mind and its reception is Zen.

Huang Po

The Enlightened Beings (Buddhas) and the ordinary people are both in the One Mind. This One Mind is like Space whose boundaries know no measure. You cannot apply any concepts to the One Mind. This One Mind is the Buddha-Nature. As soon as your thinking ceases, and you stop forming ideas in your mind, the Buddha-Nature reveals itself to you.

Huang Po

In this One Mind, there is not any particular shape or form that you can lay your hands on [meditate upon].

Huang Po

Nothing, save the Universal Mind, is conceivable. Mind, in its uninhibited nature, brings forth all that comes into existence. That which manifests is like a wave upon the Ocean of Mind. This *state* of Mind, which is above dualities, brings *Liberation*. This Mind is *beyond* Nature, but it expresses itself in Nature’s forms. The *realization* of this One Mind brings Salvation from rebirth. All beings are of this Buddha-Essence, but they have to *realize* this before they can enter Nirvāṇa.

The Tibetan Book of the Great Liberation

It should be thoroughly understood that all men have One Mind, One God and Father, One Life, Truth and Love.... Intelligence is the primal and eternal quality of Infinite Mind, of the Triune Principle—Life, Truth and Love—named God. Mind is God. God is the only Mind.

Mary Baker Eddy

Mrs Mary Baker Eddy, the founder of *Christian Science*, experienced the state of Zen or Mystical Consciousness. Her description is the experience of the Buddhic Plane. She perceived God as the *One Mind*. Interestingly, this is also how the Tibetan, Chinese, Hindu and Japanese Mystics *independently* describe the Higher Reality.

The Vedic Yogīs of India described PARABRAHMAN (the One Transcendental Reality, or “God”) from their experience as SATCIDĀNANDA (SAT-CIT-ĀNANDA: Beingness or Life, Consciousness or Mind, and Happiness or Bliss)!

Mary Baker Eddy wrote about her experience more than a hundred years ago, when there were no books on Zen translated from the Chinese or Japanese. The West did not know of Zen, yet her description *is* Zen, as you shall see! The *revelation* within her Soul she called *Christian Science*.

Christian Mysticism and Zen 630

Christian Zen

A mind which is not dispersed amongst external things of the senses *returns to itself*, and from itself it ascends to God by an unerring Path.

Saint Basil the Great

Blessed is the man whose help is from the Lord, who ascends by prayer—not of words, but of the Heart.

An old Christian mystical saying

Blessed is he whom Truth itself teaches, not by words or symbols, but as it is, in itself.

Thomas à Kempis: The Imitation of Christ

Practice forgiveness by letting go of all resentments and all sense of retribution. This is the Way of Love.

Christian Mysticism

The beginning of the Path is where the personality keeps *silent* and the Soul *lives*. The beginning of the Path is where the personality abstains from actions, where you can say, “Do you, oh God, take the lead!”

The ancient Rose and the Cross

I and my Father are One. All that the Father is, I am. All that the Father has, is mine.

Jesus the Christ

This is true of all of us. It needs to be *realized*.

It is the old tradition of the Christian Russian Orthodox Church to awaken the spiritual qualities of the Soul which are to be found in each individual. The task of the Church, its prophetic mission, is to divinize Man, to light another’s candle on the altar of Spiritual Rebirth.

The Metropolitan Bishop of Volokolamsk

Would that the Church, in both East and West, really understand her mission!

Father, honour me with the Glory that I had with you before the world was made.

An ancient Eastern Christian prayer

And here are some early Christian Mystics of the Eastern Orthodox Church:

The divine and deifying Illumination of Grace is not the essence of God, but is the *energy* of God.

Saint Gregory of Palamas

Illumination is the wonder of the total uplifting of the powers of the Soul towards the Majesty and Glory of God. It is the outreaching of the mind towards the Limitless Power of the Light. Ecstasy is the taking up of the faculties of the Soul to heavenly states, and the removal of the Soul from the actions of the physical senses.... The Love experienced in the Heart is for those who are still in the *process* of Enlightenment, but Ecstatic Love is for those who are perfect in Spiritual Love. Both work on the mind and draw it away from the physical senses.

Saint Gregory of Sinai

It is by His Light energies that we can say that we can know God.

Saint Basil

According to the *Fa Yen* Chinese Zen School:

The Three Worlds are but the One Mind.

And...

All things are but Consciousness.

The “Three Worlds” refers to the Physical, Astral and Mental Planes.

Perceptions of the One Mind 490

What is Consciousness? 1368

Enlightenment

When a Chinese Zen Master was asked to describe Zen, he said:

The sword has gone long ago.

This means perfect peace of mind. Here there is no aggression, no comparisons, no criticisms, no disquiet. This is “the peace that passes all understanding” spoken of by Saint Paul (*Philippians 4:7*).

There is a Zen saying:

Body asleep, mind awake.

This is the condition that leads to the experience of SATORI or “Enlightenment”. The aim of CHĀN (Zen, Dhyān) is to empty your mind of all phenomena so that your Self-Nature can return to its “normal” condition. This means that when you clear your mind of all impressions of worldly objects, inner images, and thoughts, you discover your Self-Nature, as you really are, as a Soul, a Spirit, a Being *above* your personality level, a Being which is eternal, timeless and immortal. This is *Enlightenment*.



SĀMSĀRA is disturbance, the phenomenal life in the Three Worlds.

ŚŪNYATĀ, the Void, is Stillness and Peace.

NIRVĀṆA is the condition in which both Creation and Emptiness vanish.

When you have instant
Enlightenment, you merely
return to your Original Mind.

Vimalakīrti Sūtra

Why not, from *within*
your own mind, at once,
reveal the original nature
of your Suchness?

Hui Neng

Terms of Awakening

Awakening is called **BODHI** in Sanskrit, **WU** or **LUNG-TAN** in Chinese, and **SATORI** in Japanese Zen traditions. A modern term for it is *Enlightenment*. It is a mass of Brightness and a resurgence of the sense of the Real within you.

WU also means “Not-Doing”, and WU-WEI means “the Not-Doing of the Eternal”, or Transcendental Inactivity.

WU (Chinese) is MU in Japanese. That is why, in some old Japanese monasteries, you hear the monks bellowing “Mu!” (“Not this, not this!”).

Your Original Face 87

Know Thyself 1389

The Enlightened 1702

The Law of the Higher Life 1134

Satori: the Experience of Illumination 816

The Thought of Enlightenment

The whole Universe, including Man, is an *embodied thought*. Man also has the ability to *create forms* for the clothing of his ideas in tangible matter... That which we see and touch with our physical senses is but an *effect* of subtle, inner, underlying causes [the psychic dimensions]. Even these causes are only those causes which underlie the *grossly objective* physical plane; he will not really have ascertained the *vital impulse* coming from Being, as yet, the Cause of causes.

Master DK

We go through this endless cycle of births and deaths (SĀMSĀRA) because of our ignorance of the source of this cycle of births and deaths, and because of our forgetfulness of the Mind-Essence (NĪRVĀṆA) in the midst of this Cause-and-Effect Nexus (KARMA) which governs these worlds of forms.

Sūrangama Sūtra

Good karmas come, and evil karmas too, but both are illusions. Your body is like a foam or a bubble, and like air is your mind. This MĀYĀ has no substance and no reality.

Shikhin Buddha

(The 999th Buddha of the Golden Age)

Very few people understand the power of thought, that each thought they think is a cause which will make something happen. Thoughts are *causal*, they lead to *effects*. Every thought acts as a cause of some effect. This is the Law of Karma in action on the mind level. Thus, the *thought of Enlightenment* will act as a cause, a seed, which in time will flourish into the effect, the realization. Hence the importance of meditation or Zen.

The Law of Karma brings about *reincarnation*, for we return again and again to repay our debts. When you become free of debts, you will be a Free Man.

Your highest Self-Nature is your Being in NĪRVĀṆA. That is called *Reality*. From such a viewpoint, your ordinary mind and body are called illusion or MĀYĀ.

Concerning the freedom of the Spirit, note this well: the Spirit is free so long as it is not attached to nameable things.

Meister Eckhart

*The thought of Enlightenment
will flourish into the effect,
the realization*

The Power of Thought 232

Karma: the Law of Action 240

Dharma: the Law of Being 244

Mind and Thought 1376

When the Self-Mind is realized, speech and silence, motion and stillness, all are Chān.

Chung Feng

The *Self-Mind* is the term used by the Zen people for your Consciousness, for the root of your mind, before thoughts have arisen in it. When you realize this, then you are in the true state of meditation, which is called CHĀN, ZEN or DHYĀN. In Korean Mysticism it is ZŌN, and in Tibetan it is BŌN.

When the Mind is Still

The birds sing, the flowers smile and the moon reaches down to the stream.

Master Hsu Yun

That is, when the mind is still, free of thoughts and passions, then Truth flowers on its own.

*When the mind is free of
thoughts and passions, then
Truth flowers on its own*

The mind is the great slayer of the Real. Let the disciple slay the slayer.

H.P. Blavatsky

The mundane activities of the mind must be quietened and stilled; then one's Self-Nature becomes manifest. This Self-Nature is the Buddha-Mind—SAMĀDHI, ZEN, SATORI, BODHI. This is PRAJÑĀPARAMITĀ, “Transcendental Wisdom”. This is “the Christ in you, your hope of Glory”, as expressed by Saint Paul (*Colossians 1:27*).

Fundamentally, there is no day or night, only the Brightness.

When the ordinary mind (the lower mind, the mental body) is quietened of its activity of *endlessly producing thoughts*, then the Higher Mind (the Causal Mind in the causal body) will manifest. By a further movement inward you awaken to the plane of BUDDHI, the Wisdom-Mind (BODHI). Then, one plane *above* the Buddhist Plane of Being is MAHĀPRAJÑĀPARAMITĀ, “Great-Wisdom-Transcendental”, Nirvāṇic Consciousness, the Mind of Light.

There are those who find true peace and quiet and strength and renewal when they are *alone with themselves*. These are those who keep company with Divinity.

Annalee Skarin

This being *alone with yourself* is what Zen or Mysticism is about. This is what the Christian Mystics called “the flight of the alone to the alone”. This is *not* the same as loneliness, boredom, depression or suicidal tendencies, for you “dwell with Divinity”. There is no outside interference in this process; it is between your own Soul and God.

Alone with God 700

Zen Silence 790

To Develop Perfect Stillness 700

The Seven Stages of Sūfī Silence 901

Your Mind is the Key 1208

Transformations of the Mind 1242

Being Alone with the Absolute 502

The Great Wisdom of the Other Shore

MAHĀ-PRAJÑĀ-PARAMITĀ

The Great Wisdom of the Other Shore reached.

MAHĀ: great.

PRAJÑĀ: the Wisdom of seeing *into* one's Self-Nature.

PARAMITĀ: Transcendental Virtue and Knowledge.

The Mystic, having attained to “the Great Wisdom of the Other Shore reached”, NIRVĀṆA, realizes the Original-Mind of the Universe. This Self-Nature contains *within itself* all the universes, all the stars and galaxies, all the worlds, all the angels and human beings, all heavens and hells.

PRAJÑĀ is eternally abiding, and is your own Self-Nature. He who has experienced this is free from obstructing thoughts, from past memories and worldly attachments. This is what is called *Thatness* or *Suchness*, because it is indescribable. When all things are experienced in the Light of Wisdom, PRAJÑĀ, then there is neither attachment nor non-attachment to the worlds of objects. This is seeing into your Fundamental Nature or Buddha-Mind. This way you become a Buddha.

Hui Neng

When you cling to the objective world (the Physical, Astral and Mental Planes) there is birth and death for you. When you cling to PRAJÑĀ (the Transcendental Wisdom of the Buddhist and Nirvāṇic Planes), there is no birth and no death.

The Christ in you, your hope of Glory, spoken of by Saint Paul in the New Testament, is the same as your Buddha-Nature, your Buddha-Mind, your Self-Nature, the Original Mind of the Zen Masters, and the Self, or ĀTMAN, of the Yogīs of old.

It is as if there were two of you: the *you* as you know yourself on the personality level and the *You* that needs to be discovered, the Eternal and Timeless Spirit that you are.

The Coming of Christ in the Heart 727

*When you cling to Prajñā,
there is no birth and no death*

Tao: the Great I AM 774
Touch Ultimate Emptiness 96
Learn to Die before you Die 420
Attach your Mind to the Eternal 1234
To Become a Jivanmukta 259
The Christ in the Heart 441

The Enlightenment of Teh Shan

Once upon a time, in the northern part of China, there was a man called *Chou*. He became a Buddhist monk and for many years he studied the holy books of Buddhism, the *Sūtras* and the *Śāstras*, until he became a well known and greatly respected pundit.

One day he learned that there was a Zen sect in the southern part of China, so he decided to travel there and teach them “a thing or two”; for he thought the Zen people were foolish. So he left his monastery and began his long journey on foot, carrying on his shoulders a scripture, “The commentary by Tao Yin on the *Diamond Sūtra*” (which was very heavy, since in those days it was written on blocks of wood). After a long journey on foot, carrying the heavy book on his shoulders each day, he arrived at the province where the famous Zen monastery was located.

As he walked along the road he came to a stall where an old woman was selling pastry, like cakes, which in Chinese were called *Tien-Hsin* or “mind-refreshers”. So, he put down his heavy book and decided to buy a *Tien-Hsin*. And the old lady asked, “What heavy burden are you carrying, O monk?”

“I am carrying a commentary on a scripture,” replied the monk.

“Which scripture?” asked the woman.

“Tao Yin’s commentary on the *Diamond Sūtra*,” said the monk.

Then the old woman said to the monk, “I’ll tell you what, monk; I will give you a mind-refresher if you will answer me this question: ‘Since a past or a present or a future mind cannot be found, what are you going to refresh?’”

The monk became speechless. He was dumbfounded. He left the old woman in a hurry.

After many more days of journey on foot, carrying his heavy burden, the monk arrived at the Zen monastery, the name of which was *Lung-Tan*, “The Dragon’s Lake”. Since he wanted to show off what a great man he was, as he entered the meditation hall he said, “For many years I wanted to see this famous *Dragon’s Lake*; now that I am here, I see not a dragon and not a lake.”

Upon hearing this, the Zen Master of the monastery replied, “But even so, you have arrived at the Dragon’s Lake.”

Again the learned monk became confused and speechless. For the Dragon is the *Wisdom* and the Lake is the *Mind*, and the Zen Teacher’s *function* is to stir the Mind of the disciple so that he too may become a Dragon of Wisdom—a Buddha.

The monk was not yet ready for Enlightenment, but he decided to stay at the monastery anyway. One day he was attending upon the Teacher of the monastery. It was getting very late at night and the Master said to him, “Why don’t you retire now to your room?” So the monk said good night to his Teacher and went out.

Then immediately he came back in and said, “But Master, it is very dark outside.” The Master lit a lamp and gave it to the monk. As the monk was about to pass through the door, the Master blew out the lamp. At that moment, for the third time in his life, the monk became speechless—and, this time, *Enlightened*. For we all carry our own Light within us.

This monk became the famous Zen Master *Teh Shan*. This is how things were in the olden days. ☸