

Our Ultimate Reality Newsletter

25 October 2009

Welcome to your newsletter. I do hope that you have enjoyed a wonderful, health joyful week.

First of all I would like to advise you that my inner guidance has prompted me to move home after 19 years of living happily in my present home.

As this is a big move for us back to the UK, involving a sea crossing, myself and family will be completely focused on all that needs doing to complete the move. During the move and for a time after the move we will be without access to the Internet.

I would like to advise you therefore that this will be your last newsletter for a few weeks.

This is the first time since I first started publishing your newsletter in 2005 that there has been a break, but I trust you will understand.

You can be absolutely sure, in fact I promise you, that once myself and family are established in our new home and we have Internet connectivity, your newsletter will continue as ever, and will continue for as long as is possible during this transitional era.

I would as usual like to welcome all new members to this newsletter.

If you have received either the PDF link or file from someone who cares about you, and would like to receive this newsletter every week, then you can easily join us by completing the subscription for located at the top of any page on our website:

[Click Here to join this Newsletter on the Our Ultimate Reality site](#)

If you would like a more complete guide to the meaning of your life and destiny:

[Click Here for Full Details about Our Ultimate Reality book](#)

For further information about the paperback edition:

[Click Here to view Our Ultimate Reality and readers reviews on Amazon.com](#)

[Click here to view Our Ultimate Reality and readers reviews on Amazon.co.uk](#)

Please do forward this newsletter to as many others as possible.

I will continue to do all I can during this great transition, but I still need others to make others aware of both the changes occurring and this newsletter that they may understand, keep informed, and above all be fully prepared for the coming changes.

The Zen Mind

After last week's newsletter I received several messages from newsletter readers on the subject of Zen.

These messages varied from asking for further information about the philosophy and practice of Zen, to questioning how Zen relates to the Buddhist culture.

These are excellent questions which I will address in this week's newsletter.

First I would like to make what might appear to be a surprising, even controversial statement:

Zen is not Buddhism and Buddhism is not Zen.

Any practice that requires a philosophical approach, practice or idolisation of a central individual is not Zen and never can be Zen. Even calling Zen "Zen" is to misunderstand the very nature of Zen, because the word "Zen" originates from a non-Zen state of Mind.

"Buddha" is not a person, but rather a state of Being or not Being.

Every human being can be Buddha just as every human being can be Christ.

Zen is not something that can be "learned" at a philosophical, academic or intellectual level, because to do so would be to completely misunderstand the true nature of Zen.

The person who became known as the "Buddha" attained Enlightenment through the practice of Zazen, now associated with Zen. Later the Buddhist culture arose, which can be likened to the rise of Christianity after the passing of the person called Jesus.

True Zen is at once a state of Being and not Being which cannot be described but only experienced through Zazen. Zazen is the basis of Zen but is not meditation. The phrase "Zen Meditation" is therefore a contradiction in terms and in reality does not exist.

Although I never advocate the practice of any particular religion or culture, I regard what we may refer to as Zen as neither of these, but rather Experiencing a state of Being and not-Being which anyone can experience through the dedicated practice of Zazen.

Ultimately Zen ceases to become a practice as it merges with ongoing Life Experience.

Zen is the purest state of Mind that a human can attain, leading to Enlightenment.

In order to begin to attain Zen Mind it is crucial to approach with zero preconceptions of not only what Zen is or is not, but also what human "experience" is or is not. The human experience of most is a learned, duality based state of conscious Mind and Ego, that has been accumulated over a lifetime of parental and social programming.

All this must be set aside so the Mind is pure with no barriers or pre-conceived ideas.

In Japan there is a word for this Pure State of Mind and Being - "**Shoshin**" - the closest translation of which would be "**Beginners Mind**".

The Mind of a "Beginner" has Infinite Potential. The Mind of an "expert" in contrast has none until such a person realises this, and is ready and willing to become a non-expert.

Beginners Mind is not an observation that the practitioner is a Zen neophyte, or just "beginning" Zen - far from it. Rather that the aspirant approaches Zen with the Mind of a new born child. No other approach will do - it is an absolute perquisite.

Before I continue I would like to make it clear that even writing about and describing Zen is not Zen because describing Zen it is dualistic and not of the Zen Mind, but since this is all we have in the context of this newsletter it will have to suffice. I can show you the Path, but it is for each to step on to and walk the path.

So to step on the path to Zen requires a totally void, Beginners Mind. No more, no less.

In Zen there is no thought of "achievement" or "pride" because they are not of Zen. As progress is made in Zen, to acknowledge such progress or achievement is not Zen.

True Zen is the Realisation and Expression of our True Nature - there is no "other" True State - there cannot be. Any other state would be based in a duality based existence.

Zen does not recognise "life" and "death" - only Now - Being and not Being.

Before I continue, lest you think that Zen is to simply "exist", then let me tell you that Zen can be your ongoing Experience. Instead of behaving in a conscious, dualistic, Ego oriented manner, our Life is Zen and thereby becomes Infinite and Effortless.

In Japan the "practice" of Zen is experienced through many activities, which, although outwardly appear to require physical and mental action, actually requires none.

Zen in Japan is approached not only through Zazen - which is "sitting" - but also through painting, calligraphy, flower arranging, archery, the martial arts and other activities.

The Zen martial artist defeats his opponent seemingly without effort, no matter the "size", strength" or experience of the opponent. If the Zen martial artist were to "try" and defeat his opponent through strength and skill alone, he would often fail.

You may well have noticed in your own experience that the more you "try" to "do" something, the more you fail to achieve that which you are "trying" to "do".

Only by completely dissolving the conscious Mind can you achieve that which you wish to achieve effortlessly, because Zen is always effortless and limitless.

But always be aware that to approach Zen with the idea of achieving something is not Zen. The Central principle of Zen then is **No Mind**. Only then is your Mind truly Zen.

All the great Masters and Avatars taught this Truth, but those who followed failed to understand, which is inevitable once they tried to "understand".

As we discussed last week, the person known as Jesus knew this:

"Which of you by taking thought can add one cubit unto his stature?" -- Matthew 6.27

and:

"And which of you with taking thought can add to his stature one cubit?" -- Luke 12:25

This means quite simply that you cannot achieve anything by thinking about that which you wish to achieve and by taking actions by which to achieve it at a conscious level.

By "achieving" nothing, your life does not become empty, but rather Infinitely Full.

So what then does Zen "mean". Keeping in Mind that "mean" is not Zen but rather a word I use for the purposes of this newsletter.

To help us answer this question, the following series of pictures and commentary by a fifteenth century Zen Master symbolises Zen from neophyte to Enlightenment. The pictures follow an ox herder and the untamed, wild ox



1. Undisciplined

*With his horns fiercely projected in the air the beast snorts,
Madly running over the mountain paths, farther and farther he goes astray!*

*A dark cloud is spread across the entrance of the valley,
And who knows how much of the fine fresh herb is trampled under his wild hoofs!*



2. Discipline Begun

*I am in possession of a straw rope, and I pass it through his nose,
For once he makes a frantic attempt to run away, but he is severely whipped and
whipped; The beast resists the training with all the power there is in a nature wild and
ungoverned, But the rustic oxherd never relaxes his pulling tether and ever-ready whip.*



3. In Harness

*Gradually getting into harness the beast is now content to be led by the nose,
Crossing the stream, walking along the mountain path, he follows every step of the*

*leader; The leader holds the rope tightly in his hand never letting it go,
All day long he is on the alert almost unconscious of what fatigue is.*



4. Faced Round

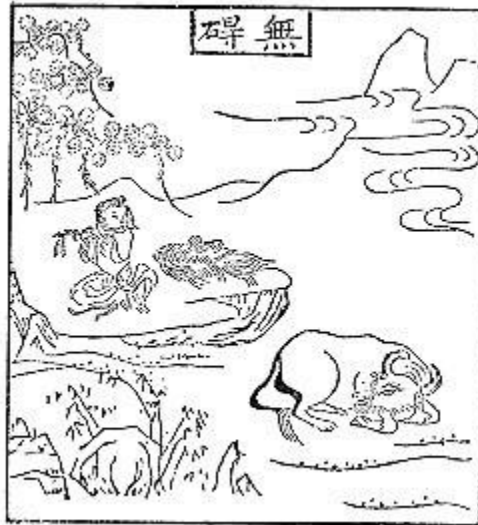
*After long days of training the result begins to tell and the beast is faced round,
A nature so wild and ungoverned is finally broken, he has become gentler;
But the tender has not yet given him his full confidence,
He still keeps his straw rope with which the ox is now tied to a tree.*



5. Tamed

*Under the green willow tree and by the ancient mountain stream,
The ox is set at liberty to pursue his own pleasures;*

*At the eventide when a grey mist descends on the pasture,
The boy wends his homeward way with the animal quietly following.*



6. Unimpeded

*On the verdant field the beast contentedly lies idling his time away,
No whip is needed now, nor any kind of restraint;
The boy too sits leisurely under the pine tree,
Playing a tune of peace, overflowing with joy.*



7. Left Alone

*The spring stream in the evening sun flows languidly along the willow-lined bank,
In the hazy atmosphere the meadow grass is seen growing thick;*

*When hungry he grazes, when thirsty he quaffs, as time sweetly slides,
While the boy on the rock dozes for hours not noticing anything that goes on about him.*



8. All Forgotten

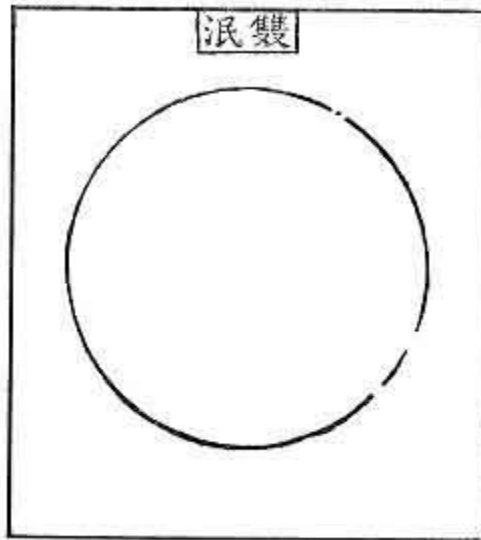
*The beast all in white now is surrounded by the white clouds,
The man is perfectly at his ease and care-free, so is his companion;
The white clouds penetrated by the moon-light cast their white shadows below,
The white clouds and the bright moon-light-each following its course of movement.*



9. Solitary Moon

*Nowhere is the beast, and the oxherd is master of his time,
He is a solitary cloud wafting lightly along the mountain peaks;*

*Clapping his hands he sings joyfully in the moon-light,
But remember a last wall is still left barring his homeward walk.*



10. Both Vanished

*Both the man and the animal have disappeared, no traces are left,
The bright moon-light is empty and shadowless with all the ten-thousand objects in it;
If anyone should ask the meaning of this, Behold the lilies of the field and its fresh
sweet-scented verdure.*

This then is the Zen Mind after taming the Ox - the Ego Mind - nothing remains yet All is Complete - as it is meant to Be in its natural state without the intervention of Ego Mind.

Notice how the Ox changes colour from black to white while becoming Zen Mind.

This then is Zen Mind and ultimately Enlightenment.

What then does this story mean in practical terms?

When you Experience Nothing You Have Everything.

The Universe - Universal Mind - is Truly Infinite and Complete. The Infinite only becomes finite when it is made finite through limited human thought arising from the activity of the Ego - the conscious Mind - which believes only action can bring results.

When the conscious is rendered Subconscious we are Complete.

Now of course we must "exist" in a physical world.

Well actually our objective is Enlightenment which is to transcend the physical world but first we must attain Enlightenment at which Moment we choose whether to remain at the Vibratory Frequency of Earth to fulfil some purpose of the Higher Self, or to "ascend" to a Higher Vibratory Frequency of Universal Energy.

People in the physical world today still strive to attain their needs, wishes and desires through physical effort known as "work" which is "rewarded" by the transfer of "money".

Such people measure their "wealth", social status and happiness in the context of physical possessions acquired through the transfer of money, to the point obsession in many cases, this being a major factor of suffering in the world today.

In Zen Mind we have no need of "work".

In Zen Mind we are already Complete, Lack no-thing yet Encompass Every-thing.

Through Zen Mind therefore we Express All Experience.

We cannot say "any experience we wish", because "wish" is not of Zen Mind.

In Zen Mind All is Experienced or not Experienced Effortlessly and without thought.

In our next newsletter we will look more closely at realising Zen Mind both in the context of Enlightenment and Earthly Experience.

As mentioned before, due to my impending home move, I am not yet certain when the next newsletter will be published, but suffice it to say that it will be as soon as possible.

In the meantime understanding the basis of The Zen Mind is most valuable.

As this is the last newsletter for a few weeks there is plenty of opportunity.

Until then I Wish you every Joy, Health and Fulfilment.

In Love and Light,

Adrian.

<http://www.ourultimatereality.com/our-ultimate-reality-the-book.html>

<http://www.scienceofbeing27lessons.com>

<http://www.ourultimatereality.com>

<http://www.ourultimatereality.com/forums>

<http://www.ourultimatereality.com/science-of-being-paperback.html>