

Understanding Ultimate Reality – Antidote for Catastrophic Illness



Understanding Ultimate Reality!

Advaita Vedanta of Hinduism and Mahayana Buddhism are quite similar in their description of Ultimate Reality. In order to understand both, two definitions are necessary. The first is a Sanskrit term, *namarupa* which means name (*nama*) and form (*rupa*). It's the 4th link in the Buddhist system of Dependent Arising.

All 12 links crumble into Ultimate Reality especially by understanding this 4th link. The philosophy of *namarupa* is that the physical world as we know it is not substantial or physical. Instead it's only name and form (*namarupa*). Although it appears inherently real, it is not.

And the second term that is necessary is the English term, *metaphysical*, which means for our usage: anything that is NOT physical. So everything that exists in the universe is either physical or metaphysical. There is no third choice.

Yes the universe exists but is it physical or metaphysical? As the universe appears to our senses, it's physical. But saints and sages tell us differently. Yes it all exists but it doesn't exist as it appears.

In our normal waking state of consciousness we are mistaken. The analogy is seeing a piece of rope on the path but mistaking it for a snake. The rope does NOT have the substantial characteristics of a snake. In this case the snake would be *namarupa*: that is, only name and form.

Let's examine a forest. Yes, it exists but how does it exist? Is it physical or metaphysical? We naturally say the forest is physical. But we are not referring to the trees in the forest. We are only referring to the designation of the specific trees by the word forest.

The clump of trees seemingly exist. In fact, the forest possesses these trees. So is the forest the same as the trees. The answer is no!

If the forest possesses the trees, it must be different from the trees. Possessor and that which is possessed must be different.

We can see from this simple illustration that the forest which is different from the trees is not physical. The forest is, therefore, metaphysical. Does the forest exist? Yes, but how does it exist?

We can see that although the trees seemingly exist physically, the forest that designates the specific trees is simply a fabrication of our own mind: that is, *namarupa* (name and form only – nothing substantial or physical)

But how about the trees themselves? They seem like something physical but are they? We find that a single tree is exactly like the forest. That is, the forest designates some specific clump of trees. A single tree is exactly the same.

A specific tree designates certain parts that go to make up what we know as a tree.

That means the cellulose and certain minerals that go to make up what we seemingly think is a physical tree is like the forest – only a fabrication of our mind.

Does this tree that is only a fabrication of our mind exist? Yes but how does it exist? Is it physical or metaphysical? The actual cellulose and minerals are seemingly physical. The tree possesses these parts.

Is the tree the same as its parts? No! Since the tree possesses its parts, it must be different than its parts. Possessor and that which is possessed must be different.

We agree, the parts are seemingly physical. But the tree itself is nothing more than a conceptual fabrication of our own minds designating the parts of a particular tree: that is, *namarupa* – only name and form – nothing substantial!

Does the tree itself exist? Yes, but as we can understand through reasoning, the tree and the forest are both metaphysical: that is, not physical – existing only as a fabrication of our own minds.

How about our own body? Does our body exist physically? And if so, is it physical or metaphysical? Once analyzed, we find that our body is exactly like the forest and the tree.

Our body is only a designation for all those body parts which go into make up a human body: that is, arms, legs, heart, liver, etc. Does our body actually exist? Yes! But how does it exist?

Based on logic and reason, our body is simply a designation for its parts. It's metaphysical – not physical. It's only a fabrication of our own mind – only *namarupa*

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(name and form).

Once we examine all the parts of so called physical matter, the only thing we find is names and forms for other parts, etc. We never find anything substantial or solid.

Stephen Hawking who was once head of the Physics Department at Cambridge University says, using an atomic microscope to go beyond the atoms, electrons, protons, etc, we finally get to something resembling thought: that is, nothing solid or substantial.

Meditation On Our Body:

Once our body disappears into a space like vacuity, what remains the Yogi becomes. Advaita Vedanta calls this Brahman. Mahayana Buddhism calls it Emptiness.

Our universe exists. The thing that doesn't exist is the inherent reality it appears to be. If the objects themselves are negated, the universe dissolves into nothingness. This is a wrong view but it happens routinely on this path. In this case, the meditator's body as well as the universe mistakenly dissolves into nothingness. (Jefferey Hopkins, Emptiness Yoga 1987)

Because of this fact, the philosophy of Nihilism (belief that nothing exists ultimately) has emerged. Nihilism would of course be the case if everything were a fabrication of our own minds and that was the final end of it all.

But by negating inherent reality, a non-affirming residue emerges which is oneness. This is called Monism.

Both Mahayana Buddhists and Advaita Vedantists are Monists. In this case Ultimate Reality happens when the observer

and the knowledge of the observation are the same: that is, becomes one. Otherwise Monism – by definition – can't happen

Therefore, Mahayana Buddhists and Advaita Vedantists share the same Ultimate Realization of Reality: that is, Monism. They differ only so far as the description of the experience is concerned.

Mahayana Buddhists say, the universe exists only conventionally, but ultimately it neither exists nor does it not exist. Explaining this gets very complicated.

The Hindu Advaita Vedantists say, Ultimate Reality is Sat-Chit-Ananda: that is, Pure Existence, Pure Consciousness, and Pure Bliss. This is the difference.

Antidote For Catastrophic Illness

In 2007 I had the Swine flu. I was so sick, I thought I would die. Without trying to get well, I dissolved my body into nothingness and went into Samadhi with the wrong view of Emptiness.

I also dissolved the Swine flu into nothingness. It was impossible to believe I was either sick or that I actually had a body. In fact, nothing in the universe existed.

I completely lost consciousness of the universe and everything around me. But my mind was wide awake in Supreme Bliss. The experience lasted for about 20 minutes.

I would love to get this experience anytime I wanted but no. It's only been granted several dozen times. The real fun of these experiences is that we stop breathing altogether – in my case for about 20 Minutes.

After about 20 minutes of not breathing, I was NOT grasping for air. When the mind goes into Samadhi, the breath shuts down. I considered this normal. It has happened many times before. But this was the only time it happened while I was sick.

The other fun part of this experience was that I was completely cured of my Swine Flu. I had places to go that afternoon which required my walking about five (5) miles.

I do not mean that I felt better or greatly improved. I mean my Swine flu was completely gone. The Swine Flu did not come back the following morning. It did not come back ever.

But we don't need a direct experience of of Emptiness or Brahman. It's possible to have an inferential realization, believing that it's impossible to be sick. And what is sickness? Does it exist physically? Or does it exist metaphysically? And if it exists, how does it exist?

Using this meditation and logic on the body and whatever illness – Even Catastrophic Illness – it's possible to have an inferential realization and feel somewhat better. Even though it's only an inferential realization, the healing that follows is dramatically fast! I use it whenever I'm sick.

The question during the meditation is, if neither the sickness nor the body actually exists as anything more than a conceptual fabrication of my own mind (namarupa – name and form), how can I really be sick?

The impossibility of ever being sick in the first place is the cure. And besides, if the body doesn't really exist as anything substantial, how can I really be sick? This logic is the cure.