

**THE UNBECOMING UNITY OF THINGS
AND THEIR MULTIPLICITY
AND BECOMING IN A NEW REVISED AND CORRECTED ZEN**

Those who practise Zen reach, through that experience, certifying that reality is one and all contemporary, without multiplicity and without becoming.

This conclusion seems paradoxical. One attains or reaches it through an extremely particular spiritual experience. It could seem valid if it is exclusively applied to a particular dimension of reality understanding it from a very special metaphysical point of view. But it is extremely unlikely that the diversity of the beings and their changing through time could escape an empirical consideration.

A various succession of feelings, sensations and thoughts file in the field of consciousness. The passing from one to another of these experiences could be gradual. All these experiences interpenetrate one another. And yet each one is very distinguishable from the others.

In the same way also the beings that sweep around us all together in this temporal moment, even though they penetrate one another, they still appear distinguishable and different.

Our thought, our ability to feel can be concentrated on an object to then pass onto another and then to another and so on.

However everything is interconnected: the experiences between them and each single experience with the one and total Reality, with the Absolute.

Every being lives amongst the other beings and also of them. And it contributes to their lives and to the life of the All.

In the same way I keep myself in being because I have solid ground under my feet, I breathe a certain atmosphere, I eat the fruits of the earth and every edible food, I wear animal skins or material made mainly from plants, I owe my existence to the woman who gave birth to me, to those who brought me up, who educated me, who taught me how to live, who look after me, who keep me company, who look after my needs.

In the same way, as I receive, I also give in exchange my collaboration both in work, as in art and culture. I try to add something to the beauty of creation, to its symphony.

It is my relation with All, which completes itself with the personal relationship, with religious dialogue, with prayer conceived both as a request for help as well as for worship and contemplation.

I am different from everyone, different from any other being, unique, not interchangeable. Diversity is wealth. And yet, despite every difference, we are all creatures of God, subject to the great law of solidarity.

Understanding this law is penetrating the sense of our life, to really fulfil ourselves. An essential help comes to us here from meditation.

Meditating is not only gaining consciousness of certain situations, but savouring them, feeling them, living them. What does experiencing or living solidarity mean? It's not only a superficial sympathizing. Rather it is an immersing of oneself into the condition of another person, to live and experience their problems, joys, frustrations, anguish and aspirations in first person.

Needless to say it concerns another different person: and this is also perceived by us in first person. And it's great to feel and taste this alterity. It would be a lot more squalid to perceive mere copies of oneself in others, or like many images that are all the same reflected by a combination of mirrors.

One can have dialogue with others, a debate. They are truly others and different, but we establish a communion with them. In this way we can establish a communion with every human being, and not only, but with every form of life: with every animal, with every plant. We could act, move and grow, suffer hunger or thirst and the lack of good earth with each other being.

And here is another experience of communion that one can have when one searches for that which every being can have in his own heart of hearts as the source of life, as the being true and profound, as having to be and the final destination.

I'd like to bring attention to myself and to what I have in my being that is the most intimate. I then ask myself whether there is another Being in me, compared to what I have that is most intimate, it is even more intimate.

I look around me at all the beings that surround me. Needless to say each one has its own most intimate and fundamental dimension. And needless to say even more intimate than the intimacy of every being is an Absolute Being, common Intimacy of every intimacy.

In this Absolute I see the Roots that feed vital life to every branch, twig, leaf and flower.

Here is an extremely imperfect image of which I avail myself of giving – of myself before than to others who read me – a somewhat vague idea of common relation of us creatures with God the creator.

This God is, of every creature, the profound and most true being, the having to be. He is the destination, the potentiality, the future of each one of us.

As for humans, who are spiritual creatures, one can say they are destined to becoming God. A mystic of eastern Christianity speaks of a God who makes himself man so that man can make himself God.

But what can we say about the sub-human creatures, whose nature is circumscribed in matter? What prevents us from defining them, as a whole, as a common corporeal dimension to all spiritual creatures?

Is not perhaps the universal resurrection included in the Christian vision of ultimate things? If this is so, then why deny that matter could find place in that final deification?

If one could attribute some validity to the afore mentioned considerations, every time it brings attention to any being it will nevertheless be legitimate to direct it towards God.

A human person can be defined as destined to making himself God.

On the contrary, when it concerns a being made up only of matter one could nevertheless consider it as destined, together with all the other purely material beings, to supplying the convenient corporeal matter to resurrected humanity.

The meditation proposed here is concentrated on every being as such, avoiding to confuse it with the absolute Being but considering it Absolute as the perfection of that being, as its destination of evolution, as its having to be and being true.

A few examples. I am concentrating on myself. I wonder: who am I really? And what am I destined to in the end? In this way I identify my true being with my final evolutionary destination, in other words, with the Absolute.

But I can do the same thing by concentrating on another person, on one of those dearest to me, of whom I am most interested.

I gradually move my attention to different people, also to those I don't know, to strangers I see walking down the road.

I then move onto observing non human beings: animals and plants, fields and woodlands and the sea; houses, cars, any man-made structure; and in the sky, the sun, the moon and the stars.

In the contemplation of his final destination each one of these beings will find his metaphysical background.

A new revised and corrected Zen will keep his eyes open on unity without time of things, but he will never lose sight of the individuality, multiplicity, the becoming, the irreducible uniqueness of each one.

Metaphysical vision of reality and its empirical vision will find their necessary synthesis here.