

The Death-in-Order-to-be-Reborn
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~ Excerpted from *The Interior Realization*

The literatures of Chan and Zen keep us in the dark on the subject of death and rebirth; they speak to us of a number of cases of Realization that differ greatly from each other, and they are often silent regarding the way in which a master obtained Liberation. This shows the inefficiency of all methods and techniques; for if all techniques were the same, a liberated individual would be able to say how it was done and how long it took to reach that goal.



In the first place, all we know is that people destined for Realization are themselves at one moment or another detached from earthly compensation and are consecrated entirely to that unique goal. Their thoughts never seem to be turned toward anything else. Besides the detachment that is common to them, these people lead very different lives. But there is something that they all know: failure or successive failures, even if they have followed different paths. This is the descendant way of repeated failures until the final failure. I want to cite, in this vein, a remarkable intuition of Dag Hammarskjöld: "Led in the labyrinth of life, I arrived at a moment and at a place where I understood that the way leads to a triumph which is a catastrophe and a catastrophe which is a triumph . . . and the only possible elevation for man is in the depths of humiliation."

The death of the ego and rebirth are simultaneous; the moments that precede "death" are the same for all in whom this has taken place. The interior state during these moments is a complete and accepted humiliation, a vision of being nothing. Thought, devaluated, stops its ceaseless activity. The affectivity also stops functioning for we experience two sentiments of equal intensity at this time: on the one hand, the despair in our own possibilities, and on the other, a total confidence in the "Self" in favor of abdicating the "Me." At this moment, finally, we stop doing anything for our Realization, while desiring it with all our being.

Let us cite a saying from Zen: "Satori falls on us unexpectedly when we have exhausted all the resources of our being."

These resources are forces with which the Demiurge endows us, forces constantly oriented toward earthly happiness, toward compensations, toward affirmation of the Me, toward success. In their entirety, these forces are our centrifugal frantic orientation in the labyrinth of life. They are traps of the intellect when it pretends to be capable of resolving the enigma of the human condition (by methods or techniques).

The instant when all the resources of our being are exhausted is the instant of Realization. Here is a description of it from Chan: "Slight contact of a thread under tension and then an explosion shakes down to the foundation of the earth; all that was lying in spirit bursts like a volcanic eruption or bursts forth as a thunderbolt."

In sum, in the scale of the human microcosm, Realization is a fantastic revolution. In the habitual person, the Demiurge dominates affectivity, and affectivity dominates all behavior. Realization brings an about-face that leads the intellect, which has become Cosmic mind, above affectivity and gives to it the infinite beatitude. The Demiurge now only directs the animal and vegetative part of us. What legitimizes "spiritual death" is the disappearance of all of the egotistical architecture of the reigning self.