

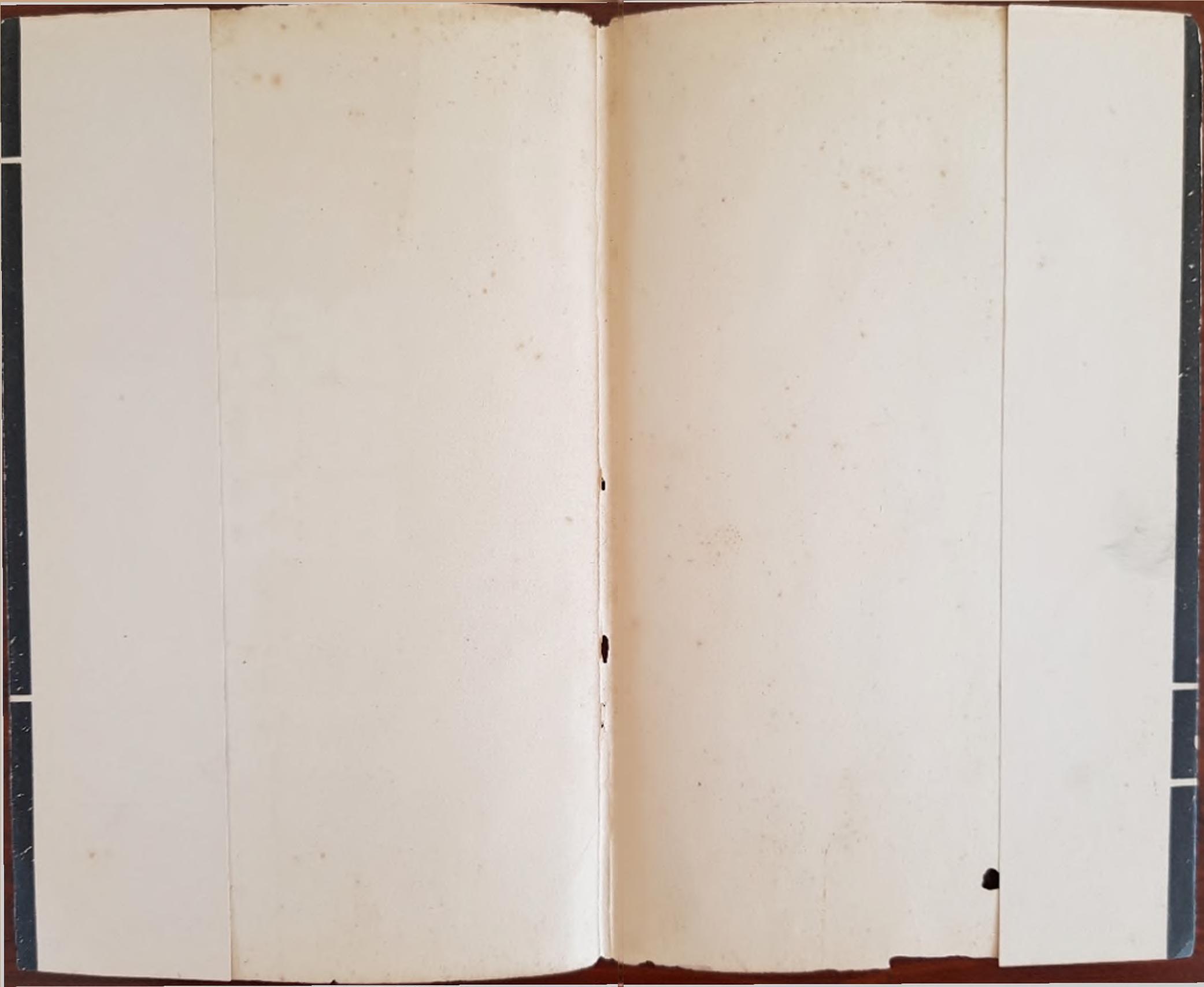
BEYOND AND BEYOND

jeevan Jagruti Kendra

**BEYOND
and
BEYOND**

ACHARYA RAJNEESH

South Western



BEYOND
AND
BEYOND



जीवन जागृति केन्द्र

ACHARYA RAJNESH

SECOND
AND
BEYOND

Country Reports

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1945

BEYOND
AND
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Āchārya Rajneesh

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ĀCHĀRYA RAJNEESH

Āchārya Rajneesh is an Enlightened One, who has become one with the infinity, the totality. He is NOT, but the Infinity breathes through him. He is not a person but the divinity personified. Transcendental Truth shines, every moment, through him. His eyes, his fingers, his gestures, his laughter, his smile, brings the message from the beyond and the transcendental. In fact he is not living in Cosmic Consciousness, but he has become the Cosmic Consciousness itself. Even further, he lives beyond Cosmos, beyond Being in No-Being, in No-thingness, in Great Void—Nirvāna.

There lies in him the essence of Lao-tse, Buddha, Krishna and Christ. He says, they are one and the same. A seeker of the truth can feel the mystery of his existence and the radiation of the divinity in him. By his very presence the seeker feels that something mysterious has started changing and awakening in him.

Born on 11th December 1931, in a small village of Central Province (now Madhya Pradesh) in India, he bloomed into fullness, took his Masters' degree in Philosophy from the Saugar University in 1957. He was an extra-ordinarily brilliant student and stood first in the University. Later on he served in the two colleges as a Professor for nine years. In 1966 he resigned from his service to consecrate his life to the Wish of God, for the spiritual regeneration of humanity, to spread the practical spirituality for every man.

He travels throughout the country giving discourses, discussions and conducting Meditation Camps. He challenges and shatters all the set patterns and values of human culture

and knowledge. He wants to indicate at the totality of Life, about the Total Transformation of human being. The process, the Alchemy for the inner transformation, he says, is MEDITATION and SAMĀDHI. As a back-ground for this one must be free from the clutches of scriptures, words, authorities, traditions, knowledges, beliefs and the past memories. He says that when the consciousness is totally non-identified with the contents within and without it, in that Void, Emptiness an explosion of every thing takes place. One transcends the body, the mind, the thoughts and there remains the pure Is-ness, the mysterious divinity, infinite bliss which no words can describe.

He says, the total transformation of every individual being into his total divine potentialities is the Way, the dimension, the solution, for the uncountable problems of modern civilization. That only can save the Man from the total destruction.

Due to his lecture tours and meditation camps, some inspired friends and seekers have formed many 'Life Awakening Centres' throughout India. They publish his lectures, conduct his tours and meditation camps. In Hindi language they publish a quarterly magazine—'JYOTI SHIKHĀ' (the Divine Flame) and a fortnightly magazine 'YOKRĀND' (bulletin of Rebellious Youth Force). In near future they are going to publish an English monthly magazine also.

They have a vision to create a 'World Meditation Centre' where all the dimensions of human potentialities could be experimented, searched and awakened, in the light of modern Science, human wisdom and practical spirituality.

Thousands of seekers from India and abroad are coming closer and closer to Āchārya Rajneesh. Many of them are being transformed, changed and awakened. Unseen forces

are attracting seekers from all the corners of the world towards Āchāryaji to usher a world-wide movement for Spiritual Awakening.

In India Āchārya Rajneesh speaks in Hindi language. His lectures on various subjects are published in the form of books which are plenty. Many of the books have been translated into different Indian languages and some of them are in English. To the English speaking audience and foreign interviewers he addresses in English.

This booklet contains one of the hundreds of interviews taken by the foreign seekers. We publish it as a glimpse, a ray of his infinite wisdom, so that those who read it can seek for more and more, deeper and deeper.

Let God send thirsty seekers, striving souls, restless youths, hungry and angry new generation to dive deep into the cool and serene illumination, enlightenment, and divinity of Āchārya Rajneesh to be awakened to save the humanity.

Yogāchārya Swāmi Kriyānanda Saraswati

BEYOND AND BEYOND

Student : Please tell us what is the basic Indian Philosophy ?

Acharyaji : As far as I am concerned I do not see Philosophy as Indian or non-Indian, it is not possible. Philosophy is one, "Universal". There can be no geographical division in the human-mind. These divisions, distinctions are political. Indian, Japanese, German, or Eastern and Western, all these divisions are political. They have arisen out of the political mind. But we apply them unnecessarily, not only unnecessarily but meaninglessly too, in the realm of philosophy.

So, there is no Indian Philosophy as such, there cannot be. Philosophy is an Universal attitude.

You can see the world through three dimensions. One dimension is Science that is thinking empirically about the reality. The second dimension is Philosophy, thinking about the reality speculatively and the third dimension is Religion, not thinking about the reality but experiencing it.

So, Science is based on empirical experimentation, observation—objective thinking. Philosophy is based on non-empirical speculative thinking, subjectively based. Religion transcends both. Religion is neither objective, nor subjective. Religion thinks the whole in terms of the whole. That is why we use the term Holy. Holy means that which comprehends the whole.

So, 'Indian mind' as we designate it, as we make a distinction, geographically it is not basic, but this distinction when we use 'Indian', to me means—**this land has seen the world,**

the reality neither through science nor through Philosophy but through religion. So, if you like to say, you can say that this land, this country and the mind that has evolved here has peeped into the reality through religion, not through Philosophy, not through science. **The third dimension, religion has been the basis for us.**

Reality when you think about it then any type of thinking is bound to be not more than an acquaintance. Because when I think about you, I am outside you. I can go around and around and whatever comes to my knowledge will just be an acquaintance. I cannot penetrate you. I cannot know you from within. So, this is acquaintance. Science is acquaintance. Science is not knowledge. So, it has to change from moment to moment. Everyday something new comes, we become more acquainted and science has to change. So, science can never be absolute, in the sense, Philosophy can be. Philosophy is absolute because we are not thinking from the outside, not thinking about the outside, but thinking about the inside of humanity, inside of human-being, the inner most, the subjective core of our mind.

Philosophy can be absolute but philosophy cannot be the whole, the outside has been left out of it. Science is a part, Philosophy too is a part, only religion can be the whole. Because **in religion we are not dividing the reality into the objective and the subjective. We are taking the reality as it is, the whole. This whole cannot be thought, this whole can only be felt.** So, religion is knowing through feeling.

India has gone leaning and leaning from thinking towards feeling. The Indian mind or the Eastern mind has been a non-thinking, non-speculative, non-scientific and religious. So, all religions were born in the East, even the Christianity.

The West has not given birth to a single religion. The Christianity, the Islam, the Hindu, the Buddhist, the Jain, the Sikh, all these religions were born in the East.

Eastern mind has looked through a third dimension, that can be the basic contribution. I am using the term 'Indian' or 'Eastern' just to make it clear to you, but do not call it 'Indian', call it the Religious. Because in the West too there have been persons like Eckhart, Bohme, Heidegger, Marshal, Berdayev, who were religious. In a way, they were Eastern, born in the West. There have been persons in the East also who were not religious, who were thinking in terms of science. The first glimpses of science came in China, but they could not be developed in the East, because the Eastern mind has become obsessed with the third dimension, the religious. **The West could not develop a religious tradition because the West has become obsessed with the scientific.**

There have been persons of philosophical leaning in the West and in the East both. Now, a new world is evolving, a new man is coming out of the historical process, a man of the future who will neither be of the East nor of the West. A new mind is coming into being, a globe-mind, an universal mind.

So, **we have to discard our obsessions.** The East has to discard its obsession with the third dimension, the religious. The West has to discard its obsession with the first dimension, the empirical, the scientific. And we have to see the world, the reality through all the three dimensions. Only then a synthetic knowledge, a knowledge which is total, can be gained through all the doors that are potential to human beings everywhere.

A person becomes whole, when he becomes three dimensional—simultaneously philosophic, religious,

scientific. If these three dimensions are simultaneously in a mind, then the mind knows the reality through all the doors of perception. But as you have asked what is the basic Indian Philosophy, I shall say, religion the doors of feeling is the basic attitude.

We have used feeling as a means of knowing. Ordinarily knowing and feeling are two distinct things. But there are ways of feeling when we know, as in love. You can know a person through science, but then you know only the periphery. Then you know only the circumference, then you know only the Physiology or the Chemistry or the Biology or the History but you do not know the person actually, as he is. You know about him but not him, but when you love him, then you do not know the Biology, the Physiology, the Chemistry of the body, or the Psychology but you know him as he is, the total. In love you penetrate to the inner most core, you become one with him. So, love too becomes a dimension of knowing.

Feeling has been the basis for those who have thought, lived and known in the East. In the West logos, logic, the discussive mind and the analytic intellect has been the base. For us the feeling heart, the synthetic mind has been the base. But still I will deny the term Eastern or Western. **Religion has been the predominant note, in the Eastern lands.** You can ask anything you like.

Student : We know from many sources, like Bible that God created man in his own image. . . If he has created everything then all must be good. Then from where do we get this bad, this wicked ?

Acharyaji : So many things will have to be taken into account. First, to think God as the Creator, is to divide the reality into two—the Creator and the Created. There is no

division and duality like this. **The Creator is the Creation.** The world and God are not two things. The Creation is the Creator. It is not like a painter. A painter creates a painting. The moment the painting is created there are two things, the painter and the painting. The Creation is like a dancer, where the dance and the dancer are one.

When you think about God in terms of duality God becomes a false God. There is no God, separate, apart, sitting somewhere, presiding, engineering, administering, beyond the World. **The very world, the very being is God.** So, the term God too is Anthropocentric. It is our creation. We have personified a process. God is not a person but a process—constantly evolving, changing, constantly reaching beyond and beyond. God is a process. So, to me **God is the Creative Process, not the Creator.**

Secondly, human beings have thought in terms of human-beings. Of course that is natural. We have said that God created man in his own image. If horses could think, they will deny this. They will say God created horses in his own image. Because man has created these philosophies, he has made himself the centre. Even God must be in our image. He must create us in His own image. The ego of man has asserted these things.

This is not knowledge, this is not knowing. This is simply anthropocentric feelings. Man feels himself the centre. So, we thought the Earth, the centre of the Universe and man the centre of creation. These conceptions are false imaginations, dreams of the human ego. **God has not created any body in his own image. Because the whole is his image.** The trees, the Earth, the stars, the animals, men, women, **everything that is, is his image,** not man.

And again, we have divided the world into the good and

the evil. The world is not so divided. The good and the evil are our valuations. If there is no man on the Earth, there will neither be good nor bad. Things will exist. Things will be, but there will be no valuation. Valuation is human. It is our imposition, it is our projection. So, we say that something is bad, something is good. As far as the creation, the creative process is concerned everything 'is', simply 'Is'. There is no good, there is no bad. The night is not bad, the day is not good. The darkness is and the light is. These are not two things distinct apart and opposite but rhythms of one thing. The darkness and the light, these are both waves of the same reality. For God, darkness is not evil, but for us it is evil. Our fearing mind has been always afraid of darkness. So, we say God is light, we never say God is darkness because darkness for us has been a fear. Nothing is bad.

We say life is good and death is bad. But how that can be : Death is the pinnacle of life, death is the peak of life, death is the part and parcel of life. There can be no living process without the dying process. So, death and life are not two things, but two legs of a single and unitary process. But we fear to die. So, we say death is evil. If God has created the world then there must be living and living and no death. But if it could have been possible, it would have been the most boring existence. If there is life, life and life and no death, then we will pray to God to give us death, because there is a moment to live and there is a moment to die. There is a moment to come up and there is a moment to go down. There is no peak without the abyss around. But we want only the peak and not the abyss. That is not possible. These are two aspects of one reality—the evil and the good.

So, do not impose on the creative process your own feelings, your own valuations, rather if you want to know the Creator, Creative Process, go beyond yourself, beyond these dualisms. Do not think in terms of duality. When you know deeply, when you go into the depth, the evil changes into the good. When you go deeply, the good changes into the evil. These are waves of the same reality, different patterns of the same reality. For example, if I become deceased, to me it is evil but in my disease there are germs, to them it is life and good. Then who is to determine it. I or the germs. If I become healthy the germs are bound to die. So, for those germs my health is evil and for me those germs and their life is evil. But for God I and those germs are all the same.

So, there is no evil or no good for "Him". He lives in us, He dies in us. He is the darkness and He is the light, and that is why He is the Transcendent, the beyond, both and both not. But our mind, our dichotomous mind, our mind always thinks in terms of dichotomies, it cannot think without division. Whenever we go to think about something, we will dissect it into two. That is the methodology of the mind. Mind cannot think in terms of unity, in terms of synthesis. Mind thinks in terms of analysis. So, **everything passing through the prism of the mind becomes divided.** The light is one but through a prism it is divided into seven rays. The prism of mind divides everything.

So, if you want to know and realise that which is undivided, go beyond mind. Do not use your mind as the instrument. It cannot lead you beyond duality. Then there will be a **Creator and the Created. This division is false and this false division will create false problems and false theologies and false theologians.** You will create problems and then you will think about the solutions.

As the problems are false, the solutions are bound to be false. So, all theologies which are based on dualistic mind are false. **Religion is not theology.** A theology can be Christian, a theology can be Hindu, a theology can be Buddhist but religion is neither Hindu nor Christian nor Buddhist. Religion is the feeling, the realisation of the whole and theology is an assumption, assumption of the basic falsehood, of duality. Then there are problems.

First you divide, then you create the problems, then you go on solving them endlessly. Then there is no solution. No theology has concluded anything. Every theology has gone deeper and deeper in falsehoods. That is why the new generation has come to a point to discard your all theologies—your Christianity, your Hinduisim, your Islam. **The new generation has come to a breaking point where they want to discard all your falsehoods,** because, you have created the problems and you have created the solutions. You have not asked the basic thing, whether the problem is authentic or it has been created because of your mind, whether the problem is a creation of you or whether the problem is really in the reality. There is no problem in the reality and there is no need of any answer. But **when you think, there are problems, when you do not think and realise, there are no problems.**

So, **religion is a process to go beyond thinking,** to achieve a point in your mind where there is no thinking at all. YOU ARE but without thoughts. You are in a state of mind which can be said a **state of 'No-Mind'**, a state of no mental processes.

A mind which is not thinking is a mind which is in meditation. That is the meaning of meditation. To meditate means to go beyond your thinking process. The moment

you transcend the thinking process you come to the realisation. You come **to feel that which is.**

That is what I was telling you previously. Philosophy cannot exist without thinking, Religion cannot be with thinking. **Philosophy thinks, religion knows.**

Thinking means a mind which does not know. A blind man thinks about the light and goes on thinking. He cannot come to any conclusion because how a blind man can think about the light. You can think about something which you have known. But when you have known there is nothing to think about.

That is the dilemma, that is the predicament. That is the basic puzzle. **A person who knows never thinks,** because there is no need to think. What you know, you know, there is no need to think. A person who does not know, who is ignorant, thinks. And how can ignorant think.

A blind man goes on thinking, about the light. But he cannot think. He cannot imagine. He cannot dream. Because he has not known. The light is far off, the blind man cannot even think about the darkness. Because even to know darkness eyes are needed. Without eyes you cannot know the darkness. Blind man neither knows the darkness nor the light. Ordinarily we might be thinking that a blind man must be living in darkness. No, there is no darkness for a blind man. Darkness is as much a perception of the eyes as the light. So, you cannot say to a blind man that the light is opposite to darkness. That too is unintelligible. A blind man must come to seeing and thinking cannot become seeing.

In reference to this one thing must be said. In India we have called philosophy 'DARSHAN'. Darshan means to see. We have not called it thinking. We have called it seeing.

In Europe the term philosophy carries another connotation. Philosophy means love of knowing, love of thinking. There is no parallel term in Western languages for Darshan. A new term has been coined by Herman Hess. That term is appealing. He has coined a new term that is philosia, the love of seeing. 'Sia' means to see. 'Philo' means love and 'sophy' means thinking. Philosophy means love of thinking. We have no term in India for it. We cannot translate Philosophy in any Indian language. Because our term is Darshan, that means to see, not to think, but to see. Seeing comes not through mind, but at the moment mind is annihilated, the moment mind is not, the moment mind ceases.

Every type of seeing either of science or of Philosophy, or of religion is outcome of a state of No-mind. We have known the incidence of Archimedes. He was thinking and thinking and came to no conclusion. Then he was lying in his bath tub. Something came to be seen, naked he came out of his house. Something was seen and he cried into the streets Eureka !, Eureka !! I have found, I have achieved. If you ask any Einstein or any Picasso or any Hess they will too say that something has been seen. Either in poetry or in painting or in scientific discovery something is seen and the moment of seeing is not the moment of brooding. **The moment of seeing is not the moment of logical thinking.** The logical thinking is in abeyance. The logical mind is not working, then something overpowers you. Something comes to you or you go to somewhere—beyond the human limits. And then you know, then is the knowing.

So, do not create dichotomies. First you create dichotomies, then you create problems, then you go on solving. Then, of course, as a logical consequence theologies are created. There are theologians, teachers, professors, Gurus and the

whole nonsense and the whole nuisance. To me, the problem is not. The problem itself is false.

Student : You said God is a creative process then why are things created ? What is the purpose of creation or is it something that exists and we must feel it without any reason or purpose ?

Acharyaji : If there is a God, as a person, then the question "Why" becomes relevant. If God is a person then we can ask, why you have created the world. But God is not a person. God is the process. You cannot ask the process why you are ? Existence is without any cause. Because thinking in terms of causes leads no where. If you go beyond a cause then comes another cause, if you go beyond that then, another cause comes and the 'why' remains, almost, always, endlessly. You can ask any "Why" and again you can confront it with another 'why'. But if God is a person then the "Why" becomes relevant. God is not a person. You cannot ask Him. You are Him. You are yourself the cause.

The existence is uncaused, otherwise you will have to invent ultimate causes. But that carries no meaning. If you say ultimate cause, it means that now you will not ask again what is the cause of it. Even a person who believes in the God as the Creator, he says God created the world. He may invent "Whys" and answers, but if you ask him 'Why there is a God ?' Why He is ? Then the religious man will say, God is uncaused. He is the Cause. So, He is uncaused.

Existence is uncaused. In the beginning there is no cause, so in the end there can be no purpose. Only when there is a cause, there can be a purpose. Really there is no beginning, because if there is a beginning then there must be a cause. It is the beginningless. There is no end, because the beginningless cannot come to any end. It is endless. There is neither

beginning nor end. **It is eternal, uncaused, without any purpose.** But for our human mind it becomes meaningless. Because we think in terms of causes, 'From where' and in terms of purposes, 'to where'. Because of our these human limitations we cannot conceive something which is beginningless, endless, uncaused, purposeless. There is no purpose to it, or rather '**TO BE is the only purpose**'. **TO EXIST is the only purpose.** How can there be any cause and how can there be any purpose. To be is enough. To have been is enough. **Being is enough.**

You can think it in another ways, through another outlooks. When you love someone you do not ask what is the cause and if there is love which is caused by something, it loses, it ceases to be love. Love flowers uncaused. If you can point out a cause then its beauty is lost, then it becomes a scientific explanation. You cannot say 'For What' ? **There is no purpose in love.** If I love you, I cannot say 'For What'. If I love you for something then again there is no love. It is purposeless.

In love we come approximately nearest to God. That is why Jesus said "God is love". Not that God is loving. No, that is not the meaning. God is love or in love we come nearest to the creative process. Love is the peak where we come to know what religion is. **Love is religious. So a person who cannot love, cannot pray.** A person who cannot love cannot be a religious mind. Only a loving-mind can be religious because only a loving mind can think in terms of no purpose, no cause. Love is enough. It does not ask anything beyond it. It is fulfilment in itself. It is end in itself. **A single moment of love is eternity in itself.**

So, when we ask why ? Where ? How ? We are ask-

ing not religious questions. If you ask 'How,' the question becomes scientific. Question 'How' is the basis of science. How things are happening? If you ask 'Why' the question becomes philosophic. But the religion has no question. **For religion there is no questioning, there is a quest but no questioning.** There is a Quest to know 'WHAT IS'. Neither 'why' nor 'how', but What is. Of course to solve the question 'how' is easier, and we can go on solving and solving and there will be no end to it. Every solution will again create a problem. The 'How' will be again encountering it.

So, science will go on progressing. We cannot conceive a day when scientists will come out of their laboratories and say now science has achieved.

Philosophers will go on thinking and thinking 'Why'? and there will be as many answers as there are thinkers. If everybody on this Earth begins to think there will be millions and millions of answers. Everybody can say 'because of this'. But religion asks not. **Religion is a Quest, not a questioning. It is a Quest of What is.** Not of the beginning, not of the end, neither of the cause nor of the purpose, but of What Is, that which is. This very moment, Here and Now, What is. The What is the Quest.

A scientific mind can go through a search, without ever changing himself. A philosopher can go on inventing answers without changing an inch. But a religious man cannot begin without changing. The moment he begins to ask 'What?', there is the change, the transformation. Because he himself is the part and parcel of the 'What'. Neither you are part and parcel of the 'How'? Nor you are part and parcel of the 'Why'. Neither you were asked in the beginning nor you have been asked to plan for the end. We

are in the middle, in the 'Is'. We are only concerned with What Is, Here, Now, Just this moment.

So, religion is concerned with the present, neither with the past nor with the future. And present is the only existence. Present is the only Time. Past is memory. Future is imagination. Present is the only existence. Religion is existential, purposeless, meaningless, uncaused. **Things are and you can become one with them and can achieve the moment of bliss, the moment of existence, the moment of Total Consciousness.** In this land we have called this SAT, CHIT, ANAND—the moment of total Consciousness, the moment of total Bliss, the moment of total Existence. Once you have a glimpse of it there will be no question, no problem. You will be at ease with the reality. **Then you will be in a state of LET GO with the reality.** You will flow with it. You will live with it. You will breathe with it. You will be one with it. You will be the IT.

Student : You said, "God is a Creative Process, not a person, then what is prayer? To whom do we pray?"

Acharyaji : You can not pray, because there is no one to be prayed. Your prayer is just addressed to the emptiness. But you can be in prayerful mood. That is another thing. Prayer is not something to be done. Prayer is something to Be. A person can live prayerfully. That is something else. That is not something to do with.

To be in prayerful mood is to be in love, in love with the existence. To be in prayerful mood is to be in gratitude with the existence. To be in prayerful mood means to be not as an enemy to the world but as a friend. For me a prayer is not an address, because there is no one to be addressed. Prayer is a state of Mind. It is concerned with you, not with God.

You can be in love without love object. The object is not the necessity. **You can exist in love. You can walk in love, you can sleep in love.** Everything that comes in your contact receives your love. If no one comes in your contact still the perfume of love is there. A flower on a path where no one passes, but still there is a perfume. It is not addressed to someone. It comes out of you bubbling. It is not an address. Like that **prayer is a bubbling of your love, love to the whole, to all that is.** Ordinarily what we call prayer is all childish. They are, in a way, father-obsessed. We have imagined God, in the father image, as a great, great father, sitting somewhere on a throne, and in our fear we are demanding and asking and persuading Him.

Our prayers are demands. Our prayers are born out of our fears, addressed to an image, created out of fear. A person who lives prayerfully, of course, goes some where, not the prayer but the person himself. He comes in contact with the existence.

So, to me even the word God is not the right word. God carries the meaning of the person,. 'The Existence' is much more accurate and exact. The moment we call God, the image of a great father comes into our minds. Then we begin to pray. But out of fear, there can be no love, out of fear there can be no prayer, because when I fear you, I cannot love you.

All the old theologies were based on the exploitations of human fear. We still say, a religious person, 'God Fearing'. It is absolutely ugly to call a religious person 'God Fearing', because a religious person is 'God Loving'. And where fear is, love cannot be. These two cannot exist simultaneously. With fear hate exists. With fear there is no possibility of love.

A loving mind is a praying mind. But there is not a

moment to pray, neither a secluded corner to pray, nor someone to be addressed. **You ARE and the Existence Is.** To live with this existence, in a loving relationship, with the trees, with the sky, with the stars, with the human beings, with the matter, with everything that is. Live with it, lovingly. Then you become prayerful. **You never pray then. But every moment prayer goes out of you, bubbles out of you.** It becomes a perfume of your life, of your love. It is a flowering, not an address, something coming from within not something going out. The basic arrow is not to someone, the basic arrow is from someone, from someone to the all.

Student : What is life ? What is Death and what is after death ?

Acharyaji : So, let this question be the last. 'What is', if you think about it, you will pervert it. If you think about it then you will impose your conceptions upon it. 'What Is' can be received only, when there is no conception, no thought, no theory in you. Your mind is totally vacant. Your mind has become an emptiness, a nothingness. When your mind is just a womb, when your mind is just a receiver, when from your mind nothing is to be imposed, when your mind is NAKED and NOT, only then What Is, is revealed. Because there is no one to pervert it, there is no one to imagine it, no one to dream it, no one to project it.

So, **one must go to the reality completely vacant and naked** without any preconceived thoughts, without any prejudices, without any conceptions, without any pre-notions of what is to be there. You have to go into 'Nowhere', you have to go into 'Nothingness'. Only then your mind becomes just a receiver, a receptivity. And then What Is, is

revealed. Even after that when you have to assert it, express it, you will be unable to express it. **What has been known, you cannot express it, language is not adequate, words are not enough.** Something so vast, something so multidimensional, something so unimagined, something so unknown has come over you, that you can be simply dumb, you can simply be awakened. But this too cannot be expressed.

So, greater the realisation, lesser the expression. The Truth has never been said. It has been known. It has been lived, but never said. No word, no scripture has expressed it. They have tried, endeavoured or taken pains to express it. But it has remained unexpressed, unknown. You can come to it only when you do not come with your scripture. You can come to it only when you do not come with your theologies, you can come to it when you do not come with your Questions. **A mute Quest is required, not a verbal questioning.**

You can come to it in any moment when you are under a tree, just sleeping, relaxing, doing nothing, you can come to it. Near a sea shore, just sitting, doing nothing, it can overwhelm you. Under the starry night, just existing, rather there being just present, not doing anything, it can penetrate you.

That is why in love there are glimpses of it, because when you are in love, words cease, thinking ceases, expression goes off. When you are in love, something becomes silent in you, then there is no communication and still there is a communication. You are silent, but communicating. In your silence something comes to you, something goes out of you.

Religion is an arrow towards total silence. One must be silent to hear the Creative Process. **One must be totally silent to know that Which Is.** But we are every moment thinking and thinking. This thinking creates a barrier. If

you are listening to me and still thinking within you, then there will be no communication. If, when I am answering to you and you are still creating new questions, comparing what I am saying, thinking whether it is right or not,—then we are poles apart. Then there is no communication. Your thinking has come between me and you as a barrier. And that barrier cannot be crossed. If you are just listening and that is the miracle to be just listening. Then even this communication can become a communication of 'what is'.

If you are just here, present, doing nothing then something from my eyes, from my hands, from the friends who have gathered here, from all that is, the situation can become an awakening, and you can come into contact with 'what is'.

And you ask what is death. One can not know before dying. How can one know ! You can think about it. But that will not be the death, the real. One has to die to know it. One has to live to know it. Do not think about the death. **Live while the life is. Know the life.** And if you know it, then you will know the death also, because it is the pinnacle, the peak of life, the completion of life.

So, do not ask what is death. It will come and you will go through it. But it is possible to go through death and still not to know it, because we are going through life and still we have not known it. We are asking what is death when we are living. It might be the reverse, when you are dying you may be asking what was life. A dying person asks what was life and a living person asks what is death. A living person must know the life. **Know it. Be one with it. Absorb it. Drink it completely.** Eat it, the life, then the death is to come.

When you have known the day, night is to come. When you have known the day's awakening, you will have to know

the night's relaxation and sleep. It is there, it is coming, it is somewhere hiding, it will come. But donot ask it. **What is now and here, know it** and become a knower, a seer. So, when the death comes you will know it also. **A person who knows life ultimately knows death also.** And when he knows both he knows that neither the life is against death nor the death is against life. When he knows both, he knows that something 'x', unknown has come into being, and something 'x', unknown has left through life.

Birth has been a door, death too has been a door and something, the existence, has come in and gone out. Nothing begins, nothing ends. There are births beyond birth, there are deaths beyond death. There will be births beyond death and there will be deaths beyond birth. The process is endless. The voyage is eternal. But **know what is, do not ask what will be.** Because how can you know it. You can only think it and then create a wave of theories. Theories are impotent, meaningless. Feelings are potent, meaningful.

So, feel, while you are alive, feel life, then you will become capable of feeling when you die, of feeling death. And it is as much blissful to know life; as it is to know death. It is as much blissful to awaken in the morning; as it is to go into deep sleep in the night. Both are blissful. But you must know them. You can not know them beforehand. And if you ask someone then what you know is secondhand, not a first-hand knowledge, a felt knowledge, a realised knowledge, a knowledge that has penetrated through your ultimate being, through your inner most core. It comes always through seeing, knowing.

First know life. Do not ask what is death. **know life and by knowing life you will come to know death also.** And what you are, transcends both. You are neither life,

nor death. You have been living, you will be dying. Your being transcends both. But do not identify yourself with life. If you identify yourself with life then you will think of death as your enemy. Know life, then you know you are beyond, unidentified, some one who has come into it. Then you will know death too as a door going back, the returning to the source. Life is coming, death is returning. But the source remains beyond the both.

.....A girl asks something.....

Acharyaji : It seems you have come late. This was the first question. To me there is no 'Indian Philosophy.'

And God can not be represented in any idea. God is something beyond ideas. So, every type of representation is a falsehood, a falsification. Every type of symbol is dead symbol whether it is Indian or Western, Christian or Hindu. These are theologies not religion. And theologies are mental creations of man.

For instance, the pilot asked the same question when Christ was going to the cross, the **pilot asked, "What is truth ?"** A Christian will have necessarily an answer. A Hindu will have an answer, A Buddhist, a Sikkha, everybody will have an answer. But **Christ remained silent.** He had no answer. He remained silent. He did not answered—'What is truth ?' Because the moment you assure what is truth, it becomes falsehood. It cannot be asserted. It can be known inside, it can be lived, but it cannot be asserted. **Words, languages, expressions are so feable and dead, that the living truth cannot be communicated.**

Christ remained silent, but his eyes were not silent, his heart was not silent. His whole being was not silent. His whole being was expressing it. But the pilot could not know. He knew only the verbal communication. He could knew

if Christ had answered him through a theory, image, symbol, theology, concept. Pilot returned back. Christ remained unknown to him.

So, what I was saying is this, every type of symbolization, myth, every type of theological system are all the creations of the cunning mind, of the mind which calculates cunningly, systematises, makes a whole out of theories, but it is dead. This is not religion. Religion is something living.

Somewhere **Neitzsche has said that Christ was the first and the last Christian.** He was, because a Christian is simply through dogmatization. **A Christian is a Christian through accepting a theology, not through knowing the truth.** Hindus, Buddhists, Christians, Mohamadaus, they are all under the weight of traditions, of words, of verbalizations and languages. But to me religion is not a language. And neither religion is confined to any geography, nor religion is confined to any particular race. Religion is not confined to any Saviour, God, Avatār or Guru. Religion is available to every one, who asks for it, who is thirsty for it. Everywhere, in every age, in every time, in every race, in every part of the world, religion is available as air, as existence is.

One has to be with the existence. One has to be one with it, to know religion.

A student : Acharyaji, what you have talked seems quite modern.

Acharyaji : What I am saying is not modern. What I am saying is as much ancient as much modern. What I am saying is the eternal truth. It has always been said. It has always been felt. **The Buddha felt the same, the Christ felt the same, the Krishna felt the same.** But language becomes old, assertions become old. Gita has become old.

Bible has become old. Buddhist scripture has become old. **Every age has to recoin new words, new expressions.** The thing remains the same. Religion is eternal. It is, neither old nor new. What I am saying is not modern, only the way of expressing it is modern.

So, all expression becomes old, the modern too will become old. It has already become. The moment we have talked about it, it has gone to the past. It has become old. The new is always invented. It is needed, because every age requires a new language to be understood. Every age requires a new terminology to communicate its experiences. **But the truth is timeless. So, it is neither old nor modern.** And it is as much Hindu as much Christian. It is as much Muslim as much Buddhist. Because to me **Buddha, Mohammed, Christ when they know, they know the same truth.** When they experience, the experiencing is the same. **But when they express their language differs.** That is natural. Buddha expresses in an Indian way, Christ expresses in the Hebrew, Mohammed expresses in the Arabian way. The language differs. But because of the difference of language sects are created. So, there comes to be an Indian Religion and non-Indian religion.

There are atleast three Hundred religions on the Earth. Three hundred languages, that is the reality. **But three hundred religions, that is non-sense. Religion can only be one.** Because the feeling of truth, the feeling of the existence cannot be contradictory, opposite. When I come to know it, I know the same thing. When you will come to know, you will also know the same truth, but I will express it differently, you will express it differently. **The difference is always in the expression not in the experience. Experience is eternal. It is neither Hindu nor Christian.**

These labels have become barriers to come to that universal, the one, the Eternal, the endless, the beginningless. These expressions have become barriers. So, every age has to discard the old languages, old prophets, old traditions. Every age has to invent its own ground to stand, its own heart to feel, its own mind to know and experience.

Expressions differ. The expression might be modern but the expressed or still the unexpressed is the ancient. I am saying the ancient; not old, eternal; not old. Because, **truth can never become old. It is always the living, the new, the young. It is always the life.**

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