

EXISTENCE AND NONEXISTENCE

A person begins to explore his or her nature by posing the following question to himself: "Who am I? What am I?" In the course one follows in order to find the answer, this question changes many times. Sometimes it is limited to other questions concerning some of a person's aspects, and at other times it broadens out to include one's questions about other people, about the world, about life. Through constant exploration, through experiences and the knowledge one acquires, the initial question begins to be answered on certain levels. One then believes he is on the way to finding the answer that completely covers his question.

Satisfied by what he has already learned, he continues his studies in the awareness of the fact that there are many things he does not know. And then, as a result of the acquired knowledge, the next question emerges within him: "Am I or am I not?" He is overwhelmed, surprised, feeling as if he were in a situation of voidness. All the answers he gave to his previous questions seem arid and insubstantial. What is the meaning of knowing who he is, if he is finally to realize that "he is not at all", that he does not exist? The prospect of such a discovery scares him, and he often refuses to carry on with his research. There are cases though, when his self repeats the same catalytic question so persistently that in the end one is forced to succumb to its will and seek the answer.

The distance between the two questions is huge, that is between the questions of "Who am I?" and "Might I not be?". It is much easier to explore one's nature than to explore the possibility of one's nonexistence, even if attributes that displease one are very often revealed and disappoint one. Comparatively, it is much simpler to cross the personal ego's borders, breaking the barriers of one's own individuality and by extension of all individuals in every other group. Because if one is not existent it is self-evident that all others cannot exist either. And if nobody exists, then what is left?

The idea of the self's nonexistence comes into conflict with the need to exist. People want to live to be some-

thing, to have something. They want to have a body, a consciousness, a presence. For this reason, they get passionately attached to life even when they are unhappy, ill or abandoned. It is rare for them to reach a point where they want to die, even though they may believe that death does not equal nonexistence, that it only means transition. Even more rarely do they reach the point of accepting that they might be nonexistent and that what they themselves believe of existence is but a fictitious reality.

Due to great attachment to life and existence, the necessary attention to the question "Am I or Am I not?" is not given so that a certain revelation may follow. Many times this question is encountered in such a way that it is considered to be illogical, characterized as a figment of a sick imagination. Most people do not even listen to the inner voice asking them if things exist, but even among those who listen to it, there are very few who wish to know if the question hides any truth at all. All the others directly convince themselves of their existence, since they have a body, they breathe, they feel, and they think. Soon, the question is buried again in the unconscious field from which it had emerged; it escapes memory and is forgotten and lost. In this way a person loses the chance to get to know the profound significance of nonexistence and be united with another range of consciousness, another dimension beyond his already known dimensions.

In spite of all the difficulties in accepting non-existence which are encountered by somebody who wants to search what it is and what it really means, there are some people who want to go on with their exploration. Before proceeding to a deeper study, it is natural to pose some questions to those they consider to be experts in the subjects or to their own selves as well. One of them probably concerns the way the theory about nonexistence is proved. Another one may express their engrossment in the benefit of such a research. And a third may hide the fear that if a person is convinced that he is nonexistent he will cease to have interest in life and will be overwhelmed by sadness or indifference, considering that everything is vain and arid.

These questions are very logical, showing how much a person is attached to his own logic. They indicate his need to analyze, compose and comprehend functioning only through his specific mind, not being able to pass beyond the mental fields he is aware of and be released from them, experiencing real union with notions, with situations, with his deeper self. Nonexistence is not a theory, or some knowledge; it is an experience. If somebody tries to interpret it and analyze it, he automatically gives it form and hypostasis and therefore turns it into existence. Only if he escapes his mind's borders, will he be able to experience and become himself what really exists beyond the field of the specific mind.

Wise and enlightened people, who experience non-existence, never describe it. They simply say that whoever passes to it is completely free from the bonds of existence; he does not want anything anymore, thus experiencing fulfillment and bliss. The only thing they teach to those interested in listening to them is that the sole path leading to the situation of nonexistence is non-desire. They also say that the one who does not wish anything for himself loves everything and everybody, and he is united with the whole world, with all of life. And it is this absolute love that connects him with existence and he becomes existent himself. Existent but nonexistent at the same time, without any personal desire but with the only will to express infinite love for existence, which relies on its desire to exist.

Judging from the works and deeds of those proven to have been wise and enlightened, even if we are not able to comprehend the way they function, we will ascertain that the state of nonexistence they experience does not make them indifferent towards life. On the contrary, they are led to absolute interest in it and to love for all of its manifestations. Indifference and apathy is where somebody is led when he wants to be released from everything he does not like, and escape a hard reality that does not cover his countless desires. But if somebody has no desires at all, then he lives every moment without any resistance towards what it brings, since he does not want

something else, different than that appearing each time before him. Therefore he remains peaceful, full and self-sufficient among everything and beyond all, always ready to respond to everything those who have not reached his own fulfillment ask him.

The question probably arises: Is it ever possible for a simple, ordinary person to reach such a level of consciousness, to know and experience the simultaneous existence and nonexistence of his self? Is it meaningful to occupy himself with the experiences of the enlightened beings, while his own mind is still in the darkness of ignorance? Everything is possible and everything is meaningful. If one person has been able to become wise, why couldn't this happen to everybody, since wisdom is not anybody's property and since everybody can work in order to reach it? If one has expressed the stance to be redeemed from ignorance and from all the problems it creates, why not believe that the same cannot be expressed by everybody? Our occupation with those who precede us in the path of evolution is meaningful and its meaning is very essential. It encourages us to follow their footsteps; it gives us an example to imitate and empowers our faith in ourselves. All these accelerate the rhythm of the procedures leading to the acknowledgement of our existent and our nonexistent entity.

Saying that we all share the potential to change and evolve is because everything exists within everybody; ev-

ery idea, every situation and every field of consciousness. Certain moments of revelation come to everybody, making us experience something different from the everyday and the usual. What does the mind do sometimes? Does it not cease to think; doesn't it empty completely from ideas? And isn't it then that we feel like we don't exist, like we are nothing, even if this sensation disappears within a few seconds? Aren't there also times when we feel complete, like nothing is missing and we have no desire? And don't some unexpected realizations come, that our self is a huge embrace that loves everybody? All these things happen to us; they are experiences we all have, but we do not consciously do this. Our inner self does it, our entity, to show us who we really are. That is why this experience is soon lost with only its memory to remain along with the hope that it will come again to give us fulfillment.

What must a person do to be always united with truth, with his self? To exist or not to exist? To love but not to desire? The person himself replies to these answers, the self replies to the self through the voice of his consciousness:

“Do not do anything you imagine that you must do. Do not go after evolution and enlightenment. Do not wish to express love and be released from desire. Do not seek inexistence or existence. Simply consider that you are all these. This is enough! The consideration will lead to the

acknowledgement of reality and acknowledgement will bring revelation. And then you will become what you are, what you have always been but you did not know it. You are existence and nonexistence, you are love and non desire, you are all their opposite fields as well, and all of their inter-stages. You are everything, because you are part of Everything, part of the indivisible One.”