

Thinking is no more than a tiny aspect of the totality of consciousness, the totality of who you are.

What is arising now is not a new belief system, a new religion, spiritual ideology, or mythology. We are coming to the end not only of mythologies but also of ideologies and belief systems. The change goes deeper than the content of your mind, deeper than your thoughts. In fact, at the heart of the new consciousness lies the transcendence of thought, the newfound ability of rising above thought, of realizing a dimension within yourself that is infinitely more vast than thought.

You then no longer derive your identity, your sense of who you are, from the incessant stream of thinking that in the old consciousness you take to be yourself. What a liberation to realize that the “voice in my head” is not who I am.

Who am I then? The one who sees that. The awareness that is prior to thought, the space in which the thought — or the emotion or sense perception — happens.

The primary cause of unhappiness is never the situation but your thoughts about it.

Be aware of the thoughts you are thinking. Separate them from the situation, which is always neutral, which always is as it is. There is the situation or the fact, and here are my thoughts about it. Instead of making up stories, stay with the facts. For example, “I am ruined” is a story. It limits you and prevents you from taking effective action. “I have fifty cents left in my bank account” is a fact. Facing facts is always empowering. Be aware that what you think, to a large extent, creates the emotions that you feel. See the link between your thinking and your emotions. Rather than being your thoughts and emotions, be the awareness behind them.

“The wisdom of this world is folly with God,” says the Bible.¹ What is the wisdom of this world? The movement of thought, and meaning that is defined exclusively by thought.

Thinking isolates a situation or event and calls it good or bad, as if it had a separate existence. Through excessive reliance on thinking, reality becomes fragmented. This fragmentation is an illusion, but it seems very real while you are trapped in it. And yet the universe is an indivisible whole in which all things are interconnected, in which nothing exists in isolation. The deeper interconnectedness of all things and events implies that the mental labels of “good” and “bad” are ultimately illusory. They always imply a limited perspective and so are true only relatively and temporarily.

There are no random events, nor are there events or things that exist by and for themselves, in isolation. The atoms that make up your body were once forged inside stars, and the causes of even the smallest event are virtually infinite and connected with the whole in incomprehensible ways.

If you wanted to trace back the cause of any event, you would have to go back all the way to the beginning of creation. The cosmos is not chaotic. The very word *cosmos* means order. But this is not an order the human mind can ever comprehend, although it can sometimes glimpse it.

When we go into a forest that has not been interfered with by man, our thinking mind will see only disorder and chaos all around us. It won't even be able to differentiate between life (good) and death (bad) anymore since everywhere new life grows out of rotting and decaying matter. Only if we are still enough inside and the noise of thinking subsides can we become aware that there is a hidden harmony here, a sacredness, a higher order in which everything has its perfect place and could not be other than what it is and the way it is.

The mind is more comfortable in a landscaped park because it has been planned through thought; it has not grown organically. There is an order here that the mind can understand. In the forest, there is an incomprehensible order that to the mind looks like chaos. It is beyond the mental categories of good and bad. You cannot understand it through thought, but you can sense it when you let go of thought, become still and alert, and don't try to understand or explain. Only then can you be aware of the sacredness of the forest. As soon as you sense that hidden harmony, that sacredness, you realize you are not separate from it, and when you realize that, you become a conscious participant in it. In this way, nature can help you become realigned with the wholeness of life.

This is most people's reality: As soon as something is perceived, it is named, interpreted, compared with something else, liked, disliked, or called good or bad by the phantom self, the ego. They are imprisoned in thought forms, in object consciousness.

You do not awaken spiritually until the compulsive and unconscious naming ceases, or at least you become aware of it and thus are able to observe it as it happens. It is through this constant naming that the ego remains in place as the unobserved mind. Whenever it ceases and even when you just become aware of it, there is inner space, and you are not possessed by the mind anymore.

Choose an object close to you—a pen, a chair, a cup, a plant—and explore it visually, that is to say, look at it with great interest, almost curiosity. Avoid any objects with strong personal associations that remind you of the past, such as where you bought it, who gave it to you, and so on. Also avoid anything that has writing on it such as a book or a bottle. It would stimulate thought. Without straining, relaxed but alert, give your complete attention to the object, every detail of it. If thoughts arise, don't get involved in them. It is not the thoughts you are interested in, but the act of perception itself. Can you take the thinking out of the perceiving? Can you look without the voice in your head commenting, drawing conclusions, comparing, or trying to figure something out? After a couple of minutes or so, let your gaze wander around the room or wherever you are, your alert attention lighting up each thing that it rests upon.

Then, listen to any sounds that may be present. Listen to them in the same way as you looked at the things around you. Some sounds may be natural—water, wind, birds—while others are man-made. Some may be pleasant, others unpleasant. However, don't differentiate between good

and bad. Allow each sound to be as it is, without interpretation. Here too, relaxed but alert attention is the key.

When we perceive without interpreting or mental labeling, which means without adding thought to our perceptions, we can still sense the deeper connectedness underneath our perception of seemingly separate things.

See if you can catch, that is to say, notice, the voice in the head, perhaps in the very moment it complains about something, and recognize it for what it is: the voice of the ego, no more than a conditioned mind-pattern, a thought. Whenever you notice that voice, you will also realize that you are not the voice, but the one who is aware of it.

In fact, you *are* the awareness that is aware of the voice. In the background, there is the awareness. In the foreground, there is the voice, the thinker. In this way you are becoming free of the ego, free of the unobserved mind.

Neither concepts nor mathematical formulae can explain the infinite. No thought can encapsulate the vastness of the totality. Reality is a unified whole, but thought cuts it up into fragments. This gives rise to fundamental misperceptions, for example, that there are separate things and events, or that *this* is the cause of *that*. Every thought implies a perspective, and every perspective, by its very nature, implies limitation, which ultimately means that it is not true, at least not absolutely. Only the whole is true, but the whole cannot be spoken or thought. Seen from beyond the limitations of thinking and therefore incomprehensible to the human mind, everything is happening now. All that ever has been or will be is now, outside of time, which is a mental construct.

When you don't cover up the world with words and labels, a sense of the miraculous returns to your life that was lost a long time ago when humanity, instead of using thought, became possessed by thought. A depth returns to your life. Things regain their newness, their freshness. And the greatest miracle is the experiencing of your essential self as prior to any words, thoughts, mental labels, and images. For this to happen, you need to disentangle your sense of I, of Beingness, from all the things it has become mixed up with, that is to say, identified with.

Is it possible to let go of the belief that you should or need to know who you are? In other words, can you cease looking to conceptual definitions to give you a sense of self? Can you cease looking to *thought* for an identity?

The more you make your thoughts into your identity, the more cut off you are from the spiritual dimension within yourself.

Defining yourself through thought is limiting yourself. When you fully accept that you don't know, you actually enter a state of peace and clarity that is closer to who you truly are than thought could ever be.