

The ultimate revolution

Jay Ghee

The sages and Reality
Quotes to awake intelligence
Thought and the play of ego
Meditation-observation

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Jay Ghee is one of countless shooting stars streaking across a sky ablaze with billions of stars. Transient and untethered, they settle nowhere and vanish beneath the brilliance of daylight.

Life is the darkness of night, where each of the billions of stars strives to outshine the others.

Death is the radiance of daylight that dissolves them all, leaving not a single trace behind.

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Review from a reader of the 1st edition in French:

“The ‘Ultimate Revolution’ deeply inspired me and accompanied me in a period of existential questioning and spiritual quest. It helps me to better understand the very essence of meditation, as well as the importance of not seeking or expecting anything, so as not to strengthen the ego. Observation-meditation indeed seems the most direct path to awakening. The teaching is rich, accessible and full of wisdom. Some repetitions but which seem necessary given the complexity of the change of perspective that it invites us to operate and to crack the armour of the ego.”

R. A.

Introduction

The root of many modern ailments and conflicts is stress. We are surrounded—and often consumed—by relentless struggles. We suffer under immense pressure, weighed down by anxiety, fear, isolation, apprehension, endless worry, and a gnawing sense of unease in a world governed by constant manipulation, injustice, inequality, hypocrisy, and deceit. Many feel lost, useless, side-lined, stressed, or disoriented.

We live in conflict not only with others, but within ourselves. Family, schools, and universities do little to prepare us for the frenzied race to “succeed,” nor for the increasingly stressful and antagonistic pace of modern life. The result is chronic confusion, and a litany of issues that weaken our immune systems and our health.

It is difficult—if not impossible—to find true help or sound guidance. We long to escape these anxieties, and cling to all manner of distractions or diversions to stay sane amid the polluted jungle of modernity: drugs, sex, television, internet, parties, over eating, sleeping pills, and so on. But when these distractions grow stale, we are left facing depression, dread, or despair. Escape never resolves inner conflict, nor does it reveal its deeper roots. We suffer the symptoms while ignoring—or denying—the cause.

Few among us are free from the heavy burdens of childhood wounds: abuse, injustice, insult, abandonment, or the deep ache of not being valued. For many, the weight of the past is a source of unrelenting torment.

The burden of the past relentlessly strikes those who refuse to release it. Rehashing old events keeps both memory and suffering alive. In reviving the past again and again, we do not punish the offenders—we only sustain our own pain. Yet the past is over. The only reality is the *now*. Past and future are projections of memory. To live in harmony, we must entrust the past to the archives of time. We must draw a line beneath what is finished, and inhabit the present moment fully—not clinging to what *was*, nor reaching for what *may be*.

If you are looking for the key to happiness and good health don't look further. It is in the full acceptance of what-is, in living without resistance to

the factual manifested and renewed each instant then turn the page of the past and not dream about the future. The difficult part lies in the subconscious that can only be discovered through self-knowledge. We will talk about this in the section of meditation-observation.

It is only then that Life can reach us, offering gifts we could never have imagined. But if we keep every door of our inner dwelling tightly shut by dreaming constantly about desires or regrets, past and future, then Creative Intelligence can never find its way in.

The same applies to the world's conflicts: must you carry the suffering of others within you? If you can do something to change the situation—then act. If you cannot—then change your perception.

We cannot change the past, nor the world. But we *can* change ourselves. When we observe our thoughts regularly—without judgment, without commentary, without criticism—we begin to understand how the mind has been shaped and conditioned since childhood. This quiet, continuous observation free of judgement leads to self-knowledge. And, without even knowing it, we begin to radiate subtle vibrations—positive energies capable of transforming our surroundings and even the world itself.

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Prologue

The most wondrous of all journeys offered to us is the inward one—the voyage into the mind, where we encounter the utopian landscapes of our inner being and its subtle demands. For those who dare to be curious, this path unveils perspectives of staggering depth and richness: the realms of non-attachment, non-resistance, and the serene acceptance of what is.

Those who embark upon this inner odyssey with sincerity and passion open themselves to the Creative Intelligence—none other than the wise presence slumbering in the silent chambers of the heart.

From the surrender of the self and its restless cravings arises the sudden

Light of insight, whose brilliance holds the power to transform—and to initiate the only revolution that truly matters: the revolution of Love.

Have you ever experienced one of those extraordinary moments of profound peace—those timeless instants of unexpected well-being that bathe you in a joy beyond words?

Your gaze rests upon the world around you. Thought falls silent. The sense of self vanishes. Suddenly, everything seems to halt; nature floods your being with a supernatural intensity. There is no longer a boundary between you and it. Time and space dissolve. Nature is no longer something distant or dimensional—it exists within your very eyes, and you dissolve into its overwhelming beauty. The light defies all description.

Was it a flash of awakening? It lasted barely a fraction of a second—perhaps less. This sublime coincidence cannot be captured in words. That fleeting state of Totality is a radiant Illumination, where all things melt into an ineffable emptiness, and all is part of all. It is no privilege—many have known it, yet remain silent, for it eludes all telling.

If a sudden coincidence casts you into the arms of the Void, remember: the Void is the fountain of all abundance. Let go of every question, every seeking. Open the door of your heart to receive this supreme blessing—this gift of Wholeness and Love. You will then discover that Creative Intelligence is the very essence of who you are.

The one obstacle to realising our true nature is our insistence on using the past to project the future—on desiring what *should be* instead of embracing what *is*.

The miraculous is never found in the moments when thought projects, wishes, desires, aspires, imagines, or hopes—but in those rare moments when thought is no longer granted any importance.*

*Except, of course, the thought that organizes and creates.

In the stillness of Being, all is fulfilled. But the moment the 'I' clings to 'Being'—as in "*I am*"—that fulfilment becomes the fruit of desire and becoming. From then on, conflict arises, for the self and its ambitions collide endlessly with reality, seeking to reshape it according to the mould of its conditioning.

To *Be* is the wellspring of peace and of Love.

To *Want* is the origin of ambition, envy, resistance, division, and conflict.

The Sages

The sages whose words we share in the pages that follow lived in different times and places. Most never knew one another—nor did they need to.

“That in which all beings dwell, and that which dwells in all beings— that which grants grace to all, the Supreme Soul of the Universe, the boundless Being— I am That.”

— *Upanishad*

“In Reality, there are not two things.”

*(This is the translation of the Sanskrit word **Advanta**)*

“When the mind arises, a thousand things arise with it. And when the mind dissolves, a thousand things vanish too.”

“The Buddha is not luminous, nor are beings dark... In Reality, there is neither wisdom nor folly.”

“Nirvâna is annihilation of Maya (the illusions), the extinction of ignorance (Avidya), a state of universal consciousness and not the extinction of consciousness. “

Ramacharaka

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Timeless Wisdom

**From Buddha to Ramana Maharshi
From Lao Tzu to Krishnamurti**

"Truth was never preached by the Buddha, for it must be realised within yourself."

— *Mahāyāna Sūtras*

"The one who is the state of Buddha has discovered the 'profound unity of ten thousand things'. He perceives the negative role of his mental creations. He knows that they are the expression of 'Tanha', the hunger for continuity, the desire to possess and control."

Calm as the mirrored surface of a lake,
Where drifting clouds reflect and pass—
The Sage absorbs nothing.
Smooth as a sailor's waxed coat
Sprayed by salt-laden winds,
Events slide over him, without leaving a trace.
Immutable as the current of a river,
He flows—undistracted.
No obstacle troubles him.
Impassive as a marble statue,
He welcomes light and shadow alike
Without comment.
Unchanging as the sky
Behind the drifting clouds,
He remains ever the same.
Imperturbable, untouchable,
Neither attached nor indifferent,
She clings to no belief,
Forms no opinion.
He is neither 'for' nor 'against.'
She is pure presence, and pure absence.
The sage IS.

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LAO TZU

571 B.C.

“There is no greater calamity than insatiability, no worse curse than the desire to possess. But there will always be abundance for one who is content with enough.”

Lao Tzu lived in the 6th century BCE and is revered as one of the greatest philosophers and sages of ancient China. Author of the *Tao Te Ching*, a work of profound depth, he is regarded as the spiritual father of Taoism.

He taught that nature is the supreme teacher, and that serenity and happiness arise when we live in harmony with its principles. When we oppose nature, pain and suffering follow.

Humanity, as microcosm, and the cosmos, as macrocosm, must perpetually harmonize in the dance of yin and yang—balancing and rejuvenating one another.

Lao Tzu’s path of contemplation reveals that words are ultimately superfluous, and that action—by example—is the truest teacher. This is how the self is emptied of egoism and the illusion of control.

The principle of *Wu Wei*—non-action—is not passivity, but a state of relaxed alignment with the mysterious power of the Tao. The Tao is ever-active, pouring its gifts into the world through ceaseless creation. Rather than struggle against it, we are called to trust this magnanimous force.

Lao Tzu counselled tranquillity and surrender, that we might receive the blessings of unending manifestation.

The art of **Tai Chi** was later developed as the physical expression of Taoism. It employs gentleness and fluidity, following Lao Tzu’s teaching:

“The softest things in the world overcome the hardest. Water is soft and yielding, yet nothing is more powerful against the rigid and strong.”

*“He who studies accumulates each day.
He who follows the Tao diminishes each day.
Less and less he does, until he arrives at non-action.
By non-action, there is nothing that is left undone.”*

“When you reach non-action, all is accomplished.”

“The Tao never acts with force, yet nothing remains undone.”

“The Sage teaches by example, not by words.”

“Life is a departure; death, a return.”

“With righteousness one governs a kingdom; with cunning, one makes war; But the true Empire is won by non-action.”

“The more rules and prohibitions there are in the Empire, the poorer the people become.

*The more cleverness and ingenuity, the more useless inventions arise.
The more laws flood the land, the more thieves and bandits appear.”*

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BODHIDHARMA

(6th century)

This sage, shrouded partly in legend, is believed to have introduced Buddhism to China.

*“The ignorant of the world seek sages far from themselves.
They do not believe that the wisdom of their own mind is the true Sage.”*

*“When you do not understand, you depend on Reality.
When you understand, Reality depends on you.”*

*“As long as you seek the Buddha outside yourself,
You will never see that your own mind is the Buddha.”*

*“Those who venerate do not know;
Those who know do not venerate.”*

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HUI NENG

638–717 CE

Sixth Patriarch of Ch'an Buddhism

“Words point toward truth, but truth itself lies beyond words.”

“Look within... the secret is in you.”

“From the very beginning, nothing is.”

When Hui Neng uttered this, someone asked:

“Isn't saying that 'from the beginning, there is nothing' falling into nihilism?”

He replied:

“Even emptiness does not exist—where then is the fall?”

“Entangled in thought, we experience life's dualities.

Free from thought, the Enlightened sees the One Reality.”

“All the teachings of all the Sages—past, present, and future—are contained in the essence of every human being.”

“In the end, there is neither attainment nor realisation—and even less through merely sitting in meditation. As long as dualistic perception persists, there can be no liberation.”

“Amidst passions, the Buddha-nature remains unstained;

It is not made purer by meditation.

It neither dies nor is born.

It remains unchanged amidst all change.

The essential point is not to judge what is good or evil,

But to let the mind move naturally, fulfilling its boundless functions.”

Dr. D.T. Suzuki said:

“Hui Neng is the champion of the Sudden School, where awakening is instantaneous, not gradual—discontinuous, not continuous.”

The Ch'an teachings of Hui Neng rests on three core principles:

*“I establish non-thought (*Unconscious*) as the foundation, formlessness as the body, and non-abiding as the source.”*

- **Non-thought:** The Sage has thoughts, but clings to none; thus he is said to have no thoughts.
- **Formlessness:** The Sage exists in form, but is not attached to it.
- **Non-abiding:** His nature is primordial; he dwells nowhere and is bound by nothing.

In essence:

Though life constantly provokes us, the mind of the Sage remains unaltered.

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HUI HAI

788 – 812

A master of Ch’an, known as “Great Pearl,” Hui Hai taught the path of *sudden awakening*, a realisation inspired by his predecessor Hui Neng.

“The awareness that there is nothing to perceive—this is Nirvana, this is liberation.”

“The treasure-house is within you. It holds everything you need.”

“Enlightenment is but a means of freeing oneself from conceptual thought.”

In other words, *enlightenment is liberation from all that we imagine ourselves to be*: body, mind, intellect, soul, ego, self, the thinker, and so on.

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HUANG-PO

Ch’an Master of the 9th Century

Huang-Po told his disciples that seeking Reality is futile—for the very act of seeking obscures it. This becomes clear when one understands that seeking arises from desire, and desire feeds the self. Like all awakened sages, he warned against the act of discrimination—maintaining the illusion of duality and becoming anchored in the objective world.

To Huang-Po, Reality is permanence; impermanence is that which is born and dies. When the mind clings to one side of a polarity, suffering arises (“I like” / “I dislike”). Liberation comes from ceasing to judge what is.

“Every one of the countless beings in the universe is the Absolute.”

“The Absolute is like mercury: when scattered in all directions, it remains whole. Whether dispersed or still, it is complete—the One contains the Absolute, and the Absolute contains the One.”

“Fools chase after external situations rather than their own mental states. The wise reverse this: they master the mind without fleeing circumstance.”

So long as thought remains active—seeking, aspiring, striving—there is the play of yin and yang, the alternation of joy and sorrow, good and evil. But when preferences vanish and there is only presence, *here and now*, resistance dissolves, and attachment ceases. There is no more inner conflict.

This cannot be attained by effort or willpower, for these are rooted in duality and nourish the ego. One must simply savour the intensity of each present moment, without judgment, without projection—neither toward what was, nor toward what should be. There is nothing to do but simplify life and quiet the mind through choice-less awareness.

“Buddha and all sentient beings are but expressions of the One Mind. There is nothing else. This Mind has no beginning and no end, was never born and cannot be destroyed. It has no colour or form, exists neither as being nor non-being, is neither old nor new, long nor short—for it transcends all measure, all limit, all name, all comparison.”

“Our true nature is utterly free of objectivity. It is vast, silent, pure, radiant, and mysteriously joyful.”

“The pure Mind, source of all things, shines eternally with its own perfection.”

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Zen

(Ch'an)

The Japanese word *Zen* is a rendering of the Chinese *Ch'an*, itself seen as the essence of true Buddhism.

Enlightenment is the realisation that our true nature has never left its Source. We have always stood on the far shore—there is no river to cross. No effort can lead us to what we already are. There is but one obstacle: the *ego-self* that strives to be, to become, to endure.

We take this false self as real—and in doing so, we exile ourselves from paradise, plunging into conflict and suffering.
But who is this 'we'?

The Ch'an tradition declares:

"When you're hungry, cook your food. When you're tired, rest. If you're enlightened, wash your bowl. If you're not enlightened, wash your bowl."

In short, we search for paths that were never there. There is no destination—only the recognition that we have never left.

Life can only be understood through direct living—not through books or the teachings of others. To follow is to remain blind.

"The purpose of life is to fulfil itself within us."

Many believe they possess a soul within a body. Teilhard de Chardin replied: *"We are the bodies of a single soul."*

Those who live solely in pursuit of pleasure and gratification feel no pull toward the discovery of their true nature. They remain spellbound by the world of objects and senses, forever caught in the cycle of dualities: pleasure and pain, desire and regret.

It is easy to convince the ego—especially in childhood—that another world exists where only the light side of duality remains: a world of eternal joy, love, pleasure and peace. But the Source cannot be found in the swing of opposites; it lies only in their *integration*. It exists not in love nor in hate, but in the dissolution of their division.

“If you seek to attain Buddhahood by meditating in the lotus posture, you are killing the Buddha. So long as you cling to this seated posture, you cannot touch the Mind.”

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Huai-Jang

disciple of Hui Neng

“All Zen masters affirm: there is no enlightenment where one believes they have attained it. If you claim to have reached something—this is the surest sign you are lost”

Dr. Suzuki, “Zen and the Non-Mind”

A story from the Dun Huang manuscripts helps illuminate the spirit of Zen:

To the statement : “I fear hell.”

The sage replied *“Where is this ‘I’ you speak of? What does it look like?”*
“I don’t know...”

“If you do not know where your ‘I’ is, who is it that goes to hell? If you do not know what it looks like, it is nothing more than a figment of imagination. And it is precisely this illusion that creates your hell. Your fear is your own invention. From the very beginning, not a single thing truly exists—only what you have projected through your illusory mind.”

In other words, it is *discrimination* and *ignorance* that sustain thought-activity—judgment, comparison, and attachment to the objective world.

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DOGEN

1200 – 1253

“If you cannot find the truth where you are, you will never find it.”

“The ultimate truth is the oneness of all things.”

“We must be deeply aware of the world’s impermanence.”

“I live by letting things reveal themselves.”

“Seek the Buddha outside your own mind, and Buddha becomes the devil.”

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SHEN HUI

670 – 762

7th Patriarch of Ch’an

The central theme of Shen Hui’s Ch’an was *non-mind* and *non-action*.

While others spoke of Reality as “neither this nor that,” Shen Hui introduced the concept of *double negation*.

By this he meant: Reality is not only free of the concept of presence—it is also free of the concept of absence.

“To direct the mind through will, to cling to ideas of emptiness and purity, to strive for awakening or Nirvana—these are illusions! Only in stopping desire can the mind be freed of objects. A mind unaware of objects is serene and empty.”

But this does *not* mean emptying the mind of all objects.

“Rather than following a path, abandon the path. Rather than seeking the Way, realize there is no Way. The very notion of attainment or realisation is the primal illusion.”

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RUMI

1207 – 1273

Jalal al-Din Rumi, the most luminous poet of Persian Sufism:

“The wound is the place where the Light enters you.”

“The pains you feel are messengers. Listen to them.”

“Stop acting so small. You are the Universe in ecstatic motion.”

“Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself.”

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NAGARJUNA

circa 150 – 250

This philosopher of early Mahayana Zen taught that no philosophy can grasp the Ultimate Truth. Philosophy itself, he said, leads to illusion. He rejected all metaphysical speculation about the Absolute. Rather than creating new doctrines, he sought to clarify the Buddha's original teaching.

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PADMA SAMBHAVA

An Indian sage of the 8th century, also known as Guru Rinpoche, who brought Tantric Buddhism to Tibet.

“Do not be a philosopher; simply discover what you are.”

“The awakened state of mind is neither male nor female.”

“All phenomena of samsara and nirvana exist within your mind.”

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SRI NISARGADATTA MAHARAJ

1897 – 1981

Before teaching non-duality, this sage was a merchant in Bombay. He was a contemporary of J. Krishnamurti and Wei Wu Wei.

“We are the creators and the creations of all others. We are the cause, and we bear the burden of each being.”

“It is when you demand nothing—from the world or from God—when you desire nothing, seek nothing, expect nothing, that the Supreme State comes to you, unbidden and unforeseen.”

“A quiet mind is all you need. When the mind is still, all else falls into its natural place. Just as the sun awakens the world when it rises, self-awareness transforms the mind. In this tranquil and harmonious state of being, inner energies awaken and miracles unfold effortlessly.”

“To produce and spread concepts is easy. To relinquish all concepts is rare and difficult.”

“There is nothing to practice. Know yourself. Be yourself. To be yourself, cease imagining that you are this or that. Simply be. Allow your true nature to arise. Do not disturb your mind with seeking.”

“The consciousness in you and the consciousness in me—though they appear separate—are one, reaching toward unity. And this is Love.”

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RAMANA MAHARSHI

1896 – 1950

This sage lived in the early 20th century at the foot of the sacred mountain Arunachala, in Tiruvannamalai, India. His disciples called him “Bhagavan.” According to his attendant, Bhagavan conveyed his teaching through silence. Those attuned to his silent presence required neither words nor instructions.

“By persistently inquiring within—‘Who am I?’—you will uncover your true nature.”

“That which is not destined to happen will not occur, no matter how hard you try. And that which is destined to happen will unfold, even if you strive to prevent it. Therefore, the best course is to remain in silence.”

“There is neither creation nor destruction, neither fate nor free will, neither path nor achievement. This is the ultimate truth.”

“Thought is the source of the ego. It fabricates both body and world.”

“We must play our role upon the stage of life, but we must not identify with the part we play.”

“Past, future, and even the present are mere imaginations, for time itself is a mental construct. Space too is born of the mind. Therefore, birth and reincarnation, occurring in time and space, are also imagination.”

“He who believes himself to be the doer is also the one who suffers.”

“Do not imagine you are the agent of your actions. Know instead that it is the underlying current that moves all things. Identify with this current.”

“The power that created you also created the world. If God made the world, let Him take care of it—it is not your responsibility.”

“Yesterday was the present when you experienced it; tomorrow too will be the present when it comes. Thus, all experience occurs in the present, and beyond experience, nothing exists.”

“It must be clear by now that there is no true birth and no true death. It is the mind that creates and sustains the illusion of their reality—until it is shattered by Self-realisation.”

“Reality is simply the dissolution of the ego. Destroy it by tracing its source. Since it has none, it vanishes—and Reality shines in its own light. This is the direct path. All others preserve the ego.”

“Why should we meditate? As the Self, we are always realised.”

“The world is your thought. Thoughts are your projections. The ‘I’ comes first—then the world. The mystery of the world’s creation is resolved when we uncover how the ‘I’ is created.”

“From the beginning, there is only what you have constructed with your deluded mind.”

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J. KRISHNAMURTI

1895 – 1986

This Indian sage lived through the pivotal transition between the Age of Pisces and the Age of Aquarius. He was born and died in the same years as Wei Wu Wei. His life path was exceptional, and his teachings rich and wide-ranging.

The Krishnamurti Foundation publishes numerous books and videos of his dialogues and writings, translated into many languages.

J. Krishnamurti refused to be a ‘master’ or ‘guru’ and rejected the idea of disciples. His purpose was to free human beings from the ignorance that imprisons them in perpetuates conflict.

For Krishnamurti, *“Those who claim to know, do not know.”* He began his teaching by breaking away from the “Order of the Star,”

which had sought to establish him as its spiritual leader. His renunciation of all organized spiritual authority was summed up in one phrase:

“Truth is a pathless land. There is no path to Truth.”

He called for constant inner questioning and approached psychology in a singular, ground-breaking way. He often examined the nature of thought. He asked whether thought is a tool given to solve the thinker’s problems. If so, he said, then there exists a conflicted duality: the thinker versus the thought.

“How can the thinker alter that which has created him?”

“Thought is the response of memory stored in the brain as knowledge. Knowledge arises from experience. Remembered knowledge projects thought. Without experience, knowledge, or memory, thought is impossible.”

“Thought is always limited, for knowledge is always incomplete. Action born of thought is therefore always flawed.”

Self-knowledge was a major theme of his dialogues and writings. He taught that *eternal Reality is reached through self-knowledge—not through faith in symbols. But it is important to perceive that*

“One never comes to fully know oneself, for life constantly provokes us in new ways.”

“Without understanding oneself, there is no foundation for thought—thus what one thinks is not true.”

He redefined meditation in contrast to most Eastern traditions. Concentrating on an object, he said, renders the mind mechanical and narrow. True meditation, for him, was a silent, unceasing observation of thought and the activities of the self.

“What is commonly called meditation is merely the building of resistance—the exclusive focus on a chosen idea. If you are in a state of observation, without controlling or justifying, no other thoughts will arise. Thoughts intervene only when there is condemnation, comparison, or conformity.”

He questioned the relationship between religion and daily life, and asked whether it is possible to discover something beyond time and space—something sacred that is not the product of thought. In other words: *“Can the mind, as the container of the known, ever encounter the Unknown?”*

For Krishnamurti, all practice nourishes duality. And duality keeps the mind trapped in goals, materialism, desire, and the pursuit of pleasure—whereas Unity, the Source, is the absence of all opposites.

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WEI WU WEI

1895 – 1986

“Wei Wu Wei” is a Taoist expression meaning “action less action” or “living without volition”—to live without the grip of desire, in spontaneous, inevitable, and impersonal flow, as taught by Lao Tzu.

‘Wei Wu Wei’ was the pen name of the Irish aristocrat Terence Gray, a student of Eastern philosophies who spent time with Ramana Maharshi in India. He authored eight deeply profound, though difficult, books. He affirmed that no effort is needed to ‘attain’ awakening. Awakening arises when we allow it.

He also probed deeply into the nature of time and space, writing that the objective world is merely a projection of mental concepts. We name and define what surrounds us, and then mistake those concepts for reality.

“The teachings of all great Masters aim to reveal that objectifying is what prevents us from perceiving our true nature.”

“We can never know what we are, for we are not an object that can be known.”

“The past is memory. The future is speculation. The ‘present’ is gone before it can be grasped. The only true ‘present’ is Presence itself—and Presence is what we are. Such presence exists outside of time, and must therefore be timelessness.”

“Living is a spatial illusion. Dying is a temporal illusion.”

“From here to here, there can be no path.”

This final phrase echoes Ramana Maharshi's words on his deathbed, when his disciples wept:

—"Why do they cry?" he asked.

—"Because you are leaving us," they replied.

—"But where," said the sage, "do they think I can go?"

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"We are not human beings having a spiritual experience; we are spiritual beings having a human experience."

— Pierre Teilhard de Chardin

What seems most difficult to grasp in the teachings of all Sages is this: *"When one perceives that matter is an illusion, there is no subject, no object, no creation, no destruction, no time, no space. Thus, the mind has no support, and thought ceases."*

PS: A view affirmed by quantum physics.

Buddha and Bodhidharma each declared that upon awakening, they had attained nothing, found nothing.

For most of us, matter and energy appear as undeniable realities—tangible, concrete, confirmed by the senses. But it is precisely our senses that convince us the world we inhabit, and all its myriad forms of life, are solid and "real."

Is it not extraordinary that quantum physics has arrived at the same conclusion? And yet, it goes no further. Between physics and metaphysics stands a wall that science refuses to breach.

"The philosophical implication of quantum science is that all things in our universe (including ourselves) that appear to exist independently are, in truth, part of an interconnected organic system."

— Gary Zukav, *The Dancing Wu Li Masters*

Do not be impressed by sages, gurus, priests, or authorities. Do not follow the path of those who claim to know. Amaze them instead by walking your own path, by living your own truth. To follow is to be a slave—to deny your unique identity and potential.

Do not become a copy of another. Be the original, the unseen, the magnificent. There is no great or small. There are only those who are free, and those who remain unaware of their chains.

Life bestows its abundance upon those who consent to be ‘nobody’—Who are neither attached nor dependent on possessions, titles, fame, or degrees. Humanity deceives itself in believing that success, wealth, and power make one worthy of emulation.

In truth, only those who are ‘nobody’ are truly free. Unbound to anyone or anything, they dwell in the Whole, delighting in each moment, while others chase illusions, preoccupied with becoming, enslaved by systems and fleeting values.

Real choice arises only when one is free from all past influence, from all conditioning. Freedom begins with the realisation that we are entirely shaped by the past. When we no longer choose based on learned behaviours, readings, past experiences, words or traditions, comparison vanishes—and we come into direct, fresh, unmediated contact with each creative movement of Life.

This freedom is not a state to be acquired in order to understand—It is an understanding that dissolves suffering born of thought’s internal conflicts. But such freedom comes from no effort, and by no method. Freed from psychological past, from dogma, belief, tradition, and the deceptions of our own mind, we may glimpse the final understanding.

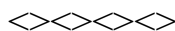
In the beginning,
I was nothing.
Absolutely nothing.
Not even a thing.
Then, I began to gather things—
Many things,
So many things
That I mistook myself for something.

And it grew—
Until one day, I called
All those things “me.”
And now, this “me”
Fears it may be nothing again.
So it invented Heaven,
Gods, and Eternity,
To become something once more.
Yet I know,
There is nothing behind those things—
They will return to where they came from.
And this “me,” clinging to its things,
Was never anything but **nothing**.
What am I then,
If not the dreamer of all these things?

Just as Life expresses itself in the wave that crashes on the rocks,
the brook that babbles, the leaf that trembles in the wind,
the star that flickers, and the bird that sings—so too does it speak through
us, in our many talents, our frailties, and the events that shape us.

Let us sing with Life—do not bellow against her.
Dance with her—do not resist her rhythms.
Hear her when she sings or whispers.
Let her guide us through paths unknown.

It is when we long for what *should be*
That we stumble into her provocations,
Losing balance against her movement.
It is by grumbling against what *is*, rather than accepting it,
That we suffer.



The relation between sages and science

In the early 20th century, brilliant scientists questioned the nature of

matter and energy, giving rise to quantum physics and relativity. Quantum theory suggests the universe as we perceive it may be an illusion. Our senses and memory deceive us into believing the material world is real.

We see a table. We touch it. It is real—for our senses, for the brain that interprets them. And so with sound, scent, and sensation... Senses perceive, the brain interprets, then thought concludes. But quantum physics warns: that conclusion is an illusion.

Awakened Sages, since ancient times, have warned against trusting the senses' interpretation of Reality. Each, in their own epoch, has taught that Reality lies beyond duality, beyond time and space—that these are but projections. The true Source is beyond all opposites.

Reality, in this light, is the reconciliation of every duality into its opposite: the good in the bad, day into night, long into short, and so forth... This reconciliation leads to the **void**—which is not a thing, but a concept.

The Void-Source is *non-attachment*, said one Sage. It exists in dimensions we cannot imagine or reach. To the Sages, *It* is the Dreamer-Source of all that appears in the universe.

The greatest barrier to this reintegration—and to the discovery of our true nature—is **conceptualisation**. We are constantly creating concepts. Everything we name is a concept. The word “chair” is not the object, it is a symbol. Words are tools, not truths.

When the brain conceptualises—naming, describing, judging, estimating— it creates a pseudo-reality based on sense perception. We then fall into this trap where the comedy of life unfolds: pleasure and pain, joy and sorrow, gain and loss...

The extraordinary complexity of the brain only deepens the illusion—convincing us that the unreal is real. Thought, built upon language and memory—hence, the past and the known—devotes itself to continuation, inventing psychological time: “I was, I am, I will be.”

Thought, born from the ashes of the past, seeks to endure by projecting into an imagined future, feeding on attachment, habit, and fragmentation. We believe these fragments to be real: the “I,” the ego, the observer, the controller, the soul, the higher self, the consciousness...

Each one is skilfully created to keep us from realising that the “I” is an illusion. These fragments cloud our true nature. Thought seduces us,

blinds us—leading us to imagine extensions into other worlds, feeding the fear of missing eternal pleasure. Thus, we become easy prey to anxiety, stress, conflict, and confusion. Thought distances us from the Real by playing the duality game.

Do not ask: *How do I return to the Real?* There is no method. No secret. Only one thing remains: Observe—without ceasing—what is within and around you, without naming, without judging. Else, you fall again into the soporific game of thought.

As the Sages did, *do what must be done in each moment*, without recording psychological incidents in memory. By staying *present in the present*, by not feeding memory, emotions, and past experience, we cease nourishing thought—and its centre: the “I.” Then, the Unknown—the unnameable Reality—may appear.

Thus are Sages born.

The Sage has neither friends nor enemies—only presence and listening. He does not divide humanity into good and bad, knowing most are blind to the roots of their conditioning, thinking and acting under unseen influences. We each hold a hidden treasure, a wondrous light, a boundless capacity for Love. Yet blindness feeds ignorance—and ignorance leads to fear, hatred, brutality, and rage.

We are bewitched by the illusion of “I.” This concept divides and separates us from early childhood. It is the source of friendship and enmity, but also of empathy and hatred.

Humanity has lived, since time immemorial, under a vast current of egocentrism—which divides us into nations, tribes, parties, religions, castes—and justified atrocity, injustice, hypocrisy, and violence. But when one deeply understands this, through constant, non-judging observation of the “I,” it becomes possible to shed the burden of emotion, and of every arbitrary judgment.

Only then does acceptance of *what-is* allow peace to reign in heart and mind. Harmony and acceptance become the foundation of relationship. We see that debating beliefs or opinions leads only to discord.

One must listen without judging—without listening to oneself. Only thus can we nurture true, harmonious dialogue.

The Sage avoids ‘discursive activities’ with those still chained by their racial, religious, political, or psychological baggage. He lets them discover their own rigidity if it is meant to be.

An old man, had searched the world for Truth and found nothing. He heard of Lao Tzu and visited him. He asked, “Can you teach me the Truth?” The Sage replied: “Perhaps. But on one condition: You must leave your baggage at the gate.”

Lao Tzu asked him to put aside his past, his psychological baggage—so that nothing old might obstruct the new? Such baggage consisted in the accumulation of his experiences, his learning, his gurus, his pleasures and pains, his memories, beliefs and opinions—all that had nourished his mind and kept his ego active.

When a sage advises to do nothing—Lao Tzu’s “non-action”—he does not mean we should cease all activity. What he means is that one must act without entertaining wandering thought: without judging, commenting, comparing, or criticizing. Without projecting opinions, beliefs, or conclusions onto what is.

The mind must be still, allowing sensitivity to sharpen perception to the fineness of a razor’s edge. But thought cannot quiet itself when body and mind are mired in psychic, physical, or chemical pollution. Any such disturbance—whether desire, ambition, attachment, or accumulation—clouds the clear vision of the present. How then can one return to Nature, which in truth one has never left, if the very act of return is driven by desire—desire that only strengthens the ego? One must first see through the illusion of the “I.” What remains is the Eternal—the Changeless, the Timeless. How could one ever reach Enlightenment, Satori, Awakening, if one seeks it through thought—that is, through desire, through the me, through the mind, or through reasoning? Are these not precisely what vanish when awakening dawns?

What is awakening?

It is the sudden recognition of the fictitious, illusory game of the “self.

As long as we do not distinguish the “I” from our true nature, and perceive that all speech, reaction, and thought arise from this conceptual and conditioned entity, we remain trapped in pursuit and ignorance. Interpreting experience through the senses, memories, and logic, we live hypnotised by dualities, by objects, by the chase for pleasure, by commentary and constant judgment of *what is*, or longing for *what should be*. One cannot reach the subjective by seeking it through the objective. The two must dissolve into their common Source.

The first step toward freedom is the recognition and understanding of our conditioning and the hold of ego. Every timeless instant of the “comedy” of life flows from Creative Intelligence. Its nature is harmony, love, joy, and peace. Yet the actor’s ego insists on directing the script, inventing psychological time by projecting: “I was... I am... I will be...” Thus, this concept assumes command and obstructs the treasures of Intelligence. Thought then erects dualistic concepts: pleasure versus pain, pleasant versus unpleasant, knowledge versus ignorance, and so on. Emotions and intellect—offspring of thought and its centre, the ego—divide, separate, and feed inequality and injustice. The comedy becomes a battlefield. The Source—Creative Intelligence*—expresses the play of life through each “individual actor”. But ego/self wants to control its destiny. It imposes itself, striving *to be*, *to become*, or *to endure*.

*Source is the unnameable but we still need to use words.

To be fully aware of being aware is to break free from the manipulations of the ego. This full awareness arises through insight into the structure of the ego—its intimate bond with thought—and the realisation that it is but a concept, a mirage built on memory, and therefore on time. It is sustained by attachment to the past, to memories, objects, emotions, and mental constructs. Without thought, attachment, or desire, there is no ego.

When a lightning-flash of perception reveals that all attachment leads to dependence, we come to see that we own nothing—except the illusion of ownership. The “I” is then seen for what it is, and may dissolve.

Another suggestion to perceive this: The sages tell us that *from the beginning, there is nothing*, and that *life is illusion*). Thus they do not cling to happiness or suffering, pleasure or pain.

But for the ego—which lives through thought and feeds on reactions—the world of duality and space-time appears to be real. It swings endlessly on

the pendulum of yin and yang. It judges, criticises, comments, compares, keeping the mind perpetually busy and preoccupied.

How does the Sage differ? For him/her, the “comedy of Maya” is no more real than the characters of a night-time dream. He knows that pain or pleasure felt by dreamed figures does not touch the dreamer. He sees only conceptual projections experiencing their own joys and agonies. The ignorant one, by contrast, lives under the spell of the self, entranced by its traps which are fuelled by the senses and memory.

What happens when we wake from a nightmare, or any dream? Do you, the dreamer suffer the injuries or joys of the characters in your dream? Do *you* feel pain when one of your dream characters twists an ankle?

The direct path to grasping the sages’ teaching lies in metaphor: *“There is no difference between the ‘daytime dreams’ and the dreams of sleep.”*

The dreamer does not suffer the dualities that occupy the characters of the dream. No scenario—be it war or peace, sorrow or bliss—affects the dreamer. It is the dream figures who judge, comment, suffer or rejoice, constantly switching between opposites.

We cannot fault the dreamer for being indifferent to the emotions or agonies of dream characters. Upon waking, do you feel compassion for those figures? Do you grieve their grief?

In the “daytime dream” that we call life, it is the illusory conceptual entity—the ego-self—that experiences through the senses, emotions, memory, and nervous system. Every experience is judged, named, compared, and recorded by the brain’s cells. And because the body operates through the five senses, all these seem real. But it is a material process. One should question what matter truly is—according to science, and also through the revelations of quantum physics which tells us that the tiniest “entities” making our bodies and everything else —the subatomic particles circling atoms at unimaginable speeds—are not *things*, but *ideas*.

Might the universe, then, be an idea? The sages say: the existence of objects arises from the mind. When the mind expands, so does the world. When the mind disappears, the lamp of the universe is extinguished.

Do we know we are happy *while* we are happy? No—we realize it only later, or because someone points it out. But when pain strikes, we become aware—yet even then, only a moment afterward. There is always a delay, however slight, between event, perception, recognition, and interpretation. This fleeting moment reveals that we suffer the experience only *after the fact*. If this is difficult to grasp, imagine slowing that tenth or hundredth of a second into a minute. Whether it's a second or ten, it's still *time*.

Time, then, is required to perceive and interpret any experience. But in dreams, we have no sense of time. The dream unfolds, yet consciousness is absent. It is a play without commentary. Could it be then that it is awareness that gives birth to space and time?

Faced with life's provocations, the Sage is not indifferent. He does what must be done—without attachment to circumstances or outcomes. He is free from consequence because consequence implies conclusion. He lives each moment without commentary, without recording memories. He simply *acts*, with immediacy, passion, love, empathy, and respect.

The “I” is the source of conflict. It endlessly judges or tries to transform *what is* into *what should be*, or seeks to relive the pleasant fragments of *what once was*.

Two Brief Stories Illustrating the Teaching of the Sages

Following a Master : A sheep had strayed from the flock. The shepherd, having gathered the others, set off toward the sheepfold. Panicked, the lost sheep bleated, seeking its flock and its shepherd. Then she spotted a man in the distance and ran eagerly toward him. Her new ‘master’ helped her into his vehicle—and drove her to the slaughterhouse.

Arriving: A wild duck was soaring high across the sky. Suddenly it spotted a beautiful lake below and decided to stop flying. It plummeted like a stone. It had believed the journey was over. Did it not know that its very purpose was to fly?

How many of us become fixed, static, and take root the moment we hear or receive a “truth”? How many return from the East laden with gurus and

ashram souvenirs, convinced they've discovered "the Truth"? Is the purpose of life to pursue a "truth"—or is it simply to live?

Let us remember: when we speak of "thought," we do not include the practical thinking required for work, planning, organisation, or technical achievement.

Likewise, when we speak of the "self" or "ego," we mean the same thing: the sense of being a separate "I," the centre of all our actions, words, and thoughts.

The "I" expresses itself through "me," "mine". "Don't we think constantly about *me*, *my* pleasures, *my* experiences, *my* money, *my* career, *my* body, *my* success, *my* ambitions, *my* problems, *my* children, *my* family?

The "I" is all of that.

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