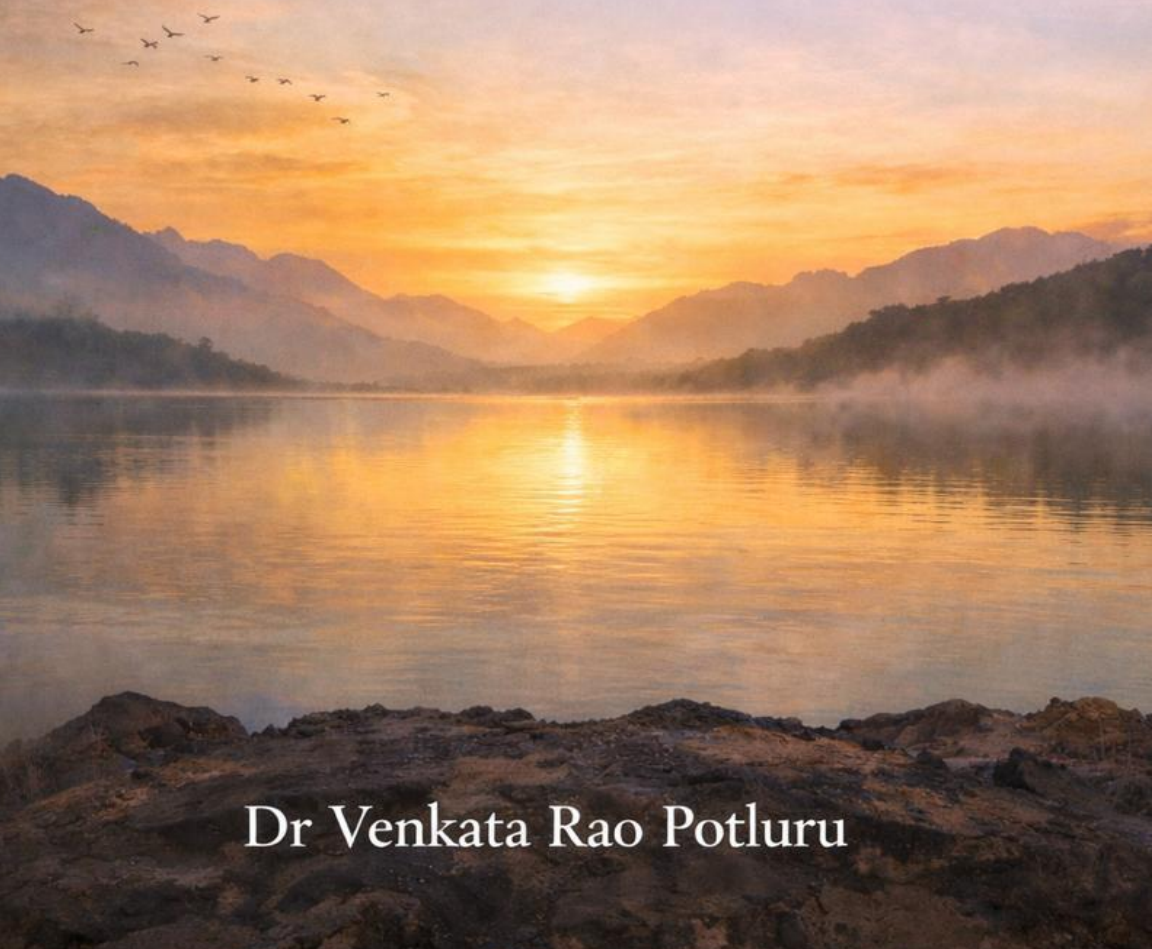


LIFE LIVES ITSELF: BEYOND BECOMING

Life without me



Dr Venkata Rao Potluru

Introduction

Human life has been shaped by a single movement: becoming.

From the moment we learn to name ourselves, we are taught to move away from what is — to become better, wiser, safer, more spiritual, more successful. In this movement toward tomorrow, today is quietly abandoned.

This book begins with a simple question:
What if life does not need becoming at all?

What if the effort to become is the very source of our fear, conflict, and sorrow? What if the search for fulfilment, meaning, and security is the postponement of living?

In the spirit of Jiddu Krishnamurti, these pages do not offer a path to follow or a system to adopt. There is no method here, no promise of reward, no authority to lean upon. Truth cannot be accumulated, practised, or reached through time. It reveals itself only when the mind is still enough to see.

The chapters that follow look quietly at the structures we have taken for granted — the “me,” attachment, belief, authority, comparison, knowledge, psychological time, fear, and the urge to become. They are not presented as ideas to be accepted, but as movements to be observed in the mirror of daily living.

This is not a book of answers. It is an invitation to listen without resistance, to look without judgement, to meet each moment without the weight of yesterday. Such looking requires no effort. It asks only for attention.

When becoming ends, nothing is lost.
What ends is illusion.
What remains is life — unburdened, unowned, whole.

Life does not need to be directed.
Life lives itself.

This book is an invitation to see that fact —
not tomorrow,
but now.

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Can one live without the me

This question goes to the very root of human existence. For most people life revolves around the me. My thoughts, my fears, my desires, my success, my failure. The me appears to be the centre from which all action arises. To question this centre feels dangerous, because the me gives a sense of continuity and security.

To understand whether one can live without the me, one must first see what the me actually is. The me is not an independent entity. It is the accumulation of memory, experience, images, hurts, pleasures and conclusions. Thought gathers these fragments and gives them a name. That name is called me.

This me then becomes the observer. The observer says I am angry; I must control my anger. I am afraid, I must overcome my fear. In this division between the observer and what is observed, conflict is born. The observer tries to change, suppress or escape what it itself has created.

The observer is not separate from what it observes. The observer is anger. The observer is fear. The observer is the past acting in the present. When this is seen as a fact and not as an idea, the division ends.

Can one live without this observer

In daily life there are moments when the me is absent. When one listens completely, when one is fully attentive to work, when one watches a sunset without naming it, there is no me. There is only listening, only working, only seeing. Life flows without effort or conflict.

Afterwards thought returns and says I experienced that. The me claims the experience and gives itself continuity. This shows that the me is not necessary for living. It is necessary only for psychological continuity.

Living without the me does not mean living without memory or skill. Practical memory remains. One knows how to speak, how to work, how to function in society. What ends is psychological ownership and identification.

The ending of the me cannot be brought about by effort, discipline or practice. Any effort implies a controller and therefore strengthens the me. The me ends only through insight, through seeing clearly that it is the source of conflict and division.

When the me is absent, fear does not continue. Pleasure does not become craving. Sorrow does not leave residue. Relationship becomes direct, without images. Love is no longer personal or possessive.

This way of living is not mystical or extraordinary. It is simple and natural. There is no sense of achievement, because there is no one to achieve.

To live without the me is not something to be decided or practised. It happens when the truth of the me is seen completely.

Then there is no one living life.

There is only living.

A Dialogue