

Notes from Silence

Self Illusion, No Self:

Understanding the Mind Beyond Thought

Dr. Venkata Rao Potluru

Contents

Introduction.....	5
Is There Anything Beyond Life?.....	9
Self-Inquiry and the Ending of Suffering.....	13
The Beauty of Silence: Beyond All Becoming	32
Seeing Without the Screen	47
Watchfulness	57
To Learn, the Mind Must Be Silent.....	66
The Birth of the “ME”.	74
The Illusion of the Permanent Self.....	90
The Thinker and the Thought	107
Feelings Are Your Thoughts.....	113
The Ending of Thought and the Birth of Innocence... ..	120
When Thought Moves, Sorrow Begins	131
When Thought Sustains life -and when it destroys It.	138
How Thought Creates Disorder	151
The Devil of Becoming	161
Living Without the Burden of Becoming.....	169
The Awakening of the Senses	176
Die Each Moment	192
Change Without Motive	206
Alertness without challenge	218

Looking at the Problem Without the Movement of Reaction	234
Is disorder in the universe or in the mind?	242
Living in Order Amid Disorder	250
The Flame That Walks Alone	259
Understanding Is the Ending of Distortion	289
Sailing the Uncharted Sea	301
Action Without Interval	318
Must Life Be a Battlefield?	331
Why Don't Schools Teach the Structure of Violence?	340
Where Does Drive Have Its Roots?	351
The many masks of escape	361
On Love	373
Love Before Thought	385
Duty and Love	394
Is Separation an Actual Fact?	412
When Does Love Flower?	418
Is Man Living Wholly in Illusion?	429
Under Every Stone and Leaf	437
When Silence is no longer sought	453
Meditation without Meditator	471
The Silence That Is Not Made	487
The flowering of life	506
What It Means to Live	516

Reading the book of oneself	525
The Mind That Says, “I Do Not Know”	539
True Meditation	549
The Art of Listening Without the Listener	553
A mind without borders	560
Meeting Without Yesterday	570
The River and the Silence beyond thought.....	579
Thought-Free Awareness in Education.....	589
Beyond the Fragmented Mind.....	603
When The Word Ends	614
We Look at a tree	640
Where Ideology Ends, Love Begins.....	644
Truth without Belief	657
The Burden of Motive and the Flowering of Insight ..	665
The flowering of Greed	675
Living Without Hanging On	685
Beyond image	698
On Fear	711
Is Fear Born of the Word?	722
On Anger	740
On the Sacred Beyond Thought	759
The Authority We Seek and the Truth We Avoid.....	777
To Love One Is to Love the Whole	793
The flame of Awareness in daily living	803

The Body Belongs to the Cosmos	811
Man, the Cosmos, and the Illusion of Separation	820
What is the cosmos before life evolved?	834
The Image and the Immeasurable	842
In the Name of God	851
The illusion of the Saviour	859
When Symbols replace life.....	867
Is There Truth in Devotion?.....	877
Religion and Spirituality	885
The Religious Mind: Freedom from Becoming.....	903
Why Did the Teachings of J.K Not Change Society?..	922
The Movement of Humanity in the Wrong Direction	926
Society and the Question of a New Foundation	940
Rulers, Philosophers, and the Ending of War	952
The Burning of that paddy continues today.....	955
Rise and fall are the very movement of life.	960
God, Compassion, and the Mosquito	962
On Sex.....	974

Introduction

This book is not an offering of ideas to be believed, nor a system to be followed. It is an invitation—to look.

We live in a world filled with conflict, division, and sorrow. Wars rage, not merely on distant borders, but within the human mind itself. We attribute this disorder to nations, to ideologies, to religions, to leaders. But if one observes deeply, without escape, one begins to see something far more fundamental:

You are the world, and the world is you.

This is not a poetic statement, nor a philosophical abstraction. It is a fact to be discovered. The violence, fear, ambition, comparison, and insecurity that shape society are not separate from us. They are what we are, psychologically. Society is the outward projection of our inward state. Therefore, to blame the world is to overlook oneself.

If there is disorder in the world, it is because there is disorder in the human mind.

And what is the nature of this disorder?

It arises from thought.

Thought, which is essential in the field of technology, knowledge, and daily functioning, has overstepped its place. It has entered the psychological realm and assumed authority where it has no clarity. Thought is born of memory—of the past—and therefore it is always limited. Yet it tries to understand the immeasurable, to grasp life, love, death, and truth. In doing so, it divides.

Thought says: I am and I should be.
Thought says: you and me, we and they.
Thought identifies with nation, belief, ideology, and calls that identity sacred.

From this division arise conflict, fear, and ultimately war.

So long as thought dominates the psychological field, disorder is inevitable.

And yet, we continue to seek solutions through the very movement that creates the problem. We invent systems, philosophies, reforms, and saviours—hoping that someone or something will rescue humanity from its confusion.

But is there a saviour?

This book suggests that there is none.

No leader, no religion, no ideology, no external authority can bring order to the human mind. Because the problem is not outside—it is within. And what is within cannot be resolved by another.

There is only one possibility of transformation:

the ending of psychological disorder through thought-free awareness.

This awareness is not something to be cultivated. It is not a practice, not a discipline, not a method. Any method implies time, and time is the movement of thought. What is required is a direct, choiceless observation of what is—without condemnation, without justification, without escape.

In such observation, the whole structure of thought reveals itself—its limitations, its fragmentary nature, its constant movement of becoming. And when thought sees its own limitation completely, it naturally falls silent where it has no place.

In that silence, there is order.

Not the order imposed by discipline or conformity, but an intrinsic order—like the order of the cosmos itself. For the cosmos is not in disorder. It moves with an intelligence that is whole, unbroken, immeasurable. But man, who is of the cosmos, lives in fragmentation.

Why?

Because he has given thought a place it should never occupy.

When thought is quiet, not through control but through understanding, there is a state of awareness in which there is no division—no observer separate from the observed, no “me” separate from life.

In that state:

There is no conflict.

There is no becoming.

There is no psychological time.

There is only what is.

And in that, there is a different quality of life—one that is not driven by fear, ambition, or comparison, but grounded in clarity, intelligence, and compassion.

This book is a series of inquiries into that possibility.

It does not offer conclusions. It does not guide you toward an end. Rather, it invites you to observe—yourself, your thoughts, your relationships, your fears, your search for meaning.

Each chapter is a mirror.

If you look into it without distortion, without the interference of knowledge or belief, you may begin to see the movement of your own mind. And in that seeing, there is already the beginning of transformation.

Not tomorrow.

Not gradually.

But now.

So, let us begin—not with answers, but with a question:

Can the mind look at itself without the movement of thought?

If it can, then perhaps there is an ending to disorder—not only in oneself, but in the world.

Because you are the world, and the world is you.

Dr. Venkata Rao Potluru

Consultant Surgeon and Author of ‘The Timeless Awareness’

Is There Anything Beyond Life?

Life is not all that existence. Existence is much more than that.

The statement you make touches something subtle, but it needs to be seen very carefully—otherwise it can become just another comforting idea.

First, is there really a division between life and existence?

In the language of Jiddu Krishnamurti, such divisions are often created by thought. Thought says, “This is life—my daily routine, my relationships, my struggles—and beyond that there is something more, something greater called existence.” But is that “more” an actuality, or is it an invention born out of dissatisfaction with what is?

Life as We Usually Live It

For most human beings, what we call “life” is quite limited:

- a movement of pleasure and pain
- ambition, fear, comparison
- attachment, loneliness, and occasional joy
- the constant occupation with becoming something

This movement is largely conditioned—shaped by society, culture, memory, and experience. It is repetitive, mechanical, and often inwardly shallow, though outwardly complex.

If one says, “Life is not all; there is something more,” it may simply be a reaction to the emptiness of this pattern.