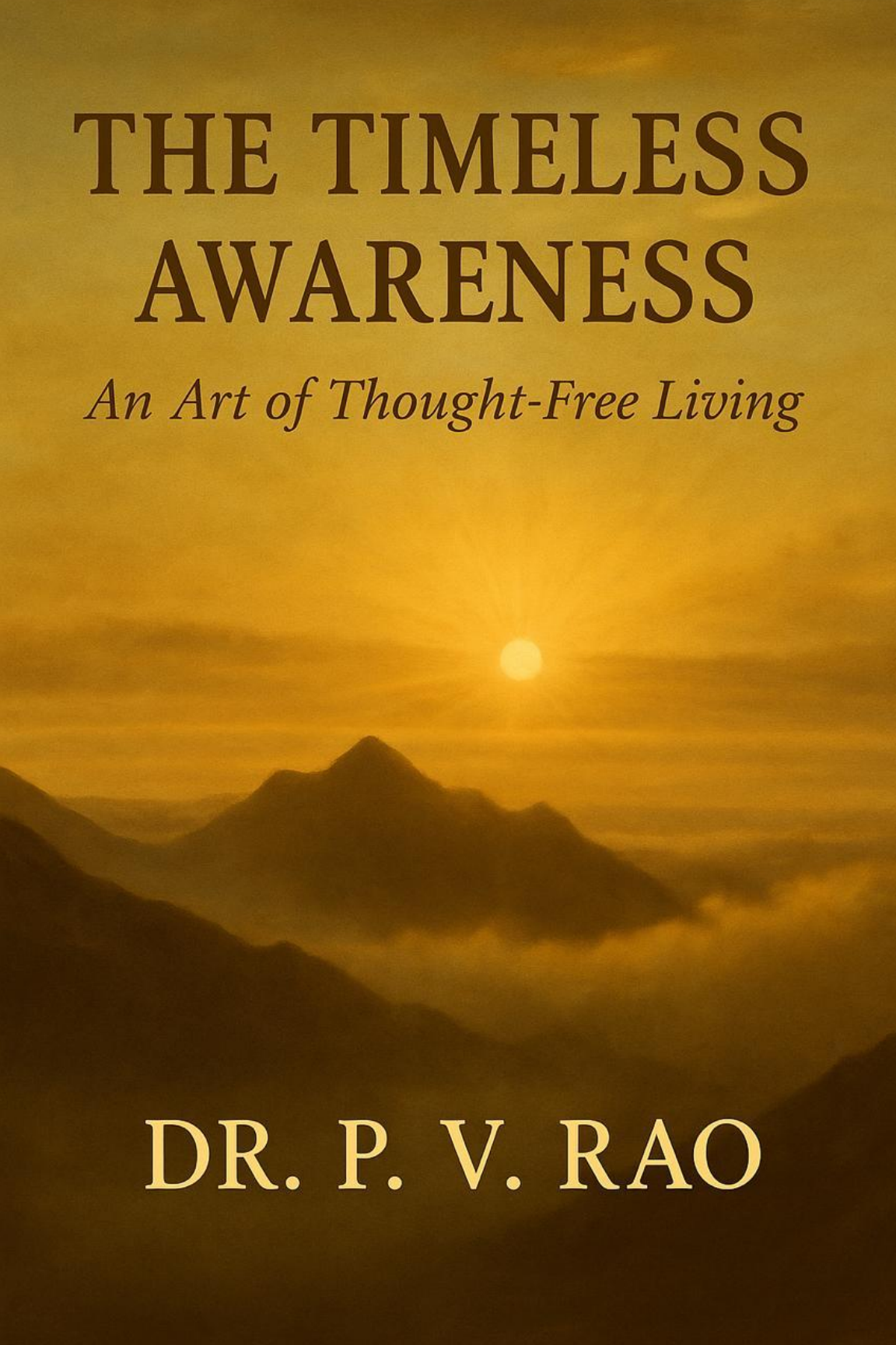


THE TIMELESS AWARENESS

An Art of Thought-Free Living



DR. P. V. RAO

THE TIMELESS AWARENESS

The Art of Thought-Free Living

A state of pure perception — beyond
thought, beyond time.

Where fear dissolves, love flowers, and
compassionate intelligence awakens.

This is the gateway to the immeasurable.

First Publication — 2025

This work is not owned.

Truth has no author, no claim, and no
copyright.

It belongs to no one — and speaks to all.

Categories: Self-help • Religion

Preface

Ladies and gentlemen, I invite you to listen—not merely with your ears, but with quiet attention—to this insight into *Timeless Awareness*... a sacred, non-dual existence that is wholly beyond thought. It is a state untouched by the dualities of self and other, of becoming and being.

If we can truly understand this dimension—not intellectually, not through belief or agreement, but with clarity and silence—then we may begin to understand the nature of our daily existence: the monotony of routine, the weight of sorrow, the restless anxieties, the aching loneliness, and the many forms of fear.

This book was not written with the intent to teach, persuade, or guide. It emerged from a deep observation of the structure and nature of life—both as a surgeon who has worked with the human body, and as a human being who has silently observed the working of thought and its place in human existence. The world we live in is marked by extraordinary advancements and yet, paradoxically, by increasing psychological disorder, inner conflict, and fragmentation in human relationships.

The Timeless Awareness is born of a question that has long lived within me: **Can there be a transformation in human awareness that is not the result of time, belief, or will—but a spontaneous flowering from deep understanding?** This inquiry led me beyond the boundaries of organized religion, ideology, and even the structures of thought itself. What I discovered was not a philosophy, but a profound silence—a dimension of being untouched by fear, ambition, or identity.

This book is dedicated to that timeless dimension. It is offered not as authority, but as a mirror—so that each reader may look within and perhaps discover the freedom that comes from seeing things as they are. If it resonates, let it spread—quietly, without noise—into the lives of your children, your friends, your grandchildren, and into the wider world. Not for my sake, but for the possibility that we may live differently: with compassion, intelligence, and peace.

In this book, the same essential truth is deliberately expressed in various ways, repeated not out of redundancy, but as a means to decondition the human mind—each time appearing fresh and new.

The one essential book for discovering peace in oneself and fostering peace in the world.

DR. P.V. Rao
Consultant Surgeon

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Introduction

What is actually taking place in the world today? Chaos, disorder, and violence have become almost habitual. There is brutality in its most extreme forms—riots, senseless killings, wars that erupt from deep-rooted fear and division. Our lives, both inwardly and outwardly, are marked by confusion, contradiction, and increasing hardship.

The so-called morality of modern society is, in truth, no morality at all. It is a collective neurosis, a disorder enshrined in tradition. Society rewards greed, ambition, competition, comparison, and the ruthless pursuit of material success. In glorifying these traits, society is fostering the very immorality it claims to condemn.

Education, in its current form, is equally devoid of depth and intelligence. To merely condition the child with information, to drill him into passing examinations, is perhaps one of the most unintelligent activities of our time. Without self-knowledge—free from distortion—education becomes mechanical, devoid of meaning. True education must inquire into the deeper matters of life; it must awaken intelligence, not just sharpen intellect.

Throughout history, more blood has been shed in the name of God—in the defence of temples, churches, and mosques—than in all the wars waged for territory or power. The gods enshrined within these sacred spaces have not resolved humanity's fundamental problems; instead, they have often exacerbated them. These Gods are not born of truth, but of thought—creations of the human mind shaped by fear, hope, tradition, and the desire for security. As such, they are illusions—divisive projections that fragment humanity and separate one group from another, causing bloodshed. **Thought has killed the True God.**

Unless there is a radical inward revolution—not mere rejection of organized religions, but a complete dissolution of the 'self,' the psychological structure of separation—we will continue on this path of destruction. One must die to the entire content of the psychological self—to the 'I' in all its forms, not merely fragments of it. This death is not a morbid event, but the ending of identification, of attachment to thought, memory, and image. Only then can genuine relationship, a global relationship, be established. Be aware of the tragedy of the world, the terrifying events that may happen should some crazy person presses a button.

We seek reform, patchwork solutions that only perpetuate the need for further reform. Society, however, is collapsing; the structure is crumbling, the fire is consuming it. We are watching the disintegration—wars, hatred, division, deceit, the worship of images and false gods. **One must leave the burning building and step onto new ground. That new foundation must be built upon thought-free awareness—a dimension of being in which love and compassionate intelligence are naturally present. In such timeless awareness lies absolute security—not the illusory security that thought promises, but the unshakable clarity of timeless being.**

What, then, can the individual do in the face of such overwhelming confusion? Nothing. One cannot prevent war, eradicate hunger, or put an end to religious and nationalistic divisions through personal will alone. To ask what one *can do* is already to frame the question wrongly. The individual's responsibility is not first to society, but to himself. And in taking full responsibility for his own confusion, his own contradictions, fears, and violence, he becomes an agent of extraordinary transformation. This is what we so often fail to see. Realizing the limits of one's outward action, we fall into inaction altogether—a subtle escape from the inward responsibility of real change. But transformation must begin within. It is only in bringing order to oneself that society may

reflect that order. Social change is secondary—it will come naturally, inevitably, when the individual changes at the root.

We rarely question the society into which we are born. Conditioned by it, shaped by its traditions, we come to accept it as inevitable. We adjust to it, conform to its demands, and seek success within its structure—never truly perceiving that this very society, rooted in self-aggrandizement and ceaseless comparison, may in fact be the enemy of humanity. It is the enemy of freedom, of goodness, of the flowering of intelligence. It is a profoundly unintelligent society—one that glorifies mediocrity under the guise of order.

In contrast to this lies what may be called true religion—not the organized belief systems, rituals, or sacred texts. A truly religious mind does not belong to any temple, mosque, or church; it does not depend on scripture, or ideology. True religion is not belief, but the ending of the self. It is the dissolution of ambition, envy, greed, fear, and duality. It is the emptying of the mind of all that divides, so that it lives fully, wholly, in the present moment—a mind that is constantly anew, afresh, and unburdened by accumulation. Such a mind moves not from memory, but in the freedom of now—in the ecstasy of nothingness.

We fill our minds with grand blueprints for reforming the world, constructing systems and revolutions, yet we neglect the only thing that can truly bring change: *love*. Not the fragmentary sentiment we mistake for love, but love in its vastness—an abundance that arises without effort, without motive. Unless love awakens in the heart in full measure, not in trickles, the world is destined for further destruction. A human being without love is not truly alive; he is inwardly dead, no matter how much he achieves, no matter what causes he serves.

And if there is no *love*, then do what you will—worship all the gods of the world, engage in political reform,

write poems, serve the poor—it will all be empty, mechanical, a repetition of confusion. Without love, our problems multiply endlessly; without compassion and the intelligence that comes with it, there can be no justice, no peace, no beauty.

There exists a sacred dimension—beyond all constructions of thought, beyond the two fields into which the human mind habitually divides itself. Let us call the first *Area A*—the domain of conflict, violence, and war. The second, *Area B*—the field of goodness, of virtue, of efforts toward social and moral betterment. Both of these are the products of thought, and therefore limited, temporal, material. Being born of thought, they remain within the field of the known, within the conditioned structure of the mind. Throughout history, human beings have moved between these two fields. The sensitive, intelligent mind sees that neither offers true freedom. It does not reject them out of disdain or dissatisfaction, but through profound understanding. One says: *I have walked through both these areas—I know their patterns, their sorrows, their joys, their hopes and frustrations. I know their pleasures, their affections, their illusions—and yet, I see that they are not enough.* It is not that one is seeking gratification elsewhere—such search itself is another form of pursuit, another movement of thought. But rather, there is a deep realization that both these fields are small affairs, bound within time. Even the field of goodness—though essential in human relationship—cannot open the heart to the vastness of truth. It remains within the framework of the brain conditioned through millennia of survival, still tethered to fear and division.

Beyond these two thought-made territories lies the most sacred dimension: timeless awareness. In this awareness, there is no root, no centre, no “self.” And because there is no centre, there is openness—an openness vast

enough to hold the whole of the heavens. This timeless awareness is not a speculative ideal; it is the very ground of life. It is more vital than food, power, possession, or pleasure. It is in that awareness that love flows, not as an emotion, but as a natural movement of compassion and intelligence. It is here that joy, order, and laughter arise—not as the product of will, but as the natural fragrance of being free. To live in this awareness is to be transformed. You are no longer the product of time, but something altogether different—a human being in whom the immeasurable is alive.

The immeasurable is not of this world. It cannot be conceived or touched by thought. What thought constructs, it can also deconstruct. The sacred, therefore, lies entirely outside the movement of thought. To enter this timeless dimension, one must begin not with an idea, but with *choiceless awareness* of the world as it is: a world built upon greed, ambition, competition, fear, lust, and separation.

A mind conditioned to think in terms of separateness—a mind programmed to believe it is an isolated individual—is a mind that has lost its creative vitality. As long as we conceive of ourselves as distinct entities, separate from one another, conflict is inevitable. This deeply rooted fallacy—that we are fundamentally separate from one another—must be deeply and seriously questioned. In essence, there is no true division between you and another. Beyond name, form, and conditioning, you are the one life. If one truly perceives this—not as a poetic abstraction or idealistic notion, but as a living, undeniable fact—then the entire outlook on life is transformed. In that perception, all psychological division is abolished. The fragmentation between “you” and “me” disappears. See the truth of this. Not the sentiment, not the romanticism of it, but the actuality—the fact. To remain with that perception—with that truth, without distortion, without fleeing into thought—is to allow the truth of it to act. And when that truth acts, it effortlessly dissolves self-centeredness, washes away the illusion of