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## PUBLISHER'S NOTE

Before seeing Ramesh's dedication of this unique and special book, and being fairly new to the world of *Advaita*, the name 'Wei Wu Wei' was completely unknown to me. So, I did what most of my generation would do. I took recourse to the internet. And, the search resulted in 1,410 references on Wei Wu Wei. The first site I visited narrated one of Wei Wu Wei's stories, 'The Tenth Man'. I was truly spellbound, and immediately began to appreciate the impact of this man's teachings.

Ramesh's markings in his copies of Wei Wu Wei's books revealed the tremendous impact the teachings had on him. I was totally surprised by what I saw when leafing through the books: Ramesh's notes and underlinings, all kinds of underlines, on nearly every page. Some sentences had red underlines, while others had blue. Some were double red, others were double blue. The rare ones were green. And the very rare ones were double green. I felt an urgent intensity in those underlines, each and every one precisely underlined.

It was as if Ramesh were devouring every word that he read. In addition to the underlines were Ramesh's profuse notes, meticulously penciled on almost every page, filling margins and empty spaces. They seemed to be a kind of written confirmation of his deep respect for Wei Wu Wei, and more importantly, for the teaching.

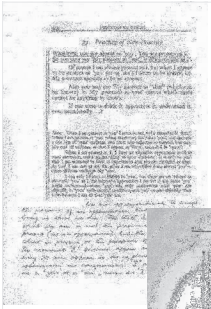
My first reading of the manuscript of this book brought to mind an anecdote that was an account by Salvador Dali, the great Spanish painter, of his first encounter with Pablo Picasso. It took place in Picasso's house in Paris, where Dali had gone to pay Picasso a visit and present him with one of his paintings. In return, Picasso showed Dali a multitude of canvases, stacked row by row, for over two hours. With each canvas he cast a glance at Dali filled with a vivacity and intelligence so violent it made Dali tremble. Dali left without making the slightest comment, but on the landing of the stairs they exchanged a glance which meant exactly, "You get the idea?" "I get it," Dali replied. This is exactly what I heard Ramesh asking me, and every reader, throughout the text, which has been presented with vivacity, with total conviction and clarity, for the benefit of our understanding. You, like me, may find your own most dearly-held beliefs – "the Himalayas of your ideas" – in Dali's words, being turned into "little paper boats."

This book is a powerful mirror of Ramesh's love for the teaching, love for Wei Wu Wei, and for you, dear reader. If you have had the opportunity of sitting in satsang with Ramesh, as you read you may recognize the experience of Ramesh speaking directly to you. The beauty of the teaching lies in its timeless quality: eternal, immutable, and boundless. Emanating from the very Source, the teaching is for all generations, for every generation – here and now. For, as Ramesh says, it's about “the most important thing in your life: peace and harmony in your life.”

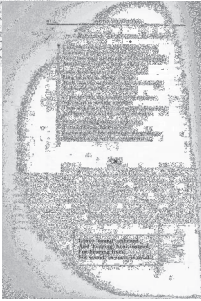
*Gautam Sachdeva  
Mumbai, India  
April, 2001*



# INTRODUCTION



Ramesh's  
comments and  
handwritings in  
Wei Wu Wei's  
books



Perhaps you, the reader, have already noticed that Ramesh has dedicated this book to Wei Wu Wei, a contemporary scholar of Tao philosophy. Some of the writings in this book were originally comments Ramesh had written in the margins of

Wei Wu Wei's books as he was reading around thirty years ago. From the inception of this book, Ramesh's wish was that it be a special tribute to a man whose words had a profound impact during the process he has described as "dis-identification as a separate doer-entity – the process going on to culminate eventually in

what is called 'enlightenment.'" This *total* dis-identification as a separate doer is the happening of the Ultimate Understanding.

The following is an excerpt concerning Wei Wu Wei, taken from a letter written by Ramesh to a disciple in January, 1989 (published in *Consciousness Writes*):

*When I wrote the preface for my first book, Pointers from Nisargadatta Maharaj, I had included the following paragraph in it:*

*'As I was translating Shri Maharaj's talks into English, I began noticing in my translations the distinct influence of Wei Wu Wei's use of the English language in his books.*

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*I have no doubt that traces of this influence would be clearly noticed by the discerning reader in these articles. Apart from the language, it seemed to me a wondrous demonstration of the universality of the subject itself that the writings of a scholar and practitioner of the Tao philosophy like Wei Wu Wei, thousands of miles away, (and hardly a popular writer), would find corroboration in the words of a Self-realized Jnani like Shri Maharaj, whose education as he says himself, takes him just beyond the limit of illiteracy!'*

*Against my better judgement, under pressure from several well-wishers, this paragraph was dropped: the argument was that what I was in effect doing was to place a mere writer on the same level with Maharaj, a Self-realized Jnani.*

*Perhaps the omission was a mistake – I now think it was – but it did happen, and I suppose it had to happen.*

*The whole story is that Wei Wu Wei's *The Open Secret* was given to me as a present by a friend of mine more than a decade before I started going to Maharaj. When I first read it, I couldn't make any sense out of it, except that I had the sense to realize that this book was a real treasure; and I kept it aside so that it might not get thrown out with other books during one of the clean-ups. And for some unfathomable reason, I suddenly thought of (more accurately, the thought occurred concerning) the book, almost immediately after I started visiting Maharaj. I cannot describe to you the innumerable intellectual frustrations I went through between the two of them – Maharaj and Wei Wu Wei! I felt that the two of them had ganged up to have a private joke of their own, at my expense!! It was indeed a gang-up but, as I realized some time later, it was to bring about an awakening in this body-mind mechanism that was named Ramesh.*



*When I was first reading Wei Wu Wei (I must have subsequently read the book more than a hundred times – certain phrases and whole lines used to come out of my lips when translating Maharaj’s talks), I used to marvel at the command of the English language which a Chinese man should have achieved. It was some time later that I gathered that W.W.W. was not a Chinese but a wealthy Irish aristocrat (Terrence Gray), highly educated at Oxford university, an authority on wines and race horses.*

*I got this information through a lady who used to visit Maharaj. She later sent me a photograph of W.W.W. with her. He was a giant of a man. She mentioned Pointers to him, and he expressed a desire to see the book. I would have sent him a copy if I had known his address. I did this as soon as I heard from this mutual friend. I sent a copy to him at his villa in the south of France with a letter expressing my gratitude for the guidance I had received from his book. Unfortunately at that time (W.W.W. was almost 90 years of age) senility was beginning to set in, but his wife read out the book (Pointers) to him, and, in his lucid moments, he indicated that he enjoyed the book. Our mutual friend told me that he referred to Pointers as, ‘Wei Wu Wei without tears.’*

*Some years ago I was told that Wei Wu Wei is dead. His writings together with Maharaj’s teaching helped me enormously. But many people find his writing too abstruse.*

Apart from the several reflections that were Ramesh’s notes as he was reading Wei Wu Wei’s books, the writing for this book happened over a period of a few months. That the writing happened through Ramesh’s hand, that Ramesh was not

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‘some-one’ doing the writing, was astonishingly apparent at the time, and is perhaps reflected in the extraordinary nature of this book. During the process of the book being compiled, Ramesh would attentively read various passages with interest, amazement, or even amusement, as if he were encountering these pages for the very first time, altogether new and fresh. It could not be mistaken that there had been some writer ‘Ramesh’ doing the writing – clearly, the writing had happened. Selected passages are shown in Ramesh’s original handwriting just as they flowed from his pen. Next to silence, the writings exude the purest essence of Ramesh’s teaching of *Advaita*, Non-duality.

The book is not meant to be read, and certainly not imbibed, in one sitting, or even two or three. The titles for the individual chapters simply reflect a theme that appears throughout the particular group of writings. Ramesh does not claim that this is an easy primer meant for ‘beginners’. He suggests that you perhaps initially browse through the book in its entirety, then read the passages individually and meditate on each one, just be with each one, for some time.

Referring to the Master’s words – either spoken or written – Ramesh once advised some students: *“If you’ve heard something here fine. If not, fine. If some change is to occur as a consequence, let it take place. If the understanding at any level has any value, any worth, it must work its own way out.”* After all, it’s destiny, God’s Will, that brought each of us together with this priceless treasure of *Advaita*.

Susan Waterman  
Mumbai, India  
January, 2001





*Space - Time*  
*Phenomenality*



*The sage Jnaneshwar:*

*A phenomenon is the child of a barren woman.*

## 1.1

The master key to all doors of ignorance and confusion is the apperception ('mind's perception of itself' – *The Concise Oxford Dictionary*) that nothing in relativity exists, not even knowledge. There is no creation, no dissolution.

Spiritual seekers are lost children in a conceptual forest created by their own imagination.

## 1.2

Thought  
– thinking in horizontal time –  
is the trap,  
but once it is recognized as  
such, it can no longer  
function as a trap.

## 1.3

All thinking must necessarily refer to a person or a thing, and an event concerning the person or thing. Therefore all thinking is necessarily based on the existence of ‘space’ and ‘time’. But, surely, space-time does not ‘exist’ objectively. Therefore there cannot be any phenomena or any thinking about any thing in the absence of space-time. And if space-time is not some thing perceptible or cognizable, it can only be the SUBJECTIVITY – and that is what, surely, we must be: ‘I’, the Noumenon, the Source, spaceless and timeless – INTEMPORALITY.

## 1.4

The ‘H’ is an impression, a belief, a memory. The ‘future’ is a presumption, a conjecture. The ‘present’ is gone before we can recognize it as such. What is ‘present’, therefore, can only be ‘PRESENCE’, outside of horizontal time, in the moment – INTEMPORALITY.

## 1.5

**W**hat was 'I' before I was born? What was I a hundred years ago? What will I be a hundred years from now? I AM – I 'was' – before the concept of conceiving could be conceived. That state of what 'I WAS' cannot be conceived. It is inconceivable, because the condition of conceivability has been superimposed on what I WAS, on what I AM – Source, Noumenon, Consciousness not conscious of itself. Consciousness is the conceiving and cannot conceive itself: the eye cannot see its own seeing.

## 1.6

**L**iving' is a movie on the screen of 'space', an illusion of movement created by the serializing of the three-dimensional 'stills', perceived and cognized only so long as the light of consciousness is available. Once the light of consciousness is off, the screen of space, the three-dimensional characters and the events on the screen disappear. The movie no longer functions – this is called 'dying'.



## 1.7

**O**bjective existence in space-time is merely an appearance in Consciousness, the sense of Presence – I AM. Non-objective existence, being itself Consciousness, is not aware of any existence. This thought, this concept, is itself a movement in Consciousness, cognized by Consciousness, and can ‘exist’ only so long as there is the sense of Presence – I AM.

## 1.8

**T**here can be no ‘thing’ without ‘volume’, and no volume would be perceivable in the absence of ‘space-time’. Space-time is only a notion. The physicist agrees. Therefore, every ‘thing’ is a concept, an appearance without substance.

*Ramesh says:*

*You can never know the Turtle.  
Why? Because you are the Turtle.*

## 1.9

**L**ife has meaning only because we can perceive one another. Perceiving of things takes place only because they have volume (in space) and duration (in time). But ‘space’ and ‘time’ are not something objective and substantial, but only a notion, a concept. If space-time is only a concept, perceiving of things, impossible in the absence of space-time, must also be a concept. And, in the unreality of perceiving, ‘life’ too must be a concept, and therefore, unreal.

## 1.10

**T**he biggest impediment to the apperception of what-we-are is the difficulty of abandoning the concept of a live-er of life and a die-er of death, as a factual entity. All there is, is live-ing and die-ing, one being the absence of the other. Living is the appearance in space-time of the manifestation of what-we-are, and dying is its disappearance. What-we-are is ‘Unbroken Wholeness’. What-we-are can neither live nor die.

## 1.11

The 'present' does not exist because even before it has been perceived and cognized as such, it has become the past. The same applies to the future. The 'past' is merely an impression, a recollection in memory. The 'future' is a conjecture, a presumption which may not even materialize if consciousness disappears.

The PRESENCE, then, which always necessarily captures the illusive 'present', in the moment, must necessarily be the Intemporality that we are – the Noumenality of all phenomena, the Subjective Potentiality of all objects.

*Ramesh says:*

*Truth can be seen only without the intervention of the mind ; therefore, without the intervention of inter-personal relationships ; therefore, only without the sense of personal doership.*