From • Not-Knowing • to • Self-Discovery

THE POWER OF NOWNESS

A Contemplative Guide to Wisdom Beyond Knowledge

INSTINCT • INTELLECT • INTUITION
Awake • Aware • Insight

Author
Without Name, Without Self

Translated and Adapted by
Grit Pituknaratham, Ph.D.

Second Edition, April 2026

THE POWER OF NOWNESS

• Awake • Aware • Insight •

THE NOWNESS™

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A Gift
From ‘the breath’
of the spirit

to… the intuitive wisdom
of the human being

2026

Dedicated to .....

From .....

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The Purpose of This Book

1. To access the human spirit — to know one's true self — through the practice of contemplative meditation.

2. To commune with oneself through five mechanisms of the brain, connecting the subconscious and unconscious toward genuine abundance and happiness.

3. To build new behavior until it becomes good character — with discipline, vision, correct thinking, and right understanding.

4. To discover and know one's true self — which is to understand others, and to understand our environment, in accordance with natural laws.

5. To serve as a practical guide to contemplation. Toward the direct knowing of wisdom.

Prologue

If you want knowledge, simply walk into a bookshop or attend a seminar somewhere. You will come away with it. Do not forget to pay. But what you must pay more than money is time.

This book contains almost no new knowledge to offer its reader. That is because we believe every person already carries more than enough knowledge to use toward success in life.

The time has come to take what you already have and put it to its highest use.

No one in the world does not know how to lose weight. Yet diet books and exercise equipment still sell well.

This book is the instrument that will carry you — as its reader — to take knowledge and put it into practice in a way that is remarkable.

No waiting required. Only open these pages and let the heart be moved.

How to Read This Book

This book is divided into three sections.

Part One: Conversations — Seven Chapters of Dialogues
After reading all seven dialogues, return to read them again — or five times, according to your own inclination. Wait until one full week has passed from the first reading before moving to the next section. Do not overlook this instruction. Without it, you will fall into the trap of knowledge — which is the greatest obstacle to the discovery of wisdom.

Part Two: Meditation — Three Weeks of Vipassana
In this section, the practitioner sits in meditation for fifteen minutes, three to four times each day:

I Upon waking in the morning
II Before or after midday
III In the evening
IV Before sleeping

During meditation, soft Zen music may be played quietly.

Part Three: Intuition — Twelve Weeks of Self-Cultivation
In this section, the practitioner sits in meditation for twenty to thirty minutes in the context of self-cultivation, continuing for another twelve weeks. Each week includes a practice and a mission — so that the practitioner may touch the natural genius that exists within them, through their own direct experience.

Self-respect comes from faith in oneself. These fifteen weeks will become the foundation of a life that carries you toward self-discovery — toward truly knowing your true self. What you have long been searching for will appear. The highest confidence will release an energy you have never encountered before.

Do not be concerned about scientific names for things that science has not yet reached — what is smaller than the smallest or larger than the largest in the unified field of the limitless universe of nature.

Expect nothing. Everything we do with a pure heart returns to us in kind — this is simply how a life shaped by clear intention unfolds. When confidence becomes faith in what is possible, that unfolding is sublime, and asks nothing in return.

The abundance that surrounds you is already here, waiting to be noticed. Your true Being, once seen clearly, orients your attention and effort toward what you most deeply intend — and what you tend to, grows.

Simply be aware. The unconscious will connect with the five mechanisms of the brain, within steadiness and inner silence.

From this moment forward — whatever your life has been — may you be filled with the abundance that is about to arrive. Accept with ease the change that is already waiting for you.

A NOTE BEFORE YOU BEGIN
From the Author

You are holding something that does not behave like most books.

It will not give you what you came for — at least not in the way you expect.

It will do something more difficult, and more useful, than that.

This book was written as an instrument of inner combustion.

Not to fill you with new knowledge — you already carry more than enough — but to burn away the knowledge that has been sitting on top of your actual self for years, making it impossible to see clearly what is already there.

Before you enter the first dialogue, I want you to know what you are holding, and why it is built the way it is.

Three Layers. One Movement.

Part One — Conversations —
Zen Dialogue — Internal Combustion

The seven dialogues are not here to teach you. They are here to dismantle.

Human beings are governed not by knowledge but by the structure underneath it: the paradigm through which we filter what we see, the attitude that colors what we feel, the social beliefs inherited in childhood, and the subconscious that holds them all in place. These four layers move faster than thought — beneath the threshold of awareness — and they determine every decision, every reaction, every life outcome, before the conscious mind has a chance to intervene.

The dialogues do not offer answers to the questions they raise. This is not an oversight. Giving you the answer would only add one more piece of knowledge to the pile that is already covering you. The questions are left open deliberately — as catalysts. An unanswered question that you cannot set down is worth more than a hundred answers you can.

Read the seven dialogues once. Then read them again. Wait one full week before moving to Part Two. This is not a suggestion. The waiting is part of the practice.

Part Two — Meditation —
Mandala — Building the Self Before Releasing It

Most contemplative traditions ask you to let go of the self. This is correct. But there is a prior question that most traditions fail to address: what are you actually letting go of?

You cannot release what you cannot see. You cannot set down what you have never truly held. A person who practices non-attachment without first having a clear and honest encounter with their own self is not releasing anything — they are simply avoiding the encounter.

Part Two builds the self clearly and consciously before asking you to release it. The twenty-one days of practice move through three phases: first building the self — locating your actual values, your actual habits of mind, your actual potential; then touching the self — deepening awareness through imagination and creativity; then affirming the self — seeing it honestly enough to begin, for the first time, to truly let go.

This is not in conflict with Buddhist practice. It is, in fact, what Buddhist practice requires. Sakkayaditthi — the view that there is a fixed, independent self — can only be released when that view has been seen clearly. Clarity precedes release. Always.

Part Three — Intuition —
Theravada — Wisdom in the Marketplace

Wisdom that will not enter the marketplace is not wisdom. It is knowledge dressed in wisdom's clothes.

The twelve weeks of self-cultivation in Part Three are designed to carry what you found in the first two parts into every dimension of your actual life: your work, your money, your body, your relationships, your creativity, your courage, and your understanding of why you were born.

Each week brings a practice — small, concrete, and uncomfortable enough to be real. The discomfort is not a side effect. It is the mechanism. Growth does not occur in the absence of resistance. It occurs precisely where resistance is met with awareness and sustained intention.

These twelve weeks are grounded in Theravada Buddhist ethics — in hiri-ottappa, in sampajanna, in the four stages of non-greed, non-aversion, non-delusion, and clear knowing. But you do not need to know these words to practice. You only need to show up.

What This Book Actually Is

I have been working with human transformation for many years — in a program called Unbelievable Within You, which has now passed through more than 10,000 participants. What the research from that work has confirmed, again and again, is this:

The obstacle is never the absence of knowledge.

The obstacle is always the structure of the mindset that sits beneath the knowledge — the four-layer architecture of paradigm, attitude, social belief, and subconscious that processes every experience before the conscious mind has even registered it.

More than ninety-six percent of participants reported meaningful positive change in themselves after three days of this work. Nearly ninety percent reached what they described as their true potential. Not because they were taught new information — but because the structure underneath their thinking was touched, and shifted.

This book is a longer, slower, deeper version of that same work. The dialogues create the combustion. The meditation rebuilds the ground. The self-cultivation practices carry the change into daily life until it becomes permanent.

Fifteen weeks. If you stay, you will not be the same person at the end.

Not because I have given you anything new.

But because you will have finally met what was already inside you.

One Instruction

There is one instruction that matters above all others in this book:

> *Do not read to acquire.*
> *Read to encounter.*
> *The difference between those two modes of reading is the difference between adding to the pile and setting the pile down.*

The medical text, whatever it is written on — if the formula heals the disease, we call it a sacred text.

What you are holding is a formula.

What it heals depends entirely on whether you use it.

Grit Pituknaratham, Ph.D.
Mindset Club Institute for
Consciousness Development
THE NOWNESS™



The Essence of the Dialogues

The Essence of the Dialogues

The dialogues in The Power of Nowness may be interpreted in any way the reader chooses. The author's only wish is that the 'mind' of the reader may become more 'beautiful' than before.

• NOTES ON WISDOM •

Journal pages for Part One: Conversations
One page appears after each of the seven dialogues.
Use these pages to record what arose in you while reading —
a question, an insight, a sentence that will not leave you.

• NOTES ON WISDOM •

Thought is bound by memory.
Awareness reveals the present.
Wisdom reveals what was always there.

Part One:
Conversations

Thirty-Five Dialogues, in Seven Chapters
on truth, practice, and awakening

Chapter 1

Truth or Illusion



1

I: You must walk this road —
and walk it far.

He: We do not need someone
to show the way.
We need a companion on it.

I: Are you afraid of losing your way?

He: Not of losing it.
Only of not knowing I am lost.

I: Don't you need a teacher?

He: When the need is real,
I try to become one — for myself.

2

I: I can learn everything on my own.

He: But you will only know truly — and benefit truly — when you are free from yourself.

I: I will work to be free. On my own.

He: Freedom does not come through effort for oneself.

I: Then how does it come?

He: Through free will. Then you will learn everything — by yourself.

3

I: He was a teacher I learned nothing from. I understood nothing he taught.

He: If you want to be a skilled archer, do you care about hitting — or hitting true?

I: Hitting true, of course.

He: Then why, when you miss the target, do you ask him to make it larger?

I: Can I not change the target?

He: A target stays with you only for a while. Your habits of mind stay with you all your life.

I: Then what is the real condition of success?

He: No excuse. No exception. No surrender to fate.

4

I: I love your teaching. Explain more.

He: There is no point.

I: Why?

He: You have not yet set down your old knowledge.

I: Fine. I will set everything down.

He: Even so, we should not teach you.

I: Why not?

He: You set the old aside only
to pick up something new.
Not to change how you live.

5

I: I need a teacher — to reach the spirit
and the truth.

He: The lotus in your heart will open
by its own petals.

I: Without any teacher at all?

He: Only when you are free from the teacher.

I: Then how will I know what is real and
what is false?

He: A tree well-watered is fresh.
A tree too long without water wilts.

I: I have lived so long with illusion
I have mistaken it for truth.

He: One tree does not make a forest.
One brick cannot be called a wall.

• Notes on Wisdom •

Your destiny is shaped by how you think.
Your fate is forged by how you act.
Change your behavior —
and you change your life.

• Notes on Wisdom •

There are sentences that a whole life
of thinking cannot unlock.
That is not a failure of intelligence.
That is the beginning of wisdom.

Chapter 2

Why Dhamma?
What Is Religion?



6

I: Do you believe in scripture?

He: Our teacher lived by practice — not by scripture. Why then should we believe in scripture whose author no one knows?

I: You are comparing yourself to the teacher?

He: No. I compare myself to a scripture whose author I know.

I: I understand and follow everything religion teaches. Yet peace eludes me.

He: You have the conditions to understand. You lack the conditions to arrive.

I: What are the conditions for arriving?

He: To understand — be a disciple.
To arrive — become one with the teacher.

7

I: What is the true teaching?

He: We are not interested in the true teaching.

I: Then what are you interested in?

He: Sacrifice. Giving freely. Education. Forgiveness. Warmth and love.

I: You have no interest in philosophy or religion?

He: We care less about knowing than about doing.

I: But I must first know truly — then I can practice with confidence.

He: In that case, at best you will gain satisfaction — which is the greatest obstacle to finding wisdom.

8

I: Why is Dhamma so hard to understand — for the young?

He: Dhamma is not hard. What is harder is interest in Dhamma.

I: I am interested. I just don't know where to begin.

He: See value from within. Touch your self through direct experience — here, now, this moment.

I: I fear that knowing nothing of the outer world, I will be deceived. Made a fool.

He: Not knowing your own true self — that is the fool.

I: What should I do?

He: Stay with the breath. The thing that matters most — and that you tend to least.

I: Only the breath — and I will know myself?

He: Your pure breath is the key to the secret inside you. You have never known.

9

I: A mirror polished daily stays clear.
I practice daily — yet my mind
stays clouded.

He: A mirror is outer form — touchable.
Mind is a state of being — untouchable.
To purify each — the practice must differ.

I: Then what is religion?

He: A torch to lead you out of the dark cave.

I: How do we truly benefit from it?

He: Follow the purpose of the teacher —
but with your own methods and
your own wisdom.

10

I: The wise say: without religion,
the world would surely perish.

He: We would gladly leave our religion
if it allowed us to help people more.

I: Without religion, people would be lost
— and do more harm.

He: What religion did your teacher follow?

I: You speak as if you want me
to abandon religion.

He: If so, you would indeed be lost — and
do more harm.

• Notes on Wisdom •

If you operate from thought —
knowledge and experience govern you.

If you operate from awareness —
wisdom will set you free.

• Notes on Wisdom •

Chapter 3

On the Path of Awareness

