

## **You are already that – 1<sup>st</sup> in the Pointer Series - Transcript**

**Voice over: It is not through learning that you discover your true essence in Advaita, but through the pointer that point directly to that which you truly are.**

**In this first program in a series of programs on the pointers we look at Bob's pointer that you are already that. A transcript of this program is available from [urbangurucafe.com](http://urbangurucafe.com).**

**So what exactly is a pointer? Gilbert Schultz has this to say;**

GILBERT: All pointers are pointing at non-conceptual awareness. It is a practical application for the mind because a lot of pointers actually present a statement but they don't provide any ground for an entity to stand on. It points and it negates at the same time.

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GILBERT: What ever investment has been put into this pattern of me and my story and everything, is being robbed all the time by the truth. The truth just cuts through it. And you see over and over and over that this stuff really is just like a dream. And then the belief just starts to slide away. You just do not believe it any more. So that's the value of the pointers.

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GILBERT: Anything can be a pointer, you know, as long as it points the mind back to the source of the mind, back to the wakefulness. You know, a singing bird can be a pointer.

*A: How so?*

GILBERT: If it's heard clearly. If it cuts through whatever your mind is identified with! For instance, you're out in the forest, the birds might be singing but you're not hearing them because you are identified. There is an identification there that's got this entity there that's involved in something. And then, suddenly a bird right next to you sings its heart out and it cuts through all that stuff and that falls away and there is an essence hearing of an essence singing and that can be all that's necessary.

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**Voice over: Gilbert shares his experience of the pointers Bob shared with him and how pointers generally work.**

GILBERT: A lot of the pointers that Bob uses, Bob's not using them, they're expressed through Bob, are absolutely on the button. When I first heard them, you know, they had their affect, so to speak, but it was only after, you know, sort of, some time that I kept seeing the dynamic aspects of the pointers, you know. Because as a so called person you are in all sorts of states of mind at different times, you are going through all these states and moods and things and if you sort of devote yourself to the teaching and you tend to pick up books and read things and go to meetings, so in that fluctuating states of mind the pointers cut through all of that and there's little realisations, little insights and things. The same pointer might bring a realisation many times in different states of mind. And then, like, it sinks in.

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**Voice over: Nisargardatta's pointer of sitting with the 'I am' is very much like Bob's pointer that you are already that. Nisargardatta said: 'I used to sit for hours together with nothing but the 'I am' in my mind and soon peace and joy and a deep all-embracing love became my normal state. In it all disappeared – myself, my Guru, the life I lived, the world around me. Only peace remained and unfathomable silence'.**

**Gilbert Schultz explains Nisargardatta's pointer;**

GILBERT: It is not the words 'I am.' You don't sit there and say 'I am, I am, I am'. It's that sense of presence which you can't get out of. You just sit with that as that. That is being, it's not becoming.

You know, all seekers are trying to become something. They hear this story about Nisargadatta - 'Oh, yeah, I want to be like that,' and then they complicate with adding things to it instead of peeling it all back; Okay, he said sit with the 'I am.' Sit with that sense of presence. It is very simple.

*A: And so, in sitting with that presence when you have ideas that start to bubble up on that that start to say 'Oh no, tomorrow I'm going to hate work because I've got this and this to do' or 'Oh no, I've got a dinner engagement with someone and I hate this person.'*

GILBERT: Yeah but you've already taken the bait. If you're sitting, so called, sitting with that awareness, sitting in that awareness, you are that awareness.

You see that is what happens. People don't recognise that the thought is arising in that awareness and the habit is to go with the thought and believe the thought. But it is just a thought. And you've taken the bait, the so-called entity has already appeared as a form. But as the Buddha says, you know, 'I am formless.' I am that formless, deathless spirit. I'm not this character that appears and disappears. That character is not there all the time.

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**Voice over: Let's hear what Gilbert has to say about Bob's pointer.**

GILBERT: That is what Bob says – 'Start with the fact that you are that.' You know, people hear that many, many times and it's only, seemingly useful, to contemplate but actually when you actually start from this fact of the beingness that I can not negate, the wakefulness that I can't negate – when I realise that there is no one there to realise it, there's just knowing, that is starting from the fact that you are that. And then everything else is seen to be just content in this knowing.

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**Voice over: Let's listen to Bob's explanation;**

BOB: The search itself is the trap. You're already what you're seeking. You think there is something to attain or something to get. You have never been anything other than that, and never could be. We hear that, and how many of us really take a good look at it and stick with it, hang onto it? What do we do? 'That is not good enough!' We will race away and look at somebody else. We will go to somebody else, hear somebody else, read another book or do this or do that, thinking we will get the answer somewhere else. But the only place the answer is, is with you, not with anybody else. You already are that. You can't be anything else other than that.

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BOB: Well I say, the point to start from is the fact of your own being.

Q: Yes.

BOB: Under any circumstances, can you say 'I am not'?

Q: *I don't think so.*

BOB: Well just see that for certain and start from there and don't go away from there: the knowing that you are. That is all that is necessary. The rest takes care of itself. But the thing is to focus more on the knowing that you are instead of the content that is going on. Let the content unfold of its own accord - the thoughts, the feelings, the emotions, the activities and everything, which it is doing anyway because there is no individual entity doing anything.

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BOB: If you're seeking truth, reality, God (or whatever you like to call it) then start with the only reality you are absolutely certain of and that's the fact of your own being. Under no circumstances can you say you are not. It's the only thing you are absolutely sure of - the fact of your own being. And that expresses through the mind as the thought 'I am'. You know that you are and you say 'I am' but the thought 'I am' is not the reality. It is only a thought. What it is expressing is that sense of presence, that knowing that you are, that awareness of being present right now, that knowingness that's expressing through the mind as the thought 'I am'.

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**Voice over: Bob explains this 'knowingness.'**

*Q: What is realising itself?*

BOB: That sense of presence expressing through the mind as the thought 'I am' is pure intelligence-energy - the knowing that you are. It is the activity of knowing, not the knower or the known, but that which you can't negate now - knowing. Knowing implies intelligence, doesn't it? And knowing, because it is knowing, is an actuality that is happening, it is an activity that is happening right in this instance.

Realise that you are aware of presence right now, of being present? You know that you are? What did you have to do for that to happen? So it spontaneously arises. It is constantly, spontaneously, always and ever arising. The vibration, pulsation or throb of that intelligence is happening spontaneously, nothing to start it, nothing to stop it.

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BOB: Without thought, as I just showed you before, you're seeing, you're hearing, and the knowingness, the intelligence, is there without thought. I'm not saying knowing 'this' or knowing 'that', just pure knowing - the knowing that you are, you can't negate that. You don't need a thought to say that you are, though we've believed the thought 'I am' has been the translation of that knowing that you are. We've believed that 'I am' to be the real, and added to that 'I am' 'Good bloke', or 'Bad bloke', 'I have got high self-esteem or low -esteem', 'I have done this or done that'. You add to that thought 'I am' and that's what you believe yourself to be.

Now, see what I just said a moment ago. That knowing that you are is there prior to that thought 'I am'. You don't have to go around all day telling yourself 'I am, I am, I am' to know that you are do you?

*Q: No.*

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*Q: What are thoughts other than labels?*

BOB: Yes, that is all the thoughts are, just labels. If you are not labelling, you are just seeing straight out, as is.

*Q: Being aware.*

BOB: Yes. I show you this every time you come here. Swing your head over to the right quickly. Back again. What did you see?

*Q: Well, a whole lot of stuff in the corner.*

BOB: Yes. How much did you label?

*Q: Curtain?*

BOB: Curtains. Did you label them?

Q: *A few bits.*

BOB: Yeah, a few bits. You saw everything.

Q: Yes.

BOB: But there was only a certain amount labelled, right?

Q: Yes.

BOB: So that means that the intelligence is registering everything as it is, without the label. Now look again without labelling and realise that you are seeing as well as that you're hearing at the same time- my words and the heater going or whatever is going. Realise it is all being registered also, and also what is being labelled, that's being registered also. And that's a direct introduction to your own natural awareness that is registering everything just as it is. The pure intelligence that is cognising everything. When you put the label on it, it is recognised. From that you can understand that that energy is an intelligence, it's a knowing, it's a knowing.

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**Voice over: This 'knowing' is clearly not an understanding in the mind.**

BOB: You can never find the answer in the mind because, as we said before, it's prior to the mind, the mind can't contain it or grasp it. It contains the mind.

Q: *How do you go beyond the mind?*

BOB: You don't go beyond the mind. You are beyond it right now.

Q: *That is right!*

BOB: Right now. But always realise that, right now you're present and aware, first and foremost. That's prior to any thought. So, realise that's ceaselessly and spontaneously arising.

Q: *So if it's beyond the mind, the mind can't grasp beyond the mind?*

BOB: No, see, it contains the mind. The mind can never contain it. That's why it says in the Gita, 'The sword can't cut it, the fire can't burn it, the water can't drown it, and the wind can't dry it'. You can't grasp it with a thought. But can you negate that beingness? Under any circumstances can you say you are not? But what that beingness is, you cannot conceptualise. For the sake of terms we'll use 'awareness' or 'consciousnesses' or 'truth' or 'reality' or 'God', if you like, or 'spirit'. All these are concepts we use, trying to point to it. But none of them are ever it. But the thing is, that knowing that you are, that essence of beingness that you are, you cannot negate, but you can't grasp either. That is what you really are. And that, as I say, is not separate. It is one, only, it's the only.

Q: *It is the sound of one hand clapping! I guess the goal of spiritual pursuit is to be there, wherever 'there' is.*

BOB: Yes, but the point is, it is not 'there'. It is here and now, omnipresent. What do you have to do to be aware? It is spontaneously arising, ceaselessly arising, ever fresh, ever new.

Q: *If you experience it, then you don't know.*

BOB: If you experience it, it wouldn't be it. Anything that is experienced is not it. So people look for silence and stillness. They think that is it. But they're experiences. What you are is the experiencing, the experiencing which all these things are happening on.

**Voice over: So what is this beingness like?**

*Q: I have a question about being aware, being present, not being a person. But it seems to have a certain taste to it all around. It's not completely neutral.*

BOB: No. No. It's seemingly no thing, but it's fullness.

*Q: I always seem that I always personalise it, whenever I get the chance.*

BOB: Yes. That's trying to grasp it with the mind, that's where you are personalising it, but you see you realise you don't have to do that. The mind is appearing on that. Sit with it as much as you can. You will see there is a sort of subtleness with what appears to be that no thing, you know, a sense of well-being there. Or you can say the uncaused joy, if you like. It is not the opposite of sadness, you know. It's uncaused. It's just a natural sense of well-being, of being well. Everything is okay. Very, very subtle! Because we're used to the gross sensations out there, that's why we constantly fixate on them and get into them. That's what we've been conditioned to do all our life. Stay with the subtleties of this and you'll start to sense what's there. There is an energy that will light up your face, a sort of radiation, if you like, radiate from it.

You can die to that thought 'I am'. Just come back to the sense of presence that you are and realise that's birthless, it's deathless, it's timeless, it's spaceless, it's bodiless, it's mindless. But you can't negate it. You can't say 'I am not'. Even to be able to say 'I am not,' the knowing that you are must be there to be able to say it.

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BOB: You've got a concept of how, you know, of what staying in awareness would be like or what it is, you know. But that concept is not it. It's no thing. It's inexpressible, ineffable.

*Q: It is so totally boring to stay in that!*

BOB: Well again, be with it and see. That's the very life or livingness. There's nothing boring about it whatsoever, the subtlety. You see, why it appears to be boring is because it is no thing to the mind. Now what the mind has been used to since the time it first started to reason is looking 'out there', grasping and grabbing and looking for bigger and better sensations. The greater, the noisier, the louder, or more beautiful the sensation is, the more it gives us a lift or a kick, the better it is because that's become our habit pattern. So when you come back to the nothingness, the subtleness, which is no thing, it seems very bland and very boring compared to that the mind has been used to. But stay with it for a while and see. There's a lot more in it than what you believe. Just get into that blandness or that boringness, no thingness and sit with it for a while. Just don't try to do anything, just be with it, and see what comes up out of it. You'll see the subtleties, the uncaused, what I call the uncaused joy, the sense of well-being.

*Q: One time I stayed a month in a cave, I was just bored to death, you know.*

BOB: Yes. But you see, you were totally in the mind then.

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BOB: All sorts of imagination of what it will be like and that's what we continue to look for. We never stop with it. But stay with the subtleness of it.

*Q: Well, yes.*

BOB: As Nisargadatta says, 'My silence sings, my emptiness is full'. And it does. You can feel it vibrating through you and pulsing through you. It's very subtly a sense of joy, a sense of well-being, not a highly emotional state that's going to burn you out, [which] you can't stay highly emotional just the same as if you stay angry and stressful long enough, you get disease. Or the same if you are in some ecstatic state, you will burn out also. Stay with the subtleness of that, the vibrancy of that. You'll start to realise what it is really like. Where nothing can toss you, nothing can touch you from there. Without any sense of person there,

just being, just sitting there being right now, drop all ideas of 'I'. What can you say about it without going in your mind?

Q: *Yes, well I can't say anything about it!*

BOB: You can't say anything without a thought. But, you're hearing?

Q: *Oh, yes.*

BOB: You're seeing?

Q: *Yes.*

BOB: So, the functioning is still happening without any mental image.

Q: *That is right.*

BOB: There is an awareness there or sense of presence there. What do you need to do to acquire that.

Q: *Well you don't, do you?*

BOB: You don't. It's there of itself.

Q: *Yes.*

BOB: Self arising. Self knowing. Timelessly and ceaselessly. Go back to that, without a thought you're just that pure seeing, pure hearing, pure functioning, isn't that so?

Q: *Yes, yes.*

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**Voice over: That 'knowingness' is not dependent on anything.**

BOB: That awareness is registering everything just as it is. What is, again, you know, as it is. Because you're seeing right now, you know, you're not labelling everything you see, but you're still seeing everything without labels. If there's no label on it, you can't say it is this or that, all it is then is just what it is, appearing as such and such. Intelligence knows what everything is immediately. And then to be able to express it through the mind, it needs a label.

Q: *Yes.*

BOB: That sense of presence is expressing through you right now, is expressing through you, but to label it I've got to say 'I am'. 'I am'! That's the knowing that there is that sense of presence there. Now that 'I am' is taken to be the real. It's taken to be the thing, the essence or the person or the entity that I am. And 'I am' I've added to events, experiences and conditioning and formed a mental picture: I'm Bob. I'm so and so years of age, I've done this, I've done that. And all this mental image with seeming substance and seeming substantial independent nature, that's where everything is referred to that mental image then and the belief in that mental image – the belief in it as something substantial.

But as I say looking at it, it can be broken down and seen that it's not substantial, nor is it independent of that awareness. Without that awareness how many thoughts could I have? How many feeling or emotions could I have? So, that's investigating. You see, you know.

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BOB: A word is a symbol for something else. It's not the real. And yet when I say 'I'm no good' or 'I've got low self-esteem' or 'I'm feeling this,' or so and so, what reality has that self-esteem got, or I'm inferior, what reality has that got? Or, the other way, 'I'm superior. I'm

better' – is that what you are? What's (does) that symbolise? Can it be there at all if there was no beingness, if there was no livingness?

Instead of bothering to try to come up with an answer in the mind, wouldn't it be wise to just be with this livingness, to settle down with this beingness, this presence? Watching it, being aware! Or be alert to how it's expressing, feel it shinning though your eyes, lighting up your face - it can twist it into a frown or a smile, feeling the breath.

In that seeing, in that light that's shinning out of your eyes, marvelling at the very fact of seeing. Just seeing it as it is, in all the variety and diversity that it can express in, marvelling at all the different feelings, instead of attaching to them and allowing them to build up till they grow out of all proportion, till they've taken over exclusively the whole of that awareness and functioning to the exclusion of everything else!

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**Voice over: So given all you have heard Bob say, where does that leave you? What is it that you have to do?**

BOB: We say what you are seeking you already are. Well, you know, where would you have to go, what would you have to do if you see that, the truth of that, have a look and see the truth of that?. Would you have to search to try to become something? Or would you just watch what came up and seemingly tried to have you believe that you were other than that? Wouldn't you check it out then and see whether it was true or false, what was coming up? Was it the reality? It would take half the battle away. See, half the battle is we start looking at this, what's going on in the head and all the rest of it and we might see through something or something might come up and seemingly obscure it, then we say I have got to get back to that and then we try to look for what we have got to get back to. But what if you are already that and something comes up in the head and seemingly obscures it? What could it be taking place on? It can only be taking place on that. So does it matter then? And that goes for everything, whether it is pleasant, painful, silence, stillness, aggravation or anger or fear or violence or whatever. Where is it all taking place on? And what is that that it is taking place on that I already am? Does it have any substance or does it have any independent nature? Can it be fixated on, can it be pointed to? Well, I looked for years and years and years. I can't find anything I can fixate on or point to though it was firmly believed in that there was an entity here. Now there is no way that anyone in the world can convince me that there is an entity here.