

Pointer Series – Program 3 - The answer is not in the mind – full stop!

Voice over: This is the third program in the pointer series examining Bob Adamson's pointer that the answer is not in the mind – Full stop, pause a thought, and what is wrong with right now if you don't think about it he tells us. Let's listen to Gilbert Schultz's introduction to this pertinent pointer.

GIBERT: The nature of language is dualistic so every time we open our mouths we are creating concepts and when you are talking about non-duality you are talking about something that is not a concept, it's something that contains everything so as soon as you start particularising, you're dividing that oneness into multiplicity and then the imagination or the expectation is that 'If I get all these multiple bits together in the right pattern then they will reflect perfectly that oneness and (snapping his fingers) I'll have it, I've got it. But that's delusion.

If there is an entity that is lost in the content, nothing has really been seen. It's all, so called, identified consciousness. But that's just story as well. So in essence what we have to do is come back to the immediacy and of course, that's a dualistic concept – who's coming back to the immediacy. You can't get out of the immediacy.

A: When have you left it?

GIBERT: And, given that you can only speak dualistically, when you come back to the immediacy, the mind content is seen for what it is and the realisation is, 'Ah, I am the seeing, I'm not this content.' And that's a so called moment of pure seeing as it were.

Your true identity reveals itself without being something. It's not actually anything because it's empty and so that's why this thing, you know, that Bob talks about - the only way out of the mind is full stop, in that full stop, whatever the mind is doing, stops and then there's a clear space of knowing, I call it a clear space of knowing, which is always there but it's more clearly obvious that ...

A: That's what you are!

G: Yeah. And so you see that whatever I thought I was a moment ago has gone. Whatever my mind was seemingly engaged in has gone, it's disappeared. But right here, right now, there is a clarity, there's an emptiness.

You know, it's what the Buddhists call 'awakened mind'. But that's another concept - awakened mind, non-awakened mind. Everything has it's opposite. So when it comes to the that full stop, when thought ceases, there's nothing you can say about it without engaging mind and its memories, and labels and stuff, and of course as soon as you dump all that stuff which is old, it's all stuff that's been learned in acquired mind, soon as you dump that on this immediate clear and empty presence then there is a seeming obscuration of that clarity but actually that doesn't matter either because it's as though you have to stabilise your self or establish yourself as that emptiness which is just a concept, but realise that's what you are.

And then it doesn't matter what the mind does. You know, whether there is a lot of chatter going on or whether there is silence or whatever, it doesn't matter because you're not that. You are the knowing and that knowing is not conditional, it's not negotiable.

Voice over: Let's hear Bob pointing out that the answer cannot be found in the mind.

Q: So if you see that clearly, is that ...'cause, you know, I momentarily experience what's been talked about.

BOB: Of course you have. Everyone does.

Q: Yeah. And then it seems like it is all gone again but...It's funny, I came in here today and I still feel like... it's hard not to say good, it's good, free from the bondage of self, if you like, but the more I go into it and try to think about it, and get my head around certain bits of it, it just confuses me. I think, 'Forget it, don't worry about it. You can't figure it out in your mind so...

Q: I somehow think it is still quite healthy to come to stages like this – to realise, you know, I tried to get my head around and I just, you know, just let it be. I can't find the answer, it's too complicated. Another issue comes up, another concept comes up. Until you are ready and you just drop the lot and I think that's when it all happens. When you get so frustrated and so tired of more concepts and more ideas and more thought, then you can just drop it.

BOB: And you recognise a concept as just a concept and it's let go of it because you know that you are not a concept. You can't possibly be a concept. The great perfection is non conceptual awareness. There it is in one sentence.

BOB: We tend to run a story. And a story is all conceptual. We are looking for the answer in the mind through a story. But, the nature of the mind being dualism, no matter how far you go in the mind it will continue dividing. Being dualism it will continually divide. So no matter how far you go in the mind it will continue to divide and divide again and again and again. That's why we say, 'You'll never find the answer in the mind.' Because dualism can never grasp non-duality. So, there's only one way out of the mind – which ever way you go in the mind will be in the mind. There is north, south, east or west, up or down, behind or forward, high or low, it's all conceptual. The only way out of the mind is full stop. Pause a thought right now, which can be done and what's there? Have you stopped seeing in that paused thought? Have you stopped hearing? All that's happened is conceptualisation has stopped even if it is only for a brief instant. But in that brief instance, you can recognise the life essence going on – the seeing, the hearing, the functioning is still happening. You don't fall apart; you don't disappear without that thought. We've attributed everything to that thinking. So much so that we believe it is the power itself. As I pointed out, it's got no power. This thing we've been in bondage to is a fiction.

BOB: And also, when you realise that you'll never find an answer to it in the mind. So what happens? Without trying to do anything, that sense of looking there sort of drops away. And when that drops away, well the energy of belief is not going into all this thinking. That energy is there to be utilised in the moment. It makes a big difference.

Q: It is incredibly freeing.

BOB: Yes. We always thought and believed that we were going to work it out sooner or later in the mind. And that constant struggle, that constant dissipation of energy is happening. And so, you know, no matter how hard we look there, we will never find the answer because the mind can't contain it. The mind, being a thing, can't grasp or contain no thing. So, what's the point in looking? Full stop! Like the questioner and the question, when you see that the questioner is the question itself, there is no question and no questioner. Full stop!

Q: Well, there is a logic that comes in that says that if I don't think about it, then something might happen. It's that fear thing, you know. That starts thinking perhaps in the first instance, you know, where you think if you think about it...I know that you say the answers aren't in the mind, but if you think about something long enough, maybe you'll arrive at a solution.

BOB: Well, have you?

Q: No.

BOB: Well, how long are you going to think about something until that dawns on you, 'Maybe the answer is not there?'

Q: Yeah.

BOB: If you're not thinking, do you fall apart?

Q: No.

BOB: Why?

Q: It's not my thoughts holding me together!

BOB: Right. So, if it's not your thoughts holding you together, that means there is something there prior to thought.

Q: Yes?

BOB: You just said you have got to get prior to thought.

Q: Yes?

BOB: Well, relax in that. Don't try to 'nut it out' with the mind because you'll never grasp it with the mind. It is no thing. This is where the mind balks at it. It is no thing that you can grasp or conceptualise. All the mind, all the thought, can do is make a concept, an image or something like that, or label. It can't even, you know, understand or grasp no-thing.

Q: So it can contemplate what is there in me that is prior to thought. Not even in me, just what is there prior to thought.

BOB: And then....If I ask you, 'What is wrong with right now if you're not thinking about it?', you have got to pause thought for a moment to have a look, don't you? Well, pause thought for a moment. What can you say without a thought?

Q: There is nothing wrong or right.

BOB: No, there's nothing you can say without a thought. But, again, you didn't fall apart. You didn't disappear.

Q: No.

BOB: So, there's a beingness, there is something there which you can't even grasp or put a label on. That is why I say you can't conceptualise it or grasps it with the mind.

Q: Yes.

BOB: So, you realise that livingness, that essence, or I call it intelligence-energy, or whatever I call it, as soon as I open my mouth I'm using a concept too! That's why we can only point you towards it. That intrinsic awareness is, you know, with you constantly. It's there effortlessly, unceasingly arising.

BOB: That is why I say you can never find the answer in the mind. That is what we have believed we could do all the time. You can never find the answer for life 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: But, 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: But always realise that, right now you are present and aware, first and foremost. That's prior to any thought. So, realise that's ceaselessly and spontaneously arising, prior to any thought. You are beyond the mind. When you realise that..., you know, you're an intelligent person. You found the answer to a lot of things working them through the mind, but you never found the answer to this. Now, wouldn't you conclude, after a while, 'I haven't found the answer yet, and I'm not a dummy. Maybe I'm looking in the wrong direction. Maybe the answer is not there? As soon as you have come to that conclusion, you stop seeking for something that you already are. You just relax into it, and it reveals itself to you.

BOB: Why bother asking why? And who want to know? See, it can only be something that's believing it is separate from that who wants to know.

Q: Yes. I get that.

BOB: So, where does that leave you?

Q: It leaves me right here, right now, aware of a mind that's trying to grasp onto something but aware that it's...

BOB: Right there, right now, there is a presence of awareness. Full stop! Without trying grasp onto anything or anything...that's more movement on it. But that awareness-presence or presence-awareness, whichever way you like to put it, you can look at it both ways – presence-awareness, there is awareness of presence, you can say. Or, awareness of the presence of awareness, you know. And that's basically all that there is, all there ever is. Just like we use the term, like a mirror. The mirror is self-shinning, shinning of itself - that reflecting surface on it. Reflections appear in it. Is the mirror concerned whether or why there is reflection or not?

Q: No it isn't.

BOB: Well, is awareness concerned?

Q: No.

BOB: It's only the idea in the mind that seemingly becomes concerned and wants to know, isn't it?

Voice over: In the following audio clips, Bob shows what is there without thought. Firstly, there is no time...

BOB: You've all been here, you all know the basics of it. You've all been to somebody else and somebody else. What did you get? Have you got all the answers?

Q: No. I don't think I have got all the answers. But I suppose, in time you sort of understand different things, slowly, slowly.

BOB: Well, you've got that concept of time. Slowly, slowly can go on forever, can't it?

Q: Mmmm.

BOB: What's wrong with right now if you're not thinking about it?

Q: Right now is just fine.

BOB: So you see, grasp that, right now is fine without thinking about it, you must realise from that, that thought is the only problem you can have, isn't it?

Q: Bob, can you just talk about time?

BOB: Time is mind, really. It's thought. Because, is there a past unless you think about it? Is there?

Q: Well no. There's not!

BOB: And there's no future unless you think about it.

Q: That's right.

BOB: So time is thought. And when do you ever think? Only presently. The actual thinking going on is presently, isn't it?

Q: Yes.

BOB: So when we're thinking about the past, we are thinking about it presently. So, there is no actual past. When you are thinking about the future, you're thinking about it presently. People say, 'Well I got, you know...I can't stay in the now because I go into the past or I'm imagining into the future'. But you can never move away from presence.

Q: No, you don't, obviously.

BOB: You never move away from it. It is always omnipresence. Time is a mental concept from that aspect.

Q: Yes. But if I insulted somebody yesterday and today I think, 'That was a pretty crummy thing to do. I really should apologise...'

BOB: Yes, but see what you've done – 'Today, I think...' You are thinking about the past. You're not back in the past, are you?

Q: Ah, right. Yes, yes.

BOB: You can't live the past. You can't live the future. You can think about it but you think about it presently. Actually, presently.

Q: Always...always presently, of course. Yeah.

Voice over: Without thought, there is no conditioning...

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. ?????? Now, what do you need to do to acquire that?

Q: Oh well, you don't, do you?

BOB: You don't. It's there of itself, self-arsing, self-knowing, timelessly and ceaselessly. Now again, without a thought, what conditioning is there?

So, go back to that. Without a thought, you are just that pure seeing, pure hearing, pure functioning. Isn't that so?

Q: Yes, yes.

BOB: So, where's your conditioning without thinking?

Q: True, yeah, there isn't.

BOB: That's right! People want to try and analyse and get rid of their conditioning. The way to get rid of your conditioning is full stop. Full stop! Right here, right now, without the thinking about it, there's no conditioning whatsoever. Just come back and settle with that and see it. See the truth, see the fact of that. Be the fact of that.

So you see it is futile trying to clutch onto it or latch onto it with a concept or a word or an idea or a thought. But, basically, you can't get out of it. Which ever way you go in the mind - you can go back into the past as far as you like, you can imagine and anticipate a future as far as you like, you can create for yourself a heaven or hell in the mind or a realisation or an enlightenment or a resurrection, you can create all these things in the mind. But have you ever left that presence-awareness?

Voice over: Without thought, there is no good or bad, there is nothing wrong...

BOB: The title of the book is 'What's Wrong with Right Now, If You Think About It?' To do that, you have got to pull up, say, all right, and stop thought. Even if you just stop it for a second or an instant. You realise there's not a thing you can say about it. But you can't deny the fact that it still is as it is. And as it is, you can't say it's good, bad or pleasant or anything. It's just what is. 'What is' means it is unaltered, unmodified and uncorrected. Just like a camera will take a picture of everything in this room, just as it is. It doesn't say 'I don't want that' or 'I'll have that bit in. That's more pleasant than the other.' It is just taking it as it is. This is what is happening in the function with you right now. It's always as it is. But then it's referred to the 'me' of memory. And from there it's altered, modified or corrected with some preference, partiality or comparison. All problems arise from that.

It doesn't mean to say that these things won't go on. They go on. But you have got to see this clearly and understand it. With the understanding of it, let it go on. But there is no longer anyone or anything to be bound by it. Where before, in believing it, there's that bondage to it. That bondage of self is there. That bondage is our problem. That's our conflict. That's a resistance to what is.

BOB: So, if there's no concepts, no thought...

Q: No concepts, no thought...

BOB: If there's no concept, no thought what must be there?

Q: I don't want to intellectualise.

BOB: It's not a matter of intellectualising! Pause for a second and drop all thought. Just for a second and see. What can you say about it?

Q: Well, there is no point in...

BOB: You're not doing it. Otherwise, you wouldn't say there's no point in it. Just see. If there is no thought, even for an instant, there's not a thing I can say about it – it's peaceful or not peaceful, angry or fearful, good or bad, anything at all – without a concept. It's just pure awareness and that's not intellectualising. That is the activity of knowing, the functioning intelligence that's there with you in all its immediacy. It's with all of us right now. And it's got no separate...it doesn't start here nor there nor there. It encompasses all of it.

BOB: What is wrong with right now, unless you think about it? And, there's an instant pause while you are try and look to see what is wrong. And you realise that before anything can be wrong, there has got to be thought. Come back to that constantly.

Right here, right now, presently, there is nothing wrong, unless I think about it. What past is there, unless I think about it? What future is there unless I think about it?

Voice over: The mind cannot make anything of that which you are.

Q: Somehow, what we've talked about hasn't.... I don't seem to have abandoned the 'I'. It hasn't been challenged substantially. Like cut away at the knees or something. That seems to need to be challenged.

BOB: Drop everything we have talked about and thought about.

Q: Okay.

BOB: Sit there now. Is there awareness there?

Q: Yes.

BOB: Full stop?

Q: Yes.

BOB: See, we immediately want to rush into the thought or the thinking because that awareness is no thing to the mind, you know. The mind is full of sensations and reasoning, and this, that and the other. It's a wonderful...it's displaying it in one way or another, all thoughts, feelings and emotions. But cut all that away. It's clear, it's empty, it's lucid and it's really vibrating there, pulsating through you now as that livingness.

Q: But, all of us are experiencing that awareness...well, we are that awareness...

BOB: You are that awareness.

Q: ...now. And, thought comes and goes – like we are all thinking and talking about what is going on here, but none of it at the moment is being referred to the self-centre, necessarily.. But thought still happens.

BOB: Yes, of course! The cars still go by!

Q: As long as it is not particularised.

BOB: The cars still go by. They are registered. There's movements in the room, sights, sounds, hearing, the feeling, you now, you might move your foot or feeling your backside on the seat. It is all still functioning.

Q: A lot of that was being referred to a self-centre. Before I came in here, for the first five minutes I noticed I hadn't settled down. And the mind hadn't really gotten fully involved in all this. But, I was still thinking about the trip up here, and whether it would have been better to have come this way, rather than that way, and maybe next time I will do that... The mind was still thinking about that, using memory, and referring it to a 'me' there, I suppose. But now the mind seems involved with what awareness is looking at.

BOB: Yes. That is what needs to happen. The focus needs to be from, you know, 'you are that awareness' instead of focusing out there on what's been appearing on that mind and all the rest of it, which we are conditioned to do. Just come back to what you really are – that awareness, which is no thing. Realise, expand that, and you realise that it is just like using the metaphor of space. ????? To grasp the car, where do you go? Does the sound come to you? Or does the space...is it enclosed...you know, is there some particular thing where sound comes to? If you are looking here, you can't even see a head or ears! But the hearing is happening. And you realise, if you realise it, there is more space around that sound. The vastness of space. Well, the vastness of awareness is similar to the space, using the metaphor, is encompassing all those sounds, not 'out there' or 'in here', just the pure hearing or the pure functioning of it.

Q: How is it that one isn't satisfied with that?

BOB: You are not satisfied with it because it is very subtle. It is very subtle. We're used to the sensations. And that's why we continue to look 'out there for bigger and better sensations. Or again imagining there is some strange big bang or something that happens with enlightenment or realisation, you know. We think, 'In the future I'll attain it or I'll get it! It'll be something....all sort of imagination of what it will be like. That is what we continue to look for. We never stop with it. But stay with the subtleness of it. Stay with it.

Voice over: Here is an excellent sound clip that summarises the ideas you have heard.

BOB: And that's another way they talk about in the ancient scriptures – they say 'neti, neti' – 'not this, not this' – and go through all the different things until they are left with no thing that they can put a label on any more. And you can do that – 'not this, not this, not this.' And there comes a point when there is nothing you can label, but again, have you disappeared? Have you fallen apart? If there is a full stop there instead of saying now go and trying to go into that and trying to break that down and look for something which keeps us doing it, the full stop there, realising that there is that bare naked awareness there, and you must be that. And then what comes into some of the Buddhist scriptures - non conceptual, ever fresh, self shining presence awareness, just this and nothing else.

And there is a translated...a beautiful Dzogchen book now translated properly, where years ago it was translated through Evans Wentz, ????? an understanding, and you see a totally different version of it. The title of it is 'Self Liberation through Seeing with Naked Awareness.' And in that naked awareness, awareness stripped of all its concepts, just bare seeing.

And drop your concepts right now. Just pause a thought for a moment. And does anyone stop seeing? That is a naked awareness – non conceptualised. Even if it is only for a brief instant. Get the taste of that. Acquire the taste for that. See the subtleties in that. It's not some gross sensation like some big ecstatic state or some horrible, terrible drama or trauma or some anxiety or stress. Or some great love or what ever. Very, very subtle. A very, very subtle equilibrium, if you like, where there is nothing wrong. An equanimity.

Then you might understand what the ancients talked about when they called it 'the peace that passeth all understanding,' meaning it's not something that can be grasped with the mind. No one has ever or will ever get peace of mind because the nature of the mind is to vibrate – it's a movement of energy. And if you look at your mind and watch it closely you'll see it's constantly vibrating into the inter-related opposites, it's either good or bad, pleasant/painful, past/future, happy/sad, loving/hating. So, 'the peace that passeth all understanding' is when the mind is not.

Again, pause that thought for a moment. What can you say about it without a thought, without a concept? In that very subtle seeming no-thingness - get the subtleness of that peace that's there then - the uncontaminated natural state. Get the subtleness and you will want to go back to it. You'll want to stay with it. You won't have to try, it'll naturally draw... you're naturally drawn back. That's what we've been seeking all our lives.