

Urban Guru Cafe - Program #100 **- 'Alpha and Omega'**

Gilbert: Everything is consciousness. Everything. The song you just heard. Every song you've ever heard. Every word you've ever heard. Every expression. Everything is consciousness. It's only the mind that discriminates and creates a duality. As Siddharrameshwar said, "Duality is due to the seer and the seen." The seer cannot exist without seeing. The seen cannot exist without the seeing. The seeing is the pure functioning. The seer is a fiction. The seen is an object, an appearance. Everything is valid in the appearance. What seems to bring about change is a recognition of one's

true nature. There's an infinite variety of how that recognition arises. It doesn't matter how the recognition is brought about. And the recognition is just a split second. The essence of the recognition of our true nature is the seeing. Pure seeing. Pure being. Nobody can do it for you. See for yourself. Hear what's being pointed to. Test it for yourself. See if what is being said is true or false.

Bob: See, the body is a pattern of energy. The mind is going to break down sometimes. In that breaking down, the essence is not lost. The patterns form, patterns play around, patterns disappear. Just like the same wave will come out of the water. The

wave goes back into the water. But what you are, the essence itself, was never born and will never die.

Now, you've had a look and seen there's no entity there at all? That you can say this is "me"? If you see that there is no entity there that has any substance or independent nature - see it now - when was it ever true? If something is false now, could it ever have been true? If something is false now, could it ever of been true?

All right, so you see there's no entity now. You see that, recognize that. You must realize that there never ever was. Though you've taken the blame or praise for whatever went on in your life, and believed that you were a doer, now you see the falseness of it all. You

realize that you've been lived all the way through. From the time the sperm and the ovum came together, and all the activities and everything that's happened there, have never been done by you, the entity. That's the way the functioning pattern, shaped, and formed of that particular expression.

I'm not speaking to any body. I'm not speaking to any mind. I'm speaking to that I AM that I AM. In other words, to that sense of presence that expresses through the mind as the thought "I AM." Just to this and nothing else.

Now, it is non-duality that we talk about here. Everything is That. So the body-mind, the seeming entity, are just appearances. So go beyond that.

Not that there is any 'beyond', but just for the sake of something to say, 'beyond it', to the sense of presence. Is (there) anyone who is not unaware of being present right now? Or is there that innate sense of presence, the knowing that you are, prior to any concepts? And that sense of presence translates through the mind as the thought, 'I AM.' That knowing that you are is there prior to any thought. Isn't that so? See for yourself.

Because we're not going to tell you anything. Can't teach you anything. All we can do is point you towards what we call "The Natural State." What you already are, and ever have been, and ever will be.

The Buddhists tell you that when they

talk about (it) in the ultimate teaching of Buddhism - the Dzogchen teachings. Dzogchen translated means *The Great Perfection*. And they tell you in one sentence what it is, "The great perfection is non-conceptual awareness." That is that sense of presence, or awareness, prior to any concepts.

So I'm not speaking to your body, or to your mind, or the idea of a conceptual entity that has some substance and any independent nature. Now when I say "I" am not speaking to it, it's not the body-mind here that's speaking to it anyway. It's that sense of presence speaking to itself. And in that, perhaps there could be a resonance or a recognizing, a re-cognizing of your

true nature. It's already been cognized. You've already known it. Innately you know it. You can't negate that presence-awareness. Nobody can say, "I am not." And over the years, with all the so-called conditioning and events and experiences that have happened in our life, we've come to ignore it. So we try and point back to it. That's why in a lot of the ancient text and scriptures, they call it ignorance. Not that we're dull or stupid. It simply means that we ignore our true nature and focus into the conceptual belief of what we think we are - that appearance.

In what we talk about, non-duality, you'll see that in all the traditions. In all the ancient traditions, if you look

closely enough. In Hinduism for instance, they call it Advaita. And Advaita translated means *non-duality*. And they try and describe the indescribable by saying, calling it *one-without-a-second*. And they put that "one-without-a-second" on it because even the idea of one, there's a subtle implication of that there could be other than one. But to try and cancel out that implication they say "one-without-a-second". And then there's Dzogchen scriptures again, and they say it is, "non-conceptual, ever-fresh, presence-awareness." And they put on that, "just this and nothing else." Again, to point out that there is nothing other than that.

So if you look into all the scriptures

and all the traditions, you'll find it they're basically pointing to that non-duality of it. Christ says, "I and the father are one" - talking about that sense of presence. And when he's saying, "I", he's not talking about himself, equating himself as that entity with the father. He's talking about what that sense of presence translates as the thought, "I am." So that "I" that comes out is the translation, and the sense of presence are one in the same thing. Where he says, "The father is greater than I," that sense of presence far greater than the thought.

The Hebrews say, "Hear O Israel, the lord thy God is one God, there is none other." Pinpointing the fact there is no one, no thing, other than That. And

That is the *Mahavakya*, or the Great Word, you'll see in a lot of the scriptures. "I am That." Not that that entity is That, but what translates - that sense of presence that translates as the thought, "I am." It's that sense of presence which is That. "Thou art That." "This is That." Every thing, all appearances and possibilities, are That. And they put "That" on it because it's indescribable, it's ineffable. It is no thing that the mind can ever grasp or conceptualize.

So we've told you here right from the start, that you'll never ever find the answer in the mind. Because the mind itself is some 'thing'. What we call 'mind'. If you have a look closely, you'll see there's really no such thing

as mind. Nobody can show me a thing called mind apart from thought or thinking. And which particular thought is it? Now the primary thought is what it translates as first, the thought "I am". But if you are that thought, would you ever lose sight of it throughout the day? Or any time at all? But how often do you think "I am" throughout the day? But has ever that knowingness that you are left you? Without ever thinking it, without even translating it to a word or a concept? Can you at any time say, "I am not?" Yeah, sure, you can say it. But you don't have to be a Rhodes Scholar to work out that if I am able to say that, there must be something there. There must be a knowingness there that is

enabling me to say, "I am not."

So when we say you are, to put a concept on it, knowingness...knowing, we're not talking about knowing this or knowing that. Because the thought "I know" implies there is a subject. An entity, "me." And "I know this or that" implies there is an object. So subject/object have been formulated by these two words, but they both (are) appearing in the knowing. Created a subject - "I know." A knower. And "I know this or that", the chair, or something else, created an object or formed an object. Both appearing in the knowing. But have a look. Can there be a knower, a subject, that is not knowing? And can there be the noun, the object, that can be outside of

the knowing? See the basis is that pure knowingness, pure intelligence. Subject/object are created conceptually - thoughts, thought forms, using words that we've acquired. A little child can't say "I know", yet he is knowing. He hasn't learned those words as such. Doesn't know "I know this" or "I know that." That basic knowingness is there.

Don't use the term "God" because we can get lost in that term. Because we all come from different backgrounds. Some of us might be Atheists, some of us Agnostics, some of us Christian, Muslim, Hindu, Buddhist, Jew, or whatever. Start talking about God, you'll equate it to whatever concept or idea you traditionally (have) in your

background. And what I'm saying will be obscured from that. I use the term or concept, "intelligence-energy." Which is just another concept. You don't want to get lost in that either.

But I think it comes nearer to the mark because when I'm talking about intelligence I'm not talking about your intellects. Now there are different degrees of intellect in this room . Some are smarter, some are not so smart. That's the so-called intellect functioning. When I'm talking about intelligence, I'm talking about look out there in nature and have a look at nature. Really see what's happening. There are galaxies out there. There are planets moving around. The Earth is going around the sun. Seasons coming

and going. Tides coming in and out. Doesn't that imply that there's an innate intelligence that's functioning, patterning, shaping, and forming it all? Not some old guy out there pulling strings saying, "It's winter now I've got to change it to Summer." It's innately suffusing every particle of this manifestation.

And as it is innately suffusing every particle, have a look at it. Right where you are right now. Isn't it what's breathing you? Isn't it what's beating your heart, growing your hair and your fingernails, digesting your food, replacing cells in your body? Are you, as the entity, doing any of those things? If you were, you wouldn't lose site of your next breath. You'd be

making sure you took a next breath. But how often do you think about that throughout the day? You'd be making sure your food digested. Do you think of that throughout the day? Or your hair and your fingernails, how they're grown. And that cells are being replaced. So that innate intelligence is infusing that pattern which you call 'you'. And it's that same intelligence-energy which is patterning, shaping, forming, and expressing as every 'thing'.

And have a look around you and say, "Well, how can there be no separation? I'm separate and I see all sorts of separation in this room." But when you look into it closely, is there really any separation? What is that body you

call "you"? What is that made up of? And you'll see it's made up of elements. Made up of air, earth, fire, water, space. Just the same as the elements around you. Now can you separate yourself from those elements? Get out of space if you can. Separate yourself from space if you can, see how long it lasts. Separate yourself from the water in your body, see how long it lasts. Separate yourself from air, from the body temperature - the heat, the fire. You can't separate yourself from those elements. And all of those elements that are out there in the manifestation can be broken down. Can be broken down into subatomic particles into pure energy. So these are all vibrating patterns of energy.

The true nature, we call it this anyway, is that pattern. Is that energy. That intelligence-energy. Energy with the capacity of knowing. Suffused with that pure intelligence. Intelligence is knowing, and energy is an activity.

So the 'ing' on the 'knowing' implies that's an activity. Something that's happening right in the immediacy of this moment. And isn't any activity a movement of energy? So it's that one-without-a-second. That only intelligence-energy that is patterning, shaping, and forming. And all the pattern, shapes and forms are intelligence-energy appearing as different.

That's why we know in our language, but we don't realize it half the time

because we never really look at it. Because they call this a phenomenal universe. A universe that is made up of "phenomena." And your dictionary definition of "phenomena" is *that which appears to be*. Telling you clearly that the whole manifestation, which is appearance, appearing only. Because that's all it is, is appearance. Patterns of energy appearing to be so. And the opposite of phenomenon is the "noumenon", the unmanifest. And you look in your dictionary and look up the definition of noumenon, it is *that which is*. And so we know it in language all the time. It's the unmanifest, what we call 'no thing.' Or 'the emptiness', what is the Buddhist term the Buddhists use. What is.

That's the actuality. That's what is.

And all the things are appearing in that *isness*. Patterning, shaping and forming. But their essence hasn't changed. They are still that *isness* appearing in different shapes and forms. Just like a wave will appear on the water. That's still only water and only and ever will be water. But it is shaping and forming as something different. Like you've got the bangle, bracelet and earrings, all made of gold. And we call them, "bangle", "bracelet", "earrings." We lose sight of what they actually are. Their actuality is gold.

So...see when I say, "I'm not speaking to any body," or "I'm not speaking to any mind." What is speaking? What is word, thinking, speaking and all the

rest of it? Thinking, at the very subtle level, is a very, very subtle vibration. When it comes out as word, which these sounds are words coming out now, word is sound. What's sound? Sound is a vibration. What's a vibration? It's a movement of energy. So even the thinking, which we've put meaning and everything into the words, which we've acquired or learned, is still that pure intelligence-energy patterning as thoughts, words, feelings, sensations, or whatever. So there's never been anything other than that.

In a lot of the traditions they call it omnipresence, omnipotence, omniscience. Not three things, but three aspects of the one. Meaning

total presence, total power, total intelligence. So you see, if what they're saying is true and which has been said for thousands of years down through the ages, and people have seen it, some have seen it and passed it on and it's been continually passed on. It's never lost sight of really, but thousands ignore it and miss it

There's always some that have grasped and understood it. So it's omnipresence, omnipotence, omniscience; total presence, total power, total intelligence. Does that leave room for a you, or a me, or anything at all that can be outside of that totality? If there is something, the smallest minutest thing that's outside of the totality, could it be

omnipresence, omnipotence,
omniscience?

Why would they say that in most of the scriptures, most of the texts, if it hadn't been seen and understood somewhere along the line? And though a lot of the people that have translated it and written it down or the rest of it might not have understood it themselves, they know innately that there is something there because they continue. The so-called saints, sages, and seers over the years that have seen and known this, they have been revered. Why? Because innately it was known that they had something. And that's been the problem also. Because they've recognized and worshiped the messenger and totally

ignored the message. And that's how religions and all these traditions form.

Because I speak along these lines I'm not an Advaitan, nor am I a Buddhist, a Christian, or any of the other religious traditions. But I see and recognize the truth in all of these. And I take parts of it and utilize them in the pointing. And there's nothing to stop you, if you look close enough, from seeing the same for yourself.

Now that's why we say right from the start that what you're seeking, you already are that. And most of you come here, you come here because you are seeking. You wouldn't come here for any other purpose. Not that everybody is seeking in this room. A lot of people have found or understood

it that have been here. Initially they might have come along here like everybody, just the same as this pattern of energy went out looking for something that it innately sensed was there. Something that took this pattern where it had to go to find out that it wasn't what it had believed itself to be. And it was recognized, recognized, and found. You know, as the scripture saying, "If you know the truth, the truth will set you free."

And the definition of truth, or reality, is *that which never changes*. What is it about you, what you call you, that has never changed? Do you have the same body now as you were born with? Or you had at two years, ten years, twenty years, thirty years? Or even

now isn't that body constantly changing? Like the whole of this manifestation - it's transient. It's constantly changing. So that's why we call it "appearance." Because none of it will stand up to the definition of reality, *that which never changes*. It's all changing. Always changing.

So you didn't have the same body. And that body you've got is changing right now. Did you have the same mental image or picture about yourself as you've got now? You certainly didn't. Lots of things have happened and that image you've got about yourself has constantly changed. Things have been added to it and things have been forgotten about it. So what is it that's been the constant?

Is that sense of presence, that knowing that you are - has that ever changed? Without putting any concepts onto it, what is it? It is no "thing". What can you say if you pause? We say, "What's wrong with right now if you don't think about it?" And pause a thought. You pause a thought. What can you say is wrong with it? Without a concept, you can't say anything is wrong. What can you say is right with it? Without a concept, you can't say anything is right.

But look at this - without the concepts, have you fallen apart? Is it the end of you? Do you disappear without a concept? Or is there still that innate knowing that you are there? Naked, now. They call it "naked awareness".

What I mean by naked, it is unadorned by any concepts. If you see that for the briefest second, pause a moment, and recognize, re-cognize, what you already innately know. Your true nature. And realize that actually this has always, and ever been the concept. And it's no thing that you can grasp with a concept. It's prior to any concept. And that's why we say you'll never find the answer in the mind. And that's why they'll tell you in the Gita, "*The sword can't cut it, the fire can't burn it, the wind can't dry it, the water can't drown it.*" Why? Then you realize that it contains all of those things. No thing, none of those things, could ever grasp or contain it.

So how can this thing we call the mind,

the thinking process, ever contain the no-thing? It can't grasp it with a concept. Pointing out before, that mind, this thinking, all it is is a vibration or movement of energy. And watching your thoughts and see how they function - see for yourself - aren't you always vibrating into inter-related opposites? If you're not thinking in the past, you're into the future - or somewhere within that range. And within that range also, you're in the inter-related opposites. It's either good or bad, pleasant/painful, happy/sad, loving/hating, positive/negative. Watch your thinking and see. It's always vibrating. Looking forward. And the boundaries we put upon it is the word - good/bad.

If you haven't got those words, what boundaries have you got?

Pleasant/painful? If you haven't got those, then what boundaries have you got?

So the boundaries and limitations we put upon ourselves are the words. And realize this - that none of those words you were born with. They've all been acquired or learned. They're not your natural functioning state. You've learned every word you've ever spoken - has been learned or acquired. And look at these things. And see for yourself that what you are is not any separate entity.

They call it "emptiness" in Buddhism. They're not talking about a vacuum or a void when they talk about emptiness.

They call it, "cognizing emptiness." Emptiness that has the capacity of knowing. Or, suffused with that innate intelligence. That knowingness is pure intelligence. So it's not two things - cognizing, emptiness. You can't separate them. You can't separate the emptiness from the knowing or the knowing from the emptiness. Two aspects of the one.

So, that's a bit of a rough idea of what it's about. You can question from that and get into discussion. Tell us your version, or any doubts or whatever. Some of you might resonate with it, others might not. And that happens here all the time. It's there for everybody but not everybody sees it. Not everybody wants to see it. They

have a vested interest in this entity. Want to perpetuate it. Keep it going with that belief that some day, some time, some place, "I'll get it", "I'll acquire it". But you see, when we talk about one-without-a-second, we're pointing out that there can be absolutely no duality in non-duality. So any idea of dualism is only an appearance. So if we're coming from the point of view that we're a separate entity, a dualistic entity, and trying to get to non-duality, it will never ever happen. Never. No matter how hard you seemingly try. You always, and ever will be, that non-dual, one-without-a-second. Pure Being.