

Urban guru café Podcast 53: Spontaneous recognition: A meeting at Bob Adamson's place

Note: Only Bob's comments have been transcribed in full so you may want to read this transcript with the podcast.

Vincent...So it all folds in on itself?

Bob: Yes it does. You recognize that what?

Vincent: Yes I recognize that... last weeks.

Bob: And seeing it's only the one, who or what is there to seek then? You see it and must drop off.

Vincent...there's nothing can be done.

Bob: I can't cause it, I can't hold on to it...what would be trying to cause it or hold on to it? When you recognize it, you're recognising that's it.

Vincent...it's actually the unknowing.

Bob: It's the idea of an entity that's arisen there, that's got to grasp it and hold it and know it.

Vincent: It's like a reflex.

Bob: Yeah, habit pattern.

Vincent: That's what you call habit pattern...a reflex. Is that right?

Bob: But when it comes up, do you see that you can't hold it? When it comes up do you recognise that at the time?

Vincent: Yeah, I can see that I can't do that, yeah.

Bob: Well, what happens? It must drop away again.

Vincent: Sorry?

Bob: In the recognition of it again, it must drop away. There's no attempt to try and cause it or hold on to it.

Vincent...yeah that's true.

Bob: Now the agitation is stirred up in the body, then there is emotion (whatever is stirred up), that mightn't die off immediately again, you know, that takes a little bit longer to die down. But the seeing of it is clear. This agitation is there and 'I have lost it', you know, 'It must still be there', you start another story about that. So you recognize it, there's still this agitation or stirring going on, whatever you like to call it, I don't know the words to use, you know, leave that as it is also.

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Vincent...of this long lasting thought.

Bob: It's only the thought and you're not a thought.

Vincent: Yeah.

Bob: Or the way it's expressed-you heard John sing that Hui Neng song, what ever it was, 'I heard about a mind that alights upon no thing'. Like a butterfly flitting around, it's not landing on any flower. Well, there's no fixation in that. Is there? So if you think there is a fixation in there, just move it on.

Lou: You say 'Move it on.'

Bob: Step over the thought. Leave that thought. What's next?

Lou: Simply leave it.

Bob: Thought comes up with you now, step over it. So, what's the next thought? Step over that. What's the next thought? What's...

Lou...but it's not a thought?

Bob: Yeah. No, if it's not a thought, the sensation is not being named as a particular sensation then either, is it? It's just a sensation or a feeling...

Lou: Yes.

Bob: And what is it then if it is not named? As soon as you've labelled it you have identified it as some other sensation.

Lou...that I am aware of.

Bob: Well, how could you say it was a free and easy action without discriminating it?

Lou: ...that's in the thought process realm.

Bob: Yes, so without discrimination, what is it? It just is.

Lou: It just is, yes.

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Bob: So thoughts will still come up but is there a thinker of those thoughts? That's what needs to be seen. With something going on, the thought might come up, the discipline itself, 'Don't go there or full stop', you know, it might come up here as those words, but there's no thinker saying those even. It's just the way it translates through the mind. You know, you don't have to stay with that or hang onto it or fixate on it, you know.

Lou:... of being aware.

Bob: And the seeing translates. It might translate as a thought. But the habit is, as soon as that thought is translated, we think 'I am seeing', 'I am doing' – translated into a doer.

Lou:...I've set a task.

Bob: Have you?

Lou: Haven't I?

Bob: That thought is coming up. Something can change that can't it? You might have said it. But something can come up and turn the whole thing around.

Lou: Yes.

Bob: So was it set, was it a set task that you had a choice in doing?

Lou:...sure

Bob: That's how it's coming up and you might finish up getting here but that's how it translates.

Lou:...vibration, whatever.

Bob: Yeah, thinking but there's no thinker. You're not attributing to a thinker anymore. That's the important thing of seeing that the idea of an entity is false, it never was, it never existed. So thinking, feeling, the whole lot still happens. There's no vested interest in it anymore, there's less thinking, there's less chatter goes on. It's not necessary.

You can look around the room and see everything but not label anything. You still know what it is without putting any label on it. You don't have to say that's a sofa. You can look at a sofa all night and know it's a sofa without even thinking of the word. And to translate it as something or another...and with the translation then we, out of habit, we've usually said 'Well, that's a sofa and I'm seeing, I'm the 'I' thought'. We add to the 'I' thought events and experiences and formed this mental picture. So when the seeing is happening and it's translated as the thought 'I see', it's not just a translation of it, that's all it is really. But the way we've habitually formed this 'I' – Bob – the Australian, you know this mental image I've got about myself 'the good bloke' - that mental image we believe is seeing. But it's not. The mental image is not seeing. It's just seeing is happening and it is translated by the thought. Hearing is happening, it's translated by the thought – 'I hear, I see, I do'.

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Lou: Where is the focus?

Bob: Well have a look. Where is the focus? You're not attributing it to any entity – what must it be? Mustn't it be the cognising emptiness? The emptiness itself that you can't focus on because it's the totality? Where does a thought come from? Is there any particular spot in your body or your mind you can say a thought starts from? Or does it, if you look for it, you can only say it comes from the emptiness?

Lou: Yes.

Bob: Now what size, what, you know has the emptiness got a centre or a size?

Lou: I just keep forgetting that...completely forgetting it.

Bob: You don't...after recognising it, it doesn't matter whether you remember it or forget. You recognize the mirror as a mirror, don't you? But you've never seen the mirror.

Lou: ...describe it.

Bob: You're seeing the reflections all the time. They're just the same as the thoughts are coming up... we think the reflections (if we try to explain it using the mirror analogy) the reflections in the mirror are trying to work it out – where the mirror is and all those sort of things – and it's impossible.

Lou: Yeah.

Bob: So knowing the mirror, it doesn't matter how many reflections are in it which we say a seemingly obscure it but is the mirror ever obscured? You know it's full of reflections. So from that point of view, you never see the mirror, naturally it's obscured, isn't it? It seems to be. But you've recognised it as a mirror. You know there couldn't be a reflection there without it. The same thing, you couldn't have a thought or feeling or emotion without that cognising emptiness, the essence of awareness, whatever label you like to put on it. So what must you be? The reflections or the mirror?

Lou: ...forgetting of it.

Bob: Well, what's remembered or forgotten, that's not you, is it? But it's still appearing. And what's reflected, or taken out of the mirror and not reflected, is not the mirror though in essence it is because it is appearing in the mirror. In essence, the forgetting, the obscuring, the losing sight of, is that too. That's where it becomes all-inclusive then. Because you know that there is nothing that it's not. Pure and perfect presence awareness. Pure and perfect. Everything is it.

Lou: ...I am not doing anything.

Bob: Yes, who's to struggle with it? It must be easy. What I call effortless living. It's going on quite effortlessly. Though if you look at it, the seeming body/mind, seemingly take a very active part in it. It couldn't without that cognising emptiness, you know, intelligence energy. Everything is a patterning of that intelligence energy, everything; the galaxies, the stars, the sub-atomic particles, this body is a pattern of that energy, thoughts are a vibration of that energy. Really, everything is THAT. The problem is we take the appearance to be that. We put a label or a name on the appearance and think that's what it is. The word's not the thing. It's recognizing the appearance as it also. It's not a problem. Whether you seemingly recognize it or seemingly forget it, the seemingly remembering or forgetting is it also.

Bill: So even the thought 'I don't get it'....by the intelligence.

Bob: And that's what happens after a while – you reckon that's it too, so what do you do? Drop into the story - 'I don't get it' and the worry or concern about it. Realize that's it too. It's an equality, the good and the bad. An equilibrium. They're not being discriminated. 'When no discriminating thoughts arise, everything is clear and undisguised'. (Hing Si Ming)

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Lou:....weaving a story?

Bob: Well, have a look. What does it? It's still the pure intelligence energy, isn't it? Pressing(?), patterning, shaping, or forming, vibrating, in other words.

Bill: Habit...in the sense that it comes back.

Bob: Where does the habit come from?

Bill:...it's nuts

Bob: It's the way it's forming galaxies, moving planets around, so it can cause certain thoughts and ? come up.

Lou:...why do I..

Bob: That's the whole thing, belief in separation. It comes about when we start to reason in the first place. It's 'me' and the 'other' then. There's the belief that this 'me' real and it's believing the story. but when that believe is seen through, it comes up, are you going to attribute it to the 'me' then? It's just what's happening.

Lou: I think...it's that that's nice.

Areti: It's interesting how we have that figure of speech... that happens.

Bob: And as I was pointing out before, 'zero centimetres', where are you seeing space from? Actually space! Virtually zero centimetres, the first thing you see, the very first thing, is space. So you can't objectify space from that point. So, see, that's the non-dual part of it. But then, focus on the content and that's two. For the content to be there it's got to be discriminated from the idea of a subject. That's two, the subject and the object.

Whereas in the seeing, as I say, you pause a thought... pause a thought, what happens? No thoughts...does the seeing stop, the hearing stop? It's just a pure non-conceptual awareness. It's not divided by any concepts. So, in that moment you are prior to thought. If you pause a thought, there's no thinking going on. ???? So that's what prior to thought is. People think you have got to get away from thought all together. It might only last an instant or two. In that 'prior to thought' you recognize you didn't disappear, it wasn't the end of you without a

thought. Everything was there, the seeing, hearing, it wasn't being labelled or conceptualised. When we...Areti was saying when we look out there, well naturally, because that's when the sense of separation first comes upon the little child. He hears 'I'm little Johnny, and this is me', he's learnt those words, he's looking out there, and out there 'that's not me'. He's reasoning that, where before he's..it was, it's all...there's no such thing as 'me', he hadn't learnt that word, it was just pure non-conceptual awareness. From then on 'if that's not me', he feels separate from it. From then on he's looking to become whole or complete. And the conditioning of his parents, school, society, nations is to look out there. Look out there. Not just once or twice but all the time. Acquire, accumulate, amass, grab what you can to get to, to make yourself whole or complete because of that sense of separation. You want a better education, more wealth, good Karma. All relationship starts. The problem is relationships because we never stop and pause and say 'Hey, maybe I'm not separate' and look back to see there is no separation. We continually look in the dualism trying to make the duality whole.