

What's Wrong with Right Now
Unless You Think About It?

WHAT'S WRONG WITH RIGHT NOW

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Talks with 'Sailor' Bob Adamson

Second Edition

NON-DUALITY PRESS

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Preface

What you are in essence is self-shining, pure intelligence. The very idea of shining implies a movement. Movement is energy. So, I call it 'pure intelligence-energy'. It is shining through your eyes. You cannot say what it is, and you cannot negate it either. It is 'no thing'. It cannot be objectified. It ever expresses as that living, vibrant sense of presence, which translates through the mind as the thought 'I am'. The primary thought 'I am' is not the reality. It is the closest the mind or thought can ever get to reality, for reality to the mind is inconceivable. It is no thing. Without the thought 'I am', is it stillness? Is it silence? Or is there a vibrancy about it, a livingness, a self-shining-ness? All these expressions are mental concepts or pointers towards it, but the bottom line is that you know that you are. You cannot negate that knowing that you are. It is not a dead, empty, silent stillness. It is not about keeping the mind silent, but seeing that what is prior to the mind is the very livingness itself. It is very subtle.

When you see that that is what you are, then the very subtleness expresses itself. That is the uncaused joy. Nisargadatta puts it beautifully. He puts it in the negative: 'There is nothing wrong any more'. We think that we have to attain something and then stay there. Realize that you have never left it at any time. It is effortless. You don't have to try or strive or grasp or hold. You are That.

Bob Adamson

Introduction

This is a revised edition of *What's Wrong with Right Now, Unless You Think About It?* The first edition proved to be a turning point for many who read it. The clear pointers guide the attention back to the place where direct cognition is happening. The mind wanders about, so to speak, with the hope of gathering and accumulating some secret knowledge. Bob continuously shows the return journey, which is the elimination of erroneous beliefs. As these are cleared away, the clarity of simple, open awareness reveals its ever-present subtleness. It is with you now, even though you may feel it is covered over by a restless mind's activities.

This book can assist in bringing you back to the unchanging essence of what you are—the very first instant of being-ness, from which you have never departed. That is the peace that is beyond all understanding.

Gilbert Schultz - Editor

Chapter 1

The Answer is Not in the Mind

There will never be any more God than there is now. Never more of good, wholeness, abundance, perfection, infinity than there is at this present moment.

*Living in this moment of IS-ness, the next moment unfolds as a continuity of Grace. **

Bob: There is never any other time than right now.

Question: Can time exist?

It is always presence. When you are thinking about it, it is presently. Time is a mental concept.

Q: Who wrote this text?

In the context that it was written, it does not matter who wrote it.

Q: How and why did the One become many?

In non-duality, in one-without-a-second, not even the one, just pure presence-awareness, how can the experience know itself? It is complete; it is whole; it is perfect. To re-experience that, it puts a veil of ignorance over itself as it vibrates into different patterns with experiences and expressions through these different patterns. Then it turns around and comes to know itself again, returning to its completeness. The Hindu tradition calls it the dance of Shiva, the play of God, *Lila*, or the sport of God.

So, in reality, nothing has ever happened. Patterns of

* From a text given to be read by those present at the meeting

energy appear. It is still the same intelligence-energy. Patterns appear just the same as the reflections appear in the mirror. What has happened to the mirror?

Q: Nothing! Is there mind or are there several minds?

There can only be one mind, if there is any such thing as mind. Mind is an appearance also! So it can appear as many.

Q: Do I know myself through the mind, or is it independent of the mind?

The only instrument we have is the mind. So, it has to be understood that you can never grasp it with the mind. Because it contains the mind; the mind can never contain it.

Q: What about the feeling or the thought 'I am'?

That is the primary thought from which all the dualism appears. As soon as there is 'I am', there must be 'you' or 'the other'. That idea 'I am' is the cause of all our seeming problems. That sense of presence is expressing itself through the mind, but prior to that thought, you know that you are, don't you? You are not thinking 'I am' constantly all the time, are you? You know that you are sitting there. You are aware of being present, continually.

Q: What about when I am in deep sleep? I am not aware.

The mind is in abeyance in deep sleep, but that effortless functioning is still going on. The mind is not there. That functioning is still breathing you. It is still causing the blood to flow around through the body. The fingernails continue to grow. All these do not stop because the mind is not there.

Consciousness, or the mind, stirs in that deep sleep, and you start to dream before you are awake. In this dream you

create a world, and you see yourself taking an active part in it. It might be in a town, a city, a room or out in the country. You can dream of all sorts of things. There can be other people there. There could be cars, animals or anything, and you see yourself taking an active part. Yet, that body has not moved from the bed. All of this seeming world has been taking place in that little space between your ears. If you continued to dream every night and the dream continued on from the night before just as it appears to do in the waking state, could you tell the difference between the dream state and the waking state?

So, is the world anything other than mind? What substance has the mind? What substance has a thought got? That 'I am' thought is what you believe yourself to be. Can the mind stand on its own? If you were not conscious, if that consciousness was not there, could you have a single thought?

Q: I don't know!

Well, you just said that even in deep sleep, you were not aware of it. No thoughts. The mind is dependent on consciousness or awareness or whatever you want to call it, that pure intelligence energy. So that must be primary, that must be the reality, not the 'I am' thought, not the 'me' as such.

Q: Is consciousness dependent on anything else?

That is also just a movement in awareness. All this world appears in that consciousness. All this world is the content of consciousness. So, it cannot be anything other than consciousness. There is nothing that you can think of, conceive of, perceive or postulate outside of consciousness. Even if you are talking about other universes or other solar systems, the moment you think about or talk about them, you have brought them into consciousness. When that 'thinking and talking' consciousness is out of the road, there is that pure intelligence there. It just shines of itself.

Q: So is consciousness a part of the universal?

The whole thing is the universal, if you look at it closely. No parts. Awareness, the absolute, consciousness, mind are one and the same thing in different aspects. Like with water: you have water vapour or steam, then the liquid state of water and then there is ice. These are three different aspects of the one thing, water. So, it still never changes from that non-dual one-without-a-second. Grasp that fact and stay with that. It does not matter what appears. It is still only the One. Then that sense of separation can no longer be there.

Q: How do we account for the population increase then? If all is one and nothing can be taken away or nothing can be added, how do we explain the population increase?

Well, it can vibrate into myriads and myriads of patterns.

Q: Does that imply that something else is losing?

No. What is the something else? It is still that one and the same intelligence energy! They say that this universe as we know it started off as an atom or a quark or something minute. All this energy started from that. From our point of view, it is still expanding, and that original so-called beginning is fifteen billion light years ago.

In a drop of water there are myriad forms of life. Within that life there is more life on a finer scale. Going out into space, to where the Earth is just a speck, that is another, quite different point of reference. Now, where is it all judged from? It is still all within that One. To get a true judgment of it, you would have to step outside of it. That is impossible!

The time scale differences between the life in the drop of water, the life as we experience it and the life out there in deep space are vastly different. The life of a cell could not possibly conceive of our life of a hundred years. It is all relative to the reference point taken. Our reference point is always that 'me' or 'I', but added to it are events or experi-

ences of what happened yesterday or last week or last year or when I was born. These are added to that pure 'I' image. It has built this image that I am a good person or a bad person or I have low self-esteem or I am angry or fearful.

That very sense of 'I' is separation. That very sense of that separation is insecurity. From being the totality, the unlimited potential of being, we have immediately become an isolated, separate human being with all its limitations. We have built this mental cage around ourselves. Now, from that reference point (which is based on 'yesterday', the past) everything is judged.

You see that whatever has happened to me is judged from that reference point and I might consider it 'good' or 'bad'. Our criteria, our reference point is never correct, never true. In seeing that, in grasping that, where does it leave you? It can only leave you right here, right now, aware in the actuality of this moment. This is the real! *This* is the real! *This* is the real! *This* is the real!

Q: So, we are whole, complete—nothing to need but just a thought away from being insecure and neurotic.

Yes. If there is no thought, what is wrong with right now, if you're not thinking about it! If everything is just as it is—unaltered, unmodified, uncorrected—what is it? It is just as it is! Just one, as is!

Q: It puts your dreams in a different perspective. They are real!

Yes, they are very real while you are dreaming them. But when you wake up in the morning and see them as a dream, what happens?

Q: I guess, basically, you dismiss them, but sometimes I try to get something from them.

Well, do you carry them around all day and say, 'That was terrible'? Trying to get something from them would be

perpetuating the 'me' or the self-centre which thinks it is going to find an answer.

Q: In the dream, it seems so real, it seems that it actually happened.

It seems so very real, but when it is seen as a dream, you are no longer bound by it. Just the same as when you see the falseness of that self-centre, that it has no reality either, then you are no longer bound by that and that is the freedom. That is freedom from the *seeming* 'bondage of self'.

Q: I am just thinking that my past experiences are useful if the need arises.

Your memory is there to be used. It is useful. But when memory comes up and carries on and carries on, it starts to use you. It will make you fearful, anxious or depressed or whatever. It is using that self-image that you have of yourself. If that memory is not good for it, then 'I don't want to be like this' pops up. So you create another image in the future when you are going to escape from all of this.

As we said before, the mind is the only instrument that we have. The mind is not the enemy just because it causes all the problems. If it is understood clearly, then it is there for what it is meant to be there for. It is a wonderfully creative instrument. But when it believes that it is running the show, then the trouble arises.

The mind is so closely aligned with that pure intelligence-energy. And because it has never been questioned, it has come to believe that it is the power: 'I am me', 'I am running the show!' But when you look at it closely you see that all it is, is an image, an idea, and on its own it cannot do anything. It actually relies on that pure intelligence-energy.

Now, right now, you are hearing and seeing. Does the hearing say, 'I hear'? Does the seeing say, 'I see'? What says those things?

Q: *The mind!*

So, in saying those things, the mind has given itself the power, believing that 'I am doing something'. Let's look further. Does the thought 'I see', does that see? Does the thought 'I hear', does that hear? So, that is the proof that it has no power. But you're still seeing. You're still hearing. Effortlessly the functioning, the happening, is going on. Effortlessly, that pure intelligence-energy is bubbling up through this psychosomatic apparatus, this body-mind, this pattern of energy. You see that all the activities are happening.

Q: *So, I just have to learn to trust in that.*

It is not a matter of trust. It is just coming back and seeing that there is no 'me' to trust. You see that the 'me' is only an accumulation of ideas in your mind, an image based on your past and your conditioning.

That pure 'I am' thought is one move away from reality. And because that is pretty hard to grasp on its own, it has added all these other images and ideas and words to it. This has created an image, which seems very real and solid because it has been gone over day after day, week after week from the time we were two years old. It has never been questioned. And that is the only problem. Once it is looked at, the false cannot stand up to the investigation.

That 'I', that 'me', that thought can't see. It can't be aware. It can't breathe you. It can't beat your heart. It relies on that pure functioning for the thinking itself! Yet it has come to believe that it has the power.

Without thought, do you ever stop being?

Q: *Intellectually, I understand completely everything you have said. If I said (again language is a barrier) I want to know what I know intellectually as direct experience, what can you do for me?*

Right now, you're hearing?

Q: *Yes.*

You're seeing?

Q: *Yes.*

Feeling?

Q: *Yes.*

That is direct experience! Is thinking happening?

Q: *Yes.*

Do you hear that tram going by?

Q: *Yes.*

You know immediately it is a tram before it comes into your mind as thought. That is pure intelligence registering everything just as it is. A split second later you say, 'That is a tram' or 'Someone coughed' or 'Someone moved'. At that point you have stepped off the razor's edge. Prior to that is the pure registering of everything just as it is. The pure intelligence of itself does not change. It does not move. It is just like the mirror; it reflects everything just as it is. The difference with the analogy of the mirror is that the mirror has to have stuff outside of it.

Like the sun, that pure intelligence shines of itself. All this vibration, this movement of energy is registered just as it is. The mind comes in with discrimination. It has preference, partiality or comparison. It is the nature of the mind to divide. It is the nature of this manifestation to be in the pairs of opposites. Could there be silence without sound? Could there be stillness without movement? What can you compare them to, without the opposites? Looking at it from this perspective, there is no big bad ogre in all these pairs of opposites. They are understood for what they are.

So, your direct experiencing is right here, right now, presently. It is always direct experiencing. Full stop!

(Pause)

The mind is starting to move away from it with, 'What if such and such', isn't it? Hearing! Seeing! Feeling! Living! Breathing! Immediate! It is Immediate! You will notice that, that is always first and foremost. It is only the habit of the mind to latch on and seemingly take you away from it. But when is that happening? Isn't it presently? You can only be thinking presently. If you are thinking about the past, you must be thinking about it presently. Thinking about the future, you must be thinking about it presently. You have never moved away from it. It is only seemingly so that you do.

A little bit of alert awareness, seeing what is actually happening, then are you going to be 'bound' by it? No. Because you have seen the falseness of it. It is not going to stop you going into the past or the future, but you understand it. You have seen through the illusion.

Q: So how does the Jnani (sage) function?

The same as anybody else. Functioning happens. But he knows that there is no personal doership, because it is seen clearly that there cannot possibly be a person. The idea of a person is an erroneous belief, a belief in that sense of separation, the 'me'.

When you see that there is no 'me', you must know for certain also that there is no 'other'. I know that there is no centre here (*indicating himself*), and I know that there is no centre there (*indicating the questioner*). So then, who is superior? Who is inferior? What is there to be afraid of? Who do I need to hate or resent?

Q: If there is no centre, how can you have consciousness?

Consciousness is all there is. There is no one to have consciousness. The whole thing is consciousness.

Q: In my conscious mind I'll have the intellectual awareness that there is no separation, and I will experience the experience with this awareness. Is that the best that the mind can do?

You are breathing now. You're seeing, hearing. It is all happening. Now, is there any need for a 'me' to allow that to happen?

Q: No.

But it is seemingly so, isn't it?

Q: As soon as you come into thought it appears to be so.

Yes but when you understand that it is only appearance, is it going to change?

Q: No, I wouldn't think so.

You see, you understand that the sky is not blue. Sky is only space. And when you get up in a plane at thirty thousand feet with space all around you, it is still clear and empty, the blue is always further out. We have believed it to be blue, but when you understand that it is *not* blue, you will still see it as the same blueness. But you know full well the truth about it. (That is another thing that Christ said: 'Know the truth and the truth will set you free'—that you are not that separate entity!)

Now, it experiences and expresses itself through all this diversity. A dog has the characteristics of a dog. A cat has the characteristics of a cat. So-called human beings have characteristics with the functioning of a human being, with their mind and body, etc. But knowing full well that you are not that, it is not going to make any difference to the functioning. It is still going to happen. As the Zen text says, 'Before enlightenment, chop wood, carry water. After enlightenment, chop wood, carry water'. Before, it is a chore that is happening for 'me' (that might like it or might not).

Afterwards, it is just part of the functioning, part of the happening.

Q: But the nature of the thought affects the activity of the world. Exactly.

Q: This means that your life and what happens depends on your awareness.

Yes, in other words, you're being lived.

Q: So, theoretically, I could walk across Port Phillip Bay and even calm a storm.

Yes, exactly! That same energy that is contained in that atom, which this universe as we know it came from. How many atoms are in that body? Look at the potential energy that is there. Now what stops that? We think, 'I am a separate human being'. We put the block on it. The block is the word.

Q: So it is not a matter of bringing truth or the One to this level of consciousness? To say that this level of consciousness can't live as One because it is contained in the One.... It is the illusion of separation.

Yes, but you are particularising the consciousness. It is one universal consciousness. That is a trap also. You are being lived, so what would you do? Get as much of the blockage and the idea of separation out of the road and let the livingness happen. That is 'taking the brakes off'.

Q: How do you get out of the road? That is like the person trying to do that, isn't it?

Yes, that is right. That is badly put, to say to get yourself out of the road. You just see the falseness and continue to see it. Look, investigate and you see the falseness of the so-called person.

Q: Yes, I feel like it's the person looking, the person trying to see that there is no person.

What happens is first off, all there is is the seeing. Take that chair over there as an example. The thought comes up, 'I see the chair'. There may be some association with the chair, which I don't like. The colour is wrong or whatever. So, the psychological response to the seeing is 'I like it' or 'I don't like it' or whatever. That response is the 'me' or the self-centre. So, the seeing has then been split into the seer, this image that I have that doesn't like the chair. The chair, which is named from memory, becomes the seen or the object. Prior to that in the immediacy is just a registration in which there is this seeing. This seeing contains the chair and the response also. But the psychological response is the 'me', with all its likes and dislikes. Its prejudice and partiality is all that the person is.

If I am aware of that just the same as I am aware of the chair, then what has happened? In that awareness is just the seeing, because it is seeing not only the pseudo object, but the pseudo subject also. If it is taken on board as 'I am seeing it', then the pseudo subject, believing that it has the power or the reality, is seeing an object. That is all that ever happens—objectivity.

The first object you see is the front of this (your) body. But we don't take that to be an object. We take that to be the subject.

Q: What is it that stops an instant transformation when I hear this? Why can I hear about this and it doesn't impact? Is it because I am hearing through the mind that filters it or is it just not time? None of it 'rang a bell' as we say?

Q: Oh yeah.

When it is recognised—and is not just taken on an intellectual basis, it is recognised to be true, then that is yours from then on. It may not come up for a day or a week. But

at some particular time it will come up in your livingness, and you'll say, 'Ah! That's what that is'. And you will know it in your own understanding. It may be the same words or different words altogether. With the knowing of it, the recognition of it and the understanding of it, then it is grasped. This will continually go on.

If you can do the same with what I have been saying about the self-centre—seeing the falseness of it, that it is only an image, that it has no substance—then that strips it right away. The mind will continue to think in the way that it always has. As long as you are embodied, you're going to have that mind. It is still going to think in the same way. It can't think in any other way than in the pairs of opposites. In understanding it, you are no longer bound by it. The old habit patterns will come and catch you for a while, but they have lost their intensity and the further you go along, the less they bother you.

Q: Is it correct to say the following? For the appearance of movement—the physical movement of the energy that we observe—for that movement to appear, there must be something that is rock hard solid for it to appear on?

It is not rock-hard solid. It is just like the reflecting surface of the mirror. Like the sun shining in the sky — now can the sun know darkness? No. If it can't know darkness, can it know light? No! Yet it shines of itself. Its nature is to shine. Now, the nature that is emanating from that body-mind organism: it is shining through your eyes; it is hearing through your ears. It is that same intelligence energy. Its nature is to shine. We put the clouded mind upon it and become poor depressed, anxious souls.

So, allow that essence within you to shine. Let it shine through your eyes and light your eyes up. Let it permeate your whole physical being with its healing essences. It was there before the brain was even formed. It is vibrating and pulsating through you now. It is one and the same energy. It is that 'all presence'.

Q: How do I get to it? I know I am already it, how do I perceive it through the mind?

Just see the falseness of the 'I'. Then you are left with it.

Q: I can understand that but it is not happening. Can you make it happen right now?

It is happening right now! You're hearing. You're seeing. The functioning is going on as pure experience right now. The trouble arises because you are looking for something to grasp with the mind and say, 'This is it!' You see, you are looking for an experience in the mind to say 'Ah! That's it'. And then all you do is tuck that away in your memory, and you go along on your merry way looking for something else.

When they say in the Gita, 'The fire can't burn it; the water can't drown it; the wind can't dry it; and the sword can't cut it', what does that mean? Why can't the sword cut it? Because it contains all of those things, including the sword. Now, you will never find the answer in the mind. It contains the mind. The mind can never contain it. As we pointed out earlier, before that thought 'I am' comes on to you, are you aware?

Q: Yes.

Right! That's it! But you can't say anything about it! That doesn't sound right to the mind because the mind is looking for some experience. It is very subtle.

Q: Why can't I stay with that?

When do you move away from it?

Q: When the mind comes in.

When is that happening?

Q: *What do you mean?*

When the mind comes in, isn't it presently?

Q: *Yes.*

Well, you are still with it. You are only seemingly moving away from it. What past is there unless you think about it?

Q: *Yes, there is none.*

There is just now! So, you see that past is an idea or an image in your mind of a moment ago or last week or yesterday, but it is happening presently. You only imagine that you have moved away from now. The same with your anticipating and imagining tomorrow or a moment away.

Q: *How do I stop this imagining?*

It is not necessary to stop it if you understand what is happening, if you understand that it is still presence. When is it happening? Just ask yourself that question. When is all this happening? The obvious answer is that it can only be happening presently. So, is it anything other than presence? The happening itself is movements of energy. Thoughts are subtle sound. Sound is energy and energy is just vibration. So it is that omnipotence, that 'all- power'. It is omnipresence; it is 'all-presence'. And the knowing of that, the awareness of it, knowing that I am, the pure knowing is the 'all-knowing', the omniscience. It does not mean to know this or know that; it is just pure knowing. Pure knowing is the totality of knowing.

Are you not that right now? Aware of being present? In the Hindu terminology it is sat-chit-ananda, or being-awareness-loving. You are aware of being present. And you love to be. Full stop.

You are aware of being present. Anything else is still happening presently. Just the focus needs to move back a

little bit and see. Instead of focusing on what we have been used to focusing on 'in the head', just pause for a minute and see the difference between that pure intelligence, the registering of everything and the thinking about it. Realise that you're hearing those cars go by while you're listening to me, probably with your full attention. You are still hearing and seeing other things, and it is still being registered. Try listening in here—in here.

The first seeing is formless. In that formlessness there are still forms appearing out there. The first hearing is silence. But there is still hearing out there. You are that formless, silent, pure being. It is very subtle. Stay with it! To the mind this is very boring. 'Oh gee! I can't live in silence and stillness!'

Q: It is almost too simple for my mind to grasp.

Exactly! Let the mind go. It is that simple, so simple that we miss it. It is pure simplicity itself. Stay with that subtleness, that silence and stillness, and you will see things and understand the ancients when they say, 'The peace that passes all understanding'. It cannot be understood by the mind. There is no peace of mind. It is the nature of the mind to chatter. You are not that chatter. The mind oscillates between the pairs of opposites. Peace is where the mind is not.

Q: Is there any way to stop this chatter?

No. Do you chatter? Understand and watch it. If you haven't got a vested interest in it, what is going to happen? It is going to die down. You see, when the chatter starts and I attribute it to 'me' and 'I want this' or 'I don't like that' or 'He said so and so' and 'blah, blah, blah, blah'—I have a vested interest in it. Now, in that vested interest what is happening? The energy of 'I' and 'this'. The 'I' is a thought, and the 'this' is a thought. But that energy is opposed to itself. It is a dissipating energy. It is in conflict with itself. But if I understand that there is no centre here and that it is just chatter and I

am aware of it, then there is no 'me' that wants anything out of it. There is nothing resisting it. It is just what is. Then there is no energy going into it.

Now, can a thing live without energy? No! So, in the watching of it, in the awareness of it without bothering about it, in seeing it for what it is, that it is false, it is going to die down of its own accord. So, there is no need to try and stop it. In trying to stop it, the mind will be in conflict with the mind. That will get you into all sorts of trouble, which it has done until now.

Q: How do we stop? I see that chatter but I am still giving it value.

Well, keep watching it and ask yourself who is this 'me' that is giving it value? Until it comes up that you see that this 'me' is only an idea. Where is this centre? Where does this so-called me start? Look and try and find a centre or a spot in your body which you believe is 'me', or in your mind which you believe is 'me'. Look as hard as you like. If you can find it, you come and tell me! I know for certain that there is no particular place in this body or this mind of which I can say 'This is where I begin', 'This is where it all starts'.

In your own looking you will find that the false cannot stand up to investigation. You are not the hand; you are not your ear; you are not your nose. There is no particular spot where you can say 'This is where I began'. Have a look at the body. It started off as a single sperm and a single ovum, which were the essences of the food that your mother and father ate. Where is that cell? That would be the centre, that would be the start of it all, but that cell has doubled and redoubled and it is long gone.

From another angle, am I this mind? The mind is just composed of thought. Which particular thought am I? Am I this 'I' thought, but where is that 'I' thought if I am deeply asleep or unconscious? It is not there! That would be the finish of me if I was that 'I' thought. But the breathing is

still happening; the functioning is still happening; there is no centre there.

So, when the chatter goes on and you see that there is no centre to attribute it to, then it must lose its hold. It becomes laughable.

Q: So, even if there is no chatter, in this consciousness, one is living and being. One consciously knows that one is an expression of the One, and it is an illusion of duality that is creating an experience for the One to know itself...

No. If you say it's a delusion, you're putting the separation on it. If it is just what is, you can't say anything about it at all.

Q: What my consciousness says is that I don't experience it on levels that I know other people do experience it. I heard a well-known Swami talk a number of years ago and he said that with yoga practices, with meditation practices, one gets to know the mind, to use the mind to go beyond the mind. It seems to me that consciousness cannot know anything outside of consciousness. That seems to be the dilemma. Our interaction here is on the level of consciousness. So wouldn't it be the technique to learn how to 'be still and know that I am God'? Wouldn't meditation practices be the best you could do to get there, if there is somewhere to get?

Whatever this Swami or anybody experienced, it is still not it. The so-called transcendental states are still not it. It does not matter whether there is silence here or chatter because both to me are still experiences. But that pure knowing, which they both appear in, that pure registration of everything, that is beyond experience. That is pure experiencing.

If it is understood with the mind that no matter what experience appears can never be it, the answer is not in the mind, then you are not concerned with wanting to experience some so-called ultimate state or non-state. You just stay with the subtleness of 'being now' and see what is in that. See what appears from that, the uncaused joy, the uncaused

happiness and the pure compassion that comes up. As soon as they are expressed through the mind, that is the name that you give them, but you cannot say 'I am experiencing this'.

Q: No, the Swami said that it was necessary not to be a prisoner of the mind. But he talked about techniques then—to become more aware of the mind, to start to know the nature of mind.

There are all sorts of techniques; I can give you some techniques if you want them. If you can grasp what has been said here and take it away with you, it is going to hatch. It is going to bear fruit.

Q: Yes, well, that is what I experience. To know something on an intellectual level is one thing, and I relate to what you said about starting to own something and then it starts to become your truth and then you change. That is a process I am familiar with.

Well, then you know because it has already happened to you. That is why you are familiar with it. So it will happen again. It has brought you from other places to here. Despite ourselves, it takes you where you have got to go. Not that you have ever been anywhere!

(To a regular visitor) How is it all sitting with you?

Q: These two are saying exactly the opposite. They say that intellectually they know, but they don't experience it. I would rather say that you are experiencing it right now, but intellectually you don't know. Does that make sense?

Yes, that is well put. Intellectually, you don't recognise that you are the experiencing itself.

Q: Yes and that's it. There is nothing to know. The mind keeps on wanting to know, wanting to know. It is causing a problem by wanting to know.

Exactly! And when you understand that no matter how far you go, the answer is not in the mind, what would you do? Full stop. I am not going to bother looking there anymore.

Q: But I do keep looking there.

Yes, because that is habit. It is understandable, because we have been conditioned from an early age, day in, day out. Just like the smoker reaches for a cigarette whether he is thinking about it or not. The habit is there. But in seeing it for what it is, the habit is starting to be broken.

Q: So, if a newborn is in the company of say someone like you, would it also continue on like us or would it know instantly?

Well, it soon takes on the conditioning of the world. The young child is often laughing and doing things spontaneously and quite naturally. But after a while, at about the age of two, they learn to scowl, to stamp a foot, and you see the conditioning starting to form. Then they go off to school where they learn different looks, putting on little tantrums. And so it goes on.

Q: That can't be stopped?

No.

Q: You can really only know the world through the mind, through the word?

Yes, but know it for what it is and there is no problem.

Q: But you have to experience it to know it, don't you?

Yes. You're continually experiencing it. But just know it for what it is. You find that things just happen. You just sail through it. You see so many people on the tram or bus or train, locked in their heads, their eyes down. They are not

looking around at the trees or traffic or the others on the tram. It becomes almost palpable.

Q: It is like your own little private prison.

Exactly! The bondage of self. The cage we have built around ourselves, made by words.

Q: We are very fortunate to come across this other view.

Well, if it happens that way for this so-called particular human being. What brought you here?

Q: What do you think it is that brings us, Bob?

It is that same consciousness, that same essence, that so-called, particular entity returning back to its own completeness. It has experienced itself and expressed itself in its ignorance. Now it has got the joy of coming home.

Q: What I understood about twelve months ago, with prayer and meditation, where you allow the light to come in, you break away from that self enough to allow something to come in, to break that sense of bondage. . . I know with my experience, I got to the point where I was not going to live any more. Something had to give.

We are talking about the bondage of self. I know that the bondage of self kills. I have lived the life of addiction, so I know that. So what is it? I know what it is for me, but what is it that draws people? I always believed that it was because someone prayed for me. But I don't know what I believe now.

Love is another term for light. Christ says, 'I am the light of the world'. That is that 'I am', that sense of presence. By what light do you see the world?

Q: Through the energy, I guess.

Exactly. So light or love is that energy expressing through

that body-mind organism as that light. That light has sort of pierced the cloud. From the so-called point of view of that body-mind entity which is so clouded over, it could not grasp it within its own orbit. So, it manufactures something else, like the Fellowship for instance. Then it will bring you to someone who 'knows'. The whole essence is functioning, and it puts in your way what is necessary to bring you in a full circle. It might be a person, a book and—bang!—it starts you on your way home.

Q: I was in the Fellowship for twelve years, and I had no concept of a higher power. I was the ego and it 'ran amock', and then suddenly I had a spiritual experience just come upon me.

It took that time. At that particular time there was the openness or a letting go was there or the self was out of the way, and the fruit had ripened at that particular point. Not all fruit ripen at the same time. Some may never ripen.

Q: Could you quicken the process?

We told you before that you are already there!

Q: I am going around in circles.

Well! Full stop!

(Pause)

Did you stop? Stop thinking? Hear the bird singing? Are you thinking about that? It is happening! It just is! The conditioning, as we have just said, is that the mind wants to know. The mind in wanting to know will perpetuate itself. It will go down every direction it can find. So, whichever direction you go in you're still in the mind!

There is only one way to get out of that: full stop! In that instant of stopping, there is clarity; there is just what is. Just a second later it starts up again. But if you see it in that instant, the instance will widen. In the registration of what is,

just as it is, right here, right now—without any modification, alteration or correction—that is what is. What could modify it, alter it or correct it? Only the mind, only a thought or feeling.

If I ask you, 'What is wrong with right now, without thinking about it?', what would you say? You have to pause for a moment and realise that if there is no thought there, there is nothing wrong. In that instance you have also stopped it. That is it. That is where it is. That may seemingly be only instantaneous at the moment. But if that sinks in often enough—that there is nothing wrong unless I am thinking about it—then even if the thinking is going on, you know that you don't have to take any delivery of the thinking. That is the cause of all my problems.

In that split second without that thinking I still existed. I still was! Focus more with that. The mind is not the be-all and end-all that we have believed it to be. Believing that we can't live without it or can't exist without it, we have placed so much importance on it. See that it is not so important. Though it is a wonderful creative instrument, it is not so important. The livingness is going on effortlessly, right now.

Go along those lines. Investigate yourself and see. It will hit you: 'That's right!' It (the mind) is not so important. Then it starts to lose its hold. You will never be the same again. Whenever you get the chance throughout the day, question. Stop and see. 'What is wrong with right now if I don't think about it?' Is the 'I' seeing? Is the 'I' aware? Or, is the 'me' seeing. Is the 'me' aware? Or, does the eye say 'I see' and does the ear say 'I hear'? Realise that the functioning is happening effortlessly without any 'me' involved.

It is only the thought 'I' that comes up and says 'I see'. But the thought cannot see! So you see what an error the mind is telling you. In seeing that, you can never believe it again. If it tells you erroneous things in that respect, then it must have told you a lot of other erroneous things. It told me that I needed to drink at one stage. It had me believing it so much that I became obsessed with it, and I didn't think I could live without it. For many years it had me believing

that I needed to smoke. When it was really questioned and looked into, I needed neither of those.

The mind can tell you erroneous things because the reference point is a dead reference point. It is based on yesterday. Question it continually and see whether it is telling you correctly or whether it is based on some past dead image. Do that for a little while and you will see. Those beliefs won't be given any credence any more. Yet, when the mind is utilized, it is a wonderfully creative instrument.