

NO-POINT



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Acknowledgements from Andreas Müller:

Thanks to Nadine and Soham, Tony and Claire Parsons

Acknowledgements from Justin Allen:

Thanks to my family, close and far friends and Andreas

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March 31, 2022 JUSTIN ALLEN

PREFACE

This is a continuation of talks about nothing between Andreas and myself. Again, there is no meaning and nothing to gain or learn from these 7 additional talks. Not that the talks from *No-Point Perspective (2020)* offered something, but this series offers even less; less talks, less pages and less paintings, but it may more tightly explore the topic of “no one” being there.

Our last talk from *No-Point Perspective (2020)* happened on March 23rd, 2020 and our first talk for *No-Point (2022)* took place on January 24th, 2021. Almost one year after our last talk from *NPP (2020)*, we started to talk again, for no clear or real reason, they just seemed to happen and were recorded and shared live and now transcribed. Having already covered teachers and gurus and various “misunderstandings” from our first set of talks, this series is possibly more relaxed and, dare I say, focused.

It is just incredibly enjoyable to talk about nothing with someone that also seems to enjoy talking about nothing. We have created a book that has essentially recorded “small-talk,” with even less meaning than the dreaded conversation you may have with someone about the

weather. This series of talks took place from January 24th, 2021 to December 21st, 2021.



March 31, 2022 ANDREAS MÜLLER

INTRODUCTION

After having published *No-Point-Perspective* in 2020, there did not seem to be a point in making another book. We already covered a lot in the first book and seemed to have approached this (non-)issue from various angles. However, Justin and I had the energy to continue our conversations and so, 7 more talks happened. We slightly changed the format for these talks, as they were not done privately via Skype, but broadcasted online, so people could watch us talk in real-time. Of course, this may not make a difference for you as a reader.

I love that our conversations continued in spite of there being no-point to them. Enjoyable as before, covering other aspects here and there, these conversations are the very no-thing apparently happening through the talks transcribed in this book.



January 24th, 2021 Talk 15

THISNESS

Andreas Müller: Exactly. All right. I think that's about it regarding the explanation (laughing). I'm ready.

Justin Allen: All right (both laughing). We don't have a plan but I did write a question before.

Andreas Müller: All right.

Justin Allen: So, in that sense, it's a little bit planned. (laughing)

Andreas Müller: Okay. Well, when we talked two days ago, there was no plan.

Justin Allen: Yeah (laughing). This is 30 minutes before this conversation plan.

Andreas Müller: That's almost no plan.

Justin Allen: Yeah. I wrote it down, but I'll be able to paraphrase it once I read it again. You start off a lot of times when you talk, you say, "So this is it." Right (waiting for confirmation)? And we could boil it down to that statement that this is it and this is all there is.

Justin Allen: And what you're pointing to when you say this or a kind of logical question would be, "What do you mean by 'this'? What is 'this'?" And the way that I would try to paraphrase that, is that in this context, it would be the blue wall behind you and the

curtain, and the bed frame, yourself with the shirt (referring to the actual scene behind

Andreas).

Justin
Allen: And then the same going on here, a bookshelf behind me, our voices. And that's what "this" is. Yeah (waiting for confirmation)? And then to that, you would say that even though this is it, what I just described as "this," it's all apparent. It's apparently "this."

Andreas
Müller: Yes. Yes.

Justin
Allen: Yeah. So, it's apparently this. And then for the majority of us...

Andreas
Müller: ... (laughing and waiting in excited expectation) ...

Justin
Allen: No, but I'm saying something different now. For the majority of us, there's also what's happening in this "this," is an apparent "me."

Andreas
Müller: Yes. One could say so. The illusion to be someone. Yes.

Justin
Allen: Right. And that would also be part of the description of "this."

Andreas
Müller: This would also be what seems to be happening. Absolutely. Yes.

Justin
Allen: And then conversely, for the minority, there is an apparent "no me" happening.

Andreas
Müller: There isn't anyone. Yeah. Well, you can't say that because it's not really "a happening," but yes, there isn't anyone there. Yes.

Justin Yeah. Or there's nothing happening.
Allen:

Andreas Or not the illusion. Yeah.
Müller:

Justin Okay. So, for the majority, there's the illusion
Allen: apparently happening.

Andreas That's what seems to be happening.
Müller:

Justin And that's part of the "this," the "thisness."
Allen:

Andreas Absolutely. That's wholeness. Yes.
Müller:

Justin And a "me" not happening, or an illusion of a
Allen: "me" not happening is also a part of "this."

Andreas Yeah. It's not really a part of, but yes. That's
Müller: also what seems to be happening. Exactly.

Justin When I put it that way, then for me at least, it
Allen: really evens the playing field (both laughing). It
just takes away any potential excitement. Kind
of like how you might previously imagine or how
it could be imagined, what you're talking about.

Andreas Exactly. Yes. What we speak about is very
Müller: unexciting because it's all there is and it's
natural in a way.

Justin The way that I just put it... in that context, at
Allen: least for me, it makes it so (looking for the word
flat) ... It's not unique... It also doesn't feel as

mysterious in a way because it's almost like nothing different is being said and there's no difference (laughing).

Andreas Müller: Well, in the end, that's what's constantly being said.

Justin Allen: Right.

Andreas Müller: There is no difference between anything and... Not as a teaching, but of course, there is no difference. And the illusion of "I am," that I'm "me" and I'm different, and Andreas is different from me, and wholeness is different from me is a complete illusion, of course.

Andreas Müller: What's being pointed to is very ordinary and normal. The natural reality, so to speak, is normal. It's nothing special. The person, so to speak, might get excited about it with the idea of, "I will get that. It's great and I will have it. I will own it." That's the excitement basically.

Justin Allen: Yeah. The potential for excitement. Yeah.

Andreas Müller: Yeah. Exactly.

Justin Allen: But it's really clear when you say, at least in that structure that I just put it in, saying that "this" is it, this is all there is, and part of... Maybe that's not the right word to use, but part of that description of "this" and this is it, is also the apparent "me's" that are apparently happening, and then the nothing happening or

the non-illusion of a “me,” which isn’t happening but that’s also in this description of “this.”

Andreas Müller: So to speak. Yes.

Justin Allen: So then in that sense, automatically, there’s no hierarchy, there’s no separation, there’s no one better than the other.

Andreas Müller: Not a single bit. Absolutely. This is it exactly as it is. The person, of course, thinks that I want to show something that the person can see, “Ah, it’s this,” in order for “this” to make a difference.

Andreas Müller: The person would hope, “When I get that, then there will be a difference.” But no, that’s not what is meant. It’s exactly “this,” exactly as it is. That’s all there is, so to speak.

Justin Allen: Yeah.

Andreas Müller: Yeah. Yep.

Justin Allen: Okay.

Andreas Müller: That’s why there is no message, so to speak. It’s not saying this to anyone in order to create a difference.

Justin Allen: Yeah. Because also, there can be no difference (laughing).

Andreas Müller: It can't be. There just isn't. Yes. And the pointing to "this" doesn't make a difference either. The person is constantly complaining about that, "Nothing changes. I'm listening to this and nothing happens..." (laughing). Yes, there is no change really.

Justin Allen: Yeah.

Andreas Müller: Or difference.

Justin Allen: Okay. And the next thing is... I guess this is similar to what we just talked about, but it's put a different way. I wrote, "As obvious as it is that someone is there... (pause)"

Justin Allen: If you have these kinds of conversations, and we mentioned this in the book (referring to *No-Point Perspective*), but it's so obvious that there's someone there for the majority of the people.

Andreas Müller: Yes.

Justin Allen: When they try to define themselves or to define what it is (what they are), you (they or someone) can't really do it, but your final sentence if you've been questioned to answer, "What are you?" You just say, "Well, it's just obvious that I'm there. It's so obvious. It's natural." (What a typical answer is)

Justin And then you (someone) might give reasons.

Allen: You say, "Well, it's obvious that I'm there because I'm

here hearing myself talk and I'm emitting words and I know what happened yesterday and one minute ago." But you (they or someone) can't really pinpoint what you (actually) are or what it is that you (actually) are. You just know that you "are."

Andreas Müller: Yes. Exactly. Yes.

Justin Allen: And then the same as, at least how I've heard you talk about what it's like over there (referring to Andreas on the other side of the Zoom meeting) for you is that it's also obvious (laughing) that there's "no one" there.

Andreas Müller: Well, yeah. I sometimes say that, but not really.

Justin Allen: I'm not trying to trap you... where you say...

Andreas Müller: Yeah. I understand. Yeah. It's just the word "obviousness" doesn't really fit there anymore because the person would imply obviousness exactly with this knowing "I am," with this kind of awareness thing. And in that sense, there is no obviousness that there isn't anyone. There just isn't anyone.

Justin Allen: But it's not just been said by you. It's been said by the other people that are pointing to this topic, pointing to this "nothingness." Because

you get questioned a lot about what it's like for you or what happened to you.

Justin Allen: For you, it's like the story of "me" and then there's nothing after that point. But then trying to explain... when you try to describe it or explain it, it's just obvious. A sentence that you might say is that it's obvious that there's "no one" there.

Andreas Müller: Yes.

Justin Allen: It's just natural.

Andreas Müller: It's natural. That's what this description of "obvious" tries to say.

Justin Allen: But that's not so dissimilar to the... It's dissimilar in the sense, if I were to say (crosstalk)...

Andreas Müller: I know. Oh, yeah. Oh, yes, absolutely.

Justin Allen: One could say, "It's obvious that I'm here." The one difference is that it's obvious for the experience of a "me" where I'm saying it's obvious, but aside from that, it's also just... Even without the experience of a "me," it's how I would say it's just natural that I'm here. It's natural that there's an "I" that I refer to and the sense of "me" that I would refer to.

Andreas Müller: Yeah.

Justin Allen: And I feel like you can switch it around and say that's how you would have to always describe it. You'd still have to... It'd be different because there wouldn't be a "me" there that it's obvious for. But still, it's obvious and natural.

Andreas Müller: Yeah. I understand. Yeah. In a way, both are the natural reality. One can't really say that one is natural and one isn't. It's actually exactly what we talked about in the beginning. Both just is what seems to be happening.

Justin Allen: Right.

Andreas Müller: Absolutely.

Justin Allen: For me, I don't know why I was thinking about this but I was just thinking about how... If people speak about enlightenment from, let's say the spiritual or religious frame of reference (laughing), then they might say that it became clear that there was just

"awareness" or they would say that there was an "enlightenment," ... "There was a moment and I became one or one with something, or I just wasn't there anymore or something."

Justin Allen: And they would say that it was an experience and it was an obvious experience, and it was a shift or a change.

Andreas Müller: There was a change. Exactly.

Justin Yeah.
Allen:

Andreas Yes. Yeah, absolutely.
Müller:

Justin And then they would say, "And then 'this'
Allen: became the new point of view or the new
 perspective or the new..."

Andreas Truth. The new experience. The new reality for
Müller: them, so to speak. Yeah.

Justin And for me, I get more... Based on what I just
Allen: said or what we just talked about is that there
 isn't a change and it just stays natural. So just
 like how it's obvious... Like for you, there's not a
 change.

Andreas Yes, absolutely. Yes.
Müller:

Justin And there can't be. By the way that you're
Allen: describing this, there can't be a change
 because there was "no one" there ever in the
 first place to have transformed or changed into
 something else.

Andreas Yes, absolutely.
Müller:

Justin And that's why, to me, just like this sense of, if
Allen: you say the "me" and then take the "no me," ...
 It's natural in both cases and it's obvious in
 both cases.

Andreas Yes. One could say so. Oh, absolutely. Yes.

Müller:

Justin
Allen: And that is also part of the kind of un-
excitement of it or the extraordinary
ordinariness of it, is that it all just stays and
remains obvious (laughing).

Andreas
Müller: Oh, absolutely. In a way, the claim saying, “Well,
I’m still ‘me,’ I’m still a seeker, so to speak,” is
as much an honest report as saying, “Well,
there is no one.” In that sense, again, both is
natural and both are the same. Absolutely. It’s
(crosstalk) what it is, an illusion, because there
never really is anyone. But yeah.

Justin
Allen: And both are obvious in both cases.

Andreas
Müller: Yeah. You can’t really compare those because
the obviousness that the person would speak of
is an awareness, describing a circumstance. And
there being “no one” is not really a
circumstance, it’s not the opposite of being
someone.

Justin
Allen: Yeah.

Andreas
Müller: So when I speak of obvious, actually, I also try
to take it back immediately because
obviousness immediately is somehow mixed up
with being aware of. And in the end, I’m not
running around in some kind of obviousness. In
the end, there actually is no obviousness.

Justin
Allen: But it seems similar to the experience of a “me”
... It seems like, fundamentally, you can talk

about how it's obvious that "I am" or that there's a "me," but when you talk about it, that's where it becomes a little bit like you give cause and effect or you say it's obvious because of this reason.

Andreas Müller: Yes, of course. But the person lives just in this reality.

Justin Allen: Yeah. It's natural that they're there or at least that that sense is there.

Andreas Müller: Yeah. Of course.

Justin Allen: They couldn't describe it any better than you. Really, a person, an apparent person trying to describe themselves is just as failing as you trying to describe...

Andreas Müller: Oh, of course. But the person wouldn't notice really. The person would somehow still believe there is "someone," and this "someone" is somehow knowable or experienceable.

Andreas Müller: But yes, I know what you mean. Practically, they would fail. They would tell their name and who they are. In the end, they'd end up saying, "Well, I'm pure awareness, but I don't know what this actually is," which is one of those spiritual teachings. And they say what you are is pure awareness, but they also admit that you don't know what this actually is.

Justin Allen: Yeah.

Andreas Müller: But in their teaching, this doesn't count for very much.

Justin Allen: But even outside of the teaching or a teacher, that (natural) obviousness of there being an "I," it's kind of like when you try to talk about the sense of "me" as a "me", you can't do it. You fail at it.

Andreas Müller: Absolutely. Oh, absolutely. That's the thing. Knowing oneself is an illusion. No one knows themselves.

Justin Allen: Right.

Andreas Müller: And in a funny way, as you say, when the person tries to describe itself, it may even come to the

point that it can't really do it but it would still be from a separate perspective. But yes, knowing oneself is a dream. No one knows themselves.

Justin Allen: But that's kind of what I'm trying to get at, is that because it's so obvious, it's equally obvious to the "me" that they're there, but also that they're not there or that there's not something. No (seeing the expression of Andreas)?

Andreas Müller: No. Because for the person, there's only presence. And the rest would be already conclusions, understanding, noticing. But it would never really... Even in the noticing that it can't know itself, the person would somehow confirm itself.

Justin
Allen: And let's say that it apparently happens that this person really can no longer confirm themselves, where they can't even say, "I'm not there anymore." Because that's just not something that they can rely on anymore that there's an "I" there to even say that they're there or not.

Andreas
Müller: Well, this would just be the melting away of the separate energy, but it wouldn't...

Justin
Allen: But that's what I mean. That's what I'm trying to say is that imagine that there was a "me" and the "me" started to go, "Is there a 'me'?" What is this "me"? And it feels so obvious that they're there, but at the same time, it starts to feel "obvious" that they're not there.

Andreas
Müller: Yes. This can happen. Yes. Yes.

Justin
Allen: And that is such a... (crosstalk) ...

Andreas
Müller: (crosstalk) ... half-dead or half-alive then.

Justin
Allen: Yeah. But they're still the same. You know what I mean?

Andreas
Müller: Oh. It would just be what apparently happens. Absolutely. It would be...

Justin
Allen: Let's say that you did... for lack of a better word... this isn't the right way to say it, but that you transition from an apparent "me" to a "no me."

Andreas Müller: Yeah. Fade out. That's basically my story. This would be my story in the end.

Justin Allen: Yeah. But the fade-out would be so natural, it wouldn't be a change. You know what I mean? It would just be the exact same obviousness of... The reality of the "me" is it's unknowable, even for a "me" or a "no me."

Andreas Müller: Oh, yeah. Absolutely. It is natural. The illusion to be someone is natural and the end of that is natural too. Nothing changes in them.

Justin Allen: Right. But nothing changes also because even as convinced as you (someone) are that you're there, (crosstalk)...

Andreas Müller: You don't know it. Oh, absolutely. Oh, totally (laughing). Totally. That's what I mean, that someone knows themselves is an illusion. It never happened. Let's say through your whole life, you never knew who you are and that you are and what you are. So, yes, this will not change. Exactly. One could say that how it was all the time will not change.

Justin Allen: Right.

Andreas Müller: But this isn't really logical because, of course, from the sense of the person, there is constantly this illusion. As you say, seen from the person, one's own presence is so natural, you don't even really think about that.

Justin: Yeah.

Allen:

Andreas Müller: Even when you're working with those concepts of "me," "no me," it's so natural that "I am" and that I'm on a path and that this is my life, and that "me"/ "no me" is what I'm interested in and all, but nothing changes. Absolutely.

Justin Allen: And what's artificial in that? ... If it's just natural that you're not there, then the artificial is? ... the explaining and the describing of how you are there?

Andreas Müller: Well, artificial is a story because nothing's really artificial in that sense.

Justin Allen: That's the story. If you were to say, "I'm here because when I look at my photos from 10 years ago, I see a difference and I have memories that verify that there's been this change, and that I've been witness to the changing," that's artificial.

Andreas Müller: Well, no, the assumption that there really is someone who experiences all of that.

Justin Allen: Yeah. To experience that is artificial... You're already explaining...

Andreas Müller: Something that doesn't happen, that doesn't have any reality.

Justin Allen: Right.

Andreas Müller: Yes. Yeah.

Justin I think that's a better word to use is artificial
Allen: than... What's the word, the other option?
 Illusion.

Andreas Yeah.
Müller:

Justin I like artificial better than illusion.
Allen:

Andreas Yeah. Yeah. Illusion has this connotation in a
Müller: way. It's also the spiritual connotation. And it
 still sounds as if there is something in a way.

Justin But artificial would be a good alternative.
Allen:

Andreas Yeah. But it's (crosstalk) description, I think,
Müller: because artificial has this negative connotation.
 No one wants artificial in a way (laughing).
 Artificial has a bad reputation.

Justin Yeah. But it would be a good alternative word as
Allen: far as they can be used in the same context.

Andreas Yeah. I do sometimes.
Müller:

Justin I just wanted to say, what you mean by artificial
Allen: is artificial is the illusion and the illusion is the...
 Generally, the illusion is the dream and the
 dream is that I'm there. And when you say, "I'm
 there," that comes from trying to describe or
 understand or know this obviousness, which is,
 in this case...

Andreas Well, it's just an experience. The person would

Müller: just experience itself and say, "Well, I'm here. I am." And yes, it immediately seems like a circumstance that's known. I am.

Justin Allen: Yeah. You don't just say, "I am." Right? You say, "I am," generally, then you're giving reasons why you are.

Andreas Müller: Yeah. That comes afterwards. Actually, I would say there can be this sense of "I am" without any kind of processing, at least for moments, for a while, and then comes the processing. And pretty quickly, you end up telling yourself a whole story about the world.

Justin Allen: Yeah. And that would be the illusion and the artificialness of that person's...

Andreas Müller: Yes, it's actually this first sense of presence which would be artificial.

Justin Allen: Then the other things you're just saying are?

Andreas Müller: Apparently artificial. That's the thing.

Justin Allen: Well, the first thing's apparently artificial.

Andreas Müller: Again.

Justin Allen: The first sense of "I am" is artificial.

Andreas Müller: Yes. But as a description. Yeah, absolutely. Yep.

Müller:

Justin
Allen: That's an interesting point for me now, that the very initial illusion or the initial artificial moment is the "I am" sense.

Andreas
Müller: Sense. Not the story. Yeah. Actually, that's already information from the brain when you tell the story. Well, "I am," that's already processed. That's actually already the sense of presence processed in the story.

Justin
Allen: Right. So let's just call the very first thing a sense.

Andreas
Müller: Yeah.

Justin
Allen: Then the second thing is the story (both laughing).

Andreas
Müller: Yes. And the story gets more and more...

Justin
Allen: Multiplied. The story gets multiplied.

Andreas
Müller: Yes.

Justin
Allen: Yeah. Okay. So the first thing is, as soon as there's a sensed "I" or a sensed "me," that's the first or that's the initial illusion or that's the illusion.

Andreas
Müller: Well, it's an apparent illusion.