

J: Good morning everybody. Welcome to satsang. Just before we start, Sid asked or me just to talk. And sometimes it happens before satsang that there's just some talking that happens, see if it happens. It just always is a spontaneous kind of a thing that just happens before the questions. So let's see.

So let there be rest within. [pause] Mind will want something more, but what if there was no more? Whatever mind can come up with, whatever story, while it might feel fresh it's probably been recycled a gazillion times, at least some version of it has in your own head, yet still something is happy enough to entertain it again, but that mechanism has nothing to do with you. It really has nothing to do with what you really are. You could say that the body-mind, that mechanism, organism, is an outpost of the divine. But the outpost isn't the center.

Know that you are the center of all of it. Now, know that you are the center of what is not phenomena. Know that you are the center of what is not even of form, not even of a spiritual form—something prior to manifestation. Be the center of that.

And what about beyond all of it? Beyond even that, as fine as it can go but still a thing, still a thought, still something to play with. Outside of *all of it*—before time. [pause] The beyond-all-of-it doesn't even know about this movie, doesn't know about you, because in beyond-all-of-it this movie isn't showing. The TV isn't turned on. There's no TV, but nothing is lacking because to have lack would be to have something. And the mind doesn't really want this. It wants to play with this, but it doesn't want it. The best that can happen in the movie is the seeing that whatever mind can come up with is only just a projection of light and colors and stories and images. And the way that every color really just comes from light; everything just comes from light anyway. Light has no color; in and of itself it has no color. Every color comes from white. Prior to light. The best the body-mind can do is get a sense of it. The mind will have to stop there, you know, to just get a sense that there's a resonance somewhere that can be trusted, and then to the resonance which is you as consciousness resonating with something that's not just the body-mind. Resonating with something much, much more finer, more exquisite, more subtle. And then throw that out too! Wherever there's a resting place, chuck it out.

It's as though a satsang mind tries to play catch-up with what is already known. Trying to put words on what you know, but something gets diluted when we put words on it. So we try other words and other images and other angles you know, all the while mind doesn't have the tools to recognize what you know, what you've already known, what you've always known. It's just trying to grasp something! Mind is like one of those, you know those aluminum hooks where you put in a coin or whatever and it grabs a teddy bear and invariably the teddy bear doesn't last as long as what it takes for the arm to go over to the chute to open you know, and drop it down to you. It's like one of these except that the tub where the grabber is reaching in is full of water you know, and you've got this three-pronged thing and it's like, "Oh there's loads of water I'll get some; oh no, I'll try this." But no, because you're grasping at what cannot be grasped. They just don't mix, you know? Mind is like that tool with one hook made of three arms. It just can't grasp it, because it's not equipped. If it was a little scoop, okay but it's not even a scoop; it just these three little arms, no? It's okay. It's perfectly all right, because the knowing is deeper than where mind can go.

So we can play with things like, learning how to listen to that deeper part or getting out of the way so that deeper part motivates every move. Will it make a nicer life? Probably, probably

it'll be more spontaneous or uncontrolled, but you know that's just playing with life, lifestyle, the way of living. That's just what that is. The "What should I do?" — it's like well that just arises from discontent with what the mind is presenting at the moment. So we turn it around and offer something and loosen things a bit, but you know mind is going to find something else. So that's all right. Mind never has to... You know, it stops for some, but it doesn't have to stop. It doesn't have to stop, but believing mind, okay now we are onto something. That's a step that can be taken. Defending mind, that's a step that can be taken. You can't go towards what you are, you see? You are all you can be, all you ever were, inside and outside of time and beyond all of it. You can't become more of yourself. Well then, what are you looking for? Because you're already all of it and outside of all of it, so what are you looking for really? This is just mind, huh? This is just mind doing its thing. It's always going to be looking for something.

So the answer isn't going to be in the reward or the solution that mind gets. That will loosen things, and you know, give us skills to live in the world, but that's just the movie. It came and it will go. It's part of the incarnation. When you wake up in the morning and when you go to sleep at night, it's going to just turn on every time. So the only thing you can do is work with the mind really, because you already are all you can ever be, and the mind just gets in the way and says, "Hey imagining you're separate is a lot more interesting, so let me live for a while longer and keep believing this." And it's not even that there's a 'you' believing it, you know? The believability is like built into the program of consciousness, of manifestation. The believability comes with a thought. It's like it's a quality, like an attribute of a thought, a characteristic of a thought. It has believability, and when one of those hits, "Wow, okay you're in."

And it's like when we step back you know to observe the thoughts or getting some distance from views or opinions that you might have held so strongly. When you get some distance and you can observe yourself, go to that impersonal, what you're really doing is developing new neurological pathways so that you don't attract the thoughts that had the characteristic of being believable. You don't download them as easily, you see? It's science, the whole thing is about energy. You're just setting up new neurological pathways. Will it help? Sure it will help. It will help for the incarnation for sure. It's natural to want a bit of peace of mind. Whether it comes or not, be okay about either one, because otherwise we're into attachment and now we're getting sticky. When the truth is seen those old neurological pathways that plugged into believable thoughts just get fried, you know? They just get fried and that's it. It's a short circuit. If there are deeply embedded ones, that we call vasanas, you know old conditioned dysfunctions or desires really, because habits are fine, but the desires are potent ones you know, and that's just a little seed that dropped to the side that might have potential to sprout something again. They can be there. And the movement, the evolution of consciousness brings these up again, shows them.

So while you're pretending to be what you're not, we can play. We can play anyway, but...  
[laughing]

Q: [chatting with Jac] I'd like to sing a song if that's okay. [singing]

J: Super, super. Thank you. Yep, "Round and round it goes." That's exactly it.



Q: Overnight there was what I was calling an integration of some of the conversations with Dave and Dean and myself, and then I thought, "Well maybe I'll share what that integration was," but then you answered it in what you just said. You just gave the complete answer, that it was the mind working. Anyway, somewhere in the process, especially when you're speaking, the mind just sort of came to an end. So what I'm left with is what you just said. We were talking about that yesterday when there was just full stop, that little eeny-weensy desire that pops up and sprouts. The realization was that that pops up, and then the mind grabs it. I think that's when you said, "What's grabbing it, what's concerned about it, what's trying to solve the problem where there was a character Patrick?" It was the mind trying to grab that little sprouted desire. If that's seen, recognized, then desire just seems to wind down.

J: Yes.

Q: Maybe not immediately like that attachment to security that we've been working on, there was no really working on that it just... Somehow I noticed it wasn't there anymore. So we're talking about the same thing. I think the thing here was there was a tendency for the mind to grab onto that little desire, and if that's dropped and recognized, then that's it.

J: Are you telling me that there is a sense that there's desire, almost just like a stand alone piece of energy, and then the mind moves towards it?

Q: Yes, yes desire for some kind of food or drink or whatever it happens to be at the time, yes. The mind knows, "Oh this is bad, there shouldn't be any desires left or attachment." You know, any concern that whatever that is cannot be grasped and had, any lack of contentment if it can't be found and owned, then that's really a bad thing. So the mind starts to work on this thing. So when that happens, it's the character Patrick that's doing it. And then you said, "Is it always the character Patrick?" and I said, "No not always." And then you said, "What was that?" and then there was the full stop. So that's it!

J: Yes, so on the desire thing, can you see... I suppose I want to really spell it out because this might be useful for other people here. Can you see that when there's desire and the secondary thought is, "Oh there shouldn't be desire, this is bad," that that's just denial? That's denial of the desire. So now we have one thing on top of another.

Q: Yeah, denial of... It shouldn't be there.

J: It shouldn't be there, you shouldn't have that thought. It's like a suppression, a rejection of that. So now we have two of them. Now we have two little problems, you know, saying, "Oh I shouldn't have that thought," that's dynamite and it's rampant out there, you know? It's almost like there's a checklist for awakening that seems to be quite popular.

Q: It's a no-no.

- J: It's a no-no, if you have that thought oh, you're snookered, your right back there... It's crazy, no? It's just the idea that there shouldn't be these thoughts; that's the one that's bought. That's the dangerous one really, "It shouldn't be like this," because they say it's freedom, the truth will set you free, because there's total freedom. Nothing is sticky, *nothing*, it's all the same, it's equanimity. It's all there, it's all for grabs, it's all like... There's a same-sameness on any thought, you know?
- Q: That denial, that second layer is not wanting that desire to be there. Not just saying 'there's a desire' and let it be.
- J: Yes.
- Q: That's the character wanting something. That's identification. That's attachment to the desire going away.
- J: Yes, and it's a desire in itself, but it's much more potent because it's loaded with rules and regulations about how it should be.
- Q: That layer is taken away and there's just this little sprouting desire. That's all there is, and if the mind doesn't keep going, then it doesn't matter whether that desire goes or not in a sense.
- J: Correct.
- Q: It's paradoxical it doesn't make any sense for the mind, but... We were talking about this on Friday, I think, no concern about how the flow goes. It can go anywhere it wants and there's no concern about it. That's it, it seems.
- J: Yes, very good. Okay. Just to highlight something. When the first desire arises, can you feel... I know you can. I just want to explain it out there. There's a difference between, "Oh I want...," whatever it is, "...a glass of wine."
- Q: And if I don't get it, I'm going to be upset.
- J: Exactly, the first one of like, "I want that, I want a glass of wine," when it's completely bought, it has to come from one thing. When you're in there and you want it and it's not seen, and the idea isn't, "Oh yes, there's a desire for a glass of wine, alright, yes I'll have a glass of wine," do you know? Okay, there's a distance there from that one as opposed to saying, "Ooh I'd love a glass of wine," right, and buying it and being totally in the identification. When that one happens it must be underpinned by an idea that something can make me more than what I think I am.
- Q: Yes, something that can remove the bit of discontentment.
- J: The bit of discontentment which only comes from mistaken identity. If you think you're your body there's discontentment there. So if that's running, the product of that will be, "Ahh something outside of me will help me."
- Q: So if it's seen, it stops running.
- J: Yes, it stops running... It loses its potency. It might run for a bit, it might run forever; but it loses its potency. Nisagardatta smoked cigarettes till he died, no?
- Q: Yes, and here again paradoxically, whether it keeps running or not, it doesn't matter.

- J: No, it doesn't matter at all, because there's the same sameness about any thought.
- Q: Yes okay, and then there's that paradoxical thing that happens at some point, maybe not right away, you look up and say, "My gosh, it's gone."
- J: Yes.
- Q: Thank you, this is driving it home. It seems in this conversation that the mind was being used.
- J: Sure.
- Q: So the mind does have its use. I guess the standard way is if the mind is—I hate this jargon stuff—but if the mind is a servant of the inner knowing, it's okay to use the mind.
- J: Oh yes sure, you have to use it. How are you going to talk? How are you going to get dressed in the morning?
- Q: We were using the mind in this conversation, and somehow if the mind is put in its place and just used as a tool, it can be helpful.
- J: Oh it's fantastic!
- Q: It shouldn't be thrown out with the bathwater.
- J: Not at all. The misuse of mind is the problem. It's a fantastic tool. Sure it's the thing that makes this look real. It turns on the color and the movie.
- Q: And the same thing, if there's a peeling back, peeling back, and the mind suddenly realizes that it can't go any further, and it seems experientially that... We were talking about just before, the so-called gap, there's nothing left. I'm trying to put experiential content on what you've been saying. At that point, nothing, there's just nothing left, and then if nothing is recognized as a concept, it's just pure concept, like all the other previous concepts that have been and have gone. Nothing, when the nothing recognizes it's a concept, then it sort of becomes a second nothing in a way. I asked you on Friday, "Is the last point where the mind sees itself and stops like that?" And you said, "No, there's something more." Ah, but you used the word "resonation." There's also some kind of resonation, and then Mahesh was talking about innate knowing. So all those things happen.
- J: Is this known to be not real? Is that known? I know you know everything comes from concepts. I know that you know it has to come from concepts in order to manifest. I know you've seen that. But is it real or has it shown itself to be unreal?
- Q: Concepts are seen for what they are. When nothing is seen, it's just another concept no matter how pure. You can't get a purer concept than nothing.
- J: Yes.
- Q: When that is seen, then it's the deep knowing that seems to come in, ah ha! Up until now there's always been some kind of a concept, whether it's nothing or consciousness or awareness, it was aware.
- J: Yes, okay. And is right now real or is it a concept? Right now. Is right now real or a concept?
- Q: It's not a concept. Real in the sense of experiential or real in the sense of innate knowing, resonance? That word real... I think you're digging into something.

J: Oh yeah!

[laughing]

Q: Here we go again. I must be a devil for punishment.

J: Yeah, but its fun!

Q: It's a lot of fun. That word "real" is nonsensical in this context.

J: Oh!

Q: It doesn't work. It seems completely irrelevant. "Now" is not a concept. You gave me a choice between is it a concept or real, and I know it's not a concept.

J: No, I said is it real or unreal. Did I say it was a concept?

Q: You said, "Is it a concept or is it real?" I know it's not a concept, but what does the word "real" mean in this context?

J: Okay, but we can say it right now, if we say the word "right now," isn't that a concept?

Q: The word real or the words "right now?"

J: The two words "right now, right now." You've got a name for it and you said it's not a concept, is that so?

Q: That's a concept right now, because it implies linear time which is a concept. "Right now" is a concept.

J: Okay, but a minute ago it wasn't. What's playing there?

Q: You said, "Right now, is this real?" Okay, so that's it. There is no right now, there's just a concept, so how can the word "real" come in?

J: Yes. This is it.



Q: Back to this real experience, why can't it just be an experience right now?

J: Yes, it's an experience, but for whom?

Q: That goes to the next question. We were talking yesterday something about finding... Essentially it's, who does this or who am I essentially; and the more I look there's nowhere, there's no thing, there's no who. It's not the body obviously, it's not these thoughts, that's apparent.

J: Yes.

Q: It just run out and there is no more space to go or things to think of, of who this is, so where do you go?

J: Yes. Yes.

Q: Yes? Okay, I'll back up some more. In your introductory talk, you said, "When you get to a resting place, chuck it out," which was a beautiful statement. We were at dinner last night and I explained this feeling about, I've kind of been in this game for a while now, you know there are not any kids in this room, and 30 to 40 years of seeking, looking for... And frequently I will feel a sense of real futility. What's this all about? Why not just screw it, you know, this is a beautiful day why not just go sit at the beach? Why not? And there have been times where I have said screw it, and then of course I realized this doesn't work either, so I'm drawn back to quote 'search' or 'seek' or whatever. And with that I had this thought yesterday that says, "Oh that was such a wonderful thought," and it just soothes, but it came to, there's no person really seeking.

J: Yes.

Q: There's no person seeking but there was a thought, and there was still some sense, a deeper sense, but there was still a thought, and I woke up this morning saying, "Oh there's no person thinking," but then I went, "Wait a minute, stop, that's another thought." "That's another resting place so chuck it out." Who is chucking what? I mean what's left? Who am I? Am I just going off here?

J: No you're fine.

Q: There's nowhere to land, I guess that's really what I'm coming to.

J: Correct.

Q: And again like with Patrick, is this real experience or... Well you could make it a concept right now, but no there's more than that, but I couldn't tell you what it is.

J: You're fine. There's more than what? Give me more.

Q: More than a concept, for a moment it was physical. You know, it was a physical thing, vibration almost. It was a physical thing, but that's time and space too.

J: Sure.

Q: So I guess you can say that's conceptual. I have a body sensation that seems deeper than mind. Maybe that's my mental thing.

J: No, that makes sense. It's a paradoxical thing, but allow for paradoxes, you know? It's all right.

Q: It's falling and nowhere to land. I guess that's what I'm coming to. I'm not really sure.

J: Well, if there's any reassurance, there's one biblical phrase about the Son of God or the Son of Man or whatever it, he has no place to lay his head. Is that it?

Q: Yes, Son of God, Son of Man.

J: I don't know which term they used in that one book, but they're talking about Jesus having no place to lay his head. That's what that is about, because you have no reference point, you see? There's no phenomenal home, it's not localized. When it breaks down, "I am the body," but that just disappears. There is no local point, local reference point; the body isn't you, but there's a body still there and the movie is still happening, and participation is still happening, but you don't have a local reference point. And that's where there's no place to rest.

Q: There's a sensation of... Well no, actually it becomes terror. That's really what it's getting to. Just sitting right below all of that is like this vast chasm—again I'm making an image out of it, I realize that—but this vast chasm, just falling into... What?

J: Yes. Let it have you, let it have you. Let it have you.

Q: Okay, wow.

J: It's okay, it's okay.



Q: I came in this morning and I was aware, very aware that there was like this (sound affect-buzzing, vibration) going on, and I couldn't figure out what it was. As everyone that has come up has been like their conversation was a direct conversation with my unwinding, and you started off with the conversation that will come, I forget how you phrased it exactly, but like there is never enough, the mind, there is never enough, and that was it. That's what this whole thing was running about it was always looking for more. Always looking for more. You know alcoholics anonymous, you know I feel like I should start off with, "I'm a mindaholic." Because that's what I want to talk about because I'm addicted to this little creature going, and I don't want to give it up. I mean, there's a part of me that just has this attitude, you know? I'm not going to give it up until I win the lottery, have the perfect woman, you know, it's like, it's crazy! It's crazy! What's the definition of insanity, doing the same thing over and over and expecting a different result. That's what I keep doing. And I know that abyss, but I keep choosing to go back into... So I don't, I don't know where to go from here. I feel it's hopeless.

J: Oh good! Hopeless is good.

Q: I'm addicted and I'm not giving it up. I'm going to be the one on this planet that's going to prove that you can have a mind and win in the world. Anyway, what to do? I don't know.

J: Hopeless is good.

Q: Yeah? It's familiar.

J: It is hopeless. It is hopeless, that cycle.

Q: Well, like what you said about, "Wherever you land, chuck that out too," because I could sit in hopeless and try to make that produce my desired result, you know.

J: But the hopeless comes from, when you get a bit of objectivity from that addictive mind loop. It's like hopelessness is a characteristic of when you pull back, the zone that's just disconnecting from it. There must be something built-in in mind to have that. There must be an addiction built in on it, if you think about it, otherwise it would stop. Otherwise the whole show would stop.

Q: And part of it is that I don't want to look at it. So there.

J: Yes that's the thing now. Like, "Don't show me more," yes. But yet you're here in the chair, funny enough. That's the paradox.

Q: Well it's the proportions have shifted. So what were you saying?

J: If you can see that the craziness of mind wanting to prove that having it all is possible and doable and mind is built for that, and I can have it all. That loop of thought has to be integral to the hardware of mind. It has to be. Otherwise people wouldn't make babies, wouldn't go for a pint, go for a walk, they wouldn't do anything because movement would stop. That has to be built into the program of mind.

Q: A sort of form of dissatisfaction with what is?

J: Yes, yes.

Q: Otherwise we would just sit in what is.

J: Absolutely, so what would be the point in eating? Mention anything, we might as well just die, you see? It has to be built-in to make humanity live the way we live.

Q: Built-in chaos.

J: Built-in chaos, built-in desire, built-in movement, built-in improving, improving, improving.

Q: Okay, so it's okay.

J: Yes, it has to be there. Yeah, it does, you see? The hopelessness is you're halfway to seeing that you know, when you're feeling it's hopeless, because it is hopeless but it's not a problem. That's how the machine lubricates itself. It's the lubricant of the whole machine, for the planet, for humanity.

Q: Ah, this is good news. So, see I was holding to something was wrong with me, and that's why I didn't want to look at what was wrong with me. So what you're saying is that there is nothing wrong with me; it's just the way the Isness made it to function.

J: Yes to function. It won't function, it won't keep moving without it. So that has to be there. Buying into it, well that is the option.

Q: Yes, and buying into it and being able to let go faster and faster. Well that kind of took the conversation out of me. It would be a good testimony on the back of one of your books or something, "Jackie took the conversation out of me, and there's nothing left to say, in only five minutes." [laughing] But it is a relief. It is a huge relief. I guess it's like all the spiritual things I've done that you know, kachunk, kachunk, gave me these images of how it is supposed to be, and I should be in no mind and bliss and driving a Rolls-Royce.

J: Yes, there you go that's how it's done; that's the checklist.

Q: It's a lot of work though.

J: It's nutty you know?

Q: It never ends.

J: It never ends, so it is like poof. That's fine that's just mind mechanism, but whatever is happening right now, that's enough. What ever is going on right now that is enough. Some of it gives you a buzz, you know. Go for the buzz, but no, like, "I'm going in here for the ride of it now," but it will go into the pit to balance it out, you know, in a couple of weeks or couple of

hours or whatever, but... And you stop doing that. You stop doing that because it's too much energy. It's just a waste of energy. The volatility of it becomes boring.

Q: Volatility?

J: Yes, the up-down, the up-down. It becomes exhausting.

Q: Makes sense.

J: It's a bit like when you shift from your 20s to your 40s, and you discover, "I just don't want to get that drunk because the hangover is too bad." You know, when you just mature a bit then you're just like, "No I'm going to stop here." You just know that there is a point of like enough after this it's not worth it, the payback is too high. It's the same mechanism.

Q: Well, I can see this like kid or something in me that doesn't live there, doesn't stop, that jumps right over that fence or goes out into the pasture and chases the bulls or whatever, and you get hit and you go, "How did that happen?" So what is that about? That's the same mechanism, I guess, that it's not enough and it's got to find...

J: Yes, that's the part that believes there's something out there to make me feel complete. That's still the part that's believing the movie. To have that discontent, that's mistaken identity.

Q: So like in the movie *The Matrix*, you were talking about that yesterday, where the character, the traitor, that was holding this fork up with a piece of steak on the end of it and going, "I know this isn't real but I want it anyway."

*Participants:* [laughing]

J: Yes.

Q: What was it he said? Put me to sleep and wake me up when I don't remember I made this decision, and I want to have a big mansion and whatever he said, I don't remember exactly, but the whole, I don't want to say American dream, but the whole earth plane dream.

J: Yes.

*A participant:* "Ignorance is bliss," he said.

J: Yes that's what he said, yes.

Q: Yeah, I don't like that one. I don't like talking about it that's what I don't like. But that's it isn't it, if I put myself to sleep enough and ignore what I know, it's like maybe the next time I buy a lottery ticket it will be the winning lottery ticket even though the odds are against me.

J: Yes that's right.

Q: Ignorance is bliss, that's a big part of agreeing to be here, I think. Here in the sense of forgetting it's a game and getting emerged.

J: Yes.

Q: You know yesterday when I shared, there were moments where it was like my soul, I guess, something really rarefied in me was looking at the conversation we were having, and was making new decisions. It's almost like putting on a coat, ignorance is bliss and I'm not going to know anything. I'm just going to run into walls you know, and do whatever I have to do, and enjoy the senses. That's it, enjoy the rushes of the senses.

J: Yes.

Q: That's what keeps me in the volatile choice.

J: Yes.

Q: Okay. I'm going to stop there. I'm going to go to my seat and have a cookie and relish the senses.

J: Do, let it all be enjoyed. It's just a game.

Q: Yes, suffer while you can.

[laughing]

J: Yeah, it's just a game.



Q: Thank you, all of you, for sharing. Right now is the only time I see there's no choice. There is no choice right now for me. I have pain, let's just say 24/7, and that's what gets my attention. If I'm in emotion, which there's a lot of, the sensation, I don't see it as... I don't see the thoughts, I feel the sensation. And what stops me from inquiry is the pain. I guess I want to protect the pain. I don't want any more. I'm definitely at, "There's no way out." However, it's not a, "Oh I get it, there's no way out." It's, "I'm imprisoned." I'm imprisoned with the sensation of emotions and I want to say stop, it just doubled with the pain. Sometimes I don't know which comes first. So I just thought that maybe with your support here and my pain here, I could see more clearly. I do have a desire. It's not as if I'm searching for enlightenment so to speak, it's just more of... I guess it's the same thing, out of this imprisonment. Regardless it's still a search.

J: Okay, the only way to get out of the prison is to see you were never in the prison. It's the only way out. If you're in the inside trying to get out it, uh uh it ain't going to work, because it will need the pain to stop, you will need your experience to change. And seeing the truth can't happen as a result of life things needing to be in place. It's not dependent on that, you see? There doesn't need to be emotional peace and physiological well-being in place for you to see the truth. They are not linked. Now, one thing that I think might have you caught is that the frequency of memory seems to be very strong around you. That needs to break a bit. It's like the memory is programming your present moment. My sense is that a lot of the pain actually can dissolve, but it's like the memory in your cells is telling you what you're feeling now, but it's actually just memory. There seems to be a lot of memory bleeding in to what you're experiencing now. The memory of pain, because you feel it always, is going to exhaust you. The memory will exhaust you! The memory will exhaust you more than continuous pain, because each moment is fresh actually. Each moment is fresh. But there's something about memory dragging the whole thing much heavier.

Q: Is the memory the emotion?

J: Yes, memory is feeding into everything that you're telling me. Memory is part of the cocktail; it's like the core basically of the cocktail. It's the rum in the tequila, you know? It's the foundation of it.

Q: May I say something about the sensation, this overwhelming emotion?

J: Of course, Yes okay.

Q: I have a 94-year-old mother and she's in Florida, and I'm recognizing my deep attachment to her. What occurs is on a daily basis, sometimes several times a day, there is a phone call and she's, I would say, half in dementia. I know that, but when she says the words that she says, it just takes me. It's not a thinking about it, I don't think, but it just [sound effect], and what comes along with that is the guilt of not being with her. I say the guilt, but it's a desire to be with her, and I question that desire. Is that a loving desire or is it the attachment?

J: Which do think is stronger?

Q: I'm really not clear.

J: Then we start by letting her go, huh?

Q: I just get into... Now that's when I do recognize the thoughts. I just get into she brought me into this world and I'm very grateful. I can't abandon her.

J: Okay, but there's no debt outstanding because somebody has a child. She had a child because she wanted a child.

Q: You know, I don't know if it would be any different with anyone else. I feel, maybe it's my abandonment issues. I had been abandoned, so...

J: Yes, You don't owe her anything.

Q: No, it's not an owing. I feel it's compassion.

J: It doesn't feel like it is to me. Because compassion doesn't have pain attached; it's clean. She doesn't owe you anything. Can you let the account between both of you as two women balance out? Can you see that it's balanced out and let it be over?

Q: I can hear you say it. I know I make attempts.

J: So what do you need to happen in order to have a balanced, a balance sheet that works out?

Q: I need my attention to be at what you say, "Who I really am," and not all of this.

J: But you can't go there while there's something unresolved. You can't just leap frog; you have to resolve this because it's too much of a pull. It's too strong. You have to address this first.

Q: I can tell it's been futile.

J: Okay, so let's get back to the task. What do you need to do to balance the books between yourself and your mother, from your side? How she does it is up to her because it's her karma. From your side, what needs to happen for it to be balanced and over?

Q: That she's okay.

J: Not your responsibility.

Q: And I'm okay.

J: That's your gig. If her being okay is necessary for you to be okay, we've got a wiring problem. Whether she's okay or not is her karma. You being okay has nothing to do with her, nothing. Her well-being has no impact on yours, unless you want to continue this pain. Your mind has set up a few short circuits, you know? And it's upsetting you on every level. Do you want to continue with that?

Q: No.

J: Okay all right. All right then, well this is the price of it. If your mother is okay or not, that's her business. At 94 she's kind of matured enough to... It's going to work out how it's going to work out for her. It's not your responsibility. It's not even your business. Your relationship with her as a daughter has to die as it is now and it will become much cleaner, but you have to let it die totally in order to see how it can be clean. You can't jump from how it is now. Well like, you know try to hang onto something. It has to be a total dropping, and then you will see what will organically happen. But you have to totally let her go, totally balance the books from your side. Allow yourself to be okay independently to her well-being. Your health depends on it, you know? There's no brownie points anywhere for how you're treating yourself. You're just hurting yourself. That's all you are doing, you are hurting yourself.

Q: Yes, that's what I'm afraid of. I mean real fear about... Somebody was speaking about a desire for cookies and those things, and those are not my desires. My desire seems to be to hurt.

J: Yes.

Q: To the familiar. That's it, that familiar...

J: Yes, that's the memory thing isn't it? You like memory.

Q: So if the memory comes... So it's not a thing that...

J: No it's not. It's like a circuit that you run.

Q: Yes. Yes.

J: Stop dragging her around, huh.

Q: I'm sure it's like, and no offence to anyone, but I'm sure it's like a substance user or an alcohol user, dragging...

J: Yes, it's your comfort blanket. It's your drug.

Q: My drug of choice. Thank you.

J: Yes. You have a bit to do but it's doable. You're just going to have to find courage because that's your greatest tool, courage. If you don't have enough, pray for it. Whether that's to God or to the tree or to the squirrels on the beach, you call it in. You need courage and you have it.

Q: Yesterday, you said that when you, during your search, you somehow knew that Ramana knew everything, he knew the answer. You didn't know what it was, but somehow you had that faith, that trust, and that was a seminal statement, because I kind of feel the same way, very deeply about this. And so I read him all the time, and when I read him to me, it's like gospel. So, when you were asking Patrick, it wasn't my question but it was his question. You asked him, "Right now, is this real?" I was sitting there and I said to myself, if you were to ask me that what would I say? I would have said that this is very real. When I say very real in the sense the experience of what is cannot be denied. Perceptions are there, I mean they're different perceptions, but I cannot deny that there is an experience of that no matter how hard I try. Am I on the right track or... Is that... Am I...

J: Is it an appearance?

Q: Well everything is an appearance.

J: Does that include the experience of what is as you describe it?

Q: Say that again.

J: The experience of what is that you cannot deny, is it an appearance of the experience of what is?

Q: There is an experience of what is. That's all I can say. I can't go any further than that.

J: You don't know if it's an appearance of an experience or not?

Q: It could be, but no matter how far you stretch it back, there is an experiencer. And I don't feel like discounting that experiencer because to me that feels real. I can understand different experiences because experiences change all the time, but that which is experiencing I find it difficult to deny that.

J: Okay, okay. It's great to not deny it because denying doesn't solve anything. But the experiencer, isn't that just a perception of experience?

Q: No.

J: What's an experiencer then?

Q: I don't think it is possible to... It's how I feel, you know. Let me go back to what sometimes often resonates with me, what Ramana used to say. Ramana says, "There is the waking state, there is the dream state, and there is the deep sleep state," and he often used to give this example. And then he used to say, "You go to sleep, and I ask you, did you sleep well? And you say *yes* or *no*, let's say *yes*. Who is it that knows that you slept well?" Because the mind obviously was switched off at that time, so that which knows during the deep sleep state is always present, always.

J: ...Unless there is a leakage from that which is beyond during the deep sleep state, which gives well-being, like another carrot, to one who wakes up from being in deep sleep. Maybe it's a consequence of no mind that a feeling of wellness is there phenomenally.

Q: Even if it is a feeling of well-being, someone, I don't like the word someone, something, someone has to know that. Someone has to know that there is a carrot. What is that someone? It can't be another object. Do you see where I'm coming from?

J: Not really, not really, yet.

Q: That is what I understand, which is what Ramana used to say, "That which knows that you exist in deep sleep is the real you."

J: Ah. But that which knows that you exist doesn't know it phenomenally; and if it does, its dream material.

Q: Correct, that I agree. So deep sleep is a state like any other... It's a perception, but that which knows has to be something beyond that.

J: But it doesn't know something; it doesn't know a piece of knowledge. There's just *knowing*.

Q: Yes, there is just knowing. So this knowing has to be known for something to know.

J: And that's the role of duality.

Q: Yes.

J: So the duality makes the knower know something; then we've got the triad, someone who has knowledge of something.

Q: Yes.

J: Deep sleep, there's nothing going on. Mind is in abeyance. There's nothing going on.

Q: Correct, yes. I think where he used to come from is that it is really easy to deny that we all exist in the waking state. In the dream state you can also say, "Well because there's a remembrance, oh yes I did dream about that," but in the deep sleep state the mind is completely switched off, and then you still know that you exist, so that existence has to be real.

J: You don't know you exist in deep sleep. You don't know. That's the whole point of deep sleep. There isn't even a recognition of existence.

Q: Yes but then, who knows and how does one know that I had a deep sleep state, because the mind is... See, we know the world through the mind in a way, through the perceptions, so when that machinery is turned off, there is no way to know, but if someone can say, "I do know," which means there is a knowing when the mind is turned off.

J: No, there is a knowing of the consequence of what it's like when the mind has been turned off only when it is turned on again. For anything to register there must be mind there, because it's a piece of knowledge. There isn't something that happens in deep sleep that says deep sleep is happening.

Q: So what did he mean then, because I'm missing something in what he was saying? I always kind of felt that, "Yes I understand what he was saying," but I think you are kind of implying telling me that that's probably not the correct understanding, is it?

J: Yes, and I don't know if something gets lost in translation. An awful lot of it is lost in translation apparently. Contemporary scholars are saying, "Whoa, what Ramana really said..." If you look at the Tamil and you look at the English... So you have to leave a little bit of space for that. So tell me again what he said, that in deep sleep...?

Q: He says because the mind is... If someone is in deep sleep state where there is no awareness of objects, any objects, and you wake up and someone asks you, "Did you exist?" He would say,

“Would you say no?” And the obvious answer is, “No I can't say no,” and obviously that question is only asked in the waking state. But the fact that there is a knowledge of the existence of the deep sleep state, that the mind is turned off, shows that there was something which was there already. Otherwise it would not be possible to say yes or no.

J: But, mind is a funny little thing, and what it does is it adds together time. So let's say there's deep sleep for five hours. So before the five hours and after the five hours, it's going to connect up, “Oh yes I went to bed last night,” and it links up like... If there is no personal 'I' playing for, you know, whatever, an hour walking on the beach, and there is no personal 'I' running, but you still think that you exist all the time because that's what we do. That's what we do, we join things together and that's how linear time works.

Q: That is memory.

J: Yes, and it's linear time also. Put them together and when you wake up in the morning you'll know whether or not... you know, memory will either tell you there was dream or there will be a sense of well-being or there was deep sleep, but you only know you exist when you wake up. There's no knowing that you existed at all. The only way of knowing you had deep sleep is because you had a memory that you went to bed the night before and we join the dots.

Q: Yes. So would it be possible to say... Certainly if one is aware during deep sleep state, then would you say that that is what you're calling the beyond?

J: If there's awareness while deep sleep is happening, what is it that would be aware and what would it be aware of? If it's aware of something then it is still consciousness, even if it's aware of being in deep sleep. If it's awareness itself, it's like pure consciousness. It can go there, awareness itself, but it's not aware of deep sleep; it's just awareness itself.

Q: Yes.

J: Okay, awareness itself, that's about the only thing... That's the most rarefied or far out sense of existence that can possibly resonate while deep sleep is happening, but from beyond there is no such thing as deep sleep.

Q: So in the description of all of this, what you're saying is one can only go that far to say yes is probably this pure awareness. Is that what you're saying?

J: Yes, pure awareness is that 'isness'. It just is-ness.

Q: But what you would like to point to all of us is that there is something still beyond.

J: It's not something.

Q: Not something, but you still have to peel yourself beyond that.

J: Yes, beyond that. Otherwise there would be a resting place in isness, and ooh that's a stinky one.

Q: Why is it a stinky one?

J: Because it's full of potential for duality. It has the aroma of something clean, but it's not clean enough at all. It's a stopgap and a lot of people hang out there, and there's no clarity there. It's like, don't compromise yourself and make do with that isness state, because it's another trip.

See it, recognize it, and you know there's knowledge, there's pure knowledge there, that's a zone you know, but dismiss it too because it's consciousness. It has to be in consciousness.

Q: Are you also saying, Jac, that if one keeps on peeling and peeling and peeling, it's kind of the neti-neti approach...

J: It is the neti-neti approach.

Q: Then there is, I can't find a better word, then there is the possibility of being there.

J: Yes, yes.

Q: I say possibilities because there still grace at the end. Is that the right way to say it?

J: Sure why not, yeah, yeah or a lottery. It seems to be something random, but you know as science gets, you know... In another hundred years we will know so much more about neurological pathways, and it will be lovely to have MRI scans on different levels of consciousness to see what goes on in the brain, what is this? So what component is physiological and where does grace come in, what is that randomness then, you know? That will be fun to figure out, huh? And in that no-resting place, it kind of resonates with the no-resting place conversation earlier, isness is not a resting place. There is no resting place, and in the decentralization, in that, there's liberation. There's only liberation; everything is free. It's not that there's somebody liberated, it's not, it's that everything is free.

Q: Sorry to ask you this, but was Jac ever in the resting place in this isness at some point in time during the search?

J: Oh I think there were a lot of little ledges that one hung out in for a while, yeah, yeah.

Q: And you kept on peeling.

J: Absolutely, it was like, "You know what, it's not good enough." You know, it just was not good enough. Maybe that was my language for seeking, you know, it was more, "This isn't good enough, no no, no, what, what?" They're talking about something else, something else. Something, every time I got a handle on something it was like, "No, cut it, cut it, cut it." And part of the personality would be very thorough anyway, so that characteristic helped to keep going, reject it, reject it, reject it, and it stopped, you know?

Q: So when it stopped you kind of have this knowledge of certainty, is that right?

J: Yes, yes. And it doesn't come from mind—certainty. It's not a certainty of ideas or anything like that at all.

Q: You know, you have also often said that all body-minds are different, and therefore their approach is different. So this character who's sitting in this chair, do you have any advice as to what should be my approach?

J: I don't know, I tend to respond better when something comes out to meet me, you know? When nothing comes out to meet me, nothing moves, you know?

Q: Sheer terror sitting in the chair, and I woke up this morning, after yesterday, just feeling loud loud loud, like I had a big red placard on my chest saying, fake, fake, fake. For me it's like listening to everyone so eloquent and profound and studying these teachings, and I sort of land here feeling like a fake, you know? Everyone seemed to study with this teacher or that teacher for long and long, and everyone says, "How did you find Jac?" Well, three weeks ago I was in Cape Cod sitting on my bed checking out shoes or fashion or whatever to help my daughter who had had a psych episode, and randomly, and I have no idea why, I pressed advaita Jackie. I just pressed it and out you came. Two weeks ago. So I read and I found it interesting, it speaks to me. I have been interested in Ramana, but not really reading. More what interested me in Ramana is the space beyond, is like Henri Cartier-Bresson that took the photo that I love, and I love the photographer. It's like that gets me more and I'm just... It is like the experience... All I can say is the experience of everything being fake in the journey up till now. You know, the intellectual academia, land there and it's like, what is the point of this? Do well, but fake. Then the healing profession and all of that, and people seemed to be helped, but fake is my interpretation of it. I taught mystical Kabbalah, and I'm not Jewish; and I have no idea how I even taught that. I don't remember a darn thing about it at all. It's like totally fake. The tree of life, okay whatever. So here I am and... My son died three years ago and that was like the cracking open, the cracking open. So here it is, I'm watching my daughter at the moment cracking open, who had sort of been holding it down, holding down the fort. She's having her own little breakdown at the moment. Here I am going, there's something in the beyond that speaks to me. Not in the concepts or the words or the teachings, I just can't wrap my head around it, it doesn't register.

J: Fine, you're lucky.

Q: I'm listening going in awe, wow, that's amazing that they can remember that. I can't seem to hold onto it.

J: That's totally fine.

Q: There used to be this, "I want to escape this," but I don't feel I want to escape this world anymore, but where is that beyond? And what's this fake thing here?

J: Yes, has there ever been anything experienced as authentic?

Q: Probably just the birth of my kids seems authentic, and being with people as they pass, being with my son as he died, doing hospice work, being with people as they die. That seems authentic, but in between, not so much.

J: Gosh, birth and death. They are happenings that don't really engage the mind.

Q: Which to me is like the jumping off, both are jumping off. It's like the mind, relying on the mind, the equation for me was relying on the mind, got me nothing. No result, nothing.

J: Great that's why you didn't get on to reading all these books.

Q: I wish, maybe, but not really.

J: No, you really saved a lot of money and time.

Q: So it's just really in the exchange. In the exchange there's this, that some feeling, birth and death, that feels to me similar.

J: Similar like birth and death?

Q: Yes, the feeling is the same.

J: Can we conclude that mind is the fake?

Q: Indeed, yes.

J: That could be what's going on with that.

Q: Yes for sure. So it's the great imposter and...

J: Great tool and a bit imposter, yes.

Q: And certainly seeing how there's something else that's leading forward, pressing on the computer, and all these other you know, natural movements that make no sense that has been a trajectory of my step forward. No doubt.

J: Yes, those steps are followed then?

Q: Yes! To the dismay maybe of the peanut gallery around.

J: Yeah, oh well, so be it.

Q: So mind is the fake?

J: Yes, and how much of the character is a product of mind?

Q: The entire shebang, for sure. And so there is this space of maybe checking out of the world a bit, and feeling that I should be doing something more significant in the world. Something that sort of triggered me was when someone said, "You've been on the sidelines too long now." It's like after the death of Jordan, people's experience was that I pulled back, and I did. I moved from the East Coast here to the West Coast. It's allowed me to be in a space where I didn't know anybody, so I can really check right out.

J: Do you feel you're not participating, or is it just that other people saw that you weren't participating?

Q: Other people saw that I wasn't participating. I participated enough for me. Right now when I feel like doing more, that happens.

J: Okay, let that be enough then. You know you're not in a hole trying to get away from it. Your place in the world seems to be a bit different.

Q: It's so different. There was a lot of doing and now there's not a lot of doing right now.

J: So Karen is a product of the mind, you discovered, and then the product of the mind is trying to get beyond the mind or something?

Q: Yes. Yes. The loop.

J: That's not going to work. The thing is, are you Karen?

Q: No, no.

J: Then what are you?

Q: That's the not known.

J: Does it need to be known?

Q: Not even. Really not.

J: Really not. That's the thing. Really not. The mind can be entertained with the idea that it can know.

Q: Yeah. It feels much quieter inside. And maybe the Karen character, as you referred, wants to have something going on.

J: Yes, she'll always want something going on, of course, "Entertain me, world; you made me up and now come on." Let the show be nice, fun, or full of pain or whatever rocks your boat, you know? Whatever makes feel your experience; anything will do really. So hold in view the fact that the Karen character will want; she's wired to want something, but she's not what you are. She's not what you are. She's just playing a role as mom or brokenhearted or hanging out with a friend or just lying in bed all day. These are roles of the Karen character. This is the lifestyle that she has and the things she does.. And let care be taken for the Karen character. It's natural. It's organic.

Q: It happens in spite of.

J: It happens in spite of. Yes it does.

Q: So it's spaces like this that just help to remember.

J: Exactly, just helps to remember. When the Karen character is like too center stage, dip into something. It's that simple, you know.

Q: Truly. I can't wrap my head around anything more. It's complicating, the questions. There's just a bit of the Karen character that says, "I should, I should," but I can't.

J: There's no shoulds you know? Write a letter or just tell that Karen character you know, "Hey girl, it's okay there's no shoulds here, like just kick back because something else is driving the ship and let it." Let it drive the ship and trust it. It brought you this far so maybe it knows more than what you do. It doesn't need you to drive the ship.

Q: I think that's what's happened since... I stepped out of driving the ship. So here it is, here I land having no idea how or why. But there is a deep okayness in the midst of, you know, my daughter's stuff arising or whatever, and it's okay. And that's true.

J: That's it, it is okay, and if the world or certainly media, it will all tell you that it's not okay, this is not okay, and the culture tells us to have an opinion and object, and object and resist and reject, you know. And it's just like, "Phew," that's for another time, you know? That's when the ego is forming, getting stronger, getting opinionated, you know. Don't get pulled in. Turn that stuff off. Just don't go there, because some things like that keep the 'I shoulds' alive. It's that frequency, you know. There are things to do to make it better. That's commerce or ego development or those other areas. That's really not where it's at. That's when the world is doing it for you, and you need to be on that ride.

Q: I love you. I have to tell you every time I see you. Okay, I cry every time. I have this memory of meeting my very first spiritual teacher. I was in my twenties and I drank and partied, and it's kind of hard to imagine now, but I did.

J: A former life.

Q: I actually went to one of his talks after I had been drinking, and he looked at me and he said, "If you knew who you were you wouldn't think, what was in a bottle could make you happy." I was so dumb, but at some level he was speaking to God, but I'm like, "Who does he think I am?" Now, like I'm just going, "My God," and I didn't stop, I didn't mean to stop, but over a couple of years I just lost interest, it just faded. When you said, "It's not good enough," it's the same thing. Now I really see that nothing in the world, there is nothing in this world that matters. I want to cry, probably because of all those years that it mattered, I don't know, but there's nothing that's good enough. Not a single thing. That's so amazing to me. Over the last 30 years, long time, so much has mattered and now nothing matters.

J: No, none of it matters. Yes.

Q: I guess I just wanted to tell you that. I guess everything is organic, because I've seen it all... I have no interest in anything. I can't get interested in anything, and sometimes the mind will chirp up and say, "You should be," but I know I can't. I was sitting in my room, maybe Friday night, because I'm going to be here for an extra day and I was thinking, "Is there something I should do in San Diego," and I just went like, "Why would I want to do that?" Why would I want to do anything? I could see Ramana just sitting. What else is there to do?

J: Yes.

Q: I guess whatever happens is what happens, but this body feels real to me, and when you were asking somebody, "What is real?" I don't know because this feels real. So where does that all come in? Things feel solid to me. I know there's more. I know I'm not going to be happy. It's not good enough. Nothing is going to be good enough, so I just have to keep going, whatever that means. I guess it's not me that keeps... I don't know stuff keeps... I don't know what that means. Do you have something?

J: Okay lets see. There's a few different points there.

Q: The thing about the matrix the other night was that it just blew the box a lot open for me. I tapped so much and I'm not sure how, but I could see that there was no way out of the box. And when you're out, or there is nobody out, when there's out, you can see there's no attachment. I couldn't be attached to anything that's in the box. All these years of trying to let go of my attachments, it was like... It doesn't make any sense, that didn't make any sense. I guess I had to try to let go of things, and I did let go of so many things!

J: Thirty years give us plenty of time to do a lot of work, so of course, you know? So you can see that outside of the box, there's no connection to the Cheryl inside the box, but the Cheryl inside the box is saying that nothing matters in the box. And then she's also saying this wall up here feels real. That's Cheryl inside the box. So as long as that program is running, that "I'm Cheryl," there will be some perspective from inside the box. It gets refined and refined and refined, but it can be refined for infinity. At some point actually I'm just keeping the story going here, just more and more refined. What about outside the box?

Q: What about it? It doesn't care.

J: No, so why do you think you're Cheryl? Do you know you're outside the box, *what you are* is outside the box?

Q: I think you're right. I'm not outside the box. The box feels like is breaking apart. So it could be just an understanding, which is not really too good.

J: No, that's fine. It is what it is.

Q: It is what it is. But that's what I need to know... That's Cheryl asking. All the questions are.

J: Let the boxes breaking be not good enough also, you know? That's the Cheryl story right now. All of it can be not good enough. Okay, then there something that is just not getting attached, not getting sucked in by any mind story promising this can make you feel better.

Q: I feel like that's clear.

J: That's clear. That's clear.

Q: So there something else.

J: So now we have a Cheryl who knows the world isn't good enough, who's not buying external things that will make her feel complete. Okay that's clear, but we still have a Cheryl position saying, "The outside world doesn't do it at all. No matter what it has, it doesn't do it." It's like, "Yes okay," and here you are saying this.

Q: You got me, yes.

J: So why is the Cheryl character good enough for you?

Q: Oh that's good. [laughing] Well, she's not! Oh, that's good.

J: What a compromise to imagine that you're Cheryl. What a compromise, why would you do that to yourself? Just for the fun of it? Yes sure, but it doesn't feel like fun right now.

Q: Yeah. Right. I'm not sad. [laughing] All the tears are coming it's amazing. It's so good.

J: A great example of how what you see is not the case. You can just rubber stamp that everywhere. It's an appearance.

Q: That's so beautiful.

J: May identifying with the Cheryl character be not good enough.



Q: The chair feels warm.

J: She's hot stuff, our Cheryl! That's why they call it the hot seat.

Q: There's so much going on right now. I thought I had such clarity before and then listening and noticing, "Yes that's me, that's me, that's me, that's me." So now I have confusion happening. So I have to draw on memory of, yesterday we talked about going to the root of the thought, and with someone else you'd mentioned a thinning out of the thoughts. Or the thinning out... Well,

anyway, what resonated was thinning out. I usually sleep like the dead, I'm a terrific sleeper. And last night I didn't sleep very well, and there was a long period of... I can't say that Paula wasn't there because I remember something. A metaphor for it that I would like to check out, a metaphor of the breathing in and breathing out, the thoughts come, the thoughts go, and it seemed to be the same. It's just as the breath is giving life, the thoughts give reality or you know this is here. They see the perceptions or be these perceptions. Now this kind of connects with what everybody just said. If there's this seeing of it, and certainly I can say that I see it, Paula sees it, Paula make these connections, yet there was this sense of water flowing, being water. So when I look at the ocean or river, there's this sense that this is the reality, that what's real is still... Here it is Paula who has all of these pictures or metaphors, analogies, images, and it can only go so far and then we come to this, like yesterday, "I don't know." I don't know, and I don't need to... Well maybe I'm lying and saying I don't need to know, but I know I don't know. So maybe that's where the lie is. I just don't know. I don't know. All of these things seem to take it away. Do you know what I'm saying? The metaphors or the images, even this being water or...

J: They take away the remembering? They take away what you don't know?

Q: They seem to take away from that experience of, "I don't know." I'm trying to make, "I don't know" ... It's not like I want to make it feel better, that doesn't sound right to me, to make it feel better, that "I don't know." It's taking away from that real sense that I had yesterday and even a little now of "I don't know." Tom's analogy or his picture was a chasm; mine is water, flowing water. This is all mind stuff obviously because I can say it and it's a state, so I've got all that, but here I don't know.

J: You hang out in I don't know a bit.

Q: Yes, and I'm trying to see how can I drop the I don't know. How can, I don't know, be not good enough?

J: Stop imagining that it can bring you somewhere.

Q: It's that simple. Oh my God. Stop imagining it can bring you somewhere. Why couldn't I have thought of that?

J: Because you were stuck to it, that's all. You know, everybody's tricks work for a while, you know? It's like mind hits a wall and there's relief because identification stops, and then mind sets it off as like, "Ahh!" Because mind will pull back into the world and it's like, "Ahh I got something there!" I, I, I, you see? It's just trying to, "Let's rebuild the 'I' fast," because there was a gap, so let's rebuild it fast.

Q: So it's like the carrot thing.

J: Yes, it's turned it into something that it wants now, so now there's a desire for, "I don't know." It pulled it right back into the story even though it was like the edge for the mind you know, and *pooff* a blankness happened. It seems like a blankness happened for sure.

Q: Sorry but I have to repeat this again, the I don't know, not using the I don't know to get somewhere is that what... Don't imagine that it can get you someplace. In that way I can drop the I don't know.

- J: Yes, and I don't know might arise and it might not, but what mind has done now is it has made it into a state or a technique. So the value would be in just seeing what happened there for mind? Does it have an idea that, "Oh yes there is a me who can get outside of me." What is it running as a core belief so that it accepted the creation of that new loop? That would be interesting to examine.
- Q: Like, I want to be me free.
- J: Yes you got it. That must be running.
- Q: Certainly there's this... I can relate to the two women who spoke before, the sense of being, no one said this, but for me it's like I've always been dragged with one foot... pulling me. I haven't been running along but pulled.
- J: But something is imagining that it can go someplace. Something is willing to play the game. That's the Paula story now, you know?
- Q: What a bunch of shit.
- J: Oh sure! But that's the Paula character, but you're not her. It's like when you came up first, what you said when listening to people this morning, that's me, that's me, that's me, okay. No it's not. Identification happened with this story and that story, and this story, identification happened. None of its you; it's just identification happened.
- Q: I can see how that can be.
- J: Identification happens. Familiarity or aligning up with another's experience happens. That is the mind lining up with something.
- Q: It creates confusion.
- J: Well, it's just what mind does. Does it create confusion? I don't know, I suppose that's just another idea, but it doesn't have to. I see what you mean, are you thinking that it can add to the whole cocktail? Yeah yeah.
- Q: Yes.
- J: Yes, but it's just like, "I'm this, I'm that, I'm the next..." Sure but it's all garbage. Does it create confusion or not? All of it is garbage, all of it.
- Q: As you say though, it's identifying with that rather than when I say it's me, it's me. It was an identification with their stories.
- J: Yes, life experiences and stuff, yes, but that's just identification happening, it's not *you*. None of it is *you*. It's just the Paula story, but you're not her. You can't be less of her and bring her to the "I don't know" zone, and then she's gone. We can play with that to give mind a breather, but what mind is going to do now, if you still have hard wiring in there that, "Well actually, I'm Paula," underneath it all, trying to still come out or be dragged out or whatever... If there's still a Paula who is still interested in the journey, well of course, mind is going to turn something into that, that gap, and make it a carnival area, put up a big shrine to it.
- Q: Circus camp, with a clown. Thank you.



- Q: Mine is not so much a question as I'm trying to reconcile two different things that I've heard are already there sort of. One is the unflinching faith in what the teacher says, and that in Ramana advising people who have questions about finding who you really are, so I believe I have to... And how you talked to Karen and Paula and basically everybody else about how you are not that person. Like I'm not Kowski, but who I really am, so I feel like I really have to find out, but you also told Karen, "Do you really have to find out and know?" So I don't feel that I'm not Kowski, so I feel like I do have to find out.
- J: Do you see why it was different for Karen? Because Karen's mind wasn't the tool that brought her on this path. Something else was just moving and she gets out of the way, like the Google search that brought her here, for example. It's like, well there's always a kind of thinking I should have knowledge, and should I be finding out about it, because her brain wasn't the primary tool to make it happen. So of course intellectual knowledge is going to totally distract her, so it would've been useless. Not needed at all. It's coming from a more organic place for her; it's not coming through understanding or knowledge. And it's like Karen kind of knows who she is, but she gets distracted thinking that this Karen woman is supposed to find out something to know who she is, but actually she kind of knows. Do you see? So it's different. That's just an example of another way it can appear. Everybody's different, but if Kowski thinks she has to find out intellectually, then you've got to follow that. You've got to follow what your own inner pull is. Do you feel it yourself even if you hadn't heard Ramana's words saying that?
- Q: Say that again, I'm sorry.
- J: Do you feel it yourself that you have to find out that you're not Kowski? Do you feel that yourself or have you taken that on because it's Ramana's advice?
- Q: I feel it's the latter. I think it's Ramana's advice.
- J: Okay, what do you feel is your own way? What's the search about for you?
- Q: I don't think that there is a specific way, except that I know it's not whatever is so far is not working. So there has to be a better way. I don't know what that is, and so far based on what I have searched or being a seeker or whatever, Ramana seems very convincing for me. So in that sense I want to follow that path, and see where it leads me. I don't have any specific goal in mind. It's more to find out where it lands me or if it lands me anywhere. That's it. But the faith is strong. I mean, I have such deep love for him.
- J: Yes, there's devotion there, and the devotion will mature. It will do something else because that's what it does. The strongest pointer I can give you is to cultivate devotion. Cultivate devotion. And let it lead, and surrender, surrender, surrender to divine will. Surrender to divine will.
- Q: It sounds great.
- J: Yes, it has more of a resonance.
- Q: It resonates totally.

J: And you'll find it's actually not clashing with what Ramana says. It's just that your mind picked up some part of it, but actually it isn't going to be your best teacher, that part of your mind, you know? But your heart will be.

Q: In fact, as you said this it felt very harmonious like there's no frizzle, no friction of any kind. Okay, well that's my teaching.



Q: I have three questions, maybe in increasing order of difficulty for me. The first one is, yesterday I heard someone refer to the fact that in your original book, the word "absolute" has somehow changed meanings from the way it was written there. Did I hear that correctly?

J: Do you know the way that different things make sense at a different time?

Q: Absolutely.

J: So I used the word "absolute" to kind of point to that which is beyond, because if you're starting off... Because the first line of the book is, "What makes you happy?" or something like this, so we're talking just to a regular person who says, "Yes, what makes me happy?" They're very much in the world, all right? So I couldn't say, "that which is beyond," because it's like, "What is she on?" I mean, that's flaky, "that which is beyond." So there's a time when you can't hear those words. So for a while, it was the absolute, the absolute, or the Self with a capital 'S' just to kind of like have a bit of a sign post that you can sort of hang on to. You know, maybe that's kind of God or maybe that's universal energy or maybe that's... And it's like going in the direction of less in the world. Then at the end, I kind of said I'm going to have to kind of get rid of that idea too, do you know, because if you got that far, you're probably all right about saying that that's not going to be enough either, because whatever that image is in your head, it's just another concept. It's of the world, you see? So it was just kind of a stepping stone and so having to say, "Listen, be prepared for beyond absolute because beyond absolute is what you are."

Q: Okay. Thank you. The next two, I don't quite know the right order, so give me a second.

J: There mightn't be a right order.

Q: Yes, they're going to interrelate.

J: Okay.

Q: To continue on from this morning, we've been talking about what's real. I have heard essentially making fun of linear time, and we have referred to going beyond space, and whether a moment is real or whether a wall is real. I suppose I would like to have a little more explanation or different views of that. It looks pretty real to me, and time and space have been part of my world up to here, and to step outside and let go of, I can't quite do.

J: Okay. Linear time and space and things appearing real and solid like the wall, phenomenally and in the world, they are. Of course, they are. Of course they are! There has to be a wall here or else, I don't know, I mean...

Q: It seems like it.

J: Yes, so in the world, yes these things appear as real. Now for some people, the realness of the world starts to break down. I remember this happening to me years and years ago in maybe 2000, and I was in Italy visiting somebody who had a cave on their property. I think it was a cave of St. Francis or some well-known Catholic saint. He hid out there when his monastery was burned down, and he lived in there for a while. This cave is not open to the public at all, but I ended up in this cave, brought there by the owner, and I asked if I could hang out there for a little bit. She said, fine fine, see you back whenever, in an hour or something. And, everything went from three-dimensional to two-dimensional, flat. Everything was flat, completely flat like paper, paper-thin flat. Everything just went from 3-D to 2-D like when you would play with the camera, you know playing with the film or something. I could move this way and I get a view you know like a backdrop; and if I went beside it, it was paper thin like a millimeter thin, tiny, tiny, tiny, like a hairline thin. I said, "Holy moly, holy moly," and there was nothing, I mean nothing, maybe space I don't know, just nothing other than this flat, flat, image. "Oh dear, okay I guess things can be 3-D or 2-D." So something in my head or my eyes or something has plugged into the 2-D possibility instead of the 3-D possibility. Okay, and then when I'm at the hairline of it there was only a line. I mean, what's that? I don't know what 1-D would be; I don't know if there is such a thing. Alright, okay, it better go to 3-D because at some point you know, I don't know how to walk that path out there, because it's just a friggin' picture of the path out of the cave, duh! I can't walk into a picture. So I just had to sit there, but I never thought I was going nuts; okay 3-D ain't so solid. It often happened from then, and somebody in the Toronto satsang actually said that she had the same experience. That's the only other time I've heard that one.

From then on it just became really obvious that this is set up like this because of a series of perceptions the way the human mind works. This looks and feels like a wall and at a particular angle to this body because of the way the brain works, the mind works. Something is setting you up like this. Something is agreeing among us all that this is a beige wall and it's running in this direction, you see? So the seed was set in my head, I suppose, that perception, it's not that reliable. Thank heaven we have kind of an agreed perception of things, but if you look at a color somebody will say green and somebody else will say it's blue. We don't even know if everybody sees the same blue in the carpet. We really don't know if it's the same degree of blue. If I put on my reading glasses it will change color, it's going to be a more vivid blue. So perception, it's like that's kind of step one, like, whoa things can really, it's not that solid.

As perception starts to become more fluid, you know, not as locked in to how we are trained to see things, for some seeing the truth happens through a shift in perception. So they start saying, "Hold on a minute, now time stopped," there was no time or couldn't figure out what time it was. For example if you get stoned on magic mushrooms you lose the concept of time. It makes no sense at all. I remember, I mean like I was in my twenties probably, sitting there and thinking you know, I was out of my tree on magic mushrooms, and it was like, "I have to go to work tomorrow," and it took me all night to figure out, what is tomorrow? "What day is it?" "It's Sunday." "What does that mean?" How could it be a name, how can it work that there is a name for a day, and what is a day? You know, and I'm sure everybody else is like, "Oh god where has she gone?" Linear time was never the same after that. It was never the same. It was like, this is just part of the brain and we've all agreed to make it work, and that there's day and

night and we register the days, you know? We get a calendar, we get time, but it's like it's a uniform understanding that the mind does to make time possible, you see?

Q: I hear the words.

J: So for some it breaks down in different ways. For some the truth is seen and the world is always like... I'm not bothered by how the world looks or whether it's solid or real or whether it's not real, and sometimes they just bypass that. I suppose the way I work is I work with wherever the person is at, but everybody's path is different. Do you have to understand everything? Not at all! It's interesting to understand some things, but if something doesn't make sense to you, chuck it out. Honour what feels like, "I need to find out this part." Find out what works for you. That's the most important thing. What helps you to break away from old habits or be less attached or less believing in the David character or what are the thoughts that you buy into, the ones that make you feel more real or the world is real or make you hang onto ideas about the world, like life is hard or whatever. Just ideas, whatever ideas are solid for you about life. They would be worth looking at, and for you there would be more potency in those. And you can be entertained by the other things, you know, all the wacky things that happen to people, but knowing, what am I taking as absolutely real? What makes the David character feel real? And if you see that you can put your hands through the wall one day, fantastic, and if not then it doesn't matter. Do you know?

Q: And time may continue to progress or not?

J: Or not, exactly.

Q: As you were referring to neurological circuits, and the training that it takes to perceive this way is built into the circuitry, as the child is taught what is green and what is blue.

J: Yes ,exactly, exactly. We're taught to subject-object, me and a thing you know, there's your train, there's your lunch, there's your fork. We're given words so that we can see that there is me and the fork, me and my lunch on a plate. We learn how to perceive in a way that's common to all of us you know, to make it possible really to have a shared language, a shared experience.

Q: There will be another question along that line in awhile. It will have to mature in linear time. The third of my questions for now is, we spend a lot of effort talking about all the characteristics of mind. Is mind a concept?

J: Yes!

Q: We sure put a lot of reality into something that sounds like a concept.

J: Yes, that's what we do. It is a concept.

Q: Should we just call it a paradox and keep on going?

J: It kind of is. The tulip is a concept too, and that has physical...

Q: The tulip looks real, but I've never seen a mind. I've never got a hold of one.

J: Okay, so what about an emotion?

Q: I didn't have one of those either; that's just talk.

J: You don't feel emotions?

Q: Sure I feel stuff and I think stuff, but to call it a mind is a step.

J: Okay, I just want to check this, if there's a feeling, if there is like love or anger...

Q: I'm going to put those in the endocrine system.

J: Okay.

Q: ... and have an effect on the circuitry and the neurotransmitters, but an emotion as a floating thing doesn't have the same level of reality as the doer.

J: Okay, because... What is it before it comes from the endocrine system then?

Q: Now it gets hazy, because there may be waves of emotion that float through the world. There may be waves of thought that float through the world.

J: There could be.

Q: It's hard to get a grip on it. So what is it before it's in the circuitry?

J: Exactly, before it starts releasing chemicals.

Q: I don't know. I suppose that's why I'm here.

J: So does it exist in any shape or form before it's felt?

Q: Not that I can tell. Not that I can perceive. Haphazard, spontaneous is the best I can come up with.

J: So the world is very practical to you; if you can see it and feel it, it's real.

Q: It has been. What we're doing here certainly loosens it up. Well, in fact, calls it imaginary, so to sit in this room you better be a little bit looser, and question the reality of what looks like solid stuff.

J: That's right. But your mind, which isn't real, has assumed that it's solid.

Q: So I'm relying on a concept.

J: Yes, you're relying on a concept to prove that something is real. It's nutty, isn't it, how it's set up? It's wonderful!

Q: You've got to link mind to the wiring that was taught to call this color yellow.

J: Yes.

Q: I'm going to say that the wiring is calling the floor real. It's perceiving a reality.

J: Yes, because the perception part involves mind.

Q: Yes, it filters in, interprets and defines.

J: Yes, and you can change your mind about something, you know? The perception shifts in mind. In neurological pathways, they're doing the same thing.

Q: What you did, 3-D to 2-D.

J: Yes or change your mind; I want tea, I was going to have coffee. I changed my mind. We use that phrase, you see?

Q: That's a light level of mind change compared to this huge change in perception, that's going to see 2-D and the wall isn't going to be real.

J: Indeed, but either way it's the same mechanism. It's along the same trajectory line.

Q: I don't know how to go much further with that question. I've gotten full agreement that mind is just a concept.

J: Yes, it is just a concept, but it's a concept-making machine.

Q: Self-replicating, so to speak. Then, let me pose your question back to you. Where was the thought for the emotion before it was thought and felt?

J: It was a concept. In almost all cases it's a concept.

Q: Then, we used the word box a little bit ago, other people might use maya or dream or matrix. You just turned the whole thing into a concept.

J: Yes, the whole lot of it is a concept.

Q: Even though we agree that it's real.

J: Phenomenally, it's real.

Q: So we now have a wonderful paradox.

J: Yes!

Q: I'm about as far as I can go with this.

J: It keeps negating itself, that's duality. In this material it's like everything and its opposite, everything and its opposite, and it makes mind is very loose. It makes the whole thing very loose, because like you know everything and its opposite can be so.

Q: Yes, yes. No place to stand.

J: There is no place to stand. So the thing is, everything that is now perceived as real because it's solid and you can touch it, leave space for the fact that it might be unreal...

Q: Okay, okay.

J: ... because that law of duality; everything and its opposite, there must be space for both. That is a law. There's space for both. Everything in duality has its opposite, so if this wall looks real it could be absolutely unreal. There must be space for that, because that's duality, isn't it?

Q: Yes, absolutely.

J: That's what were dealing with. There's the paradox, huh? It's fun though isn't it? It has to be fun otherwise it would be nuts.

Q: It's better than anything else to do.

J: Absolutely.