

J: Good afternoon, everybody. How are you doing, Krista?

Q: Okay. Just okay.

J: Just okay. Can I invite you up because something dawned on me? Can I invite you to sit here for a minute?

Q: Yes.

[laughing]

J: There is a recognized spiritual path called the path of beauty. Have you heard of this?

Q: Not particularly.

J: It's like a parallel path to the path of the traditional ones. It's also a traditional one, but it's in the background more; it's not as popular. So the traditional ones would be: the path of devotion, which is about surrender and devotion, and that would be like to a guru, you know, that path; the path of service where you learn through service, so a lot of communities have the path of service. People who are drawn to community life work in that way.

Q: This one I know.

J: Yeah. I was just walking back from town and it just popped into my head, and I thought, "Hmmm, I wonder if Krista were to pop from the path of service to the path of beauty." And all of a sudden just "Hahhhh," this clarity and this calm appeared all around. I thought I must bounce it off you and see what you think. That's my story around it. So the path of beauty is to use beauty as the thread, that that's what you look for when you go in. You know people kind of go prior and beyond, and other people go into that place of peace and stillness, or mantra, or whatever. It's well worth a shot if you were to cultivate the connection between pure beauty and the mind. It feels like the path of service actually is dry for you; it's dry. You can do it but it's dry.

Q: Ummm...Yes... Yeah. I did it.

J: Yeah, yeah. But the path of beauty, it enables you to see beauty in everything. When there's beauty around you, you're much better phenomenally. When there's no beauty around you, you're not well, you're not supported.

Q: That resonates.

J: It brings you into balance somehow. And I think the inward journey would be very fruitful if it were about beauty also. I've never read a book that was written about the path of beauty, but they must be there. You can just Google it and see, I don't know. But for some people, the path

of beauty is where it's at, that that's your connection to that place within. So it was just to tell you that.

Q: Yeah. Thank you. That feels good.

J: Yeah, it does, doesn't it. It's much more authentic actually for who you are *now* at this stage of your life. It feels very authentic. It's like there is a frequency of beauty that is very, very fine; and you hover around it, but you kind of don't let yourself have it too much. You hover around it, you know, and then it breaks through and you connect and then you're, "Ahhh." You see? So it's actually your pointer. Your pointer is beauty. Not a beautiful thing, that's secondary, that's what translates into the world. It's beauty itself; it's the frequency of beauty. Tune into that. Cultivate a direct line to that, and it will be the very same as doing self inquiry; it will throw you as deep as mind needs to go. And there will be a place of beyond beauty too, but it's like that's your last post, you know, phenomenally.

Q: Yeah, I think that's up. There must be a way, so that resonates.

J: I think this will allow you to break through, as you said earlier, "I want to break through and know what it was," and like hold on, it's the path of beauty, it's like she's on the wrong track. You're on a track that's turbulent for you. It's not easy, it's rocky, and it's like actually that doesn't work for you so well. If we steer you towards the path of beauty, I think something else might happen, phenomenally.

Q: Thank you. Yeah, there's a feeling which seems to be beautiful already.

J: Bingo! And that's how you'll smell the Absolute. That's how you'll detect the Absolute, like the aroma coming out of it is beauty itself, and to follow that thread back outside of it all. There's no stories there; there's just beauty. It's like, I don't know, a sensation or... Words fail really, you know, it's just beauty, like, "What is it?" It's beauty, the essence of beauty, you know. But that's the aroma of the Absolute for you.

Q: Yes, I was just writing in my little booklet, writing, "The stories are so boring; there must be something else." I know there something else, so this really resonates.

J: Yes. Yes... Of course there is, and every path is different. Every path is different. But it is my guess that yours is the path of beauty. And use that as your anchor; use that as where you go, and watch how your perspective of the world will change. And it will change the more you align with beauty itself.

Q: Thank you.

J: Sure. You're welcome.

Q: Is the chair open?

J: It is indeed. If it's empty, it's open.

Q: Yes, 'cause that was really speaking to me. I felt like I'm on the path of beauty for a long time. You're answering all my questions before I even have time to ask them. That's good. I occasionally speak to people about that, and it brings up sort of raised eyebrows and quizzical looks.

J: Does it now?

Q: But I like the way you spoke about it, and that really spoke to me. I did a workshop once; I did psychosynthesis training. And we had a five-day course where we did the different ways, so we explored being on the way of beauty, the way of love, the way of will, the way of service, and I think the way of science was one. And the way of beauty really just resonated with me. That was back in 1997 that I made that discovery of "Oh I think that's where I am," and like my way of connecting. I've been doing my homework. I was doing my homework from half past three this morning until about eight o'clock or something.

J: Good for you.

Q: I was trying to sleep...

J: But it *had* you.

Q: ... But my mind was going; it just got me. It was one of the most restless nights sleep I've ever had.

J: That's great!

Q: I thought you would say that. It was really awful. I woke up really tired. But it was just excitement. I was curious and it was just like... It was just off, the mind was off, you know? It just wouldn't calm down at all. I'm much more nervous than I was yesterday. That's interesting. But when you just said that about beauty, because that answers my question, I think the eye contact thing, that's one of my ways. I have lots of ways, but one of the things that comes up for me is the sense of beauty, and that sort of connects me with people in that way.

J: And is it because something is beautiful, or is it beauty itself?

Q: I think it's beauty itself, because I paint for a living. That's what I do, so I spend a lot of time... like if I'm in the studio, I might be seven hours just basically connecting with beauty. You know, that's my sense of what I'm doing. On the rare days when I get an undisturbed day in the studio, very rare, hours can go by, and just like the beauty of putting paint on the paper. I mean that's the thing that really... that's the essence of it. That's the core of the activity for me, you

know, just putting a mark and looking at it and just getting that sense of... And then looking at the subject, so it can be a sort of seemingly mundane subject, but I'm really, really looking—so this business with my eyes. This is something that came to me at half past four in the morning. It's like I might be hesitant to connect with people, so strongly, or I will be sort of like discerning maybe about it, but if I'm looking at something I'm going to paint, and I really look at it in a deeper sense, and that's the sense of what I'm doing. And then I let things flow from there. So the process of painting is like flowing from that connection.

So you've helped me link up a lot of different bits there. I mean just to hear you talk of the way of beauty is like a confirmation or something because people don't really talk about it, you know. I just feel that's what I'm doing, that's where I am. Like looking out the window, like sitting in the dining room this morning when I arrived and looking at the sun, it's just like the overriding sensation is beauty really, that sort of sense; and it just seems to drive me through my life. It's what guides me or... I don't think I've got to the bit where you said like go back beyond. I don't particularly want to go beyond beauty anyway. I like it. I mean, I would be curious to explore, but I like the feeling of being in such a beautiful experience. It's not to say I'm always in that; I can be in any variety of other modes, you know.

J: Aha... Aha... Yes... Yes... Is it your connection to the divine?

Q: Well, that's what really... When you said *that*, it's like “Yes.” It's like, “Yes, that's my route in.” I think you said aroma... I don't know what words were said.

J: Aroma, the smell, the fragrance that arises from the Absolute or from the Divine. For you, the word 'Divine' is there; and for Krista, it is the word 'Absolute.' I don't know why, but anyway I'll find out in a minute.

Q: So it feels much more than like, “Ooh, I've got this sense of beauty.” It does feel like leading to, you know, the place where I... leading home, as Krista mentioned “going home.” That really spoke to me you know, the impact of that, the way she said it. It really feels like that is leading me there, or pointing me there. So I spend a lot of time somewhere on that path, you know, there or thereabouts; that's my sense of my life. I spend a lot of time in other funny little sub-personalities, you know, like experiencing dramatic anger and stuff like that.

J: That's life. That's being human.

Q: Yeah. This is great. I mean it's just great, really; I love it. So I think that's why I'm supposed to come here now, because you were verbalizing something or making something, setting something in the phenomenal world that helps me to... How does it help me? I just like the affirmation of hearing somebody else say it, you know?

J: It puts name and form on something that was just cruising around, I think, you know?

Q: Yes, it's something appealing... Not that I'm going to sort of hang onto that forever. You know, the experience of beauty itself is much more powerful, but there's something nice about... I'm

going around in a loop here. I've been round about four times; I'm not going to go around that loop again.

J: It's all right.

Q: Yeah. It's really good.

J: So the more you can consciously connect, that's like your anchor, your mantra, your self inquiry...

Q: Yeah, that's exactly my sense. That's exactly my sense.

J: ... to go there. Now what will happen is that there is beyond beauty, and the attachment to beauty will be a problem at some point. All right?

Q: This sounds intriguing and exciting.

J: You're *so* in your head for an artist, it's wild! But that's the paradox; that's how it works through. It's great. Okay, so the attachment to beauty, just *watch* that. Just *really, really know* beauty. *Know it* because it's your road home, okay? You're already home and all that, but this is useful language. So if you attach to that, you're going prior to the stories, the phenomenal stories of 'you-me-my' because beauty doesn't have any ownership. You can't own, there's no space for an ego with beauty—the kind of beauty we're talking about. There is no ego there; it's just beauty itself. It's the essence of beauty, so there's no 'I' there. It's not you and something beautiful; there's no subject-object.

Q: Yes... Yes... No. No. That's my sense.

J: So that's what we're talking about, going prior, prior to subject-object, the dualistic framework, okay. Now, then we're in non-dual because there's just beauty, just the essence of beauty. Now, if *you* get attached, the attachment will bring the 'you' into the zone of where beauty is, and then it gets stinky and you're back into the dual again from the non-dual. Do you see? If there is attachment, then we've got subject-object; we've got beauty and you. So the thing is just know, you know, this beauty comes and this beauty will go, or whatever is aligned to it. Or the awareness of it can come and can go. Do your best phenomenally to use it as a track to that which is beyond beauty.

Q: Yes. I am intrigued.

J: All right. Don't settle for just beauty. You can play with it for a while, sure play with it for a while, sure, but...

Q: I've been experiencing in a more intense way I would say in the last year, because I wasn't very well for about eight years before that. The nature of that illness was interfering with my mind and my brain functions. So I'm sort of back into that space that I got into with psychosynthesis

training. I also did quite a few years of that, and I went into this, whatever label you put on it, but it interfered with a lot of my ability to... I was also often very associated with certain sub-personalities, like I would feel depressed a lot and this sort of thing. So to actually recover from that, step out of that; it's like whoof this is where I was about 10 years ago, but now I can move on.

J: Sixteen, 1997, sixteen years ago, you know, when you discovered that area.

Q: Yes, it's true. Yes.

J: So you had some time to experience it and then an illness came.

Q: I did, yes. That was an interesting experience, because things like I'd gotten much better with being with my family. I could be with my father without being driven mad within five seconds, you know? I could be with him for about two days before I started to, you know...

J: ... Get your buttons pressed.

Q: By then I was back into this space where he could press my buttons just like that, you know. So it was interesting measures like that where I knew I had made some progress, and then I just couldn't do anything about it. I was just back in.

J: How is that now? Or did that fall away once the illness left you?

Q: That relationship has moved on, so I'm back where I was before, but then moved on further than that.

J: All right, very good. Gosh, it's like eight years just kind of like got chunked out, and a different experience happened for eight years.

Q: I could centre myself in one sense, because my painting never... So I did have ability to centre in one sense, and yet there were big parts that I didn't seem to be able to dis-identify from in the same way.

J: I see. I see it now. Okay.

Q: I sort of knew I was in it, but it is very difficult to explain to people what was going on, because it sort of inhibited various mind functions, in terms of emotions and memory and things like this. So when it was at its worst, and I would try and talk to somebody, and it was like my brain was a series of cogs, it just locked, and I'd be left standing there and I couldn't... That's when it was at its absolute worst. That was only for a short time that I used to happen. But it's interesting to be able to observe it, because I had enough ability to sort of observe it in some way, which I wouldn't have been able to do without all the training I had done beforehand. But it was equally... It was frustrating to be in it for eight years. It's great to be out of it.

J: And you're out of it.

Q: Yes. I have probably been out of it for longer than a year, but you don't know you're out of it until you're really out of it.

J: Of course. Yeah. Yeah. Good. Good.

Q: You seem to be understanding what I'm saying.

J: I know completely, I can see what you're talking about actually. I get images and stuff of what people are talking about, so I can see it now, you know.

Q: So this is really helpful for me. To try and talk to a lot of people about this, it wasn't... It didn't make any sense, I don't think. It's difficult to understand, or my sense was that they were finding it difficult to understand, but that could've been just me again.

J: Of course, it could have been either.

Q: Great, this is good. This is why I came, for exactly this sort of thing that just happened here. That's wonderful; it's like you're anticipating my qu... I would have maybe hoped to ask about the way beauty, somehow fumbling my way towards it, you know, sometime during the week, but it's like you made it so explicit.

J: Good, things are lining up for you.

Q: Everything is really good right now. Yeah. Yeah. But I'm very in my mind, you said.

J: That's all right.

Q: You're not the first person to say that.

J: That's all right. There's nothing wrong with the intellect. It's just funny that, you know... It's fine. Sure, what's wrong with it.

Q: Great. I think I'm done. Thanks very much. I didn't get onto my homework much, but it doesn't matter now. It's irrelevant. We changed topic.

J: That's already. You can come again. We've got a lot of time.

Q: We have.

J: Yeah, we're only on day one.

J: Hello.

Q: This line from a song has been going around in my head for the past few days. I don't know who sang it, but it was, "I go weak in the presence of beauty."

J: Yeah, yeah, yeah. Alison Moyet or somebody like that, was it?

Q: Somebody from the 80's. But it's not exactly saying that to me. It's saying something like, "I surrender to the essence of beauty," and it's really soft.

J: Ahh. It's really soft, yes. It's very refined and soft.

Q: Yeah... Yeah... I don't know what it means, but it just feels ooh. Yeah, it's a different state or something.

J: Yes. It does something to the nervous system, you know. Yeah, beauty does something to the nervous system. It's a beautiful gift that's there. It's just a frequency. You can't do it with your head, but when you tune into it, it's like... It's extraordinary, it's like you tune your own nervous system to something that's exquisite. There is no turbulence...

Q: No.

J: ... not at all. There is no duality there, you see. There's just this fine frequency.

Q: Very very soft, gentle and...

J: It's very soft.

Q: That's great! Thank you.



Q: I was also one who was up in the night. But I just decided to take care of myself and take it easy instead of pushing myself to come here.

J: Delighted to hear it! So you slept in this morning.

Q: I slept in this morning.

J: Wonderful idea! Great!

Q: What was interesting is I got caught in fear in the night, and that's when the mind is very active. Then I was afraid I couldn't sleep, and then of course I can't sleep, and then I go through all my list of things to do of how to sleep. So talking about this beauty thing, I also thought it turned around for me. I took a bath and that was just wonderful because I was so contracted



and cold. And then I was listening to some Sufi speakers, because that's also the path of love, harmony and beauty, and that really attracts me. They were talking about that all we need to do is just open to the love of God and let it in. Something in me went aha, because there still a part of me... I'm trying to do so much, do the right thing, kind of.

J: That's your thing isn't it?

Q: Yes. So I was just trying to get out of that fear state in the night, and so I thought well would it be possible to somehow pull the mind the other way, because it is so powerful to get me into that fear, and really there's nothing on the outside that would be sort of fear-provoking. It's entirely manufactured on the inside, so could I use that powerful mind to go the other way?

J: Um. Yes.

Q: So I was just wondering if you have any suggestions or a mantra or whatever. I mean, that sense of just God loves us no matter what and that I don't have to do anything special to deserve or to, you know kind of... Because there seemed to be when were talking about lenses, those filters, there seemed to be something that's actually like negative towards myself. And I don't quite know what it is, but you know I don't think I'm as kind to myself as I could. I'm probably kinder to other people than I am to myself.

J: That's for sure.

Q: So any comments? [laughing]

J: Do you love yourself? Or would it be just easier if God loved you and that would take care of the love bit?

Q: Well, I think, you know, music and beauty and love, like when I do my work, that gets me into love, and then there's no question of loving myself or not, because then I am love and I give forth love because I tune in and it's the most beautiful thing. I don't know if I love myself. If I loved myself, I would love everything? Is that the same thing?

J: If you loved yourself, you wouldn't need God to love you...

Q: Yeah, I guess.

J: ... and fear wouldn't really be able to have a grip, because fear is the absence of love, no?

Q: Yes, exactly, because that's why I thought if it is so concentrated on fear, why not turn it the other way.

J: Where's the love? How come love is completely out of your vision at that moment?

Q: Exactly, exactly. It's like... Because like when I work or do anything, it's often as if I've never done anything that I could respect. And actually in my last workshop there was a woman who gave me a massage. And she somehow also seemed to be sensitive, and she said, "Praise yourself, praise yourself." And that was like, "Oh! Am I not doing that?" I don't think I am. So I think that's part of that whole unkindness towards myself.

J: Yes. You don't need God to love you; you need *you* to love you. Don't hand it over to God. You will still end up not loving yourself.

Q: Right. But that is still just words at the moment.

J: So give me a good reason, even if it is words, of why it's okay for you not to love you. How come that's okay?

Q: I don't think it's okay, but I don't think about it.

J: But somehow it's your natural M.O., huh?

Q: Yeah, because I'm surprised sometimes you know, when I go through the day if I were to describe how I feel about myself or about life, it's like it's gray. It's like more task-orientated, you know, like get this done and do that and function, and make sure you get it all right, make sure you do the right thing.

J: Yes, but all of those voices—make sure you do the right thing, and do your best, and do it properly and whatever—those voices, would they be there if there was total unconditional love for yourself?

Q: Probably not.

J: Probably not. They'd be more of an acceptance of what organically flows from you rather than a standard and a harshness of trying to make yourself fit.

Q: Exactly, exactly... Yes, so that seems to be like a lens that I feel is still there, a filter that I need to pass through in order to be acceptable and okay and lovable and whatever.

J: Yes, you're running it through the outside world because you don't have it established for yourself.

Q: Exactly. Exactly. Yeah. Yeah.

J: It doesn't matter what the outside world thinks, because they're just opinions and they come and go all the time.

Q: That's why it's so harsh when somebody criticizes me on the outside, because inside it's my own criticism of myself.

J: Yes, you bring it right in... So it gets huge. It's like people are entitled to opinions. That's great.

Q: It would be so great to be able to lay that aside.

J: Yeah. Of course you can, if you start loving yourself.

Q: But I've heard that so much, you know?

J: Yeah, why don't you do it?

[laughing]

Q: Am I on my own?

J: Maybe. [laughing] Why don't you do it? I'm serious. Why don't you keep it at a cerebral level, you know?

Q: Well... The other day we were going shopping with Fabian, and we were doing a little Byron Katie exercise. It was going, Fabian should dress well, [laughing] and so you know, do I know it's true? No I don't. So there was the turnaround, that Fabian shouldn't dress well, I should dress well. Then I thought that's perfect because I went ahead and I spent a lot of money on myself. And it actually felt great.

J: Great... Yeah, I bet.

Q: It felt wonderful, so I didn't go into why I shouldn't spend money on myself because of whatever. So it didn't matter, and I did spend money on myself. So that maybe was an act of loving myself.

J: Yes. Okay, so that's an *act*.

Q: I guess it's about deserving. I seem to have a program that I don't deserve love unless I do something for it.

J: ... You earn it. You have to earn love.

Q: Yes, I have to earn it. So that's my own program, right? I bought it. Yes. I told you I was spending time next to my dad, so I get to visit a lot of those programs and sometimes I think, "Well, no wonder."

J: Yeah, sure. You can see where it came from.

Q: I can see where it comes from, yeah. But he's just a circumstance; it's me who decides which programs I'm going to run.

J: Yes, that's right. So what about falling in love with yourself and not just keeping it as an idea? Do you think you have to earn the right to do that, or can you just throw away those ideas and just fall in love with yourself?

Q: Well, what comes to mind is another action, but through which I did access a sense of love within myself. So I would play this game because I love the angelic vibration, and at some point I just thought, "If I could just hear what the angels are saying..." because I have a friend who can hear and talk to the angels. So I just sat down and started to tune in and say, "Okay, what if I could hear what they're saying?" And I would just make it up and write it down. Just through that exercise, I got into such a loving vibration, because I just imagined the most wonderful loving things, and it was so beautiful. So I thought, "Yes, I could do this more often just to get into that vibration of love, which goes around the harshness." That could be a way in. I don't know if that's what you're talking about.

J: Yes. So first you are running it through God and now you're running it through angels.

[laughing]

Q: Yeah, because I see myself as, you know, limited and da da da.

J: Or it's like somebody else loves you, you know? Somebody else picks you up as being lovable and then it gives you permission. But if you still run that loop that you run it through the angelic realm, what you're doing is saying love must come from the outside. What will happen in this dualistic world if you have outside and inside running? Criticism will come from the outside. And if you're open to love from the outside, then you're equally open to criticism from the outside. Nothing will change.

Q: Well, maybe I'll sit with that.

J: What would be like for you to love you? To totally, completely fall in love with you. To be self-centered and selfish, to be *all* about you. Pull it to the other extreme and break all the rules.

Q: Sounds great.

J: Does it? *Yeah!* Why not do it then?

Q: Just see what comes up.

J: *Yeah. Yeah.* So much freedom just waiting for you know, it's like come on, girl, come on. You know?

Q: Yeah. The image I'm getting is like me supporting myself, like just being in the back of me you know, saying so what you know, kinda, okay.

J: You don't need to run it through anything outside. The external validation is the problem. External validation, external criticism—you're just running these.

Q: And it's tiring me out.

J: Sure, listen. Of course, because it's unnatural. You know, it keeps you embedded in duality, like the outside world can somehow make me feel whole. Well, that's called suffering.

Q: Definitely. Okay. I'll report back.

J: Yes. Totally, deliciously, fall in love with yourself. Into the feeling place of it now, right; don't keep it in your head. Get into the feeling of it, and see if there's any resistance to it—maybe not. And you can't overdo it. You can't overdo self-love—authentic self-love. You can't overdo it.



Q: Gosh, it's nice to see you again.

J: Yes, nice to see you in the flesh too.

Q: Last week this character ran the show. And what I wrote on the forum about loss, and you wrote back to me that loss is a residue of the ego. I recognize that.

J: Yes.

Q: And you suggested looking at loss from this other place, for want of a better word; there is no loss there.

J: No, there is no loss in the Absolute.

Q: There's never loss there, not at all. Which led me to see that therefore that's how I know the character was running the show. At the time I got into, "What the fuck's going on?" That hasn't happened for quite a long time, not for this period of time, you know. And I tried all of the things that I knew that used to work, and none of them worked. To tell you the truth, I don't know what happened, but then something shifted.

J: Right. To dissolve the identification with the one who's lost something? Okay.

Q: Yeah. Then I could see that was all that had happened, that identification was running again, which was a relief.

J: Yes, that's all that happened.

Q: Otherwise you know, it's like, in the mind, the story is something has come and taken me over. There is a 'me' to be taken over in the first place, and something has come and taken it over;

and that's very worrying to the mind. So there we go. [Laughing] Nowhere else to go right now in this moment, maybe, and maybe there is.

J: Do you know what brought it on?

Q: I had been away for Christmas and I had a wonderful time. I did really enjoy myself, but I find it difficult to be amongst people—very, very good friends who I love dearly—who don't have any concept of what we're talking about here, who are spiritual seekers absolutely. And we can have incredibly interesting conversations about the psychology of this, that and the next thing, and why, why, why; and why does not work for me anymore. I can't ask why; it's pointless.

J: Yes.

Q: So that wasn't that easy, and I come back home, and it's not been—the last two years since Philip died—that great to come back home anyway on my own, so I set up structures to help, but they didn't work this time either. Somehow I knew that it was about... There was some recognition of... The mind wanted to say, "I've got lost." But I knew also that that wasn't actually what was going on. So if I look back now, I just waited, I just had to wait and do nothing. I couldn't do my work properly. I couldn't really do anything properly, it *felt* like. So I don't know if that was it or not. I don't know if that's the reason.

J: Yeah. That's interesting though, because when those gaps come, and there is no personal 'I,' it's like people are always fearful that they can't do their work, that they can't function, that they can't do anything. And now there's such big gaps of no personal 'I' running at all, when identification comes back in, *that's* when you can't work.

Q: Yeah, that's exactly what it was like.

J: Isn't it interesting?

Q: *Yeah!*

J: Because there is this idea that without *me* I couldn't function. How could I rear my kids if the personal 'I' isn't there? If I saw the truth, who would be in charge? Who would take responsibility? And it's actually the opposite, and you function much better without it.

Q: Well, that really does the head in, doesn't it?

J: Doesn't it? You know what, this is exactly how it is. So that's a good learning in itself.

Q: Yeah, it is. It is. Because you know last week there was also loads of worry of, "Oh my God," you know, because of course then, it's easy to go into, "This is going to last forever, and nothing's going to ever change, and blah, blah, blah."

J: And then the 'I' is back forever.

Q: Exactly.

J: Yeah. Yeah. And so what if it is?

Q: Yeah [laughing] Well it doesn't matter. At that level it doesn't matter. It only matters if I think it matters, so if I get attached to it mattering.

J: Yes. Yeah.

Q: The attachment is all, really. And that's how it works with the desire as well, because there can be desires, but there's not that... Is that what you call stickiness?

J: Yes... Yes.

Q: So if there's not the stickiness, then it doesn't matter. I haven't completely explored this one yet but... I think that was from last month. Okay.

J: [*to the other participants*] She's referring to the FliHi, the discussion group on FliHi, just in case you're thinking, "What was last month, what is she talking about? Okay.

Q: I'll have to sit with desire and see if there's more to explore.

J: That's right, there is a little bit there yeah.

Q: I know there is because I can't remember, so I know there's something, but it's a wee bit murky.

J: Do you want to be left with it or shall I give you a key?

Q: Give me a key. Great.

J: Okay. Thought that has believability—as somebody used that phrase just the other day on the discussion forum—a preference that has believability is a desire. Do you see?

Q: Yes... Yes. Yes.

J: All right. And so a preference will come and go. There's a preference for something, but there's no *driven* impetus to follow it. You know, "I prefer if the candle was over there," but "I actually want the candle over there," *now* I've believed the thought, and I believe that I do want it. Shit like, do I really want the candle over there instead of there? Of course not, but it's believed; so now it becomes, "I want the candle over there," so I'm going to move it. So when there's that believability or, to use the other phrase, a desire, when it's a desire, an action—it's strong enough to stimulate an action. And we follow desires. Whereas a preference is like ah the

thought comes, "Actually, it would be better if it was over there," but you might move it or you might not. You don't know if there's actually going to be a movement to follow it or not. You don't know. Sometimes there is and sometimes there isn't. But either way, it's the same; it's loose. Sometimes you do and sometimes you don't.

Q: Yeah, it doesn't have same quality of energy.

J: Nope, it doesn't have the same energy, and that idea does not *command* your actions. A preference doesn't command an action. A desire does, or else you're annoyed that you don't get it because the whole...

Q: So they were playing out last week as well around sugar, back again to sugar. And we've been talking about sugar on the forum too, an addiction to sugar. *Oh God*, no wonder that I felt like I had fallen back into something, because that is what it felt like. I know this, there can be a preference and it's like it's the same "no matterness" as that's a box of tissues and this is a tablecloth, you know. It doesn't matter.

J: Yes... Yes.

Q There's some sugar. So? There's some water.

J: That's right. That's right. But then, if there is the body craving it, that's something physiological.

Q: That's different, and that's why I had to give it up.

J: That's different. Yes.

Q: And that's why also, 'though no understanding of it, it hasn't been an issue. I haven't missed it. Amazing, amazing. Yeah. Preference, preference... You said preference with believability is the same as a desire.

J: Yes. It's the same as a desire.

Q: And that applies to money as well, in the middle of the night. That's usually what I'm thinking about in the middle of the night. [laughing]

J: Yes. Yes. Does anybody sleep at all in northern Scotland? There's a lot of 4 AM ruminating going on, isn't there. [laughing]

Q: We will set up a Facebook group.

J: Meet-up: The 4 AM-ers.



Q: Preference with believability around money, that's a good one. All right. We'll see if there's any more stuff around there. That's great. That's great. Thank you.

J: Yes... Yes... Sure. You're into the subtle twists and turns of it.

Q: Subtle. It's very subtle.

J: It's very subtle now, yeah. Yeah, it's very subtle, yeah.

Q: Okay. Thank you.



Q: Preferences, desires, the way of sleep, and the way of scruffy clothes. They're laughing because they know me. I'd probably take Fabian's hand-me-downs, but I'm not wearing them today. But mostly the way of sleep, meaning I feel I'm sleeping through life. And I don't have desires generally, or very basic.

J: Tell me about the sleeping first. Do you mean the body being asleep, or do you mean being asleep while the body is awake?

Q: A bit of both, but plenty of being asleep while the body's awake, which is more the problem.

J: Okay... All right.

Q: I'm very good at sleeping physically. I just choose to go to sleep and in two minutes I'm asleep; and I'm awake again when I'm ready, maybe five minutes, ten minutes.

J: Oh you lucky thing! What a gift. What a gift.

Q: But if I wake early in the morning, then I'm usually awake, because I've had enough then, and then I'll fall asleep sitting at the computer at 11 o'clock in the morning. I don't have to be lying down.

J: Yes. Goodness me. [laughing] Okay, so tell me about being asleep when the body is awake. What's that like? How do you know you're asleep when the body's awake?

Q: How do I know I'm asleep? Maybe I don't. When I come across other people who I think, "They're awake." Then I notice. Also, then it is like noticing a contrast, but they seem awake. That's the story.

J: Okay. What do you recognize?

Q: What do I recognize?

J: What is it that ticks that box that they're awake?

Q: Maybe they have passions and desires and things, that seems sadly lacking. And on one level, it's perfectly all right, most of the time, which is why it feels like sleeping sometimes, and I describe it as sleeping because it's fine as sleep is, you know. It's not nightmares. It's sleep.

J: Do you ever think that you might be blessed that you don't have a lot of desires?

Q: Yeah. Absolutely.

J: Yeah.

Q: Mostly it's not a problem.

J: Yeah, you really are blessed. Okay, it gives a deeper experience into living, but there's a very high price. There's a very high price, because every desire leads to the next one. When a desire is satisfied, there is a break for a little while, and then the next one, and then the next one, and it's just a very hard habit to break. So you're blessed.

Q: I suppose it's almost like it's the not knowing when I notice this contrast. There's a sort of not being quite sure if I'm blessed. I can see that and I can feel that, and then there's the doubt.

J: Then there's a doubt. Okay.

Q: Maybe that's as uncomfortable as it gets, and it's the not knowing. It's really nice to know.

J: Is it?

Q: Well that's the story.

J: Yes. And around your identity, do you believe that you're that man?

Q: Which man?

J: Yeah, that one, the guy who's sitting on the chair. I don't know your name, so I'm saying that man.

Q: The man sitting in the chair is usually called Duncan. No, I know I'm much more than this. It's very head stuff actually for me, but to me it's common sense that we're everything. You know, I just follow a track where I see how could it be otherwise, which is another sort of slight discomfort, because I live in a spiritual community, and things. I don't feel... I feel a lot in common with what they all say, but also I come at it from such a different place than most people seem to. What they talk about often doesn't make any sense to me, and yet I reach the same sort of conclusions, but it is entirely, you know...

J: Okay... Aha... Is it because it's obvious to you or do you kind of go through the feeling of it? You don't go through your head, that's what I'm hearing. So you don't go through your head to work it out.

Q: There's a lot of going through the head.

J: Oh, is there? Okay, so how come you arrive at the same conclusions but not by the same route?

Q: And that's my story obviously, I don't know. How to explain, you know, it is a story. It's like the feeling is it's unique to me; that's the story.

J: Okay. Does it have a specialness attached to it?

Q: A specialness, oh God. Oh I hope not. You're touching on something.

J: Am I?

Q: ... Something I let go of a long time ago actually. I brought it up when I went away to Italy for a week, therapy week. I'd had this... It's so *gone* now that I can no longer say it's a memory, but my mother used to tell me I was special. And that became a huge burden for me until I shared it in that week, and then I had forgotten about it since then. But I used to sort of feel that I have some special role that I have to find out... It's a bit like—I hesitate to say it—it felt a bit like being told you're Jesus, but you don't know what you're supposed to do.

J: Yes. Yes. Yes. Yes, sure.

Q: And it was a huge burden, which didn't live with me every moment in any way, but when I thought about it. So that's what specialness brings up, and I don't have any of that. It just fell away instantly when I shared it in this group. Someone did say something, but I can't even remember what it was, so it's gone since.

J: Okay. So how do you know that that story about knowing that we're all connected, for example, how do you know that that's unique to you?

Q: I haven't a clue.

J: Funny thing to say though, huh?

Q: Well, I said it was a feeling.

J: Yes. Yes. So if you see that everything is connected, how can there be something that's unique?

Q: I hadn't thought of that. It's very much a thinking process. And that thought had not crossed my mind.

J: If we're all connected, then there is a sameness, isn't there? I mean there must be some place for the interconnectedness of what looks separate. So where are we the same, and where are we different?

Q: Where are we the same, and where are we different? For me, that's... If I look for sameness I will find sameness, and if I look for difference I'll find difference. And it can be in exactly the same point that I'm looking at, but it's about how I'm looking, what I'm looking at.

J: All right. Okay.

Q: I have a thing where, I don't follow any of these things, but I like the idea of the work of Byron Katie. And when I discovered that, I realized that I have a tool myself that I use, which is a mathematical thing—it's called the Möbius strip. Are you familiar with this?

J: No.

Q: If you take a strip of paper and you put one twist in it and you join it together with glue or staple, it has some quite interesting things. So if you draw a line down the surface, you come back to the other side, and you're actually on the other side of the piece of paper; and so you just keep going and eventually you join up, but you've gone round twice, which actually shows it only has one side. It appears to have two sides but it only has one, which is a little bit like the Byron Katie work. And it also only has one edge although appearing to have two edges. So that's my tool that I had. So when I see difference, I think I'm on one side and it's about peering around the edge to see what the other side looks like, but knowing that they are the same, and that the alternative is to just sort of proceed in life thinking they're different, and then you'll end up on the other side at some point. That's my experience. Probably not realizing I'm on the other side unless I choose to peer around the edge and take that shortcut.

J: Yes... Yes.. All right... Okay... Yes. Hah! You've got an interesting mind. [laughing]

Q: I find it a bit too fascinating sometimes and get lost in it.

J: Yeah, yeah, sure. You get lost in it, sure. But it's okay because it's showing you how things work, you know? It's simplifying things; it's giving you a scientific approach really to understanding things. That's okay; that's absolutely okay. So you can be Duncan and you're everybody—yeah, no?

Q: It's not like that's an ordinary experience, that's the thinking process. It's not like what you are talking about where there is an experience of... I can go into it, in observer state, but I don't think it's what you're talking about exactly. It's just stepping back from the immediate story, and I can be good at doing that at times and lousy at others.

J: Okay. Okay. And has there been glimpses to beyond all story? Has that ever happened?

Q: Not that I recall, but I'm good at forgetting.

J: Yeah, yeah, sure, sure.

Q: ... Which isn't to say I think it happened. I just know I'm good at forgetting, which is very frustrating sometimes.

J: Yes. Yes. Sure. Ha. So do things need to be known at another level other than the intellect? What do you feel yourself?

Q: I'm not quite sure I follow that question. Known to me? To us? To everyone?

J: It's like if you take it in terms of the mind is the mental body and then there's the emotional body and there's the physical body and whatever. You know, it depends what we look at it; we could find another few. So you can intellectually work out and come to a logical conclusion that it's all one. Okay. Is there a pull within you to kind of drop that from your head into your body—to where it's felt?

Q: Felt? It comes through hugely in values that I try to live by—values, beliefs; I don't know if that's what were talking about—felt in that way. Life becomes very uncomfortable if I try and cross those.

J: Life becomes uncomfortable if you break the values or beliefs that stem from what you know intellectually. That's very interesting.

Q: Yes. So that creates a set of rules almost.

J: Indeed. Ha. Gosh. Okay. Okay. That's great. It's great to get a whole new approach. It's great fun. Okay.

Q: We're back where other people are now, aren't we? Is that the sense?

J: No.

Q: That's where I suddenly jumped.

J: Oh, really? Not at all. So here's what I'm looking at, at the minute, is that your mind works out a logical conclusion and it is so; for example, everything is interconnected. And you see, as long as there is separation running and identification running—you know that you are Duncan—something is personalized. And as long as that personal capacity is there, it's like that set of the intellect, that piece of knowledge that's known by the intellect, instead of it helping you to go *beyond* it, seems to be projecting back in to reinforce the personal, because it's feeding a structure to the Duncan character. It's like the information has done a flip, and instead of bringing you towards freedom, it's actually bringing you towards a grid of where there is not as much free flow; but it's been determined by what you know intellectually. That's amazing! It's just an amazing structure. I've never seen the ego work like this before, you know. It's

amazing. I love when I hit something new; it's rare. [laughing] It's great. It makes me learn more, you know.

Q: Okay, that makes perfect sense.

J: Yeah. It's like it's pointing you in, you know, if forwards is out in the world and the place of the personal 'I' and the "all about me," and if backwards is the "outside of all of it," the stillness that's not really bothered about the manifested world...

Q: Say that again slowly.

J: We focused a little bit on the direction of back and behind, and I want to kind of paint the full picture of it, because I want to use that example. So that if in front is all about me and my world and I'm out there, and then the observer can kind of see that. And your mind in here, then kicks into this level and knows that this personal guy is fine; but actually we've worked out that everything is connected. You worked it out and it's known. Now, behind the unity consciousness, you see, behind that is where we go into the non-dual and prior to non-dual to the absolute stillness and the seeing of truth. And then this is all just story but it actually doesn't touch you at all. It doesn't touch what you are at all. There is the character down there and bless it, but you're not the character. That is known in your belly that you're not the character, and that's called enlightenment. That's freedom. So it's like the ego has done something. What it's done is it has reinforced separation by using the unity consciousness understanding that you have. You see? The unity consciousness usually dissolves the belief in separation; but it's like the ego has turned it around and instead of it going backwards from there, it's gone back down, so you've got a loop. You've now got a loop. So if the Duncan character who abides by what is understood intellectually and what is understood intellectually feeds into the Duncan character, and the Duncan character abides in what's understood intellectually. And you got this loop going on between what you've worked out intellectually and the Duncan character. It's like gosh this loop needs to break so that that macro is open to you, and that abyss, that glimpse is available to you, that absolute stillness that isn't touched by any of this and doesn't dismiss it or deny it, but it isn't touched by it. You see? So, how would we do this?

Q: That's what I was just thinking. [laughing]

J: Yeah. Yeah. The image that I get is it's like metal—this probably isn't useful to anybody but I'm just going to say it because it's coming—it's like that there are bars, constricting bars, coming from what is known in the intellect, because the intellect has this energy, the intellect has this knowing, and if the intellect could drop into the emotional or the physical, if it could plop down into those other layers of what our humanity is made up of, it would dissipate the extra energy. But because it's all there, it's like it has these condensed bars, which are like a prison around the Duncan character. That's what it's like. That's the image.

Q: It makes perfect sense, because the... Yeah, the rules are very constraining, but I'm also comfortable with the rules. You know, I've made the rules.

J: Because you made the rules, yes.

Q: So I'm comfortable with the rules. They are very constraining; so I'm happy to wear scruffy clothes or do all sorts of things that other people would, you know...

J: Yes. They wouldn't be able to do it.

Q: They wouldn't do it themselves and they look at me and my partner's going, "For God's sake, let's try something! What?" And the one, the thing that sort of, maybe the step where I go that's different, when you mentioned the physicality and the emotional and things, and I do feel, yeah in some way, I have my own bond to people, but it's sort of feels different. My partner sort of speculated that I don't form bonds with people, and in some ways I do feel that they're different. They are there when I'm *with* people; but they don't last, you know, when there's separation. Even when I'm separated from my former partner and I have a daughter; and when we're together, it is very close, it's fantastic, it's grand. But when she's on the continent, I have to really struggle to bring her to mind. I don't struggle. I have to do it consciously.

J: You're consciously reigniting something.

Q: It's not an emotional thing but it's just there. The one thing that I think I do connect into, the other thing is that I very strongly relate to dogs and to sensuality. So, yeah, I love being with animals, dogs in particular, rolling on the floor, stroking them. And I also have a somewhat flirtatious nature which is also related to that maybe. I don't know if it's useful or not, but when you just mentioned these other layers, that was where I thought there is something happening there.

J: Yes, there is something on those levels.

Q: I don't know what to do with it now.

J: Yes, yes. Let it expand. Let the other zones, the other layers of being human, expand. It will mean breaking a few rules, you know; but it won't work if you consciously break the rules. That's just the flip side of the same thing. The rules will be broken as a consequence of you expanding the other parts of your humanity. It would be just an intellectual exercise to break the rules. That won't teach you anything, but it's the other sides that need to come into more fullness.

Q: I think that's where I need to go away and do lots of thinking.

J: Yes. Yes. Yeah. I could give you more, but actually you need to come a little bit now along that path and see how it feels, and see how it is, and see what the resistance is to it, because that's what I'm expecting next, that there will be resistance to it.

Q: The rules are very strong.

J: The rules are very strong, they are. Yeah, yeah, yeah. The rules are very strong.

Q: I know I could break them, because I've made them. And I know it trivializes it to break the rules.

J: Yes, but it's not really going to do it. It's not going to do it. No, it's the other parts that need to come into fullness and they'll fall away because the extra energy that's coming to maintain the rules will be used someplace else. It's like the emotional part, the fun side, the flirtatious side, those snippets that you have, you know, of other aspects of you, *let them expand*.

Q: There's quite a big fun side.

J: Yeah, there is.

Q: Some of that expands, but it's within the rules.

[laughing]

J: ... Within the rules. It is, you see, it is. It is, yeah. Yeah. So the fun aspect, to let it expand even more, just not seeing the rules. Focus on, "Okay there's a rule there but I'm not interested in that; I'm going to expand *this*, and if the rule gets broken I don't care, and if it doesn't, I don't care; but I'm going to expand *this*." So that when the rule is talking, "No, we're talking about fun now, we're not talking about the rule here, we are talking about fun." And seeing how big this can get. It's more like that, not to have your attention on the rule but to have your attention on the aspects that we're trying to expand.

Q: That's interesting. When I think about it, what constrains me when I.. because there are times when I'm trying to do that, and actually what constrains me is other people telling me I can't do that. I feel completely... If it's my partner then eventually it gets to be a bit difficult, because there's so many things, well I can, I don't mind, you know. I love to wear a sarong, and I've done so for years, but she doesn't like me wearing a sarong. I don't have any problem going around Tesco wearing a skirt and these things. And it's not because I'm gay or anything, it's because I like the feel and the sensuality of some of these things. And sometimes it's me, so, you know... Actually, it takes a lot of courage too for me to broach some of those. I'm just so slow at all sorts of, getting there... so I had to wait until the Toastmaster's Club that I was part of officially closed before I went and did the one thing that I had in mind at our Christmas dinner and had a great time doing it.

J: Sure. Get back to me on it though, huh. All right. I can anticipate what your mind is going to say, so let's really chew on this. Okay. Let's have a cup of tea.



Q: I'm one of those people that didn't get sleep last night, so this might help. I just wanted to fill in since last year if that's okay.

J: Of course.

Q: Last year was my first retreat. I booked last minute and had no clue what I was letting myself in for. So I arrived in bits, if you know what I mean, so I was ripe. So the first four days were horrendous; they were torture for the mind, because I had nowhere to play it off. I had no place to play my story off. You know what I mean, there was no eye contact, there was nothing to bounce. And what I realized was that I reference my... I could only believe I was here by referencing off another person. Do you know what I'm trying to say?

J: Yeah.

Q: They verified my existence.

J: Wow!

Q: Yeah. So when that was taken away, I just turned inwards then, you see. It just burned, it just self-destructed really, the mind. So it happened after the fourth night during the chant, and I just cried and cried and cried and cried and cried; and it just cracked, just went, and the rest of the retreat was lovely. But ever since that... So that started a chain of events.

J: I'll bet. Yeah.

Q: It was good. So what happened after that was just for seven months I was in a state of real clarity, very heady, I think. Just everything was very, very clear, and stuff started falling away just on its own. Some stuff fell away like a chiffon scarf, you know, and I could see, like the church, stuff that was ripe that was ready to fall, fell easily. And I could see like, "Oh well!" Other stuff needed to be... Like my friendships, one particular friendship had to burn. It felt like a burning in the brain. I had to go a bit crazy until it fried itself out. Really that's what it felt like. Yeeck.

J: It is in the brain.

Q: It is in the brain. It really is. It's like two things come together and they just burned so much and they go pfehg, just disconnects. And that space was... I'm a feeling person, so for those seven months, no feeling, just *clarity*. But I knew, I knew it was a space. You know what I mean. It was like a desert it was so clear, but it was very dry. You know what I mean. And I didn't do anything about it, because I didn't know... I was in the space but that's it, I was in it.

J: All right.

Q: There was nothing... Do you know what I mean? There was...

J: Was it fun or was there suffering?

Q: Oh, no suffering, just clarity.

J: Just clarity. All right.

Q: Just clear, crystal clear, diamond clear.

J: Wow! Lovely.

Q: There was nothing. So after seven months, I will never forget the day, in July, it went from being up here to crashing down to the sea, to the *bottom* of the sea, to the murky depths. It was a very innocent incident in my house with my son kissing his cousin, and it just plunged me from this clarity to the depths of shit! You know. And it just happened [snapping fingers] like that. Everything changed [snapping fingers] like that. And so it was like, “Fuck!” I've been working on myself for a long, long time. It brought me to the real core, core, core issue, and I had three weeks of being with it on my own until... I do my work through holotropic breathwork, so I had three weeks before the next holotropic breathwork, so I had to sit with it. So during that holotropic breathwork, it was like it wasn't a personal experience; I felt like it was a universal experience of woman being violated by man. It wasn't Ann being violated by “a man” it was womankind being... and every man in my life... I just have to surrender it. I thought, “Fuck... whatever.” And they did. I had this experience of being raped and raped and violated. You know what I mean? I just...

J: Yeah. Let it all run through.

Q: Yeah, and that's what it did; it just ran through. That was the real core. It was like the final little bit of my stuff, you know what I mean, that needed to just burn out. And it did. After that then I had this huge energy in my body. That released and you know, and I went home, and that's it, it's done. In breathwork it's done. You experience it, it goes through and that's it, you know, there's no.... It's very clean. Afterwards there's no nothing. There is integration, but it's just pfeigh. So then this huge energy in my body and a lot of shaking after that. So the next—that was August—I'm up to October now and my next breath work. So that thing that happened to me in August embodied, brought me back into my body. You know, clarity was gone, it was now embodied, something was embodied. I was really in my body. You know, really for the first time in my body and feeling it and loving it and I could touch anywhere. There was no off-limits for *me* anyway. So then my next breathwork in October brought me in touch with... I was having a birth experience, so I was just about to be born, which happens, and I keep going back in... I'd be born, come out into spaciousness, but then I'd pop back into it again and come out. What happened on my way out during that experience, I had pain in my jaw, and I saw for the first time... Sorry, back in January... Sorry, what I learned from last year, I saw the mind. *Oh my God*, I saw it!

J: Haha... haha...Fantastic.

Q: You know, for what it was.

J: Yes. Yes.

Q: Sorry, but that's a very important thing that I left out.

J: Yes, that's very important.

Q: But that's what I was left with going, "Oh, you're a fucking liar!"

J: Yes, it's a liar; it's a liar.

Q: There are stories I created, for the first four days here were something else. You know, I created the world here as I obviously lived all my life; it was cruel, you are heartless, it was horrendous, but then when that snapped, when that broke, when that cracked, I could see that, "Fuck, none of that was real!"

J: Right, none of it is real.

Q: None of it.

J: It's just your own perception, yeah, yeah. It's great to see that mind is the liar, because it is a liar. You can define it as a liar. What is it? It's a liar. It's great. That's good.

Q: So the final piece then in October was that pain, I was heading toward spaciousness, the light, whatever. I was heading down the birth canal or whatever, you know, coming out, and there was a pain there, and the pain was saying, "No, don't be going *there*, that's just a distraction; come back *here*, come back to the pain and the struggle." It was my attachment to the pain and struggle of how I live, my lens. But it was like an entity and needed to feed. I can still tap into it. It was like, "What will I feed on if you *go*?" That was the ego stroke, whatever, you can't go.... and it was like this.... I even want to do "om-nom-nom-nom-nom"—it's that insatiable... It was insatiable, and that's what was familiar.

J: Hah. Like a craving for suffering.

Q: Yes, absolutely. I call it an attachment. So I was left with that, and when I went home, again there's a separation of seeing how the Ann—I can now say "the Ann character"—honestly, you know, this character and that character, "What the fuck are they talking about?"

J: What are they talking about, yeah. When it makes sense, it's like...

Q: I can see her, how she lives through... Even when I went at home that Sunday evening, a young hurler had committed suicide, and I had this craving, I swear to God, to get on the internet and get information, do you know? I could see myself doing this and getting the angst, and the

pain, and the intensity of emotion, which is how I live my life. I could feel this and it's like "Whoa!" There is a stepping back, look and see that that is... Ooh!....

J: To crank that up again.

Q: It's there, it was there, you know, "Feed me, feed me." So now I don't know where I am. Now I'm neither up here, neither down here. I have great compassion for Ann.

J: That's wonderful. Yes.

Q: And I like her, and I know I'm not her though. Yet, I'm still... I have no... My life last year has been devoid of that what I'm used to in my life, that pushing forward, that striving. I don't have that anymore.

J: Umm. That's good though.

Q: It's great, yeah. It is great and it's not great. It just is. You know what I mean?

J: Yes.

Q: That's where I am. I don't know if I need to know where I am. I feel maybe I could do the naming. Don't know.

J: Is the Ann character ever you?

Q: Oh, sometimes she gets triggered. Yes, sometimes I get triggered.

J: Does it last for long? Can you be the Ann character for like a couple of hours or a few days or a few weeks or... ?

Q: Ah no, that really burned out last year. It really did. Sometimes I get triggered by my son.

J: Kids will do it.

Q: They'll do it. No, I don't get lost. No, I don't get lost. When I do, it happens [snapping fingers] like that. It happened a few weeks ago with my son, but only because it happened then, it was like, "Geez, that hasn't happened for a long, long, long time."

J: This is it. You don't know when it's not happening; you only know when it does. That's exactly it.

Q: When it happened, I went, "Fuck!" But I came back very quickly.

J: Okay.

Q: Yeah. Because I...

J: So within minutes kind of thing.

Q: Oh, had to... I just sat with it. because it wasn't pleasant. It was not a pleasant experience, and I just stayed there with him and I said, "No, no, I'm not doing this," because it's torture, absolute torture and I'm not doing this. I could feel the old patterns and old thinking crank up and I said, "No I'm not doing this."

J: No, it doesn't fit anymore.

Q: No, it doesn't. And I want to go, and yet... I want to go, and *yet*... I don't know if you remember my conversation last year. It's like all this has happened, and yet I still don't have a sexual relationship with my husband. Do you know what I mean? So it's like, "Hang on a second," and I still don't have the desire to, if you know what I mean? It's strange, but it took me to a completely different place. All this stuff has happened and yet... It's definitely changed. That experience in the breathwork with mankind, I really got in touch with my revulsion with the penis and I mean everything. I really got in touch with the absolute *bleah*, was the word. That's the kind of...

J: Your old perception of male sexuality... Okay.

Q: Yeah... And my complete distrust of them really, I think. That came through. Maybe it just takes time, more integration, I don't know.

J: So *now*, what is it about sex that doesn't pull you in?

Q: This is it, I don't know.

J: Does it repulse you? Does it...

Q: No.

J: Okay.

Q: It's like phfft!

J: You couldn't be arsed?

Q: [laughing] That's the exact words in my head. And I think it's just habit of not doing it really. It's down to that level now. There's no potency there; there's no... yeah, [whispering] *couldn't be arsed*. So I think it's on a different level. I think it's more on a... All right, you know, spend time with your husband. You know down to practical things. You know, go on a date, that sort of stuff.

J: Yeah, go on a date, wear sexy underwear. Do you have sexy underwear?

Q: No.

J: Okay. You know what...

Q: Someone told me to do tantra.

J: Yeah, and wear sexy underwear everyday. It would be important for you. It's like okay, if the body stuff is done, it's like, what's the layer that's touching the body though? Is it going to reflect your body being a sexual thing? Or, if you're wearing your old clothes next to it, it's like you're mirroring back into your body. Like you've cleared that out, but still you're not a beautiful, sexually active thing.

Q: No, not with him anyway. I think on myself, I'm getting in touch with my inner beauty, yeah.

J: Can you masturbate?

Q: Yeah.

J: Okay, good. Can you do it in front of him?

Q: No. We touch, and we're very intimate. We're very intimate really; it's just that penetration thing. That's the... So yeah, we're very intimate, you know; but in front of him, no that's kind of difficult.

J: Okay, that's one to try, because it brings a whole other dimension in.

Q: It does, yeah, because it's not longer just you, private.

J: That's right. That's right. That openness sometimes opens up something else.

Q: That's the intimacy, isn't it?

J: Yes, it's very intimate. Yeah. What is it about penetration then?

Q: Violation... Do you know what, there's nothing wrong with it when it happens. When it happens, "Oh fuckin' hell, this is brilliant; why the fuck aren't I doing this all the time?"

J: Yes, okay.

Q: Honestly.

J: When you're there, it's great.

Q: When I'm there, when it happens... It's that before bit. It's that before bit, that kinda whew.

J: So there's something still there, huh? That's memory talking—associative thoughts or something.

Q: Yeah. Still, I feel like it's an old habit though. Do you know what I mean? It's nothing deep. I've done the work. It's like, "You're there now, Ann, stop, quit the shit, *do it.*"

J: Yeah. Yeah. Some bit of fluff is still there, you know, some little bit of residue.

Q: It's like old wiring.

J: It's old wiring, yeah. It's old wiring.

Q: Yeah, it's not bothering me as much, to be honest, and I'll think it'll work out.

J: Yeah. It will. It will.

Q: But I think it'll take effort, and that's the thing.

J: Well, wear really sexy underwear like every day.

Q: He'll love you. [laughing] He'll send me off every year...

J: And if it feels uncomfortable in the beginning...

Q: No, it doesn't. I can do that part very well.

J: All right, okay, and chuck every granny knickers that goes up to meet your bra, whatever it is like.

[laughing]

J: I hear just women laughing; they know exactly what we're talking about.

Q: They're some comfortable though. [laughing]

J: There's another comfort in feeling sexual, so it's almost like one way to get rid of that bit of fluff, that bit of memory that's still there, it's got no charge but it's activated, and it blocks full sex then, you see? But instead of making that the focus I actually want to make something else the focus, you see? And then it just diminishes, it takes the pressure off of it rather than building it up and making a deal out of it to dissolve it.

Q: That's what happens, you see, the buildup; and really there's nothing there.

J: The opposite... There's nothing there. The opposite will actually help. Yeah, yeah, yeah. Wear sexy underwear everyday, and then have sex clothes as well, like, you know, play, play, play, play, play, play, play, play, so that you are so into the story of playing in sex that there's nothing but like Jesus come on, you just want penetration. So bring in something new to actually ride over that phase of it.

Q: And we've been together for so long too, you see.

J: Oh listen I know, you have to create new games when you're with somebody, yeah, for so long, you have to.

Q: I've known him now for thirty years this year, so oh for fuck sake. And that's all it is, too much familiarity, and you kinda just do the same old...

J: Sure. Sure. And you can always do tantra weekends together. I mean there's things you can do.

Q: I'm just in that kind of mode. It's *fun* though. I'm looking at it from a fun perspective as opposed to work. I've done the work.

J: Yeah. Yeah. Absolutely. Absolutely. Good for you, girl.

Q: And I want to play now.

J: Yeah, to play and it's a great way to play. Good stuff.

Q: So, no homework. [laughing]

J: Go shopping.

Q: There are no lingerie shops in town.

J: Go shopping. [laughing]

*A participant:* Jac, I have a question. When are you bringing out your new range of lingerie?

[laughing; further comments from other participants about the lingerie shop in town]



Q: I've just got a wee update. You asked me earlier did I know why what happened last week had happened. And I can't remember what I said now, but it wasn't right anyway, because clearly what was happening was I ate sugar, and the eating of the sugar was... I just completely got back into the addictive thing that this body does and it's powerless over sugar. Sugar has all the power; it's just like an alcoholic. And that I think, combined with I was missing Philip, which happens from time to time, usually it's not such a big deal; but along with the activation



of old patterns, that was just... Well it began to be seen through while I had a massage actually. And in the massage I said, "I don't mind if I'm alive or not." I didn't mean I wanted to die, and it was true; it's completely irrelevant being alive or not.

J: Correct.

Q: She responded to me on a character level, and that was fine; and tears started and that was the beginning of coming out, if you like. So I just wanted to tell you that. The tears had their time, and again the next day, and the next day, and then there was like a wave had come in and washed it all away. I really think that this body has to not have sugar, and if there is a desire, because there hasn't been a desire—that is what has been so unbelievable—but if it is there, then that's the 'I' back in control again, or thinking it is.

J: Yes, if there is desire there is an 'I.' Yeah.

Q: Yeah. And that's where I got to with that.

J: And the mind will use the body for its own purpose, you see?

Q: God, yeah. It's done it all its life.

J: It can come in at any level, you know, the trigger for the 'I,' and it will use whatever it can use to maintain the 'I' story.

Q: Yeah. So that was very useful seeing.

J: Yes. It's quite likely down the road, let's say two years time, you will be able to eat sugar and it will be fine. But you'll probably do it once or twice and say, "You know what, I'm better without." But I bet it won't trigger the 'I.' You'll just know that doesn't suit me. It just doesn't suit you, not because it has the threat of an 'I,' because that will have to break.

Q: All right. So the mind is saying, "Oh, I only have to wait two years then." [laughing] I mean, that's complete bollocks.

J: Yeah, that's bollocks.

Q: It's right now, right now, there is only right now and right now.

J: There's only right now.

Q: Right now, no sugar.

J: No, sugar doesn't work for you. No, sugar doesn't work. And sure, down the line if you taste it, it will only be to decide that, "I'm not going to eat this anymore." That's all it'll be, but the threat will be gone.

Q: Yeah. Because it has been a threat.

J: Yeah, it's been a bit of a threat now I'm sure because you know it has potency.

Q: Well, now that I have seen this, it doesn't feel like that. It doesn't feel like there's a threat, which is great!

J: Yes... Yes... Perfect, and maybe that's fine. Maybe it just peters out.

Q: 'Cause I gave it up in the summer, and it's been amazing that I could sit in front of somebody eating you know something that I would previously have been going bonkers about not being able to have, or having it and feeling terrible, and it just wasn't there. It just wasn't there. Then the freedom of that is amazing.

J: Yes, isn't it, isn't it? Yes. Very good, it's good to know exactly what the spiral is.

Q: Yeah, that's really helpful. Thanks, Jac.