

Q: First I will say what I know I can say, and then I'll try to say what I'm not sure will come out. One thing I wanted to say, in listening this morning about experience and your comment about all experience is the same, I just wanted to share something briefly. About ten years ago when I made the decision to stop working as vigorously, and then I had time to do things. I had my bucket list of things to do, and one was to take an extended meditation retreat, which I did. It was a two-month silent Vipassana retreat. And I wanted to play in the World Series of poker, and I wanted to do some stand-up comedy. So all three of those things, and there were a few more, that I've done.

One of the things that was so deeply known that I didn't know before from the two-month meditation retreat, there is a tenant or truth in Buddhism that says—I'm paraphrasing—"the unsatisfactory nature of phenomenal reality." And when I first heard that I said, "What does that mean?" It kind of sounds like life is a drag or the material world is a drag, but in two months of cloistering, every possible experience comes up. You become so interiorized that the most subtle, wonderful, ecstatic, heavenly experiences that occur are boring and humdrum, and your hells come up. Over a period of time something happens where you start to see that all of those were the same in this way, that they all have a trajectory. If it's an experience, it arises, it's there, and then it's gone. It was like the image that came to me was of an archer, you know, really stretching the bow and releasing a perfect arrow; but no matter how perfect the trajectory or the archer, still the arrow would eventually come to the ground. So all experiences were like that. So even with the most enjoyable subtle experience, as soon as you realize that it was an experience, because some of them you say, "Wow, is this the real thing?" It's not that you discard it or anything like that, but it's almost like a lack of interest in it. You know you're not invested in it because it will always end, so you kind of figure, "Well, I want to invest myself in that which is changeless, that from which the experience arises."

So Dean, when you were mentioning this morning about, "Will I still enjoy my coffee?" yes it's like you go to the racetrack and there's the race and you watch the race and it's really cool. It's interesting. It's exciting, but you haven't bet on any horse, so there's no... You enjoy it notwithstanding, but you haven't invested yourself in it. So I just wanted to mention that. That's what I knew I was going to say.

[clapping]

A participant: His stand-up comedy.

Another participant: I will still enjoy my coffee.

Q: Yesterday when I was describing to you the experience I had in walking meditation—realizing there was no thought, and being 10 or 15 minutes of doing that, what you call the prior to consciousness—on the way home just describing that or relating that to you brought something. It's almost like I felt echoes of that as I was going home. It just felt kind of deep beyond words. And when I went to bed last night I realized I couldn't fall asleep because there was a lot of energy, moving through the body. The surface of my skin was so sensitive to anything it was hard to put a cover or sit down or lie down or something, something like that. So I understood that, I know what it's like to open a door and have energy, and have the body or the blocks sometimes resistant to it. But it

brought up a whole questioning in a way of beliefs about my spiritual progress or concepts around spirituality. One of them is this. Like I've had in the past, major, major openings, and you know when you described before how you see energetically the patterns or sheaths that evolve in the body as consciousness manifests through the body, I know exactly what you're saying. I've had that experience of being so far back that you see the unmanifest with an impulse manifest, and that it then enters the human form and as it does, almost... To use an analogy, the light becomes obscured. You know, you might have a pattern like this, and I saw it in layers like a pattern like this and then a pattern like that or a pattern like that or fully blocked in. And you would look at the body energetically and you can see what forms the personality, you can see what forms the attachment, and you can almost know what someone is thinking. So I understand, I understand what you say. I understand what you are saying about pre-consciousness. When you talk about deconstructing the mind, I understand what you say. You know you can be somewhere—I'm at a loss for words—I'll call it pre-thought, where there's thought seeds, which is the best I can describe it.

J: Yes.

Q: There were thought seeds and somehow, almost like a magnetic force for this body-mind, it pulls up from an infinite variety of thoughts, pulls them up and as it does... It's hard to describe the first time I experienced this; it was like popcorn. The thoughts are almost explosive in a way; you know, there's the seed thought and [sound effect – popping] it's there. The first time that happened I kind of said, "Wow!" So I know what you're saying, and I associate those knowings and those experiences as extraordinary. Being extraordinary in that, okay I've cloistered myself for two months and so I walked for 10 or 15 minute without mind, and I suppose I could do that again if I cloistered myself. And some people had fantastic experiences. The experience I had about seeing consciousness from way back, form, and how it forms into people, I mean that happened 20 or 25 years ago, and that opening was so big, you know. For almost a year, I got home and I had such little interest in my job and my family that they said, "Hey, this guy is a little unbalanced." It was that type of opening. So I associate that type of knowing with something extraordinary and also something disruptive in my day-to-day life.

So as the years have gone by, and as I've moved on, I've learned the lesson of not craving experiences. I value them greatly because some part of you never loses the connection to that knowing; so I value them. I don't seek them. And as I explained yesterday, the path I'm on is much more gentle. I seem to be less conditioned than I used to be—more authentic, happier. And so the concept I have around where I'm going is, "Okay, I'm like a leaf; there is a process and belief drying out. I'm not going to push it. I'm not going to try to activate it more; it's going to happen, hopefully, as it does it may fall off." Having said all that, there was something about yesterday, in kind of meeting you, that kind of turned that over. There was something about saying, "Huh, what Jac is saying is that you have access to that, you can live from there, you can live from way back, that it's not extraordinary, and it's not disruptive, it's the most natural and easy thing." For a long time, and I won't say that I've discounted that or never thought that that could happen, but I didn't seek. And maybe there was some denial or something, but I think I'm fairly

accurate in what I'm saying. And so there was a lot of energy moving around that that I just don't know, and something opened yesterday to a possibility of living so much in a so much more open manner or vibrant manner than I am now. There was some resistance and fear around that in that my life is so great and I'm so grateful for the life I have. I don't want to turn it on its head. I've been broken before so I know what you mean, you know you can never tell. It could be an illness or death or life can break you again and again if you need to, but there was kind of fear and resistance. So at the same time there was joy. There was a joy in tapping into that potentiality, and then there was also a story around that about you know, that's disruptive, that's extraordinary or something like that. That's what I wanted to share with you, and see if you could help me a little with that.

J: The way you use value systems is worth examining. It's not even the value that you've placed on what you call extraordinary; it's the way you use value systems. One example is what you call extraordinary in terms of those seeings. It will be worth having a look at what you place value on right across the board. There's something in that that's holding your position in place. So that's in the broader view. But if we look at the particular of that example, the fact that, sure what's totally being a natural human being, what's going to happen if you take it off the pedestal that you've had it on? And if you'll explore that, you'll find that there is a motivation within you to be special; and underneath that motivation to be special is a lack of self-confidence that has to be addressed. They're the steps that you've got to take now to repair the lack of self-confidence, and you'll know that it's coming together when all desire to be special, all of that, stops. It's now going to not work for you anymore.

Q: That rings so true, and of course, the desire to be special arises from insecurity and that lack of confidence, which for me has been a lifelong journey in healing and repairing. What I'm hearing you say is that the surface glue that keeps this together is a value system.

J: Yes.

Q: And by examining the values is one way to reach that underlying desire to be someone, to be someone special.

J: Yes, because being special has a value as well doesn't it? It's like the grid is a value system and all these things are attached to it. You know, if we go after the value system, then actually everything is going to get a shake in terms of the idea of where you are on your spiritual path right across the board. Also, it might be interesting to re-shift how you do the healing work. For a while you know we repair ourselves. We have to heal the ego; we have to heal the brokenness because sometimes that's just too big. So it just has to be addressed first, and when you've addressed that... It's fed into the specialness. It's actually fed into it.

Q: Look what I've accomplished.

J: Yes. And so the specialness then actually comes from the brokenness, so you haven't actually left it at all. So the way you've done the healing work, you haven't actually

transcended some of the core issues. You haven't transcended them because the specialness of looking at them in another way or of doing the work or exposing or exploring something... You're still there. You've just gone down to a little facet that's kind of underneath the main issue, you know? You've done the work when you arrive at the specialness, but actually you haven't. You've just gone into the hidden part of the same issue.

Q: Well, that becomes a little bit more difficult to see as the healing becomes more subtle. And I can just kind of take it from the angle of my gross life, where things just work so much better than they did before. I mean it's so true; I just feel it. When you say it, I just feel it in my body, you know, that change. Looking from the top down, from the value system, I think also resonates as being very helpful.

J: Yes, and the difference between these two—how it has been and what we're doing with the value system—is that you can only look at the value system impersonally, because it requires a certain objectivity to see the value system that has embedded itself in the personal viewpoint. Okay? So when you're looking at the value system, you're automatically outside of it because it's a grid. When you're doing healing work, you're very much inside it; and that's been necessary, but I'd be inclined to say, "Heal the personality and get out." Heal the personality and get out. Go in and have a look at this and get out. Don't let it be you that's healing. Do you know? It's just a part of the ego. It's part of the ego and it has a story. It has a memory that has a personal charge. It has a knock-on effect of how it has appeared in relationships or how you live, how you think, and how you project, or whatever it is. You know the gig. You know when we do healing work. So you have these facets, but don't do it from inside. If you can do the healing work knowing that, "Yes, this is the George personality, this is the George experience," fully holding it with no denial at all, but yet it's a piece of work and you still are outside. That would be really good. That would be really good so that then the ego isn't taking the brownie points of having done a bit of healing work. That needs to stop. I'd love to slice that, do you know? So that a bit of healing work is done; and it's like, "Whew, that's great! There's a bit of clarity there, okay so let's see what happens next." You're out of it—out, out, out, out of it—just watching the character repair himself. This would help a lot.

Q: When you say that, it rings so true. Exactly how that would occur I'm not so sure, but that's okay.

J: Yes, all I can do is kind of present the idea, present another way to approach it; and you know, you'll take what you take out of this, of course, it's always like that.

Q: And of course a fertile area is feeling special. Yes, a very fertile area.

J: Oh yes, so in dealing with that now, for example, if we did it from the impersonal—just to use the last topic I was talking about there—then it would be, "Okay, the George character needs to feel special, so when is that going to end, dear George character? When are you special enough? What's the grade there? Does it just keep going, and what is it that you really want anyway? What is so nice about being frigging special? What are you trying to compensate. What story are you running in yourself?" That might be an

interesting way to go about something—from the impersonal, as if the George character is a child almost, you know, in a loving parental nurturing way, not in a judgmental way, but a parental guiding way. It would be an interesting way to try and... Yes, have a go at healing the specialness from the impersonal, because somewhere we've got to break the pattern between doing your healing work and it feeding into specialness. So if you heal the specialness, by gum, you'll be special for healing the specialness and nothing will have changed. So once you're at the cornerstone that has kept the George personality intact, we have to change the methodology, you see? It's similar to what happened with Morgana earlier; it's like the very thing, if we deal with it in the same way, it has actually still enforced itself. That's why the impersonal is the only way for you to handle dismantling the specialness. Make sense?

Q: Yes, it makes a lot of sense.

J: Okay. Great.



Q: I want to explore a little bit more this feeling about salvation that I have, and I realized as I was sitting down that I've had it all my life. I came in with it.

J: Ahh, yes!

Q: Because I wasn't wanted and I grew up with that, and from an intellectual understanding, it was because my mother wasn't well and dah, dah, dah, dah... But energetically, it still runs my life. I don't seem to be able to access it, because it wouldn't still be here at my age. So I was wondering if you could somehow explore that with me so that I can really meet it and be free of it. That's a desire again. There still has to be a way to tap into it somehow, because I feel like it is running the way I see relationships. I remember listening to you on YouTube, and you were talking about people who were depressed and it was their ego. Lacking self-confidence was one of them, and one was difficulty with one-on-one relationships. Bingo went for me, and so how do I address that?

J: What happens for you in one to one relationships?

Q: I usually will find faults and so I leave.

J: In the other person, you find faults with the other person?

Q: Yes.

J: Okay. So do you know that that's a mechanism for you to exit?

Q: Yes. I mean it seems to be that, that this isn't going to work or you know... I mean I haven't seen it as clearly before as I'm seeing it as an energetic component of it.

J: Yes, but it's not just energetic because it's manifesting as a pattern in how you connect in one-to-one, huh?

Q: Because that goes back to my mother. So how do you as a little baby being born with that never having the role model or what it's really like to be totally nurtured, how do you gain that in an adult life?

J: Or we can go the other way and see if it's useful for you to be maintaining the pattern through your actions, your behaviors, your ways of connecting to people, now; because for you it's alive, because you're supporting it now. So even if we went back and pulled out the original root, at an embryonic phase more than likely, if we pulled out the energetic root, and you still have that habit in current day life, nothing is going to shift. So we have to go with the patterns that you have now which are enforcing it, maintaining it. It might not have any charge at all and it might be ready to go, but the current day practices are the thing that's keeping it alive. It could be that too, and I'm moving towards it's more than likely that. So when you are close to somebody and you find faults with them, and then the conclusion is made that actually this is not going to work and you're gone... So what I was saying, can you see that that pattern is like an exit strategy, because you are actually choosing to get out.

Q: There must be some fear there or something that I'm not familiar with or don't know how to deal with.

J: Yes.

Q: I mean, I'm much more aware of it, but I still... Because we were talking earlier about, "Yes I'm okay with it or without it," I say, "I think," but there's still pain around it. And I want to be able to be okay with whatever without the pain.

J: Yes, okay good. So when your mind goes into its subconscious pattern of, "Let's explore why this won't work"—because your mind wants to find reasons for why it won't work, right? Can you see what you're doing there?

Q: I think there's a... It fears really true intimacy.

J: Yes, okay, keep following that path. What's the threat?

Q: I think at the bottom it might be rejection, because if I leave, then I can't be rejected. I've always felt rejected by my mom, so then that's the pattern. And I'm almost embarrassed to sit here at my age and still talk about it, but..

J: It's great! So what? Listen, if you're not going with what's authentic, I mean we're wasting our time.

Q: I mean... I've heard that, but I still don't feel like it's totally grokked inside of me.

J: Yes. What happens when somebody rejects you in present day?

Q: It really hurts.

J: Why? Why? Somebody just reroutes their life in another direction; what's so painful about that? How come it gives you a kick in the stomach? What happens there?

Q: Well I think it's a little bit like what the other gentleman said—he talked about feeling special. So if someone rejects me or goes off in a different direction, I make it about me.

So how do I... I mean, I can see that but the pain still grabs me. I had an incident at Christmas when my brother came over from Sweden with his girlfriend, and we ended up having... I initiated it and I saw my mistake. So I wrote her a beautiful letter asking for forgiveness, and she wouldn't have anything to do with it. It was painful, but at the same time I didn't stop loving her, you know, but it was very, very painful. I was so shook up that someone would not meet me in that expression of total surrender of asking for forgiveness.

J: Yes, and can you give her permission to go either way? Because if every repenting gesture, no matter how genuine, if everyone had that request met, gosh then there would surely be a manipulation or something in our intent, because it's just an invitation, you know? I'm coming this far; this is my explanation. And it's either going to be met or not, but can you give them permission to do that?

Q: Yes. I mean I learned through it. It was a huge lesson for me to learn.

J: So can you give permission to a new intimate partner to reject you?

Q: Yes, I guess. I don't know.

J: I don't know either.

Q: It's so old.

J: It's very old. It's very old. Have you looked at it before in terms of doing specific work around the baby?

Q: Not around the baby, no.

J: That might be worth doing. Have you ever done re-birthing, something to explore...?

Q: I have yes.

J: Okay. And it didn't come up with that.

Q: It was a very, very long time ago.

J: There's something else, isn't there? There's something else underneath this. Can anybody else see it? Can anybody see what's underneath it? I might be getting tired, because I'm not sure. Okay, it's probably pretty blind then.

A participant: Could it be self-judgment? She's judging others because she's actually judging herself. She looks like a perfect person. Who wouldn't want to be her, you know what I mean? She looks like a perfect person, but is there some self-judgment in her (inaudible)?

J: Yes.

Q: There is a lot of self-judgment, you know, I'm not good enough or I'm not... That was very much a part of my culture, so that's a pattern that's running.

J: And then we reject ourselves, you know. But it feels like we're cruising around something. We're cruising around something, but I'm not sure because I can't see it right now. I would be inclined to go with the fear of intimacy. In some way, it's like there's a

big threat in there. And I'm wondering if in the exploration of the early child stuff, if actually learning how to do intimacy is something that didn't happen—how to really rest in intimacy. I wonder if it's intimacy actually. Do you know? Because there is a complete vulnerability in intimacy. It doesn't feel like that's a very comfortable place for you, to be that naked and open and exposed, you know? Does that ring true?

Q: Yes, it does, because I've learned to be very capable you know, I mean to take on a lot of things, to look like I'm perfectly fine. But I still walk around with this feeling like I don't belong, that I don't fit in. I was bullied at school. It's so old! I don't know what it is.

J: But you're picking at threads, so it's loosening. We're just cruising around. It might not just be ready yet, but there's something there for sure. For sure there's something there, but it feels like it's a piece of work to do with somebody. Do you know? Holotropic breathwork would be really good, or something that deals with the real early years, even the pre-birth, you know? The in utero time, all that. I wonder what was going on there?

Q: They were talking about aborting me, but I don't know if that's still with me.

J: Sure, there's a whole package there of checking out, okay, to see if there is any residual imprints from that entire early, from conception to three months, that phase. That time when holding and that connection is so important, physically holding the baby you know, it's so important. Sorry I just can't pull the core of it. It's like we're cruising around something, and I just can't find the centerpiece of it.

Q: It's brewing.

J: Yes, something's cooking. You're onto something which is wonderful, and you'll crack it because you're onto it.



Q: It's that time for checking in. If I remember. It's monologue.

J: It's monologue.

Q: The impetus for this comes from this morning when desire was being discussed. I can go into a lot of things that I thought I was going to say, but at least not right away. I'm checking in to see where this body-mind stands with desire for freedom. Again, unless I'm wrong and forgetting, it has been a major theme up here [patting chest]—desire for freedom. My memory, my understanding was that, again for me, for this, the desire for freedom was not really the obstruction but the stickiness that went with it, goes with it, the identification as a seeker.

J: Yes.

Q: That is stuck with it.

J: ... Or was stuck with it. Is it still there? We spoke about that before, didn't we? Yes.

Q: Yes, many times. I know you've been working on that. And it came to a point where there were some understandings whilst sitting up here, maybe no more practices, and satsang is nothing but a huge practice, and there was... And we came very close to, you know, suggestion of, well maybe satsang should end too. And that was like aaw, you know, and then I was given a reprieve, "You can come for fun, entertainment," and I think that was working fairly well. But then I got a thought today, "Oh my goodness, if that reprieve didn't come and if I didn't continue going to satsang for fun..." This past year a huge discovery came while supposedly I was coming for fun; and it was that discovery of an obstacle and the clearing out of that that again, in hindsight I'm saying, that would not have happened without satsang.

J: But if you came as a seeker, you wouldn't have had the openness for the last years unfolding.

Q: I understand that, but again I don't know how cleanly I come. I don't know.

J: But when you've got nothing to gain, you're much more open. Anyone is. When you've nothing to gain, you're freer, you're looser, you see?

Q: I do see that, but whether I was completely coming with nothing to gain, I don't know.

J: That's okay. You were definitely more open than you were in the seeking days; that's for sure.

Q: That's nice, and that's why I'm checking in.

J: Yes, for sure there is definitely more fluidity. Yes, something got softer.

Q: Again, we were talking about the desire for coffee. I don't drink coffee, but say the desire for tea, if that comes up I go for the teabag, I go for the hot water. I know where to go, but with desire for freedom, you know I was trying to do a little breaking down while I was sitting there this morning. So desire for freedom, I could go straight to the moments of stillness that we say, "come over me," because there's freedom in those moments, those timeless moments.

J: Yes.

Q: I could go straight there but there's a belief, you see there's still a belief that, where did those moments of stillness come from? And there's still probably stickiness. There's a belief that comes from deeper meditations, more regular meditations that I'm drawn in to, again recently after so many years of off on, off on, off on. And then the belief of, where do those come from? They come from satsang! So that's my reaching for the... You know. I'm trying to break that down, but that's still my belief.

J: Yes, all right. Can I tease that around a little bit? It's honestly not just a spiritual concept, but the freedom is there all the time. It genuinely and truly is there all the time. It's just that we have crap running on top, and we are too occupied with the crap in order to see what's actually there all the time. So we can say that deeper meditation or satsang turns your mind away from, turns your attention away from the stories on top, but it doesn't actually bring anything. It doesn't bring it. Satsang doesn't bring or give it to you or gift it to you.

Q: What you just said, it deflects attention from...

J: From your stories, yes. You can do that in any moment. What I'm trying to do is take the power away from satsang, right, and deep meditation. You can do that in any moment.

Q: It happens, but even after that moment of nothing happening... You know, I used to hear people in this satsang and other satsangs say, "I spent most of my day doing nothing but looking out the window with nothing happening," and that's happening more. I'll find myself walking through a room, you know, and just all of a sudden stop and nothing's happening.

J: Yes, and nothing is happening.

Q: But right after that, it's like, you know the me comes back in and says something like, "Wow, that's nice, maybe it's going to lead to..." You know what I mean?

J: Yes.

Q: So that's still there.

J: That's the story that grabs you again, huh? "I'm getting somewhere or..."

Q: Yes, that's nice and it's a signpost or landmark, or you know, something just comes back in, and then it's because I went to satsang over here.

J: You attribute it to something then. So there is a bundle of thoughts that you know are more interesting than the stillness, because you're walking across the room, and nothing happens and there's stillness. And then a bunch of thoughts come in, and they're actually more entertaining than the stillness, because otherwise you wouldn't go into them.

Q: They're about the stillness.

J: They're actually more interesting.

Q: Well yes, because otherwise I would still be in stillness or go back to the stillness.

J: Yes, otherwise you would go when the thought comes up, "Oh forget it, I'm not going to analyze that or put a value on it and attribute it to someplace. Forget it. I'm so not going there." What about getting sick of the thoughts in a way like that maybe?

Q: Yes, I'm glad to hear you say that because I mean, there is still a part of me that catches that and says, "There's that thought again," or "I'm doing that again."

J: Yes. So you must want to kind of be getting someplace or making progress. Something there is kind of attractive.

Q: Yes, well that's why talking to Dean, talking to John, you know, something is different.

J: Yes. Do you want to be making progress for yourself or do you want to be making progress to your spiritual friends? Big question, a lot of honesty is needed here.

Q: Say that again—my spiritual friend?

J: Your spiritual friends, you know, your friends you meet at satsang, your buddies that you meet in a spiritual context. Do you need to be making progress in order to connect with them? Is it part of your self-image or how you want to be seen or known?

Q: There's probably some of that in there, because when you feel close to your peers they are no longer your peers. I used to feel close to friends who were not satsangies, but you can't feel that close anymore.

J: Sure, sure, your paths, yes.

Q: So they are different kinds of friends, but these friends are friends. So you wouldn't want to...

J: I'm wondering if one pattern in this is the pull that the mind has to have a story in order to share it in order to maintain our status quo, our gang of friends. You see, you're buying the thought of like, "Oh wow, there's another one of those, freedom, nothing is happening, that's great." That can be for yourself to monitor what you're doing, but it can also be to maintain your external status.

Q: Yes, there's a mixture.

J: Okay, both have to go and they have to be dealt with. This is the hook to make you buy into that story. What I would love to hear you say next time we sit... Well, what I would love to hear you say... But wouldn't it be nice if you said, because I don't want to set it up as a goal... Actually, cancel that.

Q: I didn't hear it.

J: Perfect. There are two things, but it would be worth looking at the two separately. So you have two mind games that work as hooks to make you go into the story of, "Oh wow, look at that; there were no thoughts, there was no identity, nothing was happening, it was just a gap. Beautiful." One is: What is it in you that makes you want to feel you're making progress? And secondly: Can you drop the way you connect with your friends in the spiritual circle—the way you connect with them with a story, making it an experience or whatever, having something to share there? You've got two sides and both have to be dropped. You have to lose the charge in both. So when a story happens, it's like you know, "Today is Monday" or "Yes, it was a nice last week." There was just nothing, just nothing with no charge, no ownership, no sense of "you're going someplace," simply as benign as, "it's Monday." Then it's fine to share a story like that.

Q: A story with no charge.

J: No charge, none at all. But as long as you feel there is actually a qualitative system and a qualitative thing to share, and it actually means something, it's going someplace...

Q: That would mean then, the first part, that I'm doing it for myself, and that would have to go first?

J: You mean sequentially?

Q: Yes, that would have to disappear first because when I'm telling the story...

J: I'd go the other way around, because when we share with somebody external, it's got to do with how the outside world meets me, and what I have to gain in the outside world. Starting on the outside is usually kind of the more gross, because then on the inside the inside one has to be more solid before you trade it on the outside for another value, you know? So you have to believe you're getting somewhere in order to communicate that you're getting somewhere.

Q: That's what I mean, so the first one.

J: Okay, I'd go the other way around. It doesn't matter really. I mean you have to honor what feels right for you. But I would like, let's say, I meet the guys and I don't have anything to say about my progress at all; that I have read nothing interesting, that I have nothing. If I don't say anything that has a charge or personal ownership, what would that be like? Because if that's okay, then it's easier for you to drop it. If you see it the other way around it's fine, but that's just unusual.

Q: Okay, I'm trying to... It just seemed to me that if there is no personal charge in an experience, some might call it a spiritual experience for me, then I could certainly relate it without charge to anyone else.

J: Okay perfect. (inaudible cross-talking) the other way around, but that's perfect.

Q: Just as we are talking impersonally about spiritual things, satsang things.

J: Absolutely.

Q: Okay, otherwise there's going to be a...

J: Oh, otherwise we're keeping the seeker alive—the seeker and his status and his self monitoring mechanism, and his external validation of his self monitoring mechanism. And the reason I'm after it is because if that's the thought that's most potent, that pulls you out of the stillness—pure consciousness, the absolute, nothing happening, the natural state—then we're after that. I'm after whatever thought brings you out; and if it's about the price of potatoes, I'd be talking about that.

Q: Right, I think it's pretty close to what I said, "Oh isn't that nice, it's happening more often now, and that means..."

J: That means the seeker is still alive! Because we need it to mean something, and it only means something for the seeker.

Q: Right, because again, consciousness doesn't care.

J: No consciousness doesn't care. So we've left the piece beneath for the idea that it means something and it's got currency out there, you know? Watch the hooks, the hooks that are more interesting than the stillness.

Q: Just quickly following on from that, all the spiritual traditions place great emphasis on community, satsang—in the company of truth.

J: Yes.

Q: The Buddhist are always saying sangha. I mean that's one of the three keys—sangha.

J: Even keeping good company then outside the spiritual community. Keeping good company is another part of it, isn't it?

Q: That's what I'm getting at, but what I'm hearing is that at some point community sanghas are important on the path while the searching is going on.

J: Yes.

Q: But after that, they're not.

J: Correct.

Q: That's basically it then, and then it really doesn't matter who one associates with at all.

J: It doesn't, except you would be pulled, like you are pulled for coffee over tea. You'll be pulled in one direction and not pulled to another. It can be an organic thing, and it might surprise you where you're pulled or not pulled. So there is something else that directs it, and it's not because it matters because it's the right or wrong thing to do or the spiritual thing to do.

Q: Just like devotion, it's something else that does it. It's the flow.

J: Yes that's right.

Q: Love comes in. I mean heaven knows.

J: Yes.

Q: Well, that's important. I mean it's pretty practical like, if you want to know where to live, and you say, "Well, I will only live in a place where the so-called kindred spirits live." And you're limiting where you live, because you can live anywhere.

J: Yes, pretty much. So for a certain time on the path, yes, it's really good to have external reminders to like make you go in, go in, go in. So, of course, it's really useful to live near people or hang out with people at a certain point that talk this kind of stuff, because it just makes you go in. It pushes you back in and makes you deal with it, so it is very useful. It's very useful pointers for a time.

Q: It's like getting weaned.

J: Yes, exactly.

Q: And there's this old question about when you see that there is a lack that comes up, there is this question about, oh well, do you trace that back to the source, you know, childhood or something. What I just found out today is that it helps a little bit to go a bit further like, "Why do I feel a lack of information about what's going on in the world right now?" It's interesting this sort of thing, and then I said, "Duh, I studied history for four years and history is a search for information." And I was a policy monk and was

researching all the time, so it is inevitable that this would crop up. I mean that comes up, and I say, "Oh no wonder," and then stop.

J: And then it might come in again, but not because of a lack, but simply because of habit that has no charge at all, but it's just enjoyed. So some things just come back again but they come back in a different way. You know even passion comes back in a different way. It's not sticky it just passes through impersonally, you know? It kind of rearranges itself. But I suppose, going back to your question, when lack was seen, the question came up for you, "Why, where is the source of this?" Sometimes we're directed to find the source of it, and sometimes it's like, gosh...

Q: Yes, sometimes it's just a "So what?"

J: It's a "So what." It's got no lead going to the past or a story or anything else.. It's just a pop and it's like, "Oh gosh I see that."

Q: Okay, and then other times, like in this case, connections were made.

J: There was a connection, a connection, something was "huh?" And you know that it hasn't just popped and ranked out easily. There is a little tap root somewhere. So every situation is different, so the thing is, is our own authenticity around feeling if it's clean or not.

Q: And it's just sort of looking at the character, watching the character repair itself.

J: Yes! That's exactly what's happening.



Q: Around that line, it seems like there's two things. There's like the Jesse character, then things come up—character issues for that person. And then there's that of no lack, full, empty; and then she doesn't seem important enough to even give that energy, because it's like there is an intelligence that knows, no matter what is happening with the personality structure. Maybe it doesn't have skills and needs to get those skills when it doesn't, whatever they may be, you know, like diet or verbal communication or whatever, but the knowing knows something is wrong with your diet or... The knowing knows! So as I'm listening to people, it feels like there's some kind of weird habit of not living in the knowing.

J: Yes, it's a weird habit all right.

Q: It's as if we need permission or...

J: We've put it up there as something huge, haven't we, on a pedestal, you know? That's waking up, that's the truth, that's everything; and it's like, "Oh my God, it is the most natural thing in the world!" It's natural, it's all-natural to imagine that we are this person.

Q: And it's okay to trust or be moved or pay attention to that. That can be the main show.

J: It is the main show. It is the main show. It's the only show. It's the only show.

Q: There's not two shows.

J: There's not two shows.

Q: That's doing something. It's here all the time, and it feels like I just kind of reach to the other one for amusement or something, like compulsion, habit, addiction. The answers are here and they always have been. My Love, I love, love is here.

J: Yes.

Q: So then the age-old question is, why the other show anyway then?

J: Consciousness is doing that too—or love or beauty or truth or stillness. The knowing is doing the character too. Can you go there?

Q: Yes, so is it about weight?

J: *Wait or weight?*

Q: *Weight*, like who I'm letting be the boss or... Earlier when like the big one coming into the character, that she was pulled. So I don't get why even the pull to identify with the little one when it doesn't give me any pleasure or satisfaction in any kind of real way.

J: No.

Q: And I know it, and I know it again and again and again. I know it, so why do I even bother?

J: Yes, a good question.

Q: Is it because I want to be human?

J: Being fully human is resting in what you really are, and the body-mind character serving that. Physical matter is number two; what you are is number one. As long as the character imagines that she's got something to get for herself, well...

Q: Hmm. Yes. In teeny, teeny, teeny bits, yes. Like what we started with this whole morning with... So I guess if I enjoy letting that be the only one, that's a taboo somehow.

J: Well, I would just like to investigate, "If I enjoy letting that be the only one." Who is the "I" there?

Q: Yes, it feels like... When you say that, then she goes away. I mean there isn't an "I" there.

J: Yes, there isn't an "I" there actually.

Q: No, but there seems like some taboo or something.

J: Tell me about that.

Q: Uh, oh, I'm going to sound really... Every time I talk to you I sound totally Catholic.

J: That's all right; it doesn't bother me much.

Q: It's kind of like we've been put on this earth, but we're not put on this earth!

J: No, we're not put on this earth to begin with, but...

Q: ... But to be that.

J: Yes, okay.

Q: Wrong direction, no, no, no!

J: So we remain a sinner forever or something?

Q: Well, it's not our job to be everything that is, all encompassing. Like we're supposed to be little. It's a real big belief!

J: Effective conditioning, isn't it?

Q: Yes, you can hang out there kind of in secret or when you're alone or in solitude. And then with people, if you don't say anything and you're just content with everything, but you don't say anything... Yes, it's that thing, which one is the wrong one and it's like... It's conditioning.

J: Yes, so if the recognition that there's only the absolute and you are that, so if that's running, would you be getting above yourself a little bit or something?

Q: Yes, yes, bad, bad, bad.

J: Yes, wow! It's very effective, you know. I mean it's a church that's two thousand years old and still going strong on it, you know; so it's very effective. Fly in the face of that conditioning!

Q: I was just trying to even imagine like fly... I spend tons of time in solitude, and I know why because...

J: It gives you permission to rest in what you are.

Q: Yes, and I live in a remote country. And I knew it was time to quit doing that for a bit, and then I'm being quiet. So fly in the face of that is what? Not being quiet, not being in solitude?

J: You won't know what it is because there is nothing that second guesses what it's going to look like. The character will do that because she's trying to protect herself. But when your attention is at home, when you're absorbed back into what you are, whatever way we want to say it, when there is only that, the character is just an opportunity for what you are to play. Just to play. There's nothing lost and there's nothing gained. But to shrink the character, oh my goodness, now we've changed all the perspectives and now there's something lost and gained on the character level, you know? But why on earth would consciousness think that there is something better, to forget itself, and to pretend to be the character and contort yourself for some imagined scenario to turn out the way she thinks she can control it?

Q: So it would kind of be like being the same as in solitude.

J: Yes.

Q: But with people.

J: With life, with the supermarket, with all of it.

Q: Yes, and I don't know, yes.

J: And there is no knowing, of course there's not. And the moment there's a nervousness about it, the character is back in there, because the knowing isn't concerned about how it lands in the world. It's not concerned, you know. It will be amused by like, "Oh okay, oh that's what happened there, okay." It's more like that.

Q: That's exactly how it is when I'm alone; it's amused. I mean, there's lots of forgiving and love, but it's just amused. It doesn't matter about mistakes and stuff.

J: Yes.

Q: Yes, okay. I don't know.

J: Yes, and the not knowing is what makes it fun, you know?



Q: I just have a couple of questions. When you were talking about your books and things like that, somebody mentioned that there was a way to connect with you one-on-one. Can you describe that service or how that works or what that is?

J: Yes, e-mail any of the e-mail addresses on my website, and I do Skype half an hour or an hour.

Q: It's just sort of like this?

J: Yes, it's just this. I audio record it and send you a link and you download it if you want to. And then I delete it in a week, so it's confidential.

Q: I think that answers my question, thank you.



Q: I am much more relaxed, and energetically it's just like, there was a real softening. I don't know if you can see it but it's there, and any doubts that are arising I see that they're all mind.

J: Yes it's all mind.

Q: I actually had a little difficulty bringing those two here to there, but then I realized there is no space. Somewhere in that quietness it just came up, "Love God." It was the dilemma of wanting liberation and working towards it and that becomes an impediment. But it just came, "Love God," and that simplifies it because there's nothing in return. The wanting means there's something to be obtained. Am I on...

J: Yes ,you are going well.

Q: I'm not creating another little... It doesn't feel like it's a mental thing; it feels right there. That's really all. I'll still come to satsang, or not, you know, or not, but this is where I enjoy sitting. We were talking about friends and community, and I'd rather be around here with friends and all that.

J: Yes.

Q: That's another thing but...

J: Yes, and I suppose it's about cleaning up those relationships so they don't perpetuate identification. You see, that's what it's about.

Q: Yes, there is the charge you were mentioning. Yes I saw that, and I know that's happened with me, but it seems to be less and less, but I am aware of that. It's just shining a light on it and saying, "Oops, okay."

J: Yes, shining a light on it and not playing that game.

Q: Back away. Okay, that's clean.



Q: One other thing, that there isn't this impetus of feel a contraction here that comes and goes, and it has always felt like something is wrong here with that contraction. It's not there now, but anyway I'm not sure what you have to say about that, but I'm not sensing it right now. Any thoughts on that?

J: When the contraction comes, is there a particular mood, attitude, story? Is there a pattern there?

Q: No not really.

J: Huh, physical, just energetic?

Q: It's an energetic. Yes, I thought, "Is this cardiac?" No it's not. I know this now. It can leave residues, like I've always thought like some sort of acupuncture-like thing, with little tender spots here and that goes on for awhile, but that's muscular-skeletal. But no it's not organic like.

J: Well, you know, the only thing left there is the heart chakra. So when you're feeling a contraction, it's trying to open another bit, you know; it's just trying to open another bit. You can't do too much of that, that happens with spiritual maturity really; that's a thing on its own. You know we can do exercises to open the heart chakra but they're BS. Honest to God, they are BS.

Q: I'm just going to let what happens happen. I'm good with that too.

J: Yes, the heart chakra has a completely other gig going on, you know?

Q: It has its own agenda.

J: Ooph! It's got its own story, it's own path. Yes, it will only open fully when many other things are ready to drop into it, you know?

Q: Okay, then I'm not going to worry about it.

J: Yes, that should be fine.



Q: I'm not 100 per cent sure why I wanted to come up, but I had to come up before. You've given me so many different good pointers about different things, so sometimes I can take those and go very much into my head about it; that's one thing. And then when I was sitting back there, I was, "Do I really want to go up or can I be quiet and see what comes?" But then like I said I just had to come. I would also like to ask if you see energetically something in me and what the best thing might be to do. And also what goes on, is it karmic in some way or some energetic sticky, if that would be of any help to know?

J: Yes, do you see somebody in terms of your health? How is your physical health?

Q: I think it's okay as far as I know. It is better than it has ever been as far as I know.

J: Would you try some B vitamins maybe?

Q: Okay sure. Just a multivitamin B?

J: Yes, a good B-complex to nourish your nervous system would really help. It's been in fight or flight for a very long time, and it would be great to just nourish that starting at the physical level. Do you know? Because every time I see you, and I know you do a lot of work in between as well, there is less and less anxiety. Like in the beginning I couldn't see your face at all because your hair was covering and your head was down like this and you were looking up like this. It's beautiful, you know; you're able to look at me and it's beautiful. So you're dealing with the anxiety, and you need to support your body a little bit to complement that. You're doing plenty so I don't want to overload you, because then it will create some of the old patterns—I've got other things to do, I have to do this, and I have to do this. And I'm reluctant to do that. Just chip away at it, you know; let a softness come in your day.

Q: Okay, thank you.

J: ... Which means you won't be criticizing yourself, because when you're criticizing yourself you're not soft. So be gentle with yourself.

Q: Yes, sometimes that's the hard thing to do because I don't know how to do that or I don't realize when I'm not, but I am getting better. And this idea of looking at your thoughts, that's a really good idea. I don't think that I have known to do that, you know, in the way that I've learned without making it, "I'm looking at my thoughts now; I have to do something about it."

J: Yes, because that's just another thought. You know, impersonally just looking at them like a camera looks at something. The camera doesn't, "Ooh, ooh, I've got to change the scene." It doesn't do that; it's just looking at something without comment, just noticing it. It's a bit like that, you know?



Q: I feel nervous. My heart started pounding and I thought, "I know I have to go up because my heart is pounding, so there must be something up." What I've had as I've been sitting here, I've had like a million questions and then they come and go. I really enjoyed hearing everything today, and a lot of it I can see as valuable. So one of the things is it seems like we all, everybody here seems to know, or we strongly suspect what we really are, overlaid with these patterns and personalities that we're like chipping away around the edges. You even said to somebody to kind of chip away; and of course, we all want the key, like the one key—can we just turn it and open the door?

J: Yes, of course!

Q: Is it the same key for everybody?

J: Yes. Don't ever again believe a thought.

Q: It seems so... It seems very... Yes, don't believe the thoughts; that's the thing.

J: Yes.

Q: Should I ask my question or should I stay with this?

J: It's up to you.

Q: Is it just a habit to believe thoughts?

J: I guess so. You can say that.

Q: Because I do see that the thoughts are not true. It becomes revealed, always you know that there's... I'm only going to act on the thoughts or, but they're clearly just coming and going. And what really reveals it is, if you look at another person that's so believing their thoughts, and you just think they might as well live on another planet. And of course, then it must be the same for me.

J: Yes, including the thought that you had about the other person, "They're just believing their thoughts." Consciousness is doing the whole thing really. The idea that there is another person, that there is a you and a them, is also thought. Do you know? So when you stop believing thoughts, you first get to see one layer of stories, and then you go down and you discover, "Gosh I am the thought." Me believing that I exist as a separate individual—that's the thought; that's the thought you've got to go after.

Q: Me believing that I'm a separate person is the thought that I have to go after.

- J: Sure, if you want to go for the cornerstone, there's the one. That's a thought that gets believed in so easily, so quickly.
- Q: It seems too that there is a pattern held in the body or that the thought has like lodged itself. I'm not even sure if that's really the right language to say, but that there's like memories and feelings that are all part of that thought. So do they have to be dismantled piece by piece?
- J: In theory, no; but in practice, it seems to be that way. That's the chipping away. There seems to be a complex mechanism which keeps supporting the movie. It's like a backup system. It's another backup hard drive, and another backup hard drive; and it's like...
- Q: Like the generator that goes on when the power goes out. The generator starts up automatically or the backup systems start running.
- J: Yes exactly, just to maintain the habit. But if we really choose not to believe the thought, then it dies down because it's got no part of manifestation taking the bait, whether it's from the main power station or the generator. If you're taking the bait, you're still taking the bait, you know? But never taking the bait no matter what part of the body-mind energetic organism presents it, well then okay, something happens.
- Q: So there's this thought that I'm a separate person—that's not true.
- J: Do you know that that's not true?
- Q: I don't know.
- J: Hmm. That's worth investigating. Is the idea of you just an idea, or do you really have more substance than an idea?
- Q: Well, my body is doing something with this, you know, I feel chills and lightheaded. I don't know what that means. Because I was going to say that I would like to just stop believing the thought, but if it's just a faking it, like just saying, "I don't believe that thought," that's not really it.
- J: No.
- Q: You can't just do that.
- J: No.
- Q: So you've got to really go after the thought.
- J: Yes.
- Q: And explore.
- J: You've got to know that it's not true, and then believing in it stops.
- Q: It seems like there's something that is very agitated or shaken up by the idea that this is just a thought, you know, this is just a thought being manifested, but not in an unpleasant way at all. It's very pleasant. Do you have any other advice? I think this is like a big thing for me to chew on.
- J: Yes, it's plenty. It's an important one.



A participant: Will you keep talking about going after the “I” thought?

J: For most people who wake up suddenly and have to put the pieces together later—Ramana Maharshi, among others—the “I” thought is the one that breaks down. And it takes quite a bit of integration afterwards to kind of enable functioning to happen again, because rather than things chipping away, the whole building crashes, so there's a bit of a mess. At a certain point the “I” thought has to be seen through. We can go after it, or it is seen through as a consequence of some other spiritual approach. When we look at thoughts, and even when we are in the impersonal, sure it's deconstructing the building by taking out the windows and pulling it down floor by floor; but at some point it's like, “Oh my God, *me* having these thoughts, I'm the frigging thought! I'm the thought!” That shows itself at some point. It comes in any which way. Even when you're doing the work in terms of like you're no longer being judgmental or no longer defending yourself, and you stop investing in your self ego, you know the way you do these kind of the first important steps... You start kind of getting a handle on it, getting the tools, and okay you're honing it down, but it's really like you're refining the “I” a little bit. And very often that's important, because that “I” for a lot of people needs to live a phenomenal experience of being kind of happy. Do you know? That's important. So everybody's a bit different. And for some, yes, go straight after the “I” thought; but for everybody, it's like some of us just need to have a little bit of an experience of being kind of free or feeling un-tethered in life. Consciousness likes to do that too. There's no hurry with it; there's no hurry with any of it. The linear time thing is a mind creation anyway.

A participant: You're saying, “be organic.”

J: Yes, consciousness is organic about it, you see? It's about listening to that pace. The “I” thought, of course, will be gone at some point. It comes up when it comes up.



Q: Thank you, Tom. Thank you, George. Thank you, Vada. Thank you all and our reflections, myself. That's really been my experience today, especially George and Vada—the two pieces I was really being deeply reminded of the desire to be special. And what Vada was talking about, making something better than something else, and then I was just kind of watching a play and seeing how... It seems like there was a convergence of that which is almost the drive behind the desire to wake up. Okay, so the holy man is better than this craziness? I did not feel special. So there was a desire to feel special, and what that equated to was “rise as high as you can.” And there has been, I guess, some organic, but maybe not so organic, movement towards sharing this. And then there feels like there's a block, because I've seen when the personality jumps in and makes Brian special, because

he knows something other people don't. So definitely I want to move beyond that. And then there's also this awareness that here in this moment everything is perfect and nothing needs to be fixed, so why even do this? It just comes back to this is what's happening; this is what wants to happen. One way to stop feeling special, right? It is. It's a cosmic joke. Initially my impetus for coming up here was to share something that I thought would be helpful, because we were talking about the personal I and the supreme I—that's what I was calling it at the time. I'll pause there.

J: Before the move to say something that's going to feed the need to feel special, do you recognize that moment or are you already in that loop before awareness comes?

Q: No, pretty much negative, it hijacks. I think it's still strong enough.

J: Okay.

Q: The next thing I was going to say was that one of the things you had shared with me last time you were here was, practice being anonymous.

J: Yes, invisible, anonymous. You didn't get very far with that one, did you?

Q: I didn't get very far with that one.

J: ... Because I was going to say the same thing.

Q: I was looking at my notes and I'm like, that's the money right there, that's so freeing right there. But you know, practice being anonymous and practice having everything be okay, and you know there's nothing to fix. So anonymous combined with nothing to fix is like oh there's absolutely nothing to do, no one to impress, nothing to prove.

J: And to recognize that. You know, we can try them out as techniques; but actually where you're going is to recognize that, "Gosh, what a waste of energy it would be for me to self-promote here for the sake of a little bit of juice," you know. And then you'll need more in another few days when that memory has worn off. So it's the recognition that that's a waste of energy, and recognizing that actually everything is all right. It really is all right. Thought will make it otherwise, but genuinely it's all right. Finding where that's known, where that's recognized. It's not a concept, you know?

Q: I do recognize that because I've been able to reside there periodically. And I can take people there, bring people there to make a point. So I guess it's just residing there more often.

J: Yes, when you bring people there, does it make you feel special?

Q: No, not while I'm doing it.

J: Good. Afterwards?

Q: Aahh, proud, pleased, because I feel like my strongest desire is to be of service, to this. So that's where it arises, yes. What would you have to say about that?

J: I'll go after that next time we meet, but it's okay for now.

Q: Okay, There's another piece that's unrelated and that was, I was touching base with (inaudible) yesterday and a question about doing energy work, and I wanted to get your take on what's happening there because I'm not able to do it. But being from Massachusetts, we don't talk like that so there is a block still here around doing it, around permission or something like that to work with energy. It seems like it's happening anyway, like when I'm working with someone, there's just information available to help them move forward. And then also, I got a Reiki attunement and all that; and they said that that was a formality, they said, "Because you're already doing it." Again, I want to be of service. I want to help myself, humanity, move forward.

J: But not through energy work.

Q: There's a block there.

J: Why?

Q: There is judgment that it's like charlatans and that kind of thing.

J: Okay. Well you know you're talking to somebody who had to call herself a ghost buster. So whatever we dismiss and whatever we've judged as being flaky or dodgy, you know, that's the very thing your nose is going to get rubbed into.

Q: Any suggestions?

J: Do it! Go straight into that which feels sticky!

Q: Oh yes, I forgot who I was talking to.

J: Yes, go straight into like, "Okay I spent time thinking this was whatever, fraudster, this was trickster stuff; so all right here I am now and I'm one of those." All right deal with it, swallow it. It's fantastic; it's a great freedom. You get to see, "My God, I'm everything, I'm everyone, I'm everything," you know? And consciousness can do anything it wants and it does do anything it wants with this form. It rejects itself and then it becomes what it rejects, and your vista gets wider.

Q: Okay. So I guess I do want to relate this story that was coming bubbling up earlier. At the time when it happened, I was still very much a seeker, and I was facilitating a conversation between personal I and supreme I, because at the time I felt ready. So I'm going to dis-identify with the personal I and this is going to be my new identity, supreme I. So I kind of facilitated this conversation. And it was fascinating and hilarious that the personal I, its biggest, its very first tirade was, "What are you crazy? I'm the one that provides the juice, so you may as well just be dead because it's going to be a flat-line experience, and you don't want that. Trust me you don't want that, I'm the one that's responsible for all the ups and downs and the fun in life, and this is going to be a flat-line and you don't want that." Then supreme I said, "Yes, that's not really true. Everything is still going to be happening; but it just won't be as bought into, you know, you won't be sucked into it." Equanimity was the word that arose and that has actually been the experience. Yes, it all happens and... It almost seems like I get to play.

J: Yes. Yes.

Q: I said, "Okay, yes I'll step into that one, my whole foot in that one because that's juicy."
The purpose of that was to share (inaudible).

J: Yes, lovely.



Q: You were just talking about that capacity and that we like to stay there for a bit; it's just starting to happen for me. I'll picture a place that I want to live and then somebody offers it to me. Or just everything is possible and I'm delighting in it. I like to rest in it a little bit. It's just exactly what you were saying, and I didn't think it was possible. I really didn't think it was possible. I thought people were just talking like that, but it is not possible.

J: Yes, but that happens. That can happen for a phase and then that can disappear. It's not consistent.

Q: It's not going to be for the rest of my life?

J: No, but it's a lovely phase. It's gorgeous when we line up with potentiality, you know? Yes, it's beautiful. But then another phase comes and it's like, "Oh okay, I'm going where? What?" And it's completely not what...

Q: The potentiality.

J: Yes. It's like, all right we don't know everything. We don't have any power after all. So it has to leave, for a deeper surrender. We truly are puppets. And it's beautiful.



J: Well done folks. Nice few days. Thank you for inviting me. Thank you, Matthew and Joan, and for all the whatever, people behind-the-scenes who helped to make this possible, the cameraman etcetera. Thank you all and catch you down river, huh? Let's see.