

J: So without moving your body let there be rest on the inside. See if you can feel the energy that is coming out to understand the words that I'm speaking. See if you can feel that just a minimal amount of attention is all that's needed in order to hear what's being said. Let most of your attention be at rest. It's almost like a passive listening, like as if what you are is the deepest part of the ocean and these words that you hear are just a bit of disturbance like the waves on top. The mind will respond, it will engage but it doesn't need your investment in it.

Functioning will happen, talking happens, communication happens, rearing your children happens. The investment of your attention going fully into whatever you're doing is entirely optional; it's not needed at all. All it does is give you the feeling that you are the one experiencing. That's all it does, and that's just an idea. It's just an idea, and it looks like it's true until it's seen to be not true.

You can play with attention in that way, you can play with not taking things personally or not going right *in* there to personally experience every moment. You can play with that. But even the idea that you are playing with it is another idea being bought, because it's only the personal I that plays at being impersonal. In a way there's no way to get out, you know? There isn't really! They're all just subtle layers of the mind, but it's not a problem. It's not a problem because that's how mind works. None of it is *you*. We play with a spiritual past to make things better, but it's just the I being on a spiritual path. And you might as well do that until it's seen to be not you. It's as good a thing as any to occupy your thoughts with, no? Why not? It's really the same – spiritual path or walking the dog or cleaning the windows or whatever – it's the same really. With managing thoughts brings a relative freedom, and that's an experience that seems to have its place also.

I suppose I'm inviting you to just see it from a wider perspective. You're not an independent autonomous separate entity in any way – not in any way. The physical form is just another clump of energy in manifestation connecting with every bit of energy around it, whether it's oxygen or a chair or the floor or whatever. This is just how energy works. It's always touching another piece of energy. And we use concepts and labels to say, “Well this energy is this and that, and that's a sweater, that's my body.” Then it gets deeper into that and, low and behold, we have an individual. There's nothing wrong with any of it; it's just how it works. Even the idea of energy is just an idea, and even that is just a concept believed into existence also.



Q: I was supposed to go to India at the end of October, and a couple of days before, my mother stopped eating. She's been in a nursing home for about 17 years now. She picked up some disease there, and she can't walk and talk and she can't see. So she stopped eating about three days before I was supposed to go. And the day I was supposed to go she was still not eating, so I phoned up some psychic friends or readers whatever to see what they would say; and it was said that she may not last but it's still your decision on whether you're going to go. It was like this huge hand was pulling me, this unconsciousness was pulling me back; and because I have a big heart, I cancelled my trip. This weight that was on my heart is not something that is new to me, because my mom can do that. Like my sister was supposed to go on a trip, and my mom got sick. This was a couple years ago. I was going out with a woman about 20 years ago, and

she would get sick. So this is like a pattern. I know the unconscious got me, like I know that feminine energy got me, so I didn't go. I felt better with it because somehow it was with... You know, my brothers and sisters were coming together and we were managing mom's care. And she eventually started eating after getting intravenous, and then her hip broke; I mean her thigh broke. So she's on her way out anyway, but it gave me a chance to cry and to tell her, "It's okay to go, mom." My question is, what is that power that's pulling me back, and what would make someone stay, like in nursing homes, for so long? It's not like her nursing home... You have people there that are active, but she's miserable. On the outside she's still alive like a baby. And it is like a dichotomy because on the one hand this person is going down – she's miserable being alive because she can't do anything – and on the other hand, they're keeping her alive by feeding her. So the body is alive, but the Spirit is checking out, no doubt. What should be my emotional reaction? Should I be saying, "Mom, leave," or should I be saying, "Oh mom, stay around"? When I say, "Oh mom stay around," it's like I'm causing more suffering; and I feel that I'm the one that's kind of suffering, have been suffering, in keeping her back because I want to punish her in some way.

J: Keeping her here is punishing her? What do you want to punish her for?

Q: When I do acupuncture treatment and I listen to my voices that are there, they're angry. It's like, "Help me. Why did you do this? I can't help you." And on one hand, it's like she's my daughter and I want to take care of her and I don't want her to go; and on the other hand, she must have hurt me really, hurt the child really badly so that the child is still angry. Those are my deep voices that I believe are holding me in some sort of a lock position – fear, anger. So I breathe into it, and that doesn't work. It's like something has to shift. And people say I'm giving attention to the negative, but it's not that. It's like I'm hearing what's there. So I need to cry, I mean I've been crying a lot and you know it's part of that emotional stuff.

J: It's all okay, you know? What can you do? Accept the emotions that are coming, let them happen. That's just being human. There is no right or wrong; they're not negative or positive. They're not. It's just an emotional body doing its thing, so let it have its experience, its expression. Whether your mom stays or goes, it's probably not in your power. It's probably not. She has her own dance going on, you know? If you're willing to let her go, then that's about you. She's not going to go because you're letting her go. She's going to go when she's done, but you have to manage you. Whatever you can do to get closure on that relationship, do it. Whatever will just end that dance with her, you know, ideally in a loving way, but sometimes we can't. Sometimes the only way to end something is like actually, "Enough, enough, this doesn't work for me anymore," and we turn the other way.

I don't think this is going to happen with your mom, but I just want to explain it just in terms of human relationships, which are part of everybody's experience. Sometimes there are things that are just best left alone. Some things can't be resolved and they don't need to be resolved. The experience of walking away from something that's unresolved has to exist too. There must be a space for that also. So dropping when something is unresolved, knowing that this is unresolved and dropping that, somehow that's the dropping. Somehow that's the resolution; dropping the lack of resolution is the resolution. So there must be space for it all. We can't mop up everything.

Sure the idea of karma, if that's running, there's a, "It's going to bite me in the ass until the books are balanced." There is that level, but then there's the idea of karma losing its potency. And for some there is a feeling of, "Gosh it doesn't really matter what I do; it really doesn't matter what I do." So when that expansion kicks in, the karma story is over. And at that point, all you can do is honour whatever needs to express and not make a story out of anything. Then that kicks in, that there's no story out of anything.

So somewhere along that line, okay for you, if there is a hurt inner child, of course you're on to it, you know. So if that's there and it's talking to you, then resolve it. That's for yourself to let something go, to let the emotion go, so that whatever your childhood was, it was just a story and it doesn't have a charge, an emotional rush with it, you know? That, you need to do, of course, because that's the emotional body. But that's not you either; that's just the character and the emotional body. So the emotions need to be expressed, released and let go; and some kind of free flow of emotions kicks in then. Once there isn't a charge about the past, in general, it's just like whatever emotion is happening is just coming and going, and it's not really noticed. Do you see? If you could drop the idea that in some way that it could be right or wrong to have her stay here, or to tell her to let go, if you can drop the idea around that and see organically, are you okay if she's gone? Are you okay? Or is there some stickiness with you or is there something unresolved? Keep it about you. Keep it all about you. She's just a wonderful catalyst you know, just watching something for you.

Q: And the idea that she gets sick, she didn't even know I was going away, I don't think, but what is the big picture of all that?

J: It's how you respond to her being ill. Your mom gets sick and your mind will say, "My God there's the timing here, every time my energy moves away she gets sick." It's like, so?

Q: But you don't see that as being a manipulation of some sort?

J: You can label it like that...

Q: But that's not it?

J: But it's a manipulation if you feel manipulated. If you buy into it, then it's a manipulation. But give her permission to be sick. She can be sick, you know, even if she's consciously or unconsciously playing that game, she's sick. What does it have to do with you? Unless you're playing the game with her, it has nothing to do with you.

Q: It seems so... It seems like that game, I don't know, I don't know how it works exactly. That's my innocence. I plead innocence.

J: Sure, sure some people are like that; and that's fine, leave space for it. Whether you want to dance with it or not is what I'm interested in.

Q: I already have danced with it.

J: I think so. That's all right.

Q: Yes it's all right. I learned something from it.

J: Yes exactly. Keep learning until it makes no difference whether you dance with it or not.

Q: It's a very deep wound, right? It's a very deep emotional wound.

J: Yes.

Q: I feel there's a lot of stuff in it, because I couldn't see someone getting sick and then manipulating the child like that. It's huge.

J: Sure, but you know as long as you're in there willing to be manipulated, that's going to be what happens, you know?

Q: The heart is the one that's big, right, and the heart is the one that's getting hurt, I think. I'm not sure hurt is the right word, but it's definitely speaking through here because I feel it too much.

J: Yes, it just feels like the emotional body is right up at the moment, you know? Yes, wonderful, let it have its day.



Q: I'm not sure I have any words, so I will articulate what is there and see how it comes. The vastness and the readiness is daunting, and I want to ensure in some way that it's true. It feels impending and it feels perfect, and I don't know how to hold it. I wonder if there's more to do and if it's enough.

J: So this stage or phase, or whatever we call it, that's happening right now, is it connected to the next phase?

Q: Yes.

J: Can you disconnect that?

Q: Yes, yes, that makes it very different. Once that occurs, then it changes things so that... But enough stays. It looks like enough stays and enough goes. Concerns for influence and effect of my own actions, how they affect others both literally and in a nonphysical kind of way, is concerning to me. I want it to be in the purest, most sincere way possible, and it concerns me.

J: Does it concern you prior to an action, during an action, or post an action?

Q: Prior. Interestingly, as you say that, during and after it feels fine, but anticipation of and seeing the potential of all of those sometimes feels suffocating.

J: Okay, does this influence what you do do, or is this just what happens before any action is taken?

Q: Before any action.

J: Yeah, yeah. It's quite likely that you have the same model running into this, and that the anticipation is also based on the idea of what's coming next.

Q: Right.

J: You seem to have something around linear time that hasn't burned out yet. Linear time is kind of more gross; it's like a sequential understanding of events that needs to burn out.

Q: Right, any way to watch it in a different way to help that, or no?

J: Disconnect is the word that comes up, because there is a connection between one event and the idea of the next event and these need to be disconnected.

Q: Any time I see it disconnect it.

J: Mind will go at it because it's disconnecting the ideas of the anticipation of action. So it's like deeper than that. The sequence, a linear sequence is being taken for granted here, and that's what you break.

Q: So there can't be any story. It just has to be dropped.

J: It has to be dropped, because if you keep it a story it won't get the root cause.

Q: Yes, I see it. One of my concerns in dropping it... I can see that I've looked at it before and I've done it in the past. My concern is about being able to communicate effectively, to be able to teach, to be able to convey, to be able to transmit, without that, being able to relate in that same way. I don't know if there's anything that can be done about that?

J: You're going to have to just jump into the deep end there, yes. Yes, you just have to trust that one because that's the mind's thing, "I lose a little bit of control here and let's try and, you know let's make it as gentle as possible," and it's like there's a control.

Q: Either that or that.

J: Exactly, it's like, "No this is going to take everything," you know?

Q: I do observe that there can be a structure that overlays that, that I can continue to do... I can drop it with this in place to hold it?

J: Yes you can. But it's highly likely that the mind will actually keep a seed of the old structure in that overlay, and you'll get caught again. You've got to go the whole way here.

Q: It's right there, isn't it?

J: Yes.

Q: And that's what I keep holding onto.

J: Yes.

Q: Darn, I see it.

J: And don't worry about if there's more work to do or not, because it just stops when it stops, and if it doesn't it doesn't. If it never does stop, it's just so what?

Q: Yes, it's just there. I know that this has been coming back and it is what I have been resisting dropping because of this, but we'll see what happens.

J: Just surrender it, and whatever happens is not your concern either, you know? It's going to have to play out as it plays out.

Q: Because there is nowhere else to go is what it looks like.

J: It's stay stuck or let it unravel another bit.

Q: This keeps coming up for me. I think it's kind of like settled; and listening to the person that just spoke, it's started coming up again. It sounds like it's painful, but it doesn't really seem painful. I get that there's nobody home. I get that there's conditioning, a conditioned package here; and I get that some of it I need, you know we need some conditioning to function, some kind of sense of individuation, right?

J: Yes sure.

Q: So I get that. And it seems to me that the problem, my suffering and the suffering that I cause others, is caused by identifying with that stuff. You know, that's who I am, my role that I'm playing. You know, like you said getting into stuff. You were saying it in the meditation earlier that you can get... I can't remember the words. But anyway I get that, but I still find myself identifying much of the time. Sometimes I catch myself as it's happening and I can't stop, or I catch myself as it's happening and all of a sudden I can let go; but it's certainly after the fact. I also get that there's a witness, so at any given moment I can check in and there's awareness that's always there – consciousness, awareness or whatever. Where I can't seem to go is that I am awareness. You were talking about that earlier, “That's not who you are, that's not who you are.” And I know that's not who I am, but it's like, “Who the fuck am I?” I hear you, I am awareness, you are awareness. That's not who you are, okay that's not who I am.

J: The idea that you're awareness or consciousness goes as well.

Q: It goes?

J: Yes, out.

Q: Oh really?

J: Yeah, yeah, out.

Q: I've been trying to be awareness and...

J: Not at all. It goes. It's a hangout place because it's just another identity. It's wide and it's expansive and it's kind of nice; but it's too much. It's just swapping personal for something, another concept. It's just swapping concepts.

Q: So yes, that's what's been going on.

J: Well spotted. It's a trap. You can't be anything that can be named. How could you be? Because then you're an idea. Then we just have another identity, and we're trading one identity for another one. You can't be an idea no matter how fantastic the idea. “I am God” works for a while, but then that gets thrown out too.

Q: It never worked for me.

J: “I'm awareness,” happy days that you didn't get caught there. Let it go; it has a stink about it.

Q: So now what?

J: The mind can't go prior to concept. And then of course, I'm contradicting myself by saying, “You are that which can't be a concept,” because now I've just put concepts on it. So it's like “duh,” you know? But if I can point in that direction, maybe there is a resonance.

- Q: Yes, the mind has gone as far as it can go. I mean, I don't even look for answers anymore. I guess I'm looking for an answer here, but I know there's no conceptual answer. And so I don't know why I'm asking, you know? What am I going to get?
- J: Yes, what are you going to get? So what... what? So how come the mind is asking, "Well, who am I anyway?" Does it really need a place to land?
- Q: The mind needs a place to land.
- J: Does it?
- Q: I know it's not going to get one, so it's pointless.
- J: Can the mind accept that it's never going to get it?
- Q: It's hard for me to tune into that right now. I know there are times when I see it and it's not a big deal. So I get to that point and what happens is I end up kind of liking hanging out with people in satsang. Do you know what I'm saying?
- J: Yes.
- Q: It's kind of like I like being with you. I like being with some of the teachers, and for the most part, all the intellectuals. I used to come with my mind.
- J: Yes, I can imagine.
- Q: There was a lot of satisfaction, you know?
- J: Yes, it's great fun at that phase.
- Q: But that doesn't do it for me anymore.
- J: So it's kind of the lifestyle of satsang. Is that what the pull is now?
- Q: Well, it's not exactly a lifestyle, you know; I don't drive around except to come to see you sometimes. You know, I have a life. I have kids and grandchildren and a job, and a partner and blah, blah, blah, blah, so I play those roles.
- J: Isn't there a role being played at satsang?
- Q: Well to tell you the truth, I feel free of roles when I come here, you know? That's probably what I like about it. I don't have to play a role. I can just you know...
- J: Okay, what is it that changes when there is a role being played or no role being played? Why does one feel better or freer or looser than the other?
- Q: I guess there must be identification with the role. I'm saying I guess because I can't quite get a hold of it at the moment, but I can feel some pain about it somehow.
- J: Yes, because if you're somebody who's not playing a role when you're at satsang, well then you know, there's somebody who's playing a role and somebody who's not playing a role. But the role-playing happens without there being somebody. Consciousness, awareness or whatever, consciousness plays the role. That's what it's doing; life is playing the role. Put it like that.
- Q: Why is that a problem?

- J: Yes, why is that a problem? Why is it different when there's a role being played as to like now when there isn't a role being played? What's contracting about a role? Is there desire in there? What registers that something is...
- Q: There's a sadness you know, about playing the roles.
- J: Yes, my sense of it is that there is a belief that a price is being paid.
- Q: Yes right, that's for sure. So I must be identified with it.
- J: Yes, some subtle thing in there is...
- Q: Right, well maybe I'll just watch that over the weekend. That's a good pointer there, I think that's where it is, that's touching something, right?
- J: Yes it is. Let that sadness have its way, you know?
- Q: That's a good piece of material there.
- J: Yes, let's see where it goes from here.



- Q: I think I might need some help with sort of teasing out. I don't know if I have a question. But perhaps a way to describe what's been going on for me is that during the past year or year and a half things have been really dissolving; but I guess what I notice is that I used to have a sense of personal will and agency, and that sort of just dropped away, and I feel really adrift. I feel like I've been batted around a bit, like a puddle, like a wind comes and I'm off, and then it's like I just can't seem to land. I don't know if land is the right word, but we've been talking a little bit at different times about grounding myself. And I don't know if it's going very well. I don't even know what you meant, and actually I still don't know what you mean. I just feel like... Really it's like... I really can't explain it except that it's like I just keep getting a gust of wind that blows and I just go off, and I just kind of... I don't know, there's nothing there to ground even. So I'm not sure if in some way I can tease that out more, but...
- J: Give me an example, like a gust of wind comes and you're going to what?
- Q: One of the things I enjoy most is this. The only thing that pulls me now is listening to satsang, and if I listen to something really good I get very expansive and I feel like... I don't know it's just like I'm right there, and then it's gone. I don't know, and then that's gone. And I don't know, I'm waiting for the next thing to come. It's kind of like there's no substance here so I have things, you know... I used to know how to work. Actually I used to pride myself on being kind of competent and goal-directed and self-directed; and I know you say, "Balance the books," but it feels like the opposite. It used to be, okay this is what you're going to do and off I went and I did it. And I was kind of accomplished and proud of myself, but now if I try to do something and it doesn't seem intuitively right or somehow... I think I mentioned this in Boston. I had a little conversation with myself and I said, "Well the party's over now, we need to get back to work." And my back went out and I couldn't move for three days. I was really frightened by this; and I said, "I guess I can't work, all right okay," and then my back felt better. Then I felt okay and I was like "What are we going to do?" I feel like I'm witnessing myself and

having little pep talks here and there, but I really don't know. I guess the natural flow of letting myself be moved by the next step, and I'm fine in a way when I allow that, but it feels... I can't explain, but it's been going on a year and a half and I just feel so adrift. The only thing when I kind of sit with it is like... And then my wiring is really screwed up. Sometimes I sleep for 10 hours and sometimes I can't sleep, so it's very unpredictable. Sometimes I have racing thoughts and I watch them now. I'm just watching. On one level I'm frightened by it all. I'm actually kind of letting go of the fear and said, "Okay let's see what happens here," you know? I can't explain it but it just feels like... The other night I had a good conversation with somebody, about a satsang issue, and I was up until three in the morning because I couldn't sleep. It was like my wiring felt fried almost, but it wasn't bad. I didn't do anything. I just... Am I explaining myself? I guess I can't explain it, but I'm trying to figure out how to live like this, live from this different place.

J: But isn't living happening?

Q: Yes, I guess live a little bit more contained or something. I wish I had the words. But I just feel like energy, and that's all I am is energy kind of wandering around. I broke two computers lately.

J: Is there a desire to be different?

Q: Well, I guess sort of like how I'm going to live in this world. I do have to go back to work eventually. I mean, sometime sooner than later, but I still have a little more time but not that much more. So there's a sense of like harnessing this energy that's sort of whirling around. I'm just like a whirl of energy, and sometimes I have none. I probably could stay in my house and not go out for a very long time, but I don't feel like I can do that because I don't have the resources to do that. I did spend about a year at home and it was actually lovely and I really enjoyed it; and then when I went out it was like a culture shock. There's a whole world out there! I didn't really know how to be, so I wasn't sure that was even all that helpful. I mean it was helpful for a year, but then I thought I was kind of disoriented. So yes, living is happening. I guess I sense that. I call it lost personal will. That's what I sense it is, and I don't know how else to be.

J: Yes, why are you looking for a replacement!

Q: Because I feel like a whirling ball of energy which can't land. I can't harness it.

J: To bridge the gap to make functioning a bit easier, something like acupuncture would really help. It really would. Just to stabilize the shifts and get support for yourself. That would be really important. Gardening would really help. Connecting with the Earth in some way by putting your physical hands into the earth. I know this is very practical stuff. But really the issue is energy, so something like acupuncture or something along that line to organize your energy, because it feels like, okay all these shifts happen, the loss of personal will, but something isn't able to stabilize. That's what I'm hearing, it's like you're detecting that something needs to start stabilizing, and it's not able to and it needs support.

Q: I think you're right. I feel like I'm having a hard time getting in my body too.

J: Yes, that's grounding.

- Q: So it's like I really have a hard time. The energy just... And grounding it in my body, it feels a little hard on... So I've been sleeping and I'm disrupted emotionally and physically, so it's sort of like... And yet I'm watching it and you know it's running its course, but I feel like maybe... There is an intuition. It's more intuitive now, and it's like okay, this is sort of... It's turned. It's like it's time for it to be stable.
- J: Yes, to start getting stable that's right. That's what I'm hearing too.
- Q: So the intuition... I've been at a loss to think like, I was going to say, it's time to hunker down. You know, you've got to have a schedule, get up and...
- J: Sure, but that will work for two days.
- Q: Exactly, I think I would have a hissy fit. Maybe it is my attitude, I don't know; maybe I...
- J: The physical support is needed, that's for sure, energetic support. I think acupuncture would be the science that would hit it on the head more than anything else. I do think so. Some needles into the bottom of your feet will pull you right in. So something like that, but a series of it, like every week for six weeks. Then we will get to part-time work. Slowly, slowly, to try to have more structure of going out into the world in a structural way, not just going for a walk in the park. You know, going out into the world in a structural way, a little bit, a little bit, you know gently. Some energetic support is your first step.
- Q: Okay, there's a couple things I can do for myself in addition to the acupuncture, which is outside of myself.
- J: Grounding exercises and gardening. Every time you're up there and your head is flying and you feel like, you know, it's two in the morning and it's like will this ever stop? "Okay, right, we're just going to get up now and were going to look at our feet, or massage my feet," or just do any exercise to get in to your body. Come right down, come right down.
- Q: So just practice this stuff for a while and see if that will help.
- J: Yes, yes and grounding exercises, I think, you know? Just do it as a discipline, and keep doing it until you come in. You will come in, you will.
- Q: Should I go to a gym? You know like exercise at the gym?
- J: No, the grounding techniques that you have, and we can get you more if you need them.
- Q: I probably will need them, I don't have that many, just to take a walk barefoot in the park, and I'm probably not going to do that right now.
- J: Or barefoot on the bathroom floor or barefoot on a textured surface to like bring your attention down to your feet. You might have to bring your attention first down to your chest, then down to your abdomen, then down to your pelvis, and work it slowly, slowly down until you have some awareness of the texture beneath your feet, and then somehow your energy settles. It's like your energy body doesn't know how to get back in, you know; it just doesn't because something got blown or something so you're just out. So you need to teach yourself to go back in. It's like domesticating an animal or something, like training a dog; a little bit, a little bit, a little bit... It's just like that.

Q: But do you know what's interesting, and maybe this will be helpful, but I agree with you; it's just like part of my conditioning was to really be dissociated. So I think it's like this and I really don't know how, so it's really quite poignant. I ask myself, "What don't you know?" I mean it's kind of strange that I don't really know how to bring it back in.

J: Yes, it goes out so quickly, so automatically at this point.

Q: Right, and I guess that feeling of realizing... But when I read, I love to read, I could read 10 hours a day, and so the reading... And also that's all I am, because reading is happening, but that's it. I'm really out of my body for a long time. It's kind of disorienting. The problem is I actually don't mind it, but there's an intuition that this isn't really...

J: It's becoming a problem.

Q: Right, I might have needed it for a year but...

J: Sure, but now something needs to shift.

Q: Okay, you've given me a couple ideas, but the gardening, it's not quite the right time of season for gardening. Acupuncture I can look into, but I do feel I need a little bit more structure around, because I'll go home and say, "What in the world am I going to do about this?" I feel like a baby. I feel very much like I really don't know what to do.

J: So here's a visualization, imagine that there is a balloon on top of your head, and you have to breathe it to coax it down to your feet – an inflated balloon. You've got to pull it against its natural inclination to go up, because your natural inclination is to go up.

Q: I love that!

J: So breathe it down. So visualize like a red balloon and you bring it down, bring it down. And it's going to be like, "Oh to hell with this!" But no, stick with it and you will get it down. But it could take you an hour to get it down to your feet, and a week later it might take you 50 minutes. You're training your system to do something, and it's like you're giving up a bad habit. It's like giving up cigarettes when you smoked 80 cigarettes a day for 40 years; so it's kind of like this.

Q: Right, actually when you talk about conditioning I think it's probably the first time I'm really aware of how out of my body I am. I used to go work out at the gym, but it was very fragmented. I would make myself go to the gym, so it was all making myself. I'm not sure if it was because it was balancing out the head stuff so I was grounding myself, but now everything sort of went up in smoke. Now it's really teaching myself.

J: Having the energy body in the physical body needs to happen. That's your most important thing right now to harness the energy. It will be harnessed if it's in the body because that's home. So you need to line up the aspects of your form, just line it up.

Q: How will I know? Well I know because it will be more like...

J: Yes, something will just be more present. It will be like you will be looking through your eyes instead of you know, frowning trying to focus, you know? Something will just be calmer behind your eyes.

Q: Okay, you know that's great because that's actually what I really want. Every morning when I get up, "I really would like to embrace being calm today." Then I'm off running and it's like, "Well so much for that today."

J: It's going to take some discipline but you can do it. Just have patience with yourself because it's a different speed. Being in your body is a different speed to being up there. And I'll bet some part of you enjoys the speed of the chaos, but now the chaos is overriding the speed. There is a buzz from that speed of being out.

Q: I do like it, and I don't even know why. Actually it's kind of painful. In fact, when you were talking about I have to go home and try to be in my body, actually it was sort of like, "Oh no!" But I know I have to.

J: You do have to, yes.

Q: I do, I do, but I so don't know how to do it, and I so... I don't know if it's the word enjoy because I don't know exactly what it is...

J: It's familiar, and what's familiar has an enjoyment in it simply because of the habit.

Q: You know, the thing is that's hard, and maybe... I've had a lot of trauma in my life, and I would really go to fantasy in my own little world. And I really liked my own little world because I really did a good job at it. I was really good at it, so that's what it feels like, like I have to stop being in my own little world, and the world feels... So this is where the depth of it is, like there is a sense that I feel unprotected. People have been coming up to me saying, "I think you need protection," and they're giving me things to protect myself. It's kind of weird and, why are they saying that? So I don't know what that is. Is it that sense of being in the world embodied and something feels dangerous or something, but I don't know why that is. It doesn't matter.

J: It's okay. It doesn't matter.

Q: I don't want to go into story about it. I guess you're right it's just an old familiar... And it is really, really hard to... It's just turned into a problem, so thank you.

J: Yes, but go for it because it's worth it. It's worth it. Yes, something just needs to get lined up.

Q: So do you think just setting up a regular routine like getting up in the morning... Like it's not negotiable, I wake up at a certain time, and I just set an intention to do that and that's the way it is, no negotiating. Do you think that might help?

J: Yes, that's what discipline is; you just do it without negotiating. You just know you're doing it, so you don't bring in your head to like, "Oh I'm not going to bother doing it today." If it's a discipline, you just get up and do it. So yes, to get up and pull yourself in and be patient with yourself. It will take as long as it takes just to line up the bodies, and then you'll know and you can go off and do the other stuff again, you know? You'll know it's not you, but something has to be lined up in order for the next step.

Q: Yes, I agree that's very helpful. Do you think I need to stop reading?

J: The more you're in and the red balloon is down at your feet, you'll know if there's a pull to read or not when the red balloon is at your feet, you'll know. It's like actually, "Now what do I feel like doing?" and it will probably be something very slow, very calm and very ordinary. In time you'll feel what activities pull you out again and move away from them.

- Q: That's what I meant, the things I should pay... I'm actually quite intuitive so I probably know...
- J: What sends you up there?
- Q: Right I probably know, or even to know what sends me out, I probably need to pay attention and try to balance it. I know you're always about balancing, so I feel like now I need to balance with the body. So the question is, is this going to help me bring me into my body maybe...
- J: Yes exactly, yes.



- Q: I've been to satsangs for over a decade now, and I understand everything and it feels like the truth, as if I've heard of before. Now it has become like an intellectual thing for me. The mind is getting all this stuff, and I'm obsessively reading and listening online to all the teachers. I guess I'm looking for something to do. And some teachers say to find out who you are, but it doesn't go deep inside. I heard you saying, "Are you a separate self?" but it just doesn't go deep enough for me to really get it. And I feel sometimes that it's not deep, because it's like I'm wishing for the spiritual lottery sort of thing. I don't know what to do at this point.
- J: Is there ever a gap or a glimpse where you know that you are not who you think you are?
- Q: Yes, sometimes I feel that. I always think it's my mind.
- J: That even your mind is creating that sense? That idea that it's your mind, does that happen when it's happening or is it afterwards?
- Q: It's afterwards. I don't know, at this point I just let go and see what's happening. I don't know what to do about it now.
- J: Is the intellect where the non-dual material is hanging out now?
- Q: Right.
- J: Then there's something undone, because if non-dual material continues to unravel the separate self, the idea of being separate, if it continues to unravel, then there is no problem because satsang is working. Satsang is doing what it's supposed to do, okay? It's just breaking up the illusion. But if it shifts into the intellectual only, it's because there's some other aspect where the unraveling is supposed to be happening. It's like the intellect can't go any further because there's something else frozen, which is where the movement is supposed to be happening. Now, it's at some other level in your life. It's either that there's some area that needs healing or there's something at play. There may be identification that's really strong somewhere, but something else is going on that you missed over. There is an experience of the world probably around self-love, probably around healing; it's practical ego stuff. For sure, if non-duality goes into the intellect, there's something undone here; so that's why. Movement is natural. So that feeling of being stuck and when the intellect comes to the place of non-duality, it's like, "Hold on, hold on, I've missed something." Something is being denied. There are some other concepts or patterns or beliefs that are next in line to be burned off. Would you know where to start looking or how to start looking?

Q: Right now, I'm okay, I'm satisfied with my life. I have a good family, I have a good job, and everything is good. Sometimes I'm thinking maybe that's why, that underneath that I'm not satisfied. I know that always something can change and suffering could come. And I have this feeling that perhaps maybe more suffering should occur for that to happen, but that's another concept, right?

J: Yes, but suffering is very effective, but you don't have to call it in either, you know?

Q: I shouldn't?

J: Who knows, if that's what it takes, that's what it takes. I would be inclined to just kind of lift a few... There's this game I call the "Three-card Trick" (Three-card Monte). Do you guys have the "Three-card Trick"? It's actually illegal; it's a gambling thing that you find. The Queen is underneath one you know, and it's three cards from a deck of cards and they slide in the thing you know, and it's like you're going to have to look under a few things to see where the Queen is, you know? You know, to see where the juice is. That's the lottery I would encourage you to play rather than sitting back and waiting for suffering to come. It's like let's try something else. For example, where is there attachment? Is there attachment to your job, to your family or to your kids or to whatever scenario?

Q: Maybe to my family.

J: Have a look at where there's attachment, all right? Just go after it and say, "Okay if they were to go now, if they were to go and I was to lose all of this..." Play with it. What would shake me? What am I afraid of? Where is there fear? Start looking at things like this. Start investigating, because the big things that are coming to all people are glue for the ego. Fear would be one. Lack of self-love would be another. Projection/judgment would be another, and victimology will be another one. There are certain things that are just there. Having a value system that you're invested in, that would be another one. So these things are worth looking at to see, "Okay am I defending myself, wanting to be understood?" Any of these things are glue for the ego and keeping the identity together. Start looking at material like this and see what's at play, because the personality doesn't need to change at all. The personality is fine, but it's the stickiness around aspects of the personality that are believed to be who you are, okay? So the personality is fine. Your behavior might change but it doesn't have to. But there will be core things that actually consolidate the idea of separation. Is that too vague or is there something there you can work on?

Q: Yes, I can work on that.

J: You've got to get into the meat, and then something will start rolling for sure again.

Q: It's just to find out what's stopping me from getting...

J: The pause button is on and you're not happy with the pause button being on. Something is like, "Okay, okay this phase, I'll press the pause button here."

Q: Maybe I'm thinking when the kids grow up and then I'll have that time, so maybe that's stopping me.

J: There is only now, girl, there's only now. Go for it.

Q: Yes, there's no...

J: No it's only an excuse to wait for the kids to be reared. It's only an excuse because then there would be something else. Like waiting for retirement in a few years, it's just all avoidance. But what brought you to the chair is that you want to lift the pause button at some level. Have a look at fear; go into the dark side.



Q: I'm not sure what I'm going to say. The last thing you said about fear, going into the dark side... I've been there about a month now, and it's good. I feel like I'm coming out the other side. The phrase I've been using is... This round started feels very old, and it is some old stuff that's representing itself to me and I know that. It started with a car accident that transported me into a portal to Paranoid Lane, and it ended today when I bought a car. So I totalled the car a month ago, and now I bought a car today. I had my sister-in-law with me who is very good at closing deals on cars, and what's coming to me now is that the whole time she was negotiating she had her arms crossed. As I was watching her with her arms crossed, I realized that I can't go there; I can't go to crossing my arms because that's not who I am. There's this conflict with saying no. Somehow saying no is... I'm getting confused now but it's with the word no. No, no – it's like she was so able to do that, and she was able to support me by doing that. I was actually pretty good at doing it, but I needed the support because I just didn't know how to do it on my own. That's the story, the old story. I seem to relate no with I'm afraid. And I've seen that that's not so, but that's what I've linked it to – that I shouldn't be afraid of anybody and I shouldn't be assuming anybody's out to cross me or do me wrong or to deceive me, be deceptive. So I have a hard time letting myself say, “They're probably lying to me right now and I've got to...,” and I know that so I've got to say no to them. I don't know what else to say, something about being nice and loving doesn't go with no, you know? I understand this isn't correct, but that's what I get to right now, which is the big story I've been telling myself all of my life.

J: So if you were a person who said no as often as you have said yes in the past, would your self-image be affected? Where would the price be paid?

Q: I think of my dad right away, and I just think I would have to walk away. It would mean walking away – I'd lose him. So in any situation I guess I would lose love. I would lose love. And that's why, when you said fear, I realized I have some association with no as fear and yes as love, and if I say no I lose love.

J: There's only one way to prove that that's not so, take a chance. I'd be curious to see what happens rather than expecting repercussions. There are no repercussions because the whole thing is a game. The whole thing is a game; and it's just, “Okay, how do I play this part of the game?” Let yourself be obnoxious and say no all the time. Really go there, go there, and let the consequences take care of themselves. But be curious. What's going to happen? If I lose love I lose love. So what, I learned something. Then you would be dealing with losing love, and you will discover that you didn't lose it at all. You just lost the idea of it, you know, and that will blow quickly for you.

Q: Yes, thinking that first love is something that you can hold onto anyway.

J: And that you can buy it by behaving a certain way. You know it's all going to fall down, and that all right, that will fall together.

Q: Yes, this word doesn't mean a whole lot of (inaudible), but the word that comes is trust. Like I've lost trust in me, so gain that and I can let that go too. I have to first let myself have that before I know that I can let it go.

J: Yes, if you've one person, one near and dear person, that will support you through this, that will be enough, just one. And then put the no's everywhere and see how the chips fall. You only need one who is like your ally, you know?

Q: Well I found another one today, so I have more than one.

J: Sure, but keep it small because if you tell your plot to too many people you're diluting your own potential to shift gears. You know, you're convincing yourself to... "I'm going to tell them what I'm doing because it's just an experiment and really there are not..., " you know the game?

Q: Yes, but I wasn't imagining I'd be telling anybody. But in this situation it was, "I need you to come with me to help me close the deal;" and it was a nice partnership for that experience. We had a lot of laughter and a lot of fun.

J: Okay, no's all the time.

Q: Are you ready Jim? That's my partner.



Q: Same path, the same thing I want to do with two different ways to do it. I feel like I'm walking a very thin line between being true, truthful, and being the fun. The fun seems like it gets a little unruly and expansive very quickly and out-of-control. So I just wanted to see... It's the same path that I seem to be heading towards.

J: How do you mean by, "The same path that you're heading towards"?

Q: Well I mean, like the same sort of job, the same job, but two different ways to approach it. One way seems very truthful and honest and braced in fullness, and then the other way seems sort of expansive and giddy, lightning bolts. And then I start to panic a little bit about the repercussions, even though there are no repercussions. So I get that there are no repercussions, but it seems like I have people saying there are repercussions. It's like I'm walking around with somebody behind me with a ledger book ticking off here and ticking off there all these karmic weights that are occurring with the smallest decisions. So the same job with two different ways to do it. The fast way is to do it the fun way, but I don't think it's the safe way. But if there are no repercussions, then why can't I just get into the fun way? That's my question.

J: Generally, is there a price to be paid for fun?

Q: No not really.

J: Okay, so why would there be a price this time?

- Q: I'm trying to shift things. I'm trying something different I guess, and in trying something different it's opened a few more things. But I guess I'm worried about the choices that I make, or I might start, with a job because it might affect other people. Now I think that's the thing that's sort of blocking me. What affect am I having on other people? I can do my job and I can do it really well. But 20 years from now, how is this person going to feel about you know, being dumped on or something like that? That's where I'm curious, because at the same time there's no repercussions I'm walking around with a ledger dude.
- J: Okay, if your mind has grabbed the idea that there are no repercussions, then there are repercussions. Whereas, if you feel it in your gut that there really are no repercussions, then there are no repercussions. If you've believed it into existence, then there will be. That's how it all works; you believe it into existence. So to grab the idea that there are no repercussions is just grabbing another concept, because this one's being denied. Do you see?
- Q: Yes, can you go wide, wide, wide, large scale?
- J: In the large-scale nothing matters at all, and even larger than that, it isn't even happening. So then where's your repercussions? So the more micro we become from this, "this isn't happening at all, this couldn't happen, this never happened," right into this, "this is imagined, it appears that it's happening," right to like, "it's believing itself that it is happening." It's only from within itself it has imagined that it happened. Right down to like, "well there's something happening, and there's me and you and there's still things happening all the time," right down to, "everything is affected by me and what I do," right down to, "there's repercussions there's karma," bingo. Right, now you've got to micro. Now, where are you?
- Q: That's the question.
- J: That's where the key is, you're everywhere, but where... Yes, and you are, but the only thing we can work with here is mind. So while you're everywhere, and that can absolutely be known, mind can be doing a different thing while it's playing catch up in its own unraveling. Mind is kind of the slow one. Do you know what I mean? Mind is doing its own thing, and all we're doing here is just mind talking to mind really. So you've got to recognize where mind is at. What is mind running as real? Is it running repercussions as real?
- Q: So if I drop down into gut feeling; that's where I can go safely leaving mind behind.
- J: Yes, leaving mind behind and direction comes from there. Now mind can sneak into gut and say, "Play safe, play safe" you know, and it's like, "Hold on now, the gut, where's the movement, where's the movement?" You see? Do you know which direction your gut will go in?
- Q: Yes, I want the fun. So if I say there is no repercussions, then I can believe that and generate believing sense from it.
- J: That won't work. If you grab a concept and then believe in it, it won't work. It's about seeing that there are no repercussions. Do you see the difference? If you grab a new concept and believe in it, then all you're doing is giving yourself more conditioning. You're overlaying something new on top to make you feel good, like an affirmation. And there's a time and space for that, but this is non-duality, where it's about dissolving all the things that you believed. It's like, okay repercussions, the repercussions will be relative and they're not a problem, they're relative. And as I go out to the expanse of the macro view there are no repercussions, but the

relative repercussions can be sorted out by the personality and that's fine. But there's no real repercussions with impending doom. That's mind running amok. Do you see? So if there's an allowance for repercussions but it's only on the particular, it's only in the phenomenal. Now you've got a sense of scale of what it's about you see, and it's not that there is somebody yakking in your ear. It's like you can see where the repercussions are valid, and as your perspective can widen they fizzle out. Don't grab one to balance it, you see? It's more dissolving, dissolving, and of course there are no repercussions. Of course there isn't. It's just the flow of energy and mind imagining that it has a choice, and imagining that it has a price to pay if it goes the right way, you see? So if you can get a distance on that and see that this is how mind has worked that out and say, "Okay, that's just mind working it out because that's as good as it can do right now." But the movement is to go to the right anyway, and let's see what mind learns.



Q: I was here in March. And at that time you told me that I need to waste time, and not do service, and see trees as people as a halfway point, so things like that. I don't think I've been so good at this so I just wanted to go over some of this again. So if you could just tell me where I am. The first thing about wasting time, what came to me very early on was this thing about letting go of being productive, and a freedom started to happen. It's not there anymore but it was there for a while. It's been really hard for me to see plants as people, so I still feel like I need a lot of connection. I have started to do service. It's really hard for me not to do service because that's when I feel alive. I go through periods of depression, and I've noticed the last few days that it's kicking in again. I've also noticed that in service there is so much ego involved in it and wanting to be good at it. Oh my God, it's so big!

J: Great that you're seeing it.

Q: It's huge!

J: That's the gift of service you know, is that you threw it all up.

Q: But if I don't do, it's like, "What am I doing?" You know, days go by and there's this and that but it doesn't have an aliveness.

J: I could go after the aliveness, you know?

Q: Go after anything, but I do feel the aliveness when I'm here. Like today there have been bouts of depression, and I can feel it because I've had it since I was a kid. It's not the way it used to be, but I can feel that kind of energy.

J: Do you feel it in your body?

Q: Yes I feel it in my body, and there's a sense when I'm in it where I don't really want to be with her. But then I don't know whether to connect and be in this live energy where now I'm alive and full. So there's a dichotomy as to what to do in that space.

J: When you're doing service and that stuff is coming up, how do you deal with it? Like are you subtly wanting somebody to praise you, you know, some of the games going on.

- Q: I teach meditation so there's a lot of preparation that's involved to make it feel good, and then afterwards wanting to hear good things or waiting for somebody to say, "Oh, I didn't like this." So there's a lot involved that's going on.
- J: Yes. And when you see that those games are being played, that your mind is running that little internal dialogue while you're waiting for feedback, for example, do you take another step and say, "Wow, I'm going to drop that, and maybe somebody will walk out and won't that be great."
- Q: I know that place and I have been able to do that, but when I go into a lower self-esteem place, which is part of depression, it's much more gluey. But I know that place. It's too sticky, although I can watch it. But it stays for quite a while and it's interesting. It's almost like it's underlying everything right now, this feeling of, what is it, like making it really important in my life and wanting to do it right. It just has this underlying quality, and whereas it would be so nice to just let doing happen or not happen, you know, I go to that place too.
- J: For a lot of people depression arises from the ego having a field day expanding and wanting to have an all-about-me scenario going on 24/7. It makes everything about itself. It feels like depression, but it's just the ego expanding to the point of every single thing is a reflection of me, "What does this tell me about me?" So your position takes over all the attention, and there is no actual free-allowing to see what's going on independently of your own perspective.
- Q: Yes, that's what's happening. I can feel it.
- J: Okay, what are you going to do about it? Have you had enough of it? It's up to you if you want to keep...
- Q: No I don't want that. I just don't know how to free myself from that. Yes, I can see it, I can see it very clearly.
- J: Yes, the world is not all about you.
- Q: Yes.
- J: Really it's not all about you.
- Q: Hmmm.
- J: I don't believe you. I don't believe your yes.
- Q: No, because in what I call my normal state, it's not about me; and when I'm in this other state, I can notice that it's all about me. Things just shift but I stay the observer. So I know what you're talking about. That's why you're getting this response, but I get it. I get it.
- J: Okay, so something is buying into the all about me. Something is still enjoying that. So what's enjoying it? How come you like wallowing in there? Because the ego wallows in itself, no? So how come you're still happy to cruise that? You're watching it but you're still cruising it.
- Q: It feels like a pattern from childhood where low self-esteem kicked in and it just became this way of living. I don't know. I may be wrong, but it feels like pleasing or proving, getting approval, and all that just kicked in... (inaudible)
- J: Yes, and how much approval is going to be enough? It's a long time to be running the same old story.

Q: I know the freedom from not... So how do I let go of that because I know that place, but it feels like it's there.

J: But when would it be enough? How would you know if there's enough if it's still looking for something? It's like you're looking for water and you drink it and the thirst is gone, so there's a way of knowing that you drank enough.

Q: Right, oh it's perfection. It feels like... It's like everybody... Yes, I need it from everybody, which is so unrealistic, so it's never enough.

J: So is there any seeing of perfection already being inside?

Q: Glimpses.

J: Is there more entertainment when you run it through outside people? Is there more juice there, or do you feel more alive there? Is it just habit?

Q: If I feel that I've done the best that I can, then that's enough juice; and if it feels kind of shaky, then I need the juice for my son. That's what it feels like. So the standard feels... It's a high standard.

J: Yes.

Q: Well, that's what I've been told by others, but it doesn't feel like that inside.

J: Okay, so "the best that you can," does that need a lot of preparation?

Q: Yes, until there's a point where that's all I can do.

J: Oh wow! Is that kind of like at any cost? How do you know that's all you can do?

Q: I just know it.

J: How many resources does it draw on for you to arrive at, "I just know it"?

Q: It takes a long time. Yes.

J: Is it at the point where you've nothing left?

Q: No, but it uses a lot of mental energy

J: I bet.

Q: And with that, these feelings embodied of anxiety, discomfort and stuff, so that's starts to run.

J: So if your standard were to drop, could you pay that price?

Q: It feels a relief. I feel the dropping in my body, but there's fear there. I can feel the fear. So there's this yes and there's (inaudible).

J: Yes of course, it's going to... It's going to say like, "God your self-image, and what people would say, and you know you might lose your job," and all that stuff. So what? Let it come.

Q: It kicks in when I play bridge too. It's like, "Oh, what if I goofed?" So just watching where it doesn't exist? Like when I'm dancing, it doesn't matter. It has something to do with competency.

J: Yes, external validation because that's what depression is. It's like, "The outside world will tell me who I am, the outside world will tell me who I am." Like, "Please accept me."

Q: Can you go back to the wasting time and what you had in mind?

J: Six months ago – I haven't a clue what I had in mind! I have no idea.

Q: You said that that would bring up a lot of stuff. I just remembered you saying that about depression, and don't do service.

J: Okay, so if you waste time. You know, you're not being productive. You have no sense of aliveness, so there's no way of you being validated, so it's torture. At the moment it's torture, it's not comfortable, you know? So that's the extreme really. So let's deal with the things one by one that all come up together when you waste time, because it's the opposite of your whole wiring to waste time. So let's swing it the other way.

Q: So is it good for me to swing the other way and just watch each thing or is that too much of a swing?

J: It feels like you tried it. And where you are now is, "Okay, let's work with what's up now," because it exposes an awful lot if you swing one intense behavior to its complete polar opposite. Of course, it's going to bring up everything; and it's like, "Okay now, everything is up; okay what can we deal with?" And work from there.

Q: Okay, so just deal with one thing at a time and just watch (inaudible).

J: Absolutely, peel it back now. So everything we said, you know; drop your standard is the core. Drop your standard, and there is an immediate response because something is ready for that now. So drop your standard and see.

Q: See what happens, and then drop this, and see what happens.

J: Oh yes, say, "That's fine, that's not good enough for them, they left the course, they complained, they didn't get it, okay fine." Be okay with all of it because it has nothing to do with you. It's their experience, "This is their experience, and it has nothing to do with me." Just unplug from the depression thing. That needs to be unplugged because that's where the ego is thickest. It loves it. It's like, "Okay this is where we start, so let's go into the deepest part," but drop your standard everywhere. It's like when you clean house, everywhere.

Q: That's already been lowered there.

J: Wherever there is a high standard or I should, "I should phone them back today," so it's like leave it for another day. Just drop the standard, you know? Then it's like, "I'm going to be comfortable with dropping the standard, and whatever comes up we'll allow that to happen." So don't make it all about you; that's your key. Don't make anything about you. Nothing is about you, but we can't jump to there yet because we're going to have to break this pattern because it's been there for a while. It's all right, you know? Do you feel free enough to go on?

Q: Yes, that should last a few months. I understand about taking the next thing and then the next thing. I get it.

J: Yes, I would take the next thing and then a glimpse of whatever happens in the meantime. And happy days! This is life, you know? This is where it's presenting as real so it's where we work.

Q: This is the first time I've participated in something like this, and I have so many questions. The first question is very basic, which is, who are we? If nothing is about us, then what is it about?

J: It depends on what language we use. But to depersonalize it, there's just a big mass of energy that appears to be moving. And the energy has an ability to label and name different parts of itself – what it imagines are different parts of itself. One of the consequences of this energy labelling itself is the idea that you are a separate individual, that Jac is a separate individual. If we are anything, we are consequences of the ability for something to be aware of itself in its parts. You see, the human mind has an ability to think that it's the centre of the universe. It's almost like a cosmic joke; it's like it's the tail end of it actually. You know, it's like all of a sudden there's a whole world, and it's like actually no because everything that can exist actually *appears* to exist. It just looks like it exists. When you're unconscious under general anesthetic, it doesn't exist at all. You've no way of knowing that it exists at all, if *you* exist at all. When the whole thing is shut down, there's nothing, okay? So it's only like when it's aware of itself it's turned on. So there's nothing that's outside of what can exist, aware of what can exist, because there isn't two. There isn't some thing that's imagining this; it's imagining itself.

Q: So how do we get to a point where we truly understand that we are everything, and... You know, but we are not...

J: By dissolving the false beliefs that you are separate.

Q: Okay, and how do we do that? Do we keep on challenging those beliefs?

J: That's one way. Some people are lucky enough to like, "Oh my God, how did I fall for the fact that I was separate?" You know, "I'm not this body. I'm not this mind." Well lucky for them, you know? And then there's people that are chewing away at these beliefs that just seem to keep rising up for like 40 years. You know, just chewing away at them like, "Well if the seeing comes the seeing comes." But in the meantime, all you can do is look at where you're believing something and examine it to see if it's just something taken for granted or is it really true, and you'll find that anything, everything that you can possibly believe is just an idea. It's only an idea and if you look at an idea it has no substance at all, none. No substance at all. It's like this is being imagined as we go along, you know? It's that kind of thing.

Q: So how do you explain this wanting to create, like to create businesses or to create opportunities? Where does that come from?

J: Life itself or energy itself. Every electron, every particle of an atom is moving all the time, it's always moving. And every atom is empty anyway so if you open it up it's space, so if you break down this solid chair there is actually just space in its tiniest part. So the whole thing is a flip-side, huh? So energy keeps moving all the time attracting and repelling, attracting and repelling, attracting and repelling. Now part of the energy is the ability to think. This is just an idea that's in there. It's like it's inbuilt as part of the idea to think. Now if energy is adding, adding here and subtracting here, the thinking mind is imagining that it's doing it. The mind imagines that it is creating it, imagines that it is a separate thing breaking up and forming new ideas. So the creation is actually that we imagine we are doing it. And one faculty of imagination is the mind's ability to see the potential in something, but we own these ideas as if there are ours. So we imagine that it's my idea, it's my book, my sculpture. And it's like actually it's energy creating energy; and the mind will say, "It's mine because I believe I'm separate." If

there is no “I’m believing I’m separate,” it’s just an extension of you. It’s a consequence of movement coming through you to create something.

Q: So when you get to the point where you understand that concept from your gut, and you're creating but you're creating from a place of detachment, so it's not about you, and that's when creation becomes easy?

J: Yes, it's just about the art then. It's just about the art.

Q: So effortless manifestation is about just creating for the sake of creating. Is that what it is?

J: It's creating because there's nothing else happening at that moment. It's not for the sake of anything. Creating happens. You can say creating for the sake of creating, but let's take away “for the sake of,” and let it be purposeless and creating will still happen.

Q: So what is the purpose of life?

J: There's none. Be glad about it, so you might as well have a good time.

Q: So is it just focusing on joy and not caring about outcomes? Is that what it's about?

J: Well that's about a mind thing tuning into something different from what it's really playing.

Q: Okay, tell me about that.

J: If one grabs the idea of focusing on joy and stuff, you can do that for a while; but it will only last for a while. Then you'll need another technique, and another technique, because if any idea comes kind of from the outside, comes with the motivation of desire, such as, “This will be better than what I have now, or I prefer to feel the right thing or think the right thing,” if that desire is there, then it will only last for a while because the desire is the problem.

Q: So how do you get rid of the desire?

J: Desire arises when you believe that you're separate because there's something inherently false about believing that you're separate. There's a fakeness about it, and so the disturbance from believing that you're separate in itself motivates desire. It wants more because it wants something to settle down to know the truth, but it imagines that if “I” find the truth I'll be all right. And in the truth actually there is no “I.” The idea of “I” is false. That's just mind trying to label the body and label thinking as if there is an owner of all of these things, and there isn't. It's just naturally happening.

Q: So when you get to a point where you truly in your gut, not in your mind, believe that you are not separate, how does that feel?

J: You must *know* that you're not separate because it's not a belief. The belief that you are separate gets dissolved, so it's not another belief, because beliefs go. Since beliefs go, you're left with nothing. But the nothingness is full and rich and complete and effortless, and it was there all the time.

Q: So how does one behave when they know they're not separate?

J: It's like a complete free flow, complete natural spontaneous movement all the time. So yes gets said and no gets said, and there's no weight on either of them because fundamentally there's no right nor wrong. Phenomenally there's a right and wrong, like me in my pajamas, do you know? I don't know, something natural that was moving all the time is undisturbed by the idea

that, "I am in control or I am making these things happen." So without the I there is no ownership of anything, so there is a natural effortless order to all of it.

Q: Okay, it's hard for me to understand.

J: But you're doing great; you've been going after the core questions here.

Q: Here's one thing that I find very interesting for me, there are times when I would focus on... It's really silly but, for example, finding 11 cents. I can find it almost every day and sometimes multiple times in a day. And it actually brings me a lot of joy because I'm like, "Oh my God, 11 cents!" 95% of the time it's 11, a dime and a penny. I'm trying to understand what that means. I obviously didn't create it, so what is the significance of that? Am I supposed to read into it a little bit more?

J: While the mind is running separation, it will be interested in something like that; but then it will be dropped because really nothing means anything. All it is, is that 11 cents is found and there's a pattern of seeing a 11 cents. If it's known to be insignificant, the next step is that you'll see that mind is actually finding 11 cents and not seeing more than 11 cents or seeing second multiples of 11 cents, you see?

Q: Yes, I'm creating borders and boundaries.

J: Yes, it's seeing what it needs to see. It's seeing what it has agreed within itself is possible. So the limits and the unlimited are all created by mind.

Q: Right, so if I stop seeing 11 cents, then I'm creating more possibilities.

J: Are you?

Q: Oh no, I'm not, not me, but when I stop imposing these limits...

J: Yes that's it. So let whatever is found, let it be found but without the limits, without the boundaries on it and see what happens.

Q: Okay. So it's almost like if the mind presents itself with an idea, for example a business opportunity, if it sounds like fun or it feels like it's going to be fun, just do it and don't care? Is that what is...

J: Is that coming from mind, because fun would be the right way or the opportune way?

Q: I don't know where it's coming from. I'm trying to understand the difference between someone who behaves in a way but truly feels that we're not separate, versus someone that does feel that we are separate or the, "I am important," you know?

J: Yes, then if a business opportunity comes and if the mind imagines and comes up with the idea that yes that would be fun to do, drop it. The movement will be towards it or away from it, from the gut. There will be a natural yes or a natural no, and then the fun is the consequence. Even crappy things are fun.

Q: Yes, like gambling.

J: Yes exactly, it's like there's a lightness in all of it because nothing is taken personally, and there is a knowing that none of it is real. It's just entertainment.

Q: How do we operate coming from the gut?

J: It's natural. When mind gets out of the way, that's the faculty that comes forward.

Q: How do I know that mind has left the building?

J: You'll only know when it's there. You don't know when it's gone, because if you know it's gone, what's telling you that it's gone?

Q: Right, that's the illusion.

J: It's like, "Oh I'm not operating from mind now," and it's like, "Well who the heck is saying that?"

Q: So how does operating from the gut really feel? Is it just light?

J: Like there's no other faculty with which to move through life. It's natural, normal. Every other capacity, every other mechanism that can guide you through life is about control or desire or judgment or fear; and once those things burn out or are seen through to be about nothing, then a natural movement does it all. Natural movement just does it all. And I'm calling it the gut just to get away from the head, and natural movement happens.

Q: I can understand the fear and I can understand some of the other things you talked about, but I don't really quite understand desire.

J: Okay, desires fall away. They can be suppressed and that comes in and bites your ass usually; but they fall away when it is seen that, God you know it's just insatiable. It's like I want this and when I get that I want something else, and then I'll want something else, and it's just never enough and it's exhausting to constantly want things that will only give me a temporary relief. So when that's seen, it's like you know, the desire comes up, "Yes, there's desire, fine there's desire." And it's allowed there, but there is no compulsion to honor it and following through. Eventually the desire stops shouting so loud. It just disappears because it's not being fed. So it's not motivating you anymore.

Q: So if you want a certain lifestyle, that's a desire, right?

J: Yes, if it is potent and you're actually willing to do something about it, then yes that's a desire.

Q: That's bad?

J: Well, it's fine but it will die out. It sets up a certain lifestyle and you'll find another desire will come. You've got to kind of hang out until the desires are done. So until you see that, "You know what, I'm sick of running desires because I have a nice lifestyle." It's like the lady earlier you know who said, "I have a lovely home, and friends, and a nice family, and it's all fine, but..." There is a dissatisfaction; that's desire running out. So if you want a nice lifestyle set it up, but you'll find you want something else then, and you'll want something else then. Let yourself have the experiences until it's run out, you see? Otherwise you're going to suppress the desire.

Q: I see, so it's okay to express the desire. That's perfectly fine.

J: Yes.

Q: What does it mean to be truly fulfilled?

J: You know that desires won't do it, that it's nothing external at all. That fulfillment is an inner feeling that was there all the time, but on top of it was the belief in separation, and on top of that was every attempt to fix the separation, from going to satsang to fulfilling desires to

getting drunk, anything to stop the feeling of being separate, which is just a layer on top of what is fulfilled already.

Q: So there's nothing left to do.

J: Correct.

Q: So if there's nothing left to do then...

J: Doing happens because it moves. Something else moves it, but there's no sense of, "You have to do." No, there's nothing to do. No, there is nothing to do at all.

Q: But, if you want to do it, is that coming from the mind or is it coming from the gut?

J: Yes, is it desire or is there... There will be, like if you... There's nothing to do.

Q: I can't separate it. I don't know how that feels like.

J: I did an experiment a few years ago, "Okay I'm just going to sit, and I'm not going to follow any desire at all. I'm just going to sit and see if anything ever happens again, ever." So now I'm sitting, and an hour later I have to pee, and the body got up and peed. And later in the day I got hungry and the body got up and I cooked and then I sat again. And something was discovered, "You know what, movement is intrinsic to being human." There is just something that wants to take care of itself and take care of the body and eat. Something pulls this form or whatever, the body, into engaging in the world. There's nothing lost and there's nothing gained by doing it, but doing happens. You know you're not doing anything, and you know it's going nowhere, and you know it's for nothing; but it still happens. Whether it's as simple as going to pee when you need to pee or changing the world, it all happens naturally. It's just a natural thing. Doing just happens.

Q: Okay now I'm kind of reverting right, because I'm saying that we all came into this Earth with gifts, with certain gifts, but does having those gifts make us separate from each other? Do you know what I mean?

J: Yes, if you take it as, "We came into the world," we have separation. And, "We all have gifts," there's more separation. So now you have to work out from the perspective of separation, how do we manage this? So we can't take that and go non-dual with it because it won't work. We have already assumed that we're separate and we have individual gifts. So now the perspective is dualistic and we can talk from that dualistic perspective, but that's just a dualistic answer. And then there will be another question and another question and another question, and that's what keeps satsang going.

Q: So I guess it's truly feeling, not so much that we come with separate gifts but we actually have access to all of the gifts that are available to us, because we're not different.

J: Okay, and if I can pull it another bit out, it's like, is there a "we"? Who is this "we"? Is there really a "we" if there is no separation, if there's no difference?

Q: Yes, there is no difference because "we" is "I".

J: Yes, we is I.

Q: So what is not I and not we?

J: That's right. That's what you are.

Q: But what is that?

J: It can't be a concept.

Q: What is the definition of a concept? It's a label?

J: Yes, it's an idea of something that you might or might not manifest as physical form. It might stay as imagination or it might manifest as a flower.

Q: I'm going to have to sleep on this.

J: It's amazing because the human mind has the capacity to jump in and out of all these levels, you know, into like the me and my world, and actually of course there is a knowing somewhere that there is no me and there is no world; and it's perfectly fine because these things are just concepts. This is from the conceptual perspective you know, but mind will only do concepts and this is the problem. This is why the thing keeps going, why satsang keeps continuing, is that mind imagines that there's going to be a conceptual end to it all; and there isn't a conceptual end to it all. There can't be because mind is a tool from within this creation so it can't go outside. It's a consequence of within this, so it's not an external thing.

Q: So to live without the concept of we or I is to live just going with the flow.

J: Yes, but it won't feel like it's you living, because *you* are an idea. You see that's what blows up. It's like, "My God, there is no me! Me and my world was a friggin' dream! I imagined it as I was going along!" There is just a body and the personality doing its gig, and there is no you at the core of it. That's the price of this work. That's the waking up, which is seeing that you are imagined. You are a concept.

Q: So I'm not real, is that what you're saying?

J: Yes.

Q: I've really got to sleep on this.

J: Yes, it feels really real. It's amazing!

Q: It does feel really real because I can touch me, but it's dream touch.

J: Sure.

Q: So then anything can be created.

J: Yes, and it is. This is all created like that.

Q: It's kind of like a game.

J: Yes, it's a big game! It's a great fun game! It's a game – the cosmic joke. It's a game.

Q: So we can just have fun while we're here then.

J: That's what happens when you see that you're not here. It's fun, the whole thing is fun, but if the I grabs, "I'm going to have fun," it's like you missed the boat.

Q: Okay, then I missed the boat. So is it just about existing for the sake of existing without any attachments?

J: If you believe something exists, yes, so from within the world existence happens. There's no way to take yourself seriously because you know that none of this is real. You know that you

are not the person, the name of the body that you use to call yourself, and it all goes along tickety-boo. It just all plods along you know, doing its own thing, and you're not any of it. Life goes along kind of undisturbed by the sense of I, unburdened by separation.

Q: So is it just about seeking experiences?

J: Yes, that is what creation is doing. It's seeking experiences, and it needs the sense of separation in order to have the contrast that's part of experience.

Q: Okay, I'll sleep on it.