

Q: I play Shakuhachi. I think it's the hardest flute, or maybe one or two of the hardest flutes, on the planet. And I can't breathe. I've never been able to breathe the whole time I've been on this planet, except for one time for nine months. I can't breathe.

J: Well, you *are* breathing.

Q: Well, yes, I am breathing but I'm breathing with difficulty. I have really tight damaged lungs, and I have trouble breathing.

J: They are medically damaged, physically damaged?

Q: I don't know.

J: Do you have the idea that they're damaged?

Q: No, I think that they're fragile.

J: Where does that idea come from?

Q: Because of not having been able to breathe. As a child I couldn't breathe, so I've never been able to run. When I was little, I remember figuring out how to breathe. There was this visualization of a barrel and I would get it up to the top of the hill, and that would allow a breath. So I've always had this trouble trying to breathe. So the Shakuhachi has saved me, I know.

J: Tell me about the nine months where you felt you could breathe.

Q: I've always loved animals and cats particularly. I had a cat that was my soul cat, and I knew that my cat was my teacher. He taught me so much. He was an amazing little Cornish Rex. He slept right on my heart. He had a heart murmur. He wasn't supposed to live, but he lived 17 years. So when he died, I had a strange thing happen the day after. I thought I had had a stroke, and I couldn't get out of bed and I couldn't move. But then I finally realized that half my field was gone. And once I figured out how to move, half my brain was gone too, so it had gone up with him, but my lungs were completely fine. So as long as half of me wasn't here, I could breathe completely normally, easily, for about nine months. Then I felt him separating from my heart, and I saw him come out. And he's about six feet tall like the Egyptian Bastet, that incredible God of cat. Within a day I stopped being able to breathe. So when I wasn't here, or was half here, I could breathe. As soon as I came back, I stopped being able to breathe again.

J: Hm. So has your mind or... What ideas has your mind believed into existence around being here equals not being able to breathe?

Q: What I don't understand is why as a small child I couldn't breathe. It's not something that just gradually got worse and worse as I became more egoist. But I've never been able to breathe.

J: Yes, but it can happen at incarnation. It can happen at any time. What's it like being on the planet, honestly?

Q: I find it really difficult.

J: What's difficult about it?

Q: I feel really full of light and I feel full of love. And it's hard for me to be myself all the time, and I try, I really try. I try more and more. When I'm by myself, I'm just in light. Often I find the world so abrasive.

J: So with light, with light to be there, there's a counterpart that is dark, somewhere. In the law of duality, it's somewhere. In one way, it's like saying day and night are abrasive to each other. It's more that it swings from... You know, there's a time for day and there's a time for night, so it moves more like that. There is a time for our going into our dark side and there's a time for going into our light side. But if it feels like your true nature is light, is there a dark side that isn't the embodiment of the Debbie character, that it's some place else balancing itself out? Or, is it just not seen in the Debbie character?

Q: I don't know.

J: Could there be a shadow side that's suppressed? Is it possible?

Q: Oh yes, of course.

J: Does either option have a more authentic feel? Something is hidden, or the counterpart, dark side, shadow side, is just not in that body-mind form.

Q: I don't feel that it is in this body-mind form. I don't feel it at all.

J: That's exactly what I thought you would say. Okay. So somehow then, like most people, there's more of a duality within. It's as if the character, the body-mind, the whole organism of a human being, has the capacity for light and dark. Very often we make money and then we're broke, all in one lifetime. Some people are just more of one side than another, but a lot of people have a bit of both. You know, you'll be an asshole for a few years, and then you'll go into service. We tend to have this kind of swinging both ways, or, "I'd never do it," and then that's exactly what you end up doing and, dot, dot, dot. So we have this going on. It's very possible that there isn't that in somebody. And that's what I hear you saying. There isn't that flip side, the opposite side to the light going on within this incarnation. The incarnation or the consciousness that manifests through it needs to see that it is balancing something else, that the opposite experience is someplace. But right now it feels abrasive. It's not that the day and night are fighting with each other; they're in tandem. It's yin-yang. That's how it flows here. So the connection with that which is contracted and not of the light in the world, is allowing the light to appear in the Debbie character. So the Debbie character in some way, if it were to just tweak something so that it allowed the dark to be there... But at the moment it feels it as an abrasion. Do you see?

Q: Yes.

J: So there's something around that. I'm looking for something like, is there a judgment of it or an intolerance of it? I'm looking for an attitude that's actually interpreting it as abrasion. There is some connection between you and the dark side and it's interpreted as abrasion, but it's *actually* not. It's what makes the light in you possible. It's *allowing*, but you feel it as abrasion. Do you see?

Q: Within me or within the whole world or both?

J: This is you, it's all about your experience, no?

Q: Okay.

J: So if the dualistic side of the light that's there is met with an abrasive contact point, this is about how you greet the flipside. It's just not internal in you. Are you with me?

Q: Sometimes when I start talking about things, I can't quite understand what's going on. I always more just kind of feel things.

J: Perfect. So let's say there's something dark in front of you. Let's say somebody who's really angry or violent or aggressive or something that's generally abrasive is in front of you right now. Can you shift the connection point to sensing that it's abrasive? Can you feel that it needs to be allowed without it in any way impinging on your light? But it's like the connection point between you and it, in some way there's an aversion to it. But there must be space for the dark because it's the dark that allows the light and the light that allows the dark. They're actually the same. So, something about the world... Now it makes sense. It's difficult for you to be here, and there's just more light than dark within the Debbie character. So then when there is dark, it's just too rough. It's difficult for you to be here, and you can't breathe. It's logic. There's nothing wrong with the dark and there's nothing wrong with the light; but the meeting point between the light and the dark is where it catches you, because you meet the dark as though it is abrasive. And your mind has created that sensation, that contact point. It feels like, "No, no that's my experience and I'm just describing it," and it's like your experience is created by a thought. So it's something about not understanding the dark, or seeing it as destructive, or that it will cancel you out. So there's something going on there with the relationship to the dark, and it's like it doesn't give you enough space and then you can't breathe, you know?

Q: Yes, it's this tightness. I breathe like two breaths in a minute, so I breathe really, really, slowly too.

J: Yes. Can you have a different feeling connection with the dark—the shadow side of the world? It doesn't need light. It's perfectly fine doing its shadow thing. It needs to do its shadow thing, so you're not going to cancel it out in any way. It's about allowing, you see?

Q: Yes, every time I'm around a disturbance, I'm trying to do the light thing.

J: Yes, because light is better than shadow?

Q: Yes.

J: Really? Only where you come from.

Q: Yes, yes. So just allowing.

J: Yes. Change your relationship with the shadow. It just needs to be shadow sometimes, you know. Sometimes it's looking for light and sometimes it's looking for shadow. Sometimes the darkness has to go deeper into the darkness. It's perfect. There's a stage for that too, you see?

Q: Yes, *arigato* (thank you).

J: Yes, just change it.

Q: Thank you. That's my first time (in the chair).



J: Another first-timer!

Q: I'll try to be constructive. I'm not sure if I should be trying, but...

J: It doesn't matter if it's constructive or not, it's all right. Just let it blather on out. Anyway it comes, that's fine.

Q: This is something that was close to me because it happened twice this morning, so it's a good place to start. I had the opportunity to do a practice that's really close to me, for two people. It's energy work. I don't know, I guess it's just a bit of a mystery to me. It seems to be helpful except when I try to barter it, and then it's not, because it didn't seem to work too well. It's such a gift to me. It's something that wells up within me, and that's been happening for about a decade; and it kind of feels like just a spring, like a spring energy going up. I can be lying in bed halfway sleeping and there it is. It has different manifestations too, like the hands hovering over the body or specific breath patterns, and as of a few years ago, certain hand gestures that seem to kind of intensify it. I don't know what the point of telling you this is though.

J: That's fine. There's really no point to anything you know, so it's totally fine.

Q: I guess I'm trying to find out more about it.

J: It sounds like you just tuned into a frequency of where this healing ray has its pitch. You just kind of turned your dial into it by accident ten years ago, and it just comes on through, without the intellect learning it or, you know, opening chakras to tune into it or learning the history of it. So happy days. You skipped the University of it. It's just like downloading something, you know, like tuning a radio station. Do you need to know? Like what it's called, where it came from, who originated it, initiations into it?

Q: Not really. My feeling is that I'd like to do more of it, but then what do you tell people. No, I don't feel like I need to know at all.

J: Yes, exactly, because it actually would not help. Good. So can you just call it energy work? Do you really need a name?

Q: Actually, I did do formal training in Reiki. I did my first two levels. But this was after an experience, so actually it didn't kind of come out of nowhere. It came out of an

experience that was pretty intense. So I have this wonderful thing that's happening and it's great. But I guess I'm more interested in finding out how I can heal my mind, because my mind has trouble, you know? I guess that's why everybody's here in some ways.

J: So what's going on in the mind? What loops are you sick of?

Q: Gosh, where to start? Well I'm not coming out of it at all, but it's kind of related to a relationship, a close relationship. Actually, I've been hugely crying since the summer. This is on the heels of separation from somebody, but I've not experienced this kind of crying before. It feels pretty close to the core, but it feels good too. And it's often after doing any practices like yoga, mantra or anything like that or just even sitting still for a while. My thought is that it's related to something that happened about a decade ago, and it was brought up by this person again. It's a relationship obviously. I was with this person for the last four years, and we've been talking about being together again. But throughout the four years, whenever I had difficulty with this person, the name of somebody from a decade ago would come up in my mind. It seems to have stopped, actually, as of last week. I don't know if that is going to last, but...

J: When the name of the other person from ten years ago comes up, in what way? Is it like it wouldn't have happened with that person, or that person is better... Give me color.

Q: When something negative happens with this current person, and I'm thinking about it and the name comes up in my mind of this current person... And then immediately after, it's like literally the shadow of this other person comes up. Like I will consciously think of my current relationship, but then the name of this other person comes up like right behind it.

J: What's unresolved with the one ten years ago?

Q: It was just really horrible.

J: Are you saying that when you have a disturbance with the current one that it's really just rattling a disturbance that's unresolved with the other one, the older one? Is that what you're saying?

Q: Well, there do seem to be some similarities for sure, certain characteristics.

J: It seems to be scratching the same button, because if you're associating them together, it's like the two of them are scratching the same wound for you. So what's your wound? I mean it's about you.

Q: Yes right, it was pretty traumatic but you know, whatever.

J: Why dismiss trauma? I know it's really tough for you to be here, I know, it's okay. Just being here is enough, but don't forget to breathe, huh? Just take a few breaths. Let something come out that's not words. You just push back the mic if you like. It's up to yourself. [crying] [long pause] What do you need?

Q: What do I need? How do you answer that question?

J: Not from your head—unedited.

Localized Perception

Q: Love, support, encouragement, a family. [crying] Does it have to mean what I think it means?

J: I don't know, what do you think it means? You know what it means. Let these desires be seen. Give them space. They might or might not be fulfilled, but at least they've got to be acknowledged and allowed and expressed where you can. It would be a good idea to start stating what you need, and just honouring that part of yourself. Stating what you need, that is the purpose of it. It might or might not come, but stating what you need for you is the key. You seem to have some way of just kind of disguising what you need and, "I'm okay." And you're not okay!

Q: Absolutely! Oh my, I know. I'm not fooling myself!

J: Why would you do that to yourself? Just be true to yourself, not true to what you imagine other people want you to be, because there's a high price to be paid for that. It's inauthentic anyway for yourself.

Q: Yes, definitely. What can one remember, because it's so easy to, out of conditioning and just I don't know what, just to disguise the truth. Like how can one stay in one's presence and one's deepest core?

J: By wanting to stay there, you're already out of it, because there's the I who imagines there's something to get by being at home, inside. All you can do is the moment you see you're playing the game and you're in there, the moment that you see that, disconnect from it. So it's about the frequency with which you pull back from your own story.

Q: But what do you pull back to?

J: To being able to see it. It's like a split in your mind, it's like mind starts looking at mind. That's what it's like, rather than being completely sucked into the story of I. It's like, "Ah that story is running again. There I go again, look at that game."

Q: And not to mind the story though, even if it comes?

J: Yes, but watch it in yourself because it's quite likely that your mind would pull back from something to suppress it. It's not about suppressing something. It's about seeing that it's a story, but let the story run, you see?

Q: Yes I know. I've experienced that with you in the car twice. The first time I was just allowing it, and the second time I felt the resistance. That was interesting.

J: Yes, take a chance. Just take a chance and let stuff free flow a bit more. Take a chance, because even if you're seeing it, it still flows. You're just not in it. It's still doing its dance, and let it. The observer like that other capacity can see, "Whoops, this is really going down badly and it's been misunderstood, and look at this play out there." It's like, so what, because there's no investment in it, you know?

Q: Okay, all right.

J: Yes?

Q: Yes.

J: Okay, there's a bit there now. See how you do, huh?



Q: My question is about decision-making on health. I have a condition, and I had to make a decision because the doctors want me to do this. But I researched it and they say it's better not to do that, and I'm all mixed up. I know it's about the body and the body's not real anyway; so it's really confusing. So it's to know in your core that you're doing the right thing.

J: Yes.

Q: If there is a right thing anyway?

J: Yes indeed.

Q: So that's my question, how do you know, maybe you don't know, because there's no 'you' to know anyway. Or how to feel at peace with what to do?

J: It's more feeling at peace with what to do rather than if it's the right or the wrong decision, you know, because that's always a bit of a gamble.

Q: Yes, thinking it's the wrong decision because of the outcome. It's just mind anyway.

J: It is, of course. That's just a way of slaughtering yourself. So being at peace with whatever decision you make.

Q: Yes. How do you get there?

J: Okay, one thing I want to know first, do you feel that this condition can heal? Go to your belly now. Is this condition going to heal?

Q: No.

J: Is it going to be terminal? Or is it something you can live with?

Q: I can live with it.

J: All right. Are the doctors trying to harness it or cure it?

Q: It's not curable.

J: And they know that too?

Q: Yes, it's just maybe I have an attitude about pharmaceutical drugs and stuff like that.

J: Yes, it's a funny old world. It's a funny energy, the pharmaceutical thing. It works for some and not for others. So get the mind out of the way and then what does the body want to do?

Q: I guess when the mind is not there there's no fear, and that's okay. I can live with it. When the mind comes in, then I get confused not knowing what I should do, because I

don't want to not do it and be sorry later, or do it and be sorry later too. Damned if you do and damned if you don't kind of thing.

[laughing]

J: Yes, yes, okay. If we look at it the other way, does it feel like if you go the medical route that you're giving away power? Or if you go your own route, are you scared of having that power? Is that playing at all?

Q: Maybe if I go the medical route I think it's going against my beliefs, where going the other way is kind of scary, because how do I know that I know anything anyway.

J: You could find a support system in the non-medical route that would align with what your own natural flow is. And if you could trust that, it would balance out. For your mind, I'm talking about, you know, faint trick of mind now really. So if there's something... I don't know if it's an alternative or more holistic response or something, if there is a team there you can pull together, or even one person that you can work with. You can play a trick on the mind and say, "No, no, they're the experts; they are the experts." Because that's really what the medical industry does, "*This* is where the expertise lies," you see, and it takes away your power. That's how commerce works. It takes away your power. So if mind has something else that it can trust, has more expertise than yourself, then it takes away that deep sense of, "I'm the one who can screw this up."

Q: Then the peace would come, probably.

J: Yes, then the peace would come. It would. Now we're just playing a trick with mind, you know. But it's easier, when you're faced with something like this, you can only take off a crumb at a time, really. It's a very high jump to be making an experimental decision when your health is at stake. It's a very high jump. It's easy for me to sit here and say, "Well, just follow your beliefs." And it's like, "Bloody hell!" It's your health, so it doesn't really compute. So we just see that this is what the mind is doing. Fine, you can do all the practices in the world, but if your mind is really going to say, "You're really throwing a dice here and the odds are against you," because of the power that's held in the medical field. And it's very powerful. It's wired for you to trust it, for you to give your authority over to it. It's wired like that, to be the patient, you know—the experts. It's wired like that. So if your own gut doesn't want to go with that, then you've got to set up an alternative where you can at least share the responsibility. We're just playing with mind now, and from a non-dual perspective, that's as much as we can learn from it. It's to see that mind can go this way if we set up another power-play, because then it's not about power anymore and both sides of the power are equal. And if they are both equal, then you can follow the natural flow for you. So we have to take power out of it. Since you can't take power away from the pharmaceutical industry, you can add power to your own team, whether it's one friend or one naturopath, one whatever, it doesn't matter. That's your team.

Q: Yes, it's less fearful when you have a choice. You can trust one or the other.

J: That's right. Just balance the two. Balance them out. Now you can follow your natural order. Now you can follow something. So we're just playing with mind by balancing the power game.

Q: Thank you. Makes sense.



Q: There's been a lot of talk today about finding your breaking point, what brings you to your knees. I know what brings me to my knees. And when I go there, I jump on a YouTube satsang fest, and try to get rid of the I just so I can stop the suffering, just the psychological suffering. So when the I is trying to get rid of the I, there is always an agenda, of course... It's an agenda to stop suffering. So it never seems like it's coming from a pure place, and there's a lot of tail chasing. It settles down after a while and life goes on. I probably forget about it until the next episode of being brought down to my knees again, and then the whole circle starts all over again, and thinking that. I've got to crack this once and for all so this stops. And the universal plea or the cry of, "Okay I'm ready now; I'm ready, take me," and then you know, "the thing," the "dark" thing. Actually, it's the inability to accept the perceived suffering of my children and grandchildren, and when that happens, "No not this; anything but this, not this." I can't go there, and of course, when I get too comfortable with things, it always happens. Then the satsang YouTube cycle starts, the books. It all starts. Then of course it's just a Band-Aid, and I know it is. Yesterday you talked about bringing the mind as far as it can go and letting the bottom fall out. I want to go there. I want to free-fall. But there's still an element of... [loud airplane noise overhead] Anyway, the I wants to get rid of the I, and it uses every trick in the book to keep it going. And my role, all the family roles, are all on play big-time. That's seen, but I'm totally helpless to even step back and do anything.

J: This spiral of suffering which ends up in the satsang fest, it starts with seeing your children or grandchildren suffering?

Q: Yes, emotional suffering, which I perceive as them suffering.

J: What's wrong with people suffering?

Q: Well, I just don't want it to be... What's wrong with suffering? I don't want my granddaughter to suffer.

J: That's your desire.

Q: Yes.

J: Drop the desire. Right now, drop the desire.

Q: No, tonight when I'm in bed thinking about it. Drop the desire? I have a death grip on it. It feels like if I let it go, I won't be able to breathe.

J: Try it and see.

Q: Collective breath going on.

J: And it would mean if she's suffering, that you would be okay about it. There would be an allowing, a kind of holding the space for her to suffer.

Q: There's always that thought that I can fix it somehow.

J: Of course! Suffering is wrong, so something is broken or you desire for it not to be there. There must be loads of thoughts like that.

Q: Sometimes *allowing* feels like a checking out, not caring, but denial or something.

J: Well, the denial is in wanting to fix it, because you're denying her the experience that she needs to have, that she is having.

Q: That she needs to have.

J: Of course, suffering is as valid as joy.

Q: Yes, what do I know?

J: Yes. You decided that she shouldn't be having this experience. There's something wrong with it.

Q: Of course, yes, I'm deciding. And at the end of the day, I just can't stand myself anymore because I hate my roles, the identification with my roles, and then not even wanting to be around anybody because the roles are too hard to play anymore.

J: Yes, that has to be not working for you. It has to be because it has to stop, you know?

Q: Yes, how do you drop things?

J: It's about seeing things as they are without coming in with your agenda. So it's like dropping your agenda. She's suffering and it's like, "Okay she's suffering, don't make it about me." It's not yours, it's hers. So let her have the experience. Suffering comes and suffering goes. It's just part of life. It's not terminal. It's not. It's just a valid experience. It doesn't need to be fixed, but your agenda is coming in and doing something. So drop your agenda. Your position would be one of allowing things to be as they are. That's what would be there instead.

Q: Without the allowing to have an intention or a hidden agenda even behind the allowing.

J: It can't have.

Q: The kind of allowing that has no agenda.

J: No agenda.

Q: Yes, and you know when that happens. You know when there's an agenda.

J: You do of course.

Q: Yes, I know that it's perceived suffering, because I don't even know that anybody is suffering. It's me that's suffering.

J: That's right. So what if this loop is what was actually happening? In order for consciousness to get you to revisit satsang material, it sets up this whole loop to make

you suffer to make you access satsang material. Imagine if that loop is what was happening, that you're projecting the idea of suffering in order to get yourself into a twist in order to get back to satsang.

Q: Yes, that's highly possible because I don't want to not be... I want to want it.

J: And you don't want it outside of satsang?

Q: I forget about it. Life just goes on and I don't think about it. Sometimes it's like, "Oh yeah 'that.' Oh yes, there's that. I should want it." Yes, I want to want it.

J: Okay, let's drop that desire too then. Just go into the more authentic position. If it doesn't pull you, it doesn't pull you.

Q: Authentic that's good. You're good!

J: I'm just telling you what you're telling me, that's all. I'm just running it back in another way.

Q: Being authentic. So being honest with yourself. Yes, all the should's, yes. Should's have been running a long time.

J: Yes, have a funeral for them. If there's no natural pull to satsang, you don't need suffering to pull you there either, you know?

Q: What a relief!

J: Yes. It's like the should. "I should or I want to want it" is actually rigging up the whole thing, the whole loop.

Q: How insane is that.

J: Isn't it wonderful though to see what mind can create. A whole scenario invented just because of a desire.

Q: Well yes, that's entertaining.

J: Isn't it, yes it works too.

Q: Yes, it does. Thank you.



Q: Lots of stuff has been coming up. I guess one of my questions is how do I discern whether or not my mind is playing tricks.

J: Give me an example. What's the nature of it?

Q: I've been married for seven years, and we've been going through a difficult time. I've been thinking about leaving, but I don't know what to do. Something that you said today about going into your gut and find out where there would be more learning, and I did that and it was "to stay." Thank God, because that's what I wanted to do! There are learning experiences for staying and there are learning experiences for leaving.

J: Yes.

Q: I'm not sure which one would be the one of greatest growth. But my gut feeling right away was to stay, because I need to be more authentic. Part of the reason I think that I got married is that for 20 plus years, I was living what I considered to be a really deeply spiritual life, and I got tired of it. I was getting up every morning to meditate, do yoga and teach 24 hours a day, and it got to be a lot. My husband is absolutely not spiritual at all. So it was freedom in a different way, and it also allowed me not to be so judgmental about people who weren't so spiritual. So I've learned a lot from him. Now I feel like I'm becoming more authentic again and coming back into balance. I don't want that pendulum to swing back again. I want to be more authentic. I want to be more authentic with him too. I need to speak my truth with him. And so that's why I think it would be more of a learning experience for me to stay with him, so I can be more honest about who I am with somebody who totally disagrees with me, and to feel okay about that.

J: Yes.

Q: I want to make sure that I'm not, that my mind isn't saying, "Well okay, this is good because financially you're going to be secure and you don't have to worry about that part of things." I want to make sure that I'm not making up stories to find the easy answer, because then I'm going to just swing back again, and it's just going to keep on going.

J: Yes, but authenticity comes from your gut, and the story comes from your mind. So when you were checking into your gut, the first thing was to stay. Then what's mind going to do, "Oh, let's put in the doubting mind," to just make a bit of a mess here and put you back into the uncertainties. The doubting mind is number two after the gut. But if your gut was just clean—stay—no more. The next step is going to be the doubting mind, and now you're in that loop of the doubting mind.

Q: Doubting mind is good?

J: Yes, it's very effective.

Q: How do I continue to stay authentic? Are there things that I can do, practices that I can do?

J: Somebody said this just a few minutes ago. You know when you're kidding yourself. You know when you're doing something with an agenda. You know if you're saying something and there's actually an agenda going on. It's like, "Really, I actually need him to agree to this because I'm hidden there with that subject." You know if you're playing games. Nip that, because that's the in-authenticity birthing. There's a little secondary voice behind what you're actually saying. Lose that. That doesn't work in relationships. It doesn't work when you're trying to be authentic in any context, actually. If that complete flow of self honesty, if you're in that phase where that needs to be honored, then no second agenda. If there's a second agenda, just watch it. You know, "I have a second agenda, okay what am I going to do with that?" You don't have to spill your beans totally to your partner. It's your own gig. You're doing your own work.

Q: So just watch it.

J: Yes, just watch it and say, "Whoops, I've got an agenda there. If I hadn't said that with my little hidden agenda, what would I have lost? What was motivating me there?" Do that kind of inquiry just to see how important this agenda is. You know?

Q: Okay. Thank you.



Q: I just wanted to sort of do a check-in at this point. What's been happening for about the last year or so is more or less just observation of ego arising. It comes and goes.

J: What do you mean by ego arising?

Q: Little thought storms, you know, judgments, opinions about things being different than the way they are, all that kind of stuff. So that's been going on, and not much else. [laughing] It seems like there are lots of gaps, you know? It seems as though there are not really any major problems. Essentially, everything seems to be going along pretty nicely. There's a folk singer from here and his little story is somebody asked him, "Why don't you write protest songs?" And he said, "Because things are all right." I'm sort of there, and I'm just sort of checking in to see if that's good enough. Mind every now and again decides to question it, you know?

J: When you see that ego arises, do you ever still buy into ego, or is there distance maintained?

Q: For short periods. I mean, it never isn't seen. It arises, it's seen. But every now and again, it's got some momentum.

J: Okay, and you go with it.

Q: For a little while, but it's so unpleasant that I really don't want to do that very much.

J: Very good. So you go back into the position of the observer then again?

Q: Pretty much. The observer never is gone. But yes, and then after it passes, there's nothing to observe, basically.

J: Yes. Okay. What's the observer doing when there's nothing to observe? What's happening? Was that a gap or what?

Q: Everything seems to just happen by itself. When there's something to be done, it just gets done.

J: Yes. So do the observer and the ego rise together then?

Q: It seems like it, yes.

J: Okay, so an observer isn't there all the time. Is it that the observing ability is there all the time when the ego comes up, or is the observer there all the time?

Q: I think the observer isn't even there the rest of the time. It seems as though there's got to be something to see for the see-er to be there.

J: Very good. Yes.

Q: So it feels lazy. [laughing]

J: Yes, I know that sense of it, yeah, yeah. Okay. So the observer and the ego... Is there still a sense that that's you, or that there is identity with that?

Q: I mean, when it's seen, you know, it's not you, right? So there's a certain amount of surges of momentum from the past, right? I mean whatever preferences are still there to some extent; and so sure there's some sort of sense of residual ownership I guess of you know, the stuff that still percolates. But no, nothing too sticky. All those opinions and preferences and stuff are very easy to drop. They come, and then they go.

J: When is there a sense of you?

Q: I'm not sure I'm answering the question. Things are getting flat like you said, two-dimensional. Not so much that it's even from the edge though. That's a neat trick .I'm going to try some time.

J: Yeah, it's madness. Whoa, it's paper thin!

Q: Things do sort of collapse from three dimensions to two quite a lot.

J: Yes.

Q: So it seems as though the reality of things... I'm interpreting that to be that things just aren't as real as they used to be.

J: As they used to be, yes. Where are you in all of that?

Q: Sort of an innocent bystander. I think, yes.

J: Watching it from within it or watching it from outside? Where's the bystander? What's the perspective?

Q: Well, there certainly is a perspective. I mean, I'm walking around in this body interacting with...

J: Are you?

Q: [laughing] I don't know. I've got to say something.

[laughing]

Q: So sure, I mean there's a way in which you can talk that way. I'm looking out through these eyes.

J: Yes. Is it you or has it been seen that it's a perspective? Just one, that perspective.

Q: Yes, it's just one point of view among an infinite number of 360 degrees, you know.

J: Yes, so then if the perspective coming through that body-mind isn't yours, is the ego pretending to be yours, feeling like it's yours—the ego/observer that arises?

Localized Perception

Q: Oh sure, it would like to, it would like to take ownership. I mean unless something changes soon... For quite some while now, it doesn't win that little game. Also, sort of the negative feeling associated with it is a deterrent. When it comes, it's not pleasant. You know, it doesn't feel good so it's the kind of thing that you drop as soon as you notice it, as soon as you see it and then be done with it.

J: Is that happening organically? Is that a movement of consciousness?

Q: It was something that was actually pointed out to me at a certain point, and it just rang true when I heard it. It wasn't something I deliberately started to practice. At first it was much more stormy, I would call it. I called them "thought storms" that would come. They were much more energetic and persistent towards the beginning of this, and over time, they're not even storms anymore. They're just little puffs. They pretty quickly just go back from wherever they came.

J: Yes. What I'm after right now is... I'm wondering, is it seen that that mechanism is just part of consciousness tidying itself up, you know, breaking up something that was solid for a while and it's just kind of dissolving it, and it's all consciousness doing it, or is there a 'you' woven in there someplace?

Q: There's probably still, you know, remnants. Yes, there's still some. I don't think that's completely scrubbed away or whatever.

J: And so the remnants, is there a sense of an I, or is there potential for an I, or is there an I?

Q: Oh, we're cutting this very fine.

J: Yes, it gets very subtle at this stage of the game.

Q: Say that again, the three options.

J: So the remnants, you were saying... Is it the sense of an I, or is it the potential, you know, pregnant with an I, or is it an I?

Q: Well here's the thing. When it's not there, there's nothing to be seen, right? Like I mean, it's hard to notice absences of things oddly enough, and so I can go for long stretches without noticing anything and only in retrospect realize that nothing much really happened for a long time.

J: That's right.

Q: So I would go with the potential, because when it sparks up, it's still got some oomph to it, but it just doesn't last. It fizzles really quickly.

J: Okay, it has a bit of potential. All right, I just want to open the door to see if it has potential for something to appear as real, or if the potentiality is an idea in itself. If that's seen through, that the potentiality doesn't have potential. Potentiality itself is the thought.

Q: I think we're pretty much right at that crux now. We're sounding very close to the heart of the matter because... And I get it that it comes from repetition too. It comes from seeing over and over and over again that what seemed real isn't real. Right? So then to believe that it could someday still be real seems to be less and less probable. It seems to have lost its magic, you know?

J: Okay.

Q: But I wouldn't say gone. I would just say, you know...

J: So that potentiality can still be believed into a...

Q: Yes it could, but it's just seeming less and less likely all the time. I mean, the trend is so much in the other direction now that I don't think we're going there.

J: If you can see that it can't go there... You can see that it can't go there when potentiality is seen to be an idea. If potentiality is believed, it can go there. If potentiality is seen to be an idea, it can't go there.

Q: Okay. We're there.

J: Alright. Okay. Now, from the idea of potentiality, objective, thought storm, potential nothing, it's just a frigging idea. I mean, potentiality is gone, storm aspect gone, okay? Idea of potentiality, not believed into anything, has no potential actually in and of itself.

Q: Right.

J: Good. From there, is that now still a remnant of an I? Or is the remnant of an I actually another idea in consciousness that has nothing at all to do with an independent thing?

Q: My mind isn't very sharp today and so I didn't follow the entire question, but I'm going with the second one. [laughing]

[laughing]

J: Does anybody know what the second one is? [laughing]

[laughing]

J: Was the second one the sense of it? No, does anybody know?

[laughing]

A participant: The second one had nothing to do with individuality.

J: The second one had nothing to do with individuality. All right. So then I'm pointing towards that sense of an I. Let it get so thin that it's just the sense of an I, and that the sense of an I isn't tied to anything. So the idea of potentiality is seen through so it doesn't have potential. So the sense of an I going nowhere runs through consciousness itself. It's like a pre-ownership idea, and that sense of an I can stay. For many it actually doesn't need to blow up at all. It actually has no connection, no potentiality, and no capacity to grab ownership. So I just want to point you to the sense of an I that runs through consciousness, and it can be there completely independently of anything. It's like the sense of individuality is a happening in consciousness.

Q: There's a Ramana quote, "I removes I and remains I."

J: Yes. Yes.

Q: Is that what we're talking about?

J: I don't know really what he meant by that. You can interpret it like that, but there's another way to interpret it too, "the I without a second," you know? He could have meant that, but I'm not sure. I'm always like... I'd love to be able to read the language that was actually spoken, you know? Actually, what was transcribed was Nisagardatta saying, "the sense of individuality." It was only in his last book saying the sense of individuality is now going. So that sense of individuality was as clear as a bell for the last, whatever it was, 30 or 40 years of his life, that sense of individuality was just a sense in consciousness, and it actually was part of what I would call the working mind. It was in order to make functioning happen. And to his own surprise, it disappeared.

Q: But that's going to happen in its own good time?

J: Yes, it is.

Q: I was a Buddhist for a long time. I never stopped being a Buddhist exactly. That whole no-self thing in Buddhism was a big problem for me for a long time, especially when things started to happen. I couldn't understand why I was still here. I mean, okay, that happened, but self seems to still have some reality or some tangibility to it. And that stopped being a problem somewhere in the middle for some reason, but I don't know why. I just stopped worrying about it. That sense of individuality can just kind of float.

J: Yes, it can float. For some it's part of the working mind and for some that sense isn't there at all. So it's about discerning. I suppose I'm just trying to open the options of like, don't jump to the conclusion that the sense of individuality is potentially ego or is anything. It actually is a functioning of consciousness. Just let it be understood in what it is, rather than assuming it's something else.

Q: So it's sort of an unidentified I.

J: Yes, the sense of an I. The sense of location. It's like your centre is here and your centre is everywhere, you know?

Q: Right, good. That's helpful.

J: Yeah. It might be.



Q: I just felt very compelled to come up. [short pause]

J: It's all right, no worries.

Q: I think what I want to talk about has a little bit to do with choice. It appears that I can choose not to follow the ego. I like very much what you said about thought storms

coming up. I resonated very deeply with that. Less and less the mind takes over, and there's less identification, and it is seen through very quickly. It appears that... This is where it gets tricky. It appears that I'm able to make a choice, so thoughts start happening, and I just simply allow them to happen, and I choose to bring my attention or turn my attention inward. When that happens, there's tremendous space and tremendous peace and a lot of joy. It's very nice. But I'm wondering... I think this is the issue. It still feels like there's that sense of, "I am doing something," and it feels like this is a very subtle ploy of the ego to perpetuate its existence, and it's very, very subtle. There is the unassociated sense of I am which is felt at all times, and it's discerned that even that sense is witnessed. I guess what I'm getting at is, who's choosing? Is there a choosing faculty? The ability to choose to not follow the ego, to not get trapped in the ego, to consciously introvert the mind... I don't know if that's the right word. Is that my ego holding on?

J: Consciousness is doing it all, and the ego buys the idea that it's doing it.

Q: Because the process seems... It's like in the beginning of my unfolding, or whatever you want to call it, it seemed like there was very much an effort to do it. And now it seems like it's happening automatically.

J: Yes.

Q: Right, I've followed the path of self-inquiry for quite awhile, and the inquiry in itself seems to be happening by itself. It's not me going, "Okay, who am I? Who are these thoughts occurring to?" and this and that, right?

J: Yes.

Q: I guess what I'm asking then is, am I at a stage right now... The mind is trying to make some sense of this.

J: Sure, that's normal.

Q: But am I at a stage right now where—I guess we could use the word grace—it's just happening, it's grace, and it's my mind that's coming up as a secondary thought saying, "You're choosing," yes?

J: Yes, it wants to own something.

Q: I'm choosing to stay as the self.

J: Yes, it just wants to own natural movement, and the moment that that ownership idea is entertained by attention, then it's real. And then you could say, "Well of course, I'm doing this. Am I kidding myself imagining that consciousness is doing this dot, dot, dot, and then go into a whole loop?"

Q: Yes, it seems like it's this idea of attention, and it's an idea. But it seems like this is an idea that I have some dominion over, some control over.

J: Yes.

Q: I have the choice to put my attention in or not exercise that choice and then go into the thought stream. But this is an illusion, is it?

J: Yes, it presents as real for a while, like everything, you see. So it is real for a while, but it too has to break down. Everything presents as real. As another bit of the ego goes, it's like, "Oh my God, that's not real either! That's not how it works either, that's not how it works."

Q: I was telling my friend a couple days ago that I was sitting in meditation and I started laughing so hard, and it was coming out of nowhere. I had just noticed my mind was trying to make sense of this process, trying to understand, almost put it into a sequence, how could this happen and now this happened. And it was just so absurd to try to understand it. It just seemed that this is something that... I can't understand it. Again, I think it's just the mind grasping and trying to keep it alive.

J: That's right, but you know, there is a capacity for... I must find the right words here. It's all mind. It's all mind, and somehow mind can see that it's all mind. It's always mind just looking at mind always, all of it, all of it. And so even more than, is it ego or is it the I, it's actually all of mind.

Q: Are you saying that the mind is looking at mind? It seems like when the mind looks at mind there's still some self-interest there, that mind has an interest in what's occurring, what's springing up into consciousness. But even that is discernment, is this true?

J: Yes...

Q: Like it's seen from a place that's even beyond.

J: Yes, without the interest idea, without that energetic kind of entertainment or amusement.

Q: That's the thing. There seems to be just, not all the time but more often than not, a very, I'll say, nice detachment. So the mind seems to play, play, play, play. And anything can come up. It's okay, but there seems to be something that's not involved whatsoever, and it just lets everything play. I'd like to stay there.

J: Yes, drop that desire too.

Q: I know.

J: Prior to 'I am'.

Q: This is a word, but there's nothing.

J: And is there something watching that?

Q: The way that it's been experienced for me... I don't want to just give you a mind answer, I'll just give you my experience. You know, for such a long time there was this observation of thoughts. But like we said, there's still some self-interest in those thoughts. So there was still some strong identity, certain tendencies and thought patterns of the mind. I had a lot of identification still occasionally coming up, and energetically they were felt in my body, but some more space started to occur.

Eventually I came to a point where it was taking that attitude of, "I don't mind what comes up anymore." I don't care. In fact in meditation, I started to intentionally bring up things that were very difficult for me, that I was ashamed of, that I was scared of, and this I think was most helpful. I was going into the fire. There were times in meditation where my whole body was shaking.

J: Pulsating.

Q: Right. But I didn't turn away. I just stayed with it. Then eventually I started placing less attention on phenomena that was coming up and started to turn more into what's observing these phenomena. What's seeing this? I found it to be rapid, like I just had to keep doing it, keep bringing this attention back in. It was bringing me back to this very calm, quiet and very empty space. I could just sense this existence of 'I am.' The sense I am here and that's it. Not with anything else attached, just here. I'm trying to answer your question in a roundabout way. And then I was noticing even the sense 'I am'. It's almost like a vibration, just a vibration I could feel in the body of existence. And I noticed that even this is being witnessed. Even that is being discerned.

J: Yes.

Q: So then the introspection went deeper and I started to look... Okay, I'm sensing that I'm here, so what sees that? There are no words to describe it. I can't say what sees that. I can't see past that; there is nothing. It's just empty. I mean these are all the spiritual words that we use, right?

J: Sure, that's the jargon. It's okay.

Q: But that's all I can really say, you know. It's the ineffable, and there's nothing I can say to describe that at all.

J: Okay, so what is it that's here?

Q: I mean in the physical experience, I see you. I see these people in the room. Even this body is being perceived. But I can't see what I am. Even right now looking at you, I'm looking at me, but I cannot find anything that is looking at you. Does that make sense?

J: Yes, that makes sense. But you said, "I'm here, I exist." Could that be... I'm poking a hole in that, because where that would evolve into. And I don't want to give you a concept, because it needs to evolve there organically as you know. It needs to go or it can go into being understood which shows itself to be as subjective perception within consciousness.

Q: It becomes subjective perception?

J: It's like underneath the layers of, "Well I exist, and there's me, and phenomenally there's...", you know, all these kinds of explanations, all this labelling. Down at the base of those is like, "Wow, you know consciousness has a subjective perception that operates through this body, and there's nothing else there."

Q: Yes, yes, yes.

J: There's nothing else there. That's all it is, subjective-objective perception; macro and micro, and if you make the subjective perception your perception then you've got, "I exist, I'm here, I'm looking out from these eyes." But no, that's consciousness running, imagining a subjective perception, a perception from within.

Q: It's, "I am seeing from here." There have been moments... I actually did satsang in Barcelona with Mooji. We were sitting very quietly and even the feeling sense of I Am, it vanished. It only happened for a split second, and again, there's nothing to explain because I can't say what it was, but it was just a split second. Even consciousness or awareness of my physical body, it just... You know you said a couple of times, "The bottom falling out." Is that what you're talking about?

J: Yes, but that's there too. If the 'I Am' comes and the 'I Am' goes, which it can, there's a crack and the 'I Am' goes... I'm inviting you now to see that the I Am too is an idea believed into the matrix. The 'I Am' is too much.

Q: Yes. It seems like too much, that's the thing. It's like, it's funny... It was like sitting in just that state of unassociated presence was so nice and so beautiful and very peaceful, but it's feeling heavy too.

J: Good.

Q: Wow, I'm really happy we're talking right now. It's funny, like sitting there waiting for a question to come up and nothing felt authentic. But again I was pulled to sit here. I very much needed to hear this right now. Actually I haven't even... Just that sense of I Am, it's feeling, like you say, it's just too much now, you know? There's an uncomfortableness with it almost. Okay.

J: Yes, so throw out the I Am, and "I" might stay around for a while. And throw out the "I."

Q: I'm very happy to do this. There's a happiness to do it.

J: Sure.

Q: Even last night after satsang I made a prayer just to say, "Finish me off now. Listen, it's time; let's go." Okay.

J: I know I've said it a few times, but I'm going to run it again. Localized perception—perception through the physical form—has nothing to do with you, and it does not create an I. It doesn't. It's misunderstanding that creates an I. Let it show itself how it works.



Q: Is localized perception the same thing as a working mind?

J: I'm trying to find the words for this. The working mind is a capacity within localized perception to function in its perception. So the working mind is like an optional toolkit for localized perception. Okay. So we've got localized perception. So perception through

Localized Perception

the eyes can absolutely be there and is there without any sense of an I. All right? Now, the perception comes through a physical form, and it's localized because it's in a physical form. It's in a physical place. Then the working mind is a toolkit that perception can use in order to give it continuity really, to make it go and move and function. Without the working mind, localized perception would be a blink in a second and wouldn't have linear time. It would just be a flash. So to stretch it out, it needs working mind. To bring it into time, it needs working mind.

Q: Is localized perception the same as subjective consciousness?

J: What do you mean by subjective consciousness?

Q: It's what you said to this fellow. And I can't remember actually how it came up, but you didn't say localized perception. At that time you said subjective consciousness. At the very end of the conversation you brought in...

J: (inaudible)

Q: Yes, but I don't understand the distinction.

J: Okay, I'm inclined to say subjective perception of consciousness, because I don't know what the context was. Subjective consciousness... Can consciousness be subjective?

Q: It was a quality of...

J: Oh yes—subjective and objective consciousness, the macro and the micro. Was that what I was talking about?

Q: That's right.

J: Okay. So it's literally big picture, macro consciousness and it's possible to identify as pure consciousness. It's possible to know that you're just consciousness itself. It's kind of like a pulsation of pure consciousness. You can hit against that frequency or not. You can't make it happen, but it's possible to hit against that frequency. And that's as big as it gets. It's wide, it's fast, it's spaciousness, and there's no subject-object. It's just the subject of pure consciousness.

Q: Okay. An objective consciousness is of what's in front of you?

J: Yes, what's in front of you is the subject.

Q: So is subjective consciousness the same as localized perception?

J: I'm reluctant to let subjective consciousness link completely with that, because subjective is more linked with objective. It makes sense in that context. That's where the two of them sit. To cross-reference it now would lead to misunderstanding. But localized perception is a useful one. And you can see how it is subjectively a viewpoint of consciousness. But to define them as the same, we would be missing something.

Q: I think I have the same question as Joe, but maybe with different words. I want to see if I heard what you said correctly. I believe I heard you say, in speaking to him, could he understand that it could be the subjectivity of consciousness that perceives through the body? You were talking about consciousness itself having subjectivity.

J: Yes, exactly.

Q: It precedes the I Am.

J: Yes, kind of leading him into the micro without it being owned. Like a stepping-stone to bring him to the localized, which isn't I am anything. I was using it as a stepping-stone.

Q: Right, so the question was, could he see that. I don't know if you said pure at that time, but the pure subjectivity of consciousness that is actually perceiving through the body-mind.

J: Yes. Yes.

Q: Okay. That's a fantastic pointer.

J: Yes, it's a good pointer. It's open to all kinds of misinterpretation. If it resonates fine. But if it's in your head, drop it. Your brain can't do this one. It can't, so it's either going to click or not.

Q: It clicked, so I just wanted to make sure that I heard it right.

J: Absolutely, yes. If you think about it, how do you explain how the body continues, and what is that if it's no longer a sense of individuality and a sense of an I, then what is it that plays out through these eyes? Within the context of consciousness, what is it?

Q: Which reminded me again of a discussion I've had many, many times, and it came up earlier today, so it clicked with me. The question was again, it must be that that subjectivity of consciousness which is the knowing without a knower. I mean, the mind would say I know that or I am that or whatever, but to me it's the same thing.

J: Yes.

Q: When you say or when somebody says the I is dropped, and then the question is, "Well who knows?" And I've heard you and others say, and the Buddhists say, there is a knowing. Well it seems to me, who knows? Well, it's the subjectivity of consciousness that knows. There is no other knower.

J: That's right, in that context, bang on. That's right.



Q: So I want to explore natural movement. I'm not sure... Like I had a natural movement to come here this weekend; so I know there are times that I have the natural movement. It sounds like from what you're saying that that's a good way to live, from that authentic place.

J: Yes, and then we come up against something else, that there will be an I who's living from a good place. It's a phase, as all of it is.

Q: It's a phase. I like to live with structure but I'm also exploring living without. So I guess I'm just asking about what would be good. (inaudible) answers to some questions for me, which again isn't great but (inaudible) and...

[laughing]

J: I can be bought; I don't mind.

Q: I guess what this is about is this personality likes more. It likes lots of stuff to work with. So for example I was just at a mindfulness retreat, so when I'm there I'm drawn to that and here there's the non-duality, and I'm not clear on the value of mindfulness for me at this point. I don't know if I need an answer, but there's that going on.

J: At different times, you'll use different tools.

Q: That's what I figured.

J: So let yourself be drawn to whatever and have no hierarchy because really there's no hierarchy. Your own personal sequence is your own personal sequence.

Q: Okay, then I'm hearing a lot of people talking about spending hours each day on spiritual readings and listening. I'm very drawn to the spiritual life. I have been for a long time.

J: Do what honours you, huh?

Q: Yes, and I don't really always know.

J: Go with more spontaneity.

Q: You know what, I don't know if I know what that is.

J: Yes.

Q: Okay, so maybe that's the question. I don't always know what that is. I do at times, but I think that would be really good for me.

J: I think it would too.

Q: I think so too, but because it's not that familiar...

J: Have fun with it. Just have a spontaneous hour every morning or something, you know?

Q: Okay, spontaneous hour (deadpan voice).

[laughing]

Q: I'm retired I can have a spontaneous day.

J: How wonderful! Go for it girl, go for it.

Q: Go for it; let go of the mind.

J: Yes, let something else direct your day.

Q: And that really happens?

Localized Perception

J: Yes! It's trying to happen every day and the mind comes in and says, "I know better, we should do this and we ought to do this, and this needs doing."

Q: Well I heard you say, "The body said okay I need to pee," and I'm thinking, "Okay what else does it need? I need to eat, I need to..." It's another one of these things where I want the answer before I do it.

J: You do. You want the answer first, but you're missing the fun then. The fun is in living it.

Q: Yes. I can have fun when I'm dancing, like that's really play.

J: Living is fun.

Q: I make it hard, I think.

J: Ahh, totally, yes. It's like you'll live when you've worked out how you should go about it, you know, or what the next step is. And you have it worked out and you live that. So it's like, "Hm, what if there was less mind involved?"

Q: But you've also said to people to go for what's difficult.

J: Oh God, that's not for you at all!

Q: That's not for me?

J: No!

Q: That's not for me, no. I go for what's easy.

J: Yes, yes. Like Angie, why don't you align with with Angie you know, just let living happen, you know?

Q: Okay. Thank you.

[laughing]



Q: I'm curious about... There's something that's always understood what you're saying, what anybody that writes about this says. It seems so clear, and I don't have any recollection of any experience of any of this. Like that young man, you know, where'd that come from?

J: Where does what come from?

Q: Just the understanding of it.

J: It's just there, no?

Q: People have subjective, it seems like, experiences, and I don't remember that, but it seems like I recognize it.

J: Yes, that's the resonance we talk about. Yes, it's like you're being reminded of something. It's funny isn't it? It's kind of magical how it happens like that.

Localized Perception

Q: Is that a forgetting though? I mean, did that happen and it's been forgotten? Like the experience of it has been forgotten or it has nothing to do with it?

J: No, it doesn't need an experience at all. It's the inner knowing resonating with what's being said here, and the mind is jumping on top of it and saying, "Ohh! I know that, I know that."

Q: But I notice the difference between those two, like when it's out. You know what I mean?

J: Very good.

Q: So I already kind of ruled that one out, you know. It's more I just wondered because, with my mind, memory is not like it used to be, so it's like, "Did that happen?" and it never did, it just never happened.

J: Yes, at another level, nothing ever happened at all. It depends on what frequency you're tuned into. It depends where something is valid or the same thing is invalid at another time when you're pulsating, when your mind is at another stage of it, you know? Everything and its opposite. Leave space for all of it.



Q: The problem is solved. This is not a problem. This is a gentleman's experience. He articulated his experience. I read this experience, and I want to share my understanding of what he experienced. Yesterday I asked whether consciousness can perceive on its own.

J: Yes, perceive itself, was it?

Q: Whatever it creates it perceives.

J: Yes.

Q: Subject cannot exist without an object. Subject-object both appear together. This is the love, nature's love. I read, not I experience; I read. This gentleman said that he went to that place where he felt it's totally empty. That emptiness... Either he is that emptiness or he's observing that emptiness. When he's observing that emptiness, subject-object comes in. So then he's subject, and emptiness is created by the mind.

J: He wasn't observing it. It was all there was.

Q: Then he is emptiness.

J: That's right.

Q: My question is, is unmanifested emptiness? It is!

J: Unmanifest is still... Because it has a name...

Q: In consciousness, we call him unmanifest. It cannot be described, cannot be labelling.

J: It's already labelling though, "unmanifest."

Q: No words reach there. But it is, though. Beingness is there.

J: Beingness, prior to beingness?

Q: No. First is the beingness and from there are originates.

J: If beingness began, then it's already moving towards consciousness.

Q: Beingness is and then consciousness comes, because of that moment, that vibration. I call twitch. Many people must have felt... Sometimes their eye twitches on its own. Nobody felt the eye twitching? Everybody must have felt it. I call it unmanifest was or is or always is and this twitch happened and this word came into being. That's where the I Am thought came. Is my understanding correct?

J: There's a subtle line that would be good to find out, and it's in two places and it's the same thread. It's very subtle. Subject-object became just subject without an object in the formation of existence itself. The idea of existence, when that was coming into being, there was subject *just* prior to object.

Q: Yes.

J: Okay, so there is a time when there's subject just before object.

Q: That's when this thought, first thought *I Am*. Even in subconscious I Am. The unmanifest doesn't know he is. He doesn't know, there's no such thing to him that I Am. I Am when this thought came and movement started, and the word came into being. All the galaxies and all the universe we see.

J: Okay. Now beingness, you're saying, belongs with unmanifest.

Q: Yes.

J: Beingness, if it is, if it has a verb of "is," it can be "is not." Being and nonbeing is also... It's at the beginning of a flicker. It's not unmanifest.

Q: Correct. Nisagardatta said, "He is being and nonbeing at the same time," not that he is beyond it.

J: It's beyond this.

Q: Beyond it, yes, he says that. And he also says, "I Am in movement; I Am at rest" is the unmanifest.

J: Okay, and beyond all of the I Am?

Q: Well he is, unmanifest is, that beingness is.

J: Can you drop the "is" word from it? It's too deep in Maya.

Q: No. I'm using this word because it's not my experience. It's that gentleman's experience there. I'm talking about what I've read.

J: I know, but you know I can push a bit.

Q: That's why I asked for grace yesterday. You see, there's no one here to push. I am not the doer. Things are happening, and I wanted grace to let it happen. I was totally surprised

at this young age, he says, "I've had enough." And it dawned on me at 79 years that I don't want to be.

J: Yes, but a rich life had to be had by you, you know?

Q: Oh brother!

J: You know, a life was to be lived, you know?

Q: Why, I don't know, I'm thankful.

J: Yes, and a life will be lived without ownership here if it continues the way it's going, you know?

Q: Everything is okay.

J: Yes, everything is okay. It's always okay.

Q: There was a little kink in my understanding. Thank you very much.