

Open Discussion with various participants

- J: *(Starts in midstream)* ... But pure consciousness itself is actually the essence of everything that is created. You could call it awareness, pure awareness, you know, if it's like you are awareness, which is my way of saying you are consciousness. When I call it awareness, it's like people kind of imagine, "Well I must be aware of something; it's aware of something," you know? It's not actually. Pure consciousness is what it is. It's like consciousness itself.
- Q: So that's like the soul.
- J: Or empty awareness. Sure, I don't use that term much.
- Q: But, you're not using consciousness as, let's say, the consciousness is like when you're awake and sub-consciousness is when it's...
- J: No, not in that way.
- Q: Is it like your energy or... Because I was going to ask that exact same thing, to define consciousness.
- J: Define consciousness... Hummmm.
- Q: We're saying in the way that you use it.
- J: It's the capacity of manifestation to reflect itself to itself.
- Q: Would you repeat that?
- J: Consciousness is the capacity of manifestation to reflect its own creation, itself to itself.
- Q: And the difference between that and the ego, the I, whatever?
- J: So if we take the pure consciousness or pure awareness, it's kind of the start of the thread, post Big Bang, so the start of the thread of pure consciousness. Now, in the evolution or the birth thing of consciousness itself from the Big Bang, at the first movement there is a sense of it being conscious of itself, all right? So then there's a movement. It makes some awareness to be conscious of itself. After it becomes conscious of itself there is a sense of well *something* must exist, and the idea of existence is born. Now we've got the first freestanding concept that's independent to consciousness, right? So we've got existence. Because existence is possible nonexistence is also possible, so we start duality here. From existing and non-existing consciousness then... It's like it has the ability to turn around and see itself, because I am conscious or I am existing, something exists. Actually it's *something exists* at that point. Something exists, and from something exists, the pure I, the absolute, the phenomenal absolute is born. From that pure I, if we marry that with existence we've got *I Am*. Now it starts getting thick. It's like you add butter and flour and you're going to end up with like, "Well it's completely different now. It was butter and flour and now it's completely different." So existence touches the pure I and we end up at *I Am*. Now we've got being, now we've got unity, the interconnection of everything, that *isness* thing. So we go deeper into that, and it's like it's evolving or it's extending itself or rolling out. It's like it's rolling out, you know? So from *I Am* it's like, "Oh, I am some *thing*." So we've got unity consciousness and the division from unity consciousness that splits... When unity consciousness gets deeper into it we're going to have diversity. It's going to split into diversity, and with diversity it's what *I am* and *you are*. So the

unity goes and we've got me and you. Now, there is the capacity for us to observe *me*, observe the *me* at play. You know, when you're back there and you don't take this personally and you're observing the me, you do that from your I Am. You're just watching yourself doing things, and that's from the I Am. So deeper than that is that, "I'm not watching me at all; I'm here, I'm full on and it's all about me, and I'm the center of my own movie, and so we've got drama and suffering and experiences personalized, because I am concerned and obsessed with me and my self-image, and my and my and my." That's the ego, the I, the sense of a personal I.

Q: Consciousness, does it begin and end or is it just always? And the I and the ego begin and end?

J: Correct, consciousness is the pure thread underpinning all of it. And what's happened in our evolution is that we've developed as a species, we've developed the capacity to create story; and we function through story. This story enables us to develop the ego, which is pretty solid by the age of seven; I'm separate and there's mom and my sibling, or whatever it is. So the densest part is all about me, and me against the world, and me for the world, that separation is running then. That's the densest part.

Now, we've discovered that when enlightenment happens, you actually change your neurological wiring. I don't know if you've read in the Scriptures or in New Age stuff around this Age of Aquarius or whatever they're saying. But also there is the equivalent in ancient Indian Scriptures that we're entering into a phase, but it will take another couple hundred years, but we're entering a phase of where the truth can be seen really easily. I mean people are popping up like [snapping fingers]. They're popping all over the place. It's like nuts compared to 50 years ago, it's so accessible and it's fantastic. So it's almost like we're evolving out of that deep, deep entrenched wiring system which is all about me and everything is taken personally because I'm here.

That mechanism of thinking is actually a set of neurological pathways. It's the way that our brain works, and these neurological pathways were set up like that during the formation of the ego for the first seven years, give or take, but generally seven years. So that's the densest part, and the spiritual path is about changing that wiring, so that we see through the stupidity of taking things personally, and observing ourselves and stepping back and seeing that we are more than what this body and this mind presents. When you get glimpses into that, what happens neurologically is that you're firing something else, you see? So what we're doing, our process, seems to be to kind of dive in and develop the ego, create this dense wiring in our brain, the physiological aspect of it, and come back out again and discover that I'm not that, because there's something inherently not comfortable about believing I am this person. Something just (says), "That couldn't be what it's about!"

Q: So spirituality is about the process of coming out of all that you were wired to be and taught to be and try to discover what you really are.

J: Yes, and some people never forget who they really are, and they're lucky. The rest of us just believed the story for years and years and years until it was like, "This isn't good enough" or something shook like, it doesn't make sense or some life changing event happens or something rattles and turns the ship around. You know, it's time to go home now. You've gone out far enough so it's time to come back. So the process of going back home has been preserved by religion and spirituality, and now it's just kind of infiltrating because of the era we're in, you

know. This has to come, this mass spreading of the opportunity to wake up. Waking up is just one step, but we've clumped together awakening and liberation. We clumped them together because for so many centuries it was so darn difficult to get to the point of waking up that we couldn't even see beyond it, but there are loads of different stages of evolution of consciousness. Waking up is just the first step, and for sure it is the toughest. Maybe in 100 years it will be the easiest. I don't know, but right now it's just a milestone along the way – awakening.

Awakening is solid when the old neurological pathways burnout completely. With an fMRI scan, you can have this checked out to see if they're burnt out or not. They are actually developing an app. This is very exciting, yes. There is another non-dual speaker, Gary Weber, who basically gave his brain to Yale, because he's a professor at Yale. So he gave his brain to a team of scientists, one guy in particular, and he said, "Come on, come on, what has happened after my 25 years of meditating and looking within?" Having gone through the academia discovering [sound affect], "Oh God you know, I'm going to just keep (inaudible) my intelligence? That's not enough at all. I spent 25 years on the spiritual path;" and he's had various fMRI scans where they really start to see where the capacity to take things personally, to believe in separation, to believe you are your body and you are your mind, is literally – when you are connecting with the world and processing information through a specific set of neurological pathways – when these get switched off, and they kind of burn out with awakening, there are a whole other set of networks which enable functioning, which enable all of it to happen.

And as we get more refined, if Gary himself hits liberation, will see then what else burns out, you know, because it's really the brain. Transformation is in the brain, but the thing is... Okay the app, sorry, the app, there's a better thing. You know it made sense when I heard it. Let me just try and find it again in my brain. Yes, apparently the app is able to sense what mantra is working. What thought are you running that is bypassing the personal I default mode network? So you can find out if a particular mantra is working or if a particular affirmation is working or if your meditation is working, or in your personal I story when I run this idea. It's wild, yes? It's fantastic! But the thing is that science is really beginning to help us now, it's really coming along.

But the thing is, you have to clear out your heart. You've got to resolve or else there will be karma. It's going to just knock on some other way. There's got to be a purification. It's not just scientifically go in and burn out your default mode network. It's like that's fine; you're going to be very dysfunctional actually. You'll be able to drive and you'll be able to communicate, but something will not be properly cooked, you know? So that's the flip-side, because you're going to have people saying, "Just fry me, fry me." What they are doing is taking people in off the street and wiring them up to where they can temporarily switch off the default mode mechanism. So they're switching this off and people are coming out and saying, "Oh my God it's like being on ecstasy!" It's like taking ecstasy for like two minutes. For as long as they were wired up, it's like taking a drug that gets you wide open. That's what it does; it just blasts you wide open you know, because where is the personal I? The personal I is rooted in "me" and "my" against you, because you are personal and for you, I imagine, if I am personal then I imagine that you are a personal individual, and you are separate and you have... And you

imagine that everybody thinks like you do, but of course it's just all a movement of consciousness.

Q: Well, is it actually more going into the right brain which is all spiritual as opposed to the left brain?

J: No, it's something else. It's something else, and I think that's why Jill Bolte Taylor, because hers was temporary, she had the capacity to make a decision to like, "No, I have to go back to the world and tell them about this." She had this capacity, but after awakening you don't have that capacity. You don't. Whatever moves through the form is like itself, consciousness itself, awareness itself, moving through the form. Of course you can discern yes or no, but actually the flow is what's happening. And then you discover that even if you think you're making a decision, you're doing it retrospectively, because your mind is always after the natural movement of consciousness. Always, always. You think you have free will but not a chance, not a chance. You have to see that, rather than grab a concept of, "I have no free will and therefore I can't," and it's like no, no, no, no, no. Pretend you have free will until you see no difference, you know, because it's better to be authentic about the steps rather than grabbing spiritual concepts because that's just a great way to log jam yourself.

Q: Well Jill Bolte Taylor was very smart about coming back. Her mother, it's really quite beautiful, but her mother would treat her like a baby and get in bed with her. So from the ground up she rebuilt herself, and so she wasn't filled with any of that trauma. If somebody came into the room with negativity, she would say, "You cannot come in." She only wanted to expose herself... This is what I remember of her story, and remembering trauma before I was a year old I can appreciate...

J: Yes, yes, being held.

Q: I think it's really harder if you have trauma from a very early age in terms of the brain, but it's all possible anyway.

J: Sure, and your nervous system because your nervous system doesn't regulate. If you're not being held and you don't feel safe with whomever is holding you, physically holding you, your nervous system can't regulate. It takes the first six months for it to regulate for you to find the momentum of that fluidity unless you get a really good cranial sacral therapist to hold you a couple of hours after birth, magic. But if you don't have, you know, and most of us didn't; there was no CST in those days. So your nervous system, if it's not held faithfully, it can't regulate and you're going to have anxiety and feeling not safe, it's not safe. That's going to program into your nervous system, and that's a tough one to unravel.

Q: It is, and I've dealt with it because I was not safe with my mother. It happened because of the way she handled the situation. And I asked her and she said yes it did happen, but again it's part of what I had to deal with.

J: Of course, and it's just an experience along the way, you know? It's just another experience.

Q: Exactly, it's been an obstacle, but it's surmountable.

J: Absolutely, everything is surmountable. They're only experiences and you live through the experience; and of course, you're going to live through the memory. The experience was the

tough bit, but we make the memories so huge! And it's only a memory we're dealing with now, you know? But that's what we do. We give the memory the sacredness, and it's like, if you survived the experience, you're probably going to survive the memory.

Q: Even the way it's spelled, me-more.

J: Very good. Yes, yes it's true.

Q: So when your I or ego or whatever tries to make its own choices against what the consciousness is doing, is that when you get into the turmoil and stress?

J: Yes.

Q: So the key is to try and be in tune with your consciousness and not fight it.

J: Yes, with that natural organic movement. And sometimes it's like, "I have no idea," and sometimes you just have to sit and wait, and wait for some movement to come. I remember playing a game in India, and I'm sure those of you who have been listening to the Jac stuff know this one 20 times over. But there was a phase in there when I was hanging out doing whatever it is you don't do or don't need to do; and I took a period of days of like, "Okay, I'm not going to do anything unless the movement comes from a place that's not my mind." Nothing at all. And I found I got out of bed, I eventually had a shower, I made some food, I used the bathroom, and I sat, and sat, and sat, and sat. I would use the bathroom again and get some more food and went to bed, and there were days like this.

One day I bought a newspaper, just this movement came up and I bought a newspaper. I never read it. And it could have even been in Hindi, but I have no idea what language it was in. So I bought the newspaper and took it home and left it there, "Let's see what happens." Nothing happened. It just got bought, and it's like, "Well what was that for?" And it's like, "Your mind is looking for reasons now." Your mind is trying to add in cause and effect. You bought it; therefore, you needed it. And therefore, you're going to read it, and it's like, "Oh my God." So a newspaper got bought without desire, without any idea before hand, and was actually been put to no use at all, according to my logical mind, which says you buy a newspaper to read it. So it gave me an understanding, and that's just one example, but it gave me an understanding of like movement happens, and actually I haven't a friggin' clue. I just make up my mind that I understand it because I want to have a reason that fits in comfortably so I can let the issue rest. But things happen, and you know what, my mind hasn't a friggin' clue.

So what I learned at that point with the newspaper exercise specifically was, why should I even bother judging or second-guessing the organic movement of life itself? I'm only going to pick an idea that my conditioning says is a worthy cause for that effect. I'm just going to grab an idea, so just stop it. So what it did was really free up the idea that you know, things happen for no reason. My mind doesn't have the capacity to understand the movement of consciousness. What I am knows what it's doing. It's created the whole friggin' galaxy; it must know what it's about. It must have some inherent intelligence. Of course, it does. It's incredible! It's exquisite! And we're only scratching the surface scientifically of what creation is about. So little games like that have shown me that, you know, shown the character Jac, it does its own thing. It doesn't need to be logical or practical, because my cultural conditioning will tell me what's logical and practical anyway. Forget it and allow it to move; and you know

what, trust it. If I don't need to understand it, then I don't need to question it. I don't therefore need to justify it. "Okay, just get out of the way, Jac," and what a relief that was you know. I can trust this. I'm not driving my own ship. That was my stupid idea, imagining that I could understand everything so I was steering my own ship, but I've been in the friggin' backseat all the time imagining that I'm on this like kiddie plastic steering wheel as if I'm steering, you know? Of course I'm not.

Q: So analyzing and over-analyzing things doesn't do you any good.

J: Not at all, it's a waste of time. It's just entertainment. You'll find situations where you do that, but you will recognize that consciousness is adding to its own intelligence by analyzing something. It won't analyze everything, but it will analyze minuscule amounts of events that happen in your life. And you'll say, "God, consciousness is analyzing this. Wow!" You'll be able to tell the difference, but you'll have to surrender the entertainment value of analyzing first of all, to feel when it arises without you running ahead with compulsion. So you can't get it wrong. I mean, how can you get it wrong? These are all just friggin' ideas we have. They're all just ideas. There's no getting it wrong or getting it right, good or bad.

So I've got the movement of pure consciousness, right, so we had existence and then something exists. And therefore, with the thing we have I Am, beingness, unity, and from there more density, diversity and separation, and I am and you are. Okay now, we've got separation and then I am the body. Bingo! Off we go into my story, and down into the densest part where suffering happens at the dead end because of desire. Desire is the thickest part of it of all. Desire is the thickest of all.

So it's like it's a trajectory. And you've probably often heard on spirituality its virtual terms, it's like, observe, step back, step back from the situation and you'll get a wider view, and it's like that. You're stepping back and your perspective gets wider and wider and wider and broader. And it's really that something which looks out through your body-mind is in some way dropping its limited thinking to I, me, my, I'm confined in this body, dropping all the limitations of any conditioning we've had about unity consciousness, about whatever we've learned along the way and letting it get wider and wider and wider and wider.

That's pure consciousness. There's no filter anywhere pulling it in, restricting it, diluting it. No filter anywhere. It functions like a lens you know. The conditioning, the personal I, it's like it's a lens coming in distorting; and then you're viewing through your lens me and my story, my self-image, my attachment to what I want to happen, my mood, my diet or whatever is going on in my story. It's the personal I lens.

So if you drop the personal I, the next one back is the impersonal I. And that's a lens too, but it's a darn sight better than the personal I, where it's all about me. At least you are observing. There's something to be able to... There's some bit of breathing space, breathing space, you know, and then back from the observer. I kind of differentiate the observer and the I Am, but it's actually the same thing. It's a big set of neurological pathways, so by stressing that the I Am is... It's almost a stage in itself. What the I Am will allow you to see is the interconnectedness of everything, and then being is what's happening, not doing. Doing is in there – I am doing. In the being zone, doing happens but in that place you can say, "I'm not the doer; there is no doer." Do you see? I know you hear about the non-doer in spiritual stuff. But it's good to watch

because there's somebody who's being a non-doer; duality is still playing. You see we've still got the two. So we come back from I Am because we've got something that exists and we've got the present moment, and we've got all this stuff going on about am, am, isness, being, present moment. All of that stuff is in the beingness, unity consciousness. The yoga will bring you to that point.

So prior to that if we step back from I Am, we're dropping the verb "am" to just pure I. So that's the I – one without a second. Just one where there isn't two. Because if I say there's one glass here, well there's two; so there's me saying there's one glass, you see? So it's like the one without an observer of the one, and that's when you get rid of the "am" there's just that. So we call that the absolute. Now we step back from the absolute and now we go into [sound affect: something tricky]. So back from the pure I, and this is the absolute. This I, this absolute, Advaita Vedanta, the theory of non-duality, will take you to here, and why I call this work non-dual. It's actually... Non-dual is the starting ground. That's where you have to start to get to the non-dual level, and that can get you to awakening. That's like the, "Who am I?" That's all non-dual that's fine. That gets you to that I without the am.

Now prior to that, the next layer you will come up against is that empty awareness. In Buddhism, they call it the void. It's a perspective that's farther back from that pure I; it's farther back. So we've got that void, emptiness, but it's not the absence of something because there's nothing missing in emptiness. So it's not an absence at all. The language we have is dualistic, so every word I'm going to use will have an opposite, even though we've gone beyond opposites, because duality does the opposites. Non-dual is the opposite of dual so the framework of duality is still there for non-duality, you see? Now the void – empty awareness, empty, empty, empty, where nothing is missing – we have pure, pure consciousness. Pure exquisite consciousness.

Prior to the concept of consciousness lands you prior to the capacity for the birth of any concept. Okay, so we've gone through empty awareness. Pure consciousness, where pure consciousness is petering out, getting thinner like rarefied, rarefied, the concept making machine mechanism, the concept mechanism that can even label consciousness, like consciousness labeling itself, dies. Now we're pointing prior to consciousness itself.

Prior to consciousness has neither being nor non-being in its essence – being or not being. That whole is not is. None of that is anywhere near prior to consciousness. Prior to consciousness, the best term I've found is "non, non." You can say be but there's non. There isn't absence; that's gone. And there isn't the split into something that can have an opposite, so we're looking at non. The Tibetan Buddhists call it non-being. It's very far back, huh? So non-being or just non. Non or non-being for the want of a better, you know, pardon the use of stupid language, but that's the best I can come up with.

Non-being shows itself to actually be that which underpins all of it that rolls out from there. So it's not that this plastic glass is or is not; its essence is non-being. You'll either see this or you won't. If you don't see it, don't worry about it. Don't worry about it. It neither is nor is not, so existence or nonexistence doesn't apply to it, because it doesn't start from the place of here are options – it is and it isn't. If you just go to the non-dual and wake up and simply stop there, it will either be or it won't be. It is and it is not at the same time. And we use this language, you

know. You'll read this in the non-dual stuff, so it is and it is not at the same time. So the glass is and it is not; some we say it's an appearance and we play like this. Prior to consciousness, non-being is its essence, is the essence of all of it. It's way too much hypnosis to say something either exists or doesn't exist. It's way too much hypnosis. It's like you can't stretch there from the essence of non-being into the world. It's too much of a leap. It's like madness because non-being is penetrating everything and all the rest of it is just labels, implausible labels stuck on top.

So the prior to consciousness thing is getting to be a little bit controversial in the non-dual sector, because it's like you can't be conscious of something that's prior to conscious. It's like, no you can't be conscious of prior to consciousness. But we have the capacity, we have a capacity... You see if I put a verb in it now, it will say the wrong thing too, won't it?



Q: There's a deep recognition.

J: There is a resonance. Yes, you can say a resonance. It's more like an oscillating from the echo of a frequency. It's a resonance of even prior to consciousness. The only way I could explain it for a long time was like, it's like there's a hole in the back of my head. I was chatting with somebody yesterday who said, "You know what, that hole in the back of my head, that makes sense. In some way I can get a feeling of what you're talking about." It does have that sense of being up and back, and it's like there's a tunnel to outside of all of it.

Q: Do you think that's why we're here we are not here, we're flickering? It's like everything is flickering and nothing is stable.

J: Nothing is stable at all.

Q: It oscillates.

J: At a certain point in perception it shows itself to do that. Yes, it's just on-off, on-off, on-off, and we join...

Q: Because I'm hearing you say that consciousness did not evolve; it's just layered.

J: Yes, it rolls out but it's not evolving or anything.

Q: And the story is still there, so it's like we go back and forth between...

J: Perception does. You don't move, do you know? You actually don't move unless you believe...

Q: Well, we're not here.

J: Yes, so what is it that comes in and out?

Q: Perception.

J: You see you've got to figure out what is it, "Is it me that feels I'm going in and out? What is it?" It's perception, and the body-mind allows a localized perception. If I turn this way I see out the window and if I turn this way I see a wall, so there's a localized perception from within its own

creation. Through its own matrix there's a localized perception possible through the body. How fantastic is that? You know, it's wild. Of course, that breaks down, and you know it's held together by linear time, because at a certain point time breaks down, space breaks down, you go way, way back.

Q: That pulsation or oscillation is called spanda in Kashmir Shaivism. It's this infinitesimal (inaudible)...

J: And linear time joins it together, and we think there is a past and future that goes along that linear time. It's such a lie! When it starts to unpack, it's like, "How the heck was it ever believed? How was it ever believed by anybody because it's such a house of cards, you know? How is it believed at all?"

Q: Well when you're in the middle of it, it doesn't feel like that.

J: Absolutely, it's running then and you're in there.

Q: But when you talk about it you can feel it.

J: Of course, yes, there is a resonance.

Q: It feels like truth.

J: Yes, that's your basic monitor. It's like, "Does this feel like garbage she's talking about, or is there something in it?" You'll find out for yourself.

Q: Do you think that that can be called God?

J: It can be called God at any level. You can call all of it God because God can appear anywhere. It's all God, you know? Non-being, you can call that God, but then you're putting a label on something that kind of belongs in the subject-object realm. Me and God or God is everything; we can bring God to the unity level, the I Am, and then God is all of it.

Q: And beyond.

J: Sure, I mean if you need to bring God there, I question. Is it all right to drop God or... What is God anyway? Does it have to be more than what you are? If God needs to be more than what you are, then you don't know what you are.



Q: Do you have any tips on how to stay in awareness? I find it difficult. I'll go into it, and then I come back out and get into the life. Is there any tips?

J: So tell me about you staying in awareness.

Q: I've come to awareness a few times and I find it wonderful, but...

J: Is the I still there finding it wonderful? What's awareness?

Q: It's hard to tell actually. Everything is kind of one. It's beautiful. I feel calm. I don't know if it is I who feels calm, but all of a sudden there's nothing to worry about. There's nothing, like it's

everything. The first time it ever happened, I stayed in that for maybe a couple of hours; and then months went by and maybe five minutes. Now it's like ten seconds every three months. So I'm trying to get back.

J: You were given a nice carrot, weren't you, just to keep you going?

Q: Yes, just a carrot.

J: So what the mind does is it wants to grab it. So mind will create a desire, a new desire that it wants to feel that. But the thing is, the only reason it was so exquisite was that the I wasn't there. So the I has now manufactured a memory about it based on what it could pick up, and it's manufactured a memory so now it's on its own little loop.

Q: It wants to go back.

J: Yes, it wants to go back, but it wasn't there.

Q: Oh yes, that's right.

J: It wasn't there, you see? But it's taken what it can to formulate material for a new desire, and you bought it, you see? So the more you desire that awareness, the further away it's going to be. It will keep the I alive wanting it of course. And I'm sure as long as the I is there, it's not there because you're blocking over the depth of that awareness. Perspective. You've got the skill to lens in, I want this.

Q: So I should just not want awareness and I'll have awareness.

J: You see that's just turning the desire around you know, because that's like if I drop the desire then I get the rewards of the desire. It's like, if you drop the desire, you actually don't care if awareness ever again comes to you. If it's genuinely dropped, then you'll have no attachment to getting it or not getting it again. The *you* can't get it anyway. It can't get it. So it would be a good idea to tell mind, "You know what, you're never going to get it. You can't. It's beyond your parameter." Mind can't get it; it's outside of its boundary. So it's actually very useful to tell mind, "You were just switched off, and now you're trying to make something out of this, and you'll be switched off again and that's all right, but you will never get to experience that, accept it." It's very good to tell mind that it can't go some place.

Q: All right, I will do that. I will have to tell the mind why.

J: Absolutely, give the mind the understanding and that way, if it has the understanding, it drops the desire. But without understanding, of course, it's going to keep... It's like, "Mommy, why can't I have those sweets?" You know, instead of, "It's bad for your teeth," (it says,) "Mommy Why can't I have those sweets?" But if it's totally understood that dentist equals candy... If there's understanding, it's like, "Oh, okay." So with the understanding, the desire will lessen. So you've got to help the mind understand. It's like consciousness is teaching another part of consciousness about how it works. You see, the desire for it has to be totally dropped. The most valuable thing to do is to see, when is there a sense of me active? When is there, "Oh this is just me and my show, so there's no sense in observing or anything outside of that at all, because I'm fully here?" You might stay connected, do you know? For some it's like a sense of being connected to something else. When you are fully here, what has made you believe you're fully here? What was the event, the incident, what was it? If you can find those triggers that

turn on the personal I, and it might be, "You know what, I wake up in the morning and that's it and then I'm there." You've got to figure out what turns on the personal I. It's much easier to stop turning it on rather than turning it off.

Q: Okay, that makes sense.



Q: You talk about awareness here and you talk about beyond consciousness here, how does that...

J: The linkage between the body...

Q: Yes, the physical sensation, how does that work?

J: The embodiment of awakening or liberation or whatever is seen, integrating it – embodiment – is what will bring it down into our soul. The rewiring that happens, which makes seeing the truth permanently, is a head gig. It's up in the brain. So the two of them are happening right. There's an integration pulling within. That's the integration, but the transformation has to happen neurologically.

Q: So you would say that this happens first and then this happens, or is it different?

J: You know, everybody is a little bit different. Like somebody who gets a huge wallop... Who's the guy that was doing the math exam at the age of 12 or something and wrote that beautiful book, something from the heart – an older guy, maybe he's passed on now, I can't remember, Robert Adams – in one go. So in somebody like that, the neurological wiring happened first. Ramana Maharshi, neurological wiring, blows up, and then invariably it takes a long time for understanding to come, for the rewiring to organize itself and to actually be able to communicate. It took Ramana Maharshi a few years before he could talk. So I suppose I'd be kind of... The Jac approach is like to kind of accommodate you know, this is going to happen but be sure that there's embodiment going on, so I tend to use both pointers.

Q: It doesn't matter you're going to get there. It will happen.

J: Exactly, sometimes we go in and sometimes we go back so that there's integration as we go, so that you can still drive home in the evening and you know manage in the world. Because we don't have monasteries. We don't have safe places anymore to hang out and melt and have a meltdown for a few years. We don't have it. So they happen at different times for people. It's better to integrate as you go, to go into the gut as you go. If you're going prior to the non-dual, that's a head gig. But the non-dual needs to be integrated first – the unity consciousness and prior to that of where the truth is seen and you know this isn't real. That's got to be integrated, and then we're talking up and back.

Q: I get this. I got it, see it, feel it, it's there, and I call it there. I mean, it's just there. I'm in the process of integrating all of this, so what would you recommend to do? Would you just let it happen or are there things you can study to kind of assist you on that path?

J: It tends to roll out with its own momentum from the absolute to prior to consciousness. It tends to roll out if there are no situations of where the character is being believed. Is she ever being believed? You don't know?

Q: It's just there. I mean she's doing her whatever. Yeah, I've let go of most of all that. I mean even physically as well as you know, the emotional (inaudible). I completely like kind of...

J: Okay.

Q: I don't stay detached but I work on that. I mean there's always attachment because you have to be and operate, but mostly...

J: What I'm after are the times when there is some attachment or there is desire running or there's an emotional reaction. If there's still those areas, we don't have the stretch-ability, the bandwidth to go back. There's got to be total closure around desire. I like to call it desire because desire is the densest of all. If there's I want and I don't want, because I want... Aversion is the same as desire, you know; it's just the flip side of it. I want that and I don't want that – if this motivates you, if it takes up any head-space at all, if there's not fluidity around everything, then you won't have enough stretch-ability to go from the non-dual back. You won't. That's what they call the depth of an awakening, do you know? It's like, how deep is the a wakening? How clean are you really? When was the last desire? When was the last desire? And it takes brutal self honesty to unpack that because it gets kind of mucky when you're down to the final details.

Q: It does because you've spent a lifetime in almost creating that, and so you let go in layers. There still are layers.

J: Okay that's the thing, because you can't make the prior to consciousness thing happen like you can work on observing or you can work on you know, seeing things.

Q: The last time we talked about stretching this to all the time, and that has happened.

J: Great! What else is sticky? Is it sticky anywhere?

It's funny because like in the Jac story, there were years, maybe three years or something, of like no nighttime dreams, no daydreaming. I mean nothing going on unless there was interaction with another person. Like total silence, total, nothing, and it took me a few years for me to recognize, "Oh my God, people think all the time! What's that like?" I had forgotten because it was wiped so cleanly that I had forgotten, you know? Thoughts run all the time, what's time again, hold on now, trying to piece it together. That's why I don't advocate the extreme because it's like jeppers there's no need to do that, you know? So from that, a reintegration in life started. You know, three years ago it was like, "I will never get married! How could I possibly have a contract with somebody? How could I possibly have a relationship?" I could not see it. There was no way that the lenses that were required for being in life, they just weren't there, but eventually they slid in again. They get picked up, they get dropped, they get picked up, they get dropped, and they're not sticky.

There's no identification, but I had to wait for it or the waiting happened. It was like, "It is how it is, what can I do?" Can't do lots of thing that I used to be able to do out in the world, but that's fine. That's just how it is. But I only recognize it when I see how other people function, because you don't have the comparative thing, so you're not looking at how other people do things, you don't. It has to hit you in the face so you can see how it is. So what happens now is that an integration and life, getting back into life, and I suppose embracing when a dualistic

lens is picked up in order to be able to communicate with somebody. It's like, "Well there is no difference in what I am and what you are, so how can there even be communication between you and me? What is there to say?" So that phase was there for a long time. Why would we even talk? You are what you are, why do we have to talk about it? Could not work it out! So that's kind of dysfunctional, you know?

Q: No, not really.

J: Yes, but in the world it is.

Q: In the world it is, but there's all this other connection stuff going on.

J: Sure, but it's still movie material. It's all movie material, all of it. Pure consciousness is movie material and still in the movie, you see? So what happens now... It's funny because the Jac character notices how it moves, and that's all I can do is just notice how it moves.

Some day last week, I was in the middle of having some big dental thing done, and we were chanting up in Jacksonville. And there was a toothache that was from my forehead to my glands and my ear, and it was screaming off the Richter scale, so much so that my whole body was shaking, and I was like, "Wow, okay this is serious pain! Great, okay what am I going to do about this?" I could have just shouted out, "Does anybody have Advil?" but, "All right what am I going to do here? Okay let's see, rate this from 1 to 10 – 10." And I have a good tolerance for pain because I spent years with, "It's just a body," so you know you get used to feeling pain and not registering pain. And so at this event, everybody's chanting, and I couldn't even move my mouth because it was just so arresting. And my nervous system was shaking because it was just so bad, but I thought, "Ha! Great opportunity! Okay, so is there a desire to get rid of it? Is there a desire to get rid of it? Come on, Jac, come on." And you know, I couldn't find one.

So that kind of auditing still happens, and I'd welcome it if I found something. I'd welcome it. And every now and then I find something, but it's like a memory or something from childhood or it's a little "ah," a little burst of something and it will pop. It's like a bubble bursting. It's like a bubble coming to the top – pop, pop. It's like that, but all of those bubbles need to get popped too, you see?

Q: I get it. It's that little bit of desire to... And all of these are opportunities.

J: Every single thing. The vigilance continues. It has to continue because that's what consciousness does; it refines its perspective. It cleans up its act, and it's like that's the underpinning momentum around the human desire to improve ourselves. You know we have that thing about trying to be a better person, you just have it. It's just part of this work, so you just try to be a better person. That kind of cleanup is not so much trying to be a better person, because you're not the person, so that makes no sense. But there's a refinement of how consciousness moves through the form, and is there anywhere any kind of filter that distorts the exquisite pure consciousness at play. Do you see? So anywhere where there is a distortion, anywhere, that's where the looking starts hotting up.

Q: And that becomes the opportunity.

J: Yes, and it actually happens automatically. All I can do is say allow it, allow it, because it cranked up automatically for this Jac character, and it's still cranking up. There's just a

vigilance that's kicked in again, you know. Let's see if there's something here. Let's see if there's something here.



Open Discussion with various participants

Q: I just heard something last night in our meditation. Someone said that it's the vigilance at the portal of the thought.

J: Yes, you could do that. If it works for you, it works for you, great.

Q: Well, I just heard it.

J: Yes you can. It's another approach. That's watching before the next thought arises. See where the next thought comes from. It's in a similar vein, isn't it, of what you're saying? Am I right? Is that what you're saying?

Q: Yes.

J: It's wise to develop the vigilance before awakening. If the vigilance isn't there before awakening, then there's no reason to develop it afterwards. It's like it has to be a habit. It has to be a habit that's cultivated prior to awakening, because afterwards it's darn difficult to develop habits. You can learn things. You can learn the piano. You can learn a new language. And you can learn things like that, but vigilance or wanting to... You don't kind of get interested in too much. You don't get motivated by too much, because you know it's just rolling as it must. Things are just happenings. So there's nobody there to judge it or see that it could be better or worse or, "I like it like this." So without all of that playing, what would there be a need for vigilance for? It's just rolling the way it's rolling. So if the vigilance isn't there, what will germinate is arrogance. Arrogance would develop, you know?

Q: Is awakening just a constant recognition that you're not this person?

J: Yes, it's knowing that this is not real. Absolutely knowing. You cannot be convinced that this is real or that you are real. I mean it's you, no? If you see that you are not real, completely and totally implausible, you see automatically that the world isn't real. The sequence is important. There is a relief and then the relief goes, because it's like, "Sure that's just how it always was."

Q: So do you think that you probably won't come back since you've already realized that?

J: I don't care if I come back or not. I'm here all the time. The body will die but I'm pure consciousness, so of course I'm up to playing my own game as pure consciousness. The Jac character, when she dies, yes sure that's the end of the Jac character. But I can't go anywhere because what I am is not here. Me as pure consciousness could stay here, and what I really am isn't here at all. So this body dying is like getting my haircut, something falling off because it's of no use anymore; and that's the end of it.

Q: But we talk about the play, you know, keep coming back.

- J: Sure, yes there is a tradition that says that once the I is burned out there is nothing unresolved that you need to come back for. But I don't care if it's true or not, you know? It doesn't make any difference.
- Q: You're not involved in causality anymore.
- J: No, I can see what would come back, what would be left incarnate, but I'm not going to be so cheeky as to say, "I couldn't come back." I mean, consciousness has played some fine games along the way, so this Jac character isn't going to second-guess consciousness. Not anymore. I've been burned too many times. It's true.
- Q: Well speaking of death, we were talking about that last night, and I had always in a way, being suicidal, looked forward to death because I thought that the full awakening would just occur at that point. But it seems that it doesn't.
- J: Not at all. It's an opportunity, you know; you might get a good shift like when you die.
- Q: But it seems the character still exists if people are talking to dead people, if people are talking to personalities.
- J: It does look like that doesn't it, because I've had conversations with Ramana Maharshi, you know?
- Q: How's he doing?
- J: I don't know. I haven't seen him in a few years, but you know all that stopped.
- Q: Of course, there's no time then...
- J: Yes, it could be the time, linear time breaking up. There's so many different things it could be.
- Q: You said that who you are is not really here, but...
- J: It's not here at all.
- Q: But what's not here at all, it's also penetrating everything, and that's how we recognize it.
- J: Yes and no.
- Q: It's that resonance; it's that something ineffable.
- J: Okay, and then you can go prior to that, because prior to that, this doesn't exist at all. This isn't here at all. It can't be because it's non. It's non, it can neither exist nor not exist, and that's the true seeing of the reality of all of it. It can neither exist nor not exist. There's too many layers required in order for existence and nonexistence to happen. It's too deep in, you see?



- Q: You talked about all the way back and all the way deep. So if you are in a particular place, if one is at the watcher state that feels... Okay, one is at the watcher state, observer, okay there is also... So that's occurring right now.
- J: Okay, within the Robin character?

Q: Correct, there's also times of a forgetfulness... The words are difficult.

J: Sure.

Q: The only thing I can... I'll give you an example. I'm out with the camera, and there's photography by instinct. There's not a thinking or there's not a Robin or an object. So the question comes. From there, how is the next step taken back, because this feels like it's been a plateau for a very long time?

J: Okay. So subject-object disappears. What's prior to that? Just step back right now and let talking come from there.

Q: An energy. There's not a word.

J: Yes, there isn't a word but we've kind of got to use them. Is there movement in the energy?

Q: Almost definitely. There is a physical rising up feeling, but there's no sense of time so sometimes it could be a minute or an hour. But I wouldn't know that unless I pulled out the phone.

J: Is there an emotion tied to the energy?

Q: No.

J: Okay, does it have a suction or a push?

Q: It feels more like a rising than an in and out.

J: Is it going circular or straight up or in another shape?

Q: Spiral.

J: Have you had a kundalini awakening? Have you ever had that experience?

Q: I wouldn't know what that is.

J: Okay. A kundalini awakening. I don't know if it happens to everybody. And I'm reluctant to say there is a checklist because there invariably isn't a check list, because there's as many different friggin' paths as there are people, but for many a physiological energy rises up the spine and blasts open the chakras.

Q: Yes.

J: Aha! All right, you've got a friend who's had it?

Q: Still has them. So yes, I didn't know that's what it was called.

J: Okay, if it's a spiral energy, it's quite likely it's a version of kundalini energy. Run it around your spine and bring it up. I know you've been playing with it, but direct the energy because what you've hit is something to be cleared. You could have said something else and it's like, "Yeah okay, that's the state prior to it." But you would have fallen into that yourself anyway naturally. If you're at this and you've hit a plateau for awhile, then there's something blocking you, something that needs to be cleared. If there is an energy going up for sure it's like some version of a kundalini. The other thing to look at is, does the personal I Robin appear sometimes?

Q: Yes.

J: Okay, do you know what turns her program on?

Q: Yes.

J: Okay can you drop those triggers?

Q: Yes.

J: That's work well worth doing. Whatever turns her on, because it's the bandwidth thing, you need all of your capacity to go back. You can't stretch very far back if there's still a Robin appearing – me full on, me, my, still appearing. It's really worth disconnecting from those, and then you'll have the capacity to move back your center-line you know? Your mid-line would be further back out of the movie, you see? So you get good gaps of no subject-object, no duality.

Q: Yes.

J: That's the non-dual thing. It would be good... If it works, great. If it doesn't, every path is different as I say. It would be good to let that establish so that there is absolutely no subject-object. Sometimes you are aware of it and sometimes you are not aware of it, but subject-object just dissolves. You'd be not aware of it. You'd only be aware of it after, you know? You know how it is, you're only aware of it after you come back out of it, because then there's somebody there who notices that you weren't there. It's loony, isn't it, but that's how it works. So any time that Robin is there, that's when the work needs to happen. That needs to happen. It's quite likely that the disappearance of subject-object can't completely stabilize until the Robin character... Until you've like a year of no Robin character appearing at all, and you only know that after time passes. It's like, "Oh no, she can never appear again," and that's like arrogance. Arrogance is going to grow there, so you don't know. So let some time pass, and it would be interesting to see if it is a year or two years. And then she might arise again, and it's like, "Oh there we go, there's a little residue of that to clear up." When there's long periods of time without subject-object, then the pull of pure consciousness, the pull to go back, it's like it has more of you, you know? There's more of you back there to like [sound affect]; it can suck you back. A vacuum comes for some. The energy might appear as a vacuum. If it turns from that spiral into a vacuum, happy days! Let the vacuum have you. With the vacuum comes existential fear, because you're dying. Ha, ha, ha, ha, we've got existential fear going on here.

Q: It's like you're describing what's happened before; and it's like, "Oh my God, okay pay attention, pay attention."

J: Yes, so when there's energy there, it's quite likely that the spiral once that... It's like, "Okay let's really sit with this spiral." Let's really sit with this, is this a spiral today or just energy or what's it doing? Give it space to do its thing. Now, as I say it's quite likely that the energy will turn into a vacuum, and the vacuum is there to dissolve... The sensation with the vacuum is like it's killing you and that actually you're going to be destroyed, but you have nothing to cling to when the vacuum is full on, nothing. A lot of people get the sensation of a vacuum, and it's not strong enough. The vacuum comes, and they can talk their way out of it. When the vacuum happened to the Jac character, man I fought it! I mean I fought it. It was like, "Oh no I'm supposed to surrender, I'm supposed to surrender," and it was like too much and I'm clinging

to anything. I'm clinging to anything. I said, "I'll cling to this because this was real. I'll cling to Jesus Christ on the cross because I was a Christian for a long time, so I can hang onto that." And it was like, "Oh my God that's just a thought! Oh my God there's nothing, there's nothing, nothing." And you're just falling, falling, falling, and you'll be destroyed, annihilated, nothing to hang onto, and it's horrific! You know you're being annihilated, that the idea of you is being annihilated, completely destroyed and is very dramatic and traumatic. It might or it might not happen, but I just want to tip you off because if you've got that sensitivity to energy, it's quite likely that the energy will turn into a bit of vacuum. For some people there's little bits of vacuum and that's all they get around the vacuum thing, and for some of us it's like full on and it just destroys you and spits you out the other end a mess.

Q: I would think it would be different for each person the vacuum lasts for a particular amount of time. You know when that process starts.

J: For me I think it was about 12 or 14 hours or something. It was overnight, and for some it's like two hours.

Q: So meanwhile, I will look for switches.

J: Yes, really good advice. Look for the switches, see the switch and don't get triggered.

Q: That's not difficult to do because they're quite clear. It's been a long time, 12 years or so that we started on this path of intense meditation. It started actually how you talked about with the MBSR (Mindfulness-Based Stress Reduction), then like you said that was the first step.

J: Yes that's a good intro. Okay, where are you at with desires?

Q: Recently, the biggest desire was dropped, and it was huge. Prior to that, I would say six months or so another huge desire was dropped, and I did not think that that would ever occur.

J: Well done. Any left?

Q: Not compared to what was dropped. No.

J: Is there anything left undone in this incarnation? Is there any experience that needs to be had?

Q: No.

J: Is there any issue unresolved with another person or situation? Something that you haven't made your peace with.

Q: No that was done this year.

J: Okay, so it's pretty clean isn't it?

Q: Yes compared to 12 years ago, yes. I actually just wrote a very dear friend stating it as you spoke that. And when you talked about the Sufi tradition that the life needs to be clean before...

J: Yes, because there will always be a bit of avoidance or like, "Well I couldn't make that, thank heaven for spirituality." And that doesn't work. It's some kind of avoidance. But it's like "Life has got to be yeah, yeah, that's how it works. Piece of cake, that's how it works." And then it's got no potency over you, you know? No potency at all you know, so you're free to go. You've got to be free to go, because if there's loose ends someplace, cut, cut, cut, cut. A bucket list is very useful. It's a very useful exercise to do a bucket list you know, because something is

keeping you imagining that you are separate. Something is keeping the show going, so what is it? Figure it out. Tidy up the loose ends and get closure. What needs to be undone? What remaining desires have you? Just check it out, it's a bit of investigative work but it's one worth doing. It's well worth doing. You'll know what mind is playing at, you know? So I would be interested to see what the landscape would look like if you have like six months or a year of Robin didn't get turned on at all. The situations came and it was like a flicker of like, "No, I'm not going there." Until you don't even notice the flicker of the opportunity to turn on the Robin character. Make sense?

Q: Yes.

J: Okay that needs to happen. Do you have patience?

Q: Yes.

J: Good.

Q: I should maybe clarify that. With other people patience is huge, but the last six months there's been a shift and there's more patience. I can always give it to you in a relative term. More like how I would move, like no patience to patience. So there's not a stillness patience all the time, but there is maybe I'm misunderstanding patience, but that there's an acceptance of this. Does that make sense?

J: Yes, and so if it's in your destiny that seeing the truth isn't going to happen for 30 years, are you all right with that?

Q: I wasn't five years ago.

J: But now, would there be the patience for that?

Q: Better, yes. Maybe because the desire for it, there's not this grasping, so yes.

J: Good. And let it have you, huh?

Q: If it's supposed to.

J: You kind of have to let it have you, because it brings you to your knees and you can't do anything about it except let it have you, you know? You can do things for a long time; and as long as there's a little bit of the personal I still appearing, you can still do something because there's a you there to do something, and then the tools you use are more subtle, more refined. They're not so ego-based, "I need to drop the personal I." The I can do that and then the I itself drops, you see? Then the vigilance is just more subtle; it's more refined. You know, it's working with that energy. It's pulling back even more you know. It will roll right along, but you've got to switch off wherever the Robin character is still appearing. There can be no hooks, no triggers at all. Work with that energy; work with that spiral. Really sit with it and see what it wants to do.

Q: There's also a falling, and it usually occurs... Even if I only sit for five minutes like this morning. How is that different from the energy?

J: Because you falling is one thing, but something moving upwards or pulling or pushing is...

Q: Okay, so maybe I didn't describe it right. The falling, it's not me falling, but there's the sensation of dropping. Maybe falling wasn't the right term.

J: Okay I can get a feel of it now. Is there ever a landing?

Q: No, it's a dispersion.

J: Exactly, that's fine let that happen. That's often a precursor or a replacement for the suction thing, the vacuum.

Q: So your suction lasted a certain time. Is it possible for one to drop in, drop, and then there's the Robin character, so there's a back and forth. That's what it feels like now.

J: Yes.

Q: So patience and unfolding. I naturally came up to ask what we started out talking how to you know so at each stage there's... At MBSR stage there's things to do, and I'm guessing more would be revealed that a certain... Correct?

J: Yes, yes. The back-and-forth (is) number one. Number two, sit with that energy and allow the falling to happen and find where that spiral rising energy is. So that's going prior to your subject-object. Just drift part of it, and meditation is a perfect place to do this. Sit and go like, "Okay subject-object, it's dissolved, it's gone." Prior to that see what happens. If it rises up again as a spiral, it's like, "Okay off we go, let's see what this wants to do." And let it go, but your key word is "prior." Whatever state you're in, go prior to that. That's your keyword because it's a pointer and it shifts your neurology the way we want it to go to, you know?



Q: Can I just ask you a general question? I'm obviously not as far along in this as most people, but you talk about switches that turn off and on in your character. What are some examples?

J: In the beginning the character is on all the time and you don't even know it's on because it's just yourself and life and, "What's she talking about?" Then you have an odd glimpse of like... A spiritual experience is what we call it. So that's when there's mostly the character on and we've got little glimpses, spiritual experiences, of where there's no you. Now, we get more and more spiritual experiences. So much so that the spiritual experience, that space or expansiveness or openness or whatever the sensation was that stays for a little bit after the spiritual experience, that becomes the norm. That becomes the majority of the time, and the character goes back and forth, as Robin said. You go into the character and, "Oh my God, that's me," and that sense of spaciousness or peace or inner stillness is gone. It flips over. Does that make sense?

Q: So what is the thing that's keeping you from having peace, it will switch? I guess I don't know how to express it yet without the I and the me.

J: Yes sure, but I'm still going to double check because we have to kind of weave our way through the language in case it's hiding something. So when you say, "Me feeling peace or me being at

peace,” is it like there’s peace happening or is there, “Oh God, I feel lovely and peaceful”?
Which one is it?

Q: It would be like nothing happening, such as no mind spinning in circles, no stressors, just nothing happening would be peace.

J: Okay, is there a *me* there who is enjoying it?

Q: At this point I haven't learned to separate me from consciousness, so it's hard to say.

J: Yes, this is what to watch for. When there’s peace and there's like, “Gosh it's really peaceful,” it will probably be gone then. It's like, “I'd like more of that,” but the moment desire comes in it's definitely gone. It's like, “Where did it go, hold on a minute now! Let's see, I was breathing like this, what was I doing?” And we go off into our heads; and it's like this is a me trying to control a me, a me trying to feel more peace. It's like it happens organically. It's just happening as you say. It's just perfect, you're onto it all right, but I just want to refine it a little bit. So peace happens; calmness happens. There might be like an observer of it and it stays there, but the second you try to grasp it, it will go. So the one who comes in and tries to control it, that's the I Am identified with being the character; and now we're in trouble. Now we've got her playing again. Now she's switched on. When she's not there, the natural flow of life happens. And it can still be a car crash and still be a natural flow of life or your bag gets stolen, and actually it's just fine. It's like the mouse appearing in Connie's bed one morning, instead of throwing a loop, it was like, “Oh my cat brought in a dead mouse.” So she picked up the dead mouse and put it away. The natural reaction in the morning upon seeing a dead mouse would be “Whoa!” You know, until you get your faculties together, but that kind of like, “Oh okay.” So things happen, and there's a dealing with the situation without drama, no drama, whereas the I loves drama. That's the way to recognize it. So the I is me, my thoughts, there's always ownership. There's always owning something, my opinion, my desire, what I want, how it should be. You've got to recognize that smelly stuff.

Q: So how it should be instead of how it is.

J: Yes, there will be judgment in the I because the I has the perfect solution for the whole world. We all know how to fix world politics and the planet. Can you imagine? Really, we can't even manage ourselves you know, but of course we've got the right answer for everything else. And that's how mind works, you know?



Q: I just thought I would infuse some male energy before the day was over.

J: Thank you.

Q: Actually I've been thinking about the way to kind of frame this question since last night. And a lot of what's happened is that people will come up and they've answered some of it, but still... I'll just ask it, and then we can go from there. A little background, I spent seven years researching and writing a book about something that was certainly a part of your journey –

ghosts and the paranormal, life after death. And then I spent the last four years doing a documentary about something similar to that in this paranormal spiritual realm. My question is... I'm a writer and I'm a documentarian, so I tell stories. I'm telling stories, and that's what I'm doing with my life. And I've had some very profound experiences during that time, so I feel like I've been on a spiritual journey. I've been on an intellectual journey obtaining knowledge. And I feel like that's my sense of purpose, but my sense of purpose is all for me, I. It's the character. So I guess my question is, is there any validity in that? Should we have a sense of purpose, from that standpoint, to either share or grow spiritually? I guess I'm a little confused. I'm new to this so I was a little confused by that, because I spent so much time trying to obtain knowledge and share knowledge. But it's intellectual; it's the mind.

J: Yes it's the mind.

Q: So even though I've had some profound spiritual experiences while doing that – I guess that's my question – you hear every human being should have a sense of purpose and that's the most important thing for a human being. But then I'm thinking, "Well, maybe not." I guess that's my question to you.

J: Yes, maybe not. Would the Jack character be alright without purpose?

Q: I've been so programmed for so long to have a sense of purpose. I was raised to have a sense of purpose, education, accomplishing things, doing things; but I feel like I'm coming from the right place because of what I'm trying to do.

J: Yes, you've used it well.

Q: But yet it's still about me. It's probably part ego, and it's certainly intellectual to a large extent. So I think I would be okay, but I would have to really... That would take me a while probably.

J: It's interesting that you've identified that the sense of purpose was conditioned. You were raised with it. It wasn't organic; it came from the outside. That's what you're telling me. Therefore, it's a man-made idea, you see?

Q: Yes.

J: So what is organically moving doesn't need a sense of purpose, but we imagine that it will give some sense of satisfaction because I found my purpose. And that will work for a while you know, but most of us change lots of times. We change jobs lots of times through life and, "What's that like? Or our purpose is oh it's to be a parent." You know it's like something that's more stable because you've changed careers so many times. But if you really look at it, it's like a sense of purpose is just another thing. You know, it's like calling in abundance or how to have perfect health. It's just another one of these things to guide people to live in a certain way and to sell books.

Q: Right, but I think what does feel organic to me. And I might be wrong, but the way I feel is what's organic is the experience of it.

J: Of purpose?

Q: Of what I'm doing, the experiences I'm having because of what I'm doing. So in other words, for example, if I'm in another place and I'm researching something and I have a paranormal

experience or I'm interviewing someone who has had a paranormal and they're so sincere and they're crying, and you have these profound experiences, and that's what I feel is organic. In a way, I feel that that's...

J: Yes, yes, yes, so your mind can say it's because of my sense of purpose that I took that route, but I guarantee you that you would have taken that route anyway. You'd have taken that route anyway to have the experiences that you needed to have. That's for sure. So purpose can be there or not be there, and it really doesn't matter because you'll end up still doing the same thing because there's a pull to it. You can feel the organic movement towards it and you know there's growth and learning happening.

Q: And I do feel that.

J: I can tell that from you. One of the most fantastic gifts spiritually, for this kind of spiritual work, that the whole ghost and paranormal sector can give us is it breaks down the limits of our thinking. It's the biggest gift it gives. It's like, what you think is real but you know what, there's a lot more, and what's invisible, heck it could be anything. So the limits start to breakdown, and that's what's fantastic about the paranormal. It's like, you know what, it can get completely wacky and it's totally authentic and I'm okay with it. So what's happening is that the mind is getting unlimited, unlimited, unlimited, and that's the real gift. And then, of course, experiences because it's exposing you to things. But the real gift is that it breaks down limits of what we think is real and not real, what can exist, and that's the gem. So for the character, sure the sense of purpose was there, and it served its role in terms of kind of confirming that your direction was right; but at another level, the purpose isn't needed at all. So it's okay to have both. Your character, yes okay, it's his sense of purpose. He likes a sense of purpose and that's fine. But what you really are, you know the organic movement, doesn't give a rattling hoot about purpose. It's just experiencing and getting richer because of it and learning because of it, and that's the one we want to nourish; that's the one. But if the Jack character needs something else, that's fine. We'll give him what he needs, but the organic movement, that's the one. When the investment in being the Jack character drops off and the truth is seen, then you know you're not him. That's just a character, a façade in order to make experiencing possible. Once you know you're not him, there is only that organic movement living the life it is – doing the research, making the documentaries, doing its thing. It will still do the same thing, you'll find, but you'll just be a little bit looser about it.



Q: I'm a little nervous and I'm not sure where this is going to go. There were questions and they're gone, and listening to Robin speak brought back a memory from years ago. I was walking through the parking lot at the grocery store, and there was a very deep awareness. And it was more than that separation with a watcher; there was something else walking and moving the body. A couple weeks ago I was looking at the hand and, "What is that?" The mind said, "That's your hand." I haven't sat and meditated, maybe a dozen times in the last five years, and sitting this morning when you just did the short introduction, and it was just like,

“boom” [clicks fingers]. I don't know how long I sat there like that. And you spoke of the annihilation. And I read your “About page” last night, you know after I made the decision to come a week or two ago; and I read that word in there and fear and there's an attachment, there's a desire for security. Not just in the awakening process, but as I'm sitting here I can see how it's affected different parts of the Janice character's life in different things. So is there some way you can help me unravel? Because there's been, I don't know how many times with the kundalini, and it still happens at night in bed, there's an expansiveness and there's an everything and nothing. In the past there's been the dropping and dispersing and the pulling back. This body is very, very sensitive to energy, and I have felt a lot when people come up here trying to discern what's mine and what's them. So that's how sensitive it is, and there's still... It's amazing, after the 12 years, and something that occurred about four and half years ago with our meditation group, there's still that strong, strong desire to let that occur. Then there's that deep sense of fear, that attachment to the security, “Oh no, no, no,” like you said, you fought it tooth and nail. Recently there's a sense with fighting that and glomming on to what I do in this life, in my career. Physically it's killing me. There's a deep sensing of that. And if I don't follow whatever my true path is, that's been trying to come through, I sense that there could be a physical annihilation, not just what you spoke of.

J: What is your work currently?

Q: I'm a chiropractor; and I am very drawn to energy work, Peruvian, the Laika tradition, the shaman, and I took a course a couple of years ago. And it's funny, years ago, I picked up a book and I thought it was weird. But a year and a half later, I picked it up again and I felt like I was remembering stuff at a very deep level. And there's you know, Janice is like, “What are people going to think and how do I switch over and how do I integrate this?” And I can give you a thousand excuses why I'm not doing it, and it's all crap.

J: Yes it is.

Q: But I don't know that at a deep enough level to let it go and follow that path, because when I'm working on people now as a chiropractor, the clinical part, often times Janice isn't doing it. It's just occurring. It's the paperwork and the regulations and all this other stuff over here, and that's very, very stressful. When Janice is doing the energy work, it's so completely different. I think you asked somebody before about if there was joy or if there was enjoyment; and it's just different, it flows. And it's not that I'm enjoying it, Janice is enjoying it; but I don't know, there's just a deeper sense of impacting someone's life at a very deep level, powerfully helping them remove those blockages. It is also natural.

J: You do energy work as part... you weave it in to the chiropractic?

Q: Sometimes, yes. And then there's a whole other system, for lack of a better term, a way of doing the energy work that would be separate and would require more time or space than what is allowed in the way I'm practicing now. And I sense that it's that security for awakening, for doing energy work, for being in an intimate relationship, for anything, but then those, you know the desires. I noticed you were asking Robin, and somebody asked me last night. There used to be a very strong desire and attachment to wanting an intimate relationship with a man again, and I just sat there. I was like, you know it's not that strong. I

could do without it. I don't have to have it. I was kind of lost because I've never experienced that before in this lifetime. So that was very interesting.

J: Yes great, because then if something happens, it happens, and if it doesn't, it doesn't. There's a looseness when a desire drops.

Q: So I don't know if there's... It's funny you know, you say "Be," and I say, "What do I do? Well be." But how do I unravel it, because it's been a struggle for about four and a half years now. It's been pretty intense.

J: I'm not much into being, mind you. I'm afraid but... There's something about your work that's too dense for you; that's for sure. There's something about it that's not supporting you. Let's look at the fear thing first. Do you have to work financially?

Q: Yes.

J: All right. Is it possible to do training in something else while you're doing this work?

Q: Probably, I don't know how to divvy it up. There's so much sense of overwhelm. What needs to be done over here with the practice and supporting myself, responsibilities, etcetera, etcetera, how would I start to step into doing energy work? How would that occur? You know, in this plane you only have so many hours a day, etcetera, etcetera, so I don't know how that would look.

J: You might not need to know how it would look. It feels like there's a contraction around your current work, so I'm kind of poking holes to see where it's loose enough so that we can say, "You know what, let's just open the door." Let's just open the door, because feeling trapped by it is adding to the fear and contraction. Your system is trying to expand! And the work has you bound. It's like your wings are roped around your torso. Your roped in, and it's like, "Hold on a minute, there's a way around this." We have to loosen it somewhere, somewhere, you know. Yes, you're totally trapped, but practically, logistically, you've got to eat, you know? So it's like saying, "Yeah, yeah, drop it," and you'll be fine, and trust that something will provide. And it's like, "You know it might not." You might be left homeless and actually on somebody's sofa for months. You might, been there.

The willingness to allow further education, just allow that, whether it's hanging out with a shaman for a couple of months in Bolivia or whether it's actually something formal that adds on to your current work so that you can make the shift. Who knows, but let it all be loose. But there needs to be an openness in your energy field to see what can come in, to let something come in. It might get a little bit hairy for a while but I don't think it will be hairy for long, you know, as in balancing the two. It's more that something is trying to come in, but you're actually not seeing it because of the contraction. This current work has you in such a bind, such a contraction that you're actually not seeing something that's actually coming into you. Do you know?

Q: That resonates very deeply.

J: Okay, so if there's that waking up in the morning and it's like, "Hey you know whatever, consciousness, pure consciousness, whatever you want this Janice form to do, bring it on in a way that accommodates human life here. You know the Janice character needs support so just

build that in please.” That's your morning prayer it's like 30 seconds, great. Something like that, just literally to change your thinking so that instead of the contraction, where like, “Okay, it's much wider, where can it go, totally wide.” Because if you start thinking, “Well, maybe I could do that to balance,” if you start choosing, you're going to make a mess of it. It's about you being wide open. Wide open is the lesson in that part, and something will come.

Okay, the fear thing, the fear of safety is an isolated incident that is hobby-horsing along with the work scenario. I really want to separate them. The fear of annihilation or the fear of no security or poverty or whatever it is, you've got to unpack this. You've got to unpack this because fear is just an idea. That's all fear is, an idea, and if we give it colors and pictures and names and places and stuff, then it becomes real and lo and behold now we have a bind with this fear energy that's running through. And it's going to block your energy with everything because it comes in like a filter, “I am fearful; I've identified with being the one who has fear.” Now it's yours. It's fully yours, and now you've got to go into the story to pull it apart, you see? So depending on what layer it is, you do some work to see, where did you learn fear first anyway? Where did that frequency start? So see if you can find that. You'll probably find it at birth.

Q: There was some energy work done that went to past lives also, and more than one past life.

J: All right, but still there's fear?

Q: Well, that's a good question. The question that comes up is, well what happens after the annihilation? Then what? “Survive” sounds like a really extreme word, but how do I survive, how do I go on?

J: The I doesn't go on, but what you really are, which is driving the boat anyway or driving the car all the time, will just continue. There won't be the superimposition of a personal I being in charge. This idea superimposed falls off, and it's like, “Oh my God, I was never deciding anything anyway. I was never. I was like picking up the hint of what consciousness was doing through this form and making it my decision, mine as if I had control over any of it.” You see?

Q: What's coming right now is there's that consciousness and then there's Janice, and she's got all these ideas and she's been struggling so much and that's what's creating that contraction.

J: That's exactly it, because there's been a paying of attention to the Janice character and her ideas. And underneath has been the movement of what's really going on all the time and it's not bothered by any of this, but your attention is up in the Janice story instead of trusting the organic movement. Do you know? Trust yourself, you know, let the Janice character trust the Janice character.

Q: Your the hundredth person to say that to me.

J: It's time to listen then; pay heed. Work on that and say, “Okay, we're just going to trust, just trust life today.” Let the Janice character trust herself to live well; just build up trust. Build it consciously; build it up. There's a few parts of the Janice character that needs to come together before she's annihilated.

Q: That sounds funny. Just put her together, and then we'll just below her to pieces.

J: Absolutely, exactly. Put her together first, otherwise the blowing will be too painful. It would be violent and there'll be bits of you, bits of you. So let's do it properly. Yes, put her together a bit you know. See through fear. See what it is. See the story of it; and say, "Okay that story might or might not happen, but right now have I enough. Okay right now what am I doing?" And it's like, "Okay, we'll focus on that; the rest of it is in my head." If you can really see that fear is just a creation of your own mind and a bad habit... For other people, it's in their gut before they even know what it's about; but for you, it's all in your head so that's where you have to go at it, a bit of mind management there. It's like, "No, I'm not entertaining that thought anymore actually." If you can cut your cord with that habit of generating fear, that would be great. A lot of it is habit, a lot of it, and you might find some more from the past, but a lot of it is habit. So you've got a few things to tidy up. Spread your wings a bit, you know. Even if it's just energetically, open your wings every now and then. Just take up more space and see what happens. Do you shrink your space sometimes?

Q: Yes.

J: Is it only at work or do you do it outside of work?

Q: Mostly at work. This is funny, I have a young dog now and there's so much joy playing with her and training with her and being out in nature. It sounds like the simplest thing, but it has really helped my energy shift in the last four to six weeks.

J: Fantastic. Nature is fantastic. Whether it's an animal, a bird, a tree or a flower, it's fantastic. It has that resonance. It doesn't have the ego on top of it, you see? It doesn't have that on top, contaminating the natural movement, so it resonates and it makes us resonate with that natural movement.

Q: So there's more expansive in those moments than at work.

J: As much as you can expand, do, just as much as you can. Allow your system to take up the space. Do you know what the picture is? It's like you have this enormous circumference, and there's all this empty space because you've got yourself with a rope around you, tying in your wings. And it's like you were actually assigned all this space, but you're in this capsule, you know? So you can do a lot to stretch and it might ruffle a few feathers at work, but you know what, they'll get over it. It's all right. The system might go a bit awry for a while. It might get a bit sloppy, but it will only get sloppy. That's all. It will just get sloppy, you know? So you have a few isolated things to tidy up there. Does anything feel unanswered or is there anything else?

Q: No.



Q: Since I was the first one, it's so elementary now that I'm seeing what you're talking about really.

J: Don't worry there's space for all of it. Look, it's all the play of maya. All of it, from the most further point of liberation right down to, "I have to leave my marriage." So it doesn't matter

because it's all the same spectrum. It's all consciousness playing, and it's only a spiritual ego that can say, "I want the deep stuff and I don't want that stuff." And it's like you, and you want the deep stuff, you want a friggin' ice cream, you know? It's the same thing so don't worry.

Q: Okay, well I thought that I was a spiritual person until I hear all this; and then I'm thinking, "I don't think I'm a spiritual person at all." So I wanted to know, you know you were saying, "these glimpses of spirituality," and I thought I had them but now I feel like I don't. I've always been sort of overconfident you know, because my mother said I could do anything. And I can feel like I can do anything, but now I'm thinking, "Wow, I don't think..." So my question is, how am I going to do this being married?

J: What's marriage got to do with it?

Q: Well, I just don't see how I can... I don't know how to do this. I don't know how to sort of go forward in my spiritual journey. I don't know how.

J: First of all it's a journey inside. So whether your husband goes inside for himself or doesn't, it doesn't matter. It's a journey inside, so it doesn't matter. It's you going home. Do you have devotion? Have you been devoted to God?

Q: Absolutely!

J: That's what it is. All right, continue with devotion. That is your path, so let it develop more. Let it grow; let your heart explode with it. What's the devotion to? Is it God? Is it Jesus?

Q: God.

J: It's God. Okay.

Q: And he calls it the impersonal because his is Krishna, and mine is impersonal because, you know, it's just God. Everything, everything.

J: Okay, is God in you or is it a possibility that you are God?

Q: Both.

J: Okay, God in you is the dualistic perspective, and that will keep the personal I alive.

Q: God in me.

J: God in you.

Q: Oh!

J: God in you – that's two. There is God and you; God is in you. That's dualistic and that will have to break down. I'm just indicating it saying... I'm not saying just bin it because Jac says it's dualistic, but it's like allow it to show itself.

Q: No, no, no, but how do you break that down? I don't understand.

J: You have to figure out, is it possible that what you are is God? Is that possible?

Q: Not in this marriage?

J: What's the marriage got to do with it?

Q: I don't know. It's just like when I say that he says, "You're not God!"

J: Maybe this is between you and God. We have a running commentary here in the corner, sorry.

Q: Do you understand what I'm saying?

J: I do, but do you have to share this part of your journey with him?

Q: No.

J: The relationship can stay the same, but this part of your journey is for you to explore. When you're exploring it, if you find yourself in a situation of where you need to validate it or justify it or explain it, you won't be able to. It's like you leak too much out. We had that earlier. It's like you leak, and it's just at a certain point where it's like going to sleep alone. You have to go to sleep alone. You can go to bed with your husband, but you've got to actually go to sleep alone. It's like that. You're on a spiritual path with your husband, but going in, you have to go alone. Do you know? And it's fine you know, you can still walk spiritually and have different paths. It's fine.

Q: I know it's fine. I just don't know how to do it. I don't get it. I don't understand how to do it. I don't understand.

J: Okay, do you need to tell him every step that you take spiritually?

Q: No.

J: Then that would be better and see how you get on with that, and review in six months or Christmas. Review it and say, "Okay, I've had a lot of discoveries and I haven't shared with him. Has that impacted our relationship? How is this?" And see how it feels you know, so that you're in charge of that. If you give yourself a deadline, it's a good way to like stick it in your schedule or something, you know, "I'm going to review what it's like for me going within and not sharing it with my husband." It's so that you can kind of let it rip. Go in, and go in totally alone and see what your experiences are.

Q: When I was alone after my husband passed before this one, I was doing a lot of writing, journaling; and it was so beautiful. It was so wonderful, and now I haven't done it in years.

J: Oh, buy yourself a couple.

Q: I have them. I have everything.

J: Yes, start journaling again. Start journaling again and let the devotion expand. And figure out if God is in you or if what you are is God. The language is kind of important.

Q: Okay, describe it to me one more time.

J: If you say, "I am God," it's like God is in me or I am God. And that's not what I'm saying. God in me is dualistic and I am God is dualistic as well, because the I shifts from woman to being God. It's like all you've done is switched out entities, but we still have identity. We still have me, my. I'm just God now, so we just traded names, labels. That's not what it is. What you really are, your mind doesn't have a clue, but it's known. It's known without words, without... It's known.

Q: Okay, that gives me a little confidence right there, what you're just saying. I understand.

J: Okay great. So what you are, is that God? Figure that out. Is your impersonal God the same essence of that which you resonate with?

Q: Yes.

J: Is that the same thing?

Q: Yes, that's the same thing.

J: Ha!

Q: I don't have to explain it to anybody then.

J: You're sure right there darlin'. You're right there. That's the same thing. That's for you to discover.



Q: I have a question about when you spoke of the cat bringing in the mouse and she didn't react or something like that. I don't know whether I'm that reactive or not, because I think that I keep my emotions down; but to those that know me, I might be more expressive to people if they know me. Here's the story that's going on in my life right now. My husband was just diagnosed with cancer, and they did a tracheotomy and a feeding tube. And on one level, it's like, how could this be occurring, but this is what's occurring. So there was the thought of, "I don't know what I'm going to do when he comes home with this breath, this sound." When I saw him it was like, "He's my husband," and it's like, "Hi," and it was, "Let me help you clean it." So I'm all over him, and I mean I can't keep my hands off him; and it's like we're learning about this feeding tube. So all these preconditioned thoughts of, "How does that fit in with the mouse..." Okay, so the other night, he's basically choking and I haven't learned my skill level yet, and it was like [sound affect: panic] this came up to just scream. Was I in reaction or was it just this energy? It was big! I mean, here's this man that I love and I felt... So, it passed. So there's no question, it's just... I'm just like... There's this whole movement, and it's all new.

What came out is this incredible love, with me too, it's like... I don't know. It's just this last night just love of him it used to, it was out, the love was out for other people, "Let me do for you, let me do for you." And now there's, how do you eat in front of somebody who can't have bacon and eggs. Well then a few couple weeks here, but you do, and it's a little tough. I'm noticing it. It's little steps but I'm doing it. I wrote him a note and said, "Gee, I noticed that you're not eating as much prescribed food as they said that you could. Do you not like the food? Would you like to talk about it?" That came up to say rather than come home and go, "Well I counted 20 cans here and there's still 20 here," you know? It just seemed like the appropriate thing to say. And what happens the next day was I come home, and he's got can number one empty and number two. So it seemed that that was the thing to say. I guess I question sometimes, am I reacting to the mouse? Am I being in the I? It's freakin' crazy. It's just absolutely crazy. It's unbelievable. Wow.

J: Do you think you're in a bit of shock?

Q: Probably.

J: I wonder is there...

Q: Scared to death.

J: Yes, is there some kind of a... It's like... I might be wrong... Well, of course, I could be wrong all the time, but sure I'll say it anyway. It's like some natural loving flow has come in, and it's almost like it's carrying you through this phase while you kind of accept how different your life is now and is going to be. Do you know? I'm just concerned for the woman who is able to lovingly just, whoa her heart is open, and she's just serving and making this as smooth as she possibly can, and that's a natural movement, no? That's something organic you can see. You're just observing it and rising up. And it's almost like it's risen up just to give you space for you to kind of come to terms with it yourself. You know, to get a handle on, "Okay this is how life is, so what else does it mean? How else isn't going to impact on things?" Have you had a chance to get angry about it, or have you had the other normal reactions that people could have when something big has changed at home like this?

Q: Yes, I have these bouts where all of a sudden this anger comes up. You know, like today in the hall, I just grabbed my other coworker and just [sound affect: screaming]. Just stuff like that, it just comes up for a second, but not this great like...

J: Excellent, all right.

Q: Or tears or that kind of thing.

J: Great, as long as the woman's reactions are being given space.

Q: Okay, I guess what I wanted was that affirmation because am I just freaking out because there's a mouse? Do you know what I mean? Freaking out because there's this life thing going on. For somebody else, they may not have to yell, scream at the mouse, but for me it feels like I have to let that energy through.

J: Yes, you have to let that energy through. Honor it. Absolutely, you have to. Don't judge it at all. Just let it come, and it might be six months of it with just a spurt here and a spurt there. You know, really whacking a fist on the wall, you know this kind of thing. It's coming in spurts. Great. Give yourself a good bit of space for that, but isn't it beautiful that something is kicking in that's... You know, you can see the woman having her adjusting phase, and then you can see that this beautiful love is taking over, is making it happen. And you can manage both you know, you can see both rather. Can't you?

Q: I'm afraid my (inaudible).