

Q: I think you talked in your book about experiences, or it can be known as baggage, you know, you carry the baggage of experiences and that can be like a drug. It has a memory, and that can warp your judgment going forward. And sometimes you have given us some of your experiences like the analogy of the vacuum and suction. So is there just an heuristic device to as a... So there is a role for that in teaching or learning? What's the right role for experience?

J: Understanding experience is what is most useful. Understanding what it is. Events happen, and then the same events happen but they happen to you, and that's the difference. That's the big difference. It's about perception. So when the personal I is active, then it happened to me. It happened to me that I'm sitting in this chair. *I'm* sitting in this chair. So then if *I'm* there, the experience of sitting on the chair is happening to Jac. Do you see? So it's my experience. Now if you can deconstruct that and say, "sitting on the chair is happening," it doesn't register as an experience in the same way, and it does not create a sticky memory. It usually doesn't create a memory at all actually, because it's like a trail that the bird leaves when it flies across the sky; there is no trail left by the bird. So the registering of experience, the personalization of experience, the registering of it is the personalization of experience, and so without the personal I it's useful seeing. Am I having a cup of coffee or is the cup of coffee being had? Where is it my cup of coffee and where is it not? It's useful to have a look at that to really work out at what point of perception is it me having it? Is the experience being had by the body without a me at all? Where can that be perceived from, and where is it perceived that the experience is not registered at all? When there's no attention placed on the experience at all it's not registered. It just doesn't register. So, it's about understanding how experience works and what experience is, because there really is no such thing other than the level of identification and/or the level of perception that's running that creates an experience and that creates a memory and trauma and whatever else we want to add on to that trail.

Q: So are you saying not be invested in experience, just be like a witness again?

J: It's more subtle than that. The way to crack experience is by understanding how it works, so you can see the difference between investing in experience and not investing in experience. It's useful to practice it with things like that packet of biscuits in front of you. Okay, I'm going to have the first one and I'm going to experience it and it's going to be my biscuit. And then have another one and say, "Okay, the body's going to have this without me being in there with all my desires." Let's say the body is going to have this biscuit, and feel the difference, and see where is your perception going in the two. The understanding of it is much more significant than playing with it as a technique. The understanding is what cracks it for this one.

Q: Now, there is a Buddhist technique about you know, watchful walking or washing your dishes. Just wash the dishes, you know, be here now.

J: Yes.

Q: Are we then investing so totally that you forget what you are, or is that a completely you know, the flip side of being attached?

J: Yes.

Q: Does that practice have any merit?

J: Yes.

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Q: Or you are living unconsciously at that point you know by being invested in it and not even knowing what you're doing? Is that an unconscious living like an animal? So where is the wisdom in that?

J: On that path, and Buddhism is very good for the middle path, integrating as you go, so that path of being mindful pulls your attention into what you're doing, just watching it. So it trains you to be an observer and you're watching it, you're being mindful about it, rather than just being asleep and daydreaming and completely hypnotized. There is some willingness to be watching it. Now, after that, when the watching is very established and perception is being pulled further back, then there is no investment in the personal I and your attention starts to go home. So from when it goes home, there is no being mindful; it doesn't make sense. It doesn't make sense; it's too deep. So it's very useful for a big chunk of the journey, but then it stops making sense because mind doesn't need to be pulled from the past or pulled from the future, because it's there doing what it needs to do, but only the working mind. So mindfulness detaches from the thinking mind and lets attention be focused on what it's doing, what's happening and you're in the activity of what you're doing. That runs out because it's a training technique for the thinking mind, and the working mind is allowed to do the thing. The thinking mind has calmed down and all attention is on the working mind, on the task, you see? Then when the thinking mind disappears, there's just the working mind that's picked up, the working mind that does the planning, the organizing, the driving of the car, or whatever it needs to do. The working mind is picked up and put down as it's needed. Where's mindfulness then? That would be taking way too much of a contraction to focus on what I'm doing right now, way too much. It's like the capacity to be mindful seems to peter out with the thinking mind, because it's really a practice for the thinking mind. And then the natural flow of consciousness, there is always attention on what's going on but it's not about putting your attention on it. There's the natural attention of just what's moving through the form, and there is a trust there that enough attention is there to enable functioning.

Q: So then the action is happening through you without a doer at that point?

J: Yes, to the form.

Q: That's when the so-called mindfulness is no longer... It's irrelevant.

J: Yes, and I know I'm going to pick up words now but there might be something in this. It's like the action happens through you. It's like the action happens through the form; there's no you there. There is no doer and there is nobody not doing. There's no doer and no non-doeer; there's just whatever flows through the form. And you're all of it, so there's no distinction at all, and then mindfulness is obsolete.

Q: There is another technique that's been used to deal with fear, anger or attachment, or even if it's those three poisons, is to examine that as if it were a precious jewel, as a gift. Is that part of the mindfulness training?

J: I'm not up on mindfulness because I've never gone that path, but let's look at it as a practice. Self-knowledge and the knowledge of how the matrix works, you can't make a kid stop believing in Santa Claus unless there's some explanation of how it works. Once they know that we've been buying the gifts, then it's like, "Oh!" So with understanding, the old belief falls away. So with the understanding, the old belief shows itself to be not real. If you hold the three

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demons, the three clumps of causes of suffering, if you hold them and understand them for what they are instead of pushing them away, the role of them gets integrated and they lose their power because we've got no separation, but the understanding of what they're made of, and how they work, and how they press buttons, and how they generate the I. If there is understanding, they have no power. I'm talking about kind of like a eureka understanding, not just a conceptual knowing of what it's about. So from that point of view, yes knowledge is... Because to understand, to have self-knowledge like a capital 'S' knowledge, to know what you really are, there will always be a rejection of the world unless you see that that comes from what you are too. It all stems out of what you are, you see? You're the world too; your essence is through all of it. This understanding has to arrive, and that's one way of chipping away at that understanding. Getting a good chunk of it actually. Make sense?

Q: Yes. Earlier you talked about purification as a prerequisite, and in the book you talk about lovability and capability. What is the role of those two words?

J: Lovable and capable arrives you at a place of where you can trust yourself to live well, because if you know you are lovable and you know you are capable, your self-esteem is intact. When your self-esteem is intact, you don't need everything to be about you. A comment comes and it's about the other person. Whereas, if your confidence is low it's like, "Oh my God, they said that to me, okay I won't take it personally." You can use your spiritual skills but if your confidence is strong, you know what, you wouldn't run it past you at all. You wouldn't filter it through you, you just wouldn't. So it's a great way to stop the personal 'I' story. If you can absolutely look yourself in the mirror and say, "I'm lovable and I am capable," and there is total stillness with that, and there's just self-love, and there's trust there for the character to be able to live a life, it's like now there can be a releasing, a releasing of the 'I' story. It's like, well, why would you be investing in reasserting yourself, you know, getting your self-image sorted? Why would you be investing in all of that? If you're lovable and capable, there's self-assurance and things don't need to be about you. We pull in others' comments to make it about us in order to fill the gap, "Please if you accept me, then I know I'm okay." And it's like, you are okay; that person can reject you or accept you, and what business is it of yours anyway? Let them reject or accept. People have two options—I like, I don't like—and that's duality. So be equal about the rejection and acceptance. So, are you going to live forever as a slave to be sure you get more acceptance and more love? It's torture! It's torture trying to compensate when really the gig is inside. Love yourself, love yourself completely and exquisitely, and then the personal story is ripe, it's ripe to drop. It's like a ripening, a maturing of the ego. The ego comes to wholeness and then it can drop.

Q: So when you say love yourself, are you talking about the character?

J: Yes, self-love, phenomenal self-love.

Q: So you're obviously not talking about the...

J: No, it's the ego repairing the ego, and the ego is fully healed when it loves itself, when there is self-love. Normal phenomenal human self-love for yourself.

Q: You talked about I Am, the intuition, and I am is the formless and the character is the form. Is that where the expression "Form is formless and formless is form" comes from?

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J: Some say the formless is the unmanifest, which would be prior to the I Am because we have existence there. I Am, there's something being, so there's existence, and so prior to that some call that formless. I know Mooji calls that formless, prior to the I Am. Different terms, it's one or the other. You can say formless but really the formless is more often prior to the I Am.

Q: Then is form also formless?

J: Yes.

Q: Is this really an illusion or is it a play? Because if form is formless and formless is form, then why are we rejecting the wall as unreal? Why is it deemed as a dream, as a daydream?

J: Because it shows itself to be a dream. It's never rejected. If it's rejected, then there's a blockage somewhere. It's not about pushing it away. That happens for a phase of the journey where there's a pushing away of the outside world and a pushing away of the illusion, but it gets integrated again. It has to in order for the biggest picture to happen, nothing can be rejected because the understanding shows that you're all of it in the dream, in the movie material. When there is a crack and a glimpse, and for some it's a split second and for some you know, it happens in little bits frequently, so it's different for everybody, but when there is a glimpse of outside of all of it there is no world, there's no creation. There isn't even a you. There's nothing at all. A real deep, deep cut through, there's nothing at all. It's like there isn't even a dream, there isn't even the illusion, and that's kind of the first piece of recognizing it's just an appearance. It appears because perception is running. It just appears, so it's that it shows itself to be not real.

Q: So that's the nothingness or the emptiness, the shunyata? What they call shunyata is the void or the nothingness when the world is not, you know disappeared.

J: Yes.

Q: But isn't there another phase before that where there is fullness pregnant with possibilities?

J: Yes.

Q: So the interesting thing is when you had that experience that you realized that everything is not real right, but let's say the moon, is the moon real? Is the earth real or is it just an appearance?

J: Phenomenally it all appears as unreal.

Q: Right, if I have my own dream, and I know fully that it was my dream because my friend Jim here didn't have that dream, but then how can 2.4 billion people have this dream that the moon is real?

J: This is a sequence to how this pops. When you see that you're not real, the world shows itself to be not real; but if you're real, the world will not show itself to be unreal. It's about you discovering that you're not real, and the consequence of that is like, "Oh my God, the world isn't real either! Oh holy moly! I'm just part of that matrix, that movie. That was part of my belief system." It appears as real, the moon appears as real but it is known that it's not; it's just the backdrop for a movie. It's as unreal as the Jac character is, but within the movie it appears as real. Here now it appears as real, but to say that the world isn't real and to hold that you are real, there's something out of sync there. So that won't wash because it's just conceptual.

Q: So it starts with the emptiness of the self.

J: It does.

Q: Then it becomes emptiness of the universe right, and even the emptiness is supposed to be empty.

J: Yes.

Q: So what is the perspective on all the mayhem, the programming, you know the genocide going on? Is it just a leela? Is it just a play?

J: Yes.

Q: So, if prior to consciousness is so loving, how can that be allowed? Why is it allowing this?

J: Good thought, phenomenally the genocide, the torture, the abuse that happens in the world is horrific. As the backdrop pulls back you actually see that it has to be there because it's the play of duality, so everything and its opposite will show up. Pull back another bit and you'll see that consciousness isn't caught up in the suffering bit. That's just the part of it that's believing the story. That's one tiny little part of it believing the story and therefore suffering because of the belief. The belief is causing the suffering. The suffering isn't endemic; it's not penetrating anything. The suffering is a consequence of believing in separation, and so it doesn't contaminate consciousness, and consciousness doesn't feel the urge to fix it because it's just having that experience. Consciousness knows that it isn't losing something or gaining something by pain or by joy. Consciousness is the totality, so whatever experience happens within it is a passing experience, you see? It doesn't need to right itself, it's not trying to right itself. It manifests and refines that manifestation, manifests and refines that manifestation, and manifests and goes into the dark and comes out of the dark and goes towards the light, so it's playing with itself. It's never lost nor losing anything, but within the phenomenal world when we don't have that wider view, of course it looks like... So that's the perception playing a different story of the same movie, but the wider the perception, you'll see, "My God, nothing is lost and nothing is gained." I was never touched by the amount of horrific things that happened to my character, to me at the time. It was just beautiful and exquisite how experience happened, and it didn't touch what I am, so what you are doesn't need to do anything. And there is love underneath all of it, and that's much more potent than any suffering that happens. The love goes the whole way, and the suffering is only on the tail end as a result of believing in separation, but the love is there the whole way through. The love is never lost even by the appearance of suffering.

Q: Now, once I remember you mentioning in the book that there's never a time when the desire needs to be fulfilled; so is that what you were referring to earlier, just watch it? Then why is there such compulsion, an addiction to gambling and whatever has you, if that simple truth is you know, was not real or whatever.

J: When the mind is the boss and you haven't started to manage it then, desire is its strongest tool. And when there is an obedience of the form of the character to mind, then it will be completely desire driven. It will only be desire driven until that little first stirring of starting to wake up. Then you get a bit of distance from your thoughts and there seems to be an option to follow desire or not. So now you're beginning to pull away and mind is watching mind, you

see? In the beginning you have to follow desires because you're asleep and you don't know any difference. There's nothing there that can even see that it's a desire, so there is no objectivity at all. As the objectivity increases the last hurdle of where desires are seen is, "Know if a desire is still in charge of your action." If there is a desire that has to happen, just do it. It doesn't actually have to happen, but if it is stronger than your capacity to see through it, then it does. The fastest way is to fulfill it. Do you see? There's a subtle linking there of what we were talking about before lunch.

Q: Right, until the next time.

J: Yes, until you see and you see, "Oh there's the game," even if it's like, is there any desire anywhere that needs to be fulfilled; and if you can answer, "You know what, no," if it's absolutely clear, then it's done. Then it's done, and it's like just watching the subtlety of the arising of the desire, and it needs never now to lead to an action.

*A participant:* Are you saying that sometimes desires need to play themselves out?

J: Yes, if you don't have enough objectivity, then yes you've got to let them have their way. If you don't have enough distance from it, because sometimes you can try all you like to drop a desire and the frigging thing won't go, do you know? You're dealing with a desire and 10 years later it's like, "This is ridiculous. So, you know what, let it have its way." That's the fastest way to go through it and let the experience be had. Have the desire.

*A participant:* Until consciousness is able to pull itself back enough and then it no longer needs to play it out?

J: Exactly. The experience has been had. Does it need to be experienced again? You'll find actually that no, it doesn't need to be experienced again. Now it's just running amok.

*A participant:* Is the realization that excessive playing out of desires causes the suffering?

J: Yes, that's right. To see that desires brings suffering is a great milestone. And have you seen that all desire brings suffering, every single desire brings suffering, and have you seen that the desire for seeing the truth brings suffering? This can only happen at a certain point because we can't intellectually grasp this idea. It won't work; it won't wash. You have to be so honest with yourself and feel, "No, I still actually believe that the desire for knowing who I really am or truth or for suffering to stop. No, I still believe that that can happen." So it's like, "Okay that has you, so run with it for another bit."

Q: So what's the logic of desire being the suffering? Why is desire capable of bringing suffering?

J: Because the desire activates and requires the personal I. It requires identification.

Q: So it's emboldening or buttressing the personal I.

J: Yes.

Q: Okay, is a technique by Lucy Cornelssen, who is known internationally; she wrote a book called *Hunting the I*. Basically she talks about the 'I' disappearing in the heart channel at night and wakes up in the morning and the movie starts. But if all this is unreal, all these brain pathways and so on, are we investing in these? Is that just the mind investing in the physiology, in science?

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J: Every word I've said is in the illusion—everything. What you really are doesn't know anything about what we are doing here and doesn't need to. You see that's what we do; we play within the movie about getting out of the movie. It's absolutely madness because we're not here at all! And we talk about getting out, and the thing is the only way to get out is to see that you were never in. It's the only way to get out. You discover, "I was never Jac." What I am was never Jac; it was just hypnosis. We play with getting out to unravel, to break down the ego, to break down the patterns of imagining you are real, you the phenomenal man is real.

Q: So what we are seeing here is a projection?

J: Yes.

Q: And time is not there, time is a projection and the world is a projection?

J: Correct.

Q: And therefore there's different views of the world depending on the screen.

J: Yes, exactly.

Q: You talked about prior to. I was very impressed by this, the duality in the sense that there has to be something prior for the duality to exist.

J: Yes.

Q: So just having a still mind or trying to have an abiding mind is also fictitious. Could that be there's an opposite of vacillating mind?

J: Yes.

Q: And then the truth must be behind all.

J: Yes.

Q: And there's no way to get there.

J: The I can't get there, but dropping of the investment in the movie is the requirement, if there is a requirement.

Q: You talked earlier about rejecting the mind. If you see colors reject the colors, visions, because that's in the dualistic frame.

J: Yes, the mind will use anything as a distraction.

Q: To reassert its control? To reassert itself to keep itself alive?

J: Yes, yes, yes.

Q: And this is interesting. You said that when you go to that point there's no one coming back to explain, because if you try to explain, it's the ego.

J: That's right.

Q: And if it's the ego, it cannot experience that.

J: That's right, your mind can't get it; but you know it and you resonate with it. Something resonates because otherwise we wouldn't be here talking about something. The mind is like, how far can I go, how far can I understand this? What's the line between the mind and where it

can't go? That's where the useful thing is; tell the mind there is a place it can't go. When that acceptance comes in, it's like a level of the grasping stops.

Q: Off-limits.

J: Yes, off-limits, but then you've got that inner cognition, that inner recognition that's active.

Q: You mentioned that that thing is irreversible, you know that experience or whatever you want to call it, the being and abiding in that. You can just be that. You cannot describe that.

J: Yes, we try but no we can't; of course we can't because mind is only making a version out of it.

Q: Right, so is that a process that takes time to develop a form of abidance in it?

J: Yes.

Q: I mean you can have glimpses of it, and that's not the real thing.

J: No, it's not the real thing; they're carrots to keep you going. The abiding takes quite a while to stabilize. You see, there's loads of techniques and there's no technique; so you've got to use the techniques until the techniques spin out. You might as well you know, this is the game of maya, so let it be played.

Q: You talked about the direct path, and I assume that there are indirect paths, right? The indirect paths are japa, mantra, devotion, kirtan and karma yoga and then open awareness was this concentration; that's some of the techniques.

J: I call all of those the progressive path, indirect path. I would. Direct path is abiding in that resonance that you are. What you are is beyond, outside of all of it; abide there. That's the direct path.

Q: You recommended a devotion practice the other day to somebody, was that based on their proclivities?

J: That was *her*; it was just all around *her* that her way was through the heart.

Q: So what's the role of devotion in this? Is that just a train you take to the destination and then go on the direct path?

J: Yes.

Q: Is that an intermediary vehicle?

J: Yes it is, and it falls down when you see that there's nobody devoted to something else, that the structure of devotion requires two. There is something being devoted to something else, devotee and devoted or whatever it is. So it requires two and it falls down, you see? It requires an external thing, huh? But keep using it until it shows itself to be the block. It has to show itself.

Q: One of the greatest nondualists, Nisargadatta Maharaj, he was trained in nama mantra. His guru gave him a name. And I think after guru passed, three years after he realized, he was asked to give nama mantras to some others and he declined. He said in his teachings that the nama mantras (inaudible) many believers in the name, divine name leading to that, and then Nisargadatta Maharaj, his genius was to say that that name is also the I Am.



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J: So for a long time he spoke about the I Am, and I Am that, and the I Am. Later on in his life, he said the I Am was too much, you know? He said, "I wish that that book, *I Am That*, had a different title." So a lot of what is spoken is specifically for the culture, the person, the group, and he said, "Consciousness is kind of being very specific," especially in a satsang environment. He's being very specific to what is needed there. So you kind of have to work through and see, is that a general that can work for everybody, going to the I am, going to the name? That's fine, that will take you to existence. But no, the Jac story is, come on prior to existence, prior, outside of all of it. Don't stop anywhere. Nonduality isn't good enough the way the Jac character style is. Do you know? That's just her way. It's not right or wrong; it's just her way, you know?

Q: Yes, and then you talked about the absolute reality not being a creator; it doesn't create.

J: No, it doesn't create.

Q: But it's supposed to be sentient. It's supposed to be (inaudible) exist in knowledge and bliss. So a lot of these great saints are omniscient. Like for example, Sathya Sai Baba, who was a great saint in South India, and there is an interesting story. He was invited to Africa to give a talk, and they had arranged all the interpreter in Swahili. And suddenly the interpreter got sick and there was panic, "What is he going to say?" He spoke fluently in Swahili for two hours. So where is the omniscience, omnipotent, omnipresence? Is that a function prior to consciousness?

J: No, prior to consciousness doesn't do anything at all. It isn't engaged in this, but we have the capacity to register with it, to resonate with it. So within consciousness, consciousness is doing all of it. Like when you come from deep sleep, I'm going to go around this a little bit, but when you come from deep sleep into a dream or deep sleep and waking up, from deep sleep there's just pure consciousness, just pure consciousness...

Q: But it's not conscious consciousness.

J: It's not conscious consciousness unless it can be conscious of itself. And the only way of knowing that is probably if you're awake, consciousness is aware of itself. It depends on if you can see that or not. That's something that shows itself along the way. But in that shift from pure consciousness, which is what's going on in your perception, every night you're in deep sleep, there is pure consciousness and nothing else going on, nothing else, but your mind can't register it. But if your mind isn't the thing telling you what's real and you know your mind is full of BS and it's just interested in lying, well then as you pull back you'll get to recognize that pure consciousness. You even get to see that the form is asleep and is in deep sleep, and that there is pure consciousness. Something is abiding in pure consciousness only. From the pure consciousness, a localization happens, and it's like the viewing point comes in. It just comes in and you end up... Like for the Jac character, there's often in the morning, space, just the concept of space and nothing else, just space, and then it goes *whack*, out into linear time. Then there's like a needle, like the gasoline needle, a needle goes along and it picks a point in time and lands someplace. And then there's a movement towards that like it's coming in all the time, and a movement towards that point in time, and the point in time ends up being a country, a month, a week, and a day, and a moment, and whoops there's the Jac form and thump in we go. Then the program of the Jac character is there, and it's like, "Oh wow this is Jac's story, okay hold on now until some memory comes up. Oh yes I'm in the States, oh yes I'm

married.” So slowly, slowly, slowly, the program starts coming into the awareness of your consciousness, because it's just a program. It's never me waking up in the bed; it's just the program of the Jac character recognized as a program.

Q: Basically you're describing the way we project the world, but you are doing it consciously, knowing that you're doing that.

J: Yes, it happens consciously. It's seen to be happening.

Q: For us, when we wake up, the movie begins, but we're doing it unconsciously because we don't know it better.

J: Yes, because the space isn't there to recognize what you are prior to your own movie, because you're too frigging interested in your own movie! That's it you know, you're too interested in your own movie, and that's what consciousness is doing, it's believing its own story.

*A participant:* So 99.9 per cent of you is in the space and then there's a little amount..

J: Something comes out and then this Jac program starts up, and it's always known that it's just a program. It's just software, and what we're doing here is rewiring the software of pure consciousness. That's all we're doing is rewiring the software of pure consciousness, and you know you're pure consciousness because you're letting yourself be pliable, be malleable, so you're letting your windows be opened up. You know that there is a software piece here that's not quite what you are. In some way it's just not that believable, you see? So that's what we're doing like, “Open up the windows, come on let's break down the software a little bit.” So that's the game of pure consciousness; it creates maya and it dissolves maya. It kind of goes out into the deepest part where the suffering happens and it pulls back again. Nothing is lost; nothing is gained. It's just doing this wave, and I'm saying it's a wave because in deep sleep you recede completely and when you wake up in the morning the movie gets turned on, but it's not there at night. What was your question?

Q: Omniscience.

J: Oh yes, if the software of the Jac character can be played, and manifestation at the same time can happen at the other levels, which are much, much finer, then the manifestation that happens to the Jac character has all that richness; and that's the siddhis, you see? That's the gifts and those things that happen. Anything can happen all the time. Now the deeper we get into a personalized perspective, the more it narrows, and the less opportunities there are for miracles because the limitations are coming in. So a miracle is something profound, whereas what you are as pure consciousness, is like, “Well what the heck is a miracle, I'm all of it! I mean, what can be a miracle I'm doing all of it?” You say that the one part is a miracle and one part is normal, and that's expected and that's not. I'm all of it so it's not dividing up and seeing things as extraordinary. So it can rush through with any part of itself right down to the little tip of you know... I can't remember his name, the guy that passed away a few years ago.

*A participant:* Sathya Sai Baba.

J: So you see it pushes through like this. It's just how the wiring happens.

Q: So the miracle of the powers comes with the taxonomy, the hierarchy.

J: Yes, the refinement.

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Q: If you are an original soul, the lowest on the totem pole, then you're not going to have any powers because you are embodied form.

J: You might have, but they probably won't be too spectacular. There are always exceptions, you know? It's like, "Okay Osho we will give you 98 Rolls-Royces just to make a point." So just to break the limits of the mind will give this person who is like an alcoholic gambler, we'll give him this gift of healing, "pop" [sound effect]. You know, why not? It helps the mass consciousness to see that there are exceptions all the time, and it introduces you to the idea of the unlimited, you see?

Q: So they're used for beneficial purposes.

J: Yes everything is.

Q: Not for self-aggrandizement.

J: Yes.

Q: So say Ramana Maharshi was Bhagwan, for example. You know, Robert Adams saw him in his crib as a white figure coming in, and then later on he saw the book and said, "Oh my God that's the figure!" (inaudible) Yogananda. But he was in an embodied form (inaudible), so was it because he was abiding formally in that plane that those powers were attached to him automatically?

J: It doesn't have to be attached to the form. It's in the trajectory, and it can move through the form or not. It usually moves quite a lot through the form if you're very clear, and Ramana was very clear, so of course there was nothing blocking it. Sai Baba was also very clear, so there was nothing blocking it. Does it have to run through? It doesn't. There's exceptions to everything. Absolutely great wonderful sages had no miracles at all, and there were some that could absolutely do everything and anything. So it seems to be optional; it's not a compulsory thing. There's too much evidence for both ways, but there's some potency for sure because you can feel it if you're in the presence of somebody who's seen the truth. You feel something; most people feel something anyway. So there's some potency coming through, but consciousness makes up their mind, consciousness does it. Consciousness determines how much potency or if it's going to manifest as something spectacular or if it's going to be subtle. So consciousness does what it needs to do. But you don't care because you're not the form.

Q: It's an empty phenomenon. In other words, it's just a byproduct.

J: Yes, it's a byproduct.

Q: Now there's one famous sentence in the Vedas that God, Self and guru are the same. You know these are tantamount. And then in your book, you talk about grace and you define grace as only coming through the Self, and love coming from the Self. So, all these things are coming from the Self, the God, the guru. It may be an external manifestation.

J: Yes, or pure consciousness, as we tend to be calling it this weekend, but yes it's the same thing. It's that clear line in manifestation manifesting it from the formless to form.

Q: So what does grace mean? What's that experience of grace?

J: Grace is a great term for making an exception to the law of cause and effect.

Q: And the law of cause and effect will apply karma only to the embodied form.

J: Yes.

Q: There's no law of karma in the non-phase.

J: No, there's no law of karma, no. There isn't; it doesn't make sense.

Q: So does that really explain the causes conditions for this upheaval like the genocide and this and that? Is that the causes and conditions ripening?

J: We can say it like that if we need cause and effect to apply to it. If you're looking for a reason of why there is so much pain, you're going to find a cause for it.

Q: Or is that just an explanation?

J: Of course, it's an explanation to satisfy the cause and effect law, but it is valid at that phenomenal level, you know? So grace is never earned, so it gives it an opportunity of like, hey there's a little exception to the law of cause and effect. Of course, cause and effect is only within such a limited dense area anyway, but I mean if I drop my mug you know there's going to be water on the floor. So at some level, at the densest level of this glass, there is cause-and-effect. Of course, there's a space for it, but as regards to having anything to do with what you are, not at all. So grace is this fantastic opening to show you, you know what, sometimes there's no cause. There's just no cause. Grace comes, you can beg for it, you can cry for it, but it will come when it will come and you can't make it happen. You can't control it, and so it allows that chink in the cause and effect.

Q: So is that like the reincarnation concept, which is also a convenient tool to explain the conventional world?

J: Yes, it's a very convenient tool for explaining something. But secondly, when there is identification, when there is "I am the body, I am the mind, I am my thoughts, I am the character," that's a lump of thick energy that needs to seek resolution. And so that energy does move and it does seek resolution. If the body dies and there's still identification, that piece of energy moves, it goes somewhere. Does it go directly into another soul someplace or to another fetus or something? Rarely as cleanly as that. It's rarely that clean, rarely. It usually splinters off into different desire pockets to get broken up as specific desires, for desires to seek resolution. It is the desires that creates identity really. There is always an I with the desire, you see? It's like a layman's understanding for how the energy of identification continues; reincarnation is the layman's understanding. It's a little bit more sophisticated. It splinters off and there can be part of something and part of somebody else, just coming in just to find resolution, just to get nurtured in a specific way in order to break it up, break up the identity. That's what consciousness is trying to do; it's trying to break up the illusory part, trying to manifest through going out and going back, you know? So there's a place for reincarnation, yes.

Q: Then there's the Buddhist philosophy about you know, hells and animals and humans and gods and then pure man.

J: Yes.

- Q: And then you know, there is talk about virtuous action, which is non-virtuous action, you know, and cherishing others. Being of virtuous action (inaudible). Is that just an eristic method to teach people to behave?
- J: Exactly, to give people an understanding so that they won't go into the intellect too much; to give you an understanding that's plausible and make sense in order to just let it go and do what's important, and be mindful and focused and go in and find out who you are.



- Q: Your direct access sounded an awful lot like bhakti yoga, devotion.
- J: You've got to come up because this is a whole topic.
- Q: Bhakti has been around for four thousand years. Direct access sounds a lot like bhakti because it has nothing to do with intellect, it has to do with devotion. I can't tell you for sure if a bhakti follower has to be a devotee and have someone in a form in order to...
- J: No it's not necessary.
- Q: My understanding is that you can follow the bhakti path and have almost no intellectual, which is another way of reaching nirvana or whatever you're doing, but you don't have to know anything.
- J: You don't have to know anything but an understanding comes because it reveals itself. You don't have to know it, but we live in a culture of where we like to understand.
- Q: Well yes and no, because my grandmother had a certain belief system and she was essentially doing bhakti yoga but it was a very basic as written Christianity, you know, the (inaudible) and all this stuff and (inaudible) and all that stuff. But it worked for her and she wasn't necessarily happy because that's all body, the emotion; but she existed within the hardships of her life very well. The same way that Hinduism and Buddhism... One of the benefits is that while we're in form it allows us to learn and manifest these emotions. So like you said, whether they're desires or non-desires, it doesn't matter, because each one of them is going to lead this body into doing or not doing. And when I get into doing, or doing duality, then I get split automatically if I'm in duality.
- J: How can you be in duality? There is only you in duality, like you can't be outside of duality because there is no you.
- Q: That's why I'm saying *I* or *you*, it's immaterial because those are personal pronouns and personal pronouns mean that you are in duality automatically.
- J: All right, if it's believed, but our language doesn't have any other alternatives.
- Q: But underneath that is gnostic knowledge or something like gnostic knowledge, which is the formless.
- J: What do you believe yourself or have you learned this? Have you read this? Or where are you at yourself?
- Q: Where do I see myself?

- J: Yes, where are you at yourself? Are you telling me stuff that you've read or stuff that you've found out to be true?
- Q: Both, experiential. I mean, I've seen *quote* “manifestations.” I don't believe that dreams aren't shared. I believe that one of the things that people who are connected, which we all supposedly are, the collective unconsciousness are in the formless being all connected, that we share dreams.
- J: Okay, “I believe,” that's what I go after. Who's the fellow who believes this about dreams?
- Q: Well a lot of people do.
- J: No, no, *you*. You said, “I believe.”
- Q: Why do I believe, because I've watched it in action.
- J: No, I, I'm after that fellow. Who is that I who has those beliefs that watch something in action?
- Q: That's the personal experience that you're talking about.
- J: Okay, and is that you?
- Q: That's me in terms of this, but that's not non-me. You use the Taoist expression, “Nothing is lost, nothing is gained,” which is mainly Taoism, a portion of Taoism.
- J: Okay, but let's stick with you now.
- Q: I'm saying the same thing. I manifest this in a way that I with the formless manifest this in a way that you can perceive it, which is the empty space, is the energy and the electrons as the form. It's the fact that, what do you do with all this empty space? So if I could really see *quote* “you beyond form,” which I think most of us see periodically, is that we see beyond form and we see the emptiness like you know, the silence.
- J: Sure, sure, sure, yes.
- Q: It took me a long time to get a feel for that, listen to the silence between the bells. So I'm just a manifestation of what's convenient in this play or this movie. I've been in both places, the audience and...
- J: It feels like there's something that hasn't been seen through in the manifestation part. That's what it feels like, that you're talking from. I'm kind of looking behind what you're saying to see what's going on here, what's going on, and it just feels like that a conceptual understanding has in some way, almost justified—it's like too strong a word—but has validated manifestation to the point that manifestation... I don't feel rather than what... That's not really what you're saying; I'm kind of going behind it. The manifestation, how you're presenting manifestation, validates it to be more real then actually what it really is. It's a little bit fainter than that. It's almost like it's justifying it. It's very subtle what I'm talking about.
- Q: I understand, if I were in the subtle body and in the formless condition, I wouldn't be here. The me wouldn't be here.
- J: Okay, so the me wouldn't be here, but what is the me that thinks it's here?
- Q: The me that thinks I'm here is a manifestation. It's taking the maya and saying for right now, “I'm here.” Like be here be now, you know he's sitting in a wheelchair in Kauai right now and

still here still now, you know, and he's giving these things that he's done for 50 years, since the 70's. I have limited exposure to all of this since about the 70's with ideas, concepts, experiences, learnings, five days Thich Nhat Hanh. You're right because I don't know what any of it is, like Bill Clinton; what's the meaning of "is." What I'm saying is I don't know what the formless is either, whether I conceptually grasp it or not.

J: The mind doesn't but what you are knows it.

Q: I think we passed gnosticism or knowing to where knowing isn't part of formlessness at all. The best description I've ever heard is the one on electrons and the space in between. It used to be ether and the empty space is now it's this... I mean, it's all...

J: If we started on Friday night, we would be in a very different place. There's a lot of head energy coming in and it's like I have to start (inaudible) all over again.

Q: No problem. I was just curious whether bhakti was direct access.

J: The bhakti is a path but it's not a direct path. You know, it's a technique for living. Fine, every path is a technique for living. Anything, mindfulness, anything is a technique for living; and it's all going to ease a bit of suffering if it comes from a good place originally. Devotion will take you to a certain point, but it doesn't show you what you are, because the one who's being devoted has to be seen through. This is what needs to happen because the devotion will become the block. It will become the block at the end because there's somebody being devoted to something else. So it falls down at the very last straw, the very last moment. It turns out to be the last moment, because devotion has to fall down because it's somebody being devoted to nature, to something, which is an activity. It gets replaced by devotion arising, not going anywhere, but a movement, directionless, objectless movement; and devotion turns into that. While subject-object is running you can't just have devotion to nothing. You can't just say, "I'm going to crank up devotion." You can't because it's like the heart starts opening and it works through the heart as opposed to the mind. If the heart is what takes you there, the understanding will come, it will just show you. Nisagardatta never read a book and just look at him. It was incredible what came out of him, you know? That's fine. We can play with different traditions and different things I haven't read at all, and we can talk about those different approaches, but at the end of the day it's just about you. It's about the man who is sitting in the chair there, and the aspect of what really is it and is there contentment in the character, and is there some recognition that there is more, and can that be allowed to expand.

Q: I wouldn't be here if I didn't believe that, so yes.

J: Then let that expand. It might be that you've read enough, that you've taken in enough, because you have a huge amount of knowledge, a huge amount of knowledge, and what about the part of you that can't use that?

Q: That's where the practice comes in.

J: Yes.

Q: Do you know what I mean?

J: I do, of course.

Q: If you don't sit on the cushion, you can't get the benefits of sitting on the cushion. And the sitting on the cushion will take you to a place of non-awareness, but I don't know what that place is because I've never been there with any consciousness.

J: But is it known? Is there some resonance somewhere with it?

Q: It doesn't matter to me to be aware of the unaware. I'm fine with action/no action. I'm fine with knowing/not knowing. I'm okay with it because I'm not supposed to do right now that which I'm not supposed to do because I've got blocks.

J: Okay, when attention is retracted from the personal/impersonal I am, and is retracted home and attention is at home swallowed up, it's just not active. The form goes into the natural state, and this can be recognized. This is something that phenomenally one can align with, and it's very useful. Do you know?

Q: Oh yes.

J: Then when the natural state is at play, there is a pointer you can use to go prior, go prior, go prior. Now, sure of course, the I can't go there and it can't be known cognitively, and that's fine. But there is knowing in it and there is some resonance there. I would encourage you to let there be opening for that so that in some way the energetic alignment can happen when what you really are is not contaminated by the filters of the impersonal and the personal. I've tried in the last few minutes to come around this from different angles; and it feels like the concept is going to come in really fast and say, "It's not noticeable, and I'm fine with the not knowing." What you're really doing is you're blocking off the resonance of the body-mind, the state of the body-mind that manifests as the outward manifestation when attention is not anywhere, when there's just pure consciousness moving all of it without the filters of the intellect and stuff. Do you see?

Q: I see exactly what I'm supposed to see right now. I think that's where the confusion is, because I don't need to go into the tent and be healed because I think everyone's a healer. That's my personal opinion because the Christian Bible says we have spiritual gifts, and most spiritual programs talk about spiritual gifts. Does it come from the formless? I'm happy if it comes from the formless, but everyone doesn't have it at a given point in time. Most people don't manifest being able to heal until a certain time. You talked about it in several of your answers to the gentleman's questions. You're not ready to be a healer until you have that love for yourself; then you can actually heal instead of hurt someone else.

J: Do you see how quickly your mind goes into theory?

Q: It's not theory.

J: It's story.

Q: It's all story.

J: Yes.

Q: It's all story. I can't manifest anything except a story because I'm not an avatar.

J: I know that. I'm just after the part of you that is hiding from me.

Q: Whatever I can do to open up to that, give me some guidelines and I'll be glad to do it.



J: Yes, so if you can see how mind goes into a story about others, if you can see how it goes into talking about others and moves away from talking about your own personal phenomenal experience... Because when I go near talking about your own personal phenomenal experience, you give me text. I'm not criticizing it. I'm not criticizing it at all. I'm just mirroring back.

Q: Okay, so you want when I experience them. On my experiences, which I'm more than happy to share, manifestation of things, being able to see past form, being able to pay attention to the form as it manifests itself...

J: No, I'm not after that either.

Q: I don't know what you are referring to except that I have had total disintegration of who, me and I is.

J: Yes.

Q: I've had that happen, and it has a psychological term. But what happened to me is that everything blew up into like shooting stars and there was no me or I anymore. And I was consciously there as if there was no I or me and there was just an explosion of stars and lights, and I was not there for that period of time, or me or you. There was none of that there—zero. I do believe you can have a conscious awareness of it, but I don't believe it happens very often to those of us who are grasshoppers.

J: Did the personal I come back in full force again?

Q: No, different, it changed. It's just like I've just finished 45 days of essentially heart rehabilitation, and I've come out of that with a different I-me-you. But it carries with it some of the same elements, because I live in the same world that I live in until I change my perception of that, which a lot of people believe is the miracle. Change of the perception.

J: So, when the starburst happened, and there was no I-me-you, duality, nonduality, all of it was gone, was there a seeing that that was what capital 'R' reality was? Or is it just an experience, or was there recognition that that was reality?

Q: No, no, what I recognized for me is that that was the disintegration of personality, I-me-you. It all went away, it was gone.

J: Okay, when it comes back, does it have... You're saying it's different, but does it have the same authenticity?

Q: I think what happens when I have experiential things, which I've had a lot of and most people sitting here have a lot of, because they want to enlarge that...

J: Talk about you.

Q: I've found that it always changes my perception. I become more open. And what your book might say, what the vedic tradition might say, what hatha yoga has taught me, what this has taught me on beyond a chit chat, because I can go there if I want to but I'm not ready to go there. I was talking to the lady I was with about, "I don't suffer anymore." It doesn't mean I can't suffer but I just go through a little bit of pain because I still want to be attached. I want to be form; I want to be attached. I want to be accepting pain as a price tag for attachment and I'm okay with that. But I won't be because I used to suffer all the time, and I chose not to suffer anymore and I don't suffer anymore.

- J: What I'm hearing is when you say, "But I'm okay with that," it's like you have an understanding of what is playing and there is an acceptance of what is playing, and that's going to keep you at a plateau. That's a kind of a trick loop thinking, because you can recognize what's playing and then there's an acceptance of what's playing. That's going to maintain the level of attachment, and... I don't want to put a rocket under that.
- Q: Well I'm older than you and I have to rest more. I can do great spiritual growth when I'm open and younger because all of a sudden it's all new every time I pick up a manifestation of what you're talking about, it's all new. You know, when you go through your 50th or 60th presentation of the same information that is contained, because I used to sit around every morning and read spiritual books you know, just for me, I, not to give anybody anything. In all it's essentially the same. It's just the path like the yoga paths or this path, and it's all the same thing in my opinion. But we each need different things at different points in our life to maintain the plateau and not go backwards, but also to prepare myself and to allow the experience, the I experience, to go on so that I can go to a different level that I'm supposed to go to.
- J: Okay, see if you can recognize, in your own time, see if you can recognize when there is a realization of the experience that's happening followed by the acceptance of it. The acceptance has penetrated to such a point that the acceptance is allowing the ego to accept its own existence, which is false. The acceptance is no longer your friend.
- Q: My dad would like to say, "Divine discontent is a stepping stone to the next level." Once you get to the point that you understand the ego, is it helping you reach the divine, if you want to use that word, or grace or whatever, and you said it in your talk, you know these experiences are necessary, these desires are necessary and go ahead and experience them because you're going to experience them sooner or later in one form or another.
- J: Okay. Can you see what I said might be significant for you? Can you see how acceptance has you caught?
- Q: Yes, and I'm okay with it.
- J: So you've accepted that acceptance is the block, so now we're perpetuating it.
- Q: It's one of the many blocks, desire...
- J: No, no, hold on. No, by saying that you're maintaining the blocks.
- Q: That's okay.
- J: You've accepted it again.
- Q: I know. I am telling you yes because I need to rest right now. I've been through a lot of experiences recently.
- J: Okay, just consider that's the only thing I can give. In a few weeks or whenever you feel up to it, really have a look at acceptance because it has now become the problem.
- Q: I understand. This is resting time and this is regeneration.
- J: Yes, and you don't have to justify it. I'm just saying you can use that if you want. That's the most powerful thing I can give you right now.

Q: I would say explaining, because I'm not justifying because I'm perfectly fine with your approval or not approval.

J: Yes, I'm not approving or disapproving. But I'm here to give what I can give, you know, so that's it.



Q: I wanted to come up Friday night and earlier today as well, but I didn't really have a burning issue. So I created a list of kind of non-burning things. So in the first 20 years of my life anxiety played no role whatsoever. I was just high on life and didn't care what anybody thought about anything. I guess I wasn't really aware of caring or non-caring, but then the last 20 years of my life, it has played a huge role, and the last six months it has dissipated significantly but it's still residing a little bit. I think I know why it's there.

J: Why is it there?

Q: I think it's an obstacle that I have to move through to get deeper, to go deeper to know my true self. That's one of the blocks that has presented itself in my life. I feel like over the last few months I've made giant strides, but there's this little residue. Like you said Friday night, it goes, it just totally goes when you know the self, so the anxiety isn't there anymore. I say I know why but I want to ask you why it's still there.

J: What belief is it showing you? When it's active, what beliefs are you running?

Q: It's feeling, you know.

J: Can you get the thought that's beneath the feeling?

Q: Yes, and I've thought about it a lot. It's typically a fear of not being good enough or not being smart enough.

J: So these beliefs, you have to turn them upside down.

Q: Yes, because I am good enough and I am smart enough.

J: And what's good enough? What's our standard anyway? What the ego will do is, "I'm not good enough," and you know what it will do when it starts to become good enough; it can move the goalposts. So trying to be good enough won't work. If you're on the spiritual path, it won't work, because the ego will do anything to perpetuate itself. It kind of backfires, you know, the very thing that used to work perpetuates the ego. So at this point seeing that, you know whether I'm good enough or not good enough, can we throw out both of those ideas? That's a much cleaner way around it rather than, "I am good enough, I am good enough." You can do that, but it actually might not work because there will be something else where you're not good enough. Life will keep showing you that the pattern itself, the whole pattern has to go. You don't have to make it right the pattern is the problem.

Q: And there's always this, it's almost like a burning sensation on the same side of my neck. And it used to be super intense, and it's here now because I'm talking about it and bringing it forward. I feel it, and I can even just think about it and sometimes there's kind of like heat. I've

been told that its past life related also, but I don't want to cling to that either. I just want to move through it and be done.

J: Have you come across Byron Katie?

Q: Just Facebook quotes but not more than that.

J: Okay, you-tube her or buy her book or whatever, because she has four steps which turns a belief upside down. You literally go through these four steps with like, "I'm not good enough," and you have a look at it; okay is it true, and you look through these four steps and at the end of it you kind of see, "Oh my God, that's really what's underpinning this belief." It's a very good way if you have specific beliefs which cause the anxiety that you have, because you know there's thoughts below before the feeling, so therefore the thoughts are actually not true at all because they're based on something else. So rather than fixing the thoughts and just turning them around, you've got to get a deeper understanding, get a deeper understanding that actually they're just garbage that you learned along the way. They're garbage so they're not useful to you anymore. They might've been used at one time but they're really not useful anymore. It's so that kind of distance from them, but as long as you think you need them then you're not going to crack the anxiety. If you think those beliefs are protecting you in some way, like if your standard will go to pot unless you're trying to be good enough, you know there must be ways somewhere, some subtle ideas of why you are hanging onto those thoughts, those beliefs, and that's what's worth exploring. That's getting them by the root.

Q: Do you know the name of Byron Katie's book?

J: *The Work*.

*A participant:* The book is called *Loving What Is*.

J: Okay, the methodology is "The Work."

Q: And then talking about the spiritual path and the journey, and incorporating that with the figure of motherhood, and getting glimpses of it here and there. So any advice on, I don't know, these four children that I have are real and I care for them, and...

J: They're as real as real as your character is real, you know?

Q: I know, yes.

J: So to say something else is real is like actually, "That's because I believe I'm real." That's why. Does it feel heavy, the responsibility of being the mom of four boys?

Q: Sometimes yes and sometimes not at all.

J: Okay, all right that's not one of your catches than. Kids are great teachers. They really are; it's full on. Your kids are going to learn whatever it is, that wherever you're at, they're just going to pick it up by osmosis. So whatever you do for them, there's going to be a knock-on there. The flip side is that they're going to be your teachers. They are your teachers, so they're going to press your buttons. So if there's a button there, they will find it, do you know?

Q: Regularly.

J: So use it. It's like you're in the hothouse of spiritual growth having four children. So it's like saying, "I'm in the hothouse of spiritual growth, so how can I do my spiritual path," and it's like, what? Your spiritual path is there. That is it! If you can just in your head see it..

Q: I do, yes.

J: Great, that's great, because then there isn't a division between your life and your spiritual path. It's actually the one thing that we've traditionally kind of imagined that it must be about quietness or stillness or meditation or yoga or something, but actually it's 24/7. It's from the moment you wake up until the moment your REM sleep stops, you know? It's everything you know, except like four hours a night, so it's all of it. Every moment is the spiritual path. If there is no space for quiet time, it might be 5 minutes under a tree, and if that's all you get that will be enough. So if it's a furnace in a hothouse that's fine, let it be a furnace in a hothouse of them pressing your buttons. The thing is to be as present and as focused as you can so that you can see what's being challenged all the time, do you know?

Q: Yes, I do.

J: So where's the clash?

Q: You know, it will just kind of come fast, and usually when I react, when I'm not centered or grounded or in my space, it's like I can be there and then *wham* I'm out, and then okay I'm back and I'm happy and everything is great, and then *wham* I'm out, and then it's like a constant... It's just challenging but it's still great, you know?

J: Yes that's wonderful, because if you didn't have the boys, you wouldn't know when you had lost your plot, if you're in there believing that what's happening in front of you is the world, and that's all of it that's the totality of the world. When it's happening like that, great. Something happens, there's a crisis and you lose the plot and stuff. And it's like okay throwing you back out, how perfect is that? So if it's really tough to be centered, sure the spiritual path can be tough. It can be tough, but you're learning vigilance. You are learning to be aware 24/7. You're learning to watch all the time, and that's that movement from the personal to the impersonal where we are observing all the time. The Jac character spent years observing, observing, observing, and really refining the observing. It was just all the time, for years; and it was just like okay this is what I do you know, just observer mode continuously. To get that refined is a really, really, really, thorough way. Really thorough, because those who jump into something very deep, they can't sustain it; and it's like one soft glimpse and you're back in again, so it's tough. It's tough on some level then, you know?

Q: So when you say that you observed for a long time, so as a mom it's just kind of being there, being present, living, but with the observer's perspective? Is that what you mean?

J: Yes exactly, just watching your character being mom. Just letting the role be played by what you really are. The role of mom is being played, the role of being a wife is being played, so in the observer mode you can't... Here's what I'm trying to say. It's not around getting it right; it's around being okay with whatever flows through the character. In observer mode there is no right or wrong. Because if the character is being centered, it's quite likely that she'll have a set of ideas of how she should be behaving, of what's the right thing to do; but in observer none of that is playing. Do you see the difference? There's like a surrender to whatever moves through the form and it's trusted. There's a trust there to allow the character to do what she can do.

Q: Right, so I'm thinking what you're saying... I do experience, if I'm understanding you correctly, sometimes through mothering but always through teaching yoga. I've never planned a class. I just go in, and I don't know what is going to come out of my mouth or what I'm going to do, what pose will be after the next pose. And it just flows.

J: The zone you're in when you're teaching yoga—what would that be like if you parented from that role?

Q: I do sometimes and it's pure joy. It's total love.

J: Even when there's chaos and the boys are killing each other?

Q: Yes, sometimes.

J: Yes, you see that's the thing. So it's like let your character get out of the way. She doesn't need to be centered and perfect and doing the right thing at all. It's about observing her. So let her get out of the way and what flows through her is fine. So it's like you go into observer like, okay there is an observation of what's going on here now, you go to the side with your own ideas of how it should be; go to the side, you're off.

Q: Even whether it's positive or negative? Like the other day, and for years, I would cry you know, and crying had been a sign of weakness for me; but over the last 10 years that has totally gone away, so if I feel the urge to... If the emotions come up, I let them out. And maybe four or five days ago they were coming up, and I can sense when they are coming up, you know, but I will sometimes hold it until I know I can have a release without affecting everybody around me. You know I don't want to break down in front of all my kids, and I don't even do it that often, but the other day it was so great to just... I went to my room and allowed myself to let it out, and it was like, "I'm just going to feel this, really feel this, and let it go through me and be done with it."

J: Or not, you know just to feel it and if it's done it's done, and if it's not it's not. Just open, open ended, because you never know when something is done or when it's not. So it's like that authenticity to let it expand, you know being authentic with what is presented.



Q: Another question. I meditate regularly in the morning, and this has been going on for years. I automatically go here (third eye), you know it's just light here. And even with your class we do a lot of focusing on the heart and journeys to the heart, and I can get there; but it's like it wants to go here and there is light here, and I have to work at getting the feeling like they're in meditation here. Like throughout life with my children I just feel this warmth opening in the heart center, but it's harder to achieve in meditations, so do you know why that is?

J: So do you see a light or you feel a light in your third eye when you start to meditate?

Q: I see it and feel it; sometimes there is pressure.

J: And is it that you learned that you need to drop into the heart? Where does that come from if it's not organically happening?

Q: Well you hear it all the time. You were saying earlier that you have to open the heart in order to...

J: ... Kind of purify it, really.

Q: Yes that's what you were saying, you have to keep shedding and shedding, and go back and make sure it's clear. And it's not that I feel that it's blocked or... I don't know.

J: If your organic meditation practice is focusing that strongly in your third eye, I wouldn't push it anywhere. I wouldn't push it anywhere. The heart is being addressed at home; that's for sure. It's alright. It's fine. I wouldn't change that one.



Q: My last question is: I've read a little about the death and dying process; you told me about a Tibetan book that I wrote down, but from your perspective, and I know you addressed this a little bit earlier... I guess when I think of... From what I've read it's not real anyway, and there's no birth and no dying; we're just always ever present, always here, but we do go through that process on some level. But what is it like? Is it different for everybody? I've heard that we create our reality here on earth, you know through the thoughts and actions; and then after we die it's the same, we create our reality. So in some ways I feel like, "Oh, well if we create our death surroundings, I better know what I want to be surrounded with when I die."

J: Yes, the manifesting of our own reality, that works for a while, but it's not 100 per cent. It's a little bit like moving through a graph you know, just kind of upgrading and upgrading and upgrading, and we do energetically get finer. The densest part being when it's all about me and I can't even see my thoughts, right up to waking up and way beyond that—liberation. As we get finer, the pull to spiritual practice, the pull for getting out of what's... Even cleaning up our diet, it works in different ways in different people, but generally lifting your vibration is going on. Now, if we can see that in a graph going up, then the different sections, different things are valid at different layers. So all about me and desires run at the gross level. And as we step up, like cause-and-effect, and there's a place where cause-and-effect isn't valid at all because linear time breaks up, so it doesn't link one action with the effect of the action. Manifesting your destiny, calling it in, is valid for a bandwidth of that also. So it wears out, because if we could all manifest, it's like... Do you know what, I'd just love it if there was like 1000 bucks on the table. I mean, then it should just appear, no? You know, everybody should be able to manifest something all the time; but really, to a certain extent, our perception influences what's perceived. This is the situation; scientifically this is proven. If you add in desire, you're going to sell an awful lot if you tell people, "You can create your own reality and this is how." So it has actually been contaminated a bit by desire, the way it works. So it will work for a while, but what the ego will do is try to use it to control in order to avoid something else. So if you can take a leap and say, "You know what, this body is going to die, so I'm just going to trust that it will die successfully," and it probably will. Whether it's in a sudden car accident or it's old age in your sleep, be okay with both. Otherwise, there's going to be a controller in there who's trying to manage it. You can do that, but the higher jump is to be okay with death will happen and it will be a success. We all die successfully.

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Q: Right, so what does happen though? What does happen?

J: The body stops functioning, obviously. If there is an identity still intact, it continues. That's the thing that moves on. If there is a huge belief system in a heaven or a hell, that experience might or might not come. It will have to get blown up as a belief system in some way. So for the little piece of an opportunity for a belief system, in a heaven for example, for that to be blown up there might be a heaven experience for a while. But it will be blown up because it has to be shown that it's not real, it's not good enough, it's not the end of the story, so it's not a resting place actually. Do you see? So whatever is believed, if it's going to manifest the next reality, it will do it for a while. But it's got to show that you're actually playing with control there, and you manifested this but this won't be good enough either. If it's heaven you're going to get bored. Do you see? So everything along the path has been not good enough, including what you manifest. So you can bypass manifesting something by seeing, "You know what, this isn't going to do it either." Because it's not going to do it for you, it's not. It will be nice for a while but you'll want something else then. That's how life works, no?

Q: Can we merge back into the oneness?

J: That's unity consciousness, and that's not good enough either. Yes, you can hang out there for a while, but we move from there as well.

Q: Really?

J: Yes, there is a knowing that it's all interconnected. I mean, even science knows that it's all interwoven. And if you totally have that understanding and you've seen that there is all that oneness, it's like, "Okay, so what?" But it's hailed as this blissful end of suffering, you know it's like, no. Everything is connected but there's still life, you know? There's still mortgages and there's still traffic jams.

Q: So we just go to different dimensions, we split ourselves apart...

J: Unity consciousness is accessible all the time, you know; you don't have to die for anything. It's just all consciousness telling a story, but the brain interprets it in a certain way while there's a physical body. If you take away the brain, consciousness is still having its experience either through another body or through a bird so it doesn't matter. Just in the air consciousness is still having its experience. So in the pulling back, like what we've been talking about all weekend, in the pulling back of... Okay fine, go to unity consciousness and that will last for a while, and knowing that there is nothing and that will last for a while, and knowing that you're pure consciousness and that lasts for a while. The finest perception is seeing that none of this "is" at all, that all of this is made of emptiness, all of this is made of nothing, and there is an exquisiteness in that, you know, that exquisiteness arises in the seeing of that, and the knowing that this isn't real. That's kind of the end of the story because this isn't real, so the ability to take it really seriously stops. So then it's not serious or heavy any more because it's not real. Consciousness is playing the character in it, but that's not real either.

Q: So what's the point?

J: Fun, to be enjoyed. To be enjoyed. Ultimately there is no point. Phenomenally, there's a point in everything of course when you're down in the nitty-gritty of subject-object. But no, there's no point; it's just to be enjoyed. It's just consciousness because it can. It does because it can.



Q: So it's almost like it's just a force that's there.

J: Yes, that's what the illusion is; it's a force that's there. And then, prior to that.

Q: Prior to the force.

J: Yes, that's what waking up is about. It's recognizing that the force is just a dream force. But there's kind of the force to get through a little bit or to understand a little bit, and that's the game. That's what the force offers, and prior to the force it's like, "Gosh, the force is just a flicker."

Q: But yes I do, I believe the purpose is to just really experience. Experience...

J: For the I, yes, because the I experiences. But you're not the character, but she enables an experience to be registered.

Q: I guess the emptiness is not experiencing anything.

J: Correct. And it's not empty either; it's emptiness but it's not empty of something. There isn't anything absent.

Q: The emptiness is the gap?

J: A gap is a way through, no? So sliding through the gap, sure, to unity, to emptiness, it depends where you land; and it's not even you that's landing there. It's just like a resonance with a finer vibration of consciousness, of the purity of that force.

Q: But is it the purity of the force that... I guess it doesn't desire, but... I just think, why go through the whole process?

J: Find out if you're the character and the process is all over. That option is there all the time. It's a play with energy moving just because it can, and beyond that is what's real because the energy moving is the dream. The personal I will never be happy with the dream story because it actually negates its existence, and it has trouble with that, you know? So there's going to be a little bit of rejection of it, and that's normal.



Q: You were talking about Telos during the break, and people there live to be thousands of years old, and they keep looking like they're 30 to 40 years old.

J: Yes.

*Audience:* Where's that?

J: The middle earth, the study of the middle earth, where time has a different sequence.



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Q: You were talking about the intellectual awakening, and I wanted to ask about liberation. To whom does that happen?

J: Phenomenally we say it happens to the character, but there's nobody there. There's nobody anywhere, but we recognize the character at different stages of evolution.

Q: What is liberation?

J: I only have one way of describing it really. It is when no thought redirects the movement, the natural movement of life force, vitality, God, the energy, universal energy. Whatever that pure consciousness is, it's not contaminated by, "I should." 'I should' is pre-awakening, and then it's like, "Oh this is right" or "This is better." So thoughts don't come in and alter and try to improve upon something, because there is no faint controller; there's no separation at all, and all the old, old habits burnout. Just a clear, clear vessel remains; and the body-mind is so clear that whatever pure consciousness comes through with, that's all there is and there is no interference.

Q: So awakening or enlightenment is like the intellectual knowing?

J: It's on every level, but some things can be continuing, like a pattern of anxiety, like resistance to something. These things can continue, but there is a knowing that you are not the body-mind. That's the big thing; that's enlightenment, awakening. I am not Jac. What I am is not Jac.

Q: That's the intellectual part, knowing that for sure.

J: It's more than intellectual. I suppose I'm saying this because it's not just... Yes, there's an intellectual piece, but I don't want people to get confused because it can't just be in your intellect. You can't just wake up from your neck up, so it has to be kind of in your body. In your gut you've got to know, so not just an intellectual knowing. It's got that deep absolute certainty that all of this is being imagined. What I am is not this. What I am manifests as this.

Q: Listening to something and feel like throwing up or something like that.

J: Listening to something?

Q: When you throw up, you have that feeling like you know.

J: You know?

Q: You know, like be quiet, don't say anymore, you're breaking me down. I'm disappearing as you speak, you know, like stop don't keep going. That kind of feeling.

J: No, I don't know that feeling. That happens for you?

Q: Yes.

J: And who would you be talking to—your mind or somebody else?

Q: To you, to the character.

J: To Jac, okay! So something is saying stop, ah, ah.

Q: Like you're messing the whole game up. You know like you'll ruin it. I have plans, you know?

J: Yes.

Q: I want to do this. You're letting me see too much; and if I cross that veil, how am I going to enjoy this play?

J: It will be enjoyed without suffering.

Q: Why not suffering because suffering is part of it, you know? You suffer in this play.

J: Yes, the *you* does.

Q: I don't know. It's like an intense suffering like being attached to the story 'you don't know.'

J: Yes.

Q: But when Jac talks and you get to know more, you can't go back because I already know that's not real. How can I be so emotionally attached to it when I know it's not real, but here I am caught in it. So when you talk about liberation, who gets liberated? The I doesn't get to go there. The I is stuck in the story.

J: It's a clearing out of the body-mind.

Q: It's a knowing because it's like stuck in the story and knowing that the story is not real. That's not fun at all. It's like that guy saying in The Matrix movie, "Send me back to the matrix. I know the steak is not real, but who cares—just wipe my memory and let me enjoy it." So it's just crazy.

J: It is crazy, but it's interesting because you didn't leave. You didn't walk out the door.

Q: I did, you know. I went to Costa Rica, and I was feeling so anxious and angry when you were speaking.

J: Oh! I remember you! You left.

Q: I did. I had to leave.

J: I remember you telling a story about being addicted to your computer. I remember you, yeah, yeah. You walked out. You were like you wanted none of it and you went to find some other place to stay. You were like, "I'm out of here!"

Q: I remember the guy with the dog you know.....

J: Yes, one of them died.

Q: He was very nice, and he came to me and he was like, "I hope you die soon." I was like, "What is he talking about? Is he crazy?" Then you started to talk, and I had this feeling like I wanted to throw up. I mean, that's the first time I heard you on the computer, and I listened to you and I had to stop it because I had to go and throw up.

J: I totally remember you telling me this in Costa Rica.

Q: You know, it's like even when I saw the movie, The Matrix, I had this feeling like... at first I was like, "This is just a movie", but then I got into it and I was like, "This is not just a movie."

J: Correct.

Q: They are talking to me. You know, he's talking to me and I just felt so anxious while I was watching the movie, because that's real what he was saying, that's different there. Something kept saying, "I get it, I get it, I get that, keep going." I even had to stop the movie and throw up.

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And then when I was listening to you in Satsang, I saw some people crying. And I kept thinking, "I don't want to be crying like that," and they were crawling on the floor, and I was like, "I don't want to go there, I've got to get out of here fast." I was planning on how I was going to get out of there fast. And I was thinking, "I don't like the mosquitoes, I don't like the food they're serving, I don't like anything, I've got to get out of here." You know the mind, but I was in the front and I kept asking you questions, and something said, "Stop it girl, you're going too far." I remember the last day because I was going through a divorce, you know, and I wanted to do what everybody does when they're going through a divorce, they just... They want to upgrade themselves to another partner or whatever; so I just felt like if I kept listening to you and going through this door and then none of that is going to happen. I had that feeling, that's not going to happen. I'm not going to try to lose weight, I'm not going to get a new partner. I just had that feeling, you know? I said, "I have kids, who is going to take care of them? I don't want to be in a cave by myself or in a chair giving satsang, or who knows what's going to be next if I stay here listening to this lady." Or end up like those other gurus; they look like they're dead. You know that's how I saw them.

So I just ran out and I had a conversation with the gardener you know, and he said, "Yes girl, you've got to run before you end up like the gurus, they look like they're dead." So I said okay and I went to the airport and got on the plane and went back home. I remember you told me, "You've gone too far and it's just going to keep going." It kept when I went home. I remember I still had my little plans of what I was going to do. I was going to do this, and I was going to do that, and I was going to forget about this stuff, and everything is going to be normal again. And then I was just being my miserable self, crying every day about my divorce. One day I woke up and something was said, I don't think it was me, but it was, "Wake up." I was sleeping, and then there was this voice, not a voice, I don't know what it was, "Wake up from where, you are everything, the bed, the tree." I could see beyond my room and it was like, "Oh my God, wake up from where?" "Who is going to wake up? You are everything." "Wow! I'm everything."

J: Yes you're everything.

Q: It was really amazing. So, somehow I saw myself hugging the trees. I was walking around like I was crazy, I guess, but it was nice, you know? Many other things happened, like more understanding, more knowing, and you talk about the witness, watching the thoughts and all of that. And like I heard before, surrendering to everything is okay, everything is fine. If I'm sad or angry it's still okay, everything is all right. Even the play is fun, it's okay, but fun for who? Is it fun for the character, because the character doesn't really exist. Who gets liberated and what is liberation?

J: Yes, it's a movie story because they're the only stories we have.

Q: So we just play around?

J: Yes, we just play around.

Q: And we're not really playing around?

J: Yes, the only way to get out is to see you were never in. That's the way to get out. That's what shows itself. It's like, "It was never me. I'm all of it but I'm not any part of it."

Q: So like a TV and the movie is playing? Everything is me because I'm the TV and everything is me.

J: Yes, there's the unity consciousness.

Q: It's me, focus my attention on the character, "Oh she's crying; she's going through something hard." But there is always that knowing that that's not me; it's just a character. I love her because it's a character inside of me, the TV, so it's actually me but not real.

J: Yes.

Q: I just wanted to say that because there was a lot of anger at that time, but it's all just a story and blah, blah, blah, and it's all okay. So that's why I left.

J: Yes sure, it was clear why you left.

Q: I was a little bit sad at the moment because I was thinking, "Oh my God, what is she going to think?"

J: No it was fine of course, as long as you were okay. Has life started again or did it become cave-like, like you were dreading?

Q: It's a mess. It's the same thing but space of peace surrounding the whole thing, like the knowing. It's not like I think, oh it's just a movie, no that's crazy, it's not that. It's just, whatever. I mean, even my ex-husband comes to my house every day. I don't know why—to tell me how great he's doing and, "Me and my girlfriend we're going to do this," whatever. He comes every day to tell me his plans, and for me, "Hello, do I look like I want to be your best friend?" I don't have any hate for him, and I'm not trying to be his best friend. And it doesn't matter what he does. I do notice that there's anger when he talks about the new woman, but behind that there is something that tells me it's all drama.

J: Yes, you can see through it.

Q: My mother thinks I'm crazy too.

J: It's okay.

Q: We used to fight a lot before and now it's like I just don't follow up with the game, and she's saying she needs to take me to a psychiatrist because something is wrong with me, but I'm okay with that too. But there's anger; anger happens. There's an understanding that it's okay.

J: Does suffering happen?

Q: Suffering is there. I don't want to use this word that everybody uses so much, because there is no body there that suffers. Suffering just happens, and happiness too. I've been single for four years. And I see a lot of other women and they feel they need to find a man. But for me if it happens it happens.

J: You've broken out of all the cultural norms; they've all fallen away. Let life start up again. It will start up again, and who knows in what shape or form, but let it start up again. Just be open to let it start again.

Q: It's like an allowance for everything, the bad, the good, the sad, the happiness, and I find that really amazing. When I look at it, "Okay this is not real, this is not really happening," but at the

same time it's like, "Wow if it wasn't this, it would be something else." So it's like I'm grateful for this because it's really amazing. It's like a miracle. Who knows what else will be.

J: Anything can happen in any moment. Anything, it's just wide open and it's unlimited.

Q: I know that there will be moments of great anger and despair and sadness, and even that is like, "Bring it on."

J: It will come and it will go, and there's a 'so what!' It's just experience happening and you're all of it. You're all of it and you are none of it, so why pick out a little bit and like that and dislike that? It doesn't make sense, and it's too much of a contraction to go into the specifics.

Q: I'm not saying that I'm walking around going like (sound affect) everything is so great. Even that is not happening.

J: Yes, that's completely ungrounded. No, it's not like that, that's when it's ungrounded.



Q: Why isn't there karma? Could you explain this to me, please.

J: Once the belief that you are an individual is seen through, karma goes with it because karma is like what, "I did" and the cause and effect of "me and my actions." Once you see that there is no individual, karma doesn't make sense, but it's alive until then. It's alive until then, so to grab the concept of no karma, "I don't have karma because there's no karma," it's like, "Oops, that won't work." That won't work at all, but it shows itself to be connected with the idea that you are separate, that you are a person, that you are the body-mind. Does that make sense?

Q: Yes it does, although it's disappointing.

J: Why is it disappointing?

Q: Because when someone hurts you and you think, "Ah they're going to get it," and I just have to wait to see it, it is going to happen, and I lost that.

J: Okay, but can you see that it's useful then because it broke up the idea of revenge. It's like, "I don't have to get them beaten up but life will do it for me."



Q: I'm in a story that I don't want to be in. I've manifested a story that I don't like, and it's fearful for my daughter. I look at this and think how did I get here, how did I get into this story, because this is not a story that is acceptable to me.

J: The story isn't acceptable to you?

Q: The life, the creation, my life right now, my story.

J: Okay, I'm trying to find the level of where you are connecting to the story. If it's with, "I don't want this anymore because it's fearful for my daughter," then it's driven by two desires: I want

better for my daughter and I don't want this. So it's driven by desire, okay, are we going to satisfy the desire and change your life? Then the desire wins, and then we're promoting the change of desire. That's what you're saying isn't it, that you want to follow the desire?

Q: I guess, I don't want to follow the fear that I'm in now.

J: That's a desire too. That's a desire to move away from the fear. Can you talk about it, or is it too tricky?

Q: Yes, I went from having a privileged life to being homeless with a daughter, practically, and having to find a lot of resources. In doing so, I learned that, and doing some spiritual work, that I am extremely good at what I do as an architect or as a developer or the things that I do as a realtor and these things, but that I'm not showing up. It's not what... When I walk into a room or meeting, I'm not seen. It's almost as if I feel like I've disappeared. Just like my security of where I lived and my house and my belongings and my child's health, all those things have sort of disappeared. I have learned that sort of my identity... I've learned recently that I am good at these things and creative and talented, but what is showing up is not that at all.

J: Has your confidence taken a knock?

Q: Oh sure! That too of course, but I'm not sure if it was ever there. Who knows? In some ways I'm very confident, you know?

J: When things get stripped, and you've had a fair stripping there you know, that's a big swoop from one lifestyle to pretty much the opposite. So when there's been something like this, the confidence that we need for the ego to mature, that kind of trust in yourself, if that's properly developed, you'll be fine; but if it's not properly developed, the stripping will show you. It's like you were hiding behind whatever, the job, the accomplishments, whatever. So to have confidence that is bolstered up by those things, it's a very effective methodology. They all get taken away, and it's like, "Whoa, I'm invisible now." We've got to get that part sorted—that your self-esteem is intact, and that who you are inside is the resource that's more important—and from there, you trust yourself to manage in the world. If you're invisible, it's about them not seeing you and that's fine. But you go about your business not being concerned about how you're seen or not seen, if you're seen or not seen. It's like it's giving you an opportunity to see that the stripping away of everything stripped away something of your core that wasn't solid enough at the time. So the work is to develop your core inside.

Q: And you do that by...

J: Do you love yourself?

Q: I hope so, sometimes.

J: If it's not a clear *yes*, it's an area to work on. To love yourself unconditionally would be a *really* good move. Not because you've achieved or not because of anything, because it is unconditional and it can't have anything to do with the outside. What happens when you love yourself unconditionally you trust yourself to be able to live. It kind of moves from there and we don't need the external circumstances to bolster us up. It's a nice lifestyle or it's a way of living; but there's lots of ways of living, and we have the skills to be able to manage in many different lifestyles, in many different ways of living. To love yourself unconditionally would be a very good foundation to get solid. You know you're capable because you've told me you're

capable. Are you capable of pulling out and re-creating yourself? Do you have that belief in yourself?

Q: Yes, I hope so.

J: Which one is stronger?

Q: I don't know.

J: You need to know this. If you don't believe in yourself, you're going to stay in the rut because not enough mojo is there to step forward and make it better.

Q: I was thinking that maybe perhaps it was because I had too much identity before—I am the architect, I am this and that.

J: Of course! That's why they're taken, of course. I wouldn't say that, have you manifested it? That's just life tossing you around, do you know? I'm not keen on the "I've manifested it" bit because it's much more complex than that. There are so many causes for everything, so many intricate tapestries weaving life; it's beautiful! We're not as powerful as we'd like to think we are, really we are not. That's the whole point, if your confidence, your belief in yourself, your belief in your capability, was bolstered up by the image, by your competencies, and take them away and you should still be able to stand with the same authority. If it's taking a knocking, and clearly it has, you were hiding behind things, you know? It's fine. It happens.

Q: I like the idea that it's not really all of us that manifests.

J: We're a tiny, tiny... We can do nothing actually. We don't even have free will. We really don't even have free will, but that shows itself, you know? You've got to exercise free will so you see that there's a mechanism coming through this, and you think you're making the decision actually and you see it like this. It unfolds itself like that, you know? You've got to get your core strong. If you don't, your next decision will be motivated by the fear, and you'll try to hide behind something else again and just stay down in the rut.

Q: So do you believe then that we can manifest a different existence for ourselves from that?

J: A different existence happens. Can we manifest it? Don't give yourself so much power because you don't have so much power. If your confidence and your belief in yourself stays as it is now, then not much is going to change. You've got to do some inner repair work and actually believe in yourself, and not because of what you have or what you have done, but because you love yourself unconditionally because there's something fundamentally okay, and that acceptance or rejection, making it or not making it in the world is secondary. If you can align yourself like that, of course life is going to change because your energy going out there will be totally different. Do you think you can do this?

Q: Yes.

J: Okay, get help if you need it. Do what you need to do to bolster this up properly, but not by external projections of how to manifest a better life, because that's not going to do it. That will just postpone this and it will happen again. Like Louise Hay, she's good at this actually. She's good at this, isn't she, about really learning how to love yourself; *You Can Heal your Life* is a good one, and *Heal your Mind* is another one. She's good at that around finding what it means to unconditionally love yourself, so that the external world can be seen to be the external



world and doesn't impact you to such an extent, you know? There will come a day when you celebrate the stripping down that's happened.

Q: Let's hope so.

J: Yes you'll see, "Wow, who I was then and I didn't see it and everything had to get taken for me to see it." And here you are now with the phase of, "Okay let's rebuild," but with authenticity inside, only inside, and the inside will direct you with how you're going to be in the world. But you've got to change your relationship with yourself.

Q: There's parts of me that feel stronger now than they did, because I had to find it.

J: Yes, that's what we're talking about. You've got to find it, you've got to find another bit until you can say, "Of course, I love myself unconditionally. I don't have to be anything to love myself totally." If I can hear that sentence out of you, your lifestyle will change dramatically.

Q: Of course, I love myself unconditionally.



Q: This was brought up when a previous questioner was talking, and I kind of have the opposite thing. She was talking about having crying jags, and I can't cry anymore. I know that that's some sort of a blockage, but I guess I'm curious what this character, this ego, is obtaining by creating that block.

J: Because it allows you to hold it all together. When we lose touch with an emotion that resembles meltdown, it's usually because meltdown is not safe right now. So we switch off that so that we can hold it together.

Q: That totally makes sense. I knew it was some sort of a protection thing.

J: Yes, it's a protection just to hold everything together.

Q: So do you think that's going to come back?

J: I do. You'll have to consciously work at getting looser. And sure when we have to hold it together practically at home or at work or whatever, sure it's understandable; but when it comes to an end, allow a meltdown. Don't replace it with something else, because that's often what people do. They end up going studying after the domestic situation has, you know, after some calm has come in, they fill the gap. That's what the ego will do. It will fill the gap to keep a blockage in place, so let there be space. Let there be nothing, just looseness.

Q: Actually "nothing" sounds really good.

J: Yes, and then lightness comes from there and we begin to melt a bit.



Q: I had a question as I was listening to everybody. This work that we call spiritual work or what our parents did as religious work, I see that it has a function for the character, but is it all about the ego? When you said that we are really not that important, we really don't have free will, and here we are thinking that we can create. So doing the spiritual work does empower us a little bit.

J: Yes.

Q: It just dawned on me that through the spiritual work I got some clarity into who I was being. And the reason I continue to do it is a little bit of fear that I might lose something that I have gained through that work. So is the spiritual work just to kind of... Like when the ego is unhealthy, we still get attracted to it and we are in it, so does it ever become where it's an avoidance for really living life?

J: Yes! The ego is the sense of separation. It's the belief that you are 'you'. That's the ego in spiritual terms. The ego will use everything to maintain its power. So it will use spirituality, spiritual concepts; it will grasp onto some clarity that you have and desire will use that. It will use anything! So if there is like, "I want to hang onto that and not go backwards," it's like, well if you continue doing spiritual work, there will be a cumulative effect; but if that's not rocking your boat right now or calling you right now, be prepared to be all right if the insight you've got disappears. Because to grasp it is building the ego more than letting it drop.

Q: Right, well honestly this is where I feel comfortable. I love being here, but from what I've learned through training is that you've got to put yourself in situations that are uncomfortable because that's where the true growth is.

J: Yes, but you know life will do that for you, particularly Western life, because we can't hide so much. Life is full on. It's everywhere at us all the time. You know, it will be your kids, it will be your partner, it will be your work, it will be your car; things will just come to press buttons, you know? We don't need to put ourselves... Life will do that for you.

Q: Yes, it has, but up until a certain point I was taught that you know, you have to be religious and those are the good people, and obviously I don't believe that anymore. There are amazing people that don't believe in God, and the true work is I guess just helping each other. One thing on Friday night that stuck with me was when you said, "Take a step back, go a step deeper." Like let's say I'm getting frustrated with my kids or something, and then at that point go a step deeper; and I tried that, and I realized I was doing it in my mind. I was thinking and analyzing my thoughts, so it was a mind thing, but the way through is not through the mind. So then I was like, "Okay, do I have to sit in my heart," but then that's a sensation too. So how do you do that? How do you take a step back or go deeper like you said?

J: The mind watches the mind. The mind is the observer of the mind, and what we are doing is shifting our point of perception from me and my world and what I'm doing, to watching the me character doing her thing. So we're less reactive, we're less attached to things, we're less desire driven, and automatically there's a softening of stuff when we pull back. The pulling back is an observing point which is mind. It's like splintering off a part of your attention so that you're viewing from someplace farther back. So it's the viewing point we're changing, and it does feel like it's your mind. Of course it does because the mind got us into this mess and we're backpedaling. We're kind of walking backwards out of what the mind has created as its

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own scenario. The heart part is to clear the emotional body; it's to have a pure heart, do you know? So that there's no agendas, no fear, so that the emotions can just come and go, just flow, and they're all fine. There's space for all of the emotions; they're fine. So there will not be, "I'm feeling angry, I'm resentful of this," or there is a repeated thought that's making you feel a certain way; all of that can stop. Emotions come, they're expressed, and then they're gone. Sometimes they're not even noticed—come, go, gone. You see, just clear expressions.

Q: So the going deeper is really about shifting perspective?

J: Yes, because what you're looking for is where you're looking from, you see? So it's like go to where you're looking from. So this is a step-by-step approach when we go to observer, go deeper, go deeper. It's like go deeper, go deeper, so you're bringing yourself to drop in, drop in, because otherwise it's like, "What am I supposed to be doing?" and we stay in our head. Whereas, if it's step-by-step, it's like climbing down a ladder into emptiness itself.

Q: Okay, one last thing I've been wondering is like in The Matrix as Neo grew stronger the agent grew stronger. So the ego grows stronger as we grow stronger.

J: Yes.

Q: So then is the work constantly being aware of where that ego is hiding?

J: Yes, and then you see that the sense of yourself is the ego. The sense of being a separate individual is the ego, you see? The belief that you are the character is the ego. So at the beginning we are looking at the regular ego, ego issues, and then it's like, "Whoa it's actually my identity. My identity is the ego, so am I really the character, or is this the character that I have been conditioned to believe is me?" Okay?

Q: Yes, the last part I'll sit with it.

J: It's like, "Am I really the character or have I been told to believe in the character? Am I something more than the character?" That's a good one to sit with. "Am I just confined to this body or what am I? Really what am I?"

Q: I practiced Friday night, because I was so cold and I was thinking, "I wish Derek would turn down the AC." And then I was like, "Let me practice that I'm really not feeling the cold." So I tried that and then a couple minutes later I felt a warmth through my body, and then I started wondering, "Did Jac realize that I was cold and she warmed me up or something?"

J: No, it was all of your own making—a shift in perception. Look at how potent it is. You can even go from like, "Okay I'm not feeling the cold," to, "Okay the body is feeling the cold, so I'm just going to register a different set of sensations." That's really what you're doing. It's just registering a different set of sensations, because the mind is a liar anyway, and then a different set of sensations come. So it's that fickle. Mind is a liar, in the tiniest little things, mind is a liar. You know, it's cold and then 10 minutes later it's hot, like, what's that? You see, everything moves all the time. So the idea that you are the character—that can move too. This has never been questioned except in the spiritual work. It's only questioned there. It is worth looking at though.

Q: Last night I told you I went home and the ego was like, "Oh no, no, we're done with that. We don't want that; we're just going to stay here and play this happy game." And then I thought, "Well I'm not going to fight that because there's no point; if it's a game it's a game." Would it be just acceptable to set the intention that you're just going to flow? Is that enough? So just be fluid or do I have to do work, like you were saying with forgiveness and clearing the heart? Can I just set the intention that I want my heart to be clean?

J: Yes, you can. The only thing that's ever needed is willingness. That's actually the only thing that's needed, is just to be willing, and then what you really are plays with you.

Q: Right, so I don't have to stress about it.

J: No, don't at all. Not at all, just be willing.

Q: All right, I've been playing with the willingness. And even when I coach, I used to coach from the intellectual perspective, and now I'm just like, "That's too much work." I'm just going to say, "Use me." So every time I go into a coaching session, I say, "Look the character is vacating, but let this person get the message they need, and I'll say whatever I need to say." So use that same approach?

J: Yes, bring your work home with you, and step out of way all the time.

Q: Got it, thank you. That's so much easier!



Q: I'm sinking more inside and being less absolutist about things. And this is wonderful for my mind because I've dealt with OCD tendencies, as you know, so I'm less adversarial with it. It will pop up though, but you know there's a lot of patience needed for that. I know what it is but at the same time there's a part of me that still—it must be an emotional thing—that still has some sort of connection with it. I don't know what it is, but anyway I'm less interested in finding out what it is. But phenomenally since I was about 13 when this whole mental thing kind of kicked off and became more of my experience of life, I developed an ache here (indicates heart area).

J: In your center, in your heart.

Q: In my heart, and it's never gone away, and even now I'm sort of softening into, but it's very mysterious. I asked my guru about it once and she had me do rebirthing, which had me experience coming into the baby body rather than the birth itself, and this connection with my mother and how I think I picked up on her fear and everything, because there was a lot going on. So I thought that must be why she wanted me, because that was the experience I had. And then another time, I felt this energy come in my right big toe. There's supposed to be something very significant about that in terms of the etheric body. And I had just read something about forgiving your mother in a book, and this was years ago, and I felt this minute lift in that area. I just wanted your insight into it because it's been... I'm sort of at the where I... This morning I got the hit that if I just allowed myself to abide inside in that pure perception,

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that pure cognition that you referred to in the beginning of the day, that that will wash it away. I don't really think about it a whole lot but it's just there, but it's very enigmatic.

J: Okay, when somebody has a guru at all, I would be inclined to bow to that guru.

Q: Yes, of course.

J: That line, you know if somebody is connected with a guru, it's like I'm going to respect that at all costs. She said to rebirth, and when you did the rebirthing, it started when you were born.

Q: It started when I came in. I wonder if I imagined it. My experience was that when I came into the baby body it wasn't the physical birth, and I kind of had to be coaxed in. I think it was kind of tough there in that particular family. I don't know.

J: So the actual birthing process, you didn't revisit.

Q: No.

J: Then if she said to do rebirthing, then that's what she was talking about, because that's what rebirthing is.

Q: I had a rebirther.

J: Yes, but you might need 10 of them or 3 of them or 5 of them or something. I mean, one, a once off usually doesn't do it at all.

Q: Well I don't know, but it's just... It wasn't essential, that I ask this question, but it's just been there. It's not really an obstacle.

J: I know, but if your guru said do rebirthing and the rebirthing was not relived, then the rebirthing, the directive to do rebirthing, isn't complete.

Q: Oh, I thought whatever experience I had was a rebirthing experience.

J: That was one of them but that's not the rebirth. It's going through your birth again. That's you coming into the body. That's what you saw coming into your body.

Q: I did.

J: Okay, you didn't go back far enough because that needed to happen. That layer had to get cleared, and there's more layers underneath that for sure. For sure there's layers underneath it. Rebirthing goes right back to the moment of conception, you know, I mean way back.

Q: Yes, this was the subtle...

J: I know, but the trauma of being born is in the body. Even if you came into the body at the age of two, the trauma of birth is still registered in the body; and you're talking about a physical pain in your heart. I think your Guru was onto something.

Q: It's not physical; it's more emotional.

J: Yes, but you're putting your hand on your body, so you're feeling it someplace in your body, you know?

Q: It's like maybe a muscular thing, I don't know.

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J: She said do rebirthing, so go do rebirthing. Do it until you're right back to the moment of conception. You can only go back for as much as you can take and then you go back another bit, and then you go back another bit. That's how it works.

Q: Okay, I guess the rebirthing was more the experience of not the physical me but prior to the physical me. That was my experience.

J: Yes.

Q: Because my mother was worried and that's what I picked up on. And I said to her, "No matter what happens to me, whether I physically survive or not, I will always be." I was trying to tell her that, but she couldn't hear me.

J: Yes, but I'm interested in what your guru saw about your birthing process, and you haven't gone there yet.

Q: Oh okay, I've never thought about it that way.

J: That's what it is. She said do rebirthing, so it's like well then you've got to do rebirthing, which is peeling right back the birthing process, the gestation period, right back.

Q: You did that, didn't you?

J: Loads of times, because the whole process of it, when the spirit comes in it's immaterial, don't care when it comes in, and sometimes it doesn't come in at all. For years, like when the child is five or six, they start to come in.

Q: Really?

J: Yes!

Q: Wherever that baby came from, I don't know.

J: But the body will remember the trauma, the emotional, the physical, mental.

Q: The feeling here didn't come until I was about 13.

J: Do rebirthing, do rebirthing, do rebirthing.