

Teachings/Meditation

J: Life begins and you are what you always are, always have been, and you always will be. Life happens, and it's not really a problem because there isn't so much a sense of the world being unsafe or there isn't so much of a sense of having to protect yourself, define yourself, and there isn't so much of a sense of having to work hard for everything. All of those ideas haven't cranked up, and at the start of life there's just pure perception. It's there all the time. Hasn't left, hasn't gone anywhere. Pure awareness, pure consciousness, the absolute or whatever term you want to put on it; God, Brahman, that which is beyond all of it, and looking at the world happens from there and there is no problem with what's seen. There is no problem at all, but we had a bit of a tricky childhood and the world isn't safe, and now the world really isn't safe because it's been proven to me that the world isn't safe, and so this protects me actually because I have to mind myself because I can get hurt, I can get abandoned, I can be a victim of abuse, so I have to mind myself. So I need these glasses actually to protect me so I can survive in the world, really. So along come the next few years and you discover, "Whoa! Oh my goodness! Things are changing slightly." I want certain things, I want a relationship and I want to be recognized, and I want, and desires kick in, and I don't want that and I do want that. Then you know what, "I could be successful if I had *this*." So now how the world looks is, you know it can be safe or it can be unsafe, but I err on the side of caution and I protect myself. So separation is getting rooted in, and then you know there's a lot of things I want in the world and there's things I don't want in the world, and really, I know what's best because I know what I want and I know what will give me what I want, "ooh everything is swimming in here," and that's how it is, your perception starts to swim because your view is completely distorted by the experience of life, completely distorted. Then along comes the idea, which has been growing all the time, everything is separate; there is me and there's you. There's me, the things I want, and me the things I don't want; me protecting me, me rebuilding me the whole time. So there is separation everywhere, and when separation is really started everything gets daaaark! Really it does. This work is like this. For some people they get a *WHOOPS!* and *ahh* a glimpse, a clear glimpse of outside of all of it, and then, "oh my God where was that?" "Did I imagine that, no this is real, life is real." "This couldn't be real that was just when I took LSD or I had a really good meditation or..." "No, this is real." How could it be said that this is not real? I mean, really? We want to believe that we worked so hard for these lenses, and the price was so high to learn from life, so high, and if you let go of these memories, you're not safe anymore. So what are you going to do? "You know I have to justify all the pain that I've had, and all the things I've learned, and all the degrees I've done and the success that I've built, so I have to protect the whole thing actually because I worked too darn hard to drop it." "Surrender? Forget it, I worked too hard to get here!" So we are very happy to leave all this distorted, but at the same time we want to see like this.

So as long as you entertain these lenses they'll stay there, they'll stay there. If you're interested in seeing the world as it really is or if you're interested in seeing the world through hard-earned phenomenal experience, which is built on separation and basically trauma really; experiences that have left a traumatic impact to distort your pure perception, if you want to continue and let life be viewed through this and you think it's worth it, you'll find that it will just bring suffering. Suffering is all it's going to bring. Suffering; something is not at ease which turns into suffering. Something is just not at ease. So it's up to you. If you're interested in seeing the world through this (*holds up glasses*) it will continue for as long as you're interested in doing so. The only reason that life hasn't shown itself to be this is that you're actually more interested in looking through this. Even if you say, "I'm really done with who I thought I was, or reinforcing my personality or reinforcing the character." "I'm so done with it I just want to go home to where I never left." "I want to go home to the truth," it's like, really? It's there all the time. It's up to you, but somehow, something will keep you running this. That's your choice. It feels like it's your choice but it's not really your choice you know. What you can do is you can unplug from these. You can recognize what it is that's distorting your vision. You can take the high jump. Whether or not this will stabilize, that's the lottery. It's a bit of grace whether this will stabilize, but there's no reason why it shouldn't, there's no reason because this is there *all* the time. This is what arises from what you are. Pure perception arises from what you are, but you're so used to looking through these distorted lenses that you end up believing what these things are telling you, not what's arising naturally. So, to be what you are, you're it all the time. To know it, are you believing pure perception or are you believing the story with the distorted vision that's coming through these? That's the bottom line. So to be what you are, and sure you are what you always were because you can't be more than what you are, so you are that which is outside of space and time. That's what you are, but your mind will tell you, "actually I worked hard for these lenses and they're prescription, you know?" "They're mine and there special because they're mine, and I'm unique, and my lenses make me unique and special." Whatever the hook is to these, it's my prayer, if I have one, that you see that it's not worth it, that it's just not worth it. So to know what you really are, you've got to know that you're viewing through a series of experiences, through whatever trauma you think was well worth it, and some of them are going to come up easily and some of them are going to be tricky. Some things you can drop immediately and some you can't, and so you've got to work at it and work at it, and it's a loop, it's a loop, it's a loop. But you know these glasses, if there's a loop, as long as I know that there are glasses there. You know there are some people looking for their glasses and their glasses are here. If my glasses are up here I will look for them, right? But I never look for my glasses if there here, some people do, and it's like that. Somehow I always know that I have my glasses on and that's the difference. It's just that that's the personality, that's the personality doing her thing so sure that's fine. I'm not that: I'm behind the lens of the Jac character, and what I am flows through the Jac character, and that's how it performs

in the world, and that's fine. I'm not the Jac character, that's just the form and the manifestation of what I am, but no it's just an *outpost* of what I am. But I know what I am and you know what you are, but your mind is probably telling you that you're something else all layered up on top

So it's not that I can give you or anybody can give you, or God can give you or any other spiritual speaker can give you a better view of yourself, because you are all of it it's not something new you are going to get. It's not, there's nothing new for you to get, but the removal of what you're not is what brings freedom; the lenses that are distorting your vision, stories that you're believing, that's all it is.

You know we can't really get away from stories, because human beings are story making machines. Everything is story you know, it's all story. Consciousness itself is a story making machine, or awareness itself, whatever you want to call the rollout from the beginning of time in time and space. That's a story making machine, that's what it does it gives rise to concepts; concepts of space, time and existence, and form and formlessness, and movement, and truth, and non-real, and illusion, and imaginary, and on, and on, and on, and on, and out we go to bus drivers and coffee shops. It all rolls out. These are all concepts coming into manifestation, and that's how we operate. Some species don't, like I'm sure there's loads of insects like some kind of a bee, I don't know if it's the same bee, but anyway it's a honeybee in Ireland; I don't know if honeybees are all over the place I'm not sure, but the honeybees communicate to each other when there is a location of honey, and they draw this map of where the honey is and that's it. They just kind of indicate which way it is and off they go, and that's kind of their story of the day. "I can tell you where the honey is," and the rest of it they just go about their business and do their thing. They are not story making machines like we are they're just on autopilot doing their gig. We are on autopilot doing our gig also, but there is a story making machine on top constantly making a story. So the thoughts probably won't stop, and that's all right because we're story making machines. This is our race, that's our race and we can't do anything about it. For this Jac character thoughts completely stopped for about three years, completely stopped. There was just nothing, nothing, nothing going on, and then they started up again. It started coming back with nighttime dreams. Dreams that were just colors, "oh my God there was a dream last night but it was just colors," and lo and behold soon there were forms and then dialogue and presto regular nighttime dreams started, and at the same time thoughts started again, but they're just thoughts, they're just thoughts. The believable ones are the ones that are going to give you the lenses that you're looking through, because you have to believe a thought in order for it to distort pure perception. And it will distort pure perception, because when you think "I'm separate to everything else; there's me and there's you", that's the lens. That's a lens, or we can call it the ego; the sense of the separate self, but it's just a lens. So the thoughts can be there, there all right you know, they just swim about and come and go. The sticky ones, hmmm I'll bet they are lenses that are soldered or welded onto your face, you know?

So your job is to recognize when you know that it's this pair of glasses, when you know you've got your glasses on and it's not a problem. It's like, "Yeah, yeah this is just the character story so I can just follow it through or drop it or... I really don't care let's see what's going to happen." It's that loose, but the ones that are soldered on, cemented, you don't even know you're in a story, you don't even know that you're acting out. You don't even know until afterwards and it's like, "oh my God I've been a jerk!" "Jeepers, how did I get caught in that?" Once this space comes again it's like, "oh my God I got caught in that!" "I believed *that?!!*" That loop about greed or lust or how it should have been or how so and so is treating me, any old story will do because that's all we can do. We have to create stories because that's how we operate, that's how we function, but we believe them. We believe them!

So how it works then, when truth is seen, here it feels like the lens kind of slides in, you know? There is a dualistic perception, there is a non-dual perception, and it's like, "oh yes, there's all the layers that come in offering functionality in the world," so that there can be, you know problem solving, living and functioning, learning new things, and so the lenses kind of pop in do their gig and then they're dropped. That's what the mind was designed to do, pick it up use it and drop it, pick it up use it and drop it. But believing it? We went a little bit awry in our development as a species. It got a bit sticky, and that's all right. So now it's un-sticking time.

So this weekend is about recognizing the glasses you're wearing, recognizing the lenses, and if a glimpse comes to see that, "oh my God I don't even have to see the lenses the lenses are just a waste of time." "That's nothing at all," and it's like, "yes happy days!" So we spend our time kind of dissolving the lenses only to see that it's behind all of it. It's behind all of it, and that's the most organic natural thing in the world, and so it is. And so it is, that which arises from your natural state. Does this make a bit of sense? It's just distorting your vision that's all. And while we're saying it's like vision, it's like perception of any sense you know, but vision is the only place we have a nerve that's open to the world, so it seems to be one that we catch on a lot; an exposed nerve, and its kind of got something else going on. Your eyesight gives more information to your brain than any other sense, but it's all of the senses. It's believing what your mind is saying, and it's only a tool to help you navigate. So the story making mechanism is fine it's just to help you navigate, but we take it that it's real. We really take it that it's real and that's how the world is. We just went in too deep, just too deep into that functionality. So see if you can let your gaze soften. See if you can withdraw some energy. Let's see if you can pull back a little bit so that the information that's coming from every sense is not right up there. "I've got a pain, I've got a pain, and it's been here for a few weeks in my shoulder." Okay fine, soften, soften, soften your perception. Pull back from whatever messages you're getting from your body, from your mind, pull back, pull back, pull in. Like pull back or pull in and down. Find a direction that kind of makes sense to you. So let there be a softness, let there be a softness. It will naturally arise, kind of soft, an ease.

Even with my words, don't go out to catch them: let them come to you. There is no need to grasp at life it totally embraces you. It has totally embraced you, you know. Trying to separate you from life is like trying to take movement out of the wind, you know? It doesn't make sense, it won't be there. What is within, what is naturally there, is exquisitely perfect, but the story-making machine will just try to improve it. But of course, it's fighting a losing battle. That's why you're at satsang, because you know that the mind isn't actually making a better job of it, it's making a dog's dinner of it, you know? In that place of rest whatever arises is like it's an energy passing through. If there is an emotion it's just a piece of energy that is moving through, sensations, a piece of energy moving through. Otherwise you're in the story of it, "I'm feeling this," then it's like, drop it, drop it, drop it. Let your attention be soft and inside, and if you need to be high-performance at work then you'll put on the professional glasses and you'll do the gig, but you've got the glasses on, you're playing a role. You can come out and use all your faculties to perform at work, but you don't have to *be* completely identified with that professional. You're just playing a role, so let it be played. You leave work and off it goes again, and then you don't bring your work home with you or your identity home with you, or stress home with you. Things kind of slow down and calm down a bit, you know? What's naturally there, you're already at home it's already all over. So many people talk about surrender and the death of the I, but it's like the I is traumatized by the idea of its own death. It's like when it is just not active, where is the trauma of surrendering and the show being over, where's the trauma? You have to go back to the ego to talk about surrender. It's dead simple. It's dead simple thankfully. You might have an idea that it's going to take you another 20 lifetimes and, "oh it's going to take grace." I mean, it just has to be grace and nothing else. Okay these might be fulfilling prophecies but they might not be, because they're still just ideas, they're still a product of the story-making machine. No matter what you say to me it's going to be a product of the story making machine, and what I say to you is all story too. It's just all story. Pure perception has nothing to say, nothing to say. And living in the world happens naturally from that natural base of what you are. Sure there will be, you know you'll miss a train or whatever, you lose your job, of course but something rolls with it because it's not threatening what you are. What you are is not involved in this drama of your life so you do your best to manage in life. Of course that's common sense, but it's not who you really are. Having your attention in what you really are, which is not in the game, it's like, "well where is my attention?" And it's like, you know what, it's like there's less of it, it's like it has gone back home. So it's just inside at rest, at peace. There might be bliss, there might be joy, there might be... it doesn't matter these are experiences that come through. Not interested in them. They come and go, they're just other pieces of energy that are passing by.

Wherever there is juice, a charge in a view of the world, you're going to have to see that that charge is just superglue, crazy glue or whatever you call it. That's all that is. A charge, a buzz in something is just a concept that gives you a chemical release. It makes your adrenals pump, or something pumps and it gives you a good feeling. So it gives you

a bit of an endorphin release. That's all that is, and it's like, "really, you want to wear these just for an endorphin release, just for a buzz?" "Is it worth it?" There isn't the absence of joy at home in what you are, there isn't the absence of excitement for life. There is nothing absent at all. The whole idea that something is lacking there is only the viewpoint of this guy, because this is about have/have not, good/bad. That's where that perception comes in, so take off that and there is no good/bad. There is a phenomenal good/bad, like fresh air is good and stale air is bad, but there is nothing more potent than that, you know? There is no ultimate good/bad, there is no God and Devil in opposition, there is no creator of evil and a creator of good, there is just a dualistic perception taking itself to extremes. That's all that is. So if it's a case of, "gosh I love playing with my grandchildren" or, "I love playing poker," or whatever is your buzz, alcohol, anything, it's like, okay can it be done when you observe the feeling that it gives? So if you think about doing something that you're attached to right now, it's like, "*Whoof*, give that up?" "No, no, I'm not ready to give that one up." So if you think of something like that and you imagine yourself doing it right now, can you tune into that chemical feeling that you get from it? That's what you're trading. That's what you're trading for the truth. For the truth, that's what you are trading? Sex, there's a good example. That feeling of an orgasm or after an orgasm or whatever, just *woah*, no mind. No mind, pure perception does no mind all the time, but we go for something phenomenal you know, we have to get it through that, really? Well you know you can still have it, but pure perception doesn't do the highs and lows it is just at peace all the time. It's not boring at peace but fulfilled, just fulfilled, complete, which is what the feeling of sex gives you, you know? Just that completion, just that total satisfaction, and it's there all the time. And we work so hard to give ourselves a little glimpse of what's there all the time behind the glasses. The invitation is to take off your glasses, remove those lenses, even if they're in there like contacts, just to be prepared to see that, you know what, there's loops running that are being believed, that are telling a story and that's what's real. It's like, "okay, all right that's the loop." It's just a loop, so if you can begin to see that it's just a loop, then at least you recognize that they're spectacles. They've gone from being contacts to being spectacles. Good move.

So the work isn't being what you are, the work is *knowing* what you are. We can spend the whole weekend just pulling back, softening your vision, softening it all, going within, and letting the words come to you. That's another way to do it, and there would be a lot of silence because you would see that, "every word she speaks is more story." "Jac shut up," and I would be, "yes, happy days!" "Even satsang is too much, yes!" But the story making machine wants more material until it doesn't. Until it's okay not to have your story, until it's okay not to be creating more stories and just have nothing happening. Is it all right if there's nothing happening, *really* nothing happening? There is nothing happening unless you make a story. There actually is nothing happening. You need a story to have anything happening. There's got to be a story that's how we do it.

Anyway, I suppose we'll tell stories for the weekend, will we? It kind of feeds into itself again doesn't it? It's like, "oh God tell a story about dropping a story." So it's the limitation of our species, huh? We are so much more than being human, so much more.



Questions & Answers:

Q: This is my first satsang, and thank you for your opening message. It really feels close to home, what you were saying about stories.

J: Close to home.

Q: I can say a little bit about myself. I guess I can start with something you might call as an 'existential crisis'. So it begins with my feeling like I'm a failure, and I have achieved nothing, and I'm going in no directions, and I don't know what to, and all of a sudden I wake up one morning and I feel like, "Oh my God what am I doing, what have I done?", "Nothing." You know, this is not good this is bad, right? So I started to get into reading about mindfulness, awareness, seeing clearly, and what you just said, you know the mind is programmed to believe that if it happens one way it's good and if it happens the other way it's bad, right? So I learned all this, but still I acknowledged this and it makes sense, but I still couldn't get out of that loop so how did that help me? I still wake up in the morning and feel bad, and there is no enjoyment whatsoever. This went on for a while, and two years ago I became a mother and then I thought, "Wow!" Was it life-changing? For sure, and I thought that maybe this will make me feel fulfilled or satisfied, having a baby. Initially it was all joy and everything, but then I realized it really brought out something, like my behavior and some feelings that were really troubling. For example, I started to plan things, because I like to plan things and I wanted it to be under control, so "at this time the baby is supposed to have dinner, and then finish and go to sleep at this time. If we have a visitor next week that means the baby cannot go to bed at nine o'clock so that's no good." It continued like this, and everything stressed me out, and if for some reason the baby didn't eat I would get so upset and mad, and I wanted to sleep but there's no sleeping and I'd get upset and annoyed. That's not the worst part, the worst part is I feel like I'm failing as a mother you know, because I wasn't able to give the *unconditional* love, and no matter what happened I would tell myself that I wasn't supposed to be feeling annoyed and all stressed out and irritated. I'm *supposed* to be with my kid and give unconditional love to this person, right? So I started to hate myself, and telling myself I was a terrible mother. I'm not the kind of mother that I want myself to be, but then again mindful parenting, you know? This is all a trap you know. The inadequacy that you're feeling is a trap, and who said that it has to be this way to be a good mother, right? 38:56 But still, like you said, the story is just that. The teaching - it's working and it's telling me that, no it's not going to be that bad. So I'm here and I just wanted to get some insight and maybe some tips, something that you might say that will help.

J: So if you didn't have this manual for living which is like, "how to do it right and if you don't do it right you're a failure," so this manual that you have isn't working is it?

Q: It's not, but you might tell me that it's all not true it's just a thought and blah, blah, blah, it's not true but it's real.

J: It's real for you, because you're hanging onto the manual and it's your code for surviving in the world. You just have a set of rules of how to do it and if you don't do it that way you're a failure. Throw out the book. Throw out that book!

Q: It's easier said than done.

J: There is no right or wrong. There *really* is no right and wrong. The right way to rear your child is by listening to your belly and seeing what you feel, but you're listening to your head about life, which is an organic movement. So you're right the controller is engaged because up here you have ideas of how it should be. Of course life is going to turn it upside down, of course it's not going to work, because you've got to see that the rules, the manual that you have up here that you're following, your guidebook on how to live successfully, is a load of garbage.

Q: So do you...does it imply it's okay to be all stressed out and be annoyed?

J: It's natural isn't it? It's just something moving through, so what's wrong with it?

Q: It's breaking harmony.

J: Disharmony happens, and you know it breaks up and harmony comes around again and disharmony comes and breaks it up and then harmony comes again, and that's life. It's like day and night.

Q: So you're saying that this too shall pass. Is that what you're saying?

J: Well, the harmony will pass and the disharmony will pass, they both pass. They both pass, but there's a value on harmony and a negative value on disharmony, and a value on getting it right and a negative value on doing it wrong, and a value on a good purpose and a negative value on not having a purpose, and it's like it's a value system that's the problem. Not what you're doing, not how you're rearing and how you're feeling, and how you're finding sense in the world. It's not about that, that's kind of too deep into the story. The framework that you're applying is the problem, that there's a right way and there's a wrong way, but it started it seems with the existential idea of like, "what am I doing, what am I doing with my life there is no meaning or sense to it?" Fine, great, let there be no sense or meaning, what's wrong with that? Why not have a life that has no sense or meaning, what's wrong with that?

Q: I understand that there is no absolute right or wrong, good or bad, but we have preferences.

J: We have preferences?

Q: I prefer to drink water than milk for example, but I think this might be part of the problem, if you can call it a problem. I know a problem is only a problem if you see it as a problem right, so let's say I prefer things to happen this way but not the other way. I am just not able to break out of these preferences.

J: Yes, because one is good and one is bad, is it?

Q: I like this but I don't like that you know, and that bothers me, and I prefer it to be like this.

J: Okay, and does that make you happy if you go for the water every time? Does it really make you happy?

Q: No, you see I thought about that too, happiness, this word happiness, and I don't think I'm after any happiness I just want to be less burdened, lighter rather than heavy. I don't want to be happy you know, I don't want happily ever after, but I think I've come to the conclusion that it's not possible. It's just not realistic.

J: Well it's not realistic or possible the way you're going about it.

Q: What's the way I'm going about it?

J: Running preferences, running the good/bad, having value on something, and you know, and attracting, "I want and I don't want." You already know the things that you want, that you have preference for, actually don't make you happy they just maybe bring harmony for a while. But the disharmony that comes from trying to control that you get what you want is the problem. It's not about choosing water over milk, it's about the idea that water is better, and I have to control the fact that I don't choose the milk that I have water because I prefer that.

Q: So you're saying that... Sorry I'm just trying to digest. So you're saying that I shouldn't try to control?

J: You could try that.

Q: For example, like how?

J: The *doing* is very active in controlling. So it's about *not doing*, and moving into something that's much more organic. So when we say, "how do I stop controlling," it's about not doing it. It's like, "how do I stay in bed all day?" You don't get up. "No, but what do I do to stay in bed all day," you just don't get out of it in the first place. It's like that. "How do I stop controlling," it's like, "stop controlling." There is no how to it don't engage in it, and the moment that you're trying to maneuver something or control something or that you say, "this is bad the child needs to do this now," and it's like, "stop, stop, stop." "Whatever is happening is fine and I'm going to respond to whatever is happening without this commentary of 'it would be better if'..." That commentary has you in trouble. How it is actually completely perfect, but you're wearing these (glasses) and, "it would be better if," and it's like actually no, it's actually completely perfect. This is the thing that wants

you to see right and wrong and good and bad, and the running of preferences is very painful. It's like a candy that makes you sick. Once you get what you want it's going to make you sick because you want more. You want more, and you try to control more, and you just get tighter and tighter.

Q But isn't a value system a natural thing or a good thing? I mean shouldn't we have some sense of what is good or bad?

J: It helps to know when there's a no parking sign and a parking sign, and you know, or if there is information about food or how to live your life, yes there are certain things that are.... you lean towards one and not the other, but it's for functioning, it's to enable functioning. It's just to give you information around the consequences of certain choices. That's what the value system is useful for. It's like you took the value system really into your core, and disconnected from the organic movement of life which is happening anyway, and now the value system is trying to *improve* on life, which is exquisitely perfect just as it is.

Q: Do you have any tools that can help us to actually see that "what is" is already perfect?

J: Trust, trust your gut. Even give yourself a day and say, "okay for a complete day I'm not going to run rules around how to rear my child." "I'm going to just follow my gut, and if my gut doesn't know what to do I'll just sit and hold my baby and go, 'okay I have no idea what to do now,' let's just wait and see what happens." Be all right with this, be patient with this. That often happens, it's like, "I don't know which way it's going to go so it's going to have to wait until some certainty comes, some movement comes." Sometimes we use common sense, that's another movement, but it's only common sense it's not a value system in the way that you're talking about it. Try to find the pace of life that's being lived naturally and respond to that. You will be able to respond to it because it will be natural in you. Right now your head is trying to do it all and it hasn't a clue how to do it so of course it's giving you a crisis and stress, of course it is because it's *way* in over its head. Do you see?

Q: Yes, but I also think that I should have some sort of a sense of direction, a goal.

J: Why?

Q: Because otherwise it's just going to be chaos.

J: Really? What's wrong with chaos?

Q: It's not pleasant.

J: For whom?

Q: For the person that has to deal with the chaos.

J: You're rearing a child. That's kind of a big gig. Let's fast-forward 60 years, 70 years, and all you ever did was rear your child, would that have been good enough?

Q: No, something is telling me no.

J: What would have been good enough?

Q: I don't know.

J: Do you know what mind will do? Mind will keep pushing out those parameters of what's good enough just to keep the chaos going.

Q: So it's like once you've fixed something there is always something else that needs to be fixed.

J: Yes, and it's the same thing with goals it keeps moving the goal post. It will keep doing it. It works, it's just a set of glasses. Can you see through that game?

Q: I'm not sure.

J: It requires a willingness, you know.

Q: It's kind of easier said than done.

J: Yes, because you lose the controller and then the threat of the controller is, "Will there be chaos," and you won't like that. Actually, there won't be chaos at all there will just be nature, there will be living happening. There will be no chaos at all, but you've got yourself convinced that it will be chaotic just to keep you stuck in the controller. That might be it. What you're looking for is not something to achieve. What you're looking for is the peace that you already are. The peace is what you're looking for, because mind doesn't know what it needs to achieve. The mind thinks it's in the world and it's not there, and if you achieve something in the world, and as you know, it's going to set up something else, and you already know that that's the loop. Placing your attention inside and letting life happen, and then none of that will be active. None of it will be active, and what needs to be achieved will be achieved, and what was just a head game, there's no interest in it. There is a higher wisdom within you you know, and your mind is convinced it can do better.

Q: Yes, I have to digest that. Thank you.

J: Yes sure.



Q: I've been doing a lot of thinking, and I spent a lot of time on my own over five weeks, and I really enjoyed that. I touched myself here and I totally enjoyed that. When I was doing that I found there was a part of me that I didn't like, and that part comes from nowhere, and I have this that was imprinted from my mother; she wasn't very nice to me, and I learned that from her. So when someone comes at me from a place that I don't care for, I lash out. They get too close to my love, and I don't know how to handle that. I'm not

willing to give them, or anybody, my total love at any point at any time. I'd like to pull that plug so that I can love more, be more, do more, and enjoy my life more.

J: Yes, is there total unconditional love for yourself?

Q: I'm learning to love myself more unconditionally. I love other people unconditionally more than I love myself sometimes.

J: Okay, you've got to crack that self-love thing, that's one way around it.

Q: So how do I?

J: Can you love that part of you that you don't like?

Q: No, because that's the part that was my mother that I don't care for. My girlfriend had a channel for me one day, and she said that my mother came through her and wanted to have forgiveness for everything that she had done, and I had worked on that I thought, but I had a picture of my mother and I looked at her in the picture and I was completely unattached to it. I thought about just putting it away in a box and forgetting about it, but then the next day my girlfriend called me and said that this channel had come through and she wanted this forgiveness, my mother. I thought I had forgiven her but there must be something underneath there that I'm still attached to. I just want to know where that juice comes from Jac, and how I can let that go.

J: Yes, because you've got all the pieces, you know?

Q: Like the meanness that she had for me, and yet it wasn't a meanness but I took it that it was. So that part I would like to just pull it just to see if I can get over it and just move on.

J: Can you kind of retrospectively allow her to be mean? Is it okay that meanness happens in the world?

Q: No, I don't care for it.

J: Okay you don't care for it, but it happens. I don't care for dog poop but it happens.

Q: Shit happens.

J: Yes, shit happens. Whatever we resist persists. So if you're pushing away that experience, "no I don't like it," it's like okay the phenomenal me didn't like it, but actually it's just another part of life, and it has to be there because the opposite is there; everything and its opposite is there. So if this is a demonstration of the opposite of unconditional love, then it's got to be there to make sense because that's how the world works. It's got to be there.

Q: Okay I get it.

J: Now if it's got to be there then its function is to allow the experience of it to be had. So somebody's got to experience it otherwise it's not fully manifested. So there needs to be meanness, and meanness felt, and suffering from meanness, and the whole package of

meanness needs to be there in order for the whole package of unconditional love to be there. It's the world of opposites.

Q: So how do I get rid of the part that it just comes from nowhere?

J: Within you, you mean it just rises up?

Q: Yes, it just comes and it's like I'm snapping at something. I don't see it coming. That's the part I don't care for because I hurt people with it, and I don't want to ever hurt a soul. I mean, yes it's part of life, but that part I don't... I like to have kindness.

J: Okay, so if consciousness or awareness has to have the experience of being mean and it's running it through you, can you be all right with the fact that that's what life is doing through you right now?

Q: Is there a lesson?

J: Allowing it.

Q: So then if I touch it and taste it then see it, then...?**J:** You're not fighting it so much, if you don't fight it, it unblocks.

Q: It unblocks and I'll throw it up.

J: It might not be as fast as that, but it's a valuable lesson you see, because it's wrapped up with your primary carer and so it's hot. That's a hot one you know, so whatever it is that you've got to learn in the layers, it's like, "all right, okay I can be an old cow sometimes, and my mother was an old cow, and I'm repeating the very same thing." "I hated her for it and I hate myself for it." "Okay, so I'm going to turn it around and break the pattern, I'm going to love that part of me that can be an old cow." "I'm just going to love that part, even though she spits out let's love it." See if you can find what the pain is underneath it. What is it, what is that tightness? What's that, "get out, get out you're getting too close," what is that? What's so scary for you? If you go at it with tenderness it will open and it won't be so sharp. So loving that part, loving that response, you'll get to see what it is. Do you see it?

Q: I do see it, thank you.

J: You're welcome, you're welcome.



Q: Thank you, I'm really enjoying your talk. I have three or four pseudo-problems, and I want to kind of get rid of them.

J: Great, great let's pull out the shotgun.

Q: One is, and it's the hardest thing to deal with, it's hard for me to organize my life. I see it as functional, I'm seeing it as practical, but basically my living in the moment, which totally works for me, the functional parts of life don't work so well.

J: Yes.

Q: My solution is to hire a part-time personal assistant, so I'm just looking for somebody. I don't know if there's much more I can do about all that.

J: Did you learn how to live in the present moment or is it just organic, is it just how you work, how you operate?

Q: A combination, I'm really good at it, but I learned to get really good at it just by deciding it's great.

J: By deciding it's great, okay!

Q: I have a lot of good ideas, and you know like...I mean, I've thought about it, but I'm totally into it.

J: Okay, yes.

Q: So I've gotten better at that, but I haven't become more organized; no big shock.

J: When you develop a system can you maintain it? Are you able to develop systems and if you do can you maintain them?

Q: Somewhat, well to talk in functional language I have learning disabilities, to use that language. I mean, it doesn't mean much to me except it makes the functional part of life sometimes hard. It's kind of like I have a reversed life. When you said, "We get through the day and then take off your glasses," and it's always the opposite, because I do a lot of teaching therapy so I just feel like I'm doing nothing all day, and then all this fun stuff happens with people. So it's really easy it's like this all of the day all day long, and then I have to go home and do the paperwork, and the e-mails, and the phone calls, and it's like, "oh my God this is work!" And I know just from talking to others and watching other people work that I'm, at work, a quarter of the speed of my colleagues. I put it first because it's my biggest problem, and I think the rest will blow up easily. I'll deal with the hardest one first.

J: Whatever way it goes is how it is. You know, have you heard of the Arrowsmith school that's here in Toronto?

Q: Yeah, though I don't know that much about it.

J: Barbara Arrowsmith Young was born with learning disabilities, like profound learning disabilities. She couldn't read the time, she would have to trim her nails really, really short because she had no spatial reference, and she would put her finger into her eye pushing back her hair, this kind of thing. She remembers like slamming the drawer...

Q: Yes, my trainer hates me, he gets so frustrated at how clumsy I am.

J: Okay, you can fix this. If you want to fix it and repair your brain you can do it, and that's what Barbara's school is about. Barbara has found a way to undo learning disabilities. Just on a technical thing, you do three or four days of tests to find out where you're not firing the neurological pathways, and then you're given specific exercises, which you've got to do and they are tough, to make you fire neurologically. To wake up the part of your brain that's not functioning well. That might be really interesting to do, because it might allow your work because people with some kind of a learning disability have excelled in another way to compensate.

Q: Or it's the opposite or whatever it is...

J: Yes exactly, but there is often the...

Q: Yes, I'm flying most of the time.

J: Yes, you see you're flying most of the time, and then to allow that to bleed in to the rest of your life if your brain can be rewired, which of course it can. Of course it can it's plastic, you know? It's got a plasticity it can be remolded and remodeled. I mean gosh she's in Toronto, you know? She got branches in Australia and the UK, but she's in Toronto. She herself is here and her school is here, so it just seems like, jeppers that's what I would do, you know? It might be a once off investment, but gosh what you could do then with your skills of focusing in the present moment, if that can be applied to answering e-mails, to do the dog work, you know the hard slug nitty-gritty pieces that your brain doesn't manage so well. That would be really interesting, and to see what happens with your perception when you're firing properly.

Q: I like that idea.

J: I think that actually that would be the wisest route you know, and to see what fullness can come to how you perceive then.

Q: Okay, what I was coming to was... I will go talk to her, and I'll find a personal assistant. I'll do both.

J: You could do both.

Q: I like your idea.

J: It would be fun no, to have your brain working in a different way, in a way that's able to support how you are at work.

Q: Great.

Q: Okay the second one is sort of like side effects of perception. So, it's like the gift of perception has these interesting little things to deal with, and one is that I just get really sad about all the stuff that happens in the world, and the things that people do that seem so unnecessary. You know what I mean, like there's a moment where it could be a smooth transaction of love, but instead somebody's head gets cut off.

J: Yes.

Q: You know what I mean, and I know it's organizations doing that and bullying, but it just all seems so... I mean, I have such a satisfying life, because I teach people how to live with love and families how to like each other, and all that stuff. So my day to day life is meaningful, and I just get really sad. My main solution is I just cry.

J: So can you see then that you're adding to the amount of sorrow within the world?

Q: Wow! How?

J: There's pain in the world and then you're feeling sad about the pain so you're adding more pain. You're adding more sadness instead of tipping it and allowing joy to happen, so you're contributing to it.

Q: By getting sad about it?

J: By getting sad about it.

Q: Do I get happy about it? I just get okay with it.

J: Yes get okay with it, it happens. For sure you're tilting the balance towards more sadness in the world if you're running sadness through, yes. Well off we go there's more sadness in the world, okay this is not the optimum response. If we see that, yes sadness happens, but am I moved to do something about it, *can* I do something about it? If you can do something about it fantastic, but if you can't just acknowledge it and allow joy to come through you, and continue to do what you're doing, and this will tilt the balance. So it's about changing your response. Do you see? Because you're not changing anything you're just adding to it right now.

Q: Hmm, okay. Wow that's interesting.

J: Yes, isn't it funny.

Q: Half of it is really easy, because when I'm able to do something I'm not sad. So when people are in my office and they're just banging away at each other, I just kind of like you know, get them to do it differently or try something different, and so I'm really happy then. I guess it's hard when it's out of my control or out of my influence or option for dialogue.

J: Exactly, but it's out of your mind's understanding of control, but if you look at the world as a unit, all of creation as a unit, that moment that you're adding to the sadness? You're tilting it in that direction. So as a unit it's going towards more sadness when actually you have the option of going the other way.

Q: If I feel sad about it?

J: Yes.

Q: Even if it's brief, I could cry for a minute?

J: Well, why would you?

Q: I feel really good after the fast cries, so it's more if I'm like grouchy about the world.

J: So it's enabling you to release something else.

Q: Maybe.

J: If you feel good about a fast cry it's enabling you to release something yourself.

Q: I think it is.

J: Well now, there's an advantage for suffering in the world, huh?

Q: It gives me something to cry about?

J: There's something to cry about, it enables a release.

Q: Wow.

J: So when you feel powerless locally shift your perception into global, and you'll find you're having an impact there. Like your response, every single part of our perception changes something. You know the way quantum physics has completely proven at this point that our perception influences the outcome of something. So it's like if you globally step back the impact that your perception has on manifestation is much less.

Q: Can you say that again?

J: If you step back to a global perspective there is an *allowing* of what's there. If you look at something locally, like it's awful, it's sad, how could anybody., and we've got this whole dialogue that's embedded in separation, and that stirs up more sadness, you see? The perspective shifts. Our perspective is influencing the amount of negativity and increasing it, increasing it. So even if we can do nothing about it, yes maybe you can do nothing about it for what we knew 50 years ago, but what we know now is that you are doing something about it the perception of it is changing it.

Q: So if I'm okay with it then I'm adding a bit of peace.

J: Of course you are. If you're okay with it you're not altering and adding, absolutely. If your perspective is more global it's like, "it has to be there it's okay." If you're stirred to move to do something about this it's fine, and if you've got a global perspective it's already been shifted. You've already been shifted out of manifesting more of it Okay, I was just thinking of this client who was really trying to make his marriage work, and I thought it was really workable, but he suddenly kind of in the last hour decided to give up. So when he said it I just felt really sad, but then I can let go and say, "That's just what he's doing."

J: Yes that's right, that's what he's doing and honor his choice. Yes, honor his choice. So just come a little bit more, because it's your own expectations that gives rise to the sadness. So you're already in there you know, you're in there, so just come back.

Q: Just step back, and if he continues on this path that's fine, and if he shifts back and wants my help on something then I can help then.

J: Yes of course.

Q: Okay, I like that.

J: Yes, it's just about being available, you know? If something benefits from you, great, and if it doesn't it doesn't. It's like you know, that's participation, that's enough participation, so it's just being available.

Q: I'm available to help manifest miracles if people want to.

J: All right, so just be available.

Q: Okay, I'm available for miracles and love.

J: But you have been available to create more sadness in the world, can you see?

Q: Yes.

J: It's fine that happens too until we see what we're doing, and then you know it's like, "oh gosh come back here," you know? Step back.

Q: All right I like that.

Q: Okay the third one is, since I've really gotten good at telling the difference between thinking and being, you know just cursive random thoughts and letting go of them all and just perceiving, noticing; perceiving without perceiving, it's made life really easy and it's easy not to get mad at people and all that stuff, and to be kind in a real way. So this has been great, but the tough part is I've become sensitive to other people thinking. So like a friend will be visiting and I'll be in another room, and I would say, "would you let go of that thought I'm getting a little bit of a headache." So I pick up other peoples' stuff kind of or it could be that I.. it's like if somebody is mad at me, two people are mad at me, and I was in California and they were in Toronto, and the person that is supposed to be really mad at me, when I thought of him I got a slight thing, and the other person who is supposed to be neutral, it's, "oh my God!" So I called up the one who was really mad to kind of calm her down, but it's kind of like, "oh my God!" I can't say that I enjoy having these like... Initially in the back of my left eye there is kind of this heaviness, creepiness, crawliness.

J: Is it the physical sensation you don't like or is it that people might not like you sometimes or might be angry at you? Which one is really the bothersome one?

Q: Well I was more on the physical sensation part. I mean, the other one is true but that was going to be my point number four.

J: Okay let's throw them both together then.

Q: They're happening in very different ways so I think it's easier to do them separate.

J: Sure okay.

Q: It's no big deal, but I mean sometimes a person's mad at me or mad at themselves or thinking about whatever, but it's like, can I stop having this thing or do I just enjoy it, like, "Wow here I am, amazingly perceptive." But one way or the other I can't say it's pleasant.

J: Okay, if I recommend a way for you to get rid of it what we would be doing is making the controller stronger. If there is an okay-ness with it, if it's like, "okay there is a heightened perception, and you know, people can think what they like." "I don't need them to think a certain way in order for my body to get better."

Q: I don't need them to be in their bodies they can be in their heads. I just happen to experience this.

J: You do, you happen to experience this, and it's like...

Q: If I'm lucky enough to be with a friend who wants to let go of thoughts I can say, "Oh hey I think you're having a thought," and they say, "thank you," and they let it go. Otherwise I just bear it a little.

J: Yes it's like, "Okay this is being perceived." If you make it a big deal inside it's going to get bigger, but it's like, "okay this is being perceived, I register it, all right let go, let it go." It would be wiser for your own spiritual development to just register it and, "okay not interested." If it's something outside, you know it's up to you, but to actually control that pain and to do something about it...hmmm, hmmm, we would be making the controller stronger, and we will be making judgments stronger, and we would be adding to desire, and I'm not going there.

Q: Well it is a gift. A gift that's slightly haywire, the wrong side of the haywire, but it's not the end of the world.

J: Sure, there's just a sensitivity.

Q: I know what you're saying, I can decide to put my attention elsewhere.

J: Absolutely, yes. Just register it and that's it. Drop the desire to change it.

Q: And if it's there a little longer than I want, well tough luck.

J: Well yes, drop the desire for it to go.

Q: Okay I like that.

Q: So the fourth thing is, this is relatively real and it's sort of functional again, but I've run into... by being a little too publicly free and verbal at certain times, or whatever, it doesn't really matter, but I have certain people who are like technically 'enemies'. I mean, they're sort of like on my case and they give me a rough time. You know, like I have to face... Well I wouldn't say... Well a modern firing squad and stuff like that, but I think I'm handling it well, because I basically don't hate anybody. And when I actually

have to sit in a room with them, if I have to, I kind of find love and I enjoy the furniture if it's nice, and stuff like that. I notice that. They usually wear nice outfits...[laughter]

J: Yes.

Q: So you know, I think I'm working it out okay. I kind of see it as it is; I'm trying to pay attention.

J: Yes, do you see it as it is?

Q: Yes they're just a bunch of people doing something or other.

J: Yes, and are there people that you don't like?

Q: No.

J: Nobody at all in the world that you don't like?

Q: Not longer than I realize I was not liking them. I let it go fast I think.

J: So even the ones, in the first example, that create all the suffering and do unfair things?

Q: No not too much, I feel sad, at worst, pretty much at this point. I decided about 15 years ago to... I had a goal, I just set an intention to love Hitler, and that really helped.

J: That really helped, yes.

Q: I kind of hurt a lot of people.

J: Yeah, yeah.

Q: Including ones in my personal life. So for me it's more pragmatic like ducking at the right moment with paying attention.

J: If you're anywhere in the public eye there are people that will think you're great and there's people that will think that you're a waste of space. It's just the territory.

Q: Yes, I don't take it personally.

J: It's just the territory. It's like, it's going to be there it just comes with the deal you know, and giving people permission to... that's like a technique for your mind to give people permission to hate you, and to send you bad vibes and to lie about you. You know, they're entitled to their perspective, but it's just a viewpoint, it's just an opinion.

Q: Yes, I think I'm there in the sense that I don't take it personally.

J: Yes that's the thing only the ego takes it personally, and it's like, "yes that's allowed to be there".

Q: I sort of see it as a job to navigate.

J: Sure, that's a good way to find your way.

Q: So if I do want to swim and there are sharks around I know how to turn.

J: Yes there will be sharks and you'll get bitten, and you'll get wiser. And that's just life. It's just part of maneuvering, you know?

Q: Maneuver? Okay I'm maneuvering.

J: Yes, you're just maneuvering and that's fine. It's always going to be there, you know? It's just life.

Q: Yes, I like that. Thanks, I enjoyed our conversation, I've learned a lot.



Q: I didn't plan this.

J: It's always better.

Q: To not plan?

J: Yes, of course.

Q: But the mind has been thinking about it for the last 10 or 15 minutes. I've learned in the last 10 years or so to try very much to live in the moment, and yes that does bring a lot of peace, but that doesn't mean that I don't plan things for tomorrow, which is what you're supposed to do.

J: Yes.

Q: Anyway, I read a lot of stuff about you know, the labels that we put on people, and yet for me to be connected to anybody I have to have the story that comes with it.

J: Right.

Q: With you, tonight your story is that you're the spiritual teacher, and the next person could be I meet you with your dog or when I'm talking to you, you know it's where you come from, and this is probably something that might be... there's a lot of stuff that's embedded from your upbringing, and I think that's normal, yes and no.

J: Yes, if the story helps you to navigate then it's served its purpose. Now, when we run amok with the story, "I like this and I don't like that," and off we go. If we bring it into the *thinking* aspect of mind then we're doing something else with it.

Q: Correct, because after I make that the story the mind will say, "Okay I don't want to know that person," so it became the muck of the story.

J: Then it turns into muck.

Q: So how do you stop that?

J: Okay, a little bit of one of the techniques that the last gentleman said, he separated the thinking mind, and what I call the working mind, the practical mind. I borrowed this

technique, "The thinking mind and the working mind," from an Indian Sage who has passed away, and it's very useful. Now science has actually found the parts in the brain that do the thinking mind and the working mind, interestingly enough. So the working mind plans and organizes, and you know recognizes faces and names, or forgets them, so it's *task* oriented, and so the working mind needs to have a story to know what you're doing on Friday night, and if you're going to plan to go or not, and if you think Jac O'Keeffe is worth coming to listen to or not, and the working mind has to do all of that. The thinking mind, "hmmm I wonder now, and I wonder, and let's turn on the gossip line, and let's chit chat about this, and let's get into judgment, and let's go labeling, and let's..." That's the thinking mind. We can function *totally* fine without the thinking mind. We're completely fine without it. Planning happens as part of the functioning mind because that's a task. Now, what we've discovered is that the default mode network, which is a central part of our brain; DMN-default mode network, and with enlightenment it switches off; your thinking mind goes, because the thinking mind is where you refer everything to yourself. So if you're gossiping about somebody else it's got to do with your own story and if it matches to what you perceive as right and wrong, and good and bad. So it's *always* in reference to our self. So the personal I gets switched off, and so what would be the point in kind of having that chit chatty gossipy thing going on in our head, if it's not in some way making us feel a bit better?

Q: Yes I guess so, yes.

J: You see? The ego is in there somewhere invested. The ego is invested somewhere in there, in the thinking mind. So when it gets switched off, well there is no personal I anyway so what would you want those stories for? It's like garbage, not interested; too much head wrecking. Not interested. So the DMN gets switched off and the task-oriented parts of your brain are still there, still active, so you're on the right track. The thing is, is to see if you can decide when it's the thinking aspect of the mind, and then you can recognize when your default mode network, the self referencing point, is active and shut it off. "I'm not going there, it's garbage, and you've nothing to offer me." It's literally a byproduct of the ego, of the sense of the separation, and that's all it is.

Q: Yes, one more thing. See I do have something to talk about.

J: Now, you're Irish of course you have. It's great to hear the accent.

Q: Sometimes other people get on my nerves. [Laughter] That's the thinking mind again, right?

J: Yes it is.

Q: And sometimes that person doesn't get on my mind.

J: Yes.

Q: Now I think I'm beginning to understand that there is something wrong with *me*. Am I overtired?

J: Yes.

Q: Am I afraid or... I don't want to be... There is something not right.

J: Yes.

Q: Okay, it's not really them that's at fault, not fault but...Okay now I know.

J: Yes, it's a reflection on yourself, and if the holistic package makes sense to you, an organ that's out of balance can make you be *totally* frustrated with three people in a day, totally!

Q: Absolutely.

J: *Totally* frustrated! Over-the-top frustrated.

Q: Because of heaviness in the stomach or...

J: Absolutely, because your liver isn't happy, because you had too many deep-fried things in the last week or something. It's *bizarre* how interconnected the brain is with the body, with well-being! It's fantastic, and we're not even touching the surface of it. The intelligence that's in the body that informs our thinking... it's extraordinary. So we can do all this work on our perception, but this is why eating healthily comes in, it helps. It does help. To be healthy helps to manage your thoughts, it does. So you know, there's some people that actually register, "Oh my God my moods completely have to do with what I put into my body," in terms of food and drink. It completely impacts my perspective on the world, and how I see other people. "So you've got to find what it is that throws you out of balance there?"

Q: Eating too much sweet stuff, and eating too much food period. It makes me heavy. I keep doing it sometimes though.

J: Yes, and so to go into that density is going to activate the ego, it's going to activate the thinking mind when you're dense like that. It's great that you found the connection. Do you know?

Q: Yes, okay thanks.

J: We're exquisitely simple and hugely complex. We're so slow at really finding out how we work as a species, you know? We're so slow.

Q: It's almost like what you know...I was just talking with someone back on the path when they had emotional stuff or whatever, and the person said to me, "Name that feeling." "Name what," you know? Are you feeling sad or are you feeling... I don't know you know, but today I know and that's one more lesson. If I don't know then I'll know after the fact.

J: Yes, exactly.

Q: Which is freedom.

J: Yes, so everybody is a mirror for you to find out something about yourself, something else you can just dissolve, because you're already out with your glasses on if somebody's getting on your nerves; your glasses are on already. It's like "Hold on now, these are me in other bodies." That's it, that's what I am manifesting as another man, another woman," and it's like, "what's the big deal?" "How am I going to.... "What am I doing fighting with myself here?" It's like me scolding my arm you know, it's like give it all to my hand. Hitting my hand is like, that's stupid.

Q: So keep doing the same thing?

J: Yes, yes.



Q: Okay, the chicken or the egg thing; you had mentioned before that we don't really have a choice, is that what you said?

J: Yes, and I can say the opposite as well.

Q: I know there was a study, I believe in Germany, from some scientists that found out that the apparent conscious decision happens every 15 seconds.

J: Yes.

Q: So that's more unconscious?

J: No, it's that we think we have a choice. We really do think we have a choice, but the more you do this work, the more you see that you don't have a choice at all. The *idea* of having a choice is a bit of a lie. We really think I can choose whether or not to fill my glass again, and it really, really, does look like this, but actually it's already decided. My brain doesn't know if I'm going to fill that glass of water again. I actually have no clue, but some part of me knows exactly what it's going to do, fill it or not.

Q: Is that part of the brain?

J: Yes, I guess some part of the brain has already made the decision, and the part that is in my conscious mind is playing around with, "Well let's see what happens," and something back there has said, "You're going to do it in 12 minutes girl, all right we'll wait on, we'll wait on," you know? So we have layers of what we are actually. You know the way we use such a tiny percentage of our brain, well this is part of the example. It's that the decision making capability is not where we think it is at all. We play around with being able to make a decision but it's made someplace else.

Q: I think you kind of encouraged us to... like what you were saying with the glasses, to take them off, that almost seems like an attempt to choose.

J: Yes, doesn't it? It feels like you've got choice until you know you haven't. Do you know? So if it feels like you can choose, be sure to choose the higher ground. Choose what will make you freer. After a while you get to see, "I had no option there. I thought I was choosing, but I actually had no option because I was so done with the other path that I had to take that path." You kind of see retrospectively that you had to make that choice, and that was the best choice at the time. Even if you traded in your good car that was really reliable but shabby, and you bought a heap of junk, and it's like, "Why did I do that," and it's like actually, "I had no choice at the time because my eyes were bigger and I just wanted that car, I wanted that model, so I had no choice but to follow the desire." Even when you *think* you could choose to trade in that car for the better one you had no choice, because desire was the thing that had already made the decision.

Q: So it's desire making that choice prior to the awareness of it?

J: Yes very often. It's usually desire, and we don't even know that we have desire. It's either desire or some kind of conditioning, you know something that says this is the better one. So it's influencing something, and it's already influenced it back to where the decision is made, but we bring these components to the front of our head and we imagine that we are making a choice. So, when freewill falls apart what you see is that given all of the things that were playing in that moment there was only one option. There was only one option, so it was only going to go one way given every single thing, but we imagine it's as simple as this, but there are so many influences, so many influences coming in, like the food that you eat you know, everything, all these influences that are compounding us to choose in a particular direction, but our silly little brains don't have the capacity to be aware of all these things so we think we're choosing. It's just that there are all these other factors in there that were helping to make the decision, and when they have all processed we then choose, but we think we're freely choosing. It's mad, you know?

Q: When we make a decision or... You were saying earlier the working mind and the thinking mind, so is the working mind an extension of being awake?

J: Being awake like in the morning or spiritually awake?

Q: Spiritually awake; uninfluenced by desire.

J: Yes, uninfluenced by desire.

Q: So the working mind is sort of a healthy functioning of that.

J: Yes.

Q: Is that like an extension?

J: Yes we could say that. The working mind will clearly know which one, and if it's just the working mind there is no option it's just going to happen when it happens. Even if mind says, "okay I'm thirsty I'm going to have this," you can see that actually mind is playing retrospectively. It's trying to understand the action that's already been put in place. It's like the sequence slows down and you see the building blocks that arise to a decision

being made. You see the components so you're not fooled by any of it, and you know that you didn't have any choice at all.

Q: I'm drawing a blank.

J: Yes fine, blanks are good.

Q: That happens, sometimes there is a blank and then...**J:** Yes, blanks are great.

Q: then there is a decision. Sometimes I don't know if it's brain damage or...

J: Blanks are fine, blanks are good. Be comfortable with blanks. I often get blanks, even during satsang I'll get a complete blank, and it might crank up again and it might not. There might be some sense of the next sentence, but I really don't give a hoot. So blanks are fine they happen here a lot.



Q: I just wanted to share something; Bryan Ferry of Roxy Music, in one of his songs he says, "too much thinking has got me down again, so be cool to the thrill of it all."

J: Wonderful.

Q: It seems like I have a new religion that I call non-duality, and it's got beliefs. One of these beliefs is that we don't have a choice. There is another belief for instance that there is no cause and effect. Cause and effect is a myth. So I was wondering what's the value of believing these things.?

J: Don't believe them at all.

Q: Somehow that came through that there is no choice. Why do you tell us that? What is it to us?

J: Yes, very good point. If it goes, "Oh my God! There is no choice," it's to remind you of what you already know, but if your mind is still active it's going to grab it as a concept, because that's all it does, and it's going to make a story out of it. That's all the mind can do with any piece of information, but in saying how the matrix works, there's just a slim chance that something might, "Oh bloody hell, I don't have a choice." It just might be seen to be so, and that is not a concept that's like a, "whoa!" It's like you know, one of those, "Oh my God, so and so has been..."

Q: Yes, that's knowing.

J: Yes the knowing.

Q: Belief turns into knowing.

J: And it's just hopefully... you know?

Q: So perhaps I might recognize it if I see it.

J: Yes.

Q: if something happens, and like you said if I see the building blocks.

J: Yes, yes, resonating with the part of you that knows, you know allowing *that* to resonate, and I suppose that's the part of like let the words come to you don't grasp them, because when we grasp them we take them as concepts, it's more story. But when something kind of comes to you when you're in that passive way, there is more of a likelihood that mind is just not grasping, in its grasping mode, but that something can remember almost, know, and it's like, "Ha, that's obvious, how come I didn't see that before?" That's really what we're doing here.

Q: Okay thanks.



Q: I'm having a real challenge trying to wrap my mind, maybe I should rephrase that, just trying to really grasp the concept of just surrendering, and feeling okay, being okay with what is, and letting go of this need, letting go of the belief that I have to do this, I have to do this, and if I don't do this, this will happen because for every action there's a consequence and for every nonaction there's a consequence.

J: Okay, *woof!*

Q: You know, someone used to really drill into me, you know if you're going to get shit you should get shit for something you did rather than something you didn't do. Pardon my French. My feeling is that, if I surrender and just let things go then that whole concept of losing control is that, okay that means I need to let go of this belief that I need to make money, I need to pay my bills, because if I don't this will happen, and if I don't this will happen, and for me it's either the cup is half full or the cup is half empty. There is no in between that I can enjoy. There is a fear that if I let go of these things, I'm going to suffer the consequences for it. My feeling is that if we let go we end up relying on other people that don't let go, to fly the plane, to drive the bus, to drive the taxi, to do everything that we need to survive. I think there needs to be some people who have to keep functioning for those of us who would let go and take a free ride.

J: Okay, surrender for you might not be about stopping all of it, but about doing it with a different... bringing a different energy to what you do. It's like when you're doing something or not doing something, okay it's all tied into cause and effect and there is a knock on, there is a knock on effect, so be careful what you're doing and what you're not doing. If we could pull way that extra layer of responsibility around what you do, the doing can still happen but it comes from a lighter place. You know the consequences will

take care of themselves so do the best you can. In your head the consequences are serious things so it's keeping you contracted. So it's not about not doing, your day can continue just the same, but it's about running the ideas of the consequences. If you could nip off that part of it, it will get looser. Do you think you can cut off that part of it?

Q: I'll give it a try.

J: Are you very detailed?

Q: To a fault sometimes.

J: Okay, do you have fun in your life? What do you do for fun?

Q: [laughter].

J: Yes there's something, and it's gotten serious.

Q: Oh yes.

J: And there are loads of ways we can balance it, and you can still function perfectly in the world. There's loads of ways of redressing this. Your prescription is to have fun, whether it's buying a skateboard or... [participants clapping] somebody knows this guy? You know whatever it is, go into a toy store and start there, and see if it's a motorized airplane. What rocks your boat? Like, fun, fun, fun, fun, light. Innocent fun, giggly light fun. Introduce that into your system so that there is action that happens that has no consequence.

Q: My problem is that once I start I don't know when to stop.

J: You don't know when to stop.

Q: So I'm afraid if I have fun I'm going to want to keep having the fun. It's like, "Danny time for supper stop playing and get in here," but I don't want to I want to keep playing. So there is that fear and I don't want to go there, because I'm afraid that I won't know when to stop, control myself, and then there's consequences.

J: Okay, so are you self-employed or is there a job you have to go to?

There's a job you have to go to. That will dictate it, that will put boundaries around your fun time, because your belief in going to work and doing the best you can is way too strong so you'll go to work. You'll go to work but you might forget your lunch. If you're on a Saturday and you're out playing with your airplane you'll go to work Monday morning, you will because that part is too ingrained. I can see it in you, you know? So when you're thinking don't work out all the consequences, "if I did it this way there is this consequence, and if I do it this way there's this consequence," just try and soften the consequences.

Q: Just get rid of the guilt.

J: Just get rid of the guilt exactly, and the consequences. "I know that the consequences are going to be the responsibility of the universe, so I'm doing this end of story." So you have

to train yourself not to run down those rabbit holes, and the second thing is have fun every day! Every day have some bit of fun, and really splurge on your time off. Have loads of light easy fun!

A participant: Can I just add something to that? I just wanted to let you know that I have a fun quotient, and every day there is a fun quotient. If you don't have that fun quotient in that day your fun quotient is gone, and there might be grief and heartache in that day, but once that day has passed you can never get that fun quotient back. So try to have a little bit of fun every day.

J: You table it in everyday?

A participant: Oh yes, so think of fun quotient; yes I love that.

J: It's a fantastic recipe for balancing the mind. If your mind has gotten into a serious groove it's a symptom of not having enough fun. It really is. Fun is just fantastic it should be in every prescription everywhere. So go have fun. And kiddie fun! Play! It doesn't have to be adult fun.

The End