

Satsang Carlsbad, California – May 22, 2015

Did I Create My Physical Illness?

J: Welcome everybody. Thank you for inviting me back, Matthew and Joan, and making it all possible. Let's see what we unpack. Some new faces and some familiar faces, and some familiar energy fields and some energy fields have changed dramatically since I was here last. So it's like yes! Yes, it's great to see something move on. Let's see where this goes.

We passed a movie theater this evening. It's the little one that's near the Self-Realization Fellowship ashram and they were showing Paramahansa Yogananda's movie, "Awake." It got me pondering the word "awake." It's a funny one because, yes your mind is a liar, and there's no doubt about it. It's a liar. Your mind is a subjective perceiving machine that gives you a particular view from your own body-mind, and invariably it's actually a lie because it's a version of what's seen. It's a version of what's seen according to everything from what you ate that day, to your past conditioning, to DNA imprints, and right through to your hormonal mood, all of it. All of these things impact to give you whatever sense of perception is running through your body-mind organism. So in that way you're a bit of a puppet, and whatever you're perceiving is just a cocktail of all these conditions which enable the particular perception to be happening in that moment.

Have I lost people already? Can you remember that your mind is a liar all the time? It's always a liar. It's only going to give you a version of something, so it's always a liar. The mind's nature is to be a liar. If that is remembered somewhere deeper, that your mind is a liar, you would be pretty much awake. It can only give you a version, that's all it can do. It's very limited to what it can pick up.

So we do things in order to expand the limits of our mind. We do things like meditation and spiritual practices to bring it to a center point. And we're training it not to jump all over the place, but at the same time to expand its horizons, so that we can see more of the totality or the bigger picture. The biggest picture, how wide does it get? So that overlaps with me, myself and I, and that's the one that's full of limitations—the world, *vis-à-vis* me, and my perception. We take things personally, me and my perception. There's the limited one. But can you see, there's the personal perspective but it's against a little bit of a background that's slightly more subtle, not as demanding, doesn't have so many likes and dislikes, but that there's a background there? If you can see the two of those, you're halfway there. The personal is against a background of something much broader. One useful way that I often advocate in order to get a handle on the personal is to see who you think you are as a character. You know it's like the Jac character, the Elaine character, the Paula character. That's the character doing his or her thing, but against a background that talks from there. Depending on how wide your perception is, the background can be observer, could be I Am, it can be the Absolute, resting in your true nature, or it can be prior to any identity at all—like way back out there. Naming the backdrop isn't important as long as there isn't a total investment in the personal one, in that limited perspective. If there isn't a total investment there, then you will see that it's a liar. It's just the character doing his or her thing, playing their story. If you believe you are the character, well okay, that's being asleep. For sure that's being asleep. If you can get used to seeing that there's the character doing his or her thing, and the character wants to wake up, the character wants to see the truth, but sure if the mind is a liar by its nature, do you think the

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mind would recognize the truth? How could it recognize the truth? How could it if it's a liar? It's not going to know diddly-squat about what's a lie and what's not a lie. Big liar! Because fundamentally it can only lie. Your mind can only lie. It's subjective perception. It doesn't have the wider view.

So how can your mind touch the truth? What is it that goes beyond there that knows, that has that expanse, wider view, stillness, that which is prior to the personal story? What is that? What is that true nature or being or Absolute, that backdrop? The mind is going to put a label on it, and that's what we do. I'm doing it now by saying, "the absolute, true nature." I'm doing it, because that's what we do. We need to objectify everything. But your mind needs to know that it can't get it and it's okay that it can't get it. It might need to have that piece of information, "You're not going to get this," but what you are knows it. You know it, but your mind isn't going to get it.

The mind will keep you searching forever. It's goal-oriented, and it needs to be because that's an effective tool for managing the world. It's goal-oriented, task-driven. So it wants to get something. It works on reward, "If I do this I'm going to get that." Cause-and-effect makes sense to our minds. That's the kind of machine that the mind is. But the Truth, it's got a whole different thing going on. It doesn't work with those rules at all. So if your mind knows, mind you, you cannot get it. You actually cannot get it. If your mind can accept that, then something gets softer. That backdrop, wherever the broader perspective, the blank canvas from which your perception arises, if it's okay for mind not to go back there and dissect it, if you can leave it be, that would be great. Sure there are different layers of perception, but the only thing that's really important is to make sure that you're not caught in the "me, myself and I" perception. Because if that's the only lens that's available to you, well then pain is going to happen. You're in your story. You're taking things personally. That's a bummer.

Your mind is a liar, and it's never going to know the truth because it can't. So the knowing of that broader canvas, of that which can see your mind, that knowing, hang out there and let it be as still, and as still, and as still, and you might find that your perception is coming from someplace way back there. It shows itself to you, but if you bring your mind there to identify it, then you're in trouble because you're creating a state of mind. But it shows itself to you in its own time.

So there's a few ways of approaching this weekend. If you can just come tonight or dip in during the weekend, you'll do what you're going to do. There's two things we can do. One, we can loosen whatever keeps you so interested in your me-myself-I story. We can loosen those hooks so that your perception doesn't get limited and personal. We could loosen those, or we can fall back and fall back and let it get wider and wider and drop in, dissolve. I don't mind, we can go either way. There is no right or wrong. It's consciousness doing it all. It's just one machine anyway, forgetting, remembering, forgetting, remembering, playing with its lenses of perception. That's what it does. The you that has the me-myself-I personal story kind of fades out. When you can see the you from a distance, it fades out. That's okay.

Does something else come into view? Not really. It just gets wider and more still. It thins out, rarefies a bit. Don't try to control it. The more that perception dissolves and retreats back, the better. Consciousness is remembering itself. Life can be lived from there. When perception

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pulls away from the personal viewpoint we're not completely sure what happens. And we can't be sure. If science could nail that down specifically, it would be bringing something that is outside of subject-object perception into subject-object perception. Somehow in the seeing of that it would be tainted by the personal. It would be within the narrow perspective again, and it would only be a theory. So know yourself. What's the theory about the truth? What is that wider view that you know but you don't really have words for? It's better if you don't have words for it. Then mind isn't hijacking it and making a theory. So make sure that mind is happy enough, is okay with not being able to name it, claim it and identify it. Mind needs to know these things. It can't go there. Maybe we will evolve enough to know how to decipher when our identity is in the Absolute or even when our identity with the Absolute dissolves. Maybe downriver we will be able to recognize that, but I don't think it's going to be in our lifetime. As long as we think that the personal "me, myself and I" is king, then matter is first and consciousness (spirit) is second. But it's the other way around. Matter is second, consciousness is first.

What lens of perception is running right now? Is it the personal perspective that is sitting here? Is it me listening to the Jac character? And is she a person and I'm a person, and are there people on either side of me? Is that what's running right now? Or can you see that, yes, that story could be running, but really it's not active at all. This body is sitting here and nothing much is going on. Drop into that one where it's softer. Don't be bothered too much about the character in his or her story. The personal will always have a story. Drop back. The person can be picked up to drive you home or to do whatever it needs to do when we're done this evening. You can pick it up without it being you, without going in there and feeling every emotion and running every story, and believing every, "I should talk to them; no I'm not comfortable talking to them so I'm going to slip out here, but I should really go over there." And that's garbage. It's garbage. What use is listening to that rubbish? The personal I, just *me, me, me, me, me, me, and me*—that's all it wants to talk about is *me*. Any old junk that it can throw up seems to work. Whereas if you know your mind is a liar, then already it's on a loose foundation. It's hard to take it seriously when you know it's a liar. Something gets loose. Your attachment to it lessens. Anyway, there we go. Let's see what happens. We'll open the questioner's chair and let's see if somebody wants to come up. Come up, let's talk and see what happens.



Q: I agree, as much as I can, that being in the back space is much easier than being entangled in the person. My question is that I get suckered into being me in relating to another person. It's like concrete. It feels so sticky and I can't get out of it. If I pull back a little bit I can get above it. But I get into suffering and pain, or pleasure, if it's the other way. So when there's a conflict, I get very much tied into the other person's *me*. So my question is, what can I do to disentangle?

J: Are you caught right now?

Q: No.

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J: Okay what's the difference, because this is a one-to-one dialogue as well? How come you can see right now the character and its patterns? What's happening to enable that right now?

Q: There is no emotional entanglement right now. It's in the relationship when this happens, when there's a lot at stake or I think there's a lot at stake. Conflict, for example, I see myself blaming her or blaming myself, the little me saying, "You should be more open to whatever is going on." So it's much easier if there is no emotional stuff, heavy stuff, that brings me down. Eventually I pull out of it but it takes days sometimes.

J: You're caught in the emotion, yes? Do you express emotions when they come up?

Q: No, not very easily.

J: Because emotions are great. They're just a bundle of energy that comes up and pops out.

Q: Yes, I do occasionally. I used to get really angry and get into fights, so I just kind of watch it. There's a lack of freedom when that state comes in. I feel bound to whatever is going on with the other person. My first line of escape is to get away, to put some distance between us.

J: So you're talking about physical distance, you leave the room?

Q: Yes, and emotional distance just to shut down. It's like I don't know how to resolve it. Trying to resolve the conflict is pretty much pointless because each of the two personalities, or characters as you say, has their own viewpoints. And I'm very much "mine is right." And she said, "Why can't you see my point of view?"

J: Yes, do you have access to some stillness when that's going on? Can you pull yourself into a bit of stillness?

Q: Yes I can and I can watch it. The body is feeling something which is not pleasant; it's suffering.

J: Okay, when you tune in to the stillness, can the suffering be there without you wanting it to go?

Q: Hmmm, yeah.

J: Alright, so would it be possible to not take yourself so seriously when there's an argument going on?

Q: That's the hard part. That's the very hard part.

J: It feels like it is linked to your value system. You know, there's a value around how it should be, and my opinion, and the resolution. These strong values are coming in. I would be going after your value system and revisiting it.

Q: Yes, it's from way back in childhood.

J: These things usually are. Arguments happen, energy comes and it moves and it gets expressed. But if a value system comes in about how things should be or what's important to me, it obscures everything. Because an argument is no bad thing. It's a *poof*; it's a spark. Whereas if you take yourself seriously then you imagine that the spark is a forest fire.

Q: Yes, it seems like that at the time.

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J: That's what happens because when we're in the personal it's the only thing that is in our vista. We have a huge capacity to see all of it, because we are pure consciousness, and we've condensed our perception into this. So the volume goes way up when we're in the personal. The volume goes way up because we've condensed all of our attention, all of our true nature into this tiny viewpoint. So the charge has to be huge.

Q: Okay, so the alternative is to either explode it or...

J: Yes, or defuse it, and say, "Okay I need to just puke this energy. Sorry babe I'm going to let it rip." Turn around and do whatever you need to do. If you've got that capacity, and you do have the capacity, you are halfway there. So if you've got a crack and you can see it, you don't take it seriously. You say, "Okay my value system is going to really want my point to be communicated here, and for her to get that I'm actually right." All that's garbage. It's like, "Okay I can see it or I can buy into it, so what am I going to do here? Let's just drop the whole thing." And even if it's a case of, "I know we're in the middle of an argument but the best thing I can do now is to go into stillness," and if she goes nuts, she goes nuts. At least one of you will be out. And her going nuts, if that's the response, without the second person, without two personal agendas going on, there's no argument. One personal agenda can't dance if there isn't another one at play. It takes two to tango.

Q: Okay, I'm getting better at it. This is a great opportunity. It's a very conflicting relationship that I'm learning a lot about. Like you say, "my value system," which I wasn't aware of.

J: Yes, you've got to look at that in your own time. Explore that, "What values do I have here that I'm pulling in and making me take it so seriously?" Don't take anything seriously, really.

Q: It's easier said than done.

J: Yes, but with practice it gets easier. It's actually unnatural to take things so seriously. It's unnatural to view from the personal perspective. It's habit but it's unnatural. If you can access stillness inside but are going to go for this because this is too important; if you've left the stillness and you've gone into it, you're choosing the suffering. You're not going to choose that if you're done choosing it.

Q: It's a choice, but it happens so fast I'm not even able to take an alternate.

J: Yes, so whenever you notice, "Man, I'm in this place again, I've got to stop," pull back. Wherever you get a crack, even if you're winning beautifully in an argument and you see, "My God, I'm here again, there is another perception available to me." If you get a crack, come out. If you can see, "Oh God, I'm in this fight and it's going nowhere, but I'm doing it because there's juice in it at some level,"—if you don't take the opportunity and you stay in the fight, the opening to the stillness inside will seal over. It's like some part of your psyche says, "Ultimately, I'm actually still enjoying the personal. I'm getting juice out of the struggle." So if you don't take whatever window is open to you, you're going to have less of them in the next argument. That's a good thing to remember.

Q: It's like a game. Am I winning or is she losing? It becomes, "Yeah, yeah, I'm winning."

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J: Yes, you want to win, and there's your value system, but you're losing. You're really losing. Suffering is winning. So would it be okay to lose every argument from now on in the relationship? Could you just let yourself lose them all?

Q: Maybe 90 per cent.

J: 90 per cent. You see the investment in suffering? "Let me keep a little bit of a window open so that there's some juice available for me."

Q: It feels good sometimes. I have discovered that, "Wow I'm enjoying this suffering." But it's still suffering. It's because I was used to it, and it feels like a comfortable place.

J: Familiarity of the juice.

Q: Yes, not enjoyment but familiarity.

J: Good I'm glad that you see that you don't enjoy it. It's familiar but you don't enjoy it. There's a difference there. You'll be ready to say no to suffering. You will really want the answer to your question if you're willing to lose every argument from here on.

Q: Okay, that's the key—lose.

J: It is the key because to win the argument from the personal perspective is the drug right now—the juice. It's familiar. There is a feel-good factor when you're winning an argument and the other person is backing down. So if you're prepared to lose, you've cut off the addiction to that buzz, be it pain or suffering or whatever version of that buzz. You've cut off that opportunity for yourself. If you've cut that off, you're winning because you're pulling back. The fights, the arguments, won't happen. There'll be a "hold on a minute, can we talk about this in another way." So it's defused because you don't have a personal agenda. Then there's communication that happens or doesn't happen. It's like, "We've got to keep talking about this because this is going nowhere," and it comes from a completely other place. It's not uncomfortable; it's just dialogue.

Q: Yes, that's something I need to work on.

J: That's the test for you, "Am I prepared to lose it all?" And the value system on winning is where you've got to explore, "Am I prepared to lose it all, to lose every argument? Am I really done with that feeling?" That's one that's going to answer it for you.

It's funny isn't it, from one perspective we want suffering to stop. Yet it's so darn addictive. The juice in the personal perspective can be so addictive that you get pulled into it again. Do we really want to stop that buzz? Gosh, sometimes we don't! That's the reason we're still in the drama. Some part of us still wants it, still wants to talk about me, still wants the buzz of drama to feel alive, to experience. We're nodding, yes.



Q: Could you speak to the difference between up and out dissociated versus down, relaxed, down and through to more genuine causal witness?

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J: Okay, for you, it's directional? It's down?

Q: Yes.

J: And what happens? Is there a sense of dissociating when you go back or up? You've found the difference yourself?

Q: Yes, what do you notice?

J: Everybody's a bit different. When you're talking about going down, it's like absolutely this is the direction for you. It's dropping into the stillness, but it's very easy for you to check out.

Q: Well in the past when I heard pointing out like that, then the system would just up and out and was dissociating. And hearing the dialogue with relationally there's also a way in which my system could close or withdraw. So there is no personal anymore. Then it's no longer actually being intimate with immediacy because I'm not actually including her in what's arising. So how do you like both the expansiveness but also like the intimate kind of penetration of the moment?

J: Why do you go out? I've got to explore the map to see where the hook is for you.

Q: That was the way in the past.

J: Yes. Okay, do you enjoy it?

Q: No.

J: Okay good.

Q: I was curious in general of the distinction that you notice for humans.

J: Not a lot of people are able to dissociate actually. But sometimes life teaches us that to survive we have to have a system of protecting ourselves by switching off. It's a completely different thing obviously to spiritually going within. When we go within there is a softness that's not there when we dissociate. You recognize it by the tenderness. That tenderness is something staying open. When we dissociate, it's like it's sealed off and I'm out of here. Something's gone, right?

Q: Yes.

J: When we drop in we've left the me-myself-I. We've left the selfish all-about-me zone. Somehow, because it's closer to our true nature, to move away from the me-myself-I, the heart is more open. Something is softer, more relaxed. It's safer, it's yielding. It's very natural. It's being more fully human. Do you see? Now, if people are very damaged, they can't do that, because when they drop in and they're open, it reminds them of not being safe. That happens for some people. They get confused because it reminds them of not being safe. So that's when we have to do the healing work, because you can't drop in until you've broken the association between the two. So then you feel the difference and you recognize that there is a natural tenderness that arises. You can feel that it's all right, we're going in because we're staying open. Sometimes other people can have a lens of perception on them of how they think you should behave. So it could be that your partner doesn't recognize the softness or is looking for somebody to dance with.

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Q: I think that's okay. The question was of what you notice in general. Are there distinctions in different peoples systems?

J: Yes, that's it really. If there's an awful lot of pain the dissociation is learned from suffering. That's how we learned it in the first place. Some people don't do it at all, because they never got screwed around to such an extent that they had to protect themselves in that way. So knowing that, "Hey you know what, I'm going to throw away the key for checking out," because actually it's an old pattern. That's where we're going with the spiritual path. We're being completely and totally present. If there is any avoidance, any denial, there is some version of checking out. It's weird because you know you'll find it even in some non-dual circles. You'll find a complete denial of the personal, and it's like, "No, no, no, you never, never have to do anything. You have to do nothing at all, you know it's going to happen on its own." And it's like *aw...*

Q: It feels like there's more and more space between it and then it just gets minimized. It's like a computer program that gets minimized, and then it will come back in if it gets triggered or wants to avoid something and detach again.

J: That's the personal doing its thing, exactly.

Q: The emptiness of self is one aspect, but then there's also an emptiness of form. It's a paradox of the more deeply embodied, more of proprioceptive sensory awareness. There's also a way in which some aspect uses that as a reference point.

J: Using the perception through the body as a reference point?

Q: Sensations.

J: As a reference point for what?

Q: Awareness.

J: So that's being mindful? Are you talking about being mindful or tuning into the present moment, or finding it an anchor for the here and now? I'm questioning the reference point piece.

Q: So as I describe the process, I'm more and more relaxed, and I'm like down and through into my system. It's as if there's a series of locks, and so the personal self might relax and then my system becomes more relaxed, and breath just becomes... Being is automatic, and then subtle awareness increases—so the gross, the subtle, and then causal. As the relaxation increases, there is a blur of everything. That's the edge of practice, but there's still a looking out from the I. There's a camera that's looking out and then there is a big soup here. So there's a distinction of that, between when the observer dissolves into that even. So the edge of practice is the step back before?

J: Yes, can you function from that place when it becomes soup?

Q: Yes, it happens more on the cushion or with a client. Moving is more challenging.

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- J: Yes, it would be great to integrate that into moving, because your perception is softening and something is just merging. It's almost like unity. That which is the same is showing up, and the lens that sees differences has faded out.
- Q: Right, and still everything feels connected and like a soup. If the mind needs to come in and make a distinction it can, but it doesn't need to.
- J: Yes that's it.
- Q: The angle of the camera is still here, and then there are moments where that gets sucked up.
- J: Okay, what happens then?
- Q: Hah! [long pause] Still the previous state as described. It's not sucked up.
- J: Okay, but sometimes the camera dissolves?
- Q: Yes. So practice from there?
- J: Great! Yes, absolutely. Try while you're on the cushion and it's all a soup, to literally pick up something and put it on the other side to see if the soup perception continues. Physically move. Do things. Look and then in a week see, "Okay can I go and actually wash my face and remain in the soup?" That's one thing, to have the functioning mind work well when your perception is in that "all merges as one." Now with the other one, the functioning usually stops with the disappearance of all—that functioning stops. Okay?
- Q: It doesn't seem to have a cause. Everything has to be allowed and then the condition is created, and then grace?
- J: It either happens or it doesn't. Yes, absolutely, it's great.

So beyond all of it, there are no words. When we talked to that gent, what happened there, there's no words at all. That's it. That's the answer, there's just nothing. Even the idea of truth is seen to be another useless concept. I mean it's all gone! You can't even talk. It's a beautiful example of not being able to talk about it, because there are no words for this. You can take the steps back, and either what's there empties out or it doesn't. So when it does, great. What it does is shift something neurologically, which at the end of the day allows consciousness to experience itself here in its fullness. Consciousness tries to remember itself while having a human life.



- Q: I wanted to be here because I want to talk with you. I don't really know how to express everything that wants to be said. This is where I need help. Something inside doesn't know how to open up, to be here, and there is a block there. Just this morning for the first time, maybe it doesn't have to be there. I don't even know what I'm trying to say, but one thing I know is that last year when I was here I was telling you that I thought I was crazy. Now I know

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I'm not crazy but something inside feels like it's driving me crazy—if that makes sense. It's like a knot, and all this stuff pulls me into this. I don't think I'm truly interested in this, but you said there must be some part that is.

J: "In this," what are you talking about?

Q: Being drawn into the personal story. I say I'm not but maybe I am. It feels like it's controlling me. I don't know, that's all I have to say.

J: But the mind is a liar, and do you believe that it's controlling you?

Q: It feels like that. Something seems to be moving in a direction that I don't want to go in.

J: Okay, so a direction that you don't want to go in—is that the mind too?

Q: Of course, it's all...

J: So it has set up a bit of a conflict with itself.

Q: Yes.

J: Well that will keep its story going, won't it? Can you see that it's all a tug-of-war where it's fighting with itself?

Q: Yes, I see that very much.

J: Okay, so the more you entertain it and believe it, it becomes your experience. If you believe it and you go into the feeling of it, and you acknowledge it and try and pull it apart, it's now becoming your experience. And that's all mind needs to do to validate its current story.

Q: Say some more.

J: To pull this apart and to try and recognize what it is you're trying to control, will be feeding into what the thing is trying to do. It's just your mind trying to control another sense of something is stuck or blocked or not allowing you to drop in. The thing is, when you're asleep at night, you're dropped in. When you wake up in the morning and as soon as your attention goes to that old familiar feeling, then you believe it into your existence, into its own existence, and it becomes your experience. It's not about you trying to unravel what's happening. It's about you seeing that your mind is creating what's happening. And if we believe everything that the mind says, then its volume cranks up.

Q: I didn't know I was believing it, but obviously I was.

J: It's your experience, no? I mean it's valid for you. So for anything to be valid, it has to be believed into our experience. We usually don't see the believing mechanism.

Some people actually get to taste the believable quality of a thought. There's actually a thought and then there's actually a piece of energy. It's almost like a skin around a thought which I'm calling believability. It's like a criteria that some thoughts just come with believability. If you can see the believability aspect, that's one way of like, "Oh my God! And there's the believability aspect." For those who get to recognize that, no thought becomes believable after that. So that's just one way that it shows up for people, but to know that whatever is in your experience is being believed into your experience, that can be enough of a key to undermine

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its validity. It's like, "Okay that's the experience that's happening, and I can either go into it and further believe that I have to dissect it or that there's something wrong here, or I can see that my mind is creating all of this, and it's being believed into my experience."

Q: I'm right with you, but I need to hear it again. Can you say it again?

J: Yes, when there's a sense of something within that's locked—doesn't want you to go in—that experience is being believed. In order for you to register it as an experience, it's being believed. It's being believed into existence. There is nothing to fix here. It's being believed into existence. It's not a case of "Well, I'm choosing not to believe that anymore." That won't work. It's like, "Hold on now, this is being created by mind, and I'm not going down the road deeper into it and validating its existence in order to find a way of solving it." It won't work. For you, it won't work. If you can pull back and see, "This experience is happening right now. Okay I've believed it into my experience, so can I pull back my perception to a point of where it's not so solid?" Pull back to just before it arose as a belief. So it leads you to understand how our mind works into creating our own reality. You're buying a thought, and the thought is that you've got something to fix here. It stops you from dropping in. I'm saying you're buying the thought in the first place. It's not about sorting out the contents of the thoughts. You bought a thought. Do you see it?

Q: I almost understand it, but I feel like if I go back to my seat now I won't.

J: That's it, that's great. You're smelling it, but you can't hold your place there yet. That's great; that's okay. Write it down, and tonight let's find that zone if we can and get relaxed. "How can I find that zone which is just before I believed something into existence?" It's like a zone. It's prior to the manifestation. It's where your thoughts manifest your reality. So you're pulling back to where the thought really doesn't have a story in it yet. It's just a little bubble but you don't know what its story is yet. And its story in this case is that there's something blocking you from going in. You see?

Q: Yes almost I do, but then I'm probably not going to remember when I go.

J: That's okay. So the idea that you're going to lose it when you sit down is another thought that you've believed into your existence.

Q: Oh okay! Yes, of course.

J: That's another one. So this pattern hasn't been questioned before, believing an experience to be real. How did that happen? A thought arose, and you went into the content of it and gave it life force. Now it becomes your experience. So we're setting up the next one now, when you sit down. Here's the subject matter, "When I sit down I'll have forgotten this." And you're already like, "Let's make this my experience."

Q: Yes that felt a little like it.

J: Getting a bit looser.

Q: So I'm to see that I believe these thought things.

J: Yes.

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Q: And what was that about the skin that you said?

J: Some people feel it like that, people who feel energy, who are sensitive to energy. You can sense that there's a thought and you know it's just a thought. And it always just stays as a thought because there is an objectivity. Then there are other thoughts where you're right in, and that's your experience and that's happening. There's something attached to those thoughts which triggers your own neurology to believe it into your reality field. Energetically it's almost like a layer on top of a thought. It's kind of gobbledygook what I'm saying, but if it makes sense to somebody then it really will open a door. So a particular attribute or characteristic of some thoughts is believability. And if our mind is immune to recognizing, if it just cannot recognize the believability, we're right in there and you don't see that it's an option. It's an option. This is a thought, and there's a space between me and this thought manifesting as my reality. Do you see? So if you can find the believability, if it's like, "Okay here comes believability," or "Whoa, I've already gone through believability because this is my experience now. Wow, it got believed, okay." You can even play with it like that. So let's see the next thought now. What's the next thought? Have I already believed another thought into existence? Is there another thought coming into my reality right now? Or can there be just a sitting here without any investment in a thought? This gives you distance, and you might be able to recognize that believing a thought is what's necessary for it to manifest as your personal experience.

Q: That part I do understand, but it's like the skin, you said it attaches to the neurons or something and all of a sudden you're just there. If you can see that, then you can break that?

J: If you can see that that's one way to break it. Don't believe anything your mind says. That's a good place to start.

Taking that to its conclusion, there is a capacity to see what thoughts are necessary in order to make functioning happen. You know, it's the body-mind mechanism going along with them to enable functioning. You know that's how we as human beings perceive things. We imagine that there is color and there isn't even color. It's light. There's no color. We create color in our eyesight. Nothing is as it seems, so why do we get so obsessed by it? Because we believe it. We don't even know we've believed it, and so we are in hook, line and sinker, and now we've got a problem to solve. We love the juice of the drama. It's wonderful, you know, it works! It really works. We follow it all the way in, and we stick ourselves in the mud, and we love to splash around in it. And then we think we have to fix up everything in order to back out.

Actually it's just thoughts, you know, it's all just thoughts. So from the backdrop, from the wider view, of course the mind needs to run thoughts and ideas for planning and for functioning to be able to create the perception of subject-object. Of course, these things need to function, but you know that it's just a function of the body-mind organism. It's not *you*. It was never *you*. You were never caught in the story of *you*. That was just a thought that you were caught in the story of *you*. That's consciousness doing that believed thought. That's all that is. It never was you. You can't come out; you never were in. We play as if we can. When you come out, you see that you were never in and you couldn't have ever been in. They were just thoughts believed into existence, that there was an individual *you* that had something to search for.

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And we can't use that as an excuse to let ourselves off the hook; then there's something weird going on. There must be absolute authenticity around when you see this. There has to be authenticity, because there is nothing worse than using a spiritual concept to disguise what's really going on. So look for the knowledge and the wisdom of seeing that you were never in. It's about recognizing something not grabbing a spiritual concept.

Where is it now Lynn?

Q: I just had to catch it.

J: You caught it? Yes! Good for you.

A good trick actually, if what we were talking to Lynn about makes sense to you, to see it as a thought rather than getting caught in the content of the thought, then there's no more work to do. There's no work to do unpacking something, because you see it as a thought. If that's open to you, a good technique is to let your attention rest where the next thought is going to originate. Wherever the next thought is going to arise, put your attention there right now. Right now, put your attention where your next thought is going to pop out of. Put your attention there. It sorts it out a bit, doesn't it? It's natural, it's easy. If you get into your head about it of course it makes no sense, but it's natural. Put your attention where your next thought is going to be born. Now where's the problem? Guaranteed in three minutes we will have another problem, but that's what we do, isn't it? We just keep churning them out.



Q: It was funny for me to watch how quickly the "I" grabbed that and made a tool or something to do out of it.

J: To make it better for me?

Q: Yes, for the "I". Okay now I know what to do. Then there is this "I" that's doing.

J: Yes, so if you can see that the "I" is doing it, then that's the Brian character. Now, if you're invested in it, then it's like, "Oh, because I get something out of it." You know if that gets embellished and your lost in there, all right.

Q: Yes, that's what was defeating me. It's like, "Look, here have some of this, it will feel good."

J: Yes, it will feel good, and make it better for "me, myself and I." It might always do that. The thing is, if there is some capacity to not take it seriously, it comes from the wider view and sees the personal I doing it's thing. The volume gets lower. It might stop and it might not stop. For some it does stop, and for others it doesn't. There's always this "I" who wants to make it better for itself. So it is wise sometimes to have complete tolerance for that. Like, "The way the 'I' is wired here, it just wants to make things better for itself," and it gives it the space, rather than being in there trying to sort it again.

Q: I'm allowing it to have its side of the conversation.

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J: Yes. For some that's as good as you can get it. Because anything else is too much in there. And the thing is that over time when our perspective is broader than the personal, the volume of the personal goes down because we're not responding to its call for attention. We're not investing in it, so it naturally stops crying for help. So maybe allow it to do its dance. It's a subtle game there, you know, "Am I allowing it to do its dance, and then I'm letting myself off the hook totally, because that's just my personal I and it's running amok?" That might not help either.

Q: Say that again.

J: Okay, so if you grab the concept of "okay so the personal I can do its 'let's make it better,' and, 'ooh here's a bit of candy, here's a bit of juice for me,' so let's just maneuver with this, I've got something to gain here," in the allowing of that, don't let the allowing be a *carte blanche*.

Q: Don't let it keep going.

J: Yes exactly. It's like, "Oh yes I see it, it's doing that." Pull the attention away. Keep the wider view, because sometimes allowing can mean that we've taken another personal I position.

Q: Right, "I" allowed.

J: "I" allowed, exactly. "I" allowed the "I".

Q: It's so incessant.

J: Yes it is. A wider view, a view from the totality where you see it and it's okay, but you keep your distance from it. Your perception is wider; it's broader than the personal.

Q: Yes, my experience is that it's like a muscle; the more I use it, the easier it is.

J: Yes indeed, and it is as beautifully natural to use our muscles as it is to have the wider view, to allow the fullness of consciousness to use the body-mind in whatever way it does.



Q: It feels like the same conversation you've been having, but maybe from the other side of the mountain, and that's of pleasure, longing, and connection. I had this experience a couple weeks ago of connecting with a woman in an intimate, platonic way; and it was very beautiful. In the moment, it wanted nothing; and then the mind comes in and asks, "How do I make this a lifetime thing?" She wasn't going there, so then there was a constriction inside of me. I actually found some beauty in the constriction, which I acknowledge myself for.

J: Great.

Q: It brought me to a deeper place of humility and appreciation for the fragility of connection. On the other side of that, there's questioning what was real. Now the mind is questioning the reality of the experience or how do you not seek that. How do you not want that? And I feel there is some suffering in the seeking and the wanting.

J: I bet there is.

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Q: How do you not want that? It even feels embarrassing just talking to you now about it. I see that it got projected there on woman, but it could have been God, it could have been life, it could have been anything. I have a sense of that as well.

J: Yes, so when an experience, something beautiful or phenomenal, some material experience happens, *let – it – go*.

Q: Ooohs, yes.

J: It's much easier to drop it, to drop something as it happens, and the next moment is the next moment, and the next day is the next day. Whereas when we start to create a memory out of it, we attach the memory, we put meaning on the memory. We then feel the absence of it, and it gets to be a big, big ball of suffering. It's all created out of the mind making a story out of an experience. There's nothing to be gained from it. If you can see there's nothing at all to be gained from that, it would be great. The hook very often is when we have a nice experience we relive it. We are feeding our memory bank, and then the next moment is, "Oh but it's actually absent now." And then the memory isn't good enough. Then we shift our attention onto the absence of it. Then we're seeking. Then we're looking for something and we want more. Desire is born.

Q: You know, in that time when I wasn't wanting anything, and there was just presence and it was beautiful, how do you not want that? I guess there's a level of attachment and letting go.

J: Well sure. It's about letting go because you're down the track on it now. Of course, it's about letting it go. But ultimately there is desire still active, and that's the strong one. Desire is going to attach to any story.

Q: Sometimes it feels like old wounds wanting to be soothed, so you know the desire is hooked into that.

J: Yes that's the thing. What really is the desire? What is the unsatisfied desire? You can see desire itself, or you can see the desire for some thing. If you need to go into what the desire is for, all right, we're looking at old wounds for example. But if you can see that it's just desire, it's actually just a head wrecker. Desire is a head wrecker. It's not much else really, "Something outside is going to make me feel better than I do right now." And if you buy that story, desire is running.

Q: Yes something in me recognizes that. I feel a lightness just hearing that.

J: Good, good. So desire got in there. That was the one that's underneath it all—desire. That's the most potent one. Desire will motivate us to create a memory to the absence of a story. Desire will do all of that. All of it.

Q: Tricky business, because presence really is such a beautiful thing, and to let even that go.

J: Yes, no attachment to anything.

Q: Pretty tricky.

J: Yes, but the freedom of that is actually better than a phenomenal experience. It's actually better, but your mind will tell you, "No, no, no, this beautiful intimacy was better." Mind will

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tell you that. Experiences come and go, but as long as desire is not completely seen through, it will create an experience to be something other than it was. It will put bells on it so that it will give you material for desire to be reactivated. Desire is the thing underneath all of this.

Q: And I've held desire as something that's pulled me out of the muck. So there's where my hook is.

J: Yes, there we go.

Q: So there is a ladder to be kicked out from under.

J: Yes, things help us for a while and then they've got to go.

Q: Oh wow!

J: But desire... You can take that the desire will always bring suffering. Desire is the most potent thing that the personal I can use. And it's in there with the personal I and it has to be, because it's the thing that makes the personal I suffer. You know, it wants something. It always wants something.

Q: Yes, it's like I've created a new concept of peace or created a new concept of not wanting.

J: Yes exactly, completeness of that experience of whatever and desire said, "Whoa! Let's go after that! More of that please."

Q: ... In heaping spoonfuls.

J: Yes, so being desire-less, how does that sit?

Q: You know it's shifting sitting here. It's feeling more spacious now, more open, more at peace. Yeah, I didn't realize how much desire was a formula for me.



Q: My hook is my children. My daughter was supposed to go to Bangladesh and she had appendicitis. It was taken care of, but all I could think about was, "What if this had happened in Bangladesh? She could be dead." She said that she would have had to get airlifted out, and I'm like, "Yeah, after it took *how long* to diagnose the problem?" There's this huge fear now about her physical survival.

J: How come you went into the story of "if your appendicitis had happened in Bangladesh"? It's a complete and total fantasy, because it didn't.

Q: Right, projection.

J: Yes, what was that about?

Q: Fear.

J: Yes, were you looking for something to be dramatic about, or was it a way to tell her that you're concerned? Why would you create a scenario that absolutely can't happen? Now if she goes to Bangladesh she doesn't have an appendix that can burst.

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Q: I know it's just mind.

J: It's amazing isn't it? It creates a story out of nothing, out of a scenario that didn't happen, and then it gets life force. It gets life force as though it really happened! It was just fantasy. Isn't it wild? It's wonderful, isn't it?

Q: No, so much suffering.

J: So much suffering, but if you can see that it is fantastic, it loses its seriousness, because then you get to see the joke, the play of consciousness. That would be an interesting way to twist that.

Q: I just can't though.

J: So you're investing, alright.

Q: Then I go into, "If she gets sick there, I'm going to have to fly to Bangladesh and deal with Bangladesh hospitals. I can't even deal with John Hopkins Hospital in Baltimore let alone a Bangladesh hospital."

J: There's another fantasy now we've created, yeah, yeah. So it's serious then. You like the fantasies that you're creating to be serious?

Q: Well it feels like suffering, suffering, suffering.

J: Amazing, isn't it? Even when life is good, we create it in our heads in order to continue that old groove.

Q: I guess, like you said, the fragility of life came to me. I used to like the spiritual bypass, whatever happens is God's will. Now I feel more raw and vulnerable and open. It feels like the fragility of life is so in my face. It's fear.

J: Yes, but it's beautiful; it's delicate.

Q: There's so much fear though.

J: But why? Why would there be fear in such beauty?

Q: It's fear of the body dying.

J: It's going to die! You're going to die. Your kids are going to die. This body is going to die.

Q: Well hopefully, I'll go first. You know, that's what we hope, right?

J: Of course, it's going to go sometime.

Q: It's the thought of them going first. And that's another fantasy!

J: It's fantasy.

Q: It's so much suffering.

J: You're in the fantasy, "let me suffer."

Q: It is. It's like "let's conjure up a nightmare."

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J: Try to flip it around and see that mind is this fantastic conjurer, a magician pulling the story out of nothing.

Q: Story-making machine. These are horrible stories.

J: They are horrible stories, yes. But they have no substance at all, as you know. If you continue with the fantasy until there is an emotional response, now it's sticky. It's sticky, and it's giving you an emotional response because it's dealing with literally life and death. That's the content of these thoughts. Mind is a *liar*.

Q: Can I really talk myself out of it though? I know it's projection, so can I actually talk myself out of putting weight on it?

J: Well, put your attention on something else. Because when it's sticky and it has an emotional charge, any talking yourself out of it is just playing with it really. You are moving the furniture. So put your attention on something else. Your mind needs to be pulled in a little bit so that it doesn't have free reign to build fantasies at this level. Pull it in and have a laugh at it. As long as mind has a power over you to create something serious, that threat gives it the ability to have your attention. Be light about it because it's really nothing.

Q: And death is nothing.

J: Not at all. Sure it's going to happen just like anything. Every time we eat a bit of meat, another animal has died.

Q: But when it's your kids, it's a little...

J: Yes, death is everywhere. But the idea of applying it to certain people creates an idea that has an emotional reaction. It's all in your head. Death is the most natural thing in the world, but then you want to make it into something else.

Q: So is there anyway I can work with that? It's still a story, you're going to say.

J: Yes, it's still a story. If you work with the story, the story has you. Zero tolerance for what it's doing. Mind is amazing, isn't it? It's a fantastic thing. When it has nothing to focus on, to give it any juice, it's just make it out of thin air. Make it out of thin air! It's fantastic. You have to admire it. I mean, that's a useful position to take because it loses its power then, you know? You're admiring it from afar, like any tool.



Q: So you say thoughts believed do create your reality?

J: Yes, that's a good way to look at it. It's always true, but sometimes knowing that will really help, and sometimes you couldn't have done anything because you can't stop thoughts creating your reality.

Q: What if you have a reality that happens before you started having negative thoughts about it, like physical illness?

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J: So is physical illness what you are talking about?

Q: Yes.

J: Okay, in the phenomenal world there's lots of different things that create something. Like with physical illness: there's the environment, there's food, there's heredity, there's bad luck, there's genetics or disposition. So when there are these things (influences) coming in, sometimes it's down to the belief system of mass consciousness, and sometimes it's pre-conceptual. Part of what can create a physical illness is actually an imprint that was there before we could make any thoughts. Consciousness itself has experiences, and it will use whatever mechanism it wants. It picks up imprints along the way in order to clear energy or manifest. There's loads of different causes, and our thoughts about the illness is what we can choose to believe or not believe. Some illnesses are created by thoughts, but it's very few. So there are more conditions, more causes that are in there other than our thoughts. What we can do is change our attitude towards it. At least we can sort out our thinking around illness. It helps some people a lot and it has very little impact on others; but it makes a difference in your experience of an illness, and that's worth something.

Q: Since this happened I've been having a lot of obsession about it. I was never obsessed about my health before, but since it suddenly happened about a year ago, I can't stop obsessing about what's going to happen next, and things have happened next. So how do you stop that loop, that train?

J: Yes that's it. So okay the illness is there, but you've identified that how you think about the illness is the obsession. All right, this is where we work. Have you accepted that there is this illness?

Q: No.

J: That will start you fighting.

Q: Well I had surgery for this illness, but this illness hasn't gone away in spite of the supposed fix for it.

J: Okay, so the energy that we have towards healing ourselves can be wasted in the rejection of the illness. You need that energy to help you get well, and you're spending it fighting.

Q: Yes, I'm not in acceptance.

J: You're not in acceptance, because when you accept it it's like, "Okay this is the situation, what do I do now?" And then you find your personal power to manage your body in another way. Whereas right now you've no personal power to be able to manage your health in a positive way.

Q: I'm looking for the why. Why, why, why?

J: Loads of things. Many, many things create physical illness. But what you can do is drop the why. It's like, "All right, here it is. Now next step, what can I do?"

Q: Even that doesn't work because I've done what I can do.

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J: You've done what you can do, but you're thinking isn't aligned with the positivity. Your attitude towards it needs to be really positive so that you're in a place of power. Do you see? Right now you're fighting.

Q: I see that I'm in a place of resistance, and I don't know how to bridge that to get to a place of acceptance.

J: So what we resist persists, and as long as we resist more resistance comes. It persists. The best way is to drop resistance; any time you're resisting, drop it.

Q: Is there something more?

J: Yes, but you have to feed resistance in order to continue with it. The moment that you see that you are fighting it, drop it. You can only change a thought when you see that it's a thought. When you're in the behavior of the thought, you've no power at all over dropping it. Right now as you're talking about resistance, instead it's like, "Okay I have this illness, all right so what, let's live this day and do whatever I can to be positive," and take any step you can to be healthier. But your attitude towards it is the greatest thing that brings healing, and you have the power to direct that healing towards yourself. That promotes health—a positive attitude, being light inside. So okay, moving from resistance to acceptance, when you stop feeding the resistance, acceptance comes. It's not about, "Okay I need to accept." It's actually to stop resisting and acceptance is there. Acceptance isn't something new; it's about resistance disappearing.

Q: I feel like I'm not in acceptance. I'm in resignation. But it's different, that energy is different. Resignation is something you don't want and you have no choice but to accept it. Acceptance comes from a different place.

J: It does, yes.

Q: It's more embracing.

J: Yes, it's a place of power. Acceptance is a place of power, whereas resignation and resistance are two sides of the same coin. You're fighting something that life has already said, "You know this is how it's going, this is what's going to happen next. This is the next experience that can teach you something," and you're saying, "Nope." Or it's like, "Look I'm stuck with it, what am I going to do?" Life is okay with this, creation is okay with this; and you can be okay with this. And from there, you can walk with it and use it as your teacher. You know physical illness can be a fantastic way to grow, fantastic! It's like your teacher has appeared, and you're fighting, you know? When you've nothing more to learn from it, it might just go. The body will do what the body will do; but your attitude towards it, you can totally change. So it's not resignation. It's the absence of resistance and resignation; it's the absence of that. It's like, "Okay, all right, what can this teach me? What can I do with this experience?"

Q: But that's also something that has been driving me crazy, because I'm always looking for those answers, the spiritual answers, "What am I supposed to learn from this?" Asking those questions has gotten me nowhere.

J: Yes, but are you doing it from a place of anger or resentment, or is it from your personal power?

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Q: Probably all of it, anger and resentment, and I want to know the answer. Honestly, deeply, spiritually, I want to know the answer. Not just power, no, all of it. Surrender, maybe sometimes, like a child begging to know something.

J: You might never know because there's so many causes for everything. Is it okay not to know?

Q: No, no, it's not for me, not at this stage. I don't feel I'm okay with not knowing why.

J: So when mind looks for a why and there is none...

Q: I feel like things need to make sense. If they make sense to me, in the spiritual sense, I can embrace it. But if they don't make sense to me, I can't.

J: Okay, can we change that?

Q: How?

J: There's a huge freedom in not knowing why. The mind tries to figure out why for everything. The answers that come from the why are based on cause and effect. This creates this. Remember early on we were talking about cause and effect only being valid within a very small part of our experience. As our perception pulls back and we do spiritual work, there isn't cause and effect. At another level, things just are and they're not caused at all. So if you're looking for a why to this physical illness, and even if you're looking for a spiritual cause, if you're open to any kind of a cause...

Q: That's my story.

J: That's your story, and that will keep you locked in the physical. It will keep you locked in the personal I. If you can view this with a wider perspective, that would be addressing it as a spiritual thing to teach you. It would be wider, but in the wider view there is no cause. Things are.

Q: They just are.

J: They just are. It doesn't mean accepting everything but like... I think it's a Christian prayer: "Change the things you can change, accept the things you can't, and have the wisdom to know the difference." And it's like, "Okay this has come, the surgical fix didn't work, so this thing is sticking around for another bit. All right, now what are we going to do about it?" So going into your personal power and managing it from there allows your life to get bigger; it doesn't consume you.

Q: That's exactly the word. I'm all consumed by that. It's in my sleep, it's the first thing I think about when I wake up. When I wake up it's all-consuming, and obsessive compulsive thoughts about that.

J: Yes, and there's so much more. There is a whole life being lived, and this is just an experience that's going through the body. So it's like something has gotten into this micro view and you're powerless, so you feel. But it's because you've given your power to resistance or whatever you've identified as yourself.

Q: It's like I have tunnel vision and that's my world. I know my world has more amplitude. I'm tired of self focusing so much on that.

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J: Yes, but it's just the body that has the experience of the illness. It's just the body.

Q: Yes, I was working with my girlfriend a few months ago, and I was telling somebody that I had had heart surgery. And I was climbing up the stairs at Swami's and somebody said, "Really, you had heart surgery and you're walking, really you can do that so soon after?" And I said, "Well, I had heart surgery not soul surgery." So at some level I understand that it's a physical heart, but it's not the all-of-me part. In the meantime I spend a lot of time obsessing about what's going to happen next—am I going to die? The same thing as this lady was saying about, "Am I going to see my children grow up?"

J: They're just thoughts. What you're believing into your reality is those thoughts. They're the ones that have power over you now. The illness is there. It's fine actually. But the thoughts, the consequences of it and the imagining that the illness has power over things, that's where the real suffering is.

Q: How do you keep them away?

J: If we try to keep thoughts away, they come stronger, because the resistance of trying to control mind comes from mind. Mind tries to control mind.

Q: I have a meditation practice. I'm able to withdraw and be the observer a little bit. But I cannot sit like a Buddha all day meditating. As soon as I'm not doing that, I'm back into the drama.

J: So you stop the drama. How do you stop the drama? Anytime the thought comes up find one anchor. It's very useful to find one thought as an anchor to stop a potent loop. And if you've got one thought, a good one would be, "I love this beautiful body. I love this beautiful body." Just a thought that has nothing at all to do with the story, with the drama, but that allows the body a positive experience, something positive, something simple to drop into. To drop back or to drop your attention to the source of the next thought, sometimes it's too much. If we've been feeding a loop for a while, it gets power, turbo-boosted power! When we set up a neurological pathway that's torturous in this way, sometimes the best thing we can do is to have a healthy thought, and from there we can step back. So if you need to have a stepping stone thought, let it be a positive one that will come from your heart, and it will be about your body. "My emotional heart loves my physical heart." "There is love from this physical heart, healing love from this physical heart." Something that brings you into your torso, brings you into your body and out of the loops in your head. Let it get soft, but you're going to have to watch these thoughts. They are strong because they take your attention.

Q: You know, I think it can be, "My soul is not ill."

J: Your soul is not ill?

Q: "I love my body." I'm not so sure about that one.

J: Ahh, then it might be an interesting one to work with, huh?

Q: Let me lose 50 pounds.

J: Listen, the body is beautiful; it doesn't have to look a certain way. It doesn't have to look a certain way to know that it's beautiful. It doesn't have to be a certain shape to be loved.

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Did I Create My Physical Illness?

Q: We're in California, not in Ireland.

J: Kick that California cultural taboo about bodies out the door! Away, get rid of it! The body is an exquisitely beautiful thing. Size and shape, hey there's more of it to love. Love it, love it, love it, love it. Yeah, love it, love it, love it. That might be an interesting thing that this health issue is teaching you. To absolutely love the body. Love your body. It's like consciousness says, "I've made this but I'm not going to love it." That comes from personal mind. That layer only comes from the personal mind. Love bleeds through everything that pure consciousness does. So you as pure consciousness totally loves every strand of hair on your head. It does. But if we come in with some cultural conditioning that it's not okay because of A, B, C, D, gosh, why would we give that any attention at all? Align with pure consciousness. The body is an exquisitely beautiful thing, and deserves every bit of love.

We can be so hard on ourselves can't we? As if life isn't tough enough. We run these loops and take in some negative ideas from culture and from external places. It's almost like it's a setup in order to keep the personal hooked into a negative story to keep it alive. These loops keep the personal story going, and the mind picks them up. But from the wider view you can see, "I'm not buying into those things. I'm not buying in." Let there be love, let there be love. It's all made of love anyway. It's all made of love. How can something not be lovable if it's made of love? Everything is made of love. There is nothing missing, there's nothing absent, nothing at all. But mind plays a trick. Then if we're in our heads, there's something missing. There's something more that we want. But there's nothing missing, nothing.

Mind will always be searching for something else, wanting something else, because it's a liar, because it wants to imagine something is missing. That's its gig. It's beautiful. You can have a good laugh at it and enjoy its creativity. Fighting the mind just gives it more power. It's a beautiful thing. Nothing is absent, nothing is less than. Is there anybody who can't recognize that right now? Is there any resistance from somebody right now? Great, because some part of you knows this. Some part of you knows this, but your mind will tell you otherwise. So remember it's a liar. You have all you will ever need. Material stuff comes and goes. It's really not worth bothering about. We play that game to make that happen as best we can, but what you really need you have. You have the really essential components. The rest are just trappings, external paraphernalia.



Thank you for your time this evening, and blessings on what I am in all these forms.