

## **Don't Run from Living in the World**

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**Q:** This is wonderful and I'm very happy to be here. I think this is more of a sharing than a question. Sometimes things just catch your attention, and they're really nothing special but they catch your attention. It's funny because I had quite a bit of work to do this week, and I was trying to think about packing, and whenever I sat down to make a list for myself, I had no idea. You know, it was just not coming. Then all of a sudden it happened. I was just packing everything and there was no real thinking going. It was just a very easy functioning, empty happening. And I did note that there just didn't seem to be much thinking at all. It was just happening.

**J:** That's right. Things just happen, and the attention stays at home. The way I often describe it is maybe 10% of attention is in whatever is happening, but it's minimal, and 90% is at home. So there's this minimal amount of attention needed to take care of stuff, and sometimes just functioning does it, and there's no attention at all on it! At all!

**Q:** It sort of felt juxtaposed when I was trying to do it, I couldn't even...

**J:** Something is out of sync when you try at a certain point.

**Q:** I had a bad bicycle accident and there was a long period of recovery, a long period of learning to walk again and that kind of thing. What was hardest for me about that was that I was missing the grace and the ease of just walking, and I was not even knowing if I would ever have it again. That's what I've felt pretty much since the retreat. I've felt a lot more of things just being easy, just happening.

**J:** Yes, so has this happened yet or do you recognize this? Even when there's effort to learn something new or to do something that requires attention, even that has an, "it's just happening" feel to it too. The ease is beneath the attention and the effort.

**Q:** If I think back to when I was trying to write that list, it was almost as if I didn't even know what clothes I owned. You know, it was blank.

**J:** Yes, yes.

**Q:** It was literally blank.

**J:** Yes, there's no access to it.

**Q:** So I think that yes I can do effort more empty than before. I'm not thinking of anything like that.

**Don't Run from Living in the World**

---

**J:** Okay, so I'll give you a different example, because you can pack with effort or packing happens. Certain things require effort if we haven't done them before, like learning something new or learning how to tune the piano...something that you don't have huge competency in. And it would require your attention and focus.

**Q:** Actually it is the opposite. Maybe it was about two weeks ago that I had to do some public speaking. Usually I would be a little uptight about that, and I just did it. I thought about it a little bit ahead of time, but I just did it, and I just felt so much love for the people in the room and it just didn't even occur to me to be really nervous. So I do feel that there is some deepening.

**J:** Okay, that's what I wanted to check.

**Q:** To just remind you, I was talking about how I got distracted and caught up in the world, and I think that's happening less and less.

**J:** Yes, public speaking will press a button.

**Q:** You would think!

**J:** Yes, you would.

**Q:** Really, I was just amazed, because I just felt so much love, and it seemed to go well.

**J:** Yes of course, and if it didn't, that would be totally just what was happening. Beautiful.

**Q:** So I just wanted to thank you.

**J:** You're welcome; you're the one that did the opening.

**Q:** Well, I have to say, it's hard to talk about it in some ways because there's no sense of doing anything at all.

**J:** And does it resonate if I said that what you really are is doing all of it? Like what you really are without being an identity or the source or of what is, any of these words, is that doing all of it?

**Q:** Well one would assume. Like when I was walking down the hallway it did feel like no one was walking, and it did feel like consciousness was way back.

**J:** Yes.

**Don't Run from Living in the World**

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**Q:** So it sort of stood out for me because it felt different. It almost feel like, I know that this is a little strange, like being on the log, like I'm so solid. Whereas, I used to feel more like a puff of fluff or something like that, but I feel more substantial in some ways.

**J:** Would the words grounded or embodied be appropriate?

**Q:** Yes, I guess that's okay, but since I never was that it's hard to know if that's exactly it.

**J:** Sure.

**Q:** Also, the main difficulty that I've had since the retreat, and I don't want to go into the details of the situation, but in a difficult situation I had a lot of really visceral aversion, but the mind wasn't identified with it.

**J:** Good example!

**Q:** It was problematic for me; there is no question about it. All this not liking showing up. But I didn't want to be rude, and I didn't want to be mean or anything like that, but I couldn't stop it. I couldn't repress it.

**J:** Oh that's great!

**Q:** Not that I did anything mean or anything. I just got out of the way.

**J:** So does pure consciousness not do aversion and not do anything nice? Sometimes we can have an idea that even though it's all love, it's all beautiful, it's all lovely, it's all smooth and everything, but turbulence happens and conflict happens, and these things happen too, and what you're saying is that you can't stop it. You know there is no identification going on with it, but these things can still happen. If somebody goes cruising into a parking space and somebody else goes zip into it, well I shout and roar and tell them a few beautiful Irish-isms, you know? And if he sees me, you know, my fingers are cooperating with the words that are coming out of my mouth! Yes, consciousness does that too.

**Q:** Well that's good to know.

**J:** You know, sometimes we could have an idea...you'll have to tell me if I'm on track or not...but sometimes we can have an idea that...

**Q:** I must've had that idea.

### **Don't Run from Living in the World**

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**J:** Saint-like or something you know, this purity that manifests, and it's like, "hey, this is the world," you know! All of it is free. All of it. Every emotion, every feeling, every thought, why not? It's all created by consciousness anyway. So without ownership, is it going to be there? I couldn't imagine that the ones that are deep in separation could be there, like I couldn't imagine that jealousy would be there or I couldn't imagine that stealing something would happen because of ownership. But heck, there's a whole range of stuff that's there, you know? There's a whole range of emotions that are not so deep in duality that require the belief in separation in order to show up.

**Q:** Good to know.

**J:** Yes, isn't it. Nisargadatta Maharaj. My goodness, it's his weekend! Is it his birthday or something? He threw people out and said, "you're not ready. Get out and stop wasting my time!" He was quite obnoxious at times, do you know? Ramana was quite rude as well sometimes. So there it is. You'll know if there's no identification. You'll know as well if you can't stop it and there's no identification. There is no juice in it and you can't stop it, it's like, "okay blessings on it," and let it rip! Let it go the way it's going to go.



**Q:** I'm fairly new to this experience, and I'm trying to find my way. I live in Los Angeles, and there are a lot of distractions that come with it. So on the one hand, I'm kind of drawn to this in a certain way, but I'm a little bit the opposite from how she is. I'm more an outgoing person, and I like to spread the word, spread the love. There's something positive I want to share. A little bit like a messenger of happiness or something good. But sometimes I'm not sure basically what's the right track for me. Sometimes, because it's a border, I'm sometimes walking the line. Like being too much in this, how can I say it, superficial way or like in this way out. I'm not an attention whore! I don't know; is it my ego that's trying to pull something, or is it the satisfaction I get from doing something positive or good, something embracing? It's raising the question of where can I find a better path for me, which way to go and also where I can basically find that inner peace. Not getting distracted.

**J:** Yes, it's a good question. The very fact that you're asking this and you're questioning your normal way of being, of liking to spread what you know, to spread the love. If you're questioning it then there's something that's not working in it. So the first thing is to look at that. So your motivation for doing that, is it connected on the one extreme to a purpose to make the world a better place, or is it a payback to the world, or is it just because you can? Or is it that there's a belief that there's too much suffering in the world or it makes you feel better?

**Q:** Yes. I guess to a certain degree, it would probably make me feel better about the things that I have done in the past, I think.

**J:** Bingo!

**Q:** I think also I'm always focusing on the connecting this way...more horizontal than vertical. I think that if I focused more on that, I would have some questions answered.

**J:** All right, I'm going to say something a little bit unorthodox. You have a little bit of karma to pay back. You are onto something because there is a little bit of a debt to make things okay. Here is what will dissolve that for you if you're willing to take it, and it looks like today is the time to make the decision. You're either going to say yes or say no, and you can sit with it for a while, but today is the day to make the decision. So for one year from today, for 365 days, you do one act of kindness anonymously every day for one year. That's the suggestion and that will actually balance out your karma from this life, but you can think about it it's just an option. But it needs to be discrete. For example, you can buy flowers and walk up to a little old lady and say, "I just got these for you," and then you can disappear. It can be that; it's just something anonymous. You don't tell anybody you're doing this but you do it with absolutely no feedback required by you at all. It's just for you to give 365 times within a year. That's an option, but it's up to you if you take it or not. It will hugely alleviate your karma, hugely. There's no sadhana standing from back there. It's all okay. It's going to give you that feeling.

**Q:** I would probably not do the flowers to the lady, because maybe unintentionally I would expect a reaction from her, like being thankful or something. So it would be like maybe something to me again, to me as the person I would gain her attention. So I would maybe do it with an organization like foster children, because they wouldn't even know where it was coming from, and I wouldn't get a satisfaction, like, "thank you for the flowers; bless you" or something like that.

**J:** Yes, you'll find your way to do it to be anonymous. You'll find your way, but you're right to watch for that, that you can see that your personality might want gratitude or, "oh what a lovely young man!" It could even be leaving flowers on a park bench, because whoever picks them up, it was for them. Get creative about it, and just one thing every day. There are several reasons for this. One is that it will teach your system because it will create a habit. It will teach your system how to give wanting nothing in return. Nothing. It will also give you payback where there's generosity going back, where there's love going out symbolically. You're just putting it back, but there is no tie. It will change your wiring around your position in the world, because right now your position in the world is somehow connected with attention. You get attention for yourself. You even look unusual. Your whole system is wired in some way to get attention, you see? This will really help to break that. It will just stab it. Okay, so that's that piece. If you take up

### **Don't Run from Living in the World**

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that challenge then the motivation for wanting to do good loses two things. It loses the payback feeling of needing to give back in some way or to let go of the past, and it will also stop the motivation for getting attention for something. Now, is there any other reason that you would be externally focused?

**Q:** Do you mean I would do other things besides daily acts of generosity?

**J:** No, not really. I'll ask it another way. Would you be able to pull your attention inward? Would it feel okay? Would you give yourself permission to pull your attention inward? Is it okay to pull back from the world?

**Q:** I guess so. It would maybe feel like this potential that I have of spreading something positive or spreading some good. I would feel that I couldn't do this same situation anymore. Of course it is satisfaction, but on the other hand, I could tell that I could make a difference in people's lives.

**J:** Okay, can you make a difference, or do you believe you could make a difference in somebody else's life by coming from a different place? By seeing the world from a different place, a place that's further back.

**Q:** This is the place I'm looking for.

**J:** All right, can you see, because if you can see, this it will be great. Can you see rather than grabbing a concept that if your motivation to do good in the world comes from a place further back, that it's more potent, stronger?

**Q:** Yes.

**J:** Yes, because it is stronger. The perception we have, when we're kind of out in the world, is very much based on right and wrong. It's very dualistic if we're outward focused, because that's what it does. That's the dualistic focus. Whereas, when we go in, we move further away from duality and something moves through us. But it might not be the obvious way to help somebody at all. Very often it's not the obvious way at all, and you don't even know why you're doing something but it's happening, and you say, "I'm just going to have to trust it that that's what I'm more concerned about." If I had the dualistic lens, "there's no way I would do that." And that situation can happen. So there's got to be a total trust in the deeper part of you that knows how to exercise that potential.

**Q:** So I have to trust myself.

**J:** Bingo! Can you?

**Q:** This is also the part I want to achieve. I always say that once you can be honest with yourself, you can be honest with others, and this is something I'm trying to find. Trusting myself.

**J:** Yes, can you trust yourself? What do you think?

**Q:** I definitely have the potential to trust myself. I need to learn more about myself, learn how to see the true me or the meaning of consciousness to get there.

**J:** Yes, is it okay to make mistakes?

**Q:** Yes.

**J:** Okay, because if you're okay about making mistakes, then it's okay to trust yourself.

**Q:** Right, okay. How do I find the trust in myself?

**J:** Step out of your own way.

**Q:** Even if I'm not sure I understand. It's good.

**J:** It's like you're trying to improve on something that is already exquisite moving through you, and you're trying to improve on it. Okay it's clouded by a bit of karma; it's clouded by your ideas of the world you know. I can see how it's clouded because you do have a lot of potential. You do have. Sometimes pure consciousness uses that potential, and sometimes it's just potential and it's never going to be realized. It's got to go either way, so it has got to be free enough to go either way, you know?

**Q:** So you think I also have to work on making that happen, to let it express itself.

**J:** Yes, because you're stepping out of your own way. Yes, there is freedom in that which is expressing itself. You know the consequences are going to hit you as a person phenomenally, of course, but that's how we learn, that's how we grow.

**Q:** Thank you, and I will take this home and think of something where I can make a change for 365 days.

**J:** Yes, just one little thing... It's going to make a huge difference if you go for it, and if you don't, some other opportunity will come to you. But that's actually a really effective way. It's like something's actually lined up for you. Something is actually really lining up today. It's a good thing.



**Q:** This is a wild day today. I'm finding that today is an example of how my life has been going for a while. Today I'm dipping into the classic anxiety of the, "am I safe?" and then rising up into, "oh, there is no 'I.'" I like what you were talking about earlier about the 'I' showing up to be functional. It's like, "oh, okay, maybe I can just show up to be functional," and then I feel the freedom. But then the dipping back down and coming back up and dipping back down is just phenomenal. So your conversation with Andrea really resonated with me as well. One of the things that I wanted to talk about was different ways to cultivate this relationship with this natural flow of consciousness. What I'm finding more and more is I can drop into a feeling state. For me, I have a metaphor. It's like this wide open ocean, and when I drop in there, it's forming a relationship. I've spent my entire life forming a relationship with the ego. "I'm not safe." "Am I seen?" "Am I worthy?" So when anxiety comes up, it's not anymore a belief system that I hear in my head. It's like an emotional belief system and it just kicks in. So I'm finding that when I can drop into this feeling state of, "oh that's expansiveness!" That's freedom; that's who I really am. And it's not a concept. There's just a feeling, and I find I can get back to it easier because I'm cultivating a relationship with it on a more regular basis. It's kind of like I've formed a pathway to it.

**J:** Yes.

**Q:** If I don't go there for a while and then I need it at some point, I turn to find the pathway and it's overgrown with brambles. So my meditation is the way that I do that currently. I'm curious about other methodologies and practices that may be specific to me that might be useful to really know that place, not cognitively but really just on a "felt perception."

**J:** So people generally fall into two categories. They can either go there at will or they can't go there at will. Which are you?

**Q:** I can do it. I'm cultivating it, and when I do it's like (snapping fingers). I mean I can just boom, go there. Sometimes it's harder when I'm really gripped, but other times it's just a matter of, "okay that's right," and then I'm there.

**J:** And when you're there, there's no 'I'? Or tell me about that sense of an 'I'. How does it look then?

**Q:** When I'm there, the "I" really does dissipate. It feels like the 'I' is dispelled, the spell has slipped.



**J:** Yes, the spell is gone, yes!

**Q:** If my focus is on, "okay I'm feeling the anxiety," it's the fear of what can really happen, and that's not as powerful for me as really dropping into the truer relationship. And there's letting that be, letting that do the work, kind of like dispelling the shadow. So to answer your question, when I'm dropping in there, the "I" really does disappear.

**J:** Yes.

**Q:** It can come back rather quickly, but when I drop in, it disappears.

**J:** When it comes back, what kind of stuff brings it back? Is it because you're out of meditation and it's automatically waiting for you? Are there certain things that make it rise up?

**Q:** Certain things. I can go through a long period of time, like the other woman was saying, when things just happen.

**J:** Yes the flow is carrying the form and the flow is doing it all.

**Q:** It's exposure to, "it's my validation in the world." So public speaking or delivering a workshop, showing up in any way to have some value of, will I be believed, will I be accepted, am I safe, am I going to be accepted, am I going to be loved, or am I going to be rejected?

**J:** Do you accept and love yourself or is this just when you loop it through the outside world?

**Q:** I loop it through the outside world. So when I'm not reflecting the outside world, I'm good.

**J:** Yes, those stories don't appear?

**Q:** They absolutely don't. There's this sense of walking around them, that if I'm asking, "am I worthy." It's only in reflection of others.

**J:** It's amazing isn't it, that it's only active when you're running it through a circuit to an external mirror.

**Q:** As if there should be any difference at all.

**J:** Exactly! It's your circuitry. It's running it through something. Wow!

**Don't Run from Living in the World**

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**Q:** Yes, it feels like it's just an old trigger that says, "there's no rhyme; there's no reason." I could cognitively move out of it.

**J:** Yes.

**Q:** So I'm learning to sit with, "okay there's that feeling." I had to give a workshop recently, and for about two or three days beforehand the anxiety was slowly building, and I thought, "okay, hold that in the wide open ocean. "Let the wide open ocean hold that space." And it made a difference. But it does still get in the way.

**J:** Sure, it just reduces the charge. That might not ever go.

**Q:** I was thinking about that, and I wrote about that today. "What if that never goes away?" And I said, "okay, so that will be."

**J:** It might never go. I've seen that a couple of times in satsang speakers. When talking with my colleagues over a coffee, or the rare times we can meet, there are a few of them who run a circuit that they spend years hacking away at. Awakening happened. Embodiment happened. All was quiet for a few years, as it often is. There are no thoughts, you know? And up it comes again....that same scratchy thing that you can't stop scratching. It's like, "really, it's back." Exactly that. And it's like, "wow, okay what's going on?" Like, maybe I like them here but I don't see them, because I don't pay any attention to that kind of stuff. So where they came back from.... It's just like a little twitch that the character has. So when it's running that type of perception, it goes into that mode. It goes into that mode if it's running that external something. For some it's internal, but there's always a route. It's a particular route that triggers the thought, and for you it's the mirror, the external reflection that triggers the thought. So becoming okay with it is the best thing that can happen here. You could even call that persona a name, just to nip it, to let it run, and ensure that it doesn't slip-slide into something that you've got to heal and shift and repair. Then, automatically, it's identification. It doesn't feel like any of those things, it just doesn't.

**Q:** No it doesn't, and that's why I'm looking at the idea of cultivating more of a relationship with the expansive, with the natural flow. Because I think I've recognized that that's a dynamic that's happening. So perhaps rather than focusing on it, ask what are the different ways that I can form a deeper relationship, a knowing of the natural flow of consciousness? I find that things that are more familiar to me are easier to have access to.

**J:** Okay, I'm going to give you another example. Krishnamurti. His writings are fantastic and all the rest of it. I was never really drawn to him myself. But I do know a couple of things about him. There was somebody who used to work closely with him, and this

person used to go to hear U.G. Krishnamurti who was in Bangalore, and he was quite radical. So this person would go and then come back and work closely with the other Krishnamurti. "What's that fellow saying down in Bangalore, what was he saying, what was he saying?" He was dying to know! He would be YouTube-ing like mad if the Internet was up in those days. He was hungry, you know? One day this person said, "are you jealous of him or what's the story?" And he said, "well, I don't know. He has insights that are valuable for me, and I can communicate them better." And he was awfully uncomfortable saying this, awfully uncomfortable. It was like, "what was that," you know? Another thing about Krishnamurti is that he had huge anxiety about public speaking, and he did loads of it. He spoke in front of thousands, but he had huge public performance anxiety. For years it was like, "there must be a belief in separation!" "How on earth can that happen without a belief in separation?" "What is that, to create that moment with intensity?" I could not see it, and it was to such an extent that he actually had somebody that he paid to talk him into a relaxed state. It was somebody with psychological training to talk him down so that he could calmly greet his public. So he actually put money into it to kind of dissolve it, to deal with it. I always thought that there must have been separation running there.

**Q:** You would think so.

**J:** Yes, you would really think so. But then speaking to colleagues of mine, I'm now under the conclusion that it's possibly just a little thing in the personality that just couldn't burn out. There was no identification with the one who was speaking, but there was some kind of self-doubt. Like a self-doubt that was still running, "is my material up to speed?" Let's see, let's find something there. Some kind of self-doubt would motivate that, and self-doubt, for sure, would be a fear of what you're going to say, because there is something that's not resting in whatever's going to talk through. Something must've come in, you know, to feel that self-doubt.

**Q:** It would feel like the self-doubt is the small self. One would think so.

**J:** One would think so. So let's leave space for the fact that maybe it wasn't identified. Maybe it was just a personality tic, a little thing in the personality that got triggered with this mental sequence of thinking that just arrived as a ball of something that looks like identification that looks like separation, but perhaps not. Perhaps it was just a pattern that had nobody stuck to it at the bottom, but it was accepted to be part of consciousness showing up like that.

**Q:** Which is how we started the day. Consciousness does all of it.

**J:** Yes, it does all of it. Now, the beauty of it is that only you will know whether you're fooling yourself by seeing it as a part of the character, or whether, actually, that there is

no identification with this. This performance anxiety is just a circuit and has nothing to do with identification. So there's no separation running when anxiety is running, and you are the only one who will know that.

**Q:** This last episode of it is an episode where there was no belief system running of, "what if they don't accept?" What if there was none of that? It felt like it was a pure emotional experience, and it had no rationale any longer attached to it.

**J:** Very good, then it will probably continue.

**Q:** Oh joy, there's some freedom in that.

**J:** Isn't there.

**Q:** Yes, and that too, you know. That's gone too, and that's source too.

**J:** Yes, just keep an eye on it. Because very often identification can sneak in some place that you think is clean. Just keep an eye on it until you're very clear, "yes, it's just a physiological response, and hey, maybe this system needs a bit of adrenaline in order to prepare, in order to be alert to the presentation." I mean, who knows? Who knows why it's running? Maybe there's no reason at all, you know?

**Q:** It does feel, though, that it gets in the way. Because in the delivery, if it's still running, I feel I'm not as authentic. There is some identification to it. Here's why. Because when I remember, and I can emotionally go to the place of, "oh that's right; it's not about me." That's right. It's not about me; it's about them. It just flows out.

**J:** Okay, then there is a bit of identification, because that's the disconnection through the concept of what you know is more true. Yes, and if that shifts it, if an idea shifts it, then an idea brought it in.

**Q:** Because my sense, then, is that I'm delivering this information, I'm showing up to do this, rather than I'm a channel and I'm just delivering consciousness. And the woman who was up here saying, "I really envy the aspect of giving a public speech." It's just remembering the love. So when I can go into that space of, "okay, what if it's not me showing up?" But it's not me showing up.

**J:** Yes, and you can't do that in avoidance. You can't grab that concept in order to get rid of your public speaking stress. You know that you can't grab the concept, because that's just burying it.

**Q:** Right, because it's me.

**J:** Yes.

**Q:** Yes, when you were speaking earlier about the idea of waking up in the morning and you are the pinpoint...you are the place that the individual needs to show up to function, and you are also the 7 billion.

**J:** Yes, all of it.

**Q:** Right, so I can't give up the, "oh I'm not the pinpoint; I'm only this," because that's false.

**J:** That's the same thing. That's the other side of the same thing. Tricky isn't it?

**Q:** It really is!

**J:** Yes, the hiding places. The little hiding places are very subtle.

**Q:** Yes, so I'm feeling like the practice is really continuing to develop a deeper relationship with a source, with that feeling.

**J:** When you say, "a relationship," maybe it's just the words, but I just want to make sure that there's nothing else there. So when there's a relationship, it means two...something is in relation to something else. So is there a you developing a relationship with source? What you really are? Or how far does the two go?

**Q:** It feels like letting in. It feels like a meeting of...so what is it?

**J:** Yes, meeting is still two.

**Q:** That's interesting. It does feel like a letting go. It feels like a letting go and just being. I feel from within me a more expansive freedom, a letting go.

**J:** Okay, and is that your monitor...the physical body?

**Q:** It is; that's my knowing of it. I feel it in my body.

**J:** Okay, so what if we change the pointer to "melting into it, dissolving into it?" What would that be like?

**Q:** Yes, because even the "letting it into" ...it's into me separate.

**J:** Yes, and it's the you that's fictitious, you see? But yet the fictitious one is the one who resonates with what is real. Just like, "oh, okay, let's get a bit unusual here." It's a bit tricky.

**Q:** Yes, the "I" is still in that statement.

**J:** Yes.

**Q:** The "I" is still in this place of, "oh, I let it in" or "I am in relationship." The melting helps. The dissolving.

**J:** So you're melting all of this. That's different. All of it including the part that feels that feels it in the body. All of it melts into what you really are.

**Q:** That's really different.

**J:** Yes.

**Q:** Okay, I can hold that.

**J:** Go there. That's your practice.

**Q:** It takes the conceptualization out. Because even the metaphor of self, "I am the wide open ocean," feels like that's still a conceptualization, that trick.

**J:** There's still a trick in there. There are these little hiding places that have set themselves up in the way you think, but it's fine.

**Q:** So it's that letting go, the dissolving.

**J:** It's dissolving, dissolving all of this body-mind. Your only way of knowing if what you're doing is on the money or not...all of that mechanism is dissolving, melting, disappearing.

**Q:** It's not coming up so much now, but I think it's worth mentioning, if I did that, then what is there?

**J:** Yes, correct.

**Q:** And the not knowing can be maddening. I know in my past it has been maddening, and it still has that resonance. But there is freedom there.

**J:** Yes!

**Q:** I don't have to know what fills the space.

**J:** Yes.

**Q:** I think the feeling has been that I'll be willing to let go of this when I'm positive. There's got to be some faith in here, right?

**J:** Yes, there has to be some faith. Surrender is total. It has to take all of you. It's total. There's a jumping off the cliff at some point, you know? "Okay I'm either going to splat on my face or this will be okay." "Let's just throw the towel either way and see what the fallout is."

**Q:** So 'I'll jump when I know it's safe' doesn't fly?

**J:** No, mind is going with you.



**Q:** Speaking of the cliff...it's there and you see it, and you long to jump, but yet you're terrified to jump. So it's this place of longing that... perhaps I'm fooling myself, but it doesn't feel like an external object. It's just there, and it's very kinesthetic as we've been saying today. And it's very strong and powerful, and it's the heart, but it's much more than the heart. What am I trying to say? It's moving into the dissolving place, and having the courage and the trust to go there, and longing to go there, but still terrified to go there. So you live your days into that, and try not to grasp it, and try not to seek it, and try not to create it but to allow it to come... You look confused. Just the desire to melt and the desire to dissolve, and to trust it once that arises. That it's absolutely okay. And maybe it doesn't even need to be okay, but it just feels like that's what comes, that's where you need to be. But still, I see where I sabotage that in little ways. I quieted my days, but instead of going and sitting and looking out into the forest, that computer says, "come here!" So you get lured by cooking some great thing, or by the computer, or calling a friend. Just little distractions that we can find. So it's like, "why do I do this?" I see that I'm doing this, but I long to just sit in the forest with the trees and watch the birds or listen to this peace or dance around the house. But there's something, and maybe it's fear I don't know, but it keeps me from just going into the emptiness, even though I long to go into that space and the emptiness.

**J:** A few things...your head is very involved in an area that has to do with your heart. I see this pattern sometimes in people who are academically very bright but have never really had an opportunity to shine. Does that fit in for you?

**Q:** I'm a late blooming shiner, so I did shine. It was late; it took a while.

**J:** Okay then, because very often it's that the mind has this extra energy, the brain has this extra energy. So it's really kind of over-analyzed and keeps a loop going on the spiritual path. It's trying to use all its potential. Sometimes that loop happens, but if that's not your pattern, that's fine. It's heart stuff that you're talking about, and your head is convinced that it is the one making the decision. If you think about it, you won't be able to do it, but if you sink into your heart, you'll go to the woods. You'll go to nature. If you're up in your head, the computer looks attractive, the recipe books look attractive... anything that will allow your brain to use this extra energy. Something isn't dropping into the heart. Something is not going into that stillness. Sure, there are always things about not wanting to. You know you can actually be completely sick of yourself, of the personality, but at the same time loving the experience that the personality is offering you. It can swing these two ways, and that's a kind of torture. Talk to me about the heart, what does that mean for you?

**Q:** Well, it's about devotion. It's been in my work, it's been in the people around me. I work with the dying, and it's been in the love. It's everything I see, and all the people.

**J:** Okay, but what about you going into your heart, what does that mean?

**Q:** I'm in my head.

**J:** Yes, you're explaining.

**Q:** I know. What about my heart? I guess it's total surrender. And if there is a way to love the self and to be with the self and to have compassion for whatever is there without it being in the head...I think that's possible.

**J:** Yes, do you think that's possible?

**Q:** I think so, yes.

**J:** You THINK so?

**Q:** Did I say think?

**J:** Yes.

**Q:** I FEEL so...

**J:** Do you see...



**Q:** There are times when it feels out of my head.

**J:** Can you drop into the heart right now? What does it have to say? Don't let your brain edit it. Let your heart use your voice to speak, and don't edit it.

**Q:** It just holds me. It's just a holding of us, trust. I'm whispering. It's really hard not to.

**J:** Yes, isn't it?

**Q:** It's words, but I can feel it.

**J:** Okay, what does it feel like?

**Q:** It feels empty. It feels spacious, it feels expansive, and warm and bright, and held.

**J:** Okay, and held. Tell me about that.

**Q:** It's just a holding. It feels like a total acceptance and honoring of... it's just a total unconditional holding.

**J:** Of? What's being held?

**Q:** Spirit, soul, real self.

**J:** Does that need to be held? The real self, does that need to be held?

**Q:** It needs to be honored.

**J:** For itself?

**Q:** For its truth. What do you mean?

**J:** So the real self needs to be honored, is that your idea about the real self or is that a real need of the real self that you're hearing?

**Q:** Maybe a concept or maybe. It's hard to put into words, but I'm feeling into what you're saying. Maybe there is no division in there. I mean, I'm dividing... It's like real self...yes; first it's the seen personality, the self, versus that other deeper more real self. Because I know it's real and maybe that's the longing, the longing for the real self. I know this is an illusion.

**J:** Yes, so what needs to be held? What's that about? "Held and honored" ... those are the two words you used.

**Q:** And loved.

**J:** In love, yes. What's that?

**Q:** It just feels like it has that unconditional peace beyond critic, beyond expectations, beyond should, beyond seen.

**J:** The real self has.

**Q:** Yes, or the personality self, the "I" self.

**J:** The me, "I."

**Q:** The me, 'I', has wanted all those things, yes, but it feels clear a lot of the time that that is an illusion.

**J:** Yes it is. It just keeps the 'I' story going. It needs resolution to a point and then at some point you can see it's just cranking up stories, and it's never going to have enough, actually. It's all right, but if you keep running the belief that it needs to be held, needs to be loved, needs to be honored, that's going to keep it alive forever. It keeps giving juice to the illusions, and they're just beliefs. They're just ideas.

**Q:** Just a stuck place.

**J:** Yes.

**Q:** But I can see moving beyond. I mean, it's doable. It's doable to see beyond that and into that much bigger... yes.

**J:** Is there some part of you that enjoys breaking rules?

**Q:** Yes, but in a soft gentle, discreet way. Not overt.

**J:** Yes, because there's some juice that's running around about, "the most nurturing thing for me would be to go into the forest now to hang out in nature." "But hey I'm going to break the rules, and I'm going to go to the computer instead." It's like there's some juice around breaking the rules or around dishonoring yourself or holding yourself down. I'm onto something and I'm cruising around saying, "what exactly is this?"

**Q:** Like the pleasure of defiance over what I can do, because it's the illusion of freedom.

**J:** Yes, yes, yes!

**Q:** It's true. It's probably true, and mixed with a little bit of "ADD."

**J:** Sure, because your head is very active, something is going on. So if there's that little bit of "breaking the rules," and actually, people with addictive personalities often have this trait. If you've got an addiction or a history of addiction along the line, this could be there until it burns out. So breaking the rules, and there's this little, "ah," an illusion of freedom, this momentary pfft I should do that but I'm going to do this instead. So when there is that, oh man. There is a momentary kind of devilish feeling, which is a bit of a buzz, but the price is huge. It's a little piece of candy that is going to rot your teeth, and make your blood acid so that you'll get cancer. I mean it's like, toxic! Toxic, toxic, toxic! But there is this tiny little buzz of breaking the rules, and every other part of it is destructive. Destructive, destructive, destructive. If you can nip that feel-good factor, if you can see through that feel-good factor of where you're sabotaging yourself and where that actually feels bad, it stops giving you a little kick. That would be really worth breaking.

**Q:** It helps to name that so specifically.

**J:** Yes, because you're getting some juice out of blocking yourself, and you've got to nip that. You know you've got to kind of say, "whoa I'm not going there, I'm not going to take those crumbs, I'm not going to take those crumbs."

**Q:** There's a much bigger freedom to be had.

**J:** Yes! Set my goal higher here. I'm going out into the woods. "What?! You've got your computer here." This is what the mind will do. It will run some old counter argument, you know? Just say, "you're part of the loop, and I'm not going there." So you're rising above that, and, "that's no longer where I play. I play out here," you know? Come back, put on the music and dance like crazy around the house, you know? See how it works. It would be really worth nipping that.

**Q:** That makes sense, yes. So quieting the mind.... I mean, meditate....

**J:** Go into the heart, go into the heart, go into the heart, go into the heart, go into the heart. Put signs all over the house, put anything, whatever it's going to take to remind you. It's the frequency with which you drop out of the head that's important. Go into that feeling place, because your mind has exhausted this loop. You're just going nowhere now. You're on a treadmill intellectually around this, as you know. You had an argument and

**Don't Run from Living in the World**

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whatever arguments you had, you ended up with the first argument again and it triggered again. It's like, "wow, wow," you know? Start learning how to live from your heart. You're up. You're up, you know, so it's like come down, come down, come down. It might mean physically slowing down, it might mean to do less in your day as a result of physically slowing down. So whatever comes from moving into the heart. Let your pace change as well and it will change.

**Q:** I can do that more. I've been seeing it, so I need to keep bringing it down and maybe into the body. More and more music.

**J:** Yes, into the body, into the heart. These things will really help you.



**Q:** So my body was going to talk about what's in the past, but I don't really believe it's gone. So I'd like you to look at it with me. It's this story of the past of being lonely, and this desire for relationship and playmate. So one question is really about cutting this past story, because it's not in the present. I just know how I create suffering out of it. I don't know if it's cellular, but I feel like it's in my field. I don't know, but it doesn't feel more like I'm making it up. It feels a little more alive, I guess.

**J:** Yes, it has a reality feel to it, huh?

**Q:** Yes, it's in my gut, my stomach. I know it's a mind game.

**J:** Yes, yes, so is it a feeling of loneliness, or is it the ideas around desiring a playmate or a lover or companion or whatever? Is it a desire, or is it a feeling of being alone, or something else?

**Q:** Yes, this feeling of alone really has this grip of deprivation. Like I don't feel seen by my family, my mother, or my sister. I don't feel recognized. So there's this visible story.

**J:** The needy one in the family, you know? It's like you play that card. Every now and then you come up with that card, and it's like "this is my position in the family, "I'm the needy one." I'm leaving it now, I haven't been able to before," but every now and then it's like that. It's like this neediness comes out and that's the role I play here in this constellation. Maybe it's okay; maybe it's just a role that gets played out of habit. Would it be okay to just see it, "ah yes, there's that role being played?" "That's my place in that dynamic." That's how it goes.

**Q:** I don't know. I mean, you've asked me before to put the needy one aside, and I don't really feel needy. That doesn't feel as accurate as lonely.

**J:** Okay, but you moved the conversation onto needing their approval. You moved it.

**Q:** Okay, wanting to be seen, right?

**J:** Yes, is that linked in with being lonely?

**Q:** Yes. Definitely, yes. And excluded. It's all a glob. Yes that button is being pushed.

**J:** You know it's about nothing.

**Q:** Okay, well remind me. Yes; it's about nothing.

**J:** So the mind pulls a few strands of potent feelings together from the past and it creates a scenario of, "okay that gives me a reference point, that gives me a role, I don't want to do that," because these potent memories; I can pull them together.

**Q:** Familiarity? It's awful, it's awful suffering.

**J:** Yes it's awful suffering! Yes, it's just suffering. It's nothing else because it doesn't change anything.

**Q:** It's a story.

**J:** Yes, it's just story, because you know you have to go into memory for it. So you know that that's where it is. You can somehow pull the potency into the here and now, into feeling it here and now. It's like you've got a tentacle to go back into that hotbed, "oops," and you pull that tentacle into the present, but you know it's not valid today! You know it's not, but yet you feel it.

**Q:** Okay, so there's not anything there, really.

**J:** There's nothing there, really. No, it's just a tentacle into a reference point that was very familiar and was there for a very long time. Deprivation. It's been a long time since there's been any real deprivation. It's been a long time, but it leaves a very deep wound. When it does happen, it's very deep, but it's not valid now. What I'm interested in is the tentacle that goes into a memory bank. That's what it's like. It's like reaching out. I'm going to the energy field, you know? It's like it's in the energy field, and then the feeling gives you a charge in your gut.

**Q:** So if it is in the energy field, I don't have to dissolve it. It can be there and I can just...

**J:** You just have to stop bringing it into today, feeding your attention on it to pull it center stage. It's just story, and if you go into the story, of course, you feel the pain of it. Because we have cellular memories about some things. If they're very deep, there's cellular memory there and that's okay. But it will only crank up if we put our attention on it, and then it's here, and that's the experience happening right now.

**Q:** Okay, so the other thing is that I listened to your satsang from Encinitas, from last year, or the year before, about nothing happening, and that really resonates with me. It's relief; it's relief from the drama.

**J:** Okay, is it relief because you recognize it also, or is it just because it's relief from the drama?

**Q:** I don't know.

**J:** Okay, do you buy it as an idea, or do you know it, that nothing's happening?

**Q:** Well I had that experience in New York, so I'm not sure.

**J:** Okay, all right. That's more of a chink.

**Q:** Yes, but even if it is an idea, if it resonates, I could still play with it and go there and use it.

**J:** For sure, if it resonates. If it fits somewhere, other than, "oh yeah, I'd rather have that idea because it's a break from this one." All you're doing then is contrast, and that's an addiction to contrast. It's like, jeepers, that's not even the subject matter that's being offered to you. It's missed, because you enjoy the contrast, you see? That's where I don't want to go. So the relief or the feeling of, you know, "nothing is actually happening." Can I sit in that? Is that actually true? You might be able to fall into that. There's something saying, "yes, yes; it's like that." There's only something happening when mind registers events. When mind creates stories. That's what makes something happen. It's not that something happens, and we recognize it. It's actually the other way around. We are creating the happenings, you know? There's really nothing happening at all. So drop into that as often as you can, because I know by the way you're looking at me...

**Q:** Maybe it's the contrast, but I don't know for sure. I can still play with it.

**J:** Yes, there's something.

**Q:** You think there's something resonating?

**J:** Yes, you've got some resonance. I know by your face.

**Q:** I love that satsang. I just listen to it over and over.

**J:** Yes, you're smelling something.

**Q:** Yes, it's just truth.

**J:** Yes, that's it. The truth of it is penetrating, Use it, of course. Then we use it as a concept, but the concept of, "who am I? It's a concept, but it's a great pointer. So use it like that. It's like, "look, nothing is happening," and see if an opening comes or if it's just nothing is happening. "Ah heck, that's not working." Is it, nothing's happening? That's just an idea. You'll know if you're still up in the surface, if you're just grabbing a new idea.

**Q:** No, it feels like it drops.

**J:** If it drops you down, yes, it drops you into another perspective, yes. One that's kind of empty, not busy. You have a great pointer, a great pointer there.



**Q:** I'm stuck in the story. Basically my life is really good, not much drama, not much suffering, healthy, stable. But there is a trigger, and it keeps being triggered, and it brings tears to my eyes. Unlike the previous person, I'm not really lonely, but I'm alone. I don't know if I'm milking it for a little attention. But it keeps coming up, and it's something that bugs me. I don't feel good about me, myself, when I give into it.

**J:** Is the story the fact that you are alone?

**Q:** Yes, basically.

**J:** And where's the potency in the fact that you are alone? Is it because it has to do with somebody who was around you, that's not there now?

**Q:** Right.

**J:** Okay.

**Don't Run from Living in the World**

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**Q:** And so I'm sensitive to certain events taking place. My friends talk to their kids, to their husbands, to the dog, and then I get triggered. I want to get out of this story. I need a nudge or a kick.

**J:** Yes, is there a bit of addiction to self-pity or something?

**Q:** Yes, there must be, obviously. That's what I would call it too.

**J:** Yes, and what do you gain out of self-pity?

**Q:** There's some "poor me."

**J:** Does that feel good?

**Q:** No, it doesn't at all.

**J:** It must feel nice somewhere.

**Q:** Maybe I want pity from others, I don't know. Maybe that's what I'm looking for. But I want to get out of this. That's why I'm here. That's why I'm talking to people here. I would like to get out.

**J:** Yes, but if you're keeping a story alive with available triggers, your getting some juice out of it.

**Q:** Yes.

**J:** That's got to be exposed because juice, "oooooh!" So we've got a bit of self-pity, and wanting other people to pity you, that gives you a status or a label or a bit of compassion coming your way maybe. What else? Where else is the juice?

**Q:** A little attention maybe, old issues that can be re-visited, revised. Is that enough?

**J:** You've got to tell me when you feel it's exhausted. You're going to do the work here. You've got to throw it on the table.

**Q:** Yes, I really do. I don't like myself afterwards either. I get caught, and it's like I am sucked into it when I do. Right after it I think, "oh my god, here I go again. Rats, why did I do this?" So I recognize it but I don't like it. I do want to wipe the slate clean, so it's not part of my operating thing.



**Don't Run from Living in the World**

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**J:** Who would you be to the people that your current "alone person" persona, if they know you through being that person that they have pity for? Who could you possibly be then, if you're going to not be present in that way? What would your self-image look like? It seems like it's giving you a self-image, an identity among certain people, you know? Because it manipulates them to respond in a particular way to your story, your circumstances. Doesn't it do that, you think?

**Q:** Maybe they see through it.

**J:** Maybe, but you think you're manipulating it. You think you can know, get attention, and that you can get pity. So you're in the business of manipulating, okay?

**Q:** Yes.

**J:** What they do with it is their business, but your game is the one we're after. So if you stop being the manipulator, and use your sad story as the means to manipulate, what would work as your self-image? What would you do there?

**Q:** If I stopped it, everybody would be fine because it's not necessary to do this.

**J:** How would you be? How would you present?

**Q:** I'd be okay.

**J:** If you didn't run that story, if you didn't run that manipulation? You see, what we're talking about is pulling away your self-image.

**Q:** Right.

**J:** So we can say okay I'll drop that, but the ego will create something else equally manipulative. It's going to do that unless you're willing to be exposed, open, naked, unless you're willing to be completely and totally naked and in the moment, and whatever happens, happens.

**Q:** How do you do that?

**J:** How do you do that? Yes, how would that look?

**Q:** No, how do you do it?

**J:** Yes how, you're telling me, c'mon. Do you see that even now you're not willing to do the work? You want me to hand it to you, and that's the very same energy I'm after. That's

the energy! "Do it for me; I'm a little bit helpless." "Work it out here for me." That's it!  
It's the same energy. Do you see it?

**Q:** No.

**J:** Okay, good though, because we're after it.

**Q:** So I would just use another trap.

**J:** Yes.

**Q:** So there's something in my system that needs that kind of set-up.

**J:** Yes, yes it's created a set-up.

**Q:** And it's tripping me.

**J:** Sure, and it's only making you suffer, and you're obviously onto that now. You know, you don't like it anymore. It's out of date for you.

**Q:** But I don't know how to stop it. I'm asking for help.

**J:** Okay, so what would you look like, in a non-physical way, what does the personality look like if she doesn't have that story?

**Q:** Stronger, more self-sufficient, more okay, less needy, less damaged. I'd be not as interesting.

**J:** Yes, you might not have so much of a story. Your identity might not be as clear for you. You might not get as much attention from the outside. You might not know what to say in particular scenarios because you can't play your old card.

**Q:** Mind, you I don't do this with everybody.

**J:** Yes, you only do it with people who will buy the story. That's what this energy is about. I can see it.

**Q:** Yes, that's why I'm here.

**J:** So is the personality, the Astrid woman, is she less needy, more independent, more self-sufficient, less interesting? Is she more that person, or is she more the old model? Which one is she really?

**Q:** She is the stronger; the old model is on the way out because I'm just exposing it.

**J:** Okay, and can she embrace all those facets that you described?

**Q:** Yes.

**J:** Okay, so then the next step is, are they willing to be exposed to people that would usually be the ones that you would manipulate for attention?

**Q:** I'd hope so but I don't know.

**J:** Ah ha, well tell me about that.

**Q:** Until it comes up again....maybe it's an addiction, I don't know. Maybe until the opportunity comes up again I might use it again. I don't want to.

**J:** Okay, so the opportunity is presented when there is a certain kind of a person that you know will buy your needy story. You have a way of unconsciously finding those people. You know them.

**Q:** Yes, it seems to be the same people.

**J:** Yes, you know exactly who would buy your story and who wouldn't buy your story.

**Q:** That's terrible isn't it?

**J:** No, it's just manipulation, it's an energy. It's not terrible; it's just life. It's just part of what ego does to stay alive, no biggie. So it's only going to come up when you're unconsciously saying, "okay, there are those people I can manipulate, so let's come off here and play my game." So you become really aware of those people, because you know the people who will buy your story, your needy story. So here we go; you go up to those people and you be honest around who you are, the more self-sufficient woman, the independent woman, the less interesting woman. That's the woman you present so that you change your wiring, because your normal system is like, "whoa these are the ones I can manipulate," and off we go, and, "I will play them," and that energy wants to play them. So now it's like, "okay, there they are, so I'm going to go up to them and do the opposite." You'll find that they walk off, because it's a game; you dance with these people, you dance with them, you know? You can't have a bully without a victim or you can't have a manipulator without a willing consentor, you see? So you go up to the same people and you present your opposite persona and they'll walk. They won't know how to connect with you because it's not in their wiring. The odd one might connect with you, but there will be no juice there for you to dance with them. So that's your homework; you go into a scenario

### **Don't Run from Living in the World**

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and say, "okay, that person will buy my story; I know they will. So okay, I'm going to walk in and start talking with the real Astrid only in front." So then you'll be around those people without your usual trigger being activated, and that will break it. What we don't use, we lose. If you don't use that way of connecting, through manipulation and dancing with people, if you don't use it, you will lose it. You send another set of wires out and they won't get the same dance. Of course it's not the same dance, you see? The trigger goes because you don't use it.

**Q:** I'll give that a try.

**J:** It will work. If you're determined it will work, yes. You can do it.



**Q:** There are a couple things. I want to go back to the attachment. When there was no attachment, it was really beautiful. There was tons of love, and then attachment starts creeping back in. It's not attachment to the old stuff like before the awakening. There is this new story that's built. So how is it that I maneuver around attaching? How do I keep that from happening? How do I keep from getting stuck in the story?

**J:** Well what do you get from attachment? How come it's not yucky all the time? Why is it luring you in again? When you see through attachment, it's "ugh, that sticky, sticky thing!" It's often like that for people. So I'm wondering why is it still kind of a comfort zone for you in some way.

**Q:** Well it's like my dog. I didn't even realize I was attached to him until I started to leave. Then every time I walked back to the RV, or left him with someone, I would get this sinking feeling because he was gone. Then I realized how deeply attached I was.

**J:** Okay.

**Q:** I think that part of it is, what pulled me back in, was that wanting to be connected. I like being alone, so it's not that. I prefer aloneness, but I guess it's that feeling that there were no special people for a while. But society tells us we need special people, and then I start falling into the story of special people. Now I have special people again, and that makes me feel special.

**J:** Bingo!

**Q:** Yes, because they're special people, and without them you're not special. So how do I not play that loop?

**J:** I would love to draw you into a love that is deeper than the one that knows attachment.

**Q:** Yes, I know that love, and that's there too, along with the ones that I'm attached to.

**J:** Yes, it's underneath that they are attached love.

**Q:** It might even be above it. Yes, because it's there all the time; I love them profoundly. No matter what direction they do, it's there.

**J:** Yes, it's not moving anywhere. It's just there. Yes, it can't be threatened.

**Q:** I think it might be sitting above the attachment.

**J:** All right, so the attachment layer of loving.

**Q:** I don't know. It's just there again.

**J:** What's this specialness thing about?

**Q:** I think it's that whole thing of "I don't know how to fit in this world thing." The, "I don't belong here, I don't know how to fit here." It's kind of the whole story of this life. "I don't get this plane, I don't understand you people, I don't know how to make this work, and I don't know how to be loved." Feeling outside of all that. Then the awakening set me further outside.

**J:** Yes, yes it can be used for that. The awakening doesn't do that but it can be used for that.

**Q:** Yes, because it felt even more outside of then. Now all of it makes sense. I don't even know how to put any of that into this.

**J:** Yes, so you know fitting in and not fitting in are the same thing. It's just the opposite of the same thing. It's like day and night, you know. Everything and its opposite is valid, so fitting in is only a phenomenon because there's not fitting in. So you're either going to be in one camp or the other. You can make it special if you want, but the experience of fitting in or not fitting in one of them has to run in the form. It's just a perspective of how the collective is viewed from the local perceiving machine. It doesn't mean anything at all.

**Q:** Yes, so why is there attachment?

**J:** It feels like it's in response to the not fitting in.

**Q:** Yes.

**J:** It's a way of kind of bouncing out of that. Very often, you know, we tend to have two extremes in one lifetime. We often tend to have life as one way and then it's completely the opposite. We have two varied careers in one lifetime. You often see that nowadays, with two really big extremes. So it could easily be that the human experience is offering you a feeling of being disconnected. Then it's, "okay, you want to know connection? All right, we'll show you connection. It's full of attachment. No connection is good because I'm not connected and therefore that's awful, that suffering, being outside of all of it." "Okay, have fun; here is connection." And you're like, "whoa! I'm attached." Hello! So the rosy garden, the faraway hills are greener. They're not. They've got a sticky point too. This is how they are if we identify with either one. We're going to find the suffering of them.

**Q:** How do you have relationship, like you have a husband, how do you have that relationship without making that person special? How does it happen that that person doesn't slowly become special?

**J:** He's around for as long as he's around. It's great now, but if it stops being great, it stops I guess. I don't know. It will stop when it stops.

**Q:** So it's just that falling into deep acceptance of it as it is?

**J:** Even that's too much. Whatever is happening now is just what's happening now. I don't think about it much really, you know? Maybe at some point there was a total acceptance of everything, but it's not a recurring event. Maybe there was once a falling into acceptance, but it was never kind of an ongoing practice, acceptance. It's like, "oh yes, why would there be a rejection of anything?" "Of course accept everything." Okay done. It kind of was done in one swoop, you know?

**Q:** Yes, it swooped in and then it swooped out.

**J:** It feels like the experience is the flip side. In order to wash out being different, not fitting in, it's like, "we'll show you the hidden side of fitting in, of being attached, of being special. Let's see if you can find what's in the middle, without identifying with either, without being the one who is attached, and without being the one who's special and different and not really fitting in." If both of those identities were to go, could you find something where either is fine but neither has potency?

**Q:** Yes, the middle is very nice.

**Don't Run from Living in the World**

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**J:** Yes, it's not about fitting in or not fitting. It's really not. It plays as it does. That labeling mechanism is the problem. That labeling mechanism is misinformed. It's misinformed because it doesn't work for you anymore. It's a dualistic perception that's still in view, but you can't put it anywhere. So all it can do is flip, because the lens itself is no longer appropriate for you. Do you see?

**Q:** Yes, though I'm not sure how to not have it happen. Is it just the watching it as it happens?

**J:** When attachment rises up it's like, "whoa, here's the flip side. This is me being a part of, as opposed to not being part of. Okay, I see both." Drop them.

**Q:** So just drop it as it pulls up.

**J:** Yes, but drop it and its opposite. They're feeding each other. "I don't fit in" and attachment are feeding each other. So whichever one is active, drop the two.

**Q:** Drop the pair.

**J:** Yes, otherwise you're swinging a pendulum, so drop the pair. Energetically they are two sides of the same lens.

**Q:** You say feelings come and go. Part of what I view as attachment, has been some intense grief coming up. Is grief always attachment?

**J:** No.

**Q:** Because it seems like it lately. There have been some things that occurred, and there is intense grief. There is no thought process with it. I feel it hit the body, move in and then move out. Nothing mental triggers it. It's just that grief comes in and grief goes out.

**J:** Yes, and there's no story, It's just grief.

**Q:** So that's different from attachment?

**J:** It is. Sometimes an emotion can just run through, just run through for the heck of the experience. The other scenario is an energetic tie that has nothing at all to do with anything except how we literally connect with the world. An energetic tie is separate.

**Q:** Yes, that's what it feels like. Every once in a while, the energy system notices the absence.

**J:** Yes, the absence.

**Q:** It's not even emptiness. There's just an absence, and then its response.

**J:** Yes exactly. It's like something was attached to you with a Band-Aid, and then the Band-Aid gets yanked off in order to pull off the string that was being held by the Band-Aid. It's yanked off and there's a feeling of the absence of the Band-Aid, you know?

**Q:** Yes.

**J:** But sure, then it's gone. It passes through. The sensation is gone and that tie is gone. So we have these energetic connections, and that's part of why I was encouraging you to go vertical, go vertical.

**Q:** Yes, I've been practicing that ever since you said it, and it seems to help a lot.

**J:** It does. It will help with all of this. With this particular transition, it will help a lot. Yes, to just be in the world and not connect the way you are, because your system is to open.

**Q:** Right. The main thing I focus on is, is it action or is it reaction? If it's action, it doesn't have emotion. It doesn't have anything. It's just movement. And if it's reaction, there's all this other garbage that goes with it.

**J:** Yes.

**Q:** I guess I was just confused about things that spur me into action. Some of them are around attachments and some of them are not. It feels odd to have such deep attachment, when there was the experience of the flip side where there were no special people. You're all special people. You're all amazing and special, you know.

**J:** Same-same.

**Q:** So this will help with all of that.

**J:** Nip the attachment though, the attachment and the not fitting in. They are two ends of the same piece of energy.

**Q:** And the awakening part is not what made me fit in less?

**J:** No, you're just attaching that story to it. That's more attachment.

**Q:** I was attaching the story to that.



**Don't Run from Living in the World**

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**J:** Yes, you were attaching the story. Anything will do as a story for ammunition to keep the story going. Anything will do. That's how it works.

**Q:** Can I ask one more question? The brain thing....have you ever heard of "*A Stroke of Insight*"? The neuroscientist lady who had the stroke?

**J:** Jill Bolte Taylor, yes.

**Q:** When she recounts what happened during the stroke, it actually triggers that same sensation that happened during the awakening. Does that tie into the part of the brain that isn't working right?

**J:** Or else she has a memory of it. I don't know if she's running a memory of it when she taps into that. Does she have a sophisticated memory of what it's like? You know memory can stir up feelings and the senses, and you can conjure up smells and everything with memory, and you really can be right there. So whether she's got a sophisticated memory or whether there is actually still a bit of, you know, flooded right brain or whatever happened.... it's been a long time since I read that book.

**Q:** It triggers in me exactly what happened with awakening. That part of what still happens is that left brain doesn't want to connect back, and so that's the same trying. When I listened to her, it's exactly what happened. It was the same expansion, same thing, same type of neurological event, only it wasn't a stroke.

**J:** Yes.

**Q:** It really felt like a neurological event.

**J:** Yes, yes.

**Q:** So when you were talking about the parts of the brain that misfired during that event, doing more practices to engage left brain to right brain, would that be...

**J:** Yes, that would help a lot.

**Q:** Okay, so all kinds of linear practices.

**J:** Sure! Try it and see what happens. Yes, practices would be really good. Even learning something new would be really good. It would get your task-oriented brain functioning really well. Yes, learning something new would be really good for you, actually.

**Don't Run from Living in the World**

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**Q:** Yes, I can do all kinds of things new as long as it's creative. It's learning something new that's linear, that isn't visual. This last year has been opening up, like all these new types of jewelry that I'm making. It just is coming, and it's so easy, but that has to do with something that I'm not seeing in steps. I'm just seeing it.

**J:** Yes, but you see I'm looking for you learning something that's a challenge, and you're like, "I can't do this." That's what I'm looking for; so then you have to (sound affect-struggle (grunt) fire it up.

**Q:** Making tutorials. Yes, something that requires steps.

**J:** Learn a new language.

**Q:** Oh yeah! Yes, that would be a good one.

**J:** While you're making jewelry you can be listening to some online language.



**Q:** I experience a lot of fear here, and don't necessarily know what to do when I'm faced with it.... I guess I'm kind of afraid of my future. I have a son and I'm in a relationship where his mom and I aren't together. So it seems like this huge split happening. It's really causing me a lot of anxiety because I don't know how to maintain that closeness that I want amidst this big kind of schism that's really split us.

**J:** Is this with your son, or are you missing the relationship?

**Q:** I guess I feel the necessity for a certain kind of relationship to create an environment for a child, and I feel like I wish I could have that with her, but it doesn't seem like that's going to be possible. So it can be confusing because I feel almost guilty for creating that with another person that's not her, but with my son too. I sometimes get overwhelmed with the physical aspect of emotion, and I let it run. I know I'm conscious. It's not conscious but it just runs. So I guess that's just what it is.

**J:** So, can you drop the idea of an ideal family environment? Because really, that's only a kind of fantasyland, you know, whether it's this ideal scenario. That's kind of rare.

**Q:** Okay.

**J:** Families that look like they're together from the outside very often are not anyway, and let her move.

**Q:** The mind....it wants to hold onto something.

**J:** For sure.

**Q:** I know that, but I know it can't is probably a feeling I get. Is the mind trying to catch something or hold onto something that it can't?

**J:** It can't, no. You know it's a bit of an adventure to see how it plays out. You can enjoy the adventure.

**Q:** I can?

**J:** Or you can freak out because you have no control, you know? Your son is going to somehow have exactly what he needs for whatever is on his path. That's his gig. You're responsible for being true to yourself and loving him as much as you can. If another relationship comes in, great. But if it doesn't it doesn't, and that will play as it does. Every family has a different structure. There is no right and wrong. It's just how it is. You're an adult and you're the parent.

**Q:** It's tricky, because I just got my first real job a year ago, and I just started taking care of my own self. I already had a son in a communal environment, so it was like two big things all at once. So just a lot of transition in the world.

**J:** Yes, pushing you into being an adult.

**Q:** Like really quick, like you've got to get your shit together now or else you're fucked.

**J:** But you're doing fine. You are an adult and you have the skills and tools that you need. You just haven't had a chance to exercise this, to prove it to yourself yet, that's all. It's okay. He just needs you to love him, and that's all he needs. So whatever family environment is there, that's going to have to be the right one for him. It will be the one that's right for him, you know? He's going to have stuff to deal with anyway, because everybody does, you know? He's fine, but if you imagine that it should be better than what you can offer him right now, he'll pick that up and that won't help him at all. How it is, is actually enough for him, and if you believe that, it will help him a lot. If you know that it's like, "okay, this is what I have, you know, so let's make the best of it." With that way, of course, it's enough for him. Of course it is. But your own belief in a lack....that's a different thing, because he's going to feel insufficient.

**Q:** Where does that come from?

**J:** It's kind of like it is some ideal of how it was going to be. It feels like it was a kind of fantasy. Somewhere you bought some big fantasy, you know? Now it's like, "hey this is life." "That was fantasy, this is life, and this is how it is," and this is fine. So resting in that will dissolve anxiety. It's fine, it's good enough. You only have to love him and that's all, really. Work and take each day as it comes. It's okay. It's simpler than what the fantasy is trying to create. Let go, let go a bit. You're doing fine.

**Q:** Okay, I just don't know what's going to happen.

**J:** Correct.

**Q:** I have no idea what's going to happen.

**J:** Isn't it wonderful?

**Q:** But not like nothing. I know nothing, not anything.

**J:** Then it's wide open! That's exciting! It's like, "wow, anything can happen, and my life can take any direction now," and that's wonderful! It's to be celebrated. Embrace it! It's exciting.

**Q:** It just feels dark. It just feels like there's a cliff, and I don't think I'm going to make it, or a part of my identity... something's going to die.

**J:** I don't think so.

**Q:** No?

**J:** No, I think it's just fear talking to you. Take baby steps. Let go, and just manage life day by day, because it only comes day by day. You know your whole future isn't here now. It's not your future. It's just an idea. There's just today and right now this is what we're doing, and that's it. That's all we've got. The rest of it's in your head. It's in your head. You will not be given anything that you cannot deal with.

**Q:** Yes, it's just a feeling of "don't know how" or "don't know where it will go." I don't know where it's going.

**J:** You don't need to know. You'll learn, according to what life presents to you. You'll learn from that. You know, if we knew where it was going to go, what would be the point of going through with it? It's in the not knowing that makes it worth living.

**Q:** So when confusion arises can I just.... I tend to want to figure it out, and then I cause myself a lot of... You know a pendulum; I go from one idea to the next, the next, and the next, instead of just allowing.

**J:** Stay in today and do what's needed today. And if that means making a plan for something next Friday, then that's an activity today. You can't live next Friday. You can only set something in motion. Done, done, leave it. Then Friday will happen or not. Stay in the present. Stay in the day that's enough. It's okay.

*A participant:* I have to speak to you because I've been in your seat, and I can't ignore this. He is not your son. He belongs to life, and there will be moments when the grief is so unbearable that you wish you could fall into the deepest crevice in the earth. And there will be moments of fear when you think you can't take another step. And there will be moments when there's so much love that the universe cannot contain it. But he's not yours anymore. He belongs to life. When you live through that, he will be okay. He's going to be okay regardless of what you do. So you do your best and that's all you can do. Jac's advice.

**J:** Thank you Tom.

*Another participant:* I can't..... It's like [indiscernible words]

**J:** Yes, no, I appreciate it because I'm not a parent.

*A participant:* They have their own life.

**J:** Yes they have their own life. He has his own destiny.

*Another participant:* Our children don't belong to us.

*A participant :* Do you know the Kahlil Gibran piece? He has a beautiful piece on children. It's a beautiful piece about, "we're the bow but they are the arrow."

**J:** Lovely, lovely, lovely.

**The End**