

J: Good morning everybody, welcome to Satsang. Give yourself a pat on the back for putting yourself on your spiritual path before anything else on this lovely Saturday morning, for lining up with that call to return to what you really are, a return to knowing what you really are. It's all about realizing what you really are or what is real, you know, or what the truth is, because already the human manifestation, or anything that can possibly show up, is just the play of all of it—is an integral part of all of it, of all of it, all of manifestation that ever was or ever could be. There is nothing that can show up that's not an intricate part of the unit; that one without a second, just the one where there's nothing watching the one. Just that one. So within that, everything, every possible thing, thought, action, piece of history, word, rib of hair, breath of air, all of it is working together as one unit, always was and always will be. That's manifestation, and isn't it fantastic that within that one there is the capacity to imagine that some things are not okay?

A participant: It's wild.

J: Isn't that wild when you think about it, really? You know, that somewhere within the magnificence of the perfection of it, it can imagine. It's like one part of a perfect timepiece, of a beautiful clock, one part of it imagining, "Well that cog is in the wrong place," but yet the time is perfect, you know? That's what the mind does you know, it just breaks into me and you, and right and wrong, and good and bad, and runs that little show for its own amusement I guess. So taking it seriously and feeling the heaviness of it is where we went a bit funny in terms of a species, in terms of the way we think, because feeling the heaviness, the heaviness around responsibility for example, it's just your ability to respond, but somehow it feels heavy and serious and that's the part that the thinking mind has gotten a bit askew. It's actually light, all of it is actually light. No matter how horrific the scenario that might be showing up in life, there is a capacity where it is seen as just light, fluid, flow, easy, inevitable, all okay, always okay and more than okay.

So, it's the thinking mind that learns these habits, takes things really seriously and screws it up really. It screws it up and creates suffering, but we don't seem to have learned how to manage that thinking mind. We don't just use it for thinking, you know? We don't just use it for thinking we think it's an essential tool, and it's not. It's an essential tool for creating suffering and that's about it. So, see if you can separate your thinking capacity from the part of you that's task oriented, that's able to function and communicate, because that part of mind is fine or the brain really. They are completely separate you know, completely separate. The self referencing mechanism that's all about me can switch off and that's what we call awakening; and the other aspects of the brain are task oriented. They have to do with planning, creativity; just the free flow of life. Not a problem, not a problem. Everything happens organically, but with the self-referencing part actually it's all about me, because I need to think about me and put everything in reference to me. That's the thinking mind, as I call it, that loop, and when it becomes our natural default it's called the ego. The ego is solid when we automatically wake up, and it's all about me and my world, and off we go into my story. That's the ego, "I am the center of the world," rather than, "This is what's showing up," and there's this body-mind mechanism playing a part in it.

Body Tensions Every Morning

All I can do is point, because you're either going to see this or you're not. You might just grasp it as a concept and you know, that will work for a while but you'll forget about it. It will stop working, you know? It will be a nice idea for a while and then your usual m.o. (modus operandi) kicks in.

So, can it be trusted? In a way I'm kind of talking paradoxical now, but can it be trusted that without the thinking mind, without that self referencing mechanism, can you trust that life will happen, that everything will continue, and things won't fall apart without the me being in control, you know, me having to keep the show on the road without me being in the center of how each day is approached? Would it be all right? Can you take that leap? Can you trust that some part of the brain can manage beautifully without it being all about me doing it, and me managing me, and me sorting out me, and basically anything to do with me that we do; me and my story, me and my suffering, me and my...? Because on the path of surrender or devotion, that happens, all the ideas of me are seen to be the problem or recognized to be the problem. So, things like, "I don't have control," maybe there is no me there at all and it's just a thought that I have control. So, dropping the 'all about me', dropping any sense of personal ownership. So, if you can find some confidence in the knowing that life will continue just fine without the 'all about me' reference going on continually in your thoughts, if you can find some calmness in that, if you can encourage yourself to let go, then something loosens, something loosens. So, the me who wants to see the truth, the me is the problem because the truth is there all the time. It's there all the time, but when we stop running so many ideas that have a "me" as the center, the heroine in the movie, somehow you know the truth is just there, and there's space for the truth to show itself. There's space, attention isn't running the "all about me," so there's a bit of space. Dropping the 'all about me,' dropping ownership, dropping the stories that something has to happen for me to be at peace, for me to recognize what's real. They're just stories. They're all just ideas, and it's a really sticky one of like, "I have to do A, B, C, before I see the truth." The truth is there, it's just sitting there, but mind will have ideas about it, and it will want more, and it will want to experience more and have more. It will want more juice. It will give you any excuse at all just to keep things going.

Anyway, that's one way to look at it. There's lots of different approaches that might resonate, might not resonate. Find what works for you. Find what resonates for you. Every path is a little bit different. It's a good thing to have the wisdom to find what makes sense or doesn't. If it doesn't make sense, drop it. So let your attention pull back from the character. So, see the body, be aware of the body, and recognize it as an exquisite device that's sending information to the brain, and the brain is sending information to it to keep it functioning. It just offers a local perception. That's all it's doing is offering a local perception to that one that is everything. That's all it's doing, it's just a localized perception, and pullback another bit and let these words find you. Let them come to you without you grasping them. You don't have to work at these words. Let them do the work. Let them meet you. Comprehension might happen or not - that's okay. There's no need to grasp anything, and let the mind be seen as just that story making machine. It might be whirring away or not, but it doesn't matter. It doesn't matter, it's just a story-

making machine. Pull right back from whatever is watching the mind. Pull right back. Let it be empty and let the concept of emptiness disappear, and let perception fall even prior to that. There's no landing place now; it's just pointing prior to that. If there is still some attention on what is arising, let it arise and fall. Don't be bothered with it; just keep dropping your attention back prior to all of it, prior to all of it. Attention can rest there because attention kind of arises from there, so without pulling out your attention to connect to the body, to the thoughts, attention kind of dissolves back into that zone. So let's see how some participation in the day can happen without all of your attention being out connected to the mind, connected to the body. Leave attention behind, all aside, prior to all of it. Bring just enough attention to allow these words to be comprehended. The body is still working; it doesn't need your full engagement. The brain is still working; it doesn't need your full engagement. Let there be space. There is space. It's naturally there, and somehow functioning happens just fine. So, from here let's see how it operates this morning.



Q: I just want to get a little bit more clarity on depression and this more subtle part of depression, which is indifference, to me. The story is that I came in with a lot of sorrow but also a lot of joy at times and then later on I have learned that the strategy for my mind was to go into depression. So I learned that strategy; however, there's still a tendency towards that. The mind chooses that path or I can feel that there's just a slight indifference, and yet there is this awareness. Thank you for this again I just felt that it was... I could touch it.

J: Taste it.

Q: Yes, it was wonderful. Yet there is often... Maybe that's my story now and I don't even need to question it; however, meeting it though because it's so subtle! So, I was hoping you could help me in meeting it, is that just to, (inaudible) to keep stepping back even when that shows up, because otherwise I'm tinkering with it, right?

J: Yes, what's the tinkering giving you? Is it like a seeking to understand it, to demystify it, or is it to hang out there?

Q: No, it's more like, "Here it is again," and it's trapping, tripping me. It's stopping me. It's keeping me away from the awareness. So, I'm battling with it.

J: Yes, you're in a fight with it then and it's creating a "you". Does identification happen when it's there? Is there a "you"?

Q: Yes, there probably is a bit of a "me" there.

J: Is there a "you" when awareness is present?

Q: Not really.

J: Not really, tell me about not really.

Q: It just is this spaciousness, but maybe there is still someone aware of the spaciousness, so that's the part of me that's still there.

J: Yes, because what comes clear is—I'm talking about the awareness part first—what becomes clear is that, yes in the body-mind there's spaciousness or it's kind of calm and fluid or whatever way we want to describe it, but the personal 'I' just ain't there. The body, the mind, is in that natural state, but the 'me' isn't there hanging onto the natural state or doing something with it or overjoyed with it. It's like it's too natural for that. The 'me' is denser, thicker, more potent, and it disappears unless the stepping back or the going into awareness... unless the mind has come with you; the personal aspect of your thinking.

Q: I'm not sure I quite follow what you just said. So, you said when the personal mind follows me back there, that's the problem.

J: Yes.

Q: Okay, therefore I just keep on doing what you're saying, stepping backwards and backwards and backwards.

J: Okay, but you see you can step backwards forever if the personal is coming with you. Has it been seen that the personal is just a bundle of thoughts? That the character is just a bundle of thoughts?

Q: Yes.

J: Is that known, is it known 24/7?

Q: I get wrapped up and I catch myself, so it's not 24/7. I like what you said on one of your videos about, "You have to train the mind to be content." That really was helpful, but then I'm still feeling that my mind is doing that.

J: Yes, good, now we're getting someplace. Your mind is doing all of it, even the pushing back to awareness. Even that, it's doing.

Q: Okay, and is that what Ramana was saying about burning the stick, the self-inquiry kind of burns itself out completely?

J: Yes, it burns itself out completely.

Q: So that's the 'me' that's...

J: Yes, so is there something to be gained by going back? I'm trying to figure out how much of a story, how potent is it when going back is practiced? Is there a pull back there or are you going back in order to do the right thing or make things better or...?

Q: I think there's a little bit of that, because the perfectionism that I was raised with is like, "You're going to be a good girl and you're going back there."

J: Okay, so we've got to clean up the going back mechanism. If the going back is super clean then the density of depression wouldn't be... It wouldn't see you anymore, you see? So it's like, "Okay we can deal with the tendency towards depression," but actually if we cleaned up the other end of it, it would take care of that. So, really tidy up stepping back so that it

moves from just a concept to actually a seeing. It's like, "Okay I want to see the truth of this, so what really is going on here in this stepping back? What's really going on? What's my motivation? Where is the 'me' that's hiding in all of this—the one who wants to be a perfectionist?" It's like, okay step back from that. Step back from that; that's all character stuff. The character ain't going back. We can direct the mind back so that the natural state runs through the body-mind mechanism. That's what it's doing so the natural state becomes the wiring rather than the personal 'I' becoming the wiring. Do you see?

Q: Because it has a little bit of an agenda attached to it.

J: Correct. So the desires, the preferences that are with the agenda, you've got to see through those and drop them until it's actually, there's nothing at all to be gained from stepping back. Absolutely nothing. It's like, "Okay, now it's clean." Now it's clean, is there a pullback or not? Is it an organic pull, you see? I'd like it to be so clean that it's like, "Gosh! This is happening on its own. There something else and my mind is imagining that it's the right thing to do, or mind wants to go back, but actually this is happening on its own." That's what we need to know, is there a natural movement there that's being hijacked by mind, or is it just mind doing this because it's a way of avoiding suffering? You've got to tell the difference between the two of those. Then indifference, you see, for some indifference can turn into equanimity. It's got a flip side of actually seeing that everything else, everything is same-same. It can flip over and you can see the interconnectedness of everything, of the same-same of everything. It's like, "Wow! The other side of the coin is like this," but if it doesn't happen then indifference is being tapped into so that the mind can go into kind of victim or story or nothing matters or lack of motivation, or all about me. It's kind of an, 'all about me' zone, my feelings, my emotional stirring that's happening right now puts me at center stage, because it takes your attention, you see? That's the ego looking for some loving. That's all it's doing is looking for some loving. It's just looking for love. That's all it's doing. So, you can deal with both ends of the spectrum that are available to you. The energy of love can go a very long way in diluting the emotional and the thinking mechanisms that are in place when depression and indifference are running. Love will sort that because love will heal the victim. It will heal the one with low self-confidence, and it will heal the one that is self-conscious. It will pull all of those issues to a place of closure if you work with it. Is this resonating in some way?

Q: Yes it does. It's so subtle.

J: Yes it's very subtle, but you have to be super thorough, super thorough, because you ain't going to get away with anything at this level.

Q: No, and I don't want to because the willingness is there, or whatever you want to call it. Or maybe the part that wants to wake up is knocking it's door so badly that, you know, I have no choice, which is a good thing.

J: Yes.

Q: Do you mind if I ask you a personal question?

J: Sure.

Q: I've read a lot about you, and I understand that your first marriage dissolved through your awakening. So what's the difference between that marriage and this marriage?

J: This one, a weird thing happened, and this kind of tends to be kind of like, typical for the way things happen in my life, the 'Jac' life, or whatever we call it. We started hanging around in April and in July. He was in Ireland, so I brought him to a stone circle, a 2000 BC stone circle, which is perfect, because it's the only one in Europe that's this complete and this old. So I was like, "At this place I had a load of spiritual experiences way back when on the spot, so see what you think."

He was kind of walking around so I went to the point where the longest day of the year, the light goes directly through, you know, they're set up in that way. So, I was leaning against this big stone, and as clear as day it was like, "Oh my God! Oh my God! I have no energy. Jeepers, am I going to collapse, what's going on?" As clear as day this knowing came that the form was going to die now unless life continues in another way. And I was like, "The form is going to die now? Really?" And it's like, "Well your life force is going to begin to diminish by 50," and I was 46 at the time, "By 50 your body will fall off," and I'm like, "Okay," because it's all same-same, but, "Walking the next phase with somebody else could happen also. There is a split now in your destiny," and it's like, "Okay," and I still hadn't put it together because I was like in this other zone. I mean, which ever's going to happen is going to happen, and there was no part of me that said, "Yes/no." I mean that so doesn't happen. So it was just like a piece of information, just phenomenal information, like it's going to freeze tonight or the temperature is going to drop or something, so it's just phenomenal information. And I went, "Jeepers, I have to sit down though, I haven't really... God, I really have to sit down." So, I walked into the circle and sat on a stone, and he walked over and went down on one knee and did the traditional thing, you see?

And I was like, "Oh." And a yes came out of this mouth, and I was like, "Shit! What did I just agree to?" So he said, "Will you marry me?" And I said, "Yes." I was like, "I said yes? Oh my God, did I say yes?" You know, trying not to offend, and he said, "Yes," and then it was just [sound effect]! So, that path has been taken and this body isn't going to die. "That path has been taken, okay that path has been taken, all right." So I said to him, "Can you just give me a day? I just have to kind of some way get my head around it really. So, just give me a day," and he said, "No, I want to phone my friends." "Just give me a day". So he did.

What has unfolded... It's like the mind is always retrospective, you know? For many years now the mind is just picking up what it can interpret as a happening in this life. Mind is never the decision-maker. I mean, it's just so ridiculous; there's a time lapse. So that time lapse that you obviously have a good... You recognize it, and that's there 24/7, that there's always something. Now, it might not be around drama, tea or coffee, or whatever, you know? It's like sure, the decision-making, the task, something clicks in there and decides what's best for the body or whatever, but in other things, other than immediate things around food or what to do or it's time to start, other than the task-oriented things mind always plays catch-up. Mind creates a story in order to interpret what is naturally

happening anyway, and the story isn't believed. It's just an enabling mechanism in order to have a story about it really. That's all it is because we communicate by story. So, story has to formulate somewhere. So, mind kind of somehow assesses what's happening, creates a story out of it, and that's how it works. That's how it works with everybody. It's just that there is a distance here between the timing of when the story is created, and it's always after the fact, after the act, after the zone of happening, you see? So now, ten months later, or whatever it is, it's very clear what's happened. There's been a reintegration into normal life, which is a great learning for this woman to like, "Okay, can identification happen again?" Are there do's and don'ts, as the wise sages in India would have said, you know? Because there's been interest in like, society protects them, you know there's an ashram, they don't touch money, they don't get married, they rarely... Papaji had a child later in life but it came in an unusual way, and it's like, how about living a full-on Western life? Like, if awakening needs to be protected, it's a BS awakening, you know? It is, it's BS, you know. So, it's like, "Come on", and it makes perfect sense that it is this character's way to get fully into life again. This marriage was the ticket in, and there had to be somebody who would kind of drag me into life, because it wasn't happening. I didn't seem to be anchored enough in life to get in, but now it is, because there's somebody there in the morning who says, "Will you make me two fried eggs?" You know? It's like, "Oh okay." Do you know?

Q: Yes.

J: So, it's very interesting how like, "Wow! Regular life, oh yes, okay, this is how it works." Here's stress, here's deadlines, here is somebody else's demands, and how do we negotiate this again, so there's a cranking up of aspects of my brain, which for sure stopped working, because for my husband he often says, "You're so much in the present moment I actually don't know how to deal with it half the time." It's because I miss things; I miss the continuity of a story that supposed to impact on how I do this, it's like this is done in isolation and that's done in isolation, and he's like, "You don't connect the dots, that you need this for that on Tuesday." I'm like, "No, today it goes here, what are you talking about?" So, he's pulling back, like pulling in the part of my neurology that forgot about linear time, that doesn't get cause and effect. So this marriage is about that. It's about what aspects of my brain need to crank up again in order to have a totally regular functioning life, and will that create identification or not. It's really exciting to see, "Is this going to create identification? Will there be a forgetting of what I really am, will it happen?" That's really exciting! Sorry, that's a very long story.

Q: No, thank you so much for answering that question because I think you are a blessing to the Western world in that.

J: Yeah, maybe so. Act like it's an experiment, you know, it's an experiment within this body-mind, you know?

Q: So there's the acting from the agenda of me, and then there's the acting from other sources perhaps. So in the context of vocation, I have a job and the kind of work I do I haven't wanted to do for twenty years, and so how do I differentiate between, that's just a story and that's just my thoughts, how to differentiate between that and you know, what's maybe just a form of bypassing, and listening to what might be an authentic calling, say, "I want to be a farmer or gardener or something like that?" So, I've been struggling with wanting to step away from something that pays the bills to something I really enjoy. I feel like it's hurting my soul to continue doing this.

J: Okay, the answer is in your last sentence. When our 'me' knows it's stuck in something we have been trying to avoid, we can use it. We can use it for a long time, so it's like, "Okay, I don't want to be here." So let's drop that desire and let's work with acceptance, and let's work with tolerance, and let's work with stopping the rejection, and you can work and work and work and work, and when you have finished with all the ego things that are offered to you because of this position, it starts to become destructive at a core level, then you get out. But there will be a sense of, "Yes, I've processed a lot through this. It's been a great gift," but if it's destructive at a core level you have to leave then.

Q: Right, because I've been through a lot of this where I feel like, "Okay I've gotten some personal growth learning how to deal with difficult people, doing..."

J: Great, and you rose to those things when they came up?

Q: Yes, usually.

J: Has it anything else to teach you?

Q: I don't think so. I don't know. There's sort of a feeling of finality to it, almost like I've done my time or that there's just no energy in it at all.

J: Yes, it's time to move on.

Q: If I could ask one other thing, you've talked about prior to awareness, and I get that as a concept, and as you opened last night and this morning, there is a sense of something like that there, but if I try to articulate what in my direct experience is prior to awareness, I have difficulty with that. I don't know how I would describe what's prior to awareness, so maybe you could help me with that.

J: That's really great, because if you can describe it the mind has done one of two things; it's either come with you and you've just got into a concept of prior to awareness, or something has come with you and it's made a memory out of it, and then we can talk about the memory.

Q: So is it sort of a koan in a way?

J: Maybe.

Q: Right, I mean it kind of brings you to this sort of nether space. Do you know what I mean?

J: I do. I hadn't thought of it like that. We could say it's like that, it's like that but it's not that, because it's not actually a space. It's outside of space, time, phenomena. Labeling doesn't work there you see, it doesn't work there. But, if it's a concept just watch it. It's

like, "Okay, mind has made a concept but I'm not going to a concept." There is just a falling into, falling into.

Q: Falling into. I like that. That helps.

J: It's like dissolving into whatever you came from, you know?

Q: Maybe surrender in some way?

J: In some way, but all these things then are closer to the drama than prior to all of it, you see, so we're caught because language is going towards the density and we're pointing prior.

Q: And when you say the word prior that also implies in the past, right? And I think, okay what about the future or that time is sort of implied right, when you use the word prior?

J: Is it? I hadn't thought of that. I guess it is. I suppose I kind of turn the word prior to mean something else in this phrase. Okay, if I say prior it's got to do with time and if I say outside it's got to do with space, gosh. I'm reluctant to invent new language that isn't dependent upon time and space, because that's really stupid because language is within time and space. So we're kind of caught.

Q: Maybe that's okay.

J: Yes, if we recognize the limit of prior but not connected to time.



Q: Last night you said that consciousness does not require a body-mind to know itself.

J: Yes.

Q: Is there more you can say about that?

J: Yes, as we step back what we're doing is that we're firing different neurological pathways, and we're igniting perception that doesn't come through the 'all about me' neurology. Now, as we go back it's still consciousness; there is a capacity to be conscious. Then, when it goes [sound effect] we go back prior to that. We can actually jump over existence itself. It's possible to transcend existence, and to see that existence existing or not existing is just another dualistic structure. Are you still with me?

Q: I'm excited to hear it.

J: Okay, so existing and not existing are two conditions which are part of consciousness as it rolls out into manifestation, into life. So in transcending existence and seeing that it's just a concept that when believed in by consciousness, creates something that can exist. Now, this something that can exist can be conscious, that's the body-mind, but what was this, what was doing this? What created the 'I' concept of existence in the first place so that there could be something that exists to be conscious? So, as we get close to existence itself, the concept of existence, we're in the realm of just consciousness itself. Somehow

there is a capacity to transcend existence, and this is where we leave science because science just says... Eminent scientists have personally said to me, "Girl, you're in cuckoo land, you know?" So, in transcending existence, prior to existence without it being time, prior to existence in the rolling back, pure consciousness neither exists nor doesn't exist. Now, the one place that the body-mind can clearly know that this is so, is when there is a capacity to be aware while the body-mind is in deep sleep. When the body-mind is in deep sleep and there is absolutely nothing there and nobody there, a capacity to be conscious is activated, and at that point that's when it shows itself, and it's totally known that, "Oooh-crikey! This isn't the consciousness that translates into the neurology of the 'Jac' brain at all," or to the body-mind that's in deep sleep. That knowing of pure consciousness, from there it tends to be very clear that pure consciousness, what you are as pure consciousness, has nothing at all to do with the body-mind having a localized experience of consciousness, nothing at all, you see? The telling of the story needs the localized body-mind, because that's what it does; it creates a story out of it, and that's all it can do, is create a story out of it. But pure consciousness itself knows itself. Now, some experience it on LSD or ayahuasca or whatever can get into that zone of like, "Whoa! It knows itself but there's nothing there to know itself." That's another way that it can show itself. There is a knowing but there's nothing there that knows itself, what the heck is that? That's consciousness knowing itself without the body-mind being activated, but the body-mind is picking up an echo of it and turns it into story.

Q: And then you can go prior to that.

J: Correct. Now what goes prior to that, duh [sound effect], nothing phenomenal. There is a 'prior to that', but it's not phenomenal. But there is a prior even to that. Consciousness can get so fine that the first spark of consciousness, as we know it from the Big Bang or whatever the Big Bang was. So, prior to consciousness is before the first movement, okay? I mean every word is going to be stupid, you know every word is too much so pardon me making it cumbersome, but prior to that, directionally, it seems that this brain has understood a direction about it in order to kind of offer a sign post. Prior to that, if it's going straight back, then there's just prior to consciousness and you know, nothing can be said. It's ridiculous to even try and say something; there's totally a gap. So, if that's in a straight line, what there is, is when there is a frequency of somehow consciousness collapsing, and prior to consciousness... part, I can't even say being or is, there is also like a hairpin bend. So, if you can imagine prior to consciousness, here, and the first movement of consciousness, we call it the Big Bang, and whether it was two dimensions clashing together or not, I'm not quite sure, but I'm moving towards it being a collision of two dimensions that creates the Big Bang, so I'm rolling out from that, you know pure consciousness, pure perception, the idea of consciousness beginning to turn around to see itself. The idea that something can exist, the idea of knowing itself, existence, being not being, and off we go further down the track to me/you separation. So, right back from here to prior to consciousness, it's like there's a hairpin bend, and rolling out from that clash also is a non-phenomenal that does not roll out from consciousness, that does not roll out from concepts. In some time we will be able to detect it. We come to everything with consciousness, you see we are either conscious of it or we're not conscious of it, or

pure consciousness is there, so there are options. Within duality we are conscious or we are not conscious, and then there's pure consciousness itself, and yet there is a rolling out which doesn't have consciousness as its underpinning baseline for all to progress and manifest and return to itself. I've no more language for that.

So, the more that pure consciousness itself is recognized by itself, and there is a collapsing of consciousness itself, every word I use completely makes it null and void to what I'm going to say, so, the more that happens the greater the capacity to know what is not consciousness, and how come there is a capacity, that capacity for consciousness to translate what is not rolling out from consciousness? So it's like wild. It's wild and just totally fantastic.

Q: I agree.

J: I went a little bit further than what you were saying, but I was kind of bursting with it, you know? Can you get a taste of consciousness being conscious of itself without it needing the body-mind?

Q: Yes, as you said like during the night when I'm asleep, not lucid dreaming, but clearly a sense of conscious...words don't...and so then the argument goes, "Well there was existence in consciousness and the body-mind was not there." Then of course an observer would say, "But I saw you laying in the bed sleeping. So you were there." But then you're relying on someone's memory to validate that.

J: Correct.

Q: So what validity does that really have?

J: Yes.

Q: So from pure experience there is no need for the body-mind.

J: Correct.

Q: And that's just as far as my experience is, right?

J: Yes great, super that there's that direct experience; consciousness experiencing itself with zero connection to the body-mind.

Q: So then 'prior to that' maybe happens, and there's just... Is it a natural thing that happens? So, everyone's... There's no one who hasn't experienced it, or whatever word you want to put on it, but...

J: That's either going to happen or it's not, I think. I don't know how... It's so far away from the one who can do something about anything. It shows itself, it's just the movement of pure consciousness.

Q: First, I'm with you totally in everything you just mentioned. I've had those experiences without the mind/body in different ways, so I get that very clearly. Yet I'm definitely in the experience of not having equanimity in the experience, which is this whole bit about the piano, but I don't know if you remember that.

J: Oh, I do remember!

Q: Well, it's been many months and it has only gotten worse, I guess I'll put it that way. I'm on the verge of leaving and just one signature away of you know, "I'm out." There's been emotional pain and literally physical pain in my arm and in my hand that I have to live with every day in practicing on this inferior piano, and then playing on a wonderful piano that those things just don't work for me. So I'm having to work through pain when I'm practicing, work through pain when I'm performing, and this has become untenable; I just can't do it anymore. So, I guess my question is, is this the right step? I also relate very much to many times when you talk about this 'Jac' character doing so and so. I feel that way, certainly about my coming out here and since I've been here, and now this. It's like, "Wow! What's happening to this Marie character?" I didn't feel like I chose to come out here it just happened, and then all these things happened, and then all of a sudden it was like, "Oh my goodness." I thought everything was going to be wonderful, and then this huge event that went to the core of my body-mind experience. So am I leaving?

J: What did we conclude last October when we spoke about this last?

Q: We didn't conclude and that was the problem, I should have stuck with you a lot longer because I didn't get to the conclusion. I got to this word that was rejected, I was being a bully, and I'm going like "Whoa!" and I said, "I'm not being a bully," but I think I've been bullied or maybe I'm... Remind me, do you remember what I said last time?

A participant: Essentially Jac said that you were operating from the child and that...

Q: Oh yes.

A participant: If you operated from the adult you would just decide, "I need a piano," and then...

A participant: You were looking for permission.

Q: Well, everybody knows more what happened last time guys.

J: I remember.

Q: Yes, but anyway you remember, because I...

J: So, what does it tell you about your memory of it or what you were able to hear? Let that tell you something.

Q: The memory of my own memory of it?

J: Yes, that you heard something and other people that heard the same conversation made something else of it.

Q: I don't think they made something else of it, but I was accused of being a bully and that's not what I ever want to be. I'm a tough bird but I'm not a bully, I don't think. I don't want

to be that, and I don't want to demand, and so I've been living under that, "I don't want to demand that things be my way." So, in other words, I've been told to move the piano and you know, or the other lady is moving out. And I'm going like, "Well okay I'll just..." I've been trying unsuccessfully to do these things and I can't do it anymore. I know I can't do it anymore, so I'm either going to leave the house or leave period. And what I want to do and what I've taken steps for, that I didn't even know, is actually moving totally away, because I didn't want any part of it. I've never, never gone through this! This is just ridiculous! I'm pretty upset.

J: So why don't you move?

Q: Yes, well that's what I'm planning to do, and I just... Everybody is going [sound effect] and I'm going like, "Yeah, well maybe this is what I have to do." So I'm just checking with you.

J: Why? Why are you checking in? Why do you need to bounce your decision?

Q: Well we talked about decisions last time as well, and I was... I used the expression, and actually you know like a physical thing, that things similar to what you were just speaking about in your own personal life, that the body is going to drop or else you could have this... Well, I have those to. So, this whole thing about deciding things, like things just come from nowhere, and I go like, "Whoa! Where did that come from?"

J: So, why are you doubting it, and why are you bouncing it off of me?

Q: Because you asked me. You asked me then, "Do you always do what it said?" In other words, you were asking me and kind of challenging me, "Well, where did that come from?" so to speak.

J: Yes.

Q: So I've been sitting with that as well. In other words, is this the truth coming in and through, just [sound effect] and I do it, or do I challenge it? And I usually do what it says. I've been sitting with this for such a long time, and I didn't think about, "Well gee, where will I go?" It's just that circumstances started unrolling and I was like, "Wow it's amazing maybe this is what I'm doing," in other words leaving. I'm sorry, that sounded so ridiculously confusing.

J: It's fine.

Q: So, a friend asked me to go to Santa Fe, and I said, "I don't know if I want to go to Santa Fe." So I went for a trip and what happened on that trip was that I decided I needed to move. And then we went there and my daughter's near there and the whole feeling while I was there, which has never been on my radar before, I just felt relieved and like out of prison and out of pain. It was amazing I had never thought of this, and now this has all unraveled and unfolded, whatever it is. The other part of it is, has this been a big test? Can I be in this situation and have it be totally equanimous? Can I just be you know, be with all of this and not care? I haven't been able to do it up till now.

J: No you're not able to do it, and it's bringing a great release to go, so why don't you go?

Q: Okay.

J: Why not? Why would you question it? I'm just interested in why you're doubting yourself, because you know what you want to do, and you know it makes you feel better, and you know resolution is coming; but you're questioning it.

Q: I came here to be in a spiritual community with a spiritual teacher.

J: Ahh, so it means leaving that. Ahh okay, that's different.

Q: Yes, and so how can something seemingly small... It's not supposed to be. How can I let something small, like playing a piano...

J: But it's not small to you. No it keeps you balanced, and it's your thing.

Q: It's way more than that, because it's part of the ineffable or something. What happens with music at this level, it's way more than what comes out of the notes.

J: Yes, yes, yes.

Q: It's really so much more than that, and to live and have pain while I'm doing it... It's like, "This is just nuts!"

J: Okay, there you go, because music was obviously your spiritual practice, no? That's what you're describing.

Q: I've also had amazing understandings, awakenings by coming out here, and now after three or four years I'm leaving? It's like, does that make any sense?

J: Don't think too much about it. Just go. Really, you're bringing the mind in to what you clearly have to do. Just go, with low drama or no drama.

Q: This isn't drama, you guys.

J: You'll be fine; it's a good choice.



Q: I feel fortunate that I grew up with this question. I heard the phrase, 'the great mystery' from the American, and I just grew up with that, and seeing life through that has really been a wonderful treat keeping me in a state of wonder. I'm 47 and I really have lived my life very spontaneously, and my friend calls me, the 'Flow Master', and there is this tenacious... This one still has some things that really pull it back very effectively; and one is providing for this body. I have experienced the sufficiency of this moment; that nothing is needed, nothing is missing, and yet... Man that one is powerful. I think last time I talked to you about my mom. That was an area that was able to really pull me back, and I've worked on that and found some equanimity there. The money one still has a serious grip, and I had the experience growing up of being one who had less than all those around him, and I would really like to have more choice. This one has a preference for more choice about the experiences that I get to indulge in or partake in. There's projects that I would find that are altruistic, and so I guess my question is about when I move into that

space of... It's like I'm really good at allowing. I'm really quite good at accepting whatever is arising, and then there's this part that wants to do something, that wants to make things happen. I guess my question is starting to crystallize, and that is, where's the merit or where is the meeting place between this state we're discussing here and directing the mind as a way of... It seems that in directing the mind I have some influence in the experiences that I get to have.

J: Okay, underpinned by money?

Q: Just in general. In general it feels like there is something around intention. Are you familiar with John Hagelin?

J: Yes.

Q: And also Joe Dispenza.

J: No I don't know Joe Dispenza.

Q: He talks about neuroscience and that kind of thing.

J: Okay.

Q: But even in my own experience it appears that when I direct my thoughts my experience matches up. Like something about intention, there 'appears' to be something there. So, what's the marriage between allowing, accepting what's arising, and then directing?

J: For myself, when the journey was ongoing, what I saw, or the understanding that came, was that mind was picking up a movement that was going to happen, and mind imagined that it was bringing it in, that it was actually the master of what was coming. Once the intuition got clearer and more listening was happening, it was like, "Okay, this is coming, God I've got some wacky thoughts that could block that, huh, let's see if it happens anyway." And I would find myself dissolving the thoughts. So I guess this is wild. So, if I bring in ownership, I totally would imagine that my work and my intention is shifting my thinking in order to bring this into my life. And I totally got to see that I was rigging the whole thing.

Q: Okay, I can accept that. There is another book out there called, "The User Illusion," by Tor Norretranders, that really kind of speaks to that, and that was... I think hearing that piece from that book and then hearing you say that, that really matches up insofar as it's like this self-delusion, and really all that is occurring is receptivity to what's coming.

J: Yes, and some part of...

Q: So, it's just get in alignment. Follow orders; take directions.

J: Absolutely, yes it's about lining up.

Q: Freedom is effortless, huh?

J: Yes it is. One question for you, when money comes to you, do you give it away again?

Q: Oh yes, I'm pretty good at that.

J: Okay, it would be good for you to learn how to hang onto it. There is an image of you, you know if you're trying to hold something in your hand keep your fingers together, and it's like your fingers are apart, and whatever comes in is only with you for a short time and then it's gone. That's fine, but if there's a feeling that you know, money would enable this movement towards having more experience and towards doing more things, then you've got close your fingers so that you can hold onto it. It's coming to you but you're just like Teflon you know, and then it's gone, gone. Be okay about not giving away everything you get, and see what comes up. Is there some conditioning about, I don't deserve it or I shouldn't have it or somebody else is more deserving? What goes on, what's the hidden belief?

Q: The one that comes up immediately is totally erroneous and that if I'm aware of people that don't have and for me to have so much more than I need, it feels unloving or unfair.

J: Yes.

Q: One of my teachers says, "If you want to help poor people, don't be one of them."

J: Yes, break the pattern.

Q: And I also really appreciated and resonated with what you were saying about the reintegration like, there was the 'Jac' character that didn't know she was playing a character, and then the awakening happened and then it was like, "Whoa! I'm way over here in comparison," and it's like this reintegration of, "Oh okay, so all these parts need to be online for me to complete my mission or whatever."

J: Yes, for this destiny to run out whatever it is, yes. I'm going to go back to the money thing again, so you'll find a whole box of beliefs there that are all erroneous, and it would be great to get to the very bottom of them so that there is nothing pushing away money. Even if you go through a phase of being greedy, allow yourself to be greedy. If that comes it's just the flip experience you know. You're self-aware enough to pull back from that again, but even let that experience happen. Feel the greed so you get to see what's holding the inequality in the world together. That will give you a bit of wisdom about how it works too. It will be good for you to change your relationship with money.

Q: Oh yes, that really is the stronghold right now.

J: It is. It absolutely is. You're so right; just to change your relationship with it and to be free.



Q: Whoa! I'm scared.

J: Take a breath it's all right. I'm just you in a different body.

Q: I don't have a question which is why I'm scared, but I do have a ballpark, but I don't have a focused question. Many people have touched on it, and it's to do with the (inaudible)

back here and with the glasses functioning, and not just functioning, because what's coming to mind, and I decided I was just going to let my mouth open and let whatever comes out come out, which is why I'm so scared, but when I sit and meditate or when I can't sleep at night, which is most of the night, a lot of the time I'm just thinking of tomorrow. "I'm going to go to Jac's and what will I talk about," but then I think, "Okay just go to that place back here," and I find that when I try, I get caught up in my mind playing all these tricks. So I just say, "Go into the silence and just rest in that silence." Then with the in and out breath in my mind I go, "Silence, silence," but it won't stop, and then I'm saying, "Just stop," and then it goes with the in and out breath saying, "Just stop, just stop." I know that place back here, and is it the mind that's just pulling me... I mean, there's complete calmness and stillness but there's just these little, "Silence, just stop," like a rap song or something going on in my head, and I can't just be in the silence.

J: Okay, but if you're fighting the mind that's the mind fighting the mind, and that's plenty of entertainment to keep you awake. So you don't need the mind to do anything; the mind isn't the problem. Believing and engaging with the mind that's the difficulty.

Q: It's not even the belief, it's the sound. The sound of the word, I'm not speaking out loud but I hear this sound "Still-ness, si-lence."

J: Okay. I get you now. It would be good to use a mantra. Use a sound that has an energetic component and that will help you. You need to change the frequency of what's repeating, so you just put on a different record.

Q: So what mantra?

J: I suppose to find one that's particularly useful to you. I could think about it and see what comes. Om Namah Shivaya is a good one, you know? It's not a bad one at all in terms of just something that vibrationally will do a bit of work instead of driving you nuts. So, instead of getting a conflicting one it can be a pacifying one for the mind.

Q: It's like a rhythm, and then my body can stop doing this rhythm.

J: Yes, you've got to just feel it's something healthy. I'll see if something else comes during lunchtime or something, but Om Namah Shivaya isn't a bad one.



Q: Last time when we were together you gave me permission to say no. This is like chapter two. There's two bits, I had an insight yesterday about when I work with people. I work with people all over the world, and so yesterday I was working with somebody in Australia, and one of the things I said was, "Well your heart's more open than it was last session," and I realized I knew that because I knew her heart as much as my heart. It was just like, "Of course," and now the know bit. So there was something about it strengthening or something that insight, and it was kind of what Marie was doing. You know I've lived most of my life in spiritual communities, and I think there is like a spiritual thing that happens around doubt. There is a person in my life that's been toxic

to me my whole life, and so of course what I've done is keep facing this person or avoiding this person. You know, when I was seven I decided to leave home, and when I was 18 I wrote a note and left, then I moved to a monastery, and now I live in Australia, and I've come back to America. It's all around this 'no' thing. So, I'll be in with a person, and I do the thing Marie said, I should be able to be open, present, loving, and then my body starts to get sick. So my body is getting sick, and I notice these sensations, and dah, dah, dah... And I think, "I don't even want to be here," but I go, "Just be here and notice the sensations, and dah, dah, dah..." and so I've tried that for my whole life, but really I don't want to be there.

J: Yes, who told you to be open in front of everybody, do you know? Energetically if it's not good for you to be exposed to somebody, well don't expose yourself. It's like certain foods that are toxic to the body or you know, there's certain things we just don't eat, like you don't eat toothpaste, because it's not going to work well inside, you know? So we just don't eat it, and it's like this. Certain things, no. Energetically if something is toxic for you, no, just turn another way. Just don't face them face to face, you know? Just turn sideways and don't put yourself in front of them. If it has gotten mixed up with you know, "I should be loving towards everybody," or some spiritual concept about being open to everybody and it's only separation that sees this difference, if it has gotten mixed up with these spiritual concepts, drop them. Drop them because they're not useful now. Grabbing a spiritual concept is pretty much always disastrous. You can't fake it until you make it because that doesn't work with spirituality, do you know? It's about having the wisdom to honor what's active in that moment, and really being honest to see what's active in that moment. It's like, "This is really bad for me so I've got to remove myself from this situation, and then we'll see, but right now this is hurting me and that needs to stop." Then you get some distance to see if maybe it could be another way or maybe not. If the lesson isn't learned then somebody else who's toxic will come to you, and you'll find another way to do it. To grab a spiritual concept because it should be another way, that ain't going to work.

Q: It doesn't and I just get sick. I mean, I'll go through the gamut of emotions and make myself look at them, but then after all that my body will just get sick. Other than that I totally trust. It's funny, in all the rest of my life the way that I do money or anything, but because it's my mother I think, "What kind of daughter am I?"

J: So, can you see that it's the ideas, the ideas of how a daughter should be, what the relationship should be like, as opposed to... It's the ideas that are causing the troubles here, because your natural response is to pull away from this toxicity. So pull away from the toxicity and have a look, "Okay, we're breaking all the rules here, what rules were they anyway?" Are they the rules of society, are they cultural? I mean they're just thoughts, no?

Q: She's just an old lady.

J: Yes.

Q: So why can't I do it?

J: Because you're going to judge yourself. So don't judge yourself. Just don't judge yourself.

Q: I can't do it.

J: You can't do what you can't do.

Q: Like instead of keep on making myself... Just look at this old lady and think, “What's wrong with me that I'm getting sick?” What's wrong with me that all these emotions are happening, what's wrong with me?

J: Yes, get out of there.

Q: I always wanted to... I mean at seven I decided that I had had enough.

J: Yes, yes.

Q: And then I saved money and left as soon as I was of legal age, but now she's an old lady.

J: So what?

Q: I'm a Catholic; it's very bad.

J: Yes, all ideas that are keeping you stuck here are just ideas of how it should be, and the right and the wrong. The only punishment that's happening is the punishment now for staying connected to something that doesn't support you. That's the punishment.

Q: You know what I thought? I'll say this out loud, she had me when she was a teenager, so I thought I could die before her, and then wow if I use my whole life like making myself be sick and then I die first, that would be like a joke.

J: Yes, and it's up to you if you want that to be a possibility. It's up to you. There's nobody checking to see you know, your levels of toxicity or how you should be. There's nobody doing that. This is just a set of beliefs that need to be fried and you're obeying them. Honor your body, honor what you need to do for you and don't entertain the rest of it. Don't entertain the rest of it just honor what you have to do with you and that's it. Don't go into story around it. They're just old beliefs that need to fry.



Q: Two questions. First thing is: Can you talk more about the infusing this body with the frequency of consciousness. Second thing is: Can you talk more about catching the thought form before it takes form.

J: Catching the thought before it becomes story and being believed—is that what you're asking?

Q: Yes, we've talked about before it becomes concrete form. I think when it's arising, when it's energy.

J: Yes, you see most thoughts are just balls of energy really. Ball of energy, very unsophisticated and unscientific term, but there you go. So it's like a constellation of

energy, and neurologically the only way we can tune into it is to turn it to a story. I've literally seen some thoughts as a piece of fluff passing by, moving in the energy field, and the only way that this body-mind can do something with it is to interpret the piece of energy as a story. That's what we do; we have to have story in order to make sense of it. So it's one story that it's a mass of energy, and then it's another story that's like, "Oh wow! Hold on one minute, was that thought that I just had actually a reading into that ball of energy or was that thought just coming from someplace else?" It's from the bundle of energy; that's actually what it is. What we do with a piece of energy is we make it into... We interpret it as a thought. We tune into the parts of it that have the capacity to ignite story, and it becomes a story. It's only story when our attention is in the story of it, but stories themselves are fine. There will always be story because as long as the body-mind is there, it's how we function. That's the aspect of being human. That's how we connect, that's how we do it, we make stories. We operate through stories, we see through stories, it's all story, and it's fine. Of course it's not a problem, it's intrinsic to being human. So, to recognize energy before it becomes story will just give you a different type of a story. It will give another story that's not particularized into this and that person, and that happened, you see? But it still will be a story about a ball of energy. So, the trick is not to get caught; the stories are fine, they're just stories.

I think kind of how it happens here is it's interpreted like the story has a physical position. It feels like the story is in front and what I am is behind. I don't know why it's linked to space in that way but it kind of is. So it's like a story requires something to go, "Duh," you know, like connecting into it. Whereas like the stepping back, you know and the witness, and it's always, "Come back into the background," you know? Then to believe a story, it's like to give my attention to a story first of all requires moving towards it in some way, and then believing stories like, "[sound effect] my face is in it." Well, that doesn't ever happen anymore that it's believed, but that's what it felt like towards the end, like it's contracted or tighter. Something energetically is not comfortable about believing in the story, and the capacity to go right into it to dance with it, to get lost in it, fell away of course. But there is still like, stories happen and some attention has to be kind of a bit out just for that part of functioning to happen. Do you get that sense that there is a moving out of your energy when story needs to be engaged?

Q: A moving forward with it and grabbing on.

J: Funny that, isn't it, that that's the sense all right that story is in front, you see? So, if you can detect your movement, it's your movement which is going to establish the story as story. So, if it's possible to detect, "Whoa, whoa, pullback, pullback here," you know if the story comes to me then it needs to be known. Whereas to move forward out into stories it's like, "Come on, come on, come back." That might be the only thing you can do consciously.

Q: I was wondering if you could talk more about infusing this body with the frequency of consciousness.

J: So the first question was, what is the frequency of pure consciousness to embody it?

Q: Yes exactly.

J: You couldn't ask me something easier could you, whew! Well, historically what people have done is they have fasted, they have cleaned up their diet, they've moved towards vegetarianism, they've dah, dah, dah, dah... That's one way to go about it, which literally shifts the frequency of the body so that it's more susceptible to the frequency of pure consciousness. Is it absolutely necessary for everybody? Not at all. For your consciousness, I don't know if it has those requirements.

Q: If they're right, does it care?

J: Nope, I don't think so.

Q: Right, maybe it's a never-mind.

J: Yes, I think whatever you're pulled to do.

Q: Okay, well maybe this is an easier one for you?

J: You have something else? [cross-chatter] Yeah, sure, please do.

Q: Devotion, it's not coming anymore. It's just not coming, love comes, it's just not coming. I'm curious about that and I'm curious about... Because there've been times when I've had a teacher or a practice and it's just been, oh my, such love, and it was as good and as rich as romantic love.

J: Yes.

Q: I mean it was complete and total, and this is not happening anymore. It's not coming, and with this personality it seems to be a modality because it loves to be in a love space. I mean, It loves greeting people here, it's just the love, but in the practice it's not there.

J: Yes, and is it okay to honor that, to honor that it's moved on?

Q: I'm fine with it. It's just a curiosity, because I'm with some beautiful friends and it's so alive in them.

J: It probably will come back but in a different way. At a certain point devotion will keep separation alive. So it does fall away. If it's in your wiring, it will probably come back. If it has been a decent phase of your practice you know, if it has been in there it will come back, and when it comes back it's like, "God, there's devotion." I mean, I can say it's for God or for this or for that, but it's just emotion. It's just like a welling up of gratitude, love, and, you know, it's going to what you are from what you are. The cycle isn't through another physical form, there's no projected separation, and there's just this cycle, this movement of exquisiteness to what you are from what you are, you know? So, it's very natural that it has to die away so that the model of separation can be cleansed out of it. It will come back but don't wait for it. It will come when it comes.



Q: I'm a little nervous.

J: That's alright. Take a breath or two.

Q: This question started forming last night, after I saw you last night, and it seems what's happening on the path is that there's a lot of attention to what's happening with this body energetically. Intellectually I'm pretty clear on my understanding and emotionally usually pretty good, but it seems that I have a lot of tension that I carry around in the body. I understand that it has something to do with this path, because when I came here, like this morning I came in and sat down, and in your presence and in the presence of the people in this room, within ten minutes, as soon as everything got quiet, everything just relaxed in me and I felt at peace. Also, when I'm on my own I have days when I'm just flowing with the peace.

So there's a couple of things that I think are going on, and I want to see what you have to say. One is that there are some belief systems running under the surface, and when I get caught in them I can see clearly that they create tension and unhappiness, and it manifests as exhaustion and migraine headaches, things like that. The other thing seems to be that there's a vibration in energy that's really joyful, but I can't match it or keep up with it. It's like a car that wants to go, but it's like on a washboard road, and the vibration that's inside, the energy... There's something not matching and it exhausts me. Is that all clear? It's a lot I know.

J: Yes, do you think there's always been tension in the body and you're more aware of it now?

Q: Yes absolutely, and then there's times when it's just not there anymore and it's great. That's where I want to be; I want to drop the things that create the tension.

J: And so when the tensions are relaxed, is the car driving on a tarred road instead of the washboard?

Q: It's driving on a smooth road.

J: Okay, so energetically something is out of shift and the tension is creating the out of sync. What kind of beliefs have you uncovered or do you feel that are there?

Q: You've kind of mentioned them a few times, in order to be at peace and happy I have to change things. I have to do things differently, so for me a lot of it is around the food I choose or obligations I've taken on or think I should take on. You know, it's kind of like the 'shoulds,' the really old stuff probably.

J: Do you know if you wake up with the tension in the morning or is the body relaxed?

Q: I wake up with the tension.

J: Ha! Okay, then it's cranking up from your subconscious, the dream state, no? That's where it's creating the tension in the body. Do you take something to make you sleep?

Q: At times, if I'm laying awake and it's like 12:30 or 1:00, I'll take something.

J: Is it pharmaceutical or is it natural?

Q: Pharmaceutical.

J: Can you stop it?

Q: Yes.

J: Because any assistance that you can give for your subconscious to naturally do a weeding out, anything you can do to record your dreams to find out what's going on there that's bleeding this tension into the body...

Q: I do record often my dreams, and they have a lot to say. It's great work.

J: That's right, there's something in your dream time that... I'd like to see it have more space, because that's where the tension is coming from primarily. It feels like it's at the start of the day, and that you're conscious mind can calm it down or you can do something about it, but it's like, "Hold on, something is screaming." Something is screaming from another place. So you're right. It's buried stuff, but to not interfere with your sleep as much as you can like, if you're having a glass of wine have it at six o'clock; don't have anything from like nine on, you know, just really honor your sleep time because it's your subconscious time.

Q: So what about a cup of chamomile tea, would that be okay?

J: Perfect, and even if you have to take magnesium or something. You know these certain things that are...

Q: Just natural things.

J: Completely natural stuff.

Q: And if I don't sleep, just don't sleep.

J: Yes, if you don't sleep, so what, you know? If the body is tired, you'll sleep. It's something about your dream time. It's something that's only surfacing in your dream time, so the more you can do to bring it into your waking day the better. Or else, to give absolute ample opportunity for your subconscious to process while you are asleep.

Q: This is good news.

J: I hope so. So when you're in bed in the morning, if you can, even if you have to set the clock earlier because there is a time you have to get up by, set the clock earlier so that you have time to unwind and record your dreams or do whatever you do in the morning. Let's let the body unwind, because that's a subconscious story, and I hear you, but we don't need to take that tension.

Q: I often wake up exhausted because of this, and then it kind of sets the precedent for the day. So I kind of have to catch up or maybe I never catch up during the day.

J: Yes, and do you get annoyed that you're exhausted or is it okay to be exhausted?

Q: It depends on the day. Some days it's okay and I can just like honor it and do what I do, and other days I have a story about it and I beat myself up about it.

J: Yes, just stick with the honoring option. Just you know to be with it, to allow it, and say, "It's okay this is my healing time," you know? "This is my processing time, my healing

time and that's it, and of course I'm exhausted, fine, but life will go on, the day will go on it's fine." Even if you can just give yourself twenty minutes in the morning of like letting it rest, finding a calmness before you get out of bed so it's like, the body is tired but it's not tight. It's just tired, so let it just be like deliciously melting tired, you know?

Q: It is tight. I actually do wake up and my body feels like it has tensed. Instead of resting I wake up like tight and tense, and I think, "This is kind of weird." Okay, so just consciously lay there and just talk to it and let..

J: Yes, and let your body unwind. If you can do some kind of good bodywork, it's kind of hard to find a good body-worker, but if you can find somebody that does trauma release or unwinding.

Q: I actually just started with somebody. I found her last week and she's doing exactly that.

J: Yes!

Q: So the things you're saying are perfect actually, because I had already decided this was a time to heal my body, and wasn't quite sure how to go about it, but you're giving me the... It sounds very right what you're saying.

J: Yes, because the body is holding the story from the subconscious, and all we can do is give the subconscious space, and support the body by not giving it a hard time for being tired, by allowing it to feel tired, and by unraveling the energy of the story that it's holding, you know to unwind it at the cellular level. This will really support the subconscious because it's going to dump onto your body. That's what it's doing. It's dumping, so okay it has dumped into the form so let's unravel the trauma in the form, the story and the tightness in the form. Let's unravel it there, and it will stop shoveling it into the body because it will run out.

Q: I'd like to just give an example of what you're talking about. Every morning I wake up tense, not every morning but almost, and I know it's my subconscious that's doing it. I think of it like it's some machine going on underneath the surface, and then shortly after I wake up it throws out, it like coughs out this thought that's really disturbing. Every day it's a different one, but it's like, "Here take this one today!"

J: Yes!

Q: I know what it is, and I say, "Okay, thank you," but I really don't need this; apparently I do.

J: Yes.

Q: And I just need to... yes, just explore it and let it do its work.

J: Yes, let it do its work.

Q: I'm rather like the other woman who spoke because I don't think I really have a question. Lately my experience is that I don't know why I'm here, and that all the time I can walk out a door and say... I don't have a story kind of stringing the moments together and... just kind of hanging on to functioning. I feel like I'm functioning okay, but can I just trust that?

J: Yes, "I don't know why I'm here"—what is it that feels it's here? Where does that voice come from? What's here? What's present?

Q: Life is just going on. For example, just being here, how did that happen? It's like you were saying, in your marriage sometimes your husband is a little surprised because you don't put Tuesday together with now; well this is kind of the experience that I'm having. I'll walk out a door, "Oh here, oh."

J: Yes, so is it that the continuity, the cause and effect, that doesn't run so tightly?

Q: Yes, it seems like there used to be a story kind of connecting things together, and now it's just not there.

J: Yes, this is fine spiritually. You can do exercises to crank it up again and join it together, but I'd be inclined to say, "Let it break up even more." Cause-and-effect breaks up, linear time breaks up, and these are...

Q: Yes, it's been very disorienting.

J: Yes sure.

Q: Time has been very disorienting like, "What time is this in my life?" and it's just right now.

J: Yes, I just want to check though, are you ungrounded?

Q: No, I'm doing fine.

J: That's great. Okay, this is perfect then. The things that make the matrix solid break up, obviously, because you've got to see through it.

Q: So, I read this flyer about this event, and it said that you deal with people individually and I had this thought that maybe a teacher connection would be like an anchor. Then I thought that maybe an anchor is not such a good thing.

J: Good. I like this one. Yes, what would an anchor give you that might be attractive?

Q: Well I used to feel like I needed one, sort of holding this moment to that moment, but now it just seems to sort of, not even flow, it just presents.

J: Alright, that's totally fine. That's really fine. I would go with that because you can still function in the world, you know?

Q: I seem to be.

J: That's perfect, and is it that it's just unrelated present moments or is the present moment too much in time also?

Q: No, I don't seem to have any problem with it. Sometimes there's fear, but that's not a problem.

J: That's perfectly all right. Was there another part to it? Did you ask something else as well?

Q: I don't think I asked anything, but I just thought that maybe I should make the connection.

J: Yes, there's something else but I'm not sure what it is.

Q: Okay, I'm not either. I'm just sort of amused at the fact that I'm here.

J: Ah, so that's it. So are you here?

Q: Yes.

J: Okay, so what is it that says yes?

Q: Well, I don't think I can give it much name. Something's happening. I mean, that's all I can say is that something is going on, right?

J: Is it an appearance that's going on or is it really, really, really, going on?

Q: No, something... Okay, there's lots of appearances. Like you said, "I'm you in a different body." So, there's all those appearances, but still there's something.

J: There's still something that's here that's not an appearance?

Q: Yes.

J: What's that? What could be here that's not an appearance?

Q: Well I don't know if it could be here, but... The language just breaks down. I just came up because I felt moved to do so, and not because there's any problem.

J: Yes I know, but that which answers says, "Yes, there's something here, there's something here." While investigating it, if you can see that it's just a localized perception.

Q: Yes, and often it's interesting to me, why these eyes, why this locale? I have no clue, but yes, it's just a localized perception of something.

J: Yes of something. So, if it's the, "Why here, why now?" there is a capacity for you to see that the localized perception that comes through every form can also be your experience. I'm going into very dodgy territory here, so hold on until I can try to explain myself. There is a zone where perceiving turns into... Pure perceiving, in a way, has the appearance of splitting into every perceiving machine, if we can call the body a perceiving machine.

Q: Yes.

J: So, what I was poking at there was to see if I could pull you back to the point before pure perceiving splits into the local viewpoints.

Q: Before these eyes.

J: Yes, and it's not even in time before you know, it's in formation before, you see?

Q: It's the underneath.

J: Yes you could say it's underneath, yes exactly. Why these eyes? Ah, that's imagining that there's just this perception, so that's kind of like forgetting about that all the other perceptions are running and feeding into the master server, you know? It's all feeding into the one cloud, server cloud, you know?

Q: Yes but there are, there is this local, and it's curious and it's fun.

J: That's it, and there's also the other one, the pure perceiving.

Q: Of course.

J: Often when I wake up in the morning that breaking point is kind of directly experienced. It's not like that there's something watching it, but it's like it's in slow motion, that the 'Jac' character's consciousness gets turned on, and there's a total knowing that I'm pure consciousness, and that I'm everything in manifestation, and that I am all of that. It's like moving forward. Then it seems to run into being human, and then the second that the 'Jac' character is turned on, it's like, "Whoa!" Just prior to that second, there was a sense, not even the sense of it, but it's like being everybody, it's like every single story that ever was, everybody's life.

I've never been able to do this with animals or insects in the morning; it's always with people that every single perception I get a waft of everybody's story, and 'Jac's' story is just another one in the gazillion, gazillion, infinite supply of stories. Then as the 'Jac' story becomes like... It steps up and the others are gone, and then it's like the 'Jac' character wakes up and now there's no access to that guy in Africa that I was just before this last step, and whatever he is, he is just that guy now, and there's this 'Jac' just being 'Jac' now, because it's like when the human consciousness wakes up, it can't compute the perceptions of all, of everything, so it just computes the 'Jac' story. That's what I'm...

Okay great, yeah! I'm delighted that you're nodding that this makes sense, that's great.



Q: I don't know exactly what to say, and to be up here is really a big deal for me.

J: Well done, you got here!

Q: It was just about three weeks ago that I heard your DVD and heard some of what you talk about on the web, and I would go, "What is she saying?" And then it would start to work on me. And I can feel this prior to that you speak of, it is like it is there working, but what I have going on inside, and I'm coming to understand that it's about fear, and myself as a person, and the world, and how am I going to do it. I've never known how to do it anyway. I mean, it was only several years ago when I would walk out the door and tell

myself, “Oh look, you're walking out the door and you didn't have to tell yourself,” or whatever, but... not consciousness, I mean you know.

J: Yes.

Q: I'm coming to the idea of what beliefs are, and I see there is a movement into identification. There's some understanding of it, it's not all 100 per cent. I mean, that I have to sit and think about that, so there's some, there's getting more distance from the fear. I don't know what I'm...

J: You're doing fine.

Q: It also seems that even talking about this or talking about myself as a person having trouble with fear and functioning in the world, that kind of goes away. It doesn't make any sense in light of this.

J: Yes, yes!

Q: And with all that I don't know what to do, and there has to be some figuring out or how to function in the world because... Talking about money, the resources are going to be coming to an end and I'm facing that, and I've never known how to be in the world, and now it's different. I don't know.

J: The spiritual work that you're doing, the shift in consciousness that's taking place, is that making you less functional in the world or is that just a fear?

Q: No, I think it's making me more functional in a way, because it's the ground. I mean, it's the only thing I can do anything about, but it's kind of like, “Do the next thing.” So it's kind of pushing myself through it. So, it's good I'm making progress, but it's still a lot of somebody doing something. I'm getting that taste, that flavor, but I guess for now that's... It's just weird.

J: It's good that you recognize that, that there's somebody doing something, but that thought could be coming in just to establish your confidence around your functionality in the world. It's one thing to not have the natural ability to manage in the world, and to kind of have to work at it, but it's another thing to not have the confidence to manage in the world. Half of it is just trial and error and making a boo-boo, and half of it is just getting out there and doing it, and seeing what happens.

Q: Yes, I guess that's the big fear part for some reason. Just getting out, I mean it's beyond me and yet I know there is some... I'm very aware of subconscious traumas and everything, they're coming up, the sensations of those; And I have learned how to let that go, but going out in the world... I don't know it's just a lot of... I just don't know how to... I don't even know how to finish the sentence.

J: Yes, yes, yes, but going out into the world, the idea of it is problematic, the fear of it is problematic, the threat of it is problematic. If we can dissolve these ideas about it, you will probably manage much better. So, it would be great if you were to spot the thoughts, the beliefs about functioning in the world, and cut them. When they're running it's like, “Ah ha, this is just going to happen anyway, so without any commentary, how am I going

to do this, how am I going to manage this, how is it going to look, and will be good enough? So not going there, and functioning will just have to take care of the consequences. That which is moving through me takes care of the consequences. And going out is the only place, doing this, being whatever, delivering this, taking this step out into the world is going to be the only thing that takes my attention now.”

Q: So I want that to take my attention now.

J: Yes, as a stepping stone, because what's taking your attention is the fear of being out in the world and the belief that you can't manage. So, it's like to take that attention and to sync that to prior to consciousness. It's like, actually it would be better off putting that attention on focusing your attention on being present and doing whatever you're doing, and let the consequences take care of themselves, and from there, when there is a calmness and the self-confidence is in place, then you can go prior, around being in the world. Are you with me?

Q: I think so.

J: Okay, sometimes if we take too big a leap we have to come back afterwards and sort it out, because something isn't in place and embodiment can't happen; something is out of sync. To go from placing your attention on beliefs, to go directly to pull your attention from that into prior to consciousness, it might work but it's high risk. It's just high risk. I'd love to see mind trained to not be on those thoughts. That's the job right now, it's just like, “Pull it into what I'm doing now; okay my attention is here, so now I'm going prior and seeing how the functioning can happen.” But pull your attention into what you're doing, being calm and confident, and then go prior. Take two steps; that middle step is really important.

Q: But it's even in figuring out what I'm supposed to do next. I mean, there's like you know...

J: It's not so much what I'm supposed to do, it's, “What can I do?” You know, we all make it up as we go along; we just bluff it, do you know?

Q: No, I guess not.

J: It's like, okay I have no idea what's going to happen at lunchtime. I have no idea where I'm going to go, what I'm going to get. I have no idea. I have no clue whether I'll be back at the right time, no clue, right? Now, I can dwell on those uncertainties and make them into stories, beliefs and fears. I can do that, but then I'll be pretty crippled because going out to lunch would be like, “I don't know if I can do it; I really don't know if I can do it.”

Q: Yes.

J: It can be either going out to lunch or it can be writing a speech or whatever, doesn't matter, because they're all the same, they're just tasks. So, I can say, “Okay just go prior to all of it.” And yes, of course, having lunch will happen. But it will be much better, in terms of a healthy maturation of mind, for me to say, “Okay, there could be fear around what I'm going to do next, how to have lunch?” There are so many unknowns, “Hey you know what, let's have an adventure! Let's see what happens.” So, it's about switching it so that there is a confidence there.

Q: Yes okay, that's how I came here, as an adventure.

J: Yes, exactly it's an adventure, and it's like, "You know, I can create negative stories about all the things that go on, but I'm just not going there. This is just an adventure and let's see what happens. Consequences might come back in time, might not come back in time, might get fed, might not get fed, so what, it will work out. It works out the way it works out, and I'll learn something from it." So, all the unknowns can be there, but dwelling on them will cripple you. That's the old pattern. So, the unknowns are fine. There are unknowns all the time, but there is a skill in stepping out into the unknown and bluffing it as though you know what you're at. You don't, but you don't care that you don't know because that's just life.

Q: So even if it's the big things, like I understand what you were saying about lunch, it's like a metaphor.

J: It's the same.

Q: It's a metaphor for going and being in your right place to live and having your right income, or whatever that is, that whole business.

J: Absolutely, absolutely, it's all an adventure.

Q: Okay, and then having to have that come in and get out in the world to have it happen...

J: Exactly.

Q: And so it's just like going out to lunch.

J: It's just like going out to lunch. It's the very same methodology for managing the world. I know I've said this a few times but I really want to shift it so that your thinking around doing things in the world, around where to live, so that all those things can happen without you feeding the fear, and from there, go prior.

Q: Yes, and so it's just the same to go out, just to do it.

J: Just do it; take action. Let action happen.

Q: Just do it, not figure out how to do it, just kind of do it.

J: Just do it. Exactly, because the how will bring you into, "What if I can't, what if I get it wrong, and how am I supposed to do it?" It brings you into a particular loop that is not going to give you the tools on how to do it, but you've already lined yourself up with where the functioning comes from, which is the natural thing. You know that functioning is better when you're outside of the story. You know it.

Q: Yes.

J: So that functioning, there is a wisdom on how to do it. It's already there. When your mind gets involved, it screws it up.

Q: Yes it does.

J: So that's why it's like for the mind we just tell it, "Just do it."

Q: And don't figure out how to do it, just kind of do it?

J: Just do it, yes, because the doing can come from someplace else than within you.