

Q: Is there a distinction between, "Oh, there's an idea," and then the efforting to kind of create something, to put something out there, versus an inspiration and glimpse of potentiality, but then like a staying engaged to it? And there might be like some work that's involved in the creation of it. In what way does that creative process feel different in terms of the waiting and listening and the timing and the ease?

J: I seem to make a few attempts to make something, and if I find maybe two or three, and the first time a door closes I'll go for another one. But if it's like two doors close, or three, then it's like okay I'll sit with it and I know energetically I'm making it possible. Somebody somewhere is going to do it like within a couple of months. So if it's not flowing with ease, like the filmmaker came together, a few things yeah there was a bit of turbulence and you know the wrong one went to print, so a few things happened, but it's like, "No, this is pretty much moving; it's stopping and starting but it's moving." But if at the beginning I get a closed-door repeatedly, two of them and sometimes three of them, then it's like I know my gig then; and my gig is to pull it in energetically, and somebody else somewhere will pop up with it. That's what I do.

Q: Cool.



Q: Since you're talking about processing interesting stuff, when you sit in this chair and you're doing a satsang, do you feel that there is some energy which is going through you as you talk, and watch you talk?

J: Yes, and that's what I am.

Q: Do you sometimes sense that a human filter comes in?

J: Oh, I'm sure it must. The human filter must come in, but I'm not bothered by it. Do you know? Of course, the human filter must be there, but every part of me, you know, my attention is in 'capital R' reality or 'what I am' or 'prior to that' or whatever pointers we use. I have no interest in the human filter part. It's about honoring that which comes through, and I suppose trusting that that will blow out or illuminate whatever is obscuring that message on a human level. But if I was to put my attention on the human level, gosh that would be a complete disservice.

Q: Now hypothetically, let's say I'm having dinner with you, is it the same energy which is going through or maybe the human filter is a little bit more present at that time?

J: Yes, the Jac character comes out to play more then. For sure, the Jac character comes out to play more, yes. I would say that the body couldn't manage that potency coming through all the time. I don't think it could; I think I would blow a few circuits somewhere. Yes, because sometimes it feels that my energy field is huge and some other times it's just normal; it's just a little bit outside the body, you know?

Q: Let me be a little bit more precise and probably a little bit more blunt, if I may?

J: Please do.

Q: We... Obviously when we are with you, we sense this deep energy flowing through you. But let's say if I am sitting there, and you usually tap into the person's thoughts and inner thoughts too, and that's where all of this is coming through, so then my question is, would I be right in regarding that when I'm sitting there and you're talking to me... I would like to regard this frankly as gospel.

J: Then that's... If you disconnect from your own inner knowing, you'll get bitten in the butt. You've got to have your own inner resonance as a checkpoint for yourself no matter what. If Ramana literally came down through the ceiling and we all saw him, and he said something, you still have to use your own inner knowing. At the end of the day, you're responsible for yourself. You as pure consciousness is responsible for the growth of pure consciousness or the waking up of pure consciousness. At the end of the day, you've... You know there's a time for surrender and a time for total, "Yes, absolutely," and of course when I... Specifically my first teacher, I had to say, "You know what, if he says jump off the cliff, I'll actually jump off the cliff." I had to go to that level, but it was a phase of dropping my own ego and my own determination and my independence. All of that had to get broken, but since then, oh gosh no, there's a double-checking in because at the end of the day I've only got my own foolishness to blame if I walk up a blind path. And I'm responsible for that.

Q: So let's say you say something to me while I'm sitting there, and I may disagree with you but I will... What if my interpretation of the disagreement is that, not that what is going through is wrong, but my understanding or my interpretation is not right?

J: Yes that often happens. It often happens that what I'm saying to the person is completely picked up according to whatever filter is running at the time, but there is a knowing that what I've said is resonating with something deeper that they don't have access to yet. And that's where I put my money. It's like, "Yes you process this and probably give out about Jac, and that's fine." I don't care, because I'm interested in the deeper thing that has allowed itself to be visible to me. That's where we're going if you can get this personality stuff out of the way; and if it's at the price of this Jac character, I don't give a hoot. I don't give a hoot. So... I've yet to see how an example of when something was misinterpreted it actually caused unnecessary pain or it caused... It's always a catalyst. It might not be the way somebody wants to hear it, but it's always the catalyst, always.

Q: You always say, "What a blessing."

J: Well, we're all the same, you know? We're all the same, we're all doing the same thing we just think we're doing something different, but really we're all doing the same thing. It's still consciousness playing as Dean. It's still consciousness talking to consciousness about consciousness through that form, through this form, you know? This just happens to be my job, so it's more visible. I've got to look at it like that. It is my job, you know? Really there's no difference.

Q: I have a feeling that Patrick wants to say something.



Q: I hope the restraints aren't coming fully off. Going back to this creative process, you were talking that there are closed doors, and blocks to this creative process... It's, it's beginning to stir.

J: Yes.

Q: So the... The door closes, so if it closes three times you just stop?

J: I do. I stop, yes.

Q: So... And then the door may close, but then it opens.

J: So, the phenomenal world of manifestation, those are the doors that close. You know, I can't get a developer who is willing to take on the project or knows how to do it; or I can't find a filmmaker who knows what I'm talking about, or whatever. Okay, so a door closes, but still the project cooks here. It still cooks, so at that point it's like, "Ahh okay." We'll see this on Google, we'll see it somewhere else, we'll see it advertised on billboards or at airports or something, so it's going to come. But yes, the cooking of it continues.

Q: Well when you were speaking, I was relating it to the internal creative process, that there is something stirring. Basically I think I'm a writer deep down.

J: Yes.

Q: So something is stirring, and it goes in fits and starts.

J: Uh ha.

Q: Fits and starts and blocks, and so I guess my question is... And then you talked about—I forget the words—but when it started to come easy, flow. How does that... When you are writing, is that what happens? In other words, when you're actually writing and putting, you know, doing the keyboard or the pen or whatever, it's something that just flows through, creatively?

J: Yes, and it's about too knowing on a human level what supports make it possible for you to write. So you know, some people write best first thing in the morning, so it has to come before everything. For myself I can't do a little bit every day. I have to just block off two weeks, and I can't seem to find a few weeks to just block off actually. You know there's just too many other balls in the air. So to find a chunk of time I go into it and then I'm up in the middle of the night, and I'm like reading what I'm typing and I'm thinking, "Oh that's interesting actually!" You know it's just like [sound effect], it's pumping you know. But for me I can't do a little bit every day, I've got to find a block. We'll see if the block of time appears. But do you know what the structure is that enables your creativity—gives the context for your creativity to blossom?

Q: Yes, I found it it's early in the morning, and it's almost every morning.

J: Yes, I would've guessed that for you.

Q: It's like it's just part of the meditation in a way, and sometimes it flows and sometimes it doesn't.

J: Yes, but leave the space for it every morning.

Q: Yes, and then it's sort of, "Ooh, what's all this about?" (Thank you for that telephone).



Q: You mentioned that you went from 90/10 for therapy, and you have more deeper questions now that you're at 50, you think you're 50/50. Have you ever thought of actively discouraging the therapy questions?

J: Yes that's funny, but I think we're not there yet, but I am moving in that direction. I'm moving in that direction, I think. There seems to be a phase of kind of maturing a particular group out of that. Like looking at France, for example, in France when I started there five years ago, March was my fifth year, the first two trips to France I would be sick when I would come home. I would be like, "Why is there a pull to go to this place, because it's only therapy, 100 per cent therapy?" Now they are way out there, like the kind of questions that we're talking about here, and very, very few therapy questions, very, very little. So there seems to be certain locations of where a maturation of the group has happened. Toronto has matured quite a bit also. That moved from therapy into something else also. So certain areas seem to be kind of like it's part of my gig, I suppose, and me and other teachers, or whatever else is influencing that group, you know, to move them to a certain point. Sure, sure, I welcome the day that that comes, if it comes. It feels like it is, but I'm never sure until something happens and then I pick it up retrospectively. Do you know? But it feels like that. I can see myself that I'm going towards *non-denialism*. Moving it completely away from spirituality altogether, a shift in perspective that is about not denying any aspect of it, and discovering what it is to be really human, and a completely washing it free of all the spiritual trappings. Then there would be no therapy as a consequence of it. It's not motivated by having no therapy, but I'm going towards something called *non-denialism*, which I think might be where there's no therapy. But I'm never motivated by, "Okay we've got cut that out." I kind of have to... You know, it's just an observation of where the direction is going, and an assumption about where it might be going as well.

Q: Let's say, you're responding to what you're sensing in the air so to speak, but this other thing about non-denialism, boy you hit something just as you said that.

J: Yes there is something in it; it's very potent.

Q: It's extremely potent.

J: Yes.

Q: It was just almost what I was experiencing this morning. I couldn't explain but something was happening, and I found myself looking to grasp it and it was ungraspable.

J: Ha, good!

Q: Yes, and I just allowed the discomfort of that absence of graspability, if that's the right word, and then you said it again. I used unity yesterday, and that's what I sensed just then was a unity with this non-denial because you're not denying anything, so it's all... There's a unity, but it's definitely a transcendent unity.

J: Yes it's a transcendent unity.

Q: Because there's, you know, there is the orange, white and red, in the irises or whatever they are, you know whatever, but there is something deeper than that that is inexpressible.

J: Yes.

Q: In fact I was just going to ask you what that... I'm starting to change the topic, what happens I guess, it was like I was shedding skin. The image I had was that it was like I was shedding skin, and I thought, "Oh no, that's concrete." I was just trying to make a metaphor for something that was going on. Again it was a little disconcerting because I didn't know what was happening.

J: Yes.

Q: And I thought of asking—well now I'm asking you—is that part of the process?

J: Yes that's part of the process. For some they experience it like a vacuum, like just being [sound effect] sucked into something, and for others it's like, "Wow like..." What it actually is is the mind is trying to find a reference point and nothing is solid. So it catches something but it's just a puff of smoke. It's actually the mind realizing that it has no solidity, no validity, no solidity at all, but the sensation of the imagery is that you're trying to grasp something and you can't.

Q: That's the experience, okay. Whenever I start trying to analyze it, it's hard, so I'm just going to put it to awareness. It's all happening within awareness, so let the awareness take care of it, and this seems to work.

J: Yes exactly.

Q: And you came up with that word again; it's going to happen.

J: Yes.

Q: Okay, I'll shed more skin.

J: Yes indeed, yes that's part of it. There's nothing to hold onto, no solid ground at all.

Q: Thank you!

J: Paula.

Q: You said non-denialism and my mind just went like... I don't understand what you mean.

J: Yes great!

Q: What I did understand of it is that you deny nothing.

J: Yes.

Q: And that there's an intense listening. Somehow it sounds disturbing to me.

J: Ahhh!

Q: The grain of sand or the dot, there is a certain amount of denial... I never would've used that word, so it's like, what do you mean? Anyway, in a very fundamental or very deep, basic level, there's denial. So then when you also said that 50 per cent of the questions now are coming from therapy questions, this also gave me pause to think about those therapy questions, is that denial? I mean, is that what you mean by therapy questions, and the ones where we are... There is a knowing that this isn't all it is... There's a knowing of that.

J: But nothing can be denied in non-denialism. So then even if there is a therapy piece that needs to happen, that can't be denied either.

Q: Okay, so that is non-denying those... Well even non-denying of denial or non-denial..

J: Yes, it's just not denying any of it. So it allows for the perspective of the totality because nothing is denied there. You know, when you get into the non-dual you tend to deny a bit of duality then because when nothing happens and we kind of... You're trying to find out how to make that work.

Q: That's a good trap.

J: It's a trap. There is a lot of denial there in the non-dual until you mature a bit and then you see, "Oh my God I'm just buying a non-dual concept actually to veneer over something in my life," you know?

Q: This is where, when you said non-denial I went back to the... God. There's a certain level of denying the, how can I put this, if there's no character and stuff comes up that really has to do with the character, and then there's this, "Oh well that's just you know, that's just the character, that's not..." It could be a real... I guess the question is, how is there the distinguishing done between that and just saying it's just... I guess the answer for me would be that there's a sense of peace.

J: Okay, that's your monitor, your gauge of knowing.

Q: The gauge is a sense of peace, and I have to use the word again, space, but it's mostly peace.

J: Yes, and you know if something like self-honesty isn't there in somebody's character yet, invariably they will deny stuff that needs to be cleared, issue-based material that needs to be cleared at the personality level. You have to have that level of wisdom and self-honesty to say actually, "Okay that's my crap. I'd love to be way out there but actually

I'm greedy, I got something going on here that I'm trying to hide," you know? If self honesty isn't in place, if a certain amount of maturity isn't in place, if somebody is afraid of exposing themselves to themselves, of course, they don't even know that they're doing it. You'll always find that, that people fall through the cracks and they end up in the wrong workshop. You'll always find that, that they're just not ready for what's available there. You'll always find a bit of that, but I suppose, that has to be allowed for. That's the margin of human error, isn't it, of folks just not having an ability to see themselves or the tools to manage themselves. So there will always be a bit of that. But I suppose in introducing non-denialism, if it makes somebody scared you know, that's great but, "Off you go, don't come, don't come, don't come." But if there's a sense of like... Because with non-denialism, and if we talk about the totality, it's a very wide view. Somebody can go there in their head if they've got a lot of stuff to do, but it feels very different if somebody is here in their head or if somebody is actually energetically here, because they have done the work. It feels very different, doesn't it?

Q: You know this really rattled something.

J: Yes, it rattled something.

Q: It rattled something and it's very sneaky.

J: It might be worth to look in and see what it really rattles.

Q: Yes.

J: Yes, why not?



Q: So my feeling about this is it's precisely these therapy parts that we have, that I've done a few of this weekend, that I think are doorways, opportunities to go deeper, to dive deeper into stuff, like me acknowledging for the first time in 47 years that I really don't have all that self-love that I proclaim to have. That was a big therapy thing when you don't love something. When you're in denial, and I guess we have protection. I'm not a psychologist, but those things have kept you alive up until now, and you don't want to disassemble them, because at some level you feel your survival is threatened by that.

J: Absolutely!

Q: But then you come up with a lot of things like that, and it doesn't matter to the rest of the people, but you admit something like that to yourself. There is an opportunity for growth there.

J: Yes.

Q: So I wouldn't be... So I guess I have a charge with the thing of having such a resistance against doing the therapy piece, because for me that therapy piece was very significant.

J: Yes, but something in you is ready for more because you're still here. You know, those who really just need therapy they get their piece of therapy and they're gone. They're like, "Enough, I don't know what she's talking about. Enough, I'm out of here," and they leave, but you kept coming back. And that's fine because it's like a natural selection process. When the folks who need therapy get their therapy they leave, you know? Usually they do, or if something annoys them and they leave in a rage.

Q: Maybe making you the one to blame

J: Oh of course, because projection is... They're still at the place where projection keeps them safe. Yes of course, that's fine you know, it doesn't penetrate here at all. It's just how life works. It's just how mind works, you know? Nothing is taken personally here so it's fine, but it has its own way of moving out. Not so much before, because there was nobody in the group really, like five years ago, who would be able to take the other levels, so it was all just therapy. It was just super therapy, you know? Whereas now the therapy is minimal. In this group, it's minimal, but of course, if that's what's alive then that's what needs to be moved; then that's what we find.

Q: That's where we start.

J: That's where we start, yes.



Q: I think we've probably all, it sounds like, went to other gurus, and we've all sat there and had someone talk about their haircut for half an hour or about their ex-boyfriend or a car they bought that they wrecked, so you know. But it's has been interesting for me because, you may not realize it, or you may realize it, but you have such an interesting gift of presence that comes through when people are asking those kinds of questions. So I'm forced to sit here and watch you probably thinking (inaudible). It's almost like sometimes I want to say, "Look, when you go up and sit there, if she interrupts you, let her speak. She's the guru right, she is the teacher. Don't talk 97 per cent of the time." This is my mind; this is what I do, "Get off this subject, there is something richer." But then I watch you with such a lovely concern and such a neat presence that I go, "Jamie, your mind is just desiring something different. Stay with what is here."

J: Yes.

Q: So I hope the therapy never goes completely away, because I'd be the first to vote for it to go, but it's very interesting to get to watch you and see how that state, that maybe we hear words to, is actually manifested. I just wanted to share that.

J: Thank you for that, I think there will always be a certain amount of it in this work, because if that's where someone's at that's where they're at, you know? I think so.





Q: What I'm hearing in terms of non-deniability, what's the difference between that concept that you just said and accepting what is as is?

J: Accepting what is as is is deeper in the movie, because it's a technique, you see? Non-denialism, I suppose is, I don't know, maybe it's a philosophy. It's more nebulous.

*A participant:* Is it someone still doing the accepting?

J: Yes, accepting what is, exactly. It's a technique for someone to apply in order to get a benefit to live better. Whereas non-denialism is just like, okay you know what, we can say the technique is, "Don't deny anything," but there is more than the technique. It's like there is a totality that you are or that you have access to or that manifests through that form, let's explore it. So it's more than a technique.

Q: But if one thinks in terms of accepting what is without wanting to change or make anything out of it, because what is is, then help me understand how non-deniability is different from...

J: So in non-deniability we can talk about space and removing the concept of space, but that has nothing to do with accepting what is, because your own perception will decide what is. This isn't about your own perception. Do you see? There is a localized perception that recognizes what is and then we work from that, but this is much broader than local perception. Does that make sense?

Q: Well in a certain level it makes sense, but at the same time if I'm thinking I see what is and I say, "Well okay, this is what it is," then I'm not denying anything.

J: You're not but you're making an assumption that your perception is correctly telling you what is in the first place.

Q: Yes, but I'm not passing any judgment on that, I'm just saying it is what it is (inaudible).

J: I know you're not... Okay, it's like there's a sequence. Your perception tells you what is, you've no judgment on it, and there's an acceptance of what is. So backtrack a little bit, what is it that makes the appearance of what is? What is it that's creating that, that's seeing it, and is that perception limited in the first place to what you already are prepared to accept? The chances are your perception will only give you things that you are willing to accept, because perception will do that. So I'd be inclined to look at your perception there. Whereas, accepting what is is or whatever that phrase is, it's after and it never looks at the perceiving machine that makes what is appear in the first place.

Q: That's true, but at the same time, if there is a broader understanding, or deeper understanding, if it is the consciousness that is appearing, then I'm not clear on how to draw that distinction.

*A participant:* This is a very grand vision you're describing.

J: Yes it is a very grand vision.

*A participant:* It's pure perception.

J: It's pure perception yes, where the perceiving is integrated in itself there's nothing perceiving anything.

*A participant:* It reminds me of a beautiful passage in the Bhagavad-Gita where Krishna is telling Arjuna why he has to fight. He tells him, "Well surrender to the will of God; we are already dead." So he tries but it doesn't work very well. He says, "Well you're not the doer anyway, you can't do that, can't work with that." So he tries everything and finally he says, "It's all part of one grand vision," and he says, "That's what I want to see." And then when he says, "I want to see that." He says something like Jack Nicholson, "You can't handle the truth," you know in that movie, and he says, "Show me anyway." And he opens his mouth and the entire one perception of everything happening happens at once, death, old-age, and you know, that's a lot for the mind. It collapses. But it sounds to me like if one can hold that perception, that's really a good place to be, but it's a paradox to do that; you can't.

J: Yes, it's like you can't hold it, but in the complete and total understanding of the layers of perception that you have assumed to be correct, or yours, in the dismantling of those and then understanding what perception is, and then even to where nothing is perceiving anything, and then there is no perception at all, now we're talking about non-denialism.

*A participant:* With pure perception, is there duality?

J: With pure perception, no, there isn't duality. But actually they're still something we can label, so prior even to the label of perception.

*A participant:* Because there is a subtle thing that's saying there is perceiving anyway, is that right?

J: Yes, yes, so prior to anything we can name, prior, prior, prior.

*A participant:* That made it clear, what you're saying.



Q: Making it acceptance is far more difficult than non-denial, because as I was just experiencing it, because something arose, and it's, "If I'll accept this—no, I won't accept this!" But I cannot deny the actual arising.

J: Yes.

Q: It's (inaudible) actually.

J: Yes.

Q: It's there and it can flow, whereas otherwise there's a friction, there's combat there, there's a fight, a resistance.

J: Because there's a doer that does the accepting.

Q: Absolute doer, there's an absolute doer there. So there's non-deniability is...

J: You can't accept or not accept something. You can't even see what is though that capacity for that vision isn't even there when you're right back.

Q: Allowing it to go, real difference.

J: Yes there's a real difference.



Q: It sounds kind of like non-denialism is pointing to a process of allowing both ends of the polarity to be.

J: Yes.

Q: So it's kind of like a transcendent child kind of reclamation process, all right, that's what I'm kind of understanding, at least in my experience. Could you speak to that kind of process of like a preferencing for one. And the way it feels in my system is like from the soup then there all of a sudden will be a quality that arises in consciousness that's like... There becomes a polar self and not self, and then there's an object to that, and that energy is not allowed in my system. So then there's a distinction, and there's some process to like reclaim that so then when that quality arises there is an equanimity to allowing that to be in consciousness.

J: Okay, I got half that, could you run it again? I'm sorry, I missed something.

Q: One aspect of the non-denialism, what I'm hearing is the tendency for some non-dualist teachers to deny aspects of the relative experience.

J: Yes.

Q: So if absolute relative language, if we're using the domain of words and concepts, like if we just allow absolute relative language, there's nothing that needs to be denied there.

J: Yes.

Q: But the view is more important than the concepts.

J: Yes.

Q: That's a separate thing so I'm going to separate that out. How would you describe the process for you or from what you see in people of noticing when one aspect of a polarity is a shadow or not one, so violent and non-violent, intention and surrender?

J: You know it's funny, but I don't see them in terms of polarities. How it works is that a person talks for a while and while they're talking I'm getting a picture. So there's two things going on, there's just linguistic communication but I'm getting also some kind of an energetic picture, a take on where they're at. And then I just go after where the blocks are. Sometimes I'm doing it energetically and I haven't a clue from Adam what I'm talking about. You know, I'm just so kind of in there pulling stuff out, pulling out thick

things in their energy field or energy forms that are, you know, an imprint that's really, really stuck. So sometimes I'm just taking that out and I'm not sure what I'm saying, but if they're nodding it's like, "Whew I got away with it!" Almost I'm a little tongue-in-cheek now you know, but it's like, "Oh wow, does that make sense, that's bloody great!" It is like that sometimes, it's like, "Whoa okay there was a coherent sentence, good, good." Because I'm just doing the work and how it lands, I'm really not concerned about it, you see? So it's not that there is a polarity; it's like there's a blockage. I don't see the poles, it's like there's a blockage in terms of the fluid flow of pure consciousness through another form as pure consciousness. It's like when there is just emptiness sitting in front of me, it's really like there is just one swing, one cycle of connection going on, and it's not even... You know it's connection because there's two physical forms. It's interesting that there's just a run through of two physical forms when somebody is really clear. And something in me pushes through to find whatever it is, the blockage, the layer that's in there stopping what flows through me from flowing through them. You see, and that invariably I try to find the story of what that is so the person can work on it, but it's usually that I'm in there anyway shaking it apart. So it doesn't show up as polarities, more as blockages on the way that you're rerouting or diverting, you know, making them not understand what they really are, what's truth, you know? I don't see polarities at all.

Q: But in our group (inaudible) an idea thought of on Tuesday, so there might be kind of an equanimity. So there's a certain state and all of a sudden a quality rises, and so all of a sudden now there's an object, there's another person and that other person is expressing arrogance. So now there's like a duality and a shadow projection. Or, this other person is feeling self-conscious and they shouldn't be feeling self-conscious, so now all of a sudden they've left spaciousness and now all of a sudden there's like an object and a judgment on that quality. So could you speak to that process of reclaiming shadows on a transcendent level?

The woman earlier this morning when she was speaking of resistance like that was kind of the phenomenon.

J: Yes, that was the phenomenon. When there is that going out to meet the shadow, to meet something, there isn't anything lost here. Sometimes I pick up energetically the phenomenal energy piece, and it might take me a while to shake it off when I go back to my room or I'm working with a shower for 20 minutes, you know, to shake it off. It's only that I take on something. I don't lose anything in the work. Nothing goes out at the price of depleting anything in here, so the space or stillness or whatever is the Jac experience isn't abandoned *ever*. I don't know if that's possible. I can't say it's not possible, because every time I say something's not possible I get a kick in the butt. That hasn't happened for years and years

Q: But when it did, can you put it into context for somebody if they're going through that phase? What would be your advice?

J: If that does happen, then most likely the hook is that your own perception is saying that something is not okay with how you were expressing. That's where you lose it.

Q: So it's way way fewer, but when it comes up it's very distinct because it's a very significant shift in the state.

J: Yes, yes, so some desire, "It shouldn't be like this." You have some underpinning belief system about how manifestation should work.

Q: Or even that quality is like, if the container is not light enough to hold all of those qualities then life is going to bring that quality up for the person to reflect.

J: That absolutely can be part of it too, yes.

Q: Okay. Thanks.



Q: Just a quick clarification. I'm still thinking about the non-deniability, and then when a passage was brought up from the Bhagavad-Gita, it sort of reminded me... for lack of a better... we have to use language, so that which cannot be denied is associated with non-deniability.

J: Yes and it's more.

Q: Yes, but what I'm saying is that I look at that, I think of that, and then I say accepting of that which cannot be denied is the other side of the coin for the picture.

J: Okay, that works when there is an objectified labeled thing that you can accept.

Q: Why can't I accept something unconditionally?

J: Yes, but you must recognize it. The "some thing," the "some thing" is labeled. That's what I'm saying. The "some thing" is an identified thing. You see, that will work for as long as you are in the zone of where something can be labeled, named and identified. Non-denialism is more than that it's the totality. So this is beyond where the labeling mechanism works for you.

Q: I understand that, but I was thinking about the example when Krishna opened his mouth and Arjuna saw the whole universe if you will, and then he said that it is greater than what the human mind can grasp.

J: Yes.

Q: So if I can conceptually accept that and stay with that, that is what you're referring to, that something which cannot be denied. And then in that sense when I turn around and say, "Well if I accept that as is because that's all I know," then with my acknowledging of the two sides of the coin, would that make sense?

J: I'm not sure if I'm completely understanding you, because from what I'm hearing, it's like... How that sounds to me—and I don't know if I am misinterpreting it or not—is that non-denialism is a concept that can be accepted then. And it can be accepted that it's too big for the human mind. Okay, there are things that the mind can accept, but your

capacity to know is greater than the human mind. The knowing is beyond human mind. Consciousness doesn't need the body to know itself, actually it doesn't.

Q: You see that's where I'm coming from—we talk about that innate knowing. I grew up reading the Bhagavad-Gita, and I have that concept sort of ingrained as part of me.

J: But it's a concept.

Q: Well yes, because I read it, I visualized, I thought about it, and I said at that time, I'm not going anywhere, and I said, "I accept that," because there it is. So now I say if I turn around and say, at one level at the engaged knowing level I know it's there and I accept it, then to me that's non-deniability, undeniable nature. Then I say, well I accept that as is because I don't want to change anything...

J: Yes, but there's no progress with that. There's no further explanation because you've given the mind a position whereby it's okay no matter which way it turns, towards manifestation or towards totality, non-denial. You're giving mind a position. That will work. But the exploration of that which is not mind, the exploration, the direct knowing...

Q: I'm getting there, but it'll take me a while to get there.

J: Yes, that realm is where I'm trying to introduce you to. That's what we're doing most of the time, actually this weekend, and it's like introducing into that area that really we know no matter what we talk about it's not good enough, but yet we can talk about it, yet it's known, it's their experience, no?

Q: So it's like book learning and then experiencing that whole learning and dance of exploration to go further and further.

J: I suppose so, yes, yes.



Q: I don't know if this is oversimplification, but what I'm getting is that non-denialism is almost an asking or a prayer to total consciousness to show me what is not being seen.

J: You could say that, but that prayer comes from the dualistic realm. So you as pure consciousness knows things that you, the one who asks the prayer, can't know. So it's about recognizing that, "My mind knows that, okay, but this isn't my mind this is me knowing something as pure consciousness." That gets very clear. Me as pure consciousness knows this, and my mind hasn't a god damn clue what I'm talking about. That zone must get very familiar.



### **Introducing Non-denialism**

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Q: I’m not ready yet, but here we go. This is so nebulous because it's very, very subjective and it's not philosophy, it's not... I don't know where it is, but we were talking about, well, the experiences that people have had sometimes of experiencing, you know, there's no self or, direct perception, when that comes and goes. Lately we've been talking more about... And I've been sitting with that day after day. It's absolutely not important whether this mechanism experiences direct perception and all the noise and bugles, whistles and everything that the mechanism in reflection of that, experiences as a side effect. All of that is absolutely not important, which is what this body-mind has thought for a long time was important, and now there's this falling away, and the freedom... This isn't important at all. I don't know if I'm making any sense.

J: Yes it's fine.

Q: So I just wanted to go into that a little more deeply, because that's what I've been sitting with over the last two weeks or so of how, “Wow, it doesn't matter!” I mean it comes and goes, and there are flashes and all this stuff, there's these thoughts and judgments, “Why does it go? Why can't I make it last?” And as soon as those thoughts come I can see them, but they still carry some weight here. Now there's just seeing when they come up and I can feel the weight, but noticing, “Oh my God, I can really see; it doesn't matter two hoots whether that's experienced or not!”

J: Yes, that's right. It doesn't matter. It's funny that you say that, because I remember as a child, definitely under the age of ten—because I have a cut off when we all went to boarding school. So from the next sister over, we went to boarding school, and it's like... Okay, I was definitely in the house on my own at that point, and I remember thinking, “I have to experience everything in life. I know I have to experience everything.” And I remember feeling so awful because I was born white, and how can I experience being black, how some mistake is made, do you know? Some part of me as a kid knew that experiencing would be transcended, but from a kid's perspective... You know, as a kid you're still in touch with what's going on, what's really going on; and I remember like, “I can't be a man either! Oh my God,” and really feeling that there was a complete screw-up in my life, a complete screw-up in the plan for my life. And of course, I never said this at all because you know, who do you say this to when you're like seven or something? And the thing was that from my perspective then, it felt like, “Okay I can tick off particular experiences,” and as I was thinking, “Gosh you know I've had more experiences than a lot of people.” I remember in my twenties thinking, “I've had more exposure than a lot of people,” you know. But actually, in the transcendence of experiencing, it wasn't about that at all. It wasn't about that at all. But from the dualistic perspective, it looked like, “I'm going to have to know every experience in order to transcend it.” I didn't have that language. I didn't know what was coming, but I felt that I had to have every experience possible, and that something was really wrong because there were essential experiences that I can't have, you see? So it's similar to what you are saying. It's similar. It's like feeling that, what's the difference when some experiences are not had—what is it that's lacking—but actually it's the pulling apart of what experiencing is, what experiencing is. So then it's not the thing that's experienced. It's experiencing itself, and *that* is what we transcend.

Q: Okay good, there's a lot more to, way to go to fall into that.

J: Maybe, maybe not. You always say that.

Q: It feels true right now.

J: Okay, but that's just a thought, don't buy it.

Q: It is. It certainly is a thought.

J: Don't buy it.



Q: So from listening to this, am I correct in the conclusion that when you are talking about non-denialism, it's the exploration of the realm of direct knowledge that is non-phenomenal?

J: Yes, non-spiritual, non-noumenal, yes.

Q: I don't know if it was yesterday that you were hinting towards this, and someone was sitting down and said that you could perfectly function with that direct knowledge, and in essence you're really not acting from the phenomenal realm anyway, that whatever is happening in the phenomenal realm is from the place of non-denial. I can resonate with that, and I understand that in a way, because years ago I took a very long term meditation retreat. It was a Buddhist meditation retreat of sitting and walking, sitting and walking like endlessly, and in one of the walking meditations something just felt odd, and I realized that I hadn't been thinking for quite a while. So something impelled me to try to think, but it was whatever was happening, you can't make it happen, it just happens. It was such an effort to even produce a thought, and it folded in on itself so quickly!

J: Yes, yes!

Q: It was like okay, I won't do that, so I kept walking. I could walk, I could function, and then there was a... You know, I wasn't incapacitated or comatose or anything like that. There was some direct knowing that is there that knows what to do that is completely outside of the phenomenal world.

J: Yes.

Q: So that's what you're talking about when you're talking about non-denialism. It's exploring what that is.

J: Sure, that would come in there for sure, yes.

*A participant:* Thank you I understand, it's clearer.





Q: That was very helpful; there's more clarity. So it's only the mind can deny.

J: Yes.

Q: So from deep knowing there's no denying?

J: I've met people who have a deep knowing, but there isn't enough therapy type work done, there's some sticky bits left, you know? So there are exceptions to everything aren't there?

Q: I understand, so there could be something that hasn't been worked out that is being denied.

J: Yes. The thing is if something is being denied you probably don't know that you're denying it, you know?

Q: It's a blind spot.

J: It's a blind spot yes, but it's about addressing that, and having the openness for that is only possible when there's no arrogance and there's a willingness to be naked and raw and open and honest and exposed. That level is what's necessary isn't it, to go into that domain.

Q: Well, I was once with a group that talked about going out into the garden, and if it's a little wolf in the garden it's not too much, so it doesn't really matter very much, but if it's a big wolf, "Wow that's important!" I guess this is the old question that keeps coming up in these groups. Does it really matter if everything gets worked out, that every single blind spot gets worked out? I mean, we're talking about the level of the character.

J: Yes, in beginning yes, of course, because you get peace when you're not in your issues, in your stuff. So that's what gets you going on this, isn't it? It's that you need to sort out your barnacles so that life becomes a bit smoother, or you find some relative peace, some phenomenal happiness, and then that makes you want more. The thing is, that habit of working out your stuff is really useful. It's really useful because that's what stops you from getting cocky you know, because you've walked through the trenches so it stops you getting arrogant. It can happen if you close up, "Oh, I have no more issues left; I've closed it over." You're in trouble. Of course you're in trouble because the only reason that would come is because there's something big that wants to hide, you see? So phenomenally, sure it's important for a part of it, but then of course, it doesn't matter at all. It doesn't matter at all, but what kicks in is that consciousness *naturally* tries to make itself better. Consciousness naturally moves towards goodness, consciousness does. So it's still about working out a blind spot, but it's not in order to have phenomenal peace or to be better functioning. It's not about that. The motivation, the movement, is natural and organic coming from consciousness, because it moves towards goodness as it goes home. You see good-bad, right-wrong or evil, heaven-earth, whatever we call those real dualistic polarities, are only in the phenomenal dualistic realm. As we pull back and our perception gets more refined, we find beauty, we find love, we find that the absolutes are the positives, that there's no absolute evil. There's no absolute bad, harm, violence;

they're actually only in the phenomenal, so they are *only* a product of mind. They're only created out of mind, manifested from crazy thinking, you see? So as we pull back we find that there's just love and truth and beauty and stillness. So if there is a disturbance then along the way, the pull towards that which is good—the pull towards home—will highlight it. Completely different motivation than me trying to sort out my crap down here, to like something refining itself. It doesn't matter, but it's just what consciousness does.

Q: Yes, and I think you said yesterday that deep knowing burns it out.

J: Yes I've seen that. I've seen that in people, it's like once you've seen this it's actually gone, or once you've seen this you still have to go in there and dig it out a little bit, but sometimes yes, once you've see this it's gone, it's gone, it's fried. It doesn't work all the time. It works some of the time for sure, and increasingly as we go on. You know, the more evolved we become, seeing it gets rid of it, but you'd have a fair bit of work done at that point. Just seeing it is like, "Oh there it is," and woof, it's like a bubble rising in a glass of Sprite, you know, gone. It's like whoops there it is, and you only see it when it's moving and then it's gone. It's like just passing through, you know?



Q: This concept, non-denialism, this is the first time I've heard it. Is this a recent concept?

J: I've been looking for a word for a couple of years.

Q: Oh, it's your word on it.

J: Yes, I've been looking for a word for a while, because you know I've been saying "prior to non-duality," and that's not right either because non-duality is fine. It's really important to bring so many people to that, to the Absolute. It's so important. But there's more, so we don't even have language for it.

Q: Ahh, so it's a way of going beyond non-duality.

J: *Plus*. Yes, but that's how it started. It was like, you know non-dual isn't deep enough. What is this? Non-dual is just the flip side of duality; therefore it's still in duality. So it's like I don't have language. And actually Derek said to me, "Are you kind of talking about non-denial?" because I've been rabbiting on this for a couple of years you know. And he said, "We've been talking about not denying anything." And I said, "Hold on, come on, that's it, come on, keep talking." Then it turned into non-denialism; and it's like, "There we go." Something grokked. Yes that's a clean word to explain a different practice that's not rooted in any religious tradition, you know?

Q: I must use that. The slang North American word, neat, that's neat.

J: Neat, yes.



Q: I'm going to throw a wrench at this. Will you not use the term "non-denialism"? And because right now you are on the edge of being burned at the stake with "prior to consciousness" and if you start teaching non-denialism, everybody in Advaita is going to say, "This Jac character is so far out there." And it won't be anything different but talk about it and all of a sudden you write a book on non-denialism, "Ooooh!"

J: Yes, "She's lost the plot altogether."

Q: Yes, it is like another concept.

J: Yes that's what they'll say, "It's just another concept."

Q: We've done the experience here, this whole weekend, and like you shook Paula's tree and you definitely uprooted mine. I just thought I was going to fly through the roof here.

J: I don't mind being burned at the stake. Really, I don't mind.

Q: I do.

J: Ah you're so sweet Tom.

Q: I do for you.

J: Thank you, you're very sweet.

Q: Yes I am a nice guy. No, I mean actually in some ways I would actually hate to see you kind of stuck out there. You know, there's some teachers that would, "Be careful of that one because of what she is teaching." And no, you're not teaching anything weird or strange, but the perception is 90 per cent of the game in this. I think that's my branch in this, and I suspect you already thought of this too, but here's another opinion.

J: Yes thank you, yes.

*A participant:* Is it the time for this now?

J: I don't know yet.



Q: Since you used the word *grok*, I was sitting over here wanting to grok whether I have touched non-denialism, whether it has occurred. And as I was playing with that, I was acknowledging that words fall short, because there are no words really to talk about this. I kind of wanted to ask you to try and put words to what that experience is like, and then secondarily I was going to describe an experience that I had, because when we were throwing around words "pure perception," that was the closest thing to what I experienced, where there wasn't any sense of self here.

J: Yes.

Q: Yet perceiving was still happening, and the only thing that was being perceived was beauty.

J: Oh that's beautiful!

Q: Okay, so we're talking about the same thing?

J: Not really. That's an experience along the way, and it's a very important one. I suppose maybe non-denialism is an approach. If it's a thing that can be experienced, then I've mis-communicated it.

Q: That's what I was getting so that's why I went into the word grok, because I was aware that I wasn't quite grokking it.

J: Yes, yes, yes. Well I suppose if your perception, you know, has touched on the totality, a sense of the totality, which is like on the cusp of all of it and nothing...

Q: Yes, it's like there's not even... My sense, and I guess I'm imagining into what that would be, is just to use a word like oblivion or something, no sense of self and no other, no anything else. And so no words.

J: Yes, but pretty much that experience is there with the Absolute, with merging of the Absolute anyway.

Q: So I guess the mind is paralyzed into trying...

J: Yes, the mind is trying to get something, and it's actually no it's the perceiving machine. It's beyond the mind it's you as pure consciousness, it's how we pull that together.... pull that apart, you as pure consciousness. That's a very different zone to when we are working with the mind. But the mind is going to try and get it, you see?

Q: I'll just be patient.

J: Yes absolutely. It's totally cool. It's going to be how it is.



Q: To follow up to what Tom was saying. There were days when Ramana talked about the I thought and then focused more on I feeling. The I thought is inquiry, which is the mind, and the I feeling is the heart, which is the experience. So in a sense, this is what I want to bounce off of you, if you're combining the I thought and I feeling, having the experience and exploration to go beyond?

J: Well they combine, and I call it the natural state. Okay? So when the natural state is established, this stuff is quite easy, it's quite accessible. So it's more that we sort out the body-mind, you know in the awakened state, the enlightened state; the natural state is there. And then we have access.

Q: So is the deepening of the natural state so that you have more and more access... Because you know, what I have read and heard about, it's all concept, is that once you

first get into your natural state it's not as deep, because you're just... But as you stay in the natural state all the time...

J: Yes, there is a embodiment that happens.

Q: Yes, so if I'm hearing you correctly you're saying is that it's the embodiment of that natural state that takes you beyond.

J: It doesn't for everybody. Some teachers just stay in the non-dual zone and will not go, will not go.

Q: I'm just talking about what we're talking about here that you're talking about.

J: Okay, if there was to be an average spiritual path, yes, that exactly would be it. The natural state solidifies, is embodied, and becomes the norm, and perception reorganizes itself and the world cranks up again. You know, the mountain disappeared and then the mountain came back, so life cranks up again. From there, the next set of unfoldings would be going into the zone I'm talking about, because it's just you as pure consciousness unfolding itself, but that would be the mainstream one. It's like having a regular child, you know, it's like, "Is there really one?" You know, is there anybody where it works like that? I don't know. So we dip in and out.

Q: Yes, but what I'm thinking, and what Tom was saying about it, I know you don't mind being burned at the stake, but we do. So you might sort of think about it as you explain or in your writings, talking about the deepening of the natural state to go beyond, and that would be a little more acceptable maybe you know, than talking about non-deniability from the very beginning.

J: All very true actually, very true, good. Yes, very true, thank you, yes.



Q: Wholeness is the word that comes. When I hear totality and I feel into that, I just feel this vast, wholeness. How is that relative to this word non-denialism? My sense is that when I'm experiencing, or there's no right or wrong, black and white, I mean, I don't even see black and white. That's just there; there's no attempt to differentiate really. I guess I'm trying to feel into this new word and see what you're pointing towards, and whether that's something I've experienced and have a different word for.

J: Yes. Experientially what you're talking about is the very same—that sense of totality. By virtue of the fact of the totality, nothing is denied. Nothing can be denied; that's the totality. So then non-denialism would be an exploration, like almost a study or a school of thought. I have no idea what it's going to morph into. I hope it's nothing as tight as that, but just an approach, a theory, to identify the components that allow us to live with that total, whole view all the time. It's like all of pure consciousness not perturbed, not twisted or contorted or filtered by any conditioned belief system. Do you know? But the totality of pure consciousness manifesting here in its fullness, in as much as we can hold

it as a species. How to do that would be through non-denialism. Do you know? Nothing is denied, and an understanding of the different components that create the whole, and the fringes of the whole, and beyond the whole. Do you know? So that we really know it.

Q: The word non-denialism also doesn't make sense at that point.

J: Yes, yes.

Q: Kind of like the word spirituality just kind of makes no sense. Like it's just... It's kind of like truth falling away, you know. It's like spirituality falls away and even the word non-denialism kind of makes no sense when in non-dual, like non-denialism. Okay, that's kind of where this like grokking, and—I love that word—like the grokking is kind of what...

J: No concept will make sense in the grokking zone, "can it be grokked?" It can be grokked by that which is not your mind you know, but no concept will make sense there.

Q: Okay, I guess that's where I was, thank you, hoping to kind of get clarity on what you're pointing at through this word that wasn't matching for me.

J: Yes, but that terrain must be called something, you know?

Q: Yes, and I guess that's where I was curious, this wholeness, because totality and wholeness really resonate. And you're using the words pure consciousness as well. We were talking about words earlier, pure consciousness, reality, are these differentiated with non-denialism?

J: Yes, pure consciousness, the Absolute, those words, that's in a particular zone where you're merging with that, but there's an identity with that which has to fall off. And now we are into non-denialism; now we're into it.



Q: I guess so everybody else knows what's going on I should explain. Since the beginning of the month I had three days in the hospital with a minor heart attack, out for two weeks and then four more days. Each time they put some stents in. Somebody referred to—who was it—who would open his mouth and everything would come out, and I feel like that's what has happened, that you know with the future of death and you know. So quite frankly, denial sounds real good to me right now.

J: Sure, I totally can understand that.

Q: And I do like the term non-denialism. I'm kind of tired of non-duality and consciousness for me personally. I don't know why I'm sick of hearing this thing—consciousness, non-duality—but I really would like a change. Anyhow, except for probably about an hour the other day sitting in the sun with my dog in our big window there, playing blues riffs slowly for about an hour, I just felt this peace with the dog there and the playing. Outside

of that I've been irritable, discontent, pissed off, feeling sorry for myself, angry, arrogant. The ego is just a lot of negative, and a lot of fear.

J: Yeeessss!

Q: But not where it's overtaking me where I feel real nuts. I just feel kind of nuts and irritated and disappointed with the way I'm handling all this. And patience, remember this word, somebody in this audience has accused me of not having enough patience numerous times. And she's probably right, but patience comes in because I'm real impatient with myself and impatient with not things.... Yes, I'm just not happy and I want to be happy right now. I want to absorb all this stuff right now. I want you to fix me. I'm bringing this down to a whole low level of Psychology 101.

J: Totally fine. If that's what is presenting that's what's presenting.

Q: I'm naked and vulnerable. I don't like the way I'm feeling. I'm fighting it and I'm trying to change it, and I'm okay, but you know... Yeah there it is.

J: You know the first thing that I'm picking up, it's like you're in total shock because your mortality has come voomp, up like this without a warning. And it's like your system is just like, "What the....!" like, "what is going on here? My life is completely like this [sound effect] all of a sudden." It's like your system is in shock. So the first thing we've got to do is just let it come down and let it heal the shock, and sometimes just the acknowledgement of the shock is enough. It's like, "You know what, there's a shock running through here, and an awful lot of my reactions are trying to push away, trying to deal with the shock without knowing it's shock."

Q: Denial.

J: Of course!

Q: I love denial. I thought I was over it, but there's a lot of denial here, yes.

J: So let's acknowledge the shock, because you got a huge wallop that's turned your life upside down and inside out, and that's a shock to our system. So we want to fight it; we want to run from it. That's natural when something like this happens. So those responses are totally natural too. So you've got to give yourself a break from wanting to fight it and run from it; that's natural too. But as we kind of see that okay these are reactions and they're natural, what now? So if you can let yourself have those reactions, and it sounds like it because you're owning them and you're naming them, which is great. The next step then is like, "All right these reactions are going to have to pass because it's here and I can stay fighting it, and waste all my energy fighting it, or I can say all right this is how it is, I am going to die sometime, I have a heart that needs a bit of minding now, I've got to change my lifestyle a little bit." So you can fight it and you'll waste all your energy fighting it, or if you accept it, you'll have energy to live in a better way. So there's kind of an adult decision to be made there. Acceptance isn't like, "Okay you've got me; I'm an invalid." It's not like that it's really actually an adult thing of like, "Okay I've got to swallow this pill; this is my life now, this is how it's looking." From there the energy that you have can be used in a positive way. Nothing is going to happen

until it's accepted, and you can't accept it until you acknowledge what you're feeling is coming from shock and the 360 [sound effect], the full whip around that's happening. That's tough. You've got to give yourself a break. You've got to give yourself a break because it's huge, it's huge! Do you know? And let yourself feel everything you're feeling. It's huge! To be like, you know, a guy that grabs snakes and throws them across the yard, to be like somebody you know who is on so much Warfarin that if you cut yourself, you've got to be careful. Give yourself a break. That's our first step. In giving ourselves a break, everything gets a bit softer, you know? Everything gets a bit softer. You're alive; you're not done yet. That's super, that's super. But you're going to have to live in a different way.

Q: Yes, I'm trying to accept that. Hopefully not too much of a different way, but yes. I've become my father living through this years ago. One of my daughters said, "I'm just like you dad, I'll stop when I'm dead, I won't back down." And I said, "Don't be like me." I see this thing that I used to take pride in. It's still there, and I'm trying to deal with that.

J: That tells me that your self-image is completely taking an overhaul, and who you knew yourself as and who you met the world as, is changing. The world will be okay with that; it's you being okay with it that's the difficulty.

Q: And I really am big on acceptance, but you know this is hard to, or trying to accept, but as you said, "This has been rough." And I think I kind of tend to look back or when it's going, going, and I've been through a lot worse many, many years ago, and other people have been worse, and, "Don't be a drama queen" you know? So what this is... But yes, it is a big deal.

J: It's a big bloody deal! It is so give yourself a bit of slack there. It's a big deal, yes. It is a big deal.

Q: You know, and then there's that one over there I need to take care of. And as you know, the house is on a steep hill with all the stuff I have to do, animals and stuff. I feel like I can't be having off days.

J: Or? You've got to rearrange your lifestyle a little bit, because if you can't have off days and you need off days, more rest time or you know, move a bit slower or whatever, then changes have to be made to your lifestyle. And if you need to do that for you to support you, you can make that happen.

Q: And I really believe everything is going to be okay as I would like it to be, and nothing is going to get worse, and I will get better, but now there's all the fears of, you know, one day everything is going to be... And I'll be out doing everything great again, and it probably will, to where none of this will happen again, and in a few years it'll get worse and it'll... I'm up and down with the... I need to shut the mind off on that.

J: Yes.

Q: And I know I can't control what I'm going to think, and I can't control the feelings.

J: Well for what it's worth, you can stop imagining how it's going to be and that stops an awful lot of the mind going crazy, because you don't know how it's going to be. You don't



know if you're going to gain your full strength back or if you're going to have to just change your lifestyle a little bit to support you more. You don't know yet. So mind will put fear towards that and it's like, "No, I'll be fine [sound effect], but I might not be fine, look I can't do that yet okay!" It can really run amok there. So a way to do that is, be curious about the future. It's a little trick, because when the mind is curious about something, there's no fear. It's like, "Huh, I wonder how this is going to work, what's this going to look like, what's going to happen here? Okay dog, (inaudible name), are you going to be part of our family forever?" I mean... I'm just really grabbing something very central now. This dog is like their kid. So it's like, "Okay, however this is going to roll I can be curious about how it's going to go, and everything is up for grabs. Everything is up for grabs! Do we stay living up on a hill? What do we do here? Let's see." You can bring those thoughts to mind with fear, because you have no control, so fear will be the one that will come up, because you really don't have any control, you've got to play by ear and see how it goes. As you get well, that's the only time you'll know, and you'll need your energy to get well, not to be fueling the fear. But if you're curious, fear is like, "Okay here is a bit of an adventure, here's a new life; let's see how this is going to show up. Do I have to make changes today? I think I'm good, all right." So it's literally being childlike with it. It's a great trick. It stops mind from running out there. You're right. You can't control your mind, but you can play little tricks so that it doesn't run amok like it is doing now. Do you know?

Q: Are you paying close attention because I don't forget this stuff? And it's okay to feel what I'm feeling?

J: Yeah. It's absolutely natural. I mean everything has been thrown up in the air, everything, you know, yeah like, "Okay this is just shock, so I'll let my system calm down." Lie in the bathtub, or whatever it is you do, or get her to massage your feet, or have a beer, or whatever it is that let's you kick back a bit, you know, just to like, "Okay I've got to resolve this shock in my system." Give yourself some space for that. Be okay about your self-image; it's changed now. The change has already happened. The world won't mind; it's all about how you think, how you present you. That's what it's about. She is going to love you anyway; your kids are going to love you anyway. You know? So then it's like without the rules of how we think we should be, and without trying to use how it was as the idea of how it's going to be, and it's like we're much more open. Then we can really respond to what needs to happen, if something needs to happen. But either way you will be kind of more listening to yourself, responding to yourself, rather than feeling the pressure that you do now.

Q: I keep telling myself that I'm not the body-mind. And I know that but here it gets lost when all this stuff is going on.

J: Yes of course!

Q: Particularly when they were sticking things into me and doing weird things, and I'm going, "Yeah this is the body-mind!"

J: Yes of course, it's very easy to have the concept of, "I'm not the body, I'm not the mind, I'm not any of this." It is very easy to have that concept until the reality check comes

### **Introducing Non-denialism**

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in, and it comes in for all of us at some point. It does really, and if there is something wrong with a major organ, that's going to do it for you, that's going to make you face your mortality. So it's like, "Okay what is it that's going to die then?" Someday all of these bodies, we're all going to end up as a clump of ashes or underground. I mean, we're all going to die. So when we get a chance to see that before it happens, it's really interesting, because it's like okay, "How much do I really cling to this body? How much am I really clinging to this idea that I have a life?" I mean, there's just today really. There's always just today, but we imagine that there is a whole life because we tag onto memory, and we project into the future. There's just today, you know?

Q: Normally I don't get into the past, except for what just happened, and I don't get into the future, so I guess this is a gift.

J: Yes.

Q: I'm thinking that this is a gift wrapped up under a whole bunch of layers of manure that I have to get through.

J: Yes sure, but that's okay. It's like bringing yourself down to a place that doesn't have shock. That's practical, because you're a practical person anyway you know, and it's like, "Okay down to practical stuff here." Is there something that needs to change about how we live right now? And then take it from there, and in a month's time have another look. And if you're healing, you'll know, and if you're not it's like, "All right, so I need to rest more. What do we need to do to cut down the workload?" Bring in your practical mode.

Q: And have patience. That's why I brought patience up, I mean I realize more and more I'm impatient. I wouldn't be this impatient with somebody else.

J: Sure, we treat ourselves the worse. Whatever habit we have, we invert it stronger than we send it out there, usually.

Q: I'm feeling better. I was feeling better after going to lunch with old friends and new friends, and... This is what I need to be here.

J: Yes, just let it all calm down, you know? Really I suppose if you can be patient with the body, if you start there around learning to cultivate patience, if you start with, "Okay this body has to heal slowly," because the body does it's got to adjust to these half a dozen stents or however many they have put into you, you know. The body is going to take a bit of time to adjust to that, so be patient with the body. If you try that, just being patient with the body, it's going to be a lot happier. You can do it.

Q: So is everybody going to come up here now, or just *me*?

J: Well I wanted to hone in on you, so that's why I wanted you to come up, you know?

Q: I'm glad you did. Oh, there is a bookstore back there, which... I'm one of the people who wanted to bring this up. One of the things about her books, or other books I have, is we leave them lying around the house; and for me just picking something up and just pointing to a page and going over it, and as you alluded to earlier, things change. Something I read that you say two weeks from now, a year from now, my whole

perception has changed and everything you said changed. I just had to throw that in there.



Q: This is a checking self question. This sense that there was less depth, that I mentioned whenever. Time is fuzzy. And you said maybe it was doubt, self-doubt. I think that's what you said. Doubt.

J: Yes, I remember self-doubt coming up but I can't remember the context.

Q: I don't know if there is deniability here, but that's not...

J: How did self-doubt come up? What was that? You'll have to remind me I can't get the picture.

Q: That's what you said in response. It was after we had that... Was it yesterday morning and the mic was going around and people were...

J: But what did you say that self-doubt was the response?

Q: What I said was there was a sense that there's less depth here, there's a sense that things aren't as deep, there isn't...

J: Oh yes, for yourself.

Q: Yes for this character. I'm talking about this character, so...

J: And it doesn't feel like...

Q: Not the character but this...

J: ... the process or whatever. So was this what we were saying, I just need to find it, that when you're sinking in it's not as deep now, and I was saying, the thing that makes that our experience can be... I've forgotten it; I can't find it.

Q: Okay, so let me just...

J: Do we need to find it or are we talking about something else?

Q: I don't think so, because that was your offering for me to look at I presume, that maybe it was doubt. That's the way I took it. So I look at it and I'm not finding anything. What came to me today during this whole discussion, where I wasn't really following everything, but I knew exactly what was being said, you know. And when you would come up with a word or... It looks like that wasn't there you know, and I know that that's how this body-mind works. I don't have the same... I'm energetically more of an airhead than a grounded being or whatever. So it occurred to me that maybe, is it that there's less concreteness, there's less density? I'm trying to figure out what this. There isn't like there's a lack, and there isn't like there is a contraction *per se*, you know. It's not... Maybe it's broader, wider, than... I don't know I'm trying to... Because it seems like it's significant or a measurable level.

J: Okay, is it just a different experience that's caught your attention?

Q: Experience yes, because it's phenomenal to an extent, but more like a way of being, like a state of being, you know, not... It's like a... It's what's walking around, you know, as opposed to...

J: Would it be okay... Does it need exploration?

Q: I don't know. I mean, I noticed it and then there was one question that came, and I said, "Am I going backwards?" And you said, "You can't go backwards."

J: Yes.

Q: But I think when you said the doubt that kind of... I tried to find it and I can't find it. So maybe it's there and I'm denying it or maybe it's not.

J: You know, maybe your spiritual path is like this, you know, and that sometimes there's a dropping in deep, and then sometimes the experience is not as deep, but that it's actually just manifests in waves like that for you. It might be that there's no need to put any value on one or the other. It might just be something that's observed.

Q: Well, it is being observed.

J: Like if it feels like there's nothing to explore in it, that's what I'm wondering, is there something to explore or is it just the part of us that keeps double-checking something?

Q: Maybe it's the part that keeps double-checking.

J: It might be that, you know?

Q: Or maybe the depth is subtler because it's not like there is a shift. I mean, there's a shift, the shift is shifting, but it's just in a different way.

J: Okay, that's totally fine.

Q: And maybe it's just that there was expectations that it would be a different, a certain way or something. Maybe that's it.

J: Yes, it feels like it's double-checking something that's doesn't need checking. It's just showing up differently.

Q: Because it's not a problem.

J: Yeah. There we go.

Q: It's not a problem. It's just the comparison that's a problem.

J: Yes it's just comparing it, exactly. And sure a value comes in because we have an emphasis on depth, but actually the value system has to go too. It's just what's happening, yes.

Q: There is no measurement of that in...

J: So maybe it's not to be doubted.

Q: Yes, so that's what that whole inquiry ... But it helped. It clarified it, I think. It clarified it. Unless you feel you know...

J: It feels fine actually, it's fine.

Q: There's more subtlety. It's just in a way that... I didn't think it could be more subtle. Does that make sense?

J: Yes, yes. It's fine. There's no rough edges around that.  
It sounds like we're talking in riddles doesn't it?

*A participant:* Yes.

J: If you don't understand what we're talking about that's fine, yes.

Q: I think it's the nature of this body-mind, it doesn't... Sometimes I could sit and not even speak and a lot...

J: But I get you, and sometimes I don't hear her right, but that's okay we...

Q: See it's not so strange for me.

J: Yes. We work through it somehow. I'm learning how to talk in riddles too.

*A participant:* But don't put your arm in a cast because you couldn't talk.

Q: I don't know if I usually do this, I think I pick it up from living with an Italian for so many years, the Italian character, because I don't think this is usually part of my... Okay.

J: Yes something is settled. It's actually fine.

Q: It feels very clean.

J: Yes, it does it feels clean.