

J: Welcome back, everybody. Let's see where it goes. I wanted to check in with you, Penny, just to see how you're doing. And we've got to pick up that at some point, the intellectual bit.

Q: Yeah, I'm doing really well.

J: Would you like to come up?

Q: I can do, I mean I don't feel like I have much to say. I mean yesterday was awful. You know, my mind was just like going into stories and despair, angry I wasn't having things my way—in my life, not here. You know, just running my old loops and stories. Then I left early because I hadn't slept the night before, so I got a lot of sleep. Something in the night, I woke up and something just shifted; and today I'm just so calm. It just feels lovely, and you know, like everybody has been mirroring, whose gone up like, issues I have so I feel like all my stories have been told and so, yeah... But it's wonderful.

J: Good. I like to check in, you know? Yeah, yeah. Okay, good.



J: How's that 'Michael' character back there?

Q: I would like to come up.

J: Yes.

Q: So I have a question on the personal self. Since last year, about maybe five or six months ago, I was reading, "All is an appearance in Mind," a famous Buddhist saying. And I suddenly realized that, you know, what was being written in this book was an appearance in mind.

J: Yes.

Q: The words were an appearance in mind. It might be very obvious, but that took me fifty years to get to.

J: That's all right, yeah, because the seeings, you know, you can invite them but they just pop.

Q: Just like, it was very quick, it just was then. And then at the same time I realized that 'I' as the personal self was an appearance in mind.

J: Correct.

Q: And I feel that all is an appearance in mind, everything, every phenomena, every aspect of space-time is an appearance in mind. That's really dropped in place.

J: Fantastic.

Q: But I still feel the 'me.' I still feel there is a 'me' in there. I haven't dropped this sort of 'me' as the personal self.

J: Okay, is there a sense of you as the personal self, or is it *you*?

Q: It's often one day one thing, one day the next. I mean I get that if the personal self is dropped it's not I am perceiving or I am conceiving, but this is being conceived and this is being

perceived. Sometimes that is very easy and there; and sometimes it isn't. I catch myself; you know, there is still a very strong 'me' in there. You know, and there is that phrase, "In the absence of me, I am." And I say that every day; and it's not there yet, if you know what I mean.

J: What turns back on the 'me?'

Q: I think work turns on the 'me.'

J: Okay, got to get more specific than that.

Q: Roles turn on the 'me.'

J: Why? Why would a role be an excuse for mind to create an identified role player?

Q: I think it's more I forget where I'm at. You know, I get lost in the... Maybe lost in the game is what it is. Then I come out of it and realize, you know, it's just a game and all the rest of it. But the, "All is an appearance in mind," is not that, I feel it's really landed and it's not going to go away. This other bit feels temporary; you know, it's *there* but it's not there.

J: Yes. Yes. Is getting lost in it, you know, becoming the guy at work and being stuck in there... I'm wondering can you view that in another way, because if that's the habit... I mean, you shouldn't have to stop work, okay; so there must be another way of viewing that if that's the habit. Sometimes it's about breaking the habit, and sometimes actually the habit is just perceived incorrectly. So I'm just going to play with these options. All right?

Q: Yeah. That's good.

J: So if the habit of getting lost in work, now are you really? There is an 'I' there at work being, you know, in the role? Or is that just the feeling or the idea that's running in mind at the time? Do you *really* get lost? Is there really a 'you' that's there? It's very subtle what I'm talking about. Do you know what I'm talking about?

Q: It is very subtle. And getting back to Ramesh again, there is a working mind and thinking mind. And I mean I'm really very conscious now of that distinction, the working mind being, you know, the spreadsheets, the planning, this type of thing that is, in Balsekar's world, legitimate. And then there's the thinking mind, which is the emotional attachment to 'me' as the personal self. So I catch it, but I still don't feel... I mean all the stuff I've read is, a big step in awakening is dropping the 'me.'

J: Yes.

Q: And I don't feel I've dropped the 'me.'

J: Yes. So do you take things personally at work?

Q: Sometimes.

J: Could you stop that?

Q: Yes, I probably could. Do you mean consciously stop that?

J: Yes. If you can consciously stop everywhere where the personal 'I' arises at work, that would help a lot.

Q: So what would that look like? Would I catch myself being 'I' on the phone, 'I' in the e-mails?

J: Yes. So when you're opening your e-mail account, it's like, "Okay, Michael is the 'I' here and it's not 'me;' it's Michael the role player doing his gig." All right, if that could be your thing as it opens up; put it on as your screensaver or something so you see it first.

Q: I could program the computer to see that first.

J: You could. You could. Okay. So if you know that, then there is a position; you're pulled back and you can play the role. You could practice that, where the role is being played. The Michael character is doing his thing but there's something watching that. If you can maintain that position, you won't be able to take anything personally, because the Michael character will get the hits, the comments, whatever it is. You know? It's the Michael character that will be interacting, but if there is some bit of attention watching the Michael character, he's on very slippery ground now. He's on very slippery ground. You see, there's lots of ways you can approach this, so I'm trying to hone myself into one, because I'm eager to give all these pointers. Okay, when you're saying you're getting lost, what I'm hearing is that 100 per cent of your attention is gone in.

Q: Yes.

J: Right. That's a problem. That's a problem because when 100 per cent of attention is gone in, you can't see the difference between the working mind and the thinking mind. You have to have some distance to see the difference between the working mind and the thinking mind. All right? So rather than... I don't think it's going to be that easy for you to pull apart the working mind and the thinking mind at work, because your work involves a lot of thinking and planning and things like this; the creative aspect, all of this stuff goes on. So the working mind-thinking mind I can see how that doesn't work at work; otherwise it would have cracked. Okay, so we've got to try something else. What I'm recommending if there is some way of seeing at regular intervals the Michael character is the one at work here, the Michael character. Do you get the Michael character thing, that there's the Michael character and it's not you?

Q: Yes, I get that. And I get the whole question of subjective reality as it were. Yeah.

J: Yes. Yes. So the Michael character can run his subjective reality, but some of *your* attention has to be outside of that game. That's what will create the [snapping fingers] the distance that you're not getting it the moment. You won't be lost in it if some attention is held back.

Q: Yeah. Is that sort of dropping of the personal self as it were, is that likely to be like a sudden thing or, you know, like it was a very sudden thing—all is an appearance of mind—it was just *there*. Is that likely to be that, or is it more likely to be a gradual process?

J: You'll have to work at this.

Q: I have to work at it.

J: You'll have to work at this. It's like you're automatically running a neurological pathway when you go into work, and you've no objectivity and the same program is running. And you're going to have to unplug to start breaking those circuits. And then one day it will be like, "Jeepers!" One day it will kick and make sense, because you'll have burnt the neurological pathway, and you actually won't be able to get lost in there. Then it will be, "Whoa," it happened all of a sudden, but actually you trained yourself for a long time. It's the same as you

did for the other seeing. You trained yourself for a long time, but then the seeing came seemingly unbidden. That's how it works. It will be the same with this, but you'll have to work at it to break literally the pathway, the zone that you go into.

Q: Yeah. I mean the other thing that Balsekar often talked about was the fasting mind. Almost like, it wasn't what you were saying more observing the Michael character getting stuck in, but almost like an emptying process. And I've never really been able to do that.

J: I don't know about this concept. Tell me about this.

Q: The idea is like fasting on food.

J: Okay, you do without, you stop feeding something.

Q: Like if you stop eating so much food, you stop having the 65,000 thoughts a day. You lower it to 62,000 thoughts a day or something.

Q: And again I've often wondered whether that was one of the issues also to be tackled. I've never found it possible or easy or even...

J: What methodology did he advocate?

Q: Well he didn't particularly. He just said it's good to have a time when you're fasting on food and good to have a time when you're fasting on mind.

J: All right. All right. Yeah, yeah.

Q: But this is different from what you were talking about.

J: This is different.

Q: What you're talking about is really more an observing type of thing.

J: Yes, and it has to happen in the workplace because that's where you go into the bad habit. That is where the addiction to self-referencing is active. You know, and it's, how do you break an addiction? You know what, bite by bite, craving by craving you know, until it shifts, until you see, "Oh I don't need that actually. I can function fine without being in there. Michael has a fun day at work, but hey you know what, I'm not him." And that has to come in the throes of being caught up in your work.

Q: That's correct... Right.

J: The fasting mind, I can sit with it and see... It's striking me as it's kind of similar to like meditation or just bringing the mind to one point.

Q: Yeah. It can be similar to meditation.

J: Yes, taking it off the roundabout for a while. Yeah, good thing sure. Tame it a bit. Yeah.

Q: Yeah. Good. All right.

J: Yeah. That's worth tackling. It'll take a bit of discipline. I don't know if there's any other way around it, having a little bit of an idea of how you think. You're going to have to go after that, like *in* the workplace. Is there any place else you get caught?

Q: Not so much. I have a pretty conscious wife, who unfortunately is not here, she's with her relatives, but she pulls me off it, which is very helpful.

J: Good. It's very helpful to have a live-in mirror. It's wonderful.

Q: It's mainly in the workplace. It's mainly when I get...

J: You get caught in what you're doing.

Q: You're right. It's been going on for fifty years, so it's a very well-worn path. Good.

J: It is. Give it a go. I know it'll work. It's just breaking an addiction. Snap, snap, snap, you know? Keep pulling back, pulling back, and let there be 80 per cent of your attention on work, and you'll find you'll manage just fine with 50 per cent in your work, and most of you just standing back and watching the Michael character. You know?

Q: Yeah. I thought it was very interesting this morning when somebody was saying their work improved when they lost the personal sense of 'I.' So I'm looking forward to that.

J: Yes, and the same person here last year said, "*How can I do my work, how can I do my work?*" You know, and here we are.

Q: Good. Thank you very much.



J: Talk to me first before you get lost in the swim.

Q: No, no, no, no, we're not going to get lost.

J: We're not going to get lost to the swim, really? [laughing]

Q: Well, where to begin? What I can do, I can share with you what is my meditation, my daily meditation. It's just to be open to whatever comes, and just let go, welcome it, and just never get identified with it. It's tough, but it gives a sense of the instant, different perspective. I guess, I read a lot about non-duality. I have to say I like the idea of direct perception as I read it on Jean Klein. Do you know Jean Klein?

J: Yes I do.

Q: I resonate a lot with this. So far I like this idea because it's the less conceptual, you know, there is no religious thing related with it. And probably with my background as a musician as well, it resonates as well because when you improvise, I mean you need to be really, you know, directly in it. I don't try to make too much words around this listening I'm doing with myself and with the world, because I'm afraid to get lost with my mind being too much intellectual. I can read but I... There's one thing I really like about spiritual things, this is subtle, you know, this thing that the divine is not in each thing. Everything is *in* the divine, so it's the reverse; and I like this idea to be... When you say, "We are all connected," that's another way to say it. It's like everything is in the same unity.

J: Yes. It is the same. Everything is the same. It just looks different, but it is the same.

Q: Yeah, yeah. Especially this last year, two years of work with meditation and trying to be more in connection with myself, I realize how my life, the story of my life, I mean everything was just well done to come to be here now with you. It's like a gift, everything, the worst and the best,

comes to be for me to be here; so I'm very grateful now, extremely grateful. I try to be very grateful and to be more and more aware of small things and, you know, I'm trying very... I guess my children, they are my Masters; I mean, I learn from them. They're going through huge challenges and I respect them a lot. We are all in the same story, but this is because it's very, very sensitive connection. So I try to be more in the intuition. It's hard; it's hard to be. It's hard to hear. I'm not used to hearing my intuition; but it works, it speaks to me a lot. It's just that I'm not aware. But I am aware of that now I'm not aware of it. So it's the first step of a long, long road, I think, but I don't know.

J: Or maybe not.

Q: Yeah, maybe not.

J: So when you hear the intuition, is it that you have stepped out of the way and the natural flow of pure movement is happening without you there? Or, is it that you are there and you are getting a signal to operate in a specific way?

Q: Well lately I just twist my legs, yesterday on the bus. I was just near a door, and... Oh last winter it was very slippery, very, very slippery. I don't know why I go through it, it was slippery so I hurt myself. This happens to me often. Sometimes when I drive, for instance, this car is driving strange, and now I know if I have to care, when I have this glimpse. So it's this way, my intuition. But sometimes it can be more like my whole body. Generally it's my whole body that is... When my whole body is speaking to me, a feeling, you know, I know that I'm connecting to something that I'm strong or whatever. I remember last time when I was in the airport. And I was doing the queue for the border and I felt really, really, very, very agitated. And there was this guy running with his suitcase screaming, "I'm going to lose my plane; let me go, let me go." He made such a fuss that, you know, it closed to himself, you know, the ability to go through it easily. You know, I felt it just before he came, you know, I felt... So that's the way my intuition is working. This is the expression of something, okay I understand, it's the expression of, the way I may receive maybe more intimate message from the life. I wonder is there more prior to this?

J: Yes, there is more. Okay. So this is a very useful skill, because the more you come into the present moment, the more you're just open and available, you're hearing these things. When your mind is busy, you won't hear these things. It's like this, no? It's like you're feeling this agitation in the body, but if your mind was preparing for something or thinking about a conversation that morning or something, you wouldn't notice this sensation in your body so much. You know?

Q: Well, I try to be silent in myself, to be able to be present.

J: To be present, yes. This is it.

Q: That's the thing. And it's true that just trying to be in my body, just present to me, to my body, helps me to create the silence and reminds me that, you know, just be open. I experiment in some hard situations where you have to deal with, you know, hard stuff; but then you have a strategy in your head, so there is a working mind. But then you have to be very open because, you know, the situation is difficult, so you have to handle different ideas and struggling, you know, people struggling together. So you know, if you just be open to this and you trust. I mean, when you say trust the present, yeah definitely. You have a strategy because you need to

have perspective, because this is work, but then just to be open. And you know, I'm not saying I can do it every time but in a very stressful situation I can do it. Just trust the present that the solution... There will always be something coming.

J: Very good... Yes, yes. Something that you haven't thought of could come in then, instead of like it must be something you're trying to control.

Q: Yeah, absolutely. And then it would be very creative.

J: Yes, that's right. That's right.

Q: And even exciting.

J: Yes. Yes.

Q: So that's my experience and intellectually I read a lot. I just try not to, you know, say I feel this or this can be related to this state. What I say is that the different states, you know, get lost in the swim, yes it's great, I guess. It's great because I feel I can be in connection with this quality of... It's quite new for me. I mean it's very new to me. It's like maybe two years, and it's getting more and more in my life. But it's getting more and more in my life and I try to integrate it you know in everything. It's a slow process, but I try not to think of it. I think of it when I'm very confused or very identified in a situation or whatever; and usually what comes is I laugh a lot.

J: Yes, very good.

Q: I'm quite joyful.

J: Yeah, yeah. Okay. So I'm going to compartmentalize a little bit. Coming into that present moment, just being present in your body, just being present and open and available, that's there. That's something that's happening in life and a shift that's coming in as a result of mind being less active, really. Okay, so then back here, you know about the gap and, you know, the gap, as you said this morning, between the frame and the gap before the next frame, between the frame and the gap even, sliding through. Okay, now I want to join these two bits together. Do you recognize that gap in the present moment? Do you know that you can slide through the present moment?

Q: Yeah, I can. Yesterday a little bit with you before the mind, you know, comes back, but it's a quality. It's not a quality; it is something else.

J: Yes. I know, but words will not be really... But you know what I'm talking about.

Q: It's a process, but when you are in it, it's not a process.

J: Exactly, that's exactly what I was going to say. When you're in it, you know, when that's all that there is, you know, there's no world.

Q: Other perspective, it's different.

J: It's completely different, yes.

Q: And it goes so well with the real life. I mean, I don't know if it's a projection, or identification, or whatever, or desire, but I feel it can be so... You know, I keep in mind in a way that it's always here. It's just like it's always ready, it's always open. It's always here, you know, whatever you do, whatever you do. Actually now I try to understand more and to be more in

touch with where is the unconditional love, because this is still a concept, but I can feel that it is... Yeah, I mean there's a lot of teachers or Masters that speak about this, you know, and you can feel it. So this is for me... Because someone told me... I can't remember who told me this. I think it was a teacher that speaks about love, saying that it's always here ready to be, but it is very short energy. It doesn't last, but there is a lot of love. This is my feeling because I'm very humble with this, but it makes sense. I mean it resonates. You know like when I'm reading, I feel something connecting more, you know, so I just try to now be more, put attention on this. I don't know how, but you know, but it's just floating like this in my mind.

J: Are any of these things, these directions that you're going in, are they in any way being used by mind in order to make life better?

Q: Well, yeah, because in my life, in my past life, I went through a kind of depression, this kind of things. I've been helped, and at this point, I've been helped by someone. I was you know, like the intention, working with the intention, working with the Angels, working with evocation, you know, a lot of work with evocations. So I learned to do this, because I was helped you know so I said well... You know after this I said well [clapping hands] I was like 53 years old, so, you know, a big part of your life is spent. You have a good life, you know, great experiences, but blah, blah, blah; but, where are you, who are you, you know? So that was a question. So I said okay now something happened in my life that was absolutely not understandable for me. I didn't understand how I got it and I left this. I know that somewhere at work I was just laying down, you know, closing my eyes and breathing, and I felt my whole body changing, and slowing down, like maybe in the following six months my whole life changed. This question arise and arise more and more. I guess now it's no more to get better. No, my life is great, you know, my everyday life is great. I mean I have a lovely wife; I have great children. I have a lot of potential things to do, and I have a lot of means to be able to do in the future. So this is great, no truly, it's a gift, I feel. No, it's not to make it better. No, it's not to make it better.

J: It's not? Good.

Q: No, it's not, it's not. It has been a little bit; yes it has been, because now I want really to be really... I want this to be really grounded, you know, in the everyday life, because it happens you know, more and more this glimpse of... I don't know really what it is; that's why I'm here. I mean, I read your book and I met two or three other teachers, just trying to be a bit more aware, because physiologically it happened, things, so what's going on, am I dreaming, am I doing identification with states. Yeah, in the beginning it was nice, and then I said well I miss the point because you know I can't be doing this, you know... I like this story of this sadhu, not sadhu, yogi in samadhi thirty years, he asked for a glass of water. You know the story. And he is super calm and he get in samadhi and thirty years after he wakes up and asking for water, so nothing changed. So this keeps in my mind, so what a waste of time to be thirsty for thirty years.

J: Is there attachment to your life?

Q: Well this is the next step, yeah definitely. You mean my material life, sentimental life?

J: Yes, how it is now, you know, the fact that you enjoy life; because this work...

Q: Well, let's say it another way. I have to celebrate what is given.



J: Yes. You *have* to. Okay.

Q: No I don't have to. I celebrate.

J: Okay, fine.

Q: I celebrate.

J: And if it is taken?

Q: Well so far it has not been taken.

J: And if it's taken, if something happens?

Q: We'll see. I mean...

J: Would you say to the universe, "You gave it, I enjoyed it, and you take it, thank you?"

Q: No. No. No. I'm a human. No. I'm human. No.

J: We're human.

Q: No, no. What I think is, well if it's taken...

J: Yes, would you be okay?

Q: I cannot say. You ask me to give you an answer in the future.

J: Yes, because you would know if you have an attachment to it or not in the present.

Q: In the present?

J: Yeah, is there an attachment to it in the present?

Q: It's related to unconditional love.

J: Okay.

Q: I don't know. I don't know. Jean Klein said one thing, you know, and this is, he says, "What is given can be taken." And he is not the only one that said this. But he said, "Well if you have a baby and the baby died one hour after it was born, the main thing is did he get his true nature during this time."

J: Yes.

Q: From this perspective, you can understand it. This is a perspective. I'm not sure I am already in this perspective, you see? Like for instance, when you say... What do you mean by taken? Is it material things?

J: Yes, if it all disappears. If you lose everything.

Q: My wife, everything?

J: You become deaf so you can't do your work. Okay? And your wife has a terminal illness, and the bank where you do most of your banking collapses.

[laughing]

*A participant:* Why don't you just come and live in Ireland?

[laughing and clapping]

J: Does your body go *oooagh*, get tight, or is it like, “Hey, it was fun while I had it all?” Is it loose or is it tight?

Q: It used to be more tense.

J: Okay. Okay.

Q: I'll be more... Not so much the material situation, it would be more, you know, the life of my children and my wife. This is sensitive. For myself, I think I can... I don't know, I don't know. If I can say I can be in the present, I don't know. In big suffering... In big dollar, not suffering, but you know when you hurt yourself a lot, the question is there, yeah. There is a question of, “Can I be not identified?” I don't know. I don't know. I don't know. [pause] I would be very pragmatic.

J: Okay. It's a good skill to have.

Q: Yeah. Possibly yes, possibly not.

J: Yes, okay.

Q: What I can say now if I... Well truly, I don't imagine this. I don't imagine this.

J: Sure. But...

Q: I have a friend who was Ramesh's disciple, and so I went to India with him like three years ago. Ramesh was no more, but we went to Tiruvannamalai.

J: Mumbai is where Ramesh was.

Q: I went to see the Ramana thing, you know. But he was saying the end of life is like a boat sinking. So this is in my mind, for the body at least, but I'm not sure for the quality we are. I'm not sure of this. I almost have the intuition that coming in the earth and choosing to be a human is much more scary than leaving the earth. I don't know, but it...

J: Depends on the perspective. You know?

Q: Well, at least you may think the end may be easier, I don't know. I have no idea. I'm not so far in this...

J: ... exploration. Yes. Yes.

Q: Yeah.

J: It's okay though. Okay. All right, because what I'm looking out for is to see the work you're doing, the spiritual work you are doing, about grounding it and being in the body, that's great. But mind can hijack this and take it for its own purpose. So I'm checking to see... This work is going to, you know, drop the 'I' and everything. There can be no stickiness, attachment to anything for that to happen. So mind can play the game of going along on a spiritual path, but really it wants something to be richer internally. Do you know?

Q: Yeah, oh yeah, like a guru feeling as a guru, whatever, helping everyone.

J: Yes, exactly, you know, something, whatever it is, just a feeling of unconditional love; even that, it's like that will go too. That will go too. Unconditional love isn't a resting place. It is for the mind; it becomes a state of where to operate from.

Q: It's a question. It's a questioning. It creates questions. Yeah. It stops the mind.

J: And then go prior to unconditional love, too.

Q: Oh yes there is definitely. It's not a goal, but it is a manifestation of something where the mind stops. So that's why I say, "Well, what's going on there?" You see, and that's why when I was healed by this person doing those prayers and invocations; so I say, "Wow, this is something." So that's where I tried to... I do not have a discipline. I don't have discipline.

J: That's okay. It works for some and it doesn't for others. Sometimes we have to develop it and sometimes we don't. It's okay. But... I'm going back on it again. If I could encourage you to go prior or through that present moment, you know, because there's so much of you kind of already established in tuning into the body and being open and available and listening and responding to see what's being shown to you. In that zone, when you're tuning into that, if you can go now beyond that, beyond that, and see what happens. Beyond that, to use Jean Klein's words, you know, there is pure perception but nothing is perceiving. There is movement but nothing is moving. Nothing is doing anything. There's action, but there is no body being active.

Q: Yes, I know this.

J: Okay. So to go prior to that, the flow of movement that's not being done, where there's not something being done by somebody, and that whole triad breaks down, unconditional love is part of those activities that happen along the way if you are behind it all. You see? To explore unconditional love and to come from there, that's fine, that's beautiful, and it's along the way. To go prior to everything, it's like you come at love from behind love. So it's not for the value of love, not for the experience of love, but just coming through, something is moving through unconditional love. So you're not bothered by it, you see? And then there's no hook for mind at all. And it will understand love because it's outside of love and it's seeing it from the other side, not from this side where we're grasping and trying to feel unconditional love because it's beautiful, but from the other side of love, it's just understood. You know, it's just an energy that arises out of a concept. And prior to all of it, everything that comes through your form goes through the filter of unconditional love. It has to because that's one of the very first filters that there is, through which we are active in the world. You see?

Q: Yeah, I understand. But to be aware of this prior is, as you say, it's happening. It is not something you can make it happen, but...

J: You can invite.

Q: I can invite. That's the place where I don't agree with Ramesh. That's true when he says it's happening. But you can invite. This is where I am now, how to behave in these invitations. So far it's trying just be more and more open, more and more aware, and giving attention.

J: Yes. And add on another step—*now prior to that*—because the techniques that you have bring you to a door; and I want you to open the door. It's a trap door you know, it's a door in the floor, *thump*, where the floor falls, you know, like in a stage trapdoor. That's the kind of door it is. So you have these techniques which are *perfect*, and the... Yeah?

Q: What physiologically, because you're speaking about something... you relate it to space, because you speak about the floor. I'm sorry, I interrupted you.

- J: No, you're fine. The pointer is space because mind understands that, and when the trap door... It's like thump; then it's beyond, beyond all of it, beyond anything, prior to space, emptiness, prior to all of it. But we can bring mind to there by... And it needs still to be in space, because spaciousness is the most subtle concept. So mind can get it if it's just pure space. It's like open the trapdoor. Now the only concept left is space. So mind can get that, so mind stays there then.
- Q: Can someone show the way or be along with this? Can someone else be along with this?
- J: Like, can two people go?
- Q: Yeah, yeah. Can you show me this?
- J: I can give you the arrows, the signposts, a signpost. But you go there alone because there is no duality. So there's no me and you there. There's only what we really are prior to the division.
- Q: Okay, wish me luck. I just come back. I love it! I love it!
- J: I know you do. Yeah, it's lovely. It's like a wish, wish, wish. It's like when we make eye contact, it's kind of like, you know, those skateboard parks, you know they go wish, wish, wish. It starts off like that and then it's *thump*, way out there, you know?
- Q: In terms of experiencing this physiologically, it's something that comes back, so I'll just try it. But it may happen now, it may happen in the street, it may happen everywhere. And suddenly there is something like shooo, but it comes from the top.
- J: Sensation into your body?
- Q: Yeah, mainly in the head but then the whole body is like a resonance. Often I'm scared, you know, because it's extremely sudden. In the beginning I thought it was very violent, but now I'm maybe more in connection when it happens. It's like each time I can... It goes a bit, but at the same time it's fast, but it has some softness. It's very hard to describe something physiologically. So yeah, here there is a fear. There is a fear. Yeah, I'm scared. I remember last time we had this discussion here before the session, and we spoke about fear. And there was this guy who was very intellectual. and he came into the conversation, so after that it was different. But we spoke about fear, and I asked you, "Should we do something that we really fear, that we're really scared?" And you said, "Why not?" I said, "Even jumping out of an airplane?" For me it's absolute nonsense. For me, it's nonsense. It goes up against all myself even to think to do this. But I think of this, and I say, well okay, I'm not going to jump from a plane, but as I like to walk I will go on the top of a mountain. Not like this, you know, but down... Just having this empty, you know, just to see, you know? I can't wait to come back, ramping on the ground. Well, this is an example. But this fear, I don't know what it is.
- J: Can you tap into it a lot or is it just at the thought of the body being in no control or destroyed?
- Q: I mean, when I have this, it comes, because I think it's... Yeah, it's something related to control. Yeah. It's a little bit like when you jump in the water. My intuition is to say okay just try to remember when you were a child and you jumped in the water and you were surprised. So then what happens? Either you're scared and you drink the water or you enjoy it. So I try now just to be in connection with this. You know, when I jump in the water, just enjoy it. You spoke about using the past, you know, past memories, to build your story in a way. So it's just come

to my mind now speaking to you, this comparison with plunging. I don't know if it's a good idea to do it. Well I'll try anyway I'll try tomorrow.

J: To jump out of a plane?

Q: No.

[laughing]

J: To walk to the top of the mountain?

Q: Yeah, with you.

[laughing]

J: I wouldn't care if I die or not, I'll tell you.

Q: No, no, please take the parachute.

J: It doesn't matter a button if this body dies. Hmm. So it's something to look at huh, that fear, because you have no control at all. The mind just imagines that it has control.

Q: I have no control.

J: No, you have no control over *nothing*! Nothing! Nothing. Nothing at all. Nothing at all. So that's a lie that you are believing, you know, that you have control.

Q: But then, when the fear comes, well it shows that I have no control.

J: So then surrender. Surrender.

Q: Yeah. That's what I try. I welcome it.

J: Yes, good. Okay.

Q: Yeah, I'm grateful to this.

J: Okay, good. Yeah, yeah, yeah. It is still teaching you something, so that control needs to stay there for a little bit.

Q: I don't know. Probably.

J: Yeah, it still has something to teach you. Yeah. Good. It's moving along. Use the trapdoor, huh?

Q: The trapdoor. Yeah, but it's... I'm aware of it. I'm aware of it because I think I've experienced this prior thing, you know, of presence. As you say, we don't have any control.

J: No, but that's a different level that we have no control. That's at a concept right now because you think you have control. If you knew you had no control, you wouldn't have fear.

Q: Ahh, because I control, this control interfere.

J: Yes, this control is interfering.

Q: Okay. Interesting.

J: Uh-huh. You know, when you're in the body, you're in the present moment and phump there is a willingness to open the trapdoor, it's a little bit like jumping out of an airplane. Can I just bring these two stories together.

Q: Willingness, a willing...

J: When you're doing that, you're in the present moment. You know, being present you're in the body; and when you are willing to like, okay trapdoor open, phump prior. It is like jumping out of an airplane. It's the same thing.

Q: I can do this. I didn't know I can do this. I thought it happens, but it was absolutely out of my will. And you tell me it can be out of my will.

J: Yes, what you can do is you can open the trapdoor, and you can direct attention through it. And either another story will start or mind stops and you go through it, merging with what you really are. One or the other will happen, but you can set it right up and jump in, but mind will bring you back into story or not. It's like you jump out of an airplane and you have a parachute, but you might or... Okay let's say six people are being thrown out of an airplane with a parachute, so it's all fine, but three of them have a bungee elastic band. You know a bungee jumping elastic band?

Q: Like when you jump from a bridge.

J: Okay, and three of these jumpers do not know that they have this elastic band, rubber band, attached to them. It's like this. You're jumping off. It's like *whoops*, don't know what's going to happen. I'm told I have a parachute. I'm told it will open. I'm told that this is fine, you know, that there is no personal 'I' and I'm jumping into the abyss, the unknown. But if mind is active, there is an elastic band, and it's like, "Oops, no you don't; no you don't." And mind is the rubber band that will pull you back again. You can jump, but mind might pull you back up again or you might go through. But you can jump. You can jump. So jump.

[short pause]

Q: I'm surrounded by mind now. I can see how the mind trap me now. But I see I can jump.

J: Yes, you can jump. Yes. And you have no control, and so what? Jump anyway. Hmm. Okay, I'm going to let you swim. [laughing]

Q: Thank you.



*Open dialogue with various participants:*

Q: So you jump?

J: Yes.

Q: And the mind starts, you know...

J: It might or it mightn't.

Q: It might not. So how do you get past the mind stopping you from jumping?

J: You just jump again.

Q: You keep jumping.

J: Yes, yes.

Q: Anyway, regardless.

J: Yes, yes. And it's the same methodology as self-inquiry. It's that same...

Q: Are you talking about surrender?

J: Not really. It's the one who is doing the surrendering is the one who jumps. You see, when you surrender, you're the one surrendering. There's still always two when you're surrendering. What about the surrenderer? Who's going to surrender the surrenderer?

Q: Yeah, I mean more of a releasing, I suppose, not so much surrender, more like letting go.

J: A total dissolving. Dissolving.

Q: Are you talking about that as a practice or are you talking about enlightenment?

J: Yeah... As a practice.

Q: Is there a landing, Jac? I don't mean like physically.

J: No, there isn't. There isn't ever a sense of landing.

Q: So there will always be, obviously... Functioning will continue, at some level.

J: Yes. It might pause for a while, but... And for many it's like that jumping, that prior, whatever images we use you know of like *chhh*, go there anyway. For some of us like *aaough* fear comes in; and fear is the idea that brings you right back again. It's like, "Jeepers, what was that?" You know. And for some they jump and they say, "What was that about?" Your mind came with you and nothing happened at all. What happens when they say it's Grace, it's that when you jump a sense of a vacuum takes over. And when there's a vacuum, the automatic response is you'll fight for your life, even though you would be like, "Surrender. Surrender. Jesus, no, this is destroying me." The automatic response is to fight for your life and the vacuum will either be strong enough to take you or it won't. I've met a lot of people who have had the vacuum experience five or six times, you know, or two or three times, or whatever, and they fought it every time. It's like I'm going to surrender to it next time, but you won't be able to. You have to wait until the vacuum is strong enough. Keep doing it until the vacuum is so strong, because you will *absolutely* fight for survival; it's in our nature to fight.

Q: What if it will take you for a while?

J: It can take you for a while? Yeah, it's kind of a point of no return that one. It's one the kind of... It fries a bit of your brain.

Q: I was taken for a while, for a few weeks.

J: Yes. Was there a sense of a vacuum?

Q: Yeah. It was the death thing, "No, no, no, no, I'm going to tell you no," and then a falling away, and then in the emptiness for a few weeks and then go deeper and deeper and it happening. I was very young, and I don't think I was mature enough to sustain it, and then the mind came back.

J: Okay. Okay. This is interesting. Do you think anything was different in your wiring when it came back?

Q: Oh yeah.

J: Yeah. Did it permanently stay different?

Q: For a long time it was different when I was there for the weeks. People's stories were... I felt a lot of compassion, but they were laughable. They were so silly. And I had a knowing that I had to hold that... I was in some sort of transcendent place between the polarities, and there was a knowing not to go to the polarities. When it came back, I suppose the difference is that once that happens it never leaves you. It gives you a taste of enlightenment and you'll never forget that. You know, I had like the A to Z, and then having to go back and traverse the terrain, I suppose.

J: Yeah, you had other work to do.

Q: Oh yeah, big-time.

J: Yeah, yeah. Huh. Interesting.

Q: So it wasn't the ultimate. It was a death but it wasn't *the* ultimate death, because, you know, (inaudible) up again.

J: Yes, and it is for some. It is the ultimate death for some. For Mooji it was the ultimate death, that vacuum, you know. He spent three or four days shaking, and then it would start again, oh, oh, make sense of the world again. But that vacuum happened. And I remember that vacuum happening for me and it was horrendous. It was absolutely horrendous! Hours and...

Q: Was it in India?

J: No, it was way before. It was in Ireland. Yeah, it was years before. I didn't know what was happening. I didn't know anything about non-duality. I didn't know. But there were loads of glimpses, but I had no language; and I couldn't find anybody who seemed to know anything about it. You know, the Internet wasn't so available or anything like that at the time. But I was clinging to everything. I remember clinging, clinging, clinging, and I said, "Okay, okay, at least when I was a kid I believed in Jesus, so I'll just cling to the idea of Jesus. I'll cling to that." And this hell in your head, and it's just like *ripped* off. It's like being *yanked*; it's like being waxed at every level, you know? It's like *strip, strip, strip, strip!* It's like your flesh is being pulled off, you know? And no matter what trick I pulled, "I'll focus on the breath, I'll focus on the breath, I'll focus on the breath." *Ooowhit, gone!* "Where's the breath, where's the breath? Oh my God, something is breathing me, but I can't even control my breath anymore. I can't find my breath anymore." Like every reference point, everything that was mine, everything that had ownership was *yank, yank, yank, strip, strip, strip!*

Q: Mine was not as absolute as that. It was more like mind was gone. The character was gone, and it was just emptiness. I didn't even realize I was in it; it took me a while to realize that change.

J: Yes, of course because nothing's missing, so there's no problem. There's nothing missing, you see, that's the...

Q: But yours was obviously more extreme.



J: It was horrendous. It was awful. I couldn't even talk about it for weeks afterwards. I was just like shaking, just a wreck, just like, "What the fuck?" That all I could think was, "What now, what?" But, of course, I don't know. Seeing was different after that. There was loads more things that had to happen. You know. That was a big blowout, you know?

Q: So when you lost the mind when you went to India, was that another death or was it just one death?

J: Yeah, I suppose then it was like okay desires is what makes me feel active. So there was like a really, really cutting back on desires, you know? And then I used to do a technique myself, which I had discovered, I just fell upon, which was like just sink down under, because I would do it if I swam. Just go and completely just hold your breath and just sink to the bottom of the pool and dissolve into the water; and it used to do something. And I would come out completely blissed out, completely zoned out, thinking, "Hah, okay." So then I started making that my meditation practice, to go in and dissolve, you know? And it was the same as self-inquiry. When I got to India and read about self-inquiry and I started doing that, "Ahh bloody hell, sure that's what that is." It's the same thing, oowhit-oo, gone, gone, you know? I'm sure I thought it was happening to everyone who did self-inquiry, you know, until I was talking to another guy who was on the spiritual path for *years* and I thought was really, really clear. And he said, "So every time you ask, 'Who am I?' there's no sense of you?" And I said, "No, there's no sense of me at all; there's just a gap until engagement happens again." And he went, "Whoa, that's really rare." And I went, "Okay all right, something's going on here," because I had no clue at all; I just kept going and going. So okay this is working; this is making a difference. I couldn't even... I didn't even have that much objectivity, you know, on the no 'I' to know what was working and what wasn't.

Q: Did you have no sense of the body when you asked that question?

J: Not at all. No, no, gone, I mean everything was gone. But I didn't know how potent it was or how close to the end it was. I was just going on, and on, and on, and it was like this thing is going to last forever, this spiritual path, ah so be it, if it does. Yeah there's a few different things you know, but for sure there is after each crack there was like, "There's something changing in my brain; something is changing in my brain. Maybe I'm going to go mad, so what?" I *knew* that something was changing in my brain, because I could feel that something was going up and back, you know? I remember coming back after my first trip to India—yes, the first one—and my base was in Spain at the time. And I was finishing "Born to be Free" actually. I was living on my own in this house on a cliff edge, and it was just like me and the ocean and the book. And I woke up one morning and dozed a little bit. And you know when you're dozing and there is an awareness that the body's lying there, but as well there is the kind of dozing-daydreaming thing going on, and in the daydreaming thing, Ramana appeared. And there in his traditional attire and with one hand on his stick, and the other hand he put on my forehead, and this blinding light came, and he said, "Very soon, very soon." He said, "What you'll be looking for is happening." I'm like, "*Whoa, whoa*, what was that, what was that?" The next trip I went back and the whole thing fell apart, but I couldn't leave India then because I was kind of like in this dysfunctional zone. You know. I don't know why I told you all that.

Q: So it fell more apart even though it had already fallen apart.

J: Yeah, I was falling apart for years. What else was there to fall apart? It's like... The 'jac' character is very extreme, and that pattern continued the whole friggin' way, do you know? And it wasn't just about like seeing the truth or unity conscious. Unity conscious, yeah, yeah everything is connected, so what? It wasn't like, "Oh my God, everything is connected." It was like, "So?" It was never enough, nothing was enough you know. Every single desire... The truth was seen, and there was still a desire for sex running. The sex thing broke my friggin' heart. Just obsession with sex really. It didn't matter how much sex I was having. I tried having loads of sex; I'd have no sex at all. It didn't matter. This obsession was just 24/7. Could not get it out of my head like, "Om Namah Shivaya, Om Namah Shivaya," and you're there shagging in your brain, you know. I mean like...

[laughing]

... Ridiculous like, there was just no getting away from it. But I would stay, you know. It's like I'm going to stay walking this mountain or I'll do whatever I have to do for hours and hours and hours, whatever I have to do, because yeah I know that this desire is part of the illusion, but every desire has to go. Every desire has to go. And I was very extremist like that. And it totally worked, because now it's clear to see, you know, even can see different satsang speakers and the level they're at, and whatever there at, you know, and of course... And those speakers who went to the absolute edge outside beyond all of it, and then what happens, you've got to come back into life again, you know? It's like a loop. It's like *wow*, you know, come back into life and pick up different filters as they're needed, and it just continues. It's just one big cycle, you know? But there is a stinky smell for this form, for the 'jac' character, for satsang speakers that have gone a bit of the way, and have come back in, and started teaching before they were ready. There is something stinky. It really helps loads of people, and it's necessary, and it has to happen. But it totally isn't my way. I'm kind of allergic to it almost. I've even found myself sitting down at a satsang conference, where there's different satsang speakers, and sitting down beside somebody who gives satsang, and where they're looking at menus you know for something, and he's chatting away about something, and watching the body put down the thing, getting up and walking. I couldn't even say something. I thought, "Jesus Christ!" I couldn't physically sit beside him, couldn't physically. It's nuts. I don't know. I don't know. I'll know more about it in another five years time. You know, maturity is coming all the time. But it's like there's different levels of awakening. There's definitely different levels.

Q: You can feel that?

J: Yeah.

Q: Well, I can feel that with different teachers.

J: Sure, sure, sure. And some are right for you and some are not, you know. And one that might not have, you know, might have gone as far as pure consciousness and say there is nothing prior to consciousness—there's loads of that—that might really work for you. Use whatever works. Milk it dry, whatever works, but keep going yourself. You are the monitor of it. Even whatever I'm saying here, question everything, question everything, doubt everything. Do you know? And when you know in your gut, "Okay it's time for me to trust something," then trust. You know? When surrender is running, you have to trust. Of course, you have to trust. I remember actually kind of thinking, "Okay I'm going to have to trust this," my first teacher.

"I'm just going to have to trust him." And at the end of the day all I know is that he knows something I don't. That's all I know. He knows something I don't, and I trust that he knows it. I trust that he is not bull-shitting. "Okay, I've just got to take a risk then," you know, "but I do trust that he knows something that I don't." That was enough to jump in and surrender. But be your own guru. Be your own guru, because your own path is your own path, your own... Follow whatever... Thankfully there's loads of options now. The immature mind will do this for a bit and do that for a bit, because really they don't want to do any work at all. They just get the nice feeling there and get the nice feeling there, and they won't do the work. As long as you're doing the work and dissolving every bit of garbage that you can find, of course the awakening will be deeper. Of course, it will. Of course, it will. You know.

And then you've got those that are advocating much more the pure life than the 'jac' character does, and saying that... Like Igor (Kufayev), he's gorgeous and it's like his energy field is like pristine clear, pristine. You know. He just said for him he's got to be so clean in every single thing, with his food, with this and that. And it's like, I've got to go back into life again; no, it's not that way for me. I've got to go into life and merge with it. No, he's on the periphery. He is definitely on the periphery, you know, and that has to be his way that his energy field has to be super clean, you know? I don't have that thankfully, you know. I can still have a point of Guinness, you know.

[laughing]

That seems to be my way of kind of trying to normalize something that was so extreme, normalizing it in some way. I don't know, I'm babbling now.

Q: Joan Halifax, she used to hang out with Thich Nhat Hanh, and she said he was just too nice. I mean he was wonderful and everything, but he was too nice. And she had to go back to, as she called it, down and dirty Buddhism, you know, in the streets. So it takes all...

J: Yes, yes, yes. It takes everything. Every path is different. You have to be able to find your own. You have to be able to like, "Okay, what's authentic for me now; what's authentic now?"

Q: I mean, Adyashanti also; he talks about enlightenment being an ongoing process, that it's not over... It's not an event and then it's over. He's really good on that, I think, because he's very human. You know, he brings it back to earth or something,

J: He does, yeah.

Q: And I know he looks a bit like a space cadet himself, you know, with his ears and he has a slightly alien look about him. I think he does anyway. He's very clean in lots of ways. But I really like the way he talks about embodying, embodying the spirit; and it's so grounding.

J: Yes. Yes. Yes.

Q: However you're falling through the trap door, you know, that's your image. Did it really feel like that? I just wanted to ask you where that image came from.

J: It's worked for a lot of people that I've told it to.

Q: Was that your experience? Was it like falling through a trap door?

J: Was there a trap door? I got pulled. I got pulled.

Q: Like suction?

J: Sucked, yeah. I got pulled, sucked. Yeah. Yeah.

Q: Was it very windy?

[laughing]

J: A vacuum. A crazy vacuum. Like a serious vacuum. You know, pulling, pulling on the body. It was like it was around my body. But I mean there wasn't a vacuum around my body, but by God I could sense it. Yeah.

Q: But it didn't seem to be even optional for you. Your whole path, you were just like... You clicked onto it whether you liked it or not.

J: Whether I liked it or not. Yeah, yeah. And I remember I used often say, "It's like I'm hanging on to the back..." I used to tell this to my husband at the time, "I'm hanging on to a high-speed train like by the bar at the very last outside door; I'm just hanging on like it's just too much." You know?

Q: And is it still like that for you?

J: No not at all. Not at all. Maturing still happens, learning still happens, seeing things still happens. No, understanding I suppose of how the world works, that's what happens. Outside of all of it is so known. That's there all the time, and that's like just *here*. That's here all the time, all the time. So phenomenal understanding happens, or the development of the character, the refinement of the character, happens because she's living a life, you know. But do I get more... No, no, no, no, the truth is the truth, and there's just... No, that can't be changed or improved upon, or more of it or... It's like, no, no.

Q: Did your perception change? Like Eckhart Tolle says that his vision or his hearing, everything was filled with light or something.

J: Yeah, yeah. It felt like you know when there's clouds in the sky and then the clouds just open back, but you didn't know that the clouds were there all the time, and just this sense of like open, freedom, being able to breathe deeper. I would say my vision softened if anything. Just something softer happened, you know? Sure there are some physiological changes, but that's just the body. That's just the body, you know. It's more that you just know that there's no separation. There is absolutely no separation, absolutely no separation.

Q: It must be so wonderful.

J: You'd have to draw up a memory of what it was like beforehand to say it's wonderful, because it's just normal. It's really, this is how it is. I don't know it any different way. Do you know?

Q: It's blessed you know. It is a blessed life.

J: Yes, I guess it is, but it feels like it's just the wrapping up of a piece of consciousness, you know? The 'jac' story was dreamt by consciousness; that's what it feels like, that she was never there at all. She wasn't there at all. She was just dreamt for a while, and she's not really plausible anymore in the dream, you know? That's what it feels like.

Q: How does the character not change then, Jac?

J: Maybe the character is changing, I don't know. Is the character changing? You've known me for a long time.

Q: Not hugely. There are subtle changes, but like the essence of you is still there, do you know, from the first day I met you. Like physically, you've changed hugely, but characteristics haven't changed.

J: Yeah, physically I've changed a lot. Hah, yeah.

Q: But why would you change in another way?

J: I don't know. I suppose life would make it change. Life would make the character change, you know, because you adapt like when you're living in a different country, you develop new habits. Things like that would change the character, I suppose; but I can't imagine it changing other than that.

Q: But your essence is the same.

J: I guess.

Q: I notice when you come in and look around and you're greeting everyone, when you said your gaze softened... Did you say that? I think you did.

J: Yeah, from Barbara's question. Yeah.

Q: I just noticed that—I don't know what it's like for you—but your gaze is very diffused from where I'm sitting,

J: Is it?

Q: And it's actually hard to tell whether you're looking at me or the next person. Like I noticed Mukti said, "Are you talking to me?"

J: She did.

Q: And I sort of feel, "Are you talking to me?" because your gaze it's so soft. It's like you don't see any separation or something.

J: No, there *really* is no separation. There *really* isn't like...

Q: Even though you're moving from one person to the next, we're all different.

J: It's like different tentacles of one octopus.

Q: I'm not sure that's very flattering.

[laughing]

J: I'm another tentacle. The 'jac' character is another tentacle. You know. Yeah. Yeah.

Q: Anyway, I just wondered about that.

Q: Same thing with Sai Baba and he looked at thousands of people in the satsang, and everyone felt that he looked right into...

J: ... At them. Yes.

Q: ... Yeah, into their eyes. So it's the same thing, but there were thousands of people. And I always had the feeling he was *just* looking at me, nobody else.

J: Just looking at you... Yeah, yeah, yeah.

Q: It's a phenomenon, which is great.

J: Yes.

Q: It's the same with Adya. It's wonderful.

J: Yeah.

Q: The trick would be if you can do it with more than sixty-five thousand.

[laughing]

Q: I'd just love to ask you about the word "echoes," because you mentioned it earlier, and I just wanted to ask you to say more.

J: Okay, so prior to all of it, outside of all of it, whether the trap door is useful for you or dissolving is useful for you... Find whatever is useful for you and drop whatever doesn't make sense. So prior, before any idea, there is... What is prior is known to you but not intellectually known to you. Beyond anything that can be named, to say that we can bring it here or it's present is not true, because then there's someplace where it isn't and someplace when it is. And it ain't like that. For that which is beyond all of it, *this* never happened; *this* is an illusion. I'm in dodgy territory with language now. But when it's kind of established and known that outside of all of it is what you are, it can feel like that what plays here has its own conditions of time and space in order to make it possible. It has its own makeup in order to make it work. And it's useful for the mind to rest on the idea that there is an echo of what you really are, because what you really are can't come here. There isn't a *here* in northern Scotland in January 2014. There isn't a *here* for what you really are. This is so tiny it didn't even happen. But from mind and from a human phenomenal perspective, there seems to be some rest in the idea that there is an echo. It's like a resonance of what is outside of all of it that can rattle here. We have a capacity to resonate with that which is outside of all of it, and it's like an echo. And whatever it takes to follow that echo, to follow that resonance...

Q: So it can't ever be here because this is not a real place for it to be?

J: Correct. Correct.

Q: I think the "Course in Miracles" says something about it as well, about it being... It's already happened. It's already over.

J: Yes. This is already over, yes.

Q: That's what it says although I never studied it, but that's what it says. And what you're saying is the same thing.

J: This is just stretched out because of linear time, you know? I was talking the other day about sometimes when I wake up in the morning and there's a kind of like... There is a moment of moving towards physical human bodies, and I end up inside one. And of course, then I'm 'jac' or then there's 'jac,' you know. And 'me' as pure consciousness has a localized perception through these eyes; but I'm still consciousness. This is just the telescope that I'm looking

through at the moment. What often happens also is that time is like... I don't know if it's a line or a very big curve; I don't know, I'm not quite sure. I not too interested in looking at that yet. I might be sometime. At that moment of there's just pure consciousness, and the only awareness that's going on here is with pure consciousness, there is a moment of like that's all of time; and there is a movement towards the 5th century, the 25th century—any of it, any of it. It's all there in one big long spread—all of it. And so as there is a gravitational reduction in consciousness, because it's going to localize its perception in a form, there's like a, “*Oh, 2014, oh!*” And it's a recognition of the time and space. It's not a choosing of it. It is just a recognition. And it's like, “*Oh, the 'jac' character, bingo!*” And then there's only the possibility to view from here; but of course I'm everybody, viewing from everybody with all their stories and programs. I'm all of them; I'm everything, you see.

So if I pull my awareness back, back, back, back, if I'm going up and back to the back of my head, because physiologically that's what happens in the brain when consciousness is tuning in... When consciousness is just itself and not running through the story of the 'jac' character of what we're doing here and now, when consciousness is just being consciousness, the divisions are not there. So the localizations are not there, because the unit is there; and so anything that could and will and did ever happen is there. The potentials, and the past and the future, and all of it, and there is no past and future until I go into the localization of it. So time is a dot. With pure consciousness, time is a dot. Do you see? So when time is a dot, there's spaciousness, pure spaciousness, before time expands into a line or a curve—I'm not sure which. So then we have pure spaciousness, and prior to pure spaciousness, *phump, prior...* That which is.

I have no idea what you just asked, Rodney, and I have no idea if that answers it but...

Q: I was just relating it to my understanding of the “Course in Miracles.”

J: Oh, the “Course in Miracles.” That it's already happened.

Q: It's interesting that you're saying the same thing.

J: Yeah.

Q: Yeah. Fascinating.

J: It's already done.

Q: But yeah. And that whole idea that it is already here. It's all laid out. And all you have to do is put the microscope in one place. Can you choose to put it in a different place?

J: There is no choosing, no, because there is no 'I' there to choose. It's like consciousness is just doing it organically. I have *no* control at all until it's like the 'jac' character, and then it looks like and then I know that the program of, “I can control whether I get out of bed or not now,” sure, I know that's just baloney. I know that's just part of the 'jac' story, but sure it's not valid. It's just whatever happens, happens. So because the control is only within the actual body, the human body—it's part of the brain, it must be—then there's no, “Oh I'll move into this century or I'll move into that century.” Unh-unh. Unh-unh.

Q: Even after death? I mean you're not in a body then, but at that level don't the dead have some choice, volition?

J: It depends on how evolved they are really—how much they've seen, what they're learning, where that piece of consciousness is moving. You know? Really it's a piece of consciousness. They're not people there where, you know, from this perspective we can say that they are people on their own journey; but really it is just consciousness doing its gig. That's all it's doing. And it's believing its own story. That's why we're sitting here trying to see that, "Hey, you're just believing your own creation." That's all you're doing.

Q: Is the echo beyond consciousness then?

J: Yes, that's how it translates in here.

Q: Okay, that's helpful. So that's like the smell, the awareness, that leads us towards it.

J: Yes, some kind of resonance.

Q: Is it where the trap is?

J: Is it where the trap is? I'd say the echo starts at the door and is on this side of the door, you see, because it is the resonance from beyond it.

Q: It sounds almost like an animal being called home. It kind of like going back to your source—a reminder or something, a reminder.

J: Yes, it's like a calling or something; an ancient calling.

Q: Like an ancient calling, very primal. You know, it's like people with Alzheimer's, they say, "I want to go home." And it's like a mantra over and over. And most people with Alzheimer's will say that across the board, I want to go home." It is like get me back to the source so I can dissolve, I can be as one or, you know, return to my true home. That's beautiful actually... It's saying let go of mind a lot of the time when they are saying that.

J: Yeah. Gosh. That's beautiful... That's it. Beautiful.

Q: There are people without Alzheimer's who want to go.

[laughing]

J: Yeah. We might as well continue on as it's a bit late for a cup of tea.

Q: What about the longing in the separation? I definitely have this incredible longing of getting into that place where I know what I don't know, this kind of thing. And I don't really know what to do with it. It's just there.

J: It's just there.

Q: Did you have that as well?

J: Yes, yes.

Q: And it's a very deep longing.

J: It dropped at one point. And it was like, "Okay, you know what... "

Q: I'm there.



J: No. "Maybe there's nothing; maybe there's nothing at all. This longing is keeping me awake, me alive, me tuned into being a seeker, *huh*." The longing is now a problem. So it gets dropped at some point when you know you have used it to its full, but it's very useful until then.

Q: How do we know when we get to the point when no more action is required? I'm confused about the levels because on one hand, you say do nothing at all, but at the other hand you need to not stop working too early. How do we know the difference?

J: Yeah. Yeah. At a certain point you'll know that clearing your stuff is the problem; the habit of clearing your stuff is the problem. It's like when you have the juice sucked out of a relationship or a hobby or, you know, and you think actually staying here was great, but if I stay with this, it's destructive. You know that, "When I keep doing this it's destructive." It's like that. It's like, "You know what, this doesn't feel like I'm clearing something anymore; this feels like I'm scratching something that's trying to heal."

Then after that, after awakening, it's like in my relationship, for example—and there's nothing like a relationship to kind of pressure buttons you know—and there isn't buttons that get pressed in the traditional way; but there's modifications that I have to make. It's like, "*Oh*, you don't want me to say that. Okay." So changes are made, and it's like, "*God*." And then he says, "So if I had said that to you ten years ago, "I don't want you to say that, Jac, because it sounds like you're judging me," or something like this, you know, or I don't know. I'd say something like, "Ah, don't take any notice of that," or something; and he would say, "But you're dismissing me!" Something like this now, for example; and I'm like, "No, I'm just saying, 'Don't take any notice of it.' I'm not dismissing. I'm just literally, literally, 'Don't take any notice of it.'" You know?" Something like this, okay. And once there is clarity around where I'm coming from or whatever, it's fine. Then he could easily come back and say, "I actually can't take it when you say that. I can't remember that that's what you mean. I can't." There's a cultural difference or whatever is going on. So we have these scenarios whereby it's like, "Gosh, if this was ten years ago, this would have been a button." I would have seen this as my issue, something that I have to heal, it has to do with an old story. But now it's just I have to modify a bit of behavior just so that I can live with this person, and it's totally fine. Of course, I'll modify behavior. It's funny, it's like *god* what was conditioning is now, okay, so let's just move it sideways in order to have a more harmonious life.

Q: It's practical.

J: Yeah, it's practical.

Q: Nothing wrong with that.

J: Yeah. That's how it is now.

Q: You don't take it personally.

J: Not at all. It isn't personal at all. It's just a change I have to make so that the other person can be not so, you know, annoyed by what I'm doing or whatever. It's fine, do you know?

Q: Do they have to make changes, or is it just you that makes the changes?

J: Yeah, okay, so we had these phases of like where it was like satsang, and that didn't last long. And he was like, "*Whoa, whoa*, can I have a girlfriend please and not a satsang speaker?" Okay.

Okay. So there's no satsang at all. And then he was like, "Why don't you help me move my stuff?" And I'm like, "Okay, will I turn it back on? Will I?" So he says, "Okay, okay, we have to find a balance here; yeah, we have to find a balance." So now when something comes up for him, he says, "Okay, I need your help." And then I'm in. Then there was a trip we went on recently; we were some place for a weekend. And he was like, "Okay, I want to try this, this weekend, whatever you see that's a blind spot for me, shine a light on it."

[laughing]

Geez, the resistance was incredible. No matter what, he defended himself, defended himself; and I said, "Are we doing satsang this weekend or not?" And he's like, "Oh my God, is that what you are doing?" So we tried it again, and I said, "You know what; it has to be on your time. It has to be when you are ready. When you're opening it, I'll come in." It doesn't work with him otherwise; it doesn't work. So no, there's no satsang unless he actually opens it. It doesn't work. We've tried a few different models, as I've just told you. But in the beginning, it was like, "Oh my God, like satsang 24/7, fantastic!" But *forget it*. "No, I want a girlfriend."

It's fine, it's fine, you know. So it's just normal life, which is great because it helps me to be normal again. It teaches me how to be normal. You know? There's phases now where the work isn't happening. It's like wow! I have more energy, you know, because there isn't this transforming thing coming through me all the time, you know, bringing about change.

Q: It's normality for you.

J: It's normal. It's great. It was a fantastic gift.

Q: Yeah, you look so much better.

J: Yeah, I'm so much better for it.

Q: You're so much more in the world, you're grounded, you're strong, you're healthy.

Q: You're even stronger in your body.

J: Yes, much more. Yes, I'm much stronger in my body. Coming back into the world was a winding, twisted road, but it's happening at last. It took a lot of years.

[short dialogue about satsang gatherings in St. Augustine]

Q: Would you choose somewhere to live sort of energetically, or was it practical?

J: I got landed in the States completely by surprise, really. The whole thing was, "What, what, what?" The 'jac' character is playing catch-up with the way her life was going. It's often like that, you know. I'm kind of the last one to see what's actually happening in my life, do you know, 'cause there's some kind of fluid movement with whatever is happening, and my brain is a bit slower. So we ended up in Jacksonville in a town in the North, and I was just... I could feel myself shrinking, shrinking, shrinking, shrinking, thinking I'm actually going to get sick if I stay here. I'm going to get sick. So we ended up going to a town, just checking other areas, thinking maybe there's someplace else, maybe there's someplace else. And I just got out of the car in the town and I went, "Oh, okay, I'm relaxing here; I can live here." And he was like, "Are you sure, you're sure?" And I said, "Yeah." And I went to the main street in the town and there was a plaque. There's a statue there to a group of black people, who fought in the war for the black cause, and it was just like... Phenomenally, if you want a reason why I can live here, it's

because that statue was there. Because that statue honoring a black person in Jacksonville—you would not see it. You would not see it. The racism is really strong in the South. But I thought, “Okay, if the only statue in the middle of the town is to black people, then I can live here. I can live here.” So phenomenally that was the reason that made him understand; and it's like, “Okay, I totally get why you can live here,” you know. But for me it was like *ahhhhh*, something just opened; okay, okay, the contraction stopped. So yeah, that's how Saint Augustine happened. Yeah.

Q: Have you any idea where you might move to?

Q: Mars? Any one-way flights? Loads of people...

[laughing]

J: We could be moving to San Diego. We could; we'll see. I'll know more in a few months.

Q: They've got enough satsang teachers around that part of the world.

J: Yeah. In northern California, it's swamped. In southern California, no.

Q: And while we're on the subject, Jac, would you consider doing a retreat in Ireland?

J: It's funny, no.

Q: You wouldn't. I had a feeling you were going to say that. I thought I'd ask anyway.

J: It's funny, isn't it?

Q: You've no pull?

J: None at all. Yeah. None at all. I have no reason for it. It's just not my place.

Q: Ireland is not your place.

J: No. That's where I was reared, but there's no...

Q: I've never heard an Irish person say that before.

J: No. I feel like I'm in a little straight-jacket when I'm there. But there's loads of satsang speakers going. It's glugged. It's doing fine. It's fine.

Q: Is the Indian retreat still on the cards?

J: No. No, I pulled the plug. I pulled the plug on India just recently, actually. Yeah.

Q: So you're energetically tuned to where you want to be really?

J: I suppose, even though I don't seem to direct it too much, do you know?

Q: It just happens.

J: It just kind of happens, because I knew Jacksonville was just toxic for me, but I kind of had to wait. I had to wait until something happens, and then it was great. It was just like, “Ahhh, okay now I can breathe again.” And my other half would kind of say, “Why didn't you just say ‘we have to get out of here,’ we could've left Jacksonville like six months before?” It wouldn't dawn on me; it literally wouldn't dawn on me. It was just like this is where I am and I'm all cramped up, but this is where I am, you know? He doesn't get that at all. It's like, “Why don't you just get out of there?” But there doesn't seem to be that link.

Q: But maybe you don't know instantly.

J: Yeah. I know it's not good for me, but I haven't a clue apart from that. It's like, "Okay this isn't good for me, all right, so what." It's just that's what's happening.

Q: I'll wait until it's *really* not good for me.

J: Maybe or until something else comes in. It could be a bit of that, sure, or until another avenue, until something starts to roll again. It might be that. I don't know which.

Q: Maybe it's because you're not in resistance, are you? So you accept things that are more contracted.

J: I'm fine with things being phenomenally toxic. You know, it's like, "Yeah, that's toxic." Do you know? Yeah, yeah.

Q: But do you remember it's like you used to have a blind spot around certain things, and you know, everybody else could see that...

J: Yeah, about being taken advantage of usually. I'm very trusting with people, yeah. I think that's still there. I don't know if I'll ever get the wisdom to see. I knock little chips off it, you know, but I can't see it.

Q: I think it's less likely to happen now.

J: It is less likely to happen now, yes. It is, yeah. It is, yeah. That is where a relationship is useful.

Q: Yeah, usually I mean, they wouldn't want to be messing with Derek.

J: Yes, yes, exactly. Yeah, Mukti used to mind me with a sword, because I'd invariably like... Somebody might have really good intention, you know, or a manipulative intention. I wouldn't be able to tell the difference. I literally wouldn't be able to tell the difference. I'd just... This is how I am. I'd say, "Okay, great, yes, let's do that, that's fine." And I would completely trust and jump right in. And it's caused me to re-mortgage my house. It's caused me to do all kinds of things—usually throwing money into something. It's usually somebody's been after money in some shape or form, either intentionally or not, I don't know. And, of course, I've just walked away because that's what I do. Okay, that's another lesson learned; we'll just walk on. But Mukti used to spot it like this.

Q: I could *smell* it miles away. I'd be sick, "*Uuugh*, what's she doing with that person? Oh my god!"

J: Yeah, what's she doing with that situation. Yeah, yeah.

Q: You could see everything else, you know, what was happening for others. It was like, you know...

J: I couldn't see myself being taken for a ride. Yeah. Yeah. So I suppose, phenomenally, I could say, "Okay, that's an issue in personal development, to see why do I do that," but it's like, you know... Okay, I learned one thing in Costa Rica; it was like... The one sentence that I learned about Costa Rica was: Watch what somebody does, don't just go on what somebody says, watch what they do, and see if the two line up. That's what I learned out of Costa Rica. So it's like okay, okay. So that's like another little chip off it. But there's no interest in like, "How come I have that blind spot or what's wrong with the personality?" You know, "Huh?" You know, I'll get screwed until I stop getting screwed, I mean...

Q: Just get a minder; it's much easier.

J: Yeah, a minder has come in. Exactly. She was my minder, but I'd be taking no notice of her and thinking, "How would you just... They're fine; they're fine." [laughing]

Q: Is this not the same thing... well not the same, different... I'm trying to understand how it works. But like the guru, you were talking about the gurus who fall down and who have blind spots. Is it a similar thing? Something that wasn't developed prior to your opening, which still isn't developed.

J: Yes, yes, which still isn't developed. And now, look at it, I have no interest in developing it. That's a great example. It's exactly that.

Q: Ah, Jac, you had it. You did have it. It was there, all those years ago.

J: What? Being able to see...

Q: Discernment. Oh yeah, to be able to see.

J: Do you think so? Way back?

Q: Oh God, yeah. Oh yeah, way back.

J: When it was me personally like, when it was the 'jac' character being screwed?

Q: You could see it for everybody else.

Q: But you could see it for yourself as well. There were times when I saw it in you, that you were well able to protect yourself. But then it went and it never came back. You were at one stage well able to, you know, say what was what.

J: Okay, it could have been then spiritual conditioning of like accept everything. It could easily be the spiritual conditioning how it developed then, now that we're looking at it this way. It's interesting.

Q: Not to resist anything, and surrender.

J: Yeah, not to resist anything, say yes to everything. So there's spiritual conditioning that's toxic actually. I twisted it someplace in my head.

Q: There was a period when you couldn't say no to anything, any invitation.

J: That's right, couldn't say no to anything. That's right. Yeah.

Q: But doesn't that fall away with embodiment? I mean, if something isn't resolved pre-enlightenment, does that not get still worked out post-enlightenment?

J: You see, that's the thing, is it going to get worked out? Sure, in Costa Rica another chip came off it. Is it gone? *Whew*, I wouldn't be so brave. I doubt it. I doubt it. I'd say that's still there, but I really wouldn't even know how to... I have no interest at all in doing anything with it.

Q: It doesn't matter.

J: Yeah, it doesn't matter.

Q: On one level it does because you get so sick physically. Jesus, it takes a tremendous toll on your body.

J: It does, yeah. It does, yeah. I get sick. That's what happens. I only see it when I'm completely flattened.

Q: From that point of view, now your body is in good shape...

Q: I don't think, I don't think... That's not going to happen again. No, I don't... The level of illness that you went through and the amount of traveling, because you're in the States now; so you're not going to be on planes and saying yes to everybody, because you have somebody around you going, "Ah, I don't think so."

J: Yeah, that's true. That's true.

Q: I don't think you will get that ill again.

J: Yeah, it's like the universe came in with somebody to... Mukti went out and the man came in.

Q: I was discarded!

[laughing] (Cross-talking several sentences)

Q: So is that why you pulled India?

J: No. It was being organized. And the person who was providing the hotel agreed everything and came back about three weeks later and changed everything, changed the rates, changed everything. And it was like you know what, "No, no, no," and it was it just like, "No."

Q: It's just a relief then.

J: No, it was just okay. Let's see what happens instead. Yeah, it really was. It okay, something else, that's the end of that. And the organizer was like, "Actually, you know, I could do it or I could drop it." It was so clean for her too; it was great. Yeah, India will happen sometime I suppose.

But that's interesting actually, I'm glad that came up as a tangible thing, as a piece of conditioning that came in because of spiritual path, and it's still there. You know? And there's no pull to tidy it up.

Q: So you're not completely perfect then?

[laughing]

J: *You've got it!* Yes, yes, indeed. Yes.

Q: But there's no attachment?

J: No.

Q: There's no nothing, it's like, "Yeah, whatever."

J: Whatever, yeah.

Q: But I feel like that about certain things in my life.

J: Very good. That's it, you see.

Q: You know, work it all out or... God, it's exhausting.

J: The stickiness goes, goes, goes, goes. It's going as you're on your spiritual path.

Q: Whatever needs to be is up, isn't it? You can sense it. But when one, like what needs to be worked on, so you know...

J: That's right.

Q: That's enough really.

J: Yeah, you don't have to go looking for anything. When something pops up, it's ready.

☪

Q: I still have... It really turns around in my mind this thing I did yesterday when I was, in my experience, so disruptive. When I was sitting there getting more and more impatient and I didn't know what was going on, and suddenly it was as if somebody was pushing me, and disrupting the sharing of Phil, and even taking the gong and ringing it, saying, "I need clear air here now." And I still don't understand why I did that. It was...

J: Do you feel badly about it?

Q: Yes, I feel ashamed.

J: Okay, wonderful! That's what's up then.

Q: I was disruptive. I didn't honour him. I didn't honour you.

J: Isn't it great that you broke all the rules?

Q: Jumping in there breaking all the rules.

J: Well done for breaking all the rules. I think it was just fantastic that you did that. Does anybody have a problem with what she did?

*Participants:* No, not at all. No.

Q: You don't?

*Participants:* It was great.

J: So, it turns out you're the only one that has a problem with this.

Q: That makes it a bit easier I think.

J: Then if that makes it easier, your fear of being judged by others, your self-image, is what's up.

Q: Obviously, I thought I don't have that anymore. *Well*, but I still do.

J: Here is another layer. It's all right.

Q: No, I thought I don't really mind what other people think, but I do. I do mind what you think.

J: Yes, it's good to see it, huh? It's fine.

Q: Yeah. I didn't feel good about it. And what makes it worse is that we are in silence, we are not talking, and we're walking around, and I'm think, "Oh my God."

[laughing]

J: Oh, you're torturing yourself.

Q: They're looking at me and thinking, "Oh, she was so disruptive." Yeah. That really made it *more*. If we would have talked somehow...

J: It could have broken up, dissipated.

Q: We could have talked it away. But I needed to stick with it obviously yesterday. This morning I felt a bit ill but I think it was not have been because of that. It might have been something else, but I didn't come. Well, somehow I was still sitting on that and I wanted to air that.

J: Yeah. Let yourself off the hook more, huh?

Q: Yeah. I really felt ashamed. I felt, "Oh my God, I didn't honour him."

J: Isn't it funny because something... It felt like you were just pushed, you know.

Q: I was.

J: Something inside you had that action, but yet you were going to take personal responsibility for it. Do you see? Even though something organically moved through you. But still in your mind that wasn't right and I will take responsibility for doing the wrong thing. You see? Mind has no business interfering with that which flows naturally through you.

Q: Yeah, I really was like pushed. And I had the feeling I was picking up an energy somehow which needed to be dealt with, or needed to be discharged. Anyway, it's difficult to understand them. In that moment, I had the feeling I didn't have control. I was just doing something, like jumping... Anyway.

J: Yes. Yes... So not to criticize yourself, not to take responsibility in that way, do you know? Now hold on a minute, did I do that out of the intention to be destructive or did that just happen? If it just happened, hey what business have you got taking responsibility for that *personally*?

Q: And definitely, it just happened. So it was not that I intended to.

J: A lot of things do, you know? And more and more and more things just do. It's like what Jane just said about... "I don't care about things, things are loose." This is the very same; things just happen, they just happen. The idea of being responsible for everything you do is like jeepers. I mean, it's fine for law and order; you know, when you go over the speed limit, you have to take responsibility for it. That's when responsibility comes into it. But more and more this is what this work will do. You'll know you have no control over anything. And so every single thing you do is just what's happening in the moment, To take personal responsibility for it is a whole other ballgame—giving a story to the personal 'I.'

Q: Oh yes, I have the intention to be on this path. And looking back I realize as well I wouldn't have set her here in the way and worked with you, if I wouldn't have done before hand. And that was very helpful and very useful.

J: Yeah, to see the gift in it. Yeah, of course, there's a gift in it. There is a gift in everything, but especially when you know that you're out of the way. It's like, "Okay, what can I learn here?" "What's this showing?"

Q: Okay. Thank you.



*A participant:* I wanted to sing a song to Krista, the “Beauty” song. Can I sing? “Now I’m walking beauty, for me, beauty is above me, below me, behind me.”

Q: Lovely. Thank you.