

Satsang with Jac

Washington DC USA – 2010-April 8

J: Satsang is a funny sort of a thing because if you leave this evening with something, then it's only the ego, it's only who you think you are that goes away with something. And that'll happen – or not. But know that that's not you, that that just happens. It's a mechanism of mind, a mechanism of the brain, it's a series of thoughts and it's not you. They're not even your thoughts, but everything in the planet tells you they're your thoughts and you have to be responsible for them. Well, not anymore. Thoughts pass by – it's just part of the human functioning. They're not yours. Nothing can be yours, because if something is yours then something can exist that's not yours, and something can be somebody else's and if it's theirs - hey, we've got a whole load of separation going on. The truth is, it's not like that at all. These are just a bundle of concepts that seem to make the world function. But without these concepts, the world just functions the very same. But your mind will tell you this is not truth. So all I can do is tell you, find out and prove it to me if I'm telling you rubbish. Find out for yourself. I can't give you to yourself. I can't give you what you are because it's already there and you're looking out from there, looking for it. But try as you might to stop looking out, the looking out will continue. Let the looking outwards for something to make it right, for the next thing, the next kick, the next distraction, the next thing to make you happy - let the looking outside of yourself continue. It's got nothing to do with you. Nothing to do with what you are. But this idea that you're an individual person will stick on to these ideas like glue, it'll just completely be a locked tight belief system. Anybody totally lost? It's OK.

Satsang is about offering a space of where you don't have to be who you think you are. Whoever you thought you were until now is just who you thought you were. Let it be no more than that. A series of thoughts and beliefs – I am this person, this is my life. Without those thoughts the role of parent, lover, mother, whatever – they will still continue without the attachment to the belief that it's your scene, your life. Who you are is not who you think you are. As long as you look for who you might be if you're happy, or what is it that will make you happy or even looking for truth, even that activity, takes your attention away from what you are, because what you are is behind it, it's behind everything. Or in time, maybe it's before even time began. You're that huge. Infinite beyond infinite, but you're not an object, you're not a thing. But the magnificence of creation has allowed the idea that you can have a life, that you can experience. It's just fantastic how it's actually plausible and man, is it plausible. We all fall for it when we think we're separate. If you check out to see if these things are true beyond a belief, you'll find that they're not. You'll find they're not. And your mind will fight everything that's said here. And let that go on, that's just another happening. I can't give you anything, because you are all of it. Stop believing your thoughts and the truth of this will show itself to you. You're not a part of something huge. You are all of it, manifesting as though there is separation. That's just the quality of manifestation. What a wonderful gift it is, but don't believe it for a moment. You are all of it. This isn't something to fatten the ego, like whoa, I'm everything? and if you're going to define yourself, you've already lost it, you've gone into an object again. Even to say "I'm all of it" – we can pull that apart too and say, all of what? Because you are all that manifests, and all that is before and after manifestation. Not even confined to what manifests, but much more. Because it's only a tiny part of the beyond infinite you. So what I'm pointing to is beyond your mind. Mind will love it or hate it. That's fine, let mind do its thing. It's either always going to say yes or no because it is the thing that makes separation seem to exist. It is the thing that defines duality. So mind is going to love this or hate this. But don't go down that path, don't believe it. It'll either like people or dislike people. Of course, it's always going to sit in one camp or the other. So what? So what? That's mind. Pick it up when you need it and drop it when you don't. It's just a tool, like your body, like your digestive system. It's all just there to be used. Find out how to use your mind, not to be a slave of it. Not to be following everything it churns up. If you haven't been watching it so far, start watching it. And then for some it will make sense that even watching mind is also a play of mind. Because what's watching mind except mind! So even that watching mind is too much – at a certain point, even that's too much. So behind even that – leave your attention there – 24/7. And something will show itself.

If anybody would like to come...

Q: Jackie, I just love what you just said about that even watching it can be too much at one point. I had an experience this winter where I was actually normally quite blissed out and everything and watching nonstop and listening to satsangs and very deeply on the spiritual path as I've been for many years. And that particular day I felt very depressed for some reason, I went on a walk and I was focusing on a number of physical ailments that I'm still fighting with, the swallowing and sleeping, and all of a sudden the attention shifted from focusing on those symptoms to the witness or observer that they're arising to and in that minute it felt like everything fell away, the effect fell away as well as the witness fell away. I was able to swallow much, much better after that for a while. It's coming back and going and so on. But I've had some discussions with friends of mine who have studied "5000 Years of Advaita" and said that we are really the ultimate perceiver and in my experience that wasn't so. The ultimate perceiver was untouched by anything, like the witness was still completely dual. The observer was dual and the arisings that are arising to that witness are one in the same package, and they're not us. And I would just like to know – I found inner confirmation with what you just said basically and I don't need to ask anymore.

J: Yes, because the ultimate perceiver is still doing something. It's still perceiving something – there's nothing to perceive. There's actually nothing to perceive.

Q: Untouched, unchallenged. Thank you so much.

J: And in a way, any word we can use for that which is beyond is too much. It's gonna get it wrong because words are part of the dualistic thing. Words came in after separation was believed so that we can communicate, so therefore we must believe we're separate in order to have to communicate. So language is way down the line. So then what do we call that which is beyond language? Let it be OK that there's no word. Use God if you need to, use emptiness if you need to, and anything in between, it's fine. But if you can, let it be OK that there's no word, so that there's no concept. So that there's no me and it. But even though there's no word, something within you knows what I'm talking about. Something within you knows that there's something beyond all of this and I don't know what it is. And you'll never know what it is because that's mind saying it wants to know something. You'll never know – the thing that wants to know what's happening and whatever, the thing that wants to know a bit of news cannot know what this is. But it's kind of like it's deeper than intuition – it's that kind of a path. It's like you know something, but you don't know what you know. That's probably as good as it's going to get for your mind. But of course you know it, it's what you are, of course you know it. But mind gets in the way, so we play at forgetting. That's all. So even if the ultimate perceiver, the ultimate – I don't know – the source – is even too much. The ultimate perceiver cannot be 'cause what would be perceiving? We need two for it to see something. It's too late. We're already back in the movie. So where I'm pointing to is kind of nothing, nothing, nothing. Now take that away. And somehow there's ease and there's rest and there's peace and there might be a layer of fear. That's fine, that's mind saying "you don't need me anymore? You're kidding!" That's alright – that fear will play its dance. It's alright. It will come and it will go, like every emotion.

Q: How does one reconcile or balance the accepting everything as it is now and the nothingness with focusing the attention of the mind on things to do to take care of the body. Or you've made a commitment to someone, I'm going to do this for you. You have to focus some attention for it to be done. So how do you reconcile the nothingness with focusing the mind on something.

J: OK. There's 2 phases to that. For a while, you have to focus on what needs to be done but with nothing extra. So for example, if you're preparing lunch, you're just using your mind to prepare lunch. You're not, "hmmm, imagine if I go to the shop and bought that ingredient", don't go there. Let it be as simple as it can be. So in the taking care of the body or honoring a commitment, let it be pared down to simply that activity. So that will get rid of all doubts about it, that will get rid of all criticisms about it 'cause you will do what you will do. And there will be no attachment to the outcome. So all the extra periphery thinking around an activity, that's the problem. You see, the mind in its working, that's the correct use of mind, if I can say "correct". That's the natural use of mind, to use it to write an email, to

use it to whatever, make a call, and make lunch, and buy a new sweater and whatever it needs to do. That's the natural functioning of mind. Now, the stuff that creates suffering, that capacity of mind, says "no, not today, I think I'll do that tomorrow. Oh I forgot to do that. Oh, what are they going to think if I didn't do that." OK, that's what I'm talking about. That stuff can just go straight away. If you can watch mind and get rid of all of that superfluous cruising about your thoughts, you'll find that somehow the other functioning won't take a quarter of the amount of energy. The functioning of cooking lunch will just automatically – "oh, I'm cooking lunch, I didn't have to think about it". And something will be doing it. So it's not a matter of balancing at all, it's about getting rid of what's not needed. And let the working mind continue. The thinking mind – that's the creator of suffering. Does that make sense?

Q: It makes sense. So what if the mind has this idea of "OK, I want to do this". So that's a little more involvement.

J: Yes, there's already desire now.

Q: Like I want to come to satsang, or I want to find a certain kind of job, or certain situation, a place to live, whatever. You have an idea that you want to create something, you want to manifest something physically and you want to manifest an idea physically. So that's getting a little more entangled.

J: Yeah, 'cause you've gone into desire now.

Q: So while we're in the midst of that, how do we minimize the involvement or the chatter or the superfluousness, or whatever you want to call it?

J: At some point, it will make sense to not follow any desire. To just see that as another bit of garbage that cruises on up there. If you don't follow any desire at all, something will move to buy the newspaper that has the apartments for rent. Something will see the right sign, somebody will say I'm moving out of this place and it will come to you. It will come to you. Thinking that you have to make stuff happen – it's not so. Life is happening beautifully without you doing a thing. The steps will be shown and there will be this compulsion to take action sometimes – "I don't why I did this". A simple example – did you ever buy a birthday card for somebody and you didn't know if it was somebody's birthday or not, but you just bought a birthday card? And lo and behold, could be 2 months later but there is a birthday and you forgot about it and you had a card already. That kind of thing multiplied by a gazillion. Things taking care of themselves. But it can only come in if you stop following desires. Because as long as you think you're in control of making things happen, well that story will continue to play. So if you loosen the reins a bit, and you say, OK, there's a desire there to change my job. Let's see what happens. And something will happen or else the work will become fine. But you will be moved out, you will be moved.

Q: In meditation, contemplation, self-inquiry, just even asking "who am I" – I find that there's a kind of a push to look. I don't know if push is the right word, but there's a movement looking.

J: Do you find something?

Q: No, of course not. No.

J: So does the looking stop, or what happens?

Q: I think it kind of pauses and then it's like oh yeah, I should be looking, so I start looking again. It can come to a pause, it can go into slumber, it doesn't have one way of being.

J: OK. When the idea "oh, I should be looking" when that comes up, there's just another I story happening. It could be "oh, I'm going to make a phone call", it could be anything. It's just another I story. The important thing is like well, who? Who's saying this anyway? And sometimes the trap door will open. Sometimes a space will happen and you don't know what happened. A pause. Sometimes something slips through. But you won't know until after, until you're back again, until the next "oh, I

should be...". Then we're at it again. Now, in the meantime, whether you were caught up in fairy tales or a movie you saw last night or whether mind actually had no attention, as in your attention was outside of it all. After some time you'll get to see, whoa, I was definitely caught up in a whole string of thoughts there. And sometimes you won't know. Don't be bothered too much about what happened before the idea of saying 'who' again. It's about when you recognize, oh, "who's doing this, who's thinking this?" Because then you're observing. So whether there's no attention on thoughts and something is outside of all of it or whether you're caught in the movie, it's very difficult to tell which because there's no space until you're observing again. And you're observing again when you're saying, oh, I'm sitting here to do self inquiry. OK, now we're back on the springboard again – does that make sense?

Q: So you're saying while you're looking again, it's just before you realize, oh I need to look, that there's space or while you're looking?

J: While you're looking there's mind, mind is actively doing something. There's a you that's doing something, being very busy.

Q: Try me again.

J: OK. So when you say, who am I – do it now. Who's sitting there? Just ask that inside, who's sitting there?

Q: So it's sort of, I don't know if vacant is the right word, but something...I mean not something...

J: Yeah, "vacant" points in that direction.

Q: So there's a kind of looking with no, I want to say with no purpose, even though my attention is sort of (?), but there's nothing coming up.

J: That's fine. Do you want more? Do you want bells on? Do you want something to happen?

Q: Probably!

J: That's mind looking for a distraction, looking for another story.

Q: So there's that kind of – if I call it attention – or vacancy while doing this...

J: The doing that you're describing is the pointing of mind towards the direction. For you, that's what was happening there. In the searching what you were doing was OK mind you're going in that direction, you're not going towards the movie, you're going in that direction. And it's like you were steering it. Perfect. It is about pointing the mind away, it feels like it's in a different direction to the I stories. That's as much as the searching can do. That's what it's designed to do is to point the mind towards what is vague, vacant. And then, there's nothing. And you won't even know that there's nothing really, because you have to have a thought to think it's nothing, and we're back into the story again. So the best you can do is point mind towards it, which is the activity of looking for the I, but you know there's nothing going on.

Q: OK, so the nothing would be one of those words like source or...

J: Prior to source....

Q: So the thing is to remind the mind to direct itself toward that.

J: That's exactly it. Mind is reminding mind to direct itself. Exactly. When mind is directed in that way physiologically, conditioning burns up. It's the fastest therapy you'll ever do in your life. It totally just

burns up conditioning. The old beliefs drop away when mind is pointed in that direction. And you won't know if it works or not, because it's not about it working. The best you can do is increase the frequency of when you caught that – oh, do self inquiry here. It's the frequency with which you point mind towards that which is vacant. It's the frequency. Because you can't stay there – there's no you there. There's just nothing happening. But the thought that there's nothing happening, already you're back in the movie. It's a bummer, you know? You get caught every way!

Q: OK, so let's say mind is being directed toward something. And then when I remind myself to look again – what's the difference between mind directing itself and me reminding myself?

J: It's the same thing, it's just a thought. You're a thought. You are mind directing mind. You're a thought – that's the cause of suffering. Because the me that's directing my mind is the product of the thought. You're just an idea.

Q: And then as you said, as you're doing that, the conditioning burns up which is mind.

J: Yes, which is mind. It's the frequency that's important. The frequency of doing it. And watch when mind wants a distraction or something to happen. It's like, forget it, it's not about that. It's not about an experience. You're either finished with experiencing or not, but there'll be no experiences with this. It's just the end of the show. Mind won't like it, it doesn't want to die.

Q: So there can be an end to the show while the body is moving around and I guess thoughts would still be moving...

J: They can, but you'll know that it's not you. That they're not your thoughts. The seeing of how it works just shows itself.

Q: Thank you.

J: Hi.

Q: Hi. I spent this last winter with Mooji in Tiru and was in this no-mind place a lot, and then I came home, and a week ago, this enormous, like horrific thing happened in my home. Involving all this legal stuff and really horrible stuff. And we were like watching as it took place. And then afterwards all this fear was happening and I'd wake up in the middle of the night every night and I'd cry and all this stuff surfacing. Well, the I is perplexed like "what is going on?" And I don't know if you can tell me but this question about the interaction of living in being and then what takes place in this dualistic life. Like the life the little me is living – there's this perplexedness about, why would suddenly this potentially worse thing in my life enter my life.

J: Why not?

Q: Because the I doesn't want it!

J: Ah, so we have a desire. There goes the reason you're perplexed. There's a desire. There's something you don't want.

Q: Throughout every day now, I'm moving in and back out, and in and back out...like constantly. It's like, no this can't happen.

J: It's the desire for it to stop or it to be different that's making the I seem real again. Desire will do it every time. If there's a desire running, and you're caught onto it, and "I don't like..." – if you're able to finish that sentence, of course the little me is full on. Where's no mind?

Q: So, no mind is just watching...I don't even know who to call who, but there's a watching going on. And then there's an involvement going on and then a watching going on. Do you know what I mean? There's a remembering and then there's a watching. There's a forgetting and back in.

J: Who said it has to be trouble-free? Who says that once I get the spiritual stuff it's just gonna be "sail on home, babe"?

Q: OK, yeah. But way worse than ever before?

J: So who says it can't get worse? Where's the belief that it must get better?

Q: The small me says if that's the deal then what's the point?

J: What's gonna happen is gonna happen. How you respond to it, you can do something about that. Maybe the worst thing hasn't even happened yet. Maybe something really awful is going to come. If you're in observer mode, or if even that has finished, it won't make any difference because it's not happening to anybody. But you believe it's happening to you. Only because there's a desire for it to be different. Stop running the desire. And the little me will not appear.

Q: But the watching isn't running anything. The little me – I don't know how else to describe this...

J: You're doing fine.

Q: So who stops running the desire?

J: Mind. Mind switches it on and mind switches it off.

Q: OK, so who switches the mind this way and the other?

J: Mind. It happens in consciousness. But as long as you think you're an individual, then you think you're doing it.

Q: Right.

J: So do it. As long as you think you're a person, of course, do what you can.

Q: I'm like living in 2 kind of worlds at the same time now.

J: Absolutely. And when you get a lot of spiritual information, what one often does is take things that are appropriate for another stage of the journey and try to apply them now. And the whole thing gets mixed up. There might be a bit of that happening.

Q: OK. Let me just settle with that for a minute. Can you give me an example?

J: You have to work out from the level of consciousness you're at. So if it's like, OK there's a desire that this stuff isn't happening at home, well, there's no me anyway so who'd be stopping the desire? And the desire stays running. The desire will just get fueled. But if it's like, OK, this one thinks she doesn't want this to happen, OK, so that's honest to goodness where it's at. So, fine, that thought is happening so I'm not gonna follow it. It's not my desire, that's it, not feeding the desire. It's fine as it is. And if it's gonna get worse, I'll welcome that too. Now there's no desire for it to get better. OK. Now it isn't as sticky. But the opposite thing then is, well, OK so if I was to stop this desire then that would be mind stopping this desire and it's just happening in consciousness anyway.

Q: Could you slow down a little bit?

J: Oh yeah, it's the Irish thing, sorry.

Q: It's more the speed of the ideas cuz I'm having to take them in as you're saying them and it's too fast...

J: It's too much. OK, so the thing to watch for is to work out from the level of consciousness that's playing in that form.

Q: It's shifting back and forth so do I work out from the one that I'm in at the present?

J: The thing is don't bring in a theory to solve something. Work with what looks like it's real at any moment.

Q: But it is real that there's these 2 ...

J: There's only one at any time.

Q: OK. So when I'm in one then work from there and when I'm in the other, work from there.

J: There's a different set of laws with both. In one, the little I doesn't like what's happening. The desire is giving birth to the little I who doesn't like it, who wants things to change, who's fearful, who's crying, blah blah. How did she get born, that idea of "her" that's feeling these emotions now and suffering? How did she get born? She only got born from a desire. It was a desire.

Q: For it to be different.

J: For it to be different. Yes, in this scenario, for it to be different. Go after that desire. Nothing else. Don't go after "this shouldn't be happening in my life because ..." – it's like, hold on, come right back, what's the desire giving all of this story its magnitude? What's the desire? That's what you go after. That's how you get caught. That's what makes the I born.

Q: OK, can I just feel into that?

J: Yeah.

Q: OK. So the thought starts and then the desire starts, so then the thinker with it.

J: That's right. See that it's a desire and already you're observing. The desire is the fuel supply for the I. So if you can go after desires you've stopped the fuel supply and you're automatically an observer.

Q: Right, if I'm not already caught in it.

J: If you're caught in it, you've believed the desire and you're off in there.

Q: And so if that happens...

J: You back-pedal and say, OK what's the desire to make this feel like I'm in pain here? What's behind this, what do I want?

Q: And then that will put me back into witnessing.

J: And drop the desire and bingo. If you drop the desire, there's no I.

Q: And then I'm in the witness which is the pull-back into the other place and then live from there.

J: Mmmm, yeah and do self inquiry from there. That's only a stepping stone in the middle of the stream, you know? The observer. You can either go one of 2 ways. You can't hang out in observer for long. You're either going to go back into the movie and go for observer again and keep doing that, or do self inquiry. It depends which way you go.

Q: So from there, self inquiry would be...

J: Who's observing.

Q: Right. And then that opens into observing - sometimes.

J: It does what it does. Point mind there and let what happens happen. The more you can observe right now though, the more it will be important. Because if there's high drama happening, just observe. Taking that last step, it's gonna be too much. If the pull into whatever's going on at home is that strong, the best you can do is keep watching for that desire. Watch the desire and go behind it. Observe it and see that it's a desire and don't feed it. Don't go into the story of the desire. That's the best you can do when there's high drama going on.

Q: When I awake in the morning, I try to sort of feel between the thoughts to no-thought and sustain that for whatever. And then it's this in and out thing through the day, until the desire thing.

J: OK. So you have practices to kind of place your attention away from thoughts. OK, that's fine. Go after the desire. You gotta do that or otherwise, it's just going to fatten the I. Go after the desire. Anything else is just cruising around. OK?

Q: Yeah, OK.

J: Really, if you get that working tightly, you've broken a desire that's obviously repetitive.

Q: OK. Alright, thanks.

J: Thank you.

Q: (from earlier questioner) I'm sorry, may I ask one more thing? I have a really pressing question that I haven't been able to resolve inside. I have been able to resolve it many times inside just in meditation there was absolute clarity, but when I read Ramana Maharshi or Nisargadatta or anything except your books, then it goes against everything the ancient scriptures say. And that is just about this human play where so many times it's said it's all a play of the divine, and then there comes this thought sometimes in meditation, what kind of cruel play would this be, you know when you observe the world. And to me it seems in deep, deep meditation when there's no self that it's actually only ever a superimposition, and that while real no self remains completely untouched, unchallenged, pure, unfettered, the superimposition depends on no self, but not the other way around. No self is untouched from the superimposition, and really this all never really happened. It's just an optical...

J: Yes that's right.

Q: Thank you.

J: It never happened at all. There is no divine play. The divine can't play.

Q: Yeah, why would it? It was born out of a desire and that made all this possible, bodies and the world...

J: Can you imagine God having a desire? Be a nightmare.

Q: No, exactly. It's dream dreaming itself.

J: Yes.

Q: OK, thank you so much.

J: You see it's much simpler, really isn't it. It's much more pure...

Q: Clean

J: Clean. That's what it is, it's clean. Yes.

Q: Thank you for resolving that because so many books go so against that, and it's sort of like my inner knowing says differently.

J: Listen girl, you're your own guru! Go after your inner knowing totally cuz that's where it is. You know and so many of the books are, they were written for their time or they might be a transcription of satsang which was directed to the person who was there. Everything has its context, but your own gut – test it and retest it – but you know what, it's rarely wrong. If a knowing comes with the stillness...

Q: Thank you. I found so many contradictions in the book "Be As You Are" by Ramana Maharshi where on page 32, I believe, he said look at everything as if it is a cinema show and see the audience within the screen as well, and sort of like, see the subtle witness imposition as well as all the arisings, all on the screen. Not really in the screen, part of the screen, but a superimposition on the screen cuz only the screen is ever real. You go to the screen and touch it, whatever movie figures are on there, the quality or essence is always the harmless rope, it's never the snake we think it is. And...I lost my train of thought. Oh yeah, on that one page he says, self created the ego, and then later in the book he says the opposite, you know. And so I understand now he was probably saying that to the questioner at the time and the translation...

J: Or the translation changes the original..

Q: Yeah, cuz that went against an inner knowing and I thought, what kind of cruel play would that be with the state the world is in when we look at it from that level. And that's very liberating.

J: Yeah. It's just clear.

Q: It's grace, thank you.

J: It's beautiful when it shows itself, but whoa, this didn't happen. This is just a, I don't know...

Q: Like an optical illusion?

J: Yeah, a kind of an optical illusion. A hologram. It's that kind of imagery.

Q: Yes, at most one could maybe say that the self allowed this to happen out of this innocent wish to see, if one went biblical now, if one was the tree of life and one wanted to see what would the tree be like...

J: But those thoughts don't happen in the self, but mind imagines, oh let's project thoughts on God, let's project an activity. It's like hey, go back in, go back into the silence and see. And there's nothing happening. Deep down inside you there's nothing going on and that's where it's at.

Q: I love that about your last blog post very much where you said, that spiritual progress or any progressive path is really a lot of rubbish because it always ends in this loop of infinity again and right here, right now, when you drop it all. It was so clear and beautiful and simple.

J: Let it get simple, you know, it's simple. The search for truth is the game, another game of the I. But truth itself is just so pure and simple and just there. And accessible.

Q: Thank you.

J: Hi.

Q: So, it seems to me as you said that this should be very simple and easy, immediate, and all that. At the same time, it seems to me that perhaps I'm missing something, but maybe you can help me work through it just briefly. If there's a me, if there's an I – is there something extracted from what actually is?

J: Yes, OK.

Q: So if what actually is, is just what's happening, what's happening now without interpretation, without the need to conceptualize it and create a story around it, then that's the whole thing.

J: Yeah, can I pull it back one more step?

Q: Please.

J: What's happening is already a concept.

Q: OK, how so? What's happening is being conceptualized as it happens? Or immediately after it happens?

J: In order to see that there's something happening right now, there's already the function of conceptualizing going on. To say that there's something happening, already, we have a concept.

Q: OK, so there's nothing that can be said.

J: Yes. Stay with it – there's nothing that can be said, yes.

Q: Well, there's many things that can be said, but it's whether or not they're given belief, I guess?

J: Yes.

Q: (laughter)

J: Yeah, it's kinda nuts. It is really because whatever we say, we've already lost the plot. The thing is, talking will happen. Believing it...hahaha. Talking will happen, functioning will happen, living will happen. But if there's an identification with an individual, that's what I'm after. So it's not about, well then I can't talk anymore. Don't try to stop talking, that won't last very long unless you go someplace where there's no people. Of course, there's no problem about functioning happening. The thing is, get the idea of "I exist as an individual" out of the way.

Q: But who does that?

J: It's like the I gets rid of itself. There's nothing else that can get rid of it. Mind uses mind to kill itself.

Q: Well here's the thing. I feel like I can see that it's just a concept, this I, this whole business. But then at the same time, me saying that I see this, is just another story around another I.

J: Yes, but it's alright. No concept of itself is a problem. But the concepts that are associated with the I getting weaker sound like that and they constantly sound like they're contradicting each other. So the language gets a bit crazy because we're kind of coming to the end of the line of language because it's so dualistic. Do you see? So, OK you can know that you don't exist, you can know that. But if there is identification happening with some story and it's happening in MY life, or I'm defending myself, now we've got pain. Pain is gonna happen there.

Q: No I can see that the only way to suffer is to believe in a separate I. That imagines something different and compares and is not completely at home with what is as it is. And it's purely imaginary to believe that it could be different or should be different. And so that's the whole suffering thing right there. But I still suffer after having seen that.

J: Then use the mind to watch when the mind is plugged in to the suffering movie. That's the only tool mind has. It has to use itself. You have to use an idea to get rid of an idea. It's like they say, one thing to pull out a thorn is another thorn. Or if you're lighting a bonfire, you use the stick to poke it up, but the stick is being burned as well. It's that thing in nature that the thing that's promoting is also being destroyed. So that's the magic of it if you use the mind to stop the "oh, wow, I think I'm real here". OK, mind is doing that and mind can go back into observer mode. And the more often that's done, the less often that story will run. Simply because you're changing a habit in your brain. Does it make sense? Not really?

Q: Yes, it does. It just feels difficult for me right now but I'll let it spin around and see what happens.

J: Then stay where there's nothing to talk about. Place your attention there and somehow the rest of it will fall into place. It really will.

Q: OK. Thank you.

J: Hi.

Q: My question about your instruction how to place mind where the next thought would be. You said do it 24 by 7. I got the idea but like, do I do that in meditation or can I do that?

J: The purpose of meditation is to make your mind focus on one thing so that it stops hopping around the place. There will come a time when there's too much mind in meditation. But also, meditation might just continue for you. Just that practice of honing down the mind to one point. That might continue and that's OK. But placing attention away from any practice, away from any meditation, any management of mind. Because, you see, to meditate there must be a belief that mind needs to be managed, that there's something to be gained out of meditation. There's a whole load of I beliefs running with meditation. So placing attention at the source of the next thought, it's that little bit deeper than meditation. Because it brings mind not to where it's being trained, but to the place of where it can't go. It can't go there.

Q: But, in daily life, you have to work and do other things. So what I'm saying is that you cannot really do that at work. Can you do that at work?

J: Some people do. They have their multitasking skill switched on so that they're able to function on the outside and deliver and be at a meeting and something back there is watching. Do you know? Now, that thing back there that's watching, send that to the source of the next thought.

Q: Wow. I mean observing, I practice that, it helps a lot to observe myself. So that I don't react to people's whatever. So you say that with practice that can happen in daily life.

J: Absolutely. Before the observer, at the source of the next thought, it's like there's some kind of a cushioning that happens in the mental ability. It becomes like a cushion. There's something restful that comes out of there. And it shifts that observer feels like it's too rough, it's too coarse, even observing is too thick, too much in the movie. Do you see? That shift will happen. That observer feels like it's too much in there.

Q: So step back further.

J: So step right back. So what you're doing then is totally letting go of the reins because your attention is going right to its very source then you kinda gotta trust it that the right thing is gonna come out if you're at work and it will, it will. Somehow functioning will happen without the I being invested in it.

Q: I have a friend who went through some sort of awakening that they said that at work, sometimes they say something, and it just comes out, they can't even control it. Oh my God, what did I say? So that may happen.

J: Absolutely. And the one that says woops, what did I say there? That's already back into the I now, that's the I story. So even stop that. Say that's fine. It's just noticed – by what? – an ego who likes or doesn't like it and wants to judge it. So don't even turn that on. Stay out there. So that there's just talking all the time and you haven't a clue what you're saying. Like what's happening here all the time! Do you know? Talking just happens, the functioning just happens. You don't know if it makes sense or not. There's a complete letting go, it's a total letting go.

Q: What if that happened, like with husband and wife. Do you know who to sleep with?

(laughter)

Q: That's a thought, you know.

J: Yeah, life will continue just normally. Your body will know what bed to go into. It'll be the one you were in the night before.

Q: Anyway, so be in that space, in the space of the next thought. I attempt to try that and it feels like waiting for something, but there's nothing there to be waiting for. Is that the right place?

J: Yes, and go even deeper still. Because if there's somebody who feels like they're waiting, you've already gone into an I story about it. So point mind back again. OK, the source of the next thought. And the next thought might be, oh I feel like I'm waiting. That's the next thought .

Q: I tried that and it feels like dumb or stupid or something, like not knowing. It's like no perception.

J: Yes, no perception. But this isn't good or bad or dumb or intelligent, nothing.

Q: To describe it, you feel like that. Not knowing at all.

J: That's right cuz mind can't go there. There's no intellectual knowing. No knowing in the way we understand knowing.

Q: It's like sleeping but it's not. There's not much there to be...

J: To be aware of. Nothing's happening there at all. It's like deep sleep but the body's awake.

Q: Yes, it's close to falling asleep, isn't it? It feels like that. Very easy to fall asleep there.

J: Yeah, that's the mind saying hey, I don't want to do this, let's just have sleep instead.

Q: No it's not even that, it just seems like it. It feels like no perception.

J: No there's nothing going on. Absolutely nothing there.

Q: OK. So I was in the right place then.

J: But there's no I there that's in the right place.

Q: Yes, there's no I. Just feels like in a dark room of some sort.

J: Then that's a thought that comes in that's trying to describe it. So drop that too.

Q: I want to ask you....at work there's a sense of struggle with a task, there's a sense of urgency to get it done and I'm like, done for what? Just to get it over with. But when I do the task, I don't have that focus or enjoyment. There's something churning, trying to get it out of the way quickly, you know?

J: Is it a type of anxiety you're describing?

Q: There's a sense of anxiety in there. I used to want to have a lot of time. I realize I consciously know that. I want to have time. In the past, I'm thinking of this or that, right? But now, I don't even do that – I have nothing to do really but there's tasks I need to do at work and a sense of churning, quickly, quickly. So it makes it very stressful and very struggling. A sense of I want to go home and it's really urgent. I couldn't control it...

J: You can't control it.

Q: It just comes. I realize it's in the background. I guess I prefer to do something else, you know, but I can't. I have to do it now.

J: Do you take your work very seriously then?

Q: I'd have to say that work attitude has improved a lot. In the past, 5-10 years ago, it was like a burden, something you have to do. But since I embarked on this path 10 years ago, I have to say that it improved greatly, the attitude toward work. Relationships with coworkers, with bosses, attitude really improved, but there's a sense of trap, being trapped. So there's a part of me that feels like a fish in the net. I couldn't do much about it.

J: It's just a thought that you are trapped and you've believed it into your experience and then you're responding as if it's real, because you've believed it into your experience. That you're trapped or that you're obliged to do this and you're stuck and you have to do this and you can't get out and you want to have more time or whatever. Whatever the conditions are that make you feel trapped. But the belief that you are trapped is the problem here. It doesn't matter what you're doing.

Q: I find myself at times that I have to stay late to do work and I'm like, OK, that's what happened. But everyday always that urge to get off work.

J: So that thought comes and you get into it. The second that you see you're in that thought, that's the door opening. The second that you realize here I am again, and that's the struggle, and it's like, "I'm not trapped; there isn't even an I who can be trapped." "This is just the idea of being trapped running through this form". That's all it is.

Q: Is it possible that because I want to do other activities, tasks, not at work but you know,

J: It will come up again – it's not the task. It's never about the task. Because if you go into a job that you really enjoy, this feeling of being trapped will come up again. It will come up again. You'll be in the

wrong country, or you'll be trapped by a physical ailment, you'll hurt your back for example, and you're like "I'm trapped by my bad body". Oh man, the idea of being trapped will just shift from one thing to another until you go after it. "I am trapped by ___" and mind will present anything. If that one grabs you, it will keep repeating. "I am trapped by ___" the job, the task, the day doesn't go fast enough, whatever, not having enough time. It will keep presenting stuff so changing your job won't drop the thought, that experience will continue. Until you see that being trapped is only a thought. It doesn't matter if you've loads of free time and you're in a cave in the Himalayas and you're back to nature and living this idyllic life, for example. You'll be trapped by the fact that – blah, blah – the weather and you've no constant income coming in, and this is wrong and mosquitoes are trapping you, and man, it can just go from subject to subject. The place has nothing to do with it. These are just thoughts and we attach the outside world to the thought, imagining that it has some power over us and it doesn't, it doesn't.

Q: What you said about believing a thought...last week I was with my son at a store and I was buying an ice cream and my son said "well Dad, you have all that, I'm not going to eat any". I bought it anyway and I realized that's a thought that crossed my mind that this would be nice to share ice cream with my son, even though he said, no you have it by yourself. I still wanted it. I realized I bought the thought so the ice cream wasn't tasty anymore. I realized the impact of buying into a thought. Ice cream was really tasty was just an idea believed but I'm like, I'm eating the impact of that.

J: That's exactly it. Nice to see that. Everything is the same unless there's a thought around it. Everything's totally the same. It doesn't matter what you work as, everything is the same, whatever the body is doing. There's nothing that makes any difference whether you're eating ice cream or eating raw cabbage, it's the same. But a thought will run that this is nicer than that – you can either believe it or not, you know? It doesn't matter. The thoughts will come and the thoughts will go but if you believe it, you'll suffer.

Q: This is just for curiosity of the mind. You said that creation itself, everything is a thought, has no reality.

J: Yes.

Q: But what about Christ, what about Buddha? Why were they born? You said life has no meaning. What can you say about that?

J: About Buddha and Christ? It's like anybody else. It's just part of the happening, it's like cherry blossoms and Hitler. I mean it's all just the movement of what people call beneficial to the earth or not beneficial to the earth...

Q: Or beneficial to humanity...so we're just part of the happening.

J: It's all just part of the one movement. Mind will say some of it is good and mind will say some of it is bad. They murdered Jesus and other people say he's fantastic. And so duality is there all the time. No one part of it needs to stand out; what about that? Well, what about this carpet? I mean, why pick Jesus or Buddha? It's all the same, it's all just the movement. Mind will say one thing is more important or more significant. It's only significant if the world needs to be helped, if there is a thought believed. Then significance comes in.

Q: Because we put a value there.

J: Yes. Separation must exist for significance to be valid. Separation must exist. Because if one thing is significant, then something else must exist that is insignificant because you must have contrast to have significance. So take away duality and nothing has any significance. The Buddha and Jack the Ripper.

Q: We pick out individuals and say that's significant, born to humanity.

J: And as soon as you're saying that, we've got separation running, now we're gonna have a value judgment on it cuz that's what separation does. Ice cream good, ice cream bad. Significant, not significant. What job I'm in. Same line of thought running here.

Q: Thank you.

J: No problem, OK. Anybody having a really hard time?

Q: I related to somebody who was talking about the fact that they go between 2 different worlds or 2 different experiences often, cuz I seem to do that myself. I seem to be at a point where I don't feel like I am here. If someone was to ask me who I am, I couldn't tell them. I wouldn't know who they were talking about. And with that there comes a fear that there's something wrong with me, that I feel like that there's nobody here, how can I be reacting? I understand what you're talking about, about the fact that when you speak it just comes from inside and it just flows out. And I can do that when I teach some things. When I'm teaching, it just flows and comes out very easily. But at the same time there's also this fear that there's something wrong, that I don't quite understand what's going on, because I feel like I'm observing a lot but I'm not feeling like I'm very present in my life. So I don't quite understand that. When I'm in that observing mode, or in that unbounded state, I feel very peaceful, usually there's a lot of peace there, and then the duality of being at work and feeling a lot of fear that comes up is still very prevalent. So I don't know exactly what I'm asking. I'm a little bit confused about the observer mode, the observing mode....like I feel very vacant. That I'm not really present. Is that normal or not?

J: Yes. I'm wondering something. Was there a time in your life when somebody asked you who you are, that you did feel that there was something whole and complete that could respond? Or has it always been, what really are they asking?

Q: It feels like that's growing more, who are they asking that of is growing more. Probably when I was younger, there probably was a time when I was more connected to my small self.

J: OK. Before the I breaks down with all of this work, for almost everybody it has to be whole first.

Q: Right. I think that was missing.

J: I think that's what's missing too. There's something there that's not complete. Completely solid in order for it to break down.

Q: My sister used to complain a lot about me, saying you're not present. So how do you get that present before it goes away?

J: The I, unless it has the experiences it needs to have – something doesn't want to deny this movie, you know? Let it have its play cuz there's no harm in it, there's a time for everything. And very often, self-realization doesn't happen unless there's that feeling of – you know what, it's done, it's complete. There's nothing more. And I don't get that feeling from you. It's like some richness is missing.

Q: Right.

J: And that hunger is actually more important. It's something beautiful and gentle and tender wants to be experienced and hey, let's give it an experience, let it be had, let it be had.

Q: So maybe not coming to satsang as much...

J: Satsang is fine, but put joy in your life.

Q: How do you just put joy in your life?

J: What makes you happy?

Q: Coming to satsang.

J: OK. What else?

Q: Nature, being out in nature.

J: Do you like to dance?

Q: Yes, I do.

J: Then dance, everyday as your meditation. If you put on music that you love for 20 minutes everyday, that is the best spiritual practice you can do.

Q: Beautiful.

J: It's the best thing you can do. To just enjoy the experience of being in a body. And feel the richness of it and the beauty of it. And with that, splendor has spun its high peak – everything else will start clicking into place. Because at some point, it won't be enough, do you know? But it needs to be had first. Dance everyday.

Q: OK. Thank you.

Q: So while I was sitting here, I was trying to observe without getting involved. What I noticed was that I kind of know the right thing is like to just observe without identifying with what's being observed. But there's a part that's saying, oh I see Jac, oh I hear what whoever's sitting here is saying. Or like, when someone first sits down, there's this anticipation, oh I want to hear what they're going to say. Then I stop myself, I go, no just let it be and just see what happens. So...I don't know, is that kind of a part of observing without the I getting involved?

J: Can that running commentary be happening in consciousness? Mind loves to be busy, it's gonna run some old garbage, you know? It's always running something, it's like a radio you just can't turn off. So maybe the thoughts are, oh I see this, I see that, it's like attention is watching this. If it's, oh my God, I'm having those thoughts oh no, you'll go nuts, you know? So if mind is doing that, know where your attention is. And it can be 5% listening to the running commentary but it's like, yeah, there's always going to be a running commentary – take no notice. So pull back behind as much as you can. The running commentary can still be there. It's alright. The running commentary is fine. The trick is to let mind do its thing and not be interested in it. That's the trick.

Q: So the mind is doing its thing and something is aware of that. Something other than mind is aware of that.

J: Well, mind is aware of it cuz mind is observer.

Q: Ohhhhh...I thought observer was something other than mind. See I thought there was something watching the mind.

J: Only the mind can watch the mind. Because as long as there's something to observe, we've got two, we've got duality. We've got something watching something. Sure, it must be in the realm of mind. So then, mind is observer. It's a stepping stone, you know?

Q: In self-inquiry, sometimes I would ask, who's observing? So that's still mind.

J: That's asking it? Yes.

Q: That's asking it and whatever it is I'm looking for, the who is still mind, the subject, I guess.

J: Yes.

Q: OK. There's another thing that I just don't deal with because it doesn't make any sense, but I see you, I hear you, I can touch you, there's something – but you're saying that mind created all of what I'm experiencing.

J: There's an appearance. There's that much. There's an appearance. Can you touch something in a dream, a nighttime regular dream?

Q: Well...

J: You can touch somebody, no? You're dreaming that you touch somebody.

Q: It's not the same though.

J: Well how do you know when you're dreaming? You only know when you wake up.

Q: I think I kind of know I'm dreaming when I'm dreaming.

J: All the time?

Q: I don't remember. I'd have to go back into the dream and see. When I'm dreaming there's a feeling like that I'm making something up.

J: You're making something up now. It's just not seen yet.

Q: OK. So there's something that will, I'm going to use the word know, that's going to know the difference between an appearance and that it's just something made up and not real?

J: The appearance is made up and not real. This, you, me, sitting here in a room, this is an appearance. It just appears to be happening. It's very convincing. And you can say, is this happening, is this happening? And everybody says, of course it's happening.

Q: There's always people here. It's very real.

J: And nighttime dream is a dream within a dream and this for sure is being dreamt. For sure. But the only place that I know that it can be seen is when attention is pointed towards that vacant space, that emptiness thing that we can't really name. Somehow when energy isn't back in the movie, the mind story, somehow something opens and shows itself to be the dream. There's a knowing of like, oh my God, that's how it works. It was just an appearance, it never happened, we can say there was the belief in linear time and there was the belief that an I existed, which was just the result of a whole series of beliefs on top of each other. And the I took it to be real. And somehow the appearance is never plausible again, ever. It's just known that it's an appearance. There's a lightness in it because there's nothing happening, it's only an appearance. Then you know that you're dreaming, that you're making something up as you go along. But even that thought isn't there because it's not even real enough for that. There isn't even an I who's making it up, it's just energy moving and mind comes in and labels it and imagines there's this and that, chairs and tables and microphones, and look at all these labels. And then somehow they're believed, the labels are believed and so we've got subjects and objects. It's just a whole layer and layer and layer of concepts, and they're so thick, that it's believed.

Q: So what's the difference if energy is moving, what's the difference between labeling it and knowing it's just energy moving – that's still an identification though.

J: It is of course, but the idea of energy, when there's only the one label – that it's just energy – we lose all the dense dualistic things of good and bad, and I like and I dislike, and there's this and that – all the separation part is gone. Saying that it's all energy is just modern language on the oneness concept, that it's all just one. But even that goes, even that goes. It must cuz it's a concept too. But it appears like it's all one, or it appears like it's all energy.

Q: I don't think I have any! (laughter) Thank you – it feels OK. It feels better than before.

J: OK, that's good.

Q: I'm not so sure where I'm going with this, so this is just gonna come out as it comes out. What I find bubbling up is fear and I don't know whether it was after the month-long retreat that that was when I first noticed this little...and I thought, wow, of course it was first excitement and then there was this other little thing, whoa, what is that? That's fear. And then when the person was talking about being in the space and everything was great for how many months it was and she came home and everything caved in. That's when I felt the same thing, like I went into that and I thought, well you know, I'm afraid I'm not worthy, I'm afraid I'm not going to be strong enough to deal with all my children dying and my grandchildren and my house burning down and my husband disappearing – I mean, my mind was just going, what are these fears? Well you're not there, there is no I. But yeah, are you going to be strong enough in that belief, that concept? Cuz basically, it is still a concept that I can go in and be not there. But then things like this...

J: But who would be going in and being not there?

Q: My mind still says that to myself and I was saying that in my seat before I got up where I was going around in that circle, so I played that with myself. But there's still a fear of when that real disaster...it's a lot easier to sit when things are going well, but I've had loss of everything and it's just devastating. And it's hard to...it doesn't exist...I do know that. But will I be able to remember that? So silly.

J: No, let's just sit for a minute. If something is silly, then the whole creation is silly, OK? We can't have a part of it being silly cuz...(laughter). You see, I doesn't exist. Then it doesn't have to worry about anything else, because it can't worry because there's nothing there to worry.

Q: I was in that loop.

J: So what is it that would be worried? Can worry just be a happening that's just passing through?

Q: I hope so.

J: The I hopes?

Q: Yeah. The I hopes, I know. (laughter)

J: OK, let's say worry just passes through, fear passes through. And in its passing through, it catches you right here. It's like, oops there we go, and it's passing through. All of that can happen without it happening to you. So the tag-on that this is my experience and for this feeling to be happening, there must be an I who's having it – that tag-on can dissolve. And everything else can just manifest as it is. But the tag-on says, I don't like disaster, I don't like, I don't like. That's the I part. All the happenings, all the emotions – everything can happen just the same, but something doesn't really care a whole lot. Because sure, it's grand, whatever happens is grand. And mind delivers that sentence when there's no I. It's all fine. There is no contrast.

Q: I know that, I have experienced that, but what keeps cropping up is, when the time comes, will I be able to not be I?

J: You've set up an expectation for yourself then, have you?

Q: Yeah.

J: OK drop the expectation.

Q: In other words, just let it go.

J: Let nothing happen girl. If nothing happens, it's totally the idea. Because something can only happen to an I.

Q: Yeah. I think I got what I'm reading in between the lines, that I'm hearing myself, is let worry go now. You'll deal with what you need to deal with when the time comes and you will have the tools, for a lack of a better term.

J: You will or you won't.

Q: You will or you won't.

J: And it can be fine either way.

Q: Right, right.

J: Disaster is part of the flow too, it's OK.

Q: I know.

J: It's fine. But being OK about whatever happens, whether it's disastrous or not disastrous. Be OK with it all. You can practice that if you want, to give mind something to do, you can practice that. And the I practices being indifferent about everything. It's actually quite valuable because it's not so sticky. It doesn't run a desire, it runs an idea, it's like an anchor thought, it's like a mantra. It's like, it's OK, whatever happens here, I'm gonna be OK with it. May it be how it is, may it be how it is. That's a mantra. May it be how it is. And that stops the desire. It's still mind but at least you're anchored a little bit outside of the "oh my God" story. Do you see?

Q: I do see.

J: So may it be how it is. If it's disastrous or not disastrous, may it be how it is. But no attachment to getting it right, to anything – forget all that stuff, it's gonna headwreck you.

Q: It was the mantra that you were talking about that is the state that I want – that was what I needed right there. The rest of the stuff...we'll see what happens.

J: Absolutely. And sure, it is fine either way. It's nothing anyway, it's all nothing. Really creation is all nothing, and not to devalue it. The whole thing has the value that it is whatever it is. Whatever value can be attributed to anything, fine, that's part of the play too. But really, it's nothing, you know? It's nothing. Why even take it seriously? It's light, you know, it's just light. You miss a plane, you break your leg, some awful things happen and somebody dies that feels like losing a part of your body, let it be OK. Let grief pass through, let pain pass through. It'll move right on and something else will manifest and that's just the movie. It's kind of got a same-same about it, you know?

Q: I mean, I know, that's comfortable for me. I know that. It's just I was surprised at the fear that bubbled up. It's like well OK, the universe is gonna test you.

J: Yeah, yeah.

Q: That is what was generated for me.

J: Maybe, maybe not. It always runs like that, huh?

Q: We shall see.

J: We shall see, yeah. May it be how it is.

Q: Yeah.

Q: I just have a quick question, hi. I just wondered if you had any thoughts on why we're here?

J: Are we here?

Q: Well....

(laughter)

J: I mean really, I'm not being smart-like. Are we here, are we really here? What's here?

Q: Why we're pretending to be here? Why we're playing this game, why we're in this dream, why people have to, you know...

J: Why do you dream at night?

Q: I was just wondering if you had any thoughts on it. I mean, do we have a job to do? Are we supposed to, I mean, is there any reason for it?

J: No. No there's no reason, there's no purpose, it's not going anywhere. It's not, there's nothing wrong with it, you see? Unless mind says, ooh I've got to fix it and save the planet. That'll happen, of course that'll happen because something moves toward goodness, something moves towards love.

Q: That's what when you said you could be Jack the Ripper or Buddha, it's like, OK but you're not gonna be Jack the Ripper.

J: No.

Q: So there's a progression.

J: Is there? For every Buddha there's a Jack the Ripper. It balances out. This is duality. A Buddha is born, a Jack the Ripper is born. There's no reason for it. It's just an appearance. And if you inquire deep enough into it you'll see that it didn't happen at all, and that's the killer.

Q: If you see it didn't happen, it can be pretty painful.

J: Absolutely. That's the paradox.

Q: Seems like there should be a reason for it.

J: Yeah, cuz mind wants reasons for things, that's just one of the functionings of mind. Why is it raining? Because...blah, blah. That's one of the functionings of mind. But for this, there is no reason because we're coming out of where mind is...

Q: Cosmic joke?

J: Yeah, they call it cosmic joke, yeah. There's no reason, it's not going anywhere.

Q: There's no reason to be a good person or a, you know....

J: Really there isn't but you won't be able to be a bad person once you start waking up. You just won't be able. It just will not happen.

Q: I just wondered about what you felt. Thank you.

J: Yeah, mind doesn't like this perspective, I suppose. Mind doesn't like it, you know, because at some point, we go to where it's not really knowable intellectually, knowable as a piece of knowledge, do you see? But something in there is still and aware and outside of all of this appearance. Something inside is not involved in all of this.

Q: Right, and I think somewhere inside, there is a reason. When I go inside and feel that space, it doesn't feel like it's meaningless. But maybe that's a contrived thought, but ...

J: OK, but for something to have meaning it must have meaning for an I.

Q: Right, so I guess it's contrived.

J: It is contrived. So of course the I will say that it's perfect, but another time equally the I will say, oh my God, my own destruction? Forget it. And resistance will come up. We flip all the time between it being wonderful and it being hell. That's just the movie. Throw it all out. Do you see? You can't keep a bit of this story, you can't keep a bit of the appearance, you can't keep a bit of it and try to patch it into something else. That's gone. That's gone. That's all those seminars and courses about manifesting and oneness and whatever else they're doing these days. That's about taking little bits of concepts and making them fit into my life. It's like, OK, after all that now, when you can see through everything and you can see that it's all just concepts, concepts, concepts based on me getting an advantage for myself. Me even getting enlightenment – even that is too much.

Q: I still go back to the fact that I see a progression and I see that you wouldn't be out there murdering somebody and perhaps you've experienced something and learned something and gotten somewhere. Or maybe not.

J: OK. But there's a progression in the same way as there's a progression from an apple blossom to an apple. And the apple will fall off and we start again and we start again and we start again.

Q: Do we?

J: If there's an I, but there's no I so...

Q: But there's energy. We don't need to go there, but...

J: So within the subject-object of good and bad, there's a progression. Wider than that perspective, there isn't. There's progression if there's something to progress from and someplace to go to. Of course there is because that's how it works, that's the duality framework. Now outside of that, what would be progressing to what? Leaving what state, going to what, what's better than what?

Q: But then why?

J: Why not? Do you know there's no why. You see?

Q: It's a pain in the ass.

J: It's a pain in the ass while the I is there and that's why

Q: So the reason is to get out of the I.

J: At this point, yeah. When you see that heck, it's all about suffering. The good times are just too short and they're just not plausible anymore and it's all about suffering, no matter what way I look at it. And if that dawns, you bet you're heading for the end of the line. The I is dying.

Q: No, I've had a lot of drama. I'm where there's not a lot of drama now, but it just still is like why did I, why? You know, why? But that's OK.

J: At some point, there is no reason.

Q: Thank you.

J: OK. Time for one more, maybe?

Q: I guess it's sort of following up on the last person. It seems like the idea that there's no reason for anything – that's a concept as well.

J: Yes.

Q: So there very well could be a reason for things, it's just that if we follow the intuition, the beam that you're describing, it could be leading to something that's not a concept, you know? Does that make sense?

J: What could be leading to not a concept?

Q: I mean, whatever's awakening to our true nature could be part of a process.

J: Yes.

Q: And the idea that it's not part of something is just another concept as well.

J: But it's a part of something like an apple is coming from a blossom. Within duality, yes, it's a process, there is a movement towards the truth.

Q: Well, I see where you're coming from, the way you're talking about that. It just seems to me that, let's say you get beyond duality and then you see everything as an appearance that's happening to something, whatever the awareness is that's experiencing everything. It's all happening within the awareness, that I'm waking up to understand that it is me. I'm waking up to understand that I am all of it. But there's definitely an experience that is happening. You know, there's experience happening.

J: OK, waking up is about seeing that there's no I.

Q: Right.

J: So there isn't an I who sees that it's happening or not happening.

Q: Well, I'm not talking about the I, I'm talking about which wakes up and realizes it's everything.

J: But it actually knows that it's nothing.

Q: But it's nothing and it's everything.

J: Yes, it's nothing and it's everything but the everything is only an appearance.

Q: But the appearance is an experience that is happening.

J: No, experiencing needs an individual. Experiencing stops in the subjective way, the normal way of experiencing something, that stops. Because there must be a personal I to experience something.

Q: But whatever is occurring, once the I drops away, there's still experience happening.

J: For whom, for what?

Q: For whomever the I has dropped way, there's still ...experience doesn't stop though.

J: It does.

Q: You're saying when the I drops away, experience....

J: Who can experience something? What is there experiencing any happening? An experience needs somebody to have an experience, and there's a time before it and a time after it, and it must be compared in some way. You know, there's a beginning and an end, it's an event, no? Experiencing. Like it needs somebody to have all that registering with the before the experience and the after.

Q: It don't think it needs somebody it just needs awareness, right?

J: Awareness doesn't know anything about this. Like if you mean pure awareness, it doesn't know anything about this. It's not having an experience.

Q: Pure awareness not having an experience...but it seems like – OK you're saying that the mind is experiencing everything, pretty much.

J: Experiencing is just a concept that's believed. That's the effect of believing a concept – experience.

Q: So what is life? What is life then?

J: Movement of energy maybe?

Q: But look, life happens.

J: Sure it does. It keeps on happening, you can't stop that one. It's just a vital force in the appearance that just keeps on moving.

Q: Alright, well I guess I can see that which would lead to what our true nature is, which is that which realizes that. I mean, they talk about that being when you let go of all concepts and just rest in that place and something's gonna happen then you'll, um, I mean I don't really understand that part of it because I haven't done that fully. I guess I don't know how to come to this without some kind of conceptual...

J: Of course, of course...

Q: ...framework. And other teachers...I don't know, what you're saying seems like it could still be true within a larger context which I don't know what that larger context would be.

J: Alright. You're dead right, as long as I'm using language. You're dead right. Because language, already something is lost, do you know? Already we've gone into a framework because we're using language.

Q: So there's no way of knowing or going beyond this point, really, with language.

J: With language and with the faculty that can experience. Because that's a part of the I.

Q: Experiencing ideas.

J: Absolutely. But something knows. We've gone beyond the limit of experience, but something knows it. And when the concept stops, it's just sitting there, it's the only thing that's there.

Q: OK. That makes sense.

J: OK, great.

Q: Thanks.

J: It's 9:30 and it's really wet. Every satsang is different! I hope you got nothing!

(laughter)

J: I hope nothing makes sense. I hope you're just gonna drop the whole idea of an I and let's see what happens, huh? You know, life is gonna happen anyway. Thank you for your time. Good night, safe home.