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Satsang

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Morning

Jac: Settle into that place where you know that nothing matters ... because really, nothing matters; really nothing matters. If you get taken off the planet today, the planet will do just fine without you. ... You might be missed for a while, and you might not, you know? In fifty years’ time ... who was she, who was he? ... Let it show itself that nothing matters. In the relative world, everything matters – where there’s a you, and there are responsibilities, and there’s all that movie playing. Of course things matter there, and ... they matter according to your value system. But that’s just a software program; it’s just a software program – really nothing matters, really. Something takes care of all the rest. So if your attention is in the place of where nothing matters, there will be no dismissal of the universe; nothing will be denied; nothing will be dismissed. That’s not it. It’s neither an acceptance nor a rejection; it’s neither an attraction or an aversion. Outside of all of that pulling and tugging at life, outside of all of that, let attention stay there. Let the relief come. There’s a relief in it, let it come.

And mind will do its best to pull you back into the story – it will play a bit of guilt, and it will play a little bit of whatever ... that’s just mind – don’t believe a word of it. Still ... nothing matters. And somehow, care will be taken; in every detail care will be taken. Naturally, through your form, care will be taken. It’s bizarre - without knowing whether something’s important or not; without knowing any of that value system talking to you, somehow something will take care organically and naturally, if you step out of the way, and leave your attention where nothing matters. There might be a bit of trust that’s needed ... so trust.

Stay where nothing matters. ... You’ll find that an ‘I’ story cannot arise in the place where nothing matters. The story about you, about who you think you are – it actually cannot come up there. Attention has to leave the place where nothing matters to run that, “Oh, but what about me; what’s going on in my life?” It actually has to leave that place of where nothing matters. An investment of energy has to be made to pump that story again, to pick up where you left it off 10 minutes ago maybe. Do you see how it works? Don’t bother picking it up; don’t bother picking up the ‘I’; don’t bother.

There are no ‘should’s’ in any of this, you know? Something natural is taking care of the whole show; there’s something natural in resting your attention where nothing matters. There’s a rest in what is natural, and relief, and an order to what’s natural. There are no brownie points for suffering, for carrying the weight of the world on your shoulders, or for running all these stories about things; the way your life should have been. It’s just gobbledygook, you know? It’s potluck, how your life turns out. You can feel yourself working to make life pleasurable and easy, and you can make it gentler and have a lifestyle that’s gentle maybe; and you can get a certain freedom by managing your thoughts. But if that’s still not enough, ah ha! OK! Now place your attention to where nothing matters. ...

But satsang being satsang, we tend to have a forum for the 'I', which is a little bit against what this whole thing is about but, you know, it's the world of duality; so here we go, huh?

So if there's an 'I' story that's sticky, by all means, the chair is here for that purpose. If you've got a question or want to talk about something, just come up to the chair and we'll see what happens. ... It doesn't matter either way, anyway. ... Oh man, who's idea was it that this is important? ... A big cosmic joke; the 'I' trying to get rid of the 'I'; and you never get rid of the 'I' trying to get rid of the 'I'. The thing is just [poppycock]. ... What you are is underneath the 'I' story and the 'I' does this dance.

Q: ... It's just about discomfort, this continuous physical, horrible sensation in the body, particularly in the morning time. And I actually try to go to sleep to hide away from it – it's stupid, because when I'm suddenly awake and then I say, "Oh, it feels horrible." So it's kind of running away, which doesn't help at all. And then you wake up, it's just extreme, you know? So, it's the 'I' that's actually ... well, that's what I don't know. I mean it's probably going to continue as a physical sensation. And I'm just wondering how to get the 'I' out of it completely.

J: The 'I' is the one who's having the physical sensation. Now, the physical sensation can be there without an 'I'. Can you see that one?

Q: Yes, yes.

J: OK. So the layer of physical sensation – that appears to be happening, and it's felt; but the 'I' who's feeling it is the one who's suffering because of it. It's only the 'I' who can say that "I don't like this."

Q: So it's only the 'I' that's suffering ...

J: Only, and not the body.

Q: OK.

J: Because, when you're asleep there's no 'I' running. And so if the physical sensation is there or not, there's nobody concerned about it.

Q: Absolutely ... so it's only on the waking, and then the 'I' immediately grabs onto it and says, "Oh, oh, this is a horrible feeling ..."

J: Yes. And it's not that the 'I' is there all the time either; it's just that the 'I' thought happens to ... go together with a thought of physical pain and discomfort and the judgment around it, of course, registering it as uncomfortable – that is now tagged onto an 'I' story.

Q: So how do I shift it?

J: OK. If you can create a distance between the physical sensation and the one who doesn't like it ... if you can put a chink in there and see that, "Yeah, this physical sensation there – oh, I have it ... Hold on, there's the 'I'." There's just physical sensation.

Q: Just notice the 'I' that crops up ...

J: Yeah. It's only the 'I' dialogue; you need to make a split between the two. The sensation isn't the problem – it's the 'I' dialogue that you want to go after ... that 'I don't like it', and 'here it is' and 'oh, will this ever go' and 'if I turn this way, maybe it will be better', or whatever happens.

Q: And then at the same time I hear if I say 'no', the sensation is particularly horrible ...

J: According to the 'I' – that's the 'I' story. So if there's just raw physical sensation ...

Q: Yeah. I don't even know what it is, but it's ...

J: So if that's just there, raw physical sensation ... just let it be.

Q: Yeah.

J: And even less than letting it be, just that it appears to be there – even if it's again, again, again, it just appears to be there.

Q: Yeah.

J: No more, no more than this ... because the one who is now letting it be is an 'I'.

Q: I can see that ...

J: It will even sneak in like that. It will take an 'I' to accept it ... or reject it, or judge it, or see it.

Q: It comes in so fast.

J: Yes, that's the deal ... physical sensation ... nothing more, nothing more, not even one who's accepting it, or one who's letting it be – not even that much of an 'I'. If you give the 'I' a little bit when it comes to body identification, if you give the 'I' a millimeter, it's going to take a mile.

Q: Yeah, because it just revels in that.

J: It does, it revels in that. So if there's been a concession, "OK, I'm going to just let it be," this is too late. You're already letting it be, and now it's like, "I wish it would go" – now we're in a battle of having the right attitude towards the physical pain, you see? And that's all 'I' story, doing the right thing to deal with the pain, to accept the pain.

Q: Yeah, because even the maneuvering myself to accept it is an 'I', isn't it?

J: It's an 'I'.

Q: So, any maneuvering at all is stupid.

J: Exactly. Any maneuvering is wallowing in self pity – you might as well go the full nine yards if you're going to do anything. It's all 'I', so you've got to get it at it's most subtle, which is the one who's practicing letting it be, the one who's being OK with it – that would be the most subtle bit of an 'I' around physical pain always.

Q: Total acceptance.

J: Yes, the one who's doing the total accepting is the 'I' sneaking in around the body stuff always.

Q: Oh, so that's not even good.

J: Correct, it's too much. Who's the one doing total acceptance? Sometimes we have to practice that as a stepping stone. But it's a trick. You can't hang out there, because the 'I' is going to get fatter, practicing accepting it.

Q: So what would be the very best?

J: There is 'physical discomfort' – no more.

Q: Yeah.

J: And from there – it 'appears' that there's physical discomfort. Now it's not happening to anybody, and there's nobody reacting to it ... and there's nobody in relationship to it.

Q: Yeah.

J: OK? So all of that bubble has to be seen.

Q: Yeah. So you actually have to see yourself doing it ...

J: Yes.

Q: ... and then you break through it.

J: Yes.

Q: OK, well I'll start tomorrow morning.

J: Yeah ... 'there appears to be physical discomfort'. OK. And it's really tricky when it's between wake and sleep, because you're not totally awake actually.

Q: Yeah, yeah ... it's very clever.

J: So the 'I' is using it (physical pain) to kick in, in the morning, you know?

Q: Right. I'll be on guard tomorrow morning.

J: The 'I' will be on guard tomorrow morning. Yeah, yeah, but it's OK; we have to do it like this, you know?

Q: To start ...

J: Absolutely, you have to do it like that because the physical, 'I am the body', is the deepest one, the deepest one, you know? So of course it takes the 'I' to burn out the 'I' when you're watching that, when you're breaking a pattern.

Q: It's very helpful to hear that because, you know, you have to start where you're at.

J: Absolutely, absolutely ... an 'appearance' of physical discomfort, and let that be as much of an acknowledgement, as much of an engagement as is possible – everything else will be 'I', everything else.

Q: Yeah. Right. Thank you.

J: OK.

Q: I just want to tell you something, really. Do you remember the last time I was talking to you, I had something going on with a professional body that I was involved with ... and it was on again on Tuesday. The last time it was very difficult and went very badly, and this time it was a quarter past five in the evening, so you're hanging around all day. And I kept thinking all day about what you were saying to me last time, about burning off more of what you are not. And I kept thinking that when I feel the fear coming up and just saying, "I am not that." And it's funny, because when I was waiting all day, I went in and [there

were] moments of fear ... but I went out with the dog just before, and I was happy ... with the dog, you know? But then I went down to the place, and it was in a waiting room, and they were late, and I had to walk from the waiting room down to the room where there was about ten people I had to go in and sit. And I was thinking when I was walking down that corridor of [when] Dostoevsky was sentenced to death, and he was saying the walk to the scaffold took like two minutes, and it seemed like all eternity ... but actually what came into my head as I was walking down the corridor was, I started saying the serenity prayer. And when I went into the room I saw these hostile faces ... and I stayed aware and went into the Self, and I stayed there ... I'd have usually forgotten when I go in somewhere like that ... I actually stayed there the whole time, and I started looking around ... instead of being afraid. And after about 10 minutes the whole atmosphere in the room changed and became much more relaxed and friendly, and it ended OK. Now it's not over yet, but they said, "Look, all we want is to get this sorted out." ... I was blown away [the next day] by the power this thing ... the Presence or the Self or whatever, I felt it was in the room. The whole thing changed; it was unbelievable.

J: Yeah. It's everywhere all the time, because there's only That. It's everywhere. So what is it that recognized it then, and what would have thought that at other places or in other times it wasn't there?

Q: Yeah, well, I suppose ... you're just not seeing at that time ...

J: Yeah, just an 'I' story running the show. Perception is in an 'I' story, you see, but if it's not in an 'I' story, it's all what you are.

Q: Yeah, that's what happened kind of, the 'I' story wasn't there ... and it seemed to affect the room kind of, you know? It was amazing.

J: Yes, it does, it affects everything if there is a propensity for [one] to accept it ... if what you are will be reflected and is ready to be seen within what it is. But sometimes it's not; sometimes the opposite will come because that's what is moving.

Q: Well, I was just awestruck by it really ... it was just staggering actually, when I saw what happened ...

J: Yes, beautiful. Something in every human being, and in every morsel of concrete, and in every dog and every bird wants to go home ... but if the 'I' story is too strong, then that pull home - it will wait. But if the 'I' story isn't shouting and roaring, the pull home will be responded to. Something's going to recognize what you are if that's playing, if that's 'up' ... and that's what happened. And things roll smoother and roll finer because there isn't ego ... the duality game isn't in full power.

Q: Yeah, sure, there's no fear ...

J: So it mightn't go on for years after all, huh?

Q: It mightn't, no ... it might be over soon.

J: Wonderful.

Q: This morning ... I was in deep sleep and woke up into a dream before I actually woke up. And in the dream ... I felt unwell, and when I woke up I actually did as well. It's still there; the body is a bit [under the weather]. And I was reading last night before I went to sleep about Ramana talking about stages of dreaming and sleeping, and that when we're awake, actually it's awake and dreaming, and that you can't be in this place ... where you're awake and you're not dreaming, and that you see that everything that's happening is a dream ... In other words, it's kind of like being in a deep sleep, except you're awake. So I was thinking of that, and I know when I woke up I came out of a very deep place, that I'm still kind of half in contact with.

J: Yes, 'something' is apart. Let this creation find its place, and it will be seen to be a dream 24/7 – all of it is a dream. Even if you remember something, there is a seeing that it's memory. Let it be that even if, 'Oh, I remember this is from yesterday,' there's no way of knowing if there was a yesterday, or if this happened yesterday; that's just memory happening now. ... The dream is only just now; it's just now. It doesn't tie to past or future.

Q: OK, the feeling is still there, you know, there's still a contact with that ...

J: Yeah, because generally the feeling is the pulling away while creation settles into being seen for what it really is – a dream. This is just a dream; there's nothing going on here. Or you could also say it's a reflection of the Self, of what you really are. It's just like a hologram, you know; it's just like some colors coming out of it – that's all this is. It has no more substance and no more reality at all, no matter what pair of sunglasses you put on – this is not happening. It's not; it's just a whole load of flickers and colors and shapes and forms and bladdy bla. And some labeling goes on, you know?

Q: And how do you know, once again, when the body is a bit unwell ... how would you deal with that?

J: Let the body be unwell; and what's the problem? Who's the one who'll be dealing with or if it's denied? The controller wants it to be better. OK, if you could make the shift to see that the controller who wants better health is a happening in consciousness, then controlling will happen; but if you are the one, if there's an investment in wanting it to be better, now we're in trouble. That's a

desire. 'I would be happier if my body wasn't feeling so unwell.' OK, now we're in trouble. But there is a natural thing that will move towards good health.

Q: Sure, yeah, well I have very good health mostly ...

J: Yeah, you're body is healthy; so fair enough. If the body isn't healthy, it's going to die anyway some day ... so it will probably get unwell before it dies. So what would be the problem about being unwell?

Q: Well, there isn't really; it isn't really bothering me ... I was just wondering ...

J: OK, but something will probably take care. You'll probably buy vitamin C if there's a cold. This kind of thing happens. But if there's, 'Oh God, I need to fight this,' now we're into 'I' territory. But something moves towards a goodness or well-being, something moves toward well-being ... but never with an obsession, never.

Q: Yeah, I see that clearly, sure my body is breaking down ... [enumeration] ...

J: Yeah, it is grand ... and something will take care, to a certain amount; it won't go over the top on fixing it. But to find where that level is...because it will be based on conditioning. Whatever education there is around body care will kick in. And more than that won't happen. So other people will say, "Why don't you go to a doctor," and it will never come into your head. "Oh, a doctor; oh yeah, I forgot about that." ... The controller will get you to a doctor, but if there's no controller there, you won't go to a doctor. Bizarre ... something will have to take you to a doctor; it won't just kick in. Do you see? But a low-grade maintenance will happen; so just to find that, to recognize that there's a low-grade maintenance, and if a controller tries to come in to fix any of it ... have none of that. And that detachment, that feeling of being half kind of in deep sleep ... let that incubate.

Q: OK.

J: It's a load of crap we're talking about really, but anyway ... just the dance of the 'I', huh?

J: Let there be a lightness to any 'I' story. Because, if what people say about this not being real, or this being a dream or whatever – if that's true, if you can make a leap to that, then what would be the point in taking it seriously, or taking stuff personally? That couldn't fit in anywhere. It doesn't fit in anywhere. ... The personal 'I' is a thought, you see, it's just a thought. The 'all about me' story, it's just in your head. But mind will imagine that you wouldn't even get up in the morning unless there's an 'all about me' scenario playing to fulfill the day. Yet life will continue just the same, just the same without that personal 'I' being in charge

... without the 'should's' and the 'have to's' and being responsible, without any of it. Life will just happen, just the same ... with less turbulence. If there is any difference, it's an absence of turbulence.

So the juice of running an 'all about me' story, that is going to be lost. That one will have to be surrendered for sure. Do you know ... that juice of "Oh, I've got a new project, or a new story, or a new romance, or a new ..." – the juice of that 'I'. You know when something's happening, when experience is running – that will be lost. You pay a high price to keep that juice going. A high price is paid, because suffering is still inside. The potential to suffer runs with that juice, that buzz that the 'I' gets when it's running a story that's all about itself – the capacity to suffer is equal [to the story being run].

Q: Jackie, there's been a sense of great peace for a long period of time. During the week something came up and I actually saw it happening, in the sense of I saw it happening to the 'I', but it was like I was sucked into the vortex of it. It was really strong, and even though I could see it ... in an instant I saw what it was, but I was in it and ... even though I could observe it and say, "This is just a story sucking me in," I was in it ... and it took an amount of whatever tools I had to come out of it again ... it seemed like a sneaky one, it just came in like that ... and it was probably a period of about 24 hours before the whole sensation left me. It wasn't so much running as a thought any more, but I was feeling it in the body. Does that make sense?

J: Totally, because thoughts are energetic, you see; it's just a ball of energy, that's all it is, and it ... finds home in that physical form for a while, so that it's got a story, and there's something that isn't feeling good about it, and you identify with it, and then it's part of what you think you are, and bladdy bladdy bla. But actually it's a ball of energy - a thought form is a ball of energy. So very often you can feel it in your body, very often, rather than actually being in the story of it; for some people it stays at the mental level, and some people it's the physical manifestation of it – both are fine; it's the same thing.

Q: OK, as I say it wasn't so much mental because I had an observation on it pretty much immediately, but it was so strong that ... it pulled me completely into it. So that's all it was doing in the body, is it?

J: Yes ... yeah, it's just a piece of energy and that thought form is in the body because of identification with it. If you're lost in it, you'll feel it in your physical body. If you're not lost in it, you won't. It might be around you, but never gets close enough. But if there's identification, if it's happening to 'you', of course it's going to feel like it's in your body; that's how it presents; that's how mind interprets it. Do you see?

Q: Yes. The initial thing, it was that, it was an 'all about me' story in the instant that it happened. And even though I could let that go mentally, it had a hold on me in another way.

J: Yes, because it must have been that you let go of it in theory, but something was still running. If the energy of it is still inside you, then some part of it is still believed.

Q: OK.

J: Something was still 'ah, but maybe', or 'some part of me actually wants to feel this', or 'thinks this' or 'is still there' or 'maybe, maybe, maybe'. Some little loophole was there; otherwise, when you worked it out and you said, "Oh that's just a thought," it would have left. But if the energy of it stayed, you cut it off in theory only.

Q: OK, so there was some of it still hanging around, manifesting as the energy effect in the body.

J: Absolutely, because in some way you bought into it ... there's some other level that you bought into there, which probably is worth giving a look at, just to see what was in there that kept that around. Sometimes when you're caught in something, you know that you're right in, you're completely sucked in. It's like there is a 180-degree twist so that you totally believe you're in the story, and then it's absolute theory that this is a thought. Do you know what I mean? You know the perspective that you can have, 'Yeah, everything's fine,' and 'Yes, these are just thoughts,' and you're doing the work, bladdy bla. Then when you get caught in something, it's completely the other way around ... you can imagine that seeing things as thoughts is not real at all, and that this is real. You know? It can do a complete 180. Now if that happens and you're like, 'How in the name of god did I imagine this is thought? That's bullshit; I'm just fooling myself; this life event is what's real, much more real than that.' You know what I'm talking about?

Q: Yeah.

J: OK, when that happens, the only thing I used to do myself was say, 'OK, I'm just going to have to trust that this perspective is the one that's not real. It's simply playing as very real, what am I going to do here? OK, I'm just going to have to trust that the other one is real.' Because it's just that the 'I' is running 100 percent, full on; there's no objectivity at all. If the 'I' is running full on, all you can do is just trust, is just say, "No, I know this is the program; I know I totally believe it, but something is just going to jump out there to the theory ...", and maybe it will shift again and the observing position will present as real. But when you're in that 'I' place, the other viewpoint will be cuckoo land; it will seem like that perspective is totally a denial and not real at all. When you're fully in the 'I', it can be very convincing, very convincing. So there are two options there – one is to just take that leap of faith, that the objectivity on thoughts; 'This is just a thought; give me distance from this here; this is just a thought'; and if you can

only do that in theory, do it anyway. The other option is that you get deeper and deeper into the 'I' story. And one 'I' story will run into another 'I' story, into another 'I' story, and you can lose yourself for weeks. Sometimes it's just that you're grabbing a theory, because you've lost objectivity so much you're just grabbing a theory. But grab it anyway ...

Q: Yeah, I could see it more clearly once the complete time was over, but it did take 24 hours. But you know ... I couldn't quite understand that if I had let the thought go, I could still see thought, but that it was still in the body, that's what I couldn't really ... connect, or disconnect.

J: Yes. Some part which was still believed to be reality; you were still running it. ... The other option is to see it as, 'OK, it's just a thought and it's gone, and the energy will run out when it runs out. This isn't my body anyway; it's just a sensation in consciousness; and mind has put this energy with that thought.' Maybe, maybe not. That's another angle.

Q: OK, so there could have been a situation where I saw it, and to let it all go completely.

J: Yes ...

Q: ... but there's something in that that I held onto.

J: That's right, you held onto something ...

Q: ... kind of without an awareness, or an awareness ...

J: Something didn't spot where the subtlety was, where identification was running; something wasn't seen. You could feel it, but you couldn't see it – ask 'where's the connection here?'

Q: Yeah, I couldn't see it.

J: So, try letting the sensation flow through; it's not your body anyway. It's not what you are. It's just sensation. Distance might come there, too. It's either there, or you look to see where's the hidden, subtle thought that you're buying. It's one or the other – do you see your two options?

Q: Yeah ... OK. I have another question in and around thoughts and procrastination. If there's a decision ... an action, it's kind of like the action, the thought, and the doer are all jumbled up together ... say an awareness arises that I'm going to ring a family member that wouldn't be a regular kind of contact, and then it comes into consciousness in some way, but there's kind of a leaving of it, and the period gets longer and longer and longer, you know, until I perform the action ... and then when the action is performed ... it seems like thought is

delaying it in some way, but thought also jumps on the bandwagon and says, 'See, I told you it was about nothing anyway.' ... There's something underlying running in that kind of scenario. ... The same thing could happen about a payment being due at the bank, and the awareness arises, 'That needs to be paid', and then it will just go somewhere; I'll forget about it or ... and then this deadline mightn't be met; and then after I do it the thought arises, 'Why didn't you do that in the first place?' ... What's going on with that; it's like procrastination, but where's the 'I' connected with that?

J: OK. Mind will use anything you say, of course, because it needs to be busy; so it will use anything at all. So in this example, it sounds like an idea pops in to do something. Now mind will happily chew on that one. Now that is going to happen somewhere down the line – it's going to happen if it's going to happen. So whether you think about it five minutes before it happens two weeks later for the first time, or whether you think it two weeks beforehand and you're going to chew on it every third day until then, suit yourself ... because it's the 'I have to do this', material to create the 'I' story. It could chew on anything, but it's just chewing on something that it's going to do, or not do, or whatever. ... The action of phoning the relative will happen exactly at that moment it happened anyway; it will happen.

Q: Without all the ...

J: Without all the lead in, and the build up, and 'I should have' and 'I'll do it tomorrow' and 'I forgot again. Oh my god, I'd better write it down', 'Jesus, if I don't do it now ... '.

All this garbage is just the 'I' story, do you see?

Q: Yeah., so it's kind of like this slow-burning thought in a way; it can kind of pop in and out.

J: Yes, and none of that is needed to actually perform the action, none of it.

Q: So the fact that the awareness might have arisen two weeks ago, and the action only happens two weeks later, it's just going to happen when it's going to happen.

J: Absolutely. The action two weeks later is only going to be when it's going to happen. The playing of that thought for two weeks is just the 'I' with its 'I have to do this' or 'I should do this' or whatever version of the 'I' has attached to the thought. So in a way become a bit careless, you know – 'Let's see if I am going to make that call' or 'Let's see if I don't' – and forget about it.

Q: So it will just happen.

J: It will or it won't.

Q: ... or it won't.

J: Exactly, it will or it won't; because the thing that will keep you chewing that 'I thought for the two weeks will be, 'I should; I should; and I should'.

Q: Yeah, 'I ought to'.

J: Yeah, every version of that – that's the 'I' material, you see?

Q: Yes. Well, there was a little bit of something that came in, like, testing it with regard to the relative; if I never did it ...

J: Yes, and what would you get if you never did it?

Q: The 'I' would have a feeling of guilt.

J: Yeah, well that's the opposite of 'I should', and 'If I don't, I'll punish myself with guilt'. ... Throw it all out; throw it all out – that leads nowhere ... because the action's going to happen independently of that loop. And if you don't run the 'I should' story, there'll be no guilt if you don't take action. They're tied up, they're in bed together ... so become a bit careless, you know? It can feel like that for the 'I', just as a little bridge ...

Q: Yeah, kind of just letting it be ...

J: Correct. And you'll pick up the phone some day, and you'll make the phone call; and you'll find yourself in the bank making that payment. These things will happen; it might get a bit sloppy for a while, but it will align itself again.

Q: It's OK if it's sloppy ... if the 'I' doesn't get involved in it.

J: Absolutely ... it aligns itself again; some order comes in.

Q: Thank you.

J: You're welcome.

Q: What you were saying to C- just prompted a question in me. If there's something sticky, and you're saying that if you spot it you'll get distance from it. It only stays sticky if you can't see what it is; then you're in it, if you can't see it. ... What if the thought is 'I am the body'?

J: OK. If the thought is just 'I am the body' itself or 'I am the body and ...'?

Q: 'I am the body and ...'

J: OK, so the 'and' one – do you get distance from the 'and' one?

Q: I'm just thinking of something yesterday that came up, and it lasted a couple of hours, and ... it passed ... but at the time, there was a lot of, you know, 'what is it?' and really trying to investigate and go into it, and I wasn't getting anywhere with it, so I just left it. But afterwards, it felt like ... desire ... in the body.

J: OK, so then you could see that it was desire.

Q: Yeah ... desire about unconditional love in the realm of ... wanting to love and wanting to be loved.

J: OK. Is the 'I am special' one still running, or have you cracked that one - the desire to be special for another?

Q: No, I've seen that ... yeah, it's still there.

J: ... because the unconditional love one is usually around 'I am special, I want to be special, I want to be special for someone' ... that love pull.

Q: It's two-way as well though, you know; it's like 'I want to mind somebody,' you know; so it's the two-way thing. So that's [part of being] special, isn't it ...

J: It's a special thing to do, to take care. OK. So the unconditional love bit, and sexual desire bit – and we've got the 'special thing' running, right? You can see those.

Q: Yeah.

J: Now, of course, the foundation rock of all of them is 'I am the body'. One way to work it out in the body is literally to re-program the thought.

Q: To deny it?

J: Absolutely – 'I am not this body; I am not this body', and you'll run it as a mantra. And you literally change the belief, just changing the belief by running a different bit of software. Dead simple – 'I am not this body; I am not this body; I am not this body'. Run it, run it, run it, run it – and change the conditioning ... dead simple. Actually, it's so rooted, but it's one that just goes 'poof' – you can literally just run the opposite thought. 'I am the body' is a foundational one, and it's a primary belief, 'I am this body' runs and bingo!, separation happens as a result. It's like a domino effect ... Because it's a foundational belief, getting a distance from 'I am the body' doesn't work, because there's still a bit of the one who's the body gets the distance from 'I am the body'. So 'I am the body' is a

tricky one, but I've yet to hear where it doesn't work to actually run the opposite as a mantra. Run the opposite as a mantra, and see if you can get it from underneath. See if it will break from underneath. ... So there's a few little things running here. that need to be nipped. But if you're going for the 'I am the body', run the 'I'm not this body; I'm not this body'.

Q: Is that kind of like the core of all those ... well, I mean I suppose that 'I don't exist' is kind of the core of the whole show anyway? If you go down into that, will the other stuff just kind of break open anyway?

J: Yeah, it will loosen an awful lot. The sequence isn't completely that clear. There's a general trust that they're all standing on top of that belief ... [but other old beliefs or desires] ... can still run even though the 'I am the body' is dissolved. Let it show itself that it's a happening in consciousness – then there'll be no sense that it's 'my desire'.

Q: There'll be no stickiness around it.

J: There'll be no stickiness. It's like, 'Whoa, that's running' ... for nobody. And no matter how far you look, it's just a movement in consciousness. Why can't it run here, there, everywhere – it's running everywhere else; there's no difference about this form than any other form.

Q: So, if you're looking at something that's sticky, the underlying belief is 'I exist' or 'I am the body ... I am ... this person'.

J: Yeah, 'I'm separate'.

Q: So ... a lot of it is just in being seen [through] then ...

J: Yes. Get to know this mantra ... It's just the spin of exploring who you're not. The working out and the breaking of belief systems and desires – that's the 'I' still doing its thing.

Q: But it's never-ending ... well maybe it's possible ...

J: Perfect, if you see that it's never-ending, then drop it. If you see that it's leading you nowhere, and that's the same thing as seeking, you will see that seeking is leading nowhere, that seeking itself is the problem. So at a certain point, you can work on working things out ... until you see that's the actual problem.

Q: Well, it's fueling the 'I'.

J: It's fueling the 'I'. Absolutely. Yet it has to be done, and then at a certain point the activity itself is fueling the 'I'. So the mind, of course, if that's what's

fueling the 'I', the mind will find anything for you to work on, to keep you fueling the 'I' through working out something else. Now if that's seen through, then it's finished forever.

Q: Yeah, it feels like reading books sometimes as well is doing the same thing.

J: Yes. Stop reading. Great, stop reading.

Q: Because it's kind of like there's a picture in the book I was reading, and there was a fellow sitting under a tree with a book, and it was an apple tree, and there were apples on the tree and there were apples all around, and it was still doing the taste of apples ... Do you know what I mean? It kind of feels like that.

J: Yeah, super, fantastic, great news. You see, you can't theoretically jump to that point of, 'Oh my god, working on myself is just the 'I' story'. You have to see that 'This is going nowhere; this is just going to be forever chewing another thing that I have to work out ... this is going nowhere'. Fantastic, if that's seen – end of story, nothing more to work out – let that finish. Let it finish. If you can see through that, super. OK, what's left; what's left then. If that stops ...

Q: [apparently tears]

J: ... and underneath that ... so if it's all over, is that all right? ... You see, there never was a separate 'you'. There's just those 'I' thoughts cruising around, doing their damndest to get a bit of attention to run an 'I' story – it never created a 'you'. It can't create a 'you'.

Q: It's just attention like ...

J: Yes.

Q: That's all that it is – attention is either there or it's here. It seems that subtle.

J: It is that subtle. That's right. Attention is at home or it's out. ... Easier to leave it at home, huh? It's natural.

Q: Still runs though ... I mean the thoughts still run; the attention goes there. But it's still moving in and out from it ...

J: OK. And is there attention at home and an awareness of attention going to thoughts?

Q: It's in and out ...

J: So if there is a going to thoughts, is that where attention is then?

Q: Yeah, that's where attention is ... and then it's back. So it's an in and out thing.

J: OK. And is it in the story for long?

Q: Not really, no. The frequency is, it's very frequent.

J: Come back, come back, come back ... OK. What's it going out for at all?

Q: It's like what you said about 'juice'. There's a bit of juice still. And particularly when I feel good, you know ...

J: OK. Can you surrender the desire to feel good? To use softer words, if I could find them ... can you go there, that pull to feeling good? ... Wherever it is given a value, as something to be obtained; that feeling good is important ... can we maybe strip it? Feeling good, not feeling good – so bloody what, so what.

Q: Yeah ... there's an entertainment within ... the story, within my life story, and that's why it really feels like I need to pull back from everything, you know, from all external kind of ... Because I've been doing something new recently ... like these courses, and there's a lot of thinking around that – how to do it well, and what does that mean – you know, there's a lot of busyness and lot's of writing about it ... and assessing how to do it or how not to do it, even though within it or when it's happening there isn't that at play, only in retrospect. So there is some kind of interest or entertainment around it.

J: OK, and can that just be the functioning?

Q: Without there being 'me' attached to it ... Yeah.

J: And even if the functioning appears to enjoy it ...

Q: See that it's just enjoying it ...

J: Just enjoyment being had. If it's juicy, then there's an 'I' doing it. But there is like a low-grade enjoyment of everything, but the mind will attribute the activity to what creates the enjoyment. Do you see? And if you can, see that joy arises up all the time when attention is at home. But mind will attach to the project – I enjoy; there's a subjective enjoyment going on. No, enjoyment comes up anyway, but mind will attach it to the outside thing, to keep the 'I' show going. ... It's misappropriated, if that's the word. There is the point of joy coming from what you are ... and it's like the juice of the 'I' is an add-on to a natural joy. And that will ... be seen with the desire to want to feel good, because the 'juice' is what makes it feel good, do you see? It's a good 'I' trick – to want to feel good.

Q: Say that now again, Jac.

J: OK ... I want to link that with the pull to feeling good; the juice around wanting to feel good, or that it's good to feel good. Because joy naturally arises from something, and then we imagine that the outside world is actually creating the joy, because we add on a bit of juice to the natural joy and say, 'Oh, it's coming from that, from that activity; that activity gives me the buzz'. OK, that's the 'I' tag-on bit to it. But the natural joy arising is exquisitely fine, but the 'I' will put this super layer on top of it, and [give the project all of the credit for the joy]. OK? Now, that will run if there is a strong ... that will be very addictive if there's a strong pull to feeling good.

Q: OK, I got you now.

J: OK, because 'feeling good' will make sure that there's a something that you were doing that makes you feel good. So it will make the 'I' be the one who's doing what feels good.

Q: That's very convincing ...

J: It's very convincing ... it's wonderful; it has to work, you see ... All events/activities are the same; they're all nothing; they're all just physical happenings, you know? ... So whatever the functioning of the form, whatever activity is happening in the body, it does not have the power to make you feel good, not at all – that's a thought.

Q: So go back a second now to 'Surrender the desire to feel good'.

J: Yeah. 'Feeling good' seems to have a little bit of a trophy attached to it. OK, drop that. See through that one; see through it; it's a trick. Feeling good is your nature because ... something exquisitely beautiful arises from what you are, and it is goodness itself. It's not even being good or feeling good – it's goodness itself. It arises from what you are, and then this diluted version is a reflection of it in the world; and you seem to have taken on board, and are willing to accept, this diluted version of that, because it comes with the 'I' kick, do you see?

Q: Yep.

J: The hook: throw away the external world of feeling good; let that be not good enough. See through it, because it comes with a lining of pain; it has to come with a lining of pain. It's just like a chemical that's turned on in the brain; it's just mind doing its trick to keep the 'I' story running. So see how the 'I love to feel good', see how that is made up. What are the ingredients of that; break it right down, and you'll see that it's just a concept believed. And in the believing of it, something runs endorphins, or a kick or a juice or a buzz or a lightness, or whatever. The lightness arises from what you are, but it's misappropriated

because there's something that pulls attention towards feeling good, and your mind has wired it up so that this good feeling comes from the external activity. It doesn't. The lightness and the juice arises from what you are ... in its purest form.

Q: I know that ... it's not always associated with something ... just feeling good just is ... But that good feeling, I know that's not enough, the external one.

J: Do you see, from the internal to the external, then, feeling good.

Q: The feeling good becomes external when there's an 'I' attached, I assume.

J: Exactly.

Q: But even that is precarious; the 'feeling good' is precarious when there's an 'I'.

J: Yeah, of course it is.

Q: So it's still not good enough ...

J: Yes. OK, so let it be not good enough all the time.

Q: OK.

J: Because there's still a little bit of a trophy ...

Q: Yeah, there's a pull there.

J: There's a pull there. Let that be not good enough, because it's just a bundle of concepts – it's not authentic, you know? It's not authentic; it's just a bundle of concepts – that has to be seen, you see, that it's just a bundle of concepts.

Q: Feeling good is a bundle of concepts ...

J: Oh yeah, feeling good is a bundle of concepts ... totally conditioned program ... and 'I like this' and 'I like this' and hey – the result, a bit of endorphin kick is here, a happy feeling. It's a bundle of concepts; you can switch them off and switch them on, and we imagine it's something outside switching them on – not at all. It's completely and totally a bundle of concepts all lined up. So see through it; see how it's created ... then it falls down, you see, because it's not real. Does that make sense?

Q: Yeah, I just hit a wall there, going 'Oh god, we're back into this whole working thing again, you know?'

J: Yeah, yes and no. ... It's not exactly working out issues. It's just ...

Q: Seeing ...

J: Seeing ... what feeling good looks like when you see that it's not real. See that; there's an invitation to see that.

Q: See what feeling good looks like when it's not real.

J: Yes, when it's known to be not real.

Q: Yeah.

J: It's not about working it out ... [it's about seeing what it's dependent on ...] It's just a seeing; don't work anything out. Keep it simple – it's just a seeing. It's just a bundle of concepts; that's all it is, with a knock-on feel good factor attached, like an entitlement to feel good if you run these set of concepts. That's how it works – run these concepts, and there's an entitlement to an endorphin hit with it, do you see? So step back so that's just seen to be a construct of mind, that's all, no working out – seeing, pure seeing ... of the illusion and how it works; seeing how the matrix works. ... You see?

Q: Yeah ...

J: ... almost?

Q: I feel like there's something else I need to say ...

J: OK, it's just something energetic ... now behind that, now drop all that. It's like it's just ungluing something. So ... behind all that now, behind all that. ... OK, so let it be seen that all juice is simply just a series of concepts with an endorphin kick at the end of it. Mind is a set up; believe this, and believe this, and believe this – and then as a result you have a feel-good factor, like it's a prize if we believe all those concepts. That's all it is, that's what juice is. OK, so now we're breaking down the juice itself; OK, that's where I was going it seems. You see how the juice works?

Q: Yeah.

J: OK, don't fall for it; keep attention at home. ... So it's not that you're surrendering juice, 'Oh, I can't have the juice any more; I'm ruining an 'I' story'. It's not that, it's just seeing that it's just nothing; it's just a make believe bundle of concepts with an endorphin kick at the end of it. That's all it is, the juice of the 'I'. So then it's not what's tagged on to what gives me juice; it's not tagged on to the end of an 'I' story; it's just the juice itself.

Q: It's just the juice itself that's seen ...?

J: Yeah, let it be seen that the juice itself ... it's not about the 'I' any more; it's just the pull towards juice ... which is an endorphin kick as the result of a few concepts.

Q: OK.

J: You see?

Q: Yeah.

J: OK. All right. So let juice be seen through; don't go into denial of juice, it's not about that at all. It's about seeing how it works ... there's no denial of juice; there's no denial of anything; it's just seeing through it, seeing that it's not real. ... Do you get it?

Q: Yeah.

J: Yeah, super, OK. Yeah, good. It's like juice connected to every bit of an 'I' story actually, everything, do you know?

Q: Yeah, even those ones [that are] negative ...

J: Yeah, yeah, totally.

Q: OK.

J: Yeah, yeah. Great.

M: I've been invited to this function in two weeks time. It's got to do with this friend of mine who's invited me has received a hall of fame award for a sporting achievement. And I was in that world with her, that's how I met her ... but I have this fear around going, because I left that world a long time ago ... and not in the best possible way. I played in a tournament and said, "You can just get me a one-way ticket, because I'm not coming back." And it was in Canada. And when I look back, I think I was a bit cheeky, you know, to end like that. But I had this desire to travel and not be confined ... or [come] back here just to play the sport. So I'm having all these feelings coming up, a lot of fear and, 'Oh god, I left like that', and also a sense of loyalty to her, to want to turn up for her because she's invited me. Otherwise, I think it would be more clear cut, that I just would feel I don't have to go; 'Don't put yourself through it'. But I'm realizing there's more to it ... [I keep going back and forth about it] ... I also came out as a lesbian at that time, and I don't think that went down very well in those circles. So I've met one or two since, and I've felt I've been snubbed. And yet, over all I got a

tremendous amount from playing that game, playing [ice] hockey, playing that sport, I loved it. And in a way I think there's an incompleteness for me.

J: It feels like that.

M: Yeah. Maybe I haven't fully come to terms with what I did myself; also because I loved it so much, this part of me regrets or feels, 'Oh, I lost out because I didn't commit fully, and this other person did commit'.

J: OK.

M: I think I'd like to be able to go, because I think it would help to finish ...

J: Totally ... closure is needed.

M: And the fear part of me wants to run away and say, 'Ah, I don't want to do that'.

J: Yeah, but it's going to wait for you down the line anyway, so you're going to have to [face it] sooner or later. So, we've got when you got the one-way ticket and didn't come back, so that's the first bit. At any moment we make a decision with the only equipment we can at the time ... we take the only step we can take at any moment. There's no way of knowing if it's the right thing or the wrong thing, because there's no right and wrong anyway. It's just the next step that your form is going ... OK? Now, to turn it the other way around, it's quite likely that there's somebody in that group that said, "God, I wish I had the balls that M had, to go and just leave everything; that she could have gone and really made something of something else, that she just walked away from the whole thing, and I wish [I] had the courage to do that." ... What happens is the only thing that can happen; it's the only thing. That was what made sense at the time, and that was your movement at the time, and so be it. So that was it.

M: That's acceptance.

J: That's it. That absolutely was the only option that you could, because in any moment ... you think there's choice, but there's no choice at all. Free will is a total joke; there's no choice at all. There's only one thing going to happen at any moment, with all the given set of conditions, and that's the way it works. So you'd no option actually but to go when you went. OK. No?

M: Yes. You know that's very refreshing ... I don't think I would have seen it that clearly. I thought I always have choice.

J: No, not at all. Mind plays with choice; there isn't a choice at all. There's never a choice – we just play with it.

M: So that's like saying there's no mistakes ...

J: No, there are no mistakes.

M: ... you can't do anything wrong.

J: No, no you can't. There's no wrong and right. It's all mind stuff or labeling. ... And so coming out had to happen in that way, too, because that was what you had to do. ... You can't be responsible for people's reactions; that's got nothing to do with you, nothing, so don't take them on. It's got nothing to do with you. Let people have their opinions, they're very welcome to them. Let them work it out from where they're at. And we don't have the right to interfere with other people's opinions really. Really we don't. ... Let it play out the way it's going to play out; we have enough to do managing ourselves, do you know?

M: Well I think because I made a judgment about myself in the first place, then I put myself in a kind of hate-me place, or needed something, not right so, 'You really shouldn't be here', because I don't want to face that in myself maybe.

J: Yeah. But if you're invited there then go, huh?

M: Show up ...

J: Absolutely show up; because it's where the journey brought you – there's a coming around full circle, to see who you are now ...

M: There is a sense of that definitely ...

J: [... even though it hasn't all been resolved.] The woman who left – just something in the 'I' story needs closure there.

M: Yeah, right.

J: So you've got to go. You've got to go really just to get closure and just to be there ... and like, 'Yeah, this is how my life went.' So be it, no judgment at all, nothing going on at all. If you leave early, you leave early; but just going, there's something there ... the 'I' will make [problems] if you don't go, where if you go there's closure for a whole loop of life.

M: Yeah.

J: Yeah. Running regrets is a total waste of energy, a total waste ...

M: Total waste of time ... if only, you know? If only I went to another thing, a similar thing ... I have this feeling going as well, 'Oh, I did the [whole] thing myself'. I said to someone who's a contemporary, "Oh, you know I fucked off

that time I never came back.” She said, “Sure, I didn’t show up for lots of things, and then I shot my mouth off and got into ...” It made me feel much better, you know? We were able to laugh. So that’s great, Jackie, thanks so much.

J: Yeah, breaking the rules. Breaking the rules ... if you can get rid of that whole story, there will be a bit of freedom. ‘I’m not supposed to break the rules,’ is all in your head. There’s no rules; there are no rules. It’s only going to happen the way it’s going to happen, and the rules are superimposed by your own conditioning. There are no rules.

M: Even though I thought I broke the rules ...

J: Of course, because you had made them, and then of course you’re either gone to keep them or break them; and then we’ll feel bad if we break them. But of course life is going to make you break them if it’s going to bring you towards truth. Of course you have to break them. That one thing has to start falling down, you see, whereas if you keep with the rules, well then you’re just a slave of fear. ‘I can’t break the rules because the consequences are too high.’ OK, that’s somebody who’s afraid of change, and they’ll stay in that realm. But life is making you break all the rules. So see that the rules are your own making, and so breaking them is the flip side of that. Throw the whole thing out.

M: Yeah, exactly.

J: There are no rules at all.

M: No, yeah.

J: There are no rules at all. There really aren’t rules. The only place there are rules as sort of guidelines according to the laws of the land. There’s guidelines there, and you can break them and get away with it too, generally.

M: What would be an example of guidelines?

J: ‘Don’t park there’ ‘Drive on the left-hand side of the road’. ... They’re the only rules that are around really.

M: Yeah, but they’re guidelines to be kept ...

J: They’re just guidelines to bring a bit of order so we can all share a small space. That’s about as far as rules go.

M: Yeah, right. That’s great.

J: And let it stop there. The rest of it in your head; throw it out.

M: Yeah, right.

J: So watch them when they come up – if ‘I shouldn’t ...’ is running, say, ‘Hold on, there’s no such rules ...’.

M: I have lots coming up when I’m [in my head] ...

J: Leave them all there; cast them aside ... because there’s a great closure there. You can leave all of that behind you when you walk out of here today.

M: Yeah, I can feel that ...

J: Yeah, there’s an opportunity there ... done, closed and off you go.

M: There’s something about acceptance, you know, for the ‘little me’, the younger me – I see that. Compassion if I allow ...

J: Yeah, wasn’t she brave, you know? ... You had to break the rules, and that’s very painful in the beginning. But now see ... none of this is needed any more, really. Rules and breaking them – throw the whole lot out together.

M: Really helpful, thank you. Thanks so much.

J: Yeah, you’re welcome.

N: ... [I’m wondering about] being in a sleep-like state and incubating in that, and about finishing this and just dropping it and getting out of the mind ... [thought processes, procrastination, weariness and stuff that I have] is also conditioning ... you say you’re going to ring somebody and the mind is saying, ‘Oh, but you promised them’. You get into a big story and of course they’re not even expecting a call, and you got that big story running, you know ... it’s just mad. ... I’ve got a huge amount of free time now ... and part of me says the Nisargadatta approach of keeping the attention [off yourself], keeping the attention on being what you are and staying in that, resting there. ... There’s a sense of really the word ‘incubating’ – that’s what I wanted to check with you that, in a sense, if you stay here that’s going to [bring] up a lot of stuff, or do we have to be actively looking at ... The idea of spiritual bypassing ... I had an idea before that just simply go to peace, stay there, and that stuff will clear; but then there’s a sense maybe that you have to go back and kind of clear the road, you know, empty the chalice so that you can fill - that idea. So this is what I wanted to explore with you ... With the free time you’re going around and you’re still in the body ... somebody used the word ‘emptiness’ about that, in the sense that there’s nothing happening, and you’re in the world ... and still kind of identified, and even physically carrying this big body around ... it’s like waiting for a bus maybe ... waiting for your real true self to overcome you, or whatever word you’d like to

use. And basically my approach has been, wherever possible, I'm drawn to sit a lot, to sit in the quiet and allow that to ... And another thing that struck me ... N- was often praying for, looking for help from this ... it reminded me of Catholic conditioning, you know, the way you pray for something to help you when you're in difficulty ... But N- is not the reality at all; N- is looking for help for N-. Often people are looking for help for themselves, but yet themselves as they see it is not the real self at all.

J: No, that's just a play of 'I'.

N: Yeah, so drop that ... just abandon it N-, and rest as you are. [Just let all that stuff that arises] be and, as Nisargadatta says, persistently be as you are, keep the attention here ...

J: OK. [No two paths are the same.] Some people have to chisel away and chisel away and chisel away... and, man, it seems unending; and pop!, and 'Holy Moses, what was all that about?' There was a chipping away at the 'I' story running full on. Now, the only thing is, whatever makes sense to you, do it. If there is one percent of the smell of denying issues by 'remaining as what you are', then you have to go out and do the work. If there's a smell of, 'No, no, I'm just going to leave that there and hope that the separate self will burn itself out. I am observing that this is painful and maybe it will go away, and anyway I prefer to stay here.' Now, if you playing that game – bullshit, go out and do the work.

N: Got you.

J: But if there's a natural pull of attention within, 'It presents as real; it seems like it needs to be worked out', with the comment, 'I've given it too much attention already' ... then it's down to integrity – you totally have to get integrity around this, to totally know that ... no matter what presents, it's all just crap of the 'I'; it's all more of that story. If that's totally seen through, if there's an integrity feel around that, then absolutely stay inside and let it incubate. Only in this situation of total integrity will the burning up of the 'I' story happen organically. Whereas if you bring one percent of denial of the outside crap, if you're playing a little game, no burning up of the belief in separation will happen, no matter how much you stay in the Self.

N: And how do you smell out the 'I' in that context, do you know ... the sense of ... lots of peace and ease ... and then going back and dealing with the world, too, and whatever has to be done ... and still having a lot of bubbling up of 'I' stories about, you know, nothing dramatic ... that one could really reject, but just the whole shitload of stuff that's there ... do I need to go into my thoughts and how I felt about that and this, and then ... all the weariness and boredom around [all that] ... just 'stay here' seemed to be the sense of that – let that bubble away and don't give it any juice ...

J: OK, then you're fine; then stay inside, stay inside ... If you have enough distance [to say], 'I wonder if I should explore it ...' then don't go near it – that's mind saying, 'Can I be distracted by this? Will I play with this story for a little bit?' That's what's going on there. If it's like, 'I have no option but to go into this story,' then go; then go.

N: [Speaks about a television program about St. Francis' way of life, and apparently the dichotomy of self-sufficiency masking self-isolation from the world as a means of self protection vs. surrender of self to God's care while remaining in the world.]

J: You know, when there's a pulling away from life like that ... and it feels like it's organically happening, then let it happen; it's fine, let it happen. It will change again. Life is going to use you again. It will start up again ... from the "cave" phase. Your path will be tested again by the universe to see, because nobody gets to stay in the cave forever – it's very rare. It will get tested.

N: I suspected that.

J: Yeah, so life will start again, and sometime somebody will ask you to do something ... or the point of being of use to the world will rise up – that's usually the one that's like, 'Oh my god, something is going to use this form,' and you'll say 'yes' to doing something voluntary, and off you go. And there'll be a testing to see what's established; how stable is the attention resting at home ... has it stabilized or not; that will be tested.

N: I wouldn't say it's fully stabilized. [It's kind of like I still have a foot on each bank of the river, resting in the Self on one side, the pull towards the world on the other; and I'm kind of hanging out in the space of what should I do about putting both feet on the side of the Self.]

J: OK, instead of waiting ... you see, you're not waiting for anything; so waiting implies there's a waiting for something.

N: ... that the N- character will sort of deflate or diminish ...

J: But that won't be seen; who's that going to be seen by?

N: By nothing ...

J: But nothing can't see anything, because there's nothing apart from the nothingness. You see it would take N- to see his own dissolving, but you can't see his own death because you'd have to be there after his death.

N: So he's pretending he wants to kill himself ...

J: He is, yeah. So the whole idea of waiting is just perpetuating N-. Do you see, the waiting is keeping N- alive, because N- is the one who's waiting.

N: Well it goes back to where we started ... [I know who I am, yet the story keeps bubbling up, and maybe I'll wait for clarity of some type ...]

J: Move away from waiting, and go for patience. And I'm talking about patience itself, not being 'patient with' – it's not an external; it's patience itself ... as an attitude. Pare it right down so that there is a patience, and in that way it stops the 'waiting for' or the expectation – it stops that whole drama.

N: A sense of 'OK, everything is fine ...'

J: Absolutely, no expectation, nothing in the future. But then there's just a feeling of patience ... all the time, and nothing's going to happen. Nothing's going to happen; it can't happen; it can only happen to N-, and N- isn't real, so what's going to happen? So let there be patience. When the waiting comes up ... that's disastrous; it's just N- running hot and heavy ... All the noticing [you speak of] is by N-. But patience itself – cultivate it. Cultivate patience itself, so that the waiting story has no place, so it can be seen as another N- story. Do you see? And patience has some kind of a softness and an OKness with whatever, and it doesn't need anything to happen to N-; and it has no judgment about N-, physical, emotional, nothing ... it's like, it's almost too much attention to put any into the N- story. ... It takes separation to be running any ideas about N- at all. Don't go there. N- doesn't exist. There's just what is, and so no further labeling. ... Then where's waiting, huh? Do you see? Waiting is way out there in the story; forget it. But cultivate patience as a stepping stone until the waiting fizzles out.

N: Thank you.

M: Just a question or two ... just lots of stuff around my work ... that kind of like has gone ... and I'm glad it's gone, but my ego is enormous around this, or there's just lots of stuff around this. All of my friends who are in that world, the alternative world that I was in – they're all kind in that world of manifesting more and more, and further and further. And it's such a charge for my ego, and my mind says that I'm hiding ... [tears] ... that I'm using this as a copout or something, you know? I was with [S-] last week, and it was like being frozen; I see that I'm not frozen, but ... and then it's freeing when I hear that actually nothing matters, I don't have to do anything; but I can use that as a copout, you know? But I suppose that it has such a big charge for my ego is the thing ... that, 'Oh, I'll have to come back'. You know, it's like I don't want to come back, or something. And to go back into that and have to feel all the ...

J: Come back and reincarnate, or come back into the world?

M: Come back into the world ... it's like everybody's passed you out, and that you have to go back; you know its like [this game where] you have to [start over].

J: Do you remember 6 or 7 years ago, well maybe 3 or 4, and everybody was buying a second home, and it could have been in Turkey or it could have been in Wexford, and if you weren't buying a second home, you know there was something wrong with you. If you hadn't an investment property, there was something wrong with you. ... And do you see what happened? [economic collapse] There is a huge pressure in society always, to go on and to go on and to go on, and it's completely and totally desire-driven ... it's driven on the fact which is only a belief that something external in the world can make you happy. Now in that, the flip side of it is, if you're not part it, you're a loser, because that's the big [hook] that will keep you in there.

M: Yeah, well, I think my ego sometimes has, 'Well, I'm on this path, so ...' I think my ego says that even, you know, 'I'm special' or on a different path.

J: Yeah, I'm wiser, 'I've already kind of woken up a bit ... more than them.'

M: Yeah.

J: So try being a loser.

M: That's what it's pushing up obviously ...

J: Absolutely, let yourself be a loser, or whatever it is, that you missed the boat ...

M: Yeah, missed the boat ...

J: And go right into that feeling, and let it up and ... have a good laugh at it. But you're going to have to feel it first ... because it's quite likely that that judgment was running in M- ...

M: It was there all the time ...

J: That you're a failure if you're not going to make it ...

M: Yeah, a failure ... that was there all the time any way. ... See my mind hooks into ... this kind of world of manifestation, and things happen easy and all – it's like they're all in that, and I'm like ... that's like the same as this; it doesn't seem like the world of desire, but it is I suppose.

J: It is, of course.

M: Yeah, it's quite deceptive that, because I know sometimes I have a thought, and then I see the thing happen, so it's quite deceptive ... that's the world of desire out there.

J: Yes, it's when the 'I' claims it, 'Oh, my thought created that' – that's the sticky bit. Let it be created how it's created. If it's your thought or somebody else's, doesn't matter; don't be attributing cause. ... You see that the 'cause' is owned by the 'I'. Manifestation happens all the time, just don't claim the 'I' as the one who created it. There's a gazillion causes for everything, everything, and it was going to happen anyway. But the 'I' just claims it – that's the hook in manifestation, it's an 'I' factor. And not that this is better, but this is bullshit too actually, what we're doing here. This is equally just an 'I' ... So if the ego wants to hang on ...

M: Ego will find anything ...

J: It will find anything. This is still an 'I' story; this is still happening in the movie. We could just as well be talking about 'manifest your destiny' here ... same thing. It's all still 'I' garbage; none of it matters at all, so there's no hierarchy at all, in the movie – it's all a bloody movie. ... It's all illusion; it's all the playground of the 'I'. Nothing is more 'fine' than something else, nothing; it can't be.

M: I came out of the cinema the other night, and it was just so weird. When I go the cinema now, it's like I really ... anyway, I came out and I really felt like, I really saw that it was all a movie. And I was driving back to my house, and I just was laughing, and it was like, 'There's no point in driving back to my house; it's so silly. Why don't I go to that house, why don't I go to that house ...' It was so quiet after the movie. ... And I just saw the ludicrousness of, 'I think I belong in that family, in that ...' I just saw the stupidity ...

J: It's nuts, yes ... all these codes. And you have no option but to do what you're doing; and if that means go back into the world, you'll have to go back into the world. And if it means just moving this kind of self-judgment because you've opted out of it ... when you move this, whichever way it goes, it's the only way you're going to have to go anyway. You've no option, but the mind will label 'opting out', or this behavior means ... or this step means ... if you can see that, then stop it. None of it means anything – none of it – my house, your house ... none of it means anything, right down to that. Do you see? There's only just the unfolding, but mind is busy doing labeling ... frozen, not frozen, the right thing, the wrong thing, opting out, denial ... do you know?

M: Or 'they're better than' – that's what it is, you know, that's what's to be felt by the ego – 'I'm worse than' ...

J: Yeah, go into that 'loser' thing, and that 'I didn't make it'. Go into that, that 'I just didn't make it'. Go into it, and feel it, and let it come up, and send it off.

Failure is fine; it's wonderful, why not? Success happens for some, and failure happens for some, but it's all within dualism, so give yourself a break ... because if you were hooked into success, you probably just need to feel the failure of it. Just feel it, and let it run through – it's just an experience; let it be had. Just let it be had; 'tis grand. It'll pass, and then that story will be, 'Huh, what was that about?' It's about nothing, you see.

M: Yeah, I was hooked into success.

J: Yeah, you were hooked into success, so you've got to let yourself feel the opposite, so that both can be cleared off ... to get free of both, you know; there's a freedom when both are gone.

M: Yeah, especially if you have to go back into the world to do anything ...

J: ... you probably wouldn't fit into the world any more, you know? But still, the world will use you in some way. It does that, and that's all right. But the world can use you [even though] you don't fit in. Let that come ...

M: What do you mean by 'fitting in'?

J: You know that feeling of being part of a group, of being part of something ... that has to fall away. So if the universe moves you to be engaged again some way, [most likely it won't look like fitting into a group or a work situation – it takes too much effort] ... because 'fitting in' must come from a belief that you're separate ... it can give rise to a feeling of being connected to something bigger again – this is like a tiny little echo of being what you are, which is all of it – total inclusion of everything. So this little taste of inclusion when you're part of a social group or something, it's a little comfort zone – that's not good enough at all. So for that to blow up, you've got to feel the opposite of it. So if the universe uses you again, let it use you, but don't be part of a group in any way; don't be part of a group.

M: OK, yeah that's been the comfort zone, groups.

J: Yeah, don't be part of a group.

M: I can feel that. I went to a dinner thing recently, and I was really uncomfortable going ... but then there was about two hours when I was separate, and hardly anything needed to be said; but I was just staying with it and staying with it, and after the two hours, then something just opened ...

J: And engagement happened? ...

M: ... but I didn't do the 'fitting in' thing.

J: [Just look for the seeking of a 'comfort zone' in whatever circumstances, whether at work or in a satsang community.] ... because in disconnecting from one group, which is what you're doing, your mind will try to, 'Well, let's just keep this vibe going, and we'll connect to another group, and we'll continue the old modus operandi'. That's what it will do. So I'm just saying, 'Red flag, red flag'. ... Just don't let it hook in like that, you know? Stay inside; stay inside.

M: OK, thanks.

J: Yeah.