

Seattle

Jac O'Keeffe  
Satsang

April 30, 2010

Jac: Good evening, everybody. Welcome to satsang. ... Let everything go ... without effort, just an easeful dropping. And now, let the one who is doing the dropping – let that one dissolve. There's so much you can do; you can surrender, you can do this, the 'I' can manage the 'I', you can work on attachment, work on this and that, and then you can be observant, and then you can step back from that and place attention where the next thought is coming from, or do self inquiry, and who's the one who's doing all that anyway? Who's the one who's doing all that? And how does one get rid of that one? Who gets rid of that one?

So let it dissolve, huh? Just let it dissolve ... into that which has no state, into that which is outside of all of it, into that which isn't looking for "What's next ... something will [feel] better than this," into that which knows nothing about that dialogue. ... And somehow, something is perfectly fine ... until another thought pops up, "Oh, I want more." It's just another thought being listened to. Let it be that no thought will do it for you. See through that one. See through it; that there's no thought that's going to do it for you; there's no technique that's going to do it for you. There's nothing that's going to do it for you. That's just how the world works, with that outside 'hit'.

The external things that are there to achieve, or that will make it better, sure they can't ultimately do it for you. They can't. It's just the next thing, and the next thing, and the next thing. That's fine, if you want to stay on the roundabout; that happens too. So what about seeing through that, seeing through the repetitious loop of what's next and what's next and what's next, and that these are just thoughts – they're just thoughts. So if there's a distance from those thoughts, what then? The one who has a distance from those thoughts is a thought, too. Where're you going to go now? Where're you going to go now, huh?

Dissolve anyway. Surrender anyway. In a way, it's kind of jumping off a cliff with no parachute, and it's all black down there, – no visibility, it's a bit like that. And it's fine. It's just that in this territory, at the end game of what I'm talking about, there's nothing for the 'I' to hold onto, and it will use anything, but there's nothing for it to hold onto. And let that be fine; let that be fine. But for some people, fear kicks in there, because that's the really potent one. And that can keep you doing a dance for a while. Fear is pretty powerful. It's just another thought. It's equally useless.

So beyond all of it, beyond all of it, your attention is naturally at home, instead of going out to come back, going out to come back, going into a thought only to say, "Oh, that's a thought; I'll observe and come back again." Hold on, it didn't go out at all; it didn't go out at all. That's the natural state; that's what we call 'being awake'. It's so simple, you miss it, you see ... so simple. It's got no fireworks, and it's got no ... if it's not exciting, it's not sexy, you know? So it's easier to keep seeking, then, to keep looking for the next hit, because at least there's some bit of juice in that. So we just keep searching, ... keep trying to improve myself, and keep reading and buying new books and going to new speakers and bladdy, bladdy, bla. So do you want out, or don't you?

Do you just want to do the improving yourself and fixing yourself, or actually ... can you see through that?

There's nothing to be gained from waking up, nothing; there's no 'I' who's happy once the truth is seen; there's just no 'I'. Nothing to cling to, nothing at all. And somehow it's perfectly fine; but not from the perspective of, "Oh, I'm happy." It's like, "Huh?" It doesn't make sense; doesn't make sense. ... So I suppose I'm saying, be honest with yourself, be honest with yourself. Where is it at? Are you hooked into the experiencing of what life can give you, what healing can give you, what discovering who you are not can give you? You're just discovering who you are not, you know, in watching the mind and all that – you're just discovering who you are not ... just seeing beliefs you had about yourself ... but there's no 'you' – so they're just beliefs that you're just running as if they've got something to do with you. That's going nowhere, really, at the end of the day. Do you see, you can't be going anywhere?

So beyond all of it, beyond all of it, is there a hunger there for THAT; is there a pull towards THAT, because maybe there isn't even a hunger, but there might be a pull? For Jac, there was a pull; it was, like, "Oh Jesus, what's this thing that's pushing me like a JBC from behind", you know, this juggernaut thing pushing. But not knowing where in the name of God it was leading to, it made no sense at all ... wanting freedom ... there was nothing out there, I was being pushed from behind. So it can happen any which way. But get out of the way and let it happen anyway.

Just kind of get out of your own way. Get out of your own way – what you think you are is a distraction from what you really are. And when you get fed up of cruising around, and chewing and re-chewing, and visiting and re-visiting, and fixing and sorting what you think you are, just drop it. But there's no prize – just drop it. ... And somehow freedom arises, and somehow everything is just, I don't know, can only be how it is, and somehow that's always perfect ... because there's just nothing at play to say it should be any other way – because it's all you, and it can only be the way it is. So let it get simple, because it's simple. Anyway ... there's a chair here, and it's an open invitation if anybody would like to talk.

---

*S: So, before we started, I went outside and I found this one rock which was black-and-white speckled – it was very pretty; it was heart-shaped, it was a little misshapen, and that was my mom. And then I found a fine piece of shale – that was my dad. Found my way down to the lake, and ... thanked them for the love they tried to give me ... and told them that I'm not carrying their pain any more. And so I ... did this for my father first, and I threw the rock out – it was a smaller rock, it made a big splash ... and it made these big circles, and I just waited until waves of the ripples just washed back towards me and settled down. And then I did a ritual for my mother, and threw that rock out, a bigger rock, and my mother was very charismatic and powerful and angry – it made a very little splash, very little ripples at all ... it wasn't so big at all. And there's no claims that are being made about that, just that ... thank you for the suggestion; it was just exactly what was needed here.*

J: Yeah, good. ... And now?

S: *I have no idea.*

J: Happy days!

S: *Whateve; and I mean that in the most deep, sincere way. And in that short guided meditation, the idea of leaping into that void was received very differently than it was in our meeting this afternoon; it's like OK, OK.*

J: Beautiful. ... Let's see what life unfolds next.

S: *Exactly, exactly.*

J: Yeah, yeah. Every story that has a beginning has an end. And sometimes the end needs to be deliberate. There needs to be an actual closure – that's why we have divorce papers and things like this; sometimes we just need closure. You know?

S: *When they passed away a few years ago, there never felt like there was closure – I wonder why ... they never, my pack feels a little lighter, too.*

J: Yeah, yeah ... energetically, you're quite different now ...

S: *Thank you.*

J: You're very welcome.

---

J: Hi, M-.

M: *Hi. I went with the pull. I don't really have a question. It's about just going with the pull.*

J: OK. So what goes with the pull?

M: *There's just the pull.*

J: There's just the pull ... yes ... there's just the pull, and even that ...

M: *Is just a noticing of it.*

J: Exactly, it's a thing that's noticed. Then it gets so faint that it's hardly even noticed ... because there's always movement in this realm of change; there's always a pull someplace. But there comes a time when the pull feels strong, and then a yielding to it, and then, when the yielding to it is seen to be that there's nobody yielding to it, well then, the pull is just a movement – it's just, well, it doesn't feel any stronger than anything else, because there's only that movement in the realm of change. It's always moving, everything is moving, the walls of this house are moving every moment. Everything's

moving, but yet we call it a ‘pull’ because you know there’s something else flowing, that the ‘I’ is trying to, “Let me interfere with this in some way, or ...”. So, even let the pull get thinner, right where there’s just movement in this realm - of course, there’s always movement. The one who yielded to it, or would go against it, or notices it, is just another thought that passed in consciousness – nothing to do with you; it’s just another thought that passed in consciousness.

M: *So to simplify this, it seems like it’s not even noticed at all. And when it is noticed, it’s just not happening to me, it’s just noticed.*

J: Yes, let the noticing be a happening in consciousness, yes. No thought has to create an ‘I’, so there’s no identification – a thought will not create an ‘I’. [Long pause]

M: *So I feel like I have to comment ... it’s been coming up again. It feels like ... I can’t help but use words from a perspective ... just allowing that to be and not going with it. When we were sitting just now, that little movement ... that little bit is like, should I go and sit down now? So, I’m just checking with you ... if that sounds right to you?*

J: That’s just the mind thinking, “Oh, oh, maybe I should kick in and control here and do something.” So what if you don’t sit down, so what if you sit there for an hour and a half ... Right? Everything that’s going to come up for everybody, is none of your business, because they [and you] are not even individuals. So, if you are right that everybody else is an individual here, you’ll say, “Oh, my God, I’m not giving other people a chance.” What other people do you see? What other people? But the belief in separation will make you think that, “Well, they all believe they’re separate. Therefore, they have feelings that I should be managing.”

M: *Yeah.*

J: There are only thoughts running through consciousness – they don’t make people; they don’t make individuals. They don’t – even if they’re believed, they don’t make individuals. They’re just believed thoughts – separation does not exist. It’s just not real; it’s just another thought. Do you see?

M: *Yeah.*

J: So if you sat here for an hour and a half, there are no people who wouldn’t like it or would like it.

M: *That already feels ... like, not believing in the ‘me’ that needs to move – if that’s not believed, all the rest doesn’t arise.*

J: Yes. Yes. That’s right. If there’s no ‘I’, the rest of it sure falls down. So let’s see, let’s see if there’ll be a movement to get off the chair or not. Let’s see what happens. Let’s see. [Laughter] Maybe there will and maybe there won’t – that’s fine either way. Because what can happen? The only thing that’s going to happen is the only thing that

can happen. So, if we're tuned in to linear time, we imagine that it hasn't happened yet. So here we are, so here we are, thinking that there is a future that we can control ... what a load of crap. You know, we can't – whatever is going to happen is already all over anyway. But the belief in linear time is imagining that it's going to happen, and that I have every ability to control it.

M: *That, too, is another layer away from ... as soon as I believe that there's a 'me' that has a perspective ... just a simple knowing of anything, actually.*

J: Yes, knowing of anything. Knowing of anything needs a 'knower', and that's a personal 'I', one who knows; and, my, the ego loves to know; it loves to know, yeah. You're not alone. But anything it knows must be temporary, and therefore not real. And it must have its opposite. I mean, the world was flat for a very long time. It will have its opposite ... opposite to everything, so anything you know, you can know for sure, [that while] we give all this credit to a fact, it's still only a fact until it's disproven.

M: *Right. Things are the way they are, no matter what perspective ... astrophysics, whatever, they're just perspectives.*

J: Yes, they're just perspectives that are held, yes, within a broader realm of something that is temporary and constantly changing. There's no solid footing there for any fact, actually. But if it's stable for long enough, we call it a fact, in order to grasp something, because knowing gives a bit of ease and comfort.

M: *So that's what people call 'reality', right, the consensus?*

J: Yes.

M: *OK.*

---

J: Hi.

Q: *So ... I've been wanting to test this belief in individual people, to see what it's made of. I'm just being with what's happening, and considering what constitutes this belief; like, for example, right now I'm looking at you and see kind of a serious expression ... and there's some thoughts going on, "I must look really serious or concerned or something, that she's reflecting that back," or something like that.*

J: OK ... so thoughts are running, which are results of thoughts that go out, and assumptions about those thoughts. Is that it? So, I'm just telling you back what I heard, because I'm just trying to track this. So there was thoughts about Jac having the expression, and then interpretation placed on that, and then that gives rise to another set of thoughts.

Q: *Possibly, yeah.*

J: OK ... and that's how it works – mind goes out and it interprets a situation completely based on the set of conditions that are running at the moment, whatever ... wherever or whatever is the makeup at that moment. A perspective is taken on something, and it's taken to be true. And back it goes into the mind and then, “OK, what am I going to do with this information?” and let's make myself be OK in all of it; because it's always about the 'I' being OK in it. Let's rearrange it so that I feel OK, or that I have some control, or that I'm accepted or something – some agenda is always there for the 'I'; that's what it does. And so then, that gives rise to the next action. Do you see that set of thoughts?

Q: *I'm not really connecting with the words you're saying right now.*

J: Yeah, that's all right.

Q: *I'm finding that it really just takes a lot of slowing down to observe this that's happening, this creation of ... the impression of separation.*

J: That's OK. In looking at the idea of separation, many people get caught in the idea of replacing separation with unity – 'it's all connected, it's all one'. Don't go there. That's a trap. So it's not about replacing the concept of separation with a concept of unity. That's the same thing; hang on to 'separation'; at least it's familiar. [Laughter] So be sure not to look for 'unity'. OK? Unity is not the truth, either.

Q: *So what's happening to me right now, is that there's a lot of words, and I'm really not processing them.*

J: I know that. That's all right.

Q: *And I think what I need to do is get away from here, sit down in my chair and just observe and not be in dialogue right now.*

J: OK. Or you can sit there and say nothing, if you want.

Q: *[Really?]*

J: Oh yeah, but if I talk, take no notice ... You see, it's all fine ... So, I'm gonna keep going ... OK. Then ... spiritual practice is very often ... With the idea of separation, very often it's like, “Well, I don't like that idea”, and [mind ...] will grab the opposite – that's all it will do, it will grab the opposite, and we'll just replace one concept with another. And the show goes on, and that's the law of opposites playing out. So, the unity and the oneness stuff – bin it; don't go there at all, because it won't be enough. Unity will be the same thing as the separation thing – you'll spin that out, too. Just see the separation as a belief, or see unity as a belief, whichever one is running for you.

The unity idea, that interconnectedness of everything, you know, it tends to be something that reveals itself for many people along the way. You see, “Oh, my God, I

had this spiritual experience, and I was part of a flower,” you know, you hear that a lot. If it happens, it happens; and if it doesn’t, it doesn’t. For some, it’s part of mind losing its limitations, so it goes onto that concept just as it’s expanding its perspective. If it doesn’t click - fine, totally fine. The key really is to see the belief in separation. The belief in separation – is it real, or is it something that’s just believed for a very long time? Really just see – is that just a bought idea, the whole separation thing? Don’t replace it with unity. We’re not talking about unity. But the mind will immediately [say], “Oh, yeah, we’re all one.” Oh ... vomit ... it’s really not what I’m talking about.

It’s not about replacing one concept with another; but seeing through the concepts of separation – see through it. It’s part of the functioning of creating the ‘I’ that we got when we were kids, so that we function in a separate world in order to have an experience – that’s it, that’s it. If you can handle that point, fine ... So in that one going, actually, it’s all right to see that, “Well, if there is no separation, if separation is just a belief, if it’s just a belief, then what does that mean?” And go behind all that, to where you don’t know what it means; but there’s a feeling. There’s something ... feeling is even too strong; there’s something else ... there’s some knowing, some something ... but you can’t quite name it, you know? Go behind that level of separation, that concept.

You see, in dropping your belief, it’s not about getting another idea; it’s not about working it out. It’s just about seeing the lie that was believed, which is called, I don’t know, ‘conditioning’? And when it’s seen, that’s it – it’s not replaced with anything else. It’s not even replaced with understanding. We say, “Oh yeah, there’s a clear understanding.” It’s like – too much, too much, too much!

*Q: And so, can we see through the illusion before the shift happens?*

*J: Every version of it is possible ... yes. Every version. There’s no direct sequence; there’s a general trend, like everything. ... And they say, you know, that once you see through the illusion, it’s seen forever. ... [But you may just] get glimpses; and you get a glimpse, and you get a glimpse ... and the bloody thing is not solid, just not solid, do you know?*

---

*T: Yeah, there are a lot of glimpses. Hi, I’m T-.*

*J: Hi, T-.*

*T: A lot of glimpses have just happened now. That’s what’s been happening ... I’ll just be walking to work, and it just feels so ordinary, and cool at the same time ... and all these ideas are getting shaky, even the ones we’re talking about. So that’s what’s happening.*

*J: OK. And?*

*T: And? So it’s this whole thing about the ‘I’ – is it real; is it not real? ... the question just keeps coming up. And it’s just what’s happening.*

J: OK, when the question comes up, what happens?

T: *The breath ... and there's usually some idea ... oh, right now there's a pause – when the question comes up, there's a pause ... and then maybe there's something I think about, but there's always a pause. The idea that's also shaky is, "What can I do about this?" And the only thing that comes to me is to rest in it.*

J: OK, so when the pause is happening, is the 'I' pausing?

T: *There's just a pause.*

J: OK ... may there be lots of pauses, huh? The 'I' isn't a continuum, do you know? The 'I' is dropped and picked up every time you buy a thought, every time there's a personal perspective of something. And sometimes, it's misunderstood that the 'I' is there all the time, buying this thought and buying that thought ... let's fine tune that one now. The 'I' thought gets believed [pause]... gets believed [pause]... gets believed - there's loads of pauses. But the pauses ... there's nothing aligned with the rest that's in the pause. Do you see? But as the 'I' gets weaker, there's a noticing ... that there's a pause. Do you know?

T: *And it's just OK, you know?*

J: Yeah, it is OK ... the 'I' thought doesn't create the 'I' at all – it doesn't need to.

T: *It's just an 'I' thought.*

J: It's just an 'I' thought. It's just a bald 'I' thought – that's all it is.

T: *It's just like any other thought.*

J: Just any other thought; it's just an old thought ... that's all.

T: *Yeah ... so I had a question about ... I did email you ... about belief ... it's a thought. Is it more than a thought ... because there are thoughts I don't believe. So I believe in the 'I'; I still believe in the 'I'. But there are other things I don't believe. So what's the difference?*

J: The 'I' believes and the 'I' doesn't believe, so they're of equal value ... whether you believe it or not believe it.

T: *It's the same.*

J: It's the same. It's the same. I'm interested in the 'I' who believes or doesn't believe. Is there a belief in that 'I'? And there can't be a 'no belief' in that 'I', because it takes an 'I' to have a belief. Let it all be stripped away; let it all be burnt off ... all of it ... all of it

– no big deal. ... Let there be no currency at all to the sentence, “I believe” or the sentence, “I don’t believe.” - let there be no currency.

T: *It’s just a passing thought ... and it’s OK.*

J: Yes ... no stickiness.

T: *And whatever’s going to happen is going to happen.*

J: Totally, regardless of beliefs or not beliefs. It’s just something the ‘I’ plays with in its way of connecting to thoughts. It’s got nothing to do with you, nothing.

T: *Thank you.*

---

J: Hi.

Q: *Hi ... so, it’s seen that, even right now it’s all thought. But there’s still lots of my mind trying to chew on things ... this and that. And then I go, “Oh, the one noticing that is still a thought.” But it seems to be draining me somehow ... I have some nervousness ... I love you ... [there’s] a burning up sensation. Yeah, so, it’s all seen that that’s just running, right? That there’s still some pull of energy, like some energy going to the thought, even though it’s seen through. So ... it’s just got to wear itself or something. And, with that, the body’s so exhausted, like hours and hours of sleeping ... but there’s work to be done apparently. And then the mind comes in and judges that there’s something wrong with that, but the body’s resting, it seems. And then this whole thing of ... noticing what pulls me out [a bit], you know - what I don’t want to get entangled in is raising a child. All of a sudden everything’s kind of been pulled away, in partnership, and work, and health it feels like, too. And my tears earlier, I don’t know where they come from ... but there’s this knowing that it’s OK somehow. Something’s still sticky there ... something’s draining me. Yeah. Something’s draining this body, you know? I know that nothing can be done ... nothing can be done. ... Who’s crying ... who’s crying?*

J: Crying is happening, that’s all. Crying happens.

Q: *It’s happy five minutes ago.*

J: Yes, it goes like that. And good health and poor health, and high stamina and low stamina, and it happens like that, too.

Q: *My mind’s trying to make a story about me being tired ... what’s going on, too much sleeping ... too much has to be done in the outside world, it seems, and it’s not getting done, and I know that, even though that’s playing in my mind, I know that it’s just happening. So it seems like there needs to be some sort of ... nothing needs to be done. It’s the mind that’s seeing, you know, this is what’s getting me caught up so much lately.*

J: OK ... with less energy, with the extra sleeping, can you still manage?

Q: ... *the minimum, yeah.*

J: OK, but you can still manage to put food on the table, rear your child, and stuff.

Q: *It was not a problem until recently. It's getting towards the end of the resources. And as that gets closer, the body is getting more tired. ... I have this thought, "OK, what if the vital force is just running out?" And can I let that be OK? And it's just the mind again ... there's no way out.*

J: But you were never in.

Q: *No, never in ...*

J: No, you were never in.

Q: *I feel frustration that there's no way out.*

J: But you were never in, so what wants to get out?

Q: *Bloody hell.*

J: It's just an idea running, that you're in. On a practical level, there might be a physical fitness ... there might something that's just run down, thyroid or something. There really might be something physical going on. That might be worth checking out with, I don't know, a kinesiologist or somebody who can just cut through the layers and embrace the fact that, no, this is a spiritual vibrational shift and it has you wrecked. OK, you take something natural for it. I think it might be practical to go to somebody who has the perspective of seeing all the bodies, do you know, just make sure that there's nothing physical going on. Because an allopathic practitioner will ... send you down a route that doesn't embrace what this could be, which is part of the realignment energetically.

Q: *That's what that feels like ... I [just had] blood tests, but ...*

J: No, that wouldn't yield it ... but there is energetic support, because you've got a kid to rear, and you've got stuff to do, so we have to kind of balance the 'I' at this point ... and let that be OK. There's a time when it makes sense to totally surrender everything. And if life falls apart, so what, I'll deal with that if life falls apart. But when you've got a child, that's the difference. That is the pain, that this is ... it's not that easy. You can let everything just go against the wind if you've no dependent; but if you're a primary parent ... then there is something out there in the universe that will assist you ... because you need to be a parent right now. That's just what's happening. So something will come in, which will not be a distraction, and which will not be a denial, but which will enable that to happen. And if the body needs energetic support for that, fine. Fine. Because that's

what life is presenting, and that has to be in some way part of it. Do you know? So, in letting everything go, we can't go into denial, because only the 'I' will deny, do you see?

Q: *I'm ... conscious that sometimes that comes in ...*

J: Yeah, and so it's the fine-tuning of, OK, letting everything go, but something is going to have to rear that child, do you know?

Q: *I never had issues with work in my life. I'm always very providing. Now all of a sudden, every avenue ... everything's falling through, even simple things like babysitting ... It's like knowing there's no work coming somehow. It's like I used to always feel something coming; the intuition was so strong, "I can feel that's coming." [And now I] feel there's nothing coming.*

J: OK. Now deal with that.

Q: *Yes.*

J: Why can't there be a desert coming? There's always been something coming; this is just the opposite of it.

Q: *... desert, yeah.*

J: Fine. Fine. If a desert comes, a desert will come and a desert will go, and we'll find out what that's like. And if it brings new experiences to the 'I' - if they have to be had, let them be had. It's gonna dig up trust; it's gonna dig up patience. It's gonna dig up insecurity, the fear of no security. Fantastic! What a wonderful way for all this stuff to come, whomp, belly up, to really test it, you know, really, really test what beliefs are running here. Perfect way for the universe to do it – strip you right down. Why not?

Q: *I lived with a master in India for six months, and I brought H-, my daughter, and I gave away everything. There just came that pull, an intense pull to have nothing and go away. He always told me, "Forget her, too" and I couldn't ... it was like, it didn't make sense. He says, "How many times has she pulled you in? Let her go, too", and it never felt right, so I came home to raise her further. And so that's always been in my head – is that a belief, too? It's like ... I'm confused.*

J: OK. The thing with H- is to drop the attachment to her.

Q: *... which is dropped. Both of us have no ... it's like, we're together, and there's no need or attachment.*

J: So, if there's no attachment, it's fine, it's clean.

Q: *I'm just responsible to raise her and that's all that's seen.*

J: OK. What age is she?

Q: 16.

J: OK. She's nearly there ... just not yet. It's just a few more years of this place of where something is ready to go, but something else isn't. It's just the timing isn't that lined up. And timing can be not lined up ... it's fine. It's only the attachment around letting go; it's only the attachment to your children – that's the sticky bit – raising children, not raising children; they're not the problem; it's the attachment that's the problem.

Q: *I can see if it were just me, and everything's gone, I don't give a shit.*

J: You'd be fine. I know you'd be fine. But something is needing some part of you to see what is it – H- is still in your life, so what is it that can be churned up, because there's still this role being played. It's fantastic.

Q: *It is, yes.*

J: Yes, it is fantastic.

Q: *I think almost the weight of it is what's making me so tired.*

J: Totally.

Q: *The weight of what to do.*

J: Yes. Sure what can you do? What's happening is what's happening – that's it, no story. The story is what's painful.

Q: *Yes.*

J: No story ... there's just frugal living for a while ... so what, so what?

Q: *It's easy in India ...*

J: Yeah, it's easy in the West, too. I've done it here, too. Noticing ... "Nah, I still don't have a car." It's fine. Yeah, so what? You'll find a way around it, no problem. You'll find your way. Things might slow down.

Q: *It's really very simple.*

J: Yes ... simple, basic slowing down ...

Q: *There's no pull for anything, but what's happening now.*

J: Yes, yes. And have no ideas about what's happening, only what's happening. Drop the ideas about what's happening, because that's where the pain is. Let it get so simple – there's only just what's happening, moment to moment – not being in the moment, but just what's happening, do you know? That's enough.

Q: *There are moments I see beyond all of it, do you know?*

J: Sure, I know you do.

Q: *This one's a big one ... security.*

J: Sure, it had to come up, do you know? It's fine. See through it. It's just another head game.

Q: *It is. I can feel it in my head.*

J: Yeah, yeah, yeah ...

Q: *Thank you.*

J: Yeah, it's fine, you know. It's fine.

---

Q: *Something wants to say something here; I don't know what it is. I can so relate. Oh my gosh, oh my God, my heart goes out to you. I've been there, and feel like I've been there for a thousand years, and lately I feel like ... I'm not just walking into it; I've just been dropping and dropping and dropping stuff. But it's so ... the desert just goes on and on and on. And ... resistance comes up about, "OK, that's enough. OK, I get it now. OK, I'm dropping stuff, OK." You know, it's like, "Hello, get to the end of it." I mean, how long ... so, I guess I need somebody to help me just drop down into whatever is still clinging ...*

J: So what's the 'I' dropping? What's it really doing all this time? What's the habit it's developed, because it did ...

Q: *Oh, you know, it'll go do all kinds of exploration ... and dig up stuff and go, "Oh, do the work", you know, and then drop that and drop that ... I mean, emotional baggage and garbage that I've clung to, and attachments, things that I'm attached to - family, finances, health, and all of it. All of it's up, and then "I'm OK with that. It's OK if I lose my house ... I'm all right with that. What am I going to do; what, I'm going to stop living? No." So it's like everything comes up, and then I drop it, but ...*

J: So what motivates it just before you're dropping it? What's going on before you're dropping it?

Q: *I just sink into 'yes', or ...*

J: And before that ... before you start the dropping and the pulling back from it. I want to know what the hook is; how come you're in there? What's going on; what's so juicy?

Q: *I don't know. That's the question. Why so much drama about it? Why is it all a great big deal? Why not just dump it? Let's just dump it.*

J: But you'd have no story then. You'd have no story. Your mind wouldn't have anything to chew on. You wouldn't have any project. You wouldn't have any feel-good factor when you dropped it. The idea of progress is a factor in spiritual advancement. As long as that has value; "I've processed that; I've processed that" – as long as all of that package is attractive; of course, the universe will forever give you stuff to clear and shift and heal and love ...

Q: *That's what I'm worried about.*

J: Of course. Oh, it's infinite. The supply of that is infinite. It's infinite, because it's not about the issues. At a certain point, it's not about the issues. It's about that the issues keep the 'I' story going. The 'I' story will use anything, and it will use the spiritual path to keep itself going. ... So if there was just an OK-ness about whatever arose, but it wasn't claimed as 'my issue, my stuff, their stuff ...'; if we didn't go there at all, and if whatever arose was just an arising, no comment, no ownership; if it's not made an issue of, is that too much of a leap?

Q: *No. ... I can be there, not all the time, but I've had that experience.*

J: OK.

Q: *So let me give you an example. Today I was with my brother ... all the parents are dying, the house is being sold, the stuff is being divided up -lots of drama, lots of positioning, and power plays. And so I've given it all up; I gave up all the stuff. I know I'm trying to give up the relationships, because that seems to be what I need to do ... for it to come to some new place of being with them. And I'm pretty good a lot of the time, but today there was ... Here's a story – a photograph album where there were no pictures of me left in there ... it's almost as if I don't exist in this family – that's how I feel, I'm not really part of it. I mean I really am not part of it any more because I'm so different and so weird; I'm so strange to them. And so, something came up, and it was anger. And I was so with it for a long time, just fine; there was no resistance, it was good. And then when I went to leave today, there was an anger that came up. And I didn't care; I didn't care if it wasn't spiritual; I didn't care if it was nasty and judgmental. And I just let it run, and I just said, "Hell," you know? And then it just sort of played itself out, and then it was sort of gone, and then I dropped it. So that's the kind of torture I seem to put myself through.*

J: OK. So ... you know the idea of being spiritual and being non-judgmental, and being whole and free and, well ... just put it in the dustbin. It's a load of rubbish. It's just the

'I' trying to be somebody that you think would be politically correct, or going someplace, or a very good ... Just bin it; because the 'I' is so busy reinventing herself ... that's not what this is about at all. This is about seeing that the 'I' isn't real. But something has gotten caught in a loop, of where the 'I' isn't being seen that it's not real, but it's trying to hone itself down to be something that is approved of within a belief system you're running. ... Stop being so hard on yourself. It's all right to be angry. It's all right to be dysfunctional. Why not? Be OK with all of it ... even if it's being incorrect and obnoxious. Do the wrong thing; break your own rules. Break them all. You have yourself in a straight jacket, do you know?

Q: *Yes, I get that right now. Thank you. Yeah.*

J: So, break the rules, and have fun. Do you know, have fun. Dip into the other side, the side that you've been avoiding so much, because in avoiding one set of behaviors, for sure there's a relationship that the 'I' has that that's not good, and this is good, and actually I'm afraid of what that would do to me because I'm making progress here. So go into it. Call its bluff. Go into it. "What's going on there? What's the big bad demon in there?" Go into it. Be bold. Just to blow that belief system, because it's got a golden star ... to do the right thing spiritually, you know? And it's a spinoff of, oh my God, you know, it's everywhere, you know? It was religions for gazillions of years, and now it's kind of a New Age thing, and it's like supposed to be secular, but it's just religion. It's just not got the label of religion on it, but it's the same thing – these spiritual practices, do you know? Break them all! Break them all, so you get out of that loop. And then we'll see who the 'I' is. But at the moment there can't be enough distance, because it's gone into one habit – it's kind of deeply involved in one habit. So for you to kind of observe the 'I' and to go into, "Who am I?" - it won't work. Something is crying out to be bad. But, you know, let yourself be 'bad.' Balance it out, and shock the whole lot of it out. Because while there's a practice of not being judgmental, on others of the family, or what's happening, there's no such judgment going on for yourself; because, "it's wrong for me to be judgmental" – that's judgmental, no? You said that. Do you see?

Q: *Yes.*

J: Do the opposite. Do the opposite and have fun with it, and let it get light. And it will just be a phase. It will turn it all up on its head, and it will be like, "Oh, what in the name of God do I do?," and great if you're there, fantastic. Right, then we'll start again, do you know? Something needs to be balanced out experientially, so there's a bit of freeing up around being 'good' or whatever – I'm not sure what language would work for you. But you know what I'm talking about; following your own rules – break the whole bloody lot of them.

Q: *Oh, yeah, OK. So, yeah, there's this thing about impeccability and all that.*

J: Yes, yes. There even might be a kind of self-righteousness going through it. That's what I'm after. I'm after that. So do the opposite so that you blow it out.

Q: *OK, sure.*

J: But do it as a practice. Do it observing yourself. Do it watching, saying “Whoa, I’d never do that!” OK, OK, that’s the challenge for this week. All right? Like that. Stay with it, but know what you’re doing, so that you’re not lost in it, but you know what you’re doing – you’re just smashing the rules that were held so dearly, and that kept you safe, kept you on track, had you progressing – smash these rules.

Q: *That’s great. Thank you.*

J: Yeah, that’ll last some time.

Q: *That ought to do something.*

J: That’ll do something, yeah.

Q: *Thank you.*

J: You’re most welcome.

---

Q: *So you just ending by saying, “That’ll do something.” And it just brings the whole confusion back again.*

J: OK. Yes.

Q: *Do what, to whom? Who’s doing it - you know, the whole story.*

J: Of course.

Q: *It can drive you nuts.*

J: OK, yeah yeah, I know. OK, you have to work out from where you’re at. Anything else is grabbing an intellectual theory that doesn’t fit yet.

Q: *I’m sort of at the point of wanting to give up grabbing at any theory, but it’s like the pull that you talked about, the push – you can’t ignore. As long as it’s there, you’re paying attention to it, and you don’t necessarily, I don’t necessarily know if there’s a right or wrong way to pay attention. You just do what you do.*

J: Indeed.

Q: *So that means you come to satsang, you read books, you talk to people, and you’re still in what seems like a search. I still like it; I want the truth. And so it just gets to be like this hamster in a cage ... And then, when you say, “Stop”, the other side is, a truth to know is still burning. So you can’t stop.*

J: OK, so you can't stop. It has to burn out itself, you see. It has to burn out by itself, because that's the level of consciousness. You can't grab the theory ... you see, language is dualistic, so language is a bummer, right? So, let's kind of be flexible with it. So, if you grab the theory that, "I know that there's nothing for me to gain. I know that if I stop searching, the 'I' might drop anyway, so I'll stop searching." But the burning is still there. Now that's grabbing theory that's not ready yet. That's what I'm talking about, OK? Now, what's useful at this point is brutal self honesty, where like, "OK, right, I've read the books; I'm done with that, right? I've done the whole thing; I have a good handle on how it works." But this is where it's at; right now, this is where it's at. Now, trying to grab somebody else's answer, and trying to make that make sense for you – let that fall away, let that fall away. Do you see? So, if there is a burning inside you, OK, that's fine. It's a burning for something that you'll know you actually can't get. But you have to exhaust it until it spins itself out, until something knows, it's totally futile. And that point is usually reached when you're helpless, hopeless; you can't do any more ... "I've nothing more to give you," and you feel that something is saying, "But I want more; I want more." And you're like, "Well, OK, there's nothing left to give you, and you can still say 'I want more, I want more'" – that is when it burns out. ... Do you see?

Q: *Yeah, of course, the ego comes up and says, "That's pretty scary."*

J: Yes.

Q: *"What's going to happen to me?"*

J: Yeah, that's what I'm talking about. You see, the 'I' is only continuing because it doesn't want to die. That's the whole point, the whole point. And I'm saying, "Hey, the death of the ego is where you're going." And the funny thing is, like, nature, you know, is moving the 'I' towards its own death. But you think if the 'I' really believed it was going to die, it would be running along with the search? Not at all, so it has to set up a false pot of gold for itself. Do you see? It's perfect. It's just perfect, do you know?

Q: *And the piece I'm struggling with is, to really ... do that, it feels like...I would become just this totally worthless, lazy son of a bitch, doing absolutely nothing, which also doesn't seem ... well, I mean, as it feels now, it wouldn't happen anyway; I couldn't do that. Maybe I could. Maybe at that point, I would do ...*

J: Yes, and there'd be no 'I' there who'd be bothered about it.

Q: *Yeah, that part doesn't connect yet.*

J: Yes, you imagine you can take the 'I' with you.

Q: *I can imagine being at the point where nothing matters, because since there's no 'I' to care, who cares? I can understand that, but the experience of maybe having that happen is a little bit ...*

J: OK, but when it happens, you can't have the experience of it, because it takes an 'I' to have the experience of it. It's just dead. There's no post-death experience. So then, what would you be worried about?

Q: *Nothing.*

J: Correct. Whether there's movement through your body, or no movement through your body, it wouldn't register as good or bad, or right or wrong, or useful or useless – it just doesn't register at all.

Q: *Yeah, but here I am now ... thinking that, but being in this situation where I don't experience that, so it's like, what in the hell am I going to do now? I'm really tired of this.*

J: OK, yea. Yes. It's great that it exhausts itself out, because it's a moving towards that phase of, like, "I've nothing left, and still you keep flogging me," you know? "And I've nothing left." It's called surrender; it's just called the breakdown, then you stop fighting. The 'I' will just see that "I can't do this. I can't do this. I can't make it happen. I can't keep searching. I can't go forwards. I can't go backwards." OK, now we're looking at the 'I' losing its power, losing its belief that it can go there. But for many you hit a total, total wall of surrender like you never knew before. Something is broken beyond repair.

Q: *And then that becomes something to chase. What you just said is like, "OK, I'll go after that."*

J: Yes, until it exhausts you, too. And the exhaustion will come, where there's nothing at all but the exhaustion; not even the thought of any movement towards searching ... there's nothing there, there's nothing to support the movement towards it. But as long as there is a movement to support the search, then the 'I' isn't finished its dance. Do you see? The 'I' will run out of steam; it's just getting tired. But it's like an old car – you can get five years out of an old car, more than what you thought. It's like that, you know? Maybe ten, do you know, and you're like, "I can't believe that this is still going." ... So being bothered that it's still going, it's like, "Ah it's going, it's not going ... pfft." It's all right; it's all right. It's going to play out the way it's going to play out anyway. But the more you can place attention away from the 'I' story – that much you can do. And it stops feeding the 'I' who's pissed off at not getting there, or who has ideas of what to get ... because those ideas will keep the 'I' fueled. So you can stop putting petrol in the car. You can do that. Place your attention outside of the whole gig, outside of the whole show ... again and again and again. And the 'I' will lose its power like nothing else.

Q: *Mind if I ask you another question?*

J: For sure, go for it.

Q: *It is some connected, but might not seem like it. How do you know what you know?*

J: OK. Someone asked me this last weekend, and what came then was, “I don’t know. Words come and words go, and there’s no clue of what’s said.” And then, afterwards, it was like, “Is there anything else there,” you know? And examination happened; is there anything other than just words coming and words coming; but you know what, there is some kind of ability, during satsang, to see the playground of mind. There seems to be something that’s just ... but you know it’s just all mind; it’s like it’s easy ... because it’s just mind, it’s not real. “It’s just saying this ... and it’s just believed...”. If it’s not believed, sure this is obviously what’s happening. But when there’s a belief in it, there’s something that’s inside of it, do you know? There’s a personal perspective. But without a personal perspective, sure there’s just movement; it’s all just movement. So an explanation of the movement comes out. There’s no sense of knowing anything at all. There’s nothing to be known. But there seems to be kind of ... it’s really easy to see what mind does, because it’s just mind, do you know? It’ll just ... I’ll move this way, and I’ll move this way, and I’ll ... and they’re just all thoughts, they’re just all thoughts. So, you know, it’s easy to see it. But there’s no sense of knowing anything; there’s no sense of knowing anything. So I’d have to add that bit to what I said to somebody last week. Words come out, and words come out, but the words that come through Jac are just literally because there’s no belief in any of the thoughts. And they’re just happening in consciousness. And so there’s a take that’s happening in consciousness on that happening in consciousness. But there’s no sense of knowing anything.

Q: *Yeah. And, of course, the question comes from back to the beginning there somewhere, that ‘that is’ and ‘I’m not’.*

J: But you are. There’s a belief in that moment that you spoke that ... there’s a belief running in consciousness, which has nothing to do with you at all. But that belief uses words like, perhaps, ‘I’m not there’. And it’s like ... well sure, that’s not true. That’s a belief. It can only be a belief. It’s not true, you see; it’s known that it’s not true, but it’s not known as a separate piece of knowledge – it’s just clearly not possible. You can’t be cut off from the dream you’re having ... because it’s a dream.

Q: *OK ... yeah ... there’s nothing more to say or add to that. I understand what you’re saying. And here I am. Thank you.*

J: So it seems.

Q: *Exactly.*

J: And no more authenticity than that. No more authenticity than that. There isn’t any more authenticity than that. Beliefs do their damndest to give it authenticity, but they’re beliefs – they’re all just useless. But that’s how the show works.

Q: *Well, thanks for being a part of it.*

---

J: Hi.

Q: *So I'm going to play devil's advocate again, OK?*

J: Yeah.

Q: *So if there's separation and unity, are like dualistic, and it seems to me that 'I' and 'not I' are also dualistic, or thought and no thought. And it seems to me that as human beings we've evolved, and that part of what our evolution is, is that we can think. And so it makes sense to differentiate between speculation, which is a lot of what you're talking about – speculation drives us crazy, conditioned beliefs can really do us in ... but that true thought, even as we're speaking, we're in mind and we're in thinking, and we are all individuals really – maybe that's a good thing. And that what it really is, is like you've used in your book about I AM, the I AM, so somewhere that's in here.*

J: It's a thought.

Q: *It's a thought, but it seems people like Rudolf Steiner, who really looked at thought, or philosophers, and I mean they talk about whole realms ... Well, OK, if I don't think, if I'm not in the world, then the Goldman Sachs people, you know, are going to be the ones who are running the show. And it seems to me I need to be in the world using my mind, developing my mind beyond these conditioned places in order to pay my rent or my mortgage, and take care of responsibilities, that I have a body. And I'm in the world, and I have a body, and it's a good thing, and it's a reason, and I have a mind, and since I have a mind I need to know it and use it. So those are some of things that come up for me.*

J: OK, if those beliefs are working for you, fine.

Q: *Well, it's not so much ... if they were, I wouldn't be here. I'm really wanting to know the truth, and you know as I've in some ways embraced this kind of being, you know, the meditation, and the 'no thought', and the 'resting as attention', and then I'm farther away. I'm not any happier, and I'm farther away from the world, from being ... it's like some people said, I just ... rather hang out in my garden, and look at the view – the sky seems the most alive thing to me.*

J: Then do that.

Q: *But I have a child still in high school. And, like everybody else, I did, I pulled away from a really toxic job, thinking that if I did that, you know, somehow this being authentic and being selfless instead of selfish, then all of a sudden things would unfold, not just the desert. And yet the reality is ... now I'm in a world where I could care less about a lot of material things, but I still need to put food on the table. And I want to be engaged, there's some 'I', there's some 'I' that wants to know itself, that wants to have direct experience, like it just doesn't work to look in the clouds all day. And then I get*

*lonely. So there does seem to be something to be done ... just like you're doing - you're here.*

J: No, I'm not.

Q: *I see you.*

J: That's not what I am. And that body is not what you are. And if you believe that you are an individual woman with a mind who's evolving, why would you confine yourself to that? That is not what you are. You were never designed to do that. It's a movie that's playing in your brain.

Q: *So, I need more from you to understand how that ...*

J: There are layers and layers of beliefs that you said there in your question, layers of it – that we are human beings, we're all individuals, I have a life, I have a mind, we're all evolving ... if I don't get out and participate in the world, then somebody else will take over – and it's like, if those thoughts are running, fine. But examine them, examine them and see if they're true, or if they're just believed. Start doing some investigative work.

Q: *Well, I do, and it goes around in these loops and it, you know ... what I've come to right now is, it's not that thinking's bad, it's just the quality of thinking that I have. It's something about ... knowing. I mean, I know we use those words, knowing and understanding. There's something I yearn for, some connection, some understanding. I don't even know what it is that I yearn for, but ...*

J: But it's for the 'I' to behold.

Q: *So tell me how come 'I' and 'not I' are just a belief, and how come that's not a duality.*

J: Of course it's duality. Every word that we speak is in duality, so we can only use dualistic terms. When something is 'seen', the words aren't taken literally anymore; they're just used as pointers to that which is beyond. But until something is seen or has shown itself, you can't do anything about it except go with blind faith. And if the faith isn't strong enough, then you simply got to play in the world a bit more.

Q: *But what about karma? Do you believe in karma?*

J: There's no 'I'. There's no belief in anything. Karma works while one believes they're an individual. What we reap we sow, we sow what we reap – whatever it is. What goes around, comes around, do you know? If there's an individual person who believes in having a separate life, that law runs with it.

Q: *So, OK. If I look at ... there's minerals, and there's plants, and there's animals, and there's people, and then ...*

J: You see, already, no no no no. But OK. Do you see what I mean? You see, every question you start off with what you believe. And each of these beliefs are taken to be real because they're not seen through right now. So if I ask you, "Who are you?"

Q: *Well, I have a name, gender, age ...*

J: OK, you have, you have. OK, that's what you have.

Q: *And I am ...*

J: You are what, or who?

Q: *This voice, this body who dwells - what dwells in the voice and this body.*

J: And what dwells in this voice and that body?

Q: *Something living ... that we call 'living'.*

J: Like what ... living itself or is there something living?

Q: *There's life.*

J: So are you life?

Q: *Yeah, that's part ... I must be part of life.*

J: Part of life.

Q: *Of life. I must have life because ...*

J: "I must have life." So then what's the 'I' that has life?

Q: *The consciousness that's looking at you right now.*

J: The consciousness is the framework within which everything happens.

Q: *Well, you can tell me what I'm not, or you can say: everything, it's not, it's not, it's not.*

J: Yeah?

Q: *Only that ... and that I don't have it, and I won't have it until I have it.*

J: You'll never 'have it'.

Q: *But you have something different than what I have.*

J: That's a perspective which is totally not true.

Q: *So how can we communicate?*

J: We're doing OK, I think ... Not from there, no? [Laughter]

Q: *And then you know, and I mean it's one thing to sit here and use concepts to say we're beyond concepts, because that's what we're doing. And then it's another thing to be in the world.*

J: Is it?

Q: *For me.*

J: Yeah, because there's this work, and then there's the world, where the concepts are solid.

Q: *No, it's because there's a feel ... like looking at the clouds in the sky, amazing. You know, having a nice little house to raise my son ... is wonderful. But not being able to pay for the house, it's not so good. And I can say ... and I can't pay for it by looking at the clouds.*

J: Yes. So then there's desire to look at the clouds – looking at the clouds is better than working.

Q: *Well, and you know when I was young I could live cheaply, but you know then I got a job that paid a certain amount of money so that I could buy a house that has a certain mortgage; and now all of a sudden jobs are like \$15/hr if you can find one. I mean this is for a lot of people.*

J: Sure, sure.

Q: *So, we're all in ... that's a pretty scary place.*

J: For an 'I', yes. But it's just happening, on another level.

Q: *So, what to do with that when I have a responsibility towards another human being?*

J: Yes. You can worry about it, and get into your head, and unload the concepts, and fear will come.

Q: *OK, so there's a certain surrendering. And there's a certain trust that something will come up ... or not.*

J: You can do something about it, or try and make it come up. While the 'I' is strong, absolutely take action.

Q: *So, to take action though ... I seem to need to strengthen my ego.*

J: Yes, yes.

Q: *At the same time ... there's something in me that doesn't really care if I have an ego or not.*

J: The 'I' who doesn't care if it has an ego or not, is the ego.

Q: *So I have these role models, OK? So there's Jesus Christ, and that Jesus Christ seems to have been, what do you want to call him, an archetype, or something much more than that, the Christ Consciousness – that's something real that's come in. ... So where does that fit into your non-world view, I mean?*

J: It's just part of the movie, like everything is – it's just part of the movie.

Q: *So I feel sad when you talk that way.*

J: Yes, because the 'I' wants to believe that this is real, and wants to hold on to it, because it's not done with it.

Q: *Well then ... how do you find ... meaning for being here ...*

J: There is no meaning. We're not here. You see, I can't give an answer that an 'I' is going to be happy with.

Q: *Because truthfully, it just sounds nonsense ...*

J: Totally. Totally. Of course it does. Because it hasn't shown itself to you.

Q: *So how is that helpful to me?*

J: OK. All right. The 'I' hasn't come to its fullness. This work will be gobbledygook, in theory only, until the 'I' is full, until self love for you, for yourself, is totally solid; until trust in your own capabilities, and in the universal support of you is totally solid.

Q: *Well, it seems like when you talk about self love, that part of self love is going out there and doing things that feel really adversant.*

J: Huh? I'm sorry I don't understand ...

Q: *Like some of the work that we have to do for our \$15/hr is very mind-numbing, you know? So how is that self-loving, that one has to go ...*

J: Self love is that you exquisitely love yourself. It has nothing to do with what the body does to bring money into the house. It's got nothing ... why would you link them? Self love is just that you deliciously and totally are in love with who you are. And that brings the ego to wholeness, and from there it can start to unravel the beliefs. But it can't do that – it's like you're in university, and you haven't done elementary school. And it's not a good or a bad thing, but it's about that brutal self-honesty of seeing where is it at, and what's real. And what's real is that separation is strong, and that there is some feeling that you'll be demeaning yourself if you're doing a job that pays badly. It's like, well that's just lack of self love. If self love was solid, sure, it wouldn't matter what you're doing.

Q: *OK, so where I live, or I can't keep the house for my son to finish his last year of school in ... and I have this aging body, or that I'm lonely; I mean it seems to me that part of it is, OK, some of the conflicting beliefs are about what's selfish and what's unselfish – that's a big one.*

J: Yes.

Q: *And then the other one is, you know, loving solitude, and yet really loving connection with other people. And then, like, at some points thinking ... the way our world is seems really stupid ...*

J: There are just all beliefs. You can churn them out forever. There's a gazillion in the world. We have 90,000 a day. And you can keep presenting new ones and new ones and new ones – they're just beliefs.

Q: *So what do you suggest instead?*

J: Love yourself totally and completely.

Q: *What does that mean?*

J: It's an internal relationship with who you think you are. Love her ... totally.

Q: *What if, when I just get really pissed off at her, is that love?*

J: No. No.

Q: *So where does that anger, or resentment, or ... come from?*

J: Love her anyway. They come from the pain, and the justification for allowing yourself to suffer.

Q: *So you don't suffer any more.*

J: No, there's no 'I' to suffer. Suffering is a concept, and it's not bought.

Q: *So, can I ask what you do in your free time? [Laughter] I mean, what do you do in your life?*

J: What do I do – whatever I'm asked to do.

Q: *And who asks you?*

J: S-? (coordinator for the event) [Laughter]

Q: *And if nobody asks you to do anything?*

J: I don't imagine I'd do anything. I'd see what the body did. If I'm hungry, I'm hungry. But I've never been hungry.

Q: *And you like this place better than ...*

J: No, there's no preferences at all. Wherever I am is where I am. There's no dialogue of, "I like, I don't like." There's no dialogue going on this head. There's no, "I prefer this, I'd like that, Oh that'd suit me better." There is no dialogue going on. There's nothing going on upstairs here, nothing. Do you see?

Q: *Not really. I mean, you can tell me that, but what I see is, you look like everybody else, and you talk like everybody else ...*

J: OK. Sure. That's fine. That's an opinion. That's just another belief. And it's believed to be so like every other belief. This is just another one of the 90,000. None of them are true. They're just all perspectives.

Q: *OK.*

J: But the glimpses cannot come until you absolutely, exquisitely love yourself.

Q: *How do you know that?*

J: Try it and prove me wrong.

Q: *And how come that's opposite of what many of us were taught?*

J: That's why, because the opposites generally have to balance themselves out before the ego will start to break down. It's the opposite; of course it's the opposite.

Q: *So really everything is opposite?*

J: In the world of beliefs, yes. Everything has its opposite, yes.

Q: *So if there's a world of belief, and everything has its opposite, how do you ... I guess we have to experience both until we figure out ...*

J: Very often, yeah, very often. People will be broke and rich in the same lifetime or, you know, very often married and divorced. Very often you have two opposing experiences in one lifetime, very often. It could be, you know, selling real estate and then you're running a counseling clinic, you know, in one lifetime.

Q: *What is the source for what comes for you? You said things ...*

J: I am the source. I am all of it. And that's what you are, but there's just beliefs running in consciousness that there's something else at play, and it's just beliefs.

Q: *So you ... in your book you said you have or you had clairvoyance?*

J: Yeah, that's what the publishing company put on the back. [Laughter] I'm not bothered by it ...

Q: *So what does that mean to you?*

J: Nothing at all. In the movie, yes. In the world of beliefs, yes.

Q: *So ... do you experience different realms?*

J: Nothing now. Nothing to be experienced, because it needs an 'I' to experience.

Q: *So it's a void, it's nothing, I mean you're just in the starry night without stars? I just wish you had some more descriptive words.*

J: Deep sleep. Deep sleep. You know that. Deep sleep.

Q: *But it seems to me that we would have deep sleep, and if we'd have awake time, then there's a purpose to that. Deep sleep is to sleep deeply, and to be awake is ...*

J: But you only can allocate purpose once you're awake. Now let's say you don't wake up at all – drop purpose of deep sleep. OK, if you stayed in deep sleep, there's no need for purpose ... do you see?

Q: *In deep sleep ...*

J: Yes.

Q: *But, you know, if you're in really hot sand, you're going to burn yourself; and if you're in snow, you're going to freeze. So when you're in really hot sand, you know 110 degrees, or in freezing weather, you need different things.*

J: Yeah, and the body takes care of itself, generally.

Q: *Well, differently in deep sleep than when you're awake.*

J: Don't worry about any of it.

Q: *All right. I just hear you saying ... there's just this one sameness thing. Am I just misinterpreting?*

J: You're misinterpreting.

Q: *Could you ...*

J: Read the chapter on self-esteem in detail. Read that chapter. Read it. Read it and do every single thing until you know that you are totally, totally ... can move on, from loving yourself unconditionally. That has to be solid. Otherwise, we can just talk around ideas forever. You have 90,000 thoughts in any day. I mean, can we just keep playing tennis with these? They're all equally just useless; they're just beliefs taken to be true. But you can't start investigating them until it's known, until it's known that you totally, totally love and accept yourself exactly as you are. So wherever you learned the opposite, that it's not OK to do that, that has be challenged; and so challenge it, and see if it's still working for you.

Q: *All right.*

J: OK? That's where to start. The rest of it is just ... we're going nowhere.

Q: *Well, that's solid.*

J: OK.

Q: *Thank you.*

J: All righty. OK.

---

Q: *Hi, I'm J-.*

J: Hi J-.

Q: *I have a question about, 'We're not doing it ... it's just being done'. And so you feel a 'push' - I've heard that said tonight - a push towards something. And so, then the 'I' feels like it needs to move. And then you do the stories around, "I'm not moving fast*

*enough or right enough," or whatever all those stories are. So my question is, if you just let go of all of it, will it happen anyway?*

J: When the one who's doing the letting go lets go, so then the one who has let go, where is that one then?

Q: *OK, say that again.*

J: OK. If I let go, it's going to happen anyway, perhaps. OK, so the 'I' does this activity of letting go – where's the 'I' then? The 'I' who is letting go ...

Q: *It isn't like it would be calmer ...*

J: For the 'I'?

Q: *Uh huh.*

J: So we still have an 'I'.

Q: *Yeah. Yes.*

J: It can be calmer for a while.

Q: *So what does that mean?*

J: Because then we're in the realm of how an 'I' is experiencing, then it will work for a while.

Q: *So then, how does acting on the 'push' make it better?*

J: Because it stops the resistance, the 'I' who is fighting to have control. It doesn't feed the resistance. There's serious pain in resisting what is. And so when there's a pull, and a yielding towards something, it's like it suppresses the part of the 'I' that gets fed through fighting, through saying 'No', through contracting. It's just a technique in not feeding the 'I'. But the 'I' is doing it, and the 'I' will reap the rewards. It still isn't enough. ... I'm not making any sense, am I?

Q: *Yeah, you are. But I think I've got it turned around in my head. So, other ladies that talked tonight, they talked about raising children. OK, I have that same story, except my children and 29 and 31. And I can't let go, and I'm being pushed to let go, and completely walk away. And I have a grandchild that's two, and I love him. I love my husband. I mean, everything is good, you know? There's just lots of love, and there's beautiful gardens, and there's swings ... And then I heard you say you were taking a bath, which meant a bath of cold water. I'm 53, I can't do that; I don't want to do that. So what do you do with the push?*

J: OK. The push is going to have its merry way, anyway, because it's from something else that's inside; it's going to push through. So the pain now is from the resistance to the push. So what we're talking about earlier is, step out of the way and let the push do its thing. What's the other option – stay in fear of what the push is going to do?

Q: *It's getting really bad. It's been building for years and years, and it just got suddenly really, really bad.*

J: Yeah. So it's knocking on the door of the one who's trying to control what's beautiful. Let it in.

Q: *But where would I go?*

J: Let me see what it says.

Q: *What will I do ... for money? What do people do for money ... when they do this stuff ... get on a plane, and go to India and live in an ashram ... what are they paying for it with? I can't backpack through Europe; I'm too old. And now I think I'll wait for my next lifetime, and then you say there isn't one. [Laughter]*

J: OK. OK. It's not about going anywhere. It's an internal movement.

Q: *You say that, but I don't get it.*

J: OK.

Q: *It feels like it is ... it feels really hard, like that door you open, and you're in the abyss; and, by the way, that's from Beetlejuice.*

J: Oh! [Laughter] OK. The fear of having to go on a plane is the worst part of going on a plane. The fear of, "All this will be pulled from me"; the fear is the bad part.

Q: *I can't feel my face. I mean this is really a huge thing. It's bigger than I think it is.*

J: What do you mean, you can't feel your face?

Q: *Oh, it just feels hot and ...*

J: Oh, like right now.

Q: *Yeah ... like I watch myself all the time. I just watch and watch and watch, and nothing else ever happens.*

J: All right. Do you go behind the observer?

Q: *How? There is no curtain to get behind - I don't get it, I don't get it. I sit and meditate, and then all I can do is hear the dog bark, and a car goes by, and ...*

J: OK. OK. All right. So when there's observing going on, is there a commentary? Tell me what's happening when you're observing.

Q: *Nothing really ... you just watch; you just watch what happens. You watch your 'move', and you watch your 'cook', and you watch your 'go to work', and you watch your ... and you just watch. And then you say, "Try to get behind that," and what's behind that, I don't know; I can't get there.*

J: OK. The 'I' can't get there, but you can point mind towards there. So from the position of observer ... can you observe yourself now? Can you kind of ... you can watch it now, OK? OK. So now go to the source of the next thought.

Q: *The source ... of the next thought?*

J: Yeah ... where you're next thought is going to come from – put your attention there.

Q: *It's like, out there somewhere? Don't know where?*

J: Yeah.

Q: *It reminds me of a ticker tape, like the stock market, where it just flies across the board. Do you know what I mean, it just comes from the corner.*

J: OK. No, not really, but ...

Q: *Like a light board with words on it ... and you know how it just ... comes from the corner, I mean it doesn't really come from anywhere.*

J: All right, OK. Oh yeah, I understand. OK, so you're going to the space of where the letters of that board ...

Q: *Well, it's just – they just come; I can't identify; I can't get to that place.*

J: No, you can't, but you can point mind there.

Q: *And how ... OK.*

J: There's no solution; it doesn't get anywhere. But it's pointing mind to the furthest extreme from identifying with thought.

Q: *And then, what happens when you do that?*

J: It burns out your ability to identify with your thoughts.

Q: *Does anything happen physically when you do that?*

J: For some, yes. But usually, no.

Q: *So it's all done in the mind.*

J: Yes.

Q: *So when you meditate, you get to that point where you're not aware of your body.*

J: Yes.

Q: *That's not it.*

J: No, because there's something that's not aware of its body, no? Not deep enough.

Q: *OK.*

J: So bringing mind to its limit is all you can do. But can do that. So the observer is a good halfway house, and you kind of got to practice being an observer for a good while to get it pretty solid, so that ...

Q: *Mine's pretty solid ... but then the step beyond that, it's just blocked. And then the fear is too great. It's too great ... I think if I go to India, all I'll do is sit up there and miss my family.*

J: OK. Yeah, so don't go to India. This is an inside job; this is an inside job. I'm not convinced you have to go anywhere – it's just fear. It's fear of going behind the I AM, the observer, and fear of what would happen, and fear of losing the attachment. We're just talking fear – it's just got stuck onto many different things. We're talking fear, that is all.

Q: *OK.*

J: The fear will pass. Fear is just an emotion as a result of a belief. And the belief can be 'it's not safe; something will happen to me; I'll lose my family; I'll never be the same; I won't be able to function' ...

Q: *I fear I'll hate me – that's what I'm afraid of.*

J: OK, then deal with that.

Q: *They'll say, "Mom just completely tore out on us, and left us ..."*

J: And so, if that happens, let that happen.

Q: *I've raised them very well – they're very dependent on me.* [Laughter]

J: So that's got to crack, huh? That's got to crack.

Q: *OK. So ...*

J: Give them permission to hate you, or love you. It's a free country, no?

Q: *OK, so what did you say to me? What about the fear?*

J: OK. So, on a human level, on a level of the 'I', the ingredients of the fear can be pulled apart. So in other words, give your family and your close friends permission to think you have lost your marbles.

Q: *Oh, they're way beyond that.*

J: All right. So now, the next level. Give them the permission to hate you, to reject you.

Q: *OK.*

J: OK ... so that if that happens, it's got no threat. Welcome it in; if it's going to happen, it's got to be OK.

Q: *OK.*

J: All right? Now, what's there to fear?

Q: *That they would reject me, and then I'd miss them. That's what always comes up – I would miss them.*

J: Yeah, and missing somebody has to do with playing a memory and doing a bit of self-pity at the same time.

Q: *I'm good at that ... the victim thing. In fact, I had this little shift that happened, and I told my girlfriend, I said, "Who am I if I'm not a victim?"*

J: Yes. OK, so that's the 'I' hook.

Q: *So this is tied into that ...*

J: Yeah. So you have to go after victim, huh? Stop running it; stop running it. See that one.

Q: *How do you stop running it when you are one?*

J: But you're not one ... [Laughter]

Q: *OK.*

J: So the second that you see you're being a victim, cut the fuel supply. All right? So observe that one so that it has no power any more, so it doesn't suck you in any more, it's not played out any more. Every time there's a position of observer at play, go behind it; place attention to the source of the next thought.

Q: *OK. OK.*

J: And stay at home.

Q: *OK. I didn't know that was tied in to that victim thing.*

J: Yeah, yeah. There had to be something pulling, because there was fear appearing everywhere, tied onto every story, like "How come this is so big?". It had to be attached to some belief that was valuable, an identity that was valuable. And there might be something else under the victim.

Q: *Yes, if the victim dies, I'm gone.*

J: All right, OK. Ah well, then, good reason to keep it alive.

Q: *Yeah, I'm completely gone; I felt that.*

J: OK. All right. Then send it off.

Q: *OK. Thank you.*

J: Yeah, thank you.