

J: Just let there be a settling on the inside. Just a settling down. Let the body be at rest.

Whatever happens in the phenomenal world is only happening when you're thinking about it. If you don't put your attention on it, then there's no perception of it. And sooner or later, you'll see that if your perception isn't on something, it's more unreal than real. It's our perception that solidifies the reality feel, to whatever you imagine is happening. And if the identified 'you'—the personal 'you'—the character or whatever you call yourself phenomenally—that person, if that person is viewing with all their own filters of how things should be and expectations, ideas, judgments, if all of these ideas are running, then what you see in front of you is only what you see, because it has your unique tapestry of filter lenses blocking pure perception, which is actually trying to come through all the time.

So, there's pure perception arising out of your essence, from the core of your being—pure perception, pure perceiving. Now, the dualistic framework will say, "I am perceiving something," and then we've got this triad that comes in, subject-object. I the subject am seeing an object. Now, it's divided, but your perception is doing that division. Just your perception is doing that division! As long as you think there's two, as long as you believe you're separate, then there's two and you've got duality. As long as you believe you are the person or you are the body or whatever version makes sense to you, if you believe you are your body, then okay, we've got a me and something else. We've got subject and object, and pure perceiving which happens from the essence of what you are is distorted. It comes through the lens of subject-object so it breaks pure seeing into subject-object. That's the only way it can get the information back in—feed the information and interpret it back in.

So, this is how duality works. It is your own filter lenses that are in place that breaks up what is seamless into subject-object, me and you, division. Your own perception is doing this. That's why we do this work. We do this work to understand that, "My view is making this look like the scenario in front of me." With pure perception, that labeling of subject-object, of me and this, of color, shape, sound, texture, opinions, all of the story, pure perception doesn't do that labeling. That only kicks in when there's subject-object, which is your personal lens. So pure perception sees without labels, so it's just what's happening and it feels kind of cumbersome to name what's happening—okay there is this and there's that. We have the capacity as pure perception to pick up a lens, use it and drop it. It's like you're picking up a pen to write something or you're picking up your glasses to see small print more clearly. It's like this, that when pure perception is trusted and you know that the viewing point from your body is just a mechanism that's attributed to the body, and it's got nothing to do with who you are, so there's no clinging to it, you've no ownership with it, so there's just this mechanism of breaking subject-object which happens through your brain, through your mind, through the mechanism. So, in recognizing, gosh you know this is a filter lens distorting pure perception, if you can feel pure perception...

For the Jac character there was a few years of not being able to pick up the dualistic lens that I was talking about yesterday. Things in the world didn't make sense. I remember looking at a movie during this time, and I was seeing people kissing, "Why are they doing that? What is that?" I just could not work it out! It was like somewhere this made sense because I know I used to do it, but what is it that makes that happen? I could not see how the flow of attraction, where it had its place, because it was just pure perception; so certain actions didn't make any sense. So, what happened after time was that pure perception was able to pick up and drop

down and pick up and drop down without it being my viewpoint. Now, prior to that I didn't understand how it worked; and I was like, well how could you be in a relationship, how could you, and I couldn't work it out. There's gratitude for how it happened because there's a greater understanding of the nature of pure perception, because that's all I was running for about three years. Now, okay a lens comes in and it's picked up and it's like, "Ah yes, that enables that function," dropped, and pure perception is the one that's running all the time, and when things need to be seen they get picked up. A lot of things are missed because there isn't the automatic observation of subject-object all the time. So loads of things are not seen at all—missed it, missed it, missed it, missed it. It's fine, it might be a pain in the ass for my husband or for somebody else, but really what is significant, what needs to be seen. Sure the filter is going to do what it's going to do, whether it's efficient or not efficient, but it's efficient enough to enable functioning in the world. So, the lenses come in and out.

So, when people say, "I won't be able to do my job, I won't be able to do anything," there is an element of trust, where you're going to have to trust that if you're not attached to your perceiving machine, if you're not attached to your point of perception, the faculty or the ability to function in the world, it slides in slides out, slides in slides out, so it's like a role gets played. The role of Jac sitting in satsang gets played. It's just a role. So the role of being whatever, being a partner, being husband or wife, whatever it is, the relationships kick in, the roles kick in, you know? It's a good idea to really trust. That's kind of like having the faith, that's the surrender and embedded within that is like, "You know what, the universe is going to have a bit more wisdom because I can't manage that part." When there is no 'I' there, you won't be able to control it, you won't. But it's all right because it will find its way again and it does find its way to enable life to happen again.



Q: Can it be so gradual that you don't even know because it happens so smoothly?

J: Yes, and there is plenty of examples of people. One I read a lot about, he died in '94 so I never physically met him; but he was a wise man in India who sat with Ramana Maharshi. He was a kid when Ramana Maharshi was in his later years. He said, "Enlightenment, well I don't know what this thing is you're talking about, and all the Westerners are talking about this, but I don't know. I just know the last time I believed a thought was in 1967 and that's all I know. I just didn't believe a thought since 1967. Is that waking up? I don't know." No Big Bang, no rewiring that he was aware of. He missed the whole thing or it was so subtle and so gradual or shifts happened in the night while he was asleep. So, there's that too.

Q: I remember Nisagardatta said in his book words to the effect of, "Everybody seems to overlook pure cognition," and when I read that I was like, yes pure cognition.

J: Pure knowing, yes.

Q: It makes you kind of cry because it's sort of like, "Oh, that's right, that's me." The 'me' that's not me.

J: That's right that's the pure you.

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So, if there is pure perceiving, without 'you' looking at something, it's worth trying out. Even right now, just to see, can there be maybe a dropping into or an aligning with just pure perceiving? Perceiving without an attempt to understand. It's like you soften your focus of it. It's a little bit like that. It's kind of like softening your focus so that there isn't that contraction of labeling. You know, even when my body is going down, like when I'm saying... You know, you're trying to figure out something and you kind of contract something to look at the details, so let it be wider, broader. Perceiving is broader, so it doesn't have that contraction of labeling of subject-object. So, see if these words can be heard but there isn't a 'Jac' or a 'you' connecting through this language. See if there is just pure perceiving not you looking at some thing, but perceiving happening. Just perceiving, so you're dropping the dualistic grid that breaks it into you looking at the 'Jac' character, you listening to these words without that lens. It's there all the time; it's just that our attention goes on the lens, the breaking of dualistic framework, you see? So, pure perceiving; just the verb, simple. If words make sense, they make sense; and if they don't, don't grasp them. Let it be as it is. It might have the sense of just allowing. If a recognition or comprehension of the words happens, great, but if it doesn't, it doesn't. No grasping, no grasping. It's kind of soft. It's just pure perceiving. Pure perceiving is the function of pure consciousness, and it's before any of this duality kicks in, before any illusion gets solid, yet it enables the form to function and there is no room for a controller. There's no space for a controller. So, we can deal with controlling issues, that's one way, or you can just do the direct path. Just drop into that pure organic natural flow that arises through the form. It doesn't need the superimposition of the character, the personality, desires, and all these other layers that we plop on top. The fundamental foundation is 'exquisitely perfect.'

With pure perception a response that sometimes arises in the body is bliss. This is when bliss comes. You've probably come across it in a lot of the older style of literature about this, you know, it's like a state of bliss. The state of bliss is the consequence of no filter at all in place. Bliss arises because pure consciousness is flowing, because pure perception is all that's happening. Bliss is an arising exquisiteness from it. Another thing that happens with pure perception is that you might get a glimpse and say, "Oh, that was perfect, everything is perfect," and you get to see the perfection in everything. If this has happened to you, it will make sense; but if it hasn't happened to you, then don't worry about it, just let it just cruise on by. When you see the perfection in everything, the labeling mechanism, the subject-object is starting to come in when it says, "The world is perfect; there's total perfection in how things are playing," but already the labeling of subject-object is saying the world is perfect. What's happening is that the pure perfection is a characteristic of pure consciousness, but what does the mind do, it has to project it onto something because it's so used to subject-object. So it throws perfection onto what it sees and then we say, "The world is perfect," or "Oh my God, everything is perfect!" It's that that kind of space opens up and you see. A few of you have gotten that? It's like the total perfection of everything, "How did I even think...," but you're already in there. Perfection is a characteristic that arises from pure consciousness, pure perceiving, and we are already contaminating it and throwing it onto something; let something be perfect. So we're heading back into subject-object and of course the perfection drops. It's gone again, it was just the bliss. You were running away from it when you saw, when your perception told you, and you believed that what was happening around you or what you could see was perfect, you see?

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Q: So, when you're in that space what do you do to maintain that space? You obviously don't want to start labeling it, but how do you stay there?

J: That's the controller. Now you're going to get deeper into it if you do something about it.

Q: It's like trying to do it pushes it away.

J: Yes, trying to do it pushes it away. I'll come back to that.

Q: Yeah, I heard the word and I was curious when I heard it, "Enter the nothingness."

J: Yes, even prior to that. I suppose what I'm doing this weekend is give all kinds of pointers so that people will find, "Oh! I know that, I recognize that," to expand whatever pathway is drawing you away from the dense dualistic perspective. So, enter the nothingness, if it makes sense to you. It's prior, it's pulling your attention home, because your attention rises up and goes out to something in the world, and into the nothingness pulls your attention back because what's your attention going to do on nothing? It's got nothing to see, to explore, to talk about or label because nothing is just blank.

Q: So, it's like what you're saying, going into the silence?

J: Going into the silence. So, entering into the nothingness is like even prior to silence. It depends on what silence is. If silence is a state or a place... It's empty.

Q: It's empty.

J: It's empty, nothing, okay, perfect. So, it's a good pointer into the nothingness, but what you're doing is you're withdrawing your attention home. Now, life will tell you, "But I can't function in this life," but that's not true. That's just the ego trying to give you a reason for pulling your attention back out in the world again. What it feels like is that a small percentage of your attention can come out into the world. That's what it feels like. That's energetically kind of what happens because you're at home but somehow there is a functionality, a minimum functionality that's necessary, that takes care of the outside. It feels like that, but the nothingness is the backdrop that's there all the time. So a little bit of energy is needed to make the movie appear. It's a little bit of, you know, a faculty, like of the senses, so enough attention to have the body registering the information that the senses are bringing in, but that's about it, that's all that's needed. It's negligible.

To go back to your point, the controller, and how to stay there. Trying to stay there is actually the opposite and that's the trouble. You can see that we're trying to grasp it, and we've gone deeper into the story. So that question has to be asked from the story. It has to be asked from the personal 'I', how do I get this? So one thing is to tell the I, "You're not going to get this because that's not your domain." It's not about an experience. It's about 'what I am' shows itself when 'what I think I am' stays quiet. So, the most effective way is to drop all identification with what you think you are and to recognize when there is a 'me' who is grasping something, who wants to get something. It's like, "Stop, stop, stop you're not going to get this." So, the more you can withdraw the investment in the personal 'I', then the more space there is for attention to be resting in what you really are. It depends on where you put your attention. You can't put your attention on pure consciousness. You can direct it there, but if you put your attention there you've got the controller grabbing the concept, you see? It's tricky, so you've got to kind of appease the personal 'I', the greedy one who always wants

something. It's like, "Hey, you! Controller, it's okay I'm on to you." It's the mind talking to the mind but it kind of works. It's like, "Okay, okay, you're not going to get it, so let's just drop everything;" and when the personal 'I' story is dropped, there is space there. But if there is a little bit of the personal 'I' saying, "Okay I dropped that, now I should feel the expansion," you didn't drop it at all; actually you just turned it around. So it's a genuine surrender and dropping. So to fight the mind won't work. It's more like a loosening or a softening, a letting go. So if it happens it happens, and if it doesn't it doesn't. There's an awareness of what is and it will show when it shows, and your only gig is to break identification any time that you're there; break identification. If your attention isn't there there's space for it to be at home in what you really are. Does that make sense?



Q: So as you're talking I'm becoming aware that... For example, I was at breakfast with my friend and she was talking, and she thought I was being a little rude, and I didn't want to talk. It's like there's something that just wants to be quiet much more, and I think that's what you're saying. It just doesn't want to do so much engaging. The old-style would be, "Oh I need to do the Byron Katie work on this," but now it's more that I don't have to. It's more that you don't have to work on anything, all you have to do is just keep dropping in. Now my poetry will come spontaneously and then things will come through, but it's not forced it's just happening in the moment. So things come through and sometimes emotion and that feels right, but this, it feels... I get annoyed when I feel like I have to respond. So, it's a little tricky. I didn't want to be rude to my friend, but I just said that I just wanted to be quiet, and I guess that just has to be okay.

J: Yes, and what you're speaking about is a very good example of the times we live in, because we don't have quiet places or church every morning, that space. With meditation we come and go because we're not very disciplined in our culture, so we don't actually have a place to cultivate the rewiring that's going on. I know we will evolve, of course, to be able to integrate it much more, but we're in this transition phase of not having an ashram, not having the quiet place to go to cultivate it. So, while we're in this transition, and it's happening like this for you, you've got to find a place of where the quietness is cultivated.

Q: Here's what the other struggle was. Even before my husband died, I would notice that there would be... If I felt like there were a couple of days where I didn't have too much planned, I would feel fear. Then when he died, I would go into this... Let's say I would have some people over and they would leave, then I would feel this panic. It was just this panic like I can't be alone. So there's been this conflict between, I want to go deeper, but something is really terrified here.

J: Is that panic and anxiety still running? There seems to be a pull for the quiet now.

Q: Yes, and I did some work with it and I haven't had it in a few weeks; but then I haven't been as alone. I just know that whatever it is I have to walk through it, you know, but I just have to feel it from the peace rather than feel it from that place. You know, just be with whatever. It's probably some old terror. It feels like terror on some level, but I knew I couldn't try to fill it with anything. Some people said to get a dog or a cat, and I don't want an animal or a

relationship or anything you know. And I'm by myself in my house, and as hard as that is sometimes, on another level I know this is exactly what I need, which is to walk through whatever is in the way of you abiding here.

J: Yes, and you're right; don't fill it. You know, schedule something and then leave a gap in the schedule. Manage it a bit better now. Manage it strategically, that's what I'm trying to say. Be strategic about giving yourself a break, because like yesterday we had four and a half hours or something of like full on intellectual talk and energy work, and of course, you would want to withdraw. So it's about recognizing what you need, because we don't have the structures, we don't have the models, so you've got to recognize what you need. So be strategic around managing your quiet space. Increasingly I find people saying, "You know what, I just don't want to talk this evening." It's becoming kind of normal people saying this to each other. Twenty years ago that was kind of weird, but it's more normal now.

Q: That thing you were talking about the other day, that there are a lot of things that I don't even care about anymore. It just doesn't matter. I don't watch television, I read if I can find something of any interest, which is challenging, and I talk on the phone sometimes.

J: Sure that's perfect because it's less of a commitment than meeting somebody.

Q: I think I don't want to be alone, but then when I think about being with anybody I don't really want to do that either.

J: Yes, short connections are good such as coffee instead of dinner. Short connections are very effective, especially when grief is moving through because you need a little bit of a holiday from it. So be really strategic, that will really help you. But it's endemic of our time you know to, kind of like, how do I do this without being rude? You'll find that you'll lose some friends who don't get it, and then you have those that won't take it personally. If they take it personally, that's just where they're at, and all you can do is just be as gentle as you can, you know?

Q: So the only other question I have is when you were talking about your tooth, because I'm having teeth issues. You said you asked yourself if it would be okay if it didn't leave or something, do you remember saying that?

J: Yes, if there is a desire for it to go. The (inaudible) for desires, yes.

Q: But that doesn't mean you didn't take care of it, right?

J: Yes, I was sitting there and it was like, "Okay, let's check if there is a desire for this to go." All I could do was focus on my breath, because the pain was so bad that all you can do is make sure you're breathing. That's the only thing you can do with that level and it was just like calmly, "Okay, right, right." There's no desire for it to go, so this is here; and then it was like, okay what's going to happen? I put my head down with my two thumbs up into my eyes and I found some really tender spot there just under my eyebrow, and I said, "Oh wow, that's an acupuncture point," and I pressed and I pressed and I pressed, and the pain went. Something came in completely, because if somebody had said that, it probably wouldn't have worked, do you know? So, it was just like, "Alright there is no desire for this to go, all right so this is how it is." My hands went up to my head probably in desperation, and then *bingo*, two pressure points.

Q: Well, there's a little confusion because when you were talking to that woman with the physical problems and you said, "Take care of it," and I thought that I'm real clear that I have to take care of this, but that feels like a desire, but I don't want to be in pain.

J: Okay, what's great is that you recognize that there's a desire there to get rid of the pain. Beneath that we do have a self-maintenance thing. Every race does, such as we jump out of the way of a car that's threatening your walking path, so you're going to move, you know? So we do have a self-preservation natural mechanism that's part of our species, and that's all right. The trick is to feel when the self-preservation is moving, and that will bring you to the dentist. What happened is you must have missed that or the desire came in really quickly and superimposed on top of it. This happens if we imagine that, "Well I'm going to be the one that has to take care of this." So if I have to take care of it then, of course, I have to have a desire for a particular outcome to make me take care of it. So that's the loop of thinking which is superimposed on the natural order which would have brought you to the dentist. Maybe not as quickly but it would have brought you to the dentist. So, there is a loop of thinking that's now running, and now it just feels like the desire is going to take you to the dentist. Now you're too thick into the story, so you can't see that there's a natural flow that would get you to the dentist, you see? So you've seen it before you went to the dentist and you recognize that it's a desire. So the next time, it's like "I've got to take care of that." It's like, "Stop, stop, stop, what's happening here? Is there a natural move to take care of this or do I have to take care of it?" So when we start to recognize something, the next time it comes in, something of a similar framework, we see it a bit sooner and a bit sooner and a bit sooner. That's how that works.

Q: So, it's more "Do I have to take care of it" as opposed to "Can I trust that I'll just know what to do in any given moment?"

J: Yes, without the mind contracting and saying, "I've got to manage this now."

Q: I've done a lot of that over the years because I felt like I had to do a lot of physical things.

J: So, you've got a loop there. Whereas with the lady yesterday, that loop has to kick in, actually. Sometimes there's a place for that loop you know, you have to have that experience of being able to manage in the world, manage yourself, and then we drop it, but it's part of the ego maturing. It's part of that wisdom to know how the ego works, you see? We need it and then we don't need it, but it's an experience that needs to be had. Otherwise we haven't mastered the world, and we need to master it to be done with it, otherwise it's always a challenge and we're doing spirituality to run away from the challenge of the world. That's no good; that's just denial.

Q: So, I've 'overtaken' care of things you could say. I spent a lot of money on holistic people, and if I had it now I'd be so rich.

J: Sure, but you would be someplace else in your spiritual path. Everything you did was right at the time; otherwise you wouldn't have done it. It would have to be right at the time or the only option even if it didn't feel right. So, that had to happen, but now it's not in the expansion of the experience phase anymore. At satsang we're beginning to reduce it.

Q: It's still okay to want it taken care of?

J: Of course.

Q: It doesn't feel right to... I don't know, that Byron Katie story where she had this pain in her eye and she was falling down stairs because she was blind, and she said, "I was just fine with it," but it was her husband who was the one who supposedly you know... And yet there's other things I've heard about her that she had this problem or that problem, but somehow it always got taken care of, you know?

J: Yes, and this is a little bit of a deviation but it's an interesting point and I think it might be of interest. There has been a tradition, and it's in so many religions, of denying the body. You know, ignoring it and denying it, and that has been a very useful methodology for seeing desire and for dropping desire, but the body takes the rap. You see, like falling down the stairs because of her eyesight, the body is taking the rap. She could have easily done some damage that might show up in years to come, so the body takes the rap. Now, you see you don't care if the body takes the rap actually, because it's just the body and you're not the body. So that's how that works itself out, but somehow there's a feeling here that that is going to get tidied up a little bit because it stems from something that's not healthy. It stems from a very arduous way of dropping desires. It stems from denial of the body. There must be other ways of dealing with desire instead of it being at the price of the body, and that's part of the transition that we are doing now. It's like purging the religious traditions from dealing with desire. So, what will kick in is there's a preference to have no physical pain and the preference will motivate you. The desire, "I want," wants no physical pain, but the preference can go either way and this allows for the space for the natural movement to go towards wellness and harmony.

Q: And if you can't have that, you've tried everything, then you have to just make the best of it.

J: It's like, "All right, this is how it is," and the preference will make that fine. It's like, "Okay, we did what we could and it's still persisting, so let's see if another solution arises." But with the desire you'll be tooth and nail, "I've got to get this fixed, I've got to get this fixed," because there's an attachment to the outcome. That's pain! Whatever the presenting issue is, the pain is held with the desire, you know?

Q: Sometimes I don't even know what I think of karma but it came in my head to say this, so sometimes could it be just a karmic thing going on that has to be worked through?

J: Absolutely.

Q: I always say I have bad dental karma.

J: But leave space for that...

Q: That's a belief too, that's belief.

J: Yes. I've 'had' bad dental karma is a good way to start closing that belief.

Q: In my other life, last week.

J: Exactly, you know just to sever that belief.

Q: Also, the body is consciousness so it's worthy of love and being taken care of. I mean, in a non-attached way, right? That's also a way to approach it, "The body is consciousness."

J: The body is consciousness sure. Everything is consciousness, but it's also non-being. It's also that it doesn't exist at all. And so when your perception is moving between it doesn't exist at all and it's not real, to like, actually it's exquisite because it's divine manifestation, so then it gets confusing. So it depends from where you're viewing from. What the mind will do is it will grab a spiritual concept that it likes but that will be a hiding place for something. It's like, what feels authentic, what's the viewing point running here? Stay authentic.

Q: Well it feels like it's part of that natural preservation of just moving towards healing, and that's an expression of, you know, it's consciousness moving towards healing.

J: All right, yes okay I can find your thread.

Q: Because denying the body is cruel really.

J: It happens, it comes from the tough days. So it comes from that, from the denial of it you know, and the suppression of sex. Look at the issues that come from suppression. That's just how we roll as a race, learning as we go.



Q: It takes a lot of nerve to be up here. Yesterday I came with the notion of questions and I thought I had it all organized, but now I feel that when I left yesterday, obviously I've not said anything. But it feels like when you've come with all your lessons prepared but you were taking the wrong test. It was like everything got blown apart, was upside down, and like you were being shook up and all the pieces fell out and now they're coming back in again but they're not falling back into the same slots.

J: Good.

Q: As I was driving back, I was actually happy that I had to go to Port Orange, which is an hour and a half. So I was really beating myself up for you know, with all the emotions going on, but what I also realized was that I'm coming from a spiritual point different from what you are teaching. So this was all new to me. I'm coming from a healing point of where I come through... I'm a holistic healer and I have taken many healing modalities, and I work with colors and my gut feeling. I have definitely come to believe in my gut feeling which is truly right.

J: Yes.

Q: It took like a 2 x 12 to get me there and to believe it like quickly. I had to build a house in '75 and in '83, come hell or high water, I wanted an alarm system. The neighborhood is nice and there has never been a robbery or anything, so I had the alarm system put in July and Christmas morning Eve my house burned. We were sleeping and we came out alive because of the alarm system. So that was definitely a wake-up call for me to keep trusting. From then on, everything went from between healing modalities coming in, you know, people offering it, taking courses, learning and starting to heal, and all of these colors came in. So now I'm struggling with trying to understand your way of explaining spirituality and where I'm coming

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from is the other one. I do meditation every night at nine o'clock, and I go into what I call my quiet space, my empty space. It's actually wonderful and I love it in there. I wouldn't call it an escape but it's just a beautiful place to be for me. What I'm dealing with now is when I do healing I have all of these colors coming, and they're like vortexes. But when I do meditation there's also colors, but they're much more soft and gentle. However, I still have that one gut feeling in me that there is still something which has not come.

J: Yes!

Q: I knew you were going to say that! Now I get what you're saying, "Get the 'I' out of it." I have worked all of these years on trusting and getting rid of this and getting rid of that, embracing this and embracing that, opening up, and why is this not coming? "Come on, come on, come on, you know I've been a good girl I've done all of this work."

J: You've dedicated most of your life to it.

Q: Yes I have actually and all from growing up in a country where we were occupied with soldiers with guns in each corner for the first five years of my life. So that had to be worked through, and people saying, "Don't say this, you look crazy." So you have to work that out. Then I married a nice Irish husband who's only happy when he's miserable, but I learned to turn that upside down. And I learned from it actually to be stronger and say, "Hey! This is your journey but I can't go there." So I feel like I've done all this work and I'm really old too, so when is this thing coming?

J: I'm going to tell you a bit about the Jac story. For about six years I worked as an energy healer; it came in intuitively. I was able to see chakras all of a sudden one day. First it's dead people, and then a year later, it's like chakra systems, and I can see past lives and I can see energy fields and dot, dot, dot, dot. And so I worked intuitively like crazy, and then one day... I could only see two people a day because the work was really deep, really heavy, like full on and really strong stuff. A woman called one day to make an appointment and I said, "Okay, but I have a six month waiting list so call me back in four months time and we'll schedule something. She went, "What, six months?" It was the first time it registered that I was completely married to this thing. She said, "I need help with something now," and so we had this kind of conversation which was really for me to understand that I've found myself up with this thing and it's just going to keep going and keep going and get busier and busier, and it's not good enough. There's something else, what is it? And it came from this phone call with this potential customer. So, immediately I just thought, "Okay this is what we're going to do, cancel the waiting list. I'm going to cancel the whole thing." So I phoned up all these people, all lined up and cancelled the whole thing and shut it down. I had not a clue but I just knew there was more, and what I'm doing is fine, it's great. I'm learning, and I'm growing, and in doing this energy work loads of people get helped, fine, but there's more. So it's one or the other, which one is it going to be?

So I just sat not having a clue, but I made the space for it, and I didn't have a clue. I remember coming across a book of Paramahansa Yogananda, not his autobiography of the yogi but another one, not having a clue what he was talking about. It was something about self-realization, and it was, "Realizing what, what, what?" I saw the world in terms of energy and raising my vibration, and doing work globally and locally and changing energy fields and setting up grids. And you name it, I was out there doing it. It's like, is this spirituality? I don't

know what... And it reminds me of what you were talking about just now, how it was for you yesterday. It's like I kind of remember that, do you know, a similar version of that. But from a practical level, I had to shut it down and say, "Okay, come on, come on, show me then. I've done the same thing for six or seven years now so come on, show me what's next." And in this space I was brought towards non-duality, which absolutely was the next and final phase.

Q: Is that what I mean by like when I meditate or when I ask for guidance, I want to meet with my soul self? I really want to be part of that and experience with it and go into another duality, into a different vibration?

J: Yes.

Q: Is that what I'm really maybe asking for?

J: Yes, but what... Well, you know you need something more. You know there's a pull to something extra, but what's happening is that the ego, you know that which is the personal 'I', is using another version of energy work, another story within that to keep the show going. You see, energy work is enormous as you know. It's fantastic, it's infinite, the amount of dimensions, so it's just incredible.

Q: It's really a privilege to work with it. I feel it's a great privilege.

J: Indeed of course, absolutely, but it will keep, keep forming. It has to be infinite, of an infinite supply because everything is energy ultimately, so it keeps manifesting and changing and morphing. So, what the ego will do is give you another story that's energetic. That's what you're telling me. So for you to meet your higher self, it's like there's still you meeting... And even if there's you merging, we still have one, and you know what, that's one too many.

Q: Yes okay, I was struggling because it's a new way of looking at it, what you're teaching.

J: Yes, I'm kind of saying come out beyond energy work and see energy work for what it is, which is beautiful and exquisite but for what it is. It's still a game within the illusion. It is still a game within creation. If you want to know really who you are, then you've got to have distance from that world. You can still do it if you want.

Q: Well I've worked so hard on it!

J: Oh listen, I know! One day I sat down and I worked out how much money I spent on therapy just to kind of arrive at the fact of, you know, none of it was necessary. Of course it was, but there was a phase of seeing, "Oh my God, that's not where it's at at all!" I had to work it out and completely swallow the pill of you know, all right, basically you put it down the toilet because it's not what you were, you were fixing what you weren't. So, yes, there comes a point of accepting that all those years, all that effort, all of that, but the experience was necessary.

Q: I wouldn't have gotten to this point if I hadn't done all of that.

J: You'll never know, will you? Really you will never know.

Q: Well I guess I have to let go.

J: See how it sits. If you're ready for the final circuit, and I'm not saying that this enlightenment will happen because I don't know. That's like grace; that's your destiny, so I don't know and there's no guarantees here, but this work is the endgame. The endgame might be three

lifetimes, I don't know, but it's the endgame of course because it's about what's real and what's not real, and that's what it's about nothing else, you know?

Q: I get it.

Q&

Q: I want to continue along the same vein as Lita. The question is, is there really the opportunity to break through as a householder? I mean, I lead a very active life, and I work in corporate America which is totally driven by desire. I mean, our consumer culture is totally driven by desire.

J: Yes, it's very tough here as desire is promoted everywhere you turn.

Q: My background is marketing which is right in the heart of that.

J: Wonderful, you're not defending it you see it.

Q: I do, now I've switched and I work in innovation for Florida Blue which is Blue Cross Blue Shield of Florida, and my job is to try and help people be healthier. It aligns with my heart, and I have two children and a husband and a lot of overhead in my life. I'm very committed to the commitments I've made around that and I enjoy it, but I feel like I'm in two worlds because I'm also very driven to... I feel very pulled to the spiritual path and the mystical path, and I've been very focused on that for 20 years. I make time in my life everyday, an hour or so, for quiet time, but the rest of my time is very noisy. I'm wondering how far you can move down the path if you don't really totally break from all that noise.

J: It won't stop you at all, but your relationship with it has to change. Your world can continue exactly the same, but how you connect to it is what will change. Where do you feel the clashes? Why do you feel there's an opposition? Or how do you experience the opposition, I suppose is a better way to ask.

Q: In my work life everybody is so ego-driven. You know everybody's trying to promote themselves. In reading your book, it was very refreshing to me to read about not putting your focus on the external, so that helped me to reframe and realize what I'm doing.

J: So you've got an objectivity around, yes it's desire driven, it's corporate, and there's a shift to promoting health. Okay. How much have you still bought into it, or can you see that the whole thing is a game?

Q: I can see the whole thing as a game, but I still feel like I have one foot in world and one in another because I see the whole thing as a game, but still I have the desire to honor my commitments to my family.

J: Yes, the funny thing is you can do the same thing without feeling torn. It's about how you view them or what beliefs are underpinning your commitments to your family. Like you'll feel torn if the commitment comes from a belief that, "I need to honor what I promised to do. I have standards that I set up for myself. I want to do this because it's the right thing or the good thing." I'm interested in those things because that is the source of the energy which is following through in your commitments. The commitment can be there, but it can be light and

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easy; but there's something denser which is motivating the commitment. You see the commitment doesn't have to change, but what's behind it, your relationship, that's what has to change. So what is it that's underpinning, what are your beliefs, your values that are holding it together?

Q: That's a good question. I made a promise to my husband and my children to provide, and it feels like baggage in a way, yet I do want to honor it.

J: Okay, we can break the promise and have the option to continue to provide, because promise, from what you said, the promise is the heavy bit. The promise is the baggage like having yourself bound into a contract that you prescribed for yourself.

Q: Yes, so if I choose it and it's light, then it's not holding me back.

J: Correct. I don't know if this would sound nutty to your husband, but actually it would probably help you a lot, tell him, "You know what, I'm still going to do what I do but I need to break the promise that I've made."

Q: I think for now I just need to keep that in my... not to verbalize that because that would create more conflict potentially, because I don't know if he would get it.

J: All right, very good. That's great. It needs to be witnessed somewhere. You need to feel good about it and own it, if you can go there, and say actually, "I need to just do this for the love of it because it's what I do for 40 or 50 or 60 hours a week. That's what I do, but I'm not bound to it. I could actually just go on a plane and head off. I could quit and you know what, we will work out something, we'll just scale-down. We'll just downsize and will be all right." You need to know you've got those outs so that it gets lighter. Breaking the promise, breaking that commitment, what does that mean to you? Does it mean you're being disloyal? What does it shake? What rules are you living by? Because they're not working for you, they're heavy. So. if you can do that work inside, find somebody who knows you well that will be a witness, if it's not your husband. Just find somebody who can witness that, because if you can hear yourself and have it witnessed, somehow you're out of it.

Q: I also have a fear of ending up like Eckhart Tolle on a park bench for two years, and I don't want to go there.

J: Yes sure. It would be good to reach a point... Okay, I'm going to tell you a story. There is a woman who spent years, and she's probably died, I don't know, but she was like in her early 60's. No, heck she could've been in her 40's because I'm quite sure she didn't have a home base so it's hard to tell, but she looked like an older lady. And she had this crucifix that was maybe six feet by four feet wide, and some days she would put it over her shoulder and other days she would have huge rosary beads. A huge thing like each bead was two to three inches wide, so a huge rosary thing, so she would have the cross over her shoulder and be hanging on to this and the rosary beads. And she would walk up and down the main street in Dublin, 'the' main street in Dublin, which has a pedestrian place for bicycles and trees in the center, you know where the left and right is split. And she would walk up and down, and she would be talking to Jesus like this you know; and she was swinging her beads with her white hair and short blue dress and high heels, and she was (inaudible) for Jesus, you know swinging her beads and everything, and it was like, "Wow, wow, wow." Tourists would take photographs of her and everything. I remember one day thinking, "Okay God if you want me to end up like

that, you can have it," because she was the image of really left of center, *really* out there. So, you need to hit that point of surrender sometime of, "If you want to take the whole lot, you can have it," because if you're bartering with the truth, you're going to lose. You're going to lose. It will be yanked away from you because the tighter you grip, the more difficult it will be. It will be pulled away from you. Whereas if we're loose around it and we're like, "Hey you know what, if that's what you want me to do, if it's on a park bench, if that's for my highest good or whatever way you want to work it out, if that's the way it's going to go, you can have that too." The surrender, funny enough, it's what makes it gentler. There's a biblical story in the Old Testament, I'm not up on my characters now in the Old Testament mind you, but you know that guy who was told to sacrifice his son and he brings his son up the mountain and he's about to chop his head off...

Q: Abraham and Isaac.

J: Thank you, and he's about to chop and God said, "Hey, no I just wanted to see if you were ready." That's a fantastic story! That's a fantastic story because that's what it's about. It's like you will get called to chop your child's head off. If you grip tightly, of course you will, you know? Your own child, it's a strong story, huh? So, "Okay I'm not going to strike a deal with you." You know, with what you are, what you are, but it's the personal 'I' who's striking a deal with what you really are, and that's what we're talking about. It's the personal 'I' who wants to hold the family together, to hold work life together; and it's like it will almost certainly be allowed to stay if you're okay with it going, you see? So, it's about you saying, "Okay, if that's what you want, there you go you can have it," and I've seen it so many times in somebody breaking through that barrier and being okay. It's okay if my sick child is taken, it's okay if I lose everything, and somehow their life gets richer, but you can only have this if there is a thorough and deep letting go. So, there's a process to be walked through there.



Q: You know I've read some of the texts, and I like to study yogic text. And I remember reading in an Upanishad, "The Self is revealed only for those who are chosen." So, how do you become chosen for the Self to be revealed to you? So I do japa, I meditate every day, I do yoga and a bunch of stuff for years, so I guess there's no way I can do enough to know the Self, because if I'm not chosen I'm not going to get there even if I have a guru, as you know, and I receive initiations from her. We have all the tools to be free. So, what do we have to do to be chosen? If you can tell me, maybe, how you've been chosen yourself.

J: So, let's go to the Jac story first and bring it around that way. There was always a knowing even as a child that I'm going to understand what this is about. I just know I'm going to do something different and not have a normal job like my older sisters. I am going to somehow understand what this is about. Of course, what the heck is it about? What am I doing here? That was my question through many years. Then when I was running a healing center and doing energy work around the clock, maybe twice a year I would bring a visiting healer from another country to introduce a new modality and learn what skills I could. This guy came from Chile or Argentina—I can't remember, but someplace in South America—and he had a master.

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And he kept talking about his master, and he was staying for a week or something doing workshops at the house. I was full of resistance at the idea of a master, full of it, and of course I ended up following the same teacher, you know? So, it was interesting from that first meeting about a master. The second meeting, the second time he came, he said, "I have a message from the master for you." And it was like, "Yes, here he goes with his master stories again and we're still at the airport," you know. He said, "You can see the truth in this lifetime if you want." He said, "I've never said that to anybody, and I don't know if I'm ever again going to say this to anybody but I had to tell you this." So, I said, "That's okay," and he said, "Are you not completely delighted?" "No, because I know there's going to be some understanding, and if it's the whole way, great; and if it's not the whole way, what can I do about it?" I think the fact that there wasn't this hell-bent desire grasping at it was a key component. Even when I was told, which was probably five or six years before truth showed itself, it was like, you know I've just got to keep going. I've just got to keep going, I don't know, I have no options here. It's just unrolling itself and I'm kind of going after it. It's faster than I am and I'm playing catch-up with my journey, you know? Does it feel like that for you? Does it feel like it's moving faster or are you driving it?

Q: I was telling your Irish friend that I think you guys from Ireland, when you want something, you just get it. There's something about Irish people.

J: I don't know; we've got an Irish man who loves being miserable.

Q: To answer your question, I think I've always had this desire when I was a kid, because I never wanted to be Mister-have-a-job. I wanted to live in my car and not a house, and I used to tell my parents when I was 12 that I wanted to live in my car I don't want to have a house or anything. So, I was already in that kind of desire to be free by not owning anything. I ended up living in an ashram for 10 years, and that was bliss for me there. It was a great experience, but you know destiny is there. I get married and had two kids, get the house and two cars; three cars, I gave one to my boy. My life is beautiful that way, you know. It's not like I'm complaining about being a householder. I love it, but then it comes back you know this thing. So it's not about doing more practices because guru will get me there. I do so many practices. So, maybe just letting go of whatever is still karmically binding me to my identification 'Didier guy,' you know? Sometimes I tell everybody in my class, "you know this 'Didier,' he's just sitting here teaching yoga." And I mean I don't even know what I'm going to say today, because I don't want to get trapped in my ego and prepare things to say, whatever comes out of me.

J: Yes, very good.

Q: I get in trouble sometimes because I'm not totally free yet. So whatever I say in class sometimes comes from somewhere else, but because I'm not free, there is a tendency sometimes to not to be so scientific all the time. I'm trying to (inaudible) myself too because I'm a teacher after all and it is (inaudible) the things I do, but until I am free from this karmic stuff which binds me, I'm still going to be somehow a half-baked yoga teacher. I'll not quite be as much as I want to be too, which is do it with freedom not just with this ego still there, of course.

J: Yes, was there ever a knowing that the truth would be seen?

Q: Do you mean in this lifetime, would I know the truth would be seen?

J: Yes, was there ever in your childhood or anyplace along the time a knowing, a gut-knowing that, "Oh yes, the truth is going to be seen here; freedom will come here." Was there ever that knowing?

Q: I think when I met Gurumayi in India in '85. When I met her, that's when I knew somehow that I could become like her too. You know, because she is in a state of what you call bliss, so I thought if she's got it maybe I could get it too, because she was not born free, she had to do sadhana. So, that gave me the sense that maybe it's possible for me also to be in her state. If I can stick with her and not run away from her, I know she can give it to me. But I have to make some effort, so what more can I do? The karma is still there so something is still holding me.

J: Okay, so it was seen as a possibility, not the knowing.

Q: Not the knowing because I was projecting on her. So my focus is her and I want to be like her but there's still separation there.

J: Yes that's based on separation. A lot of folks who have seen the truth had the knowing somewhere that the truth would be seen, and when that's there, the grasping for it isn't there, you see?

Q: That's why someone asked me if I knew you, and I did because I like people who are free. I do love you because you have that freedom about you, and it's easy to fall in love with people who are free.

J: Of course, because you recognize what you really are! That's why, because you recognize. You know the ego will imagine, you know, I'm grasping and I want that, but actually it's just because it's mirroring what you really are. That's what it is. You're in love with yourself and it's natural.

Q: That's why I have to hug you because you're somebody who's free from division.

J: What's in the Bhagavad-Gita, being chosen, using those words is very useful for making sure that you don't desire this too much, because you've got to drop the desires. That's really what that's about. Being chosen is like, "Okay then I'm powerless," and it stops the desire for it. So, is it possible to be loose about it, "You know what, I'm going to do my gig and if I'm just like a warrior on the spiritual path all the time, so be it, and if truth is seen, so be it." Can you be that easy about it?

Q: Yes, I think I can make the effort to go easy on it.

J: Yes, it's a lot of effort to take it easy.

Q: Yes for me it takes a lot of effort to take it easy. I'm an Aries so....

J: Yes, a lot of fire.

Q: But you know I'm still very young. I feel so young still, so I always feel like I need to keep my body very strong just because maybe I need more time to realize, "let go." That's the reason why I keep my body very strong over the years. Not because I wanted a strong body but because maybe I can cut through the crap, you know? So, I do a lot of Hatha Yoga over the years because I realize maybe that's the key for me for success, to get a strong body so I can eventually transcend the Siddhi mind.

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J: Okay, and would that happen without the motivation of desire to cut through the crap? How much of this is driven by desire and how much of this is organic—the truth is pulling you home? If we took out desire, would you have the same spiritual practices or do you need desire?

Q: You don't know but my name Didier means desire.

J: Whoa!

Q: I think in the way you're asking, when I mature a little bit more maybe I will be really able to realize, "Okay, that whole thing was just a dream, you know you're working so hard," and I think it's going to happen, but right now I don't think I'm able to see that yet, because I'm still... I still feel very young in my spiritual path. I'm still like a kid.

J: Do you have a belief that there will be many lifetimes then?

Q: I like to think like Krishna Das says, "One life at a time." So, I don't care if I get free this lifetime honestly. I don't really care.

J: Ah good stuff. This is what we're looking for.

Q: I've had a great ride this lifetime, even though I went through depression and I went through cancer. A great life doesn't mean I've had it easy. I had cancer five years ago and I thought I was going to die, who knows? I was depressed when I was 24 and wanted to commit suicide. So when I say I had an easy ride, no, I'm not saying that, but it was nice, but who cares, it was fun though. The cancer was great because I contemplated that I might be dead in six months before I get the result. So, I contemplated, "Okay, I'm 48, checked out, I don't have to brush my teeth in the morning you know, so that's good. I don't have to take a shower or digest my food. It's exhausting!" So I had a great life, even though Ann will tell you sometimes you know it's difficult. Married life has been difficult too, you know? That part is not fun sometimes. So coming back in another lifetime and going through that, no big deal.

J: Okay good; that thread is loose. What I'm after and what would help is if you can feel a natural impulse towards your spiritual practice without having the desire motivating it. And what would that look like?

Q: It would probably feel like the way I feel right now inside, like throb of the heart would be a sweet thing. Always that throb; 'spanda' they call it. That would be good enough.

J: Yes, but just a little bit more organic, and it would soften the voice of the desire, which would soften it all around. What it feels like energetically from here is that you've put all your desires into one basket you know, because it's around your spiritual path and your life is about your spiritual path. So, you've all your desires in together, and it's like actually let's take away that basket. That's what I'm after. What would that look like? And to feel the movement and to authentically recognize what is the movement here? Is there a genuine movement towards the state that Gurumayi is in? Is there a genuine movement or just desire? Your true nature is sitting there. It's sitting there, I mean I'm looking at it, I'm talking to it, and then there's just consciousness playing as this character of 'Didier' you know? That's what's happening, that's all that's happening. There is nothing else going on you know, so we're just moving the furniture for the character of 'Didier' you know, but you're not 'Didier'. Consciousness believes

part of it is 'Didier', but that's not you. The belief that consciousness has doesn't create a 'you'. It doesn't create a 'you', it's just a belief.

Q: Lately I have sometimes that experience in meditation when my consciousness actually moves a little bit above my hair right here, and I'm looking down at this guy sitting in lotus, and I'm thinking "that's Lotus Didier" but it's not me, so I know what you're saying. I don't have to be outside of my body but it's just the truth when you realize that space of the witness. I don't have that all the time, but I know when I have, "Okay that's it." I don't have to be so trapped in this form and body and this mind stuff. I really don't mind the mind anymore. I'm kind of done with that too. I don't care what my mind thinks anymore, but that experience of seeing myself sitting in meditation kind of gave me the chance to realize what you're saying, but it's not all the time though.

J: That's okay.

Q: Then I get trapped into teaching (inaudible) Yoga, and looking at the pretty girls in my class. So, to be chosen is to let go.

J: Yes it is to let go, and you know the desire to see truth is really important and there is a recommendation to focus all your desires on one and let that be the last desire to go. So, I'm playing with, "Hey, let's see if we take away that desire, what's it going to look like?" Because being chosen, there is no desire there and that's the trick. That's what that's about. Being chosen is like, well...

Q: So saying the one who realizes Self is the one who is chosen, actually it's up to you to be the chosen. In a way it's up to you to let go.

J: Yes.

Q: You don't have to do it because letting go you don't have to do anything.

J: That's right. So stop investing in the 'I'.

Q: Because God then chooses when one is liberated because you are God. So God has no power to choose you, you have the power to choose you.

J: Yes because you are God. It's all you. It's all you, you playing with you losing you, you playing with finding you, you playing with leaving home and going home, you're doing the whole thing.

Q: (Inaudible) says, "God dwells within you as you," and he used to tell people, "If you don't believe me, God still dwells within you." He was firm, "I don't care if you believe me or not, that's what it is."

J: Yes, yes.

Q: So, if you just embrace this, there's nothing else to know. But if it's only in intellectual ways, it means nothing, because anybody could say anything. Big talks anybody can do, but to live that, to feel that, that's what has to be there and it's not easy. What do you think?

J: But it's completely natural. What's not easy is the separated life. Imagining that you're separate is not easy. It's like the contortion, a twisting of what's natural. That's why people are here because you know that's not where it's at, and it brings suffering.

Q&

Q: One of my questions has to do with a desire versus an authentic pull from the divine and what the difference is.

J: It's got to do with phases of maturing really. It's like a maturation because we do mature spiritually. We gain a wisdom, and different phases bring different gems of seeing and understanding. There's always exceptions but this is the general trajectory. At a certain point all of our desires get focused into, "Actually, do I want spirituality or do I want a better job?" What do we really want, and it kind of focuses down into, "I want the truth." So we end up focusing it in on one desire which is, "No matter what, this is the only thing that's important. The only thing I really have to do is find out what's real." That kicks in for people. Now, what that does is that ignites a fire. It kind of gets a fire going, an impetus going from there. When it becomes time to see that actually the desire is going to be the problem, when a real understanding of desire comes along it's like, "Oh, my God the desire is keeping 'me' alive," because there has to be a personal I who has the desire, and as long as the personal I is there my attention isn't at home in what I really am. So the desire for God is keeping God away! Once that shows itself, and it has to show itself... [huge clap of thunder] The Gods have spoken, right?

So once there is a recognition, and there needs to be a recognition that the desire is a problem, so it can't be like, "Oh yeah Jac said that desire is a problem;" no, no, you've got to feel it. It's like, "Oh my God, it's blocking; this desire is keeping the me alive." What you find then is that underneath there is some movement. Like the movement towards good health or the movement towards harmony, that natural movement. There is a movement towards the evolution of my consciousness so that the personal consciousness dies off, is seen through, and pure consciousness, pure perceiving, that pure perception can be trusted to be the real view of this illusion. Now, there is that movement beneath it all the time. If you're not finished in the world, that movement is going to be very quiet and it will patiently wait. So, while the world is doing it for you, you can't feel that pull towards the truth. You can't feel it. It just says, "I'll hang on, I'll hang on, because you've got things to do first."

Q: Maybe some of you know (inaudible) is coming up this Friday, and I find myself, as far as desire versus a divine pull, I've been working on these new chants. I've learned three new chants over the last couple of weeks, and I've been kind of scratching my head thinking, "What's motivating me to do this? Am I doing this because I want to impress other people because I've created new chants or is this a natural pull from the divine to want to become more devotional?" I'm not sure how I can differentiate the desire from the natural pull.

J: So just before the idea of, "Oh! I'm going to write something new," what happened? Or did the writing come like in the middle of the night?

Q: More excitement than anything else. There's something about the learning process and I just found it exciting. So is that a desire or a pull?

J: That feels like it's a characteristic of the personality, the Jim character. There's an excitement in the creative aspect, and that's beautiful; the creativity is enjoyed. Now, desire can jump on top of that and say, "What can I get out of this? I can get recognition, I can get..." you see? But

the way you speak about it it's like at the inception of an idea, what were the ingredients you put in before you baked the cake? That's a good way to check it out. The ingredients were excitement and learning and that's creativity; that's pure beautiful creativity. So, somewhere it looks like the desire might have jumped on top of the ride. So, if you can peel it back and let the pure creative process do something, it will either manifest and the three chants will be played on Friday night or not. Let's see, but allow for that creativity to keep flowing to be the motivator.



Q: As I had told you before, I liked the model you have been talking about and it seems like a real 'how to' as far as how to dis-identify with the ego, the body, the mind, the thoughts, the emotions, and the whole story with this character. I liked that. I guess where I'm a little confused is where the compassion of mindfulness comes in, because I'm very much influenced by mindfulness. So, if I'm having a disturbing thought or emotion, or for example, last summer I broke my elbow and I was really in pain, and you know there can be a tendency to observe it, to witness it, to kind of dis-identify with it, that isn't me, that's just my whole story of the character Jim with a broken elbow and all that. And I sort of see the value in that, and yet there is another part of me that wants to exhibit compassion for that part of me. So where does compassion, the loving kindness, the tenderness for oneself when one is suffering, how does that fit in with the model of the dis-identification with the self watching the character?

J: That's a very good question. Let me find a proper answer for this now and not confuse things. Okay, I'm going to have to qualify it. Compassion means different things for different people. Compassion that's based on 'me' having compassion for something else, that goes. Because like having one aspect of me having compassion for something else, okay that will go. From pure perception, pure consciousness, in the pulling back there is absolute love flowing through all of it. It's the movement of it! It's the movement of it, itself is love. So it's not like something it's like the great act of having compassion for this. It starts to arise there's just love for the character. There's just tenderness for the character. Because the observer can't do tenderness for the Jim character. The observer is benign; it's just watching without judgment, without anything. So, if you're watching the Jim character, there is no compassion. There is no compassion of course because that's the observer. So, then we go prior to that; we take steps back. If you can just take a leap to like this organic flow, how does that connect? Because at the end of the line, the organic flow is the Jim character. Is there love that flows through to the Jim character, or is there the concept of love? Is my understanding of love in a dualistic way that it must be something from something? Because there is a knowing here that that love runs through it. It's kind of all about love.

Q: Is the love part coming from the observer or still part of the Jim character?

J: It comes from what you really are, because observer is a position. It's the impersonal part of the mind that's able to watch it. Now go prior to that to the observer, because if it's the observer looking at Jim, yes you can turn on compassion but you'll actually have to have the concept of compassion and have compassion for him. You can do that, and actually consciously

feel compassion for the Jim character, but that won't come naturally to the observer. It will have to be a conceptual thing sending compassion to him from the observer. Now the natural organic flow is full of love. The natural organic flow does, does pure consciousness, I, I am, observer, Jim character; it's one big long trajectory, and as we step back from the Jim character to watching the Jim character, you've taken the first step back. There are other stages. Some people leap them like Eckhart Tolle. He leapt back and so it took him a couple of years on a park bench to regulate, to recalibrate again, to be able to function. Whereas the way we're doing it step-by-step, you can live a regular life and do it step-by-step. So if you take a big leap from the observer to actually what is underpinning all of it, that which I am and the flow of consciousness, pure consciousness comes out of it, there is love there. There's love, love, love. There is love through all of that.

Q: How to get behind the observer into that consciousness of divine mind?

J: That's your exploration.

Q: How does one do that?

J: You see the how starts to wear thin because the how comes from the Jim character. So now we've gone deeper into the Jim character to find out how to get behind the observer. So you see the how stops working, but what does work is go prior to the observer. So you're pointing, go prior to this. Prior to this, what's not looking at the Jim character but the Jim character is allowed to do his thing? That's not actively observing, go prior to that.

Q: That's very deep.

J: Yes, that brings you into the depth of what you are. For some it's spaciousness, for some it's emptiness, for some deep, yes that's where we're going. For some, fear comes up and it's like, "Okay go through the fear." If that's what's kept you in your character and stops you going into the deep, of course, let the fear come.

Q: It feels kind of like the sky of being, sky of awareness.

J: Okay! Hang out there.

Q: It's a nice place to be.

J: Yes, hang out there. The Jim character can't hang out there because the Jim character will make a version of it and turn it into a state of mind, but it's not actually a state of mind. The natural state is what happens in the body-mind when there is that space when the Jim character isn't running basically. Does that make sense?

Q: Yes it makes sense.



A participant: I think that's what I was alluding to when I said there's a natural tendency to support the body because it's consciousness. That's what I was alluding to because it's all love.

J: Yes it's all love.



Q: You had talked about a dialogue with Bhagwan Maharshi about three years ago. Are you able to describe that a little bit and what it was all about?

J: Sitting in the ashram, of course, lots of clarity comes. I suppose since hooking up with the first teacher that I had and then shifting to Ramana Maharshi, the way that the Jac character experienced that they worked was that it was like a cleaning off of the layer that was currently being believed in. It was always a clearing off of the layer, do you know? And it was like, "Oh! That was a layer and I didn't even know I was caught in that." That was a layer, and a falling into a deeper sense of what was real until of course the bottom fell out of it. So it always felt like a wiping away of the layer where I was hanging out and dropping and wiping away the layer, and dropping so that they weren't helping me to live in any way. There was nothing to do with the world because it was always exposing the cobweb that I was caught in, and I didn't even see that I was caught. So, the revelations used to come like that. Before I'd heard of Sri Ramana Maharshi's name, and I had gone to Tiruvannamalai to do a yoga course to try and break my resistance to yoga. So, it was at the other side of Arunachala, and I quit the yoga course on the second day. And I was with somebody, a friend at the yoga course, and I said, "You know I'm just going to go around to the local village and I'll hang out there and see you in five weeks or whenever the course is done," and went around and went, "Oh! Holy Moses!"

The night before I quit the course, this old guy appeared in the room—Bhagwan. And he was sitting on a chair inside the door and he just said, "Your search is going to end." "Yeah okay," you know okay it's fine but I'll believe it when it happens, you know? Then *poof* he was sitting on the bed, and he said, "Whatever you feel is asked of you, don't question it, don't doubt it, go with it." He said, "Don't bring in your rational mind at all, and totally follow through. That level of surrender is what I request." Then he appeared on the second bed and said something else. What was the third thing? It will come to me. I can't remember, it's not coming.

The other time that he appeared was after the first year in India. I came back and finished *Born to be Free*, because I didn't have the language. Most of it was written but I didn't have the language to say what I know. Obviously I attended lots of satsangs, and I didn't know what satsang was before India, and I found the language and finished the book. So I was in Spain living in a house by myself on a cliff on one of the Canary Islands for a couple of months before I had to go back to India. And so when I was there finishing *Born to be Free*, one morning I was just kind of waking up, and you know you're just coming out of the dream state and you realize that you're dreaming, and then Ramana appeared. My eyes were closed and he appeared. He had the clothing on that he appears in usually. So he had the cloth around him and he was holding a stick. And he was quite old, quite frail, and he put his hand up to me and put his finger on my forehead, and he said, "The truth. It will be seen very soon." This huge light came, and I could feel something on my physical forehead, and this blinding light, and I went, "Wow!" And I jerked back in the bed and the light, which was in the physical room, started to fade, and there was no Ramana, just the light in the room, and I went, "Wow, okay." It was like as always, okay, but it was like, "Gosh, it's Ramana then, it's not my first teacher." Because my first teacher brought me to Ramana, and there was such devotion to my first teacher that I thought

Withdrawing Home

Ramana is going to be something that I need to learn on the way and then I'll go back to my original teacher; but no, it was like okay it's Ramana. It's totally Ramana.

The next trip that I went back to India, what I understand now was the default mode network switching off, the permanent transformation, because lots of different wacky wild things happened, of course as they do. But during that second year after Spain, that's when I was having that cold shower in India one morning, and it was just *whoa* my brain is breaking. If I hadn't been on the spiritual path, I probably would have thought that I had a brain tumor, something is popping, or blood vessels were bursting. There was the feeling of something popping inside, and there was this sensation—I don't know for how long it lasted—but something was moving apart in my brain. There was a peeling back in my brain and I could feel it. So, I knew that in some way this could be significant on the spiritual path or the experience of being in a psychiatric hospital in India has to happen. So, whichever way it's going to go, it's going to go. Since then the personal I... This never appeared as real, never. Desires weren't burned-out, so there was another bit to go on desires; but it was still known its illusion but there was desire. So, "Come on, keep cleaning this up," you know, and working out the fine manipulative energies of ego. So there was that communication directly with Ramana in terms of, wiping out, wiping out, wiping out.

Q: So how did you get rid of the desires?

J: A lot of denial of the body happened over the years, and that helped a lot. There are gentler ways, but it helped a lot because whatever the body would come up for it would just not motivate action. It would be like, "Yes, you want that, body? I hear it, no action. Action must come from someplace else." So there was a proactive spiritual practice for a long time not to follow a desire. What I would eat, what I would say, where I would go, how I would spend my time, what I would order in the café, anything would come from a pull that was not desire. I would listen to see what the desire was and do the opposite. Just do the opposite, move as far away from it as I could. Then it all converged into the desire for sex. That was torture! It is the most potent desire of all! If it grabs you, it's torture. It even manifested physically, kind of like a hot flash now that I know what they are, and it would arise obviously from sex organ based chakras or whatever, and I would just (sound affect) come up like a rush and craving that would consume on a cellular level! The energy had no place to go, so it was coming out through the body. There was a few years of it being like that, torturous, torturous. I remember talking to my ex-husband at the time about it and saying, "It's just gone nuts, it's just gone nuts!" This is when I started going to India, and it was really when the spiritual path started to quicken and there was nothing else going on except the spiritual path. So I remember talking to him about it and he said, "Yeah but I probably want sex all the time," and I said, "No! Actually this is completely different." Then he said, "Okay explain it." And I said, "Alright let's just go for a walk and chit chat, and I'm going to count on my mala how many times the thought of sex comes up." I ran out of my 108 beads in 4 or 5 minutes. It was torture, constantly, constantly, there, gone, there, gone, and so trying to have a conversation and (sound affect) and it was violent. It was just constantly, constantly, constantly, and the image of sex, the pull for sex, wanting sex, wanting sex. So it's like okay, let's just have loads of sex. Let's get rid of it; maybe I haven't had enough sex. I had loads of sex and it didn't work because it had nothing to do with it. And that was a great breakthrough to see that the amount of sex I had had nothing at all to do with the desire, nothing. Nothing at all and that was interesting.

So a desire can run and it's completely got to do with my mind. It actually isn't even the satisfaction that you get from dropping the desire and that peace before the next one comes. I'm not even getting that. It's just this continuous craving. So, it gave me a good handle of like satisfying a desire has got nothing to do at all with the energy of desire. It has nothing to do with it at all. We just imagine that we are desireless for a while, but the next one... Do you know what I mean? It can come right in. It's the gap of having satisfied desire disappeared, disappeared, so that satisfying the desire did nothing, nothing, nothing. It takes a bit of discernment for somebody to know if they need to have a load of ice cream, chocolate, sex, travel or whatever it is you need to do. If there is desire for something, while having loads of sex didn't actually get rid of the desire there was a need to have it to discover and really know that the object of desire has actually now got nothing to do with the desire at all, and to really understand that the desire loop is the ego keeping the I alive. That's what it was doing, keeping the I alive even though it was known to be illusion, it was still felt.

So, is it necessary to have loads of the object of your desires? For some people, yes, absolutely yes, because desire is the most potent thing to keep you alive, the I alive. If you have one really, really strong desire, if you need to crack that desire, if it's burning and you're on to it, sit with it and discern saying, "Okay do I need to satisfy this desire? Do I need to spin out the desire like that?" Some desires will spin out; you just need to have an experience. And some desires won't spin out at all no matter how much you have. The wisdom to know the difference comes from trial and error, trial and error. I don't have any quick fix there so you've got to develop that wisdom, that discernment, yourself. So, no matter what the desire is for its like have it, and watch yourself, of course. Don't get lost in the world of desire, but acknowledge the need to have loads of this for six months, for a year, for a week, five days if it's chocolate and that will do it, you know? Whatever it is give yourself time to really play and exhaust the desire, and ring fence the time, and okay, "What did I learn from it?" Do whatever you have to do; break your rules you know, because this is where the body will take the rap. This is one of the areas you know, because it's often bad for our body because we want what we were told we can't have, and you have to kind of weed through all of those aspects of your belief system, you see? So this is one area of, "We'll see how it is." Your body will take a certain rap but just keep it in mind. So you've got to work out, "Is desire pulling me towards an experience that needs to be had or is desire simply a loop that has nothing at all to do with the object of desire?" You have to figure that one out. If desire is grabbing you, if you're on to it, you've got to figure that one out. That's the big turnaround because then desire is isolated as a mind loop and you can say, "This is the desire for sex, my mind says it's for sex but it's actually just desire." Then it starts to break and its like, okay I get it, I get it, I get it, because it is no longer object. It isn't then tied to subject-object. So then it's just desire that isn't in the depth of the dualistic framework. Then the desire is pulling back and there is the observation of desire but there's no object of desire. Now it's starting to recede, it's lost its power because it needed the object to have its potency, and that's why it was so significant to figure out whether it is really the object that needs to be experienced or whether it is desire without object. That's the turning point for desire. Make sense?

Q: Yes, and you talked about this as all mental gymnastics. Desire is a creation of the mind and you cannot turn that off with the mind. The mental framework, the mental tapestry that has to be a power beneath that somewhere.

J: Yes.

Q: That's when you talked about the 'I am' sense. So is that what you were just saying, when you are observing desire and see who was desireless?

J: That didn't work for me. The 'who am I' didn't work. I had to get a deeper understanding of how the mental framework was held together, and what held it together was the object of desire had nothing to do with desire. So with the understanding of the framework, then of course I had objectivity on it and I could just see it as a loop. It was no longer about sex. It's just a loop and I can see it, and from that of course we can come back and see that it's about nothing.

Q: Now the desire basically is the misinterpretation that we have that we want to be happy. That's our fundamental goal.

J: Yes something outside will make me happy.

Q: And we mistake the pleasure for happiness.

J: We do; the absence of desire for happiness, right.

Q: There's some Buddhist practice that you assume that when you are the most happiest in your life, imagine that, and try to concentrate and will that, and then you realize that the happiness was not outside the happiness came from within.

J: Yes.

Q: For example, think about ice cream and you start drooling without even having the ice cream. So the mind is creating the happiness, right?

J: Yes.

Q: So then the need for the object goes away. So is that meditation something helpful to get rid of these desires, because recognizing that the joy or whatever it is, the 'kick' is not out there in the object it's in the mind.

J: Yes, okay when you're doing that Buddhist practice of the satisfaction of a desire that place is the time you were really happy, what you're really doing is you're generating a desireless state, because you're only really happy when there is no desire running. We can call it satisfaction, pleasure. So that's what you're doing, you're creating a desireless state. If that works, fantastic, because what you're doing is your attention is getting used to desirelessness. For sure it's useful.

Q: You're bringing it home.

J: Yes you're bringing it home.

Q: There's another Buddhist practice that I think is very helpful with negative feelings; a feeling of fear or a feeling of panic or paranoia or anger. Instead of suppressing it or expressing it you befriend it, which means get your fear or whatever negative feeling and in addition bring everybody else's fear with it, like tied in a bundle if you will, and then surrender that to the prior to.

J: Okay, so you're bringing it into the fire where it has no place.

Q: Right, the fireplace or give it to whomever you want, like Bhagwan, or whatever you want to call Buddha. So, yesterday we were talking about the mental techniques of dealing with grief, and I'd like your opinion on this, to me those are kind of at the surface level, the wave level. Would this other technique be a more deeper and more permanent, more enduring cure? The idea was to go through the depths of human experience; when having anguish live through it, but if we ultimately know from the mystics or whatever that it is not you, that it's just the body attaching importance to that, then why not extinguish or microwave it? Why go through that, what is the purpose?

J: When you're already in it, you have to go through it, because the person I was talking to was actually kind of, "Can I avoid it?" No you can't. So, sometimes you can go around the wall and sometimes you have to go through it, and it takes discernment to know the difference. Everybody's different, so this is where brutal self-honesty is your greatest tool. If you can see that there is fear there, if there is one-sixteenth of an inch of a motivation to not feel the fear, if there is fear of feeling the fear motivating bringing it into the furnace and putting it at the feet of Sri Bhagwan, then you ain't doing nothing, you're just moving the furniture. If there is an understanding of what fear is and if the experience has been felt and it's like, "Yes I know what it is actually, it's just maya," and not because you read it but because there is no fear of it. You know that it moves through the form and it does this to the body and you get that that's what fear is, if there is that understanding, then of course you're the master of it. You're the master of it and you bring it in. Whereas, if in any way something has more power over you, if the mind has power over you the mind will gain more power with avoidance, with encouraging you to avoid it. It takes discernment to know the difference. Some things you've forgot to feel, so if you're afraid of it you've got to feel it. Whereas, if there is a total understanding of it and you know it, then of course now consume it and bring other things with it, no problem. Huge enormous fear, no problem throw it into the fire. Do you see the difference?

Q: Yes, the feeling is different by a thought, that there is a thought and there is a feeling, right?

J: Yes.

Q: And ultimately we know that the thoughts do not exist. Thoughts are fiction, right?

J: Right.

Q: So can we look at that as an emptiness? There is an emptiness in a thought and a feeling?

J: Yes.

Q: When the fear is coming, but is it really real because the fear is based on a thought and if I didn't have this thought I wouldn't have the fear.

J: Yes that's right.

Q: So is that like a way of objectifying fear and witnessing your living in space?

J: Yes, if you have the capacity to see the thought arising before it manifest as an emotion, fantastic. A lot of people don't, but if it slows down enough, you can recognize the thought that gave rise to the emotion, because there's no substance in the thought then the emotion isn't an issue.

Q: You talk about surrender, and I read Bhagwan taught two methods, one was self inquiry or vichara, and the second was surrender and he said it was like a bhakti. While we are on the surrender part, what does that exactly mean? Who is surrendering to whom? Then it's interesting that you're being the duality to overcome duality.

J: Yes, you're using a thorn to take out a thorn, absolutely.

Q: But we initially said that the mind cannot cure itself, so that seems to be a bit of a paradox.

J: That's right. With the two types of surrender that you have identified, with both, who's going to get rid of the one who is doing the surrendering? What is going to surrender the surrenderer? Because no matter which method of surrender we talk about, there's still somebody surrendering, and who's going to get rid of the one who is surrendering? So, at some point they both hit a wall because there's somebody doing the surrendering, but at a certain point surrender is necessary because it drops the controller. It hands over and allows and let's you be more fluid, and this allows the natural flow to use your form, and you step out of the way. So, along the way it's really useful. At the end of the line it won't take you all the way. It can't because the one who is surrendering is still there busy surrendering, with both bhakti and the path of self-knowledge, the self inquiry path.

Q: So is the characters like splitting yourself, like it's your friend which is two characters and the one is trying to surrender itself to the other character? So both are characters both are figments.

J: Yes, it's split itself into two because the two is the subject-object. What you think you are is surrendering to what you really are. What you really are doesn't know anything about the surrendering mechanism and it doesn't need anything to surrender to it. It's not interested at all, but we imagine when the personal is running and that's where the split comes, because we have the subject-object framework going on.

Q: So, the character is surrendering to the pure perception.

J: Yes, and the character has made pure perception an object or the absolute or whatever you want to call that essence.

Q: Right, because the character is not capable of knowing the pure perception because it's beyond perception.

J: Correct.

Q: So it's being an idol of it and then surrendering to the idol.

J: Spot on.

Q: So it's a technique but only a partial technique to get to halfway house, not all the way.

J: It depends on where it kicks in. People are at different stages at different times, and something that might sound so basic is actually the last straw for somebody. It's beautiful, it's beautiful the tapestry of how it works. Everything is significant all the time actually. You know, it's only our idea of linear time and progression and evolution, and these things that distort that.

Q: So basically it's designed to break the back of the ego.

J: Yes, because that's all we can talk about.

Q: So doership is one of the biggest obstacles.

J: If there's ownership of the doership, then yes. And even to say I am not the doer still has too much ownership in it, because the 'I' is the doer or is not the doer and that's duality. That's two sides of one coin. I am not the doer, I don't buy it at all.

Q: Taking pride in not being the doer.

J: Yes of course, I'm not the doer, it just happened. For goodness sake, there's another hiding place.

Q: So the doership comes from our misbelief that we are the body.

J: Yes.

Q: Is that like the original sin kind of?

J: Yes exactly, I'm the body I am what I think I am.



Q: You talked about purification a little bit the other day. What's the intent and the substrate of purification? Why do we need to be purified and who needs to be purified?

J: Why, within the illusion we have enlightenment, we have self-realization and it's a happening within the illusion. It's about knowing the truth within the illusion, which is rather paradoxical. Now, when the truth is seen, okay it's enlightenment, it's awakening. The shift from seeing the truth to this body-mind mechanism being a total clear vessel with no contamination at all influenced by maya, by the character, that's the shift between awakening and liberation. For that, the heart needs to be clear. The heart needs to be completely pure. So the heart needs to be cleaned out otherwise it's just an intellectual awakening, and that's fine, it has its place but it won't go to liberation. Liberation is when no concept, no belief, nothing motivates the movement. Now, the understanding that I have of it to date, and it's an ongoing process, is what is seen now is that the functioning of the working mind comes after the movement of consciousness. The working mind comes in slowly. The thinking mind disappears with awakening, so the thoughts are just not believed at all because you know it's just a mechanism for functioning, and they're just not believed because mind is a liar, and it clearly shows itself. So that's seeing the truth, because you see what's real and what's unreal, and you know that you are not the character. Residues of the character, conditioned thoughts, beliefs, can redirect and influence what is said and what is done. It's like Jiddu Krishnamurti talking profound stuff in front of thousands of people, fantastic material, but had his therapist giving him a pep talk before the big talks because he was riddled with anxiety. He had a devotee who used to go see U.G. Krishnamurti, the Bangalorean chap who just died five or six years ago I think, and every time that devotee would come back he would say, "What's he saying, what's that guy down in Bangalore saying, what's he saying?" So there's a few little things that tell me, "No, that's not liberation." That's like, you know anxiety is being managed. You know he's managing it, so okay fair enough functioning is coming in and the working mind

is managing it, but anxiety fundamentally starts from separation. It's a residue of me being separate from my group, and I'm under threat or my image is at stake here or I am performing, so there's some residue there. That's the difference between awakened and liberation it's to get rid of all those pieces, and it's the Jac style to be very thorough; go after every little thing. So, there's an advocacy for that. So it's like clear out the heart, clear it out and be a total empty vessel, and keep checking that it's empty. Let that vigilance continue. It all happens in maya anyway, it's just a game of the illusion, because what you are doesn't care about awakening or liberation, nothing, of course this is maya, but this is how it rolls and we are pulled towards a refinement and a purity.

Q: But who is seeking to purify?

J: Consciousness. Consciousness is manifesting in any which way it can.

Q: But why would consciousness be concerned about purification?

J: It's not concerned about it at all.

Q: So you talked about experience is not realization and realization is not liberation, there's a whole sentence, so what you had mentioned earlier for U.G. Krishnamurti as an example, that maybe had the realization but he had not purified the vasanas.

J: Yes, he had not purified the vasanas.

Q: So that's where the purification comes in.

J: Yes.

Q: What's the mechanism to purify?

J: Vigilance is your greatest tool, and self-honesty is your second greatest one, and integrity is your third greatest one. If those tools are active every day, purification will happen.

Q: Is that really that crossroad point where some get stuck in may revert back, fallback from grace, so to speak?

J: Yes.

Q: Because when we hear about some gurus who have 98 Rolls-Royces and have all this scandal and they haven't realized an experience, how can that be?

J: Yes, we can only imagine how it is because we don't know. We really don't know, so we can just use it as an example to try and understand. But it could be that guru that had the 98 Rolls Royce's was showing a different model. Like consciousness breaking up the model that's spirituality and poverty are bound together. Here is an example of how they are not. It could have been consciousness just saying, "Let's manifest the opposite for the fun of it." It could be like this. Was it his vasanas for greed? I don't feel that, but I'm not sure that's just the 'Jac perception.' We don't really know, but we can see what's to be learned here. There's something to be learned in every moment.