

Working Mind Has No Ownership

J: There are more smiles today than there has been for the last few days. You use less muscles to smile than to frown, you know, so maybe it goes along with effortlessness.

Let everything settle. All you'll ever need is within you. Phenomenal needs come and go and functioning in the world takes care of those. Bodily needs are part of the world and your working mind can do that; but anything else that's needed is within you, totally within you. If there's a voice that says, "But it's not enough," then this is the belief that is to be dissolved. Deeper than what is within you, going to what you really are, which is outside of what we can name, that doesn't know needs or wants or desires at all. That doesn't have anything to say; there are no words there. This illusion isn't even a flicker. All of the galaxies together isn't even a flicker of a distraction from what you are.

This world and all its micro and macro perspectives is dreaming itself into existence. But what you are can have no sense that it ever happened, because what you are is beyond all of this. Mind imagines it can bring what you are into an illusion that never really happened. This is the game we play. From the illusion you can only see what's not real. Anything you can point to fundamentally is not real. It appears as real, but when it comes to substance, it's not real. We can see that what you really are is real, but it doesn't have the same reality feel as we recognize in the phenomenal world. The same qualities cannot apply. The language, the qualities, the attributes that we talk about in our regular language about that which you are, well, they can't apply; it's only a pointer. Beyond attributes, beyond qualities and conditions, all of these ideas must be left in the world because they are *of* the world. It's just material for mind to try to get a handle on a place where it can't go, and then it isn't even a place.

Nothing, and take nothing away. Nothing that mind can come up with really applies. We can say full and empty. We can say anything and its opposite, but what you are is beyond all of this. The perspective of opposites belong in the world, and the best we can do is in talking about this perhaps there is a resonance. Perhaps there's a resonance. So if this grand, fantastic illusion is to continue, there needs to be the idea that there is something to fix, something to do. Because none of these things apply to what you really are. It's not waiting for you to pop. It's not waiting for the illusion to disappear because it's outside of that illusion, you see. It doesn't even know about this illusion, because from there, there is no illusion.

As wacky as it sounds, somehow we kind of have no problem with it, with the complete mix of the convoluted paradoxes of like, existing and not existing, and having the capacity to have a perspective in the world that works through a physical body. We have a capacity to know that that's not you. We have a capacity to understand that the movie will continue whether you're kicking back or whether you're healing yourself or enjoying life or enjoying suffering, that this has nothing at all to do with what you are. Something knows this. So creation or life or consciousness is just moving away through the forms, through the personalities, imagining that there are lives to be lived. It's a funny old paradox, and fundamentally you can't do anything about it because the movie goes on. You can just know that you were never in the movie. That's the only thing that *you* can do, is to realize that you were never in the movie, and that the character you call yourself

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is not you at all. This in no way denies anything in creation. There's nothing wrong with creation at all. It moves in its own way, continuously moving and changing and shifting; just moving the furniture really. And that's inevitable. But it can be seen that you are not who you think you are. That's the only thing that really you can do. So any time you think that you are real, the interesting thing to do is say, "Ah, okay what's making this program run? How come the hypnosis is running now?" The movie character can do that much, investing in its own annihilation. And what you really are isn't touched by any of it! Freedom beyond the concept of freedom. Life isn't an obstacle. It's a little sideshow while the body is still running, while the heart is still beating; it's just a sideshow.



Q: What you were just saying has kind of gotten my whole organism moving—not just my mind, for a change, you know. You got the whole thing vibrating. What you were saying relates to what I brought up on Friday night about, you know, not... Like about seeing that I... It's been easy to see that I'm not who I think I am, as you just said. I mean not easy, but it's not so far accessible to see what's there from that false sense of I is there. You gave me a little homework in terms of the roles that were... I had some sadness the other night about roles, and I've been kind of you know, exploring that a little bit on my walks and... I don't really want to go into that now because I don't have enough material, but I appreciate your having pointing me in that direction; that's a good one. Then back in Cambridge what you were talking about here relates a lot to what you gave me in Cambridge about trusting with no object, no subject and no object. And I've been playing with that, it's been good. Sitting here listening to you this morning, it seems like I'm connecting a dot between trusting with no subject and no object, which is what you were saying.

J: Very good. Okay.

Q: What I am aware of is lack of trust, you know? And what I'm wishing for is trust in what you're saying. I would like what you're saying to be true. I come because I keep wanting to know that that's true. That's part of why I come. And I know I'm not going to get it with my mind, and you say that the best we can do—we meaning you and teachers, I think—is see if there's a resonance. That's how you put it, right?

J: All of us you know, yes, that's what the human form can check out, "Is there a resonance?"

Q: Well there is a resonance. I wouldn't be here if there wasn't a resonance, but it's not a resonance I trust, if you will. I think that's where the lack of trust is, you know?

J: Very good.

Q: I would really like to trust that. If I could trust that, I think I could be... well it wouldn't matter what's going on, so for one thing, I would be freer. When I hear you say that stuff this morning, I realize that it's for me to act as if that's true... In Alcoholics Anonymous

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they say, "Fake it until you make it." So it's kind of like if I fake it until I make it, you know if I fake it will I make it? You know what I'm saying? I guess that's the idea. In Alcoholics Anonymous it worked, so I faked it until I made it. Is that going to work here? I don't know, am I going to spend the rest of my life, which is kind of probably short at this point, faking it and maybe not making it? But is there anything better to do?

J: Yes, there is, in terms of your approach. If you don't trust the resonance, you're going to stay the way you are. If you trust the resonance, you're going to learn either way. You're going to learn either, yes, trusting the resonance did lead you towards seeing the truth or you're going to discover that, okay it's not that way, I can't trust that resonance. Let's go deeper. Some movement is going to happen if you trust the resonance. No movement is going to happen if you don't. You're going to learn either way if you trust the resonance.

Q: Makes sense, yes. I am a gambling man. I like poker and stuff, so I can take a gamble on that.

J: Yes, and just say, "Okay I'm going to trust it, and if it goes belly up I'll have learned something valuable."

Q: Yes, I'm going to belly up anyway, so what the hell right?

J: You're going to belly up anyway. Exactly.

Q: Why not go swinging, right?

J: It's not about faking it until you make it because faking it has an in-authenticity about it and kind of grates a bit. The first time we mentioned it, down in the States....

Q: Actually it was three years ago.

J: That's right. I just remembered when I said it, but a few weeks ago, trust was the thing, "Whoa, trust needs to kick in." Of course there's going to be a reluctance about trusting; of course there is because that's the issue. That was the issue we were talking about. So how else to explore trust except to chance it, to gamble that trusting can actually lead you someplace. And if trusting leads you to a dead end, well, it would then refine your understanding of trust. It doesn't mean back off more. It means that trusting itself is all right. But how do I refine how I know what to trust—the object of trust, refining that? But trust itself, you need to get beyond the trusting being the issue to the object of trust, having a finer discernment of that object of trust. Do you see what I mean? There are two layers.

Q: You said before have no subject and no object, but now you're saying have an object?

J: Around trust, I have to pull back a bit around trust. I just want to pull apart trust a little bit so I'm going to bring in subject and object, because that's where the trust is stuck. Trusting itself is an experience that the Henry character would do well to explore. So a couple of weeks back that was unfolding. Now, trusting itself, if trusting itself is an activity that's safe for you, then the second layer is, well, what to trust? So at the moment there are two things, there's an issue with trust and there's an issue with, can I trust the resonance? So if we can agree to try out the trusting bit, because either way trusting itself is fine. But your system doesn't really know that yet, not really. So the object of

trust, you're going to try this resonance for example as something you can trust, the trusting will be fine but there needs to be discernment developed to like, "Okay the thing that I trust, is that as deep as I can go?"

Q: Is trusting the resonance as deep as I can go or is there something else to trust if that doesn't work out?

J: Yes, yes, yes.

Q: Okay, yes, it sounds like an appealing game to play.

J: Yes, there is movement, there's something freer about it. Whether it leads you to a dead end or not, either way, it's worth the shot. You're going to learn either way, because the deepest recognition within you, if right now that is resonance, that's as deep as you can go, so go there. If the bottom falls out of that, the bottom falls out of it again.

Q: Okay, so the resonance is what I can experiment with. What I want is knowing. You speak as if you know, and to you it doesn't seem like just resonance... To me when I hear you speak it doesn't sound like your resonating and playing with it, it sounds like you know, and that's what I would like. I would like to go from resonance to knowing.

J: Very good, now let's see if there is a path from resonance to knowing.

Q: It's not a mental knowing obviously.

J: Correct.

Q: It's a different kind of knowing that I don't know.

J: Correct, exactly. So what other capacity, if you can find another capacity other than resonance that's not your mind, wouldn't that be fine?

Q: At times it seems to happen that way, yes, but I don't know.

J: Yes, sure but if resonance is what's indicating a way forward, and you know it's not your mind, of course it's not because resonance isn't your mind, it's a deeper place, if that is the deeper place, the deepest place that you can intuit at this point, then go then go through it, do you know? Go through it and trust it. If you can find something deeper, great. But if that's the door at the moment that's furthest away from the mental knowing, then let's bank on it because you're going to learn either way. Either something deeper than resonance will show itself for you to lead to that, or nothing at all.

Q: That's a possibility.

J: Yes.

Q: So what, yes. That's cool.

J: Yes, so all the while I've got my eye on *allow and trust* to happen. It has to be allowed to happen because.... We can call it trust or we can call it surrender, but at some point... We can call it grace or that which you really are, but it's going to be stronger than you and it's going to take you. It brings you to your knees, you know? You lose this fight, the I will lose this fight. It's going to lose. It will be beaten. Happy days, you see? So I'm drawn to pulling in the surrender and the trust in the cleanest way that we can with something

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that is internal to you. You see? So keep the wiring within yourself for you to surrender or trust that resonance that you can feel, okay?

Q: Yes, I guess that's what I was feeling when you were talking this morning. It was more like it was occupying my body. It was beautiful.

J: Great, let's trust that that's about something. About the something which is nothing really, but of course at the minute that's all mind can do. There's something there all right. It will kick in some level of surrender.

Q: Well, I'll see you on the trail.

J: Yes, see you on the trail is right. [laughing]



Q: When I'm alone with somebody, I have this tremendous opening, presence, peace and authenticity. In a group I contract. I see that. It's been sort of a barrier for me. And the other place that I contract is in relationship. That was sort of like the ridge pole of my ego. A few years ago I said a prayer, and the prayer was to get myself out of the way. Right after that, I had my great marriage begin to go downhill and my wife left eventually. It was just devastating, but gratefully because I sort of feel like there's nothing in the way. Just seeing how that presence just unfolds hugely, you know. I guess the question that I want to look at is the contraction in the group.

J: One thing I've got to double check first. When you're in a one to one scenario, it's okay, there's no contraction?

Q: No contraction.

J: How does that... What happens with relationship or is it just the dynamics of relationship that causes the contraction?

Q: No, it's the attachment. I just adored her. I knew that if she left or I lost her it would be like a mortal blow.

J: The worst thing.

Q: Yes, exactly.

J: Well then it had to come.

Q: Yes, and I see that and I recognized it, and it was. I mean, I don't think I'm gone completely but it's mortally wounded. So it was the grasping.

J: Okay, so tell me when you're with a group.

Q: I've been thinking about that and I think it has something to do with... I had a lot of conditioning to sort of appear appropriate, to appear, you know, say the right thing and this sort of thing, and I think it's really interfered with my natural... One other thing, I remember when I was in school, I used to be the first to volunteer to get up and give

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presentations and that sort of thing. And one day I was doing something and I didn't know the answer to something, and I was embarrassed and I would feel really hot. Afterwards someone come up to me and said, "You know you turned absolutely scarlet red when you were talking." What hit me was that everybody can see everything I'm feeling. And it was almost like an invasion of my privacy. Then later on I began to feel, "So what?" and sort of accepted whatever that is and put it out there, you know? So that's backed off a lot, but there's still a certain connectedness that I don't like about it, you know; it's not free.

J: What's wrong with being naked?

Q: Nothing. That's the thing, I see that, but it's almost like an area of trauma, a little bit of contraction around it. But it's fallen away because I pretty much am. I pretty much live that way.

J: Is it self-consciousness?

Q: Yes, I become self-conscious in a group. In my work and in my life, not at all, and I see the magnificence of that. It's just amazing how it flows, but in a group, I get self-conscious.

J: Okay, self-conscious is being conscious of the ego. I actually looked this up last week at a retreat. It was like, "Mmmm let's get this really specific." It's being conscious of your identity. That's what the Oxford dictionary said, "of your identity," and it was like, "Whoa," you know? So the identity becomes aware of itself; and because it's looking at itself, of course, something jars because it's not what you are; it's inauthentic. So because it's a fake, it has all the nervousness of, "I'm exposed, I'm exposed because I'm a fake." And of course, you are a fake; you know, of course it's a fake. So it just resonates like that because it is seen that it is a fake, but it's like inappropriate at that moment to see that "I'm a fake!" The ego is in the business of presenting an image and a façade and "Please accept me and love me."

Q: That's the sense of it. I get the sense of performing more up her but I don't feel that way. I don't feel like I'm performing but I get the sense like I should. That's what's different about it. It's like you're supposed to present in front of a group, you know, not just be. I can tell right now I don't do it like I used to. I don't really feel that way like I used to, and I always put myself in these positions to play with that. That's it, somehow a sense that something needs to be... I've never been a performer. It feels very inauthentic to me to perform in any way, you know?

J: Yes, but the Bob character is a performance. The Bob character is a performance of consciousness, of creation, of life. It's not you. It's just a role. So performance is going on all the time, you see? At some basic level, it's always performance.

Q: I see that and yet it's really not my experience, because there is no self-consciousness most of the time.

J: Yes of course.

Q: It's pretty still a lot of the time in there. I see that though, I see the role; you still play, you still go to your job and do whatever you do.

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J: Yes, there's still this baseline play going on all the time, and that's okay. So when the ego starts noticing itself and identifying with its own false identity, we have a bit of a *zzizizzz* contraction. So the best you can do when you see this is, "Whoa, okay I'm heading into a group now; oh God here comes the contraction," you know. If you're entering a large room or something with a lot of people you can catch it beforehand. If you can set yourself up to go into the scenario where you know the contraction will be, you say, "Okay there is a contraction here, and all it is is the ego watching itself." It's clashing because it realizes its in-authenticity. It's becoming aware of its own in-authenticity, its own false identity. And that's alright if that causes contraction. That's fine, and that won't fuel it. Right now the uncomfortableness about it is because you are identifying with it. *You* are feeling self-conscious or *you* are feeling the contraction, and it's not okay.

Q: You're right about that part, "And I shouldn't feel that way."

J: But it's actually a great indicator of what's really happening you know, of the ego being conscious of the ego, and it just doubly vibrates on itself. So let it be there, but recognize what it is. Otherwise, it has you and you're feeling self-conscious. That's what we have to break. It's not you; that's just a piece of energy called identity that's doing its own loop.

Q: I've got this. That's the moment of like sort of closing your eyes for a second.

J: Yes, just to get a handle on it, this is what happened. And it will fizzle then because if you don't buy it, the identity drops. The identity can only run if you're identifying with it. So the second you've got a distance from it, it's going to phase down. It will have to because if you're not buying into it, what's the identity?

Q: I can't help but mention this to you. When you were talking yesterday about your engagement and a fellow asked you about it... Once I was at a meeting with Byron Katie and this young woman who had just been engaged stood up, and I could see her terror because Byron had said something about there is no specialness in relationships really. I could see her terror around that because she wanted that specialness. And she asked Byron, "You don't feel anything special with Stephen?" And her husband walks in the room and Byron pauses for a minute; then she said, "I get this certain something in my stomach. And I was seeing your Valentine to your fiancé, "I feel this digestive movement when you're in the room." That's touching! [laughing]

J: I think there was a gamble, like, "What's he going to do with this? What's he going to do with this? This is all he's going to get you know." You know, high risk, and it's like, "Okay whatever you do with it that's your business, you know, I can't give you anymore. There's nothing more." Brave gents who hook up with the impersonal.

Q: One other area along those lines that I hook into is the personal, and I sort of grasp and clench. I don't at first, but it's almost like once you get that... Sort of like the alcoholic in the bar, you get that little taste and then they go back, you know. And in relationships I do that. It used to be my idea of love, pulling close, and to give that up felt like giving up love. That was a huge barrier, because I could give up anything that... I realized it was my understanding of that, but that's one area I could say... I was out last night in a restaurant and I just noticed this woman coming in. I noticed she was with someone else and she

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got up hugged someone that was working at the bar. And I thought, "That would've threatened me in my relationship," because I would have felt like you know, she's moving away.

J: Yes. Do you work hard at relationship then? I'll revise that. Do you modify something in order to be accepted?

Q: I knew that's what you meant. We used to say, "Do you earn it?" sort of, yes.

J: That has to go because it's inauthentic then, and you can't sustain that kind of efforting. You've either got to be loved for who you are or, you know what, chuck it.

Q: That's what happened. Basically I realized that I've been care-taking everybody my whole life, and I realized that the one I wasn't care-taking was me. That's what has shifted.

J: Yes, let as you are be good enough. If it's good enough for you, it will automatically be good enough for others. Modifying yourself in any way, man that's a tough way to live.

Q: That's interestingly very much fallen away. And it was falling away anyway, but there would be moments, you know, sort of catalyzed that again.

J: So the example of the lady in the restaurant, if she goes to hug somebody else or if she says, "God, I was really attracted to some guy," it's about her. It's not about you.

Q: The funny thing is it wasn't the guy that would threaten me. It was the sense of... You see, I was so all in, and it was the sense of, I could feel, she wasn't all in. If I knew she was all in, you know, I wouldn't have cared what she did. It was that. Do you know what I mean?

J: But some people don't go all in.

Q: Well, that was the case.

J: Why not leave space for that? Some folks are wired to put all their eggs in one basket and some are not.

Q: That was the difference.

J: And that's okay. Just allow for the difference, you know, as long as there is enough common ground.

Q: Which is sort of giving up the dream, right?

J: Yes, giving up the dream, we are on it, the fantasy, the happy ever after or whatever it is. The ideal couple, there is no such thing it's just a fairy-tale business.

Q: The strange thing is that I saw that even then, and I couldn't do it. I couldn't give it up. You know, I saw it was having a destructive effect, but I couldn't do it. But it did me, so it's all right.

J: Yes, it threw you out. Good. Be careful what you ask for, huh?

Q: It's funny, I was aware that the consequences... Adyashanti calls that, "rewriting your contract with the universe," but I didn't see it coming from that direction. Strangely, it just seemed like the one thing I could trust absolutely. I feel really fortunate because you

were talking about trust, and that's the one thing that's never been absent. No matter how it looked I always knew it was okay somehow, and that's been a really great gift. It kind of takes context out of the picture somewhat.

J: Indeed. Indeed.



Q: I wanted to pick up on Henry's conversation because it really resonated with me. This idea of trust—for me the word is knowing—and I think he said, “You know it and I want to know it.” For twenty years I've been studying all this non-duality stuff, and I could write a book about Jim's beliefs about how it is, right. People might read that and go, “Wow, that's pretty amazing.” But it's clear to me, from what we talked about yesterday about this auto-body shop guy, that I still don't know it. I have a set of beliefs that I ascribe to, but I don't know it. You talked with Henry about trusting, and I don't see the difference between trusting and faking it until you make it. To me when you say “trust,” it means just pretend it's true and then move forward. I'm very discouraged to have spent twenty years and still not know it.

J: Sure. But when you say “know it,” are you saying mentally “know it” or are you saying gut “know it”?

Q: I mean gut “know it,” absolutely be sure without any doubt whatsoever that it is truth.

J: Okay. Have you had glimpses—“free samples,” somebody else calls it.

Q: Yes, there have been times I guess within the movie.

J: ... Of cracks.

Q: Yes.

J: Does that have a resonance of certainty about it?

Q: It does.

J: And that can't be trusted?

Q: Well, I can look back at it and say there were these cracks. We were talking about cracks, the last time I was talking to you: looking at a book, and seeing a crack in the book, and through the crack was reality. So I can look back with my mind and remember kind of conceptually that there was a time when there was this crack, but that doesn't suddenly make me go “ah ha.” I remember that I knew it then so; therefore I know it now, right?

J: Yes.

Q: I'm still trying to fake it until I make it.

J: Yes, mind can do something with a crack you see, and then that's the only thing that's there with the crack. For some with a crack, “Ah, there's no question that's more

authentic than anything and I wasn't even there." Some have *that*; it just shoots straight into that place of knowing.

Q: I've heard that some do.

J: Yes sure, and it might just be a crack and it's thirty years later and they're still that knowing from it, for some. Pretending and trusting... In the fake it until you make it, there is a part of you that is reserved, because it has the agenda of making it. And in pretending it has an agenda of turning into something that eventually will be what you are pretending. But with trusting, it's like, "You know what, I'm all in here. If this is it or it isn't it, I'm going to learn either way; but I'm willing to take a chance."

Q: So you're talking about in a situation or in a relationship or...

J: I was more talking about... In that situation, I was talking about the resonance, the Henry story. I don't think fake it until you make it is going to work with this. I don't think it's going to work because it's got too much of an agenda of making it. It's like the attachment to the outcome is too strong and that will stop it working. Whereas trusting has a surrender of like, "I can't do this anymore." That's kind of the subtext, "I can't do this anymore, so I'm going to have to put my two feet in and something else is just going to have to take over here." Trusting has that kind of an undertone, whereas in pretending there's a little bit of, "I still want that, and I'm doing this in order to get that." It's too charged.

Q: Yes, I see the difference. When I try to apply it to the situation with the guy who took our money at the auto-body shop, and whether or not we go to small claims court and try to get it back, fake it until I make it would probably look like, "Well I know I should be trusting the universe and trusting the life-stream to unfold in a certain way, so I'll pretend I'm trusting and I expect a certain outcome. I expect not to be hurt. I expect to get my money back, and maybe even help this fellow in some way to see the light." There's quite an agenda there for expecting...

J: Yes, there's quite an agenda.

Q: Those are all suggestions people have made to me.

J: Sure, talk to a different set of people. So if it helps you to shed the buttons that get pressed by going to small claims court, then go. If it doesn't, then don't touch it.

Q: But how will I know this is going to help me shed them unless I do it?

J: You wouldn't have any sense, um... There would be a gut... Okay, this is about going into your gut to find direction. In your gut, when you're faced with a scenario like this, "Am I going to pursue a legal route or am I going to let it drop?" one of them will feel nice for the ego and one of them will feel uncomfortable for the ego. It's not about the other person, so you've got to monitor the feeling for your own ego. It's like, "Is this going to be really rough on the ego if I fight it; or does the ego go, 'Hey, my status quo is intact here by dropping it?'" Whatever will make the ego be challenged, go for it. Why not? That's one way to look at it.

Q: So if I imagine going through that scenario and it brings up a lot of fear, I think that's the ego, right fear?

J: Sure.

Q: That's one of the things I learned along the way. [laughing]

So if picturing going through it in my mind brings up a lot of fear, then that's the ego, that's the signal that it's something.

J: That's the signal that it's a hot area.

Q: It definitely is. I mean, I'm talking paralyzed with terror, nightmares, and nothing's happened yet.

J: That's the thing; it's all in your head. Yes, there's a storm there, isn't it? The power of thought—that's what it does. Fear is only a thought, you know? There's the example. So it's like, okay what jump can you take and you'll know you'll clear it? That's what's important here, "Can I just deal with these ideas that lead into paralysis?" And maybe that's enough, to just manage the thoughts and the slipping into being the victim, and the paralyzed, helpless zone. Maybe that's enough. So do that hurdle first so that you can manage your own thoughts. If you go into this and you're still subject to the emotions that your thoughts... Your thoughts are running amok and making you paralyzed, so if that's not in some way managed, you're going in there with no tools, with no skills, to be able to deal with what comes up. The only reason I think, you know, if you're on the spiritual path at all or if this is of interest to you, the only reason to take a specific action is if it's going to clear your ego. It's the only reason to do service, it's the only reason to do anything, but you have to have the skill set in order to make sure that it doesn't add to the ego, you see?

Q: Right, so what comes to mind right away is—and I've always called these things golden opportunities to clear the ego—I do have some techniques, and there again the ego wants to say, you're talking about body stuff, you're talking about stuff in the dream rather than...

J: Sure, that's all we can talk about though.

Q: Yes. Well, see I want to believe I can jump outside the dream and solve it that way. But deep breathing helps tremendously and tapping. I've talked to you about that before, the emotional freedom technique. So those are a couple of things that can definitely calm down the bodily reaction I have when the fear comes up. Is that the kind of thing that you are talking about? They make me more able to...

J: Yes, that's phase one, but phase two is like, "This is just a thought. How come I'm gravitating and grabbing that thought and now having to cancel it out with my breath? Why do I grab it in the first place? Instead of fixing the problem, why am I going into the problem?" That's where you've got to go. And if you have that kind of off pat, okay, then you have enough tools to kind of dive in and go into the lion's mouth with this. But if you don't have that, no it can only compound the suffering.

Q: So are you talking about answering that question about, you know, what is this, by saying, "Oh, I know where this comes from. I know what in my life created this fear"?

J: You can do that or just say, "Whoa that thought 30 seconds ago brought along this paralysis. All right, okay, it's just a thought, so can the thought be there without the emotional response? Can I see it as a thought?" Talk to yourself, talk to it, whatever like gives it distance so that there's mind watching that part of the mind, because right now you're in it and hence you get the emotional response, the charge.

Q: It has become very clear to me that it's identifying with a thought that paralyzes me.

J: That's right. That's the most important work. The auto-body shop guy is only a bumblebee scratching your own wound.

Q: I know that. I know that.

J: The work is internal. And if you crack that, that there is a distance from every thought that gives a charge, it will be well worth the 1500 bucks and all the months of anxiety, I tell you. It would have been well worth it.

Q: Yes, there's a place in here that knows what you're talking about. A sudden calming happened inside me. And I'm trying to put it into words to feed it back to you, but I get what you're saying.

J: Yes, it's like to shift that distance from the identifying pattern.

Q: I think I have been able to do that at times in my life, and maybe again the ego steps and says, "Oh that's just faking it until you make it." In fact, maybe that's not what it is. Maybe it really is...

J: Yes, it's discharging the power of the ego. It's opening up that bag that's tied around your foot.



Q: I was glad to hear Henry mention games, because that's where I want to go and take the mind out for a spin. At the retreat in Ottawa, there was a lot of talk about models of consciousness, and I wanted to bring that back here a bit. Yesterday afternoon I had this notion of a game, and this morning I found the name for the game. It's called "Resonance to Knowing." How it works is that I start with the grossest description of a model of consciousness that I'm finding myself in right now, and then you keep refining the model and refining the model until you get to the farthest extreme, which I understand by what you say, "Nothing is happening." So I'm pretty okay with the first few models, but at a certain point, you're going to probably be doing a lot more of the talking. [laughing] I know that it's only a model and it only gets you so far, but I still want to do it anyway. So I'm sitting in this chair, I'm Joe, you're Jac, there's all these people in the room, and that's the base model. Now the first refinement is: I've seen and I've heard things that have caused me to question the identity of Joe, so now I'm not sure what's sitting in the chair.

Then, beyond that, I've recognized there's the capacity of mind to identify and label objects, such as chair, people in the room, so that when I say it, they just become those concepts. This is where it starts getting speculative. I'm assuming that the next model would be: There's a field of patterns and color and shapes and sounds, and if someone for instance says, "Joe, you left your hat under that chair," the pattern I know to be Joe calls up the pattern hat, chair and under, and identifies the speaker and the direction that their finger is pointing, and sees this hat under the chair. But until that happens, it's just unlabeled sensations. That's as far as I could get with it. But is that how you're able to say there's nothing happening until it's labeled, it's just energy?

J: Yes, that's kind of the start of "there's nothing happening." It's the start of that zone.

Q: Okay, so here's where you take over, because as you said it, probably the first time I heard you say it, it was like, "Whoa, I don't know what that's about!" Each time it has sort of grabbed me a bit more and more and now it's just like... I just want to know.

J: Yes, at the risk of making it confusing, I'm going to throw this in and let's see. When the labeling mechanism of hat, chair, where the speaker is pointing to, and a piece of knowledge is, "Oh there's the hat under the chair," can it be seen that that can happen without the identified character, that something in the body-mind can do that?

Q: Yes.

J: All right, great. So that's working mind doing its gig. So working mind kicks in in order to make a viable response to somebody pointing to the hat under the chair. The thinking mind is the superfluous part. That's the mismanagement of mind really that creates ego and now is trying to dissolve ego. And the thinking mind is entertained by the imagined objects which have only been created by its own labeling mechanism. So the thinking mind is the thing that creates all the stories in between when the working mind kicks in to respond to whatever life needs it to do. The working mind labeling is fine because it doesn't need an identity in order to do its gig. The thinking mind will have an identity to do its gig. Now, if things happen, they don't happen to anybody while the working mind is doing it. It's like the body-mind picks up the hat and responds, because the working mind had the tools to connect with it.

Q: Now I'm confused.

J: Okay. Let me find a clearer thread here in this if I can. So we know that without identity the working mind responded and let's say picked up the hat. The body picked up the hat and you've got your hat again. That can happen without identity. You know that?

Q: Yes.

J: All right, if something happens without identity, it doesn't happen to anybody, does it? Things can only happen if they happen to somebody.

Q: Ohhh!

J: ... Because that's the reference point that registers events.

Q: Ahhh. Okay. So...

J: When something is happening, it's always spoken by the thinking mind, within this context. Okay, got to qualify this. It's the thinking mind that says something is happening, because something is happening to me, or *I* am saying there's something happening. That's thinking mind material. The context for the working mind picking up the hat is just like the free flow of order. It's like something is arranging itself. It doesn't register as an event.

Q: Even the recognizing the hat, or maybe remembering that it is your hat, because you remember it... I mean, you just know it's your hat?

J: Yes, memory will recognize it as your hat.

Q: So memory is not the same as thinking mind.

J: No, it's not the same as thinking mind. If memory is owned, it's now the domain of thinking mind.

Q: And knowing about the concept of time, time passing, can happen in the working mind without needing the thinking mind.

J: Correct. Yes. And it's just seen to be part of the mechanism that makes it flow.

Q: Oh. Okay, that was easier than I thought.

J: Yes.

A participant: Can you say that again?

J: About time? That the concept of time... I'm going to say it in a different way. If one is locked into it and there's a past, present and future, well there's me in the present, and there was me in the past, and there will be me in the future; it's an all about me thing. So linear time is generally like this. But time, time as like whatever it is, a quarter to twelve, time as part of the functioning, time as part of the order and the sequence, has the same value as your hat is under the thing. The working mind can do time, but there isn't a *me* in time. But the order of time is just another conduit to make whatever, life ordering itself, organizing itself.

Q: And memory isn't part of the thinking mind?

J: If you own it, it's thinking mind—it's *my* memory, that happened to *me*—there's ownership of it.

Q: But if you don't have a thought, can you have memory?

J: Memory is a thought. Memory is a thought.

Q: That seems to me to be thinking mind.

J: The working mind will need memory to remember where's your car parked. It's like it's all cleaner. The working mind has a lot of the same attributes, but it's cleaner, because it's just part of...

A participant: It's not so much *me* there.

J: There's no *me* in there. There's none at all.

A participant: That book is this, this is called this, this is called that, these are the places.

J: Yes, it's much more natural than that. It's much more natural because it's the thinking mind that would put a label, "this is called that." It's the thinking mind; it's like it's... It receives enough conditioning, and you know, maybe in another few hundred years, if the education system is different, the working mind can be developed so that there's enough skills to manage in the world, but the thinking mind, we can be trained how to use the thinking mind, use it for planning, use it for getting a good bargain, use it for learning a language, you know? But it's really not needed. For identity, it's not needed at all, and this is the ego, huh? This is the ego.

Q: So when you say that something is just a concept believed into reality, that's just engaging the thinking mind?

J: Yes, the believing thing is there must be somebody to believe it, that's thinking mind material.

Q: Thinking mind and ego are not completely the same thing?

J: Not completely. It's just an interesting model to split mind into the functionality that will remain, and then the superimposition which is the "all about me." It's like it's a tool that really does establish the ego's validity.

Q: Okay. For the longest time I went to satsang thinking that, you know, it was just a place to turn mind off and sit in a different way; but it seems to be, for the last weekend especially, that there's some joy in playing with thoughts. There seems to have been some thirst in the room for it too.

J: Yes, yes it's great fun. It's just consciousness playing with consciousness. It's playing with its own creation. It's fun. None of it is you. That's how come it's light, because it's not you, and perhaps that's what's really resonating, you know? Gosh, they're just all thoughts, they're just all ideas, and they are harmless! Unless the ego is there to own them and give them that potency, they're completely harmless. So what is there to harm? What?



Q: I want to look at this from a different side, because I see we're looking through the phenomenal and trying to understand what we are. I want to see if it's possible to look at who I am. I see because I don't know who I am really, then all these ideas are floating around, so my mind would grab one, and then I try to be that and perform so well, because I'm identified right away because I see it's so important, let's say in society or in the family. So I see I can go forever, for another thousand lives. But I want to know who I am so then, when I look on all this phenomenal, I will keep that distance, and I won't be identified constantly with something, because I see I'm trying to fix my marriage and my

kids. My daughter has an eating disorder, and that grabbed me so much I couldn't focus on anything else. But now you've told me to just keep a distance from this, don't identify so much. I see it was all about control, but in my perception it was love. If I do everything and take care of so much and organize her life and all this, then this is love. And it's illusion.

J: Yes, it is an illusion.

Q: And how harmful.

J: Love allows. Love allows. It doesn't control.

Q: And I see that all these ideas we are interpreting wrongly to the point where it works, and then crossing the point, it starts to be harmful.

J: Yes, this is how it goes.

Q: Yes, so I start peeling back, and I said, "I have to find out who I am, because this is going to happen constantly." I will be caught in another game and another game and in another play. So is it possible?

J: Can you see that these are roles of mother, wife, professional, friend? Can you see that these are all roles?

Q: Yes.

J: Can it be that none is more important than another?

Q: Yes.

J: Okay. Can you see that there's even a role being played now of being a woman at satsang? Even that's a role.

Q: Yes, something wants to know, because like you said, "I am the Absolute." Then I know everything, so why do I need to know something?

J: Why do you need to...?

Q: Why do I need to know if I am everything? Who wants to know?

J: This is the question. Is it mind that wants an answer? Do you want an answer for your mind?

Q: I guess. It's so close to, like it's such a close identification with that mind, because mind is like... I see like *I want* to figure that out, *I want*. I can't drop that *I that wants*.

J: You can or you can't, which did you say?

Q: Yes, like something wants to participate in figuring everything out and own it; does 'I' understand that.

J: Yeah, that's not going to happen. That's the very thing that gets beaten, that has to surrender and say, "Okay I give up."

Q: It's kind of like a state, and I don't need to understand that I don't need to know. I don't need to... I just exist.

J: Well, can you be comfortable with "I don't know"? Is that an unusual position for your personality?

Q: I try, I try doing this you know, because I listen to you 24/7, like everywhere.

J: Oh dear. [laughing]

Q: I still try to get to that feeling, you know, like I see that it isn't possible to grab with mind, but at least that state, that feeling of how it is to be just okay. I don't know, just wait and see what will happen. Is that what you mean?

J: No, it's more of a solid "I don't know." Like if the mind wants to really, really figure something out and wants to know, there's usually an aversion from the opposite. I'm wondering if that desire would actually be softened by introducing the idea of, "Hey you know, how about, 'I don't know,' a 'no more,'" not, "I don't know and maybe someday I'll know." It's not about "I don't know" as a temporary thing, because really, "I want to know and I'm just playing with I don't know until I know."

Q: Yes, that's again, trust.

J: Yes.

Q: Just trust that something's going to take care of it anyway.

J: No, that's still going to the "I know." Do you see how mind is playing this?

Q: Yes, I see it's like such a close... If I just peel it a little bit, that's it.

J: Yes, yes. It won't work. It won't work because your mind can't know, but it would be good for mind to get it used to "I don't know." If somebody is asking you something, "I don't know, I don't know what you could do in that situation. I don't know." And let that sit, because it will pull mind back from its desire to know everything.

Q: It's a huge desire, because right away, vroom, it's like a Google in my head and I pull information from everywhere. And I'm like, "I'm going to give you the best answer."

[laughing]

J: And it's the next layer under control, you know, we're unpacking control really. Introduce "I don't know." Be with "I don't know" and let it be good enough.

Q: That's going to be suffering.

J: Yes it is. It's like in the morning, "I don't know everything and it's fine for me to not know everything." And in the evening, "I don't know anything and it's totally fine for me to not know anything." And see if you can actually allow that space the freedom that that gives—the freedom of no control.

Q: I feel a burden, you know, because I feel that I need to tell my kids that they need to wake up and what they need to do. And I don't even want to know anymore to tell them anything. It was too much.

J: Yes. It's too much, yes.

Q: And it's paralyzing them too, so I see the damage I do. And it's just like, "You have to take yourself out of here."

J: Yes, it would be very difficult to get yourself right out of it. The step is, "I don't know." Develop an "I don't know" space so that your mind can honestly respond, "Sometimes I don't know and sometimes I know."

Q: And even if something is going on, you just like shut your mouth and just boil into it.

J: Yes, and just like you know, "My opinion it might come out or it might not, but do I really know? Nope, I'm just imagining that I know." It's always like that; we are just imagining this.

Q: That's what I saw so clearly because, you know, it's just my opinion, and no one knows the truth.

J: No, it's not knowable.

Q: So I just kind of adopted that. I said, "You know, I can tell my opinion but I'm not guaranteeing that it's good or bad."

J: It's only an opinion.

Q: So for now it's just that.

J: Yes, develop "I don't know" and that really will just loosen that whole thing and pull it back into balance.

Q: Like you said, "Pull your foot out of concrete."

J: "Pull your foot out of concrete," did I say that? Okay. I know it might sound very simple, but actually it will bring an awful lot of freedom. It's like, let everything and its opposite, they must have equal value, so "I don't know" is just as valuable as "I know." That's where you're going with this; they're the very same. It will be great to delete the word "must" from your life—I must or you must or we must. Just get rid of the word "must." It's like, we can, maybe we will, but get rid of the word "must" because it's another control trick.

Q: Oh yes, I've been told many times about this. I don't notice this anymore because it's so automatic. But other people pick it up like, "What is this, all of this sergeant in the Army, what is this with you?" It's just so strong. I want to organize everything my own way—obsession.

J: Yes, it's a habit that's ready to break, so let yourself get more fluid and loose.

Q: And I see the futility of this.

J: Yes, it's completely contracting you, you know?

Q: And then there's the fear because you're thinking like, "If I'm not going to do it, it's going to all fall apart! It's going to just die!" So I have to do it you know, and that's why my mind gives me these arguments like, "You cannot do it; you have to pick yourself up..." You know, I was going through such anxiety I was dying, but this must... I would wake up at six o'clock and drive my daughter to swimming, and I thought, "I don't know if I will get

there, but I will do it." This is like such obsession. To the extent I... And the old patterns...
Oh My God!

J: Yes.

Q: I don't know.

J: "I don't know."



Q: It's not so much a question, of identity, but it's not a question. What's happening is that I started out with like a curiosity about identity itself was arising. What's happening is everything is softening. I remember in the DVD somewhere, you say something about identification—that's how consciousness most deeply experiences itself. At the time something about that just struck me as an *ah-ha*, but I didn't know an *ah-ha* about what. Yesterday when I was thinking about this identity with service that's been leaving, and last night I was going, "I have to go back and say to Jac that there's two more identities I want to put on the table." And then I could feel underneath that it was identity itself that is next.

J: Yes, go for the core.

Q: It felt like, a few minutes ago, like I could almost feel what identity was. I could almost feel the texture of it.

J: Fantastic.

Q: But it's like it's disappearing. It comes out of this area, the solar plexus.

J: Yes, it does come out of the solar plexus.

Q: And somehow it feels like there's a flavour of *me-ness* to it, but it's not... It's soft. It feels like play. It feels like, happiness. I don't know what to say. It's like skipping and playing and laughing.

J: The energy of identity is? Or *that* which is watching it?

Q: I think maybe the energy of identity, but I'm not sure. It just feels really light.

J: Yes, okay.

Q: Like it could go anywhere.

J: And can it dissolve?

Q: That's what feels like is happening.

J: What's left when identity dissolves?

Q: [short pause] I don't know.

J: I don't know is totally fine.

Q: I took the answer from the last person.

J: Wherever you can get a pointer.

Q: It is like a soft centre or something. [pause] I don't know where to go with it.

J: There is no place to go with it. That's just how it's playing now, and there's no pull here to point in any direction because it's doing just dandy.

Q: There's melting. [pause] I'm going to sit with it.

J: For me to say anything would be too much. It's just an organic happening.



Q: It's been a while. I think it was about four years ago when I first met you, and I feel like you're my yearly marker point. The past couple of years have been extremely un-spiritual looking in my life, like I've gotten into... I don't know, I guess I'm not sure if it's bad or I'm on a wrong track or something like that. It's pretty calm in a lot of ways. I get up and go to work, come home. It's really kind of bland. I'll watch some TV, drink some beer, go to bed, wake up, go to work, hang out with some friends here and there. I don't know, I feel like I should not be doing this stuff. I guess I feel like the rest of the world would disagree with what I'm doing, and I don't know if I really believe that. In some ways I feel calmer now than when I first met you. And I didn't do any of those things really that much, well not to any large extent, and I felt totally screwed up. Now I'm starting to feel calmer, but I guess it's like... I don't know, I guess I'm afraid this would be all that it is, even though when I really ask myself, like I can't see my life looking the same in five years. But if it did, would that even be a problem? I don't know. What do you think about that?

J: Give yourself permission to let life just happen. Give yourself permission. You don't need permission from anybody else except for yourself. You're the one that's wondering if there's somebody looking over your shoulder.

Q: Yes, well a lot of people have criticized me for that.

J: That's about them.

Q: I guess I don't want to screw it all up though. Sometimes I can't tell if I'm being really lazy. Maybe I am, I don't know. I don't want to be in denial about something, but how can I know that I'm in denial if I'm in denial? That kind of thing. At what point do I have to be disciplined? You know, I think about life, and I understand the concept of discipline, not in the way of beating myself up, but like making that... Something that I read that you said or maybe it was like... I don't know, but anyways, that does make sense to me, so I guess I can't... I don't know, I can't tell if there's like a point where I'm supposed to know that like I need to be more disciplined and I'm being really lazy right now, or... I don't know, you know something like that.

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J: So what I'm after now is the idea that things should be another way, that there's kind of good and bad or there's holistic and destructive or whatever. I remember the very first time I met you and it was about self-destruction, it was your way. There was a lot of self-destruction going on. You were hurting yourself in lots of ways, way back at Denise and Joe's house?

Q: Yes. I was hurting myself a lot then? Oh, I don't remember that.

J: Okay, no worries, but it reminds me of this.

Q: I guess, like myself beating myself up way back then, oh yeah, yeah, yeah.

J: And this feels like a little role map from that, a little puff of smoke still from that fire. And you know, it's like completely let yourself off the hook, *completely*.

Q: It's like if I totally become a drunk sitting on the couch, that's fine?

J: That's totally fine. It's totally fine to just let living happen with no commentary, no guilt, no should's, no ought to's. That's what's most important. I'm not interested in, you know... I'm not looking for something holistic or not holistic in what you do with your day. I'm interested in the voice which says, "Maybe it should be some other way." It's the doubting; that's what I'm after.

Q: Yes, well sometimes I feel like I rebel against that too. Like I don't want to look frigging spiritual, because I think it's phony a lot of the time.

J: Sure.

Q: Like I'd rather be drunk and genuine than be spiritual and fake.

[laughing]

J: Good for you. Absolutely.

Q: I don't get a lot of approval.

J: That's great. If approval comes, fine, you'll learn something from that.

Q: Yes, well and it does... I don't know, something about... I don't know, like the ritual of doing, like coming home after work, it feels like it's like my relationship with myself. I feel like it's like, I don't know, it's like such a great space for me to just be with me in some ways. Almost a way that I can let myself off the hook, and just have a relationship with myself. I remember, I think it was a couple Christmas's ago, and I was on vacation from work and I sat on my couch and I just watched TV the whole time. And it was like, "Oh God, finally!" It was just like this relaxation, and I would get up and go get a hamburger or something and pick up a six-pack, go back home, and curl up on my couch again and it was, "Oh, yum, yum." Like it was amazing!

J: Lovely, lovely.

Q: I think it would've stressed me out that it didn't end after that week's vacation. Now I can't wait for Christmas to come because I'm going to do it again, or not; we'll see what happens at Christmas.

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J: Yes, let that feeling of freedom be lived. It doesn't matter how it looks. It *really* doesn't matter how it looks. It's that something is just feeling... We're talking from is a place of being loose and the should's and ought to's are just reducing and reducing and reducing and their volume, you know? Just natural living is happening, just the Angie character is just living a life, you know? Happy days! It's wonderful!

Q: Yes, it feels like that sometimes.

J: Yes, it's like a freedom you know, it's just a freedom, a phenomenal freedom. Let it be had.

Q: I do find the more stressful points I have around it are when I'm thinking that I shouldn't, because I notice when that goes away. And then it's like, "What do I care if it looks like this or if it doesn't?" Life has changed. When I look back or whatever, if I like start you know, like do that or whatever, life has changed over a five-year period. It always changes so much. If I think about the worst-case scenario, like I'm 300 pounds, on my couch, more burgers and more beer, is it really that bad? I don't know if it really is bad.

J: Life is always changing. Yes.

Q: Oh God, I always feel like I come up here and ask remedial things.

J: No, it's not remedial at all. It's not at all because that phase of feeling free of comment, free from judgment, is really important because what is natural has enough space to come up. Do you know? And of course, it won't last forever. You know, it won't. Life will just throw you in another direction; of course it will. But it is really important that you just kick back now. It's really important.

Q: I feel like I have more space around like, all of this stuff. It kind of comes up a lot easier. I'm not listening to other people quite as much, and I feel like a lot of the stuff you talk about, like really I'm only ever going to find it like in my own quiet space with me. I can come to satsang but like it is just like, you know, maybe... It's like the resonance you were talking about earlier, and I'm like yeah, like it feels like it's like that, that I really like about it or I get from it, but like I don't really know what the hell you're talking about half the time. I can't just say the words and have it make sense. I don't know.

J: That's fine. You know, whatever resonates, resonates, and whatever doesn't make sense doesn't make sense.

Q: If I never become enlightened... Sometimes I don't know if I give a shit.

J: What difference does it make?

Q: Well yes, I don't know.

J: What difference does it make? It doesn't make any difference at all.

Q: I guess, maybe it doesn't. Like I was feeling maybe trusting that or whatever, that it doesn't really matter. So maybe it will be harder when I die, like when the body dies or something, be more of a struggle.

J: So?

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Q: I'll go *ahhhhh* more maybe than you would. [laughing]

J: And you'll find that will be fine too.

Q: Yes, well I guess it will still happen, whenever it does.

J: Exactly. Okay, this phase of being just in free-flow, it's totally great. So wherever there's the external monitor, just switch it off, "That's the external monitor, but actually this is what I'm doing, so if you don't like it sorry." Do you know? It's almost like that to the monitor whether it's somebody else's voice or a voice in your head or your conditioning or whatever; wherever it's coming from, just turn it off. At some point the body will say, "Actually I'm sick; I need healthier food." Something will shift, of course, you know. But you're young and your body is robust; so you can take it. And it's a very valuable phase really to not give any power to those voices who say how it *should* be, or the *right* thing to do. It's really valuable this phase. And isn't it fantastic that you can enjoy it?

Q: Yes, the voices do get pretty loud sometimes. They do go through phases where they get really loud, but it doesn't stop me from doing what I'm doing, because I don't want to go towards them.

J: That's it. Don't go towards them. Just say, "Okay I hear where that's coming from, but you know what, that's just an opinion," as if there is a right way and a wrong way; well maybe there isn't. If you can tease out what those voices are about so that you don't have to turn them off, because then they would just be there again waiting for the next. If you can say, "Okay what are you saying? Like there's something better, another way I should live, but this is how I'm living." So if you can kind of tease out underneath that sort of a dialogue to where like actually you're just coming from, "That's my father's voice, or that so and so's voice." If you can get to the root of it, then it loses its power. It would be good to do that so that there are no voices at all.

Q: Yes, I think maybe that's kind of what I'm doing too, when like there's a teasing, and it's a lot of little strands. But you know this made me think the last time that I talked to you, and you were talking about all the strands, from what I remember. I don't know, I remember you talking about there being a lot of tangled thoughts that I have or whatever, and just being kind of patient I guess and teasing through it, and like I don't know... Yes, I guess it does feel like that's what's going on.

J: Yes, because that's the work you're doing at the moment, believe it or not, you know there's always something going on. There's always something refining itself or evolving, and that's just nature. You can't stop the seasons and you can't stop this evolution either. So untangle, take the power from everyone of those voices. Don't suppress them. Take the power from them, "How come this has power?" Take the power.

Q: I've had a really hard time trusting that, that it's okay for me to just like ask that like or go there in me, like find those answers and stuff. I don't know, just like I'm supposed to believe other people or go along with their stories even though it might not necessarily... But I don't find it ever feels right when I do that, and then I get caught up in way more bigger dramas.

J: Yes.

Q: And I'm like, "Wait a minute, this isn't all about my mommy and daddy," like you know, where whatever... like it's just... yeah. It feels good to talk this out. I haven't had a forum to really talk it out where it can be validated, I guess.

J: Sure. So this time the direction is coming from you, you know?

Q: Yes, I feel like I've missed me a lot too.

J: Yes, I bet. Let it expand, you know. And will she let you down or is she going to misguide you or something? I mean, what? Why not just, you know... So what?

Q: Yes, whenever I think about that, I'm like, "Well, I'll find something else out from them."

J: Exactly. Learn something from it too, you know. You're your own guru. You are your own teacher. You are your own guide. And you have enough intuition to get yourself all the way, whatever all the way means, and you know, going into that and relying on that, and from there hearing what somebody else says, but actually going back to yourself to see, "Will I pick it up or will I not? Just because they said it doesn't mean it's better than what I think." You are the one carrying the can for you, and it's not heavy. It's just that you have the tools inside and you've not used to using them fully.

Q: Yes, it's been scary to do that.

J: Yes it's scary to do that. Doubt comes easy, you know?

Q: I feel like I used to do that a lot more, and then I got freaked out.

J: That's all right. That was just a phase of losing it. You can find it again now, you know the waters are not so muddy now anyway. Trust that. Trust that inner core.

Q: It does feel like the most right thing to go towards.

J: Yes, you've got to go towards that. That wholeness, completeness that's inside is your guide; that's your teacher. That's all of it. That's where the buck stops, and it's light.

Q: Yes, I can feel that whenever I go into that. I don't know, I'll pull out of it really quickly, whatever, and other thoughts, "I shouldn't. How dare I?"

J: Yes, go in there and be with it.

Q: I can't wait to see where I'm at next year.

J: Yes, it's a wonderful roller coaster!

Q: Yes, it's really interesting. I have a marker to look back. Thank you.



Q: It's really interesting listening to everyone and everybody's story, I guess. I don't know what it is, but when I come in here, it's like I can't breathe sometimes. The energy is so... It's like my head gets the pressure. When you walked by me this morning, I had my eyes

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closed, but I felt this massive energy and when I opened my eyes you had just walked by. So all this stuff, like this. I guess it's just what is.

J: Yes, don't read anything into it. It's just how it plays.

Q: Well, that's kind of what I... Yes, it's the whole trust factor. I was thinking yesterday that it was fear. It was not so much fear as it was actually, because I'm not a very fearful person and I pretty much step out there most of the time. It's sort of like I'm all pissed off at what's happening, because I don't really know and I don't understand it. And I'm like, "What the hell!" Because I loved my life, and I had someone who really got me. He adored me, and I kind of went a little nuts and left. I left because I'm pretty sure of this. And it's like I said yesterday, it was just like something had to happen. There's so much stuff that my brain, my mind is trying to understand, and yet I know there's this other part of me that's just like sitting there. It's like just there, and I'm listening to you, and I'm going, "Okay the thoughts, so what if you have to understand it, just let it be." But I guess that's my ego that's a little pissed off. It's like, "Wait a minute, you had a great life; what's going on here?" Trying to understand, I guess, or not understand and just let go. How do I know what's true? Like things that I see, like I mentioned the... and this morning I saw something around you, so how do I know I'm really seeing that? If I'm not here, how do I trust what I'm seeing, or don't I, or does it matter? Some of the stuff I'm seeing... I was in bed sleeping and I felt something looking at me, and I opened my eyes and there was a face right there! It was kind of floating above me and it was looking at me. At first I got really frightened and then I just kind of looked at it; and I went, "I'm dreaming this." But I knew I wasn't dreaming. I just looked at it and then I went back to sleep. Stuff like that.

J: It's fine, it's totally fine.

Q: It is pissing me off, because I was in love and I had a beautiful life, and I had a beautiful home, and now all this stuff is happening to me, and I don't have a clue. I'm listening to you and I'm saying, "Okay, it's not really happening, I guess." I don't know.

J: Phenomenally, it's happening. You know, if we take that the world... If we talk from within the world, of course it's happening.

Q: So is it happening from my ego, my mind, because things like... Oh I have so many questions, things like, we're human beings and you mentioned just being, we're *human* beings.

J: In the world it looks like we are.

Q: Yes, are there other beings?

J: Yes.

Q: And do they understand this more than us?

J: Some think they do and some do.

Q: Okay, because there's a lot of stuff like that too. It's overwhelming.

J: Yes, you can tell them to bugger off.

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Q: Okay, I did that and they did.

J: Okay, for some people along this path, another sense opens, a sixth sense opens, and so what's normally unseen in the physical world just becomes visible. The stuff is there all the time, but an ability to see it tunes in, gets activated. The thing is that beings from other dimensions are more interested in us than being in their own place. It's just like those who really get into that place of, "I want to know more; my God, I'm seeing auras; I'm seeing this." They're more interested in the other dimension than here. It's like everywhere farther, far away hills are greener, you know? They want to tell us what to do, and we look to them for advice. And it's like, "Do you know what? For God's sake this is where you are, this is where the incarnation is, so stay here and do the work here." That's fine. Of course, there are other dimensions and other galaxies and everything that's imaginable has the potential of becoming real. I mean, there's all these other... It's unlimited. The creations of consciousness are unlimited, but right here right now is enough. It really is enough. It's all you need.

Q: I'm just seeing these things because I'm on my path to...

J: An extra sense has opened and what it does is... In hindsight, looking on Jac's own journey, in hindsight... I worked as a ghost buster and stuff so I got really into it. So in hindsight, if I can say, "Well did that actually teach me anything?" and what it did was broke the limitations of what I thought was real. It challenged everything because shit, it got wild. I mean, really wild. So it was like, "You know what, anything can happen," and it seemed to broaden my contracted, you know, Irish-colleen thinking. You know something had to blow it out, and it was very useful for that. It was like, "Okay you know what, there's no way of ever knowing how this works because there's too much of it." There's loads of information about everything everywhere, but right here right now, this is more than enough; that's just a distraction. That's when I did shut it down. I consciously asked whomever or whatever, the universe, "You take this away; it's too much information and I don't want it. You shut it down; let's be ordinary and this is enough." Just being ordinary is enough. That was the Jac loop with it. So I wouldn't pay too much heed. It's like there's those things flying around the place all the time and coming in here, but basically they're just not bothering with their own dimension and under some mission to help us; and it's like, "You know, get a grip." Stay where you incarnated and workout your identity there, you know. This is what we're doing here on this trip. So get very practical about the things that you see.

Q: Okay, sometimes they're just there and it's not like auras. There was this woman and she had all those blue stuff all around her, and I was like, "What am I seeing?" I had an out of body experience when I was much younger, and I saw my father leave his body when he died, and so a lot of things that... I get nervous because I think people are going to think I'm crazy.

J: It doesn't matter if they do.

Q: The pissed off thing is that, even though this is not real, I kind of liked what I had, and I'm not sure why this, this... It was an incredible draw! I was living in Tennessee and I loved it. I was there for sixteen years, and I came back here, and I'm like, "Why am I here? I

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don't like the cold, why am I here?" I have family here, I'm Canadian. But I'm like, "What the hell's going on?" I understand it's to find out who I am, and this isn't real, but is it my ego that's hanging on to, "I had such a great life." And is it the ego that's pissed off?

J: Yes, of course, because it has now created something, a memory you know, and it has rose-coloured petals all around the memory of how it was. But you would have stayed if it was working for you. At some level it wasn't enough and something needed more. I mean you were yanked out of it.

Q: I was. That's exactly what it feels like.

J: So what to do, you know? You were yanked out of it, and you can regret it. But you've no options, and this is how it's going, so you might as well make the most of what you have now. You'll torture yourself if you dwell with that memory.

Q: I have been.

J: Even if you went back to it and you could rewind the clock, you'll still leave it again.

Q: Because this is where I'm supposed to be?

J: Because you have no option. Choice was taken away from you.

Q: Okay, what takes that choice away?

J: Choice is an idea, and if the idea isn't working for a while, a natural movement happens and your mind is playing catch-up, "Hey bloody hell, I didn't make a decision here, I was yanked!" And it's like, "You know what, you never made a decision. You *never* made a decision." But it was a crack in the "I have free will idea," the "I can choose idea." And there's a crack and a natural thing happens, and mind says, "What's going on? What's going on? I didn't make that decision. I was pulled out." And it's like, "Listen, just for a little while you didn't have to make a decision," but it's like, "You never had to make a decision; you really never made a decision." The mind plays catch-up. It grabs the natural movement and it puts logic and clarity, and it imagines that it's making a decision. All the while, there's a natural movement going in a direction, right, but mind smells the natural movement, tosses and turns and plays with the idea. It's like a remedial thing. It plays with the idea that it has an option and decides, "I'm going to go that way." And actually, that was the only thing that was going to happen all along.

Q: So we don't have free will.

J: No, not at all.

Q: You know, I did the "Course in Miracles," and it talks about free will and we have free will. So we don't have free will?

J: No, we don't.

Q: So why would I want to be here? I don't have a choice because I'm not real?

J: Why would you want to be here? Does Jac want to be here? It's just where you are. Why are you putting desire on top of it?

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Q: Then you said the thing about desire: there is no point in having desire because you're not really running the ship, it's the consciousness that's running the ship.

J: I can see the way you're trying to understand it. You're grabbing the information but you keep referring it to yourself as if the ego can work it out through grabbing these non-dual concepts. The ego isn't real and that's the only thing that's to figure out. Is it real or is it not? That sense of yourself is really what's being challenged, and it's trying to regain itself to grab bits of this information, because somewhere you're finding that this stuff is relevant. Somewhere it's resonating. It must be; otherwise, you would have walked out the door saying, "They're nuts; they're nuts!"

Q: It is definitely resonating, like huge.

J: Yes, it's like you need more information to remind you, to really rock the idea that the ego is the thing that keeps coming in, trying to grab these things, as if it's going to help you to live in an easier way. The ego is being pulled apart, and it's like the ego is trying to reclaim itself in all of this, so it's grasping at everything because it's being pulled apart, you see?

Q: Okay.

J: Not really?

Q: I do. I'm just trying to make the ego... The ego I guess is trying to understand... The illusion is a cash illusion. It's a monetary illusion. Do we even need that?

J: How do you mean, it's monetary?

Q: Well if this isn't real and I'm trying to understand what the ego... The way I am right now, I have no idea where I'm going. It's just like... You know?

J: Yes.

Q: Do I interact with someone from the past in order to do something that will help this illusion or do I... No, they're in the past, that's gone; just let it go no matter what and just... I feel like I'm floating and I don't know... Let's get specific. Someone owes me a lot of money, it's through the marital thing, and do I care about that? Do I let it go because really it doesn't matter because it's not real? Do you see what I'm saying? I just meditate and just try to connect. And there are times like last night where I was at a function, and I looked out of my eyes and I felt like I wasn't in the room. It was weird; it felt like the room... It sort of does this for me, like I'm pulled back and yet the room goes like this.

J: Yes.

Q: So I'm confused.

J: I think I get you now. Okay, you sound like you have a lot of common sense and that you're very practical.

Q: I'm extremely practical.

J: Hang on to those tools. They will be your anchor in this. Have real common sense. This thing is having its way with you, and it's going to continue, so all you can do is... You're

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letting it have its way with you. That's perfect. Let it have its way with you, but a life needs to be lived also. Now, if in your gut, let's say around, do you pursue that money or not... So if in your gut, the greatest learning comes from letting it go, or the greatest learning comes from going after it?

Q: Oh wow! Crap, that's a lot of money.

J: Maybe the jump is too high; maybe you can't take it.

Q: No, it's letting it go.

J: No. This is how you find your direction, because to grab a spiritual concept won't work. It has to come from you, your own inner knowing. It's like mind is saying, "*Shit*, I'm being dragged here, I can't use my usual tools." And you're being drawn toward spiritual material, so you're trying to grab that as a way to live. And it's like, "Hold on, go back inside, go back inside." Go back inside, "Where do I learn the most? Where do I learn? Where can I grow the most?" Because it's all about the ego dissolving. The whole lot is about the ego dissolving.

Q: What I feel coming from here, that whole listen to your gut.

J: Yes, honour that. Honour that, because otherwise you're going to be going from an idea that somebody said or conditioning, or it's like Angie's (previous questioner) ideas of like, "You should go to the gym more or have a beer," or whatever it says you know, "I'm not having a beer." Just go inside and honour what the natural pull is; and at least that way you're not giving power to more conditioning, because that's the worst thing. Even if it's like highly-evolved spiritual conditioning, it's still frigging conditioning, and it's no good to you. It's no good to you; it's all the same. That's religion—I *should* do this because I'm supposed to be letting go. No, but if you let go from your gut, it's like, "Okay where will I learn the most here? Where will I grow?" and the I that's growing is actually the dissolving of the ego. This is the paradox; as you feel you are growing and evolving, the very thing that's growing is breaking down.

Q: So that's the pissed-off-ness.

J: Sure. That's the pissed-off-ness. Common sense, practicality, these are your two skis, whatever those things are you go skiing with, poles. That which is yanking you knows what it's doing.

Q: That's a big yank; it's huge. Thank you.