

Q: (*already in progress*) ... The stories, the stories are all imaginary?

J: They're all imagined. They're all a concoction, they are.

Q: Can we just go back a little? Last time we talked I told you I recognized who I am, which is the pure awareness.

J: Yes.

Q: And you didn't like that, you said, "Uh uh, even drop that."

J: Yes, even drop that.

Q: And, I didn't, I fought with it. Days went by but I couldn't get your words out of my head, and it sunk in, deeper, deeper. I recognized that you were right and there was another beyond.

J: Yes! Yes!

Q: Which was, if nothing else I wanted to tell you, and maybe you already know, but anyway, there is still one more element and that's the reason I'm here, and that's this. This is the true place of no place, because there are no divisions whatsoever—all of them are all imaginary.

J: Yes!

Q: Okay, I got that. This going back, this leaving the place of freedom, of wholeness, solidity; I use that as a part of a word, but you know what I mean by... There's a real thing, and then suddenly back in the game, talking to itself, and I wonder, "Why is that?" Why she, and Ramana Maharshi, and a few other people, were convinced, do without the veil coming back. The veil, because everything... The wholeness is always there, but the clarity is pure and forever, no question. There is no time, no space.

J: Yes, there is no time and space.

Q: Okay I got that, but a lot of times the veil drops and then for some it doesn't completely drop.

J: Correct, yes.

Q: And I think the reason for it all being, not just here but a being, complete being, is us living without the veil. I really believe that, and for some it seems to... For others they experience [snapping fingers]. Now I realize that that which is talking to you about this is all the mind. It's simply the mind talking to itself.

J: Yes.

Q: Got that, but that doesn't end... The veil doesn't stay up.

J: But the talking can happen. It depends, if it's believed, then we have something that is imagining that it's gaining and losing and it's in the dualistic play. But when the veil has dropped, the talking can still happen; but it's just dancing, sounds, play!

Q: You're right, when the veil is dropped, absolutely, but why doesn't the veil come and sees itself and take over the podium, so to speak?

J: Yes, it depends what perspective you view it from. If it's pure awareness, then one view is that pure awareness is doing it because it can, because it's imagining that it's separate from itself just for kicks, you know? It's kind of a painful kick, but just for the fun of it, for its own entertainment.

Q: May I ask you something? This feeling, the way I can explain this to myself is that a moment comes in the clarity where this question becomes a question, like I talk about, but there's a sudden not knowing at all. Not even knowing this, not even knowing this.

J: Yes. Yes.

Q: That moment of not knowing feels like the dimension that's is being called for, it's not knowing.

J: Yes.

Q: Because there's no other, no conflict, no parts.

J: That's right, no sign of duality at all, and then from the not knowing there's no cause and effect. Because we say, "Why does the veil come back?" "Why do I imagine I'm real again?"

Q: That doesn't exist in the not knowing.

J: It doesn't exist, you see?

Q: And then not knowing doesn't exist.

J: No, because only within cause and effect we can find a reason, but actually where it happens there is no cause and effect at play, so there *is* no reason for it. There really is no reason for it. Where it's activated is prior to cause and effect, you see?

Q: Right, activation is prior to cause and effect.

J: Yes, so we have to just imagine a reason why it does. It doesn't need to that's for sure, but it's just the play.

Q: That which is real, which we truly are, is like steady light which has no darkness within it.

J: Yes, it has no darkness within it.

Q: And it's not active or passive. It's just completely wholeness, well, just brightness, brightness. Something like that.

J: Yes something shines.

Q: The other stuff moves, has cause and effect, or doesn't mind things.

J: Yes.

Q: But even those have no ups and downs. They never stop, they can only do that.

J: Yes.

Q: They have memory. And so I wonder sometimes to bring them into play with the wholeness, because the wholeness never goes away, it's just a dropping of the veil, memory seems to help a little bit. There's a memory of not knowing.

J: Okay, so mind is making a memory of prior to awareness.

Q: And then suddenly the veil...

J: Hmm... You're cheating a bit, you know?

Q: But then the veil slips.

J: Okay.

Q: You were talking earlier... You gave us the sense of some sort of effort. You made a suggestion, I don't know if it has anything to do with what I'm talking about, but did you really mean that, because effort is just repetition?

J: So going prior was the effort? Was it efforting? Was it? Okay, if it's interpreted like that, but actually it's pedaling backwards. It's an undoing of the structures that we've built our whole lives to imagine what is necessary to participate in life, imagining that you're the person. So what we were doing was pedaling backwards.

Q: You think that's good?

J: Why not? If it works use it, you know? So what about this? So prior to awareness somehow has resonated in that body-mind.

Q: Oh yes.

J: Okay, so...

Q: Or the other way around, the body-mind is...

J: Yeah! It is the other way around, of course.

Q: (inaudible)

J: Yes of course, exactly. So then the rolling out or the turning back on of Alan the man, when that gets turned back on again, have you seen that it is the sense of Alan? It's that prior to awareness is playing as Alan.

Q: Yes, that's the strength that brings it back, yes. That's what calls it back.

J: But is it fully back as Alan?

Q: No, no, not anymore.

J: Okay, there we go.

Q: No that's true, and that's why I love you, because you touched... Somehow something in... One thing... Who knows? What's the difference, but... Yeah.

J: Yes, yes. It's just the sense that Alan is being played by what you really are.

Q: Right. Oh!

J: What you really are is playing at being Alan. Let that resonate and you'll feel the authenticity or you'll know I'm BS-ing. You'll work it out yourself.

Q: But it doesn't need Alan.

J: No it doesn't need anything.

Q: Nothing is needed.

J: Not at all. Nothing is needed, so it's just for the heck of it if we want to find a reason.

Q: Right, the not knowing feels more honest in a way. It's the only thing true.

J: It is, it is, because the cause and effect you see is so dense. So it's telling me where your center of symmetry is, where your anchored is prior to cause and effect, because the not knowing has more resonance, so it's like, yes! Because if you were looking for answers your center of symmetry would have shifted into separation again, because you would be working within the rules of cause and effect. Now you're not because you're prior to it. Your point of perception is prior to it.

Q: Right, and there's no sense of duality.

J: Not at all, duality is just a set of glasses you pick up in order to do things and it goes down again, and consciousness does that automatically, you know?

Q: And if it doesn't work that way you've got fear, and all these other silly crazy things.

J: All these stupid things, yes, which mind will do anything it can in order to reestablish its old *status quo*. It doesn't work.

Q: Thank you. Anybody else, go ahead.



Q: Going back to the question of, "What's stops it from continuing?"—for lack of a better way to put it. As a child I remember looking around and saying, "Oh nothing is real," and I thought it was great fun. And trying to tell other people, "Nothing is real so don't be so upset," and then as a teenager feeling like I knew God, and I felt so blessed to not be so much in the dream. And I'm very aware of what took me away and put me back into ignorance. And it seems to be the same thing. So what do I do?

J: So you have identified what solidified the sense of you.

Q: Yes.

J: Can you strip the value that you've placed on that event or period in your life? It must have a value. It must be on a bit of a throne. It must be.

Q: Oh, it is yes. Like it should be, even though I see it's not.

J: It must be in order to make separation plausible. You have to have something that stands out, because that's the first real believable evidence of separation.

Q: And now lately there's been a real resistance of this thing. It's falling off the pedestal, but there's some fear in the falling back. Then when you said, "Pull back," it was so natural to do that, so easy.

J: So whatever that scenario was that created separation, you know you have to demystify it. Be without it, see that, "Oh heck I just got carried away with that, its part of life. It's just a phase in my life I took awfully seriously."

Q: Yes, I believed the story.

J: "I" believed the story, or the story was believed by what I am and it created me, the believer of the story.

Q: When you said, "Before awareness," my experience of that has always been that it doesn't believe any of it.

J: Yes, there isn't even the story there. The story doesn't go back that far.

Q: No, it only goes back maybe to awareness or... It doesn't go all the way back.

J: Yes, it doesn't exist at all prior to awareness. None of this exists and can exist.

Q: And that's what I saw.

J: Okay, so this is a mind trick. But if you can hold the sense of prior to awareness and hold the scenario that you have on a pedestal, can you see the kind of stupidity of holding this on a pedestal?

Q: I really just want to laugh.

J: Great, okay good its value is breaking down then.

Q: Yes it really is, and it's just back here, more the awareness, or whatever.

J: Yes, it's like at the top and the back of the head. It's bizarre, isn't it?

Q: Yes, I always thought that's why they did the painting of Christ with the halo, it was really more about that.

J: Yes it was, yes it was about that opening back there. And neurologically, when truth is seen, your point of perception is...

Q: It actually falls open like it's gone.

J: Yes, we run neurology from a different place, and you can feel it in your head, you know? So you know what to do, you completely strip down any sacredness or hallowedness value system.

Q: Or that I need to do it or...

J: Yes whatever it is, it's just like a scenario. It's just another scenario, so what's the big deal it's just another experience that happens in life. It's done. It's in the past, no?

Q: It's funny, a couple of weeks ago I woke up thinking, "I'm done!" So this... Thank you.

J: So if that story is done, you're done with it.

Q: I'm done, yes. I needed that.

J: Just to add... Sometimes you can find another little grain of something. So like with the last speaker, okay there's a big incident where separation came in and there might be another few little bits of grit, you know, other peas under the bottom mattress.

*A participant:* The Princess and the Pea.

J: The Princess and the Pea, that story, it's like, what is that, you know? There might be some other little scenarios that are a spin off from that, so just be thorough. Be thorough when you're dissolving, like, did anything roll out from that? Did it spawn other little possibilities here, or is it really just about that and it's gone? Just to watch for that.



Q: So I had a little different experience and I want to check it out with you. I feel like... I don't know the words. I feel like I'm aware of my body and yet I feel like attention goes back and mind just goes so quiet. So when you said to sort of come back to the body, you know, I felt that I had never left my body. You know my body was here and somehow I guess something was splitting off and going back.

J: Yes. Yes.

Q: And it feels great because the mind is really quiet.

J: Yes, okay. For those who lose all sense of the body when there is a going prior, when that shift becomes permanent, there is quite a phase, which is generally two years of embodiment, because you have to reconnect, because functioning in the world has to reorganize itself. If there is some sense of the body, it's that the integration is happening as you're going. The embodiment is happening as reality; capital 'R' reality is showing itself to you, embodiment is happening. So there's still a sense of something being in the phenomenal world, but do you know that the body isn't you, that it's just the 'Connie' body?

Q: No.

J: It's you as well as your perception going back? Hmmm, it's still you so there's just Connie's... What's going back then?

Q: I guess, I don't know. I wouldn't say there's a shift in identification.

J: Yeah, I wonder if it's just a habit that makes you believe you are your body. I wonder if it has just been in place for so long that it's just imagined to be real.

Q: How would I check that out?

J: How do you know the body is your body? How do you know that? Give me evidence for that if you can.

Q: Well when you say "your," you know I put food in this mouth.

J: Yes, but the body puts food in that mouth with the intention from the brain that's in that body, okay? All that can happen without it being you. What makes you think it's you?

Q: Story, I don't know you know, it's what I've been told.

J: Yes, it's what you've been told. It's worth checking out. Just really investigate it and say, "Okay, give me some evidence that this is me. Come on brain, come on body, it's been taken to be me—is this really me?" Or is it just a story because we use the word 'I'—particularly in English you know, "I am hungry, I am." At least in other languages you know, they, I, I... In Irish, "*Tá ocras orm*; hunger is on me," you know? At least there's a little bit of a shift, but we constantly reinforce it and the mind takes things literally. It just takes things literally and we've just pumped in a bit of conditioning.

Q: So my understanding is, you've talked about neurological pathways burning out, and that you lose the ability to... I thought it was you lose the ability to identify as an individual.

J: Yes, self-referencing ceases.

Q: So I'm sort of I guess waiting for that to happen and then it will be known.

J: Okay, so who is waiting for it to happen? Because the one who is waiting is activating identification, is keeping the self-referencing mechanism alive, so how is it going to burn while you're using it? If we stop using it the system says, "This isn't needed anymore." So one way would be, not advisable because it's spiritual bypassing, but to say, "Okay I'm not the body, I'm not the body," and run a new story of, "I'm not the body." We can try it, it softens things a bit. But for you it might be more effective to say, "Okay, there's a sense of me here, what's making that alive? How come that's believed?" Start to question it: "What is it? Whose the one that's here? What evidence do I have? Okay I can see, touch, okay that's five senses. Alright that's giving information to the body, is that me? Is that really me or is that just a body-mind mechanism with a sense of an identity which is assumed?"

Q: I have a sense of spaciousness but I wouldn't say that's my identity.

J: That's okay because this is where I, the Jac character, parts ways with non-duality. Because in the non-dual there is still, "I am the Absolute" or "The Absolute is what I am really." That sits much better at that point because the I am... You go prior to that too, the sense of existing. So the identification with the non-dual of being pure awareness, of being pure consciousness, the non-dual allows for identification with pure awareness. There's still a thread of identification going that far. Now prior to the non-dual... It's very useful to go as far as non-dual, but you could be just jumping over that level because there ain't no identification with prior to that. There's nothing to be anything. It's not you it's just... It's not even what is. It's just... Every word is going to be stupid, you know? It's just that not knowing, that zone that doesn't have anything, but the non-dual language would say that you are that, but that's the non-dual position just relocating identity as a pointer. It's just a pointer but it's a little bit gritty for me, do you know? It's a bit gritty.

Q: So do you know where I'm going when I say, "I go back and there is no thought?"

J: Yes, but the thought of the body being there is active. You're not running story, but there's a sense of the physical.

Q: Right, more than the perfume you talk about or...

J: Yes.

Q: ... A sense of a body.

J: Yes, there's the sense of a body or there's more of it, more than the sense of a body?

Q: I would say it feels more solid than the sense of a body.

J: Okay, so that is a perception that's running from the abyss of behind. It's like it's a line, you know, it's running forward, a trajectory that's placing a perceiving machine at the end of it, and the perceiving machine is still taking in data. So there's some perception that's still active. Some part of the mind is active just to keep awareness with the body, and that's why I'm not too concerned about it because that's kind of the embodiment kicking in. Do you see? But if you're superimposing the idea that, "Well I'm the body actually," so this is Connie just having an experience and she's actually the body. If you're superimposing that idea in it, it's like this is the one I would like to see getting looser or to see that it's just a thought that's been believed for a long time. But the sense of the body being there is totally fine. It's just a perception.

Q: So it would be seen that it's a thought that would show itself? If I resonate with your teaching, and it resonates with me that everything is story, but I wouldn't say that it's been seen. I would say it's more just a resonance.

J: Yes.

Q: Just a resonance of the way you described...

J: Yes, and it might always be resonance. It might be how your body-mind recognizes itself through the resonance. That could be your way rather than, you know, the details of the matrix and how it works being shown to you. Some don't get to see the intricacies of the whole, "Oh my God, I fell for that, I fell for that!" Some don't get to see, you know, the workings of the movie behind the scenes, the falsity of the set. So it just might be always resonating. It's just like the day is going to be operated from the place of where there's resonance. See what it would be like to drive the car from just allowing that resonance to send up its perfume, that resonance to be active. That might be an interesting thing to do just to open that pathway to see, can functioning happen while that resonance is allowed to be here? To actually operate right through so that it resonates even in the body while I'm having lunch or while I'm lying in bed tonight, is that resonance there? Is it known? Because the more that resonance is allowed to be present all the time, it might reorganize things, you know? I kind of like the fact that...

Q: We'll see how it goes.

J: Yes, if it's still there though, because your path has been step-by-step by step and you can't go to another step until you've cracked one. It's so thorough. It's so thorough every single... You don't get away with any cheating at all, you just don't. And the beauty of it is

that allows embodiment because there's no jump. So there's no big like trauma or drama. It's not like that for you. It's like: "Step, step. Is that established? Step, step. Is that organized? Is that integrated? Step." So embodiment has to be happening at the same time, you see? So I'm not surprised that there is a sense of the body. It's the ownership layer is like *erh-erh-erh*, you see? Let's see how it goes. Let's see how you get on with that.



Q: I'd like to ask a little bit about, I suppose, path in general. As I hear comments made here, they follow one line. There seems to be many lines towards what we are working towards or about whatever is happening.

J: Yes.

Q: So my question is not well-defined yet, but in all the varieties of path there has turned out to be some commonality words like emptiness. You just referred to a change in terminology between the way you present things and what a traditional non-dual presentation would be. So I guess the first question is, these are all varieties, these are all valid?

J: Yes.

Q: And different people on different paths go in whatever varieties they go in. It looks like we're in a new era.

J: Correct.

Q: You once in a while will refer to that, wherein you can describe a spiritual path in terms of neurological pathways. We speak about story mechanisms that are being seen as mental modules. Is there more that could be said that would be helpful about a new era? About new possibilities for paths so that, for me at least, I don't feel like I'm amiss for not sitting in meditation for hours and hours. Has the world truly opened up so that whatever direction one is going is the right direction?

J: What direction are you going in?

Q: Mine seems to be an intellectual direction.

J: Yes.

Q: Of study and of searching of as many different aspects as I can find, and those as they come together fit with... It's like a synthesis.

J: Yes, yes, and through understanding, is there a shift in where you're viewing from?

Q: Maybe, I don't have any sense of certainty as I've just heard, "Oh no I'm seeing from," and I describe a new space. After days in the back-country, there is no story, but that's not a big deal. Or it is, how would you judge?

J: Yes, yes.

Q: I've lost your question.

J: That's okay.

Q: What's my direction? That's the best I know to do is to try to put together everything that's available, and at some point I suppose it has to be let down.

J: It does.

Q: No, it doesn't have to be. Mind can continue on doing whatever it does, and whatever you truly are may just emerge, be unveiled.

J: Yes, sure, but there's one little piece that I need to figure out just to get a fuller picture here. When understanding comes or you've put together, or the synthesis is happening, and there is a parallel between that quantum physicists and that non-dual speaker, something clicks. When something clicks, do you feel it in your gut or is just in your head? Does understanding...

Q: All over. The world is good.

J: And does that turn into... Yeah it does, by saying the world is good, it does. For some the intellectual only is just about, you know, the buzz from new concepts, but if it's that you get it all over, there's a kind of a click. If it brings something into harmony, then it's creating some little bit of a shift in perspective.

Q: Yes.

J: Okay, that's what I'm interested in, because then it's a path and not just an intellectual exercise. As long as you can recognize that there's a path, you know that it's progressive, then it's fine. Then it's totally fine.

Q: Then I can even see the end of it; there's enough accumulation.

J: Yes.

Q: But there is no progression to be announced, and there is no state to be occupied.

J: Yes, well done, lovely, lovely.

Q: Well maybe I'm getting close to not knowing then.

J: Well, the 'I' is going to drop, do you know? So it's like truth shows itself, and it's a tricky one when we come through understanding, through intellectual understanding, because we get to intellectually understand how the matrix works. And somehow that has to be dropped in order for truth to show itself, but what it does is it demystifies the hypnosis, you see? You're demystifying, you're pulling apart the lies that were believed that put separation in place, you see? So that's the way you're doing it. So it's like, "Ah that explains that, and now I understand how that happens. Okay that makes sense."

Q: That then is the verb that I keep hearing of, "To see through." In many of your writings and speakings you refer to a mechanism, a labeling mechanism or a conceptualizing mechanism, and those are known. So science is catching up.

J: Yes, yes, it's running a parallel trajectory. Yes.

Q: Which is what looks like a new era rather than the guru on the throne.

J: Yes for sure. It's not appropriate for the Western mind. We're just too complex and too diverse because, you know the way we are. Our minds are very active. We've got an awful lot of diversity and an allowance to be so many ways, so our paths have to facilitate the individuality that we have developed to such a heightened extent.

Q: And we may not be very good with authority.

J: Indeed, or surrender and all those things because we've been taught to have autonomy, and that works too you know, because then it's like, "Okay, there must be autonomy in my path then too." You see? Otherwise we'd all be shoved into the one grinding machine and that's not our way. It's not our way because we have adopted different mechanisms because of the diversity of how we're encouraged to think and be creative in our culture. So therefore, yes of course, of course, to unravel your own, the mechanisms that built the idea of you, some of us have to look for science and some of us look to prayer. And it's all perfect; it's like what resonates for you. What is it that's going to undo the building blocks that gave you the solid sense of yourself, you see?

Q: Yes, and from this end what undoes them is to see them.

J: Yes, the understanding breaks it down.

Q: When seen, the magic is gone.

J: Yes that's it. It's like what we were saying earlier about an emotion, once you see how it's built, how it's set up, there is no juice in it anymore.

Q: Not near as fun as it was before.

J: Not as fun but yet there is an exquisiteness.

Q: Let me try one more. I've had a question from previous words from you of learning how to do a verb called "discern." As though there is a difference in the actions or the motivations that you might have depending on believing that there might actually... I'm getting in deeper, believing that the true sense of you, a lie, is actually doing some of the guiding. Sorry that got a little bit... The word discernment is the key step. How to discern whether what you're involved in, call it optimal or appropriate or on the path, is there a way to...

J: Yes, I don't know if you're telling me this or not but I'm going to jump in. Are you telling me that the sense of pure awareness, the pure thread that's coming through you, offers the wisdom which we call discernment, listening to the wisdom from that which is not the conditioned mind?

Q: No, it may turn out similar. I don't have an identification. I don't have a solid occupation of a state of pure awareness. I don't have in this grasp, in this synthesis, a knowledge, a solidity, to something coming through. That's a lovely possibility.

J: Yes.

Q: But given that as a possibility, then maybe it's working. (inaudible) Given that it may be working, but how would I know? How would the front know that it's being lived?

J: Correct.

Q: And the word is discernment.

J: Yes.

Q: Maybe no way to know, just keep on rolling.

J: For the mind, for the personality, it tastes like discernment. That's the best we can do to go from the front back, you know; it tastes like to discern something. That's the direction it's come from, behind. But yes, would the front know that it's being led by the back? What happens is that you see that the front is the end of the back. It's the outpost of a trajectory, and it's only a trajectory because we imagine it is separate but it's actually all of it. All of it, but we split it into time and we split it into space and place and galaxies, and we split, split, split, right down to Jac and David. We split it the whole way, you see? But that's just how we make story. So there is no trajectory really. Really there isn't a trajectory at all. It's just that the story-making machine makes it a trajectory in order to have story. It's creating the mechanism with which story can be made. So it depends on where we look from. If we're looking from the end, then we're talking about going back, and wiring the end, which is the body-mind mechanism, wiring that to align with what you really are. We talk about that, and that's largely what science is doing because it's trying to understand what the end piece is, and science doesn't see consciousness as something in and of itself. That's where the two are not meeting, but consciousness is something in and of itself. It is, it's not just being aware of something. It's a whole other level of knowing. That's why we're at satsang, because it's a whole other layer. So to know the unknowable, that knowing in that other zone actually doesn't use your human consciousness. That's what science hasn't seen yet, that consciousness doesn't need the body-mind to be aware of itself, and if that's understood by a scientist then we've got the next Einstein. Make sense?

Q: Yes, the new verb is, "dissolve."

J: Yes, yes, yes, yes.

Q: I don't know how to use it but the word... The other word would be "leap."

J: Yes.

Q: Again, I don't know how to do those, but for now, thank you.

OR

Q: I wanted to talk to you about courage. So, as you were speaking about courage, when you hear the word it implies that there's a subject and an object somehow.

J: Yes.

Q: And it seems to me what we're talking about is activity. I think at first we feel called and then maybe we seek that which is calling, and then there it is and it seems to be visiting, but then we realize it's always there.

J: Yes.

Q: And it seems to be that there's a kind of organic transmutation that takes place, and it all sort of follows a plan, and then the mind makes up stories about it. So then we see the stories and we watch. So is that what you mean by courage, it's a sort of standing and being aware of the stories as they spin themselves around?

J: It's different things for different people. The courage is to allow a day to happen without story. It's right down to living.

Q: So it's an act of will; you say allow.

J: Allow, it's more an undoing. It's like, courage is natural unless it's been taken away through experience, you see? So the allowing might be the intention to allow, but it's not so much a doing or a falseness. It's like, "Let go, let go." To let go requires courage funny enough. We're trained to be in control or to be autonomous, and to be in charge, and to manage and be independent, and all the rest of it. Those skills are fine, but that's just to facilitate a human being managing in the world. It doesn't define you, but it tends to make us solid because we believe it, because we think we've got something solid. But of course, it's not solid; it's just a bundle of ideas. So the courage is to reactivate the knowing that you're not any of that. Not in avoidance of it, because that's a lot of what can happen, and it's called spiritual bypassing. It's that you grab a concept, "Oh none of that is real anyway," and it's like, "Hold on a minute." If you're jumping back and finding, "Oh gosh, none of that is real, that's just happening," it's like, hold on a minute, participation of the activities in life are not the problem. They don't have to be viewed by another perspective in order to soften the pain.

Q: So you're talking about a different kind of knowing—not knowing of the mind, but knowing of the being. More of a being knowing.

J: It's like the essence of knowing. So there's knowing of the mind or the mind knowing something, subject-object, so if we take away somebody knowing something and just have knowing itself, just the verb is active, it's like that. And it can take courage, if courage has been destroyed, it can take courage to make that step, that what flows through, knowing, seeing, talking, that free flow of life being lived is uninterrupted by concept.

Q: I see what you mean.

J: So I'm not in any way encouraging new concepts.

Q: Right, it's tricky it's a fine line.

J: It is a fine line, exactly. It is tricky so it requires a bit of wisdom to know yourself. "Am I grabbing a concept now because that will give me a tool to live in a better way?" It's not what we're at, but for some it might be the best they can do with this material, is actually

to try and soften life with some new concepts. Okay, but we're at another level altogether. It's very subtle but very simple. It's just what you really are is...

Q: So it's kind of couraging.

J: Yes, it's couraging.



Q: What you were saying when you were talking to this gentleman right here—I don't remember his name—you said something about the awareness part of you, feeling like it was giving you wisdom to lead you on the path. Do you recall? I kind of got excited.

J: That was all of five minutes ago. Keep going till we see what's...

Q: Okay, when you were talking it felt to me that it was the idea of the awareness part of you, the deep, deep, deep, you're identifying with that leading... Like the dream, the illusion, that you're creating part of you to discover that it's an illusion.

J: Okay, so if identity is going to awareness, then mind is coming back with you; so it's playing tricks. So if you can see that awareness is, and you can say, "What I am is pure awareness." But that's only as a stepping stone. We've got to go prior to that. For a deep awakening, you've got to go prior to that. So awareness is and you can say, "That's what I am," as the stepping stone. We place concepts on top of that and kind of turn it into something else, and turn it into me living a separate life with no sense at all of that wisdom that you really are. It's like it's been covered over by concepts. So if we don't live by concepts, if we don't live by ideas and our intention is not anywhere, except to just respond to that which is flowing through you, if the body-mind is that clear, there is a wisdom, there is an exquisite wisdom which comes from what you are. But you have no idea because only the controller would imagine an outcome. You see, and that's kind of the courage thing too. It's like there's a not-knowing, but there is a total trusting. And it's like the body is the vehicle for participating according to the movement that comes from what you really are. Does that make a bit of sense?

Q: It feels like you're describing the experience that I have, but I don't know because it feels like it's just like a living from... A knowing, like just a knowing what to do—is that what you're saying?

J: Is there a knowing that's not about what to do? A knowing that's not about things. Is there a sense of a knowing, and then the mind turns it into, "What to do?"

Q: I don't think I'm there yet, where it's just the knowing. I'm not there yet.

J: Okay, that's it. It's like the knowing prior to it turning into a story about *my* life. Do you see? It's the same thing. It just doesn't have the labels yet of how to manifest in *my* world, with *my* family, with *my* life. So it's like following that back so there is pure knowing itself, and what is that without it having *your* story. That's kind of consciousness or awareness without story. So knowing that you are without story, you see? That's what

I'm inviting. One thing you can do is... Okay there's a knowing of where to move forward. Do you always obey it or do you go against it sometimes?

Q: It feels like my experience shifted very dramatically in the last two years or so, when it felt like something was leading me to discover the illusion. Like when he was talking a lot about understanding, and you were saying that some people discover the illusion through the understanding of it, it was like that where it's been getting real to me. Are you familiar with The Course in Miracles?

J: Yes, but only through people talking about it.

Q: Okay, because I've been practicing that very... That clicked with me I would say, and then that's led me... The Course in Miracles is very similar to a lot of the things that you're saying, so I feel like I'm resonating with that a lot, but that maybe stops before... Because that goes back to "You are love." Like you are not a body, but what you are is beyond, and then you kind of experience that through the practice as you let go of everything else, and you just experience yourself as the pure love. I was also wondering if that is what you're talking about, beyond?

J: Yes, prior to love.

Q: Because love is like a concept still.

J: Yes.

Q: Okay, that's what I felt when you were talking, that maybe I got stuck there and there's something beyond that.

J: Yes. What a lot of people do... I'm not saying you're doing it, but what a lot of people do is that they make love something. They make it a value system from which to live by.

Q: Right, that's what I've been doing.

J: That's lovely, but it won't work. It's a lot of hard work to kind of live from that loving place all the time. It's just having a value on something. You know? It's a value on a way of living.

Q: I think that's why it was hard for me to imagine going beyond that, because it was like, "Well, wait... What is..."

J: Where is the love?

Q: Yes exactly. How do you let go of the love and what is beyond that?

J: Yes, what is beyond that?

Q: Right, that's where I'm stuck, I think, going beyond that.

J: I know this is story, but in some ways it kind of works. It's like when we go prior to that, before all of that, before all of the concepts—to use David's term—like this is kind of the front end; the body-mind is the front end, the energy of what you are, that manifestation comes through love. It comes through love from the other side of love. It's not anchored in love, but it's at the other side of love and passes through love. Now *then* it has no

agenda, there isn't the agenda of love. It's just that love is such a primordial creation of consciousness, of awareness itself. Go prior to it, and it comes through love and it can't but have love in it! But not because of a human understanding of love. It's much purer than that. So it's like outside of love and it comes through love, and then we don't question love or it doesn't have to look like love; we've lost all the value, human value system of love, because it's just known that gosh there is always love there. You know for it to manifest here it has to come through that veil of love, that's part of building the veil of this illusion.



Q: This has been lovely, and thank you for sharing so much. It's exciting for me to think about just bringing this up, because this has been alive lately for me. It's funny to have heard this term "spiritual bypassing" for the first time just days ago. And for me it feels that my experience for the past three or four years has been just as you were describing. I feel like I'm just so overflowing and I can move freely with acting through love. And yet, you know, I just want to check in and see because when I heard you describing two visitors ago, that there is, for lack of a better term, using it as an excuse to move through the world in a more comforting or...

J: To avoid pain?

Q: To avoid pain, right. I just want to check in on that for myself because it had become so easy to just *know*. I just know that this experience in this physical realm is illusion, it is transitory, it is all I want it to be. And *boy*, I get to have this experience and it can be entertaining and fulfilling and emotional and all of that. So I kind of asked for more because I wanted to experience more, and I've got it. I've got this vibrant community around me, I have an amazing partner and we're expecting a child, so it's super, super fun. So hearing the discussion of the front end or the tail end, you know, which one is moving? For me the idea of moving through the world with any agenda seems contrived.

J: Yes.

Q: And yet I don't want to get stuck in the trap of simply being a witness, because that's also arrogance.

J: Yes, yes, a useful stepping stone, but it's only a stepping stone.

Q: Right, so having the experience of just joyfully and just having this experience, am I checking out? Am I missing out or am I fooling myself?

J: Who is the fellow having the experience? How much of an identity is there with him?

Q: You know, if there is it's so light, it's so... Like, I don't have a deep... It's funny because when I talk about it, obviously I have some attachment to it, you know? "Yes I'm having a wonderful experience," that part of me that's having a wonderful experience is attached.

J: Yes, okay. Then there's an identity there.

Q: Sure, I get that. I don't think I'm quite at the point where I can communicate what this experience is like without some sense of identity as a vehicle, as a storytelling framework, right? In my heart, in my deepest self, I can't deny that everything that I come up with in my thoughts is just in service to communicating and sharing this experience with others. That's about it, because underneath it I just am. I just am, and there is no leading, there's no following, there's no even intention, it just is. And there's that deep, deep, deep, stillness and expansiveness and peace that seems to root me in this existence. So my question, if there is one, just checking in and I guess having the conversation is for me the check-in about the spiritual bypassing.

J: So it seems to root *you* in this experience.

Q: It is, it has been so immutable, ever present, just this deep, deep sense of calm, peace and joy, if I want to assign that value. There is no judgment. It just is. And when I connect to the ocean or rock, mountain or the universe, it's the same, you know, without the physical manifestation, it just is.

J: Yes, so do you see what is the same before you see what is different?

Q: Yes, there's no distinction really.

J: Is the difference just in form and color and shape?

Q: All the form and color and shape is just... It's as close as I can get... Or, all the form and color and shapes have nothing to do with that stillness, and I get that. I try and use these words or these grand monumental concepts to just touch on what it is. It's sort of what you were describing with that young man, getting it through the intellect. This experience in this lifetime, for as short as it is, I want to go ahead and take advantage of the opportunity to experience all of it, all the chemicals and all the drugs and all the quandaries and confusions, because God knows it's only going to last for as long as I'm here in this manifestation.

J: Was it always like this for you?

Q: No, no, no. I really started seeking the clarity about ten years ago, and it's maybe been the past five or six where something really just dropped in where it's like, "Oh, of course, of course." Since then the puzzle space in this realm has been, "How do I live in this world? How do I live in it fully?" Much of my experience when I'm not wrestling with that is just, "Oh, here it is, let's share this time together."

J: And if it were to end? Let's say, heaven forbid, you got really sick and it was something that was very progressive, and your time would be up in six months, would that be okay?

Q: For me? Sure, sure, yeah. I hope that the people that I love, that I get to share this time with, as few as they are, get that, that they can let me go. I'm enjoying them as much as I can at this time. I have a daughter who's 14 and I have a 25-year-old stepdaughter, and there's confusion there, but for me to be out of this existence... Okay, there it is. It could happen walking out the door. Hopefully I'm living as fully as I can until then.

J: And in the depth of fully engaging in experience, is it known that it's not real or does it hypnotize you that it's real? In the full on experience.

Q: That's where I question the spiritual bypassing, and that's actually for me the discrimination, you know, that razor's edge, that fine line. The vast majority of me believes, "Well yes, this is just illusion." It just is.

J: And the minority of you?

Q: Huh, am I kidding myself? Is this just a game? I don't doubt that there is truth in the space before love. I *felt* it! I've had the experience and that's undeniable. Occasionally I get these whiffs of hypnotism, dream being too real, and one of my favourite people says, "I forgot that it wasn't real," for as long as that lasts.

J: Yes, that's the thing, is you know, wherever experience is hooking you is to see if you can let go of experience, because your mind will say, "Oh no I'm destroying it for myself." And that's what mind will do in order to keep the stickiness present with experience, or to develop a stickiness with experience, that's what it will do. So to allow experience to show itself to be not real, that's what's up.

Q: Yes, and I think that maybe my favourite trap is a value, assigning value. Like, there's more value in being a pauper. Nah, nah, nah, nah, there is more value in being a worldly success. Nah, nah, nah, nah, there's more value in being in harmony all the time or there is more value in never being confused.

J: Sure, there ain't no equanimity there, and equanimity is part of it. The same sameness is part of it, and that's what will take experiencing away. That's what will dissolve experiencing and the way it's being experienced. It will just be experienced in a different way with equanimity. It sounds like I'm a real party pooper, but mind will interpret it like that. It will just interpret it like that because it doesn't want to go there.

Q: Yeah. I have these experiences of what I call "being humbled." Like, here I go being a silly human again or being... It's not jealousy, it's more unconscious when I recognize, "Oh wow I've been driven by this deep, deep thoughts that I wasn't aware of."

J: Yes.

Q: And it's embarrassing and a little disappointing, and, "Oh wow there I go again."

J: Sure, you're running a commentary on it then, yes. See if you can see the equanimity in experience.

Q: Yes, I can get back to that pretty quickly. Sometimes, more often than not, I'm there. But when I am shown, when someone helps me see, "Hey, you were kind of fool of shit there," it's like, "Right, right, right, okay fine, I've got some stuff to clean up, okay fine."

J: Sure, and that always continues, you know, there's always some odd tidying up. That's just this thing we have about being a better person. It's just part of the storytelling framework. I like that. Let the equanimity come in, and you'll find out if there's stickiness to story and stickiness to experience, and attachment to experience. Let yourself see the same-same of every experience. Because you see we have to be clued into linear time to

find a present, an experience, and a future or a past and a present experience, and a future in order to contrast it. So we have to have all those things running in order to let experience be felt in the first place. That's quite deep in the matrix. You know, there's a lot of things taken for granted, believed, in order to have experience be experienced phenomenally the way you're talking about. It's like it's fine, but just see the layers of hypnosis that are running, and let it reorganize itself then, as it does.

Q: Yeah. I think I understand what you're saying. More often than not I hold myself in a kind of a higher level witnessing of that. Even over time like, "Oh that experience, it's just going to last for moments really." But even then, I'm aware that I'm playing the witness, and I don't buy into the story and get engaged and stuck and grimy. But thank you, I want to sit with your suggestion.

J: Yes, see if you can see that layer, because if you can see how the contrast is constructed and the equanimity beneath it, okay, that's a whole different ballgame you know, and then it will show itself. Something else will show itself, some depth will show itself. Because something is not being seen because of the way experience is being engaged with. I don't want to take experiencing away from you; it's not that. It's that you've just got to demystify it a little bit. Just to demystify it so that from another position, from a broader view it can be enjoyed.

Q: I'll play with it, yes because I can absolutely relate to something in what you're describing that is holding me back.

J: Yes.



Q: I'd like to check in with devotion. It seems to rise up, as now... Words aren't coming.

J: But devotion is flowing. Devotion from what you are to what you are. You can run it through any concept you want, but it's just a cycle of devotion from what you are to what you are.

Q: I just wanted to check in with that. I don't want to put a concept on it.

J: Great!

Q: It's felt when there is a sage, it's felt looking at you. It's felt looking at you.

J: Keep breathing. And breathe again, exhale; keep breathing. Let it flow you know. You need your breath for it to keep moving.

Q: It came out because a friend asked about devotion. And I couldn't conceptualize, and I realized that it was felt whether I was reading Rumi or looking at you or looking at Ramana.

J: Keep breathing. Keep breathing. Keep breathing. Breathe.

Q: *Hah... Hah...* It's so unreal except this.

J: It's really important that you breathe with it; it's really important. Exhale. Keep breathing, keep breathing. Exhale. Exhale. Your homework is to sit in front of Ramana and breathe when you feel devotion. Breathe when you feel devotion. It's really important, because it will allow a melting, that your breath is currently arresting. It needs to work its magic through you, and the breath is actually halting something. When you're able to breathe through devotion, it will normalize. It needs to normalize because devotion is too part of the illusion. It is part of the illusion.

Q: That it's recognition.

J: It's recognition of?

Q: This.

J: Yes, so let it come right through the body with the breath so that every cell has the recognition; every cell, not just your heart. Every cell to have the recognition.

Q&

Q: I was just hoping... I think I've touched it a few times, but I'm not clear that I understand or have a true experience of prior to pure awareness. So I was hoping to do that.

J: Tell me what happens for you. Tell me what is known or felt.

Q: I have a lot of experience of emptiness. And some years back, in the middle of the night, I just felt that I was nothing and my life changed a lot at that point.

J: So that stayed with you, that knowing, or was it the feeling?

Q: Oh no, the knowing stayed with me, but I still get caught in the world.

J: When you get caught in the world, is it the character that gets caught or is it you? Is there a you there who's caught?

Q: Well sometimes. I mean I can't hold it long because I know it's not true. I guess I just forget. I have moments of forgetting.

J: Okay, okay. For you it's a bandwidth thing. It's like neurologically sometimes we can't go prior to any concept at all while we still have an investment in the idea of being a person. Even if the idea of a person is only there for like twenty minutes or five minutes or something and then it dissolves. Sometimes for some people they can't actually run both neurology's at the same time; they can't fire both neurological pathways at the same time. If you can identify what the triggers are, that would be really good; the triggers that make you, you being a person who's caught in it, caught in the story. If you can figure out what they are, and demystify them and break them, there won't be that much of a pull into the earth and into the world; and then the pullback is much easier. Some people can't stretch both. Most people can't actually. We can't run both neurological pathways at

the same time. So we can't stretch back we don't have the bandwidth. So if you disconnect, you'll be able to go back or going back will become more your centre of symmetry.

Q: I think I am more back.

J: Yes, you're more back.

Q: ... When I wake up and early in the day, and when I'm resourceful, that kind of thing.

J: Yes, yes.

Q: So, you don't want to show me?

J: But, but, it's for you to discover, and you know that kind of guided imagery that we did in the beginning, just stepping back, stepping back, you could do that, huh?

Q: I can do that.

J: Yes that's it. It's for you to explore, because it just means going through that process again really. I prefer to give you a fishing rod rather than to give you a fish, you know? You see?

Q: Yes, that's fine.

J: Find out what the triggers are. That's well worth doing for you.

Q: Well I know, like people. Well you know, if they need something or, you know. I don't know.

J: Yes, but if people need something, why does that make you feel that you are a person?

Q: I see there's no real reason, a good reason that I come up with.

J: So how come it happens?

Q: I think it just happens. I once asked a Tibetan teacher. I told him I did fine on my own and with practice, no problem, and then I said, "But when I get with people I forget," and he said, "Oh so do I." So I thought, "Oh well, it's a common problem." I don't know. You don't ever forget? I guess you don't.

J: No.

Q: Do you remember when you forgot? Do you remember how it was?

J: I don't trust memory enough to know really what it feels like, because I know it's only memory, and I don't believe memory that much, you know? So I don't know if it's true memory of how it used to be.

Q: Well, you know sometimes it's... When that moment of forgetting happens, it's hard to be awake because it's like a falling asleep.

J: Yes, you fell asleep. So when you see people, something is automatically seeing them as separate and not recognizing that they are what you are in different form. So the latter, seeing what they are in different form, is a recognition. So instead of recognizing them to be *you* in a different body, there is an imagined idea that they are separate people. Have a

look for that, to see if, "Okay, I'm going to the store, I'm leaving my solitude and I'm going to see people." Without putting in the projection that they are separate, let's see if I can sense, if I can recognize..." and it's a recognition because otherwise it's a concept, and that's not what we're talking about at all. It's not about taking up new concepts. So, "See if I can recognize that that's me in another form." Look for the recognition.