

J: Recognize that some part of your attention is hearing these words. And whatever softer state is within you, there is no need to reinvent yourself to come out of it. Your functioning mind will take care of participating. See if something can stay dissolved. There's no need for a full-on contraction into story land. Let it be seen that stories really aren't that important. So often we believe them into existence, giving them importance, weight and value; and that makes them seem very valid and need to be taken seriously. Life can flow much gentler when we don't contract around story. We do what needs to be done with the awareness, but we're just moving furniture around really. Nothing is hugely serious unless we make it so. Life is going to happen anyway, and what is destined to happen cannot be avoided. We can tweak the furniture a bit, but not so much, really, and there's a freedom in that.

The body-mind organism isn't you. It's just another version of a species imagining itself to be real, and taking itself very seriously. The human species can be very sophisticated and very ignorant in the same breath. It's programmed to make itself feel important, and then everything else is taken seriously from there. It's just a species that you as pure consciousness is getting a local view of manifestation through the species. So you as pure consciousness, part of what you manifest is the body-mind, the character, so that you can look around, so that you can see manifestation from within the game. There's nothing lost nor nothing gained by the game of life. It flows on its own mostly, but you can know that you're not the body-mind. That's just the vehicle through which you can experience and have a local viewing point, that's all. And that local viewing point will stop for all of the species that are sitting here right now. It will stop some day just like it started one day, and that's okay too.

We seem to want to cling to what we know, but sometimes what we know isn't the truth at all. It's just what we know, and we find comfort in that because it's familiar. Be open to what is unknown. Be open to what can't be known.



Q: Picking up from what you were saying, this body-mind is getting pretty close to stopping. And you talked and talked about that which cannot be known, from which there are just no words. I'd like to go back to that exercise of yesterday where we were encouraged to drop the concept of space. I was very puzzled by the experiential effects of that, because somehow what I was doing, or what was happening, was that the body sensations would break the, as I said yesterday, the boundary, the skin boundary, but they were floating in vastness, the vastness, and so was the bark of the dog and the sound of the bird, the view of the flower, everything. Anything coming through the senses were just floating in vastness, or as the Buddhists say, "emptiness." The vastness, emptiness, was [sound effect] and then meditation after that was, shall I say, "different." I guess all there was was a deep knowing. That's all that was left.

J: Okay, so you're saying that when the concept of vastness or space went and there was no context for the sensations or you or anything to be held, no location, there was nothing, even though the location wasn't anchored because they used to just float in there, so without space, *vump, nada?*

Q: *Nada* or whatever.

J: And mind didn't create any other substitute. That's what's interesting because mind will usually run another story, "Oh there's something else now," you know, intimacy or there's love or there's something, and it's like "Okay, okay, there's another one we'll have to whip out."

Q: It stopped.

J: Yes, or else you know when mind presents something else to know that mind just wants something else, another concept to anchor itself, to stay there. But yes, when there's just space where mind is no longer picked up to be brought with you, your perception can recede to that point. And it can, perception can go where mind can't. And it's more that perception is integrated as part of that which is prior to the thinking mind, the conscious mind, the perceiving mind; there's another capacity.

Q: It's integrated in that, yes.

J: Yes, it's integrated in capital "T" *That*.

Q: As you were saying this is just a glimpse of the manifestation.

J: Yes.

Q: Well, I'd like to talk about bhakti. I guess that's where the question is. I've always been fully accepting of the Indian tradition that there are two main paths to the top of the mountain – jnani and bhakti. What's clear with this body-mind was that it was definitely jnani, at least it was conditioned to be jnani.

J: Yes.

Q: And that was the way up the mountain, and then the tradition says that once at the top of the mountain all the paths converge. You know, there could be seven others or something but they converge. And this is just absolutely fascinating because I see a lot of bhakti over there. And when we were in Costa Rica, you were talking about... What you were saying was, "Mold me, break me, take me, use me," and your first recorded chant was, "Awaken Me." And I think you said that your first teacher in Spain was more bhakti, so you know something about that.

J: Yes.

Q: I mean, there's the two of you there.

J: Yes, and just to give... In case these terms aren't familiar with everybody, bhakti is devotion; and it's the path of surrender where you don't fight but you kneel down in front of that which knows more, whatever that is. The jnani path is the path of self-knowledge, of finding out who you are and what you are. So there's the two terms in case someone isn't familiar.

Q: So I guess in a way... My conclusion is that what's happening now is just go with it, because it's so against the jnani and here he is confronted with this. I was just looking at that flower with my opened eyes, and then suddenly I saw Buddha holding up the flower. And Buddha would never get involved in any of these Indian intellectual discussions. He said he wouldn't go there. And Dean said that Lao Tzu wouldn't go there either, and Chen Buddhism doesn't go there. But I'm attracted to the Christian bhakti tradition, which is very interesting.

J: Yes it is.

Q: I mean, you can do it through the far eastern ones, but it's not so much the Christian tradition but what I call the Middle East tradition of Jesus of Nazareth, or I say Yeshua of Galilee, a great master. You know he was always talking in parables and koans and poetry, and so he wasn't going there either. It was just beautiful! And this recently discovered Gospel of Thomas is providing the key to his true original teachings. And then maybe the early Mohammed was like that before he became a war lord, and then everything went wrong. And then we've got Rumi. And in the West we have the Taizé tradition and their basic motto is, "When words and thoughts come to an end, there is silent wonder and devotion." But then it's getting a little weird because yesterday morning, instead of the flower, it was on that form over in that chair. And I was sort of seeing, going in the Indian tradition, which came back to me because of my immersion in that, there was Shakti, there was Kali, there was Durga; but then there was Mary Magdalene which is somebody that really seems very important. I find if I go to any devotional service, the churches in the west got their teachings of Yeshua/Jesus completely wrong. And all the verbiage in their services is sometimes dangerous, but it doesn't seem to matter because there's devotion there.

J: Yes.

Q: And Taizé, there's devotion, and this whole question of, "Oh my God what's happening here – this is duality, this is dualism, this is worship!" I mean you can't do that, you know, but what's happened is that the whole concept of non-duality or dualism is *whoosh*. Is that it? I mean it's just not there, and you can (inaudible), well I mean, go with the flow I guess.

J: Yes, go with the flow, but also have a knowing I suppose or being open to an understanding of, "Is there something to be learned here?" or you know, "Do I have to learn something from this? Or is this an organic evolution of where my path is going?"

Q: That's it because yes it's the (inaudible). It's not a path anymore; it's wonder, awe, silent wonder, admiration or in the Kashmirian spirituality they talk of wonder, delight, and astonishment, it's just *wooo!*

J: Yes. And where in the trajectory of pure consciousness that manifests as the Patrick character, where does the bhakti, the devotion, kick in? And is it devotion from Patrick to a form or an image or...

Q: No.

J: All right, so can you find where it kicks in?

Q: It just started to happen. In the little church that I go to back home, a small little Canadian town way out at the end of a ferry ride – you've been there – we have different services. And one is extremely traditional, and it's the one I was brought up in. And it has an ancient language, old English, not Latin but old English; and there's another later service that's all modern with modern languages, and they're trying to adjust to the modern viewpoints. I went to that service and *wow*, because I was brought up in it there was no problem with the words, it's sort of a deeper knowing underneath, and it just kicked in.

J: Yes that's it, so the concepts didn't grab you at all; it was the energy that was underneath it all the time.

Q: Yes.

J: It's interesting, you know, how all religions seem to divert from something that was sacred and pure and came from total integrity in its origin, but almost always the integrity wins out. If we can get through the concepts, the integrity was never tainted. It's never tainted actually.

Q: Yes, it's always been there and it can't be tainted.

J: It can't be tainted, you know? Even if it goes underground and gets lost, it's actually there. It's there just waiting, well not waiting, but another vehicle will come when it's appropriate, you know, to allow us to taste what was originally underpinning it. It's also the same imagery, I suppose, a metaphor for what happens with ourselves when we step out of the way as individual characters, individual personalities. When we step out of the way, then the integrity that is our essence, our true nature, it's there all along. We just put a layer on top of it and try to do better and improve on it, but it's there all along. It's always there, but we don't trust it. We think we can do better, where you know we think we have to trust *it*; and we develop these tools between ourselves and that which is deeper, from the deeper knowing, you know? But you know, we're not real; so what we imagine is ourselves is not real at all. It's only that we imagine it into reality. So that which moves through us is the only authentic thing, you know? It's the only authentic thing, and it's the same trajectory that you're finding that has love, devotion, in it. It's the same energy.

Q: That's the word that comes – love, swimming in a sea of love – that kind of thing.

J: Yes, love underpins all of it. I often kind of say that love is movement, and it's weird because conceptually it might not make sense because movement you know is like movement, moving the bottle of water from here to there. And that doesn't make sense; but actually it's that which allows, that which allows flow, change, that which is flow or change or... If you can think of movement in a non-clinical practical way, that actually is what love is. I just can't explain that very well.

Q: Well, energy is the word that's used, but it's movement.

J: Yes it's actually... You see, if energy was static, I wonder would that be love? Inherent in love is movement. Its flow is that, and you see in this dimension everything is moving all the time. It's always moving, everything is constantly changing you know. And the thing that is changing, the movement itself, that's what the loving is. That's what love is, but our body-mind mechanism responds to it by it feeling safe or it feels good. We can open and relax into it. We yearn for it. We have this whole relationship with it, but actually it's just that it's an innate primal aspect of consciousness that there is movement.

Q: It flows through.

J: Yes it flows, it does flow. And so every movement is actually about love; but it's like okay if you drop in through the concepts of movement and find the essence of it, you'll find love, you'll find love. Do you see?

Q: Yes, and that's when the tears come. The Dalai Lama and his students were at a workshop about 20 years ago or more, and this Buddhist nun said, "You guys have got to go back to your own traditions." And I can see what the Dalai Lama is up to there, because the Indian traditions were fascinating and interesting, and it was great to go to ashrams and dance, and do all these pujas and aartis. It was really fun, and even in Tibetan Buddhism they're really wild with their rituals, but it never felt right.

J: And it's good you know, to kind of touch into another space of where you can explore what God is or what truth is, or what that integrity is you know, love really. It's interesting that we jump ship, you know we do go into other cultures simply because we don't have baggage there. We just don't have the baggage because we weren't reared in prayer that was enforced, or it was misunderstood. We don't have the baggage so we can go in as adults and taste it and find what is pure in it much easier. But yes, there is definitely value in clearing up, if you were reared with a religion, in clearing that up in order to like actually taste the essence of that again, because it's the very same that you went looking in other lands for. It's the very same. It's the same integrity, you know the same message is there at that integrity layer underneath.

Q: So if there is an urge to worship then worship.

J: Yes, and it's just *you* worshipping *you* anyway, you know? It just flows through. It's just you worshipping what you are. It's just a cycle running through manifestation, but it's consciousness worshipping consciousness. That's why it feels pure and clean and clear, and that's why the concepts of religion can't touch it, because it's no longer running through the conditioned story. It's just consciousness loving consciousness, which is the most natural thing in the world.

Q: There's no Patrick and there never was.

J: No. There never was, there never was.

Q: This reminds me of the first time that I met you, probably five years ago. And you started pulling away the concepts, like there was an arch of concepts, and you started pulling away the stones in the yard and you finally pulled away the keystone. Beautiful, thank you very much!

J: You're welcome very much.

Q: I'm glad I got to you in time.



Q: Speaking about concepts, the conversation you were having and the group was having about pre-consciousness yesterday...

J: Prior to consciousness.

Q: Yes, prior to consciousness. It really set my mind speculating and looking at different concepts. So it was really interesting, and there was some resistance to that. And I said, "Oh wow, this is really good then, she's really jiggled up my concepts a little bit." So first on the conceptual, in

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the conceptual realm, because on that level I want to understand what at least you're pointing to or what you're trying to say. You have used the terms: prior to consciousness, consciousness, pure consciousness, silence, reality, ultimate reality. So as all those terms come out. Are you making distinctions or are you saying the same thing with different words? If you are making a distinction, then I'd like to follow from that to try to at least see if I understand the distinction you're making.

J: Okay, generally pure consciousness and consciousness and awareness and the absolute, and capital "R" reality are the same thing for most people who do this work. Yes? We tend to interchange those and gravitate towards one of them.

Q: Well, I'm asking about *you* not most people.

J: Okay, I don't use awareness much but with all the others we move in and out. Consciousness or pure consciousness – same thing. Capital "R" reality or ultimate reality, absolute – and so that's what most teachings will get you to. And that's enlightenment, that's awakening, you know, capital "T" truth – so getting to see that which is, or getting to abide in the stillness that is prior to all of manifestation, and knowing that you are not the individual that you thought you were, but that's just a functioning aspect to it.

So from that position, that backdrop of the absolute, a refinement continues to happen where any blind spots in the body-mind mechanism, in the character, get resolved, show up. Because what continues to happen is that different aspects of how the matrix works shows itself. Just different realizations tend to continue, but mystery goes. Mystery disappears when we go prior to what is the landing place for enlightenment or awakening. What happens then is that we break down the layers, the building blocks of consciousness, the components that need to be in place in order for consciousness to manifest.

So the first big step, and this is where non-duality doesn't go, the first big step is that all identity with the absolute, with God, with truth, with "I'm that" – like capital "T" "I am that" – all identity with that has to go. So the concept of identity has to break down. So as we pull back, time will have been loose at this point anyway, it will be seen to be just a concept. Time goes, space goes, the idea of existing, what is existence, existence itself, these break also. Now I've run out of words, but I can point. And the last concept that I use, there is like "prior to consciousness," and the mind will come up against a wall. It's like, how can you be conscious of "prior to consciousness," and it's like you will no longer be using consciousness. It's not even consciousness. Prior to consciousness doesn't use consciousness, and that seems to be a like a conundrum for the mind. Of course it is, but when it shows itself it makes perfect sense. I don't know if sense is the right word, but it shows itself to be non-phenomenal, non-noumenal, but yet that "prior to consciousness" is a legitimate pointer.

Q: So what you were pointing to in prior to consciousness can be known in some way.

J: Yes exactly. I'm thinking is there a better word than known, but no I would just be replacing other words, so yes.

- Q: So if one brought this back all the way, and we'll use your term prior to consciousness, would it be fair to say, or would this be an accurate description, that everything has its roots in it, but I am not dependent on anything? In other words, changeless and its own cause.
- J: Changeless?
- Q: Changeless and its own cause.
- J: You'll find that at the layer of the absolute You'll find all of those things that can be named, those things that are written, you'll find those in pure consciousness at that layer.
- Q: Okay, so in pre-consciousness basically...
- J: *Prior*, I keep pulling up on "*pre-consciousness*" because that term means something in psychology, and it means something in other schools.
- Q: Right okay, it's just like the "pr" are together in pre and prior, so it was just a slip up. So in prior to consciousness, it's really the pointer to dropping all identifications and all concepts, and even what the absolute is.
- J: That would have happened before *prior*, yes. That's what happens after the absolute and before the break down, the edge of consciousness let's say.
- Q: What I'm describing and you're calling pure consciousness or absolute reality, stems from prior to consciousness. So can we say then that absolute reality is dependent upon prior to consciousness, because prior to consciousness doesn't need absolute reality but absolute reality needs prior to consciousness? I'm just trying to flush out if there's dependence, if one is dependent...
- J: Your first sentence is where I go, "uh, uh, uh, uh," that prior to consciousness is a condition for consciousness, no. No relationship, only an imagined relationship for us because we tend to see things linearly. If you take away space, the line goes, the linear goes, but I tend to kind to use that, go back... I tend to use the analogy of space as an anchor in order to hold some context to guide our perception back. But when space goes, that line goes. So there is no connection between prior to consciousness and consciousness. There's no dependency; there's nothing.
- Q: So could one say that they're independent realities? Then are we saying that there isn't one reality but that there's multiple realities?
- J: There are multiple realities, of course there are multiple dimensions. I mean gosh, it's infinite, manifestation is infinite. Whereas prior to consciousness is not a manifestation, it's not a reality. It's neither real nor unreal. Like the real and unreal is like the dual and non-dual. And then you've got where something has neither condition of being yes or no. And then you go prior to the existent thing, and there's no suggestion of something even existing to be this or that or the opposite. We're talking about prior to all those things, and that's still consciousness. Going prior to that is still consciousness. It's like the building blocks of it, it's like the raw material of consciousness. Can you see what's happening?
- Q: Yes I do, and I find it in a way satisfying mentally, or from a conceptual point of view.

J: That mind can't go there?

Q: No, no, no, no, I'm saying something rings true about it. So where my mind is not trying to say, "Oh, but, or no, or parse." Do you see what I mean? The conversation has relaxed my mind around it.

J: Okay.



Q: So moving to another subject. There's a lot of talk about the mind, and I know you enjoy the phrase, "The mind is a liar." And it has a good effect, and I know your intended effect. But I reacted to that a little bit differently in that in my path, as I would guess for most people, the mind was very adversarial with itself for a long time. As I've relaxed more and more and realized more and more that I'm not my mind, I'm not mentations, that the body-mind arises in me, it's allowed me to become much softer, much softer and much friendlier with my mind. So there was almost like a little indignation you know about... I've been down on my mind for such a long time, you know, and I've sort of embraced it. Speaking about my mind, I find it very clever sometimes and very enjoyable, very funny, and it's good for a lot of laughs. It's a great problem solver, and I love the way creativity bubbles up and kind of signals through the mind. So I have found recently just an okay-ness with whatever the mind presents, and even if the mind presents chatter or it's loud or attaches, it's like, "Wow!" or "That's okay." It's more kind of an "ah-ha, okay" even when I'm caught; and sometimes I look at that and say, "Well that could be a subtle form of denial or a subtle form of suppression," and maybe sometimes it is. Sometimes an "ah-ha" maybe doesn't work, and with a little bit more insight I can see a real contraction, you know a fear or pain or something like that, but that's okay, that's okay too. And it's like, you know on the line, when you were talking about subtle lines, that if you have to, for me if I'm picking a default position coming from the mind having an adversarial relationship with itself, I'd much rather err towards the side of gentleness even if perhaps subtle suppression goes on once in awhile, you know if I'm not sure. And so that's kind of been working for me, and I can just...

J: Okay, okay, I get what you're saying. So you're hearing "mind is a liar" from the pattern of moving out of an adversarial relationship with your mind, but that's not the context in which that sentence is being offered. So "mind is a liar" is actually – if it goes, "Oh my God, it is!" – that's what I was tapping into, for someone to recognize the true nature of mind. It actually can *not* tell the truth, it can't access the truth. It actually cannot, and that's like a coming home. It's just recognizing the true nature of mind. There's no judgment in it because it's not a personal perspective. It's an unfolding of the true nature of mind. So where you're hearing it from is you having a relationship with your mind. I'm giving something that can only be seen from the impersonal, and you're bringing it into the personal. So sure, absolutely embrace your mind and bring it into your heart, you know, and use it as a useful tool, because when you're fighting your mind that's deeper still you know, because mind fights with mind, and that's what that's about. So when we get out of trying to tackle the mind and rest with it, of course you're

discovering that that's a much gentler place to be, and there is much more fluidity for yourself in daily life from there, of course. If you have to work with that for a while that's great. So don't pick up mind as a liar if it reminds you of the adversarial relationship. Don't. But somewhere it will be seen that mind is a liar, but it will be from the impersonal, and then it's a beautiful thing! A liar is not negative. It's not negative. But when you take it personally, then yes it does look like a negative thing, you see?

Q: Yes, I do see that, and there is also a knowing that whatever arises and then passes away is not ultimately true, and a representation of something isn't of itself. Patrick talked about bhakti a little bit. It's very sweet to be a steward rather than an adversary, so I hear what you're saying. It's certainly a better place to be than to be an adversary, but then again I don't think I'm objectifying it by doing that. You know, all the talk about prior to consciousness and consciousness, ultimately the letting go or ah-ha is with a deep knowing that I have no idea what I'm letting go in to. I just don't know, in the sense through the mental faculty, through the conceptual faculty, I don't have access to that. But in the very practical objective world, I mean the results of years that I would gather for most everyone sitting here, is more jovial, less suffering, more peace, less agitation.

J: And then that ceases to become a marker, because that is still seeing something *vis-à-vis* the personal experience; and the personal experience ceases to become a marker. So all that you're seeing, you still bring it back to the personal. Your reference point is still there, it's still there. So seeing that you're not this guy, let that come.

Q: Yes, thank you. I appreciate you.



Q: Speaking of reference points, I think the only way I can describe where... There's not even a where... I've seen I guess a cartoon of the physicists who are trying to explain – of course I don't have a clue what they're talking about – but it's about a black hole, and if you get near a black hole you as a person gets stretched out, out, out, out, out, [sound effect]. That's the only way I can describe what's happening. Well there's just not any words. Just on a phenomenal level, you know I came here with great expectations and all of a sudden I got flung back; and now I'm getting flung again because I can't stay where I am. But I have absolutely *nooooo*, no, landing spot, and it doesn't feel bad but it doesn't feel good. It's like that black hole thing. The only thing that I guess is a grounding point is when I play music. Sometimes I can play the same page or the same few measures a million times, and it's the only thing that is lovely. It doesn't really matter if I'm here or there, there's nothing. So it's like, "Where do you want to go? Where do you want to be? What's calling you? What makes you happy?" – none of those things make any sense. I'm just this stretched out...

J: But is there no peace or happiness underneath that? Or is there something kind of numb?

Q: No it's not numb, it's like I don't have to do this or that or this or that or this or that, and it's okay! I've never been in this place before. I've always been a very decisive person and I'm

going to do this and that... And I've ticked them all off, and it's like... And now... So I don't know... It's really, really, living in the total unknown, of any identity, any place, any knowledge, any ties...

J: And is there a *you* who's there? How solid is the Marie character?

Q: I don't even know how to answer that.

J: Are you her, is she you, are you Marie?

Q: You know it's interesting, when sometimes people try to engage me in a conversation I have to sort of flip a switch in order to do it. It's like, "Okay you want me to converse, I can do that." But I don't have to.

J: Yes.

Q: And I've always been a very conversant person, but it doesn't really matter. This whole winter I had a beautiful place, but it was very cold so I had many layers on, and I would spend many days without speaking or seeing a soul. I was in lots of beauty, but it was very cold, which I really don't like, and I just played my piano and learned a fabulous piece of music, and just read some, meditated some, just sat a lot. I've never done that! Never done that. It's just a big question mark. I've just turned into a question mark I guess.

J: Does it need to be answered, the question mark?

Q: Well, there's just the practical phenomenal. This little, or rather big, body-mind has to flop somewhere. People keep asking me and I'm going [procrastinating sound affect], and it's like okay I can put off those decisions, but now I'm only a few, literally a few days away from making... I have to be somewhere!

J: Yes, you can turn the switch and make that happen, and find a new home.

Q: It's only these last couple of days which I think, "Maybe I should make a permanent hermitage or something somewhere just..." Really, because I'm just speechless most of the time.

J: Yes, that's okay if you can find a way to live, and it seems it's moving that way, to find a way to live where you can, you know get to the supermarket, that you're near central services that you might need, you know? But that you can also stay alone a bit of time.

Q: Because when things have fallen there's been more understanding, more ah-ha's, since I have been in that quiet, cold, stillness, than going anywhere.

J: For sure, there's space there and your attention is freed up; it's not in the story.

Q: So maybe that's where I need to be, where actually there is nowhere to stay, nowhere.

J: Yes, no reference point is fine but just turn on the switch to create a lifestyle where you can continue to do that. So find a home where you can stay, and you know we all need friends or family or a few people to connect with. Don't cut yourself off completely because we don't survive well like that long-term, and people move on and they forget us anyway. It's natural, so we kind of have to... So just maintain a few ties with people that you love and, you know continue to give yourself that space, sure.

A participant: Find a place with central heating too.

J: It's okay, it's okay, what you are talking about is actually natural enough. It's the falling away of everything, except we don't have an environment that will hold you while this process is going on. So we have to set it up for ourselves, and that requires a bit of planning and a bit of re-engaging in the practical world. It can be a pain in the butt, but we have to do it you know, to set things in place.

Q: I think that must be the biggest resistance, not wanting to get trapped.

J: If you do get trapped it will be a trap that teaches you something, because how else are you going to unfold what else needs to be explored or examined or released or freed up, seen through? So getting trapped in something is fine; that's how we grow. That's okay. Don't have any resistance to that.

Q: I don't want to be trapped anymore.

J: Well you'll have to drop that desire.

Q: Yes, because as soon as you say, "being trapped," that's the opposite of this rather new picture of getting sucked into this... And that's not a bad thing; that's like the real thing, the only thing.

J: Yes, yes.

Q: So putting walls around it feels like the opposite of total availability.

J: Yes, there must be total availability, of course. Spending time alone is good for you, but have no resistance to being trapped.

Q: Do those things go together?

J: Of course! Here's where they wouldn't go together. If your motivation for being alone is to avoid getting trapped, to avoid your stuff coming up, then that's not a good idea to be alone. But if there is a natural pull to be alone, if it's a natural pull coming from a good healthy place within you, not avoidance.

Q: This just happened naturally, and now it seems like... There's just a big question mark.

J: Yes, double check your motivation. And if you're avoiding something, go straight into what you are avoiding. Put yourself in the firing line to see what else will come up. There is no freedom when we have packaged away our garbage in a sealed container here. That's not freedom that's avoidance, and it doesn't work. So whatever is left, dig it up, let it come.



Q: It's kind of a messy group of contractions that I have around phenomenal stuff.

J: Okay, that's all right.

Q: Okay, I kind of vacillate between spending a long period of time kind of in peace with not much attachment to the phenomenal part of life. It feels very beautiful and like I'm on the path, and

then I get caught up in a contraction around not wanting to deal with the practical part of life, which seems a little complicated. I get that I'm very lucky. I have a lot of freedom to choose where I am and what I do with my time. And I'm spending lately a lot of time in two places, California and the East Coast; but just dealing with the daily functioning in our society becomes very kind of unpleasant for me, like almost unbearable. I let things pile up because I don't want to deal with them or I'm just doing other things and then they pile up. And even as I'm saying this it seems trivial, and yet I just really want to look at why this person gets so tense around having to deal with life. I'm trying to simplify things and yet it seems that the complications just kind of multiplying as I try to simplify. It's like, "Oh you think you're going to get rid of this, well then here, here's another complication that you really have to deal with," and I'd like to... I see that I'm wanting things to be different; and then the mind says, "Oh you want things to be different, well good luck with that," you know? So I guess that kind of explains what's going on with me.

J: Were you spoiled as a kid?

Q: Probably.

J: It feels like that. It feels like there is a reaction that you learned somewhere and it's like, "Well I want it to be like this, I don't want it to be like that and that's it! So I'm not going to do that I'm going to do this." It's kind of a spoiled kid syndrome. Sometimes going with this, people have a sense – no you don't have that, no you don't have that, okay. Okay, there's a pattern there that resists what you don't like, and what exacerbates it is that you have the freedom to do what you want a lot of the time. So that's what exacerbates it, because when stuff comes up that you don't want to do, of course the contrast is huge. But somewhere in your system there is a desire for things to be the way you want them to be, and if something is wanting you to do something you don't want to do, you react. So there's someplace that's like an assumption that it could be the way I want it to be. It just should be, really. There's like an expectation that it should be easier or it should be a certain way. It feels like this is learned from early childhood. So if this pattern went, if this pattern was dissolved, whatever needs to be done would be done without an emotional reaction. There would be more equanimity around what needs to be done. There wouldn't be an instance of, "I don't like doing that," or, "It's too complicated," or, "I can't crank myself up to engage with that." The emotional reactions, the resistances would drop.

Q: Well that makes sense, this pattern. There is another factor in that. I had a very demanding job for 30 years that really required me to do a lot of things I didn't want to do, and I was good at it. So in order to be good at it, I really did... It was kind of on my mind all the time – day, night, weekends. I'd wake up thinking about it. I'd wake up at five in the morning and get up and start getting ready for the day. And so maybe there is an early childhood origin to this, but for most of my adult life I really did do many things I didn't want to.

J: But you felt the resistance while you were doing them?

Q: I felt it at first, and then I would just start and then there would be a flow eventually. But it would be like stopping and starting. So yes, there would be resistance and then I would do them; and then I would say, "Okay this is paying off." But it was a rocky thing for many, many

years. So now that I don't have to do that job anymore, the resistance is coming up around things that are much easier.

J: Yes, the resistance is very old.

Q: So it's the pattern of the resistance. I would appreciate any... I get the idea that dropping... There's been a lot of things that have dropped in the last few years, so anything you can offer to me to look at this or deal with it I would appreciate.

J: Okay, so we've identified resistance. What do you get out of resistance? Because if you're running that energy, that emotion, what are you getting out of that?

Q: The word rebellion comes to mind. When I was young I kind of knuckled under or bowed to the authorities, like my father, but I was inwardly rebellious; and then I was outwardly rebellious. So it's kind of fun to be rebellious, but now the only thing to rebel against is myself, you know? So I guess there's some old enjoyment in rebellion.

J: Yes, some part of you is enjoying the fight for sure, but you're only hurting yourself. There's nobody at the other end of it now noticing that you're more visible because your fighting or you know, you're not rebuilding a rebellious identity for anybody to reflect it back to you. You're in a different phase of life, but the pattern is still there. You're just hurting yourself with it now. So that rebel, where is she?

Q: Well I would say the rebel is an identity that I enjoyed, and maybe I'm clinging to it or it is still operating in this body-mind.

J: Yes.

Q: I mean, she's nowhere really other than as a concept or an old pattern.

J: Exactly, she's an old pattern. There's a lot of different exercises we can do to get closure on something, but it might be good to actually address that rebel.

Q: Yes, this isn't the first time she's come up. You know, actually a bunch of stuff came up around her a couple of years ago. I did see her, I did address her, and then I guess I thought she was okay, but apparently she's back.

J: Yes she's back. She still thinks she's needed, yes.

Q: So did you say it would be good to address her?

J: Yes absolutely! Yes absolutely to get closure and to let her die off, and thank her for bringing you this far, but to let that energy to leave. And it's weird because we can talk to patterns like this because we're a story-making machine. We function from story so well that we can talk to a pattern and it literally changes, literally changes.

Q: I have experienced that many times.

J: Yes, so I would talk to her, and at the end of the conversation you need to thank her, and both of you must be happy for her to die off. She's done. You might find yourself needing to talk to the little kid as well who was used to getting her own way, when it might have better suited her to have like, "Sorry you have to muck in, tough. Tough you're kicking and screaming but

actually you're going to have to do this." You know, so that she saw that her resistance didn't always work. But her resistance worked when she was a little one for sure.

Q: Okay, talk to them.

J: Yes, to get closure on those patterns so that you can really be in a place of, "It's so not working to run this pattern anymore." You've got to be in that place.

Q: Okay, I'm willing to do that.

J: Then it means kind of relearning to approach something like filing your taxes without resistance. Like, "Okay I can do this, I can crank up resistance to this and it will become much more difficult, and I have all this head-wrecking stuff going on as well as the taxes to do, or I can just make a start and just do the task." So just to come at something with that open availability, like you do with the parts of life that you enjoy. It's like bringing that framework to the parts that feel sticky, and life will present loads of them as you know. It does. Life is full of complex pain-in-the-butt stuff, but our attitude towards it, we have complete control over that – what's the attitude that you bring to it. So the, "I don't want to do that, I don't like doing that," that package of desire can go. It's just desire pushing something away. You can do any task with openness if you don't have that attitude towards it, if those thoughts aren't cranked up and fueled. Make sense?

Q: It makes total sense.

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J: Are you doing okay?

Q: Yes, it feels ahh...

J: Do come up; there's something there.

Q: Yesterday was an intense day for me. I don't get headaches very often but I had a bad headache. You know, I allowed a level of support from friends that I haven't in a long time. It was rich, and I felt a part of me that doesn't want to take up space or doesn't want to deserve that. I think what's the most alive right now is that during the meditation this morning I had the sense of this presence in me, and it was a very loving presence, and I felt the heaviness in my body and my process, and everything that I doing with that, and there was this presence that was just kind of smiling at me and kind of winking and telling me it's okay, and you know, it's okay to lighten up in it. It's funny because at first I felt a little shyness in the presence, and then it was more that it was willing to meet my shyness, it was willing to mirror me where I was. So it was interesting to feel this sense of presence or consciousness in the way that I felt it, as opposed to... It wasn't of the mind. It had a feeling that I hadn't felt before, and that's why I think it's alive in me this morning.

J: Huh, would it be true to say that you accessed another part of yourself?

Q: Yes.

J: That's beautiful!

Q: It is, it is a good thing and I'm... I don't know why, but it's messing a little bit with my sense of, "Who am I?"

J: Good! Tell me more.

Q: It's like, am I that presence or is that presence just mirroring me more, am I the projection of the presence, is the projection of the presence of me? I can feel that there's you know, I can feel the duality in it. You know that there is something that wants to merge between the two, almost as if the merging feels more like time collapsing.

J: Ah, okay.

Q: Am I *it* or is it that they just somehow want to move together and that's all that really feels important, and... I just haven't spoken from this place in a long time, and just of what's going on in this mind-body in the moment; it's just been a while since I've spoken from that place. I'm grateful that that's coming back in.

J: Nurture it a little bit. Cultivate it, nurture it.

Q: I think that's what had me get in the chair. It's like there was this sense that I don't want to go to sleep on that opening or whatever that was.

J: Yes, yes, because access to it will cave in unless we work to make the route of it wider, you know? That's okay, it's not a have to. It's not an obligation; it's just sinking into the deeper part of myself anytime, anyplace, a little bit every day.

Q: And some sadness around it right now – the awareness of how much I haven't lived from that place. Sometimes my reference point is watching how children play; and there's like a sense of awareness but not a sense of past or future. And I love that innocence of no judgment of what it's doing or what's happening.

J: So when the character is softer, there's access to the presence.

Q: Yes, unsuspectingly just coming Friday night, and being here now it's something very unsuspecting, and it feels like it's opening and there's just gratitude for that. It's just kind of a merging in with something old you know, that hasn't sat in in a while, and it likes it.

J: Yes, and it's okay to have that sadness come you know, the sadness of the reuniting, the re-connection to something deeper within yourself. Of course there's a grief. Yes, that's got to come.

Q: I used to so much live my life from trying to get rid of the grief so that I could join, and it's like... You know, I would have a clearing and, "Oh this is a good time to join; I have a clearing, I have an opening," not feeling the grief, the attachment or the old,; but it wouldn't always come up.

J: It can't because then our mind is after it you know, so it's much softer and it opens when the mind isn't so busy. Whereas, if we set up scenarios of what would happen, "Okay I'll go into that, I'll put the grief aside and connect with that," it usually doesn't work because it's contrived, you know? It's not sustainable. You might touch something but it's not sustainable.

It's much more subtle and organic, and the mind just has to get out of the way, and then it's all there. But this time the grief that you're feeling is actually coming out. I can see it leaving your energy field, so it's going actually.

Q: I'm warm.

J: Yes it's great.

Q: Mind wants to know what's next.

J: Yes, it will always want something. Already it's like, "Okay there's a beautiful experience – more, more, more." That's what it does you know, it's like, "Okay mind that's you, but this is what's happening and this is fine." Just stay with what is.

Q: Yes, it feels like an opportunity to trust something that I've wanted to trust for a long time. It's like I finally get to get that car out of the garage, you know trust that thing. You know, all the teachers and experiences and all the things along the way that have showed me the kindness of this place, the benevolence of being here, but it's like to really like, "Okay I'm going to jump," you know to really let go on that level and trust it. I want to see others.

J: Yes, it's an important part. When there is a shift like that, and there's access to a new depth and you feel it integrating, because what was in the way is dissolving, which is what you're talking about. It's actually totally natural that you want to see others, because it's like consciousness has to see itself in this new way. It has to look out from this form, from that deeper place, and it needs to be met from its new place. It's part of anchoring it, you know it is part of anchoring where he's dropped into. And that's probably part of the reason too why I often say when we're coming out of some kind of meditation, it's like let your perception stay behind you know, just bring enough attention to participate so that pure consciousness doesn't have to put on all the masks of the persona – what I should do and how I should be, what's expected of me and my hat of being professional. It's like hold on actually and let it be raw. So we have to step out of the way and let it be raw, just that natural death of whatever you can access, and letting that live. So in this moment consciousness is just trying to have itself witnessed. It's like, "Can this inner part of me connect with the exterior world?" So it's almost like an experiment of consciousness. Is it going to put back up the guy you know, who has this thing locked away, or is it exposing its new reality that it has accessed through this body-mind? It's beautiful, you know? Ahh it's beautiful!

Q: Yes, that so much of it would identify with a new position, and use that to get itself what it thought it needed.

J: Yes, yes, and ironically it's about being naked you know, and it's only you feeling naked because everybody else is just absorbed with themselves anyway. You know that's how we are, we're just completely self-absorbed, you know? That's how it works, and that's all right.

Q: Yes, I get it.

J: So it's only you recognizing that the presence, what you're calling presence, is the thing that's meeting others here now. It's much more natural you know, than the older way of being. It's much more natural so it requires less effort, and there's no games you know, there's no hiding,

there is no pretense. There's blind spots but you know, we just work to dissolve those when they come up and that's it. It's pretty simple really.

Q: Yes, it's nice to just listen to roles.

J: Isn't it just? Yes, they get played then, you know when they're required. It's a function, it's not a place to hide, you know? If you need to be a dad, you need to be a dad. But it's easy; there's no fakeness; it's just another aspect of living a life.

Q: I would rather roll with it; it's easy to be in that moment.

J: Yes exactly.

Q: Yes there is integrity in that.

J: Yes there is integrity in that.

Q: Okay here we go.

J: That's great.



Q: I think I just need a little clarity, and I want to talk about the meditations yesterday and today. You were talking about the space and going beyond the space to the vastness. There was a little bit of that yesterday, but today there was more of it. The space took in light, it took in people, flowers, trees. It's hard to put this in words, but what we always go to is the space, and it was just the same as this or that or anything, and light was part of all that. The vastness was – and I didn't have the word before but Patrick said emptiness – just empty, but again it's the words. It would like expand and then contract. It might expand and... I guess what I'm getting at is that it wouldn't stay. It didn't stay. I would go back to the space, or then the mind would come in and say something.

J: I just need to clarify something. Could you remove the concept of space? Could you remove all sense of location?

Q: No, I don't think I could. Sometimes the vastness would replace it maybe, but it didn't stay. So while I was hearing everyone else talk, it was like there was some resistance to that, to not letting go of the space and the flowers and the people. There was a resistance, and I don't know if it's fear. I don't remember experiencing it before, the resistance. In North Carolina or when we were in Vancouver I don't remember sensing a resistance.

J: Those other times you were clear that there was nothing, there's nothing.

Q: Yes.

J: So was there space in the nothing or was it really nothing?

Q: No it was nothing, empty.

J: Empty but not lacking in something.

Q: Yes.

J: Okay, so then when we go back to the concept of space, interesting huh? It's like for the concept of space to be transcended, it's like you can go beyond it, your perception is able to go beyond it; but when we actually take it on and transcend it, it's hitting up against something. Is that what you are saying?

Q: Okay, when I'm trying to go beyond, yes. Yes that's what I'm trying to say. When I'm trying to go beyond that whole idea of space, light, everything, everything that this body-mind knows or is aware of, there's some resistance in staying in that place.

J: Yes, that makes perfect sense. It's like, this is kind of for other people to just draw an analogy. It's like when somebody wakes up too young or something or they see too much and they don't have experience of life. You know this can happen, like you see it in some where there's a desire to transcend and it comes out through a pretty unhealthy sexual practice with some old guru or something. Do you know the way sometimes things went a little bit kind of strange. Something wasn't clear; the truth was seen but the work wasn't done at all the levels. You know how that can happen? And you have to kind of go back and do it. So here we've got like a Barbara who... It's broken through, it's very clear that you know what's real and what's not real. But yet when we go back and look at the building blocks of what makes the unreality appear real, even though you know it's not real, the building blocks themselves still have a little bit of concrete holding them together. There's still something holding them together. So it's really good to do this, like okay, phump. What's beyond it is no problem, but sometimes we have to go back into the trenches and just like, "Hmmm what's hiding there, what's hiding there?"

Q: Yes, that's exactly it. I'm not sure what is hiding there. What is that little bit of cement or glue? It's not cement; it's glue that's kind of making it sticky. Where fear comes up, because it's been an issue for me my whole life you know, it kind of ran me for a long time. I don't feel that so much anymore but there could be something still there. I just don't know what it is.

J: This might sound very kind of etheric, but I wonder if fear came in when that concept of space was believed into existence?

Q: With all of the other things that I've seen within space, the space.

J: Yes they all appear, then they follow on. Once space is there it's like [sound effect].

Q: Yes it's all there.

J: Yes.

Q: All at one time?

J: Yes.

Q: Something doesn't come in and go out; it's just there.

J: Yes that's it, because as consciousness, it's like the knock-on effect of that fear that came in at space. Sure it makes sense that it would have bled into the Barbara character's experience of

life, but the root of it is not in her life at all. The root of it is... You'll find it in consciousness. It's like an imprint in consciousness; that's where we'll find it. Am I making any sense?

Q: Not this last thing but up until that.

J: Okay, sometimes we find the root of something in our lives, but sometimes the root of it isn't in your life at all. It's actually like an imprint from consciousness. You know, you can kind of clear something in your life and your like, "I've done all the work and the friggin' thing is still there!" Every now and then you'll find that, you just can't clear this issue and it doesn't make sense. And we can say, "Okay let's see if it's past life, dah, dah, dah," and that's just kind of putting another story on it. Pull right back, right back to the source of all of it, you know this clean, clean trajectory of how consciousness rolls out manifestation. Very often you can find that as a concept came in as creation, as manifestation was beginning to make itself possible and visible, that's where that energy started. That's where those energies began.

Q: That makes sense.

J: It's like a component of the concept of space being believed into existence. Because it's a density, no? It's consciousness getting denser as it is creating manifestation you know, so you'll probably find that it's fear itself, not fear of something. It's just fear and it's not attached to any subject-object because we're not quite in there. We need space to have subject-object, to have things.

Q: I just had chills when you said that.

J: We're on it.

Q: So would just understanding this...

J: It goes a long way, because the understanding of it kind of opens some capacity we have, and I guess there is a neurological reflection that has to open too. But kind of expanding and seeing, seeing, visualizing, putting the story on... Backtrack. I'm finding it hard to explain this without putting a story from the dualistic world in. As we gain an understanding of how the concept of space was believed into existence, by consciousness actually, it just kind of appeared and because it appeared the believability part of it allowed it to manifest and all that can manifest, phump, has a context. That mechanism of how space was first born, or existence tied itself to a concept called space, there, there, seeds of fear were there. So you as pure consciousness can find the source of fear there and through the expansion that comes with accessing that event, because you're prior to it, you see? So you can actually somehow find the zone of where space is believed, into the concept of space happens, and that's where you'll find fear. So is it just in the understanding of it? Yes, it's like you find the zone, so it's not our practical common sense mind; it's like some part of us knows this, recognizes this, and in the seeing of it brings some knowledge here into the body-mind. And so the freeway between pure consciousness and it manifesting as the Barbara woman gets clearer. It's clearer; the glue is gone, and that's what makes it dissolve. There isn't that stumbling block of fear that has power to kind of bend the trajectory of pure consciousness. Do you know?

The Source of Fear in Consciousness

- Q: Yes, and I still have chills. In this whole, well I don't even want to call it a picture, but this knowing of space and consciousness before the vastness, it was like everything that ever was or will be was part of that.
- J: Yes!
- Q: And again, that's where I can't explain it even though once in a while there was something that I could describe, but most of the time there was just everything in the space with light, everything. Yes, I think I can work on that.
- J: Yes, I think you can access it too. It feels like you can access it.
- Q: Yes, it makes sense now what I experienced.
- J: And in that zone time isn't linear you know, time collapses.
- Q: Right, yes because there was everything in this whole sense before, after.
- J: Yes that's right there is everything.
- Q: I mean those words popped in, but it was the mind kind of coming in and out. Yes I think I can work on that.
- J: Super!