

Unedited First Draft Transcription - Wake Up from Waking Up - 2017 March 30
Toronto Retreat, Canada
Questions #01 through #07

No matter what I say it's going to pull some aspect of your attention away from peace and nothingness. So I want you to make sure your body is relaxed. Maybe a good old "sigh" is good to bring in that rest and digest phase. Everything's okay even if your mind thinks it's not, everything is okay. No matter what story your mind is running it's insignificant, there's going to be another story in another minute which is also going to be an insignificant story. Let your attention be on something a bit deeper. If your attention is still, "oh my god what am I supposed to put my attention on," try your breath, just watching your breath.

1:56 See if you can keep your attention inside and let the sound of the rain on the roof come to you. Don't go out to it, "oh there's the rain on the tin roof," don't go out to it let the sound come to you, stay inside. So you stay inside first. Get your attention inside first, so it's on your breath or you're feeling the weight of your body on the chair, something that's inside, that's internal and that feels okay, and that your attention is at rest inside. Let the sound of the rain on the roof come to you. Is there anybody who felt that they couldn't do that? Just give me a hand. Yaaay, great. The invitation is to live your life like that so that you're inside all the time, and that whatever happens in life there is enough awareness for things to be heard, for events to be happening, and they come to you. Because if I said, "really put your attention...," let's try this, really put your attention on the sounds in the room and particularly the sound on the roof of the rain, try that. I want you to feel the difference. Focus on the sounds in the room or on the roof, both if you can. I want you to feel the difference. You might have a visual, you might have a picture of, "oh, that's raindrops falling, I can imagine what it looks like on the roof," or, "oh there's AC," and your mind goes to labeling what it is. Anybody notice these things, you're creating a picture, there's a story happening so mind jumps on out because there's extra attention. What does it do, it will go on out and make a story, but there's no need for story at all. There's no need for the story. All that's happening is that there's a sound of raindrops, and that's actually all that's there there's just a sound.

5:27 So I want you to reorganize your brain a little bit this weekend, so that your attention is inside and whatever is going on around you is noticed for what it is, but not for what you imagine it to be, not what you want it to be, and not pushing it away because you don't like it. These are all the different versions of imaginings that the mind gets caught up in, and it takes us completely into a homemade personal version of what's really happening. All that's happening is a sound, but our minds will make sure that, "oh, because it's the rain and it's the weather and it's evening time, and there's probably snow being melted dot, dot, dot, dot," baloney really, all that we know is that there is a sound, that's all we know. That's all we know, don't make up anything else. Stay inside, and whatever sound comes don't go out to meet it. Don't go out to meet my voice, don't go out to grasp whatever Jac or anybody else is saying. There's no need

to grasp at anything. When you grasp and put your attention out making up versions of stories of what you think of something, or the yakety-yak, other than what's really happening, when you go out you are setting yourself up to be unhappy because it's unnatural to be out like that, to be creating stories. So watch the grasping. What is it that's so important that you're bringing it in here right now? What's so important, some story at home or at work, and bringing it in. It's not happening right now, all that's happening right now is that you're sitting down in a comfortable warm room, that's all that's happening. Let that be enough, it is enough! But if your mind is making story it's going to say what's happening right now is not enough and I want more, because it's so used to making stories out of anything at all. The one the mind loves is, "let's improve on what's going on, let's improve, let's change what's happening rather than just being content." So mind can say, "yes, but I want to wake up and see the truth and then I'll be happy all the time," like if your mind doesn't go out that's as good as it gets. But when your attention is inside and there is the idea, "but this feels awful," your mind is running that story, so you haven't dropped your attention to inside, you're not at rest in there, you're actually running a story even though you think you're inside, you're really not.

9:51 So pushing away any experience is "hell!" Recognize it to be the hell that it is. Enlightenment isn't a far off goal in the future, that's a myth, that's just what our brain does with it, with that idea, in order to kind of have another goal for ourselves. And the world works like that, but waking up doesn't, waking up is now; right here right now, no story, no identification with any thought. And if you expect something else you're running that thought of an expectation. Don't run that one either. Let there be nothing, just nothing happening, and if boredom comes go back to nothing. See all these thoughts will come in, you know? These are the internal ones you know, and once you start slowing it down it's the rejection, "there must be something different to this, this isn't right it's supposed to be blissful, it's supposed to be full of light and love and everything," and these experiences, there they are they come and they go, but they're just like any other experience, they're just experiences, they're nothing too. Inside to where there's just nothing, nothing at all, nothing to be gained, nothing to be lost, nothing needs to be fixed, nothing needs to be changed at all. Those ideas are the things that bring torture, imagining that you're not awake. Would you throw that one out please! Awake/not awake, throw out the whole argument! Throw it out because it only sets up a goal that's unattainable because your mind can't get there. You know that one, your mind can't get there. It's the gaps between thoughts, and if your mind says, "yeah, how do I do that," it's like, "shhh, shhh." Even if the body is in pain, the body is in pain it's not you it's the body that's in pain. That can be there, it actually doesn't affect the rest and calm that's inside between two thoughts. And the gap between two thoughts, if you've always been using your mind to vet how you feel and how you're doing; your state of mind, what's going on, whether you're happy or sad, then your mind is going to try and find the gap between two thoughts, and that means there will be no gap because your mind is busy doing it, you know? There's no "how" in this, there's no how it's just stop, just stop, just stop.

14:39 It might feel simple, some people will sense a presence, some people do but don't worry if you don't, but so ordinary, so ordinary that you want to reject it. The mind wants bells and whistles you know, any distraction at all. So forget about the labels; being awake, being not awake, forget about it. Just forget about it it's the greatest trick ever, it's garbage, it's bullshit, sorry, but that's what it is. There's nothing going on at all and that's as good as it gets. That's as good as it gets! Your mind is going to be disappointed, it has to be disappointed because that's what it's got to do, because it wants to keep things going. It doesn't matter what your mind says, I'm not interested in it really, right now. Just that pause before the next thought takes you away, the next comment, the next opinion takes you away, just that pause. Stay there, that's as good as it gets. It's the most natural thing to being human, the ordinariness of knowing that you're not who your mind thinks you are.

17:38 So recognize that difference when you're not grasping what I'm saying, but the words are coming to you, the difference between that and creating story and opinions around very simple things that are happening in any moment. Most days it's just ordinary stuff that happens to most of us, most days. They kind of just slip by, we have our routines and we have our life. Your mind needn't put all its attention into every scenario, every exchange, every communication, every decision. Keep your attention inside. Let direction come from inside rather than this story making mechanism being employed to figure out everything, to second-guess everything, to wonder what so-and-so thinks of us, and how we look, and how we feel, and what's going on here, and what's the right thing, and what's the wrong thing, this garbage. It's just garbage, it's got nothing to do with what's just happening in the moment. And if your attention is inside what's happening is just going to be responded to because you allow it to function. I mean just respond to it with a little bit of attention and keep the rest of your attention inside in the stillness. When we put all of our attention on what our mind is talking about we're lost, we're lost, we've left that still calm place inside.

21:11 I want a hand if anybody's mind is completely and totally just, "whiz, whiz, whiz, whiz, whiz." One? 2,3,4, a few whizzes, 5, all right. Whatever your mind is saying is a lie, let's start there. It is a lie, it's a lie. Let's start by not believing it and knowing that all that it does actually is keep itself going. That's its job to keep story going, to keep feeding itself, so it's a liar. Let's take that position first. Is it a liar or are you like, "no, no, no, I believe it?" So-so, is yours a liar? No? You're believing it? Yes. And the busy minds over at this side? You sort of believe it too? Yeah. So the trust that we have on our mind – on the thinking mind – like you need to trust part of your brain that does tasks, you know that drives the car and stuff, you trust that that's perfectly natural. You've got to trust yourself to put on clothes in the morning, that works, that's our functioning part, but this thinking component that whizzes around creating havoc for no reason at all, that can only tell you lies because it's a subjective version of some story. It's just your own version of some story, your own perspective, so it might be a story that works for you but without that story I guarantee you you'll manage much better, responding to just whatever scenario presents in front of you. Even if it's a big decision

you have to make, the decision will be made when it needs to be met, you'll make some choice. If you can trust that some other part of you is going to deal with every moment, then there's really no need for the whizzing mind to keep throwing around options and scenarios and stories. It has one agenda, to keep you distracted, to keep generating more material so that your attention stays on it. So it's good to begin to see that it's just talking rubbish. That whizzing about is of no use at all. Right now you're sitting here, so whizzing about loads of thoughts is not going to help at all, it just means that you're going to hear half of what's happening here. So it's quite possible that you spend like most of your time in your head and miss half of what's going on in front of you, it's quite possible. So the thinking aspect of your mind, it's a liar, it's a liar. If you try to make your mind slow down it's not going to work, it's not going to work because then you're just spiting your mind.

You better get dead simple, dead simple.

26:48 There's a body sitting there on a seat of some sort, cushion, stool, anything, there's a body sitting there, but that's not what you are. The liar will say it is, "of course it's me," but that's the liar. There's a body sitting in a chair and that's not what you are, it's not who you are. Non-dual teachings will tell you that that sense of – I'm stuck for a word – the space between two thoughts, the non-phenomenal, that gap, that nothingness, that that is what you are, awareness, pure awareness, absolute, pure consciousness, that that is what you are. I'd like to invite you to, don't exchange, don't swap out your identity with anything. In the non-dual teachings, yes you are pure consciousness, you are the absolute, you are that big capital I, you are the self; take the leap and don't hang your identity any-where! There is no need for identity. Identity is just a component that gets pulled from the dualistic into the non-dual and it too is a lie, and it will keep you stuck on a particular layer on the path towards total freedom. It's very good for beginners but let's take a high jump. So the sense of identity is just a story making mechanism for functioning in the world. It's a roll that you play, there is a name attached to your body just for communication purposes. Does it define anything? Zero! How your face looks, how your body is, does it define anything about you? Zero! Nothing! Is there a you in there? No! Okay, as a steppingstone we can say that through your eyes and through your perceiving mechanism, there is an ability to have experiences, and you can make the experiences yours so then the experiencing becomes more real, and that's what makes experiencing more real, it's when you make them your experiences. But they're not, if you take away this idea of identity then you don't own them, so experiences happen they don't happen to you. Don't grasp them, let them come, let them go. Let it all get soft, let experiences come and go. Don't stick to anything.

30:43 So that perceiving mechanism can get much softer, it can pull back a little bit and let life come to it, like the sound of the rain outside coming to you. Stories get less because there's no need to create events that happened to you, in order to rebuild the false idea that there is a you anyway, because that's all the stories are doing. You see, you're not who you think you are, so your mind has to do its best to create some kind of

believable story that maybe you are who you think you are. So it's whizzing, busy, right now in order to reinforce the idea that you are who you think you are. That's why your mind stays busy, that's why. Because the space between thoughts, the stillness inside, even if your mind can't touch it; your mind can be whizzing busy and there can be a knowing that there's something deeper that's still, you can't put your attention there but you know it's there. If you can do that your mind can whiz away all it likes. Your mind can be crazy busy if there's a sense that there's something deeper underneath it that's not touched by your mind, and it's just a sense that's good enough.

32:25 So let's go back to the identity thing. Your mind is always going to try and reinforce the sense of you, that's fine. It helps us to function because there's some sense of like when a letter comes you know it's addressed to you. It's very useful to kind of remember what your name is and where the border of your body is, it's useful, but it's a functioning aspect it's not you, it's not you. Even the Absolute, even the spaciousness, even the nothingness, don't stick to that either. There is no you anywhere! Let there be no identity anywhere, and this is a little bit of heresy for non-dualist but I don't care. No identity at all. Okay there's the capacity to be aware, all right, you know the mind it slows down or it's over on the side and there's just an awareness, a still awareness, and what's happening is all that's happening. You know, it's around, there's no other story attached to it, okay that's lovely that's awareness or being present, that's fine. Don't make that be you, you know don't swap out a personal identity for being awareness. What do you want identity for? Why do you have to be someplace, why do you need some place to anchor, anchor in? Can you take that leap? Just take that leap and see what happens; if there is no you at all, no resting place at all, that all this life is just you know, created by some perceiving mechanism and you were never engaged in it at all. So wherever you were a thousand years ago, you're still there. There's no anchor there, a thousand years ago there's no anchor, there's no story. You get a blank if you're like, "where was I a thousand years ago," it's like – even 100 years ago – there's a blank. Yes! let's have more blanks please. It's totally fine with no sense of you, it's totally fine without a happy ending to the story, it's totally fine! It's not that there's an unhappy ending to story it's just that the story is bullshit, it's just bullshit. It's nothing, it's a big fat friggin lie, and you have to make it believable in order to give yourself experience. That's how it works. So as long as you want experience and you want to recognize the truth, the two of those can't happen together. If you can see that experience is just created by your mind, that's how experiences happen, your mind registers experience and creates a story out of it. Without a story nothing is happening at all, when really nothing is happening, really nothing at all is happening, really. Take your mind out of the picture there's nothing happening. When you're asleep and your mind turns off and your mind isn't even dreaming, there's nothing happening. There's really nothing happening, your mind is doing the whole show, and it also does your identity. There never was a you, there is no you that's going home, there's no you that's trying to do anything. This is just garbage made up by the mind. Feel the relief of seeing through it, there is such a relief in seeing through it because it stops the craving for some kind of a happy ending, you know? A happy ever after. Your mind isn't going to

like what I'm saying, of course it doesn't because it's under threat, so it's going to fight it. Resistances will come up, and that's your job then to get rid of the resistance, you know see through that. Making sense to anybody? Yes? Yay!

37:33 Your mind is a useful tool but don't believe it. It presents some stories that are valid because they're useful, like it's Friday evening, but we don't need to keep it in your mind all the time that it's Friday evening, but it has the capacity to remember it's Friday evening, it's useful. That's valid, that's valid for functioning this evening, but is it really the truth? No, it's only valid in the perception that's here right now. Your mind can't come up with the truth, it comes up with some things that are valid for a period of time, it's valid because it helps the functioning to happen, that's all. That's as useful as it gets. See it for what it is. Change your relationship with your mind. When you know that it's a liar, somehow you've taken away a bit of its potency to be trusted that it's presenting you with an authentic version of reality. It's not, it's just doing its best to navigate and give experiences, that's all it's doing. But if you know that experiences are just a dime-a-dozen, you know they just keep going on and on and on, and really if you can see through experiences and you're not sticking to having new experiences or trying to get better experiences, if you can see through the experiencing mechanism you're a long way there, because the grasping for the experience of waking up stops and something will be happy with just the way things are. Your mind is a liar. There really isn't a problem, really. You have to go to your story making mechanism to find a problem. So many of you are frowning, it's kind of strange. I don't know why that is.

40:26 The body is providing a beautiful opportunity for experiences to be had, to kind of look at the movie from the inside of the movie. Your mind is doing the whole lot of it, you're looking at the movie from inside the movie, and that's what the body/mind mechanism prefers, to itself, but outside of the movie there is no movie. You can only see the movie from inside. So the realm of the Absolute or you know beyond the conceptual, like the Brahman perspective or pure consciousness, pure awareness, from that viewpoint there is no movie, there are no words like this because the capacity to experience it is inside it, it comes from inside it. It doesn't exist in and of itself you see, so your mind is the only thing that's keeping it running. So of course it needs to be busy because it's keeping this story of you having a life, it's sustaining that, but when it switches off there's no world. There is no nothing! And is it missed? Nope. Are you pining that you weren't alive a hundred years ago? Nope. See, all the trouble comes from mind, the very thing that's creating this drama is the troublemaker. You see, it has its own... The beauty and the suffering capacity, it does it all. So if you're attached to the beautiful side of experiences you're going to get the suffering. 42:25 It's like a **indiscernible word** wheel, that's the cycle of what the mind does. You know in an ideal world we might get 50-50 you know, half of it is crap and half of it is beautiful, and then sometimes most of it is crap and a little bit is beautiful. Some people seem to get a great ride, and they're just darn lucky, and they have pretty much a nice life and a little bit of suffering. You know, it's some version of that, but both have to be there, both have to be there, that's the gig, it's the experience creating mechanism. So let

experiencing soften. Do you want to create the stories out of it? Know that your mind is a liar, and it's just giving you a version of something in order to make life appear as real. It's not real, it's not. It's real to you if you believe that your mind is an authentic story telling honest thing, and it's not! because it is making this up as it is going along in order to keep itself going, in order to keep the movie going. So what's there to worry about? Really, what's there to worry about? But yet we would spend all weekend talking about the contortions that mind has gotten itself into, to create an experience in your life in order for you to untangle yourself from the experience, and that's how mind works. But it can be all dropped right now. Right now it can be all dropped.

44:22 Don't look for a big version of you in the Absolute. Don't look for a beautiful version of you that is blissed out on pure consciousness. Identity, forget about it it's a big ugly lie, and it bleeds right through spiritual teachings, it's a nasty one. No identity at all, let the whole thing go. The idea that you have an identity is a lie! It's set up by your mind in order to give it the capacity to have personal anything, personal experience, personal perspective, ownership over anything at all; from your shoes, to your thoughts, to your opinions, to how things should be, ownership. So identity comes with ownership, but this identity thing has run amok. See through identity, every version of it. Don't be anything, don't be anything, know that when you play with being a man, a woman, a kid, anything, when you play with being something you're playing with it, it's just for functioning so don't buy it. It's valid for the purpose of communicating and functioning in the world, no more, no more. Don't give it any more juice than that, no more.

46:36 Okay stay with that, and I'm going to invite Debbie to play. Is that okay? Thank you, just stay, stay, stay.

Debbie playing wind instrument.

#01 / 52:30

Q: I wanted to share my raindrop experience because it was amazing – that you led us through. Initially I was in this really serene place where the raindrops were coming to me – I was enjoying them and waiting for you to talk – and then you asked us to place our attention outside of ourself and onto the raindrops. I did, I placed them over there, and the energy actually went out there and really landed on the drops. It was like amazing! and I watched my mind create a story.

Jac: Yes!

Q: 53:16 Like literally the drops took on individual identity and each drop was exerting effort to land on the roof, and literally my mind was creating a story.

Jac: Yes.

Q: And then I, "I" got irritated because now the drops were annoying me, whereas; before I was enjoying them. And all of a sudden I'm getting really irritated and they're bothering me, because they were deliberately trying to bother me. So then you said,

“okay let’s come back in and bring the drops back to you again,” but now I had formed a preference.

Jac: Yes.

Q: 53:59 So I disliked that, and I became attached to this state I had before. So inwardly I’m going like this, trying to run back to the state that I had before. I found myself in a struggle, and instead of coming back to that state I came back to a blankness. I couldn’t get through the blankness, and I could see the memory of the state but now I was in blankness, and now I was in struggle. So I’m in there fighting right, and I’m so frustrated that I can’t get back, right? And you’re like, “just let the drops come to you,” and I’m getting more and more frustrated, and then I’m like, “okay, so stop struggling,” right? So now I stop struggling and this huge fear arises, terror! I know I have to let go, and I’m absolutely terrified because if I let go I know I’ll go back to that place. So I’m sitting in the terror and I go, “why am I so terrified because I was so calm initially with this place, and now I’m scared.” What I came up against, what I finally realized was that I came up against my own self trying to control the experience, and the terror was to let go of the control.

Jac: Yes!

Q: And I’d be afraid to what I would find underneath it. So first the self with a preference, and then the attachment, and now it’s control, and then now I had to let go of that and that was very scary. So it was just interesting, like this simple technique and I moved through all these different places of self. The thing I wanted to ask you was, what I noticed was that my attachments through the heart or the self, the attachments were really leading and then the mind was almost following. I’m not quite clear about that, where the attachment is and then how the mind formulates.

Jac: 56:17 The mind creates it all, concepts create it all. So if your awareness is noticing that there’s a heart connection or an energetic connection first or a preference, that has had its origin in mind too. Everything starts with a concept, everything, but we don’t see it starting because we’re so used to just putting our attention on the finished product, which is an opinion or a preference or an experience, that we miss the building blocks of how we give energy to the mind and believed it, and had it doing its creation workshop. And we just, you know we just happily accept what it produces, but all the while actually, and this work will show you as you started to notice, “my god it’s gone into terror now and that’s the controller,” and you’re starting to see you know, the layers behind the experience and what your mind is doing to set up the experience.

Q: 57:29 So that initial experience where I watch the projection create stories, I didn’t do that the mind did that, and that was the seed that started the whole thing.

Jac: So even if there’s like a connection from your heart, your mind is doing that too, that is attention going into something else, yes.

Q: Interesting.

Jac: 57:49 Yes. Or sometimes just a concept, not even your attention is there because that’s the part that we don’t recognize. Your attention isn’t on it, we’re missing it because our attention is on something else, but a concept of the heart and connection has been understood and it’s running, it’s running and it’s creating something, you know?

Q: Yes. It was amazing to watch it, just amazing. Thank you for that.

Jac: Yes sure. So why believe it? You see, why believe it?

Q: And look at all the outcome I believed, all these other states and I was identifying with them.

Jac: All the experiences that you had but you only sat there. You were sitting there listening, not even talking, and you had all these experiences, you see?

Q: It's crazy though.

Jac: Yes nuts, and this is how the whole lot of life is set up.

Q: Yes, and in that simple little raindrop thing I felt like I went through...

Jac: That's right, that's right.

Q: I just wanted to share that, thank you.

Jac: 58:49 Yes great. Thank you **indiscernible name**. So why believe it at all, huh?

Q: Thank you.

#02 / 59:25

Q: So as I sit here I can... Soon as I start talking it sort of leaves.

Jac: Yes.

Q: But I can go back to it right away.

Jac: While you are speaking?

Q: Yes.

Jac: Good. Learn how to be in that other place. And I'm using language that's kind of stupid too you know, but stay inside and let talking happen.

Q: I can do that.

Jac: Yes great.

Q: And at the same time if I'm there then... All the words that you were saying didn't mean anything, but I heard them really well.

Jac: Great.

Q: 1:00:46 And of course they meant something.

Jac: Yes, but I know what you're saying.

Q: 1:00:53 And I was still there, and that is true for maintaining my authority over my space. If I'm there then it's so much easier to maintain authority over my space, and so there's so much more authenticity, and there's fun, and...

Jac: Yes, it's a much richer way. It's being fully human, really being fully human.

Q: 1:01:43 Because in a way Kashi opened up a bit of a can of worms, where I overreacted sometimes, yes, **indiscernible 2-3 words** than I needed to be, but if I'm here or as you said before, back in source...

Jac: Yes. And when your attention is like at rest – find whatever language works for you, you know it's outside of story or it's that rest or it's nowhere, or there's some sense of being out of the movie find the anchor, the phrase that works for you – but when your attention is there it's not that life is easier, it's that your perspective is more accurate. Let me find a better word, efficient, it's more efficient. There's no creation of drama, there is just what needs to be experienced is experienced, there's nothing superfluous going on, because your mind isn't creating anything other than what needs to be seen, registered, in order for functioning to happen. You're not making story out of it, there's

only a perception in order to function well. So what Peter was saying around... because the retreat in February, Kashi that he mentioned, one thing was working on boundaries in himself, but there's no boundary issue when he's there. Of course there isn't, there is no issue at all, nothing is out of sync. And that's the perfection that they talk about, that's the perfection, and it's that your perspective is authentic, it's not being distorted by crazy mind imagining all these stories for the sake of giving you experiences, there's just "what's happening." And it's not even happening to you because the ownership thing can be thrown away. Making sense? A little bit?

Q: 1:04:34 And I don't want to say even that unconditional love comes from that place because that would put a word to it.

Jac: And yet there is love.

Q: Yes, yes, and power.

Jac: Yes.

Q: But it's so important that compassion is there too, like for even the individual who wants to invade the space.

Jac: Mmmm, compassion for the individual who wants to invade the space? Where are you now?

Q: Well I'm thinking of an individual who wants to invade the space.

Jac: Okay. Is that really going on or is that a perception of what's going on?

Q: 1:05:43 What do you mean? So there's a lot of rage, and like he just got hurt the other day you know, he fell into the boards and he bruised his shoulder and his ribs really, really bad.

Jac: The Peter guy?

Q: No, no, no.

Jac: Oh this other person.

Q: Yes, yes, yes, so he's out for... He thinks he's coming back next week and he's out for three weeks for sure, you know?

Jac: Can I interrupt you again?

Q: Yes.

Jac: To the Audience as well: Could you feel the energy changing in yourself when story came in?

Q: Yes.

Jac: 1:06:27 Good, it's fine, it's perfect, it's beautiful. So don't lose your own center because that's life, life is full of stories. So there's like a gearshift until you're able to manage that gearshift, and then you stay inside – they call that embodiment. I want to tie up kind of the spiritual terms with it, so that you can put it into your own understanding. When there's embodiment you're not going to lose anything by switching into story. Peter's telling his personal experience, all right, so you stay there but there is some capacity that engages and understands and appreciates that Peter has an experience that he wants to share. You can do that without it touching your own experience. Learn that skill! Tonight! Learn it because what often happens is that people say it's like, "oh you ruined me buzz," you know something shifted, the perspective, "something shifted and I lost my peace," you know, and it's like, "uh, uh, uh, you've got to learn how to stay inside and be in that place regardless of what life

throws at you, whatever story making mechanisms. So learn how to do it. It's trial and error really, okay?

Q: 1:08:00 So I even noticed that as I ventured into the story of... his name is Sean, it's easier that way.

Jac: Okay, yes.

Q: As I ventured into that story that I lost the center.

Jac: You could feel the shift yourself, well done.

Q: I only see it now that I'd lost it.

Jac: Yes.

Q: 1:08:24 To get back to the point you know, I felt badly for Sean for what happened to him, you know when he talked and told me what happened, but like I said also, there's a rage in there that I feel towards him, and that's where the balls come and they have to be there, it has to be expressed when it needs to be expressed. And there's been more expressing of that too, it's been surprising how many individuals you know, since Kashi it's showed up in some.

Jac: Yes. And when rage comes does it just get expressed and it's done and it's clean? What's been happening with rage? Can it just come and go?

Q: 1:09:41 If it doesn't come it stays.

Jac: It stays inside.

Q: Yes, If it comes it goes.

Jac: Okay. But it's quite clean you know when an emotion comes up and it's just expressed with no story, it's just let go. It's the story what makes it awful, you know? So when an emotion comes it's a good thing to be able to learn how to express it in that moment, it's us expressing something that's running through us. It's not about the other person, really it's not that's an overlay of story on top of it. Energy moves through, we can call it that, just energy moves through, and it comes out as rage, as anger or something like this, and it can just be released and done without it being directed to anybody or anything. There's a lot of ways to express something and it's just done without story.

Q: 1:10:58 I'm lost.

Jac: That's all right.

Q: Are you talking about like hitting the tree?

Jac: Find a way that works for you to let whatever comes up be expressed.

Q: Right, and often the way it works is to respond, but not in rage but something that's sort of sweet and relaxed and firm.

Jac: Okay there we go.

Q: But back there it's rage.

Jac: All right, all right. Okay, so it sounds like you're directing what can be rage to come out to be expressed in another way.

Q: Yes.

Jac: All right that's great.

Q: When you say, "it's not about them..." Oh yes, okay thanks I see, I see. Because Terry – to use another name – has no problem with Sean, you know? Or if he does it's just (sound effect 1:12:43), it's just clean, it's done, (same sound effect).

Jac: Yes, yes.

Q: And then they're best of friends tomorrow, you know? Whereas with Sean and I it's like... it's in the... Thanks.

Jac: You're welcome.

Q: Hold that for a minute.

Jac: Thank you sweetie.

#03 / 1:13:37

Q: First of all I wanted to thank you for all the help you've given me over the years.

Jac: You're very welcome.

Q: About a year ago I felt a shift where the story was just really dropped, so I'm living much more from that space.

Jac: Yay!

Q: Right, but I wanted to ask you about something I didn't understand, your explanation that... I mean, I know there's no identity, but that nothing is happening and something about from the outside? There's nothing happening but inside, but there's still the sense it is. It doesn't have to be the story but I didn't get that part.

Jac: 1:14:14 Okay there's a few parts there. So if you look from the perspective of the absolute, pure consciousness, pure awareness – those terms get bandied about for that place, so let's call it pure consciousness. So, pure consciousness isn't looking at itself in manifestation, because the duality of it looking at itself in manifestation isn't valid there because that's the non-dual zone. So it's not able to see itself as something separate. The only way that the experience of separation can happen is through this movie that we're playing, you see?

Q: Yes.

Jac: The perspective isn't valid out there. That's why when you go back to the non-dual state there isn't separation, you disappear, there aren't others.

Q: So what is actually there? Is there anything there, is it nothing, is it...?

Jac: 1:15:21 Pure awareness, pure consciousness, absolute that is aware of itself but not as itself. It doesn't have a version of, "oh I'm aware of myself as that," but yet it is awareness itself. It's aware of itself but not as something, so it has self-awareness but it doesn't register that it has self-awareness, you see, because that takes too much of a separation, that part of it isn't there yet that's when it rolls out into creation, you see?

Q: Yes, I'm understanding... I mean I understand, I don't... I'm not fully but I get what you're saying.

Jac: Yes. So self-awareness is there but without story, there's self-awareness.

Q: Yes, and then when you said, "nothing is happening," the senses are they happening? Or that's nothing too?

Jac: 1:16:16 If there's no story making mechanism, how could there be something happening? when there's no story running at all.

Q: So it's just story... So sense's is not something happening?

Jac: If they don't register, if they're not registered, like you're in deep sleep.

Q: Right, oh if they're not registered.

Jac: Yes, if they're not registering information, touch, smell...

Q: It's still happening it's just that the mind doesn't register it.

Jac: Is it still happening? How would you know? Or have you assumed that it's happening?

Q: I guess I'm assuming.

Jac: Yes that's what we do. We join the dots you see, to imagine that there's a reality feel to this.

Q: So as I'm sitting here with you, with this experience, can you help me understand what this is then?

Jac: It's whatever your mind presents to you as... I think that's bad grammar but, do you know what I'm trying to say?

Q: No I understand what you are saying, but it still feels like some thing. I'm okay with whatever it is or isn't, but...?

Jac: So we can make story about what's happening here, and if there's no story about the two of us sitting down and talking to each other with microphones, if there's no story about it... Mmmm, let's put something in between, if there's no identity running then there's, you know a personality, a body/mind mechanism talking to another body/mind mechanism right, so we can have that. Yes you know that one? All right, okay, so then if that story wasn't created that there are two forms here, two women, female forms talking to each other – with or without identity it doesn't matter – so even if that story isn't created, if that doesn't register a story then is it happening at all?

Q: 1:18:23 I'm still getting... The sense is there's something seeing, there's seeing, it seems that seeing is happening, hearing is happening.

Jac: Yes.

Q: Something is happening that's all I know.

Jac: Yes. Yes, it's like they're all different levels of perception all right, so yes that's valid at one level; yes seeing is happening and nobody is seeing, right? You know that one.

Q: Yes.

Jac: Hearing is happening and nobody is hearing. Okay you've got that layer. So if the senses are not registering information to the brain, if there's no attention at all given to an input that comes through the senses, if that's not registering, and I'm not talking about somebody being ill, I'm just talking about your attention being so absorbed that it's not registering those things, then, are they happening?

Q: Then I don't know because I only know my direct experience.

Jac: Yes.

Q: So I don't know.

Jac: Yes, you don't know, yes.

Q: I don't know. It's not even "I don't know" it's just not knowing.

Jac: That's right, there's a not knowing there if it's happening or not. You can hang out there until you figure out which one it is, but not knowing if it's happening or not is totally fine, totally fine.

Q: 1:20:00 Yes, no I'm happy with where... if it does or doesn't.

Jac: Yes it's totally fine.

Q: It's a nice space. There's so much suffering in the other space.

Jac: Yes completely, completely.

Q: I hung out there for decades, decades.

Jac: Indeed.

Q: So thank you so much.

Jac: Yes you're very welcome.

#04 / 1:20:38

Q: Can you just choose to enjoy experience no matter what it is?

Jac: You can choose that. So is there a difference between that sentence and if I changed your sentence slightly, can you choose to enjoy your own experience? There is a difference between the two of those.

Q: Well, if there's just experiencing it doesn't matter if it's mine or just experience.

Jac: Exactly, letting experience happen without it being yours is very different to it being yours, to it being personalized. It registers in a different way, our brain works differently and you know, we're sucked in then, we've lost something. So yes every experience can be enjoyed, and that's actually a great place to operate from. If you can find where every experience is enjoyed, then even what would be crappy for the personal one actually is fine all the time, every experience is enjoyed.

Q: I can feel the richness of it.

Jac: The richness of experience itself. So what you're talking about there is... I want to put words on to explain so that you can touch into what this woman is talking about. When there's just experience, she's talking about the essence or the nature of experience and being able to taste the nature of experience, rather than what the experience is, rather than the story or the quality or the quantity, before any of that comes in the nature of experience itself, the essence of experience is what she's tasting. So then it's before her mind is activated to, I like, I dislike, there's this kind of experience, and that kind of experience, so it's experience itself before it divides into qualitative, quantitative ownership, preferences, desires. None of that is active so it's the essence of experience itself, right? That's a great place to hang out, and every experience is actually enjoyed. When you hit the nature of experience itself you can only enjoy it, because there's nothing within you that's alive within your perceiving mechanism to make it something other than with joy. Your only way to connect to it is to enjoy. That's your only way because you have to go deeper into the personal in order to activate, participate in experience, you see? To have anything else when you put it right back there, there is only enjoyment of every experience and it's experience itself. If you can taste that it's fantastic, it's delicious! You know what I'm talking about. And you can absolutely live a very rich full life enjoying experience. No matter the experience they will all be enjoyed, there's great freedom in that. There's no preference, there is no desire, there's no resistance, nothing is rejected at all. That part of your brain is not activated and yet experiences are enjoyed, regardless of what they are, because it's experience itself before it morphs into a story that your mind creates, and you can operate really keenly there. Making sense?

Q: That's wonderful thank you.

Jac: Yes sure, great. Yes, that's a place of freedom.

#05 / 1:24:40

Q: I understand the enjoyment of experience, but I wonder if my experience is not very good in terms of deep suffering, in a dramatic way, I'm not going to talk personally, I'm going to talk about the Holocaust and Isis, and those worldly things that are happening, how are those people enjoying experience?

Jac: 1:25:18 Okay, when we're here at satsang we've got to talk about ourselves, because it's only going to be a projection, but from my own perspective of working with people who are in a perceived hell, this too is valid.

Q: I just got Viktor Frankl's book so he's on my mind. I will read Elie Wiesel as well to see what's there with their experience of being in such a horrible situation.

Jac: Yes.

Q: So a couple of months ago I got pushed around a little bit, and it was the first time that I got pushed physically. I can't say that I enjoyed that experience.

Jac: 1:26:14 But as soon as you go into the description of an experience, what's active in your brain is "I like, I dislike," because you've gone in to the qualitative, quantitative, and the description, so you're activating the part of you that's going to have a reaction to the specific experience. That's a step away, a big step away, from the essence of experience itself.

Q: Can you say that again?

Jac: 1:26:42 Yes. As soon as your brain has activated the naming, labeling mechanism, that says, "being physically pushed around is not comfortable, I didn't like it," we're in the component that has manifested the experience with particulars, there's details.

Q: So is it a neutral experience?

Jac: No. It's an experience that's not named. As soon as an experience is named we're going to be liking it or disliking it. It's about tasting the essence of experience itself before it becomes a story.

Q: Say that again.

Jac: It's about engaging with experience itself, the essence, the nature, the pure nature of experience itself before it becomes describable, nameable.

Q: Before it is judged.

Jac: Even before that, because it has to be named to be judged.

Q: So if we talk about it in any way it's bullshit?

Jac: Yes, and then there's a you and something happened to you, and of course you liked it or you didn't like it, of course that's valid there in that realm, but your mind is manifesting that story, that scenario, as an experience that's happening to a personal individual woman, that's you. That's when the show is fully running and the personal I is running, and there's a hard experience and suffering happens there. But to live from a place of where experience only is tasted in its true nature, it's not denying the particulars of it, it's an entirely different way to engage with life.

Q: And it's not neutral? I want to say neutral, that experience, but is there another way to express it?

Jac: 1:28:54 It's actually nicer than neutral, it's actually enjoyed. Regardless of the experience, the story of the experience isn't active so it doesn't touch you. It's actually not real, it actually hasn't appeared in manifestation. Your way of engaging with it is

through the nature of experience itself, and we can only enjoy experience then. You know that connection point between pure experience and your capacity to engage with pure experience, is always with enjoyment. But as soon as we leave it and it becomes story, and if there's something traumatic happening we'll create story, because some self protective mechanism will run the flight or fight and everything around creating the story and how to be safe. Not a good place to start, but it's possible. It's possible that even something like that can happen, and if you've trained your system to enjoy experience it won't touch you, because it actually doesn't show up, it actually doesn't happen it's the nothing is happening scenario.

Q: 1:30:18 So in the world I'm playing as a character, but nothing is really happening.

Jac: That's for sure.

Q: So I go out in the world and I be playful and I enjoy that play, but it's not happening.

Jac: So you've got to find the perspective within yourself where you recognize that nothing is happening. If you grab the concept it's not going to work you know, you'll just be like, "oh I'll just try this on," but it won't work you know. It'll be nice for a while but life will bite you in the butt, you know? It won't work. It's about pulling back, you're pulling back your attention in so that no labeling is happening. Your attention is inside, you're not going out to create any story, and how experience has happened to you is perceived entirely differently, genuinely. It's not an avoidance, it's not depersonalization, it's none of those things, it's actually that perception is more authentic because it's not running the dualistic story.

Q: And when we're playing in the world and we're communicating with people, it's hard to maintain that perception or that experience because we're using words that are inherently dualistic; good/bad, yes/no, right/wrong.

Jac: Yes.

Q: So how do you do that?

Jac: 1:31:54 You kind of have to learn how to do it. And it's about what I was saying earlier, like when Peter started to talk you know, it's like did you feel the shift? Can you stay inside and let the words happen without going out and going into a story? You've got to learn how to do that. It's learning how to engage a different part of your brain while you're participating.

Q: 1:32:19 Can you say little bit more about that?

Jac: Yes. It seems to happen automatically, if you can keep your attention inside and if you let sounds come to you and voices come to you, and you'll find that you will say very little because your attention will be kept inside. And when you speak you'll be playing with, "oh darn it, I got lost there. I jumped right into that and lost my center. So all right, let's pull back here and see if I can talk to the next one." You'll have to practice it. It's like, "can I make a phone call and stay in my center and not go into story land?" It's about that, don't go into storyland. And you'll find your mind will crave storyland! "This is boring, this is no way to live your half dead," it will do all of this in order to keep itself alive, but that's garbage. It's totally peace and much more, "aah, you're not inside out at last." You know it feels like that it's like, "oh my god I'm at home," and it's smooth, and yet there is enjoyment of all of it, regardless of the experience it's being enjoyed. You know my husband often kind of... He was sitting there actually, he says,

“you know the trash has to go out. “Oh yes,” I’ll be saying, “okay I’ve got to bring out the trash,” and you know it’s raining or something. “Did you enjoy that?” So now I’ve started to say no because I get all the crappy jobs, because I enjoy all of it. Literally that’s how it works, that’s how it works at our house, because like, “you’d enjoy that,” you know, or, “the dishes must be washed,” you know? **1:34:17** That’s not dishwasher **indiscernible word**, “the dishes must be washed, you’d enjoy that,” you know. Darn! So it doesn’t quite work when you’re trying to work as a team at home, but it is true, “everything is enjoyed,” everything, cleaning the toilet is enjoyed. So it’s not like, “oh god I’m cleaning the toilet!” that story doesn’t come in, do you know? It’s just that there is enjoyment of every experience. As soon as the experience becomes a story, of course I have preferences, of course I prefer not to be doing this, you see? So if there’s... you know if there’s people who lived through the Holocaust and they were able to access this perspective, they’re experience would be entirely different to those who were identified with their body, then it’s “helllll!” Because that’s our capacity to suffer, when we identify with the body that’s that capacity. Put two people in a situation and give them the same experience, they’ll have different stories. They’ll have entirely different stories if one isn’t doing subject/object story making mechanism. So from practicing being inside, I don’t know if... I don’t think there’s any quick fix, because you’re trying to unlearn a bad habit about seeing the world and believing the dualistic story of your perception. It’s about knowing that, “no, that’s actually not how the world is, that’s my mind making a story out of something, and it’s right or wrong or I like or I don’t like,” and now we’re into the full gambit where suffering happens. Joy happens but you know, it’s not joy that’s lasting, it’s not joy that’s pure, it’s short-lived. Suffering is kind of the more durable one. So by staying inside, and by like, “oh hold on now, I’m out again, I’m out in story land. Can I drop in to where there’s actually nothing happening?” Stay there, stay there and learn how to engage with the world. You’ll engage differently, you’ll engage differently.

Q: Thank you.

Jac: Sure, you’re welcome

#06 / 1:36:52

Q: It’s been about six years or something – in another place in Toronto.

Jac: In Toronto?

Q: Yes. So it seems like I’m kind of jaded with my story.

Jac: Yay!

Q: And experience.

Jac: Yay!

Q: And you’re thinking, “yay?”

Jac: Yes I’m delighted.

Q: 1:37:21 I’m not going through the highs and lows that I used to do before, but I feel like you know, whatever my experiences are, since it’s not real, I cannot really hang onto it so what’s the use, you know? So it’s kind of neutral, you know? I’m going through this neutral boring phase you know, and I just want to... How can I say this – it’s

kind of morbid – how can I not have this experience again? This so-called umm... Do you know what I mean?

Jac: 1:38:22 What experience again? When you say, “how can I have this experience?”

Q: This life experience again.

Jac: The way you’re experiencing life right now?

Q: Yes, if I’m unconsciousness I just want to be consciousness, because I feel that I’m kind of fed up in some ways.

Jac: Yes, yes. That tiredness and boredom with experiencing, I like it. I like when I hear it because it means that you’re not getting juice, you’re not getting satisfaction, the pull towards engaging in the dream, it’s falling apart, it’s falling apart.

Q: 1:39:18 It’s falling apart, and some things are good experiences but I don’t feel that much enthusiasm about it. And the bad parts also, I don’t feel that much. It’s like, you know I’m kind of lackadaisical about both of those things, you know?

Jac: Yes, yes. So let’s not expect anything at all from life, because it’s showing you that it doesn’t deliver. And it doesn’t deliver! It only delivers if you believe your thoughts, but something has started to break down so life isn’t delivering juicy stuff anymore. Happy days! All right, so pure consciousness is sitting there in a form, if we let you have that much identity. Pure consciousness is sitting there in a human form telling me he’s bored with his own experiencing mechanism. The experiences he is creating for himself, he’s bored with it, that’s what pure consciousness is doing right now.

Q: 1:40:32 So how does... So okay, like for me to be really like... Why did Ramana Maharishi relinquish everything and just became a sage, and just went to a certain place – whatever it’s called – and just stayed there in semi-seclusion, you know? Because I feel even sometimes because I’m living in this dream, there’s still some kind of a “want” you know, a want of not having too much suffering and all of that, you know?

Jac: Yes. What your first name?

Q: Philip.

Jac: Philip, you’re dreaming Philip.

Q: Yes I know I’m dreaming, but I don’t want to have this dream. I don’t want to have this dream anymore.

Jac: Okay, okay. If you knew it was a dream would it really bother you so much?

Q: No.

Jac: No it wouldn’t.

Q: It wouldn’t.

Jac: Yes. So you’re believing a dream, that’s the painful piece! You’re believing the dream, so then you’ve got to reject the dream because once you believe it it’s not very nice.

Q: 1:42:11 So that means I’ll have to fully reject it, and it’s very difficult to fully reject it because the circumstances, the experiences or like the belief grind or whatever it is, does not allow me to fully disengage with... whatever it’s called; life or whatever, fully disengage with it, you know? Do you know what I’m saying?

Jac: I do.

Q: I feel like I have to really become like a sadhu or something, become a yogi, to shun that dream, you know that side of the dream.

Jac: 1:42:54 Yes. Participating in life isn't going to stop you, it's not strong enough to stop pure consciousness making itself known. It's not strong enough. When it happens really suddenly to somebody like Ramana Maharshi, when it happens really suddenly it took him years to integrate it; he couldn't even talk, he couldn't take care of himself, it took him years because the shift was too much. So you know, it took him quite a while, and then of course, you know everything turned around and he was recognized for who he was and stuff, but there were five or six years there that were rough. And you know he was meditating in a Temple, and rats would come and eat pieces of flesh from his legs and he wasn't able to hit them away, he wasn't able to do anything, like couldn't move, because the integration it was too much. The integration couldn't happen straightaway because the experience of enlightenment was too much of a shift, so the integration took a very long time. So when we have to take part in a normal life then we're integrating as we're going. Do you need to be taken out to do it? Life will give you that opportunity if that was necessary for you. It would, it will take you out if that's what's absolutely necessary. It feels like we're getting nowhere when we're living a normal life, and it does feel like that normal life and our obligations is stopping us from going inside, but all that's happening is that the integration is happening while the changes happening, rather than the change for Ramana and then it's six years of integration.

Q: 1:44:46 I thought it was instantaneous when he just proclaimed that he was dead. I thought it was instantaneous, you know?

Jac: That was, but for it to be fully embodied and for him to be able to function again as a human being, that took six years.

Q: I did not know that.

Jac: Yes. He couldn't talk, he couldn't do anything you know, and even the kids at school were like, "what's wrong with you, what's wrong with you, it's like you're in a daze," you know, and he wasn't really able to talk, and he just wasn't able to function. Eventually he just left you know, and he took a train and disappeared down to that mountain and just was kind of starving, you know? Eventually somebody said, "God this kid, he's there every day, he's for real, we've got to give him food, we've got to take care of him," and somebody eventually cut his hair and told him, "you've got to come out and bathe." So it's rough if it's instantaneous, there's a period of integration that's pretty rough. And the other way is that it happens gradually and we integrate as we go.

Q: 1:45:49 The thing is, you mean to say I'll have to go through this kind of experience?

Jac: It's happening on the job for you. It's happening while you're at work and participating in normal life. Your lifestyle won't stop grace it's not strong enough. Nothing will stop it. Surrender to grace. Learning how to keep your attention inside and participate in the daily grind, do it with a different energy. Don't give the power – in your thoughts, don't give the power, "if I didn't have to do this I could meditate, I could at least shift my level of consciousness." Change your attitude and say, "Okay, I'm going to stay inside and do the daily grind. Let's see if I can go to work, let's see if I can communicate and keep my attention inside? How deep can I go in this morning in my meditation, can I find some sense of peace, some sense of love? Can I keep that with me through the day?" So you're integrating as you go, this you can do. You've got to

tell yourself a gazillion times a day, “you’re dreaming Philip. I’m dreaming Philip, I’m dreaming Philip.” We’ve got to break the hypnosis of you automatically believing the dream of Philip. You’re still believing. Some part of you knows, because when you say, “I am dreaming Philip,” I know you know you’re dreaming Philip, but your automatic way of living is to believe the dream.

Q: 1:47:35 But I cannot come out of it easily, you know?

Jac: Can’t you?

Q: I heard you on YouTube once, and you said, “if you hurt your body or you take your life, the mind can come back and reincarnate you in another life.”

Jac: Sure, sure. If there’s enough of an identity that’s there post death, sure that piece of energy is going to go on and try and find a harmonious breakdown, sure. But why would you do that? You’re here now in a healthy body, so let’s go for it. Let’s go for it.

Q: Yes.

Jac: Yes. We need you to remind yourself many times a day, “I’m dreaming Philip,” and if you get two seconds of a (sound effect-sharp intake of breath 1:48:42) a break from the dream, yes! I’ll be thrilled. We need to make tiny cracks.

Q: 1:48:50 I’ll get more than two seconds.

Jac: Yes! Whoa! All right! All right, that’s your sledgehammer, like I need you to whack the illusion, “I’m dreaming Philip,” and if whatever break you get, the next time you discover that you’re in there feeling awful and that life is boring and you’re stuck, and the clouds have come over you know, and made your perspective small, “I’m dreaming Philip. I’m dreaming this, I’m dreaming this, wake up. Wake me up I’m dreaming this,” just (sound effect-intake of breath 1:49:23) get that bit of oxygen again. The more often you can do that, that will really work for you. We’ve got to stop you believing that dream Philip. That’s your next step.

Q: 1:49:42 That may work, eh?

Jac: Yes, yes. When you get that gap, when you know, “oh, I’m dreaming Philip,” and you get a gap, what does it feel like?

Q: It feels like nothingness or emptiness.

Jac: Yes.

Q: It’s a good space to be in.

Jac: Yes, there we go. We need that to be 24/7, where you live.

Q: All right, thank you very much.

Jac: Super, you’re very welcome, you’re very welcome.

#00 / 1:50:29

Jac: Are you falling asleep? Are you all right?

#07 / 1:50:42

Q: Hi everybody. First I want to say thank you; I’m really grateful for what you do. I seem to be having the time of my life.

Jac: Yay!

Q: And you said that the mind is a liar and we should not believe it.

Jac: Yes.

Q: So the “I” that is here knows it’s here from a sense of knowing, so to not believe the mind... without the mind would mean that it would also unfold as a sense of knowing that you’re not believing the mind?

Jac: 1:51:35 The sense of knowing doesn’t have any information in there, there’s nothing that’s known.

Q: I’m trying to understand how my “I” cannot believe the mind without using the mind.

Jac: How can your “I” not believe the mind without using the mind, yes, so it’s like backpedaling because our automatic response, our learned habit is to believe the thoughts, and that’s what landed us in this mess in the first place, we believe the thought. So when you’re kind of walking backwards out of the mess of believing that story, yes you are using your will, you’re using your motivation, you are. You are using these things to unplug from it.

Q: 1:52:34 Without real effort it’s more like a disengaging?

Jac: Yes it’s a disengaging, yes.

Q: Okay. So... Words are just so difficult.

Jac: Yes I know, but let’s bumble through them and try.

Q: So staying with the “I” you also said to stay there, inside.

Jac: Yes, but how... Tell me about that “I.”

Q: 1:53:02 Okay, the getting away from the dream and whatever is left without the dream. Okay that, that is... You’re saying to stay there, okay.

Jac: Stay there or go deeper than that?

Q: Stay there is also not possible with effort. The only way to do it would be to, again, just not attach with anything else.

Jac: Yes.

Q: Okay.

Jac: And that feels like it’s effort at the beginning, but all you’re doing is breaking the habit, you’re returning to what’s natural.

Q: Yes. So it’s been happening for quite awhile, and it’s making me just want to laugh all the time. Everything that I see in front of me I’ve accepted, because if it’s in front of me it’s not me, and there’s no reason to not accept it. Because if it’s not me then it can’t change anything of me or add anything or take anything away, right?

Jac: 1:54:30 And what is it if it’s not you? Like, is it story created by mind or... I’m wondering when you’re saying, “it’s not you,” are you saying that it’s not the big “I”, it’s not self?

Q: Yes.

Jac: Okay, that it’s illusion.

Q: It’s anything else that’s not that.

Jac: Yes, all right.

Q: Is that right?

Jac: Yes, that will work for you, yes.

Q: 1:54:55 I think that’s what’s working. So it’s without effort, because really for me it’s letting go of everything, and instead of staying with the “I” it’s just happening because there’s nothing left to happen.

Jac: Yes.

Q: 1:55:15 Okay, so this other part of the brain that you said will start to activate, and I need to practice with it, that doesn't even have to happen.

Jac: Okay.

Q: Because for me staying with that "I," again, I'm in another space where that other part of the brain just comes through?

Jac: That's right. You're already in the place of that part of your brain being activated.

Q: So whatever you say, whatever you do, is going to be coming from a different place than you're going to be able to think of.

Jac: That's right. You're not using the self referencing, there's no personal "me" in the story. So you've found a way to naturally live from a place that doesn't have the 'all about me' network going on.

Q: 1:56:04 It's easier to not try and do it, to not try and find anything, because if anything is in front of you and you get rid of it, you cannot get rid of what's going to be left.

Jac: Yes.

Q: Okay.

Jac: Yes, not so easy for a lot of people, but yes.

Q: There's just a sensation... First of all, I've been having a great year, and still with that sometimes I have really deep questions in life, and I like to save those. And I had some questions to bring when I came but really they were for the mind.

Jac: Yes they're for the mind.

Q: Okay, but I can accept the mind, but the mind isn't accepting me as much, and that's fine...

Jac: That's fine.

Q: Because I'm in charge.

Jac: Yes. Okay, so the "I" that you're speaking about, I'd like you to go deeper than that. When you're hanging out there and it's... We can't create another stage that's deeper than that, but like, that capitol "I" is a delightful resting place, but I want to kind of tip you deeper.

Q: How would I make an effort to go deeper? Who's going to be going deeper?

Jac: 1:57:17 Yes sure, who's going to be going deeper? It's about the mechanism, the mechanism that's deeper than the "I," the capitol "I," that self, can show itself to you when there's an opening in the brain. And the way to make the opening, so that it can listen to the echo of that which is deeper, one way to make the opening is like, "okay, just hanging in the... I'm just hanging in the capitol "I."" Deeper than this, and it just opens up something.

Q: So 'deeper than this' would mean, I'm already deeper than this.

Jac: Yes.

Q: So again, there would be – just like you said – going backwards by letting go of what's not deeper.

Jac: Yes. It's like a jumping off. There's no landing place at all but it's a jumping off.

Q: Right, and trusting.

Jac: Oh yes!

Q: Okay the trust is there, but there's some sort of sense or sensation of... God words!

Jac: I know, tell me about it.

Q: The sense, I guess, of feeling like there's another knowing that I'd like to know, of a sensation of thinking that I'm going to wake up from waking up? Because I don't feel like I'm going to wake up from this beautiful dream because it's not a dream, not that part.

Jac: What part isn't a dream? The capital "I" part.

Q: Everything else. Where I'm at now is beautiful, but there is a sensation that... I can't wake up from it because it is, but there is a sensation of feeling that I'm going to wake up from waking up, is the only way I can say it.

Jac: Yes. Okay.

Q: So how do I relax that? And then I will be deeper, right?

Jac: 1:59:33 Yes. So the experience will get emptier than the experience that you have of the capital "I" now.

Q: Say that again.

Jac: It will empty out of the experience that you're having.

Q: It will come from that?

Jac: So you know... I'm going to try another way. There's the capital "I" that's there all the time and there's no pull to engage in the story, and you can see what it is, and it's just clearly garbage and it doesn't touch what you really are, all right? The experience of that is being enjoyed, but it will get emptier than that. The experience of that will disappear, because it will show itself to be even less, that even... One set of language that makes sense to some people, the movie itself never happened at all, so even that isn't going to be in there for you to enjoy the experience of it not being real.

Q: Right, because any experience is in the time world.

Jac: yes it is.

Q: So that would be going to the space between the thoughts, right?

Jac: Yes, yes. So that experience will... Yeah we did it.

Q: A lot of work.

Jac: It is, it's tough... tricky to find words here, but it's fun though isn't it? I love playing with words and trying to....

Q: I can't think of anything better to do.

Jac: 2:01:15 Yes, yes, yes! I can go with you on that one. So that experience is going to be taken from you, that experience, and I think that's the waking up that you're smelling. So it's like the waking up process is happening over a period of time for you. For some it's sudden, but it's like it's pausing and the experience is being enjoyed, but for some it's like instant. The experience itself, someone pressed the pause button and it's just ticking over, and it's beautiful! It's beautiful but that will be taken, and that's totally fine.

Q: At this point it doesn't matter.

Jac: No it doesn't matter. But I think that's what you're talking about, "you're going to wake up from waking up."

Q: Yes, I don't really worry about it so much.

Jac: Yes indeed.

Q: 2:02:04 It's just the **indiscernible word** of it, **indiscernible**.

Jac: Indeed. I know, we just do that, yes.

Q: Okay, since we're just playing with questions; going back to trust, how does this sense of knowing or trust, because it's not a thought, have a knowing that life will take care of life?

Jac: Because the knowing in manifestation doesn't know that it has divided itself up into something that can threaten itself. So the knowing is whole and complete, and everything is contained within that as a unit. The idea that there are parts and opposites is the problem, and the knowing doesn't do that. We do that, do you know?

Q: Yes but this is the issue, that knowing is right but in the time world we have a body, we have a mind, we have an ego, emotions, that all stay together throughout that time world.

Jac: Yes, but that's not being believed. If that was being believed it would be more solid, but because it's not being believed by you the knowing is more solid than believing the movie.

Q: 2:03:44 Okay, even without the belief and just the knowing, everything that is me doesn't quite know how that unfolds or will unfold.

Jac: Yes.

Q: Because I mean, where do you draw the line? Where do you surrender completely to where; maybe a banana will drop from the sky and that's all you have, and yes that's providing, but I'd like a little more than that.

Jac: Aaah!

Q: I don't know. I'm just wondering how it will unfold if I completely surrender to that.

Jac: 2:04:14 Ah ha. Okay, so then...

Q: For some people in the world it doesn't seem like life is taking care of life.

Jac: Yes. It does seem like that, but as we said with somebody else, "to talk about other people's experience kind of doesn't work, because we have to go into projection."

Q: Yes I got it, same situation.

Jac: Yes same situation. So for yourself, if you bring the knowing that you know, everything takes care of itself because there's only the knowing, all right, and then the threat that something won't work out is only valid from within the movie. Now, if you mix the two of those perspectives you might be in trouble. I did it for years before I realized, "holy shit, look what I'm doing!" I'm sorry, my Irish is coming out. So when the knowing is valid it will direct; let it direct whether you sit down under a tree, and maybe a banana will come or not, let it direct. Whereas, if the perspective from the movie directs, "let's play with this," there's a different set of laws that operate from within the divided story of the movie, it's a different set of laws, you see? So it doesn't quite work to bring the perspective of the knowing into the place of, "oh, well let's stay in the phenomenal world, so I'm not going to do anything at all and let's see what happens," life will probably bite you in the ass because you'll be bringing, you'll be kind of inviting the knowingness to prove itself in the place where division is valid.

Q: 2:06:07 Yes, I went through that a little bit when I first started feeling what I'm feeling now. But it wasn't a bad thing, it was more like detachment from everything, and a feeling like, "well how am I going to live my life because I'm not interested in anything, and I'm happy being nothing?"

Jac: Yes, yes.

Q: But there were sensations of feeling like, “well I’m here, I have to do something,” but then somehow without effort I started getting busier and doing more, and being more engaged in life than even if I tried, and the only thing I can attribute it to is... Like when we first got here I think you said, “if you have a lot going on in your mind you’re only half here.”

Jac: Yes.

Q: 2:07:02 So what happened was, when I started to let go of everything and be disengaged, I was 100% engaged because there’s was nothing else to do.

Jac: Yes.

Q: So I was present 100%; whereas, before I had to divide my energy, “I’ve got to do this job, I’ve got to work, I’ve got to feed...,” you know?

Jac: Yes.

Q: And that’s kind of how it unfolded.

Jac: That’s how it unfolded for you, yes. It’s funny – I just want to pick up one thing, you know when there’s clarity you know, and Danny knows that he’s living from clarity so that’s where we’re going. It’s Danny isn’t it?

Q: Yes.

Jac: 2:07:46 Okay, so when you get that sense, “oh maybe I could do more,” you know, or be busy or life could be unfolding differently, what’s happening there is that your mind is playing catch-up. Your mind is realizing what’s actually coming because what was lined up was a busy phase, life was going to use him again, and you know, pick him back up to have him participate a bit more. So it’s interesting how he said, “you know maybe I could engage in stuff again,” and then the next phase is, “well I didn’t do anything and it kind of happened.” So it’s funny, it’s like you get to see that. You might see that even now or at any stage, whatever stage you are at, is that you think you’re going to make a decision and then it happens by itself, but the thing is your brain has sensed what’s coming, you’ve smelt something, but you think you have to make the decision because that’s normally what you believed you were doing, you believed you were making a decision and then change happened, but you never made a decision at all. It’s really that whatever is coming down the tracks, your only way of operating when the movie is believed, is that you’re making a decision and that’s what brings the next thing to happen. But you don’t at all! You don’t at all! You see?

Q: 2:09:20 So that experience is actually kind of answering my own question about life taking care of life, because something will happen on its own.

Jac: Yes it does.

Q: 2:09:28 cross talking, so I have to just let go and trust and stay with the big “I.”

Jac: Yes with the big “I” but you’re at that point of where you know it happens on its own. You might get the thought to do something but it’s going to happen on its own, right? So what doesn’t work is you’re saying, “okay change needs to happen, and I’m not going to do anything because it’s going to happen on its own.” It won’t happen on its own! Unless you’re at that place of, of...

Q: Can I say something?

Jac: Yes you can, of course.

Q: 2:10:03 Actually, now I want to be more engaged because it's like – I'll give somebody else time in just a minute.

Jac: You're fine, no you're fine.

Q: It's like I'm driving in the drivers seat and trying to make life beautiful, but the more I realize that I am life and I don't need to go have a life, I can move over to the passenger seat and just be like a copilot, and I'm still helping. I'm still doing a lot...

Jac: Yes!

Q: But I don't have to worry about guiding everything.

Jac: That's right, that's right.

Q: It's just like now I can do more because it's like having less responsibility.

Jac: 2:10:39 Yes, you have no responsibility at all really because... Yes it's light, you're just able to respond, you play your part.

Q: Now it's like I want to work a lot, like you were saying about washing dishes and everything, now I can do it all because it's not my dishes.

Jac: Absolutely! Absolutely!

Q: 2:10:52 Something like that.

Jac: Yes exactly. The part of your brain that says, "I like this, I don't like this," just isn't active, so everything is lovely.

Q: Yes it's just, "accept everything."

Jac: Yes, everything is accepted, neutral, there's the neutral thing, yes, yes. So the thing is is to let these things show themselves to you, they have to show, these stages have to mature in you. You can't grab a spiritual concept, "I won't bother doing anything now because it's going to happen on its own." If you're still at the place of believing that you have free will and that you have choice, you have to exercise it. Go in, and when the maturity happens you'll get to see, "oh my god that happened on its own, and I thought I would have to do something about it!" Yes! Yes, if you're getting those glimpses, okay now the play is taking over and you can go into the passenger seat, as Danny says. Is that making sense? You know, you can't grab a spiritual concept to jump, you can't. You just can't, you've got to go in and somehow shift your perspective, and everybody's a little bit different. Your method is a little bit different to everybody else's, you know?

Q: That's great.

Jac: Yes, it's beautiful! Life is beautiful.

Q: Thank you.

#00 / 2:12:06

Jac:

We're kind of there, it's twenty five past nine. Is there anybody who has a quickie and who needs to be heard this evening? You're okay? Good. Okay, so put your attention inside, huh? How far out is it? Can you monitor where your attention is? Are you right out there in story-land? Are you saying, "jeeppers I wish I was where Danny was." Like, what's going on, are you deep in separation? Stay inside, have no judgment about what happened this evening; none at all if you can, no like, no dislike, pull right back. See if you can find, "nothing happened here this evening, nothing at all happened." Can you find that place inside you, where it's true that nothing at all happened this evening?

Can you find that, where that's actually really valid. Or is the story and the reality feel of what your mind has perceived has happened this evening, is that full on with bells and whistles, that, "no, no, no, stuff happened this evening. It's total crapology what she's saying, that nothing happened this evening." That's why, you're just believing your thoughts which makes this, you know an experience that you can't deny. If you believed everything that happened this evening, you can't deny it because it was your reality, so you can't deny it. But if you never really cranked up the dualistic lens, then you will have access to that part of you that knows, "nothing happened this evening, nothing," and it's fine. However far back you can go, it's fine, but just be honest with yourself to know what way... how potent is your thinking mind. How potent is your capacity to believe your thoughts, how potent is it? You need to recognize that for yourself, because that's the work, huh? Your mind is a liar, celebrate it.

Thank you for bringing your physical form here this evening. This physical form will be here at 10 o'clock in the morning,

Audience: 10:30.

Jac: Okay 10:30 in the morning. This physical body is even happier that it's a half hour later. 10:30 in the morning folks, and bring your lunch if you want because we have some tea making facilities and a stove and stuff, so we'll see you in the morning.

The End