

Unedited, First Draft Transcription - Intellect Seeks Satisfaction - 2013-03-24 PM
Carlsbad, CA
#11 through #18

Question & Answers:

#11 / 00:08

Q: First of all there was this grey golden cloud and choirs of Angels. I got you for a minute! Terror, okay, falling back, 00:57 but what I became first mostly aware of was [indiscernible 2-3 words] resting spot. Anything that comes up was quote a resting spot or place or a point of reference, but I just saw it, and I had this impulse, "I want to tell Jac." I want to say this, I couldn't have spoken if I wanted to because the words were so superfluous, but it was also very apparent 1:28 that there was a contraction. [Indiscernible several words] and in sitting after that you know, a thought would arise and, "oh that's a contraction." And I would have that you know, chuck it, but no, chuck the chuck.

Jac: Good yes.

Q: Let that go and watch and there were all these loving people 1:52 coming up to me and saying, [indiscernible word] and it was so tender and sweet for you to do that, and yet there wasn't a [indiscernible word] to receive it.

Jac: That's fine.

Q: Which is okay, because I experienced that, and I thought, "oh let go, chuck that." chuck that chuck. I've had nice experiences in the past from time to time and I wanted to cling and hold onto it. 2:28 See, forget about it I'm going to be quiet and sit in [indiscernible word] screw that and see what happens, because nothings going to change You know nothings going to change, 2:43 and yet [indiscernible several words] and I said well this huge rent is like (sound affect) as good as a description yet nothings changed. Truly I'm not seeing Angels and golden harps, no, no, it's just Jac.

Jac: No, that's Disney Land stuff.

Q: I was going to say green flowers here. My relationship with you, there's this beautiful woman you know, and as a man I go, (whistle) and that kind of thing, but it's not that. It was so much, it was beyond being a sister, it was beyond that, beyond being a friend, it was beyond that, and when I said, "you know that would be," you said, "yes." That linked it I guess.

Jac: Yes.

Q: To understand what cannot be understood. Is this making sense?

Jac: Yes, of course.

Q: 4:15 It comes up that, "well I don't want to screw this up," and that's an old thought.

Jac: Yes, they rise and fall, you know?

Q: Okay so that stuff's going to come. If there's going to be an approach, let it come and go. That's about all I can do.

Jac: Yes.

Q: It seems like the answers are already apparent.

Jac: Yes, yes, yes to all of it. We'll just see how life unfolds. Every moment you see how things unfold. If the characteristics of the Tom character arise then fall again. When thoughts come it feels like a contraction, yes there's contraction and there's expansion and that happens, but it doesn't touch what you are. You know, no reaction to the contraction, no wanting it to be big

and open and expansive all the time, because it's not like that. This is a dualistic sphere so there will always be and in and out, night and day and that's fine. That's just the happening there's nothing to be gained and lost by it, you know?

Q: 5:40 It doesn't have any affect.

Jac: No, no affect at all.

Q: And yet I don't even know what this is that's not affected.

Jac: Yes, that's the whole point. Mind can't know it so you're right, don't try and figure it out because that would be disastrous. That would be just like stupid you know, because then you're chasing your tail, and that's going to go nowhere and lead to frustration. I think the best words I can give you right now is, go slowly. Go slowly in everything; drive slower, talk slower, moves slower, slow down, because the pace of the identified Tom character is a little bit faster than something that's resonating more clearer now. It's more change in pace. Are you a speedy character?

Q: (laughter) The two wives; they're comparing the two doctors. My aunt when I was about three thought something was wrong with me, because I was always tilted forward and on the move. I think it's just innate.

Jac: Yes okay, it's innate to the Tom character. It's a golden key, slow down. The place where identification is going to start will come from speed being out of line, this frequency that has shown itself now. I'm just talking energy. The timing is where identification will start again.

Q: There's a different energy.

Jac: There's a different energy and it moves at a slower pace. It's just slower, so just slow down. That's your mantra; slow down. In three or four days you can actually do things quickly but there's something slower. I need you to focus on being slower, and if another speed comes in fine, but actually being slow is the key.

Q: okay, this is a real physical thing your speaking about.

Jac: Yes, you have to go through the body with it and everything else will line up.

Q: 8:24 Truly there's some sensation here. It's as if it has been rent open. That is sort of how it feels.

Jac: Yes, and it will jar if something is too speedy. It will jar and recede a little bit. Slow down. There is a slower capacity in there, and it's much more in sync with the frequency, the natural frequency of where clear seeing comes from. So the Tom character will want to get speedy and kind of tense about this, and that's Tom growing again. That's identification growing again.

Q: The Tom character feels, "what am I going to do, what am I going to do," because certain things at work are just like, this, this, this, this, this.

Jac: That's okay, if you have to switch that on at work just switch it off again.

Q: I can find another way to stretch it out.

Jac: Fine, fantastic, that would be really great.

Q: Yes, why not honor this.

Jac: Ahh this is more important than anything! It's the only thing! It's worth paying attention to, you know?

Q: 10:01 One little story about American male [indiscernible word]. I was out riding my bike yesterday morning, and what I was doing was little sprint intervals. Going as hard as you can, there's the pace, go for a minute and slow down, and I had done 5 minutes and I rested 5 minutes, and some guy passes me, we were on a bike path, he goes past me and he kind of just

looks and goes by. Then it's time for me to start so I crank it up and I pass him, and within 30 seconds going as hard as I can, (sound effect-speed) he comes right past me and doesn't even look at me. He doesn't even look at me. He never looked back. 10:51 I never saw him, in that 2 minutes he was [cross talking couple of words]

Jac: Wow! Tom that means you are getting old.

Q: Well, we can talk about humiliation and I came across that not too long ago and burned in that.

Jac: Good.

Q: It was a big deal for me to deal with it.

#12 / 11:54

Q: I'd love to slow down so that spoke to me, thank you. There's been almost like a division inside, at least in this mind there's this little division where something has separated awareness from the character Sid that just got to touch from our sitting together and you sharing about your experience yesterday. It was very helpful. Yesterday afterwards I just sat with that for the evening. I love what you were describing what you saw when you looked at us, and I guess that has opened up here. I'm wanting to ask, even though there's this character that's speaking to you, while we're sitting would you connect with me?

Jac: Connect with what I am, is it? Manifesting a Sid for the fun.

Q: Exactly thank you. I know you guys talked a lot about sleep, but I have a question maybe from a different perspective on that. I'm curious if you sleep?

Jac: Yes the body sleeps.

Q: When the body sleeps are you aware of the body sleeping during its sleeping?

Jac: Sometimes yes. Very often there's a, God it's kind of weird, but most of the night time dreams are lucid dreams, because there's like, "this isn't how it is in the world you know, this room isn't this color or this person doesn't look like.... Oh this is a dream, okay." My dreams are usually like that, but there's some recognition that, "no this is a bit of a parallel universe, this is a dream then." Okay that's the dreams, and then there's sometimes when there's like a dream and there's the capacity of mind to watch the Jac character dreaming. It's like, "wow, the Jac mind is dreaming!" The subconscious is processing something about the day or something and it's really dreaming, so some part of the mind is watching the Jac character lost in a nighttime dream. Then there's deep sleep where there's nothing happening at all, like a samadhi.

Q: 15:06 Can you say more about walking through the day? What it's like walking through as this. I mean, I love when you were describing about the coffee and different things, and it was really helpful.

Jac: I don't know I think I might need something more specific.

Q: 15:41 Let's say somebody is mad at you [indiscernible 1 to 2 words] the body still kind of reacts to the energy of it.

Jac: Yes there's an energetic response, and it's like you know, keep vomiting, keep vomiting, you know? You know, because it's like that it's just a discharge of energy. Anger is never about what you think it's about, so there's very little interest in really why somebody's being angry. You know it's just like, okay just let it spin out, and I usually end up saying, "yes you're right, yes, yes you're right," but really what it is, is "please come, please come, come on more, more."

That's really kind of the undertone you know, until it comes out. I mean, anger is only toxic for the person who's angry not for the recipient of it actually. It's like, okay there's a clash of that energy off this energy field, and sure that will be all right that will shake off. Sometimes a shower shakes it off and that's the end of that. It's an energetic thing that gets pulled off or falls off or something. Nothing is personal. Nothing is about me because there's no me.

Q: I've been touching that. I was trying to go further into it last night you know, seeing what happens to the Sid, and what it does isn't it. It's not what matters. I mean, that clarity it was very clear. There's enough of that other place available that there's some reality to that, but it's almost like I'm finding myself wanting to shift from A to B, like bring the awareness over to that other place and let it shift, and it's just kind of barely reaching into the awareness of B.

Jac: Right, if you could set up some kind of easy reminder for yourself, because it's literally retraining the mind you know, because you know that there's like a shift going on and to sustain it needs a bit of work because you have to undo old patterns. It's just an old neurological pathway; draw yourself a new one.

Q: **18:14** There's a newness to this because what I'm realizing, used to, satsang, it's been the A is just expanded and merged into oneness, and it's been the A doing it. So this is like in neuro path..... Please continue.

Jac: If the mind grabs it and says, "I want to feel more of this," you're moving further and further away from it. The seed is growing because the desire is growing. So the thing is to be gentle with it. Be gentle with the Sid character, and say, "okay there's something that knows there's a Sid character, so therefore there's something that's not the Sid character." Now, if you can set up gentle reminders for yourself, like on the door of the fridge, on the dash of your car, if you can set up reminders that are not in any way mean to Sid, judgmental of Sid, that would be disastrous because that's just judgment it comes from the Sid.

Q: What was so helpful yesterday was when you said, you've got to love all the parts, because that's what I spend half my time just being with that, and so Sid is pretty good at now letting even the judgments....

Jac: Yes, be gentle with yourself, you know? Just be gentle with him. Let Sid be gentle with Sid. So it's like a natural attitude towards your own character comes from the natural state, and that natural attitude is one of acceptance number one, and there's tenderness in it. You know you end up being tender towards yourself. It's not like a psychological trick where one part of your personality is watching another or you're loving yourself, I'm not referring to that right now that's ego development that needs to happen, but what I'm talking about is the natural state has an attitude towards the character and it's one of gentleness.

Q: Is the natural state what I'm calling B?

Jac: Yes, there's a gentleness towards the Sid character from there so make that get nurtured, you see? Because if there is judgment towards the Sid character, first of all the Sid character is doing it because it's too dualistic to come from the natural state, and then it would be in a bind and off we go again. Then we're back into the thickness of duality.

Q: It doesn't seem to be a harshness happening around that it seems to be an ease or a lightness yesterday. There seems to be a kindness happening.

Jac: Kindness, it's human kindness. That innate kindness comes from the natural state, and sometimes we just have to remember. You know, expect what is natural. That's what I'm trying to say I suppose. Just expect what is natural, and what is natural is a kindness towards

the Sid character. Put up reminders. Put up reminders everywhere, beside your bed, anywhere. Like, "what you are is not the Sid character," even if it's that so that the sense of like, "oh yes," you know? The Sid character is a role that is played.

Q: 21:52 Because you've used the words energy and frequency a lot, and I'm very tuned to that, is there a way of using that to help in this transition? Energy, vibrations, frequencies.

Jac: Yes, every thought has its own frequency so sometimes we use the language of energy and sometimes use the language of thought, but actually everything has its own frequency so it's really the same thing by a different name. So while we might be saying, "let there be a kindness towards Sid character," expect that to come from the natural state, but we could just as easily say, "learn to recognize the energy that comes from the natural state." If it has a label it tends to be easier for us to find it when we're out in the world again; tomorrow in four hours time. But yes, you might kind of feel the energy of it, you know? Then the world gets you stuck in traffic and a different kind of energy arises, and that's all right. So sometimes when you're getting used to a new shift, there's a bit of a paradigm shift in terms of the looking point, when perception is shifting backwards, which is really well talking about. Your perception has moved away from I am Sid, and it's shifted back to point B, you see? So in that shift of perception there's going to be an energetic counterpart, there is. It's a more subtle thing to find the energy. Let the energy show itself to you. So when you tune in to like, "okay," you know, just be gentle on the Sid guy, and it will bring you to point B, it will bring you to the shift of perception.

Q: 23:42 Let's say you were just looking out this window or looking at the group, what might you use in your thinking, in the character, to help you to shift to the seeing of point B? I've been using.... Like I've found what you said very helpful as far as what you saw when you look at somebody, you see yourself, and....

Jac: Yes, it's all we. It's all what I am in manifestation. You know we use the wrong word really. It's what I am manifesting in another form. Clearly that's only what I am. There's only that, it's just turning into umbrellas or turning into Sid or Patrick, so it's all the same. It's like an underlying piece of energy you know, just popping up as different things, but it's just one energy splintering off into its own fireworks display. So everything is energy might be a good anchor for you. It might be a good pointer if your mind is automatically seeing, the sea, Mahesh at the door, and a picture, you know if mind kind of labels very quickly it's like, "oh yes that's energy, that's energy, that's energy, and what you're doing is just firing a new neurological pathway really. One that isn't so deep in subject-object, you see? You see the sameness instead of the difference. See the sameness instead of the difference.

Q: 25:53 In having said all this, having been in this, done this many times, saying all this and I might wake up tomorrow firmly, firmly, back in Sid with memories of the nice times.

Jac: Exactly, should that happen just say you're going to laugh at it. Say, "whoa what was that at satsang?" Did I imagine the whole thing?" "Maybe I did, that's a load of crap I'm never going there again," and that's fine.

Q: That's what usually happens.

Jac: Is it? Okay, something around that..... Okay, when I'm caught in Jac again like in an hours time or in three weeks time or whenever this kind seeing of the wider perspective fades out, I am going to remember one thing, and I made a note of it and stuck it up on the wall, actually I kind of stuck it to the back of the wardrobe so that it wouldn't be there everyday, but I knew I

would find it when I was back in the story and thinking this was bullshit, all right? What I wrote was, "you know that the world is bullshit when you have the wider perspective." When you're in the bullshit perspective you don't know about the other stuff. You're remembering something that your mind has twisted, you know? Because that's the thing, mind will make a story out of this tomorrow. If the Sid character wakes up in the morning and there's no window opened to this wider perspective, this cleaner perspective, of course you're going to think this is gobbledygook. Of course you are, but what mind will do is that it will turn this into something else because it can't grab it. It's like, "where is it?" "Oh that was just brainwashing, garbage," because it has to reinforce its position. It has to because it's under threat, because when your perspective gets wider the mind is like getting its marching orders and so it's going to fight. So it's going to negate all of this, but you see when..... as something like this you know that's the Sid character, well that's the movie and it's very convincing when it's running, but you don't have this perspective when it's running. I remember doing that, writing a note to myself and saying, what your mind has done now.... And you knew this would happen Jac, you know? What your mind has done now is twisted it for its own survival, twisted the wider broader perspective, but just trust that that was a truer seeing than what you see now, and it really helped. It was like, "okay this is the movie and it seems very real, much more real than the other stuff, but that's the trick." "That's how come this is going to stay solid again." "All right I won't believe it I'm just going to have to trust that the wider perspective saw through what I'm seeing now," you see?

Q: I'll do that.

Jac: Yes, and have fun. It should all be fun.

#13 / 29:30

Q: This morning when you were talking I had an experience similar to what Paula was talking about. It was like, "I know nothing." "I know nothing," and there was like a picture, there was like nothing in my head, absolutely nothing, no thoughts, but I'm also not one of those kinds of people that sleep on something you know, it's very intuitive, I act out of impulse and feeling, so what resulted from that, after I got over the shock of not knowing anything, there was kind of more contentment, more peace, and I thought, "this is just a feeling."

Jac: Yes.

Q: So it's not who I am. I just don't want to get stuck there, because it feels good.

Jac: Yes, but it can keep you addicted to satsang forever though, so it's no good.

Q: So I just let it go. Is that the idea?

Jac: Yes, it's like, "yes that's nice."

Q: So just let it be.

Jac: That's nice.

Q: Just trying to look at it without attachment.

Jac: Yes exactly. Don't stick to anything, and let everything be enjoyed, you know? Let yourself enjoy just don't stick to it.

Q: Not worrying about it.

Jac: Yes, no worries about anything. What's the point in worrying, my goodness worry is a great trap. Worry is just an attempt to control really or a feeling that you can't control it. It's got something to do with control.

Q: Oh I can see that, feel it actually.

Jac: What about not worrying anymore? What about just giving up that one?

Q: That would be nice.

Jac: Just do it. Don't worry anymore. It takes a huge amount of energy to worry, huge!

Q: There was something inside too that just knew there was no sense in what I was worrying about. I just didn't want to get stuck in that feeling of contentment and more peace. I knew that's not..... I mean I wasn't there I was.... There was still a wall. You know, there was a little bit of fear too around not knowing anything. After all these years I know nothing and it was so strong. It was like this emptiness in my head.

Jac: That's great! It's almost like the innocence of a child you know, it comes back this childlike innocence, you know? It's lovely to know nothing.

Q: That's the feeling.

Jac: Yes, you know, can you imagine a kid being worried about something? It's a pretty dysfunctional household when a kid is worrying. It's not in their wiring to worry, it's not. It's just what's happening next.

Q: Yes, being with whatever is in front of them.

Jac: Yes whatever is in front. Find that resonance of innocence of being a kid again, because you're describing a few of those characteristics, so let it expand a bit and be light. Don't worry at all, be light, be casual you know, and it's just something not sticky for the character, so it allows a little bit more, I don't know, less limitations of the mind. It allows less contraction, but you'll have to remind yourself for a bit. That might take a bit of retraining, you know?

Q: I can make sticky notes on that.

#14 / 35:40

Q: I think I'm microphone challenged. I just wanted to say that that really worked yesterday, because I wanted my buttons pushed, and there was a reaction that I'm giving some space to, working with. Especially what really hit home was when you said about the ego watching itself and wanting attention. Something about that really brought a reaction. I'm not thinking about it because it's just story, and I'm giving it a lot of space, but something I want to ask about is, it has to do with pretty much the theme for today, which is the natural state and the relationship with the character. So I just wanted to check out something that happens every once in a while upon waking in the morning. The eyes open and there's hearing and there's looking, and then all of a sudden, whoosh this person shows up. Before that there was no person there's just hearing, perceiving.... Now this is memory talking now. It's not here now, memory talking, but in memory there seems to be some sweetness in it. This happens sometimes just walking out in the world and all of a sudden it's just seeing and even a person might come in front of me and I don't have the label for them. It's, "oh hi," and I would go, "oh yeah hi." What is it that makes the bullshit start up all over again? It seems to sort of have a connection between memory and thought and mind and ego. I have a problem with the word's mind and ego to an extent, because to me I'm only perceiving one thing at a time, such as a thought, or an emotion, or a reaction. To put it in the context of mind or ego I think it's another layer I'm unfamiliar with.

Jac: 38:24 Yes, stick with the language that resonates with you.

Q: There is a glue and it does become a mind and it does become an ego. I know it does, because then reaction occurs out of that and it has a pattern 38:40 with a long history, [indiscernible word] the whole thing. But bringing it back to that scene and juxtaposing it with the story (sound effect) it's almost like a whoosh comes rushing back in.

Jac: In the rushing back in, okay do you think it could come back in but some distance could be kept. Could it happen that it rushes back in and something will say, "ahh there's the Katie character put together for another day." Just a seeing or is it like, "shit I'm here again?"

Q: It happens in many different ways. Sometimes I can actually say, "oh yes," and then lose the perspective of being able to do anything about it. Sometimes just saying, "okay here it is again what do I do with it?" And sometimes it just comes back in blindly and takes over, and in retrospect I see that. It's like an imposter taking over.

Jac: 39:55 Indeed it is an imposter, yes. It is it's a false identity. It's a fake.

Q: It is a fake. I know that this character is a fake, a total fake. It fakes itself out all the time.

Jac: Yes, so when the fake role begins that's that mechanism in the morning, we turn on the fake. It's all right in itself you see, that that happens, because to a certain extent it needs to happen in order to let functioning happen. Then when the ego breaks down what happens is like, "what day of the week is it," you know? I suppose for the Jac character it's kind of like time and space clicks in, in the morning, and sometimes it doesn't click in, in the morning and there's a complete puttering around in my PJs, and it's like, "oh hold on a minute now, I'm supposed to be at the dentist in a half hour," you know? It's like it doesn't crank up, but it's the time and space and the role of the Jac character in the time and space, and that's the bit that needs to crank up in the morning so that there's some clue of what's going on. That needs to be there, so a certain amount will always need to be there. It has to be so that your working mind can do the day, you see? So you can't throw it all out, you can't. You have to have the faculties to be able to communicate and that's not a problem. Where you think it's you there are differences to when it cranks up, because sometimes you're lost in it and you only see it later that it cranked up, and sometimes you see it coming in layers. It would be very interesting to try and get a better handle on those phases, because there's a huge different density of the times of when you lose yourself in it and the times you don't. So when it comes in slowly you've got a bit of distance from it and something will not go into identification. It won't.

Q: Yes, some days are better than others.

Jac: 42:12 I wonder what's the characteristic, the days, what is the determining factor? The days when it's like, bingo it's Katie and she's in there and full on believing she's Katie right, on those days I wonder is it a time when something is rocking you emotionally or is it like diet related or hormonal related? What are the components? Did somebody say something and you're hurt? You know sometimes when somebody hurts you it can take a few days to kind of shift out of that zone, you know? Or something happens and you spend a few days chewing on a story you know, it's normal. So it would be interesting to see what are the things that make you lose the awareness of that process?

Q: I think I've looked into that and it probably has something to do with having to be in the world making a living, survival and how it relates to a deep-seated insecurity around that. So it goes back to ego and some sort of suppressed story or a repressed story that isn't being dealt with. That just goes down deep and acts in some way.

Jac: Bingo, because it's an ego story that gives power to the ego. Something is still unresolved and looking for attention.

Q: Okay, and I think the part that pushed my buttons yesterday regarding the dialogue we had, I've always been really, almost always, under the illusion that there's really nothing to fix, and yet to put oneself into the hands of a therapist who may or may not be spiritually....

Jac: It doesn't matter if they are. Not at all.

Q: It's just somebody to listen to you and pay attention to you?

Jac: Yes, it's like you go in for three sessions and you deal with this issue and you get out, you know? Just so you can see through something or do Byron Katie's work or something you know, just see through that there's a belief that's in there that's.....

Q: But I don't know what that is. Would they help me identify it? I mean, it's gotta be in there if it's affecting things as much as it is.

Jac: Have you tried Byron Katie's work?

Q: I have a major in psychology but I have not tried anybody's work because of that. I'm not a dabbler in this at all. The fact that I'm here sitting with you is very unusual, and exposing myself in front of you know,..... It's really unusual.

Jac: Okay great. Byron Katie has a technique of four steps where you're looking at a belief basically and in the four steps you've turned it upside down and it loses its potency. Sometimes you have to run it through a few times, but it's really simple. You can YouTube her and write down these four steps. Okay, I have to be here to manage the world or insecurity is real or just write down your sentence and go through her four steps. Have a look at that because what it will do is, "well this is just a belief I'm buying into," you know, it's just a story. It can go from a belief to absolutely not true. It's actually not true at all it's just a stupid sentence that got locked in there for a long time, and it loses its validity. Things like this are really useful! Get help everywhere you can! Anything at all that you think will help you know, but dip in, take it, get out.

Q: That's sort of what I've been doing but not in the psychology realm.

Jac: The funny thing is, is that the things that have brought you up to the chair are psychologically related.

Jac: It's great isn't it?

Q: 46:10 there have been really amazing signs of breakthrough and all that, but it's not lasting because....

Jac: Yes, there's a few old things that need to be honed down, but it's great because you're willing to see them and say, "it could be this," so that's great you're onto it. You know what it is.

Q: It's really funny because when I met my first teacher a long, long time ago in the late 70s or early 80s, I asked whether I should.... I really did have some imbalances, and having been thrown out into a place where you know you don't exist and coming back into it, unbalanced psychology was very traumatic and a lot of adjustment needed to be done. And I said to him, "should I go and seek psychological help," and he said, "no you just keep working you can work that out through spiritual means." Here we are 30 years later and there's still things that you're seeing really.....

Jac: 47:16 Well you're seeing it, I'm just kind of showing it back to you. I'm just reflecting what you're seeing.

Q: But can you see whether this is on the right track or not?

Jac: Yes, you know it yourself that there's just old beliefs that plug in the program, and there in before you've caught it, but you know where they come from. There in and you can't seem to get a handle on it. You know what it is but then it's in, so it's not slow enough so that you can nip it before it's in, and that's because it is still tight. There's a contraction there.

Q: Yes, there's contraction in the body too in conjunction with all that.

Jac: Yes.

Q: I just never wanted to label myself as someone who needs psychological help.

Jac: Well welcome to the club dear.

Q: 48:12 I saw your interview with Rick Archer or the other gentleman that does interviews [indiscernible 2-3 words].

Jac: 48:25 Yes, Richard Leonard.

Q: You said that you had the psychological.... You know, you had therapy, but then you had to throw that out too.

Jac: I did yes, because I was just going for years and years you know, every week, and everything would be around therapy. That was my zone you know, and it was just like, okay, and I kind of thought you know that maybe there's an addiction to that thing? Maybe I just love talking about me. Maybe that's what's going on? 48:55 Maybe that's [indiscernible couple words].

Q: I'm afraid of that.

Jac: But if that's the experience you need to happen maybe you just really need to talk about yourself for a while. What's a good thing to do, it's only hindsight, but I learned this the hard way you know, from seeing that maybe I just love talking about me, I just want to talk about me. So that is like okay.... So we don't just go because we're seeing a therapist, you go because of something you can't workout yourself. You go in with that issue and you say, "okay, in my own head, I'll give myself three sessions." "I'll give myself 3 - 50 minute blocks to work this one through and that's it." That's what I started doing then, and I would just go in, sort it out and come back out. And it was like every story led to another story, and I would make notes in the car saying, "okay you've got to deal with this, and you've got to deal with this, and you've got to deal with this, but stay in therapy for this one, just this one, and do it thoroughly." Then I would do everything else myself.

Q: They're all interrelated though, aren't they?

Jac: Yes they're woven in and out, but you can do a lot yourself. It's like, no I can deal with anger towards my father, I'll go beat the shit out of a tree, and that might work that one out or I'll write a letter and I'll burn it. You know, you can pick up these tricks along the way of dispelling emotion, but if I couldn't crack something, couldn't see it, I'd go for help.

Q: 50:20 Somewhere along the line I picked up the notion that there really isn't anybody out there doing anything to me, and everything I have created here is really my own doing and it's a projection onto others, but I think no one's doing anything to me. I know that, it's all my projection. So I really can't be angry. I know that there is anger here but I can't be angry at anyone.

Jac: Okay, do you feel anger sometimes?

Q: Yes.

Jac: And is it all right to show it?

Q: Well no, in the job environment you really can't show it.

Jac: Does it get diffused? What do you do with it?

Q: I recognize immediately that it is anger, and like what I said yesterday about wanting to be..... You know certain things push my buttons; being treated in a condescending way or being treated unfairly, still brings up a reaction. So what I try to do is jump out to a birds eye view and see if this person is projecting something onto me out of their own psychology. So I just give it a lot of space and let it just pass out. I think that's what I'm doing but I'm not sure if all of it passes out. So I think some of it is still not okay to let it totally diffuse. I have a long, long history of not showing anger, just being a good person.

Jac: Just let it rip sometimes, you know? Get to feel anger you know, because anger is totally normal. Men are great at it you know, it's just like (sound affect-spewing), it's done. It's like vomit.

Q: I'd love to.

Jac: Yes, it's accepted from men but not from women. So it's one of the things you learn how to do. Play with being angry it's great! It's like we're really talking about something freeing up. Just a freeing up of the Katy character. It's the same theme running through all the time, so just freeing her up. She's just a little bit controlled or contracted a little bit, you know? And life has just made it like that, and it's like, "hold on let's make it safe for her," and to know that it's safe you might need a therapist. You might, to know that it's safe, but an awful lot of it you can do yourself. Just acknowledge that, yes this needs to free up, and anger needs to be all right so that you can just say, "ahh that's stupid!" And then it's gone.

Q: 53:09 Well what I've noticed, even in the work environment which is very intolerant of dissension or any disagreement from management to.... I've been in management myself so I understand the dynamics, but I've come to the point where I really don't feel like I need to make any.... nothing to prove. I'll just do my work, get my money, I'm a consultant so I don't have to get involved, so that suits the way I want to live my life, but what I've noticed was that there has been a more direct meeting of the intent with a very clear sharp counter statement, 53:46 that maybe **indiscernible couple words** like, oh you know, she's getting snippy, but it comes from a place of truth, and then I would go, "well was that okay or not," and it was okay. So I guess I'm getting a little bit of feedback of what's okay; what I can actually express and not step on anyone's toes.

Jac: Okay, and if you step on toes let that be all right, because you're getting your monitor on how to behave from other people. So why would you be doing that? It's a rhetorical question, you know? If we're loosening up the Katy character, well who gives a crap what anybody thinks? That has to go, that self-image; maintaining a self image, monitoring how far you can go depending on how it lands with other people. I mean, the natural state isn't bothered about those such things. Really it's not. So to stop supporting self-image would be an interesting thing to try.

Q: 54:48 I think I just have one more question. Is it not possible to.... well, I spent 10 years trying to do that so maybe it isn't, but just to transcend the character and be in that natural state, and just let all that work itself out. Why is that not possible?

Jac: 55:06 For you it's not possible, because you wouldn't be bringing up these things, and you wouldn't be 30 years down the road of the spiritual path and these things.... It's like you've done the deep work, and the deep spiritual work is done, but some of the ego maturation

needs to happen. It just needs to happen. It needs addressing, and we can deny it all we like but I'll see you again here next year about the same thing. That often happens with people, you know? The last person I remember talking to about this is a woman who's done a load of spiritual work, but I said, "these are like personality things so would you just get them out of the way, because they keep coming up and you keep believing them, and that's your world." She came back exactly a year later and she said, "you said that and I sat for a year; I took a year off work and I meditated, and I said she's wrong. Jac is wrong, absolutely wrong. And I don't care if I'm right or wrong, so what? She said, "I sat and I meditated for a year, and said no this is absolutely possible to transcend this stuff." She said, "alright here I am again, is the same thing valid?" And it's like, yeah the same thing is valid.

Q: 56:18 Yes, I spent years trying to transcend, and I spent 10 years trying to destroy the ego.....

Jac: Yes, the ego is lovely, you know?

Q: and this 10 years of spending in trying to process the ego.

Jac: Right, just resolve what needs resolution. A few things need a bit of TLC. Just go after the few things don't get lost in the therapy work, so be very specific and remain the manager of this. Be the manager of healing the ego where it's just to raw.

Q: Would somebody have to see what is wrong or would that be like you and reflect off of things that I say, because what I don't want to get into is somebody saying, "well I think this is what's wrong with you so we're going to have to...." When I finished my degree in psychology I said, "this is on the wrong path, because they're trying to bring people up to a norm that is totally meaningless," and that was then, and now I'm seeing that there might be a different way, and I'm wondering what is that alchemy between a person like me and a therapist that would need to come together for the ego healing to occur? You said be in charge of it, so I would have to know or would I have to know what needs fixing or with this person reflect back to me?

Jac: It's better if you know, because my concern for you would be that you just do another 10 years of therapy. That's really my concern for you. So make a list or get a copy of this recording or something, and you make a list of everything that you have identified while we've been sitting together. Just make a list of these topics you know, and say, "okay this is the work, so I'm going to buy myself a new refill pad and we start at the start." "What can I do myself and what can I not do myself?" So you bring in, "I keep supporting my self-image so I need to not support my self image," and you give that to a therapist, you know? "That's the piece of work I want to do here." In your own head you give it 3 or 5 sessions or whatever.

Q: Does the therapist need to be spiritually inclined?

Jac: Not at all you just need a good therapist. It's better if they don't because it mixes all these other layers. You're just going in to heal the ego. You're just going in to feel okay about the Katie character. She's got to feel okay and relaxed and fluid, and then it's done. That's what we're in it for it has nothing to do with spirituality. It's like she's got to be just solid in herself so that she doesn't command any attention, that's all. That's what it's about.

Q: It sounds so simple.

Jac: It is. It really is. Keep that as your focus don't lose your focus. That's what's really important for you.

#15 / 1:00:21

Q: In your last e-letter you explained that you've been with a teacher for some time in Spain.

Jac: Oh yes.

Q: Obviously some deep stuff happened there, and then you went to 1:00:38 [unknown place], and there you were able to put words or concepts on the experience. This is just confirmation, so then you mentioned that you went off different ledges on the path. I suppose like you would be on one ledge that contains certain concepts and then those concepts drop, and then you go up to another ledge. Then you got really far out to.... heaven knows how you describe that last ledge, but for me the last concept was consciousness, universal consciousness.

Jac: Yes.

Q: Then you said that whatever that last ledge was for you there was something not right about it. You used words like that. In fact, recently you went even a little bit stronger and said there's sort of a smell about it. It didn't smell right. So I just wanted to check out, when you said there was something not right about it, would it be true to say that it did not fit your previous experience in Spain, which was nonverbal. Let me put it this way, that last ledge didn't fit your, what Mahesh calls innate knowing or that there was no resonance with your innate knowing at that last ledge.

Jac: 1:02:41 I can't remember this last ledge. There was something about that in the newsletter?

Q: No, what was in the newsletter was simply that you were in Spain and something deep happened with a teacher there, 1:02:54 and you went to [same unknown place] and that's where you're able to fit....

Jac: Yes, got the language. Yes, the intellectual understanding.

Q: I'm trying to dig into, this is what happened here, there's something wrong about that last ledge.

Jac: Alright.

Q: It wasn't right. Now, this is just the mind playing a kind of catch-up. It seems here that when that happened, this went on for some years actually, there's just something wrong about this ledge. Then we started talking about innate knowing and energy, resonance and vibration. For me climbing up these ledges was all mental. I mean, the kind of teachings I was exposed to was, it seemed to me and maybe that was my interpretation, but it was all in the mind. It was you know, stepping out concept, by concept, by concept, and it didn't feel right because it didn't correspond to something that was non-mind.

Jac: Yes.

Q: That's what I'm driving at. I'm just trying to dig into that, and what that non-mind.... a different non-mind and whatever that is explains why didn't feel right.

Jac: 1:04:54 Sometimes something can feel not right because we're just not ready for it, and we've dismissed it.

Q: Yes, I've gone through that.

Jac: Yes, and it's, "that doesn't feel right." I've done that lots of times and it's like, 1:05:08 "no, no that doesn't feel [indiscernible 1-2words] when actually I just had blinkers on so I couldn't see where it was really coming from. I didn't see that it came from total freedom actually, you know? So there's that too. It's only trial and error that's going to give you the wisdom of when

something is authentically not enough, not clear enough or something. Or that you're not ready and able to see, but it is very clear and you've projected something else on it.

Q: Yes okay, but it seemed to be here that it just didn't fit something deep. Some innate knowing, non-mental. 1:05:54 I mean, all the ledge flowing [indiscernible couple words] on the ledges was in this case, was purely mental. You know, like we all kind of get different models and concepts, stages and stuff. Then with you the ledge went.

Jac: Yes, the path spits you off you know, the looking for anything stops. The desiring of everything stops including peace, and it makes no sense to look for anything, to want anything. It's like, what could I have been looking for, what's all that about? You know it just makes no sense.

Q: I guess it was kind of inexplicable why that sense of, it wasn't right.... Heaven knows where that comes.... I guess that's it the mind is trying to grasp it. Heaven knows.... It just stops, and I guess that's what it was, it just wasn't right. And suddenly it became.... there was a transcending of it or whatever. What also seems is that since this body-mind is the intellectual type.... Although I'm not so sure whether it was just conditioned to be intellectual.

Jac: I'm sure.

Q: Because I grew up, this body-mind grew up an intellectual. At home we had two University graduates and books all over the place, and that kind of stuff will. So it's possible there's something under this intellectual stuff.

Jac: You've played the role of the intellectual very well I might add.

Q: 1:08:01 It's a relief to realize that I'm not an intellectual really and there's something else.

Jac: Yes there's something else.

Q: I think Ram Das found that out. Here he was this Harvard professor and Spirit went into him and said, "no you're bhakti." So since there was this thought that it was intellectual here, and it was trained with all kinds of University and philosophy and economics and all that stuff, so that was just the intellectual mind.

Jac: Yes.

Q: It tended to seize and search on teachings and teaching methods that could be interpreted as being intellectual.

Jac: Yes, that's right because it stimulated the intellect and made you think in any way. It stimulated the mind, but it's fine because I mean other people ended up doing this work because of suffering, because of awful pain and that's conditioning too. So it doesn't matter if there wasn't an innate intellectual you know, in the genes of the Patrick character. It doesn't matter. You know something in life is going to.... Whatever path you walk is the only path you can walk. Whether it's innately wired in that way or whether it was conditioning, that's okay both are valid.

Q: 1:09:38 For some paradoxical illogical reason,

Jac: And he's not an intellectual.

Q: For some paradoxical illogical reason, it could be said that all of this was a complete waste of time.

Jac: Yes, it's a delicious waste of time, don't you think? Even satsang is a delicious waste of time.

Q: 1:10:30 If you care that way yes.

Jac: Anyway, it's only phenomenally that things have value.

Q: You talked about destiny for the body-mind, and couldn't it be said that going through all of this waste of time, for quite a long time but of course time doesn't exist, was part of the destiny?

Jac: Yes it is exactly.

Q: Okay I just wanted to check that out, but it's interesting why these questions come up. Is it just the mind trying to go back, 1:11:25 well catch up, and put it's [indiscernible word] on what happened?

Jac: Yes, it just looks for understanding because if it has a question it generally won't calm down until it has understanding. What would be great, well it wouldn't be great, I mean it's all subjective value isn't it, but wouldn't it be a quirky one if the Patrick character had a question and there was no need to answer it. What would that be like?

Q: that's happened or the answer just arose.

Jac: Yes, but then it was answered. What about a question that actually has no pull to have it answered or to figure it out? Have you had that experience?

Q: 1:12:13 Yes, the way the mind handled that one it's just a logical paradox. In the old days if there was a paradox it would have to figure out to get rid of the paradox, and then what happened was, so what a paradox? 1:12:36 Everything ends up in logical contradiction as far as the mind is concerned.

Jac: Yes, but isn't that an answer?

Q: Ah ha, I can never escape! There's a feeling sense that before I got up that I didn't really have to get up, and I was only going to get up if there was a space. I find talking dialogue with you a lot of fun, but I don't think there were really any answers that I had to have.

Jac: But that's because you have no questions specifically, isn't it?

Q: Well the question was.... no the mind was trying.... There was a question, it was trying to dig into what was it that underlies this sense of, "this isn't it," this final ledge isn't it, that's all.

Jac: 1:13:56 Okay, but that's not a potent question.

Q: No, it's not a potent question that's why I didn't really feel that I had to get up.

Jac: Okay, so when the Patrick character has a potent question, and it's not you know, sedated by, oh yes paradoxes that play here, can a potent question be left unanswered? A tail end loosely hanging that doesn't draw your attention, can you let go of that?

Q: That's an interesting one.

Jac: Do you like that do you?

Q: Well it's completely new it's from left field. Well I'll find out.

Jac: Yes, so you're going to find the answer of the question.

Q: That was a great loop.

Jac: There's the mind for you and the games that it plays.

Q: So in this moment, and there was that burning question which I've had lots over the years in satsang, there'd be no need for an answer?

Jac: Yes, can there be an acceptance of an unanswered question. Is there an attachment to an answer once the question arises with that burning?

Q: 1:16:21 I think so. I think that is still the intellectual always wanting an answer, yes. [Indiscernible several words] you know it can identify, although the mind says, "oh this isn't an intellectual question it's coming from innate knowing."

Jac: The issue is still the same, because that looseness, fluidity, the equanimity has to be through all things, all aspects, you know?

Q: We will ll thanks for laying that bare because that was a real blind spot.

#16 / 1:17:57

Q: I had about a million questions today but they all went away except for this last one. As you discovered yesterday I'm an enneagram 5, which in a nutshell means that you survive better by figuring it out. So I'm acquiring knowledge and trying to figure things out, but I've been doing this stuff with Stephen Wolinski for about 17 years, and one of Nisagardatta key thing is, "know who you are." Now, a long time ago I decided that I didn't have the wherewithal to figure this stuff out, so I just said, "well I'm not interested in that question." So over the last 17 years I've kind of gotten worn down and I became interested in it, but I wasn't particularly interested in that question because I thought I wasn't going to be able to figure it out so why even both, so I did more the psychological stuff. Now that I've done the deeper stuff the psychological stuff is of no interest to me whatsoever. We haven't talked about it but this is occurring..... I mean, this is all there is. This is it this is as good as it gets.....

Jac: This is as good as it gets yes.

Q: And the next level is this is all in language and we're before language, and one of the things I like about Wolinski is he brings in you know, like [indiscernible name] 1:19:30 a linguist philosopher, and so you begin to look at the structure of the language and how that leads to this.

Jac: Yes.

Q: So it's really fascinating, and because I'm a knowledge junky. I have this composite company and it's kind of complex and you can't figure out why things work and why things don't work, so I've started meditating in my meetings, and I'll go to nothing. Not intellectually but just go deep into nothing and it's more powerful. You've got to kind of pay attention to who's talking and stuff, but you know it's open eye stuff, but it's a completely different exercise than looking in the spreadsheet, that superficial external spreadsheet to get an answer as opposed to going inside and seeing what shows up.

Jac: Yes.

Q: 1:20:32 Yesterday when you said I wasn't real because I lost consciousness, you know I wasn't as interested in that question, and I also came to the conclusion.... You see I was wrestling with meditating on consciousness or meditating on the absolute, and I kind of came to the conclusion that it might be better to meditate on consciousness, because the problem is not consciousness versus the absolute, the problem is getting rid of the mind.1:21:00 It might be more real, something that's closer to less abstract, consciousness is plenty abstract but you know, the absolutes even worse.

Jac: Yes.

Q: So anyway, after Patrick's first thing this morning I'm inspired to go back and have a practice of, when I notice a thought go back in and, how did that arise? If you don't give any attention to it it's gone. It just goes, so there's some vehicle for giving attention to it and keeping it around, and then going into.... You see I say I have a subtle body that kind of decides on what I'm going to pay attention to or not. There are certain things I have no interest in, and I just

discard those. I discard particular things like drama and if there's more drama in my supposedly nonfiction technical meetings then I can.... You know that's for my wife you know on the.....

Jac: Yeah, yeah.

Q: So I get plenty of drama in that, but I'm inspired to look at, okay what are my subtle mind weaknesses that I'm not aware of? I've done this in the past where a thought arises you go through with a little check list and kind of see where it came from and what's your relationship to it, and do you keep it around or not.

Jac: You can do those things.

Q: Actually it's quite easy to do and it's interesting.

Jac: And what's this going to lead to?

Q: 1:22:50 Just an understanding. I find that if I ease the mind and keep the mind happy then it will not be so stubborn about things. You kind of coax it along, you know?

Jac: 1:23:16 You can train the mind that's what you're talking about, training the mind really.

Q: Yes, it's the other stuff it's not the spiritual, spiritual side, but it's the..... I say that some of my more significant developments have been because of coaxing the mind, understanding the mind. Where the mind is right now and what its issues are and concerns and figure out sneaky ways of tricking it.

Jac: 1:23:45 Yes okay, and the fellow who's doing this with the mind is he not a product of the mind too?

Q: Yes.

Jac: So the mind is playing with mind?

Q: Yes.

Jac: Just because there's nothing else to do or?

Q: Well, it's a surviving better.

Jac: Yes exactly, it's almost a lifestyle thing.

Q: I mean, when I get the real juice is when I go in without any thought, and without any language, and just meditate on that, and that's really the deep stuff, but on the day to day stuff, on dealing with people and stuff, you do have to deal with the mind.

Jac: Sure you've got to pick it up and use it. Yes if it's trained of course. It makes your day gentler, and beyond all of that?

Q: When I was young I was into activities, you know I had to do this and I had to do that, and I am more content now to meditate, or not, but I have things, like right now I'm interested in fly-fishing, and which fly rod are you going to use? My new one. So that's what I happen to be interested in right now. I'm also a minimalist so I'm way ahead of the curve, and I don't have to do anything or whatever, so I can do whatever I want to, but I like working with this company and playing, and playing in this arena and modifying the mind arena just because it's something to do. That's why I do this stuff, I say because it's learning, and you've got to do something with your time.

Jac: Yes that's fair enough.

Q: The mind loves complexity and this is unbelievably simple you know, it's incredibly simple, and then the mind likes to you know, "is this all there is?" So to me the really insidious ones are those kinds of questions, and the boredom question, "I'm bored." I mean, there's really..... I didn't really start meditating until I was 40 because I was in action all time. If I wasn't in action I wasn't a happy camper, but now I'm amazed, you know? I don't even try to explain that to a

30-year-old because it's just a waste time, because it doesn't communicate. Well I've enjoyed this thank you.

Jac: Yes, it's been fun.

#17 / 1:27:41

Q: 1:27:41 When I was with you in **Ottawa** the last time, what I got from you was to be absolutely honest with yourself, which was the central message that I received from you. It really resonated with me, and you were having this discussion with Patrick, what do you feel is a potent question? So for me the potent question for example would be, what is the nature of reality? What is truth? In all honesty I cannot let go of that thought. Because you asked him, "can you stay without the answer," and I would have to say that I can't do that.

Jac: 1:28:42 Okay, for him it was an intellectual question. It's having any question unanswered because that's the intellect; the attachment that the intellect is holding, that's what we were talking about. What you're describing is a specific question, which is the motivator of the spiritual search. So if that question wasn't there what would propel the movement that we call the search?

Q: If that question wasn't there it would mean that there was already an understanding.

Jac: Yes.

Q: And therefore by the same token, it is because that understanding is not there that's why this question is very potent.

Jac: Yes.

Q: So what do I do?

Jac: Accept the question. That's okay because the movement which is the spiritual search is natural because there's something unresolved, because the mind is a fake, because of all these other things that we've pointed to over the weekend. That movement is going to be interpreted as a search for something by mind, and mind doesn't know what that movement is or what that refinement of consciousness is, but one of the things that.... it doesn't really know what it is, but because it says, "it's the search for truth," it's put a question on it or an explanation on that movement that's actually insolvable within the realm of mind.

Q: I'm kind of clear and that that the mind cannot get there, yet it is a very potent question.

Jac: 1:30:43 Yes, but it's needed it has to be there. It has to be an unsolvable question that the mind will put on as an explanation on the innate movement towards something, towards the maturation, the natural cycle of refinement of consciousness. Do you see? There needs to be some labeling that mind puts on that movement towards its own refinement and evolution; consciousness trying to find out what it is.

Q: I hope you don't mind me asking you but, how would you know that it is the mind which is superimposing this question?

Jac: Because the labeling mechanism is the only thing that is the essential criteria to put words on anything. There's a labeling mechanism which comes along. That's how we can name anything, you know? So before it becomes the search for truth it can be, "oh I want to be rich and happy, in a relationship," and it's like, "you know I don't want these things at all." "What else could I want if it is not these things that I already have or I don't want" you know, and low and behold we find another thing to label, because this movement continues. So along comes another label and the label eventually is, what is it all about? "I want to know what it's all

about.” So it will use anything at all, I want, I want, I want, so this is kind of the final desire because it's the insatiable one. It's the totally insatiable one, because the desire for a new car, you can drop it or you can get a new car, so it's in some ways solvable, but this one isn't solvable. This is why this search goes on for years and years and years, because the question itself isn't solvable in the way that every other question or labeling mechanism is solvable. It gets resolved. I'm talking a very secular scientific way now. It's like take away spirituality altogether.

Q: But there is also this feeling that there has to be an answer to this.

Jac: Or maybe the question just dies.

Q: Which is an answer.

Jac: Yes, a resolution. Is there an expectation in the Dean mind that there is an answer that will satisfy the intellect or an answer that will satisfy mind? Is it open to the possibility that the question might drop?

Q: Absolutely, I really have just totally discounted mind as being an instrument to understand this. I think that has been clear. I mean, we talk and we have fun, because it's fun talking about truth and all, but knowing that it's impossible to get there. Yet there is this knowing or whatever you want to call it that there is an answer from this. I may not get it now but there is an answer.

Jac: Yes and it might be just the death of the question.

Q: Which in and by itself is an understanding.

Jac: Yes. Is it an understanding?

Q: In understanding towards what the craving is for. Not the mind craving, I don't mean that, but that's the question, that's the potent question that I am referring to, right?

Jac: Yes you are, but I'm wondering if I'm on to something. I'm not sure. **1:34:53** Yes, I'm just wondering, if it was [indiscernible word]..... the question stopped without understanding, without a rational understanding, without anything, without any indication, explanation, understanding anything, what if the question were just to fall? Like one day your hair just started falling out, you know? No indication, no explanation, no nothing, just a happening. Let's say the question just died and no in the resolution came but the question died.

Q: **1:35:28** I would definitely sit with this, because when I look at other questions which have arisen in my life, they have dropped. Like I like physics but I don't know a lot of things about physics, and they haven't bothered me, you know?

Jac: Yes.

#18 / 1:37:09

Q: That was fun to hear about the labeling mechanism, which I think I heard about a little bit ago when I was up here before, and we were discussing whether the world was real or whether a wall was real, and somehow the mind makes it real with the labeling mechanism. It may be the same flow that I saw in your first DVD, standing by a stone wall and explaining whether that stone wall was real or not. Do all of those fit together?

Jac: Yes.

Q: What's the difference between what I would've said was my version of the real wall and the version that only comes from a labeling mechanism?

Jac: **1:38:12** There's not.

Q: Okay, because my version came from my labeling mechanism.

Jac: Bingo.

Q: 1:38:18 Can you tell me more about the creation of reality through that labeling mechanism, because even though I can relate these three descriptions of it, it doesn't....

Jac: The labeling mechanism is convincing.

Q: I don't see the mechanism that the labeling mechanism uses to make it real, how's that?

Jac: Yes, it's like a behind the curtain thing, and we're just kind of saying, "hey look behind the curtain."

Q: Magic again?

Jac: Well, if you look behind the curtain you see the labeling mechanism gives words, gives form, gives shape, you know?

Q: No, I see that the labeling mechanism gives words, but I don't see it give form and shape.

Jac: Okay, there's a great scene in the movie, what the bleep do we know, where they talk about Columbus coming to the states before it was the states, and so the Spanish ships are coming, but the local people can't see the ships. They just can't see the ships but the ships are there, and the medicine men saw the ships and told them what to see, look at this shape, look in this direction straight out from here, and look at this, and then they saw it. It was absolutely not visible until the mind in some way could accept that something they have never seen before, a ship that was so far out that it actually couldn't enter into their consciousness, because there was nothing there that could recognize any part of it. It reminds me also of those.... I remember in my history book when I was like 15, the exam we do at 15, there was something in the history book in that year about whatever invaders, Portuguese I think, that arrived in South America, and they actually had horses on the ships. So when they got off the ships they got on their horses and they rode through the jungle, and the Aztecs recorded in their records about these beast with two heads and six legs, you know? These beast have arrived. So something in their psyche could understand animal, so something had kind of accepted the idea of a horse and an idea of a man, but they couldn't see that there were two things, because they had never seen a horse and they probably had never seen a white person. So they couldn't work out that this is a man of a different color and this is an animal of a different shape. So they saw it as a six legged two headed beast, because the labeling mechanism was only partially refined to sort of make out what it was. So it's a bit like this. We train our children you know, small Johnny, "look that's a car and that's a truck and dot, dot, dot." We teach our children how to perform subject-object and how to label so that we can see things and there are labels on them.

Q: 1:41:43 And the labels mean more than just the words. The labeling mechanism in them then means form and shape.

Jac: It does it allows it into manifestation.

Q: Now that's different. That changes it for me, unreal, nonphysical, to being real in a physical place.

Jac: Yes it's the labeling that makes it real. It's the labeling of subject. Of all the mechanisms along the line it's the labeling that turns it from nonexistent into existence in my world, and I accept it as shape and form.

Q: Oh, existence in your world, because you're not making protons and neutrons.

Jac: No, because there's protons and neutrons everywhere.

Q: Because they have to be there in advance.....

Jac: They're everywhere.

Q: For it to be in your consciousness, in your awareness.

Jac: Yes, as something that can exist. As a constellation that can be accepted as an object. A constellation of protons and neutrons that can be accepted as an object. Otherwise it's just energy that doesn't have a name. It's not a thing it's just energy.

Q: The Indians would have bumped into the ships.

Jac: Yes, they would have bumped into the ships, and it also could happen that they didn't, that they wouldn't. I've also seen that happen that they actually wouldn't. It can be very tricky and I know it sounds absolutely nutty like on another level, but this is how it works. If your level of consciousness is leaning towards accepting that ships can exist, then they will bump into them, but if it is way too far where your level of consciousness is they would literally go through them.

Q: We absolutely defined that because I wouldn't have made that statement myself. 1:43:53

That's a very straightforward statement of [indiscernible several words] of existence being dependent on one mind associated with one brain. [Indiscernible to three words] existence of the brick wall dependent upon.

Jac: Yes, but it's like an acceptance or a concept....

Q: We can belabor whether the wall would show up on film by a non believing photographer. Am I just screwing around?

Jac: I don't know, but it's worth looking at. Certain things that are not visible to the naked eye you can see them in photographs too, you know? So it works in that way too. I know a woman who goes out on a clear night photographing her garden and she uploaded the pictures. She was in Costa Rica and I stayed at her place for a while, and she plugs into the computer and there's all these orbs everywhere, and I didn't see them anywhere! I can kind of see the nonphysical very often you know, and it's like, "jesus I was just there outside my door, and all these orbs!" She said digital photographing can get all these, and we can't see them. Low and behold the next night I said, "I want to see these orbs, I want to see these orbs," and low and behold, "oh there they are!" Could not see them before, but they were there. It was like, "you're kidding me I can't believe it they're everywhere!" You know they're fantastic, they're beautiful and I couldn't see them. 1:45:47 Just these balls [indiscernible several words] just hanging out. Just in the air, these balls of energy in the air. I never saw them and I never felt them anywhere, and then the next time, "oh my God they're everywhere," do you know?

Q: No I don't know, because I'd immediately be looking for an explanation from the world of physics.

Jac: 1:46:19 Another little antidote, I remember reading this in the paper a long time ago.

There was a kid in Japan who was able to turn a tennis ball inside out, and it was at the time of the Rubik's cube. It was around that time, and he just turned it inside out and turned it around again. They were like, "this is nuts!" So the mother brought him to somebody, I don't know a math teacher or something, anyway, it got into the paper and they had this little documentary about this kid. He was saying, "what's the problem, what's the problem?" And they were saying, "it's not possible!" "What you're doing is not possible." He said, "what, what do you mean it's not possible?" And then he wasn't able to do it anymore and he didn't know how he did it. A tennis ball that was not broken! Our minds say you can't do that you have to cut it to

turn it inside out. He was convinced very easily. Just the suggestion of, “but it's not possible,” and bingo he was in and couldn't do it anymore.

Q: 1:47:30 The labeling mechanism needs a bigger label if it does more than words. If it also does form and shape we need to call it the WFS or the form mechanism, the creation mechanism.

Jac: It all comes from a concept. All a label is, is a concept.

Q: And once you call it a concept it just gained reality inside this thing we've called a box, maya, delusion.

Jac: Yes! Yes exactly, that consolidates.

Q: Cool, these are bold statements that we're in here.

Jac: Yes, check it out for yourself.

Q: We're working on it. Aware of some slivers or gaps here and there, but to positively create, whew!

Jac: So you can see like how little things get a sliver of it you know, like The Secret or you know these little things they get a little bit of like, you can kind of create, and I have to laugh when I read these things you know, or come across these things, because it's like, “well there's another one of manifesting your destiny or there's another one, desire has come in,” and it's kind of like in some way we can create. We can create, and it's like, “well of course you're doing it every moment!” You're re-creating yourself in every minute, you know? But when you're in the place of desires you're going to just grab a little part of the idea, stick it to your desire and say, “I want to be rich, I want, I want, I want, I want a relationship, I want this,” and it's like, “yeah okay fine.” See, the little bit of the information about “we can create” a little bit of that is believing. You know of course the information is there, so you can pick up a bit of it and then match it with desire and you know, you've got the secret.

Q: Then we have all agreed to link our creation mechanisms.... no, no, we've talked each other into believing that this table is here and then all the creation mechanisms....

Jac: Yes, and consolidate its existence, because we all knew by the age of three that that was a table. (continues in open forum)

Open Forum

1:50:26

Q: So we're doing it the same way with creating our identity?

Jac: Yes that's it. It's just another concept.

Q: I can't remember the study but again, it's human nature. Human nature gives more existence to stuff in language than it does to reality or you know, not real reality, but **1:50:50** there's just something about it [**indiscernible 2-3 words**]

Jac: Yes.

Q: 1:50:50 There's just something about it that [**indiscernible several words 1:50:52**, and it gives the existence it doesn't....

Jac: It gives it existence yes.

Q: It gives it strong existence.

Q: That's what Wolinski....

Q: No, I mean Wolinski would say that, but also it's more than that it's just kind of a human nature thing. I don't know, but it was a study that they did.

Jac: Yes, oh yes for sure.

Q: It's very strong existence then it's like identity plus you know, just use to hearing things.

Jac: Yes for sure, and sometimes..... I don't know about this, but how much of this bleeds in to the fact that you know, like 20 years ago they were saying cancer, everybody would have somebody with cancer and their family in 20 years time. I remember hearing that years ago, and it's kind of true because everybody seems to be getting cancer, do you know? That idea was popped in years ago that cancer was going to become an absolute epidemic. I wonder how much of that has actually happened as a result. What was the percentage of us being told that that made it happen. You know, created power of thought. It's fine it works every which way.

Q: Let me add just one more example. Long ago I had read of the raising of kittens in cages that had no vertical bars. Those cats can't see vertical lines. It's the same as your example only it's in a laboratory.

Jac: Yes same stuff. Yes isn't life fantastic? Isn't the mechanism of the whole thing just profoundly wonderful?

Q: Yes, but as a mechanism it begs for understanding and I'm afraid there's not going to be understanding..... of that creation mechanism.

Jac: Understanding is coming.

Q: of that creation mechanism.

Jac: Well maybe it will come. Leave space for a miracle. Leave space for all of it.

Q: A philosopher said that there's no existence without perception, in Ireland, and everybody thought he was mad.

Jac: Yes.

Q: George Berkeley.

Closing Remarks:

Q: Do you have any concluding remarks?

Jac: Well I don't know, what's the conclusion? If there was a conclusion it would all be over, and then what a shame. Let's have the show going on. It will always go on. Within itself it will always go on you know, and outside of all of it, it doesn't exist at all. That's the magic of it.

The End