

Unedited First Draft Transcription - Complicating Simplicity -2017 February 09 (AM)
Sebastian, Florida retreat
Questions #15 through #58

Lecture / 3:06 (00:00 to 3:06 was a discussion about board and markers)

Jac: Good morning everybody. So I want to look at what we've been doing but in another way. I want to give a visual because I know I've been explaining this since we came, and sometimes people get it better in a visual rather than words.

3:27 When you're believing anything at all; like the walls are painted magnolia, anything at all that's being noticed is always story. That's what we call story, its got subject and a verb and an object or whatever a sentence makes up, but it's something about something, it's a piece of information about something. It's usually incorrect because the opposite is always true also. Like there isn't even color on the wall. Our eyes are making color actually, so we can say that there's no such thing as magnolia paint. The color magnolia is not in the paint actually if we come from the science perspective. So everything is true and not true, everything! Everything is true and not true. So to hold fast to anyone opinion, well the opposite is actually also true it's just the flip side. It's very useful when you come to think in terms of politics, it's like, "okay, how can that actually be true for that person who's running our culture right now?" "How can that actually seem correct?" It's a really interesting thing to completely and totally flip over, you know flip your thinking to like, okay, what's the perspective that's running there? Because you are that too, you're all of it, you're everybody, you're doing all of it. So to oppose anything is really a lack of understanding. That's all it is it's a lack of understanding of how the bigger picture is working. With me so far?

5:34 The story content is the densest part of manifestation, that's where difference happens, where separation is happening. So whatever story you're running all the time, and the persistent stories are the ones we're usually at satsang to burn off, because they just friggin won't go away no matter what you do. The persistent ones, you know the opposite of it won't even work. When you're doing personal development what you're doing is you're balancing out your story; you do affirmations, you heal trauma, you're balancing out your story but it's still within story. You're using story to fact out story. And I do that too sometimes in satsang because the person just can't leave their story. They just can't, so me talking about something else is just a waste of time. They just can't, it's just got to be story results story. So personal development deals only within this, there's a time and place for it, but it's always within duality. There's always a right/wrong, it is this/ it's not this, it's safe/ not safe, pain/ no pain, love/absence of love, it always has a dualistic twist in it, always, inevitable. There is a right and wrong to everything.

6:54 But the mechanism, what I've written here is 'mechanism of your brain', and that's the part I've been encouraging you to see. See how this division, this story is actually just a creation of your brain, your human brain, and it's actually just your left brain. The

left brain does separation, that's what does labeling and that's what does opposites. So the more you can recognize, "okay my mind is seeing this, my functioning brain is seeing that there's nice weather outside," if you can see that your brain is doing this you're already moving into observer. It's actually even a little bit cleaner, because you're getting a more real perspective in that you are identifying correctly that, "okay my brain is doing that, my left brain is doing that." When you see the mechanism of your brain you no longer are believing this. You automatically are no longer believing it because you know it's just a survival mechanism that's created by your left brain.

8:14 From this, from the mechanism of your brain and what it's doing, we have another aspect of your brain that does this oneness stuff. Story/content is your left brain, and the oneness stuff — the bigger picture like Tom was dipping into yesterday — seeing the interconnectedness of everything, your right brain does that. So what we call awake really means that you have a capacity to hang out in the non-dual, the oneness zone, all of the time, and that you pick up the activity of your left brain in order to function, in order to do something, but you don't live there you live in the non-dual state. And that's awakening but both of these are your brain.

#15 / 9:53

Q: I'm left-handed and you hear about it being opposite, does it really make any difference?

Jac: I don't believe that's true, it's not the opposite.

Q: Left-handed people seem to be using the other side of the brain more certainly.

Jac: Yes, but not in terms of what's going to help you spiritually, and for our purposes.

Audience: Can you walk through that again it was a little distracting with all the grabbing of the markers.

Jac: 10:28 All right, we learn how to use our left brain through the adults teaching us; mama, dada, food, milk, are you thirsty, are you hungry, you know pointing to the door and nose and eyes, and we're learning how to label. What we're doing is we're wiring our left brain. We're starting to see that, "oh, I can put labels on things." Now interestingly enough, you know that woman who did amazing work — she has a foundation — she was deaf and blind; Helen Keller. She never knew about labeling until she was someplace in her early teens I'm pretty sure. A teacher that she had, which was one of the many, many teachers who could absolutely not communicate with her, signed on her hand while under pouring water. So there was a tap of water running down and she signed on her hand, and she went, (sound effect 11:48), she got that there is a name for this liquid and it's water. So she pieced it together, right? Now her place in the world was very different because she had many years of no labeling at all. So from the adults perspective, from her parents perspective, it's like, "oh my god she's not going to survive at all." We have no means of communicating." It's just that she hadn't registered that we label. It's kind of interesting.

Audience: 12:17 Did the teacher write w-a-t-e-r?

Jac: It wasn't in English it was in sign language. She gets her to feel something and she signs that. The lettering would not have been what she needed but sign language was, and that was her way of feeling somebody's hands when they do sign, that was her way of hearing it, seeing it.

Audience: You know I read her book and she understood love, she understood all these abstract concepts, which was amazing.

Jac: Of course! There we go next step. So she didn't have the story because there was no labeling mechanism, but she was just living here. The left brain wasn't activated in the way ours is, but her right brain was completely there because that's the innate one. The right brain is the one that knows, that's the one that Tom described yesterday, just the vastness and the beauty and the love and the overwhelming expanse and infinite, all of it; joy, peace, calm, fullness, richness, it's all there. So of course that's accessible to all of us all the time, and that's why when we come to rest, when we stop this we go into this. That's why if we learn how to meditate, if we learn how to see that your thought is just a thought, it's just story, and drop deeper than that, whatever it is, if it's like, 'shhh' to the story-making mechanism of your left brain, 'shhh' and drop deeper. These are the waves on the top of the ocean. Watch all the spiritual analogies, leave them all together. See that they're all talking about the same thing; the waves on top of the ocean, drop-down to the bottom to the stillness of the ocean to where everything is the same, and you melt there, you merge there. That's what your right brain does. So the thing is, if you're constantly listening to your brain it's really tough work to hang out here. So people say, "no, no, my life is too busy, I don't have time to go here," and it's like, "really?" It's just that there's a preference for this.

#16 / 14:25

Q: So what if you react at the surface to everything in the environment, but instead of going deeper to the calm center you shoot down to the floor where there's all this activity, and you get very busy with that activity?

Jac: Okay, there isn't activity beneath this. So where would your activity be? Would it be another aspect of... Describe what happens, is this what happens to you? Okay, so you dip into the restful place, and then what happens?

Q: 14:58 My body has to be active, engaged; the physical, not necessarily the mind but just activity.

Jac: Aah your body needs to move.

Q: Right.

Jac: Okay, do you think that's something that needs to be cleared?

Q: Yes.

Audience: 15:15 I do too, glitch

Jac: Yes it's a glitch. So what's happened is that you've got a loop that takes you back into a belief that movement is needed now. There's probably fear or anxiety or something about really letting this thing have you. Because that's the work it's to melt and dissolve into this, but you've got some 'whoops,' some safety valve that brings you back up here, and you're following it. Let's stay with whatever it is. It's like, "all right, let's see how bad this gets, let's see how much... would it go into anxiety, what will

happen if my body doesn't move here? How bad is this going to get?" Because your nervous system is like, "whoa, whoa, whoa, whoa," something will give you the jitters, something to make you want to move. You see your nervous system gets triggered, so it's like, "all right let's see how bad it gets."

#17 / 16:05

Q: That's sort of the same issue that I've had and looked at, and there's a certain kind of tightness back here, a sort of clamping. I think the thing that I've... that I can see it quite clearly, but what I've also noticed is when I.... I told you we do satsang back where we live, and so I've had experiences of realization which I realize that the tightness or even you know, even any kind of normal relaxation isn't really the point. I mean, I can have a really full powerful realization without that being anything, which has been kind of a revelation to me. So I'm working on kind of dropping down and so forth, trying to pay attention to, "what's all this clamping about?"

Jac: Yes.

Q: 16:46 What's getting blocked out? And my experience is that when I have a realization I feel very free. That's the main point I feel really comfortable with that. So it's not like I don't want that it's really what I do want. So I'm not sure about this paradox, that's what I'm saying.

Jac: 17:02 So the clamping thing, like it or not, is story.

Q: Yes but it's also... It comes across as manifest, and it's pulling here and....

Jac: Yes, and it's been story.

Q: Yes I suppose so.

Jac: There's no suppose. Everything, Jac standing up here is story, satsang is story, it's all story. It's story Jack, and if you see it for what it is then it has a better chance of breaking down. Do you see? Because any kind of defending it or wanting it to be different or special or mean anything else, it means it's just got a tighter grip on you.

Q: 17:39 The experience that I've even had here a couple of times, it's just the shift basically. I really don't have to spend a lot of time thinking about it, I'm free! That's what I'm looking for it's like I'm ready to be free, and I want that and I know what that is. But for some reason there's still some things going on within me, but I don't know what it is. That's what I'm saying. It's just kind of you know, I can't quite.... I mean I can work on dropping down and breathing into the 'what am I feeling' and all that, and I think that's sort of relevant. But for some reason what my experience has been is that once the shift takes place I'm really ready for that. In other words I'm not fighting it it's what I want.

Jac: Yes of course, but your mind doesn't want it. That's how it works, that's why you're still here, you know?

Q: 18:32 Once I get there it's not like I'm saying, "oh boy I'm really feeling uneasy now." That's not it at all.

Jac: No, but the physical sensation takes your attention, the block, and then you're in story.

Q: 18:42 Then when I'm in realization, again, I'm not uneasy about it. It's not like there's an obvious conflict within, like, **cross talking 3-4 words.**

Jac: Yes, but hanging out there is the most natural thing in the world, but not if we have some kind of a loop to bring us back to a story. Physical pain is very effective. A physical sensation, you go back into an awareness of a blockage someplace in your body and you're zipped back into story. You see, you've got to name it for what it is. There's something underpinning everything you've said so far, and it's some kind of protection over your spiritual experience.

Q: It might be I don't know. I once had profound experiences. I don't think I was afraid of it but my life changed in various ways.

Jac: Yes, so there's something in your personality Jack that defends your position. Like when you're presenting something at satsang and I present something back, you move it, you move it, you move it. You did it when you were up here and you're doing it now, but you're not conscious of it. What it's doing is keeping... There are a few people nodding around the place, so I'm not the only one who's seen it.

Audience: 20:01 It's an 'I know'.

Jac: Yes, so it's kind of a subtle arrogance that's at play.

Audience: Like a mental positioning, resistance.

Jac: Yes it's a resistance and your mind is using it, and you're not seeing it yet. So the invitation is to see this because it subtly has you caught. It's a pattern of... Just shifting goalpost, because whatever is going to be said to you, 'you know more,' and all you're doing is protecting what you've brought to the table, but you kind of put it away before anybody has a chance to unravel it. You pull it away and that has you stopped more than anything.

Q: 20:45 And that's what I'm coming with, the sense that I'm open to the shift.

Jac: I know that. So can you see that there's even a little bit of resistance to what I'm saying? Can you see? Like some kind of mechanism....

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Q: 21:10 Okay, what you're saying is you think I'm trying to block this spiritual place that I really want to get to, but there's some sort of conflict and I'm not.

Jac: 21:25 No that's not what I'm saying. There is a pattern in the personality that I'm inviting you to see, and the pattern has you trapped. It's not the pattern that you're talking about, it's a pattern that comes from a type of arrogance that when you present something, with all the willingness and all the openness, you actually don't really want anybody to change it. Some kind of fear; reluctance to really be open and allow somebody else in to move the furniture around for you. That's not okay for you. There's some ownership there that you still want to hang onto.

Audience: 22:14 I have a perfect definition of arrogance, it's wanting to do it ourselves.

Jac: Yes, thank you. So I don't know if you see it but I'll keep showing it to you, because it's very big and it's the very thing that's stopping you. It's not what you think is stopping you, this is what's stopping you.

Q: So another thing you can say on that point is, I've never found that anybody else will do it for me except for me. So that's just what I've learned.

Jac: 22:41 You're not letting me so that you're proving that to be true for yourself. You want to continue that, and that has worked for you to date, but it's not going to work for you where you need to go now, and probably where you've been ready for some

years. You're not going to be able to do that yourself. But if the belief is, "I have to do it myself nobody else can help me with this," can come in and intervene here, you're reinforcing that belief by keeping intervention out.

Q: I hear that.

Jac: Great, great.

#18 / 23:24

Q: Okay, so keeping intervention out, right?

Jac: Yes.

Q: And we're moving the furniture around, so what creates that?

Jac: What creates...?

Q: The furniture that we're moving around, right? You said that we have this right brain left brain.

Jac: Yes.

Q: Okay is something supporting that?

Jac: 23:44 You want to go deeper to resolve it?

Q: Yes I want to understand that.

Peter: I can't Jac.

Jac: Not yet? Okay.

Peter: At the oneness of the right brain there is, for Peter in hockey, all the power of the universe!

Jac: Yes.

Peter: Nobody can touch me.

Jac: That's right. That's right, because there is no other it's just the universe. Can you see that? Are there separate people playing with you? Like I know that there's this you know, infinite potency. Universal energy is... you're a manifestation of the universal energy.

Peter: Yes, infinite possibilities.

Jac: Yes infinite possibilities, and who are the other players?

Peter: 24:32 It's like they're giving me the puck or they're letting me go, and I mean, this is the best defense man in our league and he doesn't know what to do.

Jac: Okay, but is he in story?

Peter: It's almost like he's helping... It's almost like I'm scoring and he's supposed to stop me, and it's almost like he's helping me.

Jac: Yes, yes.

Peter: 24:59 He's making all the wrong decisions.

Jac: Yes, yes. Some people wake up through smoking weed, some people wake up through hockey, some people wake up through spiritual practice or painting, it's all there. But for Peter it's hockey, that's where all the eureka's come from. Understanding the game, that's what's allowed you to come back, shift your perspective back. It's really interesting, but on this I want...

Peter: Power.

Jac: Yes for you there's power. Because, okay what you're doing is you're using the oneness to engage in the story of hockey, all right? So if this broadened even more

there would be no competition because the other guy would be equally tapped into universal energy. His flow might be obstruction and your flow is smooth and scoring, but his flow is obstruction, is clashing, is what we would see as you know, accidental by moves. Your mind can see it as an accidental bad move but he's actually a manifestation of universal energy also, all right? Now perhaps his mind is making what we would see as miscalculations in terms of the rule of the game, but he has no option because the same universal energy is making those miscalculations happen.

Peter: Wow!

Jac: 26:35 So what we're doing here is expanding Peter's experience of oneness, to see that the opponent on the other hockey team is absolutely a manifestation of the same universal power that he finds. Can you see it?

Peter: 26:53 So that's non-duality, it's all... there's no judgment.

Jac: 26:58 Yes, there's no judge yes. So Peter is here but he's got some part of it hooking into duality in order for him to be able to play the game. He's still able to play the game but from the total non-dual perspective.

#19 / 27:11

Q: I have a question about the oneness. So you said it's all the brain, so we experience... we awaken by... the vehicle is the brain not the mind. What's the difference between mind and brain?

Jac: There are so many different rules of thought between the mind and the brain.

Q: I don't want to make it complicated I just want to... The body mechanism awakens to the right brain? I'm fine if you don't want to go into it.

Jac: Yes, because every teacher seems to have a different version of mind and brain. I want to keep it to the physical right now so that I can introduce what's not physical. So fit mind in wherever it works for you, because this can be a better foundation because it's based in physiology.

#20 / 28:06

Q: I just wanted some clarity. I feel like my predominant mode is right brain, and maybe there's like a loop that resists left brain. I know that they need to kind of... What I'm feeling is you know, that that is my natural way of being.

Jac: Yes.

Q: And that the left brain things are kind of like a veil over the right?

Jac: Yes.

Q: 28:38 And there's a part of me, that must be the left brain part, that doesn't want that stuff.

Jac: Yes.

Q: It's like (sound effect-distasteful 28:48).

Jac: Yes it's dense. This is much more dense than this.

Q: Right, but the oneness part doesn't resist it, right?

Jac: That's right.

Q: So who's resisting it?

Jac: It's a habit.

Q: Right, it's a loop.

Jac: Yes, it's a habit because there's a judgment that the density is not nice. And when you're used to... when you're being open and being material, and you know that place of where there's absolutes; where there's beauty, there's love, there is truth, it's just not nice to go into the sewer of like hate and crime and violence, and pain and suffering. It's just not nice! So the preference to stay away from it, it's like it's there but see the beauty in it as well.

Q: So what's the graduation of it? Like what's the achievement of that? to just accept all that, to see it all in the oneness?

Jac: 29:46 Yes. Okay you can see it all in the oneness, but I want a deeper recognition that however dualistic, however much the left brain has to engage in the world of pain and suffering, 30:01 that it's just an extension of the pure and absolute **indiscernible word**. It's an extension of grace. It's like, not liking fingernails but liking the hand, do you know, it's like that's just an extension of it, that's an outpost. It's still the divine but it's an outpost.

Q: So just a quick example of this, you know during this last election — I didn't even watch it — when I was going to work I had the radio on and I heard that he had won. I had this incredible sense of relief, and I didn't vote for anybody in this election, but I felt like as time has gone on and I've seen the reaction to that, there's so much hate targeted towards this being that I feel incredible compassion for this being.

Jac: Yes, yes.

Q: It's like give him a chance, like, are you kidding me? Like are you fucking kidding me? How can you be so hypocritical that you're not accepting what's so, and just let it show itself. So that was like for me very shocking really, like an example of — I think what you're talking about — like taking something that can be feeling yucky and it flips itself. But not by itself, it had to be looped through that to flip itself.

Jac: Okay, so your own observation of those who are firing hate at the leader, right, your own observation.

Q: Right.

Jac: Could we change that to say, "wow that's there too."

Q: Yes, yes.

Jac: That's there too rather than, "are you kidding me."

Q: Yes, yes. No I did, it was I could see that as well. It was like, that's valid, that's valid, that's valid, it's all valid.

Jac: Yes it's all valid.

Q: It's all valid so it's like same-same.

Jac: It is same-same it really is, yes.

#21 / 32:10

Q: So two things, one way to describe right brain is no resistance at all. There is no resistance, and do you move from consciousness and right brain, do you move...

Jac: It goes deeper than that.

Q: 32:23 You start getting the echoes **cross talking 2-3 words** more into movement.

Jac: Yes you do, you do. So here the best way I think I can describe this is it's like a trapdoor.

Audience: How do you draw a trapdoor, let's see. We'll know what it is.

Jac: Am I making it even worse?

Q: We know what it is, we get it.

Jac: 33:07 There is a trapdoor here to oneness, to pure consciousness.

#22 / 33:13

Q: It's amazing you would use that analogy, because last night when I was meditating I found the trapdoor, and it looked like a trapdoor. I opened it up and I went down, and then I could see that the trapdoor was made of all of my filters. All of the filters; wanting to be liked, wanting to be right, blah blah blah.

Jac: Yes that's right. That's why you can wake up and have enlightenment but there's a load of filters still running.

Q: Wow.

Audience: Do you still have left brain thoughts?

Jac: 33:54 Yes the filters are left brain thoughts. It's conditioning that is still directing, influencing your behavior.

Audience: I thought the whole thing with waking up was that you are no longer interested in thoughts. So if you have awoken and you're not interested in those thoughts, then how do they steer you?

Jac: Yes, let's go deeper.

Audience #2: There is no best, so being in the left or the right they're both the same, aren't they?

Jac: 34:30 The awakening thing is a shift in your brain because the self referencing breaks down; the me, myself, I. The dialogue where it's got to do with me and am I okay here, and just referring your engagement with life to yourself breaks down because you know there is no me, there is no personal I. So that part breaks down and you know that, 'I am a product of my thoughts.' The personal I is only active if 'I' believe it. So that's the essential thing. What actually happens is the self referencing network, that part of your brain actually fries. Now, it can rewire again. I didn't believe this for awhile, but it can rewire again — we'll just leave that out there.

Q: 35:23 What made you realize that?

Jac: Because my awakening was kind of brutal, it wasn't a gradual thing. I didn't have any of this information that's part of it. So there was no left brain working at all for awhile; so I couldn't engage, I lost language, I didn't know my name, the date, nothing. There were no logical things I had to start every day, and it was like Groundhog Day. I had no night dreams, I had no thoughts, nothing at all was going on. Of course I didn't realize other people were having thoughts, because you don't have the thought that other people are having thoughts, like I mean nothing was going on. So I actively had this urge to like, "oh there's some need here to find language to start labeling again, what do people say, how do they communicate, how do they chitchat, how do they do that?" So I was watching people and starting to figure it out. So the thought was coming, "I think I've lost a skill! Maybe I used to do that!" So the recognition was coming

of like, "jeeppers I'm kind of dysfunctional you know. I can live in an ashram like this but I can't live in the world like this." So I started to reactivate my left brain in terms of labeling. It's like, okay see something, label it to bring it into manifestation, because otherwise... I mean, you know nothing will exist, and it was like "okay see something, see something, see something, there's a label come on find a label. Oh tree! Okay, okay, it's a tree," and it would get more 3D, it would come into focus. So as I was learning how to label, as it went on I started to see that, "oh my god, I see, if I keep going with this there is more and more of the sense of my place in the world. Oh my god this is only just a step away from being concerned about protecting this idea of me and the world, wow!" "Here it is, I'm going to stop doing this labeling right now. I know every dysfunction I have and I'm going to stay like that." So there was an absolute choice of like, "no I'm not going in there," but I could see it, I could feel it and see it. I was rebuilding and I'm like, "I'm so not going back into self referencing." And then of course you know, you know when you discover something and then you find it in a book. And then I read some neurology book about like you know, of course you can build... the brain repairs itself, it's plastic it repairs itself, it rebuilds. You can short-circuit something and make the same function happen, and I'm like, "there you go, there you go it can totally happen again."

#23 / 38:02

Q: This is pretty relevant, I've been looking at ways to recognize what is here or what the blocks are that don't involve words. So for example, how does that **sound** listening to it, as if it were a piece of music, or what does it look like as a painting? I'm trying to sort of get to that being the place where I can shift without having to think about it.

Jac: Yes, abstract labels.

Q: Thinking is a problem for me because I do a lot of work involving words, so I've got a lot of background in that. I'm very inclined to want to think through and want to see what's there. That's a pretty good tool and I don't want to give it up, but I need to get past these places where I'm stuck. So I've been thinking about other ways to do it, like I just said, listening to it.

Jac: Yes, you're just using abstract labeling.

Q: 38:54 Yes, I'm just trying to get to what is here but not as something that happens in language, but something that happens maybe in another medium, and seeing if that makes it easier to shift. I'm just throwing that out there. I don't know if you have any advise about that, but I'm just throwing it out there.

Jac: Whatever works, whatever works.

Q: 39:12 I totally get that the world doesn't exist as an essay you know, it exists completely out of the cerebral process. I totally see that.

Jac: Yes.

Q: And I recognize that in my experience all the time, it's just that I'm stuck in certain tools when it comes to making this shift, so I'm throwing that out.

Jac: Yes, okay.

Q: I don't know where that goes.

#24 / 39:44

Q: When he was talking earlier you said something that was in my thoughts a lot last night, which is that, "sometimes we get in our own way." Sometimes we like the story and we are interested in the story, and we want to know like, I want to know how her ceremony went, I want to know how his mom is, and for me that's the love and the joy and the caring. But then we close that trapdoor, we stay in the oneness and in the story but we're in our own way, we're hanging onto that because...

Jac: Always.

Q: Because those other places they're just not understood. And I had a question of your choice to not return and stay, in a way, and not embrace your personal I, whether that's a choice or not a choice. That whole process is where it's hard to come here and just give in because you enjoy all of that stuff, the story piece, the oneness, and then I don't want anyone to be the boss of me. I don't want you to tell me I have to do homework that I don't want to do. And so we get in our own way because we hold onto this control and we try to...

Jac: Yes.

Q: So that's where maybe some of us share that incentive.

Jac: 41:26 Yes completely. Don't change me but make it right **indiscernible-laughter**

Q: **indiscernible-laughter** I still want to be me.

Jac: Yes, 'I still want to be me and hang onto my pieces.' But this path is going to take everything from you that you're attached to, and with great relief and joy.

Audience: Eventually.

Jac: 41:47 **indiscernible-laughter** Resistance is the most painful part, resistance, resisting it, you know?

#25 / 41:58

Q: The place that is no place, this empty, huge empty feels like **indiscernible words** like intelligence of some sort.

Jac: Yes.

Q: I'm not understanding how can the empty, the place that's no place know itself if it's empty. I get the house of mirrors, you know that not everything is as it appears. I've been shifting and I can't...my brain is starting to kind of... I'm speaking like in blocks, and that's fine.

Jac: Yes.

Q: 42:49 How can the empty know itself? There has to be... It's sort of like the way the Sufi's taught me, you know it's like Allah wanted to know itself. Allah wanted to **indiscernible words** thyself in everyone as a treasure waiting to be known. So the duality, how do you get past... Do you see what I'm trying to say?

Jac: I do.

Q: 43:16 It seems to... how can it always be empty? I get what's happening **indiscernible words**. Helen was talking about these open spaces and the floor and whatever, **indiscernible word** and I'm scared.

Jac: 43:36 Yes. So the part that asks the question, "how does emptiness know itself, how?" It comes from story. It comes from something that's only answered here, so the

emptiness is deeper, it's down here. The emptiness is kind of prior to the oneness, and so we want to bring the laws of the story down into emptiness. Because you have to come up here to ask a question like, "how would emptiness know itself."

Q: 44:07 Right, but it feels heavy when I do it now. It just feels like dialogue is getting heavier. That's why I don't want to go to work, but I have to go to work.

Jac: Sure, there are always things you've got to do.

Q: 44:18 **cross talking** suffering. I'm trying to be simultaneous but at the same time I really just want to be done, whatever that means.

Jac: Sure! Being done can happen right now. The only thing that stops it is just addiction to story.

Q: So how can it know itself?

Jac: So we're back up here. I can give you a story like, the emptiness rolled out into manifestation, the emptiness wanted to experience, the emptiness.... That's bullshit! But it will keep the story part of your mind, it will knock that one down, you know?

Q: That's what it feels like.

Jac: 45:02 Yes, **cross talking**. Yes, but another question will come up you know, and all you're doing is just leaving the emptiness to go into story in order to understand the emptiness, which is total bullshit. Understanding comes from here, do you see? It's completely different.

Q: 45:21 So everything is just occurring.

Jac: Yes everything is just occurring, and even if you stopped labeling, if labeling stops there's nothing happening at all. There's actually nothing happening without the labeling mechanism. So it's an invitation to see both; there's just what's happening now, let's stop the labeling and there's actually nothing happening and nothing actually ever happened.

Q: So when you're speaking — and I'm not trying to be disrespectful....

Jac: It's fine.

Q: Who speaking? Who, who, who are you? Like your Jac, and I get it I'm here for that, but do you feel something else speaking through you or are you using everything all at once and it doesn't matter?

Jac: 46:15 There's a Jac personality, which kind of is the exterior functioning mechanism, but there isn't an opinionated woman that was there. She's not there. There is diligence to make sure that everything that's said is unfiltered, not sabotaged, and that it flows from the depth of the stillness and beyond it. So I feel like it's the Jac personalities job to make sure that she doesn't have any agenda ever on anything, so that every movement, every word, comes from the depths of whatever nameless thing. And that's kind of my job, and I'm kind of diligent about that because you know, there's still an alignment with honesty and integrity and those....

Q: 47:24 You resonate with **indiscernible words**.

Jac: I do, that's part of the personality. And I tried hard to drop integrity, I tried hard to drop those values, and actually I couldn't. And actually it's like these things are going to have to stay, I can't do anything about that. I thought maybe there's attachment to those so let's drop those too, but I couldn't. Actually it's like they're too integral, they're

like the nails, they're like the part of the universe that needs to be still in place in order to roll out whatever this being is doing.

Audience: 47:53 You can see the difference very clearly, correct, because it has something to do with what's present and what's not?

Jac: The difference between....?

Audience: You can see the difference between... or personality tries to get in, and what's really coming from the source, because there is a sense of what's present and what's not that's absolutely crystal.

Jac: Yes it's crystal clear.

#26 / 48:21

Q: So when do body sensations fit in there? Since I've been here I've been trying to stay in my body, which is sort of the lower part, and it seems that I need the attention, probably of the left brain, to achieve even feeling my body.

Jac: Yes we do. Your left brain labels, does an audit and labels something, and then you recognize the sensation and there you go.

Q: 48:54 So is there a way to break that?

Jac: Why would you break it? If it's just a sensation that's got no judgment, no controller involved, so what it's just a piece of information that's happening. But as you deal with the grosser levels of labeling that would probably get softer too.

#27 / 49:22

Q: Is Consciousness and source the same or Consciousness comes out of source?

Jac: I'd say it the other way around.

Q: Source....?

Jac: Yes, because I've been using source as like, go back to where your attention arose from, go back to source.

Q: Source and consciousness are not exactly the same?

Jac: No.

Q: And God and source are the same?

Jac: 49:44 God and source... It depends on what perspective you have. If you see God as the creator, then yes God would be source. But God as consciousness that runs too.

Q: It came out of consciousness.

Jac: Yes.

Q: How about the line, 'the only thing here is God'?

Jac: The only thing here is God, yes that's the oneness.

Q: 50:06 It's not below the oneness?

Jac: No, because it's an acknowledgment of what is here, it's time and space and everything is in place. So what I was doing was negating difference. So the only thing here is God, it's all God; absolutely, that's an invocation of oneness perspective.

Q: Which is source.

Jac: Yes sure.

Q: 50:28 Which is what I was calling **cross talking 1 word.**

Jac: Because source is one, you know?

Audience: 50:32 You just defined source, could you define it again a little bit like two sentences ago? **Indiscernible 2 words** trying to differentiate it from consciousness.

Jac: Yes, I've been using source because a source of something is a birthing place. And so in dropping your attention back to source, your source is the unified field where attention arises from and goes off into story or labeling or whatever. So going back to source drops your attention, unwinds, backpedals just back to where you came from.

51:16 It's not a new state of mind, it's not a state of mind for your left brain to hang out in and run fantasies or nice **indiscernible word**, that's not source. That might feel nice but it's not the absolute rest, the depths of where you were in deep sleep last night.

Q: That's what I used to call higher self, source.

#28 / 51:41

Q: You know the shift is starting to happen. I just wanted to get that in because I feel lighter, things have just loosened up. I feel like you're telling the truth and I'm feeling it's truth. That's the point, that's what we're talking about.

Jac: Yes, that's what we're talking about. That inner marker is very important, your own inner sense of, 'does this resonate as truth', because your mind is going to fight what I'm saying. It is, it's going to ...It has to fight what I'm saying. Like that's its job to keep the story going. So your own inner monitor of like, "does this taste, does this feel, can I resonate with this?" hear what your mind has got to say because it will probably fight. So, "all right, that's my mind," go in deeper to the feeling, does this feel authentic? And even if that feeling is incorrect you're going to learn by making a few screw ups along the way. They are lessons well worth making! Trusting somebody who's inauthentic and getting burned, fantastic; you won't get burned a second time. You probably won't, you know? So it's actually fine because you need that inner discernment. You need to know, "yes I know this is real, I know this is real." Or else it's like "(sound effect 53:00), it doesn't feel right to me." I've met loads of people who are like, "no that doesn't feel right to me," and actually they were bang on but you didn't like it. So try to figure out what your mind resists and that feeling, you have to develop that. That's discernment, you have to develop that!

Q: 53:18 I mean like a **indiscernible 1-2 words**, but it's this sense of what is beautiful and what is true that I can hear. It's kind of hard for me to make that... If I go off and see a beautiful sunset or something, which I was want to do, then I'm feeling that, that sense of the beauty is what it's all about. It's a spiritual present.

Jac: Yes.

Q: 53:37 It's just hard to manifest that working within these mechanisms.

Jac: Yes, but mind can be pretty creative.

Audience: Oh very!

Jac: It really can, don't underestimate it. It's amazing it will go into all kinds of stuff.

Q: 53:56 **indiscernible words.**

Jac: Sure, sure.

#29 / 53:58

Jac: Okay, I want to pull this over and go a bit deeper.

54:02 - 56:17 discussion mostly about writing markers and miscellaneous connections to that.

Jac: There was a guy at satsang in Massachusetts and he said... you know we had done a whole load of work about story, you know just trying to recognize story. So we go back to the Q&A again and he comes up and he says, "I want to talk about my wife and it's not a story." Okay, it's like, "whoops!" All right, so it's like plus and minus, there's always opposites; good bad, right wrong, yes no, always opposites right, and in here when you believe in it that's the part that's tricky. So in a less dense place we have this oneness business, this is the non-dual. So this is duality and this is non-dual. And so awakening happens when you see that the 'me' is just another story that you've created with your beautiful brain. So labeling is the essential thing that happens here. In comes labeling.

58:34 So, so often... You know there's a huge oneness movement, and it's lovely. Of course it's, you know a perfect antidote to this, but it keeps settling back. There is one loop which is called 'oneness movement' generally, which is the oneness but the oneness is in story, the oneness is about bringing more love to people, and helping the planet, and seeing the global you know, the shared essence of all of us, and you know there's a mission to help humanity. It's fine, it's perfect, a lot of goodness happens in story-land from people who fit this oneness place. So the thing is, the invitation here is to recognize each layer for what it is but to go deeper; let's go deeper, let's go all the way. So many people just circle, circle, circle, circle. Okay...

Audience: Don't go there.

Jac: 59:46 Yes, I'm not going there. A thought came that wasn't followed through, it often happens. Okay, so I'm going to call this a factor.

Audience: 1:00:00 A circle below the oneness?

Jac: Below the oneness, yes it's the next layer down. So I'm going to call this a... we're into pure consciousness here then. Now, you will find that most spiritual teachings say that these are the same, and they are. It's like I'm encouraging you to go deeper than pure consciousness, because if we stay with pure consciousness being oneness you can't go anywhere with it. You have to kind of, you know bring love and peace and oneness values into the world, that's what you would be doing. That's fine that's beautiful! But my work is to invite you to go deeper.

Audience: 1:00:55 So even from pure consciousness you're going up into bringing oneness and love and all that.

Jac: 1:01:00 From here they're seen to be synonymous. Even in some teachers where it is seen to be synonymous, where it's recognized to be synonymous, they don't go deeper. And that's fine because that's what they have to do, because they're working to get the masses to that level. It's like Eckhart Tolle, do you know? He's doing incredible work but it's for gazillions, but there's very few who leave him really, for the proportion of people who follow. Whether he's there or not I don't know, but his work is for the masses. My work isn't, not a lot of people want this stuff.

Audience: 1:01:34 Oneness and pure consciousness feels very different, just looking at this.

Jac: Yes. I want to make the difference. I want to make a difference here so I'm deliberately pulling them apart.

Audience #2: 1:01:46 Explain the difference again.

Audience #3: And the trapdoor please.

Jac: Okay I will.

Audience #3: I was just going to ask what that trapdoor is made of?

Jac: Yes, what you spoke about.

Audience #3: 1:01:56 This is the trapdoor above, between story and oneness?

Jac: No.

Audience #4: What is the trapdoor?

Audience: It's a filter she said.

Jac: Yes. I'd like to go with Jeannie's explanation of it because... it's stuff that you don't get to... It's conditioning that influences behavior.

Audience: That's under oneness?

Jac: 1:02:32 Yes.

Audience: Can you give an example of that?

Audience #?: Wanting everyone to like you.

Jac: Yes.

Audience #?: That goes there?

Jac: Okay, so it can be up here and you can recognize oneness, you can see duality, and there can still be... (writing). Okay, I know a teacher who gets really angry when somebody leaves his group, he gets really angry. That filter is still there but he has no problem with it. He has no problem with that at all, because at that point you really don't care because you know it's all a dream anyway, but the filter is still there. Your motivation to get rid of the filter lessons because there is no personal I, so like...

Audience: So anger isn't attached to a personality, anger happens because it's a filter. It's just conditioning.

Jac: It's a learned behavior. Anger comes up but it's not attached to a personal I, it's just still running. It's like a habit.

#30 / 1:03:40

Q: What about the body as kind of a repository for memory that gets into this period where... 1:03:45 In other words that stuff you're not aware of and the body **indiscernible 1-2 words-background talking** repeating this kind of you know, genetically, not genetically but...**cross talking**.

Jac: Something held in the body.

Q: 1:03:59 Awareness has to take that in so that it doesn't just fall back into these associations et cetera.

Jac: Yes.

Q: Could you expand on that idea?

Jac: 1:04:07 Yes, the body plays a role for everybody, and for some it's much more potent than others. The body holds memory, holds story, and it's like a latent repository

— good word — for these filters to show up. So that's why we usually at some point end up doing some kind of detox or try to go through the body; we become vegetarians for a while or..., and then that's done and we leave it again, do you know? But for awakening to be completely thorough, if you're being pulled to go all the way it has to be in every cell, because that embodiment is cellular. A lot of us end up getting kind of sensitive in our bodies trying to adjust to it, and usually that balances out and we get tougher again.

Q: 1:05:02 I can just see that you're sort of stuck in a loop and that you get your consciousness to take that in as part of the equation. That's all I can get to that somehow that's part of the equation.

Jac: Yes, but it does sort itself out, it does. It's like there's a momentum to it, and it's really about listening and honoring it and not resisting it, because it's rolling out on its own. The more you hold on here the more you see that, "oh my god this thing is completely... I just have to get out of the way. This thing is just rolling out on its own, I'm the one who's obstructing it."

Q: 1:05:37 I see how honoring is consciousness-raising. You see this as a phenomenon and with consciousness-raising you say you're honoring and you respect it as part of this big picture of the oneness as it were. I'm just throwing that out.

Jac: Sure, sure yes.

#31 / 1:05:57

Q: If there is no longer identification as this 'I' what does it matter, who cares if this personality on the surface is still playing out **cross talking**.

Jac: That's right. There's no motivation to get rid of it, there isn't.

Q: 1:06:12 So why even think about this idea of pure consciousness or going beneath **indiscernible – background noise & cross talking**.

Jac: Some of us are pulled to go all the way.

Q: 1:06:22 It just kind of happens naturally, but in thinking about it that's just this personal I thinking, "oh let's go all the way," or whatever.

Jac: That's right you have no option, you'll either be pulled all the way or not. But it's definitely gentler if you have some information about it, because it helps you to navigate a little bit or to kind of integrate as you go, you know? If you understand what's happening to you you're more relaxed about it you know. You know there's nothing wrong with you, you know you're not going loopers, you know?

#32 / 1:06:53

Q: Are there feelings with this trapdoor? I mean is there a feeling of... anything?

Jac: They pass through, they're no biggie they're just a natural flow, and they're very often not even labeled, not even recognized. Somebody might say, "god you look sad." "Really?"

Q: 1:07:15 Recycle.

Jac: Gosh yes maybe there is sadness, but the labeling is stopped to such an extent that it doesn't even register. So it's not denied...

Q: Okay, so there's action going on, there's no....

Jac: The story making mechanism is so less, it's so decreased that it's not there. In your experience it's just not happening. There are loads of things just not happening.

#33 / 1:07:45

Q: So the oneness you have written up there is part of duality, correct?

Jac: It can go either way. It's the opposite of duality, so it's actually within a broader circle of duality because it's the flip side of duality. Duality always has an opposite and its opposite is non-dual.

Q: 1:08:01 Having the idea that others need to have this awareness or be broken up or assisted, that's pretty much duality.

Jac: Yes it is, yes. It's, "I know this and they don't know it, and I want to share it with them." And there is a phase of doing that you know, there's a phase of doing that. It's like you've got such good news you have to spread it.

Q: There's really not oneness.

Jac: 1:08:26 No it's not oneness of course, it's just a **indiscernible word** phase of oneness, because you're seeing other people as lacking something so you're really not in oneness. You're too excited by it, you haven't integrated it so you're not in the stillness of oneness.

Q: So the non-dual part you have written over there pertains just to the right brain experience?

Jac: Yes. So in the exercise we started the first night, it's like go back to source and see if your mind can... you can see your thoughts but put them aside, you can function but you're staying in source, or go about your business but stay in source. So have your attention coming from your right brain but yet your left brain can operate. This is a skill and we've forgotten how to do it; it's knocked out of us by the age of six or seven or less.

Audience: 1:09:24 I remember when that started happening. I started getting religious instruction and started questioning, and I became self-conscious, questioning my movements, and what sin is. There's a terrible imposition, there's a heaviness that came into my life.

Jac: Yes that's it.

Audience: Left brain.

Jac: Left brain was starting to get activated, yes.

Audience: 1:09:41 Before then I was very integrated.

Jac: Yes you could see the interconnectedness. The innocence of a child you know, it's all here. This is all learned.

Audience: It was very sad it was like the sun was eclipsed.

Jac: Yes.

Audience #2: 1:09:58 The capacity to appreciate the gift of life in real-time, the present. That's how I **indiscernible-too soft**.

Jac: What's the capacity **cross talking?**

Audience #2: The capacity to appreciate life as a gift in real-time, the realization comes in.

Jac: Yes, so the positivity of that happens in the non-dual state for you?

Audience #2: 1:10:19 Yes, that's the doorway **indiscernible too soft**

Jac: Okay.

Audience #2: 1:10:24 **indiscernible 2 words** very exciting this incredible gift. The breath itself is a gift and it's all just wondrous.

Jac: Yes it is. There's only good stuff here you see, it's delicious! And that's why it can be a hook, because people want to hang out here and stay here because it's very nice. But invariably it's going to pull you in that direction unless the surrender deepens, and it's like, "okay grace take me, take me, take me, take all of it."

#34 / 1:11:01

Q: So the trapdoor is a breakdown of the subject/object situation?

Jac: "The trapdoor is the breakdown of subject/object," yes exactly it's the full breakdown of it. You can see through the subject/object perception here because there's only the subject. This story does subject/object. There's only the subject here because it's all the same, it's all the one so we've only got subject. So the breakdown of that mechanism, yes it's in the trapdoor.

#35 / 1:11:32

Q: You know in the Indian Scriptures they say — this is often the story but — they say that having a human life is great good fortune.

Jac: Yes.

Q: And I can see that because this is where you view all this stuff, right? I mean in a way. It presents a perfect opportunity to... Oh it's a story forget it!

Jac: Thank you, yes. Subject only, okay.

#36 / 1:11:58

Q: How does one know one is in pure consciousness?

Jac: 1:12:03 (sound effect) There's no you there. Okay pure consciousness; there's no you there but there is a phenomenal sense of knowing, but you don't know what you know. It's a capacity to know but it's not your brain. There's no subject that you know but there is a knowing. You know that feeling of knowing?

Audience: Knowing with no knower.

Jac: Yes, there's no knower. There is no knower and there's nothing to be known, but it's knowing. That's the best feeling, taste word that I can find these days, 'just knowing itself.' So it's not your brain that knows, because your brain wants to know something, it wants to know that today is Wednesday or whatever day it is, Thursday. You see there's a subject that you want to know but this is 'knowing itself.' Does anybody not know the knowing I'm talking about.

Helen: I don't think that I can say that I know what you're talking about, this pure consciousness, because I'm not there yet.

Jac: 1:13:36 Okay, so deep inside your belly is there a sense of knowing?

Helen: 1:13:50 It's very confident and that's all I can say.

Jac: Okay very good. Because your first statement came from here. I could see it it's like, "I don't know it yet," you know? But yet when I asked you to access it it feels confident to you. That's perfect.

Q: 1:14:15 So I can go to a space, I only know that I've been there, but I don't have any memory of anything while I was there, but I can come back from it. So in meditation it's like endless space, and I come back to awareness but I have no memory of what occurred there.

Jac: Yes lovely. So as you mature and everything kind of shifts, as is inevitable, the capacity to know what happened there comes from pure consciousness, you as pure consciousness. Your brain hasn't a clue what happened there. It's like something switched off and there's no nothing, but pure consciousness is present — every word now is going to screw it up.

Q: I know I was somewhere, I know that.

Jac: You were somewhere or there was just pure consciousness?

Q: 1:15:22 I know it was something, that's all I can say **indiscernible 1-2 words.**

Jac: 1:15:27 Yes. Play with this, figure out if that's pure consciousness. Figure out if that's what it is. See if it shows itself to be pure consciousness. The other death-defying factor of pure consciousness is that the oneness and the dualistic lens are both available to you. You can kind of slide them in and slide them out. I don't know if that takes... No I think you can. I'm just wondering, did I learn how to do that. No I don't think so because it was just available. So pure consciousness, there's actually nothing happening it's pure consciousness. There isn't a second for it to look at itself, and that's what you're looking for. You're still like "something needs to be noticing what is here," and it's like, "I'm inviting pure consciousness itself, the sense of that, but there's nothing." 'I recognize pure consciousness' is gobbledygook. We can use that language but it's not really true, do you know? There's just that sense of knowing or the still quiet confidence. The lens of dualism can still come in, because I need duality to be able to look at the clock to know when it's time to break, that's duality. It's like there's a world out there and there's a clock, subject/object perception, and at lunchtime we go over there, so I have to be able to use my story making mechanism in order to function. But I can tap in and out of the oneness too, and see that of course it's much more valid to see that the clock is made of the same substance that I am. It's the very same thing it just looks different, but that's my brain saying, "this looks different," but it's only pure consciousness manifesting as form. There's only pure consciousness manifesting as form, there's nothing else! **1:17:14** All the rest of it is made out of mind just for **indiscernible word**, just to create the capacity to experience. Do you see?

Audience: 1:17:21 Can you say that again that's important.

Jac: Yes it is important.

Audience #2: I felt that.

Audience #3: I think you can be conscious of consciousness.

Jac: You're probably sabotaging it a bit. What's happening is that there's an overlay of some part of your brain picking up consciousness. I'm inviting you to be aware of pure consciousness without using your brain. And I know neuroscience is going to go there or maybe quantum physics, somebody's going to go there. But like through the

scientific perspective people who... they're out for the count under general anesthetic, and they're completely totally watching it. Their brain is not working, it's not active it's not labeling at all, it's out for the count but they're watching it.

Q: And they're creating memory because they remembered it.

Jac: And they're creating memory. So what happens is there's pure consciousness there but it's in a dense... it's somehow brought back in. It's like connected again, it feeds, it connects something and feeds it back into the brain, but it's pure consciousness. It's the capacity to be conscious that is not subject to the brain.

Audience: 1:18:38 It's in a different part of the brain? Like how is that discernment of what's pure consciousness and what's just intellectual knowing, what's discerning that?

Jac: I think that's the first step of science beginning to look in that direction, and what I'm talking about is... we're two steps ahead. What's discerning that? You have to use your brain to discern stuff, like I have to use all these capacities in order to turn it into story. Does that mean that pure consciousness has to be a product of this? No not at all. It's not, it's not. The body/mind has a capacity to interpret it, interpret it only. But pure consciousness is independent of it.

Audience #2: 1:19:32 So that knowing that you're guiding us to it is just a tool to access something that doesn't really exist.

Jac: Pardon?

Audience #2: 1:19:38 The knowingness that you're giving us is a tool that discernment is just a trick or a technique.

Jac: Yes it's just to give you access to open halfway really between pure consciousness and some recognition, so that the echo of this can come into your life. It's the echo it's not the essence of it, it's only the echo.

Audience #3: 1:20:13 So it was said yesterday about the raindrops, "not really seeing them but being with them." That's sort of the same idea, universality consciousness.

Jac: Yes, that was a good blast of oneness.

#37 / 1:20:33

Q: So when I touch into the void there is a knower labeling it.

Jac: During the void?

Q: Well, at some point.

Jac: Do you leave the void in order to label it? Are you completely in the void and labeling it at the same time?

Q: 1:20:53 I don't know, I just know labeling came in.

Jac: Yes, and when labeling came in did the void diminish in some way? Did it alter or was it full on?

Q: I stayed in the void.

Jac: 1:21:10 Okay, so mind will always pull everything into story, it will pull everything. That's why it kind of sets up enlightenment as a goal because it has to pull it into a story. It pulls everything into story. So the void itself, some flavor of that gets interpreted by mind, but the void itself isn't... It becomes a story when we talk about it, but its essence isn't story. It's not story it's outside of all of it, but we have the capacity somehow to pick up the echo of it, do you know? 1:21:49 But when we divide our attention between

the void, because that's **indiscernible words**, it's like, can your attention be on the void and can your attention be on labeling at the same time? That's great if you can do both, that's great. Just not... And then stay in the void after the labeling, and stay in the void, that's great. So we are more anchored there rather than... a lot of people would say, "the moment I saw it it was gone, it was gone." You see, it's like labeling has you, you're still invested in the labeling. So it's really good to be able to label and stay there.

#38 / 1:22:26

Q: I was doing something last night and I just want to check with you on it. What I did was, I wanted to give my brain something to do so I could experience what was happening without labeling it. So I was just watching the clock ticking, and I felt, like I could feel like I could stay in the experience I was in longer, because otherwise my brain would jump out and go, "oh you're having a really wonderful experience," you know, and then it would kill it.

Jac: 1:23:02 All right, so you gave your mind something, you gave it health food, you gave it a distraction; some little thing to chew on.

Q: Yes, is that all right?

Jac: Yes that's fine.

Q: Chewing gum.

Jac: Yes chewing gum, exactly.

#39 / 1:23:18

Q: Back to the pure consciousness; I can understand that everything is available at this moment from top to the bottom, including pure consciousness.

Jac: Yes.

Q: 1:23:28 And the way you point that... when I say, "I don't know it, I have no idea I'm not there yet you say, "I've gone back to story," I can see that happening. It is precisely what happened. I go to the story and deny that I was able to access the pure consciousness, but in terms of how to access pure consciousness you asked me to look at my feelings. When I look at it I can feel this you know, there's no story whatsoever. It's impossible to have any story, and I just feel this profound confidence. 1:24:02 First of all it's the location and then its purpose, and what does the **indiscernible words**. I came out with no story, but the first question is the location, is there some kind of just a technique to help me to **point to** that location?

Jac: 1:24:22 Yes, for you yes because you know your energy can be up here. So for you it's kind of simple it's like (sound effect 1:24:30). If you can pull your energy down into your body, you have access immediately. The first time I met you it was like, you're up, you're up here! Remember? It's still like that for you, it's like the more we can get you down the more you are out of your head and you drop this. It's very directional with you. That's why space is going to be very interesting, to see what you do with space because you're all about geography, you know?

Q: 1:25:00 And once I bring attention down, then what? I'm out of story yes, but then what?

Jac: 1:25:09 Then what, and you'd want another story to **Indiscernible-laughter** story?

#40 / 1:25:29

Jac: Okay, so going back.

Q: So just as you speak I feel vibration here for the first time.

Jac: Okay!

Q: 1:25:34 So I feel like you've been **indiscernible** vibrationally you know, I feel like here and I usually am up here.

Jac: Yes.

Q: 1:25:41 So there is a dropping in?

Jac: That's right, yes.

Audience: That's good!

Jac: It is good.

Audience: 1:25:49 So that's pure consciousness perceived **indiscernible 1-2 words**, or is that at another level?

Jac: Pure consciousness is doing all of it — this is circling back around to Rosie — pure consciousness is doing everything, everything. Okay, so I'm going to say what looks like a contradiction, but it's actually two different levels of perception. Pure consciousness is doing the most horrendous acts of crime. Pure consciousness is doing everything, it's inevitable. Every single thing that happens all the time is actually inevitable, and it's playing out the only way it can, right? That's pure consciousness doing all of it, and from that perspective of course it's all just pure consciousness, there's only pure consciousness.

1:26:40 Now then we kind of come into the oneness a little bit and say, "okay there's a lens of perception where I see things look different when they are actually all the same," they're actually all the same. So that's kind of a little bit denser, we've got labeling but there is differences in appearance but the essence is the same, right? And then we've got the self referencing mechanism and the story making mechanism, that if we believe that the story is real we've got a whole different world that appears. Pure consciousness is doing that too, but it's weird how pure consciousness has given, has created the idea that it can do something about it. And that's the beauty of it, it's actually that our perception is so refined that when something happens we attribute 'us' doing something about it, in order for it to happen; I released that, I transcended that, this is good, dot, dot, dot. Our perception is so limited in story making mechanism that everything that happens, well you know it happened naturally or I did something. We really believe we are the controller, we really do. Otherwise we wouldn't have any sense that we could experience anything at all.

1:28:03 So in reality pure consciousness is doing all of it, and there is none of this. Really there's none of this, these are just the labeling mechanism putting labels on it. But we have to do this because we have this darn hard wired idea that we are autonomous, and that we can in some way influence what were going to wear in the morning, and what country we live in, and what we'll have for lunch. We really do believe that. It's fine it's not a problem, but it's just a mechanism of pure consciousness

in order for, I don't know, for experience to register. It's happening in a bubble that's entirely fictitious, entirely fictitious. Pure consciousness is doing all of it. It's never not pure consciousness, but we are using our labeling mechanism to break it down so that we can exercise our capacity as pure consciousness, to imagine that we are other than pure consciousness. It's wonderful! Do you get that Rosie?

Rosie: This is how it knows itself, the empty.

Jac: It can only know itself through the story. Story can only know what it's not because there's no knower.

Rosie: 1:29:20 Right, so who cares. So why are we here? I know everybody asks that, and **cross talking.**

Jac: Okay, but you're not here, you're not here.

Rosie: We are here physically we are existing.

Jac: No you're not. If you go into story content "we're here and why are we here?" If you stay in pure consciousness and where it's all absolutely pure consciousness doing all of it and there's no autonomous human beings, then the question can't arise. So what's happening is you're getting a glimpse, and fast you're back up here again into story of, 'why are we here'.

Rosie: Yes. It's kind of scary though, you know?

Jac: What's scary?

Rosie: That I'm not here.

Jac: No celebrate it, you're not here. No you're not here, no you're not.

Rosie: 1:30:04 **indiscernible word** fucked up Jac, you know? (lots of laughter)

Jac: This is a fear, this is a fear that you came in with. Let's go through it you're okay, you're okay. You're not here.

Audience: 1:30:14 **indiscernible 3-4 words** that's the answer.

Jac: Pardon?

Audience: If you don't want to be here that's the perfect answer. I mean that's the feeling, that's experience.

Jac: If you don't want to be here?

Audience: I mean I just recall saying, "if you don't want to be here go to pure consciousness."

Jac: 1:30:32 You can't until you drop the desire.

Audience: Yes, yes, yes..

Jac: Because you'll be an entity with holding desire to not be someplace, so you want to transcend it. So to stay here you've got to see through how the building blocks work. And there is a grief because... it's like...

Audience: There's a death.

Audience #2: We've played the game for so long!

Jac: We play the game. It's like believing in Santa Claus your whole life. You believed the lie because you were hypnotized for your whole life.

#41 / 1:31:03

Q: I'm having a very fine meditation, and sort of having these limits of a normal tight here and this is the edge of my body, and then as your mind expands you see that your body isn't really that self-contained. For instances it has kind of moved out. That's sort of the juncture we're talking about.

Jac: That's oneness talking, because we've still got the label of the body but we're seeing the interconnectedness of everything. So what you're doing in this conversation, you're expanding this and it's perfect Jack because you need to expand this. You need to fully get all of this in order to drop in here. It's perfect, it's fine.

#42 / 1:31:40

Q: The pure consciousness, the knowing, I want to hear your response to the sentence, 'knowing who we really are.' I mean to me that's what this is all about, knowing who we really are on the inside pure consciousness.

Jac: Yes.

Q: Pure being and just playing. We've just been playing that's all we've done.

Rosie: I get confused with the God concept, it's just a confusion for me.

Q: Well, knowing and pure consciousness is all the same.

Rosie: 1:32:10 Just for me, because I have been in a sick body for a really long time.

Jac: Yes.

Rosie: So, so be it.

Jac: Yes, so be it.

Audience: And you've never been born and you've never died.

Rosie: Then it's a twisted gift, you see?

Jac: From the personal perspective it does seem twisted.

Rosie: Right, so there's a cumulative experiencing, and then there's a moment in which you know that none of it has served. There is an efforting that we... There is no control.

Jac: Yes, yes everything is pointless but still we do it.

Rosie: 1:32:55 And so there's this constant back-and-forth.

Jac: Tell me about God. Tell me about God Rosie. What's the God glitch?

Rosie: 1:33:04 I had an experience when my third eye blasted open, and I was in a lot of physical pain. I was seeing things you don't want to see and blah, blah, blah, and my Sufi teacher came and I had an inner reality experience. I had a pain in my head and they thought it was a brain tumor; I was either hallucinating or there was thought, I don't know, and something came in that... 1:33:36 I was doing Sufi practices, 'Lailahailallah' indiscernible 1-2 words something came into... everything, and took over. I call this 'the one that cannot be named'. Maybe that's the pure consciousness, I don't know, but I felt I was a part of it, but I could not create that.

Jac: Yes.

Rosie: 1:34:00 So the pain was removed, it was a miracle really, and I was watching and it was taken up like Jell-O, and I felt like this, 'one that cannot be named.' It was like what people would call 'born again.' So it came in and there was an exchange so to

speaking, and I was made anew, and for a long time my body was doing vibrations (sound effect 1:34:32). So this is the God, and so, who am I? I can't say that I'm God.

Jac: You can, you are, you're the being who came to the part of itself that forgot who it really is. That exchange was with yourself. There's only you it's all you.

Rosie: There's only self.

Jac: There's only self.

Rosie: What's the trick of the mind, who's creating the trick of the mind, all of us?

Jac: Consciousness is doing all of it, it's doing all of it, all of it. There are no mistakes at all.

Rosie: 1:35:27 This cannot be forced, it cannot, it will happen.

Jac: 1:35:31 If you get out of the way, yes. There's only self. 1:35:46 So can you see how nutty it is to run a story of being **indiscernible** victim, anything? Why you know? It's crazy the amount of loops and experiences and stories that it makes in order to run the experience of being a victim, amazing! It will just run all these things to conclude an experience of being a victim, when actually there's nothing happening at all. There's **really** nothing happening at all.

#43 / 1:36:18

Q: So in sleep when we have no dreams, does all of this disappear?

Jac: Yes. Yes, there's just pure consciousness in deep sleep.

Q: And there is nothing else then?

Jac: No there's nothing else.

Q: And that is the truth?

Jac: That's the truth.

Q: So it's really not there.

Jac: It's not there at all.

Q: And we experience that every time we go to sleep?

Jac: Yes, we experience it every time you're in deep sleep when you're having no dreaming.

Audience: 1:36:48 So would you say that becoming fully awake to pure consciousness is being awake in the physical way, not having to be asleep?

Jac: Sure.

Audience: That's when we've made the transition.

Jac: Sure.

Audience: 1:37:01 That's what's called **turiya** or whatever, but right now we're experiencing pure consciousness purely in deep sleep, but when we come to this we'll be awake.

Jac: Or you can tap into it.

Audience: Yes you can tap into it.

Jac: So the invitation is to let your attention be there all the time. And it's about not bringing your attention out into story, that's really what you're doing. You just let it drop into where it's natural instead of making all this effort to stick it out into story. It's there naturally.

Audience: It's so simple, very simple.

Jac: Yes that's it.

Audience #2: So nightmares are just more story?

Jac: More stories, yes. It's your brain trying to work out stuff; release trauma, figure stuff out.

#44 / 1:37:50

Q: Can we call pure consciousness God or is God just a story?

Jac: We can.

Q: But if pure consciousness created us, we didn't actually create pure consciousness. Like, there has to be something that we're tapping into.

Jac: 1:38:12 But you are pure consciousness. So the moment you say, "it created us," okay now we're back in here, but now **cross talking several words.**

Audience: That's the God story, it's that God created us we didn't create God, but if we're pure consciousness then it all originated right here, there's nowhere else.

Jac: There's no place, there's nothing else.

#45 / 1:38:38

Q: How much can we operate in this oneness? How much can we operate there on this space below it? (referring to board)

Jac: That's what enlightenment is.

Q: That's it then, so it's not the non-dual...

Jac: You are the present.

Q: 1:39:02 **cross talking**

Jac: Yes it's deeper. Play with it, like, "okay can I actually turn on the oneness, can I see the inter-connectivity of everything?" And the more you get familiar with that zone, the more you can pop in and out that lens of perception, and for sure you'll be able to pop in and out the story lens of perception. And to be free to do that is so much easier because things like, you know the experience of like somebody is completely in the story and they can't get where I'm inviting them, for example at satsang, and the whole room gets heavy and dense and you're bored and dah, dah, dah, because your own labeling mechanism has been triggered. There's a labeling mechanism going on up here, it's totally happening here, so what happens? You should have the capacity to like, "there's a labeling mechanism going full and strong up there." So, "okay, I can stay in my source or I really don't like the labeling mechanism there's more story, 1:40:07 we're at satsang we should be doing this stuff and not talking about **parts of the weather front.**" Now you're in story. So learn how to use your own filters and not expect the outside to influence your filter. But for as long as you can be influenced by the outside you're just part of the duality, you're bossed around and blame everything on the outside. Instead of like, you're doing it all!

#46 / 1:40:40

Q: 1:40:40 Can't the filters just be run on autopilot by pure consciousness?

Jac: They are.

Q: So why don't we just let them instead of there being an 'I' that needs to decide what filter to put in? I'd rather not choose a filter. I mean, does that make sense? Like put on auto.... whatever.

Jac: Okay, and...

Q: And they're more naturally like,... The thing I'm getting right now is that it's actually, you know like what you said the first day, it's about anchoring, so this isn't denser but it has more like pull to it. So if you don't actually go against the current by going up it will just return back down, down, down, even if story is what's happening.

Jac: Yes, but you're wired the opposite to most people. For you that's much more natural because you didn't ever get caught in that. You know?

Q: I can get caught in it.

Jac: You can, but for you you're just doing a reset to what's natural. Most people have forgotten that this is what's natural and they have to retrain themselves to break the habit, because the habit of going to story is what feels natural.

Q: Yes, it feels yucky to me.

Jac: So I would like it just to be for that lens to come in and out with no judgment of it, because then somehow you've gone in too deep into the label, it's not just a clean filter lens coming in to help you cope. If it feels yucky you've gone in to it at some level.

Q: And then I can just drop down.

Jac: Yes, stay there and use your filter lens to engage. Whereas if it feels yucky you've disconnected at some level from this. You've disconnected too much from this. Do you see? **1:42:39** That's why it feels yucky it's like just **cross talking 3-4 words**.

Q: What I'm asking is, cannot pure consciousness itself... can I just intend it to....I don't want to get myself out of the story so I'm asking for a natural process to bring me back.

Audience: That's just surrender, right? Trust.

Q: Do you know what I'm saying?

Jac: I do know what you're saying but I don't think it's going to work. I don't think it's going to work.

Q: 1:43:13 So tell me again what it is I'm supposed to do. **Indiscernible-laughter** I just figured that out now. Like I'm trying to get an instruction but there isn't any.

Jac: Yes. What we're doing is having a conversation that involves the two of these. That's what we're doing so that's why it's like okay which, which... So I'm just trying to figure out which layer of it is going to help you because you're saying...

Audience: 1:43:44 **cross talking several words**

Q: This one feels heavier like it's got an anchor on it.

Jac: Yes.

Q: That one has like woo-woo on it.

Jac: This one.

Q: That was is very...

Jac: Yes, yes, see most people are the opposite.

Q: Okay, I can't feel the other way yet.

Jac: No it's fine stay where you are.

Q: So this one... I guess what I'm asking is... Maybe this is it, that as I like embed deeper in this, like here, it would be really hard to disassociate up to that. Like I can understand that, but it won't pull the anchor up too high?

Jac: 1:44:28 Okay, when you are anchored in this the filter lens is like putting on a pair of glasses, and you don't need the anchor at all, it's just putting on a pair glasses. Whereas, when it feels dense you've lost the perspective, it's a pair of glasses and you're glued to the glasses, right? That's when it feels dense, do you see? Whereas truly anchored the lenses come in and out. That's the refinement that I think is necessary. So if you can feel what that is then you can let it go, then you can let it go and it will happen automatically. There is an intermediate thing. Does that make sense? Then as they're needed, of course pure consciousness will do it as needed, but you need to be totally anchored so that when story is required that there's nothing else at play except story but you're anchored, but you can function as story.

Q: 1:45:21 Yes I'm feeling a pull to that, what you're describing, like that's what I'm doing, what it's doing.

#47 / 1:45:31

Q: I'm late to this so I was wondering if you might explain to me, what you mean by filter lens.

Do you bring your filters to help you when you're stuck in the story, Is that what you're saying?

Jac: A filter is a piece of conditioning. It would be a belief, an opinion, a perspective that you might or might not be aware of, but this work is about becoming aware of it, that would distort what is in front of you. It gives you your interpretation rather than just seeing what is you've put your color on it, because your perspective is tainted by your own conditioning. And that's a filter so it taints it, you see? It's like a camera filter to make everything pink or gray, so it's actually obscuring pure perception. And we're inviting pure perception to see what is, you see?

#48 / 1:46:26

Q: So I want to talk a little bit about horrendous acts of crime. Inevitably pure consciousness is doing this.

Jac: Yes.

Q: 1:46:36 So I'm trying to get a practical orientation in my life, and you know Allen is **indiscernible-background noise** the world, and I have a lot of... there's a lot of energy coming into my house with **indiscernible word** energy.

Jac: Yes.

Q: And with my clients there's horrible depression and pain. So what my question is, well I'll give you an example like, if I'm driving in the car and I turn on the news, **1:47:12** I can listen to the news until I feel **indiscernible word and I simply turn the news off**. And I understand that pure consciousness, without any kind of filter from this personality, will move in the direction that it needs to move in order to facilitate what needs to be

done in my environment. I would say that that would be what is most loving, but if my mind comes in and says, "oh this would be most loving," that's the filter that my 'I' is putting on it, and then pure consciousness has to move through that filter.

Jac: Yes.

Q: Which would be tainted in anything, even if... Or I could be a do-gooder, which I'm really good at being this, but I'm seeing like how in certain situations where you're a witness of terrible pain and suffering, and I don't mean like death situations in terms of hospice, but I'm thinking of like children and you know that whole thing. In a way there's a part of, this could be a filter too, that I almost want to put myself in that situation just to see what would happen, but is that just arrogance? I don't know. I mean, it's kind of like... I don't know if that's just arrogance, if I just want to test myself, if it's a competition with this 'I.' Where am I really in terms of this because you know, I can handle things in my life pretty well, but I have a life that I'm handling pretty well. It gives me a lot of time to do this and to go inside.

Jac: Yes, I'm always pulled to test things.

Q: Yes me too.

Jac: 1:49:20 Yes, and then I rise to it and it's fun and I fall on my ass, but I get up again and **indiscernible**.

#49 / 1:49:30

Q: Talk to me about ideas. I'm not sure I followed what she was saying, but be it an awakening or be it non-duality or pure consciousness, aren't we doing kind of the 'Disney happily ever after' idea with this awakening idea, that once there is this awakening that it will definitely move... I mean, all though the awakening will see only this oneness in ourselves with this idea that it will move towards necessarily goodness or the highest? That just doesn't.... I'm wondering if that's your experience because it's not really mine from what I see in others and glimpses.

Jac: 1:50:23 It's an inevitable movement; the story started and the story ends, the story of who you thought you were. You know, we're stones rolling down a hill and there's no option but to go for it. 1:50:37 There is **indiscernible words** at the top of the hill.

Q: 1:50:40 Right rolling down the hill, but what this body does, you know it sits or... I mean, as far as the personality interpretation it's not necessarily for goodness, because I mean awakening, we're not all becoming Jesus Christ.

Jac: No, it's more inevitable.

Q: Isn't that the crazy myth?

Jac: It's like inevitable. If you see it through the perspective of story then you see it as a good thing. You'll see duality like a deity, or non-duality like a deity, you know 'oh to be enlightened,' and of course that's rubbish. Of course that's just the dualistic perspective, but one thing we said early on before you joined the retreat, was that the goal of enlightenment has to dropped because it is bullshit, your mind is just going to create story on the absence of story. You know it's nuts, without something there's just no sense that you're freer because then you're thinking back of something that there was,

like it's nuts. So to drop the goal for enlightenment is necessary, the fruit of enlightenment, to drop it. But the direction that it gives you, the orientation that it gives you, keep that. It gives you a track but forget about the destination it's bullshit, because you're not there to experience it. You're not there to experience it. It seems wonderful from the story making mechanism.

Q: 1:52:10 Even because I had this idea even like, it's the highest thing as far as service to humanity, to awaken **indiscernible words-background noise**. Maybe so, but maybe that's still bullshit. Maybe all these people will wake up who were great activists or something, and they just go sit in the woods.

Jac: That's right. Everything is true and not true, it depends on...

Q: And you know on another level who cares, but we're talking about this theoretically.

Jac: Yes, but everything is true and not true. So it's true that humanity will be helped by more people being awake sitting in the woods, because energetically there's more light everywhere, and it's also true that the ground-level activists won't be there if they wake up. This is also true because everything has a flip-side, every story can be flipped over. Chuck it all out, chuck it all out and honor the pull, and stay away from story. Recognize it, it's like "shhh that's just story." Stay in a deeper perspective, as deep as you can go.

Audience: So it naturally just falls away, you wrap back around into the ordinary.

Jac: Yes it becomes absolutely ordinary.

Audience: We are already here.

Jac: 1:53:31 There isn't even that thing, it's pure consciousness playing. Pure consciousness just playing with this so-called journey that we're making up as we go along.

#50 / 1:53:45

Q: So when I hear you talking about awakening I hear like two tracks. One is if you can anchor your primary lens of perception in this pure consciousness, and then the other bit is not believing in the personal I. So as we're sitting here, and I've had other glimpses, I can feel that pure consciousness and I can navigate through you know, the other lenses, but the 'I' is still here. So how do those two aspects interplay, and like what's...

Jac: 1:54:11 Is the 'I' there as a continuum or when you think about it?

Q: I guess it's only when I think about it. Like I'm kind of sitting here doing my thing and as I hear other people talk part of me can listen and kind of follow what they're talking about, and sometimes it's interesting and sometimes it's not, and that kind of gauges where I sit. But there's still a sense that I'm having the experience, and that's kind of where I've been stuck.

Jac: Only when you think about the 'I'?

Q: 1:54:43 Yes.

Jac: Okay, so the 'I' is just a thought?

Q: Yes. It's just a thought but it's a recurring thought whenever my attention is pulled to something that's not just sitting here feeling nice.

Jac: Okay, so that's called self referencing. So when your attention is pulled you're referring it to yourself.

Q: Yes I guess I... The sticky bit is my attention.

Jac: So we've got a bit of personal ownership there.

Q: Yes it's the attention itself, it feels like it's my brain, my ears, my eyes, whatever.

Jac: Yes, So that personal ownership is a thought.

Q: 1:56:05 Yes, that was hard.

Jac: You like it though, huh?

Q: 1:56:17 **indiscernible 1-2 words** attachments to the body, it's like my senses remind me because that's how I perceive the world. Like it was easy for me, "okay the 'I' is just a thought," but then when I go to my...

Jac: The ownership part

Q: Of my senses.

Jac: Yes your body, your ownership, all right.

Q: It's specifically my senses, is what it feels like.

Jac: 1:56:38 The senses can be there, but the ownership idea, that overlay, can be removed. It's only an idea.

Q: So I'm hearing something, interpreting it, perceiving it, and someone else is doing the same thing but interpreting and perceiving differently.

Jac: Yes.

Q: I'm stuck there.

Jac: 1:57:07 Okay, so that's how story is created. That's the mechanism of perception, they hear it and perceive it in a different way depending on how their neurology is working in that moment. That's what will create the perceived difference, that's what makes us make story up because we share our different experiences, but how we may have different experiences in the first place is that very thing, it's that very subjective capacity to perceive the same thing in a different way. We can have somebody thinking this morning it was wonderful and somebody thinking it was the greatest load of bullshit ever and they're both sitting in the same thing, but the different lenses of perception will allow for different experiences. Is one right and one wrong, is one better and one is not, not at all.

Q: I guess it's just the fact that that can happen, is keeping me attached to the thought that they're my senses and my interpretations.

Jac: 1:58:03 So if you were to just let your energy field get wider. If it's okay to lose the protection around what you thought was yours, if that thought doesn't run the invitation is to drop the ownership of your senses. So sounds come in and they're interpreted by the brain, and an opinion might be created or might not, and it's that simple. Is there resistance?

Q: 1:58:57 I don't know if it's resistance, I just can't seem to get through it.

Audience: 1:59:03 I get where he's coming from, that there's sort of authorship or something. And I suppose that... you talk about dreams working out traumas, and I would guess that stories that you tell yourself which have certain emotional attachments, particularly personal stories are all about that,

1:59:18 particularly if they're recurring, the same **indiscernible words** going through cycles and just telling the stories, and they kind of amuse you and they're sort of

interesting, and you can think there's something... There is a major motion picture here and you're still sort of stuck with it.

Jac: You are. So you're running a story about me, myself, I.

Audience: It's difficult in a culture that awards people for telling stories.

Jac: It does it rewards stories, it rewards entertainment which is completely and totally story, so it's everywhere. But what a perfect climate to be tested, you know?

#51 / 1:59:57

Q: I'm thinking about working with hospice, and half the people in this room are older and we're going to die. I'm almost 70 and I honestly feel comfortable about the story of that, but to really get this 'no I' how many people are going to... If I was diagnosed with Alzheimer's or cancer or have a heart attack, 2:00:25 how many people are really going to grok that whole bullshit that you were born and you're going to die cross talking

Jac: But you can only do it for yourself. You can only do it for yourself, that's all you can do.

Q: I think that's the true test, get out of the story of it's fun and it's just a game, and we can all say that I never was, but when you face death that's going to be interesting how much you really have that's true.

Jac: Oh yes, we'll see other things there then. Oh yes that's the test.

Q: That's what I would like to get and hope that other people get.

Audience: But not yet.

Q: 2:01:10 Not yet, everybody wants to go to heaven but nobody wants to die indiscernible words

Audience: Isn't that what Ramana did at the age of 14 or 15, he experienced death?

Audience #2: He did, yes.

Jac: When at 14 or 15, or whatever age it was, teenager for sure, the attachment to life wouldn't be as strong. Add another 50 years to that and there's a lot more habits and stickiness.

Audience #3: Yes, the children are incapable.

Jac: The children are loose, they're still loose.

#52 / 2:01:45

Q: Actually I'm having the same problem of identification with ownership of the six senses. It is very difficult to drop them because they are imaginary, and quite often I don't see it. 2:02:03 Of course I find some loophole, let's say what I'm seeing, and I feel like it's indiscernible word. I see and it becomes very big seduction, it's from here wanting to see out. But one of the loopholes I find is to look at my hands, and immediately I see that it's not me, you know that the seeing is pure seeing and the hand is not me.

Jac: Yes.

Q: 2:02:29 So that's one of the loopholes I find, so quite often I will use it to remind myself that the seeing is just pure see-ing not the see-er.

Jac: Yes that's right.

Q: 2:02:43 And also the song, when I hear the song, when I really... How do you say **indiscernible-too soft**

Jac: Yes.

Q: And hear it, especially when I'm walking and I hear the sound of the shoes touching the floor and making the sound, and everything just drops because I hear the background of the sound. So I'm, "oh, the background of hearing is it," it is not that I was seeing.

Jac: Yes.

Q: 2:03:23 And when I feel like, you know I have the attention goes in my body to certain areas or goes to my head, but if I touch my head it is completely different than the image I'm thinking of the head. It's completely foreign! It's not what I thought the head feels like, but I'm... By thinking it, when I'm really getting quiet and I saw the thinking comes from nowhere and disappears forever, and then there is empty space, then, "who am I am, am I the thought, or am I constantly there as the space?"

Jac: Yes.

Q: So those are the tricks that I'm playing, but still I have to see more and more to really get me out of this imaginary ownership of all the senses. So I'm still attached to the feeling, the sense of me.

Jac: 2:04:17 So you can see the perception, you know the idea of touching it is very different to the sensation of touching in it, right?

Q: 2:04:26 Yes, and the feeling I had of my.... I think, "oh that's my head," but it's not!

Jac: Yes, yes, so even in that example there's two different perceptions running, and neither of them are real. Neither of them are real. So the capacity to perceive anything can change all the time, so be

loose about it, do you know? There's so many different ways to perceive things, and it really means nothing it's just to help you to function. The truth is all of this is imagined, your body is imagined it's not here. There is no here this isn't real. This is not happening it really isn't, nothing is happening. There is a labeling mechanism to create this cloud of so-called shapes, but it's completely empty there's no substance in any of this.

Q: 2:05:30 You know my perception stays... the further I can go it's like everything... it doesn't really exist it's all imaginary, everything that you can think of is....

Jac: Yes, including yourself.

Q: 2:05:43 Including myself right. And all those appearances are just appearing, and they are all this energy. The substance is like **indiscernible 1-2 words** there is no borderline **indiscernible background noise**. So that's as far as I can go.

Jac: 2:06:02 Okay, but you know that that's another perception as well. It's just another level of perception. Where it's all just energy we're looking at the inter-connectivity of everything else. That's your version of oneness, that's how you perceive oneness, there's no boundary. That's oneness, that's what that lens of perception is. So drop deeper than that.

Q: 2:06:23 Another thing I want to ask you, but it probably doesn't matter; the left and the right brain, where is the pure consciousness, which brain...?.

Jac: 2:06:31 It's not the brain at all. There is an echo in the brain because we can know about it and talk about it, but no, it's not an activity of the brain that creates pure consciousness. **Cross talking.**

Q: 2:06:44 Then there's a location just out of the window, there's no location.

Jac: 2:06:47 There's no location, it's not **cross talking.**

Audience: 2:06:49 I've held a brain in my hand in anatomy class and it was just a piece of meat.

Jac: Yes it's just a piece of meat.

#53 / 2:06:58

Q: I want to tell a brief story. As a caregiver my grandfather had Alzheimer's, and there's two things that I learned. One was that who we are is not what we do, what we know, and that in every challenge there's a blessing. And in Alzheimer's the path is fuzzy and the future is uncertain, and so you really only have today. So for a year and a half I got to take care of him and be in the moment, and it was an amazing blessing. But when he died he wasn't sure that God was still talking to him. **2:07:43** And so we put him in hospice and we had a couple moments of that feeling of that **indiscernible-too soft** to meditation, but his filters **indiscernible-too soft** Apostles Creed, things that you've been taught in church that prevents you from letting go. And after a week of convincing him there was a moment when he died that was a huge gift, where I could feel his spirit leave his body, and then the woman next door, who was an atheist and who had been holding off for days, went at the same time.

2:08:25 So that's what my question is, when you've felt that consciousness of that person's story end, and you've... I mean, I could feel me leave with him, but I have to know and somehow communicate to him that it wasn't my time and I had to stay. What I get now, the glasses, that makes a lot of sense, but what else is there? Like after you've stepped through that trapdoor and you carry that with you, that love, that light, whatever label, for me it was just being.... I don't know how to explain it. And that's the fascinating part, is that you're finding words for things that are not tangible, that are... So where do you go from that pure consciousness?

Jac: 2:09:35 To arrive at pure consciousness you've got to see the falsity of this. And in seeing the falsity of the story there is no 'I' with pure consciousness. So, "where do I go," can only appear when

the story lens is there. Pure consciousness, there is nothing, there's nobody....

Q: Right, it's just a way to explain, it's not an actual 'I' it's just a... Yes, that perception, that feeling of...

Jac: The question doesn't arise with pure consciousness. You've got to leave pure consciousness for a question of, "what do I do with this?" For that to arise you've left pure consciousness. Go back to pure consciousness and whatever happens is what happens. That's surrender. It's like you've got to get the one who's looking for direction out of the way, and whatever moves your hands and feet it's just your job to make sure that your personal agenda isn't there, that there's just pure perception happening. So

only what is appearing in front of you is appearing in front of you, without labeling, without judgment, without story. Easier said than done.

#54 / 2:11:30

Q: So I'm trying to understand and figure out... So yesterday we were talking about how... you know I get that feeling. So when there is that feeling that I can sense, and you were saying, "take it deeper than that."

Jac: Yes.

Q: Then you said, "I see a list, I see you actually creating a list," is that at the trap... these are my trapdoors or is that story?

Jac: No, you're up here. You're up here and I'm trying to pull you down here. So you're finding, "oh there's something not right," and that's really a mechanism for you to like, "something is calling me back," into yourself. So I don't want it to be so late in the day for you to go back in that it requires a you know, a knot in your stomach. I want you to spot it earlier so that you don't go out in the first place, right? But the way it's probably going to work for you, because there is so much story going on right now, it's just the way life is, there's so much story going on... I mean, I don't think I'm going to serve you well by saying, "just stay in pure perception and let the resolving of the story happen." It can work for half a day and that's it, and then it will be like, "oh my god I've lost it, I've lost the retreat I'm stuck in this chaos again." So let's stay with that scenario because that's what's going to happen. So I want you to start recognizing earlier when you've gotten stuck in story. You're getting the reminder that you're stuck in story by a feeling that something's not right, but you've been carried by story for quite some time before that. So that's why I'm saying let's peel it back a little bit, peel it back a little bit, peel it back a little bit, for you to recognize the different points of intervention where somebody who's caught in story. We're the best ones to do the research for everybody else, but do the research yourself for you to recognize what happened before that, "what happened before I got the knot in my stomach, before I kind of, 'oh,'" and you started to see things from a wider view.

Q: 2:13:42 So for example, what would an example be, like, with Paige or Mike or...? It's more of a belief pattern?

Jac: Yes, you lose your center, you trade your center and you go into story. You move into story and then you forget, but the fact that you have to be reminded, do you know, means you're already in story, and it's like, "oh my god it's a reminder, find the stillness again, come back in again." Right? And before you have lost it you may go back into the center, and it's like, "whoa," because you were out for quite a long time and it's more natural to operate from your divine knowing, from your center. It's actually more natural.

Q: 2:14:25 Yes, I've been out for a long time.

Jac: Yes, so the more aware you become the sooner you'll start to recognize the discomfort. You only recognize the discomfort now when there's (2:14:44 sound effect) certain situations make you feel the level of discomfort. I want to get to where you feel it's uncomfortable the moment — like Eileen says — "it's just yucky!" when there's story

around. I want you to feel it from there, from there. Do you see? How it's going to look, that's for you to find. What are the indicators that you can start listening to?

Q: They're everywhere.

Jac: And do they make you go in?

Q: Sometimes they do. Sometimes I can see through what Micah is saying or my mom is saying, or whatever is happening, you know I just see right through.

Jac: Good.

Q: Without judgment, sometimes; not always but sometimes.

Jac: Yes, that's pure perception, it's just like, "oh," you know you go through it there's nothing sticky in front of you. There all the time.

Q: 2:15:44 Yes okay, and the other thing — there were two things that I wanted to... There is a sense of, and this keeps coming up, like failure. Like I feel like I've been given these beautiful tests. I feel like there is just a sense of 'I keep feeling, I keep feeling, I keep feeling,' you know like... but that's all nonsense I know, but it's still there, it's running.

Jac: Yes, so that's the story you're believing?

Q: Yes.

Jac: 2:16:18 You could run another story. You could run no story but it might be easier to run a better story right now. For that one I'd run a better story.

Q: Like, it's wonderful to be given the opportunity to grow?

Jac: 2:16:40 Yes or like, "oh this is a game and I imagine I'm losing, huh. Let's get it lighter, let's get it lighter." Because that one, as you say it I know you'll feel like, "well that's only my mind." It's going to pop up, "are you sure, are you sure, I'm still here, I'm still here," it's going to do that to you. Some of them do that, that kind of energy of persistent thoughts. There's so many versions, there's so many different tools we need to be able to smell them out and resolve them in some way. There are some, the darn ones just won't go away, and that's fine but when they're believed, man they're very sticky! So the sticky ones need a bit of resolution, they need something you know to help burn it out really. It's just a neurological pathway so we just need to short-circuit it, you know? But to get light would help a lot, because there's a huge density around you.

Q: It's very heavy right now.

Jac: **It's very heavy!** (2:17:51 sound effect-grunting)

Q: 2:17:53 Sorry **indiscernible-laughter**

Jac: You're the one in it.

Q: I'm sorry for everybody else.

Jac: 2:17:57 It's tough on you. We need to acknowledge that it's tough on you yourself you know, it's like, all right okay **indiscernible words** density around you know, and here's the test, here's the test.

Q: 2:18:08 Can you just be winning instead of failing?

Jac: You could and just see it as a game. Levity has to come in. Levity is the thing for density, because this really, you know we can say it doesn't matter and it's not real and it never happened, and you can say those things for sure as spiritual realizations, but if you grab them up here it's bullshit. It's like, "this never happened?" Not at all. "We're

sitting here and you're telling me I don't exist?" Yes I'm actually telling you don't exist, but if you're listening to your left brain I'm talking garbage. It's garbage it's no good to anybody, do you know? So you've got to get skilled at this so that you can see, "okay from that perspective that's actually true," and it will totally give you a skill base where you can recognize even the most horrendous atrocities and how they actually, "my god they do have a place in the world too. This does have a place in the world." You'll get to see it, but not from learning how to accept everybody but you'll get to understand the place of everything. There's only perfection really you know in how it rolls out. It's so darn perfect!

#55 / 2:19:24

Q: It's so bizarre to me this whole process, to go from pure elation, bliss, that whole stuff, to being here within 12 months.

Jac: 2:19:35 Yes Spirit does that, it always gives you a delicious carrot at the beginning, like **indiscernible** percent of the time it gives you a great carrot to kind of get you going, and then you want more and then you've said yes, and then it says, "okay now the work begins."

Audience: Yes, and we'll see if you really want it.

Jac: Yes thank you that's exactly it; we'll see if you really want it.

Audience: 2:19:57 It's very painful. It's very painful, we'd rather stay attached to our stories it's much easier. It's what Rosie said, it's much easier to just stay up there involved in all that, then it is to keep going deeper and deeper and deeper. To get to the truth of everything means, "oh my gosh what have I done?"

Jac: Yes.

Audience: It's crazy but it's also freeing. That's where the freedom comes from you finally liberate all of it. I think it's worth it. There is that sentence you know, 'I think therefore I am,' this is the opposite; 'I am therefore I think.'

#56 / 2:20:49

Q: Yesterday you made a comment after I was on the floor about, "I would fall on my face and it would be rough," and is it because when you're so involved in story that's what happens?

Jac: Yes, it has to go belly up.

Q: So the idea is to move away from story, and then you ameliorate that, but then that's another story.

Jac: Yes that's another story, and to avoid anything it's going to come back so that you can have the experience, you know? You can't really short-circuit it, all you can do is have courage and keep walking and be aware of what you're at, you know?

#57 / 2:21:25

Q: So is it somewhat like, from pure consciousness you're having a dream and we're aware of the dream, it's sort of a lucid dream?

Jac: If you're aware of the dream you're aware of the dream, but you are the dreamer.

Q: I'm the dreamer right, and so what it feels like is like all these things happen and the emotions are what people experience, you know you experience emotion; to hearing your story you experience the emotion. So it's like the emotions occur but there just emotions occurring.

Jac: Yes, there light but just feelings really. Everything passes through but you know your dreaming.

Audience: And when you wake up from the dream do you hold yourself responsible for what you did?

Audience #2: No we're not, the feelings just occurred.

Jac: They just pass through. And drop the labeling and it doesn't even happen, because it's the labeling that makes it manifest. The labeling makes it story, so that makes the experience deeper, richer, thicker. Nicer for the personal I who's experiencing something, but it's complete and total illusion. Complete and total illusion, there's nothing happening. We really are not here, really we're not. Consciousness has just created this bubble to look at its own naval you know, and it's not true. It's really not true, this is not true.

Q: Just as if I had a dream and I woke up and it was gone.

Jac: That's right.

Q: It's exactly the same.

Jac: That's right. This is a dream, a dream within a dream happens when you go to bed at night.

Q: Same thing. And when that occurs all these emotions might show up in the dream, it's just they don't have the potency because they just occurred. There was no 'I' to really experience them it was just a show.

Jac: That's right, it doesn't hit on an 'I.'

#58 / 2:23:44

Q: This was in relation to what you talked about with this gentleman and I think with Helen, about the 'I'. There seems to be here a difference between the 'I' story, which is at times fairly easy to see through and the 'I' feeling; the 'I' sense in the body, and that one seems stickier.

Jac: Find out if you are your body, if who you are is contained within that physical form. So what is the body, is it you or is it not you, are you inside it? What is the body?

2:24:28 Figure out what the body is, because some kind of an assumption has been made that it represents you or **indiscernible** or something, which is not true.

The End