

Unedited First Draft Transcription - Kundalini Needs to Exit the Body- 2016 July 09 (AM)
Angel's Rest, Massachusetts
Questions #35 through #55

I want you to check inside and see what the response would be from your inner sage, your inner guru, pure consciousness, and what would be the response from your mind.

#35 / 00:15

Audience: Could you repeat that for me because....

Jac: Yes, enlightenment has already happened during a spiritual experience many years ago, and you're good. It will be embodied at your physical death or before if you do the work. I'm paraphrasing but that's the general gist I think.

So your inner sage or your mind, I want to know what the two of them say.

#36 / 00:37 (open dialogue-various until #53)

Jac: Barbara, what would your inner... what would this say? What would you say if this was said to you?

Barbara: I'm enlightened.

Jac: The sage would say it?

Barbara: Yes.

Jac: would say I'm enlightened?

Barbara: Yes.

Jac: So the "I" is there.

Barbara: No, there is no "I".

Jac: Yes.

Barbara: There is no "I".

Jac: Yes okay, so it's done.

Audience: She said there is no "I".

Jac: There is no "I."

Carolyn: 1:18 Couldn't care less.

Jac: Yes.

Carolyn: The mind would say, "so how do I do this?"

Jac: So let's be a bit more honest now and go into your gut. So what would be your first response if this was said, and let's see which would be the one that it would hit, either it hits inside or it hits your mind, if it was said to you. Be honest, what would you say? Bullshit?

Audience: Got a lot of work to do.

Audience: Well, what does enlightenment mean?

Jac: Yes. What else have we got?

Audience: Thank you.

Jac: Hmm.

Stephen: The sage says, "it doesn't matter what the mind says."

Jac: Yes.

Audience: Let's go party.

Audience: Yes!

Audience: Yes, but....?

Audience: Can you be more specific?

Audience: 3:27 [indiscernible sentence]

Audience: Well that's convenient.

Audience: Could you define enlightenment?

Jac: Yes, what does enlightenment mean?

Audience: Would you mind defining sage?

Jac: The wise mature part of you.

Audience: Inner guide?

Audience: Because it's a spice too.

Jac: It is, a nice one. It's your wise one. A sage is usually an older wise, wise, wise, person, spiritually wise.

Audience: 4:12 Sage [indiscernible sentence].

Jac: It's what's deep inside you, your own inner guide, your own inner guru.

Audience: So it's got to be an argument with the mind?

Jac: No, I'm just wondering if you heard that sentence, if that sentence was said to you, would it hit your mind or would it hit your inner wisdom, and what comment would come? And let's figure out where a sentence like this lands.

Audience: Inner.

Jac: Yes. And what words would come from that; a response, would words come? Would you believe it?

Audience: There's no words.

Jac: Okay.

Audience: Did you take this from what I told you?

Jac: Yes.

Audience: Obviously it fits. So I can be the last one and tell you what my response was.

Jac: If you want, but we all saw what your response was I think.

Audience: My response was, “that’s wonderful.”

Jac: Yes, yes it was very positive.

Audience: I’ll do the work.

Jac: Yes, okay that’s what I remember.

Audience: Because I want to know now.

Jac: Okay.

Audience: Load of crap.

Jac: Yes. Anybody else want to contribute anything at all?

Audience: 5:56 Resigned.

Jac: Resigned, like you’d be resigned or you are resigned? What context do you mean?

Audience: Like kind of hopeless resignation.

Jac: Because you’d be believing it? Or, how can.... Join the dots for me.

Audience: 6:12 Because it doesn’t really make sense why I would be suffering if I was enlightened.

Jac: 6:17 Yes, and what was said was that it will be embodied. It wasn’t embodied already it has not completely kicked in, so it’s there but it’s not in your cells. So that would kind of explain why the suffering continues.

Audience: It’s elusive. Because if everything that’s happening is in my mind, then how do I have an experience of enlightenment if the experience is outside of my mind?

Jac: Okay yes, the two worlds are kind of clashing, yes.

Audience: So is it really enlightenment? How can it already have happened if there is still suffering? That’s what I hear.

Audience: That’s good, I mean somehow that fits with my own thought system which is, that this isn’t actually happening; like The Course in Miracles thought system, but still my mind gets a hold of it and I can’t reconcile these two things.

Jac: Yes.

Audience: 7:26 So what’s coming to me, the more I’m looking at that sentence, is that it’s in itself it’s dualistic. It’s coming from dualism and it is expressing dualism – there’s a past, there’s the future –, and that’s not truth to me. It’s like a carrot in front of a cart.

Audience: 7:57 If it came from Advaita there would be no [indiscernible word].

Audience: If it came from what?

Audience: Advaita, there be no [indiscernible word].

Jac: If it came from Advaita?

Audience: If it came from non-duality none of this would be, you wouldn’t have a [indiscernible word].

Jac: Yes, but the non-dual and the dual both kind of appear and disappear, so they’re both there and we’ve got to leave space for both. Do you know? But I see what you’re saying, yes.

Audience: I think the confusion, at least what I'm seeing, is that the word enlightenment, is it describing one's knowingness or one's awareness, whatever you want to call it, the apparent individual versus the fact that we are that already.

Jac: In this case it wasn't, it was like the falling away of the illusion as an event; seeing the truth, recognizing who you really are, but yes there is that other school of thought that says enlightenment has already happened because you always were what you always will be and stuff.

Audience: 9:17 The second one is not describing the one you described.

Jac: That's right that's a different track.

Mukti: So the yes came before you finished the word 'happens.' But if I look at the whole thing, you know the rest of the tail there, there's no happened or not happened because it is, it's there. Obviously these are Mukti's unclear words.

Jac: But enlightenment is for the mind so it's a dualistic event, it's all in the mind.

Mukti: Okay, but I think you said just now something like, "when the illusion is seen it can never be fully unseen."

Jac: Yes.

Mukti: I mean, you know there are times of distraction but turn the other direction and its ongoing. It was ongoing before, but once the recognition happens it never... there's no...

Jac: 10:41 It's just done.

Mukti: There's no...

Jac: Yes, there's a crack.

Mukti: Yes it's done.

Brenda: 10:52 I was going to say, what is the work, but I see you wrote that down, "how do I do this?"

Jac: Yes.

Helen: 11:01 As I look at that I can feel this churning inside and it feels like it's igniting every pattern that I've ever had.

Jac: (laughing)

Helen: The whole idea of going for something, the whole fear of losing something, and the whole idea of, 'if I do this I'll get that,' and as I've said, 'enlightenment is better than not having enlightenment,' Oh that's just igniting and I want to erase it.

Jac: Yes, yes.

Audience: 11:29 I feel like I have to say something because this is a paraphrase.

Jac: Yes, it's paraphrasing something.

Audience: And the word enlightenment is really spinning everybody off. If that word was not used....

Jac: Sure, attainment was used.

Audience: Yes it was. You have been given everything, and there has been attainment. There is attainment and in order to realize that attainment while still in the body, you can do the work. Otherwise that realization will come when you leave the body.

Jac: Yes, I do it in quotes.

Audience: 12:01 The word enlightenment I think is [cross talking].

Jac: That's okay. That's okay it's kind of for everybody too. I want to see what it will churn up.

Audience: I see.

Jac: Tell me more about 'I see.'

Audience: 12:15 That's kind of in between.

Jac: I see. Oh sorry. Okay good.

Audience: On the sage side it's done and on the mind side it's not done.

Jac: Right. Already done or done because of what you said, "on the sage side?"

Audience: Already done. What did you ask me?

Jac: Like, would the sage feel that it was always done and that this has confirmed it, or that it wasn't done before that, before this sentence.

Audience: 12:59 [indiscernible sentence].

Jac: All right, okay.

Audience: And on the other side is, "I'm done," because that's more [indiscernible word] seems to be.

Jac: Yes okay.

Audience: 13:12 On the mind side it could be compassion, because there is a famous teacher that would say to select disciples, he's dead now this teacher, but only three more lifetimes and then you get it, and of course you know, really?

Jac: Yes.

Audience: But for the mind I think that was very compassionate.

Jac: Yes.

Audience: So it could be compassion then.

Jac: Yes, it gives you a bit of hope.

#37

Barb: What is it called then if you are present to the moment and feel nothing but love and joy? I mean that's kind of how I think of enlightenment.

Jac: Yes.

Barb: Just being fully present.

Jac: Okay, but knowing who you are, and other things pass through and they don't shake anything.

Barb: You don't attach.

Jac: There's no stickiness to anything. Yes that's the freedom. So I wanted to put this up to get a general feeling for a few reasons. One is that if something like this was said to Veda and the purpose of something like this, really the core purpose I hope – I've got to say I hope –, the core purpose of telling somebody like this is to stir up their desires. Because if this ignites something, a hope sure, if it ignites, "yes I want that," then it has landed on the mind. The wise inner guru part of you couldn't give a crap. It's like, if it's going to happen it's going to happen, if it's not then it's not. I'm a bit concerned about the enthusiasm that has been borne out of that

sentence, and if decisions are being made on that kind of enthusiasm then it's riddled with desire. It's a very clever – if this is what he was doing –, it's very clever and very wise. It is a very wise way for him to root up and make you see your desires. The greatest thing that can teach you is to show you where desires are hidden. And it enlightenment happens it's in your destiny, so there's nothing you can do about it. Start looking at desires, because the mind generally is going to hear it from a desire base, 'I get, I don't get, what do I have to do, I want,' it's all about me, me, me, me, me, make it better for me. And the wise part of you is like, 'well, what will be will be,' you know these are just words about what? About the dualistic part of me is going to to gain something. I've seen through that, the wise part of you will have seen through that, will know that any brownie points, any bliss, any freedom that comes from enlightenment is not going to be the way the mind imagines it. It can't be the way the mind imagines it, because the mind gets juice out of things and it feels great, but that's the personal I gaining, getting fatter on something. The personal I disappears so there's nothing there actually to enjoy it and get fat on it. It's death, it's just death but the truth is seen. But the mind can only imagine that that must be better because it always wants to think something is better than here; there is better than here, there is better than here, there is better than here, that's the loop of the mind. So if you're mechanism of, 'there's better than here,' read something like this then you're operating from... your mind is the thing that's hearing it. Your desire based mechanism is the thing that hears it. Whereas, if you can tune into the part of you that's actually desireless, it's like, "all right, if it happens it happens that's fine, but I'm only going to take action that feels absolutely right in my core," because it comes from there. Whereas, if the mind hears it and you make actions coming from the mind, you're getting further and further into satisfying desires and you're getting further and further away from dissolving the potency of the mind. It's very clever! It's very clever a sentence like this. It's very potent but you've got to be able to use it properly.

#38

Audience: The whole phrase passes through nothing sticks.

Jac: 18:11 Nothing sticks! Nothing, not even the ultimate 'get out.' Nothing sticks, otherwise there is desire remaining.

Audience: It seems that when the sage speaks everything lines up in your life and there's a harmony in the direction it's taking you. It seems to me that way, and if it looks like things are getting rock-hard around me there's still something inside that knows, it's what has to be and there's a peace in it.

Jac: Yes, yes there's peace in that knowing.

Audience: There's no disturbance.

Jac: That's right, there is no disturbance from whatever comes to the sage from the sage part of you. Yes, very nicely put; there's no disturbance. And the knock on effect for those around, actually you will know that it's actually going to be for their good too. Your mind might be able to work it up but you know it's for the good of all, you know.

Audience: 19:16 It almost feels like there's a karmic naiveté [indiscernible word].

Jac: Yes.

Audience: To not follow the harmony. I call it harmony because that's how it talks to me.

Audience: What's harmony?

Audience: To follow that inner guide. It's like it talks with harmony and everything about it feels like it's for the good of all, and not just... I don't quite know how to say it.

Jac: Yes, there's a knowing about it that it's good, that it's for the good of all. And that it's inevitable and if you're not following it it's because of your own crap. Is that what you're saying? That you've got a karmic kink somewhere that's making you kind of go off track for a while to spin out something.

Audience: You feel it.

Jac: 20:09 Yes you do if you have good intuition, but some people don't because the mind talks so loud they don't recognize, "whoa this is desire driven, this is desire driven." Because the feel-good factor, they have gotten so used to following desires that the feel-good factor is doing it, and they're not listening to the exquisiteness of the inner guide, that harmony as you call it.

Audience: It is intuitive, yes.

Jac: Yes.

Peter: 20:39 Before the whole phrase passes through so that nothing sticks, if there's relaxing 'then' the whole phrase will pass.

Jac: With you absolutely, absolutely, That's your gnostic zone, that's where the "I" disappears when you relax. Yes, your system totally works like that. Any time I've ever seen you Peter, when your personal "I" is there it's because your (sound effect 21:14) you're taller, and the personal "I" is there, and then when you're chilled it's like I can put my hand through you.

#39

Dean: 21:31 A sage has no desire.

Jac: That's right.

Dean: So anytime a desire arises it is always the function of the mind, is that correct?

Jac: Yes. Can I just say that that can be useful at times. That's the thorn taking out a thorn, huh? That can be useful sometimes.

Dean: Yes, I mean could you explain this a little bit more, vis-à-vis desire, because it's the thing I would like to kind of explore with you. So if you don't mind repeating the phrase, 'the thorn removing the thorn.' I understand the concept, but how does this relate to desire?

Jac: 22:22 So the desire to want to know the truth, the desire to wake up, let that be the last one to go. There is kind of a sequence in terms of how toxic they are, from toxic to like okay it's light enough but it's going to have to go. They all have to go but the levels of toxicity, there certainly is a scale.

Dean: 22:50 Let's say if you had to put that particular desire, a desire to know truth, let's say that that's not an issue, what about just ordinary regular desires?

Jac: Yes, yes you've got to know desirelessness. You have to know desirelessness. So a very good practice – this has been the traditional practice in religions and everything –, is like, when there's a desire don't respond to it. Because when there is a desire and we do respond to it we're avoiding something. We're avoiding, "what's the feeling that my mind is actually going to

create if I don't obey it? What's the punishment it has lined up for me?" So it's very useful to not have the object of your desire and go through the threat of being without.

Dean: 23:46 I understand. That's kind of one school of thought to say, "look at the desire but don't fulfill the desire, just look at it."

Jac: Yes.

Dean: But there's also another school of thought in this paradigm to say, 'fulfill this desire and then see what happens.' What would you say to that?

Jac: That you have to be quite wise to be able to use that. That's kind of the PhD level, and the high school level is to go into the threat and feel what it is to be without the object of desire. Get to know the terrain, the punishment, the suffering that your mind puts up. See what it is that you're avoiding by fulfilling your desire, because if you don't know what that is all you're doing then is like, "well actually, oh yes I heard somewhere that I could have my desires, that's great I'll have my desires," and that is totally mind picking and choosing what it wants. This is about seeing through mind. So if you're going to see through mind you've got to like, "okay, okay, come on do your worst, do your worst. I'm not going to satisfy you, and then let's see how bad this gets. Let's see what is the suffering that I'm trying to avoid here." And that way you begin to see when mind... "I was fine and then the desire came, and now if I don't satisfy it it plunges me into this. Or, I can satisfy it and another desire will come and I can satisfy it, and another desire will come." Desire breeds desire, right? And what it does is it generates a pattern of your mind directing your action. Pure consciousness is what this is about, 'the Absolute directing your actions.' You as the Absolute using the body/mind mechanism to do whatever it is that the Absolute wants to do.

25:44 So the mind has the capacity to kind of have a personal experience, and its desire making mechanism is its most potent tool. So mind uses that for as long as you believe your mind, so as long as you believe your thoughts and mind is in charge, that's what's happening. 26:01 But we're here knowing that the deeper part of me actually is... [indiscernible 2-3 words]. That's where I'm heading, this other stuff is not good enough anymore. So if we're here in satsang then negotiating with the mind, be beyond it, please be beyond it, beyond it. It's about exposing the mind, seeing through its tricks and knowing the loops that it plays. Before a desire grows you were fine so let's see if the pure absolute wants to make a move or not.

Dean: 26:37 Yes, I think a couple of years ago we were discussing [indiscernible word], and you were alluding to the fact that even simple desires, like getting a cup of coffee, you said, "you know, if there is the desire to drink a cup of coffee in the morning don't do it," or something to that effect.

Jac: Yes yes.

Dean: Just to see what comes up. I've never been able to do that.

Jac: Stumbling block number four I think. I think we found three yesterday. I wrote it on your score card.

Dean: 27:21 What are the other [indiscernible 2-3 words]?

Audience: Cut to coffee commercial.

Dean: Do you know, I really feel like saying that I think that is a very innocent desire.

Jac: No desire is innocent; all desires come from the mind. This is mind negotiating, you're negotiating, "make me holy but not yet." Somebody said that.

Audience: St. Augustine.

Jac: 27:51 St. Augustine, really? That's where I live now. [indiscernible] fear of contradiction.

Dean: So what would you tell me if I said I can't do it? What are you telling me?

Jac: Then you're not interested in the truth. Mind is actually offering you more than Absolute. You've made a decision that what mind gives you is actually better.

Dean: Wow!

Jac: Anybody who is now seeing the truth and doesn't abide in the truth, absolutely wants the entertainment of their mind for another little bit.

Dean: Including a cup of coffee?

Jac: A cup of coffee is fine it's the desire for it that is the problem. You've got to see through all desires, that's what equanimity is about. Do you think Ramana had a craving for a cup of something?

Dean: No.

Jac: 29:07 That's the right answer. And it's possible to have a cup of coffee without desire. The cup of coffee isn't the problem, it's the thinking mechanism that you have that you feed which keeps you away from abiding. It's these thinking mechanisms, that they're in charge and directing your actions. Who are you serving, God or manna? Your serving manna. I mean, that's who you are working for.

Dean: 29:47 And you can only serve one master.

Jac: Yes you can only serve one master, that's for sure.

#40

Jenny: I had... maybe it was like a premonition this morning during meditation, where I was using that mantra... I love this mantra, mold me....

Jac: Melt me, mold me, fill me, use me?

Jenny: Yes, and that was taking me to a certain place and then there was awareness that said, "well this is the Jenny character saying that."

Jac: Yes.

Jenny: And then I saw your face and you were stern like... I've never seen you that stern but you were so stern, and you said, "bow down!" And I, "wow!" And then all of a sudden I.... that was pure consciousness communicating, 'bow down, bow down.'

Jac: Yes.

Jenny: 30:56 And then I went into my heart and my heart was thumping, 'bow-down, bow-down.' Wow, just tears, tears.

Jac: Yes, the character has to be in total service to the Absolute. There is no negotiation. And there's even some negotiation with enlightenment, with attainment, whatever we want to call it, seeing the truth, some negotiation can creep back in, but it continues and it refines to where there's absolutely, 'no concept can direct anything' it just can't. The character is powerless and it's beautiful, because something is in line and what moves through you you know so there's no need to doubt, there's no need to question it. It's like there's only one step and you know there's no choice, it's not a theory anymore because there is only one movement happening all the time, and nothing needs to be qualified ever. If a qualification comes out it's because of what's happening from pure consciousness. That's kind of freedom itself because there's no option, because there's only just what's happening and the character has to be in service.

Audience: 32:31 Most of my life was urgent, so the mind is the urgency.

Jac: Yes the mind is the urgency.

Audience: And the sage is the peace.

Jac: The sage is the peace, yes.

#41

Jason: 32:44 So when a decision is being made from the deeper part of the mind it's like the sense is, "okay this is happening." It's not like I'm making a decision but it's like this is what's happening right now.

Jac: Does it feel like it's a deep part of your mind or does it feel like it's made someplace else and your mind is interpreting it, your mind is picking it up a little bit later? Do you feel the sequence?

Jason: Yes it feels like that but my mind also can't wrap itself around that. 33:17 Like I don't want to lose myself, but I think that everything that's happening is in my mind.

Jac: Yes, yes.

Jason: 33:31 But then there's some of this... I mean I struggle with this concept. I've struggled with this for a long time, where does the other part come from and how does that get in and how do I relate to... how am I relating to that place, the unmanifest? Before I call it into being how do I even... what's my relationship to it?

Jac: Yes, the personal I would say that because it imagines there must be two, there's you and it and the question arises out of that, how do I relate to it, what's my relationship to it, that's the dualistic personal I wanting to figure it out. And it would probably say what somebody else said the other day, like, "well it's a mystery," and it's like there's just lack of understanding, so the mind will put it to bed and say it's a mystery. And it's like, not good enough, not good enough, not good enough. It's a lack of understanding.

Jason: So it's not a mystery.

Jac: No, there's no mystery at all. Really there's no mystery at all, there's only lack of understanding. And I suppose, you know sometimes if mind has the vocabulary to express the understanding or not, that's one thing, but the deepest part of you has the understanding.

Jason: I've been there many times and still my mind wants to get a hold of it, but I've been in that place so clearly, of no mind, or it's just a very extremely different context.

Jac: It's an extremely different zone, yes.

Jason: So yes I'm still like arguing, and I guess I just wanted you to tell me that, tell me that I'm not actually confused.

Jac: No not at all, it's just the mind is trying to control it and trying to go where it actually can't go. It's not equipped at all to go there and it's will say, "well I'm the one here that works everything out, I'm the one that's always been in charge," but actually it's not in charge at all and it never was. So it's like, (sound effects 35:25) you know? Whack it around the place a bit. It's like, "actually you haven't a clue, you haven't a clue mind." But there is knowing and that's what is in charge now.

Jason: So that's not my mind?

Jac: 35:42 Your mind picks it up afterwards but it's you as pure consciousness. And you as pure consciousness is also in the movie and that's where mind thinks, "that must be me too," but it's in the movie. Pure consciousness is the movie maker, you see? That's the ambiguity I think.

Jason: 36:05 As soon as I have a thought about it in the mind, the mind is **done** looking at consciousness?

Jac: Yes, yes absolutely. The only way out of it is to just abide, is to stay in that knowing. Leaving it is always disastrous, always! And if there's desire you've left it.

#42

Audience: 36:28 Just a piggyback on what he's saying; my experience is, in that knowing that's not mind, sometimes mind will jump on it. It's like whatever words you were using, like mind comes later.

Jac: Yes.

Q: I don't know how to explain this but it comes either in a functioning capacity to carry out the process or it comes in like a liar. Like it comes in the capacity of being higher mind acting like a spiritual mind, but it's still mind. Does that make sense?

Jac: Yes.

Audience: And there's like a different feeling when it's... It's a little weird when there is the piggyback mind on there still.

Jac: Yes.

Audience: I don't know, what he was saying just reminded me of that. It's like sometimes it doesn't... A lot of times it is just pure "it" and the functioning mind is just going along as serving, but then sometimes the mind jumps on there and has its opinions about what's going on.

Jac: Yes.

Audience: 37:44 And then it's like contaminated [**indiscernible word**].

Jac: Yes. So watch your ownership. Can there be an opinion without it being yours, without it being your mind? And you would find like, "whoa!" I'm going to kind of tell you what you find, it's just a direct... It's like, "God this brain thinks that it should be this way," that's entertaining.

Audience: That's the mind though.

Jac: Yes, it's just conditioning, it's just mind going yakety-yak.

Audience: 38:16 Like giving an editorial on [**cross talking- 1-2 words**].

Jac: Yes, but don't let it use the body/mind. Don't let it be supported by your energy, because then you're backing up the opinion and you own it and it's your opinion, and then it's like off you go and now you've lost it. But mind might always run this loopy- loop. For some people it really does, it continues the same old pattern, the same old garbage, but the thing is, is it in charge and directing your action, you see?

Audience: Right, it just sort of goes along and makes comments sometimes.

Jac: 38:53 Yes, see through it. Say, "I see you, I see you, gotcha, gotcha."

Audience: 39:01 I was just wondering if they ever really integrate? Because for me I've had years where I've been living from a pure place and then also had years thereafter living in the mind, and trying to bridge the two was and still is trying to get out of the way.

Jac: Yes. That might be worth coming up to the chair for and let's see what's there that makes you go back into mind, and shutting down your abidance in the truth.

#43

Audience: 39:52 When the loops and desires, when those fall away where does that come from? 40:12 Obviously it's not mind, the mind can have a thought, you know the mind can jump in and say you know whatever exists, "you used to believe this [indiscernible – background interference]. The reasons that things will sometimes disappear, the reasons like one believes that desire.

Jac: Yes.

Audience: When that disappears, if the mind doesn't get involved then there's just the being with whatever then, you know whatever that... 40:57 I don't know how to [indiscernible 2 words] because all I know is the mind has a problem with it. You know mind jumps in and says the desire to even have the desire is there, you know? The desire or the wanting when actually there isn't anything to want.

Jac: Yes. So do you follow the mind sometimes when it's doing that?

Audience: Yes. Well I follow the mind sometimes but there is a knowing, you know?

Jac: Yes, because you stop following the mind, it's going to boil down to that sooner or later, 'stop following the mind.' That's the bottom line, the mind is no longer in charge and something else is driving the ship, and then you discover, "oh my God it was driving the ship all along! I just kept taking detours and hurting myself." But still it was like, "all right we'll go off there fine. You don't listen to me, fine," but the stillness is there all the time; the absolute wisdom, the knowing.

Audience: 42:11 So it's just to kind of just be there with whatever.

Jac: Don't follow the mind. Don't follow the mind. At least you can hear it and you know the stillness is not the mind, so that's fantastic you have a clear difference between the two; don't follow the mind. And even if like, "oops I'm following the mind," drop it. I remember doing that, like I would be in the middle of a discussion or something and I'd like, "oh my God I'm totally in there running this opinion imagining that this is the right thing, and convincing everybody." I'm just going to, "I'm sorry I have to go, I just have to go." Cut, and get out, get out!

Audience: 42:53 And of course you feel like you are full of shit, right?

Jac: 42:56 Of course you are, yes. Of course.

Audience: [cross talking and laughter - lots of words].

Jac: Yes, yes, it's bullshit.

Audience: Indiscernible sentence.

Jac: So I was just like, "I've got to go. I remember something so I've got to go." And I would literally get myself out of the situation, like cut, no tolerance [indiscernible couple words-background interference]. 43:18 [Indiscernible several words], "sorry but I've got to go," like I'm out of here. Zero tolerance for it. You can't negotiate with mind it's too sneaky, you can't.

Audience: 43:30 And then it must get more and more unbearable, right? It seems the more you give it the more unbearable.

Jac: 43:38 It gets [indiscernible word] for a while and then it realizes that it's futile, so the volume goes down. But you think, "I'm actually going to lose my mind," and the threat of

insanity is there for most of us. You think, “I’m going through this... this is psychological now.” Go there, it’s fine it’s only a threat, it’s only fear.

#44

Dean: 44:05 When one doesn’t listen to one’s desire, does it happen sometimes that in a way it’s kind of suppression, and then it can come with a vengeance.

Jac: Yes.

Dean: So then how do I live with that?

Jac: You take a shower, you go for a walk etcetera. Ramana told one person to go out and stand on hot stones at noon – and that’s hot in the middle of summer in Tiru –, like crazy it’s scalding. He said to go out and stand on hot stones and tell me if your desire is still there then, because the mind would be focused on something else and it would shift and break the loop, the vicious loop of, “I need, I need, I need.” That was his trick to distract your mind onto something else. We use mantras, but you know I used to say things like, “I’m on to you, I’m on to you.” “Oh yes I see you, I’m on to you,” and at times I used to call it ‘the Lord of Darkness,’ you know it’s like, “you’re the Lord of Darkness telling me that I want this and punishing me if I don’t have it. I’m on to you I see your trick, there is no way, there’s no way.” So I kind of split my ego into two but it worked.

Dean: And what you are saying is that from your experience, if one keeps on doing this at a certain point it stops.

Jac: Of course it stops, of course it does. If you stop using something it gets pretty rusty and the mind is the same. If you stop using those directives from mind, ‘have a coffee, do what’s nice, entertain yourself,’ if you stop following those directives the volume goes down.

Dean: So whenever I get a thought like, what’s wrong with this particular desire it’s so innocent, this is all bullshit.

Jac: Total bullshit! Total bullshit. There isn’t such a thing as an innocent desire. There isn’t it’s a maya making mechanism every time. There is no such thing as an innocent desire. It never comes from the Absolute, never. It comes from the part of the Absolute that wants to be asleep; you can look at it that way, but that’s not working for you anymore because you’re here.

#45

Audience: 46:40 I had a great example today of being caught in [indiscernible words], and it was rough and I’m not feeling so great today.

Jac: Yes great!

Audience: [indiscernible sentence].

Jac: Yes it is great.

Audience: But I feel like crap.

Jac: Yes, but there’s a good layer up. It’s wonderful, yes it’s great.

Audience: 47:12 Okay I’ll [indiscernible]

Jac: Yes, I [indiscernible sentence].

Audience: So Dean was talking about desire, what is the difference between intention and desire?

Jac: 47:33 Tell me what you mean by intention.

Audience: Sometimes when I'm working with intention I feel as if it is desire, you know like I want something like... like last night, you know that's how I knew I could not... 47:53 I kept trying to relax into the Buddha breathing, the infinite, finding trickles [indiscernible words]. And sometimes the intention feels like I'm in a realm of potentiality, like I don't know where I am in space, I don't know where I am in time,

Jac: Yes.

Audience: 48:17 It feels accessible and [indiscernible] it's there and there's a part of me that says it's there if I want it and it's a welcoming and whatever, it's neither here nor there

Jac: Right. So if it comes or doesn't come it's okay. In the field of potentiality it doesn't matter, it could go either way, huh?

Audience: True, yes okay I follow you on that.

Jac: So if intention is born out of desire it's just desire by another name. But sure, I mean we can use that, "I have an intention to have my lunch today at some point," so if it doesn't happen I don't care, but the intention is there. So there would be no attachment to the outcome in a clean intention. It doesn't come from desire and there's no attachment to the outcome. But intention can be an actual beautiful functioning of directing yourself, you know?

Audience: Yes, because I could also feel last night soul was sleeping, or whatever you want to call it.

Jac: Yes, yes.

Audience: I was so in the body/mind.

Jac: Yes, but sure it's fine you were lying down, the body was resting, so what?

Audience: 49:51 [indiscernible-whispering] so what.

Jac: So what? Only the mind will say something was wrong with it.

Audience: That is correct, and then I could feel the reaction. I mean that's what was so fascinating, I could feel my body following the mind and I wanted to strangle it.

Jac: That was really conducive to sleep.

Audience: It was not working. I mean finally I got up and just went and sat.

Jac: Yes, we can survive without sleep, it's a funny one you know? It will come sometime. You might sleep tonight and if not you probably will sleep after two sleepless nights you know, it will come. And that happens for a lot of us you know, it does it happens for a lot of us, but that's just how it is. Making it an issue is just going to drive sleep further away. Equanimity you know, equanimity, same – same no matter what happens.

#46

Tom: 51:12 What about play?

Jac: What about play?

Tom: In other words, "let's go to a movie," that does arise from a desire.

Jac: Not always.

Tom: 51:20 It would seem like it yes, but let's go play that's...

Jac: The absolute plays too.

Tom: Obviously, there's that leela.

Jac: It's all in leela. It would be interesting to see like, 'okay, let's go to a movie,' and okay would that be there if I throw out the desire? Does my body get up and buy the tickets online or get into the car and say, "come on Barb we're going to the movie?" It would be interesting

to see. To say, “okay am I going to get up and go to that movie,” And let’s see if the movement will be there, and you’ll find that your body will do a lot of things without desire. Desire was just riding on the back of something that was going to happen anyway.

Tom: Well, I can see right now between two things; one, watching a ballgame, that’s coming to fill a hole so that’s desire. Something is lacking.

Jac: That’s desire, that’s the job of desire, and when you hang out in mind you’re going to feel lacking because of course the pull is to go within.

Dean: 52:31 So it would be just kind of a refinement of what Tom is saying in terms of, if that desire is not fulfilled see what happens.

Jac: Yes.

Dean: If nothing happens then it is a good intention or like, ‘I don’t care whether I watch the ballgame or not,’ but if something arises to say, “oh I wish I...,” then you know that this is not a desireless desire. If you know what I mean? I want to watch the ballgame.

Jac: Okay, and is that desire?

Dean: But I’m filling a void so that is a desire?

Jac: Yes.

Dean: But if I say that I want to go to the movie, and for some reason I couldn’t go and nothing happens inside, then it’s fine.

Jac: 53:21 Okay, I’m just conscious because I know the way your mind works, so for you Dean that’s going to get tricky. For you I wouldn’t recommend it. Don’t follow any desire.

Dean: You are taking everything away for me.

Jac: And you’ve asked for it, and you’ve been asking for it a few times. So it’s like, ‘enough, enough now.’

Audience: There’s some sense that... As you say there’s no innocent desire because there’s a natural opposition to what is within a desire.

Jac: Yes, you’ve already left what is.

Audience: 54:12 So there’s the enhancement, ‘this isn’t enough’ in some regard. But I wonder what you recommend in the face of the emotional content that arises when you stand in faith of not following desire for a lack of a...

Jac: What is the emotional content that arises?

Audience: It can be fear, terror, shame, embarrassment.

Jac: That’s what’s up for clearing. It’s like, “all right, I’m not running from these, these are just human emotions and they’ll pass through.”

Audience: How, I guess?

Jac: 54:59 Let them be there and don’t judge them. Say, “all right, let’s see how bad this gets; here is shame, all right let’s just see what the core of this is,” and watch it, just watch it. Say, “is that the best you can do, just churning up and playing with a few chemicals in my body to make me feel like crap?” “Okay that’s really it is it? Is that really it?” The next step is, what’s the belief behind this, because somewhere it’s a concept that’s believed into existence, which is giving rise to this, so dissolve the belief. It’s just a belief it has no potency until you run it. You could be running the opposite belief just as easily, so run the opposite belief and see what that’s like. It’s very loose; let it get very loose, the whole playground. Don’t bow down to any

belief, any thought, any emotion because they're all just the toolkit of the mind, and they're all equally stupid once you start seeing through them. They're all empty, they're all like, "really is that is good as it can get mind, is that really it?" "Terror, okay that's your game today all right sure." "That exists in the world so that's fine, we'll run through and then be gone from me." And breathe, sometimes all you can do is breath with the knowing of like, "okay some part of me knows that this is okay." Sometimes you've only got that tiny little thread, like a cobweb. It's like some part of me knows that there is actually life beyond this and this is going to pass through. Sometimes that's all you can do, is just kind of, "I've got to keep breathing because I've lost touch with the wisdom that knows that this is going to pass through." You think you're dying, sometimes it's like that so you kind of have to engage faith you know, to like, "the deeper part of me knows that this is nothing, this is just the experience happening." So some of you have to use these intellectual tricks to kind of get some distance, some distance, and faith is really good. It's like, "the deeper part of me knows that this is bullshit." Can you do that or does that feel like too much of a high jump?

Audience: 57:20 The sense I have is that I could do that in moments, but as a sustained effort with that, it's like when you asked this question, "what does my mind say," it's kind of like, "well how much work are we talking about?" It's like that if I'm being honest.

Jac: Yes sure, there's only honesty welcomed really, otherwise what are we doing, yes.

Audience: 57:45 I feel like I could do that somewhat, but somewhat doesn't [indiscernible 1-2 words].

Jac: Do you know the source of the terror?

Audience: 58:01 It feels very visceral, so it doesn't feel tied to a concrete something. Just with any deep relaxation that's present always.

Jac: It will come. It feels like it's from another place. Can we look at that sometime today? That would be great.

Audience: Yes.

#47

Tom: 58:35 This whole thing is a mystery gets me really agitated. And I felt like it was a koan almost, you know what's this... trying to question everything that I thought, and it's based on ending last night with Derek, and looking at that because that was me asking that question, that one bit of ignorance. And you know, we sit with Francis Lucille and he talks about what's the most important thing, discover. The greatest impediment to enlightenment is believing that you are a separate consciousness, and that was my prayer last night, 'release me from this concept, this belief,' but it appears now that that just became another mental trick, and the prayer was the same thing it was all that activity, in spite of this desire for truth. It was just an honest love for truth, and yet I'm... although, there was a moment here when you were talking that there was no distance between you and me, there was nothing separate.

Jac: Yes.

Tom: 59:49 What we talk about 'ordinary consciousness,' it was extraordinary. Not in a 'wow' sort of sense, but...

Jac: Yes.

Tom: I don't know, I'm just like a mess right now.

Jac: That's beautiful. That's beautiful something is stewing.

Tom: Yes I would agree with that. She was talking about fear, I can come up with some really quick fears you know, yes there's visceral, there's death, losing everything I have. And as I was doing that prayer that was really all I... We have a porch where we're staying this week, and we sit on the porch and hold the cat, and I said, "okay, if all that stuff happens so be it." I was willing to let that go.

Jac: Good.

Tom: 1:00:47 I don't know if this is just a thought or just playing games, but there's great fear you know, to heck with that it's just fake anyway.

Jac: Yes it's fake anyway Tom.

Tom: It's not real.

Jac: No.

Tom: I don't know what the heck is going on.

Jac: It's all right though.

Tom: Yes I'm okay.

Jac: yes I know you are.

Tom: 1:01:12 I know what it is, it's like I have a picture and I Google it and the picture sort of is melting or something.

Jac: Yes, yes. Keep it simple.

Tom: I did have one question, you said this before, "just being aware of it, you see it arise and just let it go because it's just a mental." What's the benefit of that or what is working.... I'm gathering by what you're saying that just by watching it it sort of loses its impact and its energy. Is that correct?

Jac: Yes, you're not a slave to it. When you're watching it you're not swallowed up and hypnotized that this is what's happening now, and this is my perspective. You know it's a mask you know, rather than, 'I'm the being of the mask,' you know?

Tom: Yes, it's like this movie is being seen but you're not in the movie.

Jac: Exactly. Exactly, the movie is being seen, yes.

#48

Audience: 1:02:20 I may be simplifying all this too much, but I can see the difference between my inner knowing, that I'm aware of my inner knowing and my mind.

Jac: Yes.

Audience: So yesterday I kept thinking, "I hate my mind, I hate my mind," but I don't and it has to be there. Then I thought, "well you had said that you had talked to your mind," you know called it or told it what to do, and I thought that I could treat my mind like a pet because I would love the pet, but I would demand that it would sit or stay or don't bark. 1:03:05 I don't know that may sound quite [indiscernible-background noise].

Jac: It might not work. It might but it might not work because it will be the mind that wants to control the mind. The motivation to change your mind will only come from the mind, so it's kind of doing a merry dance with itself.

Audience: All right, so it might be better just to say shut up.

Jac: 1:03:34 Yes, it's like yes, yes, yes, you know not taking it seriously, not listening to it, yakety yak, I [indiscernible word] in the next room.

Audience: I mean I've had so many moments where situations in my life have come from here, and yet I'll be on my way to fulfill that decision and my mind is going, "oh this is stupid, this is ridiculous, why are you doing this," 1:04:04 and yet I continue to [cross talking]....

Jac: Yes, well done.

Audience: to say whatever it wants.

Jac: That's it fantastic; like that all the time.

Audience: I mean it's just there.

Jac: Yes, the mind is a beautiful mechanism, and you said yourself 'we need it,' you know? Mind is a beautiful tool but it just wants to be busy and yakety yak all the time but I'm not interested in it. It doesn't get my attention.

Audience: 1:04:31 I'm still going to go from point A to B because [cross talking-1 word].

Jac: Yes of course.

Audience: [indiscernible + cross talking].

Jac: Yes exactly, that's right that's what's happening in this attempt at distracting but it's just of no interest to me. Don't give it your attention. And it does quiet down, it really does quiet down if you don't follow it, because it doesn't need to be talking so loud because it has no potency.

#49

Audience: 1:05:01 So I've been trying to hang out in that [indiscernible 3 words] place, and it's been very powerful for me, it's wonderful. In terms of the mind, when you're in there – since marks don't have minds really – you can always tell it's coming from somewhere else when the mind comes in, so it's almost muted, it's almost irrelevant in there, which is great!

Jac: Yes, yes.

Audience: So I have been in a wonderful place on and off, and I mean I can hear as I say that, "okay, you're holding onto that a little bit tight," but I can just sit there and then something in me says, as I'm getting to a place where someone in there is knowing the soul of the whole drawing, is knowing that there is nothing to change, that that's perfect just the way it is. There's a knowing of the inherent beauty of everything, and then that goes so that there's nothing but the knowing in there somewhere. There's no 'no thing' and there is 'no knower' anymore.

Jac: Beautiful, beautiful.

Audience: And then the lines have, "oh, Jac told me to go to nothing. Maybe that's how I can get there?" 1:06:20 And the whole thing is shut down [indiscernible 1-2 words], but that's what sort of been happening.

Jac: 1:06:27 So then chuck out what Jac is saying and staying with the, 'when the triad breaks up the knower knowing something.' When that breaks up and there's just knowing, stay there.

Audience: That's when I hear the mind come in and say, "you need a cup of tea now, because you've been sitting here almost an hour and you're still at your breakfast."

Jac: Yes, and say, "if the knowing moves this body then I'll move," and see what happens.

#50

Dora: 1:07:01 That quote, I used to live by that, and I don't buy that anymore but it started because I found out that people that are dead aren't enlightened, but some are. But, the place I'm struggling is you know, you can't do work to get there. It's not about working to get there.

Jac: Yes.

Dora: It's not about working to get there; unless I do work, and then it's always in the future, so what's the difference between that... Like when I came last year I said I discovered for the first time listening to everybody, that there are things you can do and it's not just everybody wakes up suddenly, there are things you can do. What's the difference between that and working towards enlightenment?

Jac: 1:07:45 In any moment you're either listening to the mind and it's in control or you're listening to the Absolute. And when you're listening to the Absolute there is no personal I who's owning it, "oh I'm operating from the..." I mean that doesn't happen, that's the mind riding on top of it and buying it, stealing it, okay? So moving from the Absolute is more quiet, inner, it comes from knowing, and your mind picks things up like it's delayed a little bit, you know? It comes in slightly later. That's how it is when enlightenment happens, it's that all the time. It's that all the time that no decision is made from mind, so if that's practiced now; number one you're helping your neurology – you can do that much –, the permanency of it or not is grace, that's the luck of the draw; destiny, the luck of the draw, the lottery, whether it becomes permanent or whether it is.... I'd just keep practicing this. And you'll find people who are like, "gosh it's been years since my mind directed me, since I believed a thought and followed it, it's been years." And they never knew because it was just seamless. They never knew that actually that's kind of what the whole thing was about. It's like, "oh but it's just ordinary." It's like, "yes." It's like you returned to being normal, fully human, normal; not a crazed thing following stupid ideas that were just a bundle of conditioning.

Audience: 1:09:26 So does it sit next to... When you spoke with Derek last night about the difference between belief and knowing, and for me the knowing is like what you do when you're doing your work, you're just (sound effect 1:09:37), and when I'm doing my work it is the same thing. I recognized it in you, and I'm like, 'so that's the knowing just coming through me.' It's in the same camp.

Jac: Yes that's right, and I don't feel it's coming from anyplace else it's coming from what I am. I don't describe it... Some people say, "oh you channeling," and I'm like, "pass the bucket!" No, like no, it's coming from what I am. It's what I really am and then the Jac form bows down to that, absolutely bows down to it. And what people see here, I have no interest at all in what people see. Do you know? None, because my dedication as the Jac character is to honor what I know is something extraordinarily magnificent, which is what I'm looking at. There's only that.

#51

Kathy: 1:10:38 I just wanted to say that last night I found the heartache that I had left on the shelf, that you mentioned.

Jac: Yes! Well done Kathy.

Kathy: I could not sleep also; I spent a lot of time crying. This is maybe where some confusion comes in because there was a lot of mind going through a lot of story, and then all of a sudden I was like, "okay, so why am I doing this," because I had totally forgotten why I was going to do it,

and then I remembered that it was so that when I dropped down that I felt it in my heart. I did it and it's there. And you know in meditation this morning I kind of fell asleep quite a lot, but when I was meditating I could feel my heart. I mean, it's like there now, so it's like, how long has it not been there?

Jac: Beautiful.

Kathy: I mean that heartache that was put on the shelf was like 30 years old.

Jac: Beautiful!

Kathy: 1:11:53 It doesn't mean that I haven't been able to love in other ways.

Jac: Yes.

Kathy: I mean it's so clear to me, like how... because I have a lot of separation between your body and my body, but yet you were able to see so clearly. You said this heartache has been put on a shelf, and I mean I could see the shelf; it was in India, it was a garden and there was a shelf, and it was painful for years and I was able to leave it there, and yet you said that, didn't you?

Jac: Yes.

Kathy: That was amazing.

Jac: I'm just glad you could hear it.

Kathy: Yes, I don't think I heard it when you said it, but it just was in my head.

Jac: Something was there and it opened, beautiful. Enjoy the heart space; beautiful, beautiful.

Kathy: And it helped somehow to open me a lot more to just understanding what the Absolute is too, because I'm kind of very science-based, very rational, and this whole idea that we can be the same, it just makes it like...

Jac: We are.

Kathy: I know! I just need things like that sometimes to just like....

Jac: Yes. Science will recognize it you know, it will recognize it, it's coming. It will come.

#52

Audience: 1:13:51 I just wanted to say this publicly so everybody can hear so that I'm not hiding.

Jac: Well done.

Audience: I'm grateful for having been challenged today. There's an inner knowing, there is an inner knowing that there is an authority. I was headed in this direction long before this.... just factually, I was being drawn in this direction long before this was said to me. Consciousness was coming back to me in ways it had not in 40 years, so there's an inner knowing.

Jac: Yes.

Audience: 1:14:35 And if it's just the last desire, I mean this desire for truth, so be it. As you said 'it's not a toxic one.'

Jac: Yes.

Audience: If it's still a desire for truth then it's leading me in this direction, fine. But I'm glad to be challenged because the challenge has been met and overcome. I'm doing what my inner knowing tells me to do.

Jac: Good. That, and only that, is to guide your way on, only that. All any teacher can do is reflect you in to your knowing, and that is guiding your way on.

Audience: Exactly, and this could not be the end, this could be a false path.

Jac: Of course it could. Every path can be a false path.

Audience: It could be but I will know.

Jac: Yes we learn; false paths are great.

Audience: I'm going to take that step, this is what is drawing me. The consciousness has come back because I'm no longer on ice, as you said yesterday.

Jac: Good for you. It's great to hear you talking with a bit of balls. It's great well done, excellent.

#53 / 1:16:52

Q: I've been with you a number of times but I've never come up and spoken with you, so I'd like to give you a little of my story. The question that maybe you can look at intuitively as I tell you my story, I don't know if you'll be able to help me but...

Jac: Let's try.

Q: So a little of my past. I was raised by Roman Catholic parents; seen but not heard, and then probably in my 40s I came across A Course in Miracles. So I studied the Course in Miracles, followed that path for a while, and then I was introduced to Advaita and that appealed to me more because of the language in it. I could understand it better 1:18:19 than the wording in the Course in Miracles, and that started when I met.... [indiscernible words]. Then I discovered Adyashanti and went on retreats with him, and I invited him to Boston. I hosted him in Boston back in 2004, and he was my teacher for a while. Then there was a teacher John de Ruiter in Canada whom I went on retreats with, then along came Mukti and I got to know him personally and did retreats with him when he came to the United States. Then there were a scattering of teachers all mixed in – some of this is overlapping. 1:19:09 And then Jac O'Keeffe came to Boston and I saw Jac and consider her one of my teachers [indiscernible words] at the time. But recently, the beginning of this year, I swore off these silent retreats – no it was last year, swore off silent retreats in both satsangs.

Jac: How do you mean you swore off? I don't understand the phrase.

Audience: 1:19:46 Well I'm not going anymore, okay? But here I am, and why I'm here is the reason that.... I said, "you know that's not helping too much, that's not my direction." Here's another sequence and this is the energy that I feel, so this just became very, very, very, dense for me, very constricting. Now back at the farm, last morning I woke up and I was in an expanded consciousness, and I can see it and feel it very visually. I just loved everybody and wanted to hug everybody. It was a beautiful feeling. I couldn't because it was a silent retreat and I didn't want to interrupt everybody where they were at. So I was loving it, but then satsang started and the questions started, and the energy started to get compressed. I don't know if you can remember but then I started crying a lot because it was just so compressing. You asked for a break and you came over and held me for quite a while as I cried until I calmed down. Well, this energy started back in the early 70s when I was doing TM, and in about my third month of TM, in my meditation chair, I started shaking violently. I didn't know what that was so I went to get checked a number of times, but at the time back then they didn't even know themselves and they couldn't help.

Jac: Yes.

Q: So as the story goes, I went to get checked out and discovered on my own a local Boston primal scream group, and so I did that for quite a while and had a therapist and could bring up energy that was an incredible amount of energy.

Jac: Yes.

Q: 1:22:34 Just to the universe mostly, it didn't feel too personal and it wasn't stories it was just (sound effect-explosion 1:22:42). And I would just in a padded room be able to just scream, "help," that's all. So I've tried breath you know, and that's been helpful, and some other therapies dealing with energy, 1:23:11 you know [indiscernible words] but I cannot seem to get the help anywhere, and I've asked other teachers and they make suggestions but that's it. I can't seem to find a teacher that concentrates on that type of thing. And I do know from reading that other people have this type of energy, but they struggle with you know, what to do with it. In some places some people call it kundalini energy. But it would be great to go to a four day, five day, six day retreat where everybody was moving energy. Now I'm getting a lot of sensations in my crown chakra and third eye. 1:24:28 My nostril nadis, sometimes I get attacked and the only way to relieve it is to itch it. You know, and I've had going on here some, and... I've experienced heart chakra pain where I've had to go to the hospital and get checked out a couple of times in my life, but my heart is...

Jac: Yes your heart is fine.

Q: 1:25:11 Fine. So that's about it. I don't know...

Jac: So around you when the energy moves, does it move up, does it have a direction?

Q: 1:25:29 Well I was just recently told by [indiscernible name] that the divine is attempting to come top-down, and so that's why I'm getting these sensations.

Jac: Okay, but does it start in one direction and go in the other direction? What's your experience? Or is it all just full on when it starts, have you noticed?

Q: It's both. It's both, so if I was to totally, totally, relax, like on the floor, it would be full on in all my limbs, my neck, my head. I had a reaction to Veda yesterday when he said something, and pressure came from my trunk area through my shoulders into my neck, into the top of my head, and it was a lot of pressure. So it moves that way. But it's mostly all currently up here.

Jac: Mostly in your head area.

Q: Yes, and not down in my root or anyplace lower.

Jac: Okay, and does it leave your body? Does it feel like it ever comes out your hands or your feet or the top of your head, or even your nose? Does it feel like it leaves or is it just all internal?

Q: Yes it's internal it doesn't feel like it leaves.

Jac: 1:27:04 Okay we've got to get it leaving, we've got to get some outlet it's got to come out. Shaking like that has no medical thing, and it's great that you ruled it out, but rarely is it medical anyway because it's such a spiritual consequence. Your cells are shaking off some low vibration and that's basically what it is. It's a purification so it's shaking some density. Interesting though that when somebody else said something yesterday it affected you in your trunk and worked up. Do you know Randy if that was you kind of picking up the density of what was said or what was said from somebody else? Or was it your own density, the same story that somebody else said is also in you? I need to know if you're kind of soaking it from somebody else or is it just your own?

Q: 1:28:03 It's my own.

Jac: Okay great, great.

Q: In past satsangs with you I've had energy that hits like, (sound effect 1:28:16). You'll say something that is so strongly true that it just vibrates right through me. My body just reacts to it.

Jac: Yes, do you need it to stop, to slow down, what do you need? Do you need understanding? What do you need?

Q: 1:28:40 Well the first thing I need is to just tell my story to you.

Jac: Yes beautiful and I'm glad you did. You've been silent for too long.

Q: Yes, and I would like to get some relief so that some of it does leave. It moves but it doesn't leave.

Jac: Yes it doesn't discharge.

Q: 1:29:18 I have this practice at home; I put on the headphones, I put on Santana, then (sound effect 1:29:27), you know that energy is so...

Jac: Yes you can let it rip, that's great.

Q: Yes I let it rip. You know it's just a little relief but it doesn't disappear or it doesn't become less. So drill a hole will you?

Jac: 1:29:48 Yes, I will work on that for you. Yes, opening the crown, you're right it's about opening the crown. It's not just about getting it out of your body, because in some ways you're circulating it in your energy field. Do you know that there is like an egg shaped kind of aura, our personal space around us, right, and even the part that is getting out, it's not much but the part that is getting out is not leaving your energy field. I don't know how you haven't combusted altogether, but you know we're very resilient, and grace is doing it all anyway so you're going to be fine, but even the stuff that's in your energy field your recycling it, recycling it, and recycling it so you're not completely discharging it. How are you Randy about letting go normally? In life, how are you around letting go? Are you good at letting go or do you hang onto things forever?

Q: 1:30:52 Letting go happens now without me even being aware of it. I see it afterwards and I go, "oh okay."

Jac: Okay great. How are you doing in terms of the ego, personal I, the me-myself-I story running? What's the percentage of that that's runs during the day, any day?

Q: I don't think it's very strong because I don't even think about it.

Jac: Yes, but most people don't because it's usually automatic you know, it's kind of there and we don't even see it.. So is there a knowing that you're kind of seeing that everything is connected and that... are you in the bigger picture, and you're like in the backdrop just watching a movie, or are you participating in the movie?

Q: Both.

Jac: Okay, at the same time? Or you come in and out?

Q: I come in and out. So if I'm working there is just work, right, but then even during work it might just spontaneously say you know, "I'm not really here." My lens widens.

Jac: Okay very good. Does the shaking happen when your lens is wide?

Q: I haven't noticed, but the lens is not wide that often that there would be a connection there.

Jac: Okay. Here's why I'm asking, because it's interesting that when we were up in the barn, and you know the interconnectedness of everything, that oneness was there, and then when we started talking satsang something contracted, right? It's like... Okay, of course what we're

working towards is, you know being aware of pure consciousness all the time regardless of what's going on in front of us, being able to hold it so it's not dependent upon an environment, but I'm wondering if your system is using it as a reminder to get into the bigger picture. Because if it's trying to shake the density, which I feel it is, then it wouldn't be there when you're in the wider view. When you're looking from the wider view there isn't the density there, the same density. Because if grace is using it saying, "hey wake up, wake up! And it's shaking the devil out of you to wake you up you know, then it's a total blessing, it's a total blessing. The thing is, when the shaking is there can you disconnect from the whole body/mind, the Randy character at that time and say, "whoa, there's the Randy body doing its thing and my perspective is going to drop back." If you can do it when that shaking is going on then I'd say you can hold it anywhere. It would be interesting to see what happens when your perspective is much wider, because it is about raising your vibration, it is about throwing off something in your nervous system, you know your nervous system is throwing off something. Start checking it out, and when the shaking is there it's like, "hold on am I believing I'm this guy now, am I Randy right now, what's going on here?" And see if you can pull back. See if you can pull back and see if it changes, that will tell us a lot. Then it's working as a reminder to tell you to pull back, that's what it's doing. It's like, "stop it, stop it, stop it, stop it!" It's like some emergency button is being pressed, 'stop it, wake up, come to, step back here, shake off the belief in the personal.'

Q: Can you repeat that again I just.... there's something. If there is shaking going on I'm watching it.

Jac: Can you shift your perspective?

Q: 1:35:27 Yes it does it just shifts. It does this automatically.

Jac: Okay, and you're desire free?

Q: 1:35:39 Yes, so I just watch it and it moves, like it might move to my arm or it might move over here and I'm just there and [indiscernible words- background noise].

Jac: And at that point you're not the Randy character?

Q: Right.

Jac: Okay, so it's shaking off the old stuff. Huh, so it's making you step out of the personal.

Q: Yes.

Jac: 1:36:06 That's interesting. All right, because something like this is usually helping us to wake up, right, so if we can read it and interpret it and work with it then great, because it's not actually a problem we just don't understand it yet. It's about understanding it, no? So it's pulling you back, this shaking is coming in and showing you that you're in story or you're rejecting something or you're not liking something or you're responding to something. So shaking happens and you go into the wider view where you are automatically observing and you're in the wider view. So then the density that was making you contract, believing you are Randy, is being shaken. So that old density, that old energy needs to leave your body then, because it's being rattled but it sounds like it's being rattled and it's settling, and it's being rattled and it's settling, repeatedly. So we need to get that to leave your body, but it's only going to leave your body if you are staying in the Absolute, because as long as it has a purpose to pull you out of believing you're Randy, then it's not going to go either. Do you see? So I want to ask Derek something. Derek, do you have a take on that from a physiological point of view?

Derek: When he first started talking I was thinking cranial work and you need nose work.

Jac: Yes, just to open up all the heads stuff, because it needs to come up, it's wanting to come out the top. For sure it's wanting to come out the top.

Q: Cranial work, and what was the second work? Nose?

Derek: 1:37:49 It's work that is done inside the nose and in the mouth to open up space in the cranium.

Jac: To physiologically open it up so that there is an outlet for the energy. It feels pretty invasive but it's really good! It would be well worth doing that. It would be well worth doing that just to get everything open, all the bones open in the right position so that at least your body is working with the energy, so that your system will know. The energy knows where to go, but from a physiological perspective we need to line things up so that at least the right passage ways are open. Most people don't have these passage ways open, they really don't you know because we're dense. Okay from a physiological point of view good cranial work with nose work; we'll find somebody for you. I'll work on getting your crown chakra open. The more you drop into, 'there is no personal I, there is no personal Randy,' the more you drop into that.... if you can do that on your own your system won't need to shake you into doing it. If you can do it on your own then you won't need the shaking as much. Do you see? Let's work with it because it's a teacher, these things are always a gift. I wouldn't be so inclined to get rid of it but to listen to it and to support it, so that it doesn't have to be so violent on your physical form. It's trying to wake you up that's all. And even if something's happened it's like, "it's okay for this energy to leave, just leave, just leave." Even if your legs are flying it's like, "okay off my feet, go on off my feet," because energy follows thought quite a lot you know? Just direct it out, like, "it's okay go into the earth, go into the floorboards, go on," just start directing it out. It's very simple but energy follows thought. It's weird but it does. Let's try those things I think it will definitely make a difference.

Q: 1:40:28 The other day you mentioned something about Skyping with somebody, do you still do that?

Jac: Yes.

#54 / 1:41:04

Q: [indiscernible words] this is selfish but...

Jac: So we let that thought go by, and don't obey it.

Q: Okay, and then I observed yesterday when you were working with many people, and even right now just offering ideas to get on track or to get connected, because I have been floundering, and right now I'm in terror.

Jac: Yes.

Q: So any guidance?

Jac: Can you embrace the terror?

Q: 1:41:54 I've been trying but it's the trying, you know I'm an over efforter and I get obsessive about things, you know an ex-athlete. So I know how to override and do what it takes, but it doesn't necessarily help me.

Jac: Okay, but when you're embracing something like terror it requires softness. The driven one is not the one who does the softness.

Q: Yes that is correct. I mean even as I was sitting over there crying I could feel the softness and going, “oh yes this is the road I want.

Jac: Yes, yes, meet the terror with the softness, that’s all it is looking for.

Q: And then there’s this part of mind that wants to grasp on terror, pain, “you can do this,” you know again there’s that, and then I’m okay. I don’t know if it’s age or it’s just perhaps I’ve been on the wrong track, but it’s hard to say. **1:43:22 indiscernible sentence**].

Jac: It’s okay. There isn’t really enough track you know, off-track is part of the track too. It’s another experience in it, you know?

Q: I’ve started to recognize that, “oh you didn’t choose that.”

Jac: No it’s an inevitable thing.

Q: And I’m just letting it be.

Jac: Good.

Q: 1:43:42 But I’ve been you know.... because I’m a movement person there so much in my body and it is my pathway to sensing pure consciousness, to knowing what that feels like in a way that’s in the body but not, if that makes sense. But I have these bumps that I’ve never had before and so they’re freaking me out. And then there’s the part of me that says, **1:44:18** well, there’s so much of you know, **[indiscernible word]** mind, cultural mind, and things about the medical system that I don’t believe in, so why would I go that way? And so I’m still driving myself crazy because there’s part of me that goes, “well,” so that’s part of why I’m driving myself crazy. Regarding terror because I’m caught in a loop that doesn’t belong to me but I’m caught in it. So how do I unplug? Sometimes I can unplug easily and then sometimes I’m where I was last night.

Jac: Go into your heart. Do you know where it is?

Q: Most of the time yes. Actually yes 100% of the time.

Jac: Okay, what’s it doing now?

Q: It’s really quiet right now. In the presence of this energy here everything feels safe and it feels okay. It’s like, “yes this is the place, go there, keep going there.”

Jac: Yes. The only fuel for terror is attention, it gets your attention and that’s all it needs to manifest, but that’s all it is a strong emotion that thrives with attention, survives with attention. But if you soften and drop into your heart and revisit that softness your attention is not on it anymore. It’s actually nothing it’s just a sensation that plays havoc with the physical form because it tightens everything. But it’s not in charge you know, so you can redirect where your attention is.

Q: Right, yes I feel the game of it. I can really feel that it’s a game.

Jac: Yes it is a game. It is a game well done. Yes it’s just a game just for the heck of the experience, that’s all.

Q: 1:46:55 Right, and so then I say to myself, this is just another experience that you know, you perhaps you play with. Meaning you know, I’m so in the body all the time, I’m playing with energy.

Jac: Being in the body is fine that’s not a... That’s neither here nor there it doesn’t have an advantage or disadvantage it’s just... It’s good to be grounded, that’s good that’s fine. And you know somehow terror gets your attention, and it runs through the form and it is still being entertained. It doesn’t have to be entertained, you’re not a slave to it you can run something else through your body.

Q: 1:47:41 And so then I guess I get into this place where I'm not trusting, I don't trust it. It's like I want to go outside myself, outside to get, I don't know if it's approval or someone saying, "oh it's fine."

Jac: Yes, these are all the loops connected with it, because terror comes from some beliefs so that's why you're entertaining it in the first place. It can't set itself up without some beliefs that you've given attention to and then 'thump' terror is born. So there are some beliefs there somewhere.

Jac to Laura in the audience: I think it's actually coming from another source. It's a different thing for you. I think it is yes.

Jac proceeding with Q: Okay so you're somebody who's in the body a lot, and there's a certain set of beliefs that get attention, and if they're running, and they might not be that visible or recognized by you, but if they're running you have the potential for terror. Terror is really useful in terms of making us feel alive. Some part of us likes to feel the potency of being alive. That's something that's worth seeing through because that can often pull the rug from under potent emotions. So if there is a pull to feeling alive, feeling the body, feeling the potency, I don't know if it was like when you get in a zone when you're an athlete, I don't know what it is, but feeling alive through your body (sound effects 1:49:34) you've got to stop that juice. You've got to stop that juice that's a drug.

Q: It does it feels like I get high.

Jac: Yes you get high on it, yes. So that's not helping now. So that's in there in the mix so you've got to be prepared to surrender that high. It's like Dean's coffee, you know? You think it's harmless but actually it's part of a bigger scenario.

Q: 1:50:03 It's sometimes in override.

Audience: So there are beliefs that are not recognized when the carrot comes?

Jac: Yes.

Audience: Is it important to track those beliefs?

Jac: Yes. In her case, yes she's got to go after the beliefs but in Laura's case it's actually a frequency she's tapping into. She's tapping into something very primal. It's like tuning into a station, you know? It's a different thing, but yes whichever one resonates for you follow that track. But here, for sure yes, for sure it's beliefs that need to be seen.

Q: I'm caught in a loop.

Jac: Yes you're caught in a loop. But the drug of feeling alive is actually the glue that makes you hang out there. That's the part of you that wants to hang out there. It's awfully painful but it's kind of nice too in an addictive way, and you've got to break that connection. Let that be not good enough, the pleasure/pain dynamic that you have going on with it a bit, you know? See through that and then it's like, "okay what are these beliefs here and where were they triggered, what's going on here?" They're garbage, where did you learn them, dismiss them, you know? They're garbage see through them because they're not true you know, they are not true. Beliefs are never true.

Q: 1:51:38 Right, I know that but you know, we've been talking about how sticky it is.

Jac: Yes, but you're after the drug you know, you've another agenda in there.

Q: Right, I have to break through my brain, that's what it feels like.

Jac: Okay that's fine I think it's ready. See through it, see through that game. It worked when you were an athlete sure, but it's just an addictive thing. Want more than that. And it's not

about beating it, fighting it, doing anything with it other than dropping into the heart. Okay you've got the work to do, we've seen the building blocks all right, and then it's like, "okay I see it but I'm not buying it," and then drop into the heart because then you're withdrawing your attention, but you have to take it apart. Take apart the building so that the pattern breaks, huh?

Q: Okay I've got work to do.

Jac: Yes you've got work to do there, yes.

#55 / 1:53:40

Q: I also didn't sleep last night, I had a tremendous amount of fear but it was like a living nightmare. It was like I was picturing a bears paw coming through the window, and I mean it was like crazy. 1:54:00 I'm staying with [indiscernible name], and she's in this beautiful house in the woods and I'm a city girl you know, so it's like really [indiscernible word]. I had a party with moths and the cat, and really I thought a bear was coming in and it was like crazy, you know? Anyway, so I'm lying there and I'm like (sound effect- 1:54:24) dying you know, and then my mind was saying, "well you know there's a dog here and a dog over there so maybe I'll hear if it's a threat and I can get a head start." It was just hours of that, and then at the same time I was saying to myself, "well the feeling that comes that was just what the mind, the thoughts were," but the feeling of the fear that was there feels very old, like I was born with it. So I started to look, and I've done this so many times, I started to look at different events in my life where I've been really scared, you know traumatic things way back. I can remember things when I was real little, but this feels like I came in with it. I can't find an event.

Jac: Sometimes we do come in with stuff, sure.

Q: 1:55:30 I have this memory all the time that, I won't say all the time but it comes up when I have that particular fear, is that I'm hanging on a dungeon wall. I'm a man, and my arms are being held up on this wall. There's somebody to my left and I'm looking at how I get out of this, you know the possibility of getting out and saving my life. The guy beside me has kind of given up and he's dying. Anyway there's this fear, so is it just the memory? I mean, can you have things like this? Besides the energy that I picked up from my parents it just feels that there's a combination of all of that. I'm just not sure you know, if... I say I let it go but...

Jac: 1:56:39 Yes, and with that old memory does he get out or does he die? Do you know?

Q: I don't know. I know he has a chance of getting out but there is never an end, it's not settled. So it's the fear part of it, it's the wanting to run and the fear of dying. I mean I can see how it plays out in my life, how I want to get out of things, how I want to run out.

Jac: Yes.

Q: And I go here and there to try to... You know there's never really and ending to it, you know? So I don't quite know what to do with it. I know it's big.

Jac: 1:57:38 Yes, and you know it depends on what.... It's real for you and it's playing out in your life, so one school of thought would say it's a past life and another school of thought would say it's just frequency, like kind of a memory out there and you somehow downloaded it you know, somehow. But either way it's yours now because it's... So it's fine it doesn't mean like, "oh yes, that means it's a past life," so I wouldn't build too much of a story about it.

Q: No I don't.

Jac: Perfect, good all right. Okay, so our minds are such that they want resolution. We always seem to kind of want to understand something, even if we understand something incorrectly, you know? Then we kind of can let it go, do you know? So let's work with mind the way it works. Go into that story sometime soon, like today, and resolve it. Find the most authentic resolution; he dies and it's okay or he gets free and it's okay and he dies or a bear eats him or whatever. Find a resolution, find something simply because mind likes resolution. So as your mind is revisiting the story give it a resolution. Find one that feels authentic if you can, because there's another part of that story that's out there somewhere but you've just gotten a snapshot of something. If we have more information it's half the journey of letting it go. If we understand something we let it go. If we kind of know the ending of the movie we're happy to turn the TV off you know, it's weird, it's weird, but it's just some mechanism that we have so let's use it. So try and find closure, because I remember going to past life clearers in my 20s and it was the story that they would tell me around it that made it work, you know? It might or might not come back again but it really lessened it, and I knew and I thought, "they're telling me a story and that's all I need to hear." It's like validate this for me, put it someplace and make it make sense for me, and put a before and after around it so that I can let it go. And it worked!

Q: 2:00:11 So the energy of that was stopped [cross talking]?

Jac: Exactly, oh yes, it worked. An odd time it would come back. I used to dream that I was being choked, and an odd time it would happen, like I might get it once a year now you know or something, but now I dream I'm swallowing something, the pillow, anything, my hand. I mean anything you know, and I'm like "(sound effect 2:00:33) Jac, Jac, you're dreaming, you're dreaming," and it's fine. So there is a little bit of residue still but it's just a dream so what, you know go back to sleep. It's not the complete terror that was just eating me up in my 20s, you know? So expand the story. So this is mind managing mind, but this is a much more potent way to do it rather than any other huji-wuji way of doing it. This methodology works, it really works. Sit with that and ask, "what happened before and what happened afterwards." Maybe the guy was like a rapist and they finally caught him and hung him there you know, and maybe he just had his comeuppance. Things tend to balance out sooner or later out there, you know? For every positive there is a negative somewhere. So try to get a handle and an understanding on it, because it's the sense of injustice, the energy of it that is still alive and that it's not safe and you've got to run; something has to be done, there's a panic here, "how can I get out?" This is what he was saying and what you're saying because you're picking it up and running it in your life. So that story of 'how can I get out,' that's just a tiny part of something okay, what really happened here? What really happened here, be an investigator and figure out the whole story of what happened, what feels right in your gut, and you'll find it in the same place where that image comes from. The rest of the story is there. You can do this yourself and it's a great tool to have. Somehow bring it to a resolution yourself. Understanding will bring it to a resolution, and you'll find it will just die in your life, you know? It will just die out because it will be like, "that's about nothing, it's actually...." because you'll have broken up the source of it. Because you know it comes from something old, you know it comes from there, you see?

Q: Yes all right.

Jac: And then you'll be putting it back with him you know, it's like, "okay that belongs back there, that's part of that and that's closed and it's okay. That's what happened there." It really can work, it really can work. Give it a go.

Q: I will.

The End