

Unedited First Draft Transcription - Attachment to Awakening - 2015 May 25 (AM)
Carlsbad, CA
#01 through #10

Meditation:

(Starts midstream) and just drop within. Let your body be comfortable and just drop within. If your mind is very busy one image that might help, if you work in images, is to imagine that you're an ice cube and that the ice cube melts and then evaporates. The idea being to help you to dissolve into nothing, nothing. So drop within. Ever so gently let the functioning part of the mind re-engage a little bit. Just the functioning part that's able to pick up sensations in the body and able to comprehend what I'm saying. Only the functioning mind is required. Whatever part of the mind does the personal story is of no use to you at all, not now, not ever. The ability to create a personal story, let it be a benign capacity so that it doesn't actually engage you or doesn't suck you in, doesn't hypnotize you into believing its stories. So let's see now if you can engage the intellect a little bit without that being personal. See if you can feel the difference between the basic functioning and the intellect, and neither have a personal agenda of any sort. Let's see what happens.

Questions & Answers:

#01 / 6:26

Q: So when you track that thought to this "I" thought, and get to that primary thought (I'm pulling from your book more), then you mentioned this tracing back a sense of "I" into an impersonal place, but it feels like maybe when I get to that the shift or the next place that you're talking about, the only context I have for looking for something is experience. I either look for this dropping in or I look for light or I look for spaciousness or I look for a felt sense of something different. I don't understand, and maybe I never will, what that will look like, feel like, or how you drop into that. So you mentioned earlier as a kid realizing that you would never be a black man, and then realizing you had to dismantle experience, and I felt those two were kind of connected, but I wonder if you could expand on that more?

Jac: 7:34 Absolutely, that's exactly.... You're almost there. So what is experience for you? What is experience if you had to kind of put a color, put a shape, put a definition on what experience is for you? What is it without something to be experienced experiencing itself, what is it?

Q: 8:05 I guess it's the broadest term for mental constructs that you may have. That's probably the broadest term for a concept to be defined. If that's not what you're looking for for an answer I don't mind you telling me what it is. So if you were trying to pull something out it didn't come, so please feel free to put it in.

Jac: 8:37 Even when you see experience as a set of mental constructs, even if it comes through some nerve endings or a physiological thing, of course it register somewhere but it can only register in contrast with the fact that it wasn't there a moment before. So we need linear time, we need an absence of the oncoming experience in order to register the experience. So we need contrast, otherwise the ability to actually register an experience, against what? So it needs all these things. In the transcendence of an experience we get to break down the components and it's demystified so it's not trusted so much. It's not taken to be real it's seen

as like, “gosh, if I'm not doing linear time then how can I register an experience?” It's gauged against what? How is it measured? And even if there is an ongoing experience of something, like the only exception to that is that there's an ongoing experience of let's say being a woman. Okay, so an ongoing experience of being female, you need pretty much an out-of-body experience in order to know what it doesn't feel like. Do you know? So it requires a shift in perception, a complete shift in perception in order to gain any objectivity on an experience that doesn't have the contrast of linear time, an experience that doesn't come and go. You can say the awareness of your sex comes and goes, but it's a constant, and knowing the opposite has never happened for me. So even when there isn't a break in linear time, when it's time-based in terms of it's all of the time, not coming and going, it requires a serious shift in perception in order to gain some objectivity on it, and it still falls short of an alternative to the feeling of being a woman, but that really would give you a way of defining what it is. Do you see? So experience is completely dependent on contrast, on comparison, it's dependent on quite a few things in addition to just the mental constructs that register an experience. Am I making sense? So when you break it down for yourself, like if you're having an experience, “okay, I'm going to have a cup of coffee,” and actually break down what's happening there, experience shifts. Our registering of experience, our experience of experience shifts because it no longer becomes an event that we register because of the content of the event. It's the event itself which is registered, and the content is just a story that we add on to it. Do you see? So we invariably register an experience as the story, the thing we experienced, but with this work we get to see what the mechanism of experiencing is. When you do that a great freedom comes because you see that, “gosh these are just experiences they're all the same!” I have to really engage the story aspect of my brain in order to say, “coffee: I like it, I don't like it, it was hot, it was cold, it was sweet, it was not sweet.” It's like it's too deep, and you get to see, “you know what, every experience is the same.” That signifies a specific level of maturity really, because we don't look for experiences and new experiences anymore, you get to see the sameness of every experience, which is the way our species registers an experience. So the content of the story, it's just more friggin story. It's just story, and that's an infinite supply, you see? So when you break down how experience happens for you a great freedom comes. The craving for experience falls away because you see the set up. Some part of you sees how the human species loves to experience, and so the love to experience, when we demystified it, we don't love it that much really because the hypnosis is falling apart.

Q: 13:32 So going from.... Back meditation, in that, and I appreciate that in life you know, what you're saying, but going back in this place of meditation, if every one of these.... You know like if you see light you say, “ignore it,” right? Whatever you see you just ignore that, ignore that, ignore that, like these experiences are all the same, and I think you used the term 13:51 like, just having ease-full-ness or ease-full focus on that, right?

Jac: Yes.

Q: 13:58 I'm not trying to put words in your mouth.

Jac: No, no, you're fine.

Q: So these felt sense of something will come up but you just ignore that too, and they'll all end up feeling the same, and then just through that easefull, making every experience unimportant, something, that change in your perspective spontaneously pops up?

Jac: 14:26 Okay a few things there, it's one thing to ignore the light, ignore it, because what you're doing it's like there's no attachment then. It's like okay, you know because lovely sensations come up, and you'll get those that just hangout in bliss all the time, and actually there's a complete denial of life then, you know? It's like bliss isn't sustainable actually you know, unless you want to avoid everything. So whatever experience comes up, sure you can enjoy it but actually it's not it. If it's an experience happening there is a phenomenal rush somewhere in your neurology. Some chemical somewhere is giving you the rush you know, because you're shifting a perception. So it's like a drug to get you, to pull you home, it's like a carrot. Is it authentic, is it sustainable, no. The body/mind kind of hangs out in the natural state and it's calm and peaceful, it relaxes. That's the natural state, and that's as good as it gets for the body really because it becomes a constant. Prior to that, if we objectify it we would be looking for a state. It's not a state of mind anymore you know, so if I objectify what's prior to the natural state all I can do is show the concepts that break down, but to objectify it is going to bring your mind with you, and it feels like, "yeah, yeah, you're just setting up something that I can't have," and it's like, no that's what mind is going to think, but my goodness the mind is such a tiny, tiny part of what you are, and it's the other part that we are accessing, and I suppose training the brain to allow it to show itself rather than us grasping. The mind grasps that's what it does.

Q: 16:18 But it's the only thing your mind, and I'm probably hyper-mental, but it's the only thing.... Like when you say you see these colors and it's meant to bring you home, my home is my mind and your home is somewhere else. 16:31 So are you talking about the mind is trying to [indiscernible words] to pull me back to my mind?

Jac: Rewind a little bit. Seeing colors that bring you home, what?

Q: Maybe I've gone on a tangent here. Mentally the only construct I seem to have is to look for some experience or some concept, 16:52 even when [indiscernible couple words] and everything. It doesn't seem possible in my experience or in all these meditations, I've only done this for three days here, but it doesn't seem like there's that ability to find that other thing either embodied or a felt sense of something or whatever, because as I explore it or try not to explore it, it doesn't seem like there is another way of looking at it available to me at this time.

Jac: Yes, yes, for the me there isn't. So is it that when you're in that meditation your mind is active checking out every experience, is that what's happening?

Q: 17:40 I don't think so, but then all of a sudden I'll notice, "oh that's a mental thing forget it." Then I'll sit there for a while and it will seem okay, and then I'll have this feeling like, someone said spaciousness, and I'm like, "okay that's another concept and label, and that's not where I'm supposed to be so let's go back to..." you know, I mean like it's almost like checking off all these things and discarding them, but like if you said, "no, once you get that spaciousness hang out there and go in there." I don't want you to say that if it's not true, but it might be helpful. I know these are signpost, and I'm getting stuck on the signpost.

Jac: 18:19 Yes okay, if it's very new to you, yes sure hangout someplace that feels delicious because it will stop feeling delicious. It's actually a good thing to do that. It's like the lady the other day, "hangout in the ground of being." Don't go further just hangout in the ground of being and get familiar with it, integrate it so that it doesn't have any of that newness, freshness anymore. Because when we shift our vibration, our frequency, into something that feels open, wide, it stops feeling open and wide after a while because we kind of become that a little bit.

We attune ourselves to it and it becomes more normal. As we do that less of our bandwidth is going to stretch into the me, my, personal drama. So it might be that it's worth hanging out in peace and calm you know, and it's like, "okay deeper than that." And it might be another month and you're hanging out in vastness, spaciousness, and then go from that. That might be worth it. That might be worth it, because your mind is coming with you if your mind is saying, "okay I'm creating this as a concept so let's throw this out," and it's like your mind is a little bit to active there because it's still looking for the next one, or it's very fast to name the next one as a concept. It actually might not be a concept, but it's like your mind comes in so fast and recognizes it as a concept, and I'm wondering if it's making a concept.

Q: 19:58 Well I think my mind or my soul is looking for something impersonal.

Jac: Yes.

Q: 20:03 And maybe hanging out in these places are a taste of the impersonal that take it deeper, but yes I think every time I find something that isn't this impersonal pull that I feel like you're pointing us to, or me to or whatever, then my mind tries to say, "okay that's not it," but it's my mind still looking you're right.

Jac: 20:22 Yes, and I'm wondering if the mind... If the mind is looking for the impersonal then it's going to make it personal the moment you've constructed an analysis of what it is or a diagnosis of what it is. Then it's personal because it's like, "well I'm experiencing this." So for example, have you ever kind of just felt an emotion and there was no stickiness at all? It's like, "wow that just passed through!" Do you know that sensation, like something just passed through and it didn't stick, it didn't have a charge, but it just moved and released? That's an impersonal emotion, and it's where the body/mind is doing something but it's not all about me at all. It doesn't make sense that it is about me. It's like an automatic flow through of something. Or even just having a conversation with somebody, and no matter what they said actually you couldn't take it personally, regardless if you know them or not. You just couldn't take it personally because some freer part of you is in dialogue, rather than the one who might be under threat or protecting himself or watching his image, or you know these things that we do when the personal is running. So it's like it's softer, but the moment the mind comes in, "oh is this impersonal," no, you're in the personal then. It's tricky there.

Q: 22:01 So this sense of "I," maybe I misunderstood you, but it sounded like there was this sort of string of a sense of "I," like you were saying, it could pull you to the personal.

Maybe that's my hope that I can still have a little of that "I" left or that thought left in there.

Where is that string you were talking about, that sense of "I" that stays? Or is that not helpful?

22:22 [indiscernible couple words] construct right now.

Jac: 22:25 Well let's throw it out and then you can pick and choose. When you know that who you can think you are sometimes is absolutely not you. When you know that, "I just think I am an individual, I am this guy," that's completely a thought process and has no validity at all, even when it's running it's just that I'm hypnotized. I actually know that even when it's running that it is not true no matter how convincing it is. Are you there?

Q: No.

Jac: 22:58 Okay, all right that's why. That's why these other questions are coming up. It's when the personal story is running that you know it's not.... there's no identification with it, there's no investment in it. So that shift has to happen, and that's what will stop mind traveling with you. When that shift happens there can be a sense of you that's engaging with your nearest and

dearest. You know, there's a sense of you, there is a capacity for a personal to be there, but you're not invested in it, and you know it's not you. It's not that you're detached or out-of-body or denying, it's not that at all it's completely the opposite. It's like something more human is present we're just not hypnotized. So there is the capacity to engage personally but you're not joined at the hip with that thought process. You can see that it is a thought process, and it functions much more smoothly without our identification with it. So when that's broken, that identification with the me, myself, I drama mechanism, then the sense of an "I" can arise but it's not sticky. There is the sense of being an individual, but it's lovely it's just like a....

Q: 24:26 So a sense is secondary to a realization. The sense doesn't get into the realization.

Jac: The sense is what can remain for some, yes. Some have the sense of it quite a lot and others don't. I rarely get it, but a lot of people do. There is this sense of the personal, you know? Is it making a bit more sense? Great.

#02 / 25:03

Q: I just want to clarify what you just said to Jamie about experience. You are saying that if you break down the components of experience then it can be seen through. Is that what you just said or kind of?

Jac: Yes, if you really break it down and not do it just conceptually, but you actually get an understanding of how it works for you, of course it's Humpty Dumpty.

Q: 25:31 Now is this mechanism of breaking down experience, is it the same for everyone or does it vary with different people?

Jac: It's pretty much similar.

Q: Let's give this example of drinking a cup of coffee, you want to experience this drinking a cup of coffee, so how do you break it down? Could you with using that example.

Jac: 26:08 Standing at the coffee counter, is there desire? What are the ingredients that are already there that are going to motivate the action? Is there desire or is it something to do, or I need to wake up so it's really kind of medicinal. Find out what is the potency of the motivation, because your mind has already come up with a construct. So you put that into the mix. Now, having the cup of coffee engage with, what are all the things that happened here to give it qualitative marking, grading for the cup of coffee? And then, does it satisfy the desire or the motivation, does it do the trick or not? Have a look at all of those components that happen, and what's the quality of the experience after it happens, because it has got to address the original motivation in order for actually the experience to be successful. The state of mind after the experience, how has that changed from beforehand? If you see all of those components and you break down everything that happens around having a cup of coffee, so it's no longer about the cup of coffee. It's not really about the cup of coffee, now we're in the part that's not about the story but about the building blocks that have always been disguised by the sensation of the story of the taste of coffee: desire, coffee, desire satisfied. You know that's a very primitive way to function. So if you explore all the constructs that make it happen it's not about the cup of coffee anymore. Does that make sense?

Q: 27:57 It does make sense, but I'm mostly thinking that that's a lot of work, a lot of effort.

Jac: Oh it's great fun! And you'll find that afterwards, you know if you do break it down, you'll say, "wow that's really how this body/mind mechanism works, and I've never seen its parts before." It becomes great fun because you then discover that, "gosh the cup of coffee has lost

its pull.” It's too laborious, and that's where the effort shows up. It's the effort to kind of do all these mechanisms. We are usually hypnotized by desire anyway and not even seeing them in the first place, but we put all this effort in and have a cup of coffee, and then discover, “gosh you know, I really don't need a cup of coffee.” Do you see what I mean? The expending of effort is in the hypnosis, but when you break it down it's like, “wow look what's going on?”

Q: 28:54 What would you say if I said, “it's great fun, it's very enjoyable to have this first cup of coffee in the morning, and I would like to experience that.” I don't feel like breaking it down into its components, because if I do I might put an end to drinking this cup of coffee.

Jac: Yes, and do you think you would really miss something?

Q: Yes.

Jac: Ahh! Then the love of experiencing isn't done yet mister, the pull to experience, to engage with life, the pull.

Q: 29:42 This is a good example. Worse things can happen than coffee, so coffee is very benign. So if you break this thing down, and as you said it starts with the desire, “I want to drink a cup of coffee,” so you stand in line, and it's a long line so there's impatience there obviously.....

Jac: And there's anticipation.

Q: Anticipation, all the story and the people that you see around. Now having gone through this entire process and if you still feel, “no it is what it is, I still want to stand in line,” how do you interpret that?

Jac: Something outside of me is going to make me feel happier! That's desire. So desire hasn't been seen through. Now we are on to really what's going on here, because the threat is, “(sound effect-30:34) you're going to be on to my desire pocket if we pull apart experiencing!”

Q: 30:39 I was actually wanting to sit with you this morning, so I don't know whether you want me to sit here or there, but I really wanted you to do this meditation, desire, with me, for me or whatever, because I really find this to be the crux of a stumbling block, because everything starts from there.

Jac: Yes, do you want to come up then?

Q: 31:15 You know, it's said that there are three components if you will, of a desire. You can either satisfy a desire or you can suppress it or you can just simply look at it, and then it is said that if you look at it the desire drops.

Jac: Sometimes.

Q: 31:46 Yes, it doesn't happen for me. So I kind of want to know, but I'm glad you said that sometimes it drops but not all the time. It's kind of weird, there is a desire to drop desire, because it is also this innate thing that if you are in the zone of desirelessness then there are no issues.

Jac: Correct.

Q: So I'll stop here and let you kind of.....

Jac: 32:17 I'm going to just deviate for a second and then come back. There are no issues for the one who is desireless. Try living with one who has desires then, that's tricky. Do you know? That's tricky because it's like, “well you don't want anything, you don't care where we go to dinner, you don't....,” and I'm, “oh Jesus no.” So just I suppose to throw it out there that there is this idea of, “oh my life will be bliss,” and it's like, “yes, live in an ashram and it will be fine.” But if you're out in the world, no it's not it's tricky. There is like a compensation actually in

order to connect when we live intimately with somebody else who is still running the “I” story. So, I just wanted to take the shiny bit off that idea. So if you look at desire sometimes it goes but usually it doesn't.

Q: What, sorry?

Jac: If you're looking at desire sometimes it fails but sometimes it doesn't. The fundamental part of desire comes from an idea that this will in some way give me a nice feeling and I want that. So there must be an idea just prior to that, “it's not okay the way I am right now.” In order to improve something there must be something that needs an improvement. So the state prior to the arising of the desire is the one I'm after. What's that state? Can you identify that state before the desire crops up? What does that feel like, what's the idea that you've believed into your own experience there?

Q: 34:19 Freedom. Before the desire arises there is freedom. Freedom in the sense that you don't need anything.

Jac: 34:27 Okay, so between freedom and the desire, because a desire won't arise from freedom, so what happens?

Q: Desire doesn't arise from freedom, so for the freedom to arise there has to be a sense of “I”, the person who desires.

Jac: Sure usually.... You mean for the desire to arise?

Q: Right.

Jac: 34:52 Usually desire and the “I” come up together. They usually do, but when we've done a fair bit of work on this it's usually desire that brings up the “I” actually, and it's quite likely that there is no “I” there unless there is desire. It's probably like that for you most of the time now.

Q: Yes, well I mean really.... Yes I think you're right, I think the desire comes and then you see that it is the “I” which comes after.

Jac: 35:23 Yes, they arise together when we're not running personal story without desire. So there's freedom – things are fine there's no desire –, and then you register a desire, something is in between. There's like a foreground, there is some belief system running there which is the seedling for desire. The “I” won't arise out of freedom, but it will arise out of some bit of hypnosis that's already coming in, lack.

Q: Yes I agree.

Jac: 36:23 So what shifts from freedom to lack, lack is a great word actually, what shifts? There's freedom, and then there's lack, and then there is desire. Because desire can only come out of, “I want, something is missing here and I want something.” Why would desire come out, because if you're desireless you're desireless. If your desireless nothing is going to make it better actually because life is dandy, you know? So in that zone, can you recognize where there is lack just before the desire for the cup of coffee comes up, or any desire comes up? Your attention goes on something which needs improvement.

Q: 37:07 Yes, but sometimes this is so rapid because it's such a conditioned response in a way. Like I think this benign thing like drinking a cup of coffee you know, this machinery doesn't go through this process that you just mentioned. So there's freedom, I'm still sticking to this example just so that I can understand the process, so there's freedom and then there's lack, and then there is the desire to have coffee.

Jac: Yes, a desire to satisfy the lack, to respond to the lack. So that lack zone or thought or belief, you know that's how this hypnosis works, that's how we think this is real. We really, really, really, don't see how the mind works so we have to believe it until we see how it works. So whether we deconstruct an experience or deconstruct lack, it sounds right now that it happens so fast, but actually it doesn't it's just that there is a hypnosis going on which glides you over. It's just that you're hypnotized there and you don't see it yet. But you know yourself, when you see something it's like in-your-face, and it will be in-your-face once you spot it, but right now something is asleep in that pre-desire zone. You think the desire just springs out of nothing but it doesn't, so you've bought something just before the desire arises, and that's where we find the hook.

Q: I see, so now this has unfortunately been so ingrained, this whole thing where it causes **repetity**, for me to if you will, unwind this, every time a desire arises I have to go through this process?

Jac: Okay let's make it less laborious.

Q: I'm not at all being facetious here at all.

Jac: Right now is there a desire for something?

Q: No.

Jac: 39:57 Okay, so notice the next time when a desire comes up, the moment it comes up, just like when we start doing this work and we start to notice when the personal "I" is up, and we break and we observe. If you're halfway through a cup of coffee before you've noticed that there was a desire running for 10 minutes before you made the cup of coffee, all right the next time you do it you might discover it at 5 minutes. We've pulled back the hypnosis didn't last as long. That's a really effective method. I don't know any other one for doing this, because it's about you coming out of the hypnosis. So the moment that you spot there is a desire, if you see the desire very early on it will fall down. If the desire has been pumping for a while then you're too far in so you'll have to satisfy it. So as we pull back, and if you can see where the desire is arising, you'll get a glimpse of what was there just before it. You'll get a glimpse, it will be like, "ahh that's what was there, that's the idea that was there, the feeling that was there, just before the desire arose." It's about you spotting and recognizing what that feeling is coming out of the hypnosis. It's just about the next one it's not about all the desires, it's just about the next one. And you'll discover, "gosh I'm going for a cup of coffee out of habit here, and desire is just superimposed on top of it, but it's actually just habit." You'll find that sometimes.

Q: 41:46 What if you feel that a lot of desires are actually innocent desires?

Jac: The innocent ones are preferences. Desire has a potency to it.

Q: Meaning that if it's not satisfied there is more of a stronger feeling of lack, that's what you mean?

Jac: Oh yes, my definition of desire is that it's an idea that something will actually make me feel better. "I'm going to get that because it will change my experience in some way." And if there is belief that experience is wonderful, and you know you've bought the idea that something needs to be improved on, then of course we've got the ingredients of desire here, right? If there's a preference for something it's like great if you have it, and if you don't you know, so what? Like really so what. It's soft you're fluid.

Q: 42:51 What about this other technique, if a desire arises then one says, "it's the person who is having this desire." Because consciousness is already complete it doesn't have a desire, so it's the person that's having this desire. Is that technique useful? Do you recommend it or what?

Jac: 43:09 Okay, what would happen if you said that, what would be your next thought or move?

Q: Sometimes it works and sometimes it doesn't. It doesn't work 100% of the time.

Jac: So when it doesn't work you are the "I"?

Q: Yes.

Jac: And when it does work it's like you're consciousness and the "I" actually is a tiny part of what you are, so desires are not going to change anything. It's an interesting one isn't it? It just shows you what perspective is running, what lens is running. We're talking about transcending desire, it's not just breaking a habit it's the transcendence of experience, transcendence of desire.

Q: 44:15 Can there be an exercise or homework to do while there is no desire running?

Jac: 44:24 You see, when there's no desire running you would have to bring in an "I" thought, wouldn't you? You would have to bring in the "I" thought because, "I have no desire running." Consciousness doesn't do desires as you know, so then we would be engaging the "I." It's worth a shot except you would be cranking up the personal again. It's worth a shot in terms of convincing the mind that, "hey you know what, desirelessness can happen and it's totally fine; look there's nothing lacking here." It's useful from that perspective, but after a while it would have to be time-based, it would have to be short. Give yourself a month or two months with it and then you stop, because you'll just be cranking up the "I". You'll be reminding the "I" of itself when actually you're not the "I" at all. I mean, you're not the "I" so you would be reinventing an "I" story in order for it to understand that it's happy. High risk.

Q: 45:38 If I may ask you, in your journey did you go through this process?

Jac: Yes!

Q: How did you handle it, just the way you.....

Jac: Just pulling it apart. It's that the stuff was being pulled apart. I was like, "what is going on here, what is going on here that I'm doing this again, that I'm going after this desire again? I know I don't want it it's just the friggin desire at this point. I actually don't want that!" It broke down to, it was like, "what is this, what is this mechanism?" And sitting with it and watching it and examining it and turning it upside down and inside out until it's like, "oh holy moses this is just a mechanism of mind, and that's all this is," and of course then it stopped its power of hypnosis.

Q: 46:27 You know there are some teachers who say that the desire for freedom, you should not negate that. What do you say?

Jac: Yes that's a tricky one. It's very useful to hang on to the desire for freedom, because it's almost like you compress every other desire into the desire of freedom. For myself there was a long period of time when the desire for freedom was the only desire, and then desires cropped up. I discovered, "oh man alive," what I was doing really was I was just saying actually that there is only one desire, and I funneled the rest of them in but I didn't process them, I didn't break them down at all. I didn't transcend them they were hiding behind the desire for truth. It worked for a while but it stops working at a certain point. It has to because the desire, even

the desire for truth, is still going to keep the personal I, the desire-er alive. It has to be dropped at some point.

Q: 47:37 If one says that the dropping happens, is that a cop out?

Jac: They're lucky if it happens. I had to chisel through every single stage.

Q: Probably for most people there is the chiseling through.

Jac: I think so yes, and if they don't it will come back and bite them in the ass anyway you know, because true understanding, wisdom, doesn't come unless you become wise to what was hypnotizing you in the first place.

#03 / 48:18

Q: Since you can energetically feel people, is there anything specific for this body/mind that you recommend? Because I really think for me this is a huge thing this unpacking of desire. So what would you tell me?

Jac: 48:44 Okay, the other layer that I'm looking at that we've never really tapped into, is the spiritual conditioning. It's the stuff that you've picked up along the way that's helped you, but actually it's not really helping you much anymore, but you're maybe fearful of throwing it aside. It's been a great crutch, a great guide, but actually it has a few rules and a few guidelines that you've assumed to be true, and they're not working for you. Do you know they're not working for you?

Q: 49:16 I think in all honesty that I think they are still useful. I don't know how useful they are but.... I don't know, I mean there are tools that you pick up on this journey and some of them are very useful I think.

Jac: Tools yes, but beliefs, ideas, like conditionings, beliefs on how it works, of how it is, and it's like at a certain point we have to throw that off.

Q: Now that you mention this I'm asking myself this question, what spiritual conditioning do I have? And I really don't know the answer to that.

Jac: Okay, so the part of you that asked, "is something gospel," the other day.

Q: Ahh beautiful!

Jac: Do you know? That kind of thing, and sure there's, you know ultimate trust in Bhagawan, of course I completely get that, but at the same time there has to be something within you that.....

Q: 50:37 Confirms that or [Indiscernible word] confirms that.

Jac: Yes it's like, what's hiding behind that? Something is hiding behind that, you know? It's like going to sleep, you actually have to go to sleep alone you can't carry Bhagawan with you to sleep. Do you know? He is a great signpost, but at the end of the day all crutches have to go.

Q: 51:08 That's amazing.

Jac: Only for you perhaps. It's always visible to outsiders, no? So it's like at a certain point we get to reposition our spiritual influences and say, "hold on a minute now, it really helped me so far, but what's hiding behind these crutches," because they do become crutches. We outgrow the pointers, the guidelines, the beliefs, and you have to find out for yourself what's true and what's not true. You know it's like, "aim to pass Bhagawan," to pass him out, to evolve beyond Bhagawan. That might be something that will give you.....

Q: That's very helpful.

Jac: You see there we go we are challenging it now.

Q: 52:03 So how do you distinguish between trust and belief here?

Jac: Yes, that's for you to explore.

Q: But didn't you in your journey at some point completely surrender yourself to your teacher?

Jac: Absolutely.

Q: 52:23 So then the same would apply here in a way.

Jac: Yes, but that phase passed, and then I just thought, "gosh he's just what I am, huh. He is just what I am." And then I started to see things like, "I'm not so sure actually that he said that. Was that coming from his own place, because that doesn't run like that for me," you know? "Is this my conditioning or his conditioning, huh I don't know," and a lot of unanswered but noticing that, "gosh this is not as simple as what it looked." You know, what it looked like earlier on. So the phase of completely trusting and surrendering yes, but it's a phase. For some the phase ends with self-realization but for others no. Like looking back now I can see how the phase came and went, because that phase of total surrender was thrust upon a woman who was independent, strong-willed, strong-minded, determined, full on in there. I had to be broken. I had to be broken and brought to my knees, so it was really effective. So it's not surrender for surrenders sake it's surrender to break the ego, and when it's done its work then surrender becomes obsolete.

So if somebody is at the beginning of their path listening to this, just don't listen to it because it's not a good thing to drop the tools unless you're really, really, ready to drop the tools, until the tools are becoming a problem, and that's really an advanced seeker then, you know? We need these guidelines, we need these structures to show us where to go and how to live and how to drop in and break the ego, but at a certain point of course it becomes a problem.

Q: 54:53 I don't even know how to drop spiritual conditioning like this.

Jac: Well just shining a light on it is a good start. So you know, you could look at where is the right and wrong around what is right and what is wrong. There is no right and wrong, but spiritual conditioning has a lot of rights and wrongs, you know?

Q: Yes, I don't feel that though in the teachings of Bhagawan to be honest.

Jac: Okay, so is it right to surrender, is it wrong not to surrender? I'm just double checking.

Q: 55:39 It feels right to surrender. Yes, I feel it is right to surrender now.

Jac: Yes, then maybe another phase of breaking down is fine, but have a look at other spiritual ideas that you've bought along the way, things that go unquestioned. Just have a look.

Q: Yes, this is very, very....

Audience: 56:17 What's arising over here is when you said it feels right to surrender, one would ask, why?

Q: 50:25 I was talking of surrender to Bhagawan. It's maybe because of the trust that he will carry me through.

Jac: And there is still you and he?

Q: Yes.

Jac: And even as you go through and beyond is there still you and he?

Q: 56:54 I have not [indiscernible couple words].

Jac: So where does it stop being two?

Q: I think if I would say something it would really be a theoretical answer, because I don't feel right now that there is this oneness between me and Bhagawan. I don't feel that.

Jac: Okay, so can you see that the objectification of Bhagawan at some point will become the problem.

Q: 57:45 Yes, I think, I guess this feeling I'm getting right now is that I really have to drop everything!

Jac: Yes, well done. That's the sentence.

Q: 58:07 And in a way actively drop it.

Jac: Maybe so, you'll know how many layers. And what happens is that we change the relationship in the dropping. The attachment goes, the blind spots go, so we change the relationship, but there is no assurance that it will reemerge in another way afterwards, none. There can be none because otherwise there is some attachment, there's a hidden agenda, and that's BS if we're doing that, you know? One thing to remember, like Patrick was saying the other day, "devotion happens but it's absolutely to nothing." It's like there's no object of devotion, and it's not even coming from him it just flows. We can talk about where it gets triggered most, back to his childhood connections with Christianity, but that's us putting a story on it of course, but devotion flows. How does that happen if there's no object of devotion? How does that happen?

Q: This is very, very useful, thank you so much.

Jac: You're very welcome.

#04 / 1:00:00

Q: When you were just talking to Dean I noticed the coffee thing this morning. I noticed the freedom and I noticed the lack and I wanted it anyway. So are you talking about commitment in a way?

Jac: 1:00:28 "I wanted it anyway," is it that there was a personal I who wanted it? I mean what...

Q: Yes there wasn't an "I," then there was lack and then there definitely was an "I" who wanted coffee. So is it like commitment to stay when the lack was noticed before the movement of making some coffee?

Jac: Yes, yes! Noticing the lack and not letting the next level of hypnosis happen, not sliding in.

Q: I stayed in the lack for a while and it was like, "fuck it I'm going to have coffee."

Jac: 1:01:11 Well you weren't with the lack because the desire was coming and you gave in to the desire, you weren't with the lack. If you had just stayed with the lack it would be like, "wow this is interesting!" "I'm really buying the idea that I need something, that somethings not okay here." That's just a thought, and really not just intellectually, not conceptually, but grokking that that's just a thought. You know it's like, "Gosh, I'm just buying the thought that something will make me feel better." Drop into the stillness that's beneath that thought, that's actually freedom. It's not discipline, it's not commitment, it's freedom.

Q: And it's not really commitment either then is it?

Jac: No, it's none of those determined will based things. It's none of those it's just a seeing, just realizing what's going on and not being a slave to the mind.

Q: 1:02:09 And it's not even that question, "do I want to be a slave to this," because when I ask that then already another thing is happening. It feels like this is way beyond me!

Jac: That's great! Yes, it's way beyond the me yes, but we're opening something, we're just opening a little gateway to you as pure consciousness, to the part of you that's not buying into being a woman, you know waking that up and bringing that here.

Q: Then all these worries happen but that's the me.

Jac: Yes.

Q: Like right now around coffee.

Jac: Sure, that's just mind creating story.

Q: It feels like there's a crack right there.

Jac: I think so.

Q: And there's lots of discomfort.

Jac: Yes! For the "I" yes.

Q: I could go bash you on the head right now.

Jac: Yes, yes, a crack is fine, a crack is good. Stay with the crack don't seal it over. Good on you.

#05 / 1:04:00

Q: Well it started out, the question in the beginning of this morning, to get some kind of close looking at aligning, for lack of a better term, local perception with a broader local or whatever, and then I was trying to think of examples because this is kind of my daily dilemma, trying to figure out these two things that keep flip-flopping. I guess the desire is to try and hold the global that sometimes just drops in.

Jac: 1:04:49 It's not so much two, that flip-flopping. I think that must come from an idea that there are two distinct or opposing perspectives. They are not opposing they are on one trajectory. It's like a lens, it's like you know lights in a theater, and a gel comes in and it's just a white light, and a gel comes in and everything is blue or red, and you play with gels and it completely changes the light. It's like that, it's like you're the light, and then these lenses of perception come in.

Q: 1:05:29 Right, well it's kind of like just more recently I've been seeing there really isn't a difference between you know.... I for so long desired the global, and tried to get a bit of the localized, and then this recent, thanks to you, toning, there isn't any difference.

Jac: Yes!

Q: There's such a stillness that's sinking deeper.

Jac: 1:06:05 Okay, so something is going back and imagining that there is a flip-flop, that there's two opposing things, but there isn't a difference.

Q: 1:06:11 Throughout the day I notice when I get into a localized.... and desire and lack and all this business, and I'm watching it. I can really, really.... not just automatically when it comes up, but I'm watching it and I can see it and it carries on, and before there was, "this is not good." Now there isn't that distinction.

Jac: Good.

Q: But it's kind of like a split. There's not the distinction.... In my logical mind I can see that there isn't a difference, and oh my God the freedom! But then there is something underneath that that still is pulling for the global, that experience.

Jac: 1:07:06 So is there a belief that the global is right or is better? Does it come down to a qualitative value system that you have?

Q: I think there's a deeper unconscious belief that that would go along with the whole spiritual journey that has been underlying my life for so many years.

Jac: Okay an idea of how it should look, how it should be.

Q: Yes, yes.

Jac: 1:07:33 Man that propaganda! Can't you see it keeps coming up? It's really strong conditioning isn't it?

Q: 1:07:41 It's like the Catholic Church and all the rest [cross talking one word] it's the same thing.

Jac: That's right, it's like heaven looks like this, self-realization looks like this, and it's like gosh, you know?

Q: It's the same exact mechanism.

Jac: So if we are bringing the mind with us then we are painting the picture of how it should look. So there has to be a letting go of that. So the mind is still being believed that it can offer an image, you know that the conditioning is believed but I believe it, that it can offer....

Q: 1:08:18 It's kind of like there's this huge gap between.... Consciously I see so clearly that there is no difference it's just this seeing. But then there's an unconscious belief or whatever, whatever that deep unconscious conditioning is, that I can still feel the pull. Maybe pull is the wrong word, but it's something. Lack maybe of, "it ought to look like this, it ought to feel like it does when there's the global, pure, pure perception. It ought to feel like that even though I know that's just an illusion, that's just a thought. But it's not a thought it's underlying something that I can't access with my thoughts, because my thoughts can see it so clearly. How do I deal with that?

Jac: 1:09:24 So it's at an energetic level.

Q: Yes what you were saying, conditioning.

Jac: Yes, sometimes it's like that isn't it, that we have like an energetic imprint and even though you know you're not buying it it's like the energy is still there. It's like it's, I don't know, in the subconscious or somewhere. I don't know those layers of things, but energetically yes.

Q: 1:09:44 Or maybe it's just a matter of training the mechanism because it's been trained. That's what conditioning is it's been trained that that global is better than localized.

Jac: Yes that's right.

Q: 1:09:58 So it's just a matter of staying with it. Like the dog trained to sit and stay, it takes a while.

Jac: Yes, there are techniques in kinesiology that tap into that which is held in the energy body or the physical body, that's not in the mind.

Q: It seems like physical in the energy body. It's not the mind because I can see it so clearly, and it repeats.

Jac: 1:10:33 Yes, you could probably research techniques and do them yourself or we can find somebody who would be clear enough to actually unblock that, you know? I've forgotten those techniques. I used to know them once upon a time, but I've forgotten them. I don't retain a lot it seems.

Q: 1:10:52 Is that anything you do with an LP or kinesiology is [indiscernible word].

Audience: 1:11:00 It's called [indiscernible word-sounds like psikay].

Jac: [same word], it's another practice of that? All right okay, yes going after beliefs, but at least we've identified it. It's a belief that has an energetic imprint even though the mind has

dropped it, but there's an energetic holding on of it someplace. So we've got to find a way, we will find a way, you know to unravel that. It will either just happen or.... It will come, it will come. You know when you're on to it the next step will appear anyway. It's just a value system, and at the same time anytime it's like, "whoa I'm in the personal," it's like, "so what, so what, I know it's not me it's just a personal lens." If you know it's not you. I mean, if you think it's you then okay there's another story, but for some time now the personal lens runs but you know it's not you.

Q: 1:11:58 But I've made myself wrong before.

Jac: Yes you bring in a story then.

Q: I can see it running but there's a making myself wrong and that's pattern. It shouldn't be running even though I know it's not me, and that's absolutely clear, but it's running.

Jac: And it's funny because it's like it's doubling back on itself you know, the idea that it's wrong is wrong.

Q: Yes, it's like a tower, building a tower upon tower.

Jac: 1:12:33 So if we stripped it back to just one and said, okay we've identified the idea that.... (Some odd noise-laughter). That's lovely! Oh he's totally natural, he is singing to you, the dog. So if you can see that the original imprint is saying, "this isn't right it shouldn't be like this."

Q: The original one?

Jac: Yes the original one. If you don't have that point of reference at all of right and wrong, at all, is that all right?

Q: 1:13:18 Well if I didn't have it at all it wouldn't arise, so what....

Jac: Yes, so something is still hanging onto it, right? And especially as we need to get rid of the thing that is saying, "we need to get rid of something." Hold on now there's something tricky here. I'd be inclined to do the opposite, and say, "actually that's the very thing we will not get rid of because we're feeding into it." You could look at it that way too. Do you see?

Q: Yes.

Jac: We could look at it that way, we can flip everything. There's never just one way to skin a cat. Play with that for a bit, because in a way that energy imprint of, "this isn't quite right," it's going to win if it's going to be dissolved, because it's fulfilling its own prophecy. Do you know what I mean?

Q: Wow, right! Right, I think that's where it comes from. There's a knowing that this is going to go and so it ought to go.

Jac: Yes, but it's actually staying there by getting rid of itself.

Q: Yes, oh my God!

Jac: Okay we're on it now. Yes, that's what it is. It's a tricky one isn't it?

Q: So tricky and so subtle. It's just the same game but with little twists. It's the same game that everybody does, wow!

Jac: Yes, and sometimes it's a layer to be gotten rid of, and sometimes actually nothing. No, do nothing with this and it will lose its charge.

Q: Yes, oh my God. It's almost scary.

Jac: Yes, yes you're facing it it's like it's there now.

Q: The nothingness of..... I need to sit with this.

Jac: Yes.

Q: Because it's so just daily, and I don't know what to do with it, and now I can see why I don't know what to do with it because there's nothing to do with it.

Jac: That's it.

#06 / 1:16:02

Q: So what's wrong with coffee?

Jac: Nothing's wrong with coffee it's beautiful! Desire is problematic though. Drink all the coffee you want, but watch the desire.

Q: The reason I bring it up, and it's very interesting that that came up, my strategy was depression along time ago. I had very, very severe depression about 20 years ago, and I was seeing through that that was my way of coping; however, when it's cloudy there is a tendency to get low, and then if there's a little bit of caffeine it's like medicine for me, but I don't sense that I have an addiction to it.

Jac: Sure.

Q: 1:16:52 And I don't have to have it every day it's just now and then. It almost can become celebratory for me, so is that still desire?

Jac: Not at all. That's like a self maintenance thing isn't it? I mean, is there a desire to get rid of the overcast, the condition that happens when it's overcast? Like when it's cloudy?

Q: Sometimes it just feels like the brain chemistry is really affected by that.

Jac: Yes.

Q: And yes there probably is the desire to not feel so low.

Jac: Okay, "there probably is the desire....."

Q: 1:17:34 [cross talking].

Jac: No, but if you're saying there probably is a desire then it might not it might be a preference. I mean, you can feel low or you can take something like a cup of coffee and you don't feel low. There is no biggie there. Where if it's like, "I am not feeling this way," and it's like there's a power in it and a charge and an attachment to making it go away, that's desire. But we have to maneuver and take care of ourselves, you know?

Q: 1:18:04 Can there be a brain chemistry lack?

Jac: Of course.

Q: Ever since I was little.....

Jac: Of course, I'm not a medic but sure the body can do all kinds of tiny out of balances, of course it can.

Q: For me then, because I never used to drink coffee when I was young, ever, ever, so for me it's almost like a little bit of medicine that helps me live my life.

Jac: Yes.

Q: But I don't get depressed anymore, so I've seen through that, but the tendency to get a little bit low is still there.

Jac: It just sounds like you're managing it, you know? Like on my own path whenever there was a preference or a desire, I would even deny myself the preference in order to really be clear about what was a desire and what was a preference. I stopped everything you know, I stopped every support, and that's fine you know, but there's quite a toll to be paid then, and I learned some things, but it doesn't have to be that difficult at all. Really it doesn't have to be that difficult at all. I'm very thorough though so that's kind of my style that I would be an extremist

about it. So if you feel yourself that you're not addicted to coffee and it's just like taking a pill, and sure you could stay miserable you know, or bit down or low, but you just say, "no I'm going to participate today." If it's that soft and you're not running from anything then it's totally fine. It's totally fine you're just managing something.

#07 / 1:19:58

Q: I'd like to also ask you about passion. I don't have the passion that I used to have, and life is just running, and there's not as much me in it anymore it's just life. Like I get up, I came here. Last night for some reason I couldn't sleep and that wasn't a problem, and so life seems to be running on its own.

Jac: Yes it does.

Q: But we still have to manage it a little bit because there is still this form here, right?

Jac: Yes, so is there an absence of passion? Like are you missing something, is there a lack?

Q: 1:21:08 I do miss companionship. You really hit on it didn't you?

Jac: Yes.

Q: I find that I isolate maybe a lot, but that's fine because I'm independent like you were talking about, but I still do miss that I guess. I don't know how to bring that about because I've tried, and then I think, "well life is not going that way for me." So I accept it but there is still a longing for it.

Jac: There is the desire.

Q: 1:21:54 So then if I look at the lack I don't lack then. So is that the desire that is still hooking me from really being free?

Jac: Yes, yes, and you know there is, sure, a sense of well-being for the human species when we connect intimately with others, there is a sense of well-being because we function well with others. We are not hermits, we don't do very well in that scenario. We live in communities, we live close together, and this is how we work. So sure, there is the natural species thing, and then there is like conditioning or ideas of how it should be, or I had a different idea about my life, and then there's all the mind garbage on top of it. If you can peel it right down to make sure that there's no other layers on top of it, and that it's just a natural pull to be with others or "an-other." Then really, really see what there is. If you come right down and there is still a pull for companionship, sure it's like okay there is a pull for companionship, and it's either going to come or it's not going to come, and both are okay. Arriving at a place where both are okay. If it's just the natural pull of the species, you know if it's just a natural thing of being human, it's totally fine. It's totally fine. It's when we overlay it with desires that it becomes painful.

Q: 1:23:52 I thought I was fine with that, but that this just arose shows me that there is still some attachment.

Jac: Yes there's something there. And it might just be acknowledging that there is a loneliness, you know if that's the right word for it, that there's a loneliness. And sometimes if it's just acknowledged it's like, "okay that experience is running through." If you make it personal it becomes darn painful, and you'll desire it to be another way; whereas, an impersonal experience can run through. It's like, "yes the body is hungry, the body would love some intimacy," you know? "All right, if it will come it will come, and if I can make it happen great, but if I can't then I can't," you know? You know peeling it right down.

Q: 1:24:36 Yes I see that. It's to allow whatever arises around that.

Jac: Because it's impersonal. The pain comes when it's personal, but every experience is valid. It's all valid! From the impersonal they're all valid.

#08 / 1:25:15

Q: This is following on about lack, but starting from the other day when we were talking about mind, thoughts, concepts, dropping away into deep knowing. With deep knowing there's no lack whatsoever.

Jac: There's no lack.

Q: Okay, this is not about drinking coffee but reading a newspaper. This is the big one.

Audience: And we haven't gotten to chocolate yet.

Jac: Yes very good, or sex.

Audience: I'm in trouble I do both.

Jac: Coffee with the newspaper, huh?

Q: 1:26:21 I was talking to a spiritual friend this morning and it became clear that, why is the newspaper being read? In other words.... and then of course lack is the key. Is there a lack or not a lack? If there is no lack then it doesn't matter whether I read the newspaper or not. I mean if it happens to appear I can read it, but I don't care it doesn't matter whether I read it or not.

Jac: Yes.

Q: 1:26:57 Okay, and I think what is [indiscernible word] is, I think it's because of conditioning. There is a lack of knowledge about what is happening.

Jac: In the world?

Q: Yes, and that's the conditioning because I was brought up to be concerned about the world and international affairs and everything. So that's the key to dealing with it, that's what the lack is.

Jac: Yes, you have it.

Q: 1:27:39 Then suppose there's an emotional reaction to something in the newspaper. I think you were saying, if it's something that is sort of like, "ouch," and it just passes away, then there's no lack there it's just....

Jac: Yes, it's just an impersonal response.

Q: Yes the body is responding, but if there's any continuation of that then that's another matter. I don't know what that represents, some lingering personal....

Jac: Yes personal.

Q: Individual concern about the state of the world.

Jac: Yes.

Q: 1:28:35 Having been conditioned to try and improve, make things better. Okay, so that's the kind of thing you go through to see that.

Jac: Yes that's it, you're on to it.

Q: 1:28:50 And the same thing with watching an adverse television program, you can take it or leave it.

Jac: Yes.

Q: 1:29:04 So these lacks that come up, could they just be regarded as residues? I'll put it this way, they keep coming up from time to time it would seem. And I guess my question is.... Let me find words for this, then it's just a question of noticing.

Jac: Yes, seeing them.

Q: Recognizing them.

Jac: And they break up pretty easily.

Q: 1:29:51 Yes they break up easily if there is movement into whatever it's called.... I mean.... You know what I mean.

Jac: Yes, as long as they don't.... You know, like they're in a stage of the game where they create full on identification and we're hypnotized by them, but now we see them and it's like, "oh, and that's because of that okay," and you have it in a few minutes because it has unraveled itself. That might always continue.

Q: 1:30:15 That's what I'm getting at, that's my question.

Jac: Yes, that might always continue and that's fine. It's just patterning that no longer creates identification, but it's just the dissolving of patterns. Be open for it to always continue. It means nothing if it continues always or it stops and starts, it means nothing. If it creates identification then okay red light there is work to be done. But it's just a noticing of like, "oh my God that's where that came from, that's where that habit came from," you know pulling it apart and there it is.

Q: And lack is the key.

Jac: Yes, for these kinds of things.

#09 / 1:31:16

Q: My question has to do with dropping a tool. For this one a tool at times anchors the absence of nothing, which has been there since I met you. It doesn't seem to be as potent.

Jac: The pointer?

Q: Yes the pointer as a tool. So I have been looking at it to see if there is a purpose for this anymore you know, and not to insinuate that the absence of nothing is permeating.... I mean, it's permeating but it's not.... I don't want to use the word awareness but it's not....

Jac: 1:32:34 So what happens when you use the tool now, the absence of nothing?

Q: Again it's like there isn't the depth. 1:32:43 That's linked in to this sense that the [indiscernible 3-4 words], so I keep going back to it to see if there is a shift, to see if.... I don't know how to put it into words, but it seemed as if it was more powerful before, and even as recently as January, February, March, you know?

Jac: And usually when things fall off it's that we've kind of squeezed all the juice out of it. We've maximized it and in some way we've integrated whatever it was teaching us, where it was bringing us. Do you feel that's happened?

Q: I don't know, but that's my question. It's not as if the experience, for lack of a better word, is that all the time you know, so I can't say that. And it's not that it's a distraction it's just softer, subtler, doesn't have the potency.

Jac: It doesn't have the potency – you've chewed it dry –. It feels like you have yes. Sometimes things get dropped for a while and then they come in again, and it's like the more I'm in the world the more I find that every now and then, "oh wow that's running," and it's some phrase that I used to use 10 years ago or something, and my mind is just going with the phrase, you know? There's no question of potency or anything it was just a good habit. If mind needs to chew on something well there's a selection of things that it has, so it could come back and be potent or it might just come back and be something that the mind just rests on.

Q: Does the mind need something to chew on or is that a crutch? You know it is on one level.

Jac: 1:35:33 Where we are at now in our evolution, yes mind needs something to chew on. We've trained our minds to be really, really busy and there is stimuli from every friggin direction. There's stimulation all the time! We would have to learn how to think differently as children in order to be able to have our minds work at a slower gentler pace. I think where we are at for the next few hundred years, maybe even more, we're going to need to have healthy things for our minds to chew on. Unless we have some kind of intervention, or some other kind of programming or something to actually slow down the thinking mind, you know? I think something healthy to chew on is a good thing – health food for the mind –. The mind is overused because of the world we live in.

Q: 1:36:48 At times yes, but at other times no, so....

Jac: Sure, but it is the times when it's difficult, and that's when we use the tools. When it's fine there is no need for any tools, there is no need for any of it at all when there is no I, when it's just life being lived to the **fore.1:37:15**

Q: So try to keep using that tool or do I ask for another tool to appear?

Jac: Yes, I would do the latter. I would look for another tool that chews away at something else.

Q: That tool came from my first conversation with you.

Jac: Really, we went there okay.

Q: Yes, I don't exactly remember my words, they were brief, but they were nothing, nothingness, nothingness, and you pushed to the absence of nothing which turned me inside out in an inner tornado of sorts.

Jac: 1:38:03 Yes, I kind of like this.... like we say your trajectory is like this, the graph I was using yesterday, like you've got crests and troughs, and there's a crest right now where the sinking in deep isn't going on, and that's lovely. That's lovely so enjoy that too you know, and when that shifts, because as you know it's always phases; things change all the time, so when that kind of connection with life alters one might pop up then, but I think it would be kind of nice to be with the superficialness zone to let that be fine.

Q: 1:38:56 Well there's a sense that maybe there should be an openness of riding the waves and not.... because on one level there's no concern about that, you know the fast mind comes and goes but it's not driving.

Jac: Yes, yes.

Q: Maybe that's a practice to do to.... Okay, so how is this going to be if I'm not continually reminding the mind what it needs at that level? So I don't know.

Jac: 1:39:38 It would be an interesting experiment though.

Q: Yes, something else came up recently. The deepness, the intensity, for some time there has been a sense that it's a burning off. I know that there is a burning off happening at a level I'm not conscious of; whereas, years ago there was a a burning off at a level I was conscious of and not conscious of. It doesn't really matter, so I don't know if there's less of that, you know? That's just something that the curious mind wants.

Jac: 1:40:26 I wonder are we kind of cruising around the current phase, because the current phase is that there doesn't seem to be a depth, and that life is fine really, there isn't an ongoing working in the process. What would it be like to just enjoy that? What would it be like to just be with that?

Q: 1:40:54 Well, more specifically the depth isn't when I sit you know, so I still have that refreshment, the benefit or whatever form that takes throughout the day, but it's not gone, gone, gone.

Jac: 1:41:14 It's not way down [cross talking 1 word], yes.

Q: I get it, it's not like there's a sense that that wasn't enough for what is faced in the day.

Jac: There isn't a sense that it isn't enough or there is a sense that it.....

Q: We'll there is and there isn't.

Jac: 1:41:57 Here's what I'm wondering, let's throw this out and see how it sits. When a natural organic kind of pulling away from the normal depths of a practice, and the shifts that happen because we're doing the practice, sometimes we just get a break and it softens for a while. There's no harm in doing that, but the thing is life will bite us in the ass, because what happens is that we just slide into some old habits.

Q: Yes, I don't think I'm being lackadaisical about it but I can see the potential for that.

Jac: You know, what is a really useful thing to do is to actually have that experience of letting it slide and life bites us in the ass and it teaches us like, "you know about two or three months I can kick back and then my mind is up again, and the lesson tends to be so potent that we decide actually, 'no, this is like brushing my teeth,' this is just a basic thing in life, and even when it's not potent I'm going to continue with it." The lesson that comes from letting it slide and discovering how long it takes before we drop right in to identification again, that's a useful lesson! It's a bit high risk but it's very useful.

Q: Well it did in a way, bite me in the ass last fall you know, and it stopped everything. It stopped me from sitting.... I don't know if you remember....

Jac: Yes I do actually remember.

Q: But that's no longer a hook. You know, I've had to face it and deal with it numerous times since then but it's not a hook. I was completely neutral while others were all in a great fuss.

Jac: Okay you came through that one.

Q: 1:44:19 I came through that one, and you know the tool was a savior it wasn't an anchor in a wild storm.

Jac: Sure, but that was an external thing happening in life, and it's like we've got a similar thing now but it's totally your internal life, you know?

Q: Yes.

Jac: So it's interesting, do you continue to practice you know, when you're on a crest and life is kind of superficial, you know?

Q: I'm practicing something I'm sitting, so it's not like I'm you know....

Jac: Sure, but if it rejuices.... For myself I think it's worth the lesson, but it does have a risk involved. The lesson is that we come out with a gem of really knowing that this mind needs at a minimum A, B, C. It's like we get to know how it can re-create those neurological paths to make the "I" stronger. We get to see something, so it's like you've kind of got to watch it but you're taking it easy, you know you're not being as diligent. You might just sit once a day you know, and that's fine just continue that because that's part of your life.

Q: 1:45:41 That I have to do, especially if I'm going anchorless. That's another level of anchoring for me.

Jac: Yes, that's part of your life. It would be interesting to see what happens if you go anchorless with the rest of it. So it's an experiment it's not going anywhere because you've thrown everything, so it's actually going anchorless as part of the spiritual practice.

Q: So go anchorless and look to see if there's another tool?

Jac: No, I wouldn't look to see if there's another tool.

Q: because that's where we started.

Jac: Yes, I'm pushing it a bit, because I'll see you at the end of June, so even if from now until then if there was just your morning sit and let it.... Just let the reins loose and see what happens.

Q: But if a tool arises, a tool arises, and I don't have to shut the door on it.

Jac: Yes exactly, if a tool arises. It's like actually, "okay this mind just needs this." It's a really interesting phase. It's really interesting, because the few times you've spoken now it feels like, gosh it's going in a direction of just kicking back a little bit and seeing what happens, what happens.

Q: It doesn't feel intentional it feels subtle.

Jac: Yes.

Q: 1:47:09 Not like a lazy or a.... and there's actually no context to it whatsoever. [cross talking couple words], okay.

Jac: Yes, and let's revisit it at the end of June and see, "did something make a difference there?" "What does this mind do if it's not being, you know pulled in with an anchor or if it doesn't have a...."

Q: 1:47:29 Well it will have functional anchors that certainly the mind is very.... Goes very deep with detailed [indiscernible couple words] even though I'm....

Jac: Of course. Let's see because it's just like probably five weeks. Okay, it's really ring fenced, we've got a beginning date and an ending date. There's a parameter on it. Let's see what happens, that you're sitting and that's all, 1:48:05 and let's see where the mind goes or what happens qualitatively to [cross talking 2-3 words] experience.

Q: [cross talking].

Jac: Yes it's a good thing to check out you know, because then we learn about actually, "my mind needs this to stay healthy, and then there's my spiritual practice," because there's identification or these triggers left or something, but the mind needs this to stay healthy, to actually stay well and calm. So it's like dividing these two. It will be an interesting experiment.

Q: We'll see.

#10 / 1:49:04

Q: This started way back with Jaimie at the very beginning with watching the mind sort of create desire. Was that how it was going?

Jac: We were looking at the components of experience and then went on to desire.

Q: I think this happened before, but this morning when I awoke, first I'm awake – there's awokeness but no thoughts –, and it was very nice but I have seen this happen several times that there's this urge to make thoughts. It's an energy that's pushing in but no thoughts would come, but the energy is real there and there is a tension, and I'm aware of that tension – no thoughts but the desire to make thoughts –. It's an energetic thing. Actually I got up and meditated and sure enough here comes little random things. I'm just curious what your take is

on that. My interpretation is that it's just mind. Mind is just wanting to rev up and go, and that's all there is.

Jac: Absolutely, yes.

Q: 1:50:15 Then subsidiary to that is mind is then individual, individuality, psychologic mind, and me the "I" part. I guess what I was getting at is.... we talked about this Friday night, the "I" thought and the energy associated with that, and it seemed to me, locate that energy and allow that to melt, and then less impact of psychologic "I." Am I right on that or am I just trying to make more mental activity?

Jac: I lost something. Can you run it again?

Q: 1:50:58 It's hard for you to get lost. So there's this energy....

Jac: I know what I was doing, I was back in something. I was back in the morning thing. I was there. I'm sorry that was just me.

Q: 1:51:14 There's the energy to just do or it's a push. I define mind in my own experience as the urge to move. It's just movement it wants to move, but somewhere in that the personal "I" comes in and awakens. You mentioned Friday how that personal I has an energetic thing, and I think you called it a skin, something around the energy. Was that the word? I thought you used the word skin.

Jac: Probably a contraction or something I'm not sure. Lynn mentioned a skin, yes a skin.

Q: It was a skin, yes. How do you cut that energy off? Again, this is a how to thing.

Jac: Yes, to make it better for the "I?"

Q: No, to stop it.

Jac: Why?

Q: To melt that personal I and allow the awareness to be super too, and make the smaller "I" subservient. 1:52:27 Or is this too much to [indiscernible couple words]

Jac: It feels like that's coming from desire, from the personal I.

Q: Yes absolutely, that was the next part. It's very apparent how the personal I and desire is so inextricably intertwined.

Jac: Absolutely.

Q: You can't separate them and that's real apparent.

Jac: Yes, they arise together.

Q: And it all comes back to wanting freedom for that matter or wanting truth.

Jac: Yes.

Q: Is this making sense?

Jac: 1:53:02 It is, but there's a few different things going on. When we want something to happen it's not going to happen unless our verbalization of what we want is actually coming from an inner pull that's going to happen, and I'm wondering in that question, it felt like it came from a guy who wants to get it or wants to do it or make it better for himself. I'm wondering how much of it was desire driven or is it like, "this is where it's going now, this is where it's going now." When we respond to where it's going now, of course mind is then responding and change can happen. If it's motivated by us doing something then we're just moving the furniture to make it better for ourselves.

Q: I think it's a combination.

Jac: Okay very good.

Q: You hit your head on the nail with that one, or is it nail on the head?

Jac: Head on nail, It often feels like.

Q: I think I hit my head on the nail. I think that's the whole essence of the personality is getting it.

Jac: The getting it part has to be dissolved, that has to be seen through and dissolved.

Q: 1:54:29 All right, then this leads to.... We can work with that, but let me throw this in so you can.... Looking at this I did come across, "I won't forget my friend," and then, "I don't want to because I'm too afraid of what that means or what that might be." So what came across was, "no I don't want it." 1:54:53 Of course even when I say that that's blasphemy, you know [indiscernible word].

Jac: Sure.

Q: 1:55:03 But that was the impulse to say no to all of this. Or you can come up with the images, the whole body superstructure whatever mental framework falling apart. So getting it, not wanting it, trying to get it, but not wanting it, there's this horrible tension going on.

Jac: 1:55:29 That happens for most of us.

Q: That's the dilemma then?

Jac: Yes, the structure that produces the story of the personal I, that structure has vitality of its own.

Q: Definitely, it wants to push.

Jac: 1:55:51 Yes it does it wants to push, and when it's under serious threat it's going to fight for its survival. Like anything it will not want to die. It does fight for its survival, it does. So if you can recognize that if that desire is belonging to the structure that wants to stay alive, well it is it's about recognizing that. It's like it's got its own life force, and anything that's alive invariably tries to protect itself. That's the way life works really, you know? Anything with a nervous system seems to want to protect itself. So the personal I is going to absolutely say, "I don't want freedom." Even if it says, "I do want freedom," if you pull that apart it imagines that it will be better off without itself, or it will have some stupid paradoxical loop going on that on investigation it actually really doesn't want to wake up at all, because it wants to be there to enjoy it. So no matter what way we look at it invariably the mind is not going to surrender with ease, but it's just going to run that story and it's going to die anyway. It's going to go anyway that personal I. It's on the demise it's a losing battle.

Q: It's on the demise, but we all hear about, "I want to die before I die," mind dies before the body dies, yes that's what I want. 1:57:27 I mean, the body is going to die, okay adios [Spanish word-sounds like mementay] you know, but I don't want that I want the other way around.

Jac: No guarantees. The sequence has no guarantees. The identity that is currently manifesting as Tom is going to die sometime, whether it's after the time of the body story or not it's going to die sometime that identity, so you've got to be okay with that. The desire to lock it into linear time that's a big fat story, because pure consciousness doesn't even do linear time, you see? So that part of it has to go, and it's okay for mind to not want to die. You do want to die under certain conditions but actually really you don't want to die. That's the conundrum that mind, that it's trying to make sense of something.

Q: 1:58:24 I'm okay with that because that's what minds do it's the minds function.

Jac: That's right it is their function.

Q: I'm okay with that.... 98%. No I'm joking I'm okay with that. This leads to the next thing, it just has to do with the seeking. I can't tell you how many times I've gone to a course or a retreat or something thinking, "I'm going to go in there and I'm going to walk out awake."

Jac: Ohhh, guaranteed not to happen. You can guarantee it, yes.

Q: 1:59:07 Guaranteed, in our groups people ask, "are you going to this retreat, sound effect 1:59:13), what are you going to be doing next," and I think that's so frigging shallow because it's right here right now!

Jac: Yes it's right here right now.

Q: What is it that I'm overlooking?

Jac: 1:59:23 Well, the desire to wake up might be getting in your way. It seems to be the theme of the morning.

Q: It works for me. I'm okay there is room for all of that.

Jac: Expectation?

Q: Yes.

Jac: Okay let me ask you this, is there a knowing that the Tom character will wake up? Like a knowing not an intellectual knowing, but is there a knowing?

Q: 2:00:10 This may be the answer, I don't know, but I'll be riding my bike and I can be out three or four hours, and after an hour or so or two hours I'll go, "nothing has changed, nothing is different. Yes there's motion here, you know there's sensations in the body, there's sensations from the road, the road may not change that much, but cars going by, sounds, nothing's changed." There is permanency in that experience yet nothing has changed. I'll say, "oh I want to go back to that," and the next thing it's back into the experience. So the sense of nothing has changed, this is who I am, this is the permanence.

Jac: Yes.

Q: So in that sense yes there's knowing. Does that answer your question?

Jac: 2:01:05 Not quite but it's beautiful. So there is a spontaneous access.

Q: Yes, like now.

Jac: Like now, lovely. There we go. So from right now, if you can see the trajectory out to that Tom character, is the Tom character going to fall away in this lifetime? The capacity for that Tom character to believe he's a Tom character, is that going to flip?

Q: 2:01:45 [indiscernible sentence].

Jac: Okay there is a not knowing. So in the depth of the knowing, access to that information it's open, it's just open. Access to that information hasn't arisen yet, the knowing part that communicates through the body/mind. So from the knowing that it could go either way for this Tom character, there is no certainty around it, so the knowing that's in the body/mind from the direct knowing knows that it can go either way for the body/mind of the Tom character. Yet somewhere on the trajectory between that knowing, that is changeless within you, right through to the Tom character, somewhere there is like, "there's a retreat and I am going to come out awake!" It's like, what the heck happens between the part of you that absolutely is so open that you're able to say, "I don't know," it's that available to awakening or not, so it isn't even contaminated with the certainty that awakening is going to happen. Many people that I've asked that question to they're like, "absolutely, yes," and it's the smell of arrogance, you know? An odd time you'll get somebody who actually really, "oh gosh yes," and they're actually accessing the direct knowing that awakening will happen. They're accessing it but it is rare. For

most it's rare, it's actually just an arrogance that bleeds into the direct knowing, because the desire is so frigging strong that they can't tell the difference. I like the not knowing, the, "I don't know." You sat with it and like, "I don't know." That availability, can you bleed that into the Tom character?

Q: Why not?

Jac: Around the spiritual path, around waking up, around all of this?

Q: Yes.

Jac: You see, right, so it stops the contraction, the desire around waking up, because that's the surest thing to make it not happen.

Q: 2:04:16 We'll take this as sort of a sidebar, I have come to peace with it if it doesn't happen, but looking at, "could I give up the desire," well in my mind giving up the desire was, "well I'll just go be a drunk or something," 2:04:35 you know [indiscernible couple words] or whatever and be stupid. I can't do that.

Jac: No you can't do that. Yes that's for sure. You might do it for a weekend and then you're like (sound effect 2:04:47)

Q: Yes, I'll go to ball games and drink beer, no it just doesn't.... No, this is my preference, this is where I would rather be, this is vacation, this is meaningful, and if this is what I do until the day I die, the body dies, so be it. I'm okay with that.

Jac: Okay, fully?

Q: There's sadness but yes.

Jac: There's something there.

Q: There's sadness but you know, I can accept that. All right you're digging at honesty here.

Jac: Yes.

Q: Maybe not, but if I had to be okay with that.... In other words, if Bhagawan came or Krishna came and said, "Tom you've got two more to go," you know, okay.

Jac: 2:05:43 But that would give you a goal so that ain't going to happen.

Q: Okay, but then there was that whole story of the two sadhus, and they asked some master, "when will I be enlightened," and the master said, "it will take you as many lifetimes as there are leaves on the tree," and the one Yogi said, "oh my God a thousand," and the other one says, "oh gosh that means I'm going to be enlightened," and at that point a great wind comes along and blows all the leaves off the tree.

Jac: Beautiful!

Q: I don't know where that came from, but where were we on this?

Jac: 2:06:28 So what I'm doing is just pulling away the desire to awaken, the attachment that mind has to awakening, and by doing that I suppose giving space for mind just to have its own pull to survive. So it's okay that mind has a pull to survive, that's going to be there, but we have to pull it away from the desire to awaken which is a right block, the desire to awaken, all right? So we're clearing that up and we've found some little thing that when we move from the direct, "I don't know," and we bring it to the character, in theory it's easy it's like you said, "why not." It's like yes of course, because the wisdom is there within you, it's like I don't know, and there's no emotional response it's just, "I don't know." But when we bring that into the Tom character it feels different you know, there's something, there's something there.

Q: Backup, when you say that something is there, what do you mean by that? Is that energy or something?

Jac: 2:07:30 Yes, there's something there that changes. You see, what I'm really doing is kind of opening a furrow between the direct knowing that you have access to on the bike, or you said it was here right now, it's like okay right, so perception is coming from the direct knowing, from that deepest place. So if we can connect the Tom character without picking up all the trappings of identification on the way, without picking up desire namely, if we can have a furrow to see how the Tom character views the world and views awakening – one of the most potent desires –, how does the Tom character view awakening now when the lens is really coming from the direct knowing? You see, when you talk from the Tom character you're completely different from when you talk from the direct knowing, completely different. So I'm trying to marry the two, and the example we're using is around waking up, but really I'm trying to marry the two. Do you see?

Q: Not at all.

Jac: Do you guys see?

Audience: Yes.

Jac: Okay great.

Q: Well then that's good.

Jac: That's perfect.

Q: That says you were right on, because I was hoping.... I was thinking you would want to separate them. Let's put it this way, would you bring the knowingness of who Tom is into the Tom character? Is that what you're saying here, or no?

Jac: 2:09:03 It is, but energetically you're not talking from there. It's kind of fun though isn't it?

Q: Maybe not for them. Should we sit on it and try later this afternoon?

Jac: At the risk of being a total parrot, which I do a lot repeating myself all the time, I'm going to go again, okay? So drop into that place, that inner knowing of, you know that things look like they change but actually there is a changelessness. And we can say that that place has a knowing or is knowing itself, but that which is changeless, and so from there let the Tom character come into view. One aspect of the Tom character is going to come into view, and that's around how he is when he is all motivated to go to retreat. So energetically bring your perception through the lens of the Tom character as he is about to go to a retreat.

Q: 2:10:54 There's turmoil. Like I don't want to go.

Jac: Ahhh, ahhh! He doesn't want to go?

Q: 2:11:08 I don't care if you don't want to go.

Jac: Wow!

Q: 2:11:16 Well there's....whoa! What the hell is going on?

Jac: Yes, what the hell is going on? Because it's about that isn't it? It's about pure consciousness using the body/mind, the body/mind being a servant to what you really are you know, and you pick up the tools of the mind, you pick up functioning, you pick up your intellect according as it's required for life, and life kind of does the whole thing. So here we are just literally doing that in an exercise right now with Tom, that like when pure consciousness, you know shifts its perception, but comes from pure consciousness obviously and shifts its perception without cutting off the lens of pure consciousness, but shifts its perception into what usually looks like the personal, and it's like, "oh my God it's changed the story!" Now he doesn't even want to go. So it's like pure consciousness, when identification is there or when the "I" is there, it bends it, it redirects it, you know? It redirects it in some way.

Audience: 2:12:41 [cross talking couple words] self-preservation.

Jac: It's quite likely that the "I" is trying to preserve, the mind is trying to preserve itself.

Q: I didn't have the thought but I totally agree. I'm kind of speechless with this right now.

Jac: Yes, if you do have.... I'm just kind of letting you chill for a minute, if you do have access to that stillness, and most of you do for a long time here for sure, you know where it's simple and there's no lack and there's nothing happening, bring the character into view. Bring the character into view. It's an interesting exercise, because like when we were talking to Morgana it felt like when the character is in view it's like (sound effect 2:13:42), there's something that kind of comes up to it, but actually no, it's just a filter lens coming in. There is no division between who you think you are and who you really are. There isn't, it's just your perception changes, and if you're very attached to your "I" story you've lost the bigger picture, you've lost your totality, your zone in totality, you know? I'm saying the same thing in a few different ways so that you can kind of find something to work with there.

Audience: It's like the blinders come off.

Jac: Yes the blinkers come off, yes they do.

Q: 2:14:26 Then it's more like pigs being herded with a fence. You've done this I'm sure, you take the fence and you just sort of move the pig around and he follows.

Jac: Yes that's it. That's right you point his nose where you want him to go.

Q: Yes, I'm going to sit.

Jac: It's perfect, sit with it it's totally cool.

The End