

### **Meditation / Teachings:**

So where do we begin? So without moving your body relax on the inside. Try to resist moving your body. You don't need to have your body in a perfect pose just relax on the inside. Let everything drop, get loose, sink, an old book is a will and a you and you will or you will, I is an in and in and out with you was. I know you will and will I get it out you know you and I and my only as it is almost as a id sink deeper still. Wherever you are inside, wherever your mind is, go deeper still. It's like, "not that, not that," but don't push anything, and deeper than that, deeper than that. If there's a sense of falling that's fine. If there's a sense of nothing that's fine too. If there's peace or not peace it really doesn't matter. What we're directing towards right now is not a state of mind, but your mind is going to create a state out of it and see how it feels. It will give it a label and tell you that it likes it or doesn't like it, and that's what the mind does. The minds going to run a commentary, but your mind knows nothing. It knows how to manage in the world maybe, but it doesn't know anything about what you really are, about what is real with a capital R. It doesn't know anything because it's beyond its parameters, so it's fine that it doesn't know anything. So let's drop deeper, sink deeper than a state of mind. Your mind doesn't need to get this. And drop deeper still. Whatever comment your mind has is going to be not accurate, so at this point disconnecting from believing the mind is very useful, and you might find there is rest. That deepest part isn't interested in how you manage in the world. It doesn't know anything about sorting you out and fixing things, paying your rent or your mortgage. It's like part of life doesn't touch this deeper sense that we're pointing towards. So if you pop into the stories of your mind, you know it's Saturday, it's February, and I've got to do this on Monday, that option is always there for you. It's always there to pop into story and me and my world, and all you're doing is leaving what you really are. That's all that you're doing, just stepping out. You're stepping away from that which is not story; just that deeper sense. The mind will even create the story, "hey you can't live from here, you'll just be a zombie sitting here all day, everyday with your eyes closed, and you won't be able to operate from there." That's a lie too. Mind is a great liar. Your mind can't tell the difference between what is capital R real and what is unreal. Mind only exists in the unreal, this ever-changing world that will show itself or has shown itself to be not real. So if there can be some sense of your attention resting there in the deeper part, somehow life will reorient itself to support that. Sink into the deepest part. There is nothing to fix there, there is nothing to prove, and there's no chaos or drama, no story. None at all. Mind would say, "oh but it's boring!" That's just mind churning up at something. That's what It's going to do it's going to create story after story after story, comment after opinion after judgment, that's its repertoire. That's the minds bag of tricks. It will keep trying till something will pull you back out into believing in the world again, something's going to work or else you'll just stay there and the show will be over.

8:14 So on the progressive path when we're chipping away, and on the spiritual path, for a long time, what we're doing is seeing through the tricks of the mind one by one; whether it's conditioning, story, a bit of trauma, patterns, and we break the mind bit by bit by bit, but here

is an invitation, it's all mind. If you look at the different little subject matters, the different tricks that come out of its bag of tricks, it will forever try to present a new one, so there's always a new distraction and it's great entertainment. It's the one bag, and it all has the same smell, which is mind creating another distraction to pull your investment out of what you are and into the world. It's the same thing it's all the illusion. No matter what the mind can present, no matter how serious or how profound or how noble or how authentic it can present something, it's just another trick out of the mind to pull you back into identification and me, my, and this is important, and this is serious. Actually, that's just the story you bought, that's just story that worked to pull you away from that which is outside of all of it. Sometimes you've got no option but to kind of unravel the thing that has pulled you out because it's become real. You've invested in it to such a point that it's real and it's got to do with your life and you've got to get to the other side of it. So it's like, okay, okay, if you've got to get to the other side of it fine, but there will be lots of times where you can spot mind coming up with a story and you have the option of following your story with my habits and make excuses or I can say, "hey you know what, not this time, not this time." Your attention is either going to be on the movie or outside of the movie, and the movie is mind. When we start talking about outside of the movie, well then there are layers, layers, layers, layers of pure consciousness, pure perception. That's a whole other realm, and we can go into that too seeing the fine subtleties of how this is created in the first place. Seeing how the heck you ever fell for it in the first place.

11:42 So whatever is your big story these days, whatever is your big story, can you drop the big story or do you have to go through it? It takes wisdom, just wisdom or you can call it spiritual maturity if you like, but it just takes a piece of wisdom or discernment to know the difference. Is this story something I can just flick to the side and say, "you know what, I'm just chucking it aside?" It's like when you're finished with an old T-shirt, "you know what, it's done." Or a relationship, you know that feeling of like, "you know what, that's the end of it." It's that kind of feeling. So with your story, whatever story is the active one these days, can you just drop it? Great if you can, but if it's already got a momentum and you're in there it's going to be a bit trickier, because now you've got to backpedal a bit. But the wisdom is a gem, and when you can use the wisdom to discern the difference between, this is just story and I can drop it or this is just story and I have to let it run, I have to let it run, the way to drop this story is to let it run, that is a fantastic tool. If that's the only thing you take away this morning, that's a fantastic tool to have the wisdom to know the difference; when am I in drama for the sake of drama, because drama is my habitual way of being. "I love to feel alive!" "I'm experiencing and it makes me feel like I'm living and I'm engaging!" Well, we've got a drama Queen. That's what we have, you know? See the pattern, what pulls you into story or is it possible to just, "okay there's story just drop it this time." Or, actually it's got to play out. This one has to play out. If you can feel into that that's really important.

Post-awakening only the things that have to play out will play out. If the awakening isn't deep enough, if not enough stuff has cleared, if there's still some desire that didn't burn out, these things will masquerade as if they really have to play out, and you won't know the difference, but you know what, it will stink. It will stink. So it's very wise at this stage of the game to develop the sensitivity to know, "actually that's just story." "You know, that's a story that has

to play out,” because what you're really doing at a deeper level is that you're getting to sense when the natural flow, when pure consciousness is directing an activity, or when me and my subtle manipulative mind are running this drama story. Do you see? Get to know now when pure consciousness, the natural flow, needs an experience to happen to itself. Consciousness is having the experience actually. So there's the subtly, when does consciousness need to have an experience and when is the experience, me and my habits, keeping the story and the drama going? The sense me going and my chaotic life, my story, my identity or my conditioning, my trauma and my you know, my anything will do. It's an important one.

16:25 somebody was talking to me last week about the Sufi tradition. He's been engaged in the Sufi tradition for years and he's seen the truth, and he's looking at different traditions and how they prepare..... That was our conversation really, how we're unprepared in the West when a breakthrough happens, and when the sense of the personal I drops, falls away. The Sufi tradition says that you're not going into the fine, fine, fine tuning class, of where there's a maximum of 12 people, until you have a well-paid job, a stable relationship, no chaos and no drama at home or in your lifestyle. If you've got that sorted then okay, now you know enough to do the real fine tuning stuff. Here, whoa it's just a tornado you know, and you try and find your way in it. So there are certain skills that we would be wise to pick up in order to learn how to manage this, because we get blown every which way. There's too much, too much stuff and a sense of direction isn't cultivated for us. It's very hard to kind of find, “well there's a point to this but then there's that,” so if you can develop some skills, some tools for yourself to be able to feel, to be able to discern what's entertainment, what's more “I” story and what is an organic clear pull of pure consciousness. The natural flow, consciousness having experiences through the form, through the character, but it's consciousnesses gig without the personal I coming in there and contaminating it. If you can tell the difference that would be great. Do you know what I'm talking about? Yes, okay.

Audience: I can feel a shift happening already just as you're talking.

**Jac:** Yes great, yes it's like the realigning. It's like a rewiring when that happens. Let yourself be pliable, malleable.

Audience: The Play Doh effect.

**Jac:** Okay let's see where it goes.

**Jac: 19:53** So we have a questioners chair so let's see what we can unearth and unravel. It's only going to be an I story that comes up here you know. That's the thing, because what you are has nothing to say at all. So can you drop it, or is it like actually it's too sticky, it's still sticking I need help with it? It's up to you to use this discernment right now to see if you land up here or if it's like, “can I, can I?” Don't take it away with you. You've got to find the wisdom, the discernment like, “actually, no I'm too deep in it.” “It's too real and it's running its course,” then we'll work on it. But if it's story for the sake of story do your best to drop it. Develop a nose to be able to drop the stuff that's just entertainment for yourself, and you'll find you'll be interesting by suffering. You can be entertained by anything. Suffering has much more of an impact on our minds than joy. **20:57** Some mad statistic that I saw on a [indiscernible word] talk recently, I might have the statistic wrong but it's something similar to this, we have 20

times more of a capacity to remember suffering than to remember something that's pleasant. So what's going to make you feel more alive, pain more than love. Suffering is going to do it for you. It's going to make you feel more real and more engaged, you see? So this is what we do when we say life is all about suffering, but actually it's not it's just that we're wired to register the suffering much more. Why, I'm not sure. Maybe it's just a mechanism to show you that, "hey, do you really want to stay asleep, and put your nose in it again and again and again?" I'm sure there's no reason because consciousness doesn't do reason. Okay let's kick off and see who would like to come up.

### **Question & Answers:**

#### **#01 / 22:48**

**Q:** I really judge life by the enjoyment times like going to the beach, going to the forest, reading books, but it's that day-to-day life with the husband where you've constantly got the chatter in that side and you just want to say, "just leave me alone," you know? He's a good man; he's beautiful, but it's just that constant chatter that kind of brings you back down again.

**Jac:** 23:25 So there's resistance to the chatter, what happens, what your response to it?

**Q:** Like I said, just back off.

**Jac:** Do you tell him that?

**Q:** Sometimes, yes.

**Jac:** How does it land?

**Q:** Pretty harsh.

**Jac:** Okay, because if it's going to affect your relationship it's not kind of...

**Q:** Yes, it doesn't really because we talk about everything, so it's a really good relationship. It's just that constant you know, and it's been going on because he works in retail, and he comes home and talks about all the problems with the retail. So you know, he's dealing with 100 people a day. I remember, I was there 30 years with Delta reservations, so I know that and I understand really well; I know 100 people a day coming into your head, and even Baba; Hariharananda, he would say, "you're doing such a good job; stay at the top." I said, "how can I stay at the top when I have 100 people a day coming into my head?" He said, "you can do it." So I would try to stay at the top, and then I was nicer to people and they would be nicer back, so it was a beautiful thing. It was a great thing, but his path is different, his is Krishna consciousness since the 70s, so it's a different path. So it's the mantras you know, and he is also ADHD where the mind goes (sound affect – rapid fire) all the time, and mine is real quiet.

**Jac:** 25:14 I remember Carolyn Myss saying once, I don't know if you've ever come across Caroline but I was into her about 15 years ago, and I remember her saying, "you know, if you think you're a meditator you'll be able to meditate when you can meditate with the boom box playing loud music in front of you and flashing lights in your face." "If you can meditate in those environments, okay you've got a handle on it," and it still stuck. So going within, if it's an authentic going within it's not going to be pulled out by your environment. So you're a system, and if your state of mind is being upset by it it's a state of mind. Whereas, if there is an absolute going within to the depths of what you are, it doesn't matter what is shaking about. It's like that analogy of the depth of the sea. You know, there are waves flapping about on top, would you sink to the bottom? Would you sink to the bottom and stay on the bottom of the ocean? It's like the opposite of what Baba was saying about going on top. It's like, "let's flip it

over,” and if you went to the depths of the ocean it’s completely and totally still; way, way down it's dark and dim, and if you meld there, there can be a tornado up above but who cares? Hurricanes, tsunamis, who cares? So it would be a great gift to turn this around and use your husband's energy to allow you to drop, drop, drop, drop deeper. It will show you how to access the part of you that's not touched by this moving jerky energy, turbulent energy, because everything can be used to your advantage. Every little thing is pointing you; it's a set up, every little thing is showing you, go back, go back, go back, go back down in, go inside, go home, go to God or whatever phrase we use. Whereas, if there's resistance to something it's like you ain't using it. You're not using it. So sure, if you're hanging out in a nice state of mind and it's kind of grating, his energy is grating, of course it's a state of mind being influenced by another state of mind, so what?

Q: 28:00 Okay, but by the same token if you go deep inward like you're a monk in a monastery, you're not living in life so to speak. I guess I don't trust that to live life without the story. Do you know what I'm saying?

**Jac:** No, run that again about the monastery.

Q: Let's say you spend two years in silence or something like that, I haven't done that, so I guess what I'm trying to say is, if you had that experience you know that experience, but I haven't done that. So I'm just trying to think how to grasp that without doing that.

**Jac:** Do you need to have that experience though? Every path is different.

Q: I don't think so.

**Jac:** It would be happening to you if you needed it. Your path is unfolding exactly as it must. You've got to totally trust it because it's guiding you home.

Q: Yes, that's the hard part.

**Jac:** You've got to trust it. Your husband will be infinitely more potent than a monastery for you; infinitely more potent.

Q: Wow!

---

## #2 / 29:58

Q: I've had a question about the need for a guru, and I'm hearing that life can be your guru through experiences.

**Jac:** Yes.

Q: I hear here and there that you cannot access and live from that state without the assistance of someone to help you. What is your opinion?

**Jac:** 30:21 Yes, we don't have effective models in the West yet. We have huge access through the Internet. Huge access to the material, the intellectual stuff, and we have infinite access to every modality of healing to do the clearing work, but there's something about transmission that at some point has to kick in. There is an energetic thing which you can call grace; energetic transmission of grace, there's something about that for sure. For sure somewhere there is just something unquantifiable and energetic that we can't scientifically grasp yet.

Q: You were saying last night that Osho could be that man's guru, so it could be someone who's passed.

**Jac:** Yes it can be someone who has passed, absolutely.

Q: So if you feel a connection with someone that you're drawn to.

**Jac:** Yes, I want to differentiate the difference between a teacher and a guru. If there's somebody you're drawn to absolutely that's your teacher.

**Q:** Yes I understand that but I'm talking about the transmission.

**Jac:** Okay, and the teacher can give you some transmission, but a guru calls you, and that's the difference. It's usually like, "I feel this pull and it doesn't make sense because they should be alive," and you're trying to kind of work it out because there's something else going, and the mind is playing catch-up trying to work out this story of what's going on here. That's when you're like (sound effects) there is a pull, a magnetic thing that you're picking up retrospectively. That's the guru pulling you in. They might or might not be a guru, but it's okay because the energetic transmission can happen through another way. There are those whose guru is literally nature; nature was the guru. Great Saints in India and nature was the guru, do you know? So it can come in any form.

**Q:** 32:41 So the guru is not something to look for, it will look for you if you need it.

**Jac:** It will find you if you need it, that's the thing, and a self selected guru invariably goes belly up. Invariably they will fall off the pedestal or something and it's like, "yeah, yeah, your mind was in there at the beginning of course," because if the guru calls you there is a phase that we spoke of last night with that other gentleman, there's a phase of like, "okay am I going in here," because at some point you're going to have to make the decision to surrender, you know? So if a guru is pulling you and it's like, "actually I'm going for broke here, and if they throw me out or don't throw me out or show me the truth, fine, great, but it's got to be up to the them." "I'm handing over all of it." To make that decision to hand away that much self authority, you've got to exercise your self authority to make sure it's the right decision, you see? So testing and checking out and saying, "okay is this is totally authentic, because if I'm going to surrender here I'm going to have to turn off my self doubt."

**Q:** Right, because is it consciousness making the decision or is it my mind making this decision.

**Jac:** Absolutely, which one is making the decision? So the mind does its thing to the best of its ability and then you park it, and you say, "okay mind you've done your doubt, you've done your checking out and you're satisfied that this is authentic, now go to bed."

**Q:** The path, so you have to have the discernment to follow the path that consciousness is laying out for you.

**Jac:** Yes, so that's why it's a pull if there's a guru, and your mind is picking up signs retrospectively. Whatever one needs at any time, you know what, it will always come. Even if you think you're stuck being stuck is part of the flow also. If you feel you're on a plateau, okay that can happen, and something will shake you off the plateau again, but the plateau is a necessary part of the flow. That's an experience too. "I'm going nowhere, I'm static for years," it's like, okay what are you going to do? Are you going to fight that and not like that part of it? "I feel I should be progressing," really? So being stuck actually is a great learning curve.

Audience: I've been on a diet if you want a plateau.

---

### #3 / 35:23

**Q:** I'm not sure if I can sense or discern the difference between whether to drop a story or let it play out. The story that I have in my head is a few years ago I quit a field that I wasn't interested in, 35:38 and I was going to [indiscernible 1-2 words] for a couple of years and then

return to it, but just this last week I decided to quit again. So the story that's appearing is, I have a sense that I need to go back to this field again, and I don't know if that's something to drop or let it play out.

**Jac:** 36:03 Can I ask you what the field is?

Q: Dentistry.

**Jac:** Working or studying?

Q: Working, I've been in it for 10 years now.

**Jac:** When you're at work how does it feel?

Q: I feel more anxious than the patients.

**Jac:** Ahh! That's a pretty high level of anxiety.

Q: And I feel bad because I make myself appear very calm so that I don't make my patients more anxious.

**Jac:** Of course because they would be on tranquilizers. I'm going to dig into this a little bit. Why the anxiety? What's the anxiety about?

Q: 36:59 Ever since dentist school I've felt that it was just too invasive. Even though the kind of thing I deal with is within millimeters, but for me that just felt too invasive, just to cut on the teeth, and there's a fear of making mistakes. The pain and anxiety of dentistry, I don't know, I wish there could be another way. I thought about going into research, because there's research about growing teeth instead of trying to restore it.

**Jac:** Yes.

Q: I don't know, don't have a very clear pull towards this position.

**Jac:** What brings you joy?

Q: 38:05 Little moments, observing people, or if the sunlight hits it like right now, it hits it through [indiscernible 1 to 2 words], so little things.

**Jac:** So let's talk about the invasion to the body. It's just to the body.

Q: 38:43 More than that I think there is physical, emotional and spiritual invasion. When I was in dental school I had a couple patients 38:52 that I had put [indiscernible word], but it was quite traumatic for them and the patients actually pulled out all the IVs and just wanted to leave, and personally that stunk.

**Jac:** Aha! Okay so that one experience with that one patient, is that influencing what might happen with every other patient? Like if it's invasive on all levels for that person it might be just like cutting your fingernails for somebody else. They might have a different relationship with their teeth.

Q: Yes.

**Jac:** But there's still anxiety even when you're dealing with somebody who's got a different relationship their body? Who's not so accessible with those other levels when they're on the chair?

Q: 39:53 It varies.

**Jac:** Is there trauma from your own past?

Q: Yes, I was abused as a child.

**Jac:** Yes, did you ever get that unpacked? Was that ever held?

Q: 40:18 Yes, I was very fortunate to have support from a music therapist and an acupuncturist for a couple years.

**Jac:** Okay good. I've been kind of checking this out to see where the thread for this was, like a past life thing or a karmic thing, and are you really you know, penetrating all the levels because of how you're wiring is. What I see is that you're not. For some patients it's like getting a haircut. They're just dense, you know they're not penetrable like that they're dense and then they're protected in that way. For some, they're more open and dentistry goes right into the other layers, and that's their learning curve, but it's not that you're invading it's that you're providing a service, and how they respond to it is their journey. That's their journey, but for some reason there's some kind of transference going on. There's something where you're kind of sliding in and being responsible for the layers that they are open to, you see? When something like that happens it's from trauma. That's a wound we have from trauma.

Q: 41:45 Let me make sure I understand, so it sounds like I'm picking up what they are experiencing? Is that what you're saying?

**Jac:** You're interpreting it through your own filter. Yes you're picking up, but it's more that you're interpreting it, because your own story is looking for more holding and loving and nurturing and tenderness, you see? So the invasion, sometimes it's absolutely minimal but it's going to feel dense for you. It's going to feel because the mirror is the invasion that was done to you, you see?

Q: Sometimes I feel like I'm taking on the role of the perpetrator.

**Jac:** Yes of course you do. That's what leads you to quit. It's okay, it's great we're doing a turnaround it's fine. You know, there is a blessing in how it's unfolding because we do tend to balance out experiences. If we were bullied you can be sure we were a bully at some point. You can be sure of it or if we were abused you can be sure of it that we were the perpetrator. So it's like you're getting opportunity for the two of these layers to get wrapped up together you know, so when you go to your music therapist or your acupuncturist you know, the victim has the space to be held and to be healed, and when you're at work the perpetrator is having the experience of being the perpetrator, but when you're being the perpetrator the victim is still talking, you know? So of course it's confusing. It's like, "I've got to go back to it," because it's allowing you to purge the perpetrator side of the story, but also you've got to leave it because the victim is there and it's too painful. If you can separate both in the interim, there's kind of a two-phase approach here, in the interim it's like, okay so something in this form is potentially a perpetrator here in seeing this patient. All right, just allow the perpetrator energy to be there, and you'll find you get strength from it, you'll find you'll be an authority, and you'll be like, "whoa!" Because to find the beauty in the perpetration is the only lesson you have to..... there's too much crappy bits in the perpetrator. We know the awful horrendous pain and suffering, so we're very familiar with that, but the beauty in it in how it's a cry for help, it's like if you can see, if you can allow the perpetrator to expose itself, just to have the perpetrator at work and to see how the perpetrator has no confidence because it's wielding this power over somebody else, how it's actually looking for love and imagining that by the exertion of control and power that it can be loved, if you can unpack what the perpetrator is really about you would be doing great work. So you've got to isolate the perpetrator from the one who is abused. You're on track healing that one, but it's just that the two of them are bonded together in your work. It's beautiful, let the perpetrator be at work and then the perpetrator will fall off. The victim has to be at home or with the acupuncturist, that's your own personal work. Do you see what this dentistry has, man what a gift! What a gift! It's bringing it all up for

you and reorganizing everything for you, and in such an efficient way that you're getting to deal with both sides at once. That's such a gift because most people just stay the victim there whole life and there forever trying to break the pattern of being a victim, and it's like wow you're blessed, you're blessed!

Q: 46:29 When you say when I'm at work initially let the perpetrator be there, do you mean just internally feel what comes up?

**Jac:** Yes, and if the victim is like, "this is terrible I'm abusing, I'm going in there and I'm invading," and it's like, "stop, stop," your session is next Tuesday with your therapist right, the perpetrator needs his space, her space. It needs its space and allow the perpetrator so that you can get to know that energy and get to understand the flipside of the coin; understanding the pain of why somebody abuses somebody else, what is the level of pain. It's a really brave thing to do. It's tough. It's not justifying, and I'm not talking about that at all because there is no justification. It's tremendous pain but it comes from the pain. So you've got to see, well okay here's the perpetrator doing this, I might be invading this person and I might not, but that's about that person and they'll deal with that. Now what's going on from here? What's this perpetrator? Let the perpetrator feel confident, in control, in authority, let all those nice feelings happen and then you'll find the pain level of the perpetrator. This is going to take you a bit of time because there are layers to it, but what you've got to find is the real motivation of why somebody perpetrates, why somebody abuses. You're tapping into it, you're scratching it, but the victim is in there mixing it up and of course it's too confusing. Of course it's too much. When you've done that you'll either quit because you're finished with it or it's like, "gosh those stories are gone I'm just a dentist providing a service so people don't lose their teeth." Or pain or whatever it is you know, so they can have nicer smiles, and it will become for a light reason, a lighter.... Just a service. If it can go into that then you know you're out of the perpetrator story and your dentistry then is clean energetically in terms of what you bring to it. Does that make sense?

Q: Yes, it sounds like it's more important to be with the perpetrator then trying to decide if I should quit or not.

**Jac:** Yes, don't quit. Be with the perpetrator because the work is allowing you to expose the perpetrator energy so that you can drop into it and really understand the perpetrator.

---

#### **#4 / 49:42**

Q: I've noticed recently, and it's been quite wonderful actually, that the inner space is really having a more prevailing effect. So I think I've alluded before with you that.... and interestingly your conversation, this last conversation, kind of elucidated for me that I've had this tendency in my life, as you know with the harmonium, being overly responsible. I call it OCD but it's sort of self diagnosed, but it's been something that started when I was a little girl, and I was noticing as I was late that it's really attenuated. It's softening, it's impacted my life, it's not as pronounced, and I'm just feeling that if I just continue to allow myself to be in that space, that space you invited us into at the beginning of our program this morning, that is all I really need to do. That just seems to be where I am so I'm just mentioning that to you. It's been many years of being puzzled by these tendencies and being overly responsible and really scrupulous, and how weird is this, which all started when I was a little girl. I think it does come from experiences earlier in life. I'm sure there was a perfect storm that created, and I think maybe

there's a tendency in the family to develop this too. So you know, it's just one of those things. So I don't know if you have any comments about it.

**Jac:** 51:31 Not everything needs to get healed.

Q: Do you mean in terms of past events?

**Jac:** Yes.

Q: Well that wisdom we spoke about earlier, "to feel the difference," it's like okay so if there's a pattern that's been there since childhood and you've been chipping away at it and chiseling away at it trying to move it and trying to understand it and doing a bit better, it's like, sometimes we would be better off just forgetting about it. It's like, "you know what, I don't care." "If this is the way I behave around this then this is the way I behave around this."

Q: But that's what's been happening, yes. I don't see it as a thing so much anymore it's much more amorphous.

**Jac:** 52:20 You might be getting just a holiday from it, which would change your relationship. A holiday will change your relationship in terms of how you can connect with it or how you can approach it, the relationship with the behavior. Sometimes that will do it. It's like, "my God I was looking at it this way but actually I can look at it that way."

Q: I think I'm less absolute about it. That's what it is I'm less absolute, and I'm just feeling that invitation for being inside. It's like this is where I've been going all these years, this place beyond place and time. This is what my teacher talks about, my guru, this is it.

**Jac:** Yes that's right.

Q: I have to say it's a wonderful feeling, because for years I was, not rudderless but I was sort of like, "gosh other people don't seem to deal with this." I know there is a population that does but it's in the minority. Also, it's worked in my favor because it's created an awareness of the mind, and I remember when I started leaving that natural state as a child when I first heard about sin through Catholicism, so you know it makes you contemplate and it's a good teacher that way, but I am finding as of late that I'm just going towards that place, and that's great.

**Jac:** 53:53 So there's a pull in and you're wondering is it okay not to stay outside trying to fix this?

Q: Actually I'm kind of.... And I must say, I'll admit this being literally scrupulous, it's not really a question. I'm just kind of running it by.... I'm just saying that this is what's happening, and it's really happy. It's like I'm not really approaching it the same way anymore. There is a certain like, "okay," you know? It's no longer this monolithic block. I think there was a point that it is good that I identified as a tendency. I think that was good.

**Jac:** sure.

Q: But now I'm kind of like, okay. I feel that sweetness. I feel it, you know? I feel that love.

**Jac:** Sure, and when drama happens in life and somebody dumps on you or has a go at you, you know how these things happen, where's the sweetness then?

Q: 54:57 Well the more I experience the sweetness the less vulnerable I am to that.

**Jac:** Very good.

Q: Because I have had a fair amount of harshness in my life, which at some point I must have been a real handful in some other life or I don't know, but I have had some harshness in my life which has been puzzling but now you know when you have this experience inside, you know this constancy, all of a sudden it doesn't matter that much anymore. The harshness doesn't

have the same impact because time feeling better, I'm feeling that love inside. That's not to say I won't ever get upset.

**Jac:** Well sure, life happens.

Q: I guess it wasn't so much a question but a comment and that's okay.

**Jac:** Sure of course, but I want to check out this peace, this love inside. What it sounds like is, okay there is that stillness, that depth inside that's pulling in you. There's a pull and the pull doesn't come from the state of mind, but there is a state of mind that's kind of riding on top of it.

Q: Yes, well it's impacting the effect the mind has on my overall experience.

**Jac:** Correct.

Q: It's eroding this affect softening the impact.

**Jac:** Yes exactly, because that's what happens. It's like an aroma that comes, and this actually isn't how it works but it's a way of understanding it, it's like an aroma comes from the stillness, and it kind of washes through the mind of it, you know? It kind of influences the mind little bit and let things be as little bit calmer. Your attention is arising from that stillness so it's not so agitated to start with it you know, because it's at a much deeper level which is outside of story. So as it arises through it goes through the filters of now it's creating a sense of a peace of mind. Now, if someone dumps on you or there's a conflict or something awful happens or you're in the dog house or whatever, if that comes it will be interesting to see if..... Because the state of mind will be agitated because this is how we react. The state of mind gets agitated, and you know you wake up in the middle of the night, and whatever your gig is you know, and you're like still trying to understand something and mind tries to work it out, but the thing is if that stillness will be accessible or not. That's the thing to watch for, because something's going to upset your applecart because that's life, and it could be a great testing ground for you to be able to discern the difference between, agitation in your mind for whatever reason, and is there access to what's behind. Is there access? Now, what the ego will do is, "I can just hide back here actually and I'm kind of invulnerable." That's not going to help.

Q: 58:39 The ego can't use consciousness as a tool.

**Jac:** Absolutely, but that's what it's going to try to do. It's like, "well actually if I hide back here I've not worked at all," and it's like, oh my God the I now has gone back and decided that it's like impenetrable, it's like you're kidding yourself now. There's denial there.

Q: Well there's an element of control there. It's trying to control the situations through objectifying consciousness.

**Jac:** Yes, so you can see that that would be a trick that would now. That will be a trick to watch out for. So when hurt comes you've got to honestly audit and see, "okay someone has really upset me here." So the character is upset and there is agitation in the mind, am I okay or do I want to have a little cave within that I can hide in? Or actually is there access? Sometimes the emotional pain is so bad that there is no access. After awakening there is always access, because you know that the story is an illusion. You just know it's a game and this is the way it's going on.

Q: So awakening is slicing the Gordian knot. You basically go, "the gigs over," as you would say.

**Jac:** 59:48 Yes the gig is over, absolutely. Your attention is behind, beneath, in the essence of what you are, and when something happens on the outside there's the phenomenal experience, but it never pulls all of you out there. It never takes all of you. It just doesn't

happen because the all of you is not here. You just know the all of you is not here phenomenally playing in the world. The all of you is divine essence and outside of the whole gig and not touched by any of this. That's the all of you, and that which moves through the forms is having a phenomenal life, so the personality can totally feel something, can totally go through something you know, but actually it's like there's no immunity. There's no immunity it's actually what I am isn't involved in this drama at all. But this is just a phenomenal drama and it's fine. It's happening to the character and that's fine, but what I am is not touched. Do you see the difference?

Q: I totally see the difference.

**Jac:** Okay that's the key. It's not a hiding place; your home is someplace else.

Q: That's what I'm feeling more and more. Home is somewhere else.

**Jac:** Yes, home is someplace else. Okay, one little gem; don't bleed it out.

Q: What do you mean, don't talk about it?

**Jac:** It depends on how you bleed it. Talk is probably part of it for you, but everybody bleeds in a little bit of a different way. When there is kind of a clearer way to what you really are, a clearer path back and in and down to what you really are, and there is a dissolving of the illusion you know, because you know that that's real. It's like, "oh my God this is what's real actually." When there is a moving back into that mind can try to.... It's like mind tries to energetically pull from it to let it be part of its story in the world; either in your head or verbally with others. It can be in your head like, "God this is a lovely way to move." If you're running that story a lot it's got to normalize. If you're running that story a lot mind will be making an experience out of it.

Q: So it will no longer be in the pure experience?

**Jac:** 1:02:49 Yes, it draws from it. It's like it's drawing from the pathway. It's drawing from the pathway, pulling it out into the world to be a part of the phenomenal and story.

Q: I remember once when you were saying, "I remember once my teacher was saying that some things are between you and God."

**Jac:** Yeah!

Q: That's what came to me. So during this time is just to recognize the sacredness and just let it do what it does and be what it is.

**Jac:** Yes, or it's like when you really want to get pregnant and then you got pregnant and you're not going to say anything for 12 weeks.

Q: No you are not it's a cocoon.

**Jac:** It's like you've got this secret and you are holding it, you're guarding it, it's like that. You've got to let this gestate to get solid, and if you don't let it you'll bleed it. If you don't let it gestate you'll bleed it out, and it will be like, "oh that was just a lovely phase." "I had a little holiday from myself for a while." Do you see?

Q: Yes, you have to protect it like a newborn baby.

**Jac:** You do because, now I can talk about the access, the access that thread to the depths it's like a little tunnel is opened in consciousness, it's actually in the brain, a tunnel opened in consciousness to allow you to fall through, drop through, to what you really are. The aroma that arises from it gives you peace of mind or a joy, fine, lovely that will come and go. 1:04:41 That will come and go [cross talking several words].

Q: Don't be invested in that.

**Jac:** Not at all, let it be enjoyed and that's fine, but there is a nurturing of that returning process of going in, and to pull that into story means that you will lose.... that tunnel will get narrower. It's complex enough isn't it. I was just thinking in terms of the layers and how every path is so different, you know? The subtleties and the nuances. If you can just pick up skills that might, because there's a little bit of everything in everybody, so if you can just kind of pick up the skills of where it gives yourself a little bit more of an insight into what's right for you or what works for you, then great. The thing is it's complex from the world perspective. It's like, how would you ever get a handle on all of these ways, tricks of the mind and things to watch and things to do? Don't worry about any of it. That's what I'm really trying to say, don't worry about any of it just get clear about your own path. When the truth is seen will and as you know yourself as wisdom is developed you get to see, "oh my God that's how it works, that's the gig that's going on there, okay." And that vista gets wider and wider and wider until there's no mystery anymore. There's no mystery anymore it's all just illusion trying to fight for survival, trying to stay alive. It will use any excuse at all to stay in the game. Any kind of suffering will do, you know?

---

**#5 / 1:07:07**

**Q:** I have a couple of things, my mind is one of those that's constantly going in all directions, and it's really hard for me to shut it off. One of the things I've been trying to do recently to slow it down some, especially at night when I can't sleep, things will pop into my head that make no sense or you weren't thinking about especially at the moment, and I'll just say, "don't think about that right now" and push it aside. That seems to be working some. I didn't know if you had other suggestions for learning to still your mind.

**Jac:** 1:07:59 Have you tried meditation, mindfulness?

**Q:** I have tried meditation, but I had a hard time making it a regular practice. I would try when I get up in the morning, feed the cats first, and it is real hard for me to sit there and not have the brain shooting all over the place. I haven't tried it with music lately, I've just tried to sit in total stillness and quiet, and then I get up in the morning and I think, "okay I need to do this and I need to that, I need to start here," and then I've just let 20 minutes or so slip away.

**Jac:** Okay, a few things from just a basic physiological perspective. Do you drink a lot of coffee?

**Q:** No.

**Jac:** So it's not stimulants that are making your head busy.

**Q:** I have my little square of chocolate everyday usually, but no caffeine hardly.

**Jac:** Okay good, do you do any physical exercise, does your body ever get tired?

**Q:** Yoga and gardening and sailing. I'm pretty active physically.

**Jac:** Is the activity of your mind different when your body is tired?

**Q:** Yes.

**Jac:** So does it slow down when your body is tired? What happens?

**Q:** 1:09:30 It doesn't care as much about the little things. If I'm really, really tired and I haven't slept good the night before and I've been active and all, then there's like, "oh I just can't be bothered."

**Jac:** Okay!

**Q:** If you tell me to be more active I'll probably fall over.

**Jac:** No it's fine, it's just to find out what your pattern is here, what's creating, and I'm just drawing a map freely at this point. so when you're tired you're able to, "I don't care about that." Why do you care then when you're not tired? What activates the caring about things? What makes the volume go up so these thoughts are important?

**Q:** 1:10:15 That's a good question, and it kind of feeds in to the other thing. If I see something wrong with somebody, usually physical or whatever, I tend to want to help them fix it, and I've discovered that a lot of people don't want you to help them fix it. So I'll see somebody in physical pain and I know there is something you can do to alleviate that, and they just don't want to do it. It's very hard for me to let go of that and just.... I was talking to Derek about it in a Rolfing Session, and he said, "okay so they don't do this and they die sooner, then that's okay." I thought about that for a few days, and I can do that with some people but people that I care really, really deeply about, it really is hard to say, "okay I can see you're doing yourself harm but that's okay I'll just watch you suffer or whatever."

**Jac:** Okay, so would you feel better if they were suffering less? Is that what's going on?

**Q:** Probably.

**Jac:** So you want them to be fixed so you'll be all right.

**Q:** Uh oh. The relationship would be better in my mind if they were fixed. I feel like maybe we don't connect when these people are in pain.

**Jac:** 1:12:01 It's for your gain that's what I'm [indiscernible word]. It's for your gig, you need them to be a different way so that you can be better.

**Q:** It's partially for my gain, but it's also hard for me to see somebody that I really care about in pain.

**Jac:** 1:12:13 And isn't that also for your gain?

**Q:** Yes I guess so.

**Jac:** Because if they weren't in pain you would feel better, so it's still about you. Did I state the obvious?

**Q:** Yes, and I have thought of that before and I don't want it to be about me trying to control people, because for years and years and years I have fought being controlled.

**Jac:** But you're trying to control yourself, because by changing how you perceive the way others are living or suffering, your controlling how you feel. It's like you're still running a little bit of that control issue around yourself because you're like, "oh this makes me feel like...." Not consciously, but they're doing this and if they were doing that instead of this then I would feel better. So I want to control how I feel; therefore, I control something out there. You're just running control through somebody else in order for you to control yourself. You're doing to yourself what somebody else did to you. It's a diluted version of control; you're trying to control yourself.

**Q:** I never thought about it that way. So why would I do to myself what somebody else has done to me that I really don't like?

**Jac:** Yes, because it's a habit and it's the way we know ourselves. We recognize ourselves through this pattern it's familiar. We keep doing bad habits. It's like, "I know this, whatever it is, alcohol is no good for me and I know I have to stop drinking, but not today." Why do we do this? You know, it's just habit, familiarity, and it's like an addictive loop really, because you're trying to control the volume of your thoughts you know, so you've got a subtle flavor of control

going on in yourself. Maybe the people around you feel that you're trying to control them. I wonder, do they? You know by trying to fix them.

Q: 1:14:38 They probably do.

**Jac:** They might read it like that, which would be interesting wouldn't it, you know just to show, "gosh I'm doing it myself." So if control were to be surrendered, being controlled by yourself and controlling others which is the way you're routing it to control yourself, to maintain that, what would it be like to have no control?

Q: I don't know that I know him. It would probably feel more peaceful and certainly more relaxing, but I don't know that I know how to let go of that. It's just been recently that I have been willing to admit that I was controlling or trying to control, because I just don't like it.

**Jac:** And when we don't like something there is usually a bit of it in us. When we're indifferent to something it's like it doesn't touch us, and whatever we resist it's like, "look a bit closer." If you're resisting something look a bit closer because it's probably your own issue.

Q: So what do I do about this?

**Jac:** It would be interesting if you played with, "I have no control." If you run that sentence for a few hours, "I have no control, I have no control" or, "I surrendered control, just no control, and it's fine for me to have no control." Pick a sentence and rerun the same sentence over and over and over again and see what happens. Sometimes if we run a different idea into our mind that what has been subconsciously running, if we literally run in a new conditioning which is the opposite of the other one, it's interesting because you'll either have a breakthrough or there will be resistance. That's one way to go about it. The second thing is to recognize that any time you want to help somebody else say, "you know what, would I feel better if they change or if they're helped or their suffering is less, would I feel better?" And if the agenda is about you don't follow through, because it's manipulation. I give myself to permission to feel better if I can go through you and change your life a bit.

Q: 1:17:27 I think I can do that with people I'm not really attached to or don't really care that much for.

**Jac:** Yes, the sticky ones are the close ones.

Q: If you think that it's not all about you in an instance, then maybe an easier or better approach would be, "I think it would help you if you would do so and so." "Do you want me to help you do that?" And if they say no then just accept no.

**Jac:** Why not wait for somebody to ask you? What would that be like?

Q: That would be hard. I'm not usually one that just sits around and waits for something to happen.

**Jac:** That's the medicine!

Q: Yes that would be hard, because I'm the kind of person that if I see something that I perceive needs to be fixed or something needs whatever, then I just figure out how to do it. So to just sit back and let it come to me would be very different.

**Jac:** Great learning in flipping it, huh? That's really when we clear an issue. It's like the perpetrator and the abused; if you can flip it right over you'll be done with it. Turn it on its head altogether and see what the opposite side is like, and there will be judgment because of all the ideas that you have around being the way you are, which is a rejection of being the opposite, but people who are the opposite you know, would reject the way you are because they would see it was controlling, manipulating and dot, dot, dot, and 1:19:13 [indiscernible 2-

**3 words]** . So flip it over to the other side and you land in the middle, but give yourself like a month of totally, totally, not being proactive with other people, with those nearest and dearest. You can say, "I'm here if you want me." End of story, and see who comes. It's like, "okay I've got to accept and stop imagining that I know what's better for them, because you know what, their path is none of my business." "It's none of my business." "The way they are living their life is none of my business, but I'm here if they want to ask for help."

Q: And again this sounds selfish, but even if it affects me it's none of my business, if how they live their life affects me.

**Jac:** Yes, you're trying to control the impact on you. It's like, let the worst thing happen, and the consequence of me not fixing this, what am I afraid of? How bad can this consequence be? Let that consequence. What a great learning, huh? And see, "okay this is what I was trying to avoid, so I need for them to change and I want it my way so that I could avoid this outcome. Is this really so bad? And just see it for what it is, and you'll find, "oh my God all that effort just to avoid feeling this." There's a whole deck of cards that can fall down. It will be wonderful for you to break that old pattern.

Q: Yes, to get control out of my life would be a novel picture.

**Jac:** To get control out of your life that's where we're at. You're nearly there it's just one big lump, you know? And the two issues you brought up, you are so right there just completely feeding into each other. The mind is the controller, the busy mind, so if you nip the control it's like, "you know what, I don't need to control my mind, it can be loud I don't care." "It's just my mind doing its thing I'm not interested." Whereas if you think you can use what mind is saying, then you're in there in the game and the volume is very high.

---

## #6 / 1:22:34

Q: I went home after we talked last night and went to sleep, and when I woke up this morning.... You had said the word avoidance. So like, what is it you're avoiding, and it was like life. It was hurt, disappointment and all of that stuff but it's in the same boat, so I kind of processed it because I'm the process queen, but I want to bust it. I want to do whatever I can to step into life because this is really painful and it's really costing me everything of why we're here, like the joy of it.

**Jac:** Yes.

Q: 1:23:20 So if there's anything, because I've processed my part, so could I have your help?

**Jac:** We'll meet in the middle. It's interesting when you make a lifestyle move, intentional or not, to avoid suffering because you end up suffering anyway. It's a good lesson. It's still there, and the capacity to suffer is what's active. So the capacity to suffer is integral to the personal I if it's me who gets challenged, me who gets hurt. As long as that me is still being believed in of course there will be pain, of course there will be suffering, that's the deal. That's what the me brings. So what's the deal with this personal I? Do you believe your the body, the mind, what's keeping it so active that there's a you who can be hurt?

Q: 1:24:49 That's funny because as I pulled up last night there was the question, who is this me? Who is this me I think I am? It's just the story of me because there is no me.

**Jac:** There is no you, so who's going to get hurt?

Q: My story.

**Jac:** Yes, there will be a story about pain, there will be a story about suffering.

Q: There will be a bigger story of suffering if I don't start living, or it appears to me that that's a bigger pain; to not live is greater than the pain of living. Like that Anais Nin quotation.

**Jac:** Yes, you've done this part so you've got to get out. So when pain comes then, depending on what perspective is running, if you're viewing from the personal then suffering happens, but if your perspective is from pure consciousness, from pure perception, from back there it's not an immunity, but it's just the seeing that I am; that's the characters gig and that happens, you know? There's an understanding that it's life but I don't need to go, I don't need to run from it, I don't need to walk away from it, it's fine it can be here; rain, sunshine, it doesn't matter. There's like an indifference really to what life can hit you. Whereas, if you start out going back to life trying to protect the I and avoid pain, man! (Sound effects).

Q: 1:26:30 I'll be right back [cross talking couple words].

**Jac:** Yes, you'll be running trying to control life or you'll find some mechanism to be contracted trying to protect yourself you know, all because there's a personal I being believed in. I'm after the personal I.

Q: What does that mean?

**Jac:** It's only a story. You know it's a story when you went looking last night for who is this one. So for example habits of mind, like taking things personally, that validates the existence of the personal I. So there's certain things you can do to like actually know that perspective is BS, that that's just a bad habit, and that perspective is being dropped because what I am is not this character. What I am is not this woman whose trying to protect her story. What that really is, it's pure consciousness having an experience of being a woman whose trying to protect her story. That's what that is.

Q: And that's what consciousness does?

**Jac:** 1:27:51 That's what consciousness does, of course it's doing all of it. It's doing all of it. Every single part of it is pure consciousness.

Q: So I don't have to change it I just have to step back?

**Jac:** Who is the you who would be doing something?

Q: The you who thinks she can. Just my ego.

**Jac:** And is that pure consciousness too?

Q: Well I guess it is really.

**Jac:** Yes, that's pure consciousness too. So when consciousness is believing that it is separate, that it's a personalized body-mind character, if consciousness believes that story the byproduct of consciousness believing that story is you. You're a byproduct of consciousness believing itself. So consciousness has to believe its own story in order for you to feel separate. If you go looking for whose separate, of course you're going to go right through and it's like, well actually who is this one? It's just story. It's just story being believed, being believed, and the believing mechanism is part of consciousness. We are not doing any of it. We, there's no autonomous individual human beings, there are none. There's no such thing it's just layers and layers and layers of thought, but it looks like that, and sometimes it's so dense that we have to kind of pretend that it's real, and start unraveling backwards from there. If that's what you've got to do that's what you've got to do, but right now what we're looking at is, if you can see that who you think you are, if you saw last night and if you can still see, when I look there I only find story. It's just a bundle of stories. Even if I said, well what's your life? It's just a bundle of ideas. What is it? It's like an illusory stretch of time in the past with an illusory, hopefully,

stretch of time in the future you know, like, is that life? I mean, what is it? Is it just time? What is it? It's just story. Even time is story.

Q: 1:30:01 So then how do you experience.... I guess I'll find out what the experience is if I'm not that, if I'm not identifying with that.

**Jac:** If you're not identifying with that. It's when there is that move that automatically.... It's like when life happens and you don't notice it. You're not thinking, you're not anything, there's just a natural movement and things are being done. There's all these spaces where there is no identification with the personal I, and we don't recognize them because we are not there saying, "oh I'm not identified now." It's like, "duh." That's garbage it doesn't make sense. So there's all these spaces, but what we do is we join the dots between the moments of when we think we are real. We make an assumption that those moments are actually right beside each other, and they're not. There's all these spaces in every day of where there's no personal I running, but how do you know when you are not thinking? You only know when you start thinking that you haven't had a thought. Do you see?

Q: Yes, so it's like memory, memory, memory, and memories are always when I identify.

**Jac:** Yes.

Q: That's different than the I am?

**Jac:** 1:31:27 Yes, identification is me, me and the world, me and my life.

Q: Personality?

**Jac:** Personality is okay it's the ownership. Owning something, my life, my personality. Personality can be there; life happens. Life can be there. The second it becomes mine we're in trouble, because we've got separation being believed. We've got you who is the byproduct of consciousness, but believing its own lie. You see, if you've got ownership, if I own something, is it my emotion or is it just passing through? If it's mine then okay I'm caught. I'm here, there's an idea that I'm here.

Q: It happened to me. The victim, it happened to me.

**Jac:** Yes, yes owning a story. Owning your own story.

Q: Because that's who's doing the avoiding, the victim.

**Jac:** Yes.

Q: So the opposite of avoiding would be?

**Jac:** Drop the story and see what happens next, because in every moment it's rich. The moment is rich, you know? Just be there. Whereas, if you drag the past with you, it's very heavy you know?

Q: I'm over it; I'm sick of it.

**Jac:** Sure, but you know it's the personal I that's sick of it?

Q: Oh okay!

**Jac:** Yes, so you've got to work out those layers yourself, you know? If I'm sick of it I just made a judgment on a whole string of memories you know, and it's like, okay. So in the shift from the personal ownership to the impersonal, with the impersonal it's like, yes life happens so let's see what's happening today, you know? It's like okay "the" phone is ringing rather than "my" phone is ringing. It's just a subtle thing. It's like, just leave it impersonal and see how you're doing.

Q: What if the phone isn't ringing and what if nothing's coming towards me?

**Jac:** Yes.

Q: Like I said I've been isolating so nothing's coming towards me so I'm just kind of waiting.

**Jac:** Yes, sometimes you've got to be proactive. You see, if you had withdrawn because there was a pull within and life just cut you off, then the natural pull to step out would crank up on its own, but because some kind of avoidance or self protection was motivating the withdrawing, you're going to have to be proactive to fly in the face of that, to go against that energy. Do you see? If natural brought you in natural will take you out, but no, pain brought you in so you have to be proactive to like, "okay I'm taking charge of this," and be in a different way. So nothing is going to come in, you see? Because there's greater learning in you moving out. That's where the learning is. But you know it's an interesting time, because it's like, "okay I can be the one, the personal I, who is going out there initiating work and a life again, and seeing if I can make two friends next month." "So let's see if I can begin a bit of a circle," you know? Or follow-up on two people and actually invite them over for lunch or coffee or something, do you know? Set a little goal for yourself. Now, if the personal I is doing that for her own gain she's going to get hurt. She'll feel, "Oh God they're not interested in me" or "oh my God I really burned my bridges here" or "I'm unemployable." You will play all these drama stories and crank up another set of stories. Or, if you can step into the impersonal and say, "okay right, life has to happen here." Consciousness is doing this and there's the potential for the me to believe in me and my story, but there's also a capacity for me to observe what is happening to this personality, to this woman. It is not a denial it's just being an observer of her new phase of life. If you can stay the observer then your way of engaging in the world will be different, because it's not all about me and stories won't get created so much. It's okay to have no story. It's really okay to have no story. You meet somebody for lunch and you don't have a lot to say, that's fine. So what? Ask them questions about them. There's ways around it you know.

Q: 1:36:21 That's how I have been being, not having much to say.

**Jac:** But you still have story.

Q: I have a story about it.

**Jac:** Aha, you still have story about it. See how it creates itself?

Q: So kind of do it as an experiment.

**Jac:** Yes, but stay the observer. Stay in the observer mode watching, watching how the personality manages this, watching how the woman re-creates a life for herself, but without judgment. Just have benign observation no judgment at all. Judgment is me watching me and self analyzing, so just forget it that's story making machine. Does it make sense or does it feel like....

Q: It feels scary, but that's the personal I.

**Jac:** Of course it is.

Q: I mean I have to do it anyway so I might as well do it from the impersonal I, because I have to do it I don't have any choice. I mean, I've created this kind of crucible where I had to do something.

**Jac:** Yes, coming out has to happen or you'll get sick, you know? Something like that will happen and it will be like, "you better look next time babe." That doesn't need to happen you know. So what's the fear about?

Q: 1:37:43 Same old thing I guess. I could get hurt, I could get.... same old crap.

**Jac:** The character will get hurt of course.

Q: Just have more fun with it you know, play bigger so at least it's worth getting hurt about versus....

**Jac:** What's so bad about getting hurt?

Q: I just have this big story about it.

**Jac:** It's just a story. You know the energy field gets a whack and time goes by and it heals itself and that's it. If you want it to go deeper than that then okay we can make a story and then "I" is the one who's hurt, and then we own the pain and that will make it bigger. That's all it is. When fear arises recognize that it's just story, so don't be giving it power, and do it anyway. Take the steps and observe as much as you can, and pain comes and joy comes, so what that's life. It doesn't touch what you are you know.

Q: 1:39:07 So even the thing that I've been avoiding is a story. That's the story, is that I've been avoiding so now at least story is that I'm now engaging, but it's still just a story. A life unfolding.

**Jac:** Yes, let life unfold and be enjoyed without it being full of story.

Audience: 1:39:46 So the role of emotion here. So is there a place for the emotion, to feel the fear without identifying with the character?

**Jac:** Sure of course, it's all going to happen.

Audience: I was like, "hum" you not saying to depress it.

**Jac:** Not at all. If the emotion runs through pain it's going to happen whether it's fear or an insult or whatever, but that's just life.

Audience: So some of it is just becoming friendly with emotions sometimes.

**Jac:** Yes, they're just passing through. They're just experiences. There highly overrated you know, just let them pass through.

---

## #7 / 1:41:03

Q: So my character is confused. You talk about being on autopilot and I've experienced autopilot a lot, and I view that because of my mindfulness training as being asleep and being not aware. So I kind of think of living from my true self has being aware from that place.

**Jac:** 1:41:30 Yes.

Q: So if I'm on autopilot I have no awareness.

**Jac:** Okay, that's a good point. This kind of gets into tricky ground. In deep sleep is it autopilot?

Q: I don't know. So it's awareness I'm not aware of?

**Jac:** Yes.

Q: So consciousness can do its thing without being knowing.

**Jac:** Yes, it's like the same medicine can cure you and it can kill you.

Q: I don't think I follow that.

**Jac:** Okay, I'm kind of reversing it a little bit just to make sure that all people get it. So consciousness is doing its thing whether you're aware of it or not aware of it. Now, for somebody who's just at the start of their journey, yes it's good for them, are you in the present moment, are you aware, because they're probably asleep most of the time. When you've done a lot of work there's this subtle difference, it taste differently, and there's a knowing that consciousness is doing it without the mind being completely.... watching the whole show.

Q: So it's autopilot from consciousness rather than autopilot from the mind.

**Jac:** Yes, and for anybody out there be careful not to like, “oh yes consciousness is doing it.” Don't grab this as a concept. If I see it and it can make sense, don't grab it as a concept because it can screw you up for years. You've got to get it like, “oh my God consciousness is doing this and I've stepped out of the way.” I have stepped out of the way; that's just pure consciousness flowing through, you see?

Q: 1:43:51 So if my awareness is centered in my consciousness, then if my mind is bypassed it will feel as if I'm not there?

**Jac:** Yes, and the “I'm not there” is the emerging of the I again. Do you know what I mean?

Q: Yes, got it.

**Jac:** Yes you know that. It's like, “oh there's the I saying she's not there,” okay fine gone again you know, if you come up to say that.

Q: 1:44:22 Yes, so mindfulness is a trap.

**Jac:** At a certain point yes. It's great for beginners and that's why it has hit the masses. I mean it was in the front of time magazine two months ago. It's like, “wow it's mainstreamed!” Anything that's mainstreamed has to be very accessible. It's about managing in the world, so it's about how to deal with your life, how to deal with stress, relationships, dot, dot, dot, and how to deal with the world; that's the mass. Anything that hits mainstream has to be, you know? Now, the final levels of consciousness that's a different gig. It's a different gig you'll never find it in the mass material. You won't because it's of no use for most people. So one needs the discernment along the way to like, “you know what, that's now limited. “I can see where that fitted in on my path, and I might pick it up later on, but actually it's not working anymore.” You need that wisdom as you go. Of course you can fool yourself, and that's what we do because that's the greatest trick, we fool ourselves. But then something happens and we learn again.

---

## #8 / 1:46:00

Q: Hi, its me again.

**Jac:** Is there a me there?

Q: I don't know.

**Jac:** You don't know?

Q: I didn't think so, but I don't know. So we talked last time about suffering, and I've been working on what we talked about. 1:46:25 This thing just invades me, so I have this grief [indiscernible word] space my guru talks about, and I'm able to be there. A large part of me is there all the time. So the teachings and my practices, and I don't really have to try because I'm there. This body pulls me out of there to such a great extent that it is a distraction that I can't do anything normal. So being in this room.... I wasn't going to come up here today, but just listening to these people and all their great.... And your great teachings..... and I'm just in this thing, and like every second there something, and I'm going to have to race home after this because I can't be out, out in the world.

**Jac:** What happens when you're out in the world?

Q: 1:48:00 I don't want to go into it too much because my moms here and she's going to get very upset. I don't want to give it too much power. It's just a lot of pain and my eyes are really bad. Just neuropathy, just pain, and just a lot of pain. I can handle lots of pain. I go out and I teach yoga and I'm totally in the moment and I feel great, but in the middle of the day I just

can't be out like this. This is even past my time, but I can be in the moment to an extent just by being in an air-conditioned room or having lights. So I can be in the moment to a point, but then you know, it just.... I don't have any social relationships or go out and see people or do anything or drive much in the daytime. I can't do anything per se, but it's not that that bothers me it's just the thing itself closing in on me and pulling me out of my space of quietude. Flawless quietude that's what my guru calls it. This quietude is indescribable and I don't want to try to get away from it, and I don't want to try to do anything. This is what we talked about, because that's trying, that's what causes the suffering. That's what you said, the trying, trying to stop it is what causes the suffering, but I don't know what to do.

**Jac:** 1:50:03 Okay, when attention can be drawn out from that flawless quietude because of the body's physical pain, a minimal amount will come out to manage the pain. If all of your attention is out, if you've lost the connection point with that stillness within, then there is a belief running of, "I am this body." "This is my body."

**Q:** 1:50:47 And it will get in the middle of the day, like every day, it will sometimes, almost every day, it will get to a point of desperation.

**Jac:** Okay, but have you lost access to the stillness within?

**Q:** Sometimes. In the morning it's fine I do my practices, and in the evening somehow I can't get back to that it just like pulls it out. This thing that's happening it just like, I can do my mantra, I can do whatever, I can go inside, you know just tap into the..... and I know it's there. It's just this like.... I can't even.... It's just such a contraction of everything that.... I can't explain how it does it, but I think you're picking up what I'm putting down.

**Jac:** Sure.

**Q:** I just don't know how to get away from that. I don't want to try to get away from it because you told me that's what causes the suffering, but then what do I do?

**Jac:** Desire will always make it worse.

**Q:** So then what?

**Jac:** 1:52:15 So you want another trick to satisfy the desire [indiscernible couple words]?

**Q:** I don't want a trick. I'm just saying, so now what?

**Jac:** And if there is no what?

**Q:** Then what? Sometimes just do something crazy you know, whatever? Something that's totally out of you know, my practice? I'll do almost anything at that time when I feel like that, and then what, just be this way and be okay with it?

**Jac:** The desire for it to go will make it worse. If you want to use it as a spiritual practice, use it for something, it's like okay the body is in ferocious pain, all right so is there still, am I this body and totally caught up in that story and that experience, or is an experience happening here and what I am is not touched by it?

**Q:** On some level I know that, but I can't access that. I guess I do want to make it go away then.

**Jac:** Yes you do, of course.

**Q:** I guess I want to access that to make it better.

**Jac:** Yes.

**Q:** I guess I'm trying to access that to.... I guess I am trying to use that. Okay, so then....

**Jac:** You see the thing is, when there's something physically going on I would try and get my body sorted out. That's what I would do. It's like, okay the body's in pain so let's see what modality we can use to heal your body. Have that running along as using the experience the

same time as using the experience for your spiritual evolution. I wouldn't just approach this spiritually, because if you need to address your body you need to address your body, and do whatever you've got to do to get your pain level down. You know there's practicality here as well.

Q: Yes for sure I'm working on that too. I think that in a lot of ways this has boosted my spiritual evolution because everything that I thought I was is gone; reading, writing and researching, being an English professor, I can't even read now so that's gone. I can't even read. I can't do any of that. I can't think the way I used to think, and I'm not smart anymore so that's gone, and I have a different kind of intelligence now. I'm different, I can feel things that I didn't feel before. I turned off that thing we talked about, so I'm not tuning into people's stuff anymore. I just look at people and I say, "that's not my business." When people are hurting I send them love, but I don't take it on.

**Jac:** Good.

Q: I'm not taking on their pain or at least I try not to. It's definitely done a lot as far as on my path, but I don't think that I want to use that as a tool. And it's put things in perspective because I don't care about stupid stuff that happens in my life as much, because I'm inside. I know I'm here in this stuff isn't the real stuff. The stories, the relationships or whatever is just day to day BS. Definitely being grounded in the body let's everything else kind of go away, and I can really feel that space of my guru, all the practices, but none of it, everything pales in comparison to this. Like the immediacy of the, like the freak out or the eyes, they just don't stop. It's just become a relentless amount of....

**Jac:** Physical stuff.

Q: It just never stops and sometimes it gets much worse, but it just won't let up. If I'm really in the moment but the second I stop.... Like if I'm teaching a class, nothing, because I'm not there at all I'm totally gone. Anything that I think is the me or whatever, the character, gone. Then I can walk out of there and just feel like I'm going to keel over. So then what? What happens?

**Jac:** 1:57:17 So when your attention is on it it gets huge, and if your attention is not on it....

Q: I don't think it's my attention. I don't think that's up to me. I feel like that's the Shakti. I think if I'm teaching yoga I have to get there, you know like I'm in class and something takes over and I'm in the moment. It's totally that's not me. It's just like this amazing thing is happening and when that's over then this thing is back.

**Jac:** Because Karen is back.

Q: Yes whatever I guess so.

**Jac:** You need to know when identification is happening and when it's not.

Q: 1:58:03 Yes, I guess that's what happens I guess Karen's back.

**Jac:** You guess.

Q: I guess I just feel it's the Shakti that takes over while I'm teaching.

**Jac:** And where's Karen?

Q: There in the background. I can feel razors slicing through my feet because the floor is cold. It's there but it's like it's waiting. I can feel it but it's waiting. It's just waiting.

**Jac:** If it were me I would do my best to get treatment. It's got you in a loop, and I don't think any spiritual approach is actually going to get you out of it, because you're too deep into it. It's got too much power over you. We can move the furniture around by changing your perspective, dropping the desire for it to go, you know using it in a different way for your own

spiritual evolution, but we'll just be moving the furniture around. Something needs to be healed in your physiology because it's distorting how you think and it's changing your perspective. It's just changing how you think and that's not a good sign. That tells me that actually you need to get the body sorted, and if that means getting a job that pays more to pay for therapy or whatever it needs, it needs that kind of focus. You need to do something to stop the pain as holistically as you can, you know? If you can't do it holistically than do allopathically or whatever, but something needs to happen around that pain level going because you're spiraling. You're spiraling with it.

Q: 2:00:18 But then I'm trapped because I can't really do anything now the way that I am. I never felt really helpless in a way, but I don't feel helpless inside because I'm in that place inside, but physically I can't really do very much. I couldn't go out and get a job, because I can't do anything. Do you know what I'm saying? I'm just in a position where I've never been.

**Jac:** Alright, but what's happened is that the story is spiraling at such an extent that it is now totally creating your reality and you believe it. You totally believe it because it's real for you now. It's totally real for you, and now it's like high drama, high story, high pain.

Q: So then I just shut down and I don't talk to anybody, and I just kind of like hole up now.

**Jac:** Yes it's spiraled and it has you.

Q: So take care of the body.

**Jac:** 2:01:34 It depends on if you want to get out of this spiral or if you want to stay in the helpless, hopeless, because the helpless, hopeless, is saying I can't get a job, I can't fix it, and that's the helpless hopeless talking to me.

Q: Get it out of here because the rest of me, I have this total flipside that's like goofy, silly.

**Jac:** That's just personality. These are all just personality things about being in the world. You see, because no matter what we do to pull back your perspective you're back in the story again. You're constantly in story, and it's like this isn't penetrable with spirituality it has to be started from within the story.

Q: But the body is the thing.

**Jac:** 2:02:21 Yes, that's what's solidifying. Your belief in your body is solidifying it, and it's really working.

Q: I know everything is impermanent. I mean, I know all that stuff.

**Jac:** 2:02:36 Yes, but they're only spiritual concepts right now because what you're believing is that you are the body, and you believe in the pain, and you believe the story about it, and you're caught in there. It's solid you know, it's manifesting as real for you. There's no denying it because it's manifesting as real. So when a story is that tight any spiritual approach is just going to be a concept, which would be useless. It's going to be useless. The only way to start this is from within the story at the minute. It's got too much of a grip on you. So if there is determination within you like, "all right, actually this is going to be addressed in some shape or form," if you can put your eggs in that basket it's like, "sorting out my body is where I'm going with this come hell or high water." "Sorting out my body is where I'm going with this." If you're really ready to get closure, really ready, not to avoid the pain but ready for a shift, and it's not because I want it to stop because if it's desire ridden it's not really going to work, but healing the body just because that's the step in front of me, that's why. The step in front of me is healing the body and whatever it's going to take it will come in. It will start coming in, but if

you stay on the helpless, hopeless and I'm stuck here, you're not going to let stuff in. Change isn't going to come. The opportunity for a shift isn't going to come.

Q: 2:04:10 I've never been like that before this is the first time. So like this way, from inside. From inside not from outside. From like inside the story.

**Jac:** Yes, you've got yourself in this cocoon; you're inside the story. Yes, you're inside the story and it's just a beautiful example of how spirituality ain't going to do a thing for you now, because no matter what it is mind will backfire it again. It's just going to spit it back out again, and it will just read them all as spiritual concepts. There's no resonance with any spiritual move right now, because what needs to happen is that the experience of the body needs to change, because I am the body and I feel this is very strong. It's fine, it's fine that's just what's happening. It's just really, really potent. It depends on whether you're ready for the end of this phase, and not because you want the pain to go, but if you're ready to leave the experience. Has the experience of being helpless and hopeless, has that experience of helplessness been experienced fully? Is that all that consciousness has to squeeze, juice wise, out of that experience? Do you know? And if you feel like, "ah yes okay actually that's done, that's known," every part of being helpless and hopeless and you know, this life being completely contracted and restricted, if that's done all right. If you're done with it, like in an organic way like it's just falling away like it's out of fashion, like it's not working for you, great, but if you are fighting it you'll have to stay in it.

Q: So don't fight it's just going to slip away.

**Jac:** 2:06:06 You've got to..... it's not going to work, you see? It's about coming to the end of it. It's like a piece of fruit on a tree right, and it's like you know we have to wait for it to fall off, and it's like, "but, but, but can I....?" We have to wait until it falls off. "Can I just.....?" We have to wait until it falls off. It's a little bit like that, so we've got to wait for something to mature.

Q: Like I want to take it off because I'm hungry.

**Jac:** Yes, you do exactly.

Q: Because it looks ready.

**Jac:** That's right. What you can do is be soft and gentle in your own energy. Be soft with it. Do you know? With yourself inside be soft. In that there is an acceptance and an allowing, because the more you react and contract with the pain the more you're back in the game.

Q: Can you say that again?

**Jac:** 2:07:20 The more soft you can become with this, just like there's this huge pain and I'm just going to relax the body anyway, because this is running its course and it will end when it will end. An experience is being had and the experience is going to move because everything changes. If that acceptance and softness can come in it allows for it to mature. As long as you're on the merry-go-round with it and fighting it and needing it to change and you're sick of it and your feeling it coming in, you're dancing with it. That will make you go in circles with it and it will continue. So it's about softening with it and not fighting it, not resisting it because it will want to pull you back in because that's what it does. It causes contraction and it's like, "oh no this pain," but it's like, "actually I'm going to breathe into it it's all right it's just there." "What can I do?" Can there be an openness or a willingness for total change to happen here? Consciousness does everything temporarily, so what can happen when this phase finishes, because this phase will finish. Of course it's going to finish, but as long as you are dancing with it and fighting with it, and you want it to go and you're sick of it, and you're feeling the pain

coming in and you're contracting it and you're trying to push it out later, of course it's not going to change because you're dancing with it. You're entertaining it and it's entertaining you, through incredible suffering but it's still entertainment. It's entertainment for the ego because that's the one who is suffering. You're not getting it?

Q: I don't find it very entertaining.

**Jac:** 2:09:14 The ego does. Any story will do.

Q: And so just let it subside. Can it just subside?

**Jac:** The position that the personal I has with it needs to subside, because you are dancing with it. Does that make sense?

Q: I'm just saying that again in my head what you just said. So kind of like the stance that I've taken against or with the situation.

**Jac:** Yes.

Q: Not like the pain or with the body or with whatever, but like with the whole situation.

**Jac:** Correct.

Q: The stance or the position that I've taken towards this thing as it's gotten progressively worse or whatever, as it's gotten to this point where I suddenly feel helpless or hopeless like today, that's what's got to have.... back off a little.

**Jac:** Yes.

Q: That position.

**Jac:** The position is like, "okay it's got me it's way too strong."

Q: Surrender?

**Jac:** 2:10:58 Yes, but not letting the pain have you. It's like there's the personal I and it's helpless and hopeless, okay drop personal I.

Q: Then not surrender to the pain but just surrender. Surrender the whole thing.

**Jac:** All right yes, this will help it to roll out of this experience, yes. The more you fight the more it will persist. So at the same time you've got to get your body sorted. You've got to do that!

Q: I'm working on it, and at the same time I feel like that's also part of what makes it never go away, because it's just like you know, you're just giving it power. I'm like giving it power by constantly trying to pursue treatment. You know, on some level by talking about it and trying to pursue treatment....

**Jac:** If you're in charge none of those ideas will be hitting you. Like say, "okay, the body needs care, the body needs healing, that's what we're about and we're going to do that." If your self authority gets stronger you can manage this situation.

Q: I don't want to think about it all the time.

**Jac:** That's story. That's story, can't you see that you're running into the drama, drama, drama about it? You're full of drama about it. Get a grip come on! No matter what we're saying you want to dance with it and cruise with it, and say that you're not being dramatic about it, and you're not talking about it, but it's like, well you are doing a great job of it now!

Q: Well I am up here with you.

**Jac:** Sure but come on!

Q: People are always asking me, and I just don't want to talk about it. It just seems like I don't want to make it my whole.... but I guess it is my whole life right now.

**Jac:** You have made it your whole life. You're doing it; you're giving it power. Either publicly or privately you're giving it power.

Q: Privately it has all the power.

**Jac:** It has all the power. So the personal I got you into this mess so let's use the personal I to manage the situation and get you out of it, because nothing else seems to.... there's no other thread that I feel that you're picking up. All right, so then it's about personal I grabbing the power. Let's try it like that. So the personal I is the one who's going to like, "okay I need to manage this and not feel sorry for myself, and not get into this, and okay there was a lot of physical pain so what do I need to do to manage it, and how am I going to get to A, B, C, D to get this sorted?" Take the position of managing it, and let it be a place where the ego is actually healing the body. Sometimes that's very effective, you know? It's like you're too far in so it's got to be an ego repair job where the ego takes charge of it. That's fine, it's just gotten itself in that thick, you know? So be objective about it. All the time be objective, objective, objective, we're not ready for observer yet it's too much. So be objective about it.

Q: I can do that.

**Jac:** Great! Alright so the body's in pain, what do we need to do around that (sound affect) dying underneath it. Like, "okay come on be objective the body is in huge pain." "Alright I can't do this, but so what I can do this instead," 2:14:40 and take [cross talking one word] steps.

Q: 2:14:41 I do that about other things, other people, and other things in life, so I can do that. I don't [Indiscernible couple words] for it. No, I can do that; I can do that.

**Jac:** Alright let's see how you do.

---

The End