

Discourse:

Whatever story is running in the phenomenal world [indiscernible word], it's just a story. No matter how deep and meaningful it is it's just a story, you know? No matter how much it tempts you that it has to be worked out it's just a story. When that stories gone and the next story is running you forget how important this story was. You really will it's just story, even if it's like, "I want to wake up it's the most important thing," but really it's just another story. Waking up is really for mind it's for that part of the thinking apparatus, you know? It's just a shift in perception. What you are is not changing it's not involved in this at all. But to know who you are seems to be all-important to our human brains. There's a physiological shift that happens in the brain and the nervous system but no biggie, you know? That happens and it's noticed or it's not noticed, but at the end of the day what is discovered is there now, right now. It's there now, and it can't not be there. And somehow we seem to be obsessed with mind recognizing it. Isn't it a crazy thing? 1:53 All this stuff changes just so that mind recognizes what's there all the time! What you know is there! What you know, what you knew as a kid, what you just know, it's just there all the time, but we're just too preoccupied with the stories and then the story of "it" is what we want. For as long as you're running the desire for it you're still in the story of it. So in that way the less doing the better. There's a time when you have to do something to whatever, to move a story out of the way because it's just taking over, sure you've got to do things, but then there's a not doing as well, and it's wise to know the difference. It's wise to know when you need to do something and when you need to just back off and sit and let whatever happens be all right. So when you've got to work something out or when you've got to get your stuff together, you know get your act together, that's when some obsessive loop just has you. The loop just has you. You're just running some story and there's no distance that you can maintain from the story. You might like, "God I'm caught in that voomp!" No, no, I have to work this out," and it's like, "you're in again, you're in again, you're in again!" Do you know that one?

3:56 So sure there are some things that are in your destiny to figure out, or more appropriately the wisdom that you will get from working something out is required by you. You need to have that bit of wisdom, it's like a maturation to learn something, to recognize something, to see something, and you work something out and you kind of go, "oh that's what was going on for me, that's why I couldn't see that." Okay you've got a bit of wisdom. At a certain point they become addictive. They become addictive because it gives you a little project, and it promotes like a narcissism really because it's me figuring out me, you know? So we give a little extra bit of space for me figuring out me. It's quite narcissistic after a while! So it's very finely tuned between when you've got to unravel something, and actually when you're just creating an all about me story in the name of clarity and my spiritual path and my spiritual maturation, but actually all you're really doing is getting into your own muck in a kind of more politically correct way, just for the sake of moving around the furniture to keep my story going. It's subtle, huh? And only you can figure out those differences. It's like a development in discernment really to

figure out, “what am I doing here really?” “How much of me is addicted to the juice of my self obsession, and that feeling of like, “ahh I figured out another one?” You know that sense of achievement or that loosening when you get a bit of self understanding. The personality is understanding itself, so okay there's a certain maturity going on, but watch that one, watch that one. The spiritual path can be, you know a bit of a treadmill in self, especially for our Western minds where self understanding comes from understanding the personality, and we tend to do that first. You know, we kind of have to understand the personality in order to get distance from it. In other cultures they can just dismiss it, but it doesn't work like that for us because we're quite intellectual. That's just how it is, and so the spiritual path does involve recognizing your patterns, your vasanas, the conditioning. That's just how it is for us you know, but it can feed on itself. So just watch out for that one because it can feed on itself. A good rule of thumb is like, “okay that's running just drop it.” And if three weeks later you're still dropping it and it's still potent, then you've got to go into it because it's not going anywhere by just dropping it. So now you've got to see, what is this really? What's cemented here? That's a good way to go about it. It's like, do you go through it or do you like you know, “I'm just going to drop it and I'm not engage in it,” and if it is like, “oh it's here again.” Have a walk around it, “hmmm.” If it keeps repeatedly happening then unpack it. Just watch for that addiction to unpacking, that addiction to the spiritual path. It just gives you such space to be self absorbed, and it will go on forever because you'll never have yourself worked out, you know? 7:41 As long as you love yourself, phenomenally [indiscernible 1 to 2 words] it's all about the personality being okay with itself, so as long as you love yourself, and you've got good self-confidence, and you've got kind of a direction in the world and you know where you're at; you're able to hold down a job and you're able to function, all right enough done really. But being able to manage in the world that's required of us. You know we have to get our act together really to a certain extent so that we can manage in the world. And while we are managing in the world we develop a certain sense of self love, self acceptance, and the I story doesn't need to prove itself so much because we have a place in the world and it works for us. In this Western way it works for us, this attachment to the spiritual path.

8:47 And you know post realization, there's even that refinement of the personality that goes on, and for myself it was like, “what is that, there is no motivation to tidy up anything, but what is that?” I'm trying not to make this sound Christian but they're the only words I have, so it's like you're trying to be a better person. Something keeps moving to try and be a better person. That's the only way I can say it. Some kind of refinement continues, and it does so by itself! You know it doesn't make a button of difference to the whole or to the part! You know, something that can play to be part of the whole. You know it doesn't make any difference to the totality or even to the phenomenal life, because you're fine about how the phenomenal life goes! It's fine whichever way it goes. But there's something that continues to evolve or refine itself or become better in some way, and then that is completely subject to the collective that's around you. So if you move to another country it can be the norms of that culture that will influence this movement. It's like together the norms of the family or whomever you're living with, your neighbors or wherever your nearest and dearest are, and then the norms of the collective, and these come together with this inner movement to refine itself, and somehow there's a blend that molds your movement forward. So it's not simply just consciousness

walking through the inside, because the inside and outside are very intermingled. They're very intermingled. So it's interesting that even if you move culture or move cultures totally, you'll find, "gosh I'm morphing into what's okay in the collective here." It's like something merges, and at the same time the push for that is something refining itself from within you know, 11:17 so the part and the whole are constantly chatting to each other, learning from each other, moving together. You can't move one without the other, you know? It's beautiful how it continues to unravel itself and to refine itself.

Audience: 11:49 So you'll be a Saint Jac.

Jac: We use these silly labels don't we? It's quite magnificent really how it all works, and it does it by itself, you know? And all of it, or source, or what you really are, is doing the personal I as well, so what else could be doing it? It's all source you know, it's doing all of it. It's doing the personal I. Imagining that you're a personal I doesn't make you an autonomous individual human being, that's just the idea. That's the idea of being believed you know, you're an autonomous individual human being, "okay," but rather than just being believed does that make you an autonomous individual human being? No, there's no such thing. There is in our society you know, in terms of definitions and labels, but actually there's no such thing. If you investigate this at all you'll see that there is no such thing. So that sense of individuality that we spoke a little bit about last night when Grace was up, you know that sense of individuality stays for a lot of people. 13:51 Like the example of Nisagardatta, [indiscernible 1-2 words] the end of his life that stayed all the time, and for some people I've noticed that the truth has been seen but yet there's this sense of individuality. So it's like realization can happen, but the depth of understanding has its own pace and understanding continues to mature. You know, some are very wise and some are not so wise, but either way the frequency is the same, the truth has been seen. So if the sense of individuality continues for you don't need it to go. It might or might not, but it seems to be quite independent to self realization, quite independent. Investigate what that sense of individuality is, because there's a sense of individuality that's different to, "me, myself and I," self referencing every bit of..... every thought that gets processed, that they all have to do with something that has to do with me. Okay those's the ego, that's the self referencing mechanism, and that's full on identification, but investigate the sense of individuality, investigate that. See if you can figure out what that is independently to the ego, to the identified thought. It's almost like an aroma or a taste or a feeling or a sense of individuality, and that can stay. It will go for some and doesn't go for others, so don't make it an absolute "that's got to go." Identified thought has to go, me, me and my problems, of course that has to go, but the sense of individuality, hmmm? Separate that from the ego a little bit. I'm not sure why it stays for some but it does. Maybe it's a part of body awareness, but I'm not sure maybe I'll know in another few years. Sometimes when things are like, "hmm what's that," and then eventually it's like, "oh there it is," and it shows itself, but for right now it's just one of those things that's waiting for a bit of wisdom.

Questions & Answers:

#01 / 16:40

Q: So you're talking about exactly what the question that was formulating in my mind was. I do a lot of intensive retreat work, you know two months at a time, and then the mind gets very, very, very, quiet and the I falls away, and then I can rest in just what is. I notice occasionally that a thought will arise or a feeling will arise, but I can just see the thought arising, the feeling arise and then they dissolve. So there's no identification and it's just all concepts dissolve; the thought of time and space, and it's like, who made up all this stuff that we're all so caught up in? Usually as the days go on I notice a great sense of love just coming up in me; a deep feeling of love for every single thing, it's with anyone I see, a flower, the bark of a tree, and I feel the complete connection to every thing that is because there's an aliveness to everything.

Jac: Yes.

Q: 17:57 Even what's inanimate has an aliveness.

Jac: Yes for sure.

Q: So I leave the retreat and then I think, what you're talking about, this sense of an individual becomes present again, and I keep waiting for it to leave but there it is. It leaves when I go into a retreat, but normally I'm walking around with this individual. So I'm glad you've mentioned this because it was like, "well when is this going to go?" I mean, I'm always watching it or waiting for it to leave, and it does but not when I want it to..... I mean, you know there is that wanting to just.....

Jac: 18:43 So when it returns is there more? Is the next layer identified thought or attachment or....

Q: Not really no, but it's sort of kinesthetic, it's felt, I mean it's very..... I mean I know it's there because I know when it's not. Clearly I know when there is no identification at all and I know when there is.

Jac: So when there is the sense of..... Okay a few questions there, so you know when there is no identification and you know when there is identification, so first I'm interested in what's registering the no identification. Or is it that there's identification with what is without any personal I there, but that there is some connection with everything? Or does everything, everything, disappear?

Q: 19:39 No, everything remains but there's just an awareness noticing everything, and there's no grasping onto anything or needing anything or wanting anything. Everything appears sort of more brighter, the colors, the sense of smell, textures, food and everything like pops in my mouth. There's a real live quality to everything.

Jac: Is there an attachment to that?

Q: No.

Jac: Okay good, and so when you come out of a retreat and that fades a little bit and the sense of individuality comes in, at what point is that recognized as being identification or was that assumed to be identification?

Q: It was assumed to be identification, because there is a kinesthetic sense of individual.

Jac: Yes it's kinesthetic. So why is that not okay?

Q: It is okay, but it's not not okay because it is what is, it's just the way it is, but I do..... Maybe it is grasping. I do notice that there's a sense of relief when I'm in retreat and that individual is not.

Jac: Yes, so the kinesthetic feel of that sense of individuality, is that you or is it just being registered by the body/mind?

Q: 21:24 I think it's just being registered.

Jac: That's the difference, then it's not identification. That's the difference, that's the.... Figure out the difference between the sense of individuality and when identification happens. It's literally kinesthetic; the environment is different and so this is how it registers here, but it's purely a sense it's got nothing else. It's got nothing else attached to it it's just a sense of individuality. One other little thing, so when that sense of individuality is running, is there complete access to beyond all of it?

Q: Yes, it gets you know, it's so much easier when I'm in the country or nature or a quiet space, and then it's just natural. I know when you said..... I mean, I feel it less like in a crowded room or a noisy area, but it's a sense that's always present. It's never absent it doesn't go anywhere.

Jac: Yes, yes.

#02 / 22:58

Q: I just have to tell you something, last night Jac was grinning, and it was like I was..... Her appearance, I swear I was channeling your appearance thinking, "oh all the Saints and Cardinals help us because there's nothing we can do with this crap." You had this impish grin on your face. It was just this morning that I sensed this sense of individuality, this me-ness, and really recognized it. It was like, "oh there is a tightness, that's not the right word, a veil perhaps, and the word kinesthetic doesn't quite fit. It's vague that's all I can say. It was there, okay it's more like, "oh," it's just there, and it didn't really bother me other than I know it's there. That's as far as I can go. So I was curious about how you were describing an attachment and then a non-attachment, so could you say that again?

Jac: 24:08 If I could just pick up something, before I lose it, from what you said, when you describe something like a veil that's when identification is running, because it's like your perception is being distorted by something. That's identification, that sense of a veil or a filter or it's cloudy or something. The sky's aren't open, you know? That's identification.

Q: It's subtle it's very quiet.

Jac: Yes that's the ego, that's identification in place.

Q: And it's quiet it's not really yammering at me.

Jac: Yes, so it's that structure, you know? It's a structure which we inherently want to pull away that darkness you know, that's a movement.

Q: There's no sense of wanting to pull away from it. I don't feel that.

Jac: Don't you?

Q: No, at least not yet.

Jac: That's fine.

Q: Well, other the things may be running but it's not necessarily associated with that. I wanted to speak about last night. I read something by Robert Adams where he said, "all this, everything you think, feel and touch is maya." "Even my talking about maya is maya."

Jac: Yes.

Q: It just reverberated with me, "every thought arising," I said, "hmmm," and I could see these thoughts coming up. Barb and I had a little tussle yesterday, and I could see it pop up and go down, and it was just stupidity, just energy, let it go. Very nice, and then you were talking

about story and then I realized, “oh, am I making a story about letting the story go?” But then you can start looping this thing really crazily. How do you approach that, just forget it?

Jac: The moment that you see it's just story then you're out. It's like, “okay drop it and don't go back in again.” It's like once you've got that window you're out and just drop it. Just drop it, and whatever is happening is enough, you know? Go back into the physical realm because that's enough, that's enough, although now we're just living in here, you know? Whatever is physically going on is enough because we miss what's physically going on if we're in our heads in story land. But what Robert Adams was saying, yes for sure, because this is maya. Even waking up from the dream is still a dream awakening. Do you know? It's being awake in a dream, “hello it's in the dream.” The waking up is still in a dream, you know? The only way out is knowing that you were never in it at all, and that's as good as we can get it, “well it never was me at all anywhere, so it isn't me waking up either.” There is no me full stop, but this dream will just continue forever and that's how it works.

Q: 27:27 Somewhere in there mind stops and knows something else has happened or realizes it's part of a dream, yes-no? I mean, how can you get up and talk about all this through this individuality that we see as Jac, and the Jac knows somewhere in there it can express it. It's not like you're just this dumb voice. Someone once said it's like a perfume, the mind has realized that something has happened but I can't know it.

Jac: Yes, the mind accepts that it can't know it, yes.

Q: And yet it goes on in spite of all of this.

Jac: In spite of all of this it goes on, and you can't help it you know, talking what you can't talk about or the whole paradoxical nature makes it quite ridiculous, and still we do it, you know?

Q: 28:24 Part of the story is wanting to understand that, but that cannot be even when I think it can't be understood..... I might as well just let it go.

Jac: It will be kind of known, but you can't intellectually understand it, no. It will just be gobbledygook you know, we would just be talking semantics, garbage, moving stuff around, but it's kind of known someplace else. We use the words to kind of point to something. It's known but you don't know how it's known, you know in that sense.

Q: Yes, but it's not known. You were talking about knowing and then last night you mentioned something about not knowing.

Jac: Yes, is that more potent for you?

Q: Oh totally! I don't know this. It's even.... Versus driving, there was just a car being driven, but there was a me in there. There was this subtle quiet me still there, nothing else. And that's that me-ness and it really struck me this morning.

Jac: Yes, that's the me with a veil rather than the kinesthetic sense of individuality. Be sure you have those clear.

Q: So there's really nothing you can do about that is there?

Jac: Well you know, one school of thought says you can't, and another says well you know, when it's there it's like okay you can kind of drop your interest in it, and a trap door might open or it might not. If you tune in deeper to like presence or to something deeper you know, and then you might have access to it.

Q: 30:09 There's certainly energies, I see these old energies of the personality still arise. They come up from time to time, and they're deep, they're ugly, they're gooey, they're sticky. Right now my choice is just to watch them arise when they arise and not pay attention to it.

Jac: Yes bingo, that's the most potent position that can be taken.

Q: Just let it be ugly, and then recognize it and not follow it.

Jac: Yes, not follow it, not follow it. Yes, let it be okay exactly, because denying it or suppressing it will just really do the opposite of where we're trying to go, and it's worse then.

Q: Sometimes it takes a moment or two to go, "oh that's just what's happening." I mean, it's out there before I can see it.

Jac: Of course, so if something ugly comes up and then you recognize it, do you follow it through to save face or do you go, "yuck?"

Q: It's more a yuck.

Jac: And I'm just not following through on what I just said?

Q: Yes.

Jac: Okay great.

Q: It may take a moment. I mean it's not like (sound affects 31:27) it's a little slower than that.

Jac: That's great, because some don't have the courage to do that. It's like when it's up they want to follow through the game you know, so it's great to be in that place of like, "oh there's my shitty bit, ugh." So do your best to not fall the charge. That's a great thing to be able to do that, because you're not buying. You see, once we get the little snippets, the little insights into something, if you ignore the insight and still play the game the frequency with which the insights come reduces. Whereas; when an insight comes and we go through that little gap of like distance, if you go through it it promotes it, and it will come again and again and again. So it's really important to take that opportunity. As soon as you get a little bit of distance avail of it.

Q: Just let it go.

Jac: Yes, yes, just stop following where the charge is, yes. It's just like, "pull back, pull back," and it will happen more frequently then. When that veil is there, you know it's just noticed and there's some kind of sense of a me, some identification, something is running and it's that cloud or veil filter, would self inquiry work there for you Tom?

Q: 33:03 I don't know, I just noticed it today so I haven't tried it. The words to the old, "who am I" kind of thing?

Jac: It's like, yes, who is perceiving this veil? Because when there is a veil like that and there's no pulling away from it, there's no rejection, so it's totally just seen, so now there's a position, right? There's just a position of perception showing you that there's a veil. It's great that there is no movement at all, so you're at that point of, it's there but it's got no charge it's just seen. It is ideally placed to like just do one thing, which is shift the perceiving, the point of perception. Shift the perceiving and see what happens to it. Fundamentally waking up is a shift of perception anyway, that's all it is really, you see?

Q: Oh of course that just..... Of course.

Jac: Because what's making the veil appear is the one who is viewing it.

Q: 34:15 Someone has to see the veil.

Jac: Yes! It's like the identified persona has created the veil by their perception to validate itself. The veil is the mirror to validate the sense of the personal I. So the veil and the personal I are mirroring each other in order to make something appear as real. Now, so the veil is random and there's no charge to get rid of it or anything, so let's look at the perceiving, the point of perception. If we tackle the point of perception and say, okay a great way of moving

point of perception is like, who's the one perceiving this? So, who am I; one of Ramana Maharshi's gems, who is perceiving this and moves this, but it doesn't touch the veil? And when you move this the veil is invalid. The veil can't stand there without the personal I because that's mirroring something to make it appear as real; subject/object, so we've got the two of these in cahoots together to create the sense of individuality. Shift the perceiving the point of perception.

Q: There is something going on here.

Jac: That's great just be with it.

Q: 35:52 One of these things is that I'll have questions and they all dissolve, which is really kind of..... This is all maya, you know I'll just use that word.

Jac: Yes sure, we've got to use some words.

Q: I'll just rests with this. That is really great.

#03 / 36:35

Q: So many things are coming up. When you were talking about the veil something happens, and it's not like seeing a veil there but it's like almost seeing something. There's moments where it's like something is almost there, and I can almost see something but I have no clue what it is. It's like something is about to open but I don't know what the opening is. Is that the same thing as the veil?

Jac: I don't think so. Tell me a bit more I need to see it in front of you.

Q: 37:18 Once it starts it will stick, like it will come and go for sometimes weeks or months where something is right here and about to open or reveal itself, but I can't see it. It will come in and I'll almost see it and then it will move away, and then there will be an almost seeing of..... It's like something is about to open, and there is no forcing it open or nothing that I can do to open it except just to observe that it's coming in and then moving away. Same thing/different?

Jac: 38:06 I think different. So when something is in front and it's almost opening, does it give you an understanding? What's the nature of what is opening? Is it a seeing, an understanding or is it something phenomenal?

Q: No it's not phenomenal. Even when the days and weeks and months where it was just open, everything was just open, there was something that new that this isn't it. Through that there was the knowing, "this isn't it." "This is amazing and beautiful and painful," all kinds of things at once, but there's something I'm not seeing, and that's always been there. It's like that, it's like something I'm not seeing is there, and the lens is still too foggy or something. There's some reason that there's something that's not allowing it to reveal itself.

Jac: 39:24 So the searching has not stopped?

Q: It stops and it comes, it comes and it goes.

Jac: Okay.

Q: When that's happening it's not in searching though it can trigger searching. For the longest time instead of searching there was arrogance. That was really intense for a while. Last year I clearly saw the arrogance.

Jac: Yes great.

Q: I actually saw somebody interviewing me and saw the persona take over, and saw the enlightened grace, and it was so distasteful. So that dropped and it's almost been a moving to the other extreme of, "fuck that," and just being so real with the character as the character

wants to reveal itself. This is something that you had talked about. I watched you in an interview on YouTube and you were talking about the character, and it was the first time that I really got that. When the awakening occurred I spoke with a Kriya master and he said, "you have to become the great actress now." I didn't know what he meant until I was watching just recently that interview. So that's what I'm holding to, "wow it's quite the character!" You know, and just watching the character, and there's this thing that happens when..... I'm going all over the place here.

Jac: It's okay.

Q: 41:17 One of the things, the movement of the character sometimes it just moves and there is no physical response, there is no adrenaline response, there is no nothing there's just movement, and I can look really angry or really emotional but there's nothing inside that's saying that. It's almost like just Kali rising.

Jac: Yes, yes, yes.

Q: And then there are other times when I feel the adrenal responses. I feel the physical response, and then I know that that's when I'm identifying with the character and movement. So there's the watching of all of that. Is there a point when it's all just the watching and not the identification? Is that what I'm almost seeing?

Jac: 42:07 Yes, the feeling of the Kali rising up and moving, that becomes 24/7. The every action, every emotion that flows through, nothing hangs around for long it all just moves, it finds expression and it goes out, and you seem to lose the capacity to stop and start it or into something or control it. You seem to lose that capacity. The observer goes so there's no way that you can see it, and maybe the capacity of trying to control it is gone because the observer is gone. I kind of thought of that now actually, but that distance, that distance of watching yourself, that position of observer is gone. So whatever moves through the form it's not really decided from the local perceiving machine. It's the totality, there is a knowing that the totality is moving the form. I don't know if I'm answering it now or not, but.....

Q: Well, I've experienced where there is no perceiver anymore.

Jac: All right okay.

Q: Though I can't move in that state. When that state is there sometimes I don't even have any memory of any of that. It's just like this vast emptiness opens up and whatever is part of that there is no movement. Some of the re-identification came because of the fact that it was impossible from that state, such a Shakti state, such a bliss state, I could communicate but every 15 minutes there would just be that nothingness come and mid-sentence everything stops.

Jac: Yes, yes.

Q: And it reorganizes and then when there is a movement back into you know, the body or whatever, when there's this, there is an awareness of it again, and maybe the sentence continues or maybe the sentence is just not something even that's needed to be spoken and it just stops. It made it so incredibly difficult to relate in any way. The last eight years was like being in a foreign land speaking a different language, and always trying to speak a second language with everyone else. So there became this intense identification with being alone. So the more that that started to happen the more the re-identification with the character happens.

Jac: Of course, of course it would, yes.

Q: 45:10 And then also from that state of being there is a lot of energy directed at sometimes at what people don't understand. It came in the form of a jealousy, and the more that that happened, it was almost like it was a chipping away, and then there was a final moment where it hit and it was complete re-identification. Such intense pain that a recoiling happened, and it took almost 3 years to even come out of the recoiling, which started to happen last year. Where it is now is the seeing that that happened, the seeing, you know the runaway ego, awakened ego, the seeing of all of these things, and then this movement back into seeing and observing. Though it's not as complete as it was in the beginning. Do you understand?

Jac: 46:23 Yes I do. I think I can follow your map all right. So it's like in the burning out of the self referencing part of your brain, it's like part of the task oriented part of your brain got fried as well, so that there is a break in the functioning. It's like something hasn't lined up yet in terms of the clean breakdown of the capacity to identify, but you had functioning stay strong.

Q: Yes, no.

Jac: 46:59 No, it's like something went a bit [indiscernible word-Irish word] as they say in Ireland, something went a bit awry.

Q: Yes.

Jac: You know it's like some little part of the self referencing mechanism is still there trying to buzz every now and then, but part of the task oriented, the functioning brain that takes care of tasks, part of that got fried instead. That's what I'm hearing.

Q: Yes, yes.

Jac: I think it's gone a little bit askew there but it's all right. You know it's going to do what it's going to do.

Q: It seems to be there is a learning to be.... The only way that I can stay not identified and task oriented is to stay distanced from stimulation. So when there is stimulation.... So there's a lot of time just crafting, making jewelry, painting, writing or whatever, and there's this calmness and this beauty. It doesn't mean it leaves when I go out to people, but like I said, there's always this smile even though inside it seems like crazy is going on. All of a sudden I realize there's this smile in the crazy. So something's balancing it's just that I don't know how to take that balancing out into stimulation.

Jac: Yes, it doesn't hold.

Q: 48:42 No, then the crazy woman comes back. So how do I do that?

Jac: One school of thought is, don't do anything about it. Continue as you are and do nothing and it will take care of itself. There is another option which is, vertical alignment will help, and short task will help. It's like, "okay I'm going to go to one store, and I'm going to buy six items, and I'll get out of there fast." Then I'm going to sit back in the car and say, "okay what's going on here, how did the functioning mind operate and is there still a center?" "Okay, I'm going to go back to the store and get the rest of the groceries now, 49:33 because I'm still [cross talking 1 word]."

Q: Yes, I haven't narrowed it that far down.

Jac: I think I would. That's what I would do in order..... You've got to fire up a part of your brain without cranking up the personal I. You've got to reignite the functioning without it having identification triggered. Do you see?

Q: Yes.

Jac: So it's like you're trying to learn something new. It reminds me a little bit of Barbara Arrowsmith Young, this woman in Toronto who was born with and diagnosed with severe learning disabilities. She had a lot of learning disabilities that's for sure, because she couldn't tell the time; there's loads of things she couldn't do. She discovered that, "it's just that my brain doesn't work actually." She discovered this in her 20s because she read a book about a guy who had a bullet wound from a war, somebody wrote his biography, and they described his life afterwards, and she goes, "oh my God my brain is just damaged that's what's going on!" She finally managed to read this because reading a book took like years, because the words didn't even make sense because they were so garbled up, and she painstakingly.... She said, "I have to figure this out." So what she did was tune into some part of her brain, and it's like, "okay I think I can find where I'm supposed to be able to read this clock and how this clock is going to make sense," and she spent hours. Now she's got it perfected down, but like 30 years ago she spent hours pushing that part of her brain, pushing through like, "come on, come on." What she was doing was running neurological pathways. That's what she was doing! And she changed her brain. She wrote a book called, "The Woman who Changed her Brain." 51:28 She now runs schools, the [indiscernible word (not Arrowsmith Schools)] in Toronto, and they're all over the place. There is a good deal in the UK and a few in Australia, where she works with kids with learning disabilities, and the disabilities go. I mean 100% go, in most cases. What she is doing is she devises a series of exercises that are tailor-made to where the functioning brain isn't firing correctly. So if we use that model let's find tasks that trigger, and cannot be completed without this "all about me" ego coming in. So if you're going somewhere where you know you'll get external stimuli; external stimuli stimulates the personal I, so therefore your default is to go back into the "all about me" part of your brain, because "me I have to go shopping," so your brain says, "well I have to be there to go shopping," all right? We're just dealing with a machine here.

Q: 52:29 I understand it. I had multiple personality disorder from extreme trauma. So broken, so fractured that it was very task oriented, and so even though the awakening..... I really felt a neurological change and all of those symptoms just disappeared. There is no longer personality shifting, there is no longer PTSD triggering. So none of that happens, though the brain still tasks orients goes to a personality, wants to go to a personality.

Jac: So this is the coping strategy that your brain has rewired.

Q: Yes.

Jac: There we go that's it. So it's quite likely that it happened like this because there's like, "gosh how come the default....." you know, "why is this working?" 53:17 It's quite likely it happened because of the former, you found it. Some neurological (cross talking-several words).

Q: Yes that makes perfect sense.

Jac: That's it, there was some neurological damage there to start. Okay great we found it.

Q: So little bitty things, little bitty tasks

Jac: Yes, and allow pushing through, pushing through. It's like, "okay Grace, okay Grace, you can do this." Actually self talk in the third person would really help you. So like, "okay Grace you can do this, we've got these six items so in we go to the supermarket," and the functioning mind is going to do this. "Okay we're going to go to the vegetable stall now, so let's do this," and self talk in the third person. So do it and come back out and then you go again. And it's

like, “okay where is the other place that drives me nuts?” You know, that you find really difficult. I don't know, go to the farmers market where there's way too many different energies going on.

Q: Yes, I've worked the farmers market, and I really don't want to anymore. I really want to do anything to not work the farmers market, because the next day I'm so exhausted from trying to stay out of that, outward.

Jac: It's a good exercise for you though.

Q: 54:34 Yes.

Jac: You've got to fire new neurology. Repair your brain from the old damage, and that's really what we're doing, you know?

Q: Yes, yes, that makes perfect sense. Can I ask one more question? In those months one of the things that happened was that there was a moment when my life flashed before my eyes, 54:58 like a web. It was just amazing experience, that's all it was, was just this amazing map of experience. So things cleared and changed, and the attachment to that left after that, and even the children that had come from the body were not my children. They were just some beautiful children that came from this body. There is re-identification now with the children. Is that what happens?

Jac: 55:38 Well, it might be just having a little run for a while. It depends you know, everybody is a little bit different. There should be the capacity to see them as your children, and the capacity just to know that they are biological forms that came through that body.

Q: There's that.

Jac: There's both?

Q: There's both.

Jac: Always, is there access to both perspectives always?

Q: Yes, it's kind of like I explained to my daughter that.... With my son there's been consistency in relationship, so it's built something from that. With her there has not been consistency so there's not a feeling that she's my daughter, and I can't reestablish that. There's nothing that's happened to reestablish that. She's just this crazy being that came from this body that triggers things.

Jac: Yes, you just have a different relationship with her.

Q: Yes, so was there a rebuilding?

Jac: It's like there was an attachment, no? Is that what you're saying, that there is an attachment to your son now?

Q: 56:55 There is an attachment to my son and it's pretty deep.

Jac: Yes, that will come up for clearing some time. It will come up. You'll let him go it's all right. When it's ready, you know?

Q: There's almost a resentment to the awakening because of that.

Jac: But attachment is pain, right? Attachment can be said to be nice, but.... Investigate the nature of attachment, and you'll see it's just about pain and then it will start to loosen.

Q: Tricky road.

Jac: Yes, tricky road but great fun.

#04 / 58:37

Q: It's good to be here. I need a moment just to relax a little bit.

Jac: Yes, take your time.

Q: My question is about visual, the visual attachment that I have. I believe it's attachment I'm not exactly sure. In my awakening experience, which is a practice right now, I see my non-individuality, basically I see pixilation, and I see just sort of a wave of movement, and everything kind of disappears but it doesn't disappear it's still there like a movie, but the sense of individual remains. It's constantly.... I feel the head. It's kind of like this head is there and then sometimes some point in the legs is there, but it's just a movie. It's just a movie, it's not even a movie it's a being. I can't describe it.

Jac: You're doing fine.

Q: You said to investigate the sense of individuality, and my question is.... I'm not there yet, that's my belief, right? But I have moments where I feel like the bottom is about to fall out, but it doesn't happen too often, and when I do allow myself to go deeper into that state of being, this foggy world, some excitement happens in the body. Energy opens up and I feel tinkling everywhere. 1:00:44 I feel Shakti if you want to describe it [indiscernible 1 to 2 words]. How can I break through, and, oh this is the other question, when I close my eyes I don't have the same experience it's visual for me completely. So the question is, how can I integrate throughout my whole experience you know, and not just this visual open eyed experience. It seems like, I guess you would say a third eye or something, experience, 1:01:20 but I'm not sure how to take it out of.... take it 24/7 or you know, further.

Jac: 1:01:28 A few questions first just to gain a better picture. When things get pixilated do they turn into two-dimensional? Does everything get flat? Has that ever happened or is it always 3-D?

Q: It's like a hologram. It's kind of like it's almost one plane.

Jac: Yes, it's one plane with the images like [indiscernible words 1:01:54] hologram.

Q: Yes like a hologram. It's sort of 3-D in the sense that there is space everywhere. There's space and then there's this sort of image floating through. Even though I don't see necessarily..... It's like the breath, it's like an image and then it's the breath. The breathing is happening in this world, and I don't see beyond what is my local. I don't see beyond that. 2-D? I'm not exactly sure what 2-D is, but all I can say is it's like a hologram in there's space everywhere.

Jac: 1:02:43 Can you do it at will?

Q: Yes.

Jac: So it's really an ability to perceive things in a different way.

Q: This doesn't appear solid you know, for instance. Nothing appears solid.

Jac: And is that more real than when things do appear solid?

Q: Yes it is for me because what I recognize is the supreme being in that. When that happens I recognize this being that I call the I am-ness of everything. So I recognize that in those moments.

Jac: Okay, so while that's happening there is an awareness of the head and certain points in your legs, and is that also a hologram or do you stay solid?

Q: Just the head is solid.

Jac: Huh! Just the head is solid?

Q: Just here, right here, just this area right here is solid.

Jac: And the rest of you turns into the hologram?

Q: Mostly except for the points where I'm sitting, I feel that. But especially the head. There's like some attachment to this head or something. I'm not sure if it's a body/mind awareness but it's just this solid head just here, the cap.

Jac: Okay, why are you linking this to a spiritual experience?

Q: Because what I can see in that is this being.

Jac: Does it show itself to you or have you brought that idea into it?

Q: Maybe I brought the idea into it, but to me it's.....

Jac: You have to figure that one out.

Q: Right, it's there and that's all I can say. I don't know if it's something I interjected, I placed there, or not. I'm not sure. It might be some strong desire to have experience, so it could be self-created by the mind. For sure, I can see that.

Jac: It might be.

Q: 1:05:41 Because I have had also other experiences, awakenings that came in a different format, in a different way. For instance, being asleep and being aware that the body was sleeping, and then the light turned on and everything changed. So then all the thoughts came in and everything rolled in, and that just disappeared. It could be but I don't know.

Jac: Are we a tad attached to it?

Q: Perhaps yes. Yes, and then more and more there's sometimes when I look out I can see. It's interesting because what happens is all the shakti occurs, you know when I come to that place where I feel (sound affect-electric zap), and I do lose some sense of individuality, even though the brain is still this solid structure.

Jac: Okay, so we've got an experience.

Q: Yes, and I keep returning to that because my feeling about that return seems to be the place where..... It's something unique right, other than my normal day-to-day experience. 1:07:31 [Indiscernible several words] even get anymore out of this because I have to question that.

Jac: Yes, from here, right now, it seems like it's an experience that we would put into the spiritual box, and it's a shift of perception, you know in visual perception. But it's visual perception only, and then it's given meaning. That's fine, but sensory perception negates it, because your legs, your head, so you have another sense that negates the visual one. So therefore it's not really that the world is seen to be not solid it's more that your perception is seeing that it's partially solid and partially not solid, because your brain is staying solid, your legs are staying solid where they're touching the chair. So one sense can be negated by another sense. Your senses are creating this. Our senses pick up things all the time of course, but..... It needs to be more solid. If something is being shown to you then your senses will get blown, because no matter what they're seeing they will not be able to create it or substantiate it or negate it. It will have a different..... It will be at a deeper level you know, that would not be dependent, and your senses would have no capacity to switch it on or switch it off. It seems like it's a lovely thing to be able to do, sure, but I'm not too sure it's a spiritual experience in terms of a real glimpse of how things are. In terms of a real glimpse there might be more value in having no attachment to it and seeing the isness of everything without using your visual perception. If you have no attachment to it then that's what would be available to you, it's like, "where's the isness, where's that sense of isness that I have routed through this visual

perception?" "Where's the isness, I don't need that visual perception." You don't it's not authentic enough if it's only partial, so it's like something's playing a trick on you here. Do you know? And there's a huge value on leaving things be as ordinary and mundane as they are. Regular daily life that's the work. That's where it's at. The densest part of regular daily life is where we start. Whereas, if we start looking at spiritual experiences and make them integrate it's like, 1:10:24 didn't [indiscernible words] work is? All we're doing is distracting ourselves actually. There's that, and this is really what's going to get me out, but it's like, no it's not it's going to entertain you. It's like having a drug or having a drink every night, it's just going to make you a bit out of it, you know? That's fine but that's not what we're after. That's what it feels like from here. Something doesn't want to hear that?

Q: 1:10:53 No, I guess 20 years of work, spiritual process, 20 years you know, constantly knocking on the door, and I guess there's a part of me that wants to have that experience, which I have moments, and there is obviously this mind that wants to re-create it and wanting to remain in that state.

Jac: Yes, let it be not good enough, because it's not good enough. It's not good enough. So I would question, why are you willing to be happy with that, because they're crumbs. What is it in your psyche that would be happy with that, that's what I would wonder.

Q: Right, okay.

Jac: Let's see how it cooks, because it will move again. By this afternoon it will have moved and we will see what happens.

#05 / 1:12:24

Q: Earlier when you were speaking about the sense of the individual, the felt sense, I resonated with that, and in previous conversations we had conversations about the experience of oneness, and some of your pointing out was helpful. Last time you spoke about just noticing what's the same here and there, and when I did that some sort of separation, some subtle separation fell away, and it became clear that my mind's idea about it wasn't it, it's ordinary. That's how you know you're on the right track. Then in the morning when you were speaking it became clear that even not noticing the oneness was coming from some ongoing sense of the individual felt sense. So it's kinesthetic for me. So I started to explore, "so that felt sense is there so how much do I still identify with it?" Because in my history there has been a history of identifying with sensation. That's the pattern so I know it's there. It just decreases over time just naturally.

Jac: Yes.

Q: 1:13:50 So right now I just wanted to explore that with you. In this moment I would say there is some still identification with the.... There's the feeling of being and I, and you said that that can be there or not be there. I guess it's not there for you really, correct?

Jac: Yes.

Q: So even if it's there that's fine. So the question, as you said correctly, is, how much is there identification with it? I would say there is some subtle identification with it for me still.

Jac: Can you see how it can be there without identification? Is there a space between the two?

Q: 1:14:44 Yes, it could be there but the question is, do I experience it completely without identification? I can see the possibility, yes. So what made my mind go with that is just

exploring further with you, would the I move to the experience of everything else or would be allowing the I not to arise? Well, I don't know. What would be the next step I would ask you?

Jac: 1:15:37 I don't understand, "would the I move to experiencing everything else," how do you mean that?

Q: Well it's just something that..... A thought appeared in my mind. So there's some identification with some sensation here right, and so we could move the identification somewhere else for the fun of it for the moment.

Jac: All right, so if there's a sensation here in the body/mind, why is there identification on that? Is it not just registered by the body/mind perception?

Q: 1:16:05 It's just a registry. I don't know why.

Jac: Is there an assumption or is there really a connection to identification? Does there have to be a you there? Can there be a registering of physical sensation?

Q: Yes, I think that's the question. So does there have to be a you there? Yes, so there's some grasping of a you.

Jac: Yes.

Q: 1:16:47 Right, I would see the nature of the grasping in the moment, but I see that yes [indiscernible 1-2 words]. [indiscernible 3-4 words] there might be some helplessness, some belief in helplessness or something like that, which makes sense to me.

Jac: Yes

Q: Helplessness and some attachment to being stuck wherever. Other than that..... 1:17:25 But [indiscernible several words] don't have there is no sense of you; it's plenty of times. When I'm exploring it like this it strengthens, sort of weakens in some way. You know what I mean?

Jac: Yes.

Q: I mean there's times when there is no you, there's no world, whatever, you know?

Jac: Yes, sure.

Q: So there is a way though that this can be there in life or sometimes when I'm examining it or something like that. Maybe it's even in the..... Maybe in the very questioning of it there is an assumption of creating it. Do you know what I mean?

Jac: Yes.

Q: It's like creating a problem to work on it or something.

Jac: Yes, good. You're unraveling yourself there, you know? You're doing just fine.

Q: 1:18:48 Yes I think it might..... Let me just go with the next thing that comes, it might trace back to some tendency of the one that works on himself or something from way in the past, when I was more practicing and doing meditation from a certain place.

Jac: Yes, can there be space for that movement to continue but without the motivation of the personal I attachment to outcomes, doing the rug thing, following a practice, the disciplined one, 1:19:25 can that movement be stripped of all of those ideas and (cross talking 2-3 words)?

Q: 1:19:33 Yes it can be. I mean, I guess that's what it is it can be. I mean that's how I am actually a lot of the time in the sense you know, it's just what's happening. There is a flow in my life and like you said, for me I would say it's like an unraveling that just continues with certain refinement from your words. In this case it's still some more unraveling of identification that still there at times. And I really don't have to do anything about it. I don't really experience most of the time any need to do anything about it. However when I come to satsang I do think, "well maybe there's something more I can do," but it looks like I can't. That's

what I'm sensing right now. Because the very desire to do something about it itself is creating some self.

Jac: 1:20:32 Yes it's creating something, and if we can separate what it's creating from the natural movement.....

Q: Yes there is a natural movement, and I'm drawn to certain things or I come here and just sit and listen to you or do something else. It all works you know, it just continues.

Jac: Yes it does continue, and because there's been a habit for a long time of the personal I doing that for reasons of A, B, C, D, 1:20:58 now can it just happen without any of the (cross talking 1 word)?

Q: 1:21:02 Yes, what I'm saying is that it is already happening except in certain moments like when I'm here or if I'm trying to examine in this way maybe. I don't know maybe not. You don't think so?

Jac: Well, I'm going to come at it from another side. In the non-dual path the non-dual speakers often talk about personal consciousness disappearing, dissolving, and there's just pure consciousness, and personal consciousness is completely gone. Then prior to that there is non-duality, and we're kind of just about ready for that now because to dabble with what happens post-awakening before awakening has happened, you need a pretty mature mind to be able to handle it really. 1:22:04 It's like driving a semi when you haven't even driven a motorbike [indiscernible 2-3 words] to carry it you know, so it's like, "hold on." So with the disappearance of personal consciousness, from the place of pure consciousness and the absolute, consciousness starts to empty out if you go prior to the non-dual position. Consciousness empties out, so prior to that the transcendence of existence, existence has to be understood to be absolutely nothing, it's just an idea that believes itself into existence, so existence has no independent foundation at all and when that is known then the sense of being or not being both disappear because they're based in existence.

Q: 1:22:54 I can't really hear from both, you know either one.

Jac: 1:22:57 Yes, they both got to go. So [indiscernible words] so now we can't have the absolute, we actually can't have pure consciousness it's gone. It's emptied out and there's no being possible at all. So now we're in this territory that is.....

Q: I have a sense of what you're saying.

Jac: Great, and the essence of all things..... Like all things kind of the appear way down the line sure, after those layers of constructs, you know veneered on top of each other to make all things possible within the realm of consciousness, within that complete engine. What underpins all things is absolute freedom. Absolute freedom! Now that's my word for it, and I know some wings of Buddhism might call it nonbeing, but for me it's....

Q: More like emptiness rather than nonbeing. Emptiness of ideas.

Jac: 1:23:59 Of anything, because it neither is nor is not. That is, it can't be is or is not. Both of those make no sense at all.

Q: That's precisely the way I understand it. What is said in one of the sutras is, "to the wise one it doesn't occur to say, 'I exist or the world exists,' and neither does it occur to say, 'it does not exist.'"

Jac: Yes that's it. So we're back there at emptiness being the foundation of everything or freedom being the foundation of everything. Now, in that capacity it shows itself that a super clean personal consciousness is part of the body/mind organism without ownership.

Q: Yes, just a natural functioning.

Jac: Yes it's a natural functioning but there's.....

Q: I understand that.

Jac: That there's a personal consciousness. So now, to say this before one has dropped it and seen that it doesn't exist is kind of dangerous, because the ego will hide there. So what we're talking about in other terms is, what is this personal consciousness because you know there's no personal consciousness, but yet there is the capacity running to have some kind of personal consciousness that doesn't have ownership that's part of the functioning. But if it still has the habit of checking to see if there is ownership, if there is ego, it's like, "well what is that that's checking it out?" What is it? Do you see?

Q: 1:25:38 I'm going to restate what you said, is this a habit of checking, is it I or is it not I, what is it.

Jac: Yes, what I would encourage is total understanding of the personal consciousness that shows itself from the place prior to that being that there is no personal consciousness. It's like, okay there is no personal consciousness yet there is an individual consciousness, 1:26:07 individual stored personal consciousness showing up here, but what exactly is that and where are its parameters?

Q: Just examine it carefully is what you're recommending.

Jac: Examine it carefully.

Q: Yes it makes total sense to me.

Jac: It's like the old blueprint is trying to merge in and confusing the waters a little bit, and it's like if you really sit down and examine that 1:26:30 and get to know what that individual personal consciousness is [cross talking].

Q: That's it.

Jac: Yes, that's it.

Q: That's the inquiry. That resonates.

Jac: Yes that is the inquiry. This kind of wisdom you've got to figure it out for yourself you know, because the knowing, the knowing.

Q: Yes, I can do that.

#06 / 1:27:35

Q: I'll just try to put all the bits and pieces together. I think the subject is about feeling like I'm going crazy. I'm just so happy, everything I heard last night and today..... I mean, I took in. Let me try a little bit of a background. The only thing I've loved my whole life is truth, and in the last several years I've done everything I can just be in the lap of truth. That meant getting out my front door and doing things. So that was that background and I thought you know, I kind of progressed. Recently in this love of truth there was some exploration of that releasing of emotions or feelings in the body that was kind of in the way, just a block of something that I couldn't see even though I am so sensitive. So it doesn't make any sense really, but I could feel that I couldn't feel what was there and that's as far as I got, but I did my best. Then I was listening to some more releasing on a technique on the web. I was just listening, just because I had never done that, and this project that I was doing just didn't seem to me that I had gone as far as I could with it. While I was listening on the web something happened, something truly released in the brain, like you know if you put that ballpoint right in your..... I don't know what

the subject matter was of the particular, you know the conversation, I was just sitting there listening, but at the end of it I wanted to go back to my project, but I thought, "this is something special that happened," and I started to write it down. As I was describing it to myself it was like, it felt like an exorcism. To put it in words it felt like it was a hornets nest which was taken down and all the things were flying around, and I took that to be thoughts. I didn't kind of know what to make of that so I just let that be, and when I described this somebody else said, "oh that's an exorcism, or some things like that." 1:30:48 Well okay [indiscernible several words] I still didn't know what to make of it and I didn't want to make anything of it so I just let it be. This was like several weeks ago and since then I've been feeling really crazy. I could say that I have because there would be like this loop, this loop constantly..... I knew that I didn't have to pick up any of these thoughts, but I also didn't know how to not exactly do that so there was a lot of pushing and pulling or resistance, "I don't have to," and it was very, very uncomfortable, and at one point I realized, "oh the body, oh just (sound affect-releasing sound 1:31:42)," something like that, but for stuff..... For that realization in the..... stuff in the body doesn't happen, that's something new to me or I don't quite know, but this is what I mean, and all this would feel like a loop (sound affect-circling 1:32:03), and like I said before it was hard to go out of the house, but that was different because now it's kind of really hard because when I started doing something, that's why this little conversation before, I mean that kind of struck me that maybe I could do that like I knew some..... I don't know. I don't even know how I'm talking here.

Jac: That's okay.

Q: 1:32:25 There is this background story that I learned and then I saw of being crazy or different, and I know that's not true, and so I saw in my life I would find ways to, when I'm with people being afraid to be with people, but I would kind of read them, but not so clairvoyantly but just kind of to get a sense, and then relate like that what they wanted. That's how I learned to be safe in my life with it the only thing I you know..... And it's not that I wanted to do that but then it was coming along and I saw the pattern, and I didn't want to get involved with it, but I was just grateful to see the pattern. Then after this thing happened, it's so large! 1:33:25 Like I'm just standing [indiscernible word] it's going, and all this stuff is being fed to me and..... I don't know, and that's part of feeling crazy, and also it would feel very stirred up in my body, 1:33:39 and so sometimes I would try to [indiscernible word] and touch it, but sometimes hearing some of the things that were said here, "oh I'm not....." I mean technically I know I'm not but however this is what's playing through here, and it's just been a big fat loop. And that being said, while all that's going on, there is more and more realization of what we're talking about here. I mean, I hear something and it's kind of becoming more real and then it will.... 1:34:14 And it will go back (sound affect-sighing) and then it will pop back, something like that. Sometimes when it pops back I don't quite know what to do with it because if I try to do something with it that's not it either, and somehow something might hit on something, like sitting here listening, and so I needed to talk about all of this.

Jac: Yes, and you're not going crazy but some big changes are happening, and it's okay.

I want to pick up one point, 1:35:16 that when you have in the past, like [indiscernible word] this thing that happened a few weeks ago, am I correct in saying that you would find how to connect with people through being able to read what they wanted and you would find your way of connecting through knowing what they needed to hear?

Q: 1:35:35 I didn't realize I did that, but I learned that from way back. You had to learn what was needed in a situation, and so it's not..... It's a shame because it's like I never got to be me I was always..... And I don't mean for that to be like that, but anyway I'm just observing that, and then it's kind of you know, all about me. I didn't mean it to be like that but that's how I learned to you know.... And it's in the way and I just watched it being in the way. At first, several years ago, it was hard for me to sit in a meal with people but I learned because of my love for truth.

Jac: Yes, so now that you've seen the way that you used to operate the natural flow of what you really are needs to be freed up through that form, without it being edited for safety and a code, give me a code of how to operate in the world. So mind is just too active there, do you know, because it's using its own limited perception in order to be safe. So what happens now? Now that you've seen that, what happens now? Is it that you have no map at all to manage of the world?

Q: 1:37:06 I think so, yes it feels more like that. It's like I saw that, what you just said, and then after this thing happened.... Like that was going on before, but now that this happened I can really see it, because since then there's a sense, there's some kind of sense that there is no one there that this all needs to be happening to, why I could even talk now. So it's the same but different, but it's still in the way so there's no map. It's almost like I'm trying to access something, but I don't want to access the old thing, so I don't know where to go.

Jac: 1:37:53 So you said in the middle of that, that there doesn't need to be somebody there who is behind the thoughts or what you're saying.

Q: 1:38:04 Yes, I can sense that..... without you know saying in words, something feels different and so it feels like the old way, and sometimes that's the best I can do is just observe that, but it's so much more disturbing now.

Jac: Yes, the old way is disturbing.

Q: Yes.

Jac: Good, here's a little trick that helps. When we can't envisage what the maps going to look like, but the old paradigm has fallen down, we can give mind a position so it doesn't start to rebuild another map with the rules of the old one, because that's all it has, "oh what am I going to do here," and it panics and it tries to create something out of what's dead. A good thing to give mind to chew on is like, "let's be curious!" If you engage curiosity, let's be curious to see what will happen here, "I've got to go and read so-and-so" or "I've got to go to a birthday party" or "I've got to go and do something, so let's just be curious and see how the personality operates here." So if mind is being curious it's not trying to create a new map. It's not trying to save the day It's just being curious, so it's in the observer mode of watching.

Q: When you're saying that what's coming up now is a lot of fear.

Jac: Yes, that's the old paradigm. That's the old paradigm saying, "whoa but I'm not safe." "I created the map because it's not safe." "So you're not going to let me create a map?" "It's not safe!" Sure, that's what motivated the whole thing so of course the fear has to come up, of course!

Q: Okay.

Jac: It's just fear, are you going to let it be in charge? You've got to transcend fear than, you know? So here it is it's coming up. So in a way this is kind of the happening and the story to make fear come right up for you so that you can see through it, so it's no longer influencing any part of the body/mind organism. It has to be so empty, so empty that just the natural flow of

pure consciousness is doing it all with no manipulation by the personal I, with no manipulation by mind to maneuver in situations to keep it safe. For somebody else it's to be seen, to get attention, but for you it's to get no attention, that's your way. The least amount of attention you can get the better you know, and other people are the opposite they want loads of attention. All of this has to go.

Q: Yes, it seems that before this happened I was the one working with the fear to overcome it, you know taking the baby steps, but now it's still the same thing but different.

Jac: Yes it's different. It's not about overcoming fear in terms of managing it or learning how to deal with it. It's not about getting skills about fear it's about recognizing it, and it's like, "c'mon fear c'mon, c'mon let's see what you're made of." "What are you really, what's really going on here, what is this?" And you'll find it's just a chemical response based on some beliefs. No biggie, but you've got to figure that out for yourself. So it's a fantastic opportunity to be able to rise above fear and to see, "okay there's its parameters, that's what it does, that's its potency." It's very useful but it has no power. It has to lose all of its power.

Q: 1:41:47 Can we talk about the chemical response? What did you just say?

Jac: Another way you can feel fear in your body, okay so it chemically gets released to feel that, no?

Q: Yes, I can feel it now that (sound affect 1:42:05).

Jac: Yes, that (same sound affect), exactly. I haven't studied anything about the body formally, but I guess the adrenals are pumping for fight or flight. It's just chemicals it's just adrenaline really, plus other things I'm sure but I'm not sure what they are. You can feel it, you can feel that (sound affect 1:42:29), there's a rush of something to be on high alert here, you know? So there is a belief behind that, the belief gets triggered, that's when your mind says "oh this is what's happening we're in a scenario that's not safe," for example. So then the body has to, "okay we've got to be ready to get out of here because this is not safe," and so now the body's at its basic primal fight or flight mode, and the body is ready for anything. So of course it's like hyper, hyper, and the adrenals get exhausted in the meantime, but there is no danger at all it's in our head. There's no tiger behind the bushes, there isn't. So we've got this chemical rush in the body and it distorts our perception you know, but rest into what you really are with fear? Uh huh, that's a toughy. That's really tough to completely rest your system, no your nervous system needs to be calm until it's very solid. Your nervous system has to be very calm to drop into what you really are, you see? So if there's a piece of wisdom that you'll get around what fear is, "yes I can see it, I can see it, and I'm not obeying it now." "I can see what it's doing to the body, I can see!" So now you've got a distance from it, and there is a window open to drop beneath fear. Let it do its thing and it will be in proportion. It's just like, "yes that's just a body/mind mechanism when I'm in danger, but I'm not in danger it's just triggering."

Q: 1:44:00 It almost seems like, even though that's so uncomfortable the fight or flight and all that, it seems like that's what it's used to.

Jac: Yes.

Q: So that's another..... If that's not there..... It's just odd.

Jac: Yes.

Q: Even though there's been a couple of times recently where I would like drop into the heart, it was so calm that I even noticed it, the whole body noticed it, but I've never felt like that so I

couldn't have known the difference, but most of the time.... I mean, I know that's the opportunity.

Jac: Yes.

Q: 1:44:53 But this other it seems like..... I'm just trying to sort this out now I think, it's like all this [indiscernible word], all this is running, and I guess that's what I took to be me is that body thing.

Jac: Sure, because it's a strong experience no, because it's full on. You know your attention was in fight or flight so it's a full on experience, so of course it's perfect for opportunity, opportunity for identification.

Q: Even though, like I said, I didn't know that, and I'm just saying this now and I'm hearing myself saying it. Even though it was so loud I didn't know that's what was going on.

Jac: 1:45:31 Yes,

Q: "I don't think so."

Jac: Yes, your system was just so used to being on alert. It's great that you're getting distance with that.

Q: Do you have any other thing that I might do to help the body or something?

Jac: Understand what fear is. Like it might be a really interesting thing to do like, sit at home and say, okay I'm going to absolutely imagine a scenario so that I have loads of fear! Go into it.

Q: I can do that. I mean I have that.

Jac: 1:46:05 Yes, that's good go into it, and you know, "okay I'm sitting up in my bed" or "I am sitting in my favorite armchair, okay but let's watch this." Let's watch this, and from there play with it, play with it, so that you can let it go really full on! But there is a distance from it, because to transcend fear the first step is to be able to be completely in the observer mode, and then you've got a handle on it. If you are in there obeying the chemical there is no movement there. There's no chance there of understanding what fear is and transcending it. So stir it up and get to observe it, but stay outside of it. And you might 10 minutes later, "oh it's too big, it's too big!" And you're in the horrors, but you know it's like, "okay we'll do this again tomorrow." "I'm going to watch this until I can see it spin out," so that you'll get to know the lifecycle of fear. Then you can say, "all right these sets of scenarios," and it's usually around 'I'm under threat here' or something like this, "okay there are a few beliefs that are running and they're believed to be true, and the body deals with this rush and it does this, and it makes me sweat or hyperventilate or makes me feel nauseous," and then you know what, it starts to fade.

Q: Yes?

Jac: Yes, so I want you to see the whole lifecycle of fear, the whole lifecycle. Then if it's like your mind says, "okay but that's in that scenario when I imagine this, but if it was really happening would I be able to?" Great! When you're ready play with a few different scenarios over a few days so that you're like, "okay I'm familiar with the lifecycle now so let's put myself in a scenario that would normally freak me out."

Q: 1:48:09 Yes I'm in one.

Jac: Yes, and stay in observing of what this fear is doing. And say, "yes that's fine, that's fine." Because the next step, after you can really see what it's made of, is to talk it down by saying, "you know what, I'm not buying that belief that it's not safe and I'm under threat." "I'm not buying it, what's under threat?" "It's just a friggin habit." "It's just a habit I'm not buying it." "Oh yes you are of course you're in danger," and it's like, "stop, stop, that's not true." "That's

just not true.” You know not pushing it because if you push it and resisted it, it will get stronger.

Q: Yes, that's what was happening.

Jac: Yes it will get stronger, so it's like, “no I'm going to rest here.” “If I get destroyed, pulverized, I'll learn something from it, but I'm going to rest and take a chance.” It's really important for you to transcend fear it's really important. You've an awful lot of work done, and fear has been kind of holding everything together. If that's understood, and you can see it and you can talk your way out of it, and if it has no more power over you, then the landscape can redefine itself quite a lot. Then you'll be able to drop into the heart all the time you know, because right now the chemicals are stopping because it's taking your attention and you can't drop your attention home. You can't drop it because it's in high alert and you're not safe, okay? See how it's all wrapped up.

#07 / 1:50:14

Q: This morning when we were talking about what I would call an operating system; how you view the world, how you view everything, and I've found myself quite often going back to the beginning, which is what we talked about yesterday; how the whole creation originated and why we are here, and it might seem that it's kind of quite a distant from if I feel chaotic, so why would I do that, why would I, but for some reason to me it feels like a reset button. So when I trace it back it kind of organizes me to a certain degree. So that's my kind of reset the button.

1:51:06 So when we're talking about [indiscernible 2-3 words] systems, so mine, I would describe it as, “once upon a time where was the source?” And the source again, “once upon a time thought, “hmmm wouldn't it be interesting and how would it feel if I split in two?” Or it might be variations, but the main thing here is that there was that idea of splitting or creating, but in order to split you need a filter to create that illusion. We can call it a filter. There needs to be some energy that creates that illusion. So I call it a filter. So that's how it propagated, and then it started first wave, second wave, third wave and whatever. The further it when from the source the more complicated it became.

Jac: 1:52:13 Sure, diversity comes in.

Q: Where we were talking about that comparison of pure consciousness versus that individuality, individual consciousness, to me I would link it to simply to like a computer system. So in order to operate the computer you need a directing system. If there is no software it's just blank, it's just pure potentiality. You can install Windows, you can install Macintosh, Linux and so forth, but without the system is just what it is it's a potential. The reason I'm talking about that is that you know, your conversation about Nisagardatta Maharaj and the possibility of retaining the human body but getting to the state of pure consciousness where there is no individuality. So is it possible? What is your personal experience, and what is your personal thinking about that? Because the body itself is a filter and we talked about the perception yesterday, so it's just what it is.

In order to become 100% expanded you need to drop the body I think.

Jac: 1:53:45 Maybe.

Q: What is your opinion of that?

Jac: Sure, when the body drops yes of course that's the localized.... the locally based interface software is dead, no? So there isn't that localized perception from within the movie, so of

coarse it's a major shift when the body drops. Self realized or not self realized it's a major opportunity. So the localization is gone. You're asking about personal consciousness, you see, from what you're saying you're looking at the bigger picture from the dualistic perspective as if the dualistic rules are going to explain it, and at a certain point they stop working because the patterns, and maybe I'm talking about mathematical patterns here, but the patterns of duality are very different. The non-dual patterns are very different where pure consciousness gets empty and rarefied. That's a different pattern because there isn't enough things that are stable yet in order to manifest. So if you're using the dualistic heavyset diverse complex framework to understand what is patterned from a different set of laws, mathematics, they don't fit. So your dualistic cause-and-effect is going to work to a certain point, but then it won't work anymore. How does that one land?

Q: 1:55:48 So in order to kind of.... I mean it's been serving me so far okay, and I think to some degree that was my either the waking point or it was very helpful to have that operating system.

Jac: Yes sir.

Q: You know this morning when I was listening I felt very chaotic, and I really needed to exert a lot of kind of mental in order just to try to understand. Then for some reason I hit that reset button and I kind of got back to that point of calmness or to some degree of understanding of what was going on. So it's been serving because otherwise I don't know what would be. That chaos it just.....1:56:42 Let's say what I experienced, was it just an absence of mental clarity or did they [indiscernible word] or did they kind of like you know, [indiscernible words] to that pure, pure consciousness? I mean is it possible to even kind of determined that?

Jac: 1:57:01 I don't know what happened for you a few hours ago. I don't know what caused that chaos. I can't feel it now it's not there now.

Q: Okay, I can relate to what you say; that in order to know that non-duality kind of perspective you cannot use the tools of duality to measure something that is non-dual.

Jac: Yes.

Q: 1:57:33 So that stepping out..... Let's say you're still in the body, you still need to function in the world, so you still have to be paying some..... Can you function in the world being in the body from a completely non-dual perspective?

Jac: Yes, a couple of hundred years ago it was not possible.

Q: Why?

Jac: Because through the ages we didn't evolve incrementally at a steady pace all through time. Every now and then we made giant leaps and that's understood now. That's been proven by science that we've made giant leaps, and we're making a giant leap. I mean look at our lives now compared to like 80 years ago it's just constantly (sound affect 1:59:39). We are in a giant leap now. So people who saw the truth were usually contained within..... They separated from the world or they were in some way distant, but now we have to find out how to manage our energy and be in this very diverse over stimulating environment. Even Ramakrishna said that when he physically touched money he would shake. His whole body would shake and he said, "I can't touch it." "I don't know if it's because there's too many different people's energy that has touched it or if it has got to do with materialism and my system can't do materialism," so he wasn't quite sure why. He gave a few reasons but he said, "he wasn't quite sure what it was," but physically his nervous system freaked when he touched money. And then about 100 years

later you've got Neem Karoli Baba who said, "money must go around the guru," so it cannot be touched by the guru it must go around him, and he didn't want to carry money with him.

Q: 2:00:46 Isn't it a filter?

Jac: Well, is it or is it not? The thing is that they couldn't have managed in life like it is now. They couldn't it wasn't appropriate for their time. It wasn't needed of them, so it's of their time that..... We can say it's a filter but the filter wasn't ready to go. It wasn't! Like a maturation of human kind needed to happen and it's happening now. We are in this scenario of like seeing that our nervous system that connects to unity this way, we need to connect it hold and hold the vertical. We've got things we need to do in order to..... skills, new tools, we need to learn, which are not really in the Sacred Scriptures because it wasn't appropriate then. It's how it looks now that's relevant to us. So what's possible now and how it looks now is quite different from how it used to look. It's quite different.

Q: 2:01:46 You mentioned evolution, so in your opinion how would you describe it? Did we go down and now we're going up or.....

Jac: and it will go down again. If it's like that we'll go down again. It's like this..... Some part of us gets more sophisticated but duality gets very strong, you know? Like there's a lot of people waking up now but for sure it's going to turn again and there will be a dipping back into ignorance. There will be of course, it's a cycle, no? It's a cycle, but how we cope with it, the body/mind organism and what's happening on the earth, that's evolving. That's evolving for sure, but awakening is another thing.

Q: 2:02:29 Okay, well this is a dualistic world so now we're kind of immersed in that. We cannot measure non-dual with tools of duality, so how do you operate in a dual world from a non-dual perspective? You still have a body, you're still in the body.

Jac: Yes the body is still there. Are you still in it? That's what you mean by you, huh? It's a localized perceiving machine by what I really am, but it's not what I am. I am no more this body than I am that body. I'm really the same thing. Do you know what happens to me a lot in the mornings?

Q: Let me catch you right here, so if you are that you have the capability of feeling my body.

Jac: Yes, I can tune into it, yes. I could tune into it and do it, but I don't bother. But I could yes.

Q: Why would you have to tune in you're already it?

Jac: Yes because my attention has to go somewhere for my attention to read the information.

Q: So you could completely read somebody else's body 100%?

Jac: Yes, this is what happens sometimes in the morning and it might help you to see how that's possible. When this first started happening this was really disorienting, but when there's a waking up in the morning, just out of sleep you know, the concepts that create duality are very slow, you know? They're very slow, and I know it's only a set of filters, and they're never like glued to me it's just a set of filters to make the world appear as real, and there's space. And it's like, okay the concept of space appears, and there isn't a me saying, "oh there's space," it's not there's only a space, and there's a dot and the dot expands and it becomes time, and it kind of goes in a curve actually, it's a time line. It can collapse because time is actually only a dot. So the time line is there and there's absolutely..... it's like what I am is penetrating all of the time now. So there is a sense of now and a timeline and it's all there. It's all an extension of me. There is a movement towards 2014, there is a movement towards the planet, and it's kind of like our galaxy comes in and then the planet comes in, and then there's like Florida where I live

now you know, and it's like, "ahh" and there's a movement towards it and then there's "oh there's the Jac person inside the bed." It's like me as absolute consciousness slowly, slowly, slowly, comes into a localized perception. It happens really slowly. Now, just before it's like, "oh there she is in the bed" you know, and then plop and it's like localized perception is turned on, "wow!" "This is going to be wild," you know? It's like 3 seconds beforehand, "I am everybody." The localized perception, in one way it turns on, the body/mind says it's turned on, but from just before it turns on it's that everything else turns off. I don't know how many billions of people there are on the world at the moment, seven or something, but that minus 1 gets turned off. You know, 7 billion minus 1 gets turned off.

Q: 2:06:32 So that would be a filter. I mean, that's just one of the words to use its just one of the filters aware you.....

Jac: It's the pure consciousness filter.

Q: Yes, you accept that filter to have that experience of localized consciousness, and that filter allows you to tune out the rest of.....

Jac: 2:06:53 It's more like it's a happening it's not like that there's something there who accepts it. If we see consciousness as an object, pure consciousness as an object, then consciousness accepts the filter, but consciousness isn't an object it's the subject! There is only a subject there is no object! It's the localized perception. It's like when the galaxy appears, now we're getting into subject/object and now we're beginning to move closer to the subject/object. It's still all very much one but it's like, "ahh there's the Jac person," it's like a filtering happens to enable this localized perceiving machine to just see this and not to be in 7 billion, but I really am in 7 billion bodies, and a gazillion cars, and a trazillion trees because I am all of it. But when this brain turns on its localized perceiving mechanism all the rest of it..... it can only cope with this one. It's just a tiny, tiny little brain, so it can only cope with that. So it's like the awareness of the rest of it, you know it's there and can be accessed, but this little show you now, is the five senses that are feeding consciousness. Making sense?

Q: 2:08:17 Yes, so even from this localized consciousness perspective you still have an ability to access the other points of consciousness, but you kind of have to exert more attention or more focus to do that, rather than from that preemptory point when you already are that 5 billion or whatever.

Jac: Yes good question. So right now because the Jac body/mind is turned on, you know she thinks she's awake and sitting here in a chair, because that localized perception is turned on now, yes there is access to what I really am. Is it filtered through this body/mind? It's interpreted by this body/mind. There's definitely an interpretation that goes through the personal consciousness here. There has to be an interpretation of it. But that's what it is, there is a knowing that there is an interpretation, because that's how the body/mind interprets it. That's what it has to do it interprets it in someway, 2:09:26 because mind (cross talking several words).

Q: 2:09:26 You're talking about your consciousness?

Jac: Pure consciousness, because mind can't go there, so mind has to interpret it in order to give it language. The aroma of pure consciousness feeds mind you know, to give it interpretation, but pure consciousness is what I am.

Q: 2:09:51 Can you describe that experience of pure consciousness at the moment of being in the body?

Jac: Like right now?

Q: Yes, how does it feel, how is it perceived? How do you merge those two, because you're in the body so you have that localized consciousness, and that's a dual perspective, and at the same time there is that non-dual. So you have like two operating systems.

Jac: Yes, but there is no gap between them. One runs into the other, they're merged. They're just merged. Like the hand and the arm as we were saying last night. I can't separate them. When the body dies of course something will happen, there will be a severing.

Q: But at the same time you're talking about two different things. Is it just because of language?

Jac: Language makes it two, yes.

Q: Okay, but you experience that as one.

Jac: I do experience it as one. The localized perceiving machine is a creation of pure consciousness. It's still the essence of which is pure consciousness, so it's never not pure consciousness.

Q: 2:11:14 Okay, there hasn't been an experience of that for me to understand that. Okay, let's shift gears a little bit. When we look at the so to speak reality, what's around us, I think it's always a choice, not always, but in many instances it is a choice between accepting circumstances or changing them, and somehow balancing that.

Jac: Yes, that's a fine balance.

Q: And how do you find that point of where you go into changing things versus just allowing them to be? Because quite often we do have a choice, and.....

Jac: 2:12:07 Yes, it does look like that, yes.

Q: There are many things that we are capable of changing, and that change has kind of consequences for both, the purely dualistic perspective like finances, job, and everything else, and that also affects spirituality as to how we kind of tread our path. So I would love to hear your comments about that. Let me simplify that, if I'm sitting on a chair and there is some kind of sensation on my butt and it's something like sharp, so I can say, oh you know the pain is a fact of life so I just have to accept it or I have a choice of standing up and just really there is a pain over there, 2:12:58 so we just throw it away and we go kind of [indiscernible 1 to 2 words].

Jac: Yes, so when do you take the move and when you don't. It's tricky.

Q: That's the question.

Jac: This comes up a lot with my husband right, because he says, "so why are you changing that, why is that just like, 'oh it's just happening'?" "Because sometimes you say, 'oh no it just happened,' and other times you're making changes happen." "So why isn't that 'just happened,' why did you make a move there and you didn't make a move there?" For the life of me I can't explain it. So I'm going to try it again anyway. Pure consciousness does all of it. Sometimes when things happen it's like, "whoa nothing registered." There was no registering.....hmm okay, I'll go back to my husband because that's where I'm giving the example from. So I'm at the supermarket and he has told me to bring home cornflakes, he doesn't eat cornflakes but anyway, I shop and I go home and he ask, "did you bring the cornflakes?" "You didn't get the cornflakes." "No, it just didn't happen." He goes, "how can it just 'didn't happen'?" I said, "no it didn't happen." You know I went through everything that I could try to remember, you know I kind of went through the cupboard or I checked the list or whatever and it never came into my mind, so there's no corn flakes and that's it. "So that's just

whatever is happening now is it?" And I'm like, "yes that's how it happened." And he's like, "but no you forgot the cornflakes." "Sure I forgot the cornflakes so there's no cornflakes, do want me to go to the store and get you cornflakes?" So if something doesn't register, you know I'm in the store and what I am doesn't say, "go down the cereal aisle" or "see the cornflakes" or "remember the cornflakes," if it doesn't happen it doesn't happen. It's not like I'm kind of thinking, "what was I supposed to get, what was I supposed to get," I don't operate like that, do you know? So if something is absolutely automatically in the flow, but of course, it has to be that there is no cornflakes. I mean, what can I do? There is no sense of I forgot it and I should remember it. If that is what was going to happen I would have written it down or he would have text me when I was at the supermarket or something else would have happened to make it a different way. Do you see? So in those scenarios there is an absolute knowing that it could only happen that way. There was nothing else going on, so it had to roll out that way, you know? I know I was to get cornflakes, but it just didn't happen. I didn't think about it, I didn't forget it, nothing happened. It just wasn't happening! And whatever got the shopping is here now and there's no cornflakes. So those are the situations of where no action is taken. Now if I was in the store and I said, "oh he said to get cornflakes, but they're bad, they're full of sugar so I'm not going to get them." That's a different thing. So if there's something sticking into my butt, and if there's a move to do this.... Then I move it, but if there's something sticking into my butt and there is no second thought, then it just sticks into my butt. So it's like, "oh yes, I felt that all right," but the next step of move, get a cushion, find out what it is, sometimes that actually doesn't happen. It just doesn't happen. So it's not, "which do I do," there's no decision making that actually happens, it's that the situation takes care of itself, and the mind is engaged to move this thing that I'm sitting on that's sharp or not. I'm either going to remember the cornflakes or I'm not. I'm either going to move, you know the next thought of sitting on something uncomfortable, therefore make it better for yourself, and my brain will either go there or it won't, and that's what determines when I maneuver a situation or not. Does that make sense?

Q: 2:17:34 In other words, would it be kind of like intuitive? If you feel that there is that energy that prompts you to do or not to do anything you just follow it, because in the language that you put it it's kind of difficult for me to understand, so I'm kind of trying to translate your operating system into my operating system. So if your intuition, let's say kind of pushes you, you feel like urges to do something and then you do it, and if your intuition is like taking a break then you just.....

Jac: 2:18:09 You can call it intuition but it doesn't feel like intuition, it just feels like it's what's happening next. It's just a response. It's more of a reaction or response.

Q: Flow, flow of things, natural flow.

Jac: Yes, it's the natural flow of things, and it either leads into a reaction or not. It's like it's all automatic. A reaction happens to make something more comfortable or not.

Q: 2:18:33 So the question is about then staying in that natural flow.

Jac: Yes.

#08 / 2:18:44

Q: Okay, another question. When I read on your website about your kind of path, one of the extraordinary things that happened to you is that you started seeing nonphysical, and I think that has a very profound effect and just has to change your perspective. There's just no way around it. So if you could talk.... And also the question of siddhis, you know the supernatural abilities, if you could talk about that again from personal experience, and just what your perspective on that is, 2:19:23 because a lot of [indiscernible word] say that it's not useful and just distracts you from the path, but at the same time I think when you started seeing the nonphysical I think it made a huge, huge shift in how you perceived the world. It just shifted your perspective.

Jac: Yes, it shifted my perspective.

Q: 2:19:41 [indiscernible couple words] it was like a quantum jump I think.

Jac: The main characteristic in this personality that helped in that quantum jump was that I've always had huge courage. I don't know how but it's just been there. It was just naturally there. If someone doesn't have courage, then cultivate it. It's a fantastic tool! So when literally one day, "whoa there's dead people everywhere," "I'm tripping, somebody has given me acid, what's going on here?" And of course there was nothing except going "bing" wide open with no hint at all that this was going to happen. When that happened..... things like this happen but people shut them down you know, and I was like full of fear and my whole belief system was upside down, and it was just like, "what am I going to do, what am I going to do shut this down?" "What am I going to do, what am I going to do," and a week later it was like, "you know what, I'm going to go for it." "This is too big, this is just too big; I know I'm not crazy." "I want to get into this world, and I don't care what it does to my life I'm just going to go for it." So there was courage there to explore, explore, explore, because I was petrified! I mean, the very first day that the spooks started appearing they physically threw me around the place. I ran out of the house that I was in, and I was physically thrown around the garden. So I looked like I was, I don't know, being pushed by an invisible something. I mean it was ridiculous, I was just being like almost beaten up, but by what? By a big force! Not like a fist but something moving my whole body like a thud against my whole body. It was more like American football you know, that kind of impact on your whole system. I remember throwing myself against the wall of the house thinking, "okay actually I'm a bit safer here because it seems to be if I'm freestanding they can go all around me, but if I'm glued against the wall....." So I was like, "okay I have to get skills here, I have to get skills here." "I know what I'm going to do here I'm going to make it stop," you know? And I was constantly, "what am I going to do, what am I going to do this is too big, this is too fantastic, this is too wild!" "I've got to find out what this is," and I was petrified! I was petrified but the courage was stronger than the fear. So whatever happens have courage. The second thing about that incident is that looking back to see where I was on my own path, I needed something enormous to change my life. It had to be huge, it had to take all of my attention, because I would intellectualize (myself) out of anything. I would talk anything out of existence you know, so it had to grab me totally for my life to change. It had to, because everything else I would just, "no, no, no, dismissed, that's my imagination," so I was flicking everything away. So to get my attention it had to be full on. Siddhis, at a certain point I handed them back. I actually did a bit of ritual and I said, "thank you great spirit it's been amazing and I've learned an awful lot, but it's too much information." "Right now it's just

information and I have no more use for information, so send it all back.” “Thank you very much.” So I shut down my third I and I had regular human existence, and I would deal with that, because I have too much information with all these siddhis. So I shut them all down and they disappeared. I was like, “nope gone, shut it down, shut it down,” and I would just turn away from any seeing of the chakra system, “no just regular human eyes.” So I just shut it off, shut it off, shut it off, and did not let my attention go there.

Q: 2:23:29 Wasn't it helpful to you to have all those images?

Jac: At a certain point sure, but then it became too much information. Because it's just information that's all it is.

Audience: 2:23:41 [indiscernible words] can't you ask them or tell them that you don't want [indiscernible words] okay this is not..... [indiscernible words] kind of go away.

Jac: To tell it to go away?

Audience: Yes.

Jac: I just shut it down I wanted the whole thing gone.

Audience: 2:23:56 I know other people that have actually had that experience and you know, they live in a state of fear all the time, but if you actually ask them or tell them to go away then they do.

Jac: Yes, but it wasn't about “them to go away.” Of course that happens, and that's about managing it, but this wasn't about managing it this was about shutting down.

Audience: 2:24:14 Right, but if you want to stay open to that....

Jac: But I didn't.

Audience: But I'm saying, what if you do?

Jac: 2:24:19 Yes, but I had to surrender everything. That was my path to let go of everything, my identity as a healer let it go, my identity as a clairvoyant, medium, and all those different areas that I worked in, let them go, let them go, and be nobody. Be just a regular housewife, stop everything. “Now, how does this still?” For me it wasn't compromising, I couldn't and I would see that now as a compromise, but when it became about the search for truth it was like, “no, no, no, deal with the regular human being, and if I absolutely have to have these skills in order to see the truth then there something wrong because it has to be assessable to everybody, everybody, even if they can't read or write it must be assessable to them.” It must be, it must be available to all of us so I sent them all back.

Audience: 2:25:07 I was just wondering because I've been told that's actually part [indiscernible word] but here in the physical world and then there's a psychic world and there is a spiritual world, so that's like the second layer and there's good and bad in every [indiscernible word] that we go.

Jac: Sure, sure, but it's just experiences. It's just experiences that's all, and they tend to be more funky than these ones or so we think, you know? It's just experiences.

Audience: 2:25:40 [indiscernible many words]

Jac: 2:25:46 Yes, yes [indiscernible words].

#09 / 2:25:54

Q: Several things have come up, but with regards to this I had to do that shoving down of those things, the phenomenal things, because they were too.... with the empathic field it made me less present. It is too easy for me to get lost in the phenomenal, the extraordinary. So for me when they come up, because they still come up, they shut down and then they'll pop back up, and I have to just step back and observe them. I don't really try to push anything away, but it's more just a stepping back.

Jac: Yes, yes, whatever works for you. At a certain point it's distraction, it's just a distraction at a certain point, and the simpler, the purer the pull for that. Absolute simple, simple, simple, and that pull kicks in.

Q: Yes, you were talking about the mind and either it happens or it doesn't happen, one of the things that is constant it's almost impossible for me to store, "I have to do something." With the awakening that occurred it really almost gets more extreme instead of less extreme, the idea that something needs to be done. So unless there's some real action on my part of making a list, writing it down, if it's not happening in this moment there's no place where for me to remember.

Jac: Yes, making lists happens here a lot too. I make lists a lot and that's just how it happens now. I have to make lists, yes.

Q: Yes, because there's no storage. Sometimes I think I'm getting Alzheimer's because there's literally no storage.

Jac: Sure.

Q: I think one of the things that I've realized is that if I don't have emotional attachment there's no place for it to stick.

Jac: Yes, and our lives are complex you know, like what did they do until 50 years ago, you ended up in an ashram. I tried it for six months and I got sick and the universe said, you've been out in the world girl, you know? So our lives are very diverse, and so like in 50 years we're going from an ashram lifestyle or monastery or some kind of monastic community, into being a parent and managing your life and managing bills and doing everything, tax returns, and that's life, but we don't yet have enough neurology firing. We don't, it's like we've got to find a way to fire, to overcompensate with the task oriented part, because the norm is that there's less tasks for you to do because somebody manages your ashram, and you just sit there and you do the work, but you don't have to go to the market, and you can cook if you want but you don't have to do all these things that we have to do now. Of course we have to it's regular life. So it's like in this state of transition we've got to fire new neurology so that the functioning mind can really compensate where we've never had to before.

Q: 2:29:23 Does this still fall into that part of me that needs to do the, "okay I'm going to do this task, and this task, and this task?" Is that the same?

Jac: Yes.

#10 / 2:29:52

Q: You talked about courage, how do you find it and cultivate it?

Jac: Pray, pray it in. Pray it in; ask for courage to be given. Ask day after day after day, and you'll find yourself in daily situations where you need courage, so you'll have an opportunity to explore with it, but pray it in. Call it in, and ask for it to be made strong. Teach me teach me about courage.

Audience: 2:30:27 Will we be given opportunities?

Jac: Yes you will be given opportunities. Thank you that's exactly the phrase.

#11 / 2:30:36

Q: It always boggles my mind..... I have tremendous respect for all those saints, but some of them, you know when I learned how they left their bodies, for many of them it was due to cancer and due to some..... and to me it's puzzling because I look at them as pure as human consciousness can become, and at the same time I look at the body as the reflection of that consciousness. So if you have cancer then you have some unresolved conflicts, some kind of unexpressed energy, and for me somehow it doesn't compute. Somebody who can teach the whole world, like Nisagardatta Maharaj, you can opt not to love him, but you know how he left the world.....

Jac: He smoked; he smoked all the time.

Q: 2:31:37 So why would he smoke, and why you know..... I mean, we can find it but Ramakrishna is the same story, Krishnamurti, what is it is it a trend? How could it be, do they want to experience that?

Jac: It can be a huge variety of things, a huge variety. Sometimes they take on suffering that's in the world, so they take it into their body.

Q: Kind of like Sai Baba?

Jac: Yes, sometimes they can take that in and just soak it up. And you know, I saw that happening with somebody this year. It's a woman who spent a month with me in Costa Rica. She had finished her work, she was my age, and she was like, "okay I'm available." And I couldn't see it, and I was like..... She said, "I can set up this for you and I can do that," and I said, "let's see, let's see, I just don't feel that connection of in some way working with her in models that she was exploring." "I don't know what it is, I know you're available and offering, but I have to say, 'let's see'." Because no part of me would grasp and say, "oh yes, yes let's do this, let's do that" let's whatever, go on tour. But I don't work like that it has to come from that other place. So she was like that for two years, just like, "okay great spirit use me, great spirit use me." Last September she found a lump under her tongue, so she went to see what was going on and she had stage 4 cancer. She came to a retreat in April of this year, and she died in June I think. I think it was early June, and it's extraordinary because when we worked together after she got sick, it was just like, "oh my God!" It was the first time that I had really seen it, and I said, "you've taken it on, you've actually been processing this for young mothers." It was so clear. There was this image of young mothers on a global scale, and actually it was their path to get cancer, and it was like she just (sound affect-gobbled it up 2:33:50) and took it in. She gave her life for it. It was just like I wouldn't have believed it only I saw it. I really wouldn't have believed it. I would've thought, "yeah, yeah, yeah that's a great explanation," but it was so clear. It was so clear that that actually was her service. That's what it was it was the ultimate

price, you know? It happens for sure it happens. So, I mean we don't know really. Sure I can say that Nisagardatta Maharaj smoked beedies all his life and that pattern never needed to go. Obviously it was something his body did, but he had no mental attachment to cigarettes because if he had he would have had to deal with it. He wouldn't have gotten to the stage of spiritual evolution that he did if there was actually an attachment to it. He just smoked it was just a habit. So we can say, "okay he got throat cancer from the cigarettes," maybe, but maybe it was just a trigger so that something else could manifest there. Either way, when the body mind is going to die the body mind is going to die, and that's a destiny thing. We can imagine that we can extend our life, we can, but really you know, we can't. We can't, when you breathe your last breath you breathe your last breath, and you can't compromise with that one. But how you die, it looks like we can change it because of course there's cause and effect laws that happen here, but there's also another set of laws that our dualistic mind doesn't always have access to. So leave space for things that we might not know, might never know about, might never understand, because it's magnificent how it plays and how it unfolds, you know?

The End