

Unedited First Draft Transcription - Memory Loss and Enlightenment - 2014 November 02 (PM)
Carlsbad, California
#12 through #23

Questions & Answers:

#12 / 00:00

Jac: Okay let's have our Zen swimmer. How are you doing?

Q: I'm good. I found this nice little patio I was sitting in out there, and it was very peaceful. I was just sitting quietly and it was interesting watching my mind knowing that I was going to sit up here and talk; how it was flitting around, "and well there's this and well there's this," and just sort of from a distance, you know? So there was no plan it was just of doing its thing sort of, and that's kind of what's going on because there's this distance.

Jac: Distance from thought?

Q: 1:10 Distance from me, you know as a character sort of. That's really what it looks like, like a lot. So there's a lot of the time when I see that very clearly, which happens a lot now, there's just this very peaceful feeling. There's this resting in the seeing.

Jac: Yes.

Q: And there's like never before that that's what I am, and the seeing is it you know, if I want to express it that way.....

Jac: 2:11 How do you mean this seeing is it or there's just this seeing? Okay tell me about seeing.

Q: 2:19 Well there is what's going on and I'm aware of that, and it's like when something comes up that's kind of juicy then I see there's identification there you know, and then at some point, sometimes quite quickly, there's the resting back again, and then it just drops out with just peace.

Jac: Okay.

Q: You know it's just an openness and like, "oh, ahh!" It's just there's nothing, there isn't like me doing it.

Jac: Okay, so what is it; "that's what I am," when that sentence came out of you, what is it? Are you saying the seeing is or something prior to the seeing or is there something doing the seeing? Map this out.

Q: There's nothing doing anything it's just there is a recognition that that's what isn't being seen, and then there's just this expansiveness and there's no identification.

Jac: Yes.

Q: 3:47 Then of course you know, if I think about it then it drops out, but then I see the thought and it's expansive again, you know all of those, it's just every little object that jumps in for whatever reason and so they get really old and they don't really make much sense, and trying to make sense of them doesn't make sense.

Jac: Okay, but I'd say you don't go into the thoughts much, do you?

Q: No.

Jac: So what are you, who are you?

Q: I'm that expansiveness that all the stuff just arises in, you know that's watching the show, that's seeing it, seeing it happen.

Jac: Okay, anything prior to that expansiveness do you think?

Q: 5:15 The expansiveness is not an adequate word. There isn't really a description that I can come up with for when it drops out. I mean, the stuff is still there. What happens is that there is me and I am identified, and then there's a different sense of like seeing through that, even though it's me doing things there's like a seeing right through it.

Jac: Yes.

Q: And that's fine but it's not what I am.

Jac: Yes, do you ever buy the idea that it is you? Does that happen anymore?

Q: Yes that happens from time to time but it happens less. You mean the Mark showing up?

Jac: Yes.

Q: Yes it does happen.

Jac: What triggers it, what turns Mark back into technicolor?

Q: 6:30 Well there's contractions that happen, you know in the body.

Jac: Does that have to create identification?

Q: It does for some reason. That sort of is a source of the identification you know, because there's a contraction, and then there's thoughts about it that something needs to happen with it; it needs to go away or it's not good or it feels bad, and you know then it kind of balls..... it does its thing, you know?

Jac: 7:20 So can contraction be all right?

Q: Sometimes it is, but sometimes I really get involved in it.

Jac: Because contraction is like what these Lilies are going to do when it gets dark tonight, you know they will pull in a bit, so is it less of a Lily or more of a Lily? I don't think so. You know, day/night, Yin/Yang, it's like expansion/contraction. It's just a happening it doesn't lead to identification at all actually. Once you really pull it apart it actually doesn't lead to identification, but I suppose because there's been so much spiritual conditioning really about the expansiveness of what you are, that when there's a contraction therefore my view of the expansiveness is gone, but actually it's not. You'll find that it's not, the contraction doesn't take all of your attention at all, you know pull it right into identification.

Q: 8:25 I've experienced that too. That's the one thing that seems to be significant. I mean, there's like this..... I've talked before when we were together about becoming less and less interested in a lot of things you know, and that happens more and more. There just isn't an interest, I just don't care.

Jac: You don't care? Is it that strong?

Q: No it's not that strong, because sometimes there's sort of an identification with the me that used to like those things, and there sort of is a nostalgic feeling about it, you know like, "whatever happened to that, that used to be kind of fun so wouldn't you like to do that again?" But my interest is in seeing through that. Like I was explaining, seeing through all that and just seeing this little panama in the story that's going on and watching it, and you know things happen. All this stuff is like just happening and there is nothing I need to do with it, it just keeps happening.

Jac: Yes.

Q: 10:02 And it has nothing really to do with me.

Jac: And who's the me that you're talking about in that context, the Mark character?

Q: Yes, it's the me that sees it, you know the consciousness, awareness, I don't know if that's the right terminology I want to use, but that's what it feels like. It feels like there's this

identification like I said before, and then there's this sort of all enveloping..... like it's there but it's not what's taking it in. It's hard for me to describe. Is it.....

Jac: Yes I can find it, yes.

Q: So the disinterest with things it extends to..... I get really..... It's very nice to just rest there, and I'm just doing whatever needs to be done as I'm resting there.

Jac: Yes, as you're resting.

Q: And I become disinterested in like food, eating. You know, when my energy level starts to like really drop off and I lose weight and stuff, and I'm like, "well what's up with that?" That's like I don't care but I do, but I don't. I'm kind of not sure what's going on with that.

Jac: Yes, what's going on with that? Because the natural flow from the bigger picture of where it's all happening from, it takes care of itself. It has a self maintaining and self perpetuating..... you know it's aligned with kindness and goodness. Do you know? And the reason being I suppose, just to kind of throw it out there, as you pull back the dualistic perspective to the non-dual perspective, and go prior to that, you'll find that jealousy, hatred, greed and these kind of energies are manifestations in the dualistic end of the spectrum. As you pull back you'll find, "oh my God actually here there's only love and beauty," some kind of exquisite purity, and it's like you know, it's just so beautiful to see that the absolutes are what we in the dualistic term say are the good things. Do you know? There is no intrinsic evil it's at the end of the spectrum of the dualistic, but there is absolute intrinsic goodness prior to duality because they're the absolutes. So it's really beautiful to like hit across the zone of where the absolutes exist; so we can absolute truth, absolute love, absolute consciousness, absolute in and of itself, but it has none of the gungy stuff. It really doesn't! In that zone you'll never find the absolute hatred. You won't find it! Do you know? It's like, "wow!" You know? Let yourself see that. Let yourself see that, that the crappy stuff is created by mind! That's the dualistic thing that creates it, and it doesn't exist prior to the dualistic framework it's just not there. So as the dualistic framework is no longer believed to be presenting a realistic view of what's happening, and you see through that, the absolute kind of penetrates every cell of your being, and that has more validity because it's closer to what you are. It's like the primary manifestation of what you are before you hit the dualistic levels that creates reality. It is beautiful to find that out, because gosh that's why consciousness radiates that love, truth, purity and integrity; the nice stuff. It's like, "wow it does the nice stuff!" And that's because it's in its nature. The good stuff is in its nature you know, which is kind of wild because you know for a while, like in a spiritual path, cultivate, like we were talking about cultivating courage, we can cultivate kindness and generosity, and you can cultivate an open heart. You can cultivate these things. It's almost like the cultivation of these things wakens up your true essence which has this in an absolute form. Do you see, that's the value in doing that. It's kind of a good thing if it makes sense. You know, waken that up within you and absolute joy is there. Play is so important because it resonates with the part of you that knows absolute joy for no reason; the bubbling up of joy, the bubbling up of love. It just bubbles up because in that absolute zone that's what's there. So in Mark's scenario as he pulls back, you'd know from yourself or from the situation if there's something that has lost interest in eating or something, because it's like, "okay, okay, where's that absolute love, that absolute movement for something to take care of itself?" It's like, "hold on, how has that misfired in some way?" Where's that misfiring, because sometimes too many things burnout. You know sometimes we actually go to far and we switch off some kind of

natural flow of the absolutes. So it's like trying to line yourself up, a lot of it is about lining ourselves up, so that the mind can serve what you really are, so the mind can serve the natural pull to take care of the body/mind, to be loving towards it, you see? In the dualistic realm we have to use those terms about me loving me, and really what it is is about touching absolute love, you see?

Q: 16:53 Yes, and when I was describing seeing through that, "that's what it is," it's that love.

Jac: Yes.

Q: You know it's the love, the beauty, the knowledge, all of that, and it's exactly what you were saying.

Jac: Yes, yes, and isn't it funny how we've..... you know looking at topics that have come up this morning about being reared to be a goody two shoes, and in looking at that in some way the dualistic mind or religions about being good have some kind of sense of it, but then the mind came in and made it a rule and made it "you should" and "you have to," and we put in reward and punishment with that because the control.....

Q: You need to work at a rule hard.

Jac: You need to work at it, yes! That's the hilarious bit! It's like this is innate it comes from what you are. This is manifestation rolling out; it's innate to be good, it's innate, but if you feel you have to be good it's like now we can actually be bad, because that's the controller playing with the aroma of something but not the essence of it. Do you know? It has kind of contorted something and turned it into an objectified idea, and then we turn into muck, you know? It's just a mess. So the best thing to do with that would be to turn it upside down so that you can free yourself from the control of it, from the bind of it, and in doing that there's space for the true essence which is actually goodness itself you know, to shine through. It might not fit into what your thinking mind would say would be good and true and pure. It might not fit into that box at all, but there is a knowing that there is nobody in the way whose filtering it, and so of course it's for the highest good, of course it is! Of course it is, so it's not questioned and you don't look for evidence of how it looks. You don't because it's just known that it's pure goodness, you know? And it feeds itself, it will eat meals, it will help "me."

Q: 19:22 I guess it is that that sort of satisfaction that I used to sort of derive from that is just not interesting.

Jac: Sure that's it! That's the breakdown of the old motivation to eat, because taste and pleasure and satisfaction, and all those sort of things..... so yes that draw drops. So somewhere there was a natural pull to eat well and it will be there again, this natural pull to eat well.

Q: Yes, I eat well I just don't eat enough, because I'll go for a long, long, time because of whatever is happening, and then all of a sudden there's this, "oh you haven't eaten for eight hours," that kind of thing.

Jac: Yes, yes.

Q: 20:13 We were talking to a couple of other people before about how it's useful to have distance so that you get to a point where you do actually live that peace, or whatever words describe having that distance to drop into pure love, and it occurred to me as you were talking to those people, if there was a little bit of that in me that there's this carry over, because I did do that you know, I had intended to be on my own a lot and I liked that, and you know meditate and do those things. I enjoy being with other people, but a lot of the time..... And I'm

wondering if there's a little bit back there that was pushing away you know, that I don't need to do that anymore.

Jac: To be solo so often?

Q: 21:13 Yes, because I feel it's there and it's not going away.

Jac: No. What an experiment it would be to go out into the world and engage more. What a testing ground, because then you'll know if it's stable or not, if it has stabilized.

Q: There's a little fear associated with that.

Jac: Oh great go after it! Go after it, test it. So instead of keeping good company keep that company..... you know, put yourself in a scenario that would be very spiritually not okay, and see if you get rattled in any way, and is this embodied or is it not.

Audience: Don't encourage him he is bad enough already.

Audience: Visit relatives.

Jac: Live with your relatives. Spend two weeks with your relatives.

Q: 22:15 I've noticed in relationships that part of the thing that's associated with this is when I'm with someone and they are unhappy, because they're not very clear you know so they're really suffering, and I really enjoy actually more and more when they ask me questions. People ask me questions more now, and what's really interesting more and more is the answers, because I'm surprised at the answers, you know? You know what I mean?

Jac: Yes, are you learning by what you're hearing in the answers?

Q: Yes.

Jac: You're hearing them for the first time?

Q: Some of them yes, the way they're put together.

Jac: Yes, that's right.

Q: It's pretty fascinating.

Jac: It is fascinating that the mind is playing catch-up on what is known. From where you really rest mind is just remedial really, you know? It's quite remedial.

Q: 23:38 Yes, oh absolutely. Well it all [indiscernible word] part of it too anyway.

Jac: Yes it can only get little bits, so every now and then it's like, "oh my God is that..... wow, okay."

Q: Yes, so it's like the recognition is there and then it's like, "oh well, you know you never got it anyway," but it's interesting.

Jac: Yes it is, yes.

Q: 23:58 So it's really funny because it's so, so close. You know, it's like the seeing through, like I was saying, it couldn't be closer. You know what I mean? Seeing through Mark, you know the love that sees through there's no separation.

Jac: Yes!

Q: So the term, "seeing through," it doesn't really come close to describing it.

Jac: Because it implies distance, is that what you are saying?

Q: Yes.

Jac: Yes that's right. So that links with the continuity we were saying about the arm, you know about the character being the hand, and it's like it's all the one. It's all one unit. Time and space gives it form and makes it look like there's distance, and there's in and there's out, but sure there isn't at all. Mind just puts these structures on things for the sake of being able to function.

Q: 25:02 Yes, and then when I see it, you know when it's seen, it's like there is no perception of time at all when that happens.

Jac: Yes, yes, and does time..... Okay time slips in and out or the perception of it disappears, but does space disappear? It's a more subtle concept.

Q: 25:34 Yes, that happens more and more the lack of locality. I think when I first started to experience that kind of thing it felt like you know, there was more of a solid place it was coming from, seen from. Is that what you mean?

Jac: Yes.

Q: In terms of locality.

Jac: 26:11 Folks can get caught in the spaciousness, and I know we dipped into that earlier, and you we're like, "no space doesn't really say what it is," but when time disappears the concept that arises to give time the context is space. So when time goes for people the next question is, will the space ever go? Or is there a hanging out in space that gives a context for every concept, every other concept to roll out from there, because space too is a concept. So does the bottom ever fall out of space?

Q: 26:45 Yes, what I notice experientially is that, like you are up here talking to someone else, and there isn't any..... what's being said is not like coming from you.

Jac: Yes.

Q: There's not a location.

Jac: There is not a location. Yes it is like that, and it's also what you said earlier, "I'm not a location," you're everywhere you yourself, but that's just another version of space. There isn't a location, but none of this is actually in space as well. This isn't someplace.

Q: Yes, I get you.

Jac: Okay good, that's what I wanted to know. Yes, space has kind of shown itself to be nothing.

Q: Yes, because that's another objectification.

Jac: It is another objectification.

Q: That one is not as clear as the time.

Jac: Yes that's right, time always goes first.

Q: 27:50 So the thing with the people that I was describing, the questions are interesting, but sometimes there is a feeling as though it hurts. You know, there's like this discomfort that I feel. It's like their discomfort I think, and I would like it to go away. You know, I just want this happiness to come out around them, you know?

Jac: 28:26 Is that a desire or is that consciousness taking care of itself? Think about the answer, where is that motivation? Is there a motivation or is it the flow of consciousness taking care of itself?

Q: 28:41 I think it depends on the circumstance because I can think of both, where its been one and then it's been.....

Jac: Okay, where there is a personal agenda don't make them feel better, because you're only doing it to make yourself feel better. So drop that one. It's like, "oops," you're not available.

Q: Well what I've noticed..... That's part of the thing, the reason I bring this up is because it makes me not want to go there. Even when it's part of consciousness it makes me feel like maybe I shouldn't be doing that, but I guess actually when that happens I'm not there anyway, right? That's Mark playing with it.

Jac: Yes, that's Mark playing with it, yes. You're already in there with the rights and wrongs, and the dualistic thing is switched on again.

Q: I more and more can sense that very quickly, because it feels like this is coming from here.

Jac: Yes, yes good. You've got a good monitor on what's running the show. It comes in quickly, huh? That's great.

Q: But the thing that really fascinates me, well one of them, is the way other people react to me, it's different, and the way I see things is different. You know it's not like it's an hallucination or something, but things don't look the same, people don't look the same.

Jac: Yes this happens, and the thing is you'll forget that it was different. Do you know? You'll forget that it was different, and that's what we do we forget that it was different. Last year I had to stop being a vegetarian because my body was screaming, and anyway in Florida you can't eat at all if you are a vegetarian, you'll have to live off the air or something I guess, you know? That's the South for you, but anyway, I was playing with getting my body used to fish and all the rest of it, and I ate some alligator one day. For about three hours there was a full on memory of how the world used to look, how the world used to feel like before recognizing the truth. For three hours, and I was with my husband, and it was like, "wow!" And he was like, "oh my God what's going on?" "What's going on has something reversed?" And I said, "not at all, I know it has to do with what I ate." I could see that it was what I ate, and the frequency of it didn't work with me it was actually altering my perception. I could see the whole movie playing and he asked me what it felt like, and I said, "well the sky is closed over and it's just dark, the colors are muted."

Q: He saw that in you?

Jac: Yes he knew, "what's going on with you," and I said, "I'm okay this is what it's like." And he said, "yes that's life that's what it's like." It was great because I had forgotten. I had forgotten what it was like, but now it's in my memory. This was just last year or the year before. It was recent, but it was a great thing to really see that because I had forgotten. You haven't forgotten yet but you might you know, but there is a difference. There is a difference in how your perceptions work, how your senses work, how the world feels, you know that spaciousness, that openness, and no matter what's happening it's still there. It's always there.

Q: 32:32 It's funny how the mind comes in and goes, "is that really happening?"

Jac: Yes, for me I think I didn't notice it. I don't know, maybe it was just more gradual or I wasn't seeing it because I had gone so far inside that I just wasn't seeing it, but what was very clear in eating that piece of alligator, and I haven't eaten it since because it totally didn't work, was that, "gosh something that I ate affected the thinking apparatus for three hours." It was like, "wow look at that food is a drug," you know? And I know food is medicine but it's also a drug, in the negative sense of a drug. So yes, it's extraordinary how it changed the perception of the world. It just changed how the information came in.

Q: So you were saying that originally for you there was a gradual change in perception, so it wasn't that, but then this drop out went from you, 180, just boom!

Jac: Yes, yes it lasted three hours, but there was something watching it of course you know, like the depth was there all the time so it was just a perception that was running through, and I knew it was the food.

Q: That's good, I don't know if I would be that clear to be able to see it like that. The other thing that I wonder about is with the..... It seems to me that with all those years of Zen

meditation that it established some of this and some of the foundation for it, and there definitely were these openings.

Jac: Yes.

Q: But there was no real clarity you know, so they would just sort of happen for a while, and I never worried about it or thought about it a whole lot, and now with the direction I've gone there's this knowing now.

Jac: Yes.

Q: There's a lot less fear associated with some of the physical sensations that come up, you know which are really quite strong. Like these really big sort of physical chills that just go straight up through my head, and when they started happening it would scare me, and then I would get identified with thinking about it.

Jac: Sure, what's still going on is embodiment, because the disconnection from the body, in terms of not feeling hunger or...., the messages from the body to the brain are not lined up yet.

Q: It feels exactly like that that there's something not quite.....

Jac: Yes, the body isn't lined up. The body awareness hasn't found its new place in terms of aligning with the mind in order for pure consciousness to serve both you know, for them to serve pure consciousness rather, you know for it to work as one unit. So I would imagine that there would be chills or pins and needles or even spasms, or kundalini or any variety of any kind of physical shifting. A bit more of embodiment has to take place.

Q: 36:11 Which is more of just trusting and letting go.

Jac: Yes, letting go is just the next phase of it, and giving space for the body to do what it needs to do. If it feels like going for a swim it goes for a swim, so whatever it feels the need to do honor that. You know, listen to the body more. That's what I'm trying to say, listen to the body a little bit more, and that will give it space to process and move the way it needs to.

Q: 36:46 Okay, is there anything else that you see or feel or sense?

Jac: No, no it's just embodiment it's another phase.

Q: It's all good.

Jac: Yes, it's cooked.

#13 / 37:30

Q: The body stuff; yesterday when we finished I was so exhausted because the night before the dream state was just really, really active, and there was lots of body pain and just intense exhaustion. So I drove back to ocean beach, my comfort space, and went to sleep and slept 13 hours.

Jac: Good.

Q: But I would wake up off and on, and if I could reach inside my head I could feel the spot in my brain that was shifting. When I woke up perceptual reality was very different again, and I've had experiences of perceptual reality changing, so I took the dog out to go potty, and there was someone laying on a picnic table with another man there, and I thought all of what was laying there was stuff that I couldn't even identify, form versus stuff. In the dream last night I was preparing for you to come to my house, and my house was so cluttered and full of people and all of their stuff. People were even trying to move onto my roof and I was having to say, "no you can't live on my roof that's just way too far." I realized that was my attachments to all of the people and all of the stuff, and somehow, whatever was happening in the dream, when I

woke up this morning those pulls were not there, the love is there but the pulls aren't there. Driving here was really fun; I wasn't really sure how it was going to go because everything looks so weird right now.

Jac: Sure.

Q: 39:30 Everything is more. It's almost like when I used to do peyote a lot, it's that more. Everything has more color, everything is more only different. So I just knew that I needed to come back here and say thank you so much.

Jac: You're very welcome, but it's you talking to you, you know.

Q: Yes, thank you for providing the space. There is the personality and there is the knowing that this is what I was almost seeing. Remember when I was saying there was something I can almost see but I can't quite see?

Jac: Yes.

Q: 40:28 There is the knowing that this was almost what I was seeing, and then there's the personality that's like, "oh but you could lose it again." So there has to be that constant listening and not doing.

Jac: Or maybe being okay if you lose it again. It's like, "if this is going to be lost so be it, it will take as long as it takes."

Q: Yeah, yes it's very painful when it comes and goes.

Jac: The attachment to it is the source of the pain really.

Q: Yes, and there's something that associates a distinction as it, the bliss as it.

Jac: All right, they're markers. Are they?

Q: 41:34 Well, I'm awake and I'm in bliss. I'm awake if I can't eat, I'm awake..... all of that bull shit that comes in.

Jac: I'm awake is the problem. There is no I and that happens to be called awakening, but there is no I in that's as good as it gets.

Q: Right, and so that is playing somewhere, but it's definitely background instead of foreground.

Jac: Okay, tell mind that it can't get it. Mind needs to know that. Mind can't ever get it. It's a tool that can operate within a specific realm and that's all, so it needs to know its place. The mind is very valuable in its own domain, but it ain't worth anything in the awakening zone because it's just not there, you know in its identified form.

Q: 42:33 So if there is either attraction or aversion either is just watched?

Jac: Identified attraction or aversion, because there can be a natural movement away from something which is just like, "whoops I can't go there." That's natural.

Q: With regards to sex, after the awakening and really clear seeing for a while, what pulled the personality fully back in was engaging in a sexual relationship.

Jac: Yes.

Q: In that there was a ton of suffering and there was a ton of growth, and there was a ton of learning, and a lot of disillusionment. That arena is now kind of like someone offering me crack or heroin, and there is just nothing in me that wants it.

Jac: 43:38 Okay, but down the line.

Q: But I would assume that's aversion.

Jac: Right now yes, because you must be doing something else, you know your energy is focused on something else. If the reason that you're staying away from sex is because it made you slip into identification, then you ain't done with it, no.

Q: I assumed that. There's that, but what I learned was there's no desire for it unless there is a true meeting.

Jac: That's your head getting involved, sex is just sex.

Q: To me it just feels like wanting to do heroin or crack.

Jac: Good Lord! Sex is beautiful and it's natural.

Q: It makes my stomach sick.

Jac: Wow, has it always been like that for you?

Q: Oh no, I had sex with everybody.

Jac: Yes, but did you enjoy it or was it self-destructive?

Q: 44:36 Both, I've gone into samadhi with sex; I've had both extremes. It's just that this feeling came from the last.... I saw how much pain I inflicted upon myself and others real clearly, and this last relating from going into it from a place of ego and ignorance and desire, and there is nothing in me that wants to approach it from that angle ever again. It was a drug.

Jac: Okay, but it is an area that will have to be tidied up, you know?

Q: Yes, I assume someday that will happen.

Jac: Yes, and sex will just be sex for what sex is you know, and that it doesn't trigger identification. Leave space for that.

Q: Yes, I always leave space for that idea. What happened last year was that there was someone I was attracted to that I really was meeting, and immediately identification came in and immediately, "I'm fat, I'm old," so those programs started playing immediately. I was an object immediately.

Jac: Wow!

Q: I never look at myself as that. It was like you eating the alligator, it was that stark of a comparison as long as there was an, "I want" in there. I just watched it, and I spoke to him about it, and finally it just disillusioned itself and it went away. So I'm assuming as long as it triggers that that's not where I want to go.

Jac: 46:23 I'm after dissolving the triggers, not avoiding sex but dissolving the triggers. It's opening the door into something, a place where more work needs to happen. So you've got to do the work whether you go through sex to do that work or not, but you've got to do that work. There are beliefs there that can be triggered that say, "I'm old, I'm fat," or whatever it is.

Q: How do I do that work?

Jac: If the beliefs are not there then there is nothing to be triggered, and then sex happens and there isn't that mind game involved. It's just sex for sex and mind isn't in there with its ideas about it, then it's free. Then it can be whatever it can offer, you know then it's open and free and not being manipulated by our ideas.

Q: 47:24 And right now there's no..... I mean, neither here nor there in this moment.

Jac: Yes sure.

Q: I just know that has been a big sticking point.

Jac: Yes, but it's good to say it and name it, and make a list of all the beliefs that it triggers, that sex triggers. Make a list and have a look at it, and say, "all right this stuff is still active." "When these thoughts come up it's me, they are about the me; me, myself, I." So they're beliefs that

are held in the self referencing network somewhere. So they have to be seen to be nothing, absolutely nothing, and the only way to test it is to have sex. Do the work first.

Q: 48:22 So I don't suppose the work is going on a diet?

Jac: No, "I love myself exactly as I am in all of my magnificence!"

Q: Okay thank you, and thanks so much for all of the..... so available. When the original awakening occurred the Kriya master that I worked with said that I really needed someone who was good at astral work, and you're really good at astral work.

Jac: Yeah it's easy.

Q: Whatever moves through you it's very easy, and I'm really available on the astral plane. Some people are and some people aren't, and so that's been extremely helpful.

#14 / 49:30

Q: We talked today about forgetting the outer circumstances of your life together [indiscernible word], and I'm sort of at that point. I just finished college and I'm moving into that phase I guess, but also like the younger guy that was up here, I have this sort of fierce urge of wanting enlightenment now, and so there is this conflict between exerting the effort to create a stable outer life and on surrendering completely everything to the truth. This is a big conflict for me lately.

Jac: 50:27 If you can be independently supported and fed and sheltered, and your medical bills paid, and whatever else to forget about life, then you can surrender completely, but if you're going to have to support yourself in terms of food and shelter and basic needs, you're going to have to do that first because it will come up as an obstacle and it will muddy the waters. We don't live in an environment where every need is taken care of, but jeepers you know, consciousness moves through you to give you an education. Consciousness moves through you trying to set up that every need is taken care of. So to respond to that, to set up something gives you context for surrendering, because the surrendering happens in the phenomenal life, and we kind of have the ability to make phenomenal life an area that will hold the surrender, you see?

Q: 51:33 Yes.

Jac: And it might be about developing patience. It's a really fantastic thing, patience, because it gives you an ability to distance from time. So for the other young man and yourself that impatience comes from two things; the impatience comes from not having patience but from youth, and also from the availability of this material. You can see that it's absolutely possible and you don't have to go anywhere you can just turn on the computer and you can get so much information. The impatience is about a connection to linear time, so developing patience allows some kind of a distance so that the movement of linear time doesn't have such a hold on you. So developing patience is almost always a prerequisite to really having a good understanding of how time works. You can get a glimpse of how time works, but to really, really, separate from it there needs to be patience to really get a handle on that concept. And the concept of time is kind of far out there you know, everything happens after time, and phenomenal things happen in time, you see? So there's like space and time; there's existence, space and time, and we're talking really fine stuff here. So okay you can have a little crack and see through time okay, but to really, really, transcend time you have to have patience because

otherwise we're connected to time too much. Do you see? That's where impatience comes from.

Q: 53:26 I think I'm a little hesitant about letting the mind energy dictate the path from here. I don't want it to be sort of tainted with identification, so I guess that is also part of the conflict I'm feeling.

Jac: Do you feel that a career would lead you to be identified in order for you to pull it off?

Q: No, but it does feel like a lot of personal effort to sort of bring it about. Maybe that's consciousness as well sort of expressing in that route.

Jac: There is a bit of personal effort in the surrender that's required from your spiritual path too, isn't there?

Q: Yes, yes.

Jac: 54:36 Are you kind of avoiding getting involved in the world? Would you just prefer to bypass that part?

Q: Part of me says yes, because with more immersion into the world there's more attachments, more things to be surrendered.

Jac: And what if you were to go into the world keeping an eye on those things, you know going into the world with awareness, and not getting caught in it? It's a game, it's playing the game, but not like, "oh this will make me happy, ooh I want that car," you know it's like, "yes, yes, I can have those things, and maybe I will choose them or maybe I won't choose but let's see." So it's just having distance rather than being led by your desires. Being in the world is one thing, and being led by desires is quite another, and you can be led by the desire for enlightenment, which is just as toxic as being led by the desire for the right location to live in. Do you see?

Q: 56:12 Yes, I think it is sort of moving that way already, but I'm just double checking.

Jac: Yes, good to do so.

#15 / 56:44

Q: This is just taking it back from the last questioner, I have this big issue about impatience. I'm very impatient, and I also find that as I'm getting older I'm becoming more impatient.

Jac: Oh dear!

Q: 57:07 Yeah, so I want to unpack this and I don't know how.

Jac: Okay, so what's the trigger? What's the idea before the (sound effect 57:25), before the body is in there and you're feeling it? Or are you just aware of it when your body is all tight and reacting?

Q: 57:37 I'm aware of it even before and during. I'm aware that I'm becoming impatient, and it feels like it has its own life and it just goes on, and obviously it's very irritable because..... And this inefficiency is also tied with when I'm talking to somebody, whether we're talking about truth or secular issues, if I find that they don't see the logic in what is being discussed then I get pissed off.

Jac: So do you see that these are loops?

Q: 58:23 Yes, that's why I thought the two are kind of related, but I'm not so sure so I thought I would bring it up.

Jac: Yes, are they related in the way your body reacts, is it the same chemical response? **Q:**

58:44 To these two things you mean?

Jac: Yes.

Q: I think so, because when that happens there are certain body contractions.

Jac: Yes, oh I can see you. I can see you down there at satsang, and it tightens up and it's like, "oops there's that running for 59:04 [his name]."

Q: It's there.

Jac: Yes it's there. Does it always take you in totally?

Q: 59:19 No, but I mean when the remembrance comes that this is fine, you know I mean, then I kind of relax. I shouldn't say I relax rather it's relaxation happens, but it is not the norm.

Jac: Because you don't remember?

Q: Yes, I don't remember. I don't remember to let go at the time.

Jac: Okay, the story is too strong.

Q: 1:00:00 You were mentioning to this other gentlemen, you know impatience, and I think that is also the case with me, but I would also like to explore if there's anything more in my case over and above this linear extension. I really don't know.

Jac: 1:00:23 Okay the first thing that comes is to ask you, is there an advantage in being impatient and being intolerant of incompetence? Is there an advantage which keeps you on track? Because as long as you spot incompetency and a waste of time, then you won't be one of those people. Does it protect you? Does it protect yourself image is really what I'm after here, your own image of yourself?

Q: 1:00:56 Would you repeat that again?

Jac: When we have something that we have no tolerance for, in some way I will maintain this intolerance because I'm not one of those, and how I want to think of myself is without this dysfunction and then I'm okay.

Q: That is correct.

Jac: That's about self image. That's self image, how you want to be perceived and how you want to perceive yourself. Self-image is a very potent glue.

Q: So where do I go from here?

Jac: 1:01:57 So what if you were to be seen as being a bit of a jerk? Really stickley, what if we were to set up things for you.....

Q: 1:02:08 I am being a jerk a lot of the times I see. I am, I'm a jerk a lot of the time.

Jac: Okay, but you try hard not to be or.....?

Q: No not really, sometimes I actually enjoy being a jerk.

Jac: So is it okay to be a jerk when you decide to be a jerk? Is that part of your self image, that you can play at it?

Q: I think so.

Jac: It's kind of a clever thing to do.

Q: A clever thing to do, yes. Probably sometimes I enjoy it but I don't know what.....

Jac: Sure, you know that's fine.

Q: 1:03:03 You've mentioned other times being in situations where, in my case, this impatience would be more exaggerated, and let's see what happens, is this something that you would recommend for me?

Jac: This time I'd be going after your self-image, the attachment to your self-image and let's see what's in that layer, because that's where they're meeting, you know? You know how it works, we kind of bring a layer of it into your awareness and then we drop into, and we finally get to the root and then yank it out, you know? The self-image is more potent. It's like the aversion

to incompetency and impatience are symptoms of the self-image, and that's a deeper root right now for what I can see.

Q: Okay, so what do I do? How do I break this self-image because I know it's nasty.

Jac: Sure, it's a lot of effort to keep it in place so there's high investment there. I'm not sure what would work for you actually, so let me just think about this. Well I'm not going to think at all actually I'm just hoping that something comes to be honest. So how much of your action is motivated by promoting your self-image? How much of it is manipulation of where you're kind of saying the right thing to the right person, or associating where you need to network or whatever way it manifests. I mean with self image we do all these kind of things to promote ourselves to maintain a self-image, and it's a lot of work to maintain a self-image. Are you aware that there is a manipulating force in there that's seeking out the advancement of that self-image, the visibility of that self-image?

Q: I don't think I could say I'm aware or maybe I'm not aware to the extent of it I should be, but I honestly don't feel that I am actually promoting my self-image as such. If anything I try to frankly minimize, I do.

Jac: 1:06:00 Okay, so it's not an external visibility.

Q: Yes, I often downplay my achievements a lot of the time.

Jac: Why?

Q: Because I think it could trigger more identification, more ego, so that's why I don't promote that. I'm aware of that.

Jac: Okay, and it could be said that doing the opposite also is promoting yourself too, because whether we push or whether we pull it's the same thing. The fact is that it has value for you, so do we show these values or do we not show these values? I'm after the thing that has value for you because that's the thing that is giving your image force in the first place, potency in the first place.

Q: 1:07:06 So if we talk of the image then [indiscernible word] image is the person, right?

Jac: Yes.

Q: So to say stop living as a person, it's good. I'm aware of that, but obviously identification happens.

Jac: And judgment happens of these scenarios that you want to have nothing to do with.

Q: Correct, so?

Jac: Did you ever try to waste time? I remember speaking to you some time ago in Toronto about this.

Q: You have a good memory.

Jac: Or maybe it was Boston I can't remember which one it was.

Q: Boston I think. Would you consider watching TV a waste of time?

Jac: Would you is the question.

Q: No, I think it's a pleasure.

Jac: Okay!

Q: So I don't know what it means to waste time quite frankly. What is wasting time?

Jac: Well, it's what other people do that drives you nuts. It's true, no?

Q: That's wasting time?

Jac: Yes, because they're not understanding you or they're not getting the point or dot, dot, dot, dot. So couldn't they just speed it up and get it, you know they're wasting time.

Q: 1:09:02 They may be wasting my time but they're not wasting their time.

Jac: Really?

Q: I don't know, I mean....., you know?

Jac: Okay they're wasting your time, but yet you don't know what it is to waste time, but the other people can waste your time?

Q: I really don't know what it is to waste time. I don't think I've ever wasted time.

Jac: But other people can waste your time and that bothers you.

Q: Yes.

Jac: But you can't waste your own. Do you see?

Q: Yes.

Jac: So it's like other people can control your time.

Q: Please give me a specific example. I don't know how to waste time. I'm very sorry to say that, but I don't know how to waste time.

Jac: 1:09:47 So we have to look at the example of what you recognize as others wasting your time, because there you have a monitor of where your time is wasted, other people are doing it and it's not okay. So what defines that as, "they're wasting my time?" What is that, because your system does recognize wasting time in that context. Do you see?

Q: 1:10:14 Yeah, so maybe then I should also..... I was about to say..... you know, I mean I have issues with..... You know, somehow the loop is not..... But it all comes from what you said, the self-image, and I see the images, I see the other stuff that we talked about, but I can't seem to connect the dots.

Jac: It's okay, we'll keep pulling it apart.

Audience: 1:11:01 [indiscernible]

Audience: 1:11:08 Like going for drive at three o'clock in the afternoon. Just going nowhere at three o'clock in traffic. Yes just go for a drive. You'll be stopped for hours in three o'clock traffic, and that's a complete waste of time.

Q: 1:11:32 That can be very stressful. It really wouldn't be a waste of time for me, but it would be..... I guess it would be stressful. Maybe you guys can give me some other examples.

Jac: So when you're wasting your own time it's stress? Is there a link there?

Q: When I'm wasting my own time?

Jac: It's stress, you interpret it as stress?

Q: You see that's the thing, I don't think I can recognize myself wasting time.

Jac: I'm still after how others can waste your time.

Q: 1:12:32 My wife is sometimes late and that bugs me, so that's wasting time in a way. Then she tells me I'm very uptight, yes I am.

Jac: But it's wasting your time.

Q: Yes.

Jac: Yes, it's always about you.

Q: Yes it is. It's very interesting all these spiritual practices, going back to, "who am I" and all that stuff, it works for awhile. It honestly does work for awhile, but it has a very transient quality.

Jac: 1:13:14 Yes, until you unhook everything that turns on the identified, sure, sure you've got to just clean out the closet. We're just to interested in something, we're to interested in plugging into judging others or being annoyed by something, and then, "whoops I'm there," you

know? There's two ways to do it, you can keep going back, but if you're still interested in the world you'll keep pulling out and you are just going to be like a yo-yo; identification is on and there's the abyss, identification is on and there's the abyss. It's exhausting really.

Q: Yes it is.

Jac: 1:14:02 At the risk of being a total parrot I'm going to go here again. It's like you can do what you like with your own time, but if others dictate what happens with your time then you've got a problem with it.

Q: That is correct.

Jac: So there's like an ownership over your time.

Q: Yes.

Jac: Okay, how can you own time?

Q: I understand.

Jac: Time is only a concept anyway. Do you know what I mean? What's time, where's time, it's only in the mental level, and then we align all these watches together and we agree on some structure for it.

Q: 1:14:50 [indiscernible words] nevertheless of practical [indiscernible word].

Jac: Of course, yes it's very useful for organizing ourselves, but how can you own it?

Q: I think to say I own it would be a very strong statement. I'm bothered by it, but I don't feel I own it.

Jac: Okay, but yet nobody has a right to take yours from you.

Q: It seems that way isn't it.

Jac: So then what is the idea that what you're supposed to do with your time can only be sanctioned by you?

Q: And time is not personal so how can one sanction?

Jac: But it is for you, it is for you, time is personal. There must be a personal I there because you take it personally, it turns on the personal I.

Q: It does.

Jac: It turns on the personal I when somebody encroaches on your time. So there must be ownership, there must be a personal engagement there, and personal I always owns. The personal I, in some shape or form, It always owns. So it either owns an idea, an opinion or something.

Q: Okay I agree. Obviously there has to be an ownership for me to feel that way, yes.

Jac: Correct.

Q: So now?

Jac: 1:16:38 All right, so the ownership would mean you have a value on it, because it's not okay if somebody wastes it. So there's a value on it, and yet it's just a concept but you have a value on it. We suggest wasting it, but you don't know how to waste it because as long as you're spending it it's fine. It's not really about wasting it it's like you have to be the master of how it's spent, and you take it personally if you have the idea that somebody is taking away your quota of time. That's a tangled web you grew for yourself isn't it? It's wild really. There could be enough in those values if you write out the statements that support the phenomenon of being impatient, and having an aversion against incompetency or whatever that aversion was. There might be a value in looking at those beliefs and tackling them as individual beliefs. So if there's an impatience coming along it's like, "okay my wife might be late, but let's see what

happens here,” and deliberately be late, you know? Play with it you know, say, “I'm going to be 5 minutes late,” but you're half an hour late, you know that kind of thing. That might be a very interesting thing to do.

Audience: She doesn't want any part of it.

Jac: She doesn't want any part of it, so even let's look at it as a scenario. So if something like this happens, and life is going to give you loads of scenarios because it always does, it puts whatever you're looking at in front of your face, so it's like, “okay it's not my time it's just time.” “It's just time, now how does it feel if she's going to be very late, and it's just time it's not mine.” “If I take it personally I'm being a fool here, because I'm just running a suffering.” So to break it, stop taking it personally, stop taking it personally, stop taking it personally. That sentence will counteract one of the deepest beliefs, one of the deepest patterns that's underpinning this. So if somebody's been completely incoherent and incompetent and not getting what you're talking about, and totally wasting time, and really not with that at all, “okay I'm not going to take this personally I'm just not.” “I'm not going to take it personally so let's see what happens now.” “What can happen instead?” It could be as simple as that.

Q: This is good to hear and certainly worth trying.

Jac: More than trying.

Q: 1:20:28 Yes, more than trying. Actually trying to live it and see what happens.

Jac: Yes.

Q: I'm very much willing to do that.

Jac: Yes, because time is personal. So it's like we've got to break that, because time is not personal. So whatever happens don't take it personally.

Q: And this is a beautiful phrase because it not only has to do with time and incompetence, but I guess everything else.

Jac: Yes.

Q: For some reason these two things have kind of held me.

Jac: They're holding, they're the glue that's why they're so sticky. They're the glue, they're your anchor for turning the personal life back on.

#16 / 1:21:47

Q: I have a couple of things, but when I came back in it was like a lot of it just disappeared, but the things I'm coming up with are things that have happened since North Carolina. It seems like there's been a lot of changes since then. One of the things is that I'm aware.... I guess I need some clarification. Often during the day I think, “this isn't real, this is an illusion.” I have a lot of different words that come in, but it happens a lot during the day. I've had a lot of experiences since North Carolina, but this is increasing. It seems to happen more and more with each day.

Jac: And that sentence comes unbidden? That sentence just arises, “this isn't real?”

Q: 1:23:05 Right, I don't know where it comes from it just suddenly is there. I guess the question or clarification..... You had talked about how all the mind is a lie, which I don't have any trouble with, but what's coming in are words from the mind, I assume, but I always kept thinking it was consciousness. Then you had talked about, I think it was yesterday or this morning....., that's another thing, I'm having a little more trouble with time, but it's letting go

it's not being so tied in this time. So I just wanted some clarification about that. Is this still the mind ? Where are these words coming from?

Jac: Yes, so the mind lines up with the natural flow of consciousness. When we are believing the illusion mind is modifying, you see? The mind is modifying so that we can only see duality. So the localized perception is locked tight so that the matrix can work. So when duality breaks down it's like mind reorganizes itself and it supports. It's a tool for pure consciousness. It's a tool, and it has gone into its right place really, its optimal place.

Q: There have been a lot of changes, a lot of things that are different personality wise that are just letting go. I can't remember what it was.

Jac: 1:25:20 Oh listen, it happens to me so often! It's just like (sound affect), "I'm sure there was something there," and it's like nothing.

Q: Friday night there were two or three things that I just kind of resonated with, and the next morning I had no idea what they were.

Jac: Yes it's gone.

Q: This happens a lot.

Jac: Yes it happens a lot. Even this morning you know, I went to the gym yesterday morning and had a 10 minute run, because that's all I can do, and I went back to the hotel. This morning I got up and went to the gym and got lost. I could not find my hotel room this morning. I was just walking around the building thinking, "I haven't a clue." Not a clue! I mean, really? There is wasting time for you. It's like, "okay I'll just walk around and eventually I'll find it." And you do, you know? But it is bizarre, and it's an area I'm interested in. I kind of feel like I'm a bit of an experiment, you know? It's like, "we need to tighten this up so we can function more effectively," but we're not there yet we're kind of evolving. We need a bit more memory than what was needed in the ashrams; we do need a bit more memory. We do you know, "come on help us here." How do we do this, how does the default network burnout, and what's the connection with memory anyway, and how come the friggin thing has to go as well, you know? I know it's just about because you're just present and present, but it like, "yes, but I want to know where my friggin room is," you know? So the present isn't telling me. So yes I know that.

Q: 1:27:26 So what's frustrating is that I'll make a commitment and I've already made two commitments for the same time or I make lists and then I don't know where the list is; I can't find the list.

Jac: Yes.

Q: I think it's more frequent. In the beginning I was thinking, "okay I'm losing my mind or it's dementia or....," but I don't think so.

Jac: No, it's part of the awakening. It's like too much just gets burned out. Give me another year or two and I'll know more about how to fire memory stuff, because I'm being pulled in that direction. Or figure it out yourself or whatever. I don't mind, wherever we can get the information you know, but we need it.

Q: Yes we do need it because it creates a lot of frustration.

Jac: For our spouses and things, yes.

Q: 1:28:34 I want to tell this one story, one of the things that probably would've leveled me 10 years ago, which again is probably since North Carolina, he was upset with me about a week ago, I don't remember what about, but he was just coming at me, not yelling but you know, coming at me, and I stood there and looked at him and I just started laughing. It was like it

wasn't him speaking to me it was the character. I don't know I can't even describe it, and then he lightened up and then it was fine. I couldn't have done that several years ago. So there's been a lot of positive things.

Jac: Yes.

Q: 1:29:39 I was standing looking at the ocean this morning and thinking about all these things that I was thinking about sharing with you, and I thought, "it's truly surrender." I mean I haven't really ever felt that before, but I feel like that now. So there's a lot of things just going by the wayside.

Jac: Yes.

Q: Even with all this confusion and lack of memory I really got clear on that this morning.

Jac: Yes, it's beyond the conceptual idea of surrender. It's a whole other thing isn't it? Surrender is a good word to point to it, but heck it's a whole other thing.

Q: Yes it is. Things are just happening naturally.

Jac: Yes, it just has its way with you on every level. It just has its way and that's all you can do.

Q: 1:30:40 And it's really okay. It feels good and I feel stronger. I do find myself with people that do not have any awareness that sometimes I'll pull out. I'll get real quiet and I don't want to participate, so that's happening too.

Jac: Yes, so it's like something doesn't want to participate or is your mind making a decision not to participate?

Q: 1:31:22 Usually I can just feel myself pulling back, and then I'm realizing that I don't want to participate.

Jac: Perfect.

Q: Or I just get quiet.

Jac: Yes, the secondary point actually is really important to explain to people, because you said it beautifully. It's like you're pulling back and then you realize you're pulling back, and it's like that all the time. It's like mind is secondary, so when duality is playing the mind thinks it's in charge. The mind thinks it's making decisions and you think you're freewill you know, and you think you're choosing, and all these things, as though mind were running the show, but what happens after it falls away and duality breaks down, is that mind is behind the game picking up what's already happening and then adding story in order to provide context, some kind of functioning story. Everything happens first, and then mind comes in with a recognition of what's happening. It's always like that except we are only listening to our mind. When duality is playing we're only listening to the mind so we're missing the natural movement already. Do you see, the natural movement that's already happening. So we have scientific experiments that tell you that 6 seconds before you decide to lift your right arm, you have decided to lift your right arm, you know these are commonplace experiments. And it's like, "of course," so when you stop listening to your mind, when you know it's talking BS and it's a liar, of course you feel where the decision is, and then, "oh there's mind recognizing it." You see, it just exposes itself. It's like there's space for that other movement. It's running the show and you know it is. Mind just plays catch-up, it's realizing just a few seconds after everything.

Q: 1:33:36 There's been a lot of good things happening and continuing to happen since we were in North Carolina.

Jac: Beautiful. Yes, the whole thing is just beautiful.

#17 / 1:34:32

Q: Okay, it's still courage, I feel very vulnerable. I feel like, what we talked about yesterday or Friday night, feelers go out all the time, and I'm almost looking actually for bad things, like if I feel like somebody doesn't like me, you know things like that.

Jac: You're auditing for negative stuff?

Q: Yes.

Jac: Oh bless you!

Q: As my family, and so I've been going up to see Francis Lucille, and just meditating without words, just meditating in that space, I've been able to just relax and just really feel that peace. It's very powerful, and it last sometimes three days, which is great for me.

Jac: Fantastic!

Q: 1:35:31 I sit and I listen to everybody else and I feel like I'm in kindergarten or grad school, because I don't have an understanding apparently that a lot of those people have, but that's all right too.

Jac: Yes, that's okay.

Q: I'm just learning at the pace I'm learning.

Jac: Yes sure, no two paths are the same. Honor your path, and don't be using others as a reference point.

Q: 1:36:10 How to align the center environment so that I don't get lost on the outside. I mean I'm good if I can be with people and they're not looking at me. Everybody's looking at me now so this is like terrifying, so how can I be centered up and down instead of laterally like you were talking about?

Jac: 1:36:31 For you, if you go into that kind of vertical alignment instead of feelers out like this, you'll be doing it to run away from something that makes you feel uncomfortable.

Q: 1:36:47 I'm in my head a lot. That's one thing I do. My work is analytical, and I just love that because I just go in my head. So I don't know how to be. Like my dad died two years ago and I couldn't just like be with it, and when he was dying I couldn't even realize he was dying. It's just that whole..... That's me I'm afraid to be. I don't know how quite to be except it happens in Francis's satsangs miraculously. I have nothing to do with it really; I'm not doing anything.

Jac: That's the point, that's what being is. Being is not doing anything.

Q: Yes, but how not doing anything.....

Jac: You want to do not doing.

Q: Yes.

Jac: Interesting, huh?

Q: I'm going to turn off the doer and just be.

Jac: Yes, do as many hobbies as you can that make you relax. Do things that get you into your body. Consider doing plant medicine.

Q: Yes, I was going to ask about that, what is that?

Jac: It would be good for you.

Q: Do you mean herbs?

Jac: No I don't mean herbs I mean hallucinogenic, but in a sacred context.

Q: You know that's funny because I did that in college, and I had one experience that wasn't planned, it was acid.

Jac: Well that's fine too if it's in a sacred context.

Q: That was a very spiritual experience. I only did it once but it was just amazing, but I'm frightened to do that.

Jac: Then do it because it will put you in the place of no control.

Q: How do I do that?

Jac: Ask the gentleman whose.....

Audience: 1:38:48 He's gone.

Audience: I have his card.

Jac: There you go, follow it up because he's done it many times with a group, so he's obviously found somebody you can trust.

Q: 1:38:56 I read about this Mayan whose wife was dying of cancer, and she did it in a controlled [indiscernible word], but in a controlled setting to deal with the fear of death, and I was interested in that. Somehow or another I thought it was cheating, it's not pure.

Jac: Oh wow it's pure! It's the mother earth saying, "look come out of the prison of your mind and I'll show you how to open the windows a little bit." It's beautiful! But do it in a sacred way because it must be held, it has to be held, that's the whole point between recreation and doing it for spiritual purposes. Follow-up with that other gentleman who spoke about it, because it only works if you totally put yourself into neutral and like, "okay off we go, do what you want with me," and there is a surrender there. It doesn't work unless you surrender. It doesn't work without surrender, because the controller is very strong with you. This will actually gives you something natural to cut through that controller so that she softens her grip a bit, and so that she sees that there is life outside which she's prepared to view, what she's prepared to see. Just pull down the limits a bit, you know? Pull down the limits of your perception. The more you can get into the body the better; have massages.

Q: I new you were going to say that even before I came up here.

Jac: Get into the body, foot massages, anything to get you down, down, into your body. Sex works.

Q: That's terrifying too.

Jac: Sure, anything that puts you in a situation of no control freaks you out. Have sex with yourself, then you don't have to be considering somebody else. Have lots of sex with yourself.

Q: 1:40:53 What else do you see? I'm afraid to ask.

Jac: Build on the courage that brought you up to this chair, because there is a tendency within you to find a way to not go into the places of pain that you have yet to explore. So you've got traumas that are well buried, they're not actually buried at all but you think they're well buried you know, and they're controlling your life.

Q: I know they're there but I can't access them.

Jac: Yes, but you're very busy running away from them, and they're in the body. If they're located someplace they're in the cells of your body; let's use that as an image, as a pointer. So the more you slow down, go down into your body to that feeling place, and claim your body, and own your body, and having fun with your body, all of it, and I think it will start showing itself to you.

Q: It's not too late?

Jac: It's never too late! Good Lord, time is a weird thing so it's never too late. An old trauma and old pain won't come up unless it knows that it has space to be held and healed and

released with some honoring of it. So it's about that commitment to yourself, that you'll hold yourself you know, that you'll mother yourself.

Q: 1:42:32 Yes, and you know I did therapy for many years. I did Zen and then I did therapy, and then nothing in seven-year intervals, and you know in therapy you went into your emotions a lot, but it seems to not do much to go into the trauma other than to reignite it. So I'm not curious to do that.

Jac: Yes, I wouldn't use that methodology because you can operate really well from your neck up, so any kind of talking mechanism is not effective for you.

Q: This was bioenergetics.

Jac: Was it really, well there's the practitioner, there's timing, there's lots of things that it could be, I don't know but getting into your body will definitely open a new vista for you.

#18 / 1:43:31

Q: One more quick question. It's kind of deep, but I wonder where my dad went. I don't know what happens..... I mean, I read that book "Proof of Heaven," I think that's what it was called, by that guy that went into a coma, the neurosurgeon. He went into a coma and experienced all these amazing things about the universe. I was reading that while he was starting to die, but then while it was all happening I was so busy trying to make things right that I wasn't with him. So I don't know..... I have a tremendous amount of grief and some guilt too. I know he would want that, you know he would want me to live my life fully, but I can't seem to let go of it because I don't know what happened to him.

Jac: 1:44:25 So your my needs an answer for the emotion to release?

Q: My soul needs an answer. Does the individual still exist after they leave their body?

Jac: It depends on how much work they've done. The capacity for consciousness to believe its own movie, to believe its own dream, stays solid. Sometimes it incarnates as one unit but usually it splits up, and it goes wherever..... It's like, like follows like and it goes wherever it will find some resolution, 1:45:00 either to get fatter or to begin dissolving. It depends on what part of its lifecycle it's on. So whatever desires he had that were unfulfilled, they're alive, they're alive someplace. It's either they're all together in one unit and it will do its thing someplace or it will break up, and that's the norm it breaks up. So if he had the desire to become a pilot it's quite likely that there's somebody out there who says, "I know what I want to do with my life, I want to be a pilot," because desire connects with desire constantly. We are not units at all we're just one big blob really that's constantly changing and sharing everything all the time.

Q: How come we look the same all the time, sort of?

Jac: Linear time tells you that.

Q: 1:45:44 [indiscernible sentence]

Jac: 1:45:45 No that's..... Not at all, that's just a functioning. That's just a functioning mechanism. We have the ability to recognize faces which exaggerates the face as being the thing to recognize. There is loads and loads of scientific reason of how it works that we recognize people and that we see continuity, and we all accept linear time as being real, but there's lots of exceptions to all that, you know? There are people who's vision doesn't align to that. But with your dad, the goal is, I suppose if it's a goal but it's not really, it's like what happens is that when there is nothing cohesive in the personal I the energy that was

consciousness remains as consciousness, so there's just pure consciousness and it just keeps recycling as pure consciousness. The identity is the thing that breaks up. So when people say there is no I there it's like, yes, there really is nothing, so what can go anywhere? The identity is broken up it's gone, so the identity will keep moving until it finds its resolution, until it burns out its lifecycle.

Q: 1:46:50 And maybe is it kind of like reincarnation?

Jac: That's a possibility.

Q: Or you can happen in the same time is what you're saying.

Jac: Yes.

Q: So we could be inhabited by all kinds of energies.

Jac: Yes, we're just a conglomerate of other things. There is nothing unique about us at all. We just like to think we are unique because that's what we're taught to think, that we are individuals, but we're not individuals at all it's just part of the I story. Each conglomerate of stuff is unique you know, it is unique that particular conglomerate.

Q: In that moment but that moment changes constantly.

Jac: Yes it's constantly changing. So when we let stuff go, where does it go? It's morphing into something else but it's not disappearing, because energy just moves from one form to another as far as I can see.

Q: 1:47:43 So part of my dad could be manifested in some other [indiscernible word].

Jac: Yes, but him as pure consciousness you can talk to.

Q: I do.

Jac: Yes.

Q: But he is not an individual, so he is not my dad he is everybody.

Jac: He is everybody, yes, but dualistic mind.....

Q: So what I'm missing is what I thought was him.

Jac: Sure, but the dualistic mind can create a him you know, from pure consciousness, you know? We just stick his facade onto pure consciousness.

Q: Right, from my memory.

Jac: Yes sure, it's just a matrix.

#19 / 1:48:44

Q: I think you might have answered my question, but I guess I'm looking for an explanation to something that happened and continued for about three weeks. I took a trip with my brother to Israel, and we made our own plans making our own itinerary and so forth, which we started working on in April, and I got back two weeks ago. When we first talked about going I got so apprehensive, but it was more like you know, I've talked to you about when I fly, before I fly I go through all this stuff, so it was sort of like that, but about three weeks before I went into panic and I have never panicked like that in my life. My whole body was in such a state, and my rational mind said, "well wait a minute what's the worst thing that can happen," and what came up was being kidnapped and tortured. So I thought, "this isn't really it can't be real," but I was using all of the you know, accepting and all of the stuff that we all read about, and things that you had said to me in the past such as looking at it or whatever, and it would go away, and then it would come back again with a vengeance with absolute pure fright, as though the Gestapo were knocking on the door.

Jac: Gosh!

Q: 1:50:54 It was unbelievable! It went away the moment I stepped onto the bus to go to the airport, to the ferry boat to take the plane, it disappeared. All I could think of when you were talking to a previous lady..... it was as though some piece of energy or whatever was there, and it all centered with something about going to Israel, going to the Middle East, going to where whatever all happened there. 1:51:43 Then I went to Yad Vashem, the Holocaust Museum. I hate the word, but the holocaust site, and it was like.....

Jac: Was it known to you in some way other than being a tourist?

Q: But what I associated with was not the people who were killed, it was seeing the Germans, and I was shocked! I haven't told anybody this actually, 1:52:26 but I was shocked by the [indiscernible word-german], not the black uniforms but the gray uniforms that the regular Army wore, and that they had participated. It was like, "I've been there!" In a way, but in a way I've been there, but there was like this..... but you know, I want to live my life, and I never thought about that there is all this stuff out there, but when you were saying it it was like, "well yeah."

Jac: Yes.

Q: 1:53:10 So I guess my question is, recognizing that maybe, is there something else? 1:553:19 Is there, like you say, [indiscernible words] you know, or is there something that's needing to be done with the character here? How is it that this is receptive to this level of fear, this..... whatever that is?

Jac: Why not?

Q: It's just another phenomena?

Jac: Yes, yes it's another thing that can happen, exactly. When we do this work we get more clever or perceptive in recognizing, "yes that's my fear of flying" or like, "actually this is nuts this is about torture." "I mean this doesn't make sense at all." "I can make it fit but it doesn't make sense," and then you know, "okay this is just from someplace else." "This has no context and I'm not going to make one up to give it...., so let's just see what it's about and go into it." "Okay show it to me, show it to me." Very often the whole experience can be shown to you in like four hours or something.

Q: Or three weeks.

Jac: Yes, it's fine it will take as long as it takes, but if you think it's your own it's going to hang on, because we're trying to work it out, and we're trying to deal with it, and we're thinking, "does it have something to do with me and my fear," so ownership will make something hang on. Don't we know this story, you know? That's the stickiness. So recognizing the aroma of something that has no place at all in your own story, recognizing the taste of it, because they're a bit different those things that are just passing through this form. There is a resonance with it, and there must be resonance for it to stick, for it to find passageway for it to release through you, you know? Go into it and let it happen. It moves it a bit faster, but it's okay it just comes through you know, it's just something moving through. We call it a past life, but really it's not it's just a blob of energy out there.

Q: 1:55:35 I was actually thinking of calling my brother and telling him I wasn't going to go because it was dangerous there, but I said, "okay this is a challenge, an adventure, and all this stuff to try and..... And as I said, the moment I got on the bus I couldn't believe it but it was all

gone. I always thought that I had no connection, and I go to Germany all the time, and I lived there.

Jac: Interesting, huh?

Q: I mean if I lived in Germany at that time I'd be dead, because they would have knocked on the door and taken me.

Jac: We can personalize it by saying, "well it's kind of like a parallel life that wasn't yours." I mean we can make stories, but actually it's just what it is. Something in your energy aligned with it, because like attracts like, and it found a way to just express and be felt, and poof it transmutes and turns into another piece of energy, probably a clearer piece of energy. You know, that will do this run around again, because it's all one wheel really.

Q: 1:57:22 Once I was in Israel, and we spent a whole week in Jerusalem staying in a little community there, it was one of the most miraculous things, absolutely beautiful. So whatever that means; not take it personally.

Jac: Yes, not take any of it personally.

Q: Everybody's asking you, "do you see anything," and I'm thinking, "what does that mean?" So do you see anything?

Jac: No not really. Life is doing its thing on you, you know? It's presenting you with what you need to see.

#20 / 1:59:00

Q: I was thinking about some of the things you said yesterday, and you know trying to work, and I'm also like working on..... like to do these good deeds or something, but not to get something out of it, 1:59:21 and also trying to figure out what has been drawn to me [indiscernible several words] like drawn to being out there and doing these things and [Indiscernible words] spreading the word, and doing positive things. This is just like what I was saying yesterday, which is like a part of me, this way of like doing this. Proceeding that it's like I have this strong you know, way of like [indiscernible word] freedom, and just being out there and discovering, and I know that there are people around me that feel like they are close to me, they do love me, and I feel sometimes that I can't really like follow that freedom of being there or being out there. I always feel like I have to fulfill expectations sometimes, and then I probably have to act in a certain way or be a certain way, and I can feel I have a conflict. Also what you said yesterday, that it's okay to make mistakes, which also means that if I made decisions in the past that maybe I regret or, "what did I get myself into, why did I do that," and also I don't really know if I'm like making notes, like also what you said, you can surrender yourself once your needs are being taken care of you, said that earlier. So at this point I created myself a financial backup and so I actually do have the time to focus on myself and do these things, and do that work, whatever I feel needs to be taken care of to become more closer to like, not having just the mic working but also like the being or the pure consciousness. 2:01:47 Sometimes I hold myself back because of these people that are around me, because it feels like they need my attention. They want that, and I feel like sometimes I can't fulfill that, like with my wife right now. So I feel drawn to doing that stuff and following what I feel like doing, which is discovering that freedom and expressing myself, 2:02:26 but again, it's like looking for confirmation or is it you know, because I really feel like becoming. Do you know what I mean?

Jac: 2:02:37 Yes, so at the moment there is a crossroads. So this is the question, which looks like this; there's a crossroads where you can kind of do what others expect of you and let that dictate a direction for your life, or you can just cut free from everything and follow this pull to be more out there, but the two of them are separate. Is that how you're seeing it?

Q: 2:03:11 Yes.

Jac: Okay, I want you to go into your belly right now. Just take a few breaths and put your attention down into your belly. Just kind of get heavy in the body you know, go way down there. I'm going to present a scenario and we're going to see what your belly feels about it, just what's the sensation if there is a sensation. You have left family life, and you've dedicated yourself to whatever passion is moving you to be out in the world. Check in to see how this feels. See if all of your energies are towards responding to that pull to be out there to do something external.

Q: 2:04:31 It's strong.

Jac: Okay there's a strong feeling. Does it feel crappy or does it feel like positive power?

Q: Well it feels just like a lightning or just lighter to me because I know that I..... My mind is telling me that I know I don't have to take care of these responsibilities that would hold me back from enjoying this fulfillment, that freedom I would feel.

Jac: I'm sorry I missed that, throw that again.

Q: 2:05:08 It's so strong, that feeling of being out there and doing what feels good. I wouldn't feel alone, I wouldn't feel lonely doing that. So it's kind of I know what I have, I know that the love is there and the connection is there, but I know that there's a lot of things that come with it that gives me another feeling to pull me back.

Jac: 2:05:51 Let's look at the second scenario. So take a breath again and go back into your belly and let's see what it feels like, because now the scenario is that you have chosen to fulfill others' expectations, and to be in whatever role works well with those who are close to you right now, and how does that feel?

Q: 2:06:28 I feel caged. I feel like I can't breathe. So that's why I didn't know if it's a desire or is it a passion, is it a meant to be?

Jac: Yes that's the question, is it meant to be. It feels like phenomenal freedom. The most direct way for you to find absolute freedom, spiritual freedom, is towards having freedom in the world and discovering that that's not enough. Some people discover that through tiny little things in the world and they just know that the world is never enough, but your place is actually towards being totally free in the world and feeling the power in the world, and then through that letting that go. You can't jump that so you're going to have to have the experience. It's almost like the world needs you to go out there and to shine, and to do whatever it is you need to do and honor that.

Q: 2:07:39 I want to expose myself to that experience.

Jac: Yes it's very strong. Something is pulling you, pulling you, pulling you. I'd put money on it that even if you take the other path you'll quit it after two years because you'll feel like you're dying. You'll still say, "I'm sorry, I have to leave, and I should have left a few years ago but I have to leave this way of living, this lifestyle, right now." "I've got to go." You're going to go sooner or later because it's already manifesting you know, it's rolling out. This thing isn't going to stop actually, so you can jump on and roll with it or you know, it's going to roll and draag youuuu!

Q: 2:08:26 Yes I feel it. Of course there is also the way of like losing the love, like the people there that are with me, but I know deep in my heart..... I feel I don't lose that it will be there because the person or people around me they will either learn or will see or love me the way I am. 2:08:54 So the point can come where I like know that what will make a decision or the change, and you said that usually changes are always painful, most of the time change is painful, 2:09:11 [indiscernible words] but also involve that I have to admit that I made mistakes and just misjudged.

Jac: Yes, but if it was me I'd get out before it got too late. I'd get out now, because the more you dishonor yourself the more you're dishonoring everybody else.

Q: 2:09:41 What I was saying yesterday it's like if you can't be truthful and honest to self then you can't be honest to others.

Jac: Yes, because that energy that's pulling you out to do something in the world is the very same energy that's going to pull you back home to see the truth. It's the very same energy. I can feel it from you it's the very same energy, so you're going to have to go out to come back. Enjoy it!

Q: 2:10:21 How could I say like you know, like I mean the feeling is there but how can I.....?

Jac: Take the next step?

Q: Yes.

Jac: Let's assume that that decision is made and that's what you're going to do. You're going to leave the current scenario and actually go out and follow this pull. Just live with that decision inside for like a week. Just live with it and then it will come out through you. Something will happen and it will come out if you live with that decision in here, because energetically you will have disconnected so you'll be changing your status currently with the people around you, if you're living with that decision.

Q: 2:11:07 It happened already. I mean, the suffering is there it's so present.

Jac: And what's going to prolong the pain is if you're like, "well maybe I can make it work, maybe I'm just being selfish," when you turn back the clock on yourself and you consider staying in your current scenario it's giving the opposite message. So you need to stop that one. Completely live with the decision that it's going to happen. I mean it's going to roll out whether it's an argument or whether it's like, "I have to live another way, I just have to live another way."

Q: 2:11:47 That explains also the resistance and I even sometimes become towards my wife passive aggressive, because I see that her intention is love but she's willing to offer to give [indiscernible words] I push her away. I mean, [indiscernible words] I appreciate the love you're giving me, but this is not actually where I want to go.

Jac: Yes, be a guy don't give mixed messages, you know? Women give mixed messages, so be a guy and give one clear message.

Q: I have to take the lead.

Jac: Yes, you have to take the lead.

Q: 2:12:42 Even like obviously risking that I may lose that person or the closeness.

Jac: Yes, sure. That's just attachment. Let the feelings come and the feelings will go. They're just feelings of grief and loss and story, and they move through.

Q: 2:13:11 Then I shouldn't even feel responsible, I mean how can I let that go, like the guilt and all of it? It's like I'm taking away something, like time for their attention.

Jac: It was right for as long as it was right. It worked for as long as it worked, and we learn from each other and we grow from every experience. Nothing is wasted, you know?

Q: 2:13:42 The interesting thing is like there is still a strong love you know, and also I feel their situation, but I'm more lighter about it because things have been brought through and talked about, so I feel like it's so close now.

Jac: Yes, sure. Maybe there will be a friendship afterwards or maybe not.

Q: 2:14:08 This is actually like the most important thing for me, that every person in the relationship should.... the most honorable thing is friendship because in friendship you can be the way you are. You don't have to put on an act you know, because it's the best foundation. Because there is not such a thing as just a friendship it's something much more. I think I will be fine.

Jac: You will be fine. Yes, you will be fine and so will she. Just pray for her, you know?

#21 / 2:15:16

Q: You spoke about being vegetarian, and I'm a vegetarian and I never questioned that, but recently I started to do that. First of all somebody mentioned to me that sometimes being a vegetarian leads to a sense of superiority.

Jac: Is there for you?

Q: 2:15:38 As I've found, yes unfortunately. It's not all about it but it is a part of it. This will lead to the second question which is, I do have an aversion to violence. Although if you think about that, the plants and the animals are the same consciousness, and I didn't think about that in this way. So it's kind of like no matter what you eat, but still with the animal I feel that contraction. 2:16:14 [indiscernible words].

Jac: Yes, I became a vegetarian because I had really bad arthritis as a child, as a teenager, and I discovered that my diet was triggering inflammation, and that's why I became a vegetarian actually. I just felt better when I was not eating meat. At the time it wasn't cool at all so that didn't happen. I have a lot of problems with my body. Partially it's because of this arthritic thing that happened in my spine, so I'm always having some kind of maintenance on my body, and I wasn't able to hold adjustments at all, and my connective tissue was really, really, weak. There is that, and there's like you just can't eat in Florida. You just can't friggin eat well in Florida. So okay a few things are pointing to me, so I just had a moment really of like, "you know what, phenomenally a lot of sacrifice happens here from this woman." Like the woman sacrifices a lot in order for consciousness to do it's thing through this form. It's like I could almost hear fish saying, "we are kind of like you Jac we are sacrificing too, so let us sacrifice too so that we can help you do what you need to do." It was the weirdest thing! I was actually lying on an acupuncturists table and I was like, "okay the meat thing is coming." "It's definitely coming, everything is pointing to that, but I don't know when it's going to break through," and she went out of the room, and I was there full of needles, and when she came back I was like, "you're not going to believe this, I know this sounds a bit wacky, but...." and she goes, "yes tell me." So I said, "there's almost been like this dialogue between the consciousness of living things, and I think it was more fish than like lambs or calf's or whatever." It was more fish and it was like consciousness was talking to consciousness and saying, "you know, let's work together because yes sacrifices are made and the body needs support so let's all sacrifice in order to support the body," and she went, "oh that makes perfect sense." "I could see it, I could see it

all around you.” “It was like this is a sharing of sacrifice, so would you let something help you!” “Let something help you,” she says, and I'm like, “oh okay, perfect.” And that evening we go out to a restaurant and I ordered fish. 2:19:06 And I was as sick as a [indiscernible word], but I decided I was going to have it again in two or three days time and I was still sick, and eventually it was like my body was remembering how to digest animal protein. That's the Jac story.

Q: 2:19:20 Okay, will see in the future if it's my story.

Jac: Yes, so if there is a little bit of snobbery or a value system that it's better to do that, then have a burger so that you break it.

Q: 2:19:37 I could understand fish for myself, but with meat it's like [indiscernible word] you know that sense of superiority, it's not what's causing it. It just feels like to me to kill the animal is like a violation of nature.

Jac: So do you think the animal doesn't have any consciousness itself? Do you think it wasn't part of its destiny to surrender itself for the common good of all? Can that not be what's happening?

Q: 2:20:07 I feel that animals, it's not my idea, but I feel that animals were given to us as companions, and it is our choice either to eat them or not to eat them.

Jac: It's not your idea but you feel it?

Q: It resonates with me 100%. It's our choice. They were kind of given to us but it's our choice either to eat them or just to have them as companions.

Jac: So if they were given to us then we are superior then is it?

Q: No, it's not about superiority it's about everything has its own place, and superior and inferior does not apply.

Jac: Okay, have a chat with a cow sometime. I'm serious, have a chat with a cow.

Q: It wouldn't be a bad idea. I actually do talk to things.

Jac: Yes, I think you do. So do and say, “okay what is this, we're sharing the one planet so what is this, what's the ecosystem?” You know, and “how does the cycle of things feeding off each other work for you in terms of us eating you, does it work or does it not?” Get an animal's perspective on it.

Q: Well I'm doing it right now, I'm getting it right now. Obviously there's no cow here, but I'm kind of doing that in the mind, and it doesn't resonate with me that kind of violation right now.

Jac: Okay then, if that's what works for you then that's what works for you.

#22 / 2:22:09 (same questioner at #21)

Q: 2:21:52 Okay. The violence, what I notice is that I'm always being [indiscernible words] by that. Meaning I have intense aversion and intense fear towards that.

Jac: Are you talking about physical violence?

Q: 2:22:12 Yes, kind of that confrontation. For example, if I see a movie or a situation [indiscernible words] it just..... I was thinking about that, and I think it also connects to kind of a primal source in the body.

Jac: Yes.

Q: Where maybe it was just sealed off because what's there is just that primal instinct of kill or be killed, and so if it comes out that it's just.... It just is exactly what it is, I would kill or be killed.

Jac: Okay, it comes from there.

Q: I'm not sure, so anything you can kind of add to that.

Jac: 2:23:08 Very often on the spiritual path we kind of can't go towards things that disturb what we're cultivating inside. That happens very often, and then once you kind of breakout of duality it's actually nothing, it's actually a game. No matter how violent it is it's still a game. But it could have something to do with that also, is that something is actually upset by it. Something in your frequency responds in a way that's stronger than for other people. Your mind can make a story out of it and you can wonder why, or you can just listen to it and move away from violence. There is an electromagnetic field and if it's impacted by these images, if you're running something and you're impacted by it, just stay away from it. We can find loads of reason for it, but if you're being moved away from it then just stay away from it.

Q: 2:24:20 Well it seems to be finding me, and I can't run from both situations.

Jac: It's finding you like movies are finding you.

Q: 2:24:27 Not movies but the real-life where you're kind of facing somebody who is a real potential of physical fight [indiscernible words] violence.

Jac: Ah, that's very different.

Q: 2:24:41 And movies are just a simple indication you know, for example somebody who is an alcoholic might have a very different perception of a bottle of alcohol, whereas to me if it's not there I don't care. So when I see that that just trigger something and the whole situation is just.....

Jac: Do you actually feel like you want to fight when it comes up to you?

Q: No I don't, but at the same time I feel like when I'm trying to evade the situation it just feels to me that you know, how long am I going to do that? You know the situation just is what it is, but what do you do with that? Am I going to become like a coward? What's my intention behind avoiding this situation or how do I dissolve it? Do I fight, do I back off, and what's the motivation behind that? 2:25:52 Is it just simple fear of that or is it just like [indiscernible words], you know following that principle of no violence?

Jac: Have you ever fought?

Q: 2:26:03 Well one time [indiscernible words] you know in school, but since that.....

Jac: Do you need to do it again?

Q: 2:26:10 Again, my intention is not to, but for some reason I encounter those situations [indiscernible words].

Jac: Is it an experience you need to have as a man?

Q: Maybe.

Jac: Maybe.

Q: 2:26:28 Again, that nonviolence I think is a good concept, but somehow [indiscernible words] recently I did [indiscernible words] and simply..... but still there was like 80% of the time it was connected to that violence where I was in view of it and participating and initiating that, and that is kind of to me the merging of the white and black light of darkness. I don't know, I just wanted to get what you see in that situation because you would be a bit more objective on it.

Jac: 2:27:09 I'd be inclined to get down and dirty and have a fight, and see what you learn from it. See what the experience is like, and see what your perspective is like after it. Because if it's all around you to that extent, you know.....

Q: 2:27:26 It's all around me but it's kind of like outside.

Jac: Yes, but then there's something in it, it's alive and there's something in it. We can work it out intellectually but actually it's in a doing. Let the doing happen and see, because then it might shift. Right now it's just going to be kind of teasing you. Go into it have the experience.

Q: Okay, thank you for advising me to fight.

#23 / 2:28:00 (same questioner as #21 & 22)

Q: If you have time, to some degree when I start listening about illusion and emptiness and all that stuff, it starts kind of irking me, it irritates me, and the reason behind that is that I don't have direct experience. It's okay to talk to you about that because you do have direct experience, but for me we're not on the same level so to me it's just a concept, and I don't have any experience of that. But sometimes I see people and, "it was my experience so and so," and they sound kind of like parrots that are just repeating things, you know out of respect for the teacher and so forth and so on, and I used to do this myself and I still do when asked. So if you're honest with yourself you just have to admit that you don't know. It's just another label.

Jac: 2:28:55 Okay, so you have that rule for you, but don't project it on what you expect others to say.

Q: 2:29:00 It's all about me it's all about [indiscernible words].

Jac: It's all about you. It's fine if others use the jargon, and if they've seen or not seen but they're just using the jargon, it doesn't matter.

Q: 2:29:14 [indiscernible words] of that but how do you get that experience, because it changes your perspective.

Jac: Of course.

Q: 2:29:26 [indiscernible words]

Jac: Step-by-step. Be patient step-by-step. You've heard a lot over the weekend of things you can do to break identification, to pull back and observe, and not take anything personally. These are the tools, and they work.

Q: Time to get to work.

Jac: Yes, time to get to work.

The End