

Unedited, First Draft Transcription - I Don't Deserve to Abide in Awareness - 2014 April 05 (PM)
Toronto, Canada
#10 through #19

Questions & Answers:

#10 / 00:09

Q: So just stepping back, you were taking me forward so let's just go back. So with this witnessing presence, feeling sort of an energy field, stillness. That's as far as I go, stillness, nothingness, emptiness.

Jac: 00:43 Okay, the hurdle is existence. That's the next hurdle, to unpack existence, because something exists you know, there's presence or stillness or all those things roll out, and it's like what's the underpinning thing of all of those things that appear to exist? And so existence itself as a concept has to break up. This is where science doesn't go, it's blip. I went up to a pretty well known science head at the conference last October, and said, "are you not looking at existence and seeing that existence is a myth?" And I got this, "oh you silly little girl look," you know? And he said, "don't get caught in semantics." "But you have to see that existence isn't a real because there's an assumption of existence under everything that you guys are presenting, and peel that back and then we're looking at pure consciousness, then it makes sense of the option to exist or not exist; consciousness is prior to that." He just like, "keep doing your meditation." "Okay thank you very much." Okay Jack back off. So in the science world they don't know what you're talking about, and in the non-dual world some have gone there and some have not. So those who haven't gone there they always talk about presence. It stops at presence, the presence is where it's at.

Q: 2:25 The presence meaning that energy field and/or the stillness?

Jac: Yes it is still. At its core it is still.

Q: It's still, but it still has something where the stillness has nothing.

Jac: It has the option of something or nothing, that's existence; existing or non-existing.

Q: That's prior to stillness?

Jac: Yes, well you know it depends with different people. It's prior to the I Am, the beingness, presence. It's prior to that, and for some stillness is before it and for some stillness is after it.

Q: 3:00 Okay, let's just go stillness and presence and then....

Jac: And stillness. And it's kind of a concept that has to break up, you know? Like something can exist or not exist, and can you get that existence itself is the primary concept that allows all of the following to rollout?

Q: Existence as a concept. When you say a concept you're including a felt sense, you're not talking about just a thought when you're saying concept?

Jac: The thought gives rise to the felt sense. Now, I'm talking about a layer of thought that you might not be conscious of.

Q: I'll just say I'm not conscious of it now.

Jac: All right this is the thing, so existence is the one to break into the realm of thoughts that aren't yours. So we're like unidentified thoughts but we interpret them as assumptions that are made, because in mass we accept that existence of course everything.... this has to exist for me to see it and feel it, and it's like, really? What is existence made up of? So that underpinning concept is a given.

Q: But it's not really.

Jac: 4:17 You've got to find that out for yourself.

Q: Can you say more about existence so I know what it is?

Jac: If things exist, if this watch exists because it's here, why do we say it exist?

Q: Because I can see something, feel something, so the senses are telling me something exists.

Jac: 4:52 So what has turned on all of those cognitive faculties that tell you it exists?

Q: What has turned it on? I want to say consciousness but that's just another label that I don't know, so I don't want to do that.

Jac: Yes, then we jump to far back, yes. You could say being personally conscious, because if I was unconscious there wouldn't be a watch here.

Q: Okay, so there is some perception and there is a label mechanism, because there is no real watch. I know that, because I had that experience years ago where I know that everything is a label, so I know that, but I still see it as a thing even though..... Other than perception?

Jac: 5:51 The perception of it has given rise to it coming into your reality, all right? Now, underpinning all of that we still have a you that is coming into your reality. We still have some things that are there that are making the watch possible as an add-on, right? So the underpinning thing is that there's this assumption that things exist, that I exist, that consciousness exists, that all of it can be. It's like the origin of what can be, we assume existence. So it's the first movement from consciousness realizing that it is being able to see itself; something exist, I exist. So imagine pure consciousness and then the idea that consciousness exists, can you see there would be a difference?

Q: 6:42 Can you slow down this is complicated for me.

Jac: Okay, and I've gone back again, and I know you're trying to pull me that way and I'm bringing you the other way. I don't know why that's happening but it is. So when there is nothing else but pure consciousness, and it's evolving towards being able to see itself, at some point there is like, "well it is, consciousness is," and that has to happen for then other things to be, for this whole beingness to be birthed. Now what happens along there is that the concept of existence is the catalyst. So the concept of existence is something that you can figure out conceptually actually. For some it blows wide open and it's like, "Holy Moses!" The idea of existing is what's giving rise to all of this. It's what made everything seem possible, even consciousness itself seemed possible. For some it blows wide open and for some you can literally figure it out through looking at the concept of existence.

Q: 8:11 Okay, so I think I get what you're saying. I think I get intellectually what you're saying, but I don't see the possibility of that. It's like, "what?"

Jac: Yes okay, keep talking from that place of no possibility.

Q: Well it's like anything is possible or not possible, so I don't know. Maybe that's true what you're saying.

Jac: 8:40 So anything is possible and not possible would be similar as saying, "anything can exist or not exist."

Q: Yes.

Jac: Okay so we've still got the law of opposites here. So existence itself, what is that when it's not being existing/not existing? What is it?

Q: 9:08 I get nothing.

Jac: What is existence itself? It's nothing?

Q: No, existence itself is not nothing it's something.

Jac: Okay what is it?

Q: Life..... what is existence? I can't just say life because it could be a rock it could be anything, so it's not just life force.

Jac: 9:35 That's it in manifestation, isn't it?

Q: Manifestation could be anything.....

Jac: that rolls out from, it exist as life. Is existence and life really the same? Obviously not because you can say a rock doesn't have life force and it exists.

Q: 9:57 Existence, it comes back to what I perceive as something, but it's not really something. I see you're looking for something but....

Jac: 10:12 No I'm just keeping you there you know, because the mind doesn't know what the heck to do with this, but it's a bit of a wall and if it breaks for you happy days, you know? So it's like, let's just stand and look at the wall for a minute. It's completely a mind loop. I could use stronger language but you know what I'm trying to say, a mind duck.

Q: 10:42 It's another label.

Jac: Okay, a label for something?

Q: Yes, somebody said the word and then I have an image of it, which is not really an image but a felt a sense of it, but that's not what we're talking about. What is existence?

Jac: There's a few confused looks around the place, and a few that look like they are asleep.

Q: 11:20 All I know, everything I perceive is through the senses. So I don't know existence or nonexistence other than through the knowing, through the senses.

Jac: Okay, so you've gone back into the body again then. Do you see the direction you've gone into? You're looking for evidence through the senses, but if we come back, come back so you've got your, you know, me and my world and the observing of it and the I Am, the beingness, isness, presence, and we go from that and you go to stillness, and I'm saying, "hello existence is next." For some it's before stillness and for you you got to stillness before. Stillness is that which is unchanging. Now to go backwards even from there, you've got to see that existence itself is part of the lie.

Q: 12:23 Can you help me with what you see so I can look for it?

Jac: I don't know. I'm wondering if it's one of these things that just has to click. Okay let's try. Existence itself is a concept and the concept is assumed by consciousness itself in order to allow for duality to come into place, for something to be or not to be. So existence has to be there for things to split into yes or no, it's there it's not there, it's real it's not real, okay? So all of non-duality is stuck, hinges on existence. Now if existence is an absolute, like pure consciousness; an absolute, if existence as which that scientist was telling me basically existence is an absolute don't go there yet, 13:16 [indiscernible word-idiot] of a woman, okay existence is not an absolute because if it is an absolute then non-duality is as far as you can go. That's as far as you can go, and you would be saying, "okay I'm all of it, I'm none of it," these are non-dual things, you know? There is the appearance and there is what's real, you know there is invariably dual/non-dual. Invariably there is a duality in there, you know? And I Am that is a non-dual term. I am Jac, I am that, you know what, like really same-same. When you come prior to non-duality you see that that's same-same. So the absolute identity, the identity of the absolute, is a landing place for duality. It's the non-dual flip side of the dual. So when we

do non-duality we stop there at non-duality. Now there is prior to non-duality, but existence has to break down.

Q: 14:21 So you're saying it's a concept. It's just a concept that I believe. So what's creating that concept?

Jac: It's given. Consciousness needs itself in order to build everything else on top of it.

Q: So it's prior to existence then?

Jac: Yes.

Q: 14:38 So existence is a concept that I have to believe in order to believe in the duality and non-duality, and all that.

Jac: Yes, it's more that consciousness believes in it. It's like it's hooked into consciousness. As it's birthing existence comes into being, and that's its first concept, existence. Something can be, "okay, wow where do we go from here?" We can create everything, you know?

Q: Okay, so what's prior to that?

Jac: 15:06 Yes, when the idea of existence is blown up, to be no more than an idea. So everything that is and is not, they are both fundamentally false. Manifest and unmanifested are fundamentally false. I'm talking kind of prior to non-dual now, and if this is complete gobbledygook it's best to forget about it, because non-duality is great but it's not the end of the line.

Q: So what happens before that? Well because I want to know what's creating that, but it sounds like it's pure consciousness.

Jac: Yes it's pure consciousness.

Q: 15:42 Pure consciousness then creates that label so that everything can manifest.

Jac: It's like the movement of consciousness creates it so that everything can manifest.

Q: Okay, so how do I experience that to actually sense into that movement? Because again, I start to look around and there's things there.

Jac: Sure, but that's the body/mind perceiving and using the dualistic filter, and that's okay.

Q: Yes, but I'm still believing it.

Jac: Ahh! Well that's where the work is.

Q: Yes I'm still believing this because I see it, but I also believe this other.

Jac: You "believe" it.

Q: 16:13 No, I experience it. I can live in that space from time to time.

Jac: Okay, and are you there when you are in that space?

Q: I see my body and I experience my body, but I don't get..... I don't know where I am. I mean, the sensations don't disappear, the images don't disappear, so nothing disappears, but the sense of it is not the body or mind it's prior to mind. It's definitely not mind. For me definitely mind is separate it's just a thing, and the body feels more me, but I know it's not.

Jac: Do you?

Q: No.

Jac: Oh that's great!

Q: 17:22 I do and I don't. So I was able to disidentify with the mind, that was easy. How come the body is harder for me? Maybe because I can see it and feel it?

Jac: I don't know, everybody has their own path, you know?

Q: And yet I can also go into that other, and I understand what you're saying about existence now. I get it intellectually, so I just have to stay with that and just see what.....

Jac: 18:06 Now, we don't have the bandwidth you know, to go from I am the body and to stretch back to prior to the non-dual. We can't stretch that thin. We can't run the two zones together it's just too much for our brains as they are now. In 1000 years I'm sure it will be a piece of cake, but we can't do it right now. So for you to go back further in any way that's going to be embodied, you're going to have to dissolve, "I am the body."

Q: How?

Jac: Well you've got to figure out, "what's making me believe I am this body?" How did you figure out you weren't your mind, you weren't a product of your mind?

Q: 18:56 Because I can see images and hear talk, so whoever hears and sees that can't be that, and you know thoughts just stop and start so I know it's not me. Although sometimes I identify with them. I mean, sometimes I really believe them. But I know, I know that. So how do I know I'm not my body?

Jac: 19:19 So a series of sensations comes in and gets recorded or heard, or whatever way you want to use it, as pieces of information, but yet you think that the thing that transmits them to you, the nervous system, is kind of you or something?

Q: No, I know it's not me but I have to look after this thing.

Jac: Yes, do you look after your mind too?

Q: I do.

Jac: 19:48 You can look after a dog but the dog isn't you. It is in another way but you know.....

Q: You mean like when I'm a bitch or something like that? Okay, yes I get that. I think I just forget sometimes, but I get it.

Jac: Okay, when you forget it you've got to figure out what makes you forget.

Q: Because I stop living in that space. I think I drop being aware of awareness.

Jac: Do you have to work at being aware of awareness or does it just arise spontaneously?

Q: Both, I can sense it now. The witness is always there, and the awareness..... Okay, so should I just..... You know what, is that enough? I'll just.....

Jac: 21:06 Yes, because there's two things. You have a huge pull to go back, back, back prior to all of it. You have a huge pull, but at the same time you've got a little bit of a ball and chain hanging on here. You know what, you could easily just bounce back if we nipped your tether to the, "I am a woman in this body and this body is me." I would be more interested in unpacking that. Sometimes if you cut that one it's like vwoop!

Q: 21:30 Oh I can go there. So do I unpack that more?

Jac: If it was me yes I would. I would say, "okay what makes me forget? What makes that program run that I am this body and that this is the sum total of me? What happens when I'm in that zone? What happened to make me forget what I really am?" Or the bigger picture, awareness or whatever works for you. That's worth unpacking so that there is no glue to make you contract into that zone anymore. So then the functioning can happen, it filters in it filters out and you know, we pick up the tools of mind, we pick up the tool of the body, we take care of everything, and it's just an automatic part of life.

Q: 22:17 Is it also, like if I'm tired there's more of a sense of that, more if the adrenals aren't operating. So that's a natural thing that happens because it's a physical thing?

Jac: Yes until it doesn't.

Q: 22:28 Right, until it doesn't, until regardless of what is happening, what's happening is happening [cross talking].

Jac: Regardless of what, no matter how sick, no matter whatever....

Q: I can still live in that place.

Jac: You'll still be clear. But it's not you living in it, you know?

Q: Yes I know.

Jac: That's all right it's just the language. That's grand as long as we are not taking it literally. Let's see how it moves.

#11 / 22:53

Audience: On one of the YouTube's you did a meditation, 22:57 could you do that with us to kind of take us back through those [indiscernible - background noise].

Jac: Oh yes, sure.

Audience: So maybe that we can all....

Jac: Sure, see where you're at, see where you get caught.

Meditation: 23:30 So let the body be in a position where it doesn't command any of your attention. Somehow it is easier if your spine is up straight. I don't know why, but it is. Let your breathing slow down. Draw your attention inward so that you're just listening to your own breath. Let your breathing become a little bit slower. Most of the physical body is in front of you with your eyes closed, your legs are in front and where you're perceiving your face is in front, your eyes are in front. So imagine a lateral line, like a line that would go down the center of your body, but from the two sides. So above your ears imagine a line that would go down through the side of your neck slicing down your shoulders, down the side of your ribs, and the outside of your two legs. That's your lateral line. Place your attention behind it, sink, dissolve, let it feel okay just exploring the depths of what you are.

27:20 From there we go further back to where there's an observer looking at the body sitting on the chair with the eyes closed. Just observing and seeing that there's nothing happening but the body sitting in stillness. Let's step back from the observer to the I Am. There is beingness, presence, what is, just pure presence. Step prior to that. Let it get empty, and see that zone where the idea of anything existing passes through, that concept of existence, that machine that gives rise to everything that can be. Drift prior to that, go backwards. Drift prior to any idea of being or not being, any idea of is or is not, prior to all of that to where that absolutely cannot arise from, because there's just emptiness, pure awareness, pure consciousness; nothing can exist it's too pure, prior to this where consciousness or awareness itself is empty, emptiness.

31:00 Now let's remove the idea of emptiness so that that concept isn't there. Empty awareness removing the concept of empty awareness, and prior to that. So far prior to the idea of anything that the density of what can and cannot be is just too far away, too dense, prior to all of it, prior to space itself, and even space is gone; too far prior for space. No container is needed because there is nothing to contain, outside of all of it, prior to all of it, prior to time, no context, no words, prior. Outside of all of it where nonbeing is the essence; nonbeing which knows nothing about anything for there is nothing here to be known, without quality, prior to all of it.

35:41 And we slowly follow the trajectory of consciousness coming forward again ever so slowly from that place of no movement, of beyond all ideas, prior to any possibilities of manifestation, prior to the idea of formless. Somehow there is the beginning of a movement forward knowing that nonbeing remains as the underpinning essence, and moving forward to the void, to empty awareness, and from empty awareness into pure consciousness, pure awareness, purity itself. The potential of all is in the purity as it rolls forward and it begins to become aware of itself, pure consciousness knowing itself. Pure consciousness knowing itself as one, and the possibility that there is only one. From that one moving forward to the concept making machine, to the idea that things can be and that one can appear as two when perception sees separation. When it runs the idea of separation one looks like it's many. Moving forward we come to presence, to beingness, to I Am. 39:31 And we come forward and there is a capacity to see, to observe, what is being, what is it that is presence, and what is it that can be present? Moving forward there's a capacity of mind hearing words, exploring itself; what it is and what it is not. And moving forward there is a physical form sitting on a chair in 2014. Observe the body where it touches the chair. If your feet are touching the floor feel the sensation of the texture beneath your feet. Tune in to the breath, feel it as it comes in and out, just the exquisite life force that is living a life that you might have been calling yours.

41:24 You are all of it in all those stages playing with your potentiality. Playing layer by layer to manifest in every which way you can. And with the human form the capacity to imagine that you are part, as well as to know that you are whole, is available to you. The ability to tune into your own thoughts and to observe your own body is the only capacity that pure consciousness has of experiencing its own concept of separation. That's all that's happening here. What you have been calling your thoughts and your body is pure consciousness having the experience of its own concept of separation. There is nothing lost and nothing gained in consciousness having this experience. It's doing it because it can. So when you're ready open your eyes and see if labeling will crank right up or see if there's some capacity to allow the bigger picture to be present in mind.

Jac: 44:34 So if there was some capacity, some opening to going prior, can you see how ridiculous the controller is now? Can you see the wildness of getting caught in I stories? It's fantastic that it's even possible. That minutia of detail is just wonderful, how it's possible at all. That's another way to look at it. Does anybody need to say something about that? I just want to check in.

Questions & Answers:

#12 / 46:00

Q: My heart is pounding right now. This kind of brought up the last time I sat with you, I was talking about the ability to go into the void, and when Mark shared earlier I thanked him for reminding me because it just seems like a real sadness came up in me regarding that. That it was the most important thing to give attention to, except I haven't been giving it any attention. So it just brought up a real sadness in me. It feels like I've been tricked you know, by getting involved in everything that's going on in my life and not giving as much attention to that.

Jac: Sure, but it's okay that happens.

Q: 47:13 It's just coming up this sadness. It's kind of been like being given a tool and you're just not using it, and a gift. So that's one part of it. The other part of it is, I remember last time I did it you put me through that when I'm sitting up here with you, and I could touch back but I wouldn't let myself go, and it felt like.... I would say that this time I labeled it as a safety thing for me. I wouldn't let myself go because of the..... If I was alone I would let myself, but it felt like a real safety thing for me. So I wanted to look at that. So it physically felt like safety thing, 48:26 and as I was sitting there I was like (sound affect) really like a big huge [indiscernible word] magnet. I know that in my experience of that process going back that sometimes at some point my body twitches.

Jac: Okay, yes.

Q: 48:48 And it's like kind of going between the two, and so I felt that, and then I kind of knew where I was going, but a safety thing came in for me. Like kind of a, "okay you can hang out there," and I can play back there but I'm not going to fully....

Jac: Yes, dissolve into it.

Q: Because it felt safety though. So I didn't know if that was.... That's what came up and I just wanted to maybe look at that safety aspect. Is this something that I'm not aware of in my past or is it just a built-in mechanism?

Jac: 49:26 It feels like a built-in mechanism. What to do would be literally to lie on the floor when you're doing it so that you can't fall. Then the mind can't throw up that story of, "it's not physically safe, it's not physically safe," in whatever way it's not safe. So if you remove the condition it isn't going to be there, because it feels like it's a practical physical thing actually.

Q: Yes, that's what I thought.

Jac: Yes it feels practical. I'm more interested in why you don't do it.

Q: So am I.

Jac: Yes, because the last time we spoke, I remember out of that session I was saying to you, "just do it, do it at home, do it," but it never happened.

Q: 50:11 Maybe two or three times, and then probably past the week after you were here I never did it, but I was doing it before and not knowing what I was doing. I remember having this conversation, and the realization that it's my pattern, and it's been a pattern that I observed in myself, and I spoke you of this, that I'm not disciplined. And sometimes things just happen and I start doing them. I'm interested too. Why, if you could do it and it feels like the most important thing, so what's keeping me in the drama, in the play? I'm interested in that. Why?

Jac: 51:11 For some the pull is so strong there is no option. It's just like, "I have to do this or I'm not well," you know? Something like, "I just have to do this because there is no energy to support stuff in life," but your life isn't so free in that way because you can't exactly stop being a parent. You can't stop certain things, and it's like that's what needs to happen now, but you do have this little bag of gold dust in your pocket, and it can wait for you. It can wait for you, you know? There's nothing lost it's just that something else is happening right now. It would be nice every now and then to tap into it. When you need to go in then there's your methodology, but to find a little bit of space, maybe it's your Sunday morning thing in the place of what used to be church sometimes or something. It's just like, "that's just my space to go in. I just need to touch base there just to reorient myself." It's really good for the nervous system

and as you know you get that nervous system reorganization, that jolt happens for you. That's really good for the body even, you know? It will re-orient your perspective.

Q: 52:33 What's coming up as we talk is that I don't deserve it. I'm hearing you, but once you start talking like that you know, that's what comes up.

Jac: Okay, so it's not just life pulling you out.

Q: It's news to me that I don't deserve it or I don't think I deserve it.

Jac: 53:06 Yes, it's just an idea that's being believed. It's just something is in there justifying you staying in life. Isn't it amazing that we see it as a reward to remind ourselves of who we are, you know? It's like it's a reward to take off your mask to stop pretending. Isn't it bizarre what mind does? It's the most natural thing in the world to operate from what you really are, and if this is a methodology that works for you, use it! If it reminds you of what you are and where the life force originates from, and if that thread from the absolute and prior to the idea of the absolute can run through you, hey you know, there is no obstruction then, there's nothing screwing around with perception. There's an ease because what's flowing through is unobstructed, uncontaminated by concepts of should and should not and stories.

Q: 54:21 I'd be interested in learning how that got imprinted in me or downloaded. What do you call it when you put stuff in a computer, do you know what I mean?

Jac: Yes, downloading a bit of software. Well in life there's plenty to say you deserve this and you don't deserve that. It's everyday, it's around all the time, and if we soak it up and we use that to tell us who we are phenomenally, sure it's going to be an imprint. So we can get it from contemporary stuff or we can get it from the past. Not all conditioning is from the past, and so if we're living with a current model of like, "I work hard and then I get paid for that or I work hard and then I can take time off, so an easy life comes from my effort." These kinds of ideas are all about reward, reward comes from something. Mind will set up the truth as a reward, which of course it's not it's just sitting there all the time, because it's what you are. It's not a reward but we imagine that it is, and a lot of Scriptures have kind of set it up that way. Well we interpret it that way.

Q: 55:42 I feel like we're kind of coming back into like form here, so can I come back to that, can I go back?

Jac: Yes.

Q: Because it's feeling not right to come forward. Just because I'm feeling what you're saying, when you start talking about deserving in this play that doesn't....

Jac: It's too dense.

Q: Yes, there's something there that's saying it or there's something that's blocking it there.

Jac: Talk from there let it speak.

Q: 56:45 No words. It just feels like there's something kind of there, like tickling the back of your hair. It's like there's something there that you can barely perceive, but it's there and it's like tickling your hair. I can't put words on.

Jac: Okay, is that the energetic manifestation of the same idea?

Q: Yes, I guess that feeling of not deserving it is just a sense that..... Yes, I don't know. I can't put words on it. There's no words back there I don't think.

Jac: 57:30 No, but every thought has an energetic counterpart and so sometimes we can only find it physically.

Q: It feels like the awareness..... Bringing awareness to it right now feels like it's dissolving it.

Jac: Okay great.

Q: I'm not sure it's even there now.

Jac: Stay dissolving it for another minute.

Q: 58:23 Some lingering sadness. Its just feeling like I want to go there right now. You know it feels like maybe it's safer to go back.

Jac: Safer?

Q: I don't know why.

Jac: Hmm.

Q: I would say the word freedom, free to go, free to go when I want to go. Thanks.

Jac: 59:30 Good! I want to use what Rob said as an example for another point that we just glided over in Rob's example. So you know it's kind of like a trajectory, that's what It feels like. So it does feel like it's going back you know, and that exercise is actually what turns off the self referencing mechanism, the going back thing. So as we were going forward, do you see where Rob was like, when I was kind of bringing him into stories of the day, it's like (sound affect 1:00:30) no I can't. He couldn't go there because what he had identified was something that had sneaked back. So it's like the thought form, 1:00:40 we could go into the actual [indiscernible word] the example of a story, but it didn't have that. It was just like a belief without the me and you, and this is why and this is where; the who, what, when, why, wasn't there. It was a story but not dense enough to be that, and that's typical of something that you pick up. Typical of something that just comes from another time, another era, from another person, from someplace. That's typical because it's like, "I'm no story but I just believe it. I can't find anything." If you look long enough you'll find something because mind will say, "okay you're not going to let this go unless we plop a story onto this, and that will give you understanding, and it will be rationalized, and you'll dissolve it." So we even have the capacity to make a story fit when it's not ours, when it's not from our direct experience. We can even do that it's amazing! So for Rob, you see where it was in the trajectory he could find it, and he could find it in the body, but as well it was nowhere near this, "I learned this from my current day conditioning and my past." "I was kind of opening both buckets and like, neither, neither." So it was just the belief of, "I don't deserve it and sadness." There was an emotion, and that's all there was just a sentence, "I don't deserve it," and an emotion, and that's all. So sometimes it's that. It's as simple as that, and if it dissolves when it's given space, perfect. Certain things don't need to be unpacked. You know it's like, "no I can't, I can't dig into this, I can't honor that," and it's like this could be someplace else along the trajectory where mind has never placed a story around it, so it's just a belief with an energetic bundle. Because that's all it is really is a ball of energy. They dissolve really easily, but they've got to go too, you know? So some idea might have no foundation in any story. Deal with it, deal with it, because there isn't always a story it's just some place along our faculty of manifestation, along our faculty to follow along the line, you know?

#13 / 1:03:06

Q: My heart was doing that thing again so I'm like, "oh I think I have to expose this." I guess I want to address this issue of teaching actually. Something in me, and I don't know if this is like, and I have the sense that it is, that this is another identity that my ego is attempting to create. So it feels like you know, in my experience a certain depth of insight has come, and there's

something inside me that feels very compelled to want to share this with people and to talk about it.

Jac: Yes.

Q: 1:03:49 I wonder often, and I think that's why I'm sitting here because I want to expose it, you know if it's not true, beautiful, but if it's coming from a genuine movement I'd also like to see that as well I suppose. So often times I feel that maybe I'm supposed to talk about this, maybe I'm supposed to teach this in some capacity. But with that there's the worry and the fear that maybe my ego is simply co-opting the insight and saying, "now you will become a teacher!" Now you will speak of non-duality to people and help them to wake up," right? So I'd like to get your thoughts on that. Like how did you know when it was time to start talking about this with people?

Jac: 1:04:45 I fought it. I didn't want to do it at all, and I was dragged. Anytime an invitation came in, because how it started was Richard Miller who used to run this "Never Not Here" website, it's still there but he's not uploading new stuff anymore so it's kind of fading I think, but he came to my house in India because somebody just said, "I think you should interview Jac." So he came to my house and I said, "sorry, actually I'm going to a sacred mountain tomorrow at 10 o'clock in the morning so I've got two hours, and I've got nothing to say to you so will be done in 5 minutes." He said, "okay I'll be here." So he came along with his two cameras and set them up and everything, and he asked me questions. A few months later he e-mailed and said, "I've set up a YouTube channel for you," and I'm like, "what's YouTube?" I was on e-mail but I had no clue. I was in India and detached from everything. So that was the start of it, and just these invitations came, and I was like, "no talk about what, go where," and something replied, "yes, yes, yes," to every invitation that came in, and I was like, "I don't want to do this!" But something just kept saying yes, and that's how it started. If it's meant to be no matter how much you fight it it's going to happen. If you have a desire to do it I wouldn't touch it.

Q: 1:06:21 Beautiful.

Jac: If you have the desire, no, no it's going to stink.

Q: Yes, it's funny because often times when there is absolutely no intention whatsoever to have discussions around this topic, it seems to happen so beautifully, so spontaneously.

Jac: There we go, all right it's that energy. So that will either expand or not, but that's the energy.

Q: 1:06:50 And it's interesting because on the flip side when that intention..... and I feel it and it smells fishy. It doesn't smell good to, "okay I'm now going to talk about this to people." It just does not work at all. It feels so forced and incredibly contrived.

Jac: Yes, and it won't help folks much.

Q: No I don't think it will.

Jac: No because is coming from a place that's contaminated with desire.

Q: 1:07:18 Good, I really wanted to talk about that just because it.... It's interesting because in those moments when those conversations manifest spontaneously, there's nobody doing it it just seems that there is an incredible sensitivity to the other person that I'm speaking with, and what needs to be said and what needs to be heard seems to happen beautifully, actually. But very, very quickly it seems that my ego will co-opt that and say, "you did this," right? And then

it says, "oh," and it's usually followed with the idea that, "well now you should teach this," right? And that seems to create some friction.

Jac: 1:08:09 Yes okay, but yet when the ego is totally not there is when it actually happens?

Q: Yes, and it's so beautiful. It happened in a grocery store with somebody I had never met before, and for some reason I ended up talking to them and we had a beautiful conversation.

Jac: Yes, so watch when the ego comes back in to claim ownership over a beautiful free exchange that happened without the ego. What happens there that it's okay for the ego to grab it, because that gives rise to that, "oh you can teach." So you got to nip it anytime the ego comes in. You've got to smell it before it comes and contaminates the story.

Q: It stinks.

Jac: It stinks yes, so you've got to get it before it starts with the story.

Q: 1:09:08 Yes, because it seems that more and more my day to day experience is living as that space, as that, and it seems like if I was to put my daily experience on a graft, it's like I've crossed over the 50% mark. So it's like 50.5% of my day is lived as that, from that, and speaking as that, and then the other 49.5% is.....

Jac: Potential for....., yes. Let it get very clear.

Q: Yes, that's what it feels like. It feels like more than anything right now it's just very necessary to really confirm my true place, my true position.

Jac: Yes.

Q: I love you.

Jac: 1:10:10 Sure, I am what you are. Let it get super clear, because there's nothing as stinky as half-baked teachers, you know? As if there's something to teach, my goodness.

Q: Exactly, you know as soon as my mind tries to put the ineffable, so to speak, into concept it doesn't work. It loses spontaneity and its fluidity. It's interesting, I'm in the process of selling my business right now, and I'm hoping that this will give me a lot of free time. So the timing seems to be in the flow.

Jac: 1:10:51 Fantastic, yes the space to integrate and to let it all settle is time well spent.

Q: Totally, and like I was saying there really is no.... I mean, once the sale of the business goes through..... there is no motivation to do much else right now, and then my mind will come in and say, "oh you should try to find a job," or, "what is it that you really like," and there is absolutely nothing. There's nothing left to do, so it just seems that..... just dissolve.

Jac: Yes, just dissolve.

#14 / 1:11:35

Q: I'm going to give background first which is, I don't even know how long ago it was, but many, many years ago I was out in nature and I disappeared.

Jac: Yes.

Q: So I was trying to actually find that in your movement back, and I'm not sure which part.....

Jac: Where you landed when you disappeared, yes.

Q: 1:12:03 So because of that direct experience I want more of it, right? So I'm getting today that I'm seeing that whatever we resist persist. In other words, whatever that is is what is holding us back from being in the state that we just heard about, but my question here is, my curiosity is, like when you sat and looked at everybody are you seeing form or energy or, what do you see when you look at people?

Jac: 1:12:48 I know it kind of sounds a bit naughty, but I'm looking at myself. I'm looking at myself. It's just me. In the same way that I might say you know, Mark and Donna, I would say, hand and foot. It's just me! It's just what I am!

Q: The other curiosity thing is, when I wasn't me I wasn't existing and then I, and again, this is sort of the memory of it, because it happened on a lunch hour out in nature, but I can't figure out how to exist in that place without.... In other words, how do you be in the world when you don't exist?

Jac: 1:13:53 Mind see that it's full of paradoxes, but mind is very limited because it says either or, and this precludes this, and this can't be there if that's there, and that's mind's way of doing it because it's all about compartmentalizing and separating. That's what it does, because it is the machine that makes separation happen so that we can function and see differences between people, between things and people, and things and things, ideas and emotions. So mind is all about labeling and separating so that diversity can be experienced. So mind is going to ask, "how" because all it can see is this is paradoxical and therefore a logjam, you see? Because mind is for facing forward and we're going behind mind, you see? Some capacity of you goes to where mind can't touch. In that exercise of stepping back the edge of mind was there whether the mind came with you or not. For some mind will have come along and they'll be like, "well I'm not, what is she talking about now I don't get it." That's mind coming with you, but if mind didn't go with you and there was a falling into, of what you're not quite sure, something was prior to mind and that's you as consciousness. That's just consciousness itself without the mind. So the mind is the forward-looking thing for enabling a mechanism, a body organism to move and manage. So then mind imagines, "well how can I go there," and it's like, "no, no you're for in front. Your for in front of my lateral line." The consciousness itself that you are does the behind bit.

Q: 1:15:41 I'm glad you just did that, because when we did that meditation my lateral line wasn't the right way.

Jac: All right, okay did you give yourself a midline?

Q: Well it went this way, and so I'm out here going, "this doesn't feel right," and so I just went back.

Jac: 1:15:53 All right you went back. Yeah, yeah, yeah, okay so your lateral line is as if you got sliced down the side, and it's behind. No it wasn't the side. Sorry I was just drawing it down the side of the body. Okay that's a good point. Anybody else get caught in that? Oops, okay a few, sorry. Okay, so when you were taking that walk in nature several years ago and there was no you there, do you remember what happened when it stopped?

Q: 1:16:40 No, I wish I could. I don't even know how I got back to the office. I don't know what happened. I know that my life continued because I'm here, but all I can remember..... And for years I went to spiritual teachers for years saying, "what does this mean?" I was trying to figure it out and nobody could answer me until finally now it's starting to make sense.

Jac: So did the personal I ever consolidate after that? I mean, was there a you in your body who had that experience or did that direct knowing remain with you?

Q: 1:17:17 I guess in some way it did.

Jac: So it's not just a memory?

Q: Yes I guess it's true, yes.

Jac: 1:17:30 So it wasn't just a glimpse it was a right-good-ol-crack. Okay, so where are you at in terms of, are you your body, are you your mind, do you know that none of that is real, where are you at?

Q: None of that's real, and probably a lot of the time I'm in the observer, you know observing things, especially when things are really crazy. It's getting funny actually about the things that I'm acting out. Today has been enlightening actually, but the fact that the mind has put it to the place of like, I can't remember what word we used earlier, but like you're going to get there because it's a prize kind of thing, like to get back there kind of thing. So that was helpful seeing that the mind could do that instead of it just already is there.

Jac: 1:18:49 Yes, so when things do get crazy, do you have to work to step back as observer, or is observer as deep as you go and the character is just doing the acting out?

Q: I think the observer is as deep as I go, and I want to get past that. Since I had that experience, well I guess it was experience, and again, a lot of times when I try to talk about it you can't because it's almost like.....

Jac: Of course, some direct experiences.....

Q: All I can say is that I was not there. That's all I can tell you.

Jac: And somehow it's remained with you that you can't be real. Something has remained with you.

Q: Yes I guess, I never thought about it but it probably came from that time.

Jac: It might have.

Q: 1:19:40 I'm in to holistic health and all that stuff, and the Buddhist stuff like subtle impermanence. This is just subtle impermanence, this is not real.

Jac: And that's known it's not just concept?

Q: That's known, oh yes this is just subtle impermanence.

Jac: Yes, yes, yes. So there's just a few things to tidy up. Do you know?

Q: 1:20:04 And I also think like the mind is movement.

Jac: Yes, for me anyway love is movement. Movement itself is love, that's what that frequency is, movement is love. That's what resonates here, but yes the mind sure it's always moving, unless you train it to be still. Okay, so when you're observing, if that's your deepest point, if that's as thick as it gets for you and the character is doing her hijinks, or whatever she's up to, and there is an observer of it, it's like, "hold on now pull back," even from that. Even pull back from the observer.

Q: 1:20:57 I was trying in that meditation to do that. Well, I guess I got to the place of, I guess you call it emptiness. I mean, I don't know what other word to use for it, but like this vastness. I got to that place, but I think you tried to take us past that and I could not. I mean, I had these experiences as a teenager looking up into the sky and then sort of going and going and going and going, and then getting scared, because like what is that? I was a teenager right, so I was like, "what's past all that," you know? So I got pulled back, and so I guess that experience as a teenager still stays there and I think, "okay, do I want to go there?" I don't know. And that's why I don't know what that other experience, for want of a better word, was, except that it had an association of pleasant because I was in nature, and I love nature. You can use the words, "everything became one," but again its words so it's very hard to explain. But I just find it fascinating I guess, the addiction, I think it is, to acting out, you know continuing on this ego thing, and it feels like an addiction because it's just so present every day, and it's like, "okay,

I've got to do this and I've got to do that," and I don't if you've ever studied the **eneagram**, but I'm one of those 1's, which is like, pushing, pushing, pushing, when I'm in that ego.

Jac: 1:23:00 And even when you're in that and pushing it, is it known that it's the character or is it you?

Q: I pretty well no it's the character now, but again it has taken some time to really get that, you know like to pull back to the observer to go, "oh now what?" Actually I have a similar situation because I just finished a book, and I'm wondering if I should put it out because I'm wondering if it's the right kind of thing to put out, because it's not exactly this stuff, right? But when you spoke about the fact that everyone is in their own process, and it might be helpful for people at that place.

Jac: Yeah!

Q: 1:23:44 So I probably will go through with doing it, because I pulled back from doing it and then I thought, "well no there might be some value in here for people." So I'm now going forward again. It actually feels better because it's a better flow actually. So it feels like I'm more in the flow now, because I was going to push it out in March and it didn't happen, and now it will probably be more in flowing out.

Jac: 1:24:16 Okay things are unblocking a bit for you. Yes it's okay, it's working itself out. I'd love to see you pulling back from observer. Pull back from observer and seeing what happens to the character then. Just to see what loosens then you know, and from the vastness, you know as often as you can go to the vastness go to the vastness. If the vastness is easily accessible to you then dismiss it, say, "prior, prior." Don't hang on to the vastness. Don't hang on anywhere. Go back prior to vastness, and keep going back until it makes no sense at all, and any instruction can't even arise. So you have to loosen up with that end and extend that way, if we were to see it as a trajectory.

Q: 1:25:27 It was good having that meditation.

Jac: Yes, there is a linear kind of thing all right, yes.

Q: I'm glad that I got the lateral right now.

Jac: Yes the lateral line, okay I must bring a diagram with me.

Q: I guess that's it, except that my curiosity gets me into trouble, but I'll just keep on unfolding.

Jac: Yes see how it happens. Just unravel it in its own organic pace, you know?

#15 / 1:26:29

Q: The body had to come here, but I don't really know exactly what it is that the character wants to say. So I figured, well let me see what happens, and if I make a fool out of myself then....

Jac: Sure that's all right. That's what we're all doing anyway, pretending to be something we're not. It's ridiculous but we might as well enjoy it.

Q: 1:27:03 Let me just say regarding this, one of the things that I have felt..... I mean, I'm able to do that, and I can really feel my head being pulled, it's like a magnet back here. There is a knowing that it's just surrender and whatever happens happens, and I had really arrived at a point where I was able to say, "it doesn't really matter anymore if it gets worse it gets worse." But it's like it's just overwhelming in the last couple of weeks, because the pressure of these kinds of things happening. And you know, my life isn't going to be lived that much longer; I

might be older than everybody here, but I'm not sure. Not that that matters, but anyway all of that stuff was going on.

Jac: 1:28:11 So that total acceptance that you had arrived at, that acceptance that if it got worse, and I remember that you were very free around it. It was like, "look it's just the body and I've got to die of something," you know? It's like, "if this is unwinding you know, if my mobility is going to go then I'll have to learn to live like that, so okay." So you lost that.

Q: 1:28:32 Yes I did lose it, but at the same time in the last day or two it's really come back. I remember I drove 400 miles in the car and there was fog and rain, and I was just so at peace, and then I sat here last night and listened to everything, and the resonance was so deep.

Jac: So satsang is still having an impact on you.

Q: Yes.

Jac: 1:29:18 Okay, because what happens at a certain point is that satsang is just more story, like reading a magazine. It will shift into that and will be like, "I might as well be reading Cosmopolitan or Oprah Magazine as listening to satsang or listening to another speaker," or something.

Q: 1:29:37 I've had that kind of experience before, I've felt that at some point. I haven't been sure whether I should really be continuing or not. There's a lot of things....

Jac: 1:30:05 Okay, so is it that coming to this satsang has kind of reorganized you because you lost the plot?

Q: I think so, yes.

Jac: Okay, so that's what reorganizes you win drama starts luring you in a little bit.

Q: In this instance yes.

Jac: Okay, then something hasn't stabilized.

Q: Yes I would agree with that.

Jac: 1:30:37 Something hasn't stabilized and it's needing an external input, and what you are doesn't need anything, but something is needed to be reminded, and is like, "hold on, hold on, it's not rock-solid yet," so something is drifting back into the drama, which leads us back to where we started because the head pain could have to do with something not being solid. It "could" have something to do with it. I don't know because I'm not a medic, but there's loads of ways to look at it. All I can do is look from the spiritual side, you know?

Q: 1:32:30 What do you see?

Jac: I see me-self.

Q: I knew you were going to say that.

Jac: I really do I just see myself.

Q: That's the best thing you could say. I mean to hear that.

Jac: What do you see?

Q: 1:33:17 I can't say that I see myself, although at the same time it's like there's no you and no me, and it's like I could sit here forever, but let's not.

Jac: Yes, there's a phenomenal world isn't there, apparently; a place to play.

Q: I could use a little bit more playing. It's a good thing there's no one else here either because I don't have to worry about any other others, 1:35:19 they're all just here.

Jac: Yeah, let it get lighter, huh?

Q: Yes.

Audience: 1:36:07 So when you look at that chair do you see yourself?

Jac: Yes

Q: Or is it just people?

Jac: It's everything.

#00 / 1:36:29 (sharing information)

Q: When you told me to sink I had a feeling of peace. That desire of, "oh no, dis-identification should take place and I should see nothing but consciousness," that thing just vanished and I had the feeling of peace, and thought came in my head, "all is well."

Jac: Yes all is well.

Q: I wanted to share that.

Jac: Keep sinking.

#16 / 1:37:27

Q: I wanted to check in with you. I want to know, because you have laser vision, I wanted to know about this new stage, that it's not arrogance. I feel like I age all my teachers including you. For the first time I still full, satiated, and I'm so touched when you speak it's like lightning that kind of melts everything, but when you leave that doesn't leave, and none of my teachers can leave me or, not playing that game anymore. I used to be into paths, energy, shamanic healing, and now it's being seen that they lead me away.

Jac: 1:38:30 Yes.

Q: So it's burning, it has power, it has momentum, and I love being with teachers but not because I need to know something anymore. So this movement stopped that I need to watch satsang three hours a day. I still watch it, but there's nothing that's more interesting, and work is happening, and relationship is happening, but I trust this. It's not even trust I can't leave, and all my teachers are like in my stomach, they're here.

Jac: 1:39:12 Who they are, what they say, their frequency, what is it that's ingested?

Q: It's a knowing.

Jac: So is it their knowing that you're taking on?

Q: No.

Jac: Okay, then what is it?

Q: 1:39:41 It's revealing itself and I become irrelevant. 1:39:44 It's [indiscernible word] me. It has this power so satsang never stops. When I'm fighting with my fiancée part of me wants to kill him and part of me is just like, "thank you for burning what's left, thank you for....." So everything is for me, you know? Flowers and the bird poop it's like all.... like life, and it seems like it creates time and space for itself. Like even in my work promotions happen, job offers happen, awards happen, and I haven't done a thing. I've been with this, but it's carrying me now.

Jac: Why?

Q: 1:40:25 I don't know. It's just nothing can..... It can't leave in the midst of anger or pain it's just here.

Jac: Why is it scaring you, what's the fear?

Q: Oh it's not scaring it's carrying me. It has its own trajectory and I'm being burnt.

Jac: Oh okay.

Q: 1:40:53 I used to need to know and to understand but now I see that it's in the way actually. I used to be able to hear, and now I just shows up. I just follow my feet. I've been in grad school for 20 years and when it came time to do my doctoral defense I was like, "well I have to show up, and it happens or doesn't," and at work it's all kind of..... But it's more flowing this way, so I don't interfere and then people..... Yesterday my colleague said, "you're being nominated must be a mistake," because I've just been chilling, but something is happening.

Jac: 1:41:36 Yes, there is one thing I would throw in here then, you're obviously on a roll, and synchronicity happens when you're on a roll. Now, the destiny of the body/mind, the trajectory of that won't be on a roll forever. So when you're on a roll you're on a roll, and it might or might not have anything to do with satsang. Satsang will resonate more because when you're on a roll everything is positive. You know, it's all feeding in to something that you can use. And the opposite of that can happen! That like, "no matter what I do nothing is working for me. I mean nothing is working for me." And that phase is fine too. Enjoy this one and don't sabotage it for yourself. Show up, show up, enjoy it, revel in it, let it happen and enjoy it. Let it all come to you. But there will come phases where it's all turbulence and you can't make head nor tail of it. I'd be interested to see if your teachers are in your heart then.

Q: 1:42:47 It happened, a very strange detachment from them. Like in the midst of a fight with someone, and I feel the burning but also I'm like, (sound affect 1:42:55) and then somehow it..... I don't know, I'm more curious now. I'm like, "what is this about?" 1:43:02 I'm not [indiscernible word]. I'm kind of..... So it's okay.

Jac: Okay.

Q: It's okay, because when I first met you you told me your homework is that the next time somebody steps on your foot you have to scream or yell at them, and I was like, "I don't to anger!" And then after that I met my anger, and it's okay if I'm angry or not lonely or mean sometimes or crying.

Jac: Yes, you're much looser.

Q: It's okay.

Jac: That's right, it's all just being human.

Q: 1:43:29 This doesn't go

Jac: Okay.

Q: 1:43:35 I think what changed, because today you did a lot of forward and backward, and through that I saw that I'm not going after that. 1:43:42 Being knowing happens like a [indiscernible 1 to 2 words], "oh look here I am, I am," and then, "do you approve of me?" And then back to I am and I am, and then I go, "do you like me?" 1:43:57 So it's like a step back and then [indiscernible word], and it's [indiscernible word] for that too.

Jac: Yes.

Q: But it's like..... It's not that and it's sitting here.

Jac: Yes, and staying there.

Q: 1:44:09 [indiscernible words].

Jac: Sure, and while it's fine to recognize that we're going out for approval, you know, but if you see that you're going out then stop it. You know the moment that you've seen that you're like, "oh I'm basking in the recognition that I just got there," it's like actually drop it. It's fine, your fine without that. Be fine without it so there's no dependency on it, because that needs to

stop. This going out for approval needs to stop, you know? Going out for anything needs to stop so that the center is solid all the time.

Q: 1:44:41 It stops, like once you see it it just like.....

Jac: Okay, it falls down then once it's seen?

Q: 1:44:46 It has momentum and then it dies down. It closes and then it's like, "oh I see that."

Jac: Okay that's all right.

Q: 1:44:56 It's like a fire and it never stops.

Jac: Yes, okay this is a good phase. Yes this is a good phase, yes, just where things are click, click, click, click, and there is a catalyst in there to zip things along. It will change again so enjoy it!

#17 / 1:45:45

Q: I'm having trouble with awareness and emotion. I'm always aware, but I've reached moments where even though I'm aware the emotion overpowers the awareness and takes over. Even while it's taking over I see it happening.

Jac: 1:46:20 While it's taking over you see it happening, when it has taken over is it 100%, are you in it then?

Q: Yes.

Jac: Is it with every emotion or is it with a specific emotion?

Q: It's a specific.

Jac: What's the emotion?

Q: It's a type of fear of being used. Being used, and in my generation not being able to use love because people don't understand it.

Jac: Do you understand it? What is love?

Q: 1:47:10 Feel, it puts you in a state where I feel quiet but at peace. That's as best as I can't explain it.

Jac: And where does that go when the fear of being used, the recognition of being used is active?

Q: It disappears. I don't think it necessarily disappears, but it kind of like shrinks and hides. Eventually when the emotion goes through its little phase it grows its strength back, and it starts doing that positive stage of, "okay everything is fine that's just an emotion that it created." But when I lose control of the awareness and the emotion takes over that I'm still trying to grasp.

Jac: 1:48:42 Control is an interesting word. Is there some need to have somebody else behave in a specific way in all of this, when that emotion rises up?

Q: Yes and no. I guess it's not the need, but for someone to understand me at my level.

Jac: Can you give them permission to not understand you?

Q: 1:49:25 I do often, and I accept it because everyone is at a different level of understanding. It varies though, I've learned to accept a lot of things like on a positive note, but I guess it gets to me sometimes when people don't accept me.

Jac: Do you accept yourself totally?

Q: 1:50:03 I'd have to say 98%. I'm still growing on that last 2%.

Jac: If that's 100% it doesn't matter if the whole world rejects you. They're entitled to accept or reject, respond how they want, use, abuse. It's clear that it's there's spin and it's not about you.

Your ability to take things personally is still active because something hasn't cleared up around that. So when you take it personally of course you are lost in a spin, and for you it turns into this emotion. So for you to totally and fully accept yourself, which includes that emotion where you lose the plot of it, so for you to totally accept that and allow that to be part of you, it's like, "okay that's part of my expression, and it's either going to tidy up and I'll be able to maintain a level of awareness while it's running or I won't." Be that loose about it, that inclusive of it, because otherwise you're pushing it out and you need it to change, and then the controller is in charge and then we have another issue, you see? So it's about extending that love to that part of yourself. When that's completely solid it changes the picture of how other people are perceived, because it's really up to them what they want to do, and it's really entertaining to see, "Whoa, I said X and that person heard ABC!" It's amazing! And it's entertainment because it doesn't matter a hoot what people hear or what they understand or what they think you meant or what they thought you meant. 1:51:56 It's like you just couldn't be [indiscernible word] checking in really to see if you even understood. That's where to aim for, where your autonomy is so clear that it's like they're totally entitled to pick it up absolutely upside down, and you might explain yourself but you probably won't. It's just because you couldn't be bothered, so it makes no difference.

Q: 1:52:23 I learned that.

Jac: So rather than having a look to see what it's showing you that this person doesn't understand or get what you're about, it's like, "that part of me that's freaking out I'm going to embrace that and totally accept that that part of myself is there." "Now, I'm entitled to an opinion and everybody else is entitled to an opinion, and they don't have to meet at all." "There can be disharmony and that's fine too." So the level of acceptance has to drop into deeper. You've done a fair bit on acceptance, but let it kind of drop a notch where you don't have to kind of reposition yourself in any way, you know? You're kind of repositioning yourself just so things go in the way that's most harmonious for you. I'd love to see that pattern dropped. Does that make sense?

Q: Yes it really does. That is what I needed to be answered.

#18 / 1:53:51

Q: Since we are talking about the fear, I have one too, but it's more like all of a sudden I get this fear of dying.

Jac: Fear of dying, physically dying?

Q: And then I guess when I look a little bit deeper I think I'm afraid to lose this form, because I believe that this is the only way for me to find out who I am, and if I lose this then I'll lose my chance to know myself, and it's like panic. So I try to calm myself down and say it's just a story of my mind, but some days I deal with this better and some days it's sweeping me off my feet. I know it's mind and I know it's my story, but.....

Jac: (repeating for audience who couldn't hear) There's a fear of dying before awakening and there's an idea, a really solid belief that if waking up doesn't happen while she's alive, she's blown it in this body.

Q: 1:55:20 And who knows what form I'm going to be reborn in. If it's a worm then I won't have the capacity to wake up.

Jac: And if it's a dolphin?

Q: Who knows but that's the fear, what if? What do I do?

Jac: 1:55:43 Well, when we grasp the idea that we can control something we're invariably shown the fear that you can't control it. So it's a dance of control, and the thing is the story is completely irrelevant, because you know consciousness doesn't need the physical form to recognize itself. It's one way but consciousness..... Like even when we went back in that meditation, consciousness knows itself without the mind at all. While we have a mind that's what we tend to do, that's what the spiritual path is about. The spiritual path is about training the mind to recognize that it's not.....

Q: Yes, I guess that's what I want, I want to recognize myself through my mind.

Jac: Yes, and that's a desire to recognize yourself through the mind. That will make sure that it won't happen.

Q: I see that. The emotion is very strong, and I see how I am holding and not letting go. So I guess I just have to let go and see whatever, it blows my mind or I'm going to die or it's going to blow my form, and it's kind of like stepping over..... I don't know where I'm going.

Jac: 1:57:21 There is a little mantra that would be very useful to change the wiring. Every time that comes up, and it's from the Bible so if you're tradition is different you can find the equivalent, because every Scripture.....

Q: 1:57:31 [indiscernible sentence]

Jac: Yes I thought so.

Q: [indiscernible sentence]

Jac: 1:57:35 Okay, "not my will but thine." Not my will but yours, you know? Not my will but thine. So every time it comes up what you're doing is surrendering personal will to divine will, "if you want to wake up through this fine, and if you don't fine." It's not my will that's going to make this happen or not therefore I'm surrendering all desire. Because what's really happening here, it's funny because this one isn't actually about desire/fear, it's not about all the layers we've touched, the rock bottom of this is a call for you to surrender personal will to divine will, to the will of consciousness.

Q: I see it too. I keep saying to myself, I almost like know that I need to surrender.

Jac: Yes you're on it, it's your will.

Q: 1:58:34 Like I know this, but at the same time when it sweeps me I'm like, 1:58:37 "okay let me just [indiscernible word]."

Jac: Sure, the call is to surrender your personal will. Surrender your personal will. Specifically your will, it's your own will. It's like it needs to be broken you know, that's why it's up and hot and heavy and strong, and it's roaring for you.

Q: Yes, it feels like the heart attack I'm getting.

Jac: Yes, that's personal will. So you find one sentence like, "take my personal will," or, "I surrender my will to yours," or, "not my will but thine," or whatever. You find one sentence, and you hang onto that sentence and you keep repeating it. Every time that thought is up, the emotion is up, the fear is up, any aspect of that story is up, you're like, not my will but thine, not my will but thine, and it's like, "I'm giving you my will. I don't have any will here, I don't have anything it's whatever you want." "You totally have carte blanche, you totally can do anything you want."

Q: 1:59:46 And I see now in other areas of my life, because I have that problem with my daughter, and that again was my will.

Jac: Yes it was your will.

Q: 1:59:53 And the more I let go I said, "you know what, take it over." Whatever happens I was like ready for this, and now I came to that again in my panics.

Jac: Yes, this is the core of the will itself now though. You have to take this out by the roots now. A mantra, one phrase is the most potent way to do that.

Q: Thy will be done.

Jac: Yes, thy will be done.

Q: And it's almost like knowing there, I know that.

Jac: And it's like you're on your knees, you know?

Q: Yes, I'm kind of surrendering but....

Jac: Kind of surrendering, that's great that says it all!

Q: 2:00:39 This last piece if I could just let go, because it's like I'm holding by the rope and I'm like, "okay, okay I'm letting go," but I'm still here holding, because I just don't know where I'm going to end up.

Jac: Yes, but you know you're going to have to just take a chance!

Q: I guess I don't have the choice.

Jac: Yes you've no choice, no. It's a jump off a cliff, and you have no safety net.

Q: 2:01:08 Because suffering is like....

Jac: Yes, the contraction is too much. There is no safety net, but somehow it will be fine.

Q: Yes, I'm kind of already knowing that too.

Jac: Yes.

Q: I just needed your approval. You telling me, "just do it." Yes I trust.

Jac: Yes, just do it. Yes, not my will but thine.

Q: 2:01:46 [indiscernible words] it's over.

Jac: It is yes.

Q: I guess I'm gone.

Jac: Well the I won't know. It won't know anything about it.

Q: I guess I want to keep it, but it's over.

Jac: 2:02:14 Yes, it's quite likely over, yes, and see what that looks like, and then something else will crop up. And you know it keeps going, but there is a sense of like, there is a point of like, they're absolutely is no personal I and drama is never taken seriously, and certain things are absolutely solid, but subtle things keep tidying up, keep cleaning up, you know? You know, we just always move towards harmony or we continue to try to be a better person or something just keeps trying to improve itself. It's just natural it's nature, and that's beautiful. It's just called being human, you know? And all of that continues without the personal I funnily enough.

Q: 2:03:02 Just see how that's going to feel.

Jac: Yes, but the I won't know.

Q: Okay let's try.

Jac: Let's try, I never believe this try word, you know? Just do it. Every time it comes up use that mantra, and will see if there is another layer underneath, then there is another layer underneath it.

Q: I guess I'm afraid of that big blow. If it's like slow maybe I will just shave it slowly but....

Jac: It might be slow. Let it have you.

Q: Sometimes the pressure is so big I'm like, if I let go I'm going to have a heart attack.

Jac: Then that's the time to let go!

Q: Are you kidding me?

Jac: No, when the fear is up, when it's really hot and potent then that's the time to jump.

Q: And that's the hardest.

Jac: 2:04:05 Yes of course because that's when the ego is fighting. It's really like, "okay I'm calling your bluff. I'm going right in while you're screaming at me."

Q: I'm like, "okay if you take it slow I will let go, but don't just push me like that." I'm really scared.

Jac: Of course you won't let go then because the controller is dictating it, and it's like you jump in when you think you're going to have a heart attack, you see?

Q: That's scary.

Jac: It's only scary for the I, and the I is the sufferer, so jump anyway.

Q: Okay I will.

Jac: Yes! We moved from try to I will.

Q: I see already I've been in that loop so many times it's like I already.... It's such a thin thread holding me and it's just, "okay next time. This time I just don't let go of it, but next time for sure," and it's just suffering.

Jac: Then next time go, jump. It's like, "okay take me." Just dissolve it will be fine.

#19 / 2:05:52

Q: I just have some questions of what energy is. My friend who introduced satsang to me was telling me that during the satsang not only is you're body in intellectual discussions, but also feel the movement of energy.

Jac: Yes.

Q: I just wanted to ask you during the satsang that we had, do you feel there's any sort of movement of energy, and can you describe the energy pattern that you see?

Jac: It's present at satsang, and whether or not somebody can let it in, whether or not you are open to it or whether or not somebody wants to raise their vibration in tune with it, that's up to you.

Q: 2:06:38 Okay, so it's up to the individual to [indiscernible word].

Jac: It's not in your head though. I mean, you know you might fight it, but it depends if you're ready or not, you know if there is an openness or not. If there is a surrendering you're more susceptible for sure.

Q: 2:06:51 Okay, is it something to do with the mind or [indiscernible word].

Jac: In part, yes. In part it has to do with the mind, because if you're full of resistance nothing is going to permeate.

Q: So is it something like you have to stop paying attention to the mind in order to feel the energy or.....

Jac: Just relax.

Q: 2:07:11 Sit back and soak it up.

Jac: Relax, because when we are relaxed we're open.

Q: So going back to the question, do you have to feel some energy, and how would you describe the energy?

Jac: I don't place any attention on it at all.

Q: No?

Jac: Not at all. I have no interest in it at all.

The End