

Unedited First Draft Transcription - Concepts & Experiences for Me and I - 2014 April 12 (PM)  
Carlsbad, California  
#15 through #20

### **Meditation / 00:39**

Pull your attention back from the story of you to where the story of you can be seen to be just a story, your life, your body, your world. So just see the story of you, just stories in general, from a distance. Recognize them to be stories and pull back a little bit further from that; further back from the position of watching the stories. Pull back to where it is softer, to where there is nothing being seen. Step right back to what might be called pure being or isness or oneness. Step back prior to that place of pure being; pure consciousness or pure awareness hangs out there, prior to that empty awareness, and let the concept of emptiness disappear. Nothing and the concept of nothing disappears. Stepping back prior to all concepts. The idea of existence is another concept, prior to that. Prior to any sense of what can be or not be; outside of all of it where there are no words, and no you, and no me. Outside of all of it or prior to all of it. Just let the minimum amount of attention in the outside world be available to allow comprehension and whatever participation is required. Let the rest of attention be at home resting in that which is prior to all the stories. So let's see if that minimal amount of attention can observe the information going from your senses into the brain of the body/mind mechanism. See if the sense of touch can be perceived; just perceived, not owned, not claimed, not doing anything with it, no commentary. See if the sense of sound can be perceived. It's just delivering information to the brain and it has nothing to do with you. Nothing at all to do with you. Whatever taste is in your mouth is just a recognition in the brain, and it has nothing to do with you. It's just the body/mind organism doing its functioning and being perceived by pure consciousness, by pure awareness, and it has nothing to do with you. Let your eyes open and let the seeing be soft without labeling, without naming, judging, no commentary. They're just impressions of colors and shapes. The impressions are available when you open your eyes. They don't need to be turned into story. Nobody is looking at anything there is just the looking without you as a subject, without what's in front of you being the object, just perceiving can happen, watching can happen, seeing can happen, looking can happen without there being a you looking at something. Just the verb itself, just looking. The body is just a localized perceiving machine exquisitely managing. Let it be seen if subject/object perception has kicked in or not, is the lens that makes everything appear dual active or not? Somehow everything is okay even if dualistic stories are running. That's all there, but they don't mean anything actually they're just stories. It's not that this information will improve your life, it's about seeing that your life is a product of dualistic thought. That your life is just a story that's stretched across linear time. It doesn't make it less or more or anything. It's still the same, it's still the capacity to experience but it's just seen for what it is. Let it be seen for what it is, and somehow there is freedom. It's not that you're free from your story, it's just that there's a story that has nothing to do with you. What you are was always free, but you forget it when your story becomes more interesting than freedom. That's some trade-off but that's what we do. It's the opportunity and the curse of being human to go into a dance where you forget and eventually remember, and all the while nothing is lost. So if there is the ability to participate let's continue with our format.

## Questions & Answers:

#15 / 15:53

**Q:** A little earlier in the day I heard a phrase from you of being able to let the story continue as the sense of me might fade or drop or go away from it. Those ideas come across to me as things I've been reading lately of mental modules, of wiring as we are using here in the brain and the circuitry. A particular module referred to as "interpreter," and we here would be calling this the story maker to reach this sense of continuity.

**Jac:** Very good.

**Q:** 16:43 It seems to be, from the neurobiology standpoint, not exactly the same as the sense of me. So that fits in with what you were saying. And the standard question that I started out with, all of this is the Ramana question of finding the I thought or the sense of I. Can you tell me/us much more about how that story maker might continue, the continuity, and yet an I thought, I take that to be the same as the sense of me, gets disengaged or let go. Are there ways to describe or encourage that?

**Jac:** 17:36 Can I ask you a question to see if we can go around it this way? The sense of I, what's the connection between this sense of I and it creating a legitimate existing I?

**Q:** I don't know, because I don't know exactly what this thing called I thought is. I've never been able to find one. That's just a question that's in all the storybooks.

**Jac:** Yes.

**Q:** So there is supposedly an I thought and there's a source of an I thought, and then there's a me which seems to be the central character in the story. I take them to be roughly synonymous, and if so then all three would drop, and yet the interpreter, the continuity in the world, 18:29 can continue without that emphasis on a central character with these [indiscernible word].

**Jac:** Yes, the me is personal; me, but for functioning the sense of an I enables self maintenance and communication. The sense of an I enables functioning just so the interpretation of the world or participation in the world, has some reference point for functioning only. No other authority at all, no other meaning, no hidden, nothing, nothing, nothing. So it's just a reference point in order to manage the body, in order to manage participation; so that sense of an I, but if we really had non-dual language there probably wouldn't be the sense of an I; there would be another way, but we don't have that other layer of managing in the dualistic world without any dualistic reference points. We don't have it yet, and we might not ever have it because language is a product of duality. So we're kind of stuck when it comes to language, you see? Is there a way of communicating that's prior to language? You bet, animals do it and other things do it. They connect but they don't need this story. Functioning is just raw functioning it's not about creativity and imagination, and all these other aspects which are part of the human condition. So the me, the personal bit, completely goes. The impersonal, the observer, the capacity of mind that watches also goes. The capacity to watch the personal, that's standing position, it goes too. So we've no personal with no impersonal. Now, for a lot of people there is a switching on and off of observer, and they might be going down to the personal but there's observer behind all of it, and those two perspectives tend to flip-flop for a lot of people, because the observer is watching, the I is noticing things. But when the personal is seen

through, to have absolutely no substance at all, it's like you can't locate it. "Gosh it's nowhere at all, it's nowhere at all." So with yourself you can't find the I thought. So then, what's David?

**Q:** 21:45 It looks like it's an assemblage of memories and values.

**Jac:** And is there a mechanism which places order and defends and supports those values and memories?

**Q:** The answer has got to be yes. I don't have a good description flowing smoothly right now. It may well be part of the story, part of the continuity that is created by the brain, by mental modules, are evolved so that self-preservation and all the other aspects function, and those two; memories and values, may well have gotten overblown. As your words imply, a working mind doesn't need the memories and values nearly like the thinking mind.

**Jac:** Correct.

**Q:** 23:38 As we talk here, the me; the very personal thing, goes with the thinking mind, the remembered self.

**Jac:** Yes.

**Q:** But the working mind, the experiencing self..... Now which one am I? I can't quite tell the difference between I and me yet. I heard you just make a distinction, but then the me, which is much more personal, is the remembered self. It's what I think I am.

**Jac:** Yes.

**Q:** 24:26 And the I, I've heard your words and I don't quite know how to place this concept of a sense of I or an I thought. Your words, your idea is leaving that deeper in. 24:43 That's staying deeper down with the [indiscernible word] self-preservation working mind.

**Jac:** Yes, yes.

**Q:** And given this dying away that the question started with, that would stay. The I thought, the sense of I.....

**Jac:** The sense of I.

**Q:** May well continue.

**Jac:** Yes.

**Q:** But then a me to own it.

**Jac:** That's right.

**Q:** A sense of ownership, a sense of identification fades away.

**Jac:** Disappears completely, yes.

**Q:** 25:20 And would go away as the me, as the very personal lacks substance.

**Jac:** Correct.

**Q:** Lacks the imaginary reality that we have learned to put into it.

**Jac:** Yes.

**Q:** I think I've heard then a distinction between a me and an I, and that I can stick back into my conceptual box.

**Jac:** 25:52 Yes sure, this sense of an I is all that the working mind will hang onto, the sense of an I just for functionality.

**Q:** And in the terminology, as I read more storybooks I'm still hooked. When I find this question, the famous Ramana question; look for the I thought, that one is the same as what we are now speaking of here called the sense of I?

**Jac:** 26:21 Well it is and it isn't.

**Q:** Like most things.

**Jac:** Yes like most things absolutely. I'm putting in a lot more layers than what Ramana did. I have a lot more steps I suppose, and I think that's evolved out of offering a diverse model so that everybody can find something that resonates with them. I think that's why it has evolved in that way. It was never intentional. Nothing is intentional anyway, but afterwards mind says, "can we find a cause and effect for that just for fun?" So that's how it operates here. So the steps between like me, the personal I, you see? So when Ramana was talking about the I, it's like hold on Ramana, there's the personal and there's the impersonal. There's the personal I which is me, and there is the impersonal I which is the observer, you see? That's the impersonal because the observer is, "I'm watching, I'm just observing it," and of course there's a sense of you observing it because the same faculty of mind is observing it, but it's not taking things personally. So it's like the first spiritual practice is to stop taking things personally. So we're disconnecting the me from more fodder to reinforce it, but there is a sense of I, the impersonal I, that's watching the me and not sticking to it, not defending it, you see? So we've come back to the impersonal I. So I'm breaking down Ramana's "I" into two "I's." So from the impersonal then, okay even that softens. You go back you know, then we're saying the I Am and beingness and dot, dot, dot, dot; the natural state. He's up against the natural state. All these other little layers of perception, as neurology burns out you know, that's really what's going on with those layers of perception, and it's like it depends on what's firing and what's burnt out you see, to give the different layer of perception of what feels like, 'oh yes I know what he's talking about when we talk about being," and for a long on my own path I was like, "I don't get this being thing at all." It took ages for the being thing to kick in, you know just the sense of being, of isness. It didn't make sense at all for many years. So when we are just left with the working mind there's a sense of the I. There's a sense but it's purely for functionality. There's no connection at all to what you are it's just a function of the body/mind. It just has a reference point for itself that's all. So Ramana asking, "who am I," he was very effectively pointing mind to the root of the illusion you know, to whatever sense of an I, who are you, who is the one asking the question? Because what it does it gobbles up the one who's asking the question because that's the I. 29:35 So it's like a (sound affect-phoop)! It dissolves itself because there is no answer to it. There's no answer; it's beautiful, you know? So then with our rational minds it's like, "gosh if there's no answer to it, heck, what does that mean if I can't find this I, if all I can do is pull up a few stories?" So obviously it helps it to fall apart. It's very effective.

**Q:** As you just described it it sounds very much like the Zen idea of a koan. The mind gets stuck within a question that isn't going to work.

**Jac:** Yes, it just isn't going to work so it lands it in that blank place; like go place your attention on the source of the next thought, where's the next thought going to come out of? Not even, what is it going to be, but where is it going to come out of? It's like, "okay what's going on now, what's going on now in that blank place," and it becomes rather familiar for mind to be in that blank place with no reference point, no me, and so we've got more gaps between the me stories and the me stories. Whatever we can do to show that there is no continuity between the me stories. There really isn't but we just imagine that they're all connected, and that I am continuous because the body is continuous. It's like, "heavens above" you know, because we even see in still frames and we join them together to imagine that there is a continuity. I mean really! They're such evidence for no linear time, but we like to imagine that the me is there as a

continuous thing. So all these other ways are just to investigate them to see, “look there's holes all over this story of you.” There are holes everywhere in this wacky idea of being a human.

**Q:** 31:38 And to notice the holes and live in the holes looks to be good stuff. Some people refer to that as gaps between thoughts.

**Jac:** There you go.

**Q:** It seems to be related also to a state called no-nothing or don't know. There's a variety of words.

**Jac:** That's right, yes the don't know or the natural state. Ramana would've said it's the natural state. There is no me running, there's no I running, but it's just natural. It's just the natural function happens from there without there being a me, which is unnatural. It's creating some contortion, some distortion of that which is moving beautifully without this ownership.

**Q:** 32:25 Yes, a twisting and arranging all the input to fit with what is being created as the story, the continuation. Good, that leads me along to the next step that's akin to a phrase I heard last night from you, “allow experience to show that it isn't real.” I've blown the quote a little bit.

**Jac:** Your fine it's all just words.

**Q:** It sounded like it came across. As that one worked through my mind I had told you that my path seems to be to study and watch concepts, synthesize and come together to the extent that allowing experience to show its unreality, I suppose that includes matter and the world, then following along in the concepts as I seem to be doing, might be expected to lead to the ultimate decay of concepts. Did I step too far?

**Jac:** 33:53 It's great! There's a few big steps in there but it's great.

**Q:** Well, because otherwise I'm stuck in concepts, so I've got to find the doorway out.

**Jac:** So is the zone of no concepts familiar, does it resonate?

**Q:** Oh it's a wonderful idea, and yes wonderful concepts too, and yes I know the space and I like working from there, but I'm a sucker for studying models. Well not just me, we. We've got model makers in here right along side of the story makers, and they're in cahoots.

**Jac:** Yes, yes.

**Q:** 34:51 So if one can allow experience to show the gaps, unreality, illusion of the whole thing.

**Jac:** 35:03 Yes, you start to see the..... I'm jumping [indiscernible word-background noise].

**Q:** [indiscernible word].

**Jac:** Yes.

**Q:** The concepts are right next door.

**Jac:** Yes, they're right next door.

**Q:** And the Earth is going to be pulled out from under them too, right?

**Jac:** Yes, the potency of concepts starts to be diluted, you know? Because they're potent until it's recognized how they work, how they make the whole thing animated.

**Q:** Artificial and self reinforcing.

**Jac:** Yes.

**Q:** If one of them falls out, and we can't get another one in place fast enough.

**Jac:** Yes we do, we want another one really fast.

**Q:** Will make up anything.

**Jac:** Yes, we do all the time. We make up the whole thing, you know?

**Q:** I don't know but I've had some serious hints.

**Jac:** 36:36 Now we've got to look at concepts and how concepts make experience happen. Concepts make experience happen. So let's look at, "concepts make experience happen to me." So I have an experience because there is me, there's an event, and there's a me after the event. So now I can tell a story. So if it's set up like that then I'll have a story of, "this is what happened to me this morning." We've got a me, a contrast making mechanism, and something else. So the experience that happens can be quite different to the story we have afterwards. So we have two layers of concepts; we've got how concepts make experience, and then we've got how concepts make the story of experience. Two different gigs two different layers of concepts. So now concepts with experience; when something happens, in order for something happening to register as an event there has to be a concept about it.

**Q:** A label.

**Jac:** A label, there has to be otherwise nothing is happening; I didn't notice it, "is it raining?" "Oh I didn't notice." There was no concept. No concept was registered, do you see? Now to take that deeper, the concept is running in order to make the experience. It's almost always running before the experience. So the concept then triggers physiology, chemistry, in order to prepare you to respond to the experience.

**Q:** 38:51 Even interpret it.

**Jac:** Exactly, so the biochemistry that's firing as a result of the concept we call it experience, "that made me full of fear, that happened and I was wounded, that happened and I felt so wonderful," you see? So all it is, is the concept had a physiological response and bingo there's the experience. Otherwise nothing is happening. Otherwise it doesn't register, do you see? So if "I am the body" is running, then I had an experience and I felt this and I have this imprint in my body, and now I have to unpack this thing in my body because the ownership is there for it to be claimed, and now it's part of the me story and we have to do a bit of unwinding. That's how they do it. Then the me after that experience, of course that me that you think is the body is different because it has got a new biochemical makeup. It's different from the one before so of course that experience had an impact on you, of course. One can be exposed to the very same thing but not run the concept, not have any labeling going on just pure perceiving. Not a me perceiving something, not me naming an event, so without that subject/object something might appear to happen, but it doesn't appear to you. There's no noticing of the event. You just never noticed it. One tiny example of when I really, "jeeppers what's going on here that I'm kind of missing life, or is this perception just pure perceiving kicking in;" I remember waiting for a cab with a friend of mine and, well no I don't remember but I remember the story, there was waiting for a cab going on. So much so that I phoned another cab company and they came out and took us some place. Now, myself and my friend were talking to somebody else and she said, "how did you get here anyway, did you come by cab?" And the person I was with said, "yes the taxi was like 40 minutes late so Jac phoned another company." I was like..... I missed it. I missed it, there was no registering of how late it was. She was pissed off it was like 40 minutes late! I missed everything. It was just like at one point, "I'm going to call a taxi." So there wasn't an experience. For me there was no way that the taxi was 40 minutes late, it wasn't. There was just standing there and then the taxi was called. I wasn't waiting, there wasn't a taxi that was late; none of that labeling happened, do you see? So two people can be exposed to the same thing and no story is made out of one event, and story is made out of every single thing for the other person. And this one has a response and an opinion about a

taxi company, and off we go there's drama however small, but there's story, and for this other one nothing happened at all. Really nothing happened. So it's not that there is an absence of experience it's just that there is that stillness all the time, and there's a natural order of doing whatever needs to be done. Whatever needs to happen will happen, and it does happen. There's an allowing of things to flow the way they do. So it's not a conceptual approach to life it's just that the regular conceptual approach to life breaks down, you see? So there's just the natural state and living is happening, and even that label is too much. So labeling becomes a function in order to enable communication only, and it's not active otherwise. So the personal I imagines that, "I have to label all the time because there is me and the world, and how am I going to manage; I have to be in control," you see?

**Q:** Keep everything in its place.

**Jac:** Keep everything in its place because without me..... I mean, me!

**Q:** 43:24 Right, what would they all do?

**Jac:** Yes, I mean this is my life, no, and I'm living it. It's like really, really? And these are just stories that are activated and believed to be true, and it's cumbersome, it's full of effort, it's full of stress, and it's like, "what the heck was that," you know? So it's just the labeling, it's the labeling of it. So parrying it all down, if there isn't labeling happening then how can a concept be bought; release a chemical rush for a memorable experience, to happen to me? Do you see? So there's the role of concepts and experiences.

**Q:** 44:21 I just heard labeling as being sort of the first in line.

**Jac:** Yes.

**Q:** Got to get this stuff labeled, and then concepts can be created about it in which the story and me can carry on.

**Jac:** Yes.

**Q:** 44:37 Dropping the wavelength blows the whole thing out.

**Jac:** Yes, labeling is like the forerunner of concepts.

**Q:** 44:43 I don't know whether it's easier, but however it happens, letting go of the concept takes away the physiological connection to a potential event.

**Jac:** And rather than letting go of the concept, I know I'm jumping in but I just want to catch it, it's like the labeling doesn't need to happen at all, because if we have to let go of a concept the concepts already there and it's too late.

**Q:** Without the labeling the concept can't even..... no assemblage.

**Jac:** Bingo, perfect, well put.

**Q:** There's one more touch there of the physiological involvement with the proposed event in a conceptual string look similar to the idea of unity in the world. I've come to understand that there isn't brain and body, it's one unit. Again, the stories say that it's all one unit, so the concept and the physiology are..... well clearly they're connected to whatever might be perceived as an external chain of events out in the world.

**Jac:** Yes, and so the concept enables the separation to kick in, you see?

**Q:** Yes, it put a gap, a barrier, in what was the unity of what you just called the natural state.

**Jac:** Yes, the unity of the natural state was just fine without this subject/object faculty in the brain which uses a concept to label something that was never separate. And it must be separate to have an experience of it, because there is me and an event and afterwards, and chop, chop, chop, chop.

**Q:** Very nice I've run out of questions. \_\_\_\_\_

**#16 / 47:56**

**Q:** So to continue that discussion for just a moment, while you were speaking with him I had a little purr kind of noise behind me, and there was the activation of the observing.... there was an activation in the body, just a little something, and the mind labeled it as, is that cat? I saw that thought appear in the mind, and I said, "oh no it can't be." So I just came back to the conversation, and then a minute after that there was more of that noise, and then a labeling of, "it's a helicopter." So it appears to be my experience that the labeling came after the activation. Now I would say there was some labeling before that, which is the subject/object duality that might be present.

**Jac:** Yes.

**Q:** 49:01 So there's two levels of labeling.

**Jac:** Yes.

**Q:** Because the first level didn't appear like labeling to me.

**Jac:** Yes.

**Q:** That's the labeling you're talking about, is it subject/object illusion.....

**Jac:** Yes subject/object.

**Q:** In the very act of perception.

**Jac:** Yes, subject/object had to be in place in order for the sound to be heard in the first place. Some level of subject/object had to be there to decipher that there was something in contrast with the noise that was there a moment beforehand.

**Q:** Yes, but that's just an unconscious function though, I mean in the mind.

**Jac:** It's unconscious until it becomes conscious you know, it's all about exposing it all here. That's what we're doing we're exposing all the layers of how this mechanism works, and you'll see that it's not you at all.

**Q:** 49:45 Right, so that was exactly my question that it so happened that I noticed then that's the question that brought me here. What I observe in my life is less and less.... just a natural sense of a lessening of me and I, and less of the feeling, less belief, and there's a natural flow in the dropping away. But what is there is still a maintenance of some sense of subject and object. So I see that as sort of the edge where the dissolving is moving.

**Jac:** Very good.

**Q:** So that's what I want some help with maybe.

**Jac:** So from subject/object you've identified that, and that's great that you've found it yourself you know, that it's running before the labeling even started, sound came in.

**Q:** 50:34 You said that and it made sense to me.

**Jac:** Yes okay, so with subject/object which enables the recognition of the sound because it was contrasted with no sound, so you must have subject/object because we've got comparisons going, and the sound gave rise to the labeling. Subject/object, what will show itself is that there's only the subject, that the objectification is a mechanism which was a bad habit really. It's just a function of duality which we learned along the way. And we need to do it we have to teach it to our kids as well. You know, we recognize that that's a tree, that's a car, that's red, that's yellow, that's how we do it.

**Q:** 51:19 Also just going back one step, you said, "if there is no subject/object there is no experience," but you have experiences in your life. You don't always live outside of subject/object, which means you have no experience at all, and that wouldn't be any fun either.



**Jac:** Yes, but it's direct experience. It's what I am is experiencing itself. It's direct it doesn't come through something that's separate. The separation doesn't have to kick in in order for experience to happen. So what I am is experiencing myself. It's like I'm touching my hand, you know it's direct, and it's still my body so I can still touch it, but it's still me. So I can touch it and feel the touch at the same time, 52:08 and there is no [indiscernible word]. So that direct experience happens and then the language of course is that it happened to me, it happened to Jac, you know that's the language. But that's just the language it's got nothing to do with.....

**Q:** 52:24 I got confused about something you said earlier. Earlier you said that if there was no subject/object I wouldn't have perceived the sound, but now you're saying you do perceive it but it's just in a different way as yourself.

**Jac:** You see, things disappear and then they come back in a slightly different way, but they have to disappear first. It's like first there was a mountain, and then there was no mountain, and then there was a mountain again; that old story. It's like that.

**Q:** So you have to be, in a way, willing to let it completely disappear and then it appears as yourself.

**Jac:** Yes, and then it appears as yourself, but it's on a different baseline, you see? It tastes different.

**Q:** 53:05 And then that brings up, what is it that makes it hard to let it disappear? There is an attachment to not wanting it..... I mean to I guess..... There is this place where I noticed in my life that there is some suffering or difficulty, and there is a certain attachment to a certain level of what seems to be pleasure or experience or sensuality that.... You know, I had the thought that I wanted to come up and complain to you about that, and so I noticed an attachment. There's some complaint that all the things I had some intense pleasure in just all seem the same. Like there's not enough of a change of state, and I want to complain about that.

**Jac:** So you want to go further into duality? That will give you deeper experiences, but it will also give you deeper suffering.

**Q:** No I don't want to go further into duality. I guess I just want to complain about it.

**Jac:** Sure, yes you can complain sure.

**Q:** It's totally useless but.....

**Jac:** Yes, it's totally useless because you want it and you don't, and memory will fool you by saying that experience was fantastic, but if it really was fantastic you would still be there. You would.

**Q:** Well it was and wasn't.

**Jac:** Yes of course.

**Q:** You have moments of it being fantastic in contrast to it being really not fantastic. The contrast does the trick, you know? I was finding by contrast that the reason you can have big orgasmic experiences is that there's more self contraction that's releasing. That's the way I see it anyway. Otherwise there's just less contrast.

**Jac:** Yes, and so from subject/object to pure subject there is no contrast then if there's just the subject. So what's being asked of you is to give up the idea of contrast or give up the part of you that gets off on contrast.

**Q:** I don't want to do that. I do and I don't, but I can honor the part of me that doesn't want to do that.

**Jac:** Yes, because contrast is just a game of mind too, you know?

**Q:** 55:15 Yes, but the truth is when I am in a place where things are very quiescent it's like deep sleep when I'm awake. It's deeply restful, and even the word bliss is used but I can't relate to it because it's not like a pleasure experience it's just deeply restful. It's just like having a really good sleep. That's good too.

**Jac:** Yes, is there something missing there?

**Q:** No, not in that.....

**Jac:** Is there even an absence of contrast there? Is there a registering of the absence of contrast?

**Q:** No, obviously there's no idea so the whole story about that is not there.

**Jac:** So then you have to be in the drama place to have the story about contrast.

**Q:** 56:06 Absolutely, you know the process is ongoing. To make a story about it, there's this sort of attraction to the abyss of quietness or the vortex of silence or deep rest, and it just keeps drawing itself in a natural way in this life, but you know there's a resistance. At least for me it's been a slow process. Everybody has their own path, but it's been an ongoing slow process. So there's the going in there and enjoying it more and more, and then there's all these moments of identifying in some way or the other. Yes, some self.

**Jac:** Yes, dissolve the resistance.

**Q:** Well you have to. I guess you have to look at exactly.... What you're suggesting, what seems to be true in my life, just to confirm with you is to..... we have to look at where it is. You know, what is it, where is it, what's its structure?

**Jac:** Yes.

**Q:** 57:17 What's helpful in this conversation with you right now, what's clarified is that..... So I had a question and I'm sitting here noticing the flowers and you, color, shape, form, and there is some sense of subject/object but it's not strong. So the question I had was, "well okay, what is keeping that in place?" So far the answer that we've come to seems to be the attachment to contrast or to experience. Is that right?

**Jac:** 57:50 Yes, there's definitely some attachment to contrast. You haven't seen through contrast enough for it to be worthless to you. So when subject/object is running it's like this (asking for glasses), and you don't know you've got your glasses on. So it's like this (taking glasses off), and this is how I see the world, and it's clear seeing; for Jac it's like this. This is the subject/object making machine, it's here and it's here and it's here and it's here. So it slides in when it's needed, it's like a lens, a gel in front of a light, you know? And it's needed to say "flowers" and it's smooth. There was a time when it wasn't there at all and life was kind of hard, no?

**Q:** Yes, you can't function very well.

**Jac:** 58:51 Yes but you know, it doesn't have to be the way it was for the Jac character, that's for sure. So there's the lens, it comes in and out, but it's never like this. It's never that the world is seen through subject/object and that's the difference. So when this is still in place and there's subject/object, because of contrast and whatever else is enjoyed out of it, if mind is saying, "well there needs to be some aspect of subject/object," what it is saying is, "let me get in here tighter!" so that you can't pull it out at all. So if it's justifying itself it's soldering its way on to you.

**Q:** Well it's also that there has been this diminishing of it already, and it feels the pull. Like I was saying, there's this vortex of dissolving that's activated in this life. So I guess you're saying that the attraction creates that.... there is the other aspect that's pulling back.

**Jac:** Yes, so be okay about the lens being there. It's like, "whoa I just hope it kicks in some times," but if a dysfunctional phase comes let it be fine, and eventually in comes the mountain again and it will work. It's okay to have no subject/object, just to have the subject.

**Q:** 1:00:34 Yes that's good. What I recognize is another aspect which is you know, like the top story in this life. Everybody has their top story which pretty much shows up every day, whether people recognize it or not, but to me it seems that way, so the top story in this life, part of it is tied up in, for instance frustration about not being really in life and not having enough experiences and all of that. So that's partly where it comes from, that story that has been believed for so long.

**Jac:** Yes, you can do one of two things, you can make a list of experiences that you absolutely cannot let go of, and go out and do them and get them done, 1:01:28 or you can completely [cross talking]

**Q:** Typically that's not my path.

**Jac:** Yes, but it's an option to like, "okay out of my top five experiences let's just have one of them and see if I can just see through the futility of taking these boxes, but if you need to do it to do it then do it, why not?"

**Q:** The goal is the same, so whatever way you do it doesn't matter.

**Jac:** 1:01:48 Of course, but if there's denial of yourself, if mind is going to do something else, "oh I was kind of you know, what I am really robbed my opportunity to have more experience," if that's running there is a way around that one also. Let yourself have an experience if you need to, but do it knowing what you're doing, and not get lost in it. Like, "okay I'm going to dive into this and I'm going to have this experience and that's it, come out of it again." Do you know?

**Q:** Yes I know what you mean. I probably don't even need to do this at this point, but yes.

**Jac:** Probably not, but give it a bit of thought.

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## #17 / 1:03:07

**Q:** You started this morning about the sense of me and getting it out of the way. It became very apparent to me the sense of me, and it's kind of back to what you were doing with Dave, it's not an I thought but it's definitely a real feeling, you know it's a me feeling. For instance, all morning it has been more a sense of emptiness. I mean, it's a contraction, you know I can feel it right there; almost push on it right here to feel it. So it's very energetic.

**Jac:** 1:03:42 Does the emptiness contain an absence of something? Like is it a negative connotation emptiness?

**Q:** No, I don't have.... No, it's just that there is an energy here and it's a sense of empty. That's as good as I can come up with.

**Jac:** All right, and what's the problem with that?

**Q:** That's a good question, because I realize it's just me sort of making something out of it.

**Jac:** Correct, so the labeling will create a story and there is a you then who has a story, because if there's a story does somebody on the story? Bingo it's me, my experience.

**Q:** Right, but the feeling still remains, okay no big deal.

**Jac:** Yes, and you'll be drawn to resolve it or not.

**Q:** Let it burn or not.

**Jac:** Yes, you'll be moved to do something or you won't.

**Q:** Okay, all right fair enough. That answers that, that was easy. The next step is that something's also come in to like, will find..... It's going away, oh my.

**Jac:** Ah, it's great fun.

**Q:** There is a reluctance of letting go. I enjoy what I'm doing. I have fun, you know when I go to the movies or watch a ballgame or whatever, and I want to just do that, but what comes up is this little, "boy you're wasting your time," kind of thing. It's probably all BS anyway.

**Jac:** It's just the idea of sacrifice and the idea of being without something. There's loads of fun in my life, do you know? Plenty of fun happens here, so?

**Q:** You sound and look pretty happy.

**Jac:** Yes, you know fly a kite on the beach or taking on how to ride a skateboard in my 47th year and....., you know?

**Q:** Don't do that.

**Jac:** I have to give it a go! You know fun happens, but I don't need it. It's like fun is great, it's lovely, it's spontaneous, and it's part of life, but I don't have any ideas about it; that I have it or that I don't have it, it's just there, you know?

**Q:** No, it's spontaneous it's not like I have to go do it. It's just more appealing to me than something else.

**Jac:** 1:06:41 Yes, so what's the idea around it or the value system around it?

**Q:** To know truth, that I'm sort of wasting time. It comes back to what I said to you about a year ago, when it seemed like any pursuit afterwards seemed trivial. The triviality of watching TV or going skateboarding when I just want to go in. That's where the triviality comes up, the old pursuits that seem fun or important cease to be important. And I'll mention it again, all the interests come back, but again there's still that little lingering sense of, "I don't want to dig into triviality anymore." Does that make sense?

**Jac:** 1:07:29 Yes, okay so you don't want to dig into triviality, and there is a desire to go in, so the pull to go in is active. So mind is telling you a story that you'll have no fun? How do we link this into fun?

**Q:** We're not, it's more like I'm just wasting time. You know it's like the body will be limited at some point. I have more years behind me than in front of me.

**Jac:** Sure, like most of us here.

**Q:** And this leads to the next question which is, will there be a day when "it's over?" There's always that anticipation that something's going to happen, "is this the day?" And yet that's stupid. It's just a stupid thought isn't it?

**Jac:** Yes, it's just another thought being bought, but you know wasting time, on one level it can be a useful thought and on another level it's another thought that doesn't need to be bought. It's just another thought. For a long time thoughts are useful, and then only spiritual thoughts are useful because you're getting to see what's going on, and then whatever mind can present is useless. Every story spiritual or not spiritual is a lie. So at that level nothing that mind says can be trusted. Nothing, no matter how pure, how sacred, nothing. It's like all of mind is a liar, all of it, even the spiritual stuff. That might be kind of cranking in, huh?

**Q:** 1:09:30 I'm not sure it is, but I recognize it and see that it's just BS, and also it's a thought. It is a thought, period. I don't care if it's the cure for cancer it's just a thought.

**Jac:** And that's when the value system collapses.

**Q:** Dropping that, okay.

**Jac:** Yes seeing it all, the value system that this is more valuable than that all drops, and the value systems is directly related to subject/object. You see, it's like a bit of a click, click, domino effect.

**Q:** Okay this is reaffirming or sort of solidifying, solidifying that thought. That's a good one isn't it?

**Jac:** Yes, just really watch; whatever is being presented is a lie someplace. Show me where it's a lie, because it's a lie. So you're looking to see that every thought is a lie. Recognize every thought to be a lie.

**Q:** 1:10:27 All the answers to the lies are lies, and even that's a lie.

**Jac:** Yes, that's a lie too. It has to be. It's just mind chasing itself now.

**Q:** Then the next step, I found myself a little fearful before coming here today. Just like the last couple of days there's something here, it's afraid of giving up something. Maybe the individuality, you can put words to it but I don't really care, but there's that little nagging sense of fear. From experience it is touching on unboundedness or emptiness. There is that level of fear of going back into it. Can you comment on that or am I just making another story?

**Jac:** 1:11:18 Is it that mind has made a story of unbounded emptiness and then there's an emotional response to the story of it?

**Q:** It's the other way around. I think there's a sense of some doom or something, or fear, and then I'm just making that.... Sort of interpreting that as opposed to just letting it be fearful and forgetting about it.

**Jac:** Okay, can you see that there is some idea that gave rise to that fearful feeling? Can you see that there was something? Can you see that the feeling just didn't intuitively come without some subject/object already running, some loss/gain?

**Q:** Not offhand. It's not readily apparent.

**Jac:** But it was connected to the idea of going to see Jac?

**Q:** Yes.

**Jac:** Okay, already we've got something going on there.

**Q:** Yes, I'll look back at that.

**Jac:** Yes, because there was something bought, something is bought. The classic thing would be that mind kind of says, "whoa it's not safe for me there." "Some kind of shift is going to happen, can I just hang onto what I know?"

**Q:** Yes, I would say that's it right there.

**Jac:** 1:12:42 Yes, so those ideas are just the mind trying to reclaim the status quo.

**Q:** It's coming back in.

**Jac:** Yes, the body is believing it and the body runs the feeling.

**Q:** It's sort of the me sense. I had that thought about you know, the I thought, and earlier you gave this image of sticking your face like that, and I can't imagine that's what happened, but it seems like that I thought is always sort of subtly there, but it's more like a me sense, and that would be your I feeling. There's always that little sense of me-ness or I-ness there.

**Jac:** And it's personal?

**Q:** Oh yes. If you could say insult me, there would be this real physical thing going right here. If you really praised me or something it's physical I can feel it, as opposed to being neutral.

**Jac:** Okay, and so is there a space where that response can happen, or are you completely and totally in it and there's no seeing of it until afterwards?

**Q:** 1:14:04 Back and forth, because I can see going sucked in to the whole solidity of it, and then I can back out, "oh I'm really in there," and back out. It's a back-and-forth kind of thing.

**1:14:18** I don't know if there's much more to do about that [indiscernible word].

**Jac:** Yes, something is still taking it personally. It's activated still.

**Q:** Yes it's automatic, or so it seems.

**Jac:** For most that's just an old wound you know, it's an old pattern that was put in place by some wound. That just needs to be tidied up a bit, you know?

**Q:** And how is that done?

**Jac:** See if you can find the first time that you took something personally.

**Q:** That was a long time ago.

**Jac:** Yes, and go back in there and hold little Tom. Hold him so that you dissolve the memory. You change the chemistry of the memory so that there is no charge, and then you don't go back into that way of operating once something resonates with that memory; so that you don't work from that template.

**Q:** Yes it's an old template obviously, so I can see what you're referring to. I can say it does not predominate but it's still there.

**Jac:** 1:15:31 Exactly, listen we have to tidy up every friggin grain of sand that's anywhere in it. We've got to be really thorough with this, you know? So even if something just comes up at odd times go after it.

**Q:** 1:15:44 [indiscernible word]

**Jac:** Yes, love will heal anything, you know? Really.

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## #18 / 1:16:14

**Q:** I'd like to first thank you for the book that my partner and I just read, "Born to be Free." We spent from November until last week reading it.

**Jac:** Great, good for you a hundred and twenty pages, good for you. That's the way to read it, yes.

**Q:** We made a commitment to read it together, and we read a page or two at a time and we were able to go back and reflect on it, but over the past four or five months, so we literally just finished it last week. It took me through a journey, and I wanted to thank you for that personally. Also the next phase that it took me through was near the end of the book, and the last two weeks I've done a process called "The Constellations." I don't know if you're familiar with that.

**Jac:** "Family Constellation," yes.

**Q:** 1:17:23 Yes, and that leads me to my story today, which is a state of confusion. About two weeks ago today we went through..... For those of you that don't know, it's healing past ancestry as well as current family. Would you take a breath with me?

**Jac:** Yes, take your time there's no hurry.

**Q:** 1:18:16 Thank you, I noticed when I said that that this state of confusion was a bit emotionally charged there. During the constellations process there was a point where I was

asked if I was ready to let go of the stories. I felt that I was really clear at this particular time in my life after doing the constellations for 2 1/2 years, and that that scenario and those stories were clearly complete, or so I thought. So I made a declaration to let go of stories, and for the last two weeks I didn't really know what that actually meant. I thought it was more specific to the isolated process that I was in at the time. However, for the last two weeks in all my conversations and all my reflections in my life, there's been an unraveling of the identity and the association with those stories. This has created a lot of confusion. So I was wondering if maybe you could help me figure out what to do with the confusion.

**Jac:** 1:19:50 I'm missing something. So there was an expectation afterwards that there's closure on these stories and this piece of work is done. What was different to the expectation? What was the outcome that was different to the expectation?

**Q:** 1:20:09 Well that's also part of the confusion, I see it in all aspects of my life, the stories, and in that moment when the facilitator had requested the suggestion, "are you ready to let go of the stories," in my mind it was the stories associated with my healing process. However, be careful what you ask for because it's unraveled a whole nether layer of my consciousness, and I see a different awareness because of course the work we've been doing with your book as well. It's definitely linked in.

**Jac:** 1:20:55 And that unraveling, is it like unsafe? What, what?

**Q:** Yes a sense of vulnerability, very fragile, unsafe, yes, and unfamiliar. The unknown.

**Jac:** The unfamiliar, unknown, can be celebrated. It's like just doing a flip and can totally be an adventure like, "hey let's see where this goes!" It's like traveling to a country you haven't been to before it's just fresh and new and exciting. But the other responses feel like it's part of the family story; that that's a response from the family, and it's like you got rid of those stories but the underpinning feelings, I wonder, did they come with you because it's the known response when life presents you with something that's not that familiar. Are you bringing some residue?

**Q:** 1:22:17 Yes I would say that it feels like the second of the two, and with the letting go of the stories the awareness of confusion arises, and the confusion is, what then, what now?

**Jac:** Yes.

**Q:** I hear what you're saying, that there is a choice in that it can be something exciting and an adventure or...., but at this stage it feels like a struggle and not so exciting. Almost a stuckness, withdrawn.

**Jac:** Yes, you're pulling in. Can you trust that whatever is doing this to you is kind of watching out for you? You're not as isolated as what your experience is telling you, you're not. Can you trust that that which put you here is taking care of you?

**Q:** 1:23:43 Yes I can. Again, it's so much confusion. Even being here today is making more confusion, and I can conceptualize it but to embody it is completely different.

**Jac:** Yes, but you didn't run out the door you're still here.

**Q:** Yes I can trust it that's why I'm still here.

**Jac:** Yes if you're still here that's what's significant. So it's like some part of the child didn't get resolved somewhere, and she's kind of up in a kind of a most open, naked way you know, and there the responses that are coming. So rather than the confident woman who's saying, "yes okay let's see what happens here when the I goes. Let's see what happens here." It's like, "come on hit it to me, sock it to me, I can take it all, come on consciousness!" Or God or whatever it is, awareness. You know, "what have you got?" Let it take you. It's only going to

take what you are not, but instead the child is responding. So she's got to be held, nurtured and loved, and you can do that. You can do that. There needs to be a fundamental trust, you know? And actually there is a wisdom someplace around this. There's a wisdom someplace, but you just can't see it now because the experience is being had so your vision is blinded because you're in the experience. So your long term vision is blinded, but you're going to have to trust that there's light at the end of this, and that's okay to do that because of course there is. It's only going in one direction; it's just a process. So you've got to nurture that little one, because it's just something that was left undone from the family work. It's just something.... The lid came off some other little layer that wasn't ready until now. What would be really good in your life is some play, some fun, levity, play, play, play.

**Q:** Lightness.

**Jac:** Lightness, carefree.

**Q:** That resonates with me.

**Jac:** That would really help, just to lift it all you know, and it becomes just like a merry dance, just as beautiful unraveling really.

**Q:** 1:26:35 Yes, there's a part of me that wants to understand, wants to know, and the other part doesn't need to, so that's where I'm like in the confusion state.

**Jac:** Yes, the understanding will come. It will always come, when you read the right book or listen to the right person the understanding comes. It just shows itself sooner or later, so it will come it always does, but you've got a bit of nurturing to do on yourself. You've got to take care of the human being. The part that has the vulnerability is up for healing right now, so just hold it and love it, and let there be so much play. You know, draw with chalk or go on a swing, cycle a bicycle, just do silly fun things.

**Q:** 1:27:29 So it's more like just let the energy move through me; I don't need to understand it.

**Jac:** Yes, because the adult will be trying to come in and it's just the kid needing to get closure. She just needs to get closure, because she's going to be confused because this is kind of adult material, you know? Our approach is quite adult and intellectual this afternoon for sure, so it's going to drop her into overwhelm. So just, hey hold on we'll just nestle her and have her climb a tree or chase butterflies or real soft, soft light just for the integration, just to integrate her and let that piece rest. You'll be fine.

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### **#19 / 1:28:31**

**Q:** I want to pick up where we left off a couple of weeks ago, because that was very intense. There are several threads but I think they all go into one eventually. I could take the thread of, I've been really watching the thoughts around how my actions are directed unconsciously by what other people might think, or what I think they may think, and it's so much more vast than I ever thought. Most of the time I have no idea that I'm even thinking about what other people..... I'm so focused on what I'm doing to try and arrange.....

**Jac:** My goodness.

**Q:** And also what I might think of myself, that I do things because of what I might think of my.... It's just a vast network.

**Jac:** 1:29:42 It's fantastic that the lid came off of it, well done.

**Q:** 1:29:45 It's like every 2 minutes throughout the day, "oh my God that's connected somehow." The root of it is connected with what other people might think or..... And I'm



wondering, and I'm noticing the little interactions that I've had with people that people.... You know people that are very self confident and intelligent, and I notice that in their behavior, and maybe I'm projecting, it seems to be way more common than I had thought.

**Jac:** Yes.

**Q:** So I wondered if you could say more about this process, and how it's connected with some of its theme..... yes.

**Jac:** Yes you're right, it might or might not be that situation for other people. It's like, sure it's a very common thing but at the same time mind could be projecting. You're onto it, it seems to be more common, but the situations that you've identified might be the very ones that are not. But sure, it's a common thing. The edge has to be taken off of this, because confidence must be much stronger than what it is currently. But the difference between awakening and liberation is the complete annihilation of all concepts that impact on behavior. So some thread of this can continue on even after awakening.

**Q:** Right, can I ask a quick question? I've gotten to the point where I am noticing that sometimes I don't even know that it has to do with worrying about what other people are saying. I don't even know how to explain it, it's just watching how my thoughts direct what I'm going to do in some way that it's not just about what other people are going to think. It's much faster than that. That's all I wanted to say about that, that it's not strictly to do with what other people are going to think, and whether they're going to think badly about me. It's like I just plugged into an underground stream that's running through this mechanism, and it's so vast that I don't even know where or what it is.

**Jac:** 1:32:35 Can I turn this upside down; I don't know if it will be helpful or not, the thoughts that are recognized, the ones that you're seeing now, are the culmination of a set of conditions that are running. So old patterns, old whatever it is, the food that you ate, the mood that you're running, the hormones in your system, the environment, the quality of oxygen in the air that you're breathing, all of these things impact on the thought that's running. The natural movement of consciousness, of what you are, is happening anyway because that's life, you know? There's a natural life force that's active, and action goes out from there. Now, some of the time we run a series of thoughts and imagine that it's thought directed at action, and sometimes the thought is manipulating the action.

**Q:** 1:33:40 Oh! So the thought can manipulate the action.

**Jac:** It looks like that, and while it looks like that they're the thoughts you've got to drop. It later shows you to be built up in a different way, but you've got to deal with that first.

**Q:** Wow!

**Jac:** It's like you've got to unplug from the drama to unplug from the observer to..... you know there's steps there.

**Q:** So when I think my thoughts are directing my actions it's just a thought.

**Jac:** Is it? It could be.

**Q:** Oh it might not be.

**Jac:** Yes, sometimes they are and sometimes they're not.

**Q:** Wow, okay.

**Jac:** Yes.

**Q:** 1:34:33 I'm not clear.... Well, maybe it will unfold as I live life.

**Jac:** Yes, so the crack that comes in, for the Jac character it was around timing. It was around a movement happening and seeing that thought comes in retrospectively in order to justify it or make sense of it. Mind has to be thinking something, so it imagines that it has made a decision to do something, even when I know there has been movement towards doing something way before I made the decision I was going to do it, you see? So it was a timing thing that showed, "this is nutty I haven't even decided on what I'm going to do at all." "This is nuts, I can detect there's something else that's stepping forward here." So for the timing it was like literally time was cracking a bit, you know?

**Q:** 1:35:31 So this, whatever this is, we can conceptualize it in different areas or categories or label it in different ways.....

**Jac:** Yes.

**Q:** But it's basically the same thing. What I mean by that is that it's everything you've been talking about.

**Jac:** It's basically the same thing. If you can see the thread in everything we're talking about, yes.

**Q:** That's what it seems like, the same..... the more I watch myself in daily life the more vast it seems, and the more that it's the same thing going on.

**Jac:** Yes.

**Q:** So when I say, "I see other people doing it," I don't mean just that I worry what other people are thinking, but whatever this thing is that we do, or that most of us do.

**Jac:** Yes.

**Q:** So I want to get much, much more.... What do I want to do? I don't know what I'm saying. I want something around this thing that's unfolding down here. It's opening up or all around me but not in my head. Something, like this great huge chasm. It's not scary it's very exciting, but sometimes it's scary when.... It's not scary, but some scary thoughts come in sometimes, but it's not scary.

**Jac:** Very good, yes.

**Q:** And there's a but, I don't know enough to allow myself to open to it. I still get caught up in repetitive patterns of reacting to the same sort of thing. Even as I react, "shit there it goes again!" I don't know if I'm putting on my glasses too closely, too tightly. Help! Just talking about it here is helpful.

**Jac:** Yes, I can see that your energy field is changing as you are talking.

**Q:** So much has moved since we talked. I get so disgusted with myself when I see these, and that's just.....

**Jac:** 1:38:50 What are you judging yourself for? Goodness me! Okay, that layers got to go. Self-criticism that's got to be a.....

**Q:** No use saying, "how do I do that," because I just let it go.

**Jac:** You just don't do it. It's like when you notice it's there just, "I'm not doing that anymore." Self-criticism, just cut that out. Everything else that you're saying makes perfect sense, it's just that the jigsaw is breaking up in a few different places at the same time; it's not just one crack. It's breaking in a few different places and I'm reluctant to attack it with a sledgehammer. I'm kind of like, "this is breaking just fine."

**Q:** I can't wait for it to crack up, although I think I'm cracking up is already happening. I feel like I'm cracking up. This is another thing, my brain isn't functioning, which is normal for someone

who hasn't slept for, I don't know how many nights. Probably what I'm saying is all gibberish, but there is a problem with my brain, and I don't know if that's part of this.....

**Jac:** 1:40:29 Yes.

**Q:** Is it part of what's breaking up?

**Jac:** I don't know but you're going to have to trust, because there is either placing your attention on your human brain or just jump in and hope that whatever is left after this process is over is enough to keep functioning, and then we'll have a look at your brain, do you know?

**Q:** The doctor has made an appointment to see a neurologist, because there's bodily things going on, such as shaking and not being able to control my movements very well. So I don't know if that's going to put attention in the wrong place to try and figure out what's happening in this mechanism.

**Jac:** 1:41:17 If it's already started then it's all right.

**Q:** They want to do an MRI on the brain to see if there's a neurological component.

**Jac:** Sure, just go through the motions and when they give you the results that will be the day you think about it, and then you take his or her advice or not, you know? That's fine so there's no need to dwell on that.

**Q:** 1:41:44 Okay, somehow it could be related to this breaking up that's going on?

**Jac:** It could. I would be surprised if they found anything. I'd be surprised. Yes I'd be surprised actually.

**Q:** That's the part that makes me afraid. Not that I'm going crazy because I don't feel like I'm going crazy, but I feel like it's to do with my body and to do with my mind, which keeps cutting out. Maybe it's just dementia or something I don't know.

**Jac:** It could be part of this process though. It could be just the shutting down of some neurological pathways. It really could be just as simple as that. A lot of people actually feel like they're going crazy. They really feel like, "I'm not normal anymore I'm losing the thought here."

**Q:** I do feel like I'm losing the thought sometimes.

**Jac:** That's normal enough. There might be something running in parallel but probably not. It's just as well to get it checked out to be sure. Be sure to get it checked out, because of course it's common sense, but it's all right. Keep doing what you're doing and let the meltdown happen. You know, as long as you can function, and eat and rest, and even if you're not sleeping lie down anyway and close your eyes for eight hours or as long as you can.

**Q:** 1:43:16 When I lie down most of the time I'm not sleeping.

**Jac:** But rest is happening you know, there's a physical rest and that will help. So as much as you can let this thing have you, let it have you, let it have, and whatever you're seeing about how thoughts work, and the layers of it all, and the complexity and the simplicity, it's showing itself to you.

**Q:** 1:41:42 Yes, something is showing itself. I mean it just keeps on going, but then there's this, "oh my God, I'm so disoriented in functioning in the world," and these strange things are kind of hard to live with. One other quick question that kind of has to do with this, last November when I was here I talked briefly about having this physical condition and you said that it was karmic. I'm wondering what differentiates a karmic chronic illness with all chronic illnesses. Wouldn't all chronic illnesses be karmic?

**Jac:** 1:44:25 Not necessarily, sometimes the body just doesn't work well; it can be from genetics, environment, and a few other things, so it's kind of a lottery. Mind might want cause

and effect, but there's always a lot of causes for things. Spiritually you know, when we look at the spiritual realm the list of possible causes expands. It expands because it's really..... friggin hell everything, anything could be in here no matter how wacky it sounds. So the doctors of course are going to look within their own parameters for what they're going after now, so it's either something that they recognize or it's inexplicable; it's one or the other. The spiritual stuff has a lot more things that are explicable, and then there's the inexplicable which is completely in the spiritual realm too, and that's when we engage trust and have courage, and just rest in it, you know? We don't need to know everything, you know? It's like, "okay this is happening, all right so let it happen." Trusting, because something is having you.

**Q:** Sometimes I think, "well I'm just a neurotic mess," but then....

**Jac:** For what it's worth, I don't think so. Let this process happen. We just have to let it happen it's doing its magic you know, and you're just seeing all the layers. You've got to nip self-criticism. You have to cut that one out!

**Q:** 1:46:48 Okay, you saying that front of all these witnesses, if it doesn't go in now it will never go in.

**Jac:** It has to leave your wiring, and after that self-doubt. They're tied together, and both of those are patterns that cannot come with you.

**Q:** They're kind of what's holding it all together.

**Jac:** Exactly, you have it. That's what's causing the turbulence you know, trying to maintain some semblance of what's familiar.

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## #20 / 1:48:12

**Q:** I think they're two things. The sense this morning, the pull back or the trying to get back because it's a, I've forgotten the word. My thought is two, a pull or a push. I think those are the words you used, push or pulled.

**Jac:** I don't know but keep going anyway.

**Q:** 1:48:50 So that's one of the things, being pulled into or being pulled back, and I associated that with what I call the blank state. I've had for years the blank state. When I meditate I go into the bliss bunny blank, and there's this beautiful blank state. Years ago I associated this with this being there. This was very peaceful and wonderful, and then I met you and I always heard you say, "go to the essence, go behind that, go underneath that. So I've been doing that, going underneath it, and I can't describe what this is. It isn't the blank state. There's nothing happening but it's not blank. When you said this morning the pull or the push, I guess I could say it feels like a little tug. It's a tug somehow, and I really have a problem with this thing called energy. The word just goes crazy for me, but that's what it feels like. It feels like some kind of little energetic tug. 1:50:35 It's not fast, it's not a (sound effect) [indiscernible words]

**Jac:** Okay, that happens going there or that happens there?

**Q:** There.

**Jac:** And does it suggest that it is not deep enough then?

**Q:** 1:50:52 That's what I'm wondering. So it's like then go behind that, go under that.

**Jac:** Yes.

**Q:** I haven't done that. However, when you said this morning push.

**Jac:** Did I say push?

**Q:** I'm forgetting what it was, push, pull.

**Jac:** I don't know, but anyway go on because I can't figure out. I can't pull it in, this push thing.

**Q:** I guess what I understood with push is that it's some willful thing, like an egoic thing. Where was I this morning?

**Jac:** I don't know, was there a push somewhere?

**Audience:** Were we here this morning?

**Q:** Anyway, that's what my wiring did.

**Jac:** Isn't this extraordinary! It's a wonderful example of how we hear different things. That's the second time today different things were heard.

**Q:** 1:51:52 I guess my question is, when I find this tug..... I question now if that isn't a push.

**Jac:** Ah, you think you might have created it?

**Q:** Yes, so it's like what's underneath the blank state. It's different the blank state.

**Jac:** Yes, it's different.

**Q:** So there is a tug, is that tug self-created?

**Jac:** Ultimately it has to be, because it is created by consciousness if it's not owned by the ego. Of course it's created because prior to all of it there is no story. There is really nothing at all you can say about it, nothing. So if there is something going on then of course there's the concepts, the labeling, all of these things are in place. So whether it's created by the ego or whether it's created by consciousness, and the mind is putting labels on it because it's recognizing contrast, who knows, but either way it's not deep enough. That's the bottom line, because there's something active there, there's something present there.

**Q:** 1:53:14 Yes, there's a tug. When I felt like it was a pull it was a tug.

**Jac:** It's like there is a pull but it's not like you're pulling it's like.... so you do the steps you know, pulling back, you're pulling back, you're receding, but the fact is that we've gone out and it's just that we're coming back, we're walking home, you know? You're bringing perception back.

**Q:** 1:53:46 Just this gesture I find very.... I mean, I'm pretty visual or kinesthetic so this gesture was also.... yes, so is that how I've been meeting life?

**Jac:** Yes, is that how you meet life, yes.

**Q:** Or can I let it come to me?

**Jac:** Yes.

**Q:** And it's the same with the tug it's just the other direction.

**Jac:** Yes, you might get some clarity on the tug if you answer the question about, how does engagement happen in life.

**Q:** 1:54:22 Oh, [indiscernible words] your face.

**Jac:** Yes you're in it. Okay, let life come to you. See what that would feel like, because with the full on engagement if there is ownership or ego, if it does turn on the personal I, yes it's worth investigating and stopping it to see what happens. Then you'll discover, "oh I like it and I want it," and it's about contrast and it's about experience, and you'll be able to justify it you know, and you'll know that you're onto something.

**Q:** I see the difference when I'm full on and the little me is totally engaged, and there are times when that's not the case. So I do see that I have the experience of distinction, of discernment, 1:55:34 but I think that the personality, the natural, you know prior to all the family work I've done was out there.

**Jac:** And as we've said a few times, if there's a fair bit of you invested out there then there isn't enough bandwidth to go outside of all of it. So it might be that disconnecting the out there will

give you clarity on that tug, that experience that's happening when you're going as deep as you can go currently.

**Q:** It's a ride.

**Jac:** Yes, isn't great fun? It's great fun.

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The End