

Unedited First Draft Transcription – Deep Grief - 2014 February 21
St Augustine, Florida
#01 through #05

(poor audio quality off & on)

Teachings: 00:52

So what if nothing were to happen at all? You would discover that there are expectations, right? And perhaps that maybe there was an idea of you should get something, that that's how it works, I gave and I get. You might be angry, you might have a great story to start a whole gossip thread, so there's lots of things we can do with it, and in one way if nothing at all happens it's the best thing, because that's what is going to shake most of what needs to move. In this world there's a way of communicating and a way of connecting and this is what we're told to do, so we talk, but the greatest teaching is in silence. If you're silent enough things come to you. Sometimes you've got to wait, but the wisdom you have inside you is greater than anything that I can dilute with my words to tell you because I'd be diluting. I'd be bringing it through a dualistic framework, bringing it through language, bringing it through this intellect to that intellect in order for you to remember something that you already know, but this is what we do at satsang. This is the spiritual search. The wisdom is inside of you, but we're trained to look outside because in some way maybe we're not complete or there must be more or the world that we live in trains us to look outside. So what do we do? We look outside. It's a habit, and it's a bad habit when it comes to the spiritual path. At this point of the game, if you've ended up at satsang it's about rewinding what you've worked so hard to establish for yourself. You know, a life trying to be happy and setting up friends, family, lifestyle, physical comfort, all the things that you try to set up. That's what we do in life and it's good to get these things organized, but the price of setting all that up means that we have to build an ego. We build desires and ways to achieve desires, and we have a self image and the self-image takes a lot of work to reinforce and build up and sustain and keep it going, because you're only as good as your last gig, you know? This is how it is you know, this is our contract, this is our life. These are the constraints that will try and make the ego stronger and stronger and stronger; keep rebuilding what you go to satsang to unravel. Keep rebuilding it that's what the world out there will do. But you have a choice, you can play into that or you can see that it is a game and back out, because it's just a game. It's the game of the ego just to keep the show going. So who would you be without your patterns, your habits, your Facebook, your mates, your scene, your job, your status? Who would you be? Would it be all right if all of it were to go? If all of it were to go. For some of us it is taken. It's like, "yikes there you go let's see how you manage now." For others, you've got to work through it while you're rearing your kids, while you're doing your 70 hours per week you know, and you've got to just learn how to see that that's a role being played, and that I can use my life, my lifestyle, to show me how to go in, to show me how to dig deep. So whether you're being yanked out and being thrown to India or a life of solitude or whatever it is. If your life is being pulled out and being made spiritual externally, fine, but if you're here it makes no difference because it's happening anyway. It's happening anyway, and whether the outside world changes or not the gig is inside. It's all inside, and for one who can appear to be seamless on the outside, like everything continues on the outside it's just the same, somehow the awakening tends to be really, really deep and thorough on the inside,

because you've had to hold it all together, and so the going in has to be gradual, step-by-step, so the shifts are integrated as you go. So a huge transformation might be a fantastic thing to happen but it might leave you rather, you know dysfunctional for a while. It's fine, you can do what Eckhart Tolle did and sit on a bench for a few years. It's fine, it happens like that too, but if it's possible to live a normal life, this is the middle path. The Buddha knew what he was talking about here; to live a regular life and to let this work be happening on the inside. What happens then is that you discover that what you're talking about to other people is garbage, because you stop investing. Once you start going in you can't invest in who I think I am, what I'm expected to say, the role that they want me to play or I know that person likes me because they see that side of the personality, so all of these investments have to go. All of these will be taken from you. So whatever it is that you're using in order to maintain a false sense of you, a phenomenal you, if you're invested in it pull back that investment. Pull back the investment. You might still play the game, "but no, this is a game actually and I can back out if I have to back out." You're only going to be fooling yourself.

7:59 Is this making sense? I know in a group like this everybody is at a different stage, but you'll pick up what you pick up, so don't worry about it. I suppose the biggest thing, if I were to follow on from this thread, the biggest thing that happens when the truth is seen and integration happens, and for this one the integration took a few years, it was like nothing was going on for a few years, no nighttime dreams, no thoughts, no nothing, nada, nothing, just a blank screen and responding to whatever was happening in front of me and that was it, and during that phase an inability to discern, and going with what other people wanted me to do because I didn't know how to do. I didn't have a clue so I ended up with a lot of scrapes, because there was like a yes that would arise without discernment. That faculty had switched off. I was a bit of a mess. So awakening or seeing the truth can create problems too for the phase of integration. It can create plenty of problems, but it balances itself out of course. It just depends how the frying happens on your neurological wiring, you know? Go for it gently. If you can continue a regular life, good for you.

9:47 If there were to be one thing named to contrast what it's like for someone sitting in the room and for somebody who seeks at satsang, the seeking stops, completely and totally stops. There's no reason to have a goal, an aim, no reason for.... Life just happens and that's enough, that's enough entertainment. There's no need for looking for something to try and make stuff better, anything better, such as wanting a better house, job, income, car, you name it. It's always external stuff, huh? Maybe it's less wrinkles, I don't know. Less of something and more of another. This is a game that we play, but when seeking stops, would it be all right, can you leave space right now for that part of you that wants more to stop? If that were to stop would it be all right? The Buddhist practice of being content, training your mind to be content, is along these lines. It is very useful just being content. When the seeking stops what was there all the time, somehow you might now think you're not happy with it, you might not think it's enough or that there's something not right, that energy comes from the search. Total peace and happiness and calm, the divine essence that you are, is inside right now. It's there right now, but we do our damndest to run away from it so that we can find it out there. It's Looney Tunes, you know? And this is how we're wired. This is just how we are wired. We're story

making machines you know, that's how we function. We're story making machines and we're all about story. You know we have nothing to say unless it's a story. All our language, everything is story, everything, and that's our species as story making machines. Other species don't have stories and we think we're better off because we're stories and it's like, "uh oh" actually, you know? This is the glue within the human species; we connect through story. Your story is going to be taken from you. Your investment in it is going to be taken from you. It might look the same on the outside but your investment in it is going to be swiped.

13:00 So if that which is not looking for anything that place will end that you might feel but it's not. It doesn't feel how it should feel, it doesn't feel whole and complete, that movement is already the part of you that thinks, believes and habitually looks outside for something to make you feel whole. You see, nothing changes it's just that the seeking stops. So if the being dissatisfied with something, that dis-ease, if that were to be taken why would there be a need for anything more or for anything to happen? It's that energy, if I can call it, of dissatisfaction, of there's something more. It's just a habit. It's just a bad loop. It's an unhealthy loop. It's great in terms of managing the world, because it enables us to go out there and make our place, make our name, make our identity, but we're in the unraveling part of it now so you could unravel forever, and that might happen. You might have no option but to unravel, and unravel, and unravel, and you deal with this and sort out that, and do your spiritual practice or come off the path, go on the path, try this path and that path, and you know this is what we do. That's another industry. It really is another industry, what to do. And here I am, the Jac character playing the game too you know. That's consciousness it's just doing it, but I know that's not who I am. I know that's not what I am. So if you can see that the character that you're pretending to be is the one who runs the program about, there's something not complete or whole, or not right or this isn't enough, if you can see that your character is running that story then drop deeper beneath the character that wakes up in the morning. Drop deeper to the thing that's active when you're sound asleep at night not dreaming. Drop to the thing that has space maybe when you're on your yoga mat or maybe in meditation or driving the car, just that gap, that break from who you think you are, when those spaces come. All that's happened is that the searching, the looking outside, the desire, the desire, anything will do; I desire what I am, a feeling right now to go away, how can we fix that. This is what we do. So rather than, okay we can go out and we can get something, and we can bring it back in, and you know that will sort that out until the next thing crops up and we sort that out, and that's what we'll do at satsang will just chip away at the little bits and go out and do the next and sort it out and come back. But like there is a "phump," a direct path. If you can see that all of the searching is moving you away from what you are, "the show is over." It's over, but then you have no story and we're back there again. The story is being played by the character, so have no interest in it because it's not you anyway and it never was, even though you work so hard to keep it up, keep it strong, invest in it and do it right, and get it right, and become a better person, and change the world. 17:03 Whatever it is, is your theme you know, we all play some story. That's just consciousness doing or the creation or life or the universe or whatever you want to call it, God, that's it doing the character. That's all it is it's just doing the character, so it's not you at all, but there is a mechanism built into your brain where you believe it's you, that's the problem. That's what we call the belief in separation, which is your believing it's you.

When you go in you just get this feeling of like, it's not good enough, it's not good enough, I need to do something else to improve this, and it's like you're not in at all. You're not in at all you're still at that place of, "let me out, get me out in the world and let me fix and solve something." Go deeper than that. Sink again to where that voice has no credibility, where that voice is not believed. That's the direct path. It's right there inside all the time. It's there all the time, but your mind will say, "it's not good enough," and of course your mind is going to say that because it's the machine that wants to keep the story going, so of course it's going to say that. It can only want more and that's its function, so let it it's perfect. That's its function it has to do that. The mind is never going to be able to rest and be at ease, because then you become a vegetable or something. The body needs the mind, that's just functioning. 19:02 So the thing that's saying, "no, no, this inner thing, no, no, it's not even [indiscernible word]." It's like yeah okay, okay that's mind don't believe it just drop deep, drop deeper, keep dropping or expanding or whatever it feels to you; for most it's kind of energetically dropping.

One of the reasons it drops is because we work out things with our head, we get an intellectual understanding and that's really important on this path, because at a certain point it is about knowledge, pure knowledge. Knowing the truth directly, and seeing the illusion, and life, and see the matrix on how it's built; an understanding comes about this sooner or later, before or post-enlightenment it doesn't matter it comes anyway.

The other part is your heart has to become clear. You know an intellectual awakening on its own, it's smelly you know? And when it's all about heart and love and there is no knowledge, well that's stinky too. There has to be a lineup, a lineup, and if you look at what's been happening, you know we've had years of.... I suppose since the 60s when introspection began and the therapy movement started, and people started to go in and of course other cultures were doing it forever and always, taking plant medicine and different things to clear out the lies that we believe, so while the intellectual has been getting stronger and stronger, intellectual understanding, in the science world that's what they're doing, the intellectual understanding. But the therapeutic world has been doing the heart. If you need to dip in and out of the two of these just dip in and out because neither can give you the full thing. They're just tools to remind you that you can play with this, that you can have this methodology, you can have this experience and you can unravel your story, and then you can go up to your head and get an understanding of how your consciousness creates this matrix, and that it's actually not what you see at all you know, because we see in 2-D actually and your mind is making it 3-D. Even science knows this now. You know, science has proven that everything is interconnected by this string theory. It's there, entanglement, isn't it funny we're all entangled. Science can prove there's no separation and still, "no there's separation." So it makes no difference really if science has proved it or not. Isn't that funny? It's like we still want to run our belief actually, and experience has taught me otherwise, but it's like actually, no that's just the story that you've created in order to keep your personal I going; in order to keep a sense of you going, 22:01 and I wouldn't mind but you're not even doing that, the entire consciousness is doing you. It's doing you but we want to claim it, that's me, myself, I. Actually no, you're an outpost of the divine. Your character, your body, is an outpost of the divine. If you want to label for what you are then you must be divinity itself. A divine being, no, no, no, too much in

separation, because then there's being and not being. I don't like that stuff. Divinity itself, the essence of divinity itself that's what you'll find if you go deeper than the thing that's searching all time, and experientially, if you're looking for an experience you might get a little aroma or you might not it's okay, the knowing is deeper than a physical experience. You know the way we experience something, I can experience picking up this plastic holder and I can feel it so that's an experience, but the experience of your divinity doesn't register the same way because it doesn't come through our senses, you see? So your senses are for managing in the world. Don't believe them they're all lying. 23:21 Actually, there's no [indiscernible word] that my hand is actually touching this plastic gadget right now anyway. Science tells us that but yet, "no, no, I'm touching it and I can feel it and I can tell you what the temperature is pretty much of it. I mean garbage we're actually not touching it at all. So we have all these different ways of viewing the world and experiencing the world, and that will tell you how much of a liar your set of sense is. It's a toolkit for functioning, but we imagine that it's telling us the truth, and it's just like this, that your image is built up, that your personality is built up, but this is just a bundle of stories in order to make functioning happen. You think it's you! Who told you that? It's a lie. It's a lie you're not the character you're pretending to be. The character is an outpost of the divine, and what you are is the essence of divinity itself. But we want the character to know it somehow, and the character might know it or might not know it, but it really doesn't matter as long as there's some kind of access to your divine essence within yourself. It might be that I know I know it, but I don't know what I know, perfect, if that's as good as you're going to get it in your life, so what? Keep going there; keep going there! Live from there. Let every movement come from there. That's what's happening, but the filter system comes in and says, "whoops objective perception," in comes my story and it distorts the view, and then we've got personal interest and I am now playing. They're just like filters behind what is absolutely the pure movement from divine essence itself. You can let that move through you and live your life, and it will pick up your mind when it needs to use the phone or drive the car, so it will pick up the working mind, but the thinking mind that's not needed at all. The thoughts, all that loop, it has to be garbage. It's just a bundle of stories to enable functioning. That's all it is, and we rehash them, and rehash them, and rehash them. That's just the default program of our species that's all it is.

26:13 Recently you know, because I'm living with somebody now, my husband, I have to talk a lot more because there's somebody in the house with me. I'm sure he'd like if I talked less, but I'm learning how to talk more, and I find myself saying, "oh I'm phenomenally happy," and it's never like I'm feeling happy because I'm always the same because what I am is always the same. It's always still and untouched and outside of all of it. It's not engaged at all, and there's always a very high percentage of my attention on that, like 90%. That's where I am. That's where I hang out and what I really am is that essence, 27:04 and then there's, you know [indiscernible word] up whatever I need to engage in the world the little bit is enough. There can be phenomenal happiness or, "I'm phenomenally pissed off," because I remember saying that recently, "I'm phenomenally pissed off," and it just came out, you know? I said, "gosh that's how it works!" It's like phenomenally the character is pissed off, but I'm fine, you know? I'm always the same. I'm always totally absolutely at peace, but I'm phenomenally pissed off. It's kind of crazy language, but it kind of gives you an idea of how it works. I used to have these

ideas as well, maybe 10 or 15 years ago, like you know, I'll never need to take an Advil, I'll never have digestive problems, and there will always be proper health, so when awakening happens everything will go smoothly. I mean, (sound affect) it's not so at all. All the phenomenal world continues just the same, but it's known to be not real. It's just known to be not real. It's not true and it's never true. It's like trying to believe in Santa Claus again. You might even try to believe in Santa Claus, that's what it's like. It's just ridiculous, because it's totally proven to you that there is no father Christmas that comes around every 25th or 24th of December. It's totally clear that you've probably been a Santa Claus yourself several years, you know? It's like trying to believe in Santa Claus, believe in the character. That's the difference. So then the character might want whatever, you know a new top or to get her hair done, and that's the character. It will happen or it won't, but you know there's no investment like, "I need this, I need," because that's the character playing, doing her thing, her bit, but there's no desire there. There's no energy to follow through to make a desire happen. There's like an idea or something like, "oh yes that will be great" you know, but there isn't that potency, that investment, and when you believe you're the character you're going to follow your desires, you see?

29:28 Now, let's link this with the character who is doing the seeking, who is looking for something, who wants to make it better. So if the investment, if a little chink of separation came between what you really are, between that thing you can't even name but you know because you've had glimpses of it, or you wouldn't be here unless you had some access, some knowing, so in that space can you take the big, big chance, the big \$6 million leap, the high jump, if you can take the high jump to see that the character is the one looking for something better, the character is the one looking for something better. The character is the one who is doing the seeking, if you could make that separation then, what the heck are you looking for? What do you want? What do you think it's going to give you.... come from the outside world and give you..... Give you what? What's it going to give you? It's got to give you a temporary hit until the next desire comes because that's all it can do. It's all it can do so there will be another one because that's the cycle. If it comes from the outside it must be temporary, because the world is temporary. Everything that you can name, see, hear, touch, is temporary. So no matter what it is you want it will do for a while, so fine go after it and prove me wrong. Come back to me in five years time to say, "you know what, I got that big job" or I got that whatever it was, ideal lover or whatever. In 5 years time or 10 years time will it still be enough? It won't. Life has probably taught you that already, but if it hasn't it's going to. That's how it works the energy of desire. So the character does these desires, and the character will just move towards that which is harmonious if you are not invested in the character. It's not that you become half dead, but the natural movement will be towards the harmonious, and it might work out but it might not work out, but you'll roll with it either way. Life works out like that it tends to be a different way, a different approach or a different methodology I suppose of how the character manifests or how you, you as being the human body-mind, move through the world. It will manifest a little bit differently that's all, but the gig shifts inside. So the invitation is to allow a chink of space to come between the essence of what you are, whatever that is, that knowing, let a little space come between that inner deepest part of you and the character and the games that the character plays. Let there be space there. Do it right now! "Oh I'll take

that home and I'll do it." You want your money back? You might as well go now. Do it now. If there's for example pain in the physical body, okay it's being registered by the character. The body is feeling it and it is being registered by the character, that's fine, but you are something a little bit deeper than that, of a different flavor, a different essence. Let that space get bigger; the shows over. If you think you're the character again, just like, whoa put in that wedge, put in that space, put in what I really am in between the game of the character. 34:23 The character needs to be [indiscernible word]. The character's beautiful, you know? I mean it's beautiful. It's an exquisite refinement of thoughts and ideas, and flesh and blood, and senses. It's a fantastic mechanism you know, the character moving through the body. It's beautiful the whole thing together, but it's not you it's not you at all. So the character isn't to be denied or suppressed, because that's religion you know, suppressing the character. It's like it's going to come up and bite you in the ass. Allow the character to do its thing but do not invest in what he or she wants. It's like, if this happens great and I'll move towards that way, but if it doesn't happen that's all right it's just the character needs the outcome that he or she wants. It's the character that's going to run that tightness. All that contraction will only come from the characters desires. If there is some attention in what you really are then there isn't 100% investment in what the character is up to, and then there's a bit of space; expansion comes in. The body isn't a contracted place where you're stuck in it. It's like, you know the character will own that story, but your divine essence isn't stuck in your body. It's not stuck in there even though I point to my gut as if it's in my belly. It's kind of like a direction but it's everywhere and it's nowhere, but the deepest part we tend to think is in our gut somewhere, you know? You're not stuck but the character can play like that.

36:46 So all we can do is talk about the character's stories, and this is the show. The spiritual show. What to do you know, what to do but to play the game at unraveling the character. And sure there's a perfection in it because that's what's happening, but is it necessary? Not at all. Not at all, but usually you end up having to do the unraveling of the character story in order to see that you didn't have to do it. I know it sounds nutty but really it's true for most people. It's like all of that healing work, all that stuff I did in those shamanic journeys and those crisis centers or whatever it is, all the money I spent, and it's like this was just sitting there all the time and I was just playing a game. I was just off on the latest escapade of desire and what I need to do, and the next story, and that's really all you were doing. It's just spiritual instead of being at a casino; you can hang out anywhere, you know? So you can be invested in all that and do the character and whatever, it's fine, if that's what needs to happen then that's what needs to happen, but just take away this little tiny piece of information, which is, you will not find you at the end of your spiritual search; the spiritual search stops and what you were looking for was there all the time. That's how it works. You're not at the end waiting for yourself to find yourself. The searching stops. It just stops. So if the searching were to stop now, just stop. 39:19 We could cancel [indiscernible several words] first of all. If the searching were to just stop will the character be all right? Okay, we've got one nod, but it can't be the character saying, "I'm going to stop the search because then I'd find me," because that's not it. That's not it, it's about accessing that part that's not engaged in the search, that's not setting itself up as a reward at the end of the search. It's accessing that part and seeing through the game of the character.

40:04 Then there is this phenomenal human movement or drive to become better, to become better people or more conscious or more aware or more informed. Let that be part of the character. What happens for many is that they pull that natural movement to evolve, to become more refined, they pull that into their spiritual search. So you have to eat seriously organic, you really have to get it absolutely all right, and it's like, "oh my God it's so exhausting!" So to pull that away from your spiritual search, because yes the character will want to improve him or herself, sure allow that to happen. They want to become better people and it's natural, we just do. Whatever idea that the character is running, who it imagines, "well I'd be better off if there's more peace and calm 41:10 or if I made a [indiscernible word] everyday," lovely, fine, keep it to refine your lifestyle. Changing your lifestyle just for the character's own entertainment, because that's all it is. If the character feels better doing the mantra then let the character do the mantra. Let it do it otherwise you're back thinking, "oh the mantra, actually I find myself being in the mantra if I say it enough times." Okay try it and see. So it's fine to do the spiritual practices or the analysis or the stretching or the meditation, it's fine to do all that. The character is doing it because it's hooked in to that evolutionary thing that the human species has about being better. Just improving itself by being fit, healthier, cleaner, higher vibration or whatever rocks your boat, whatever makes sense to you, and the character can do that it's fine, but it has nothing to do with you finding what you really are, and it's taking you further away. Mind will use the spiritual practice to set up you know, a whole cycle of what to do before you see the truth. It's like the truth is just sitting there all the time but you're too busy looking at something else. Too busy doing your mantra trying to find the truth in order to just actually drop the whole friggin thing and what's inside. And what's inside? The very same thing you're going to find at the end of a gazillion mantras, or not. It's true you know. It really is that's how it works. But the evolution of human beings..... if you look through history at the role the religion played in controlling people, and you know different religions because they all have their own way of kind of having a set set of values and social norms and pulling it together, and it was great! They're great at aligning societies, you know? For enabling us to live together they really served their part, served their purpose. I know you've got spirituality that's much looser but it's kind of doing the same thing. It's still just another set of rules of what to do in order to find God. It's a little bit more sophisticated but it's the same thing.

Questions & Answers:

#01 / 45:24

Q: I really liked one of your last comments that you made when you talked about repeating the mantras 45:29 and what to expect to receive [indiscernible 1 to 2 words]. I've been attending quite a lot of kirtans and satsangs where we repeat a lot of long and short mantras, but I also studied these mantras in satsang for quite a lot of years, and what I've learned is that mantras are actually just a pointer; the finger that points to the one, and when we repeat the mantra, even if we know what the mantra is, we tend to get stuck or forget or be aware of that reality to which the mantra is pointing at, which is in most cases fine. And in a similar case, when we talk to a dog we point and we try to make the dog look at the bone, but it's just looking at your

finger. So it's just like the finger pointing to the moon. That dog will keep on staring at the finger and not look at the bone.

Jac: Yes.

Q: 46:30 So my question was, what do you think about the practices of these mantras and people believing that those mantras are like magic formulas that are just going to change their lives and make them liberated and you know, 46:41 make them enlightened like the [indiscernible word] just by practicing the [indiscernible word] and learning the songs and chanting and just repeating the mantras, but actually never getting to that faith that is supposed to be involved in a satsang and becoming really aware and immersed, which is what the mantra points to.

Jac: Do you believe that the mantras will do that for you?

Q: 47:06 No, actually I really try to look at the target. If I practice the mantra, and I usually practice it silent; I like more the silent meditation, I try to get immersed in that divine reality the mantra points to. If I practice the mantra and I do not feel the real meaning and what the mantra is supposed to awaken in myself, I meditate more on the meaning of the mantra, 47:32 and I try to get it [indiscernible 1 to 2 words] in my heart.

Jac: 47:38 Is there access to what you really are if you don't go through the mantra route?

Q: 47:46 I find the mantra as a beginning tool. So here I would kind of like to comment about Ramana Maharshi's teachings and self inquiry meditation and the question "who am I," 48:00 which is again it's [indiscernible several words] supposed to be a pointer [indiscernible several words] repeats the question, "who am I" just repeating it. We just say it once in a while to remind ourselves of what we are supposed to seek, and again we start in the mind, but then we have to bring it into the heart, and eventually from the mind where the question was being manipulated by the character, you know you asked, "who am I" and "I" is in the mind, so you have to let it gradually get into the heart where you get away from the rational thinking to the direct knowledge and just aware of who am I, which is divine nature. So I may start with the mantra at the mind level and I work with it as a tool, and then gradually let it go to my heart 48:49 where it becomes direct awareness of the [indiscernible word]. So only, you know keep on repeating this question of who am I it only opens the gate to that place where you can just get that thing.

Jac: 49:04 Okay, and do you ever get that feeling without going through those pointers?

Q: At this point yes. I started practicing with the mantra but at this point it just.... I would make another kind of similar comment here. In the studies of Ramana Maharshi and others that study the same thing, there was at some point a comparison between belief and faith. So now I'm just going to repeat what I learned, so this is not my personal.... But I kind of like it. So what my teacher said is that we start.... I'm talking about people who really want to believe, so I'm not talking about the people who refuse to believe and try to contradict it. I'm talking about the people who really want to believe, but even those if we keep the belief in our mind it's the character saying, "I want to believe, I want to pray, I want to chant, I want to go to satsang, I want to work with mantras," but it's still that character, that think of I in my head saying, "I want to believe," and that is still limited, and the real thing is that you manage to bring the I, which is the character, back home which is again in the heart, and that's when you get to faith. So it's getting from belief level to faith level, and faith is in the heart. When you get into faith you don't have to question anything, you don't have to say mantras, you can

simply stay in silence or simply walk on the street and you have pure faith, pure truthful faith that gives you the direct intuition of knowledge and awareness that you are divine nature.

Jac: 50:48 Did you notice your language, you either say you or you say we.

Q: It's the character.

Jac: So what about saying I?

Q: I'm trying to stay away from saying I.

Jac: Do you deliberately do that?

Q: I think it became a habit actually, because when I say "I," I still tend to go into my mind.

51:10 When I get [indiscernible word] or I start from the seed of being pure....

Jac: We, the we again. Just for this let's talk I.

Q: Okay, I start in the heart because we come from the source.

Jac: No we, we.

Q: Okay, so the point of start is in the heart, but then "I" as we go through life goes through the mind, and as I understand the purpose of satsang and that self inquiry meditation, and all these practices that try to help us get back to the true nature, is to bring "I" or the character back home, which is in the heart, and that's where the faith is and the direct awareness of our divine nature.

Jac: 51:56 Okay, you can run those loops, but they're all just perspectives on the same thing, as you said. I'm interested in you, because you've learned a lot, but I'm interested in you. What happens for you?

Q: I think it goes quite well. So with this satsang I'm trying to not focus so much on the mantra, but start from the mantra as a pointer and then bring my awareness to the target.

Jac: What is happening before you remember the mantra? What goes on there?

Q: 52:32 Sometimes [indiscernible sentence] mantra. At this point I don't particularly use the mantra.

Jac: Okay, so we're using the mantra sometimes and other times that inner stillness is just there.

Q: 52:48 I'm still in society and I have a difficult job and a kid at home so sometimes I need some mantra to start with, to get myself stable in the satsang or meditation and then I gradually go where I know I'm supposed to be.

Jac: Are you creating a state of peace inside?

Q: **53:08** Yes, it helps..... no mantra helps me get there.

Jac: Okay, so this state of peace you will always have to you know, use the mind to like, "oh I need to go back in here," and that's fine, but we're talking about something else.

Q: Yes, not always. When I need to go through that stage of gradually finding the peace. **Jac:** What this satsang is about is like deeper than the peace of mind. The character will get the peace of mind. I'm interested in your identity. Your identity is not the character who's looking for peace of mind.

Q: 53:47 That's what I was saying when I was talking about moving from belief to faith, which is that deeper state where "I" doesn't matter, the character doesn't matter.

Jac: The faith is in the character. What you are isn't engaging in any aspect of the technique.

Q: 54:06 Actually a question I was wanting to ask you, because this is a theory I studied, and the teachers who you know, published this kind of thing for centuries say that, "I and who you are in the character isn't the belief level it's the mind. While faith is a deep state where you have

the faith that there is divine and you are part of it, and there is no "I" there anymore. It's just a state. It's just a pure state.

Jac: 54:37 Okay, but that's for the character. What you're describing is still for the character.

Q: 54:42 I'm only telling you what I read so [indiscernible several words].

Jac: Yes, so what's your personal opinion?

Q: 54:51 I did experience these different stages of belief and faith, and I believe that sometimes when you go through difficult stages in life you tend to kind of jump back in the belief in the mind.

Jac: We, we, use I.

Q: 55:04 I tend to go back sometimes temporarily in the belief in the mind. I never lost my belief but temporarily I might have had doubts and move from my heart 55:13 to the mind, but then [indiscernible 1 to 2 words] satsang and mantras, I prayed, I meditated to help me go back there. I do not know if I went so much further than the faith. 55:27 I could not tell [indiscernible several words] person I do not know maybe I did. I believe I did leave you know, samadhi states, but that's in the mind level, so I did leave states of ecstatic you know, I felt immersed in divinity but I cannot possibly state that I am there already.

Jac: 55:51 The investment that you've placed in your intellectual studies is going to be a problem. That investment, I'd like to kind of say, listen the investment in it and the hours and the methodology at some point just let the door open to see that that actually is the distraction. It's a tool for living.

Q: 56:19 I know, that's why my first teacher about 20 years ago said that because I'm an intellectual [indiscernible several words] lived all my life being an intellectual. My first teachers directing me to Jnana Yoga, because they knew I was prone to put everything through rational thinking with intellectual mind.

Jac: Yes.

Q: So I've been guided towards that idea of reaching the direct. So I'm still struggling with that because I'm kind of conditioned to think.

Jac: How do you feel right now?

Q: I feel good because I like debate. 57:05 I really love debate, so I feel that this is a [too much laughing to hear], but I would need to get into a state of silence and not speak, and I don't mind an audience or other people speaking, but I just need to get into a state of silence and go back home in my heart, and then I will get to that state and feeling, but not thinking.

Jac: Okay, but that's the character going to a state.

Q: So how do you go beyond character completely?

Jac: Your intellect is not going to get you there, and the investment of the best part of 40 years in that has to be seen to have been a distraction. The things that we hold really, really sacred, the things that have the most noble value, are the most difficult to drop. You could stay an intellectual for your whole incarnation if you want, and you'll have a brilliant mind, and that's all.

Q: 58:16 I'm sorry I'm not going to be here tomorrow because of previous commitments, but I do believe that just being here for two hours has been a very good experience, and I hope I can attend your event once again. I teach meditation of the heart from the teachings of Ramana Maharshi, but when I teach it I keep on learning, 58:36 because I teach others starting from the

intellectual knowledge, but then together with my students I progress [indiscernible 2 words] [cross talking several words].

Jac: 58:47 Sure, at some point you'll have to see the intellect as the creation.... What do you call those wheels inside the hamster cage? Wheels. Okay that's what you're doing, and you're happy enough with the crumbs that fall off it, you know?

Q: 59:08 I'm happier when I get into that state or I forget about everything [indiscernible 2-3 words].

Jac: Okay, so you have justified the intellect all the way through this, and even when you're teaching you learn something, but these are crumbs. I'm inviting you to see through the loop, the loop that your intellect has created for itself, because it has been created by life, by the ego, call it what you like, by separation. The intellect is now the problem.

Q: 59:44 [indiscernible sentence]

Jac: Just sit with it. Not working it out but just sit with it, and see, "okay if the intellectual approach were to stop what would I be left with?" What would you be left with?

Q: 1:00:04 Divinity [indiscernible words].

Jac: Are you giving me the right answer or are you knowing that it's the truth?

Q: No, that's the happiness. That's what I experience when I'm really happy, but I have to say I because there is nothing, no phrase in grammar that does not contain the word I so that refers to the character. There is no other way I could say it.

Jac: The word I is fine it's about you knowing whether or not you invest in it, you know? You have to know. What if there is a belief in the I, then yes use the I.

Q: 1:00:42 Instead of belief it's the divine nature. That's what I felt and anything else is a quest.

Jac: Okay, take some time sitting with the intellect. Is it your friend or is it your foe?

#02 / 1:01:22

Q: I'm sitting a lot and not really participating in life. I'm just really isolating, and it feels like that's what I'm supposed to be doing. So I'm not really managing in the world the way I should be managing you know, and I feel like that is part of what I'm supposed to be doing now.

Jac: 1:02:40 Are you learning from that? Like are you seeing things? Is it exposing stuff, the consequences of not engaging in the world?

Q: When I accept it for what it is I see the learning. When it's the judgment of, "oh I'm not functioning, I'm not working, I'm not making money," but it feels like it's what I'm supposed to be doing right now, but there's the idea of I should be something else. I think I'm getting somewhere doing this but it's very painful.

Jac: And who's the one who's getting some place?

Q: 1:03:17 Yes right. When I pulled up I had this idea like, "who's this me I think I am." So it's that me. Again it's that me that thinks she's getting somewhere. So maybe it's okay to just be in the world and not even get anywhere but just have fun. I don't know, it's like I have this.... As you were working with this young woman it was like, "well if I didn't read who would I be," because I read and I read and I read and I read you know, and I know so much but it's like, so what.

Jac: Yes, and so what.

Q: It is so what. So when you said, "this is another industry" that just shifted something for me, because I think this is different. Like I think this is special.

Jac: Oh yes, special and more noble yes of course. We're better than the rest of the race because we're at satsang. Have you not realized?

Q: Right, so calling it an industry and saying it could be a casino really helped. I do know, but I guess I do want to get somewhere.

Jac: You're not there already? You know like that one.

Q: 1:04:30 No I like it; I am there sometimes, but I should be doing something in the world more noble.

Jac: So pulling back from the world, whatever you can use to spin out the characters game with herself, if you need to spin out the characters game then fine, because that's what we're doing. That's what spiritual practice is like it's just spinning out. We already have the idea that it's like the last thing. You know that our spiritual path is the last thing and everything else is a bit less. So the spinning out of what she's doing, when you're judging her for not participating, does that come from ideas about some self-image? Does it come from the ego stuff or the I shoulds, I should be engaging, I should be contributing? Or does it come from something a little more holistic?

Q: 1:05:42 Both, I have both. I have something to contribute and [indiscernible word] I participate and I feel way more alive and joyful when I am sharing versus when I'm hiding, and then there's sort of the worldly things like I need to earn a living, survival.

Jac: 1:06:00 Yes, how long is it that you.... that this withdrawing period is on?

Q: I guess it's been a long time. Well, no really it's.... the true flow has been gone for a long time, like eight years.

Jac: Ah! Okay, do you want to continue?

Q: Yes.

Jac: It's all right let it come. We work so hard at the spiritual path, you know? We work so hard just to see that it's another distraction. What would the character learn if there's another eight years of this?

Q: 1:07:38 Well it's kind of a story that it's eight years you know, because it's really just a story. It's not really even real. Like I could have said three months, you know? I don't know, I hate to think that I've been out of life for eight years.

Jac: Okay let's go with three months they're just numbers. So is there more to be learned by staying disengaged?

Q: Yes, I think there is.

Jac: Like what?

Q: I don't know. I don't know, I think I'm in a process, and I guess I think I'm getting somewhere. So that's my deal, that's my sacred cow, it's process. That's it! I love to process. So if I didn't process and if I just was, if I just am.

Jac: Yes, and let the character be processing herself because she loves tidying herself up. I mean, she's got to work on this judgment of not engaging in the world for one, you know? You know we can create things for her to do. There will always be something to be processed, but that can go on on the side because that's just what the character does. She could be biting her nails you know, it's just a habit, and it's part of that movement to evolve you know, to in some way improve ourselves, that happens.

Q: So is it like there's nowhere to go and nothing to do?

Jac: 1:09:34 I'd like for it not to be a sacred cow. There is everything to do, because life is for living. It's to be enjoyed and engaged in as much as you can, but the gig is for the character to know that what you are is not the character but playing as the character. If you want to go that close to it.

Q: So let the character play?

Jac: Sure, why not? It's to be enjoyed! It's to be enjoyed, that's all consciousness is doing is enjoying itself; how can I manifest like this, what would it be like if I did this or that, and you know we have the residues of religion of where there is a hardship in it, you know? It's just the residue of religion you know, and there doesn't need to be anything hard in it. Man I did the hard one I'll tell you, and you discover, "oh my God all I was doing was purging Catholicism," you know? That's what I was doing, it was Catholicism turned into a Shamanism because that was cooler or something. What was it? Just madness, just a bit of madness until it's like, "my God this goes nowhere this is just keeping the personal I alive." I am busy doing this stuff, reading this stuff, going on whatever satsang trips. I am so engaged and committed to my process, and that's the only thing in the world, and it's like, "oh my God the whole thing is just a show, an egoic show" for my own entertainment of course. So you can't really help it you know, whether it's engaging in the world, it's not about is it right for me to go out or is it right for me to pull back and continue this solitary life. You don't really have an option, you know there's going to be a lifestyle lived, but if the motivation to live the lifestyle is in some way coming from a belief system around being, hard, difficult, critical, I have to do this, if there is an idea of penance, just check it out. If you know after checking this out that you have to do it, then there is a bit of karma. Then you've got to do it actually because there's something karmic, but if it's like, "oh my God I'm just doing this to myself because it's my sacred cow but this is how I like to distract myself because it gives me a role in the world," if it's liked like that then you know, "okay I'm kidding myself here so drop it." Drop it and see if there's a move to get work, see if there is a move to engage, and if there is, there is and if there isn't then there isn't. So you've got to find out, what is the real motivation? You love process, is there something deeper or just you've given yourself 24/7 processing for your own entertainment?

Q: I think it's fear too, yes. Say I have a million ideas and things I could be doing, and I don't pick one and I don't move forward, but they're all brilliant ideas though. 1:13:04 I mean, if I don't test them out and I don't [indiscernible word] you know, fine okay that doesn't work so do something else, but I've just been stuck in fear and not moving forward, and I knew that but still I don't know what to... What I think is I just need to sit with it, and maybe it is karmic so be with it until it shifts. I don't even know what steps to take, but that all sounds so....

Jac: Yes it does. When you said maybe I should sit with it it's like, "no." Take a step, take a step, and of course you'll fall you know, but so what? That's how we learn, that's the game; get up again.

Q: But have more fun doing it and stop being so serious.

Jac: Yes, stop being so serious. Life was never meant to be taken seriously. Really, really it was never meant. All we need is to be able to respond, you know? But then we have the weight of responsibility and the weight of duty and it's like...., but that's all in your head. It's all in our heads you know, life just happens and the next moment is full and the next moment is, "that's enough!" One moment we're planning and one moment we're with our kids complete in the complete moment and it's fine. It's fine, whatever is happening in that moment is fine. It might

be focused on the past or it might be focused on the future, but it's all rich. It's all rich you know. It's not karmic for you. It's not it was just a timeout that's all. So be open to it cranking up and engage, so just be open to it. There might be a few false starts and that's all right. It's going to take a while because it's like an engine that hasn't been started in a while, you know it's not going to tick over the first time or the third time. It might be a little bit like that for you.

#3 / 1:16:00

Q: I'm here because I feel like I'm not good enough [indiscernible 1-2 words]. It's just a mind game, because of what I feel like is, there is a deep relief, there is a deep feeling that I'm not what I am, but at the same time I don't see it, and if I don't see it I think I don't know. I kind of feel a little bit frustrated sometimes, but at the same time whenever I get this feeling....., I really don't know what's happening to me but there is this feeling that 1:16:56 I'm not good enough [indiscernible word] and [indiscernible 2-3 words] like, couldn't talk nice to the people around me because not all the people think about this right, 1:17:14 so it's like even when somebody asks me, what did you do this weekend I say, "I was sickened." So it's kind of sometimes gets weird, but I don't feel bad for that because I feel like that's what I should be doing. I just wanted to kind of tell, and I want to understand what is happening. I don't know.

Jac: 1:17:42 Has it always been a little bit that there was something kind of back or you know not completely engaged? Have you always had a sense that you were kind of pulling back?

Q: 1:17:56 Yes, and that is a situation that comes out, and I start seeing and watching what is happening. There is no thought, there is no awareness, and that is a pullback. I just come back. I feel like I'm stopping from there.

Jac: That you're stopping somewhere, yes.

Q: 1:18:27 I feel like I'm stopping somewhere and I can't move further. It happens so often that I couldn't go beyond that. That is the stop feeling it just comes back. I don't know.

Jac: 1:18:47 So when you go back you get stopped. It's in the backward direction that the stopping happens?

Q: 1:18:53 I just feel it in progressing and [indiscernible several words] but I don't see any thoughts that is this moment when [indiscernible to three words] I just come back. I just kind of.... [Indiscernible 1 to 2 words] that is no thought and no feeling and that is this stop and it just came back [indiscernible couple words] start thinking words [indiscernible couple of words] whatever.

Jac: So something is slipping into the natural state, is that what you're saying?

Q: 1:19:29 When it happens this natural state that is when I [indiscernible 1 to 2 words] it's like trying to get a hold of it and come back.

Jac: Yes this is what happens. This is exactly.... This is the classic, because the moment that you recognize that you were not there, of course you are; the personal you, you see? Because in the natural state there is no you there. There's no personal I there, that's the natural state. I'd say everybody has experienced it, because very often we do something hypnotic, we kind of go into that trance like when driving the car, "whoa I missed 40 miles there." And it's like, "what happened, what happened, was I daydreaming?" No, actually it just disappeared. In the natural state driving is happening, but the natural state is there, and very often it's like that, the natural state is just there. So the second that the I comes back, the ownership comes back, for you it's like coming back gradually because it's noticing, "whoa, whoa, whoa," this exquisite

whatever it is, you know calmness or observing or no thought, the peace, something is tasting what the body-mind is experiencing in the natural state, and then of course it wants it and the I is there again. The grasping is the thing that will make the I stronger. So the moment that you recognize it don't try to grasp it, because the desire is what will make you go further from it. The desire for it will cloud it out completely. So if you can get kind of casual about it, that would be the first thing that would be useful. So it's like, "ah there was no thought there that was that gap again." So when the I comes back it comes back softer. If it comes back with desire you're creating a wedge, a big space between, "no I and the I." So what we need to do is not have the I so far out in the world, and out in the world means with a desire. That's the deepest part of the personal I. That's when it's really playing with bells on. So if it's running with the desire for that feeling or for the no thought, it's like, "whoa too much." So be casual about this, like, "okay there is the sense of the I again and something was observed, okay." So be really soft about the I. Have no desire. In fact, if you work on desires, if that becomes what you work on it will change hugely for you.

Q: 1:22:28 I have another question. I started reading Osho's teachings and there is this feeling that instructs me to go and look somewhere else. I kind of feel that there is a connection between myself and the teachings of Osho. I cannot find him now because he's not alive anymore. I cannot go near him, but at the same time I'm trying to seek a living master who can help me with that, 1:23:22 so it's kind of [indiscernible several words].

Jac: 1:23:27 Okay you resonate with the teachings of Osho, but does it feel like he is your guru?
Q: Yes.

Jac: Has he called you in?

Q: Yes.

Jac: Then do you think he would make a mistake by giving you a guru who has deceased?

Q: I'm not sure.

Jac: If he is your guru then you wouldn't question.

Q: I see.

Jac: 1:23:55 If he has called you in as a follower then your trust and faith must be 1000% that he knows what he's doing, and if he wanted to not give you a living teacher you've got to trust that he knows what he's doing, and I guarantee you he does. If he has really called you in then he will also take your desire for a living teacher. What would be good to do is just to take a short period of time, like a week maximum, to really, really test and see, "am I going to put myself at his feet?" You know, in your head in a photograph it doesn't matter, it doesn't matter it's like metaphorically. "Am I going to put myself at the feet of Osho and surrender and let him be my guide, or do I need to check him out and see if he is completely authentic?" Because when you're pulled like that and you really resonate you need to find out, "am I going to follow him or is he just useful for now?" So if that depth is there just spend a few days checking him out saying, "okay decision time here." The guru calls the disciple, you know? If you can trust him, and you trust that that pull is authentic go 100%. He will give you all you need; every step will come. If he's in your heart he doesn't need to be physically in front of you at all.

#4 / 1:26:15

Q: I have anxiety.

Jac: Just take a deep breath, and another one. The character has anxiety don't worry.

Q: Yes, she has always had a lot of anxiety.

Jac: Let the anxiety be there it's fine. Anxiety goes when separation goes.

Q: 1:26:54 My husband died in July of 45 years.

Jac: Oh I'm sorry to hear that that! That's a rough one.

Q: I feel like he started my spiritual path with his heart attack in 95, because I realized I had all my eggs in one basket and I 1:27:21 [indiscernible 1-2 words] with Gangaji as my teacher [indiscernible one word] another teacher I've been working with [indiscernible few words]

Jac: Sure.

Q: 1:27:38 So [indiscernible several words] powerful experience with that man. So when my husband finally died, he had been through a lot with a heart transplant, cancer, it's just been an unbelievable 18 years, 1:28:03 and then I didn't have any idea if we [indiscernible words] and I just kept thinking [indiscernible word] it's going to be a relief because he's been through so much, you know? So then I started realizing that I was judging [indiscernible words] and I was reading, I am always reading the spiritual stuff and getting more and more the sense that the humans okay. It's okay to allow myself to fully experience my grief. 1:28:42 I've learned a lot [indiscernible several words], and confusion I think at this point is [indiscernible lots of words] about [indiscernible words] what we were talking about earlier, you know that going in.

Sometimes I question if it's okay to just stay with my process, because I feel like I am moving through the grief and it's shifting. And we have moments you know, I new even before he died 1:29:31 I realized that as long as [indiscernible words] as long as he's alive a part of me will..... his presence will [indiscernible words] and I won't be able to go to another level of my spiritual [indiscernible words] I understood that, and I read something about your story when you went to [indiscernible words] you got that you were going to get a divorce.

Jac: Yes.

Q: 1:29:57 and [indiscernible words]

Jac: It's like, "you kidding me!" [Indiscernible word] woman.

Q: I know, and when I read that I understood.

Jac: Yes, this will be taken.

Q: Yes I understood that. You know, I just didn't know how much this would hurt.

Jac: Yes, it's like having your 2 arms cut off.

Q: So, it's really okay to just let the character have her grief?

Jac: She has to. She has to feel the depth of that pain, she has to, and she'll learn from it, you know? She'll get stronger from it, but she's going to be pulled apart.

Q: 1:30:39 Then I'll have problems with where I'll realize that you know, it'll come through that. [Indiscernible sentence]

Jac: It's totally human to feel incredible grief. 45 years is a lifetime.

Q: 1:30:59 Well Byron Katie screwed me up a little. I was listening to.... This is the first year out of five years that I haven't bought the New Years cleanse that she does every year. 1:31:13 [indiscernible words] 30 hours of her working with people, and.....

Jac: With the same 4 questions.

Q: 1:31:22 Yes.

Jac: Okay, 30 hours with the same 4 questions.

Q: So this is what she said at the beginning of the last cleanse. At the very first opening of the cleanse she goes, "so, you know when you lose somebody that eventually you're going to be

okay, 1:31:45 so why not just get the [indiscernible 1-2 words]? So I would sometimes allow myself to, and she said, “you know, we need a new paradigm for grief you know, is it grief or is it love?” I understand that because I found a love for my husband that I totally realized I was blocking myself from, and that hurts so much, and I think many of us do that.

Jac: Yes.

Q: And then they call it guilt, but I understood that it was remorse.

Jac: Yes, yes.

Q: 1:32:20 Deep, deep remorse, but luckily I was able to share that with him before he died, and he said, [indiscernible several words] that somewhat of a wedge, and no matter how close we were there was still that place where both of us were afraid to open our hearts.

Jac: 1:32:37 Yes, it's just fear; fear to melt and merge.

Q: 1:32:45 So I guess I'm getting what I thought I would get, which is from you, which is that onward ho. Keeping on, keeping on

Jac: Yes, it's interesting that you told us about sharing that with your husband, that there was a depth of love that you didn't go to, 1:33:06 and it's like you've plopped into that depth of love and it's allowed you to plop into the depths of grief. It's like the extent of the power of the emotional body, and you're learning about it firsthand; the depth of how we can love and be depth of how we can suffer, and it's kind of beautiful. In a way it is beautiful, but it's torture also, you know?

Q: It is and I'm a therapist. I thought I had gone to every feeling that there was to feel, you know? That's why I thought, “oh grief I can handle that, I can handle life.”

Jac: Yes, let's just get going it'll pass, so I'll go through the stages and then I'll be out.

Q: I thought I'd be so relieved that I didn't have to worry about him dying like I have for 18 years. I mean, you know that's the whole story going, you know? It's a good thing I didn't know that really, because I had enough to deal with before.

Jac: 1:34:07 Sure, yes. I have met some folks at satsang within this context, and grief didn't, it just didn't go through the depths of the pain of being human, and for some it didn't. It's just like, you know that's fine it's just washing through you in a different way, you know that acceptance came in like just immediately it was just acceptance. It was just like the sadness, but there was no gut wrenching pain, and for some people it's like that. Does it mean anything compared to your experience? No nothing, it's just consciousness having a different experience.

Q: 1:34:52 Just last week was actually the first time I could actually take his ashes and hold them. I just couldn't even go near that, and I realized I needed to face the fact that he's dead, 1:35:07 and then my friend [indiscernible words] can see you was watching an interview with you, and here I am, “he's dead,” you know because I was like, “well is he somewhere?” You know, everything to avoid that he's dead you know, and then she says, “oh Jac O'Keeffe shared in her story that she was talking to dead people,” and it was like, “oh God don't put me there now I'm trying to accept that he's dead,” you know? And maybe sometime he'll show up, but I don't have any clue. If I have not had the experience it doesn't mean anything to me. It doesn't matter if a hundred thousand people say, “oh my loved one came and talked to me,” because if it hasn't happened to me.... That's why I had to just go, “you just have to be with your experience right now, he's dead.” You're accepting that he's dead. That's a huge thing in this culture to accept death, I realized. So it really feels like this whole journey has been about me

really claiming my own truth and allowing that, because I've had such a strong judge like you were talking about, a judge that I'm not doing it right, I should be doing it better, there's a better way, you're not evolved enough, you're not spiritual enough, all that bullshit, you know?

Jac: That's right.

Q: So it's feeling like a really big relief to let that go.

Jac: It makes no difference. It makes no difference at all you know, and there are certain things in life where the experience of being human is so big that you have to let it consume you. Let it consume you.

Q: Yes, I'm consumed.

Jac: Let it this thing that has to move through, and you've got to feel the depth of it, especially if you're a therapist, because it's like there's a whole other layer of stuff here coming up here, you know? So it's like, "all right what are you going to do? What are you going to do, fight it, rationalize it, work it out and analyze it? Forget it, I hope none of your tricks work, none of them. None of them, so that you totally, totally let it have you. Let it have you. Let it pass by.

Q: It is, and I'm noticing some shifts now and it's not quite as painful.

Jac: Yes, embrace it.

Q: It's a long time to be with somebody.

Jac: Now you have to learn to live again. It's almost like another incarnation for you, you know? How do I do it now without my right arm?

Q: 1:37:54 Yes, and all the grieving is causing me TMJ, and all kinds of other problems, so it's a very hard time. 1:38:01 And I'm just saying, "you just have to have [indiscernible word] for yourself you know," it's just a rough time.

Jac: Yes, let it all hang out and get support and help wherever you need it, with tenderness.

Q: 1:38:15 Years ago I read a book by a guy that was a [indiscernible name] devotee and he said that [indiscernible name] said, "that it's harder to be human than it is to be spiritual."

Jac: Aha, I like it!

Q: I've always remembered that quote, because it's really true.

Jac: Oh yes, spirituality is a great hiding place, you know?

Q: Yes, thank you for your confirmation.

Jac: We have the wisdom ourselves though. You had it yourself.

Q: 1:38:47 Yes, I get a little [indiscernible word] sometimes when I grieve, like, "well just go deeper than that," and sometimes I do.

Jac: And sometimes it might work, and for some it does work. They can bypass something and it's like, "hey lucky you," but if you're totally honest you know, then this is how it's presenting and you have no options you've got to let it have you.

Q: 1:39:10 And I'm learning about my capacity to love.

Jac: It's like your emotional body is totally expanding! You'll come out of this shining, but you have to let it have you first. You can't like, "this will be worth it in the end," and you can't do that you're just kidding yourself. No trick, nothing, no escapism, no avoiding, nothing.

Q: 1:39:35 That's why I knew my book title, whenever I get it together, could have no kind of idea of any hope in there you know, like, "the way out of grief," no, no, no.

Jac: No, just let it have you.

#5 / 1:40:10

Q: I just love all the people that have shared, and I don't have anything super deep to share, but I really have a question about connecting with those who have passed. I feel like it's been a gift that I have and it happens regularly, but there's definitely times where I don't know who they are. There's times where I'm clear and then there's times where it's just beautiful, and I want to know who they are. Do you have any tips or secrets?

Jac: 1:40:53 Is it your work?

Q: No, it's serendipity.

Jac: You just do it yourself, okay. Why do you want to know?

Q: Why do I want to know who they are? I guess..... why not?

Jac: Because it sounds like it's just rounding off a nice story.

Q: Well I don't have these conversations.... There's a few ladies in this room that know these conversations, but most people can't have that. You can't tell that story, and for me it's really not about finishing a story it's about being able to connect and hear the message. So maybe....

Jac: Have you asked them to reveal more about themselves or who they are?

Q: 1:41:57 No, probably not. Is it useful practice? I admit I haven't done my homework a lot. I've watched some videos on you, but, is it your perspective that it's good to do?

Jac: It was my gig for a while you know, and that was a learning curve and stuff, but what I ended up concluding I suppose was that dead people are just like living people, they're all looking for something better. We think over there is better and they think here is better.

1:42:35 You know, it's like [indiscernible several words] it's the same gig, you know? It's just more conversation, more information. It's just constant information from there, from here, and I was like, "enough, enough shut the thing down!" It was just too much, stories here stories there, and I was just like it's enough. It's enough for me to just deal with what I have to deal with in the physical, and so I handed it back. I shut it down.

Q: Interesting. I'm not done yet.

Jac: Yeah yeah, talk to them.

Q: I have been.

Jac: And ask them to give you some information, because you want to know a little bit about them. Ask them what year is it. That's an interesting one. It opens a whole other....

The End