

Unedited, First Draft Transcription 2012, November 26 / What You Really Are
Toronto, Canada
#01 through #12

Meditation / 00:14

So without moving your body at all rest on the inside. Just rest, and that which supports the resting, that resting place, let it disappear. It doesn't matter what the mind is thinking it's just doing its job with pictures and stories. There's no need to grasp anything that it's producing. It's just like a radio on in another room, you know there's a radio on but you're not really sure, "is that the Rolling Stones or a documentary?" Don't tune in. Go to the place of rest and let that which supports you disappear. If mind is not running the show something will be perfectly fine with this, perfectly fine with nothing and then the absence of nothing. The story of your life will continue. It doesn't touch that which is beyond all of it. Whoever you think you are is not seen by what you really are, because there aren't two. Whatever faculty of the working mind is needed to live a life will continue, even when the bulk of what feels like your attention is at home in the absence of nothing. Life doesn't need the investment of your attention and your interest in order for it to continue. It will unfold perfectly fine without you. Your life is being lived by who you think you are. What you really are doesn't do any of this. What you really are is beyond all of it. Play with bringing just enough attention back into the room, into the stories that are for sure going to come up tonight. Bring just enough attention for participation. Don't lose yourself in drama, in stories, imagining that there's really shows, real lives. Phenomenally yes but actually it's just story. This is just a movie. It's not to be denied just seen to be what it is, a movie. So just enough attention to participate, and let's see if you can do that.

Questions & Answers:

#01 / 7:02

Q: This afternoon I was on a subway going to a doctor's appointment, and thinking about what we've been investigating this weekend. I mean, the thinking is going to happen so I might as well be thinking about that. A crack happened, and I guess in that gap where I wasn't some understanding must've happened, because insights started coming in. I had been thinking about how for the last few months I've been living in a place of, "all is well," and feeling this warm support for whatever was happening. After this crack I realized that where the understanding came from there is no well, there is no unwell, words there have absolutely no meaning.

Jac: Yes.

Q: 9:05 I mean you can have heaven, hell, good or bad, and it's same-same. There's no difference.

Jac: Yes.

Q: This was the first time that I understood how you know, when sometimes people ask "why" and somebody like you will answer, "why not," that's the first time I understood it, because when there's no difference there's just as much meaning in, "why not." That's just as valid!

Jac: Yes.

Q: 9:42 It seemed to me like when we talk about mind not being able to go somewhere, to me it has always been a physical kind of thing, you go to the edge of the cliff and you can't go there, but it's not even that it's just that mind has no meaning in that place.

Jac: Yes.

Q: So after dealing with the appointment and I'm on the subway back, all of a sudden it's like everything, the people, the seats, the word that came was, "unsubstantial." There just wasn't any substance there. It was the first time that I realized that, "okay if I'm seeing something unsubstantial then I can't be substantial either." I mean it's tied. So it was like experiencing was happening but it didn't feel like there was an experiencer or an experience, but I don't know, that's something I would have to ask you because that's what it seemed like. I mean, this is the first time I've used the word "seemed" because everything else was so obvious to me that I didn't have a question it, but this was something that I would love for you to just say, "yes, no, or whatever." Just to quickly wrap up, I could see my mind getting all concerned about, "okay from here how will your behavior be, loving or kind or compassionate," and it was like the behaviors are just going to happen so how can you possibly box in freedom? I remember many, many years ago when Byron Katie got a facelift, and people were saying, "oh how could a spiritual person do that," and all of a sudden it was like as plain as can be, freedom is not going to be tied to a concept of spirituality and what behavior should be or shouldn't be applied in that respect.

Jac: Yes.

Q: 12:58 So I got off at the right station and got myself home and showered, but it just felt like motions.

Jac: Yes.

Q: A little while later I realized that my mind and my body must have been in shock, because I went through about a half-hour of shaking. Like what happens when you're in shock the body just has to somehow or another get rid of that stuff.

Jac: That was an eventful visit to the doctor.

Q: Yes it was, eventful subway trip, and the only other thing that I thought was.... Well I couldn't eat a supper I just drank a protein drink because that's all I could handle, and tomorrow I'm not going to do the one thing that I had an agreement to do, I'm just going to call up and say, "I'm not feeling myself." I figure that's truthful.

Jac: 14:17 Yes, indeed. Beautiful, huh? Okay, so the question in there about experiencing, so you saw that the triad.... we normally operate with a triad. Like with dualism we add in a third as if two isn't enough. So there's yourself and there's the object of your experience such as a cup of coffee or the cat you're going to rub or something, and then there's the experience itself. So there is that which you experience and yourself, and then the experience. So if you take away you and you take away the object, because the subject/object disappears, so there's just experiencing itself. The term that is used for this is direct experience. It's just a piece of language that's useful, direct experience, but what it is really is just like the verb experiencing. It's like the verb experiencing is doing its thing.

Q: 15:22 Right, but that's always in the phenomenal world.

Jac: Always.

Q: I mean, I just got the inkling that in the place beyond that can't be there.

Jac: No it's not at all.

Q: It just can't be, so the experiencing is only in the phenomenal.

Jac: It's only in the phenomenal because the senses would register. Albeit they're usually toned down. They get toned down because there isn't so much attention on all the senses, you know your attention goes home. So whatever happens with the senses and stuff is perceived without label, it's more just a smooth happening of textures and touch and whatever it is; experiencing is going through the form. It is not even registered as an event really. It's like it's passing through the working mind just at the right degree to know that there is touch happening or texture or cold being felt. It normalizes to a level where the working mind has some awareness of how to use the information of experience to function. So there's no body experiencing an object.

Q: 16:48 When Joe was talking yesterday it became so clear the way that you explained it, that if there isn't a seen then there isn't a see-er. But I didn't know if the seeing could exist without the see-er and the seen.

Jac: Yes, yes, it reduces to the verb itself and the working mind happens. You know, the working mind uses the verb itself. It's comfortable with the verb itself. It can do the world without subject/object. It's extraordinary, you know? It might be shock, the shaking, but very often what happens is that for the seeing to stabilize, for it not just to be..... mind makes it an experience, it goes back into the drama and says, "what was that that happened, what was that," and it makes it a story. This is the other option, no? Mind makes it a story and then years later, "I wish I had that again," because it has really become a story and something to achieve. Okay, when that doesn't happen, and mind is ready for the shift of the insight that came, the body has to play catch-up so it's like the body shakes off what it doesn't need. It's like it's lifting its frequency in order to embody what was seen in order to adjust to the refined perspective. So leave room for it being that also.

Q: 18:30 I did realize when the subway trip was happening that my heart was just skipping beats all over the place. It was like it couldn't grab a steady anything. When I came home my blood pressure was up, and that's literally nothing to worry about you know, because I realized something was going on probably in relation to what I have gone through.

Jac: Yes, but no harm will come from the side effect. It's very natural for the body to shift up a gear, you know? It can take it. So what's going to happen now?

Q: Whatever will happen.

Jac: And if the "all is well" is gone?

Q: It's gone. I can still say, "all is well."

Jac: Sure, because it is.

Q: 19:33 Yes, but it's from a different place. So it's not that that's gone, but more has been included in the "all is well" somehow.

Jac: Yes, so let equanimity show itself in its essence, the same sameness of everything. Okay, so the equanimity, the same sameness of everything, shows itself in the unsubstantial substance of everything, all right? Everything is insubstantial (I don't know what the word is), so that becomes an equalizer. Now, whether it's substantial or insubstantial, even if it's presenting as being substantial all right, let's say, heaven forbid there's an accident on the street tonight, and you know it's a real live phenomenal event so it will look substantial. Even in that see that there's same-same. When you don't have the common factor of everything's about love, everything is insubstantial, okay if you don't have that equalizer see, see if it's true

that everything is insubstantial, that everything is the same, is equal sorry. Is there equanimity all over? Is there equanimity?

Q: 21:16 It seems within me there is this equanimity, and therefore it can only be that way out there as well I think. So as long as I can sense that for plug-in to it or whatever, then do you think....

Jac: 21:38 Okay, now you're pointing to something else. So if it was like a loudspeaker wall tapestry, is there a capacity to perceive from the realm of where it is same-same, as an alternative to, "that's a wall tapestry and it's very nice, oh there's a speaker it's blocking the wall tapestry." Do you see? Without this dialogue and without the labeling is there same-same?

Q: I think for me, the first thing that happened this afternoon afterwards was that words have no meaning, and therefore that loudspeaker has no meaning, that painting has no meaning, and therefore it is same-same. So somehow or other the word "meaning" came much more to be what triggered things, and I think I'll be able to keep on applying that.

Jac: Okay very good.

Q: If you think meaning is not going to....

Jac: No you're fine, because the layer I'm pointing to is between the insubstantial showing of the nature of things and the no meaning. It's in between. Mind might be able to sustain it has no meaning, words have no meaning, the sounds mean nothing, unless mind wants to do a loop-de-loop and turn it into language and meaning, but the sounds actually mean nothing. So the words mean nothing. If that's not able to be held, stepping between is what I'm talking about, that equanimity.

Q: 23:35 And like another hearing that seems to be just obvious is with no support but there's no free fall either. So that's where words can't get you to where there is no support or no freefall.

Jac: How do you mean there's no support and there's no freefall either? I mean freefall is an experience, so what do you mean by freefall?

Q: 24:08 In reality sort of if there is no support then there can't be freefall.

Jac: That's right.

Q: 24:15 And some how or other that just allows an equanimity, because there is no separation, there's no difference, there is nothing to trigger....

Jac: Just trying to find you.

Q: 24:40 Yes, well for me I'm trying to go to [cross talking].

Jac: Yes sure.

Q: To maneuver there as well.

Jac: So say that again [her name], without support....

Q: 24:53 If in that place there is no support there can't be freefall either?

Jac: That's right.

Q: 25:00 And therefore, I mean nothing gets triggered there.

Jac: Yes this is so.

Q: And to me that doesn't sound like it's dead. That doesn't feel.... Whereas before this seeing that's what it would have been like.

Jac: Because the ego knows dead and alive, and it only has two options. Mind has only two options to choose from, and if we either like or dislike it doesn't want either option because it

just wants the show to keep going really, and it wants to wake up but really it doesn't it just wants to be there after waking up happens. And it's ridiculous what mind is trying to do, but it can't it's just not wired. In its absence what you are is obvious in its absence, you know?

Q: 26:10 That's been my way of approaching things, the, "not this not that," because that's the only thing that my mind could grasp, that it wasn't that. I have never been able to get any image of the beyond. No words, no images, nothing.

Jac: Of course you can't.

Q: So it's never been something that I've been trying to get. 26:39 I was perfectly content with "not this not that," it doesn't happen anyway.

Jac: Yes, and so know that mind could easily try to say you know, "well it wasn't empty, it wasn't dead." We'll leave it at it wasn't dead, it wasn't alive, continue your neti-neti, because mind will say, "it was full and it was rich and it was spacious," and it's like, "whoa, too much, too much, too much." Something is already pulling something in and mind will work it into a desire 27:13 and off we go again ego gets fatter. So keep the neti-neti, it wasn't dead, it wasn't alive, it wasn't anything that can be described.

Q: 27:31 The cracks always seemed to happen around you.

Jac: Sure, I'm a mirror my dear. That's all this is, a mirror, so you're doing this to yourself. you are doing it to yourself, there's only that.

Q: It's becoming much more of an understanding, yes.

#02 / 28:15

Q: What I want to investigate is, you know when leaving here and going back and being with people. Some of it triggers fear systems for me with certain people. Not of the person but of the times that I'm unsure of where I stand maybe with certain people, and maybe there's a kind of attachment and wanting approval. Some of that is based on maybe not having enough time with them to 28:59 kind of get that sense [indiscernible word] and became uncomfortable and all this kind of stuff. What I find is that I will separate my spiritual life from my functional life, and I don't think that's uncommon, and then when I'm more confident it's just part of my life and it doesn't matter if there are people around or not. When I'm not confident or getting to know someone and wanting to create an impression, having certain desires or whatever, then there is more vulnerability and the fear is of not creating a good impression. So I would push my you know, my deeper self kind of gets.... Some of it is the old childhood programming around people getting angry, and ridicule, those two things right, of having certain feelings or beliefs or something. So that's the stuff that comes up, and then the defensive part of..... the protecting, of withdrawing, and then in the withdrawal getting angry or being upset or something like that. And like I said, especially in new situations. In comfortable situations I can be very centered, and it has a warmth to it and it has a sharing, and I notice people will gravitate towards me even if I'm not talking about it, and you know there's a certain comfort level or something. So I just wanted to kind of.... I know that it gets in the way of..... Like as I was talking about on Saturday, it means I have to run those defenses or the defenses..... the mind then is the forefront of being prepared to do the protection, and the discernment too. It wants to kind of figure things out, and know where the lay of the land is safe, you know, know how I'm going to react. If I perceive something that's going to be negative I'm on it, you know? That kind of stuff. So I just wanted to kind of play with that a bit. You know, where is safety

really if it's not in the mind, because the mind is creating the danger. So how to soothe the mind and really help it relax more, because there's nothing to be afraid of really, you know? Not even a tiger in a boat, you know The Life of Pi right, which is so brilliant. So how to tame the tiger in a sense.

Jac: 31:48 Can you let your self image go down the toilet?

Q: 31:52 The self image go down the toilet? The **scared** self? I mean, flushing the **scared** self away?

Jac: Yes, well it's your self image, no? Because something is trying to.... When you meet new people it's like there's an investment in your image.

Q: Oh yes I see what you mean! The image that wants to create the impression.

Jac: Yes you're invested in the image, because you try to control it and maneuver it to be liked, to protect this image that you want them to believe, your image.

Q: Right, and the image is to be the mirror of what they like.

Jac: 32:34 Of course! **[cross talking]**.

Q: That's the image, it has nothing to do with me really.

Jac: 32:38 Yes, **[cross talking]**.

Q: 32:40 Like to be the mirror and someone's looking in it and then they see themselves enough that you kind of think that they like you, but they really like what they project onto you.

Jac: Yes so this game goes on, what are they projecting to me and can I reciprocate that? **Q:** Yes, I think that's what happens when I really don't care. There isn't a mirror it's more like the comfort is there, so it's more the receptivity that is so open and just very spacious.

Jac: 33:17 So what if you were.... I want to go back to self image, so what if you were going to surrender your self image, and no longer invest in how others perceive you? Like not even pull it back but actually, "I will no longer invest in how I want to be perceived." How big is that threat?

Q: It doesn't feel like a threat, but it's kind of like a novel idea. It's a nice idea. I mean, but who is the I that will no longer invest? Like what is it that isn't investing?

Jac: Yes of course, because it's the ego thing with the ego now. You see, when there's a lot of identification all you can do is break the identification. You can't jump from identification to like outside of all of it. Do you see? Grabbing a spiritual concept will be used by the ego to preserve itself.

Q: 34:41 Yes, and that's where it seems to be stuck. You can't just jump outside of it even though you would like to.

Jac: You can't, you've got to shovel the garbage.

Q: Yes, so I will no longer invest in what others think of me or what I want them....

Jac: Projecting an image of how I want to be perceived.

Q: Everything is kind of wobbling because it's all image. Like this phenomenal reality is just image anyway. So it's, "I won't invest in the image because it isn't real." "I won't invest in the unreal."

Jac: And then on that phenomenal level be sure that mind doesn't run any idea of the outcome of this shift in behavior.

Q: 36:39 It didn't, there doesn't seem to be any of that. It's more understanding, sorting out some confusion around what's real and what isn't real. That seems to be the more important part.

Jac: Yes.

Q: 36:59 Like again, it gets in the feeling level. Like it's the feelings and that's the fright, the fear, and it makes it seem so real, right?

Jac: Yes.

Q: Like the panic around it or something makes it seem so real.

Jac: Yes you're right, that is what gives it its authenticity, because it doesn't have authenticity, you see? The emotion gives it authenticity.

Q: 37:26 You know, that's like.... Wow, that's just really.... It's like people conditioned through fear, you know in that dominant sense of scaring a child or something to make the scary person seem real or something. I mean, for me that's how it goes back a lot, a long way.

Jac: Yes.

Q: Like to get someone to listen to you that you have to be so scary, and then it's the imprint of the reality.

Jac: Yes that's how it works.

Q: 38:22 I know that over time a lot of my process has been able to move the grief of it, so in the relation of the, "I will no longer invest in the image," there is a sadness for having invested so much in it. So part of the release is with it seems so real for so long, you know? I'm just hearing an inner choir singing halleluiah. 39:17 Just the irony, because irony has really belonged about that. It's the irony of the unreal, like we think things are real and they're not.

Jac: 39:37 Efforting is inevitable until it is seen that it's not needed. It won't work if mind decides, "oh I'm just going to go into an effortless zone, it should be effortless," but it's like it won't because it has to be seen that, "wow all that effort for what?" Just to experience actually, that's what it was doing. It was for experiencing.

Q: 40:16 Well in a certain level there's survival. I mean there's a cleverness in adaptation in a sense, you know in those protective energies like fear and anger and whatever. They have a certain purpose of survival of the phenomenal self or physical self, you know?

Jac: Sure, and while mind sees the purpose and the play of it, pulling back to a wider picture it's just manifestation; it's just because it can. Just because it can we pull it together and give it cause-and-effect.

Q: You know it's also the play of opposites right, because it seems to me that the part that all these elements of protection protect, like stays inside, is the purity or the ultimate, the consciousness, we create layers not knowing you know, that it doesn't need layers. It feels like it does for a long time, but then it's like create them and then dissolve them. Like that's the play, is the.....

Jac: That's the game.

Q: The creativity twice over, you know?

Jac: Yes, creation and destruction. Yes, it's like spring into autumn or spring into fall, whatever it's called here. That's the cycle of nature, and the human being is natural like everything else. We create and destroy the image of ourselves.

Q: 41:58 And the creation you know, that was kind of cool in some ways too.

Jac: Yes, and let consequences take care of themselves. Pay no heed to consequences.

Q: Well, in the confident place it's easy and in the scared place it's harder.

Jac: Yes, in the unconfident place is where the work is. When your confidence is low you've got to watch out for these things.

Q: And for me new situations bring out the defenders for sure.

Jac: Then that's where to watch it. That's where to like, "okay let's see how this flows without any manipulation and without any self-image being projected," and then just see what happens naturally.

Q: And I will not invest in the image because..... Because why? Because it's only an image really.

Jac: The price is too high, that's a good enough reason why not to. The price is very high.

#03 / 44:31

Q: There is a seeing of how consciousness turned back on itself and saw me I, and out of that psychological content kind of reinforced that, and really how desire keeps that kind of insidiously in place, but I've had moments when I'm just like blank and I get this visceral fear. It's not mind that I can see, you know nothing happens it's visceral. When she was talking about palpitations it's very visceral.

Jac: 45:14 Yes, when that comes up what do you do with it?

Q: 45:17 I watch it as best I can. You said the other day about in moments of like public speaking noticing how I get into a loop, and I do. I mean I see how.... That's where I start.... I told you about when I was younger, at that moment I saw myself, and that's how that's kind of set up in a way. So when I see that now there's not that.... there's sort of relaxation around that. So that's what I'm doing I'm sort of watching it.

Jac: Okay, the visceral fear, the next time it happens let it get bigger. Let it get enormous. It's just the frequency of existential fear you know, that's what cranks up. Let it get huge. Let it have you call its bluff.

Q: That's what I've been doing but it's been despair.

Jac: Yes, yes, yes. I don't know any other way around existential fear though. There is no other way around it. All it wants to do is manifest and let it manifest.

Q: And I sort of feel..... I mean, I don't know how to describe those, I feel what's behind that and it's huge.

Jac: Go there and beyond.

Q: Okay that's all.

#04 / 47:48

Q: I want to explore a little bit more what we discussed yesterday. So we said, "it's as if the inquiry is taking place all by itself," but I had an insight I think or insight was experienced last night in which there is ownership over this inquiry or this type of spiritual practice. It seems to become a trap for me actually, and it seems that when I don't own it and it just happens by itself, that identity, that sense of me who's doing it, it's gone it just drops. It's interesting because it feels like it dropped me. Does that make sense?

Jac: 49:31 Almost, keep going.

Q: It's like this unfolding, if we want to call it that, has dropped this sense of self that I have or this image that I have. A story came up last night, and I think it's a Buddhist tale that talks about a river with two banks, and on the one bank there's living in ignorance and on the other side is enlightenment. So you've got to take a boat across the river, and the boat represents

your sadhana. I feel like I'm getting to the other side but there is a fear of getting off. Last night I feel like I got booted off.

Jac: 51:09 Yes, at this point even if the mind said, "well there is a fear of getting off, okay I'll deal with the fear," somewhere the mind will have an agenda because it can only do cause and effect, 51:21 because that's the [indiscernible several words] so it's like somewhere, even if it's subconscious level, when [indiscernible 1-3 words] the fear I might get there, you know it wants these little insidious things.

Q: 51:31 Yes that was the thing. It's like coming onto the spiritual path, so to speak, there was great suffering and of course the suffering wanted to be alleviated, so certain practices were picked up, like meditation and certain things like this, and it feels like the medicine has been taken and it's almost like the mind is using spiritual practice as a way to keep the suffering going in a really subtle way. Does that make sense?

Jac: Yes absolutely.

Q: So it's like when I would have troubling thoughts, emotions or feelings come up I would immediately inquire, "okay who is the one suffering here?" So I would allow it, really feel it, much like what you were discussing, just let it all come up, and then eventually those tools would in a sense do their job and a deeper peace would reveal itself. But now it feels like I'm hanging onto those tools, but it's like in a really subtle and weird way it's keeping that suffering going, because now I have to... you know, thinking is still going to happen; thoughts are going to come up, anything can manifest itself that's not the problem, but it's like anytime a troubling thought comes up it's like, "oh you have to inquire into that." So in a sense it gives the suffering a purpose.

Jac: 53:18 Is the spiritual practice keeping the seeker alive?

Q: Yes, because last night the inquiry was still happening, the practices are still happening, but they were happening spontaneously without, yes like I had said earlier, without any ownership. So the inquiry was happening, and it was fine, but there wasn't a me doing it.

Jac: Okay, and that's fine it happens spontaneously; everything actually happens spontaneously all the time anyway, it's just that the ownership imagines that it has initiated it. So the ownership actually isn't making it happen even when you feel you're doing it. Consciousness is doing it all. Even when there is dense ownership consciousness is doing it too, and consciousness is doing the ownership.

Q: When inquiry was happening it was like all of a sudden it shifted from me doing it to consciousness is inquiring to itself.

Jac: That's right that's what it's doing.

Q: And it's like there's been a shift in power from this egoic centered practice of me trying to wake up, to like, "wait a second I don't even exist to do that in the first place," and consciousness is doing it to itself ultimately.

Jac: Yes it is.

Q: Wow, that's super! It's very unburdening because I don't have to do anything now.

Jac: but even if you feel like you have to do something that too is an idea running in consciousness. Even that's not you. Don't let it have the power to create a you. The idea of an I is a manifestation in consciousness. It never creates an autonomous you. Can you see how it actually doesn't create an autonomous you?

Q: Yes.

Jac: Okay, so the spiritual search can continue without there being somebody seeking and with nothing to gain.

Q: 55:55 And that's exactly how the experience was last night. I think that's why it felt so unburdening. I think yesterday in our wonderful chat, I said, and it's come to a point where even the sense I Am, even just the intuitive sense that I exist is too heavy now. Again, it's perceived that there's some vested interest in the seeking right, and all of a sudden it just.... again, you know? And I felt much lighter.

Jac: Yes, if there is clarity around, "that it all happens in consciousness," then even when there is that perception that there's something to be gained from it, even that isn't you. Even that isn't the ego. There's a very thin line and it's like slicing in between something, you know? I'm trying to slice something. Come out from the other side okay. Okay, dissolving conditioning will always happen because the mind is a habitual mechanism, and even when it knows that dissolving the conditioning brings no reward to anybody, it's just what mind does. If it's had a habit of clearing up stuff it will always continue, but then there's nobody doing it and it's for no gain, and even the absence of a contraction that's felt, when it's like, "oh my God look at that, I used to do that, and my mother used to do that to me," whatever it is, you see something, you even know that none of that is true, is leading anywhere, and that the expansion, the release, it's a happening with no juice, with nobody benefiting. It all continues just the same, all of it, because all of it is just the maneuvering of consciousness imagining itself to have experiences.

Q: I see.

Jac: You can see this, great then the seeking doesn't have to stop.

Q: 58:33 I think to sort of understand what you're saying, it seems like the dissolving of the conditioned mind, the spiritual practice, all these things are still movements that will continue in consciousness, but it's perceived even from beyond, which is completely unaffected.

Jac: Yes absolutely, and it's not even that you're bringing back your perception, it must show itself, show itself that these things have no capacity to create an idea of a you that is actually real in anyway.

Q: It's like such a subtle technique or you know, the mind to try to continue to perpetuate this false sense of self.

Jac: 59:21 Yes, this false sense, and no matter how [indiscernible 2-3 words] it's always false, you know? A lot of people get stuck on the rung that says, "oh my God the seeking is keeping the seeker alive, the spiritual practice is keeping me alive," and then they drop all spiritual practice in order to get somewhere. You know, we've got somebody not doing spiritual practice as a spiritual practice, you see? It's like nuts! So let's not change anything it's all fine. It's all happening on its own anyway. It's just that the subject/object drops away, the one who owns it, who wants something. You can see that these things actually have no substance at all. Then if the habitual mind does spiritual practice as a lifestyle, so what?

#05 / 1:00:31

Q: I have one other little thing. This gentleman here had mentioned about potentiality, and so for example he used the term, "thought storms." You know, thoughts coming up and jumping into that mind stream 1:00:46 and such, where it attaches to the mind, and the concept or idea of potentiality if it's not bitten into is not believed in, then the mind's ability to have these mind attacks dissolves?

Jac: Gets very weakened. For some it's dissolved totally, and for some it doesn't it continues storming but with no authenticity.

Q: Okay, it's always like there's that uneasiness like potentially my mind could start with, even that in itself is just a thought in consciousness. That as soon as it's bought can create a problem.

Jac: That's right.

Q: 1:01:30 Okay I just wanted to get clarity on that term from yesterday. That's been my experience as well as you know, there have been these times of tremendous peace and joy and spaciousness, but it's always potentially and it's an idea, and it's an idea. So I think it was very helpful that that idea has been exposed to little bit. So I'll sit with that one.

Jac: Sure, there's nothing to get you know, there's nothing to get. It's just a seeing through.

#06 / 1:02:40

Q: Just a short question about visceral fears. I'm aware there's a visceral fear that happens during the day. 1:02:49 I was watching it today, and at times I'm feeling very [indiscernible word] and then it starts to come in. It could be connected to not working during the day.

Jac: Yes.

Q: 1:03:01 But there is no thought that comes up so it must be subtle thinking. So I'm wondering, just like you said to this other person, whether to just let that get big, just let it get really big. Should I be doing the same thing?

Jac: Yes and no. Yes to doing the same thing and then to add something else, because as you talk about it it's clear that it is attached to a story. So for you let it present a story and the story will have a belief system underneath it, and that belief needs to be hit. So you have two things to do because it's going to show you a belief also. You're on to something, there's a story attached to this fear, and so the belief underneath the story needs cracking.

Q: 1:03:51 And then in terms of doing during the day, we talked about being spontaneous part of the time, and I think part of the reason I create so much activity is so I don't have to feel the stuff which is very painful.

Jac: Create distraction.

Q: It really works well. So just spend as much time as I can pull just staying with it until it shows itself.

Jac: 1:04:16 If something is coming up don't push it down. Don't distract yourself, say, "God I feel awful, okay I'm just going to take half an hour and see," and go for a walk with it or just sit with it.

Q: Okay, because often being at home is worse, so do I allow it to be worse or go for a walk?

Jac: Exercise is always good. It's a good way to do this. I think it's got something to do with when the body is in motion things are looser, things are more fluid. Especially with your wiring you know, stagnation doesn't help you. Whereas being still is fantastic for other people who are like all over the place. It's just your wired differently, so for you even if it's too cold walk up and down the stairs or something. Just walk, have the body moving. Go into a zone and just feel what this is about. Go into the feeling, what's this about, and keep the body moving. Have a balance of course.

#07 / 1:06:13

Q: I'm curious as I listen to you, all the various different facets directed at different energy bodies. Is there a way of telling what is relevant for myself?

Jac: That's a discernment that you've got to develop for yourself. That's a tool you need for yourself for sure. What's happening at the moment, are you kind of pulling in everything?

Q: 1:06:55 Well, it's sort of similar to how I describe how my phenomenal experience is, which is as if there are pieces of my soul wandering around doing different things, and so I hear things as if they're not..... it's just like there's a voice, there's the body. So that's one way that I can see things. Sometimes that happens, and so when..... I'm just trying to pull something around authority. It's like, what is it in me that thinks that there will be something from Jac that should be able to give..... and there will be something in me that will recognize that this is true or this is something that will be useful? I came in with a barrel of questions especially related to trauma and story, and somebody I have a close relationship, my boyfriend, he suggested to me that I get therapy or that I look into the trauma that I had experienced. It's like I almost can't tell what to trust in a way, because there will always be a story created. You know, there's something around authority and something around narrative.

Jac: 1:09:45 So what about letting your own authority get stronger?

Q: Whose authority?

Jac: It's the working mind.

Q: My working mind is the authority?

Jac: Yes, the functioning part of being able to have a discernment which allows you to move towards and move away.

Q: Is it possible that there's something not working?

Jac: It's just around something that could be cultivated, huh?

Q: 1:10:32 Okay, like I have a tendency to go into these places and be like [indiscernible sounds] and it's so prevalent or consistent that I just.... It's like, "okay well here we go it's happening." I just don't understand why that is always happening often, and there are often images that appear of people that have experienced trauma, and sometimes it seems like that shows up in my phenomenal experience.

Jac: Images of trauma or images of other people who have trauma?

Q: 1:11:39 Other people who have experienced things that that their story is traumatic. I don't know if I'm just making this up now.

Jac: It's okay, it's okay. There's a few things going on. What feels important is for you to start trusting your own intuition. So it's like when a thought comes there's a default button and you don't know if it's somebody else's or your own.

Q: Yes.

Jac: 1:12:19 Okay, we need to cancel that default. So if you don't go to that place of uncertainty, "is it mind or is it my own," if you don't go there you've got to assume that it's your own. Try it out and then you'll know. You'll know if it's appropriate or not. You know, "actually I don't think that all, okay." Take them on as if they're yours and then you quickly know if they are not. At the moment the default button isn't helping you at all. You've no option, but right now something is able to shift it, you're able to shift it. It's like you're done with it, you're done with that, do you know?

Q: On constantly being uncertain?

Jac: Yes.

Q: Yes, constantly being sort of fearful.

Jac: Absolutely, doubt is like your default state. You just go into doubt and then it's like, "okay what do I do from here?"

Q: 1:13:23 Yes, like bodily I notice some..... like I could even..... like believe the imagery, the experience of like..... Like I will literally go in circles and I'm wondering, "well do I go into that shop or do I go into this one," and then I'll turn around and I'll see my body, and I like..... it's a little scary.

Jac: Sure, sure.

Q: 1:13:46 I guess it's not in one way, but it's kind of like, "why am I going into this space of like....

Jac: Yes, this space yeah, yeah. It's like you slide into this other zone you know, but you're going in there through doubt or through lack of discernment, authority, we can call it these things. This needs to be cultivated now.

Q: I can deliberately cultivate it.

Jac: Yes, you've got to deliberately cultivate it. You've got to actually. You're working mind needs this self authority, this knowing of like, yes/no, to move away from that doubting position. So what you do first, "okay that thought, whose was it?" "Okay let's say that it's mine and we'll move with it." It will stick in your stomach or it will flow, and after a while you get to know pretty quickly the taste of thoughts that don't grok with you, that don't click, that are not aligned with you. You get to know the taste of them, and right now you don't know the taste of what's yours and what's somebody else's. You don't know the different taste between the two and that's what we're after.

Q: Okay, so I can trust that when I follow a thought or impulse that I'll have a way of knowing whether it suits or not.

Jac: Yes, take it that it does until you find out that it doesn't. Take it that it is yours, because if we don't do it that way we'll just be doing a delayed doubting mechanism. You'll take it on for a bit and then you'll run the doubt again, "so maybe it's not maybe I should..... "How should I know now if it's not, maybe it's not."

Q: 1:15:39 Yes, even when we're here it's sort of spinning in this.....

Jac: Yes, you're there again.

Q: And so that's what I do, like that's what I.... When there are things that I have some sort of predisposed confidence in it, 1:15:51 like I'll go into some sort of [indiscernible word] mode of dancing or playing music or something that I already have this idea of confidence. It's like it's clear that I'm here, 1:16:12 [indiscernible couple words] but it seems to be only when there are times when it's like, okay there's [indiscernible 1-3 words] when it really..... maybe letting there be no question.

Jac: Yes, so you know what to do?

Q: Yes.

Jac: Great!

#08 / 1:17:14

Q: I have one question before I ask the question I had. I noticed that most people are sharing phenomenal experiences, which seems to be sort of expressed in that non-subject, non-see-er kind of realm. Again, that center realm, and is that the theme that I would be suggested to stay on?

Jac: Not at all, it's just a coincidence that [different zone so far have been listening to this all weekend, so it's like, "whoa there in a different zone."

Q: Okay, so in a meditation one of the ways I perceived the creation of our phenomenal experience of being human in this particular way, having this dialogue, being able to experience all the physical sensations of the world, is that life had a moment of curiosity, which is, "I wonder what it would look like to have another form?" And from then this is what propelled every moment of creation, every idea, and so when you were speaking earlier in the night and there was a dialogue, one thing that came up for me was seeing life experience life through me. Like literally the veins pulsing in my body, experiencing the wind, the breeze, and that the moments of pleasure or the moments of grief, everything that's sensational, is life experiencing itself through me. I guess one of the challenges that I've had is exactly, if life is experiencing life through me, I'm not this closed entity that isn't connected, I'm connected because life is constantly implanting seeds for me to experience and it's just my ego that's interpreting to create a story about me, and that in itself, the creation of the story, feels like the effort, the constant effort, and yet it's also a lot of fun.....

Jac: Yes.

Q: 1:19:26 And that also seems like a part of life. Almost like the ego is that moment in that creation story that says, "I wonder," except that it's almost like it's been on a loop of saying, "yes no, yes no, yes no," back and forth, back and forth, back and forth, it's like this but it's not because that's fun. Like that's the game, like I'm connected and I'm not because I want to get connected again, but when I'm connected it's boring so I want to get disconnected so I can experience life. It's like, especially for women, we love winning, you know the knight in shining armor coming to save her, the drama, the tension, and I guess one of my questions is, in most spiritual practices there is this constant suppression of desire or suppression of emotion. In your encouraging of the feeling of, "let yourself go," with that where.... I guess the question is, where is the balance between that knowing that every single thing, even the stories that the ego creates, is still life experiencing life through me, and not to get attached to any one aspect?

Jac: 1:20:37 What would you think if the core of it all was about finding out who you are?

Q: Totally, yes sounds great. It feels like that actually.

Jac: Okay, so then who is the me? If life is experiencing itself through me, who is that me?

Q: 1:21:01 Immediately what I feel is this enjoyment of all possibilities. I can be anything. It doesn't feel like I have an image or a front or even a limitation in my body necessarily. It feels like limitless possibilities.

Jac: So is there identification with life itself then rather than the form? Where's the identification?

Q: That's interesting. Just an interpretation, the moments of interpretation. I understand that I say I and I'm here and physical.

Jac: That's language, but there's identification somewhere. It's moving around a bit.

Q: 1:21:51 Maybe it's in achievement. Like in the sense that my identification is I have to achieve something. I don't know if it has another flavor or description. I come here to achieve or to have purpose or accomplish, be good.

Jac: I wonder if those ideas were to be dropped or seen through, that there's really nothing to achieve, that that's just you know, that might happen or that might not, but achieving is just an idea. I mean, two people can do the same thing, and one can have a sense of achievement and the other one not even notice that they did it, you know?

Q: Yes, it would feel even more free that the impulses that are exciting or inspiring, and that eventually lead to that slave mentality of accomplishing down those roads of inspiration, would fade away. Yes, that loop of, this is really exciting I should do this because it would be good.

Jac: Yes.

Q: And in that..... If those all fell away, yes there would be oh so much more acceptance.

Jac: And is there a you there then who's accepting?

Q: 1:23:19 There could be, but it feels much more of a fullness that's already there. It's just like kind of dropping into it. I feel I'm talking esoteric, but.....

Jac: Yes that's all right it will go where it will go. Okay, who is that you then behind all of it? You know, the one who's accepting or enjoying the contrast or whatever it is, who is that one?

Q: 1:23:55 Almost like pure awareness, like this sense of.... I'm missing something aren't I?

Jac: No you're doing fine.

Q: Just words come up of describing the feeling of this me. I don't know.

Jac: This is worth investigating.

Q: Yes exactly.

Jac: Who is this one that is the reference point, because the reference point keeps moving. It's like, "hmmm this is an interesting one," so the reference point keeps moving. So what is that moving reference point? What is that?

Q: Oh, avoidance.

Jac: Sure there's been avoidance there. Of course there is, so I'm after something and it's like, "hide it."

Q: Okay, there is a fear of being seen, but that's not the point of origin of who is this me that's accepting and creating all the stories and enjoying life. Yes interesting, because I can have all the words but they don't mean anything.

Jac: Correct, now we're going somewhere.

Q: I'm like yes but that's Yes, it's all meaningless.

Jac: 1:25:25 Yes, you can hit that frequency of where it's like, whoops.

Q: Yes there's nothing, it's like sand.

Jac: That's right. This is what you've got to find out, because we can play forever you know, that's what we do. That's what the phenomenal world is about, experiencing this and explaining that, and that goes on forever unless what you really are becomes the central point. And even if it's like pure consciousness, it's like pure consciousness actually is also a trick of the mind.

Q: 1:26:02 Yes exactly, because I just noticed my ego is already still trying to describe what is this nothingness, like let me name it.

Jac: Yes, yes, and then I'll know, and it's like, okay, okay. Slip through where mind is so active, kind of slip through, you know?

Q: Yes, there's that constant search to name.

Jac: Yes, and mind does that but you're not mind, you know? It's just a faculty that moves the furniture around. It's worth investigating, and everybody's got to find it for themselves, if it rocks their boat, you know? You've got to find it for yourself, because otherwise it's just another spiritual concept and we're off, and it's a religion again. I can't remember what you came up here to ask, but this is where we ended up.

Q: 1:27:03 I'll have to do a merging the separation, and the idea of curiosity, and that's almost become the will. Or at least that's become my will.

Jac: Yes sure, and mind can have that will, but it's mind that has the will it's not your will. Mind will always have some will.

Q: That's the point of concentration in meditation, to anchor mind and then experience, right?

Jac: Sure, so let mind have a will. That's what it does it loves wearing something, or the mantra or the breath or anything, going to a movie you saw last week, anything at all. It just wants to chew on something and that's its nature, but it's not you. And finding the difference between, "wow that's mind and that's thoughts, well what am I?" "What am I actually?" That's worth having a look.

#09 / 1:28:44

Q: Thanks for your book, I have to thank you for the nothingness which has become like an anchor point, and nothingness is.... It's not even a point, but wherever that is and it's always changing, so I can never touch it, 1:28:57 I never can find it, [indiscernible word] searching for it, and that's fine, but add along the way was my practice just to go there and that sort of pushes me out the other way, and so it moved me all the way out and then I kept coming out to like here, like I'm here, you know like this is all here, and so then I keep thinking, "well I'm not a self, I'm not a person, I'm not that," but this keeps presenting itself like as if I'm a baby seeing for the first time. It doesn't really have any great significance other than it's there. And so it allows me to just go through days without.... 1:29:40 I don't go in the where and I'm happy with that. I have no plans other than touch it and feeling nothingness have it push itself through that space [indiscernible 1-2 words] my m.o. I guess. And then it just [indiscernible word] and in between there there's like a whole big space of everything, you know? And it's not overwhelming. Sometimes it seems like it's a little bit overwhelming, but I don't actually.... Like past lives come in and they just come and they go, and I go through deep depression for like two weeks you know, with it, but I've never lost the nothingness. I never lost that. I was not functional, but I was never without all this space. Now it's just something that I think for my incarnation I just have to realize how that played a part in my early life and just how sad I was for whatever.... It's not really that important, but on the other hand where it's not really important but just like un-doing of things that have happened and that was just one of the things. Then like this week we changed our job to a brand-new location, and I didn't think much about it, and I just went through it, just walked through it, and then I ended up being really sick and I had to call in one day. I just felt like horrible and all these impressions kept coming at me, and I realized how we cannot be a person because we are just like in the middle of the storm of like things that come at us sometimes you know, and then your mind just picks out things. You know thoughts they're just scattered across the street and you just see them, and I don't take them I just see them like, oh they're weird, they're wonderful, sometimes there

curious, but they're just there. Then you have your mind in the middle sometimes because you're coming like this, and last time you tried to ask me what was it like to be.... what is your nothingness like, what is your presence like, and I tried to explain it but I couldn't really 1:31:38 and I thought [indiscernible 1-2 words] explain it to her. [indiscernible several words] just thought that you know, but then the mind started picking that up and it was just like [indiscernible word], because it can't get there you know, and it doesn't know and then when I go into meditation it's like with all the stuff that happened with me being sick I would just go to this dead space, like literally dead space. And I had this image in my mind of this little dog lying outside the door waiting for me to come back, and, "what did you learn, what did you learn?" And I learned that mind is not a bad thing it's like it just does; if I say black it will say white, you know? Or it's just a mechanical device that just sort of operates out there. And if I get into it yeah I might you know, cause a few things, but if I just let it be it doesn't really affect me too much. I think I lost my train of thought there for a second. So trying to explain and then Oh I lost it. The mind sort of somehow wants to explain, because it wants me to explain something. Like I live this whole thing that I don't explain. Like this is just like the tiniest little bit of it you know, and so sometimes people, "what did you do on the weekend? I don't know what to.... I don't know what I'm saying. It's just that it's very vast, it's very beautiful, it's very wonderful, and even though I'm nothing I just feel totally alive, 1:33:12 because of [indiscernible words], you know? So if I'm missing something somewhere along the way, or should I....

Jac: 1:33:18 When you talk about yourself, I don't know if it's language or if there's something in it, but when you say, "mind tells me," what do you mean?

Q: 1:33:25 Well I'm aware of mind.... it's a thought. It's just mind is just there.

Jac: And who's the one who is aware of mind being just there? Is that mind also or is that another perspective?

Q: 1:33:35 That's just another perspective, but that perspective goes too. Like it can go away too, but in order for me to navigate through this world there has to be some.... I think when I'm here there is no language. I don't really know, but things come through, you know? It's the mind that interprets it eventually that brings it back to me, that says, "oh" you know, like intuitive thought coming, rising up, and I'm seeing something that might be helpful or might not be helpful.

Jac: And can you see that it's mind that's seeing something? It's mind that's interpreting intuitive thought.

Q: Yes, it's giving me a thought that just is there, but....

Jac: 1:34:14 Me, you know the me is not a mind it's another aspect of mind.

Q: Yeah well I don't know, but you know like a lot of this stuff that happens just happens it doesn't mean anything. After it appears it's of no use anymore. It's like it just happened.

Jac: Yes.

Q: 1:34:33 Everything just happens you know, so then just wait for the next thing to happen. That's when I say, "I have no plan, no....." I feel that way. Except sometimes like this week when I have to explain something or try and think, and then hearing people talk and I get all wrapped up in this little thing thinking, "well what's it all..... when I don't really feel that way, and I guess the mind.... I don't know what I'm saying I'll shut up now. I just got confused myself.

Jac: That's all right.

Q: It doesn't usually have to be explained or understood.

Jac: No it doesn't.

Q: Anyway I don't really have to, and just let it be. I really don't feel.... I have to use me as a word or I, but it's not like it was before. Like sometimes I used to identify with Clark and that would have been an old Clark thought or something like that, and that's what it seems like, and that's where I would've taken ownership of that, but I don't feel inclined to take them anymore. I may act as..... I don't know if that's true, but....

Jac: 1:35:46 Is there a you there who's not taking ownership?

Q: I don't know if there's any....

Jac: What's the reference point?

Q: There is no reference point.

Jac: Okay.

Q: To explain it I have to have a reference point, but there is no real reference point.

Jac: Okay that's what I'm after.

Q: That's what I mean.

Jac: Okay, that's all right.

Q: That's okay?

Jac: Yes that's okay.

Q: Just don't try and.... Because if we bring in language it makes it too small.

Jac: Sure, and language is dualistic so we're always kind of qualifying it trying to find some way, but that's just the nature of the gig.

Q: That's true. I'll just shut up.

Jac: Fine, I have two words, slow down.

Q: Okay, I'm nervous now so that just came up.

Jac: That's all right, but just slow down. In general slow down. Actually I don't know where it is you'll know where, but something.... If something is slowed down something can kick into place. Okay, I'm going to try and be more specific. Something is too speedy. A lot of things have clicked into place but something is still too speedy.

Q: Well we just changed my job, a new position, so I'm on a big learning curve right now, which I'm just standing back from and just letting it happen, but still the mind still has to absorb all that. So I got that like spinning in the background.

Jac: It could be the spinning. It could be because of that. Okay, it just feels like there's something too speedy.

Q: 1:37:32 That part I just have to sit back and breathe and know it's just going to fall into place.

Jac: Yes, of course it will find a place or it won't, but you'll deal with it either way.

Q: 1:37:40 Well, that's what I figured it's all or nothing right now with that. I just let it go it just happens.

Jac: Just see if slowing down has resonance in any other facet, just slowing down. Just slowing down, it's important. I don't even know why, but I know there's something. Something can click into place if slowing down happens.

Q: Yes, I think I just got myself riled up over thinking about a question.

Jac: No, it's all right it's not even what you're saying it's something else.

Q: Okay, well I'll figure it out then.

Jac: Yes, it might be the work thing, but I think there's something behind that. It's something else.

Q: Just let it present itself when it happens.

Jac: Exactly, just let your m.o. include and slow all of this down. Slow it all down, and something.... There's space for something to show itself. I know I'm being very vague, and it's like I know what I'm talking about, but I really don't. All I know is that it's important for you to slow down. That's all I know.

Q: 1:39:06 Okay, maybe not try and go so far. Like there's no need to really. I'm pushing myself that way.

Jac: There's a push. There is a push.

Q: For some reason I thought that was the thing to do.

Jac: Sure, and you do it for a while until you kind of get to know the territory, but the speed at which you're going there isn't going to be sustainable. It's got to be more organic or the speed that's natural and honors the Clark body/mind.

Q: 1:39:34 That's the other end which is just appearing for the first time in my life, and it's okay I decided. It just is what it is.

Jac: Yes, for sure it's okay. Just slow down. Write it beside your bed or something, you know? Just slow down in general.

#10 / 1:40:30

Q: The gentleman that was just up expressed a lot of what I was going to say and think, but I'm relatively new, a couple of years of listening and going to a few satsangs, anyway, I really think I'm aware of the things that are going on like the me story, how I can get caught up in the pity party and all the rest of that stuff, but I pull myself out really quickly. I used to suffer from depression a lot and everything, but it doesn't even occur anymore because I'm not allowing myself to go there.

Jac: Great.

Q: 1:41:09 I can't always be as honest as I need to be about what's going on in my life.

Jac: Honest with yourself or honest with others?

Q: With myself, with others it's easy to be honest, or not be honest, it doesn't matter.

Jac: Great, perfect.

Q: For me, I have an agenda. There's an agenda in me and I can recognize it, but I easily justify it and do it shortly afterwards. I find that listening to you and others and coming to satsangs that it helps me to get closer to the honesty of it. One thing, I don't know if it's good bad or indifferent, but I don't have this great desire to go anywhere, to be awakened or whatever.

Jac: Great.

Q: The things that I've learned, and I feel that I've never felt better in my life. This is just such a blessing all of this. I'm not seeking anything and I don't know if that's right or wrong.

Jac: It's wonderful! Happy days that that desire hasn't grabbed you, that's wonderful! The work can continue without that desire so it's perfect, and it is continuing, it's great.

Q: 1:42:36 I think my biggest stumbling block, which I think was addressed earlier, is that I'm aware of all the things that are said, I can really grasp a lot of this stuff, but I can't get past me. I can defer pain because I know the pain is just happening to the body, it's not really happening to me. The mind says you're in pain you know, and I can get it to subside or whatever, and

different things like that, but I still identify with this.... You know, I have a love for somebody and of course with the love comes a connection and all that, and you know it's all there but I'm nothing. I'm nothing, but I just can't get past the "I'm nothing." So that's my big question, but I think you addressed it earlier.

Jac: 1:43:40 What makes you more identified? What are the situations, you just mentioned loving people and the attachments, is that what kind of makes you feel a man in the here and now? You know what I mean, in the fully identified normal....

Q: 1:43:54 My ego plays a big part in my life and always has, and I recognize it for what it is but I can always be that honest with myself to tell my ego to go away. You know this lady said before about the impression that I want to look good or whatever it is I want to do.

Jac: Is it self-image? What is it that makes you cheat, that makes you kind of be dishonest with yourself?

Q: Self-image, it's being a part of the crowd or whatever it is. I can't really even explain it.

Jac: It's important to find it out though because this is the juice to keep the dishonesty going. Honesty is key. At some point it has to be developed so you might as well go for it now. So what's the benefit of being dishonest? What is the hiding giving you?

Q: 1:44:59 The less I look at it the less bad I feel about things, so. I mean, I have what's called a lot of character defects and a lot of short comings and I deal with those a regular basis.

Jac: 1:45:17 That's being human [indiscernible 1-2 words].

Q: So I identify them and move on. It's easy once I identify them to look at it and say, "oh yes that's that." 1:45:33 Like I'm extremely [indiscernible ?---phobic], because of stuff that happened when I was a kid. So I had to address that and look at it as, "well that was that and that's got nothing to do with me."

Jac: That's right.

Q: And move on from it, but it doesn't stop it from arising. It does arise and I get rid of it. I can be honest in that way, but there's other honesties. I mean, there's some character defects, or whatever you want to call them, that I don't really want to get rid of because I kind of enjoy them. You know what I mean?

Jac: All right, yes then what? Can you give me an example?

Q: Procrastination. I'm being nice here, but procrastinating is one of my hugest issues and it always has been and probably always will be. I hope it's not but it's a huge one for me, and I can't be honest with myself with it because I'll sit down at a computer and say, "oh I'll just be here for a half-hour and six hours later I'm still there." There are other things like that, and anything that brings me pleasure I can overdo it and convince myself that it's okay.

Jac: What would be the knock on effect if you said, "okay I'm going to do half an hour on the computer." "Okay, okay, get a grip here I'm actually probably going to be about six hours and that's fine." If you were to make that leap, what would be the disadvantage in making that leap?

Q: There would be no disadvantage to that at all. I do try to do that but when I look at it logistically, when I could be doing this or that, like I should be doing some homework from work or something like that yet I continue, so instead of going there I go here. It's the guilt.

Jac: Yes it's guilt. Guilt is torture and all it does is paralyze us. It just stalls development because you have to wait until it lifts before you can do anything. So what benefit are you getting out of stalling things?

Q: None.

Jac: You must be getting something though to do it. To run guilt you must like some juice. Do you need to be punished or, what is with guilt? Is there some karmic loop that you've got yourself involved in that is an advantage to guilt?

Q: 1:48:08 I've never thought of it. I never thought about it like that.

Jac: It's like you've set yourself up to feel guilt actually.

Q: When I do my taxes I feel very good about it, but I don't always do them right away, and I really can't explain that except what you just said, that for some reason or another I feel as though I need to suffer, even though I don't feel suffering I'm still setting it up.

Jac: That's right you set it up. You set it up to kind of hurt yourself. I can pull out five or six different ways where you kind of pulled yourself down when you were talking. You very comfortably negate yourself, negate yourself, negate yourself. Why would you hurt yourself like this so much? And negate is just another layer on top of it. It's like you have this m.o. of hurting yourself or you don't want to see how fabulous you can be or, I don't know, you're scared of what you can be or what you can get, so why would you hurt itself?

Q: 1:49:27 I don't know.

Jac: Or is it when somebody gets beyond their station, you hate when somebody gets, I'm trying to think of a word that's not so Irish, kind of a superiority complex. We would say cocky.

Q: Or inferiority complex on my part I would have, yes I do suffer from inferiority. When I was younger I always had a fear of, and I don't know where it came from, but I also had a fear of the police, the principal, teachers, so anybody of authority I had a tremendous fear. So that's where I need to look.

Jac: Yes, that whole game of power superior/inferior. You're maintaining yourself in one half of the equation, you're maintaining yourself in inferiority, you know? The dishonesty and everything else is an offshoot of that. There might be more things in the dishonesty but you've got to crack this one first. Why do you pull yourself down so much?

Q: 1:50:38 There is a lot of honesty going on but not total honesty, I'm stuck there.

Jac: It's critical, it's critical self honesty! You'll get stuck unless you have self honesty at this level, so it's one to go after.

Q: So it's okay to be in between it.

Jac: It's all in between isn't it? But you'll find your own in between, you know? So do a bit of work on that.

#11 / 1:51:27

Q: Other people are talking about visceral fear that's coming up, and in the past when I've done meditation or pranayama I've gotten to that really quiet place, and I haven't had fear, but suddenly, recently fear has been coming up. I think maybe part of it was because before when I was meditating or doing pranayama, I had a desire to be some place, and now I've become afraid of that emptiness.

Jac: Yes, yes.

Q: And I'm not sure where to go with it, whether I should do what you said with other people, which was to go deeper?

Jac: Yes, let it get bigger. What are our options? We suppress it, deny it, or go right into it. What can we do, you know at a certain point..... And the visceral fear is usually the right time to

do it, but at a certain point fear is the strongest emotion, and you've got to see what it's about and untangle it, and discover, "okay am I going to be a slave of fear, of this emotion, or is this going to be okay too?" That's what the learning is. It seems to have a lot of power over the human mind and the body you know, and cranks up everything. It really paralyzes everything, so it's like, "okay let's really find out what it's made of." What is its power anyway? So exploring the nature of fear, why not?

Q: It just seems like such a surprise because it wasn't there before, so it's kind of come out of nowhere.

Jac: Yes, well desire will suppress anything, you know? Because if there is a desire running to get some place you'll miss what's actually waiting, because the desire is all about me. So the me story is just too strong, huh? And now these are things that are not story connected there just..... understanding will come from them.

Q: They just are.

Jac: They just are, and you'll be all right. You'll be fine.

#12 / 1:54:04

Q: I just wanted to share an experience of me to you, and just something that I brought up as talk. I've been meditating for a few years now, 1:54:19 and a few months back I had the [indiscernible words] we were trying to make a decision about the relationship, and I tried to kind of like postpone that, and we decided to put a deadline on that.

Jac: On the decision?

Q: On the decision, and I realized that making a decision is so difficult. My mind is generating so many options and so many ways, that sometimes I feel that it's kind of like a high speed train that goes, and I just want to jump out of that train. It was so hard that sometimes in the morning I would wake up in a panic and I couldn't stop it. All the practices and meditation, and when you do a sit down everything is in peace and quiet, and you come to a conclusion that during meditation it's okay, but when you get into real situations how you apply it is more important, and that's the point that I usually fail. When you're under pressure emotionally and making decisions at that time you need to apply the tools that you were practicing, but I'm failing at that. 1:55:56 My number one priority of my life is enlightenment [indiscernible words] I used to read Rumi a lot and looking at a lot of textbooks, and I believe in love of God, and you die before you die, 1:56:10 and being selfless [indiscernible 1 to 2 words], and suddenly after that everything collapsed. I was thinking to myself, is it really so, is it that point to achieve, and simply I cannot stand back of my mind. I mean, maybe all of them are kind of like stories that I was following so many areas, but.... So it's kind of like in the last six or seven months till now I'm kind of like as if I was in a kind of like a box ring, and I was knocked down and I tried to find my feet, and it's kind of like difficult when you do this for so many years, and still you cannot control your mind. It's kind of like your hand, your hand is part of you and you cannot separate that from yourself. So you have but two options, you have to become kind of like master of your hand or your hand becomes master of you, and I never managed to do that. I thought I was, but in real situations I couldn't, so I don't know.

Jac: 1:57:30 So observing your mind doesn't really work for you.

Q: I couldn't with that experience. Every time I go under pressure I cannot detach myself.

Jac: 1:57:57 Have you ever resonated with doing everything for God?

Q: 1:58:05 What do you mean by that?

Jac: What I'm doing is I'm just playing with different ways to get to the same place, because you've tried a few things and when those don't work, when practices don't work, very often an attitude is what will shift something, right? One option to throw out is to see how it sits to actually, "not my will but thine." It's that kind of a line of like, "okay I have no attachment to the outcome here." It's almost like the will of love or the will of God or the will of whatever, whatever makes sense to you. I'm kind of suggesting a surrender, because if it's you and the mind you are watching something, it's like it's a combat almost.

Q: 1:59:11 It is yes, and all what you're saying, before six or seven months ago it was as if I was kind of like an architect, I built everything, but since then I simply don't know if the God exists or not or if the love exist or not. I decided not to deny it. I decided not to accept it. So I don't know.... I mean, everybody talking about the truth and everybody talking about the love, and..... I mean, this is truth. I mean this is what we are doing sitting here. So surrendering to what?

Jac: To that which pulled you here.

Q: So what is that?

Jac: 2:00:05 Non-conceptual, can it be a non-conceptual source? I'm trying to move away from the combative thing that you've got yourself into a loop with, and when combat doesn't work the opposite of that is surrender. So I'm suggesting a path of surrender. It might be worth a try for a while until your mind gets out of the combative loop. So there's lots of different ways of interpreting surrender, but it's almost like..... It's like letting yourself slip into the background a bit. Now mind will fight it by saying, "well I don't know if I'm....., surrendering to what?" That might be an excuse to not go there actually. Do you know?

Q: Right okay.

Jac: So let yourself go there. It's just like, "okay I'm going to slip into the background and everything I do I'm just going to reinvest it back into the universal energy." Everything is for the energy that keeps life going, whatever that is. You don't need the concepts of it. It's just like, "I've got no attachment to the outcome of this, however it happens something else is going to take care of it." "I'm just going to do my part and something else is taking care of it." If there is surrender in everything you do this will all free up. Surrender in whatever way makes sense to you, do you know? So that your mind doesn't cancel it out, because your mind very quickly wants to cancel it, cancel it. So just see it and say, "hey mind you just fighting surrender." "We're just going to surrender here, it's smoother, it's softer, and we're going to surrender." Surrender to what, surrender to oxygen today, to the sky tomorrow, it doesn't friggin matter. You might talk to mind like this, you know?

Q: 2:01:59 One of my problems I guess is that I make a living out of thinking, because that's what I do.

Jac: Sure, that's your job that's all right.

Q: I made it strong as if it has become my biggest foe and also friend. So I need to somehow go around it.

Jac: So when you're at work you'll use that tool, and outside of work it surrenders, it surrenders, surrenders, surrenders.

Q: And when I ask you the question, "to what" it seems that it's looking for a subject to do that.

Jac: Yes, give it any subject it doesn't matter it's about the verb surrendering, and if it wants to, "what" say, "well to what I really am," 2:02:53 and it will find a whole new "that," and then the next to give it something else until it's just, "you know this is just about surrendering." It's not to anything it's just surrendering, that's the idea.

Q: Something that has started nagging to me now is, is it going to be a waste of time, because....

Jac: 2:03:10 Everything is a waste of time, everything is and it's [indiscernible word].

Q: 2:03:16 For so many years it prioritized to me that everything you do it should be in the line of going towards enlightenment, so there's a huge desire to understand that. So now it has a category, if it's not in that line it's a waste of time and if it is then it's okay. So that's something that I need to....

Jac: It is, we're asking the ego to surrender instead of trying to control everything, because it has gone into a control zone and we're asking it to surrender, inviting it to surrender.

The End