

**Meditation:**

It's a chilly evening of lies and deceit, which is no different to any other night of the year, for we are constantly lying and deceiving ourselves of later sin that wearing a mask tonight is to deny who you really are. The moment that you think you are your personality, double, double, toil and trouble, and so why continue to be pretending? Why deny the freedom that is inside you bubbling, bubbling, bubbling? Oh what a spell you have cast upon yourself! Nobody but you is continuing it. You can blame your parents and society, and the world, and this incarnation, the environment or whatever tickles your fancy, you can blame it all, but the moment that your brain is running an, "all about me" perception of filtering the world and your five senses material through a self referencing mechanism, then it's all about me. Everything I see in the world must run through some kind of a filter that's about me, and then I understand the world. If your brain works like this then everything has to in some way reference me. Then a great lie is happening; the self referencing mechanism is working in your brain. What are you doing believing it? What are you doing believing it? We do spiritual practice, and we do various things in order to switch off that self referencing mechanism, the part of your brain that runs a, me, myself, I, as a reference point. We do so many things to make it turn off so that we awaken, see the truth, self realize. If you could see the mechanism you're a long way there, because if you can see it you are not believing it, and so you've got some handle on the game that's being played, 3:03 and you're hovering you're not stuck in the fog as Shakespeare says. So let's see over this weekend or just tonight, whatever you've come for, let's see if the fog can lift, if there can be some sense of how the brain works, and if you can see that you are not the product of your brain and believing thoughts happen. It happens, so what? It doesn't define anything and it's certainly not the truth. It's just a functioning mechanism so that you can manage in the world, and that's all nothing more. And the world is illusory. Brahman, what you really are, is all that is real. It alone is real, and without there being a paradox. For the default mode network, for that self referencing mechanism, there is a paradox, but really there's no paradox because Brahman is also the world. The world is also Brahman. If your brain tries to figure it out it's like, "that doesn't make sense." But what you really are is all of it. There's no difference at all, at all. The body/mind is not what you are, and that belief that you're the body, that you're the character, that you're the personality, it's going to do nothing except bring more trouble, create suffering. It's entertaining at a high price. It's high-priced entertainment. So right now is there like, "ooh what can I get out of tonight?" "What will the difference be for me?" Are you running in default mode network thought right now? It's just moment to moment it's not there all the time, so it's only when you're running those thoughts and believing them that trouble happens. It's all about me, myself and I, and as soon as that's running then the movies on and there is a you who's imagining that you're real 06:11 and you're a hero or a hermit or a victim [indiscernible couple words] or whatever type of pattern you want the personality to play in that moment. Any script will do. It doesn't matter to mind it will run any old story at all. You've probably noticed that it runs the same old stories all the time anyway. Everybody has their own set of loops that pulls them into the story of

themselves, but they're nothing more than just loops. The character can have fun and play, and why not? The whole thing is a playground. It's all a playground. What you are is freedom itself, so what can we do except play? It's all we can do. And one play you know, you fall in the playground and graze your knee and your elbow, but you get up again and keep playing, and it's like that. 07:18 There is no [indiscernible word] from falling down, that's the joy of play, but you get up again. But there's something that's prior to that that's freedom itself. It's just freedom itself, and whether you know it intellectually or whether you learned it through spiritual practice, it doesn't matter what created the crack for you. It doesn't matter it's the inner knowing that I'm after. It's that inner knowing, and you don't probably know what you know but there is a knowing and it's enough. It's enough let it expand. The only way you can let it expand is by letting your attention drop into that knowing, just sitting in that knowing.

08:29 So let's play a little bit this weekend. It's just playing. You know the most awful human stories will probably come out here over the weekend, you know? But it's play! We imagine the most incredible dramas just to keep the self referencing mechanism going! Because the deeper the drama and the trauma, the more sticky it is the more juice we get out of it, because we feel alive and we want to experience! And the more you can experience the more juice is in it. And suffering will do, anything will do. My goodness anything will do. Suffering is the stickiest. Apparently the part of our brain that registers experience, registers suffering, actually the physical pain has not been tested. It registers suffering 20 times deeper than it registers joy and happiness. Imagine that! 20 times stickier. 20 times more, you know it's more of an adhesive, you know? The odds are there you know, that there's juice in suffering, there's juice in high drama. Just don't believe it you know, it's the character doing drama. The character likes drama so let the character do it, but don't believe it. See that it's a game because that's all it is. In that knowing, when attention rest there, there's nothing really going on in the mind. The mind is like a tool that gets picked up, is used, and then put down, and then the volume decreases of what the mind has to say, because you're just not interested in it because there's something at rest. Then watch the pull out to suffering, to drama, to story, watch the pull out to experience. The days that you aren't following that pull, hooray! That's a breakthrough! That's a breakthrough when you see that it's not worth it. Then life reorganizes itself, so it's just play, you know? It's like watching the Teletubbies or Sesame Street or something it's just a show. Sure it's a show where you've got to pay the rent or pay the mortgage or pay the car note, but so what that's play too. So the moment that you can see, "okay there is rest here, but there's a story I want to figure out or I want to ask about at satsang," There's a story, okay, what if you didn't unravel it? What if you didn't unravel it? What about a story that can be dropped without having a solution? That has to come, because otherwise there would be story that arises and you're back in there again trying to sort it out. We love resolution, you know that ease from sorting something out, that idea of an answer. "Where did that come from?" 12:45 What, what [indiscernible 2-3 words] is there in an answer? Why is that permission for you to relax? What's that loop? So if something arises, what if it's not explored? What if it's not pulled apart? So it's like, "okay I got you there's another loop." It's very attractive. There is the belief that I have to sort that out in order for, anything. So leave a little bit of space for not sorting it out. Whatever is presenting as being super potent leave a little space. What would it be like to not have things resolved? They get resolved in their own time, and if they do or if

they don't, so what? It's just mind saying, "I'm going to catch you with this one, and I'm going to catch you with this one, here's a little spell I've conjured up for you." "I'll get you my little pretty." That is exactly what it's doing.

14:20 So everything I'm pointing to is actually easier than being stuck in the fog and the filth, you know? 14:28 The fog and the filth is you [indiscernible word] through it, it's a playground, but if you're wading in it then you're taking it to be real, so it has potency it's important. The fog and filth can be there, so what, so what? There's rest inside and it has no interest at all in sorting out whatever it is being looped in your current internal DVD. Let it get light, let it get light. If the body is in pain it's the body that's in pain you're not in pain. If there is a bit of an emotion that's really potent and really strong, that's your capacity to feel emotions, but that's not you either. Something rises up and it will pass on when it passes on, and so be it. There's really nothing that life can present to you that can touch what you are. Nothing at all, nothing. Mind will convince you otherwise because that's what it tries to do, huh? "I'll get you my pretty!" Why would you keep falling for that? Give yourself a bit of space, a bit of space inside. It feels like it's inside or behind, it's usually one or the other. So it's like deep inside or it's like back here behind some place. We imagine that it's in this space, that it's in a physical location, it's not really, but it's useful to imagine this just to give mind some direction.

17:29 Shall we open it to the floor, and see what has got you my pretties? See what your loop is pretending to be real, is playing out at the playground and we play with it, and phenomenally something can be awful, but really? Really there's a space within you where it's actually nothing at all. Nothing at all.

### **Questions & Answers:**

#### **#01 / 18:24**

**Q:** First of all, thank you for conducting this event.

**Jac:** Sure, thank you for the invitation.

**Q:** When you talk about that inner knowing it sounds familiar, and then it doesn't sound familiar. So when we talk about certain things they all can mean quite different things for everybody else.

**Jac:** Correct.

**Q:** 18:51 What is that inner knowing? To me it might be intuition, and to somebody else it might be just their mind stops working. We can talk about that for an hour, so can you talk a little bit more about that inner knowing.

**Jac:** What is it for you?

**Q:** 19:09 I would probably call it more intuition, where I just feel something is right. I cannot explain it logically; quite often I can, but sometimes I cannot. It's just what it is. It just feels right and that's it, and beyond that I don't know how to explain it.

**Jac:** And do you have access to that when there isn't something happening in the world that requires your intuition? Is it there when it's not connected to a world happening?

**Q:** I haven't even thought about that. It's usually connected to something going on outside so to speak. Lately I feel that it's kind of turning more inward, but how you put it, I don't really have that experience it's not attached to anything.

**Jac:** Okay, but if it's starting to go inward, what's that sense, that feeling? How come you say that?

**Q:** 20:32 It's just kind of being okay, a relaxation of not needing to..... It's kind of a little bit like stepping out of that whole play of energy, you know all those external things that are going on. It's kind of like watching a movie and then stepping out to another room, and your like, "whoa there is another completely different space here," and then you come back and then you go out again. So I've kind of had those little flashes when you step out and there is something like space, a huge, huge something that kind of seems completely unknown. I'm just starting to explore this, and I don't even know if I've had any real experience of that, but that's the best I can describe it.

**Jac:** Okay, that's not bad at all. So one word that you used as you were describing that was "not knowing." Let that be a pointer for you. For some people it's like there's nothing but a play with the word knowing, okay? For some people it feels like nothing is known. There's nothing to know it's just wide space, there's no knowing there. For some it's like that and for others it's just the flip, but it's the same thing. Here it's like a knowing, but there is nothing known because there's nothing going on it's just (sound effect-wind). I mean how can I describe that. You see, there's a lot of labels out there, you know there is presence, the absolute, and capital R-reality, beyond space and time, and we can use all these things, but find whatever pointer or label works for you because what happens a lot is that the mind will set up, "oh yes it's the sense of existing," but if it feels that concrete then it's not it. Spaciousness is not that at all, it's not that at all, but to say absolutely that word explains it, then the mind will play tricks.

**Q:** 23:24 Now I am starting to understand because, I don't remember if it was this morning or yesterday, but when I woke up I heard a bird singing, and for several moments I didn't have any thoughts it was just it. It just was singing and it was perfect, and nothing else mattered. It's difficult to describe but it was just it.

**Jac:** Yes.

**Q:** And then mind jumped in and said, "oh look this is it!" And then the whole thing started again. So if we kind of steer it to the practical application of what.... I think I have kind of some slight sense of what you're talking about, but for me, especially lately, it goes up and down so I have several flashes of when it's just that expansiveness, that kind of knowing, and then it goes back. It doesn't go back all the way down like it used to be, but it's still an alteration between that happy unhappy, happy unhappy, happy unhappy, and it doesn't stay longer than several moments. Well maybe it does. What can be done to abide in that knowing for a little bit longer and longer?

**Jac:** 24:42 So the moment that the mind says, "oh, the bird is singing and I wasn't there!" Or you know, there's just that, there's just it, "the bird was singing," you know when your mind started to replay the movie? The moments that your mind plays it, say, "stop it," and melt back into it. You see if you follow the story of your mind then you're back in again and it's gone. So it's about not taking the bait, the little sweeties that mind is holding out to like, "oh look at this, look what's happened!" "This is wonderful you're happy!" So mind will just do its thing and it's like, "yeah, yeah, yeah, that's mind forget it." So if there's a possibility to see mind at a distance there, then mind doesn't have you again. It's like, "yeah, yeah, mind is going to do its best there, but I'm not interested really." It's like playing a trick with mind, because if you push mind its got you. If you resist mind it's almost like turning down the volume a little bit. Mind

can be there but it's like, "yeah, yeah, that's mind starting up." That "it" where there was just the bird and nothing else, and some kind of perfection or.... I know I'm using my own words but I'm just trying to flesh it out, but when that, "that's just it," when that's there it's there all the time, but the mind is running story on top of it. Mind is running story on top of it! So if you grab what mind is saying mind will try to grasp what was going on when mind wasn't talking, which is crazy but it works, because mind makes a story out of its own absence, and off we go. So mind is like on top and beneath it is the spaciousness, but we change gears and, "oops we're up into the story of mind," and we're following that story. Then you've lost access to that which is beneath it, and more still and more spacious all the time. Does that make sense?

**Q:** 27:02 Somewhat yes. Would you say it is possible to be in what's beneath the mind when the mind is still active?

**Jac:** Yes, you can just see that the mind is doing its thing. The other option is that you totally believe in what mind is doing; you're totally wrapped up in it, and there is only what mind is doing and that's the show that's running. But mind can be active and there's something that just sees that, "yeah, yeah, mind is just doing its thing now." Not too interested, so it's like a softer position and it's just not grasping mind. The grasping of mind isn't there so mind isn't being believed. So something is at rest underneath it. There is access to whatever that is, the "it."

**Q:** 28:05 Would it be useful to kind of dedicate time.... I think it should be done 24/7,

**Jac:** Yes.

**Q:** But would you recommend just kind of sitting down and doing some kind of meditation where you just sit and that's all you do, 28:22 you just have [indiscernible 1 to 2 words]

**Jac:** But what are you doing? You must be doing something because there are these cracks starting to appear from you.

**Q:** What do you mean by what am I doing?

**Jac:** There must be something that's feeding these little snippets, like the birds this morning. You must be doing something that's making mind go in and drop into that place.

**Q:** 28:45 Wow, I quit my job and I moved across the country. Whenever somebody talks to me, usually when I speak to my friends, they say, "didn't you get a job," and I'm saying, "no not yet," and I kind of resist that. You know, I'm more or less okay financially, so I kind of observe and put aside that urge to kind of reengage to get back onto that wheel. What I have inside just says you know, "stay where you are, it's okay to be in that state of not knowing what kind of job you're going to have and everything." So for me, and I think for many people, it was just simply burnout. Looking back at 10 years of my life it's just empty and there's no joy. So it was, "should I kill myself now or tomorrow if I continue like that?" So that's how I got there. I think misery was kind of my pushing point. That's what pushed me out. So it was impossible and there was no way I would continue like that, and I've been doing certain practices and meditations, and I think its starting to kind of.... because I have those moments of where I just feel love and I feel connected to people, to nature, and it's just wonderful! I think that's where we should live, in this place, and then we can play from that place. But most places would be much, much more wonderful that we play from the standpoint of the mind. You know one of the steps that I'm here for, that's more correct, I'm taking something and making it more wider, wider and wider. So that's what I'm doing.

**Jac:** 30:48 Okay that's great. So the universe has said, "okay you step out for a while," perfect. If you can afford to do this what a blessing! That's fantastic. You know nature is helping you, and you have a pull to do this 24/7 you said? Like, "maybe I should do this 24/7," so something is wanting you to more and more and more pull back and pull in. You're getting the guidance inside so trust it. Trust it it's absolutely beautiful. You are getting it.

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**#02 / 31:38**

**Q:** 31:38 Another question that I wanted to ask is, you mentioned the play. I think for me it's important to understand why we're here and if there is that source, all that is, Brahman, which is like perfect, why would we separate? Why would we come here to play? I'm not opposed to the idea of playing but sometimes it's so dramatic. You know it just takes you too far and there's that unbearable suffering. I mean play, why would you watch a movie that's just boring and completely like you know, "why am I watching this?" So to me it's kind of like a stupid situation where you're watching but you don't like what you're watching, but you still continue watching. So how did that initial split happen? Why would we come here and just be so, quite often, miserable and unhappy, when there are places where you could just be... you know you're still playing but you're like open and you're enjoying the game that you're playing.

**Jac:** 32:45 But you can do that, that's what this invitation is about.

**Q:** Yes but the initial, why would we come here, why did that split happen?

**Jac:** It really was a progressive thing, because when there is just that oneness, the absolute, pure consciousness, that one where there isn't another one saying that there's one and there's really only one, the movement of consciousness itself by virtue of the fact of consciousness itself, it has the ability to be conscious of itself. That's inherent in it. It has the ability to be conscious of itself, okay? And in that ability to be conscious of itself it doesn't know that in playing with how it can experience itself, how it can be aware of itself, it doesn't know at that point that the extremity of what it can do to itself can be so dark and so traumatic and so painful, and that suffering can get so deep. Suffering gets so deep when it's well into its own movie that it's like a runaway train a little bit, do you know? When it's gone too far it's only then that it knows it's gone too far. You see consciousness doesn't know about what it's like to imagine you're separate unless it's imagining that it's separate, and when it's imagining that it's separate it's having the experience that it's separate. Now consciousness itself is fine about being separate and it's fine about suffering deeply because it's just an experience, and nothing is lost and nothing is gained. It's just having an experience, but in order to make that experience happen part of it is believing its own story, and that's the part that suffers! It's only an idea that it suffers. Consciousness believing its own idea is what makes the suffering happen. It's tiny! It's tiny like a grain of sand! It's tiny in the overall scheme of what you are, but when that's the only thing that's running it takes all of our attention and then it's everything, then the world is full of suffering, and then it's all about pain, you see? Then separation only brings intense pain because our perception gets so distorted. If our perception didn't get so distorted the experience of duality would never happen. Do you see? So it's actually fine. In order for consciousness to experience itself there has to be some imagined division within itself so that the one can turn into the idea of two, and when it's really into that experience it's hell! Do you see? But it's only hell because it's imagining itself, but what you are isn't caught in it at all. It's not caught in it at all!

**Q:** 36:12 Well, if this source is all that is, doesn't it contain that experience in itself already?

**Jac:** It does.

**Q:** So why create that extra suffering?

**Jac:** But it doesn't it's already there. It's already..... You can take out time and say it has already happened, it's already finished. I mean, it doesn't not need to do it. The only place that the idea "it shouldn't happen" or that "it shouldn't be so painful" or "what if it wasn't there," these ideas only come from the sufferer. They only come from that part that believes in suffering, and the part that's doing it doesn't run that idea because it knows that nothing is lost by the deep suffering.

**Q:** 37:02 Okay, but still there is that suffering that is perceived. It just seems very real in life.

**Jac:** Yes it does.

**Q:** So even if it's that small part that suffers it still suffers, so why cause suffering even to that small part, which might be illusion or anything, because that kind of suffering it propagates from one little thing to another thing, and then just goes round and round.

**Jac:** 37:41 Well it does and then it breaks, no? Then it's like, "okay that's as far as that trajectory of suffering is going to go," and then it starts pulling back into itself and then understanding comes about what suffering is and it kind of goes back in. It's duality it's the extreme of duality. There can't be separation without suffering, because that's the extreme of believing one's own thoughts, they have suffering.

**Q:** So why did we go to such an extent? Is it to just explore how would it feel if we like separated?

**Jac:** You're the designer of it. You're Brahman you're the designer of it. Really you are.

**Q:** Okay, I don't deny that it's just..... Wow, you know my only kind of concern or question is, do we really have to go that far from the source to explore? Wouldn't it be a little bit easier if we didn't have to be so..... you know when I look back at my history at the level of misery that I was kind of involved in, you know kind of historical events like World War II, I recently watched a movie that kind of depicted that, and logically I understand, but from the standpoint of what you just explained, source wanted to explore, but those things they just somehow don't click for me. It's just kind of too much.

**Jac:** Okay, source didn't decide it wanted to explore, you know it didn't have that, "oh what would it be like?" It didn't have that faculty but we have that faculty. When it's imagining itself and when it's talking to itself about itself, that's when these two's come in where we can believe our own thoughts, where we can imagine that source must have decided, but source didn't decide, those capabilities are ours.

**Q:** 40:16 But they came from source as well.

**Jac:** It's always source it's all source. No matter how deep the suffering we've never left source because there's only source. It's always only source and nothing is lost at all from source with all the suffering. So the price is only in our human brains, because that's where we imagine that it's a terrible price to pay, that suffering is so awful. Source doesn't see any price at all because there is no price. It's just manifesting every which way it can just because it does, just because it has the ability to do so. Do you see? The price is only when we are running a memory or a story about the experience of what it's like to believe our own thoughts. Do you see?

**Q:** 41:13 For me it didn't click completely, 100%. Before it used to be like I was really terrible, you know it was like difficult even to imagine those things to have to kind of block it out, but now it's easier to think about them, but I think the final click will happen when there is that experience rather than just theoretical knowledge, which is the first step, and then there is an energetic, that kind of knowing that transmutes or transforms the situation.

**Jac:** Yes.

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### #03 / 42:27

**Q:** Sometimes I meditate and I breath and it feels like it wants to take over. It feels like there's this shark that comes and kind of like just wants to just gobble me up and just say, "no you're going to think about this now, no you're going to focus about this now." I remember one time I had to get into the fetal position for like a whole hour just to like focus on my breathing, because this thing just wants to like just take over. I mean, how did you do it, like when you.... was there a specific technique or path?

**Jac:** 43:21 Everybody has their own so what I would like to workout is let's find the optimum path for you, because every path is different. If you follow somebody else's it's going to work for a while, but yours will be unique. So it feels like a shark? Is that what you said?

**Q:** I just heard about the shark idea tonight, but it's just these intense thoughts and sometimes feelings, but it's just nonstop like Pac-Man, just always wanting to eat like another thought, another thought, another thought, another idea, another concept; I should do this or I should do this. Does anybody else have the same thing? Anybody?

**Jac:** And it's only when you meditate?

**Q:** 44:11 Basically it's 24/7 I think, but I heard that if you focus on your breath that things can clear up. So that's what I've been doing lately just focusing on my breath wherever I am, whether I'm meditating or driving or sitting down here. So what do I do with these thoughts? What do I do when the Pac-Man comes up and just wants to eat another thought?

**Jac:** 44:48 Okay, I need to get a slightly better picture. So the thoughts come and sometimes they're with feelings.

**Q:** Yes, sometimes.

**Jac:** And sometimes not.

**Q:** Right, exactly. The feelings can be super intense too. Sometimes I feel like I want to die, and like just intense..... these feelings that I just don't want to feel anymore, and also there's these thoughts, and I'm like, "wait a minute why is that in my head," and some of them can be really hard to look at. Like when I was sitting down there just now, one thought was really hard to look at, and I'm like, "no I'm going to look at this," and it kind of dissipated a bit, so that was better.

**Jac:** Okay, as you talk about this what I'm seeing as most likely the root cause is that your nervous system is making this happen. It's like there's an anxiety that comes up when you create the space for it.

**Q:** Like scared, and not willing to dive in.

**Jac:** We can put those ideas on it but it's more like it's your nervous system is just running some reaction. So when we're doing spiritual work your whole body has to somehow eventually lineup with it. It affects every part of you. You know I spoke a tiny little bit about your brain earlier, and the body has to get cleared out, your heart gets emptied; your emotional center

gets emptied, and so everything has to kind of in some way lineup with clear seeing; the recognition of what you are. It feels like your nervous system is having a hard time when you meditate. When you open that space and you quiet everything down it's that your nervous system isn't able to make the shift, and what it does is it sends off something that is (sound affect 46:58) kind of panicky or kind of anxious or speedy. It's running something, and it feels like it's your nervous system.

**Q:** That's what it feels like to me too right now.

**Jac:** Yes that its physiological. We can go after thoughts, but actually sometimes the body is the easiest way to do it, because sometimes okay the thoughts can come from all kinds of places, and sometimes through the body is the way to manage the mind. Sometimes it's easier. I wonder what would happen if you took your focus to be, "okay I'm going to calm my nervous system." "I'm just going to calm the part of the body that's trying to protect me." The part that's like, is it safe or is it not, is it fight or flight. The one that decides if I'm up and at it or if I'm relaxing and is it safe for me to go to sleep. It might be an interesting way to actually..... because your breath, sure the breath will help but it's like it's secondary. I'd love to bring your awareness into the nervous system itself, and actually like, "I'm using my breath to calm down my nervous system." "It's okay it's safe."

**Q:** 48:11 Like if my heart is pumping just bring the focus to that and just.....

**Jac:** To like, "it's safe here, it's safe here." It's like your system somehow is going into some kind of a high alert or something, because you have extra attention, your mind is very active and the thoughts are forceful. That sounds like your system is saying, "it's dangerous here," somehow. Do you see?

**Q:** I see.

**Jac:** The thoughts are compulsive because it is dangerous here, because I need to do this, I need to do this. You see that urgency comes from the nervous system, and the nervous system takes a lot of, we can call it hits or we can call it purification, but it has to align, because it ends up being quite relaxed and in the natural state. It ends up being totally calm inside once you see the truth, you see? So it feels like it's trying to adjust, but it's like saying, "(sound effect-sharp intake of breath) I don't know if this is safe, I don't know how to let go here."

**Q:** 49:12 Wow, because there was a point, maybe in the past, where I didn't feel safe for sure and it's remembering. So each time something happens, it could be external or internal, this reoccurring thing happens.

**Jac:** Yes, the switch goes on, and it could literally be stress. It can literally be being in a stressful job for a number of years. That can do it. Or it could be feeling unsafe when you were younger. There is a variety of different ways we can pick it up, but something has given you this switch that can very easily be switched on to like you know, the nervous system is there protecting you, stimulating thoughts, stimulating, "I need to do this, I should do this."

**Q:** 50:05 Wow! I'm glad I came.

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**#04 / 50:41**

**Q:** It's really, really nice to be in person here with you. There's a little bit of a story, there was a period of physical sickness and dying, and in that the ego collapsed on itself and there was a really big opening. And for months there was this in and out of, like he was talking about the nervous system or whatever, there was this screaming and there was this natural me just holding myself saying, "it's okay I've got you."

**Jac:** Yes.

**Q:** 51:20 Part of the time it would be that, and then about every 15 minutes for three months it was just emptiness, presence. Sometimes it came with, not just emptiness but a knowing or a download of some sort of knowing.

**Jac:** Yes.

**Q:** So for three months it was solid back and forth, back and forth, back and forth, and I couldn't speak hardly. People just called me the smiling lady. When people would come with their stories of all their woes, all I wanted to do was.... all I could do was smile and go, "yay maybe this is it." 'Maybe this is what it's going to take to wake you up, yah what a great experience,' and so being in that place it was impossible to relate on any personal level.

**Jac:** Yes.

**Q:** 52:15 and as long as I.... There's still intermittent intense presence, intense spaces of knowing, but they're much further apart than then. As long as there's that being in presence whatever comes, internal or external, it's perfect and there is no duality, and there's no judgment. But the minute the ego collapsed or is in control it's incredibly painful, because the empathic aspect of being is blown completely open. The minute that there's not presence the pain is physical. The pain is everything there's just this... there's an inability to filter now. A complete inability to filter, and so it runs in this circle where there's expansion and beauty and presence, and knowing that everything is perfect, and then there's contraction and the incredible pain that comes with contraction. It keeps going in and out like this, and yet at the same time there is always the knowing. There is never the unknowing. Even at times when I'll be caught there will be a thought loop going and all of a sudden I realize I'm in a thought loop but I'm smiling at the same time. There is almost always a smile. Something is always awake behind it.

**Jac:** Yes very good.

**Q:** 54:09 because it happened without teaching it happened from pain, I've just started to find the teachings. The only thing I can say is, "oh my God I woke up," because that's all I can say, that's all that there is, is just the knowing that everything before that wasn't real.

**Jac:** Yes.

**Q:** But I didn't know what awakening meant, and so this last year has been almost a reawakening process that happened, because it went very constricted. There was a year of in and out and very open, and then fear came in with a vengeance and constriction happened so intensely that it took several years for me to start to pullout. Then I realized I was an awakened ego and that's a whole nether story. But this last year it's been expanding and more expansion. The knowing is almost a curse as well as a blessing. You know, the knowing of what is, of the remembering of just sitting and there is everything all at once.

**Jac:** Yes, there is everything all at once. Why is it a curse?

**Q:** 55:32 Because there's something that wants to go back to it. There is the ego pull back to it. There is the idealization of it that thinks that that's what awake is.

**Jac:** Okay, so is it that you've put this another layer on top of it because the knowing is there all the time, you're saying. So what is this layer that mind has put on top of it that feels like it can go back? What's moving from here to there? What's that?

**Q:** 56:06 I don't know, that's why I'm here.

**Jac:** In the beginning you know for most people, there's like that first gentleman this morning and the birds singing and nothing else, there was just that, and then there's, it feels like there's that place, that spaciousness, and then there's me up and out and in the world right, and it's like there's a gap, and then like, how do we bridge the gap? And then you see, "oh my God there is no gap at all." There never was a gap. So at this stage it's like something is re-creating the idea that there is a here and a there or there's a gap. Something is re-creating it. Now, where it will line up and where we want to tweak things a little bit, is that underpinning thing that's there all the time. For this character it's like the personality is like my hand, and the rest of whatever is behind it; the trajectory, is completely fueling it and is what I really am, which is pure consciousness, the absolute, the unknowing or not knowing what it is. All those words that are just stupid but we use. So it's like the personality is like an outpost, you know? It's like it's kind of a physical manifestation and what I am flows through that. It's more that it's in the one line. It's more that it is in your line rather than an overlay. The overlay idea can go. So the body/mind with its personality, with the idea of the sense of separation going on or we might call it ego or whatever sense of individuality is running, that's fine. For some it continues all the way through and that's fine it's still awakening. That sense of individuality is only a manifestation of pure consciousness. That's how pure consciousness is showing up in the form now. It's pure consciousness showing up in that way. If it's running the idea that it has left or that it's idealizing what you really are, then that's just a story that individual, that sense of individuality, runs. That's just a story within the sense of being individual.

**Q:** Yes, the story starts to play when..... Sorry, the words are very difficult here. Yes, when there is a co-opting and a contraction from the openness then the story gets really loud. So the key seems to be what to do when the pain..... just as much as the beauty is there and the knowing and the perfection, there can be the opposite as intense when there is identification.

**Jac:** Yes.

**Q:** 1:00:12 and so, what to do when that happens rather than go into the story with the pain? Do you understand?

**Jac:** I think I do. Can there be contraction without identification?

**Q:** Identification seems to happen, not always..... It's the intense contraction, like when the empathy channel is super open and then there's that moment of identification that causes the contraction. Then the connection to everything doesn't go away. The connection to everything is still there it's just feeling all the pain instead of feeling knowing all the knowing. Do you know what I mean?

**Jac:** 1:01:04 I do, but I want to separate the contraction from feeling all the pain, because the contraction happens.

**Q:** After the feeling of the pain.

**Jac:** 1:01:13 It's more the opposite. It's like the expansion and contraction can happen [indiscernible couple words cross talking]. It's an energetic thing that's going to keep

happening, expansion and contraction. It shrinks and it expands and it does its own thing, and I don't get bothered with it, you know? If the system is contracted for a while it's like, "oh God I've got to go down to the sea or something and stretch." And I feel like I'm 300 feet tall you know, (sound effects 1:01:42).

**Q:** Yes, I go jump in the water.

**Jac:** Yes exactly something like this. It happens sometimes like if we've got guests at home, and we don't have a spare room so there like in the sitting room and in the office and they're everywhere. So something automatically happens where I shrink right, I just shrink because we've got guests, you know? And then the following morning it's like, "whoa get me to the beach quick!" Then it's like okay I'm normal again. It's just managing this thing, this energy field.

**Q:** So that doesn't mean I've lost it when it happens.

**Jac:** No.

**Q:** This story that happened.

**Jac:** Right, because your mind is saying contraction therefore identification and (sound effects 1:02:23) and it's running amok, you see?

**Q:** Yes.

**Jac:** 1:02:26 Contraction usually, you know when we are doing the work or when we're in life or when we're trying to be better people, or whatever we're trying to do when the ego is still running, contraction, we know it's because there's fear or because you know there's separation running or there's us and them, there's contraction. Okay, contraction happens for a completely different reason when identification stops. It has its own pulse. Contraction is fine, but what your mind is doing with it is seeing an opportunity to put story onto it, and then it's creating this whole scenario that's actually not really happening at all.

**Q:** Yes, that's what's happening.

**Jac:** Okay, here's another point without I need to explain in order to bring it back in, what is very useful is to just picture your energy going up and down. Just visualize your energy going up and down. If you can train your energy to be more vertical than horizontal it's really useful, because we connect this way because the world is constantly stimulating us and we're constantly connecting out like this. If we lived more isolated and solitary lives and we could be inside the ashrams we wouldn't have this interconnectivity like this, but our wiring has kind of..... we've morphed like this in our current culture. The thing is it's almost like we have part of our nervous, again, touching all these other facets of life, because we're all connected it's one being, one blob, so we're all completely connected all the time. Do you see? So it's like we have some kind of sensory ability in the connection with others because we go left and right instead of up and down. When were in ashrams or if we can be in those solitary places our connection is more vertical.

**Q:** 1:04:32 Yes, I spend a lot of time alone, because then I can do that. I spend a lot of time alone because then I can pull center.

**Jac:** That's it.

**Q:** And everything then is..... Yeah, then the ego is not crazy and the mind is working and it doesn't matter, but then going out, especially, mostly I can't go into crowds because it just goes (sound affect) 1:04:58.

**Jac:** That's right. So that vertical alignment that you have when you go out and about, when you go into a crowd just say, "come on vertically align." Just train your system how to vertically align, you see?

**Q:** I never thought of it that way.

**Jac:** 1:05:14 Sure, it only dawned on me recently. It was like, "oh my God that's what happens to people." I was looking at people thinking why, why, and of course we're all interconnected but it's almost like I can see these threads that are giving information to the body/mind about the interconnectivity. It's like this is overload for our system to be able to read in such depth what is going on, you know to read every situations and pick up what's going on with people, and it's like, that's not really useful actually! It's not, you know?

**Q:** No it's not, and then you throw in **audiovoyance** and clairvoyance in there and it's really ridiculous.

**Jac:** It's ridiculous and that really bombards the system because it's just too much information.

**Q:** Pull center.

**Jac:** Yes pull center. Practice so that you are vertical. We're literally just learning how to operate outside of the ashram, that's all we're doing. Let contraction be okay and see it for what it is, and the sense of individuality can be there. It was there for Nisagardatta Maharajah, it was there until a few years before he died. It was there until he was almost 60, this sense of being an individual, so it only broke at the very end. It means nothing it's just consciousness doing it, you see? There's no, "therefore this means," it's like, hold on a minute that pattern dies away, you know? So it doesn't mean anything it's just a sense of individuality that's part of the body/mind. It will go or it won't and that's all right.

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#### #05 / 1:07:17

**Q:** You spoke, as we began, about being able to see what was going on in the mind, and there's a phrase in some of the teachings about learning to know what is the nature of mind. There is a chance that what you spoke of earlier is knowing the nature of mind if you can see what your mind does, in terms of coming up with the stories that we hear of new thoughts coming. Is that nature of mind or is nature of mind something still more mystical and magical? Did I phrase that well enough?

**Jac:** 1:08:05 Yes sure, can I throw in something? What's the difference between the brain and the mind for you?

**Q:** Well brain is obviously physical and biological.

**Jac:** Yes, and mind being neither?

**Q:** 1:08:23 I don't have a good clear answer to that. In the context we're speaking of it here, mind is the assemblage of thought and emotion and feeling that is somehow the subject focus of attention in the brain.

**Jac:** Yes, and maybe the brain is like an interface between where attention is and the stuff of mind.

**Q:** I would have done it the other way around, I would have put attention as the interface between brain and the stuff and the thoughts.

**Jac:** Okay, all right.

**Q:** They bubble up and the brain put attention on some choice of what has been offered. A lot of stuff gets offered all the time, and attention can move amongst those offerings. So attention

is.... I just made the offerings in the mind and I didn't want to do that. I don't have a good clear answer to what mind is.

**Jac:** You're doing fine.

**Q:** I'm just making it up.

**Jac:** But you're doing fine. We all make it up all the time.

**Q:** So brain is biological, attention is a function that happens inside of the brain and is still heavily neurobiological.

**Jac:** Yes.

**Q:** And I don't have a clear description of thought. Emotion is easier because that's chemical, and feeling is just a long-term emotion.

**Jac:** Yes, yes it's just a modification of emotion.

**Q:** Boy we better leave thought in the same package as emotion and feeling, hadn't we? We better let them stay as.... I'm trying to keep them more closely connected to the neurobiological and not mystical, magical, and it isn't going to hang together because there certainly seems to be an element, a unity element to thought.

**Jac:** Okay.

**Q:** Feelings and emotions wash through.

**Jac:** Yes, they come and go.

**Q:** 1:11:14 Thoughts have to do it too. That's as good as I can do with defining, describing, brain and mind.

**Jac:** Okay, can thoughts be held at the cellular level?

**Q:** Apparently.

**Jac:** Yes apparently.

**Q:** A few months ago I would have said, "come on," but apparently.

**Jac:** Yes, that's an interesting one isn't it.

**Q:** All I can do is say yes.

**Jac:** It does look like that, and it can also be in the field, whatever it is, that piece of.... You know the space that's just outside of skin, you know without getting too airy fairy and New Age-y. It seems to be kind of there as well when there's a feeling like, "somebody's in my face." You know, somebody's actually.... It's kind of like they're in your thought space.

**Q:** In the old days we would have called that an aura, and taken a Kirlian photograph of it.

**Jac:** Yes exactly, so in the field, or the quantum field they might call it I guess, I don't know, but anyway it's in a field in that space. So then it's like to our naked eye it's nonphysical, but yet if it can penetrate something that's physical and have a presence, you see that's about as magical as it gets, really.

**Q:** That's plenty.

**Jac:** Yes that's plenty. It can do both.

**Q:** 1:13:04 Then is mind going to be this whole assemblage, concoction?

**Jac:** Why not?

**Q:** Well because it's a brand-new idea, and I want to make sure before I jump into it. I think that's what I'm hearing.

**Jac:** Yes.

**Q:** Instead of keeping mind locked inside of the skull bone we just expanded it, and we don't know how far and how it tails off.

**Jac:** Yes, there is a school of thought that says that there is one energy field, one mind. Yes, but we tend to run the same loops all the time, and I don't tend to pick up your loops and you're not picking up my loops really, do you know, but we still have some kind of a circuitry particular to ourselves, and sure part of it is because we run the same neurological thing that can interpret them. Okay, you've got your own synapses, or whatever that term is, so with that energy field being..... you know, whether it is your own version of mind 1:14:23 or whether it is much more fantastic [indiscernible word] like .05% of it, and we keep recycling the same .05% of its capacity, it's more like this.

**Q:** 1:14:40 So I started out trying to ask, if I've seen nature of mind by being able to watch and comprehend some of the shenanigans, and what we just did was expand that to outside the skull. Okay, so I can still use nature of mind there.

**Jac:** Yes, so what we're doing is kind of getting into physiological space/time, you know to see, how does it fit in here in this phenomenal world? Okay, so we give it that framework, but the nature of it is that it's just story. It's just a capacity to create a story, really. Really that's all it is.

**Q:** I was letting it be magical because it's outside the skull, but still just story.

**Jac:** 1:15:34 Yes, it's just story.

**Q:** There was a part two to the question but it has kind of faded away. This is a nice step.

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#### #06 / 1:16:05

**Q:** Ultimately I came here because I'm interested in self realization, but I'm having trouble feeling it. Like I'm in my body because I've had some, if you want to say stress-related or traumatic experiences over the past year. I lived in Santa Cruz for six years and I was part of a Zen community. I didn't have a job but I worked full-time on the property in exchange for rent, and I had a son. So the Zen master died and essentially a year after his death a new teacher came, and she dissolved the community so I had to leave, and essentially I was homeless for two weeks and had to get a job. Essentially I couldn't take care of my son, but I was working step by step to become more stable. I started having these weird psychic experiences where I could pick up and I could tell what people were feeling that weren't around me, and it felt like it was really influencing my physical body as well because I didn't feel like I was in control of my own body. It's still happening more intensely than ever, because my son's mother left Santa Cruz, which felt like my root, and came down here, and we were living at my mom and dad's altogether, and there was no real sense of like, whose got the kid, who's got custody? I had a better situation in Santa Cruz so I took him up there, but the whole time just this intense feeling of you know, her still having kind of a pull on me. Essentially she filed for custody and I had to come back down here, but you know, I want to develop a career, because I feel like at this point, it's like my path may come in that form because I'm really creative and I like working in the trades, but most of my day I don't feel physically in my body, and I feel like energy is totally changing all the time. 1:18:52 I have a hard time talking about it because it feels kind of [indiscernible word], a little eso.....because this has never really happened to me before.

**Jac:** Yes.

**Q:** I'll sit and try to meditate and it's just there's nothing. It's just dark, like dense, nothing really, no space, it feels like the mind is continual. I almost feel like part of my energy is stuck in certain places like back in Santa Cruz, and back with certain people that I care about up there. It feels like it's causing a lot of problems functioning.

Jac 1:19:40 Yes, what do you want?

**Q:** Custody of my son.

**Jac:** All right what else?

**Q:** To be free and to be able to make decisions according to what I feel is in his best interest and my best interest.

**Jac:** Do you want to work?

**Q:** Yes.

**Jac:** Okay, having a personal agenda gets a lot of bad press in spiritual circles, but it's really useful. It's really useful because otherwise you're just going to be drifting all over the place. So finding a balance between having personal goals, nothing to attach them, but having goals and going for them and knowing what you want, there's like a fine line because we can have these things without them being full of desire, without them being completely the ego building itself. It feels like I want to tell you, where's your personal agenda, come on, come on, get it a bit stronger! Where's your fight? Get up and fight, you know?

**Q:** Yes, I know what you mean.

**Jac:** I don't know what happened for you in Zen, but it's like something took away a little bit too much. It's like the surrender went a little bit too far that was appropriate for you.

**Q:** 1:21:20 It was extremely.... Kind of like it took something from me.

**Jac:** Yes, it took something! It's a blessing that it dissolved actually to kind of get you out to do what you need to do, and then the work you did in Zen will click back in and make more sense. But something needs to be reclaimed.

**Q:** Yes, it feels like here and just some kind of authority, self initiative just got....

**Jac:** Yes, self initiative and self authority, that's it. You've lost track of them and thankfully something as precious as your child is beginning to fire you up again. And it took that, it will take a child to like.... You know, the natural thing we fight most for is our children, no? So it's taking that to like reawaken a bit of charge, you know? It would be great for you to get a job, get training, fight for custody if that's what you want to do, and set yourself up in some kind of a regular lifestyle for your kid, and to let yourself do them. If you get into like becoming too aggressive or self-righteous or full of desire, if you go too far it's all right because you can pull back again. You'll pull back again. You might have to go too far in order to find out, "what's the line here of me finding my self authority without being an asshole?" You know, "how far do I have to go here, what's the line, what is it?" So you have to find that for yourself. It's like find your power. Your system needs to have it, and when that's organized, okay, okay, then the landscape can change a bit but there's something stable. You know your son needs you to be stable anyway, and so does your spiritual practice, you know? When that part is stable it's like, okay now what's taken away will be what needs to be taken away, but managing in the world will be stable. When we don't have that solid we're like a sponge because our system is like saying, "there's a deficit here, there's a deficit here," and so we soak up all kinds of stuff because there's a deficit, and we're just grasping at something else so we end up picking up too much. Make a list of what you want and stick it on the fridge, you know? Or beside your bed or whatever, you know? Like, "these are the things I want." "Okay let's break them down and see what I can realistically get within three months, six months, let's plan this out a bit," and get your center stronger. It will give you spiritual maturity. That will be the silver-lining in that.

**Q:** Okay, because as a human being I do need things. I do need to have some sense of empowerment. In the community there was some sense of your just you know, you're not in charge of your life so just surrender, and now it's a different point of life.

**Jac:** Yes, and there's a balance you know, yes you're not in charge of your life, but you as pure consciousness is totally in charge of all of it. So if you don't know that then there's nothing in charge of your life, and then you just go any which way the wind is blowing. It's like when you see that you're not in charge of your life, okay then great when it shows itself to you that your not in charge of your life, but for now you are so you need to have the experience of it and getting it together, you know? It will click, it will click, but a few things have to be done first. All of life is a spiritual path. Everything is a spiritual path, all of it. There isn't really spiritual and non-spiritual. There isn't really you know, but where spirituality has been housed for so long it's very much been a divided thing, you know that there's a spiritual path and then there's life, and it's like there isn't really a gap there, you know? There isn't really the two things. After a while it's like, "oh my goodness me it's seamless. Really it's seamless. There's nothing that's not spiritual actually, but if in the beginning you feel like, no, no, no, that's not spiritual I have to move away from that, okay that's fine, that's why you were fighting your system, so that's fine. At the beginning that's fine, but then the differences disappear, you know?"

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**#07 / 1:26:29**

**Q:** My other question came back and it's amplified now because in our previous interaction mind just got made much bigger than I would have initially thought. I don't know how to define it. I don't know all the characteristics but it doesn't matter.

**Jac:** No it doesn't matter.

**Q:** It doesn't matter because it just got called story. So then in earlier statements there was the proposal that one watch mind, observe, understand, perceive, pull back from even.

**Jac:** Yes.

**Q:** 1:27:18 Where's that? What's that?

**Jac:** What's that.

**Q:** Pulling back from mind we're not to identify with mind. The pulling back too is kind of a familiar concept, but I'll bet it has more names and words, concepts, then I've heard in other contexts.

**Jac:** Okay.

**Q:** Maybe it's what you are.

**Jac:** Yes, okay.

**Q:** 1:28:03 That becomes the question then. Again, I think I've gotten to it close enough. Where is it from, from where is one, because we're doing it, from where are we seeing mind, minds behaviors?

**Jac:** Okay, from mind. Mind is watching mind. The observer is mind. The position of pulling back is mind. Mind is watching mind. So it looks like there's two minds but there isn't. So the one that's watching, the only difference between full on mind and watching mind is that there is identification with it. It's like, "I am part of the story and that's the entirety of what I am." So when that identification drops there is an ability for mind to watch itself. So all it is is the absence of identification with the story. So it's mind watching mind; one has identification and

one doesn't. Maybe it has identification with being the observer? I mean, we sort of could say that.

**Q:** 1:29:34 And if we can use the word observer for it we may also be able to use the two words, I am.

**Jac:** Yes.

**Q:** A deeper level of observer.

**Jac:** Absolutely, yes.

**Q:** And maybe even a couple of layers to I am.

**Jac:** Yes, but it's the same package. It's not identified, but it's a state of mind but it's not identified.

**Q:** And we've just called it in stories, so this is dream space.

**Jac:** Yes, this is dream space. If we are talking about it it's dream space.

**Q:** And thereby heavily dual.

**Jac:** Sure, yes.

**Q:** That's as far as I can take that question for now, thank you.

**Jac:** And duality is fine, you know we think it just causes pain, but duality is fine in and of itself. [1:30:53 indiscernible sentence].

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#### #08 / 1:31:13

**Q:** It's already [indiscernible 1 to 2 words] but maybe you can kind of share your path, what you went through in kind of a spiritual sense.

**Jac:** Sure, on my website there is a map, but to make a long story short, everything that made sense to me I followed it, I did it. "Does that feel right?" And I would do it. It didn't matter if it was plant medicine in Bolivia or get up every four hours and meditate for an hour to half. It didn't matter what it was. I tried it all, and I did something until it felt dry, "no I'm not getting anything here." And I kept reading in places to keep doing the same thing until a breakthrough, and that never felt right. It never felt right! To keep doing the same thing, I knew it was dry, that mantra is dry or that practice is just becoming a habit now and is not refining anything or opening up anything for me anymore, and then I would drop it. Then the next one would come, the next one would just come. So follow your own gut. You are your own teacher, you know? You really are your own teacher, and if an external teacher is there all they're doing is pointing you into yourself. They're holding up a mirror and saying, "go in, go in, go in, that's where it's at." Sometimes you need an external teacher to do that you know, but ultimately it's so that you can connect with you. It's really only as a mirror, that's what a teacher is for.

**Q:** And I think we don't do it because it's kind of scary.

**Jac:** Yes.

**Q:** If you have a teacher it's kind of responsibility to some degree from him or her.

**Jac:** Yes.

**Q:** Because you say, "well you know, I came to you and that's all I could do, and now you know, make me enlightened or whatever happens."

**Jac:** Sure.

**Q:** But then with one on one I think it's..... I'm not sure if it's an ultimate degree of trust but it's kind of close to that, because it's as if you're kind of like totally almost naked with really no protection or anything or any kind of excuse, you're just there and you have to listen.

**Jac:** Yes.

**Q:** So I think that's why. Maybe I observed in myself and maybe many times it's just you know, it's there but I choose not to look there because.... for many reasons, but I think ultimately that's what it is, it's just that fear to take complete..... To acknowledge, not to take because it's already there,.....

**Jac:** Yes it's already there.

**Q:** To take responsibility for everything, for everything that is around you, but that's kind of like a final step just saying, "yes it's true," and start acting and living your life from that standpoint.

**Jac:** Yes.

**Q:** 1:34:37 So is there anything on your path that kind of resonated with you, and kind of was most challenging but at the same time most rewarding?

**Jac:** Following a teacher. I had so much resistance! And it was perfect! I mean, I had to follow a teacher because I totally did not want to surrender really or take guidance from somebody else who's in a body. That was the package of resistance, that was the greatest resistance, and that was the thing that was toughest, to surrender to a teacher.

**Q:** But you eventually did it.

**Jac:** I had to it was the next step. At a certain point it was the next step.

**Q:** Was it an internal or external teacher?

**Jac:** It's funny because he was a physical man, and is a physical man still alive, but I never physically met him. I have a photograph of him but I never met him. I was very clairvoyant at the time, and I shut all those things down because at a certain point it was too much information. He would physically appear so I would see him in front of me. So was he internal or external, it depends on where you're looking from. I felt he was both.

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### **#09 / 1:36:50**

**Q:** This is probably an entirely different question, but we come up and we hear and we read different concepts, different ideas, and I think as an initial step it's very useful, however; at a certain point I found myself kind of to some degree resisting reading and listening and following because many of them are just concepts, and I kind of arrived at the position that you cannot prove them or disprove them. I mean, I can say this is hard and this I can prove, and if something says it's not then I can whack them on the head with the table and we can continue the conversation. It might appear a little bit idiotic, but to some degree every concept should have some practical application in your life otherwise what is it but another movie.

**Jac:** 1:37:51 But you're trusting that experience is going to tell you the truth. So the experience of being hit over the head with a table validates that it's hard? Does experience tell you the truth?

**Q:** 1:38:08 Not always.

**Jac:** No, not always.

**Q:** It's not so much about experience it's about practical application.

**Jac:** Okay.

**Q:** So what do I get out of this concept? Okay, we're all one, and everything that we talk about, so what do I get out of it in my life? How is it going to change my life? Is it going to make my life better or is it going to make it worse? But we just look at that in a more expanded point of view, not just you know,.....

**Jac:** Do you think self realization would make your life better?

**Q:** Yes!

**Jac:** 1:38:55 That's the ego trying to grab it, to get something from it, and that won't work. It takes everything from you, everything.

**Q:** But did it make you happier?

**Jac:** 1:39:14 There is no me to be happy or not happy. I know that sounds like a theory but it's actually true. There is no me to be happy or not happy, there really isn't.

**Q:** 1:39:23 But there is happiness?

**Jac:** Because that's all there is.

**Q:** Well that means that it made it happier.

**Jac:** No it doesn't. It doesn't because there's no I. Really, there's nobody there to experience the happiness. Like sometimes I say to my husband, "oh there is phenomenal happiness" you know, and it's really unusual to feel phenomenal happiness, and it comes and it goes. Then it's like, "oh I'm phenomenally pissed off," and that comes and that goes. I'm not concerned about either but they're just noticed sometimes. Happiness in life, no that's movie material, that's too deep in the dream and I'm not interested in it. It's like it's too thick. It doesn't make your life better; you see that you never were. You see that you were just running a story and another desire that this would make my life better.

**Q:** So what's left?

**Jac:** Nothing it's inevitable, you're going into the fire and it's inevitable. You can't do anything about it, but it's not going to give you anything it's a death. You're just going to die and that's it.

**Q:** 1:40:46 It's the death of ego.

**Jac:** Yes.

**Q:** But life is still there.

**Jac:** It shows itself to be a dream. It's just like a nighttime dream it just shows itself to be a dream.

**Q:** Well you can still play a certain level. I mean, well you say there's no I anymore.

**Jac:** Yes, there isn't a you. There isn't a capacity to experience the way there is when you think you are separate. When you imagine that you are a guy, when you really do believe you are a separate individual, your capacity to experience is infinitely richer than what it is post realization.

**Q:** Can't you alternate between those two states?

**Jac:** That's what's happening to you, no? When there's the bird, and there's just that, and then when there is me trying to grasp something.

**Q:** Well the bird is like 5 seconds and the rest is like 23 hours and whatever. When we talked about the creation of the world and everything else, all the phenomena, I think there is some purpose in that otherwise it wouldn't have appeared.

**Jac:** 1:42:01 Purpose is the mind. You know the mind wants purpose. There is no purpose to the bird singing when you're in that 5 seconds of an opening. Purpose just doesn't feature. Those questions aren't there, you see?

**Q:** 1:42:23 Yes, well I think it's still..... We're getting into the area where the [indiscernible word] don't really apply. It's pulling me in that direction and I'm willing to go.

**Jac:** Yes.

**Q:** 1:42:42 So something is pulling then, and something is being pulled.

**Jac:** Yes.

**Q:** And I think it's just beyond the mind and beyond all those concepts.

**Jac:** Yes it is.

**Q:** 1:42:57 Because when bird is singing and then there is that singing, so it's just that that moment of purity, and now I'm being more and more pulled toward it.

**Jac:** Yes, and it's going to swallow you up. It's going to swallow up who you think you are.

**Q:** And that's fine.

**Jac:** Okay, so know that you won't be there at the other side to experience self-realization. Let that be okay.

**Q:** It is okay, because who am I is just, you know that kind of constricted..... it's so miserable and so annoying and so stupid and idiotic, and all that stuff, and that's okay.

**Jac:** Okay good.

**Q:** 1:43:43 So I don't go and kind of hang myself. So that's another way of suicide which is kind of more like spiritual, and I'm fine with that. So where do I go?

**Jac:** You're doing fine. The pull is happening so let the pull continue. Whatever increases the pull give it space.

**Q:** What else can I do? Put a little bit of oomph in that to depress the gas pedal. Who wants to do that, is that the ego or is it that pull? It is something beyond.

**Jac:** Yes, there's kind of an urgency around you isn't there? There's a bit of an urgency. It's like the fire around you is kind of hot, you know? It's a good thing. Stop pretending to be an individual man. That means, don't defend yourself, don't criticize yourself internally, don't take anything personally, don't doubt yourself. These are the things that the individual man has to be there to do.

**Q:** 1:45:09 It always requires awareness. You have to be aware not to engage in those games and not to kind of fall into that.

**Jac:** Yes!

**Q:** So how do you.... In other words, it would be like a pre-step to that, how do you raise your awareness? For example when somebody was talking about meditation, I used to do that kind of Zen and I would fight my thoughts, and that was crazy.

**Jac:** Yes, that won't help at all.

**Q:** 1:45:44 Because it was actually amplifying it. I think a lot of people make that mistake.

**Jac:** Yes, mind is fighting mind and it gets stronger.

**Q:** So it's not about fighting its just about letting it run. Whatever happens you are just there to witness, so you don't have to stop it.

**Jac:** Yes.

**Q:** I don't know how long it took me to kind of arrive at that point, but I wasted a lot of time.

**Jac:** It plays how it plays its fine. It's okay, it has to run the way it runs, you know?

**Q:** I kind of have a little bit of impatience.

**Jac:** That's okay. Around awareness, you can't make yourself more aware. The thing to watch is the frequency with which you realize you're not aware. So if there's 100 times a day where you can say, "whoa I'm in the dream, I'm in the dream step back," it's the frequency because you won't be able to stay out of the dream for very long. Not now anyway, but in six months time you'll be able to stay out of the dream much longer, or attention will not.... there will be

gaps where the “all about me” story is not running, but now it's just little pieces. So you can't make little pieces longer but what you can do is make them more frequent. You've got a digital watch, so when you get up in the morning you set an alarm that goes beep every 90 seconds, and every time it beeps it's like, are you stuck in story? Are you stuck in story, what's going on? Be aware. Just be in that presence that's inside. That would be an interesting thing to do.

**Q:** 1:47:30 Absolutely, now we're getting somewhere.

**Jac:** You want urgency. Will give you urgency.

**Q:** No, I think what I'm talking about is exactly what you just said. Simply for me, I used to have a lot of things around me, just physical, you know computers, gadgets, just things, and then I started to get rid of them by selling them or giving away, and that just creates physical space which might seem like, “okay whatever.” But my attention doesn't have to be engaged with all this kind of useless stuff, and I can just sit for a minute. I think that's useful because I have a choice at least, I always have a choice but at least for me it's more obvious, and I can just sit and, “okay my energy is down,” and I can just look inside, and one second of this can you know, kind of happen.

**Jac:** That's it, yes it's useful to have something more simple on the outside for sure.

**Q:** 1:48:39 So I will definitely do the [indiscernible couple words]

**Jac:** Do that yes, and see how you get on. Wrap it up and see.

**Q:** When my alarm beeps I go inside, but can you just talk maybe a little bit more about that to just kind of anchor that.

**Jac:** So have one sentence for yourself like, “drop story” or just focus on the breath or find that inner presence, but have one sentence and use the same sentence every minute and a half, the same sentence so that it becomes your anchor; a reliable anchor, to just be present, be here.

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The End