

Unedited, First Draft Transcription - Razor's Edge -2013 March 23 PM
Carlsbad, CA
Question #10 through #18

Opening remarks: Okay everybody let's relax; let's go at it again and see what we find. You never know where these things are going to go. It's a journey in itself isn't it, a weekend retreat, it's like you leave the planet for a little while you know, and then you go inside to have a look at your perspectives instead of being in there buying it all the time, you know?

Questions & Answers:

(10) / 00:53

Q: I'd like to ask about something that may be related to the phrase, "I am." If I may do first a little quick personal story? I have a recollection of being five years old and wondering if I can believe any of this. It looked as well as I could tell inside, this whole thing could be a play you know, just to see how I would respond.

Jac: How lovely.

Q: Of course there was no resolution of that other than to carry on. There is a chance that in the story I just told there's the I am coming into the world. Does that trigger any ideas or acknowledgment?

Jac: 1:40 Yes, maybe even deeper than the I am, because like there's.... Okay the I am, it's not, "I am David" yet. It's I am, it's like existence; something is here, okay? So that had to be in place just prior to seeing the play, to seeing life or what looked like, "is this just a play?" A similar thing that I've heard somebody say was, "it's like I'm here now today, these people are probably just freeze frame actually, and then it turns on when I'm out there and that starts moving," do you know? You know, just looking at the inauthenticity of it is still obvious, but it's taken to be existing so the I am must be there, because the I am is like the beingness. So there must be something existing that thinks it doesn't know if it's real or not; the questioning of like, is it real or not, so identification isn't full on but the I am is there because it's taken to exist, but is it a play, is it for real? It exists okay, so the I am is in place. It's beautiful isn't it, what the kid really tries to do to work it out, because something is not for real. There's something funny about it, you know? Already there is you and the play, so is it put on so that my reaction is spotted? So you're there trying to work out your self and the play you see, so the David guy was trying to get established because then it was about him and his reaction to it. So it's almost like the scenario you described. To me it sounds like identification was forming because it was me and the play, how does the David character react to this? Is this what it's about to see how I respond to the play? So the I, the David guy, was getting solid. That's probably why you remember it because it was so fundamental to the formation of the ego that was building there; just energetically coming into play. David is the center of this, David is the center of this, which is what the ego would say you know, "yep me and my world or me and my ideas," and off we go.

Q: 4:05 It had that sort of a suddenness to it. If I heard you correctly, that identification, that naming and so on was preceded by being, by existence, 4:23 which is where we [indiscernible 1-2 words] the phrase I am.

Jac: Yes that's right.

Q: 4:27 [cross talking] existence is prior.

Jac: Yes.

Q: 4:34 One other while I'm here, as long as we are here. Part of the conversation this morning has been about behavior in the world as judgments are left behind, good and bad. There was a word used called discernment. I guess I don't know quite how to phrase this question, but it's along the lines of things that were said earlier today, as to where innate knowledge, where one's intuition, one's assessment or correct, not correct but of organic was the word being used. The question isn't fully forming yet but I'm after that word discernment. What are the indicators or how does one add to discernment, because we make choices, we make judgments, we make decisions about where to go.

Jac: It looks like this, yes.

Q: And discernment of where the natural flow is, how to enhance that. I guess that's as close as I have to a question.

Jac: 6:12 Do you know the sense of, like automatically doing something or like a spontaneous response to something where you didn't have to think about it?

Q: Sure, there's sleepwalking but there's also just doing it.

Jac: Just doing it, exactly. Okay it's a little bit like this, and it also has a feeling thing to it, discernment. People who have a lot of.... People who are more feeling rather than intellectual will find this one much easier to develop, much easier because they get intuition like this, okay, and there's just a feeling of everything before they go into the rational. People who are wired in that way, their emotional sense is the way they meet the world. It's through their emotions, so it's all about how they feel. So that type of person will really, quickly get discernment, really quick, there's just a rightness to it, there will just be a feeling. It's a little bit finer than intuition. It's like you can say, "well what's your gut feeling," that a good place to start, and trust your gut. Discernment is just a refined version of that. It's just a bit more refined. Gosh, your gut will often come really quickly, discernment doesn't. Discernment doesn't come that quickly.

Q: Not quite intellectual.

Jac: No it's not intellectual, and you know you know.

Q: More than just a reaction.

Jac: Exactly, it's not just a gut reaction.

Q: And must be enhanced by doing it.

Jac: Yes, for sure it gets stronger.

Q: But living out of your feelings, living out of your emotions rather than out of your head.

Jac: 8:09 Yes but living, the feeling, your emotion, is the intuition part. So if you're not a feeling emotional person then that's fine. That's fine discernment is deeper. It's like the feeling emotional thing.... If you're not wired that way you can't make yourself be wired that way, okay? So feeling emotional people will get it really quickly, because there gut is the thing that guides their response anyway. So it's just easier for them it's a direct path, but those of us who operate intellectually and rationalize stuff you kind of just have to take a bit of time, because the mind will come in and manage the situation really quickly, that's our tool. You know, I would definitely have had a head pattern that likes sorting something out you know, but then it's like, "actually I don't know what's going to happen around that." "I don't know yet," but eventually you get something. You won't know why, you won't know what, so it's a bit different from your intuition. Intuition is, "now I've got a gut feeling about it," and it's easy.

But discernment takes a bit of time. What we're really doing, the only way you can develop it is by saying, "okay mind I hear you, if that's what you want to do fine, but let's just wait for a day and see if that's still valid or see if there something else talking." That's the only way I think of developing it. It's like okay that's the mind's contribution fine, but let's see if it's still valid tomorrow or in a half hour; if you park your mind, because if you stay in your head about something that ego is going to be the owner of the decision.

Q: The wheels will keep turning.

Jac: Yes.

Q: I'm used to not making a decision until the next day, you've got to sleep on it. After you sleep on it you know what to do.

Jac: This is it. That's fine, that's exactly what it is. There might be no logic to it or there might.

Q: 10:06 [cross talking one word]

Jac: Yes.

Q: And after that it's just for the hell of it.

Jac: Yes that's it, that's right, and it's that quality of it, that like letting it come from someplace else instead of your head. It sounds like what you do, huh?

Q: It sort of seeps in when you're not paying attention.

Jac: When you're not paying attention, that's the key. So then at other times, like coming up here, could that movement happen when you're not paying attention; when there's no I want to or I should or I'm going to make myself, you know all the dialogue that might come for example a simple thing like walking to that chair. So can all of that be part similarly you know, as if you're going to sleep on it. So let's see what will happen, that's the minds dialogue, let's see. You see, get out of the way in the same way and let that movement that you know from decision-making, let that movement happen through your body. It's another way of parking the head dialogue around any decision, anything at all such as walking up here. Look at that decision. So parking the mind's yes and no's about it and see if it happens.

Q: And that's a faster response than sleeping on it overnight.

Jac: Yes for sure.

Q: If you can park it then you're ready.

Jac: Yes, bingo.

Q: The phrase I would use for that is, "I wonder what will happen?" I wonder what I'll say.

Jac: Yes that's right.

Q: 11:39 And then it happens.

Jac: usually or it doesn't, you know? And if it doesn't happen that's what happens. We are just talking really about the mind, you know being used for what it is meant to be used for, and not running the show. It thinks it's running the show but it's not really, and it's like we are using the mind to observe that decisions get made, actions get made, things happen from another place.

Q: And that's the revolution is that the culture doesn't have the other place in it.

Jac: Yes.

Q: 12:15 We didn't think we had any alternative [indiscernible word] mind.

Jac: Correct.

Q: Here or somehow being advised, being shown.

Jac: Yes, just an opening like, "hey look at this," you know, and if you grok it you grok it and if you don't you don't, because it doesn't matter. It happens on its own, all of it happens on its

own. All of it does, and the mind plays its part because of course it has a huge toolkit, you know that's what the mind is a huge toolkit, but with ownership it's in there thinking it's driving the ship but actually it's not. It's not actually.

Q: 12:56 Add but there is a driver, that there is a flow.

Jac: There is a flow.

Q: Separate from mind which is trustable.

Jac: Yes completely trustworthy. The mind will upset the natural flow you know, it comes in and it's heavy and it's weighty and it brings about suffering, and you know brings about participation in life good and bad, but actually without that mind coming in as that extra influence there's a natural universal wisdom, which is just the natural unfolding of consciousness, of movement, of manifestation, creation.

Q: In an undetermined direction.

Jac: Yes.

Q: Not always in the direction of what we would think of as goodness and light.

Jac: But in a wiser direction always. It has much more wisdom than the limited mind. Limitations come from the mind you see, the universal awareness doesn't have those limitations. When the ego is stepping out of the way, because we're talking about surrender again in another way, you know? We were just talking about parking that which thinks it's in control, you know just coming at the ego by the back door. I'll surrender into that which has a wisdom, which is running the show anyway.

(11) / 15:00

Q: The last few years I've been going to India for a month, 15:06 we went to [indiscernible word] and stayed in Lama's ashram. I love his words, I love his everything, and I hear his words and I read his books, but only recently something happened, and I'm not even trying to understand it, but I woke up one morning and I heard his words, "it's all dreamt by the mind." Simple, and after that, I think that was his only words, I also heard, "there is nothing everything just is." "There is nothing to fix, there's nothing to plan, nothing to do or undo." So since then everything's gotten very quiet.

Jac: 16:00 When was that?

Q: 10 days, 14 days ago, really recent. I just wanted to tell you. I don't feel like there's anything to do with it or not do with it.

Jac: Would it be all right if it got noisy again?

Q: Yes, it does get noisy. There are things on the outside..... I have a son who's crazy, so that's always noisy and problematic. Right after that, it's a funny coincidence, he sort of fired me. He said, back off, leave me alone, and this is my prayer that he would leave me alone you know, not leave me alone but do it himself. 16:50 I'm just stunned that he's [indiscernible word]. It seems interestingly coincidental.

Jac: Indeed.

Q: There's really more room now for peace, just be.

Jac: And is there an Alana there who is having this experience?

Q: 17:10 Less and less.

Jac: So even if there's an ounce of an Alana there, is she dreamt by the mind?

Q: Yes she is, and you know why I think she's still there it's because I have this sort of sadness. There is a sadness that's coming up, like a longing or sadness, but it's very slight. It's as if I've not totally let go of the old me.

Jac: Is she sad or..... Where does the sadness originate?

Q: It feels very organic like it's in my body. It could be a childhood thing or something, but when you strip that stuff away it distracts you. It's so simple in a good way, but I have to get used to it I think. It's something to get used to.

Jac: Is it?

Q: Isn't it, I mean it's quieter and it used to be noisier, more chatter in my mind and now it's quiet. It feels very natural, like a natural place.

Jac: Yes, this is what I'm wondering if it's natural.

Q: Yes.

Jac: Okay, I'm still wondering about the little bit of Alana, how come you know there's a little bit of Alana there? What are you using as evidence, because the emotion of sadness.... I don't see that linking. I'm not getting that that's enough of a validation to say that there is a bit of an Alana there, because there can be sadness passing through, you know? Things come and go, you know?

Q: That's true. I'm just wondering if it's a sadness of losing your old identity, but not really I hated that identity.

Jac: Absolutely, because mind will look for sadness because of something alright, that's cause-and-effect. Now that is very potent. 19:14 There is an automatic cause and effect, and that's what's going to be [indiscernible word] Alana, okay, let there be sadness without any reason. Sadness comes sadness goes, it might be about something or not about something, but it doesn't matter it's just sadness is seen and that's it. If you can let there be less causes for things. An, "I don't know" is very comfortable, so let it be very comfortable. "I don't know," that's just sadness being felt, and if you have to work out what is it will keep chewing you, you'll figure it out, but it will come to you, do you know? But if you don't have to name something, don't. Don't go there, because you just create a density again. You give mind more power.

Q: It's not dense anymore it's an emptiness that's full. It's nothing but something. There's no describing it, but it's not like some.... I guess what I'm imagining is experienced to be so you know, uplifting, but it's not like that.

Jac: Not at all. Yes, no it's not, and bliss comes but it's like any other feeling or emotion and bliss goes, and it's like so what? It's like anything else it's just a buzz without a substance giving you the buzz, you know?

Q: I guess the word timing to me is interesting on these things. You can hear something for years, and then it shifts and it has a whole nether impact.

Jac: Yes exactly, it's understood it's not just intellectual it's seen to be so. I guess that's when there's change, no?

Q: Yes, it's more of a discovery than a.... you know what I'm saying?

Jac: Yes I do. So I'm after the potential for an Alana to regrow. What tells you that there is a little bit of her? If sadness is passing through, and there can be anything passing through at any time, that's just human perception of an emotion passing through. What else tells you that Alana could be there?

Q: 21:21 Well, there's a little bit of.... My son recently, also within the same timeframe, there's been evidence that maybe he is bisexual. He's lived with two women and he has plenty of girlfriends and all that, but there's been some evidence and I notice there's a little.... I don't have judgment about it and I want him to be happy with whatever, but there's a little bit of something in there. Maybe it's just concern; a mother's concern for health and all that. 21:51
So I wonder if that's identity of mine or.....

Jac: Well your kids will do it all right. They have a unique way of energetically turning on some primal instincts and primal connections. It's quite extraordinary that connection, you know?

Q: 22:12 But why, when I talk to Mooji, you know who Mooji is, when I talked to him one time about him, and he said, "what makes him so different than anybody else?" "Why is he different than anybody else," which is where I think identity comes in. I thought it was an interesting question.

Jac: Yes, and also there is biology. You know there is so much, you know you can see yourself in your children. There's layers to it, isn't there?

Q: But do you think that projection onto your child is ego also?

Jac: Yes of course. So can we build on what Mooji said then, and biologically there is evidence that he's your son, but really he's just another guy.

Q: That's what he said to me. He said, "you know the same God that's taking care of you and holding you and doing things for you, it's the same one that's doing it for me." So it's so much bigger than me or mother.

Jac: Yes, so can you let him go?

Q: Yes.

Jac: Can you let him find his own way in the world, and play whatever way it wants to play?

Q: It's a little hard because he has a mental illness, so it's a little trickier.

Jac: He has his place in the world.

Q: That's right he does have his place in the world, and he does cook and has a lot of friends, you know? He can take care of himself.

Jac: 23:40 Fine, yes being whatever normal is, is overrated you know, it's all [indiscernible word].

Q: And my ultimate fear is that he will die one way or another.

Jac: We all will.

Q: But that has to be all right too.

Jac: Yes of course. Of course he's going to die.

Q: 24:02 That's the only Alana. The question you asked me, that's where I think Alana still is.

Jac: Yes, so how about Alana accepts that her son is going to die someday, and the timing ain't up to you.

Q: And I can't prevent it.

Jac: Not at all. You don't have that much power. We like to think we do but we don't have any of that power, not at all. And that she accepts that you know, his place in the world just can't be determined by you. He will find his own place in the world, and you'll be there to support as you would with anybody, and thirdly you let him go as your son.

Q: That's a big one.

Jac: Yes, he was yours for a while you know, give him back to where he came from. He just appeared in your life for a number of years, and send him off again.

Q: 25:03 You know when all this happens it opens up a space. It doesn't open up the space, and I'm not afraid of the space, but it's like, "wow the space!" Do I have to do anything with that space?

Jac: Alana will imagine but no just let your wiring used to the space, you know your energy field. Let the space be filled up with whatever wants to fill it up. Don't do anything with it's more of an allowing.

Q: I do feel a vibration that's probably always been there but now it's the vibration I feel more. Interesting journey

(12) / 28:04

Q: I have questions probably about word definitions and how things happen. One of the phrases that I hear from you, read from you is, "to peel back." Let me put two questions together, the peeling back seems to be associated with a phrase called, "beyond," and my version of that, sophomore version, would be dis-identify with whatever is trapped, an identity. As long as we have the time I would ask whether there's other ways to look at peeling back, and how peeling back can then lead to a beyond.

Jac: 28:59 The peeling back phrase I suppose came from just the concept that it's like the ego energetically is like a skin, it's like an egg shell around the energy field. There is an advert in Europe, I just probably made a mistake but I'm going to chance it, for a morning breakfast cereal that's oat based, and there's like the kids who have had it have this insulation okay 29:34 [indiscernible several words] okay, this insulation is an orange layer around the edge of their energy field, you know? So all the kids are running into school and you can see the ones who have had this because they are happy and their warmer because of this oat breakfast. 29:47 It's like [indiscernible several words] it's like this. It's like a skin or a layer like an egg shell and that gets solid. It grows and gets solid and it's like, "okay I'm here having a life," and it's generally solid around the age of seven for most or before, okay? And as we do this work cracks appear and it actually starts to break down. It's energetic, we're talking about energy now, and there's actually cracks, and sometimes if there is a clear seeing like Alana has had for the last 10 days, if there's enough cracks, that the whole thing is just falling away and has no substance, great happy days, but if it's just a lot of cracks but there's still something untouched by these cracks, you know it's going to rebuild itself again. That's what it will do it will try and repair itself again, you see? Like the body repairs itself the ego will try and repair itself also because it's an energetic sheath. So in the peeling back it originally came from it's like, "oh my God this is a layer of energy," it's a layer, because something, the spaciousness that one feels is, I suppose in Alana's case now it's like there's just space, because it's like there's no skin around you. 31:17 There's no skin you know, and it it's like [indiscernible several words] do something with this when I [indiscernible word] it's like there's no boundary around you, do you know? You actually kind of feel translucent, you know as if things pass through. It's bizarre at the beginning, you know? But it's like there's no sealant and I know.... Was it Tony Parsons, I'm 95% sure it was Tony Parsons that said for him when people say things that might have bounced off his ego years ago, what happens now is that it penetrates him. It actually has an energetic.... he pulsates with it, and it's really rough you know, because with the ego, you can deal with the ego you can let it go because it's all mind, because the ego is mind, you see? But that energetically it's like something shakes at a frequency, at another level, and it's awful, do

you know? Something is really disturbed, and traditionally people who saw the truth were pulled back from society because of the sensitivity largely, you see? But now you know, we're more robust you know, and we laugh continuous, and you've got to learn not to deal with it and that's it. That's how we are now. So this skin is where the idea of peeling back, peeling back, peeling back from that filter of mistaken perception. Do you see? It's like a filter, a filter through which you see the world, which is like everything is in connection to me. The filter of the ego is like a subject-object is in place now as me and there's the world and my reactions, and basically it's all about me and what I think of that and what it thinks of me, and here we go, you see? That's the filter of the ego. So as it peels that cracks, breaks and is seen through the oneness becomes obvious. It's all just energy it's all just one big mass movement or something. Energy doing it's thing creating and destroying and creating and destroying.

33:28 So from your own perspective then it's like well peel back, come back from identification. Within the story, the stories that make David seem real, it's like come back from that one, come back to observer. In observer see if you control the observer. Is there anything behind that? Do you see?

Q: Partially, I'm working on it. That poses a nice new phrasing.

Jac: Yes, that's where the peeling back came from, but I suppose I use it now like, "come on, come on back," because it feels like it's at the back of your head. For most people it feels like you're going back there. You know, it does feel like that but it's like back, back go back, go back you know and eventually it's like a falling back or something.

Q: I heard the peel back as coming out of anyone of your subject-object versions of the world, and as you step back from that, that stepping back out of this orange shield, and enough of those slowly weaken.

Jac: Exactly, it's like you stop supporting that layer, that energetic layer on the outside. Something is stuck, not focusing into it, not believing in it anymore, shining it up and trying to fix it.

Q: We could even refer to it as getting thinner.

Jac: Yes, it does get thinner. For some it's like it gets thinner and thinner and thinner, like it's just going on forever you know, getting thinner and thinner and you're observing and observing, and you know it's getting thinner. You know something is refining, but for others it's like cracks and (sound effects-like one crack create other cracks), the crack just splits the whole structure and its weakened, and it can never be rebuilt to the same way. So for some it's sudden and for some you've just got to chip at it for years, it gets thinner and thinner.

Q: 35:42 I didn't stay with you as you moved from this subject-object ego shield to an observer. Although I suppose once the subject-object is gone I can even refer to what's going on now as objective perception.

Jac: Okay.

Q: Seeing the world more as it is rather than through the unconscious or chosen filters. So with an objective perception that would fit in with an observer seeing behaviors as well as world, and then you stepped one past me, and then you went back of the observer.

Jac: Is there something watching the observer?

Q: Well, it sounds like there's going to be.

Jac: I don't know tell me.

Q: But I can't answer that today.

Jac: You can have a look. Is there something watching the observer? How do you know there's an observer there?

Q: Because I've been told about it.

Jac: Do you have a sense that there's something that's.... that there's a zone, like a zone of objective perception?

Q: 36:47 Yes, and it seems clear that what seems to be the only thing in existence to mind isn't the only thing in existence. Mind used to be all there was and as we learn to ignore the mind or observe the mind, then there's got to be something else doing that.

Jac: Do you think it could be a component of the mind that's doing it?

Q: Certainly one could fool oneself and have components playing games inside the game, but no it looks like it's past that.

Jac: Do you think so? So what else is there besides the mind?

Q: 37:38 Well we're working on it. I don't know. There's a lot of words. All I can be aware of is that setting the mind aside or seeing or observing or being aware of the mind, it's got to come from somewhere.

Jac: Yes, what is doing less seeing, observing of the mind?

Q: All I can say is somewhere.

Jac: And how do you know it's not the mind?

Q: 38:12 The discernment. The way we were talking of it before. Some sort of raw inner certainty.

Jac: I hate to disappoint you, but it's a refined version of the mind.

Q: Is what's behind the mind?

Jac: Yes, the thing that's watching the mind is the mind also.

Q: The observer is a mind function?

Jac: It is a mind function, and even the naming of the observer is mind also. So whatever is doing any looking at all must be something that can see something; that's the work of the mind, because it's got subject-object. So even if it's like you know, David looking at his sandal, subject-object. Observer looking at David subject-object. Okay, then we pull back and say, "ah that's the observer." The thing that's seeing the observer is probably just the observer; the dog chasing the tail now. It's still the mind. Now, the mind can't go to the beyond, but only the mind has that program that there is something to be gained. The mind, because it does subject-object it always has that idea that there is another stage, that there is something else. Not in the way mind is saying it, because the mind can only imagine that there must be a place or a feeling, because that's the way it sees things. It sees things as, "to be described," whatever it is it can be described. If something can be described it's been created by mind. Somewhere along the line a concept brought it into reality, all right? So anything you can come up with fundamentally must be thrown out. Anything you can come up with, if you can name it, if you can sense it, if you can smell it, if you can feel it, it's mind. Even consciousness itself is mind. It's kind of getting rarefied and very thin, but it is still the same capacity. It's not like.... You see, there's like personal mind and impersonal mind observing capacity. It's all the same, it's all still within the human capacity to....

Q: Concepts?

Jac: Yes, yes exactly they're all still concepts. Different aspects of the mind and it gets finer and finer, but all of the needs mind, any of it, existence itself needs some capacity to be conscious in order to know that it is.

Q: 41:49 Existence itself needs the capacity of consciousness, which is only inherent in mind. Did I phrase that correctly?

Jac: Almost, were getting into kind of subtle ground here. Okay, as we go back, you know kind of stepping back a bit more and more subtle, so you come to you know, existence, and it's like, well do things exist or do they not? Where does the mind stop and start? Okay, so we can we can arrive at that wall. Now, the first idea of existence is a movement, it's like it's a movement. That's all I can explain for now. It's like it is a movement, but for existence to know that it exists there must be something conscious of it. So before we have some thing that is conscious, which is what we call mind, mind is conscious of the fact that it's Saturday, so before we have mind being created as a simple thing being conscious of something, we have consciousness itself. There's no body being conscious yet. Did I lose you?

Q: 43:12 I lost you with that sentence, before we have mind being conscious of itself....

Jac: What I'm doing is I'm peeling it back to where yes it's all mind but it gets so thin that it becomes consciousness. It's like consciousness is the birth of mind, because to say it's all mind is going to catch you down the line. As you go further it's like, "actually she was wrong." I'm just going to have to open this part, alright? So I'm talking about kind of the arrival of the first mind let's say, alright? So existence itself for it to know it exists there must be some ability for it to see itself. So what is said is that existence reflects to itself; there is a reflection of it, and so it thinks, "oh I exist." Something exists otherwise existence would never have happened, because unless there is an awareness of something we don't know it exists. If there is an idea, like there's an invention that nobody has ever, ever thought of, and in fact we don't even have an inkling of it because it's going to come in 500 years time, an invention that might be so practical and change the world like the Internet has now. You know, some huge, huge thing that changes everything, but the invention is so far away from us that it's not a dot, not a twinkle in anybody's eye okay, in any way with no sense of, it doesn't exist. It just doesn't exist, but you can't know what doesn't exist in that way. We can't see what doesn't exist before it's reflecting itself. Am I completely confusing everybody?

Q: It's fun words in the right order.

Jac: Are you sure?

Q: I'm positive.

Jac: 45:23 Alright, so this is the dream, this is the movie, this is the matrix is that existence can only appear to itself, and so it imagines that there is existence. Now we don't have anything existing yet there is just existence, and it's literally a reflection of a piece of energy reflecting itself. It's like, "oh something is," nothing is yet but something is; there's an ability to exists. That's the first idea. Now nobody is having it it's just the first idea. So we say that that's consciousness, that's the play of consciousness. The arising of consciousness or the Big Bang, that's that the arising of existence itself. The reflection of existence on itself. Then consciousness is formulating because there is, "conscious of existence," otherwise there wouldn't be a knowing of existence. So this consciousness then is the capacity to recognize, to know, and bingo we have the birth of mind. So now we have the capacity to say, "something is, something is," so there is existence. It's like, "yes okay, we're dreaming now but yes it's the

play of consciousness." This is pure consciousness, something is beingness, beingness, something is. Alright we have the first layer of it. From there, well what is it? What is it that is, because at this point we only have the subject. We've only got this isness, we've only got the subject and nothing else, you see? And as it plays of course it gets denser and denser. That's where it goes. So now it can imagine that it exists, but what exists? So it progresses, it starts to grow, and so it is self existing. Well then, what am I? Okay, and then I am, and I am a tree, and I am you rock, and I am dot, dot, dot, dot, and off you go and multiplies. So the regular faculty of mind can get a lot of this, and then it starts kind of getting a bit funny, and it's like, really? The mind can only go so far. It can get that there's subject only. It can get that, because consciousness was subject only. There's just consciousness but not being conscious of anything yet. Not being conscious of, 48:05 but existence and consciousness are doing their thing together for the first flit, you see? So we're left with pure consciousness. It's not being conscious of anything it's just pure consciousness. Nothing is seen prior to two, subject only pure consciousness.

Now mind can get that, the subject only, but it can't go any further. It can't go any further. Now, what we were saying last night is like, this work kind of creates a bit of a hole, a bit of a gap in that first resonance of energy, the first bang, the first shaking of energy, first appearance of energy. But the thing is the energy only appears to itself, because there is nothing that can see anything except the energy itself. So prior to that then, mind can't go there because, how can it take away even the subject? But strangely enough there is some capacity to know, but there's nothing to know, there's nothing there, but all we can do is play with mind and say things like beyond or prior or nothing and take the idea of nothing away. We can do these tricks so that mind goes 49:39 crossroads, stuck, blank, give up [indiscernible word]. It's like [indiscernible word] in the works, you know? I don't know if you have those [indiscernible word] or not, but it's like okay, all right it's like [indiscernible word] you see and somehow it just becomes [indiscernible word] and it's like, phump something happens and the energy that is existence, consciousness, subject-object, duality, and the dense, dense dualistic thing that we have, "ahh it's just energy, and that's not even me that's only appearing to itself." And that's what we call awakening. It's just seeing that it's all energy appearing to itself, so it actually has no solid existence at all. It's existence is dependent upon itself, its existence is within itself you see, because existence is part of it. It's built in it's part of its own program, you see? So with this work we can play with mind and go impersonal and go observer. We are still looking at mind as far as pure, pure perception, pure consciousness, and then mind has to be told you can't go any further thanks very much.

Q: 50:52 Now I get to ask the question, who tells mind it can't go any further?

Jac: Mind tells mind that. It's like it needs to know that so that it stops wanting to get it. It just stops here that has to be accepted, and the mind can accept it, and if it hasn't accepted that it's going to keep on, "no I want to get it, I want to get it," and it's like you can run that desire forever or it can be known actually, that's a bit of a.... You know, you're beating your head against the wall there.

Q: 51:17 You've got to be willing to give up.

Jac: That's right, that's right the mind can't go there. It's not wired for it, you know?

Q: That was a wonderful set of words.

Jac: Did it make sense?

Q: Absolutely.

Jac: Happy days that's great.

Q: I might not be able to replicate it, and it might not have a rational logical flow to it, but in fact the words all fit together.

Jac: Yes, it doesn't really it gets a bit hairy, you know? It does really because you're going to where it's not logical, it's not practical, it's not, but yet it might resonate, and if it does great and if it doesn't chuck it out, you know?

(13) / 52:32

Q: So when Ramana says, "I am," not I am this or that, he just says, "I am," wouldn't you consider that as something.... what we are talking about here as being beyond?

Jac: 52:56 Yes, it's funny.... Okay, just a few examples, I know that Nisagardatta said at some point that, "I am that" is the worst title ever; it's like, "I'm not that." He had to throw that out at an early stage; he threw out, "I am that." When Ramana was saying, and I'm trying to remember, he said something about, the I throws away the I and is left with the I or something? What was that phrase he said? Do you remember that one?

Q: It's something similar but the only words I remember is, "don't say that I am this or I am that, there is just I am," which is just the isness of what is. That kind of made sense to me. I understood it and somehow it resonated with me, so I just wanted to clarify that with you.

Jac: 53:56 It's been a few years since I've heard anything of Ramana's so I've forgotten it, but from what you're saying there that's a very good stepping stone, but that's what that is, a stepping stone. If you're talking about the isness and what is, it's acknowledging existence, but its biggest purpose is to break identification. That's really what he's doing. You see, you can't take the two steps together, you can't it's too much, because we don't have the bandwidth, so it's too big a jump. So to go from, "I am Dean" to "I am," we can do this. We can go from I am to the I where Ramana was going, alright? We can go from the I to dropping the conceptual I, like the one without a second. The one where there isn't another, okay? Now these words are actually still too much, because the mind is very clever, especially the contemporary mind, and what it will do is, as long as we name anything at all it can (sound affect). It's like a vacuum cleaner, and you right back in again, because if it can name something it's got a concept and there's a state and it's going to create something out of it. That I am, that isness, perfect, but you throw out the isness too as far as I remember. That isness, that beingness, that has to get thrown out too, but everything is of its time you see, and I know he used to say....

Q: Everything is of its time.

Jac: 55:34 Everything is of its time you know, so you know the absolute or pure consciousness, I know in [indiscernible 1 to 2 words] I use the absolute all-time, so I have to name something even though [indiscernible 2 words] then you come to the last chapter and it's like actually, "sorry the absolute is a bit of a lie," you know? There isn't that either, you know? There isn't, you see? So that's a technique to go to the I am, the isness, the beingness. Is very useful because it stops that plugging in to the drama.

Q: But that's not the end of....

Jac: No, not at all. It's not the end; nope it's a stepping stone.

Q: 56:17 There are some advaitic teachers who say that this ordinary awareness is no different from if you will, the ultimate awareness. Some people say there is this ultimate awareness and

then there are some teachers who say it is only one awareness, this is it. What you think is very ordinary is actually extraordinary, because that's it. Do you have any comments on that?

Jac: 56:55 Yes, the word awareness always throws me a bit because it means different things, so if I can just exchange it for perception?

Q: Please.

Jac: There's a gazillion modes of perception. This regular perception, were in a room on a Saturday afternoon, just perception. The perception that comes out through these eyes and registers that this is Saturday afternoon and we're sitting in a room. Okay, and then there's other layers of perception, the oneness of everything and there are no people here, there is no room, and all of this is just labeling. That's just mind labeling the whole thing and that's what makes it appear as real. So there is the perception that knows that. That's all there is, well that's all sitting there, that's another layer. Outside of all of it doesn't perceive at all, isn't aware at all. You can have an ordinary awareness or an ultimate awareness, but they're all ordinary.

Q: Exactly, there is only awareness. Can I say that?

Jac: Yes, there's just perception or awareness.

Q: Like you said, you're a little allergic to this word awareness.

Jac: Yes, people mean different things so I back away from it a bit.

Q: 58:26 My problem with this word, you know the word beyond. When someone says something is beyond it kind of makes it unreachable for the mind. Whereas, if someone says that this awareness which we all share is one, somehow the mind can accept that, and say, "yes, really there's no difference there's only one witness.

Jac: Yes, whatever works. That's exactly it, whatever makes mind calm, because mind wants to understand and mind wants to find an explanation, so just feed it.

Q: The way I see it or the way I hear it, your bottom line is that this is still all mind stuff.

Jac: Correct, and I'm not denying it, you know? At a certain level this is totally a room with a blue carpet, and that's too, but it has a limit. It's of the world, it's of the matrix, it's dream material.

Q: In your search did you sometimes feel that there has to be, intuitively I mean, there has to be something. Ultimately there has to be a perceiver, which is cognizant of all perceptions. Did you go through that phase?

Jac: 1:00:18 An ultimate perceiver that's cognizant of all perceptions, is it?

Q: Yes, in a sense when someone is like, you know this conversation you had with David where you peel off the subject-object mind and then there's observer, and then you want to throw out also the observer, but during your search did you somehow feel that the buck has to stop somewhere?

Jac: 1:00:44 When existence showed itself to be a myth. When existence was like, "oh my God it has believed itself into existence," it's just believed it. It's like its own wiring is making itself appear, that it exists.

Q: So when you saw that, who saw that?

Jac: Yes, good question. Yes that's exactly it. Consciousness is looking at itself, that's all it is doing. It's just imagining that it is dividing itself and looking at different parts of itself. Showing itself to itself and that's all it's doing. So if there is an ultimate perceiver then it's consciousness. It must be consciousness because that's the only place perceiving can happen.

Q: I was kind of reluctant to use the word consciousness, because you also sometimes say that consciousness is also still part of the matrix.

Jac: It is.

Q: 1:01:46 So that's why I was reluctant to use that word. What if there is a deep feeling that there is definitely something beyond that? You get this feeling that there is something beyond all of this stuff you're talking about; you don't have a name for it, but somehow you innately know that.

Jac: Yes, that's what we're pointing towards, the signposts saying beyond and the direction, you know? That's what that sign post is about, but it's not phenomenal.

Q: It's not phenomenal.

Jac: No it's not. It's not of the spiritual realm either it's finer than that, and it's finer than energy, so it's not energy either.

Q: So do you think that some of these advaita teachers are actually using these terms in a way to appease the mind for the seeker?

Jac: 1:02:40 Oh anything can happen. Sure anything can happen, because consciousness is going to use every single trick in the book to show itself to itself. Yes, because the mind has to be given answers to so it stops looking for the next thing. That happens too, sure. Leave space for all of it.

Q: That's the statement you made earlier, "throw away everything."

Jac: Yes, and it's a Catch-22 it's tricky. The way I'm wired myself I can't point to anything yes I can't I just can't, because anything else is just to in the world but you know it you see. I'm not advocating something that you absolutely have no access to. You are it, you just continue to be a person, you know? You know it, but your mind can't know it, so it's like, hello let's go into that part that knows it. We will call it discernment, we say I don't know, whatever it is, but it's like touch into that other area, that other area that has some kind of an echo of what you really are, you see?

Q: It's very interesting that you say in your first book, you use the word absolute for that, but later on you found out that probably that should be another word for something that you don't want to name.

Jac: Mind wants an answer always doesn't it, and it always will. It's really good to tell the mind, "you know there are no answers, and actually you should be happy about it." Be happy about it there is a relief, you know? It's like, "no you can't go there," oh happy days. You don't have to work this out, yes happy days, because it shows itself in someplace else.

(14) / 1:05:41

Q: I thought that conversation David and Dean.... I guess I just sort of check out the experience here, that I end up.... In the path there was deep involvement in Advaita Vedanta, and that's where the concepts we've been talking about are very much there. You know, consciousness and things appearing in consciousness, and universal consciousness is the final stage. So for me it was the realization.... It just didn't set it wasn't satisfactory.

Jac: Yes, not good enough.

Q: Not good enough and very, very frustrating. Then I met you and that was great, and then after that I became.... We had a Buddhist teacher that would come to the retreat center for a long time, and I never really digged him, that kind of thing, you know because advaita was the

real answer, but I know he had an influence somehow. The whole Buddhist side kind of thing, and then I discovered that classic Zen Buddhism, you know Chan, the patriarchs going back to the 600s. Not what happened in Japan, I mean they had it, you know? It doesn't really make any difference you know, there's no need for confirmation. Oh my God there's a whole nether school there that had it and it doesn't matter. I've been trained in social sciences and psychology and social psychology and all that stuff, and what I've realized is that there is a huge difference between the Indian mind and the Chinese mind. So that's the explanation I got, that the Chinese mind is very practical, I hate to use derogatory words, but the Indian mind seems much more convoluted or it's much more..... It really gets into how the mind operates. The Indian mind wants to sort of sort itself out, whereas the Chinese mind comes from a completely different place kind of thing. I just wanted to share that experience, and now I find it rather fun just to read the Zen Masters, and then as I mentioned there's a guy called Blyth who sort of has a wonderful book out, Zen in English Literature and Oriental Classics, and there was this sort of vision, "oh my God this has always been around!" I never noticed it.

Jac: Yes it's everywhere.

Q: I just wanted to share that with you.

Jac: 1:10:12 And what about the Patrick mind? This helps what I just described, because what you just said was that the mind when it gets right to the end, you know when you get right down to that thin line, it has the ability to stop and say, "this is it." But then it can be brought in to state just what I stated.

Jac: 1:10:54 Yes, yes used as a tool.

Q: And there was a trap though. You mentioned that because this really sense of ease and relaxation when the mind says stop, but then one can have an attachment to that. So I guess that's what was going on and a tendency to stay there.

Jac: 1:11:31 Okay, can those activities be just happening in the mind without the mind being Patrick's? That's just mind doing its dance, isn't it.

Q: Yes, it's just doing its thing.

Jac: Is it your mind?

Q: 1:12:00 There's this sense of peace and rest, because the intellectual mind, this has been going on for decades and decades, stopped, but you were mentioning last night contentment, well peace is close to contentment, and that's the mind too.

Jac: Yes, but is it Patrick's?

Q: No.

Jac: So who's Patrick?

Q: The concept? Well there is a concept Patrick.

Jac: All right, and is it more than a concept? Is the concept believing itself into existence?

Q: No, it's sort of went out with all the other concepts. I mean it was great when it was recognized. Patrick's just another concept amongst all those other, you know intellectual concepts that fall away.

Jac: Yes, so here's another intellectual concept, Patrick.

Q: Which fell away.

Jac: Okay, so then who are you and what is it that's here? What is that?

Q: 1:14:03 Perception, now that question, what is this, is bringing the mind in, so it's saying there is a perception.... Now wait a minute, it's going back into the story because a shift into

perception, and then to say that the perception has the content, like this form, is going back into the story.

Jac: Okay.

Q: That's seen.

Jac: Alright, going back into the story, how potent is that? Is there somebody who gets created when you go back into the story or there's a story just happening and perception also? Is there perception of a story or does the story have a bit of gravity?

Q: 1:15:17 There's the perception of the story.... Okay, then.... What we were talking about last night is an example here, desire and what you said was that.... You were talking about the kind of a desire where there is.... 1:16:21 The present moment is not [indiscernible word] fully. So if there is a desire for something it could mean that the present moment is not accepted.

Jac: There's a rejection of something.

Q: So that's where the work is now, is the discernment of.... Another word, last night you said contentment. If the contentment is there.... We're dropping back down into contentment, then if contentment is not there desire arises, so then we go down to discernment.

Jac: Right.

Q: Let's say the third glass of wine is celebration or whether it's some kind of dissatisfaction with what's happening in the present or whether eating you know a little bit indiscriminately is a sign of some kind of non-contentment. So that's where the work is.

Jac: Yes.

Q: 1:17:47 before we worked on identification with security and my security and all this security. That seems to have gone, so what's left is this day-to-day discernment on day to day actions. If this indicating lack of contentment with what is?

Jac: Very good, yes.

Q: Or is it a sign of something else?

Jac: Yes, and is that work happening in consciousness or is Patrick doing it?

Q: I think if it's happening in consciousness it's not really happening so much. You know what I mean?

Jac: I do, so there's a density.

Q: There is some density there, but it's sort of shifting between Patrick discerning and consciousness discerning or universal or the observer, I don't know.

Jac: That's okay. So when it's denser is it that the Patrick character is doing it, is discerning or are you discerning?

Q: 1:19:33 Yes when the Patrick character is doing it, it's [cross talking 1 word].

Jac: Okay, is there any time when it feels like you as the Patrick character is doing that particular work, that discernment? Because it is desire you are after, so I'm like okay you are watching for that desire to see what's its origin. Now who is doing that, is there ownership?

Q: The Patrick character would still be doing that.

Jac: Alright, is there any ownership there? Is there any investment there or is it just the Patrick character?

Q: That's the razors edge.

Jac: That's the razors edge now.

Q: Now, if it's not the Patrick character what is it? Because there's still.... If there were flashes of it going on without the Patrick character, what's going on there?

Jac: Yes, what's going on there?

Q: Wow, that's a good one. What is it? Full stop, absolute full stop.

Jac: 1:21:44 That's fair enough answer.

Q: I think I just better sit down.

Jac: Let's see what happens, huh?

(15) / 1:23:06

Q: I've been playing with [indiscernible word] consciousness and what I get it is a profound peace, and in my understanding the difference between the absolute, although there are some issues with it, and consciousness, is that consciousness is temporary and disappears. So when I meditate I will often lose consciousness, and so playing with the sense, and it's kind of difficult to observe, but to see what it looks like as I lose consciousness. It seems that it's deeper, but it thins out, but I don't know because I haven't played with it enough. I mean, there's just mind 1:24:07 but I don't want to impugn anybody else's mind, but my mind is a sleaze ball. It will think anything, and it's sneaking and [indiscernible several words].

Jac: You're not alone.

Q: I like peace, because there's not as much judgment and there's joy and bliss, and that stuff, because I don't trust my mind in that regard.

Jac: Okay, so when you meditate Fred something thins out and everything disappears, consciousness disappears, gone.

Q: Yes.

Jac: So what do you play with or are you playing with it afterwards?

Q: 1:24:49 [indiscernible several words garbled] slipping into it. I mean, I was just trying and I would say, "hey, [indiscernible 1-2 words] how do I.... Nisagardatta said, "stay in the consciousness or stay present, and view the consciousness as temporary" as coaching, but that's a mind exercise, and right now you know, coming down here and thinking about it, I'm absolutely stuck 1:25:18 in the mind trying to get to [indiscernible word], but that will pass. See I like to sleep on it too. Sometimes sleeping on it 30 minutes, it's usually overnight because that's the practice, but I just get all kinds of value out of that. I have a company and I just say to myself, "I'm going to sleep on it," and I'll ask myself in the morning, and 80% of the time it's a good clear..... it's something I'm happy with, and if I don't I'll sleep on it another night, and then 80% of it will happen the next night. In my experience the worst thing is to not make a decision. If you make a decision, and it's 180° out you go that way and you find out quick 1:26:07 [indiscernible sentence]. The circumstances change, you didn't have enough employees or whatever.

Jac: 1:26:14 And that works out all right to because there's a learning from it or whatever.

Q: But I loved your approach, "just make a decision."

Jac: So we've got this Fred character who meditates and then there is no consciousness, and so it's like the center of symmetry or a reference point is the Fred character who can easily adjust mind to like stopping, but there's no consciousness, okay? That's great, I mean a lot of people were just like (sound affect) have a sense of what you're talking about, have a sense that consciousness can disappear, but you can do it, huh? 1:26:55 You can actually just sit there and [cross talking 1-2 words].

Q: 1:26:57 I can generate a no thoughts state immediately. Losing consciousness, I can't do that on the fly.

Jac: Perfect.

Q: It happens a lot, but I can't generate that.

Jac: That's all right, and here's why, it's because Fred is the reference point who is having this meditation experience and a lot of the times losing consciousness, okay? Losing consciousness, that's the reference point that's who you are, and the Fred guy gets turned on, like switched on. I'm suggesting let's reposition who you think you are, because we've got Fred.

Q: Fred disappears early in the consciousness game, and he's really done when this mind/body loses consciousness.

Jac: Of course, without that there is no Fred. Do you think there really is no Fred or Fred just gets, you know someone turns the dial and consciousness appears and Fred arises.

Q: 1:28:42 Even in consciousness when I start meditating there is no Fred. Fred just disappears. I would say there is a profound deep peace with no thoughts occurring.

Jac: No Fred?

Q: No Fred.

Jac: But experienced by?

Q: This mind/body.

Jac: Don't give me an intellectual answer, but which one feels authentic? Which one is real or is known? Which one is real, consciousness or the guy?

Q: 1:29:35 I'm gone with no consciousness, so I'm not aware of that. When I lose consciousness for me it's like a light sleep. I'm not as out as when I'm sleeping, and when I get consciousness back it's a different feeling, and I don't dream during that, so it's just different, but I'm not aware; I'm not conscious. I haven't played with it long enough in this transition. One of the things that was going on was things were thinning out.

Jac: So if there is something that can get switched off, consciousness gets switched off and there's no Fred and there's no nothing, and as the dial is turning down there's the thinning out and all the rest of that, okay? So switched off, gone. Can that which can get switched off and switched back on again, can that be real?

Q: 1:31:08 Yes, the universe is within and you're conscious and there's an awareness.

Jac: But is it real? If it's just turning it on and off it's like, there's not a whole lot solid in that, is there? Because when it gets turned off it is gone. It's like nowhere, and if there's something that can be nowhere, how real was its existence in the first place? If it can just not be, totally not be, being itself, gone, existence itself gone, consciousness is gone, nothing.

Q: That's why I was playing with the absolute, that's the problem.

Jac: Yes, so how real is this then if it can get switched off and switched on?

Q: More real than the alternative.

Jac: Which is?

Q: Physical existence. I'm clear that I am not that.

Jac: That you're not Fred?

Q: Yes, I'm not Fred.

Jac: But you've got to find out if this physical world is real or if it appears as real.

Q: I'm clear that there is an existence. I'm clear about that.

Jac: But when it gets turned off where is it?

Q: It's gone.

Jac: Well how can something that exists not exist just by the turn of a dial?

Q: Good question.

Jac: I exist some of the time and then I stop existing and then I exist again. That's what you're telling me.

Q: 1:33:07 Right that's my awareness. So it's a secret.

Jac: 1:33:14 You've got it figured out, don't you? That's the fun.

Q: That's good, because I have been thinking about it for the last day, and I'm absolutely stuck in the mind thinking about it.

Jac: Okay let's see what you figure out.

(16) / 1:34:28

Q: I have actually a very quick clarification question. Earlier you said that there is a deep feeling for knowing that there is beyond, but it's not phenomenal. So how do we know that it's not a concept? When does it change from concept to real? 1:34:49 My thinking was that unless one has a glimpse of some sort [indiscernible word] remains a concept. Can you help me with that?

Jac: Because we can talk about it we've turned it into a concept, and mind will do that because that's just the mechanism of mind. That's the mind's job to turn it into a concept. So we use that concept of there is beyond to point, because then we would have to say, "well the beyond isn't phenomenal and there is and there isn't a 1:35:20 [indiscernible 1 to 2 words]" all the language is too dualistic. So it's just a sign post. Now, what was your question again?

Q: How do we know that it's not a concept? When you say it's not phenomenal, so unless there is a glimpse of some sort, to me at least it remains a concept, because once there is a glimpse then I can say that it's not a concept anymore, it's beyond.

Jac: 1:35:59 Yes, you see for some there are glimpses, and what Fred is talking about for sure is a glimpse. I mean everything gets turned off, so we can call this a glimpse, but a glimpse of what? I mean there was nothing there it's just a gap. Mind can grab that and make it a concept, and make it proof to something, but if that happens mind will set up a story around it. Mind will set up something to be attained and say, "I know it, I recognize it because I've experienced it." It's like, well if you've experienced it then it actually didn't happen. So this is where mind kind of needs to be pacified, but at the same time it's going to do what it has to do, which is to make a concept out of it. So it really wants a glimpse. Alright, the only way it's going to know that it had a glimpse is if it makes a concept out of it and then it's a concept. So this is a bit of a bind. If you get a glimpse then it's a concept, and you can say, "well I know it's not a concept," and it's like, "really?" I mean, if it's something experienced then for sure mind has made it a concept otherwise how would there be a knowing that it's not a concept, so it must be a concept, you see?

Q: That's my dilemma, because last night we were talking about it in the context of the matrix, but how do we know that it is something beyond the matrix? And that's the point we had a little bit of a discussion about the innate knowing that there is something beyond the matrix. So I said, well conceptually I can say that there is a deep knowing, how do I know that it's not a concept? That's when I thought of the glimpse connection, but I'm still stymied in that sense, that you're saying that the mind can turn a glimpse, a notion of a glimpse into a concept.

Jac: Yes, it can turn a notion of a glimpse into a concept. It's almost like the more we put mind into it to try and understand it the more it's going to create a spaghetti ball for example, because that's all it can do. Then it's like concept not concept, give me a glimpse and I'll make a concept out of it. Then it's a conceptual knowing, and now how do I know it's not a conceptual knowing? And then off we go because mind can't go there. So it has to be a dog catching its own tail at this point, it has to. Now, this is where in religious terms faith comes in, and in spiritual terms, trust, surrender, courage. This is where these things come in. I know in the Jac journey it was like, all I can say is that I believe so-and-so, whether it's Ramana Maharshi or the first teacher I went to or whatever, it's like all I can say is that I know that he knows something I don't. I just know that, and I don't know what he knows but I kind of told my mind to be happy with that. I'm just going to have to trust that he's not bull shitting me. I'm just going to have to trust that what he is saying is somewhere coming from the thing I don't know, that's faith.

Q: 1:39:25 In other words, not dwelling on it just accepting it at its face value.

Jac: Yes, because you see what happens when you dwelt on it, you see the loop? Bingo, bingo off we go, and this is because mind can't go there. So that's what it does. It's a great thing actually that you fell on you know, it's like yeah that's.... you know it's in a bind now, and it's looking for proof now. It is looking for evidence now.

Q: It wants to fall off the train.

Jac: Yes exactly, it's like yes that's mind and that's its limit there, and it's running around in circles. So it's good to recognize that these are the evidence that it can't go there. It's a piece of evidence that it can't go there, but the spiritual value is coming here.

Q: Okay, so there is a deep knowing that there is something beyond, 1:40:10 and there are other [indiscernible word] that can also be done, accepted on the faith or the trust.

Jac: Yes, that's the surrender. It's like, "I don't know but I'm jumping off this cliff, and I hope to heck that Ramana you knew what you were talking about," do you know?

Q: I don't have any choice I already jumped in a long time ago.

Jac: That's it you know? That's it, and it's like you know, there's just nothing at all, because every tool that you have just spins out because it can't go there, so what now? So it's like, again, again, do you know?

(17) / 1:41:03

Q: There's something about the observer in me that wants to be investigated. It seems like there is observing happening, and there can be downs and ups that are being observed and not involved in the story. However, I know that the observer is just another part of the ego and its standing back a little bit. So it's got dandelion roots, and it's got an aspect to it that maybe another part of the mind is observing to be problematic. 1:41:48 It's like, observing of the observed of the observer observing the observer? It's got like a subtle sense of superiority.

Jac: Ah ha! Yes.

Q: Having gone through the 30 year spiritual journey and having had experiences, there was a time, a long time, that I beat myself up over it, so the only way I can handle it is to observe it, but there's got to be something more that maybe could be talked about to uncover it. I don't know it's really subtle.

Jac: 1:42:23 The spiritual ego aspect of it, talk to me about that. Let's just hear from the spiritual ego. Just as if that was talking into the mic right now, the spiritual ego. Unedited, naked and raw and stupid or whatever way it might sound. Just let it talk.

Q: 1:42:51 Okay, some thoughts that were going through just in this environment, observing your compassion in meeting everybody's perception as it arose, and guiding people to go beyond. Yet at the same time my dialogue was, "I can't believe that person is saying that," you know? Very judgmental, very closed and narrow, even though a part is seeing that that dialogue is going on its still going on. The part that's observing finds it objectionable that it's going on. It's kind of a little bit of a schizophrenic back and forth. It's judgmental!

Jac: Okay, running comments on other peoples spiritual development. Is that the biggest one?

Q: It seems to be, and it gets some sort of a subtle sense of superiority in thinking that it maybe understand something.

Jac: Okay, so what if we tell the spiritual ego that your 30 years of hard work was actually really a kind of waste of time, because it's going to lead you nowhere? Like 30 years at a university.

Q: It was realized maybe about a month ago, "oh my God all of that has been truly a waste." It wasn't greeted with any kind of grief there was just fact, but it didn't get rid of the spiritual ego.

Jac: Okay, what are the brownie points for being more spiritually evolved?

Q: It's a self-image. Some sort of identity that is still invested in. That could be a defense against not being that, and if it's not that what is it?

Jac: Sure, and is there a desire to be a guru?

Q: Ooh, well this brings me to another piece, and I don't know if it's connected but it seems to be somehow. In the journey of this life, even early on, it just happened this thing about wanting to help people. It came very early on, even as a child, somebody got sick and this one would be the one running and nurturing and taking care of, and there was this longing to be of benefit to the world, like finding a cure for cancer or it would turn into becoming a nurse, and once I had a really strong glimpse where for quite a long time there was this phase of just being in oneness where this love.... I saw everyone as myself and myself as everyone, and there was just this spontaneous wish, there was no intent behind it, but just this spontaneous bubbling up of sharing that but then it left, and then the spiritual journey was trying to recapture it, and I think a real strong sense of wanting to help people was reflected in some of the paths that I got involved with. 1:46:26 Especially like the Buddhist [indiscernible word] bodhisattva, working for the benefit of beings. My first teacher said.... Basically that was his message, you develop yourself to be a benefit to others. So I guess in answer to your question, is probably very deep in their wanting to be someone who helps others, but not necessarily wanting to be a guru, but some sort of a deep longing to be of benefit, and I don't think that comes from ego. That was my question to you, is this just another trip that needs to be let go of or is it something that's.... It seems to be useful in that when my triggers, you know I work full time, I have asked to have my buttons pushed, so they get pushed. I use this as a tool, okay this energy is coming at me that is very uncomfortable, but if I really sit there and I really want to benefit others deep down inside and be genuine, then it's okay. This is happening and it will pass so it's no big deal. So the question that has arisen, is this another ego trip or is it something that's useful for now? I know it's just a tool, but anyway I think these two things are sort of intertwined, but I'm not sure.

Jac: I think so too. It has the feeling of a desire. If there is a movement to helping others it will happen or it won't, but really you don't care. It's like, well if that's what you're going to have me do, fine, and if you don't want me to do then show me what else I'm to do. Now, if you were that indifferent about it, but you're not there's a charge to it.

Q: There's definitely a charge to it. I think it's like a brainwashed charge.

Jac: To me it feels like a desire, like I want to or I need to, there's something here that's supposed to be of benefit to others or to help others in some way. So if there is a charge behind something, well of course this is dynamite for the ego. No one wants dynamite so in it goes into the pot, and, "well then if I'm to help others therefore I'm going to be the solid one while they crumble." Therefore, "well if I'm spiritually advanced that will give me something." Mind can work like this you know, it will use anything to be superior. If the motivation to help others comes from the ego then the only way the ego can understand it is, well my position would have to be superior if I'm to help somebody who needs help. If I'm to be a savior, well you know, I will have to know something more than they will.

Q: 1:49:20 How do I unmask this, what do I do?

Jac: Decide that you don't have to help anybody, and that actually it would be a waste of time, and that the universe doesn't need you to do it.

Q: Got a little complicated in that my son died 10 years ago, so this little crutch was very useful in that, well he's not here, and I'm the mother, and it was such a drastic.... Then I can benefit him somehow with my attempt. So that's also wrapped up in this, and I think I see the writing on the wall, and all of that has to be dropped.

Jac: Yes all of that has to be dropped.

Q: Would it solve the spiritual superiority?

Jac: Well, it's like all of these things you know, you take away the layers that you know are fueling it, and you might find more and you might not. Three years go by and it started and, "oh my God here it comes again," and there's another issue related to it. You'll never know when something is done, but if you think, "no that started now," you can be sure it's not. You can be sure of it you know, arrogance will disguise. So it's like, you know what, maybe it will never be done, you know?

Q: Yes I've come to that conclusion.

Jac: And it's okay it's just like you can only peel back, you can only yank back the fueling stories that are on top of this one.

Q: I'm okay with there being no end to the journey, because I know there isn't. Even if you're awake there isn't.

Jac: Absolutely, evolution continues. It always continues. Okay, so the needing to take care, wanting to find another role and in some way keeping your son's energy with you....

Q: 1:51:07 Yes, [indiscernible word] attached.

Jac: Of course! Good god, there's something.... I don't care if it's natural or unnatural, but the fact is, it's unnatural to bury your child, it's unnatural!

Q: I wouldn't wish it on anybody.

Jac: Oh my God it seems to be completely against something human. I don't know, it just doesn't seem logical, you know? So anyway, so yes it's huge it's like turning you upside down and now shaking you, you know? And everything, everything about it has to go, you know?

Q: Well it's really mind-boggling for a while, and I think I've got it really cracked open, because for a while I was not solid, and a part of me thought that maybe the ego was gone, but surely for sure after a couple of years things just (sound affect) re-crystallized, and if anything that was a bit disappointing. Whatever happens I have come to the point of total acceptance. I am not special and whatever happens is okay. I just have to keep on being curious and naïve an open my impressions and try to peel back the layers that are keeping that.

Jac: Yes, peel back every layer that you know that's tied into it, all the service, helping, your son, all of these stories, go through everyone in detail and let's see if judgment continues.

Q: 1:52:42 Okay, and also in that regard I use life as a way of seeing where my buttons are and being the witness, but what has been coming up lately, and some of the spiritual traditions encourage it, is to go into a situation where you have to watch your mind, like a retreat situation. Is that something that's useful or is it better to face the challenges in a real-world environment? Like here I am working in the world you know, dealing with people, and things come up and I deal with them versus sitting in meditation for eight hours a day in that quiet scenic retreat situation and seeing what comes up?

Jac: There's a time for both of them. Sometimes mind is outward focused, and try as you might a meditation retreat would be torture. When mind is outward focused, I don't know if it's got to do with the moon, women's hormones, I don't know, but there is a time of.... and sometimes those phases, like in an astrology chart, you know it will say there's a seven-year cycle of going out into the world, and another seven-year cycle, for example, or three-year cycle of going in, in, in. So there are different things that influence the sense of like the outside world is actually my teacher or inner and watching it. The thing is to trust the pull. Trust the pull, if there is like, "oh it's too much I just need to be quiet and stay inside," then off you go to a retreat. Just trust that pull, do you know? They both have their space and try as you might you can't meditate when you're wired to use the outside world to show you where the blind spots are.

Q: Blind spots that's a good one. Is that another word for resistance?

Jac: Yes it is! That's what the ego is fundamentally, isn't it? It's just resistance, it just stagnates the natural flow of its own breakdown. You know, it's moving towards a breakdown, that's what it's doing at satsang it's volunteering for a melt down, but at the same time it's like, "I want it but I don't!" There's this thing that goes on you know, you want it and you don't, you know?

Q: One foot on the gas and one foot on the brake.

Jac: Yes, it's the play, you see?

Q: 1:55:22 So do you think like therapy, I've never had therapy I've always sort of been my own therapist, [indiscernible sentence] to uncover deep resistance?

Jac: I know I had to do it because my childhood was so bad that I couldn't do alone, and my siblings, the ones who are doing a bit of work, are now actually this year saying the same thing, "you know, we all thought you got away scot-free because you were the youngest, but actually you just did a load of work when you went to therapy at 19," and it's like, "yes, yes constantly." Constantly money would go to a therapist before I would buy shoes or food or anything, pay a bill, it was like, "no I need help I can't do this." "I can't manage in life without somebody showing me, showing me, come on work with me, what's going on here?" If your rearing was

really tough it will be to thick, but if you were solid enough, you know when you come out of the first 20 years, if you were solid enough, you know?

Q: How can you tell?

Jac: 1:56:34 Do you love yourself?

Q: No.

Jac: Ooh.....

Q: I'm trying to love others without loving myself. There have been glimpses of loving myself.

Jac: Okay there's your homework.

Q: 1:56:46 What is love?

Jac: Well I don't know but you think you can do it to others, huh?

Q: **1:56:55** I thought I loved my son, and there's been moments of you know really [indiscernible word] and loving others, but maybe I do love myself but not consciously.

Jac: That's got to be conscious. If you can love yourself then there's no need for therapy. That's really the clincher for therapy.

Q: So it's kind of like a circle, because I thought that spirituality would help me to get there, but it doesn't seem to have penetrated to that point permanently.

Jac: Yes, but it's all right because the sequence is a bit different for everybody, do you know?

That's the thing, I was definitely drawn to like, "I actually have to love myself because I'm killing myself, I'm torturing myself." At 19 it was like, "I don't see the world like other people do, so there's something wrong with the way I see the world." I don't see it like they do," and it was like, "I'm hurting myself by what's going on in my head." And that's what I brought to the first therapist, you know? So the ego is not going to die if there is lack of self-love. **1:58:16** That's one of Mooji's magic things you know, is that there's just so much love there that it actually [indiscernible words] a lot of the self love for people, you know? I know I've spoken to a good few people, half a dozen maybe, who followed Mooji for awhile and said, "he taught me to love myself," and then it was like, "oh that's what that was about." I'm sure he's other things for other people, but for a lot he taught them how to love. I was letting myself be loved and it was like, "I can do this for myself," instead of going there for my fix of feeling love, you see? So at some point along the line loving yourself is pretty critical, because the ego will keep trying to fulfill itself unless there's self-love. When there's self-love there is acceptance of the ego, and if there's acceptance of it we've got resistance dying, dying, dying. Lack of self-love will keep resistance alive. Whereas, if there is like, "well that's just the Patrick character or the Fred character that's not me," you wouldn't be able to say that if you didn't love them, if the Fred character didn't love himself or the Patrick character didn't love himself you wouldn't, it would be all right he would be commanding more attention, because lack of love commands attention.

Q: Yes that's been a theme for sure, but less and less.

Jac: Sure, sure you've been at it everywhere, but now it's like, "let's go to the core now, let's go to the core." Self-love would be the fastest route for you to shake off why the ego needs to keep watching itself because it's giving itself attention now.

Q: Yes, that's really shining the light on it for sure.

(18) / 2:00:50

Q: When I was in my early 20s will I had a near death experience, and ever since then I've felt like I live in two worlds. **2:01:03** I know that there is a clear distinction between reality and the **thoughts**. I guess that's the best way I can describe it, but there's also a place of feeling like I have to withdraw, and a lot of that has to do..... I have a lot of physical things that happen in the body, so being in an environment like this is so, I feel so grateful because it's so real and I have a really hard time in the world when authenticity isn't there. There's such a vulnerability that..... there's like the really good part of that and then there's the challenge of that, and so I just wanted to get up here and just be with you, and be in therapy 1 and just share that.

Jac: Okay, can you bring in an allowance for a lack of authenticity?

Q: Yes I can.

Jac: Let there be space for it, lack of integrity, lack of authenticity, you know?

Q: I can, I notice that it's just much more challenging for this mind/body, but it doesn't feel like there is a judgment there. Like I'm not going in and judging or feeling like that's the wrong way to be, I just notice that I feel more.... Like the heart gets broken open again, again and again. I guess that's the best way to describe it. Sometimes the withdrawing is necessary.

Jac: Yes, that's fair enough. It's something taking care of the form.

Q: Yes exactly.

Jac: Yes, follow that it feels very clean. So it's known from that near death experience that this isn't real or is it in memory?

Q: **2:03:33** It's a memory but it began the search in a way. I mean, it wasn't the end of anything, but it was the beginning of what's really happening here. You know, what is this really about? I started with all the reading and looking and going to seminars and workshops, and going into therapy, and lots and lots of things like that, because there's just this place of knowing that this wasn't it. So the beauty in that experience is that it gave me the platform to move into questioning.

Jac: Yes, first big crack. They couldn't put Humpty Dumpty together after that, could they?

Q: So I just appreciate you and being here.

Jac: It's just yourself reminding you of yourself. That's all it is. Do you know what makes you think this is real? Do you know when this appears real?

Q: The sense here is that it's more like an energy, more like a resonating energy. Like when I speak to you right now, the words don't seem to fit. You know I can't get into the right words because they don't sort of gel, but there's a place of energetic buzzing energy. I guess that's the best way I can say it.

Jac: **2:05:36** Okay, so it sounds like energy is really what talks to you, that's your world.

Q: Yes, when you were speaking of intuitive, like how some people can get to the intuition quicker, that's me.

Jac: Okay very good. I don't know if it will help or not but just to kind of throw it out, you know they were talking about perception, I think when we started off, the robot form is like a perceiving machine, you know? It's registering information as though it's perceiving that, so it's like the perceiving machine runs an energetic reading, as opposed to an emotional reading, as opposed to a color reading, as opposed to another sense, you know? But it's still a machine, it still a machine that's a bundle of energy that's reading another bundle of energy in terms of how one contrast against the other. That's all that's happening, two balls of energy and there is

an awareness of there, a perception registering the impact of one on another as the world comes to you. It's not you it's just the perception that's registering it. So the feeling of that energy, the vibration, the resonance, the pulsation of that, don't let it be you because it's not you it's the registering of perception, that's all. That's what it is.

2:07:51 music