

Unedited, First Draft Transcription - How Can I Teach What I No Longer Believe? - 2015 April 05 (AM)

Toronto, Canada

#01 through #09

Teachings/Meditation - 01:13

Whatever it is that you think you need to resolve, work out, let go of, in order for the truth of what you really are to be known to you, it's just a trick. This is just a trick of your mind to buy time to continue the I story. There isn't anything that needs dissolving or dropping; the truth isn't just waiting for you to sort yourself out, but mind is very convincing. If you're into the groove of believing your mind it will be very convincing. Mind is a tool to be picked up and dropped. It knows nothing about the truth. It's just a tool for managing in the world, and it's got nothing at all to do with prior to thoughts, which is where you'll find yourself, what you really are. Prior to all that can manifest before any of it was a flicker.

2:38 So what is it that's so interesting, huh? What is it that's so drug like that keeps the story going, keeps it being believed? Why, why would you be doing that to yourself? In a way you can't help it but in a way you can help it you know, because something is giving attention to story, and continues on in the comfortable zone of believing your own head stuff, the stories. But the truth of what you are, outside of all of it, that total peace and calm, mind tends to paint a picture about it to make it unattractive to keep you back in the story. But mind has an agenda, mind wants to keep itself alive. Mind wants to keep the leela, the play, alive, but the outside of all of it, sure that's dead simple. It's dead simple, every night you're in deep sleep or when you're driving the car and you're zoned out and time is like, "whoa, how did I get here I missed the whole thing?" You know you weren't daydreaming, and so it happens all the time that we've got gaps between all about me, and the next all about me, and the next all about me. There's all these gaps but we don't see them because you're not there, and it's perfectly fine when you're not there because you're not there to be worried about you not being there, you know? So it's a similar thing, like without the personal I resting in what you are, it's not that it's boring and I'll be a dry old fart, and I'm going to be eating tofu, you know we have all these images 4:47 of what it's like to see the truth but you're [indiscernible word] it's all these gaps of when there is no you joining together. That's another way to put it. What we do is the flip side with these I stories, and we join them together and imagine I'm here all the time, and it's like, "hmm, actually no you're not here at all." There is only a you in manifestation when thoughts are believed, that's all. Thoughts are believed and hey presto there is a you, there is a me having my thoughts and my life and my story, and off we go. Check it out, anything you can come up with is a story. It's always story, always. The stories are as valid as tooth fairies, you know? They're just stories, and because we tie everything together, and we tie things together in terms of cause and effect, and this must mean something, and....you know we've got this thing about connecting things together in order to make sense, and that's how we operate. We operate by connecting things together to kind of make sense of the world. It gives us a sense of continuity, and with time then we have some way of navigating. It's just a mechanism for our survival, that's all that is. Even science knows that we see in still frames.

We see in still frames, still shots, and we join them together and assume there's movement from one to the next.

6:37 I remember once being in a meditation thing, before India when I was struggling with shamanic and this and that and the other, and anything I could do to clear the garbage, and it was a group meditation with kind of imagery work sessions. Anyway, I was lying down at the end of it and I went into a deep, deep place, you know like out of it, and as we came back linear time broke down, and there was a frame and a frame and a frame. The continuity thing hadn't kicked in yet so it was like going back to outside of all of it, and sometimes it can be so sudden, you're pulling back into the earth, that you don't see, or into your story, that you don't see the layers of the matrix of how it builds up. Sometimes you do you know, like I feel like I'm stoned, and I'm at the supermarket, because I just came from yoga or you know that kind of like, "wooo," you kind of get gaps and it's like, "God I'm out of it here." "I know they're talking to me but I can't hear what they're saying at all." You know those zones of where you're like half in and half out. Some people are nodding thankfully, okay. So those zones are really useful because it gives you an opportunity to see the components of your mind that make life plausible. These are all the steps that are taken for granted that come together to show the one picture. It's like a jigsaw you know, if you see a jigsaw that's complete and on the wall you might not actually see that it's like 1000 tiny pieces, because you're looking at the image. You go up close and it's like, "oh it's all these little pieces it's a jigsaw." It's not very nice at all actually because it has all these little cracks, and you lose the bigger picture because you're just looking at a jigsaw, and you come back. So it's like this.

8:42 So in this meditation when I was coming to it seemed to take ages before the still shots would connect, so I kind of had time to play with it. And it's not that me the Jac character was there, because in those days I was only there when the movie was playing as one continuous reel, and it takes the continuity for you to imagine that you're a continuous personal I, so without the continuity there was no Jac there. So there's these frames and something was able to say, "stop," and it would completely still, and I'm talking about a woman who was getting up off the floor and she was literally like this, a leg in the air. Just a leg and just like stop and it's like, "oh holy shit!" Something was like, "ooh this is wild." And then something said, "go back," and I went back to the frame behind, go back again, go back to the frame behind, go forward, and I saw the very same frame that I did a minute ago, go back, and so time has gone forward and back, and it's like, "oh okay, all right." It took me a few days of like, what was it that was looking? What was looking? What was able to go forward and back out of time? What was it that was there seemingly on a continuity of time, because I knew that "go back" and time was reversing, and everybody was going backwards; literally going backwards as you would if you pressed rewind on your VCR long ago. What is it that's watching and able to play with linear time, you see?

10:26 So awareness or consciousness, what you really are, is still within time and space but it has a different trajectory. It's still within time and space. So you can tap into pure consciousness, pure awareness, or whatever word you're more comfortable with, when there is no you at all, when there is no external world at all, but we still have time and space. Even then

time will go and there's just space, and even space goes and you're left with pure consciousness itself, and pure consciousness can even collapse, but that's kind of rare. Pure consciousness can absolutely collapse. I'm not sure why I ended up telling you that story, but I'm sure it was going somewhere, and now I don't know where it was going.

11:20 So the outside world, the world as you see it, that's the one that's on linear time, it's frames, it's stills, and we link them together, and we comfortably then have a way of measuring time, and we call this my life and my participation and my friends and my family, or what I see in front of me, and we engage like this. So if the outside was to happen without you labeling what was happening, you know that outside world, if there wasn't a you saying, "there's Jac in front of me, there is me sitting down," if none of that labeling was to happen, can you find the zone of where there is no labeling happening? Of where there is you know, even if you just look around you and see without labeling, "okay a brick wall, yes a nice space Saturday morning," okay no labeling. With no labeling at all it might feel like something stays inside, and not out there putting words and making story out of what is coming through the senses, whether it's what you see, what you feel physically, what you feel emotionally, what you're hearing, no story. No naming of what's happening at all. Sound comes, and it might be interpreted as words and it might not, even let that get loose. It can happen to you now or at any time when words actually are not comprehended, it's just sounds that could be (sound effects – gobbledygook), so if it turns into this it's like same-same, it's just sound. Even if the comprehension part of your brain stops that's fine too. No labeling of what you hear, of what you understand, no labeling. Whatever comes to the body/mind organism comes, and it's okay that there is no going out right now, going out to comprehend these words, going out to have a commentary on what's going on in your body, commentary on the temperature or all these things that we constantly make stories about. No going out to meet anything, no naming, no labeling. Without labeling and naming there isn't much story material, and there's no judgment, there is no attachment, there is no sentence that says, "I like that/I don't like that," all of that dialogue stops. You've got to have story running before you have attachment, desire. You have to have material to pull towards you or to want to push away from you.

15:10 If this is turning into a doing you've missed the point, or mind has picked it up and it's trying to do something with it. It's like it's softer it's like a (sound effect – sigh), something simple like allowing yourself to not participate almost, because we make such effort you know, to obey all the social rules. We try so hard that we've got ourselves inside out, you know? So let the inside be inside, and whatever comes to you comes to you; neither grasp it nor reject it. Life can be lived from there and that's the amazing thing. It can be lived in a much more authentic and natural way without all these layers of how to see the world and how to perform in the world. Sure we have to learn that stuff, you know that's just life. If an emotion passes through let it pass through. It's not that it should nor should not be there, so don't give it that labeling. Sometimes when we're still emotions that we have been running from will rise up. That's great, let them come they'll just move along. If you get caught in them then okay you can do a merry dance and we'll have drama. That happens too but it's not necessary. It's almost like participation comes from a different place, it doesn't go through the layers of who you think you are, and how it should be, and what's expected, and I have to protect my self

image, and trying to be nice, and trying to do the social thing, all these rules are gone. You either have them ingrained in your personality or you don't, but they don't need to be there as active influences on every moment, you know? So participation can happen from where you're at, but you might have to tell your mind you know, "relax about this, I'm either going to be dysfunctional or normally functioning, and will see, we'll just take a gamble. Take the risk it's worth it. Whatever your mind works towards or moves towards or runs as story, it's all right it's only just another layer trying to come on just like a set of glasses obscuring your vision, that's all it is. You can drop that too.

20:04 There really are no shoulds. There is no way that life should be or you should be or..... There are no shoulds, none at all. How it is is actually perfectly fine, because that's how it is so it must be. It's already okay because it's how it is, so something is okay with it, but the mind will say, "I have a commentary on that; I'd like to improve that." It's like, "wow!" It's an arrogant little machine the mind, isn't it? Whatever's happening must already be accepted by consciousness itself because it's producing it. It's already said yes.

21:29 So in that place inside..... Is somebody trying to find a seat?

Audience: Sorry.

Jac: It's no problem.

Audience: I didn't want to disturb.

Jac: Yes, but that's just your mind!

Audience: 21:57 It's a beautiful [indiscernible word]

Jac: What's disturbing what? You see, these are examples of what we automatically..... there is a me who is upsetting something, and it's like yes we can say those things but don't believe them. Don't believe them, you know? It's just like this is how it is, this is how my morning worked out and I'm late, and that's fine that's just how it worked out. We're well enough versed to say, "excuse me folks sorry I'm late," but you know, it's just a cultural thing. You don't have to support it with identification, you know?

23:00 So living from that place of just less efforting in the idea of participation. In that place, is there something missing? Anybody saying yes? Is anybody's mind saying that there is something missing there?

Audience: Not right now.

Jac: Yes.

Audience: In everyday life, yes.

Jac: In everyday life yes. Even when you go into that stillness there is a sense of something missing?

Audience: 23:52 [indiscernible words] mind tries to comment about..... saying something is missing.

Jac: That's exactly it! Mind will comment and say, "something is missing this isn't enough."

Audience: 24:03 [indiscernible sentence].

Jac: Yes.

Audience: [indiscernible sentence]?

Jac: Yes, yes, this should feel complete or there should be something....

Audience: 24:13 [indiscernible sentence].

Jac: Yes.

Audience: [indiscernible sentence].

Jac: Yes it's very effective isn't it, that mind says, "this isn't good enough so let's just forget it." It's like whoops, there's a big u-turn and out we go again into the world. That's a great example because that's what mind will do, it will come with you as far as it can, and it will tell you something about, "ain't good enough." It will bring desire you know, you want more, you want more, and we're so used to running desire that we go, "yes of course I want more, this isn't enough, this isn't enough, and this couldn't be it, is it about this, no." So it's like if you give your attention to that story that's going to be your experience, because now you're just believing story again and you're not there at all. Whereas if you go in and you drop the story, if there ain't no story there it's perfectly fine, it's perfectly fine. Funny that! It's only the story that will tell you it's not good enough. So it's the habit of believing story. Some people are lucky and they get to just see that everything that the mind says is garbage. Everything is just a tool for enabling, "I believed it and now it's running amok," and it has a commentary on everything, and of course there's no rest in that, and if there is it's temporary because it's a hit, and off we go again until the next I want or I don't want arises. And then the rest of us we chip away and see through the next bundle of thoughts, and the next bundle of thoughts, and the next bundle of thoughts, until it's just so thin that there's not enough of it there to support its own sense of, "this is real." So you might have to chip away and you might see the whole lot, but the more frequent you go into that zone of where life comes to you, where you're not out there reaching and grasping, where there's just something is pulled back, and all it is is your attention. It's just your attention really, that's really what we're talking about. If your attention has disengaged from the world and it's inside, the more you do that the more mind loses its effectiveness in trying to fabricate lies. It loses its effectiveness.

Questions & Answers:

#01 / 27:50

Q: We stay in the same vein of thought.

Jac: Sure.

Q: You used the word identification, that's my problem. It's a deductive thinking. When we wake up from the deep sleep you said a filter comes in, and to my mind that filter is identification with the conditioned mind. So we start looking at the world through conditioned mind, that's the filter. My identification with it is the problem. Last time I was here I asked you one question, can consciousness perceive on its own, don't need these senses to go through? You said yes. How do I get there? This disidentification, can you do something? This disidentification happens or it happens..... whatever the ultimate has in mind and he grabs you, because when I read about some spiritual teachers lives, especially Tolle, he didn't even have a concept of grace or a guru or anybody, and he woke up. God, you know it just happened to him.

Jac: Yes.

Q: 29:33 Something triggered, and he thought you know, "am I two, thought and me looking at the thought?" And that was enough for him to wake up. So it has to be the ultimate showering of his grace. This is my interpretation, and that grace..... Yesterday you mentioned that even

seeking grace there was some identification hanging in somewhere. How do I get it out? How do we release that?

Jac: 30:11 So grace is waiting for grace to happen, right here in the chair?

Q: If I understand grace is all the time here; the whole manifestation. When the unmanifested looks at it it only looks at what.... all the manifestation is grace. Everything is grace, but this identification is not leaving me, and I am bugged by it!

Jac: Not leaving you? But it's creating the you, you see?

Q: Of course.

Jac: 30:48 So the very thing that you want to leave you is creating the you. So you're running a loop there that has an infinite momentum.

Q: 30:58 No, no, I'm not [indiscernible word] that. Let me articulate my problem again. Now I'm seeing that there are people sitting here, and I'm perceiving them because I'm going through my senses; my eyes are looking at it and I'm caught in space and time, and these people are body's sitting over there.

Jac: 31:25 Okay, I'm going to jump in now on that part. You said, "I am seeing these body's here," but I would say that pure consciousness is seeing itself.

Q: When I say I'm seeing, perception can only happen with consciousness. My proteins, my carbohydrates, cannot see them. My brain is proteins and carbohydrates, and whatever is in there, with electricity moving through it, so it's the consciousness who can perceive.

Jac: Yes.

Q: 32:01 Nothing else has the capacity to do that. Now this consciousness, when it sees through these proteins and carbohydrates these bodies appear to me as body's. When it sees on its own it sees itself. Everything is consciousness. As you put it one time, "everything is God."

Jac: Yes.

Q: So when consciousness sees it it sees only itself; space and time disappears.

Jac: 32:31 So have you the ability to tune in to see where that is valid within your own mechanism? Is that completely theory that consciousness is seeing these as separate people? Sorry, I mixed myself up here. So is it a theory for you when you say that consciousness is seeing this or can you see that consciousness is using this body/mind, which is part of itself, to have a localized perception? Can you see that consciousness is doing that?

Q: 33:11 The things I have read and understood say that when consciousness sees, not through the filter; conditioned mind, it sees only itself.

Jac: Have you got access to that?

Q: It's just truly which I have learned, and I believe the people who have written these things and have said, "oh we have experienced this." "When we look we see nothing but consciousness, consciousness is everything." "Manifestation is nothing but consciousness in movement."

Jac: 33:55 Okay, so now I want you to look at the audience. Just look softly, soften everything, soften your body, soften everything. Now continue with the eye observation but don't label, don't label at all it's just eyes dropping onto shapes, no labeling. Now, we even drop the label of shapes, and eyes move, just eyes move, and we don't turn whatever eyes are seeing into any story, it's without a label. Is there seeing happening without the object having a name?

Q: 35:23 Concept is coming in my head of how perception happens. Size has come in to my head how perception happens, and I'm looking at those positive and negative ions creating signals and consciousness looking at it. I've gone into science.

Jac: So pull the attention from your eyes back as though your vision can go just a little bit blurred, soften, soften your gaze. Just soften your gaze.

Q: 36:21 My mind is gone again seeking grace, shower grace.

Jac: Yeah, yeah, yeah, yeah! Your mind is busy, huh?

Q: When you said soften and something should happen, when it doesn't happen my mind goes, "shower, shower."

Jac: Okay, so if you're waiting for something to happen then there is no absolute open allowing, because if there is an expectation there your mind still has a grip, you see?

Q: You hit the nail on the head.

Jac: Yes, so it's running the expectations, so the expectation has you.

Q: Yes, I'm expecting something to happen and it's not happening.

Jac: Yes, it can't happen because the expectation is what's blocking it then.

Q: Okay, I got it. So it's again me.

Jac: 37:19 No it's fine, it's fine. If there's no expectations, if you were to drop the expectations it might leave you helpless, hopeless and pointless, and these feelings might come because if you live for a long time with an expectation that grace is going to, "draw me home," that seeing the truth is going to happen because you've read it.....

Q: 37:46 That sentence, "grace is going to get me there," I have such a strong belief in it that I can't get a look at it. I live it, and all my life I have just hung onto this one belief so strongly that I don't know how the hell I'm going to get rid of it, it's just part of my fiber.

Jac: Okay, faith is fine, but for some that dark night of the soul, that losing of everything, is the way you get pulled through, you know? It does feel like the expectation of grace is keeping the I continuous.

Q: 38:42 I can see that. This expectation is becoming my problem.

Jac: So what if we were to throw out all hope?

Q: 38:51 Many times I've tried to convince myself to let it happen, if it happens it happens and if it doesn't happen it doesn't happen. Just travel this scenery of life which is coming your way, just live it and that's it. You know, what's the problem I'm in good times anyway? You know this is the kind of thoughts that come, "your life is a celebration for you so just enjoy the darn thing and don't expect anything just leave it to him. Many times these thoughts come. As a matter of fact I'm traveling very light, because things don't bother me that much, you know? You know, things will bother me because of the conditioning a little bit, and after 10 or 20 minutes that thought leaves me and again I'm celebrating. I'm traveling light, but this disidentification, I thought by looking at the thoughts all the time..... Yesterday you mentioned you know, bring your attention away and look, and I have been in that mode many, many years now, and I said, "disidentification should happen now because I have been there all the time," you know just looking at things, but I'm here begging again.

Jac: 40:21 Because the expectation is still there.

Q: I think so. I guess I just have to let it go and let the truth take care.

Jac: And the truth might not grant you.....

Q: If it doesn't grant, who the hell is suffering? It's him not me. The me doesn't exist and I know that too. The me doesn't exist so let him play the game he wants to play.

Jac: 41:01 Okay, so drop the desire for grace totally. Drop the expectation that it should happen, could happen, and might happen; drop your faith in grace.

Q: That I don't know how the hell I'm going to do it because you know, the family I was born in this is the only thing that was given to me from the spiritual side; grace is the only thing and grace is the saving grace, and that has been with me, and I don't know if I can let it go.

Jac: 41:41 Well, you see you kind of have a contract with grace, and that doesn't work.

Q: 41:44 No, no, I mean, when you ask, "shower your grace," I'm not begging I'm ordering, "hey shower, shower," you know? Begging is "please" and if he does he does, and if he doesn't he doesn't.

Jac: Either way you're kind of in there with grace.

Q: 42:01 Yes, it will not leave. So as long as this body/mind stays I don't think I can get rid of it, I don't think so. After this consciousness leaves this body/mind and disidentification takes place, because this body, she doesn't want it, and then if it happens it happens I guess.

Jac: So grace is like the boat that takes you across the river, and you're sitting on the boat at the other side of the river, are you going to get out of the boat?

Q: 42:39 I'm getting confused now. I'm out of here, whatever Scriptures are saying, whatever teachers are saying is, you have no place to go to because you're already there.

Jac: Yes.

Q: I understand it conceptually not experientially; not knowing I'm there, oh yeah I'm there and that's it.

Jac: But that's all that satsang is it's about knowing who you are, because you are who you are but you just think you're something else. That's all it is it's about knowing the truth.

Q: 43:18 Or reading your book, looking at your satsang videos. I mean these things conceptually they are part of me.

Jac: Yes, sure.

Q: But I am still.... exponentially they're not there they are conceptually there.

Jac: All right, your contract with grace is what I'm interested in. The relationship you have with grace.

Q: 43:50 As I said though, I don't think..... It's a part of me I'm built of it, my fiber, the whole thing, my concepts, whatever this body/mind is, and the consciousness, whatever it is doing with it, this concept will not leave me.

Jac: Even if you asked grace to take itself away?

Q: If it does it does, but I will never say, "take it away."

Jac: Why?

Q: Because I feel so comfortable when I feel that his grace is around me; I'm at ease, there's no worry, there's total harmony because grace is with me. I can't get rid of this thought. This belief.....

Jac: 44:43 That's attachment isn't it?

Q: Yes, very strong, very strong. I have looked at this, this attachment and identification, and these two words are getting me into this and out and in, and all the time I'm around them. My mind is around them.

Jac: Yes.

Q: And this attachment, yes, how do you get rid of attachments?

Jac: 45:08 So if you have the attachment to feeling in harmony, with grace being around you, it's like a drug. It's like an addiction to anything. It could be an addiction to sex, it could be an addiction to alcohol, it's all the same thing. It's an addiction to this harmonious feeling when there is the sense of grace, because what happens is your heart chakra opens. That's what it is, your heart chakra opens and there's just complete ease and total acceptance, and it's delicious.

Q: I don't believe in chakras though. I learned all about them, you know which chakra does what, but.....

Jac: Okay, let's put it another way. There is a physiological explanation for why you feel in harmony.

Q: 45:55 Yes I understand, but grace..... All chakras, everything, the whole manifestation is out.

Jac: But there isn't grace and you, you see? But you've brought grace into duality and that's where you have it bound.

Q: There's my problem. I am in duality and.....

Jac: But you've brought grace in.

Q: looking for oneness, that I should see nothing but consciousness. I should see it because people have said they have seen it, scriptures that I have read.

Jac: Yes, but it's not the I that sees it.

Q: No, they say wherever I see, I see you. There is nothing but you.

Jac: Yes, yes.

Q: 46:39 When I read these sentences I say, "somebody has experienced it and I want to experience that."

Jac: 46:44 That's not true that somebody has experienced it.

Q: Not an individual.

Jac: You see it's not an individual, but your individual wants to experience it.

Q: No, this possibility exist, and I.....

Jac: No, not for the individual.

Q: No of course not because the individual cannot see it, conditioned mind cannot see it.

Jac: So when you say, "I want to see it" you've already.....

Q: When I say, "I want to see it," I want disidentification of consciousness.....

Jac: 47:12 What wants it?

Q: Then consciousness see it.

Jac: What wants the disidentification? What is it?

Q: Conceptually I can understand it, but.....

Jac: But you see that the I is running desires, it's just running spiritual desires.

Q: 47:34 This identification is the cause of I.

Jac: It is, but the desire to get rid of it is like a dog chasing its own tail.

Q: Somewhere I am in a loop, a bad loop. Not a good loop

Jac: You are in a loop. It's okay it's just a loop.

Q: In all the Scriptures, and in all the videos I have seen, they always say, "run to Jackie that's where the help is."

Jac: And the I is going to fight with me, and that's fine that's what happens, you know? It's fighting for its survival. The I is trying to justify its position. That's what's happening here.

Q: What a strength this mind has it's unbelievable.

Jac: That's how come leela is possible, because mind is so potent.

Q: You see conceptually I do understand.

Jac: Yes you do, yes, yes.

Q: Otherwise I could not have that dialogue that I had when you came in.

Jac: But you know, from when I met you a few years ago your position has matured a huge amount. So you can give yourself a fair bit of credit because it has matured quite a lot. Something is refining but we're now at the position of where the desire to see truth is actually now the problem. The spiritual desires are now the problem, and if people drop this desire to early it's disastrous because it just lets you be a couch potato, "okay I'm just going to wait for grace to happen," and you know you just end up swelling. You know that's bad timing when folks just grab the concept of, "oh the desire to see truth, I have to do nothing the desire to see truth is the problem." So when people grab spiritual concepts to early it's dangerous spiritually, in terms of spiritual growth. But for you right now you have all your desires accumulated into the desire to see the truth, and that's fine, but then that desire has to be dropped. That's now taken you this far and it's now the problem.

Q: 50:01 So I should look for a means to disidentification. Let this stay as it is and let things happen.

Jac: It's more to notice that when you are looking, trying to disidentify say, "drop the desire to see the truth, drop it." Now, what happens now? Drop the desire for grace to come in, what happens now? And see what happens.

Q: 50:33 Life keeps happening.

Jac: Yes, and let life keep happening. Drop the desire, the desire for grace to intervene. Drop it and see what happens. Grace has heard you calling, it knows, it knows that your request is in there.

Q: 50:51 Yes, conceptually I know that he is hearing my begging. He is hearing it but not granting me. My feeling is we are sitting in him. All these bodies, all this manifestation is sitting in him.

Jac: You are him! There is no sitting you are all that is.

Q: 51:16 No, we see now there is space in here, but there is no space in here it is the ultimate all around us. We are in it! He is all around and when I say, "please" he is listening.

Jac: So can you drop deeper than where that dialogue happens?

Q: 51:39 And become somebody who can drop. I'll be again identified.

Jac: Okay, energetically just sink deeper than those thoughts now. I don't want any explanation, nothing, there's no need for words just sink deeper. How does it feel?

Q: 52:35 I'm at ease. I'm channeling a small light now. Know that this feeling is coming, it happens or it doesn't happen, so why are you bothered? Stay at ease.

Jac: Stay at ease and drop beneath the thoughts, the arguments, the desire for grace, drop beneath it.

Q: I feel now I'm sinking there, sinking there.

Jac: Sink and dissolve.

Q: 53:13 I feel like, "hey, hey, hey, quit asking, quit."

Jac: And sink deeper than where that energy of wanting, of ordering grace, sink deeper than where that dialogue happens. As soon as there is an I in there, pop, your up again, so sink again, sink again.

#02 / 54:02

Q: I have three questions. First of all, is there any benefit to mindfulness meditation?

Jac: There is a benefit to everything and there's a blind spot in everything, because at some point it becomes full of mind. Mindfulness becomes full of mind at some point. Even when you drop it you can pick it up again at another time and drop it again. What works really well in our culture is to have a bit of the toolkit, because we have a lot of diverse influences coming at us all the time and we need a toolkit. Mindfulness is a really a good tool, but when it stops, when you have no more juice, when you've sucked it dry, you've got to let it down.

Q: 54:58 Okay, and then just go into being.

Jac: See what comes next. What happens for you with mindfulness?

Q: I'm also teaching it so I'm wondering..... it seems to be beneficial.

Jac: Sure.

Q: But when I hear what you say, and other non-dual teachers, it's just like drop into that space of who we are.

Jac: 55:27 Yes, but a lot of people can't just drop into that space, because there's a bit of a road to travel to find it, and that's where mindfulness is really good. You know, it trains them on how to use the mind so that there is a space, but for you yourself, sure you can pick it up and drop it, put it down, use it for your work or whatever.

Q: 55:50 Yes, sometimes I want it, but it depends on what's happening with my mind, it can be helpful, and then I can just drop into it.

Jac: Yes, that's exactly it. It's a tool that you pick up when you need it and you drop it.

#03 / 56:00 (same questioner as #02)

Q: My husband recently developed an autoimmune disease in the last few weeks. So I'm noticing..... I'm not able to see yet where the practical mind and thinking mind..... Practically there are things that I need to do, but then I notice that I'm invading his space, what he wants, and then anger kicks in when he doesn't want that. I'm not able to see clearly, maybe I just have to watch it and see, but it seems like this gradual thing and then suddenly I'm imposing on him and then I'm angry, which isn't helpful to him or to me. You said yesterday that it's adding, but I'm not able to see that yet.

Jac: 56:55 What's most likely blocking it is that your own response hasn't been dealt with by yourself.

Q: Yes, okay.

Jac: That will distort the natural flow of where you support and where you back off.

Q: 57:08 Okay, so just watch that fear, desire [cross talking]

Jac: Yes, you've got to process that and you can't do that with him because he's got enough going on, so you've got to find your own system of doing that, whether your way will be out in nature or whether it's with a mate, you've got to find your way of completely arriving at the place of, "okay this is how our life is." "Okay, what do I do now?"

Q: 57:29 Right, and let him..... If he doesn't want to get the extra help that's his choice.

Jac: Of course it is.

Q: Yes I know, I'm trying to get him well.

Jac: Yes of course you are, because it's your own (sound affect-intake of breath) something, you know?

Q: Yes, and also I feel it's what needs to be done. I feel this very strongly but that's my belief structure.

Jac: It is, and it's also your desire to kind of control it a little bit.

Q: Yes, I am trying to control it.

Jac: And that's because your own emotions around it are unsorted, so that's where the work is.

Q: Okay great.

#04 / 58:04

Q: Back to consciousness seeing itself, I'm not sure how much I understand that. I certainly understand it intellectually. So I understand intellectually that everything comes from that space, so therefore this is the manifestation of consciousness. So that's intellectual understanding. So I guess I just wait for more or is there something else?

Jac: 58:52 Okay I'll try another explanation and see if it clicks. If it just stays at the conceptual then you're going to have to wait. Do you know what I mean?

Q: Yes, things happen when they happen and I get that.

Jac: Exactly, so let's look at it from a big bang perspective, like the start of time as we know it, from as far back as we can trace. Our time has to start at a certain point; prior to consciousness there is something else, but science is nowhere near seeing prior to consciousness, so at the rollout of consciousness it's Big Bang because everything has rolled out from there. Now, so with the first movement or the collision of two dimensions or whatever caused this start of creation as we know it, from that huge explosion or implosion, whatever way it happened, from there the first vision I ever had of it, and it came in a picture first, was just like a sense of (sound affect 1:00:17) of space, like (sound affect), something expanding, but it wasn't even space where things could be in it. It had the sense of a capacity, a potential, but because of that potential potential starts to become, and at some point it has the capacity to turn around on itself, and as it turns around on itself the idea that "it is something" creates, and there is the idea that it can exist because there is a self consciousness. So consciousness is not conscious of anything in the very start, but it begins its first movement which is to be conscious of itself because it is pure potentiality. So it starts to become conscious of itself and so that's its first doing, to be conscious of itself.

Q: 1:01:16 Let's stop there because that's hard for me to get, but the other day I seem to have gotten it. It's gone now but I know it's there.

Jac: Yes, you've got a thread to it.

Q: Yes, something about knowing. So if there is knowing..... I'm not even sure if this is what I got the other day, the knowing and the thing, which is the separate, is..... so that's like a knowing of itself?

Jac: 1:02:12 Yes exactly, but it doesn't know that it knows about itself. So it just knows itself but it doesn't know, it doesn't have that distance. It doesn't, "I know that I know about myself," like no, no, no, no that's too much separation.

Q: So is that as far as it goes?

Jac: That's pure consciousness, it knows itself but it doesn't know that it knows itself.

Q: So is there ever that it knows that it knows itself?

Jac: Only through self-realization, then there is a knowing that it knows itself.

Q: Okay, this is a step towards that.

Jac: Yes, this is like the full circle. We come down and we are human, and we totally, totally get lost in garbage, what's not real, and pop it knows itself. From its most dense point it knows itself.

Q: Okay, so that just arises or doesn't arise.

Jac: Yes.

Q: Okay so go back to the Big Bang.

Jac: 1:03:15 So consciousness knowing itself, but it doesn't know that it knows itself because there's nothing to know. We haven't got that division yet. So from that knowing itself the idea that it is, is what evolves next; this is its evolution, that it is. So there's a sense of it existing.

Q: 1:03:38 Are you talking about consciousness existing?

Jac: Yes, so it has the first idea, the first sense of existing, that it is. Okay, now we've got existence. So from existence it's like the next obvious thing is, well what exists? So its ability to..... part of it splinters off of itself, because it's got the potential, that's all. It's because it has got the potential it can. The capacity allows it to do so, and so from existence it's like, well what exists? As existence matures something exists, and then that universal I is what exists. Just I, the singular without second, without something looking at it, I exists. Then we have this I Am, which is existence. The I, I Am, and that matures into a dualistic, so that we just have the subject, and its ability to see itself matures, and so that "I can see that," and the idea that "I am separate from that" is born. It's just a concept that's born, and the concept gives rise to the reality.

1:05:04 So it's ability to see itself, to turn around. All it's doing is turning around and we imagine that there's two. And so the concept, the mind will do the rest, and will imagine that there's separation. And then this two, this splinters into something else, and splinters into something else, and all it is is consciousness just turning around and seeing itself in all these different ways that it can, and the mind will put up subject/object, subject/object, subject/object, in order so that we can function with things, and drop some things and pick up other things, but they're all just extensions of what we are.

Q: 1:05:39 Okay, I need that written down so I can read it again. I know it's in your book.

Jac: I'm not sure if it is or not, but okay. I don't think I went into these steps.

Q: This is really helpful but I need to go over it because it's.....

Jac: Have a look at my presentation at SAND, the Science of Non-Duality, the California conference that was in October. I was talking a bit about that on an overhead, about that stepping back. I was kind of going from the other direction and now I'm going towards the earth with you. So have a look at that and it will bring you back or this audio. 1:06:28 Does it make sense, that [indiscernible words]?

Q: It does, it's not that it doesn't make sense, but it's like I can't piece it all together yet.

Jac: That's all right.

Q: I get what you're saying, but the breakdown of where is the existence, the I Am, is still not.....

Jac: That's all right, because you're just putting pieces together and they'll click when they click.

Q: Yes, that's why I want to hear it again because it was beautiful.

Jac: Sure.

#05 / 1:07:15

Q: The gentleman had such a learned presentation of something that came in a flash to me, so I just thought I would share it with you. Recently I heard a sentence from a spiritual teacher that.... it was like there was a shiver in the fabric of existence, and I just knew that it was..... I just knew. The sentence was, "awareness is the only one that is aware." And it was like it cut the umbilical cord for the mind/body. I just knew that the mind/body is totally irrelevant.

Jac: Yes, it's totally irrelevant.

Q: 1:08:16 I can't have anymore credence in that. I mean, yes okay this is a story that probably has no more significance than me talking about what I had for breakfast, but still this is the venue to talk about that kind of spiritual stuff.

Jac: Sure.

Q: 1:08:48 It's like everything changed but yet truly nothing has changed.

Jac: Okay, lovely.

Q: So it's a wonderful point I think for me just to keep on deepening into that in whatever way it will happen.

Jac: Yes.

Q: I'm not trying to hang onto anything, because it's just way too fluid. There's nothing to hang on to really. The only other thing that, in terms of what he was talking about that sort of related to the way I'm looking at things, I've started to, instead of seeing individuals, like little individual pieces of the jigsaw, I'm seeing all this as one experience instead of focusing on the little individual elements, and for the moment that's good enough for me.

Jac: Yes perfect. So you've got a wider view lens. Does it feel like it's wider?

Q: 1:10:05 Absolutely, so that this is the one rather than one, one, one, one.

Jac: So can you pick up the filter lens that allows you to see one in order for functioning to happen?

Q: It functions.

Jac: Okay, do you know it's not real?

Q: Oh yes! Definitely yes. That was beginning to fall apart the last time that I spoke with you.

Jac: Yes, and so the oneness, do you know that that's also one too many?

Q: Yes, that's why I said, "at the moment this is where I'm at." I don't think that's where I'm going to be stopping.

Jac: Sure, no because you'll also see that one is a filter lens that comes in. Oneness is just something that happens, as you were saying, it just happens. Oneness also is just a viewpoint that happens, and even prior to that. Beautiful, it's showing itself to you. Showing itself to itself really.

Q: 1:11:24 Because that's all that's aware. I mean, any time that I begin to narrow anything down that knowing is so much there that I can't go too far into the narrowing.

Jac: Fantastic.

Q: And the thing is, as I said, there was no big anything. It wasn't even a ripple it was like a shiver you know, and it was just the subtlest thing but it changed everything. So no big experiences, nothing, and I'm sort of happy because then there's nothing to grab onto.

Jac: Yes.

Q: 1:12:12 I've heard of people then..... something they want to keep with them.

Jac: 1:12:20 Yes, because mind will make it a concept and then it's like, "oh I'm happier when I'm living from the memory of that seeing," or whatever, and it's like, "okay you've lost it now actually," you know mind is using for its own benefit.

Q: I was very touched to hear you say that it's the knowing that's so important, because that's literally what that felt like. Nothing can take that away from me, nothing! Buddha could come and say, "no, no, no you're wrong," and that's perfectly fine, that's.....

Jac: Yes that's it, because it's not an intellectual knowing it's a complete other place. It's almost like remembering, almost like. It's just known from another place that's not your intellect, that's not a piece of knowledge.

Q: Right, because I mean I could not spin it out the way the gentleman was able to verbalize it. It is a different place.

Jac: It is a different place yes. Thank you for telling us, it's lovely.

#06 / 1:13:51

Q: I knew it was time to come up because I could feel my heart [indiscernible words] and every time it starts [indiscernible words] sit in the chair. My mind says, "no, no, no, don't do it," but I have the sense I should. I think what I would like to do is just check in with you. It feels like there's a massive hole in the back of my head.

Jac: A hole? Yeah!

Q: So there is this sense of presence at all times, and I think where I have come to now, 1:14:47 or what's being seen or revealed is [indiscernible word] so it's like there's this sense of I Am-ness, there is this sense of presence, there is a sense of existence, and then what happened was even that sense of existence, that sense of presence, was seen to be perceived from a deeper place, and that deeper place is witnessing without any desire, without any intention it just simply is witnessing, it's simply perceiving of its own accord. Its nature seems to just perceive. So where I'm wanting to check in with you now is that about a month ago or so it seems that even that witnessing is being perceived from an even deeper place. There is awareness, I feel that I'm aware of even this formless presence, and that's where I....

Jac: 1:15:49 Okay, do you feel like your mind is creating new layers?

Q: It's interesting because from that place of witnessing the mind is seen, and it doesn't appear as another mental construct, it doesn't appear as thought. I really don't have any words for it. When I sit in meditation I inquire on a deeper level, so there's awareness of..... and it's almost like going through those layers, so it's like there's awareness of thought, there's awareness of my projections, there is awareness of my body, there is awareness of the sense of presence; the I Am-ness, there's awareness of that, and then it just starts to sink deeper and deeper. It just seems like there's a sense that even that witnessing is being perceived, and I have absolutely no language for it.

Jac: 1:16:54 All right, so as you go back to the place of no language, presence, existence, that I Am-ness, does that ever collapse?

Q: Yes often.

Jac: Okay good, good. So there's a knowing that there's a prior to that presence?

Q: Yes.

Jac: Capitol P presence.

Q: Yes without a doubt actually, and it's happening more and more.

Jac: Good! Ha! Great, yes. So many get caught in that I Am-ness, beingness, is-ness, present moment, and that's grand, but it's just not deep enough.

Q: 1:17:39 Yes, it feels like it's coming to a place where like even the I Am-ness is irrelevant to me.

Jac: Yes!

Q: I don't know maybe I just wanted to check in with you.

Jac: 1:17:53 Tell me about going into that hole. Can something go into that hole?

Q: The experience I have with it often is..... I'm sitting in it right now.

Jac: 1:19:15 Okay, back to the place where absolutely nothing comes from it, no words, nothing. I'm going to walk back steps in another way. So we've got that isness, beingness, I Am, and it's chucked, and you're going prior, yes? So we come to like pure awareness, pure consciousness. At one side it can look and see all of it, and another side it's actually there's nothing at all to be seen.

Q: There is nothing at all to be seen.

Jac: 1:19:51 Perfect, okay that's the back door of pure consciousness. Okay, is there an emptiness?

Q: What comes up for me right now seems almost like a black hole in a sense. It's just like this black hole into absolute nothingness, and it just keeps going.

Jac: Perfect, okay that's perfect. The more there can be a dropping into that the better. There is one other step that can be identified, and it is to see that that which underpins everything is not made up of the is or is not of existence or nonexistence, but it's actually prior to both.

Q: Yes, yes, yes.

Jac: So prior, there is like the dual and there's the non-dual, and there's prior to non-duality, prior. We go through the emptiness and it's even prior to that nothingness. So that non-being, I mean being is so contaminated, so contaminated and so far into the matrix. The only word I ever came across that was useful was non-being. So that actually non-being is that which underpins the whole lot of the rollout. So when the non-being penetrates all of it it's like there's a gazillion layers on top of it, superimposed on top of it to even get to the non-dual, even then to get to the dualistic.

Q: Yes.

Jac: Okay good. The more familiar you can become with non-being, that's needs to get known.

Q: 1:21:58 That's what the process now, if I can even say there is a process, it just seems like my moment to moment experience is just a confirming. In a sense I think the best word I can use to describe it would be almost it's just an acknowledging the non-beingness in a sense, right? Not that there's anybody acknowledging it, it just seems like it in itself is acknowledging its nonexistence. If that makes sense?

Jac: 1:22:30 Okay it's almost too much. It's too much you know, if it feels too much when you're saying it, great, you know? It's really about letting the neurological wiring be okay when that capacity of the fineness of consciousness itself, or awareness itself, is passing through the body/mind. That's really what we're doing here. That's what's real, that's all that's real, but somehow if form doesn't explode or go crazy, well that's what we do, no? It's about, in some magnificent way this human species can know what it really is, you know?

Q: 1:23:24 Yes, and this itself seems to.... Like this body/mind seems to function more effortlessly. I think that's the best way to describe it when that recognition is present.

Jac: Yes, yes there is a flowing through, an ease, a flowing through, because no concept is interfering and redirecting the form.

Q: Yes, and there is incredible suffering in the moment that the I thought or that sense of who I am seems to try to co-opt that insight or that recognition, and then it's like I am trying to live from it. That gets messy.

Jac: 1:24:04 Yes, it's really a contracting position. It doesn't fit anymore.

Q: No it really doesn't.

Jac: 1:24:16 Great..... language is a bummer here, the deepest understanding or knowing of non-being would be great now, it would be great now. The only other step I can point to then is prior to consciousness itself, and that's a bit of a mind loop. But if non-being is absolutely known then that's the territory that's prior to non-duality, and then there's just prior to consciousness.

Q: The sense is that more and more that's where I'm resting. It's interesting because even though I'm.... like with respect to this manifested expression of that, there is not really any desire now to do anything but just sit in that. I don't do much, like this body doesn't seem to do very much throughout the day aside from just..... there is just such an incredible joy and contentment in just being in that, which is interesting right. I mean the mind has a difficult time with that because it says, "you should do this, you're not working, you're not hanging out with friends," and stuff like that, but the desire to do those things just doesn't seem to make much sense right now.

Jac: Yes it's trying to establish itself, you know to reorganize the system. In time life will crank up again, because of course it has to, and it won't be an obstacle you know because it's just life. But this being established right now is of course it's what's happening, huh?

Q: 1:26:23 Yes, I like sitting in lots of coffee shops.

Jac: Beautiful.

#07 / 1:26:58

Q: When the heart stops the brain experiences clinical death; everything starts to shut down and die. Does the story continue on or does it just collapse, the storyline or the manifestation of the ego or whatever we want to call it?

Jac: Yes the sticky bits continue on. The sticky bits go on, it's like it's unresolved energy. Do you kind of get the world in terms of energy or is science your approach or what's your.....?

Q: 1:27:35 A little bit of everything. It bounces back and forth regardless. I mean sometimes the labels are..... I shift towards the science, and I think they kind of reflect each other to a degree. 1:27:46 I mean, theories come and go obviously and [indiscernible words].

Jac: Sure, okay in one way, if you can kind of see that the mind isn't just inside the body, okay we've got the brain and then there's the mind, because you know they can't find the mind, and we know that like you know, if you've ever done body work you know that emotions are trapped, and at the cells, cellular level, you know if you can pick up somebody else's thoughts and it's like, "what the heck is that?" Or if somebody's feeling something and you know that they're not okay it's like..... Okay, so somehow the mind, from what I can gather anyway, it

seems to be like something that's around you but penetrates every cell. It kind of comes through the whole lot but it's around you.

Q: Like a field?

Jac: 1:28:38 Like a field exactly. The mind is a field. Memory is certainly in the field. So the thing is, when there are thoughts cruising around it's like they're bundles of energy, because very often I can kind of just grab a lump, which is a thought, and pull it out of somebody, and it's like, "what the heck is that?" You can literally just pull out a thought. So the thing is, very often thoughts are literally something that the brain..... our only way to interpret a bundle of energy is through making a story out of it, and so we run it as a thought because that's all we can do. We can only make stories, that's all we can do. So when you go to a place and there's energy there that doesn't work for you you're going to feel crappy, and all it is is that we're running what has come into our energy field, and we can only run it as a story, which has to be something we can deal with, so it's emotion, it's feeling, it's a thought, it's a sensation, it's something. Now, because these are inside and outside we pick up each other's all the time. We really do share everything all the time, so there's no clear boundary between where I stop and you start. Actually there is no boundary at all. We can find one, we can say, "yes it's the skin," but actually it's not the skin at all and we are just merging in and out of each other the whole time. So then where identification happens, where there's this capacity for engaging with thoughts that have to do with me, these are the sticky ones. So if the brain is still in the zone where it's picking up self referencing, every thought is running through the self reference, those thoughts are quite dense, they're denser bundles of energy.

1:30:39 When the body dies and the brain dies those dense bundles of energy don't lose their charge, so they're still sticky and so they'll move, they'll go with wherever. I wonder you know, I don't know if like that 15 grams when you die that leaves, it's like, "hmmm I wonder how much of it is thought, how much of it is the energy field, what is it?" So whatever is unresolved will find another thing and it will stick, it will grab, it will move wherever it can, because like attracts like to find its resolution. So an energy like a desire, if you've had a long standing desire, for example, if our earlier speaker passes away and the desire for seeing the truth, for grace, hasn't been dropped, dissolved in some way, if it is still charged it is going to go on someplace. It's going to go on so somebody's going to pick it up somewhere or it's going to splinter and get picked up; energy moves like this. Energy is neither created nor destroyed it just keeps changing, chopping and changing and manifesting. We are an unending cycle in every which way, and even with thoughts it's an unending cycle. So if the lifecycle of a thought hasn't dissolved at death, if it is still potent it's going to go on.

1:32:06 If you pick up a thought that wasn't born of your own conditioning and stuff, if you pick up somebody else thought sometimes you can get a sense of like a flavor or a taste of the person that it was last with. Sometimes we say it's a past life because we can't place it anywhere, so we can call it a past life, or it's like, "I don't know, it just started last year that I really want to move to the country." "I really want," and I wonder now was that really your desire at all?" Do you know? Was it just something that was picked up?

Q: 1:32:47 How does one know if a thought comes from outside or if it's a continuation?

Jac: We don't. You might get that there's kind of a different flavor off it, but we don't because when it comes in it's yours. It's yours then, and it so quickly becomes ours. We make it ours, we mix it in really fast into our own soup and we lose its own flavor, you know?

Q: 1:33:15 So when the body dies is it possible where everything just blows itself out? Where all these things, like you were saying, the dense stickiness, is it possible where that just goes?

Jac: Very often it does, but it doesn't sustain itself. You know the way you get a blast, it's very like that at death. You get a blast and you're really clear for a while and then the old crap starts cranking in again, it's just like that.

Q: So it's like tendencies or habits are still kind of moving around and then we bring it back?

Jac: They come back, they do, and they're like, "hey you know we're not resolved yet." "We had a great holiday but this is still chewing." So very often if somebody is full light after death, and it's like, "wow it's so clear, my God there's nothing there," and a year later I come across the same spirit and it's like, (sound affect 1:34:11), it's like okay go back into it now. Go back in to resolve something, you know? They get a holiday, but there wasn't enough light to really blow it out.

Q: 1:34:24 Okay, so each persons story line, was there ever a beginning? Is that relevant to what you were saying about the Big Bang?

Jac: Was there ever a beginning, of your own storyline?

Q: Yes.

Jac: It's more like it's a big loop and we are tiny little arcs along the way. It's like a big circle and we're just a tiny little splinter along it running one big story.

Q: So was there ever a point where..... Let's say I went back 1 million years, my storyline wasn't really my storyline, 1:34:55 there was a mixture [indiscernible several words and cross talking].

Jac: Exactly, we're recycling continuously.

Q: So there's never really been a permanent storyline, it's been an addition and a subtraction?

Jac: Yes, correct.

Q: 1:35:07 It's like an editing or an evolution?

Jac: Correct, yes, and history repeats itself in terms of.... We still you know, are greedy, we are still self-important, that's how history repeats itself in terms of the same of how human issues come up all the time, you know? They're just ego issues. But yes, there's never been a perfect repetition of the storyline. It's never completely symmetrical. Manifestation just keeps splitting, dividing, try every version of itself, because awareness is being awareness of itself, to use Tanya's seeing, you know? Awareness is just watching the whole thing, is doing it all, is moving it all. So it's just one movement, it is just one unfolding of every version possible. Does that make sense?

Q: Yes.

#08 / 1:36:33

Q: (starts in midstream) more conscious of being in just a place of peace, and just going along with this flow or not, or just something switches and makes me go down the rabbit hole and expect this wonderland or this Wizard of Oz or something. It does, and I don't even know what it is. I mean, listening to you talk about you know, we're going back to primordial now, which is exactly where I want to go, because it just doesn't make sense anymore to go down the rabbit hole, but I still go. So what doesn't make sense or what doesn't feel right or.... but there is still this compulsion to go. There is this desire, this seduction that makes me want to believe something.

Jac: Yes, yes great that you can see the mechanism.

Q: 1:37:45 I don't know what it is, I don't know what that switch is that makes me lose it, just lose consciousness, lose perspective, lose everything.

Jac: Yes, because something has juice, something is more interesting. You're buying the candy even though it makes you feel sick.

Q: That's literally yes, that's exactly what it is. I know that that's what's keeping me from just being.

Jac: Yes.

Q: Because the other stuff I'm good with you know, I get it. I get why I'm doing this, why do I have to go to work, I mean I get that, but this I don't get. Stuck.

Jac: Well stuck is part of the flow. Stuck is okay because it's part of it. Give me an example of the rabbit hole. What kind of subject matter pulls you in? Is there a flavor of things that do it every time?

Q: 1:38:50 Yes, if I've had a bad day. If I've had a day where maybe something didn't go right at work, and I just want to eat chips or something, because that's my thing. I mean, I see that that has always been my thing, to crunch on something. I mean my jaw is probably half worn away because of a lifetime of grinding or chomping or something. So yes, when things are not peaceful that's what makes me want to eat chips or something crunchy, and I'm just (sound affect-grinding, devouring 1:39:34), and I just think about it when I'm going home, "oh what do I have, crackers or something." So it leads me down, and that sounds all very frivolous but it's not because it takes me to a place....

Jac: No it's not, you're gone then.

Q: Oh I'm gone!

Jac: 1:39:52 You know that kind of chewing is the body's way of processing mental stuff. We use that kind of chewing or grinding our teeth at night, it's almost always got to do with.... It enables processing, so we're processing something mentally. So your way of processing is coming through your jaw. There is another way of processing a bad day, you know? Having a shower helps a lot because it shifts the energy. Showers will cleanse your energy field, and you know after a shower you just feel different, something just feels different, you know? So you've got to find another way of processing the darkness, the density that's there, because the density.... Then you're trying to process it and then (sound affect 1:40:44), but you're actually reducing the vibration of your body and then you've gone down. So it's great that you know that you're gone when you start eating chips, because it's like you're trying to process it but your processing it in an unhealthy way so you're gone anyway. So the will is there processing it, but you're using a tool that's not effective for you.

Q: 1:41:10 Is it necessary to process it?

Jac: It's just to move it, it's just to dispel, and leave the bad day at work, leave it there. It's like, "okay it's done, that's the end of that gig, and I'm not bringing it with me." But you're bringing it with you.

Q: So where does that go back?

Jac: What do you mean by, "where does that go back?"

Q: 1:41:42 Well, so if we mentally process, I mean if you talk about the Big Bang, and you talk about before consciousness, and then you go to consciousness, and then you go to..... I can't remember what you said the next thing is, but..... Because it seems to be, and maybe it's my

ego telling me this, but there seems to be such a significance of going through this process or processing, when really it doesn't matter.

Jac: 1:42:15 Yes, in the wide view lens it doesn't matter at all, but it's actually what's happening so it matters to you. It matters to you, but in the broader picture it doesn't matter at all. So there is a capacity within you which says, "well so what if there's a rabbit hole?" But if the rabbit hole has identification in it then there's suffering, and that's the thing that starts to not fit once you know that that expanse, space, is much more real than the suffering.

Q: 1:42:51 The suffering seems to have a lot of value.

Jac: What does it give you?

Q: Nothing but pain! But there is the satisfaction I guess that comes with suffering.

Jac: Yes, what's the juice in that satisfaction, what is that?

Q: I don't know. I know but really I don't want to say.

Jac: Give it a go. Some part of you knows.

Q: Because I deserve it.

Jac: Is that running? Okay.

Q: I didn't see this coming.

Jac: It's okay, it's great.

Q: 1:44:14 It's just so messed up. I don't know why I think I deserve this, but I feel like I do, so now you just need to make up for whatever you did.

Jac: Is this like a karmic thing or payback?

Q: 1:45:04 I don't believe in karma. I don't, so I get there is no..... I mean, I just don't see the value, but I don't believe in karma so I don't know what it is.

Jac: But yet there's something that says.....

Q: Yeah, yeah, yeah, believes otherwise. I don't know. That's where I'm stuck. I'm just stuck. It just comes to this point and then it kind of doesn't break through that thought.

Jac: 1:45:49 Well as long as there is a value on suffering, and it's not unpacked or seen through, of course pain is going to be validated and allowed a generous space, because you think in some way it's balancing the books for you. So we've got to leave space for the karma idea because it's here, it's here. You might intellectually..... but somewhere there is a memory of it, somewhere it's making sense. So it would be good to explore and see what that is, because we've scratched upon a belief that we didn't know was there. So it would be good to explore that and see what it is, and when will you have the account balanced off? When can you draw the line under a payback and enough suffering is done? You need to kind of figure out what the nuances of this story are, on this value of suffering, this idea that you have to pay back, what damage did you do? What is that? It would be good to have a good look at that.

Q: 1:46:57 Well, you talk about damage, I mean you know, I know this may sound whatever, but I see myself as damaged, just damaged goods that's trying to make herself better.

Jac: Okay, so link that with the one who is doing payback.

Q: Can you put it another way? I don't get it.

Jac: 1:48:15 Let's see if this resonates, if there is like an identity around recognizing yourself as someone who's damaged, and then there's suffering in order to balance the books, to right some wrongs that were done, very often mind has just turned it to the flipside in order to continue the suffering, because it only recognizes itself as being damaged. So it will continue the suffering because that's what damage is about, it's about suffering. So it will kind of invent

a story, invent a scenario that allows suffering to continue unquestioned. So very often it's like, if we were told we were useless as a kid we end up doing it to ourselves our whole adult life, and it's like, you know you're just telling yourself because your parents are dead, the ones who told you you were useless, but you're just doing it to yourself. So at that point it's like, "oh my God I'm the one hurting me!" "I'm the one hurting me nobody else is," and to see that that's all it is, is the way out; to recognize what it is, but we project it on somebody else as if they're still alive on our shoulder telling us every day. We just adopted it to ourselves. So there's a possibility that the damaged goods identity has created this scenario to somehow justify you hurting yourself, because it reinforces that, "therefore I must be damaged," because, "look at me I'm hurting myself." That's quite possible. That's a kind of a loop that would explain all of this. Any reason will do as long as you allow yourself to hurt yourself, because then the damaged identity is still active. That's one scenario.

Q: 1:50:35 Well I've realized that, you know all those things that were told to me in my story are just thoughts of somebody else or something else, and they don't mean that, but I came to an understanding of that. It's almost like when you talk about.... When you look at others and you see just the fluidity of this space, not seeing the bodies, and it's easier to do that than to see yourself for some reason. I don't know why. Why can't I just see myself as being fluid?

Jac: Yes.

Q: See myself as being that before..... That's the part that I want to get to you know, because again, so if I'm worrying about everybody else, like I always do, then it's really deflecting away from my own growth. Because there is nobody else and there is not me.

Jac: Yes.

Q: I understand that, but practicing it is a whole other....

Jac: You might have to drop the self-image of being damaged.

Q: Oh yes, why would you want to carry that around?

Jac: 1:51:58 Yes, because that's the thing that's making you project care and love onto others, and it's actually perpetuating the self-image of being damaged, you know? But the damaged one will always think that any attention going to herself is being selfish, and uncaring, and unloving, and all that is is that the damaged ego needs to keep the damaged persona in place. So it will do everything to deflect attention that you might give to you, love that you might give to you, so it will give you chips, no? It will give you chips and send you down a rabbit hole so that you can continue that identity. So we've got to drop that identity about being damaged. What needs to happen for healing to happen? Does something need to happen so that some kind of wholeness will come in? Does the damage need to be repaired or is it just a story that you're dragging along?

Q: 1:53:00 Well sure it has to be.

Jac: It is just a story, but can you drop the story or does some healing need to happen?

Q: Well I guess healing needs to happen or just the belief that it's not what you think it is. I mean this whole life is about perception and kind of going through the layers, and going, "oh it's not really that at all." And it's the same with me, right?

Jac: Yes.

Q: It's not really that at all.

Jac: 1:53:33 Yes, so it's the seeing that it's not really that at all. You can't grab the idea and believe, "oh yes I'm whole," and it's like, "no, no, no," you've actually got to feel it. It's like,

“you know what, it doesn't fit anymore; this damaged goods thing, it just doesn't fit it's just an old broken record.” It's like, “what's wrong, what's wrong, what?” “Really what's wrong with this person?”

Q: Yes, that makes sense.

Jac: So if the seeing of yourself as something fluid denies the story of being damaged it won't work. You can't get to that perception by suppressing something else. It's about resolving it and it having no power, no fuel, no juice for you, and then you know that the magnetism towards going back to that default identity has broken.

Q: 1:54:33 Yes, so you're saying I need to know that. Is that what you're saying?

Jac: Yes.

Q: I think that really scares me.

Jac: What's scary?

Q: I don't know. My stomach is starting to hurt right now.

Jac: Oh good let's keep going. So go into the fear layer or go through the fear layer.

Q: What keeps on coming up is this not wanting to have been born.

Jac: But what was born?

Q: 1:55:46 Well this person that was born that just kind of.... I don't know.

Jac: But it was born, and what's wrong with it? What's wrong with it? Why is there so much rejection of this incarnation?

Q: I don't know.

Jac: Is it a learned thing?

Q: Well sure if you're told that by everybody. It just would have been so much easier.

Jac: Were they right?

Q: 1:57:10 No! I mean I know that, but I still believe it obviously, you know? It's all I ever heard.

Jac: You might have to send those things back to where they came from. Like energetically, you know? It's like, “no, no, I've had enough, enough,” because you're kind of drawing the memory of those voices into you, you know, and you're maintaining it.

Q: 1:57:45 And I thought I really wasn't, I thought I was kind of past this because I got it before. You know, who are they they're just idiots.

Jac: Sure, they're just projecting their own stuff.

Q: Yes I know that, but I didn't realize that it was still here.

Jac: Yes, that's okay we never know when things are done. They just stop coming up.

Q: Yes, or you just push them away. So there some finality that all of this needs to happen somehow.

Jac: 1:58:26 Well, punishing yourself has to stop because it's making the identity solid. That's the rabbit hole, and it's around this, around these issues of hurting yourself, and the idea of being damaged and you hurting yourself, reinforcing it. That seems to be what's going on. So when the pull is to hurt yourself it's like, “okay I can say no, I'm going to have a bag of chips, and I don't care I'm just going to do it anyway,” and that is me hurting me. Now here's an option, I can do something loving or I can stamp my foot on the floor and say, “no I'm going to break the rules here!”

Q: Well, then I think that's why I want to break the rules. I want to break the rules because it was so not like that then. You had to comply with everybody, and comply with what they said,

and what they projected on you. I was always compliant, but I wasn't. I mean inside I was like, "well what's your issue I don't get it." "I don't get this." I remember thinking that when people would be chasing me home or..... "I don't get this."

Jac: Yes.

Q: So yes it would've been just so much easier.

Jac: 1:59:49 Okay, so what's happening when you want to break the rules is that you are in there, you are back there, because you're breaking their rules and all it's doing is hurting you.

Q: Yes, I'm stamping my feet and saying, "fuck you, so there." Well there's part of me that likes that about me. I like that part that screams back or shouts back or just says back, "no!" But that doesn't work, I guess I don't get to that level all the time of just dispelling it all and just saying no.

Jac: Yes, because that no that's in your character, it's like it has fooled you. All it's doing is continuing that old story. That's all it's doing, and that's a high price to pay. So step out of the loop altogether. What I would do now is I would stamp my foot and say, "I'm not going to do that at all, I'm just stopping this internal drama that's set back 40 years ago." "I'm stopping this internal drama, and I'm going to do something loving. I'm just going to turn it, flip it and do something loving for myself." Go for a walk or have a shower or whatever it is, do something nice like paint your toenails. So if you switch it you're training your system, when it's being reminded of oppression, to respond differently. It's like, "okay I know that game is going on, but I'm not going to play my next card so that you can play your next card, and we keep going down the rabbit hole together." It's like, "I'm out of that game, I'm going to do the flip side, I'm going to do something loving to me." This will completely throw it into disarray, it will break it up, but you're playing the game by being defiant. Even though it kind of feels good, but long-term the price is very high.

Q: Well it is high, and I understand that word oppression. I mean the whole word oppression drives me crazy.

Jac: 2:02:19 You're onto a very big thing here, and it's going to take a lot of strength and a lot of courage, but you can do it. You can do it, and it's about breaking that loop the moment that you've like, "okay I've had a crappy day. So all right, I so want to be defiant and have those chips. All right what are we going to do now? We're going to do something soft and loving, something totally the opposite, something nurturing for me." And you might do something nurturing and say, "okay I'm going to have to chips now anyway, because I did a bit of something nurturing." Sometimes you just might not have any option but to loop back into it still, but keep at the positive stuff, keep at it.

Q: 2:03:06 Yes, well it's already started with just this whole thing happening, and I am nurturing it, and being so kind and when I'm that way it all just works.

Jac: Yes, you see your body is working to support you getting out of the loop. How wonderful.

Q: Yes it is.

Jac: So it needs your will now as well. You have to add that in.

Q: Yes, I wasn't aware of that, thank you.

#09 / 2:03:50

Q: This whole choice thing is screwing me up. It's sort of like we don't have choice and we don't have free-will, but we can still choose not to go down that rabbit hole.

Jac: Yes.

Q: So how is that, is that's still in duality or, where's my mind on that?

Jac: 2:04:13 It's probably one of the most misleading things if you grab the concept before you see that it's like that. If you grab the concept that I have no free-will, everything's going to fall apart, but if you see, "oh my God I have no option but to do this," my mind imagines that it's making a choice so I'm going to choose the best thing. That's what I can do because my mind is imagining this, and it has convinced me that I have free-will so I'm going to choose the highest good for myself." If your mind is convincing you that you have free-will then choose the best thing, choose the highest thing. That's a clever way around it until you see that you have no free-will, and then the option is gone. Now, the reason that you think you have free-will for a while is to train your system to move towards the highest good for yourself. That's its purpose. It's like, why have an ego, well to have experiences, to have experiences and feel everything and feel separation and feel connection, you know it's rich while we have an ego, it offers so much. And the same thing with free-will, the idea of free-will is there to train your system to choose what is healthy, to choose the best, the highest. When you are totally wired to just giving yourself, choosing the most loving option, even if you have to do something that hurts other people you will choose the least damaging way to do it. When you've cracked that you don't need it anymore, and very often free-will then, "oh my God I never had free-will at all." But it's really useful for training your system to operate in a specific way. Does that make sense?

Q: 2:06:09 Yes and no.

Jac: Okay, tell me about the no part.

Q: Maybe my mind is just so ingrained with that thought now that we have no free-will, and yet I see that. I see that, because we probably wouldn't choose the things that we do if we really had a choice.

Jac: Yes that's right. It's like Belinda was saying you know, why do I do that, why do I do that, you know? We wouldn't choose it if we had a choice.

Q: 2:06:46 Right, I have a couple of friends who have lost babies, newborn or a week old, and I don't believe that they would have chosen that. So they themselves are not really in control.

Jac: Yes.

Q: But when you're getting down to the specifics of, "oh I have this loop going and now I can choose to get out of that," was that just a choice that was made way back here and it's now filtering through saying, "okay now's the time to let that go we're going to move on."

Jac: Yes.

Q: So it's really not coming from the separate self.

Jac: Correct, it's timing.

Q: It's timing, okay well that make sense.

Jac: When the loop has done its lifecycle there's an opportunity to come out. It's like a chink opens and it looks like you've an option.

Q: 2:07:37 Okay, this ties into what I've been doing for the last two years; I've been teaching something called, Access Consciousness, and in that it's all about polarity and letting go of polarity, but sort of the tagline for it is, "you have choice," so just choose. So it's that easy, just choose, so what do you choose, and now that I've come to this thing that we're not really in control, and we really don't have a choice, then there is a conflict going on within me, how can I teach people to say that they have choice? And yet, does it exist at the same time?

Jac: Yes it does.

Q: 2:08:22 Okay that feels better, because I thought, "how can I teach this anymore?" "How can I teach people that they have a choice?"

Jac: Absolutely.

Q: So I can teach people that they have a choice, but knowing that they don't.

Jac: Yes exactly.

Q: Because I feel like I'm leading them down the rabbit hole or I'm telling them a mistruth then.

Jac: 2:08:46 Well, everything is valid for a while and everything has a blind spot somewhere.

Even medicine you know, there's a blind spot in everything. Every single thing has a blind spot. So the people that are drawn to you need the skills that you're giving them, and so if the skills are around them coming into their power it will bring the ego to wholeness. That has to happen for an awakening to be deep. There is nothing as smelly as somebody who wakes up and their own personal work isn't done.

Q: So I can stand back knowing that I'm still giving them something valid, and not be there myself?

Jac: Yes, and know that you've gone beyond that. You've transcended that part yourself.

Q: 2:09:44 All right, now there's another part of Access Consciousness; the first part I love and it's energy work, the first tool is 32 points on the head that when lightly touched creates a bar of energy, and to my mind knowing it feels like what I'm doing is helping people to balance left and right brain, if that's even real I don't even know.

Jac: Yes phenomenal, sure.

Q: Okay, is that a service? I mean do we need to do these things?

Jac: Phenomenally yes, bigger picture (sound affect-no 2:10:18), not at all.

Q: Okay I'm getting caught in between those two.

Jac: You are, yes, you're jumping between the two.

Q: 2:10:26 So we need to do that in the physical body when we're playing in the self.

Jac: Yes.

Q: But that's just kind of an illusion, but am I creating something, adding to the illusion?

Jac: 2:10:39 Okay, you see if you're kind of jumping in and out of the personal story, there's my life and my work, and then you're back here from the wider picture that you have access to as well, if you're jumping in and out of the two we've understood something a little bit funny. It's more that your own position stays back, and then you slide in with a perspective in order to be able to participate. If you're completely gluing up against the filter lens that's allowing dualistic perception and separation and free-will, and all that, if you're gluing up against that and you're in there without holding your objective viewpoint, yes you're going to be doing the yo-yo and that's unsustainable. It's unsustainable trying to hold the two perspectives. The only perspective is the truth, which actually is that none of this is real but we play, we've got a script. It's a piece of theater and you've got a script in front of you, and whatever script is necessary,

at home with your partner, at work, they're all different scripts and they all pass through, "do you believe in any of them?" Believe none of them, none of them! They're valid within their own scenario and that's it. More than that, no.

Q: So I'm not misleading people.

Jac: 2:12:07 No, I had a problem with that myself for quite a while when I started this work, and it was because I hadn't kind of entered back into the world enough myself, and I was like, "but who's the one worried about paying your rent?" Like, "there's nobody there what's wrong with you," you know? And eventually it was like, "this is bloody useless." The best thing I could do was to give someone the tools to dig out from where they were at. You know in some way it's like, "okay if this is presenting as real then that's the work we do." Fine, I can stand there and sit and talk absolutes all the time and remind you of what you are, but the thing is, you know you're going to go home to whatever you know, and the absolute perspective has to be able to live in a Western world. It's got to be able to allow so that your awareness is in reality but we have tools to manage in the world. You see, without going into the ego zone in order to manage in the world.

Q: 2:13:19 This is where I get a little stuck too, because the first part of Access, which I absolutely love, which is just clearing, getting rid of all the stories....

Jac: Clearing yes, balancing the brain.

Q: And that kind of stuff. Letting go of limiting beliefs, interesting points of view, all of that that may limit us from seeing who we truly are.

Jac: 2:13:38 Great.

Q: But then it's almost like it goes into the next part of it, which is generating a life that we want. So if there is an area of your life that you're not really happy with you can change it.

Jac: Yes.

Q: But that now seems like a little bit of a lie to me because we're not in control, and if I tell people, because I think I have the pain and suffering of it too, that I wasn't able to do that, I haven't been able change my world in a way that I thought that maybe I could, and so now there's pain and suffering. So how can I teach that? How can I tell people that they can change their life, because there is no sustainable happiness or anything out there, there's just peace underneath all of that.

Jac: 2:14:27 But what you're doing is encouraging people to address their desires to get rid of them.

Q: To get rid of them?

Jac: Yes.

Q: Okay, so like part of Access though is questioning, and it's sort of like, what would it take for more money to show up? But is that a desire?

Jac: Of course!

Q: So then how can I teach that old system when there's that in it?

Jac: 2:14:57 Because it is very much in sync with, "you can choose." It makes perfect sense that the same program talks about manifesting your desires and having the life that you want, perfectly. What that is really about, it's not about having the life you want it's about sorting out your desires to discover, "I still want more." "My life is the way I want but you know what, it's empty." It's really useful to bring people through.....

Q: So to help them to get to the place.....

Jac: To mature.

Q: that they're just going to drop it, because I think I'm at the place where I would just like to give that all up.

Jac: Yes of course!

Q: I can see that that's not really happening, but how can I teach people that then when I found out that that's not really going to happen?

Jac: Yes, but you brought them through it yourself. You brought yourself through it. In order for you to come to that maturity you'll have to go through that, no?

Q: Yeah yeah.

Jac: 2:15:51 So you're just bringing them through it so that they see it's not about that. It's a similar thing, there is this system that my husband has been listening to for a while, and he knows it and he says, "I know it's not the non-dual thing," and every now and then I listen to it you know, and I'm like, "it's fine, it's grand, and it just makes me want to vomit, but it's fine." It's all about manifesting. It's all about..... Kevin Trudeau is the name of the guy who runs it, and it's actually beautiful you know, it's really lovely and you know, if you want you hang around with the people, and you take the net value of your 10 closest people and that's your net worth financially. You know, you're mirroring. It's this classic thing about making more money basically. So I was like, "yeah okay that's fine," and he said, "I just need to spin this out," and that's grand, but anyway we did a bit of investigating and the guy who set this up, he's an older gent now, and he doesn't talk and he doesn't lecture, and he says, "yeah that's very interesting, but you know it's all about love." "It's actually all about love. There's nothing else going on, but you have to spin this stuff out in the world," and he set it up. He's at the top of this huge pyramid, I think it's a pyramid of some sort, and it's just bizarre that he's like, "just spin it out." That's what he says to his senior lecturers.

Q: 2:17:21 So I would be helping people to spin it out.

Jac: Yes, you're helping people to spin it out.

Q: Well that gives it a different perspective; instead of lying to them.

Jac: Yes exactly, so those who have really, really, really, gone through that process of manifesting your desires, they all know it spits you out, you know?

Q: Okay, because I feel this repulsion kind of to it ever since I had a..... I was with another spiritual teacher around Christmas, and everything seems to be falling apart since then. Now, I just can't even listen to the people that are in Access. So is it mirroring something to me? You know, I just see all of this desire and this running and chasing around, and they seem to be in mind, but see is that mirroring to me, am I still in mind?

Jac: 2:18:34 If your position is clearly outside of it, because what we're doing is we're pulling you back to see that, "look get a more objective view of what you're doing actually," and of course it's great work what you're doing. So if you are standing back your frequency, because you're out of the desire loop, your frequency is the greatest gift to them, but they won't know what they're getting, and that's fine. It's the transmission of, "that you're out of it," that will help them to spin that out much faster. So of course there's resistance, because you're like, "oh my God am I lying.....," because you're pulling out of it. You're pulling your way out of it, and it's like, "keep going, come out, come out, stand outside of it," and of course walk people through it, of course.

Q: 2:19:22 Okay, so I don't feel right just yet teaching, and I haven't set up any classes or anything. So as this, whatever is going on in me, spins out, then it will unfold that either I teach or I don't teach again, right?

Jac: Yes.

Q: I feel I need that space right now.

Jac: You do yes, to reorganize your own position.

Q: Right, so for however long that takes I'm not neutral either, right?

Jac: 2:19:52 Yes, but you know play with it. Why not play and say, "okay will I crank it up again?" "How does it feel now if I look at this material?" It's like, "yeah." It will be a really interesting thing to do to teach that material from the position of knowing that it's just a phase, and that really the goal is not that they get it, but they see that actually it's not really about that, that they evolve out of it. That would be a really interesting thing to do, to see if you can teach that and not get caught in it.

Q: Yes, I think I would get caught just yet.

Jac: Yes, that's it. So it would be a great learning ground for you, wouldn't it?

Q: Okay, I'll see how that feels.

Jac: Is it clearer?

Q: Yes, because there's a part of me that just didn't want to lie.

Jac: Of course.

Q: Or tell something wrong to somebody, because I mean that wouldn't be spiritual either.

Jac: Yes, but at this point in your own development it would just (sound affect 2:20:53) catch you.

The End