

Unedited First Draft Transcription - Resistance in Action - 2017 February 11 (AM)
Sebastian, Florida Retreat
Questions #65 through #93

Good morning everybody. I'd love to hear this morning from some people who haven't been up at all. Let's see where it goes first. Okay I'm just going to babble about something for a minute and then we'll go from there. When we filter something, like myself there and the flowers of like, you know thinking, "oh there's a couple of lilies; okay they're done. Oh my god there's another one, oh there's another one," we do that all the time. That's our left brain trying to keep us safe or give us enough information. Another example of the same thing is that almost always whomever is sitting at the chair at satsang filters out most of what is said. They hear something or they hear a version of something, but the amount of times I've heard, "I have no idea what you said to me at satsang but....," and off they go with something that happened as a result. It's funny because when we filter something our system is trying to protect itself, because we have that inbuilt thing in our system that we automatically try to protect ourself, so we'll only hear what we're ready to hear or want to hear. Very often we just push away what we're not ready for or what we have resistance to or what is going to make us change. If your control threshold is very active and to the front you hit it quickly. So you have a low threshold and it's like, "whoops," the controller is in pretty quickly and you're going to dismiss loads of things in life. The invitation is to see that every single thing that happens is teaching you something about going home. Every single thing, literally everything is a spiritual practice! Everything. But the way we have it divided in our head it's like, "aah yes, but that just brought me out of it, that killed my buzz," you know? 'You ruined me buzz' as they say in Dublin. "You know I was really still and this and this happened, and then it was just spoiled." It's like, "wow!" Whereas, what you can actually do is like, "gosh there's my reaction," that you know, "I was having a nice peaceful time and then this happened, and well something had to be done about it" or "I don't like that" or "that shouldn't be so," and it's like that's your teaching. That's your teaching! But what we do is we automatically jump ship away from being inside, and out into the story and get pissed off because we were forced out of our nice buzz. Hmm, missed the whole point, nothing happened there at all.

4:09 Here's an example; the first year we were at this venue for a retreat, there was a guy who said nothing and on the second to last session I was saying, "come on I want to hear from anybody who hasn't spoken so far," you know, and he was like just expanding, expanding, expanding, it's really great, you know? And then the last morning we had a, "whoa!" — that night actually, the night before the last morning — there was a big, you know crap hit the fan. Of course, you know the build-up came to a huge climax, and of course then everything had to start healing from that, and huge resolution happened. A huge movement forward happened, and all he could see the next day was that it went toxic, it went flat out, pissed off, annoyed, "you know you ruined me buzz," you know? He could not see it, and as a result he wouldn't come back to satsang.

5:06 So when you have an expanse openness, when is like, "aaah," you know, you're just clear, you're at home and there's nothing happening, you know, that just ordinariness that's the beautiful center of pure consciousness, when you're there and something shakes you out of it, your filter lens, the next one that's up for clearing is activated, and it's got nothing to do with the story that's beyond your filter lens. But unless you're willing to see what you need to shift you're going to go into the story and blame that, and now you're all in story and that's what's happening. Do you see it? You see, it's not about what happened, it's never about what happened. Your perception is presenting something to distract you because your mind is under threat, so it's going to bring you back to your personal drama to keep the 'me, myself, I' drama going. Pull back from the content of that story. What was the filter? What was it that should not have happened? "What was it that pulled me out, what was it that was more interesting than me being in the ordinary simplicity of truth?" What was more friggin interesting for you?" Nobody pulled you out, nothing pulled you out, your mind set up a system to like, "we're not going to go any further now, let's just shift your perception back into story-land to keep the personal movie alive." Trauma is really good for doing this, and that's why, you know if there's trauma in your body go to see somebody and get it out. Get it out because trauma will definitely, you know an old innate memory, old garbage that you haven't processed, that will automatically come in and usually without a thought, because trauma registers in a place that's preconcept you know, because it's got to do with keeping you alive and keeping you safe. So when trauma is in your system your filter is going to pop up really quickly, because it's like "phoop" there it is. It's just telling you; feel this, heal this, unpack this, resolve this, because this is shifting your perception and bringing you into a reaction that was appropriate way back when.

7:37 It is never necessary to leave pure consciousness to protect yourself. Never! Never ever, ever! Life bows down to you as pure consciousness, creation bows down to you as pure consciousness. There is only pure consciousness the rest of it is just whatever bullshit you're running, that's all it is. And if it's like (sound effect-sharp intake of breath 8:06) it's life and death or it's about you know, "I'll do everything to avoid abandonment coming up again" or "being attacked in that way again" or "to avoid rape again." "I will do anything to protect that." Heal that trauma. I've had them, I've had them all, pretty much actually, right through, right through, from abandonment to violence to rape. I've ticked all the boxes so I know what I'm talking about. Every single thing that's in your system that is protecting you because of your story, is only a trick of the ego to keep you in your movie, to keep the sense of "I" alive. Nothing is more important than pure consciousness, nothing, because there is nothing else! There's nothing else, these are movie making mechanisms that you have set up via the experience of trauma. That's what trauma does it creates movie material for you to refer to. It's like a backup plan for your mind, it's something that will come in from the primitive part of your brain that you don't even have to think about, and it automatically presents a scenario and you'll have an automated response learned. Do you see it? Can you recognize it in yourself or am I talking a theory that's up there? Recognize it in yourself, otherwise you are

filtering out what I'm saying again, again, again, again, that's what we do. That's what we do, like I filtered out the friggin flowers. We just have these filter lenses, we do, to give us what is manageable, and any trauma in your system will just come right up, especially when you're on the spiritual path, and that's why we have to shovel the conditioning. We've got to shovel the poop, you've just got to do it you know, you've just got to do it. It's easier to do it pre-awakening than post-awakening that's for sure, because you're motivated because there's a goal in mind, you know?

10:32 You don't know what you have to clear until the next piece of crap shows itself. So welcome getting caught in your story, welcome not seeing something, welcome being pulled out of your buzz, welcome it instead of being pissed off with whatever or whomever ruined your buzz. It's like when that happens you are supporting the belief system that the trauma or the story is actually warranting your attention, if you're going to be pissed off because you left it. It's like, flip it over and celebrate it, and say, "oh my god look, I totally chose to leave the ordinary stillness, the exquisite beauty of pure consciousness, for this story. Wow, thank you for that person who shook me out of my buzz," because all that did was, "hey here's another filter." See it, see it as like your personal saboteur pulling you back into movie-land. And that's why living in an ashram is you know.... Well you know integrate, leave the ashram, leave the cave, and go back into life. Go back into life and see really, let your buttons be pressed. Go home and live with your parents again, let your buttons be pressed. Let your buttons be pressed, and now we'll see what filters there are, what filters are active where you're starting your story again. It's not about the other person, it's never about the other person they're a gift showing you where you actually trade, you trade truth for more movie material. So celebrate it. If you can make that shift it would be really good. To celebrate is like, "wow, something actually completely shifted my perception and now I'm really pissed off," you know? "I was fine this morning and this jerk came over and took my car parking space," and it's like, "yes! Yes, thank you! All right, what happened to me, what happened that I had such a friggin reaction that I totally lost my perspective and I went into 'me, myself, I,' what happened there? What's the story underneath that that justifies for myself I can justify leaving the truth, leaving stillness and throwing my perception totally into my personal movie? What is that?" and unravel it, undo it.

#65 / 13:18

Q: 13:18 So unravel it.

Jac: Yes unravel it, do the work.

Q: No but will you in that scenario? Like go deeper in that scenario.

Audience: Like how do you not get in the story to unravel the story?

Jac: 13:29 You probably have been in the story by the time you see it. It's like when you're at that moment of like, "god dammit I'm pissed off!" Okay now you know you're in your new state. but before that you haven't a clue because you're so caught up in the anger you don't even see yourself.

Q: Then what?

Jac: 13:44 When you don't even see yourself there's no hope. There's no hope until you start seeing yourself, and then you're willing to take responsibility for it. So when you start seeing yourself and you're like, "oh my god I lost the plot," drop right back in because the further away you can go from your story the more objective you are on it. So drop right back and say, "okay, from right back here where can I find the earliest point of somebody annoying me?" It might be like, "it shouldn't be like that," and that's a classic one. "I had an expectation that it would work another way, I was running a concept I didn't even see, they shouldn't have." It's usually about "they shouldn't have" or "I didn't want it to be like that." It's usually a desire for things to be the way we would like them to be, but everybody runs that, you know? I mean having 7 or 8 billion and however many there are in the world now, version of something is not really going to happen at the same time, do you know? It's madness really when you think about it, this idea of 'things should be how I imagine they should be.' That's very often underneath it, but if there's trauma you won't have had a thought before it, you won't have had a thought. So you're looking for the first thought that was more interesting than the stillness. That's what you're looking for, "what was the earliest thought that I can identify that shook me out of this?" And it's usually a desire; I want it or I don't want it, they're both desires. 'I want it to be like this and it shouldn't be like that,' it's usually that or 'there's something wrong with this.' That one will do it for you, you know? Whereas if you are in the oneness or deeper, genuinely, you'll see what's the same, so it's like, "it's just happening like this this is just what's happening." You know like Helen beautifully said the other day, "this is just what's happening." She's not linking the past and the future ideas of how it should be, how it was, how it needs to roll out, time breaks down. In the oneness it's just what's happening now, so you're not cross-referencing in order to give a booster to your ego. Do you see?

#66 / 16:00

Q: What part goes directly into the energy itself to see the energy is there and to forget about the whole story because you're in energy?

Jac: Yes you can do that. Not a lot of people can do that; can see the energy, can feel the energy, you can feel the energy, the ball of energy and you can step back. Fantastic if somebody can do that but not a lot of people can.

#67 / 16:24

Q: It's like we need a density meter, you know your light and airy when you're in the oneness. We need a density meter, an internal density meter. If I could feel myself getting more dense it should say, "pay attention."

Jac: 16:39 Yes pay attention, what is your trigger? You feel density as well in **indiscernible name**, you know? So find out what is it, for some people it's concept, for some people it's trauma that brings it up, it's like (sound effect-sharp intake of breath 16:54) and you're tight, you're tight. It's like, okay if your body's tight something is going on, you're in your story. You're running some garbage that's not just presence, you know?

#68 / 17:06

Q: What about dreams, do they point to something?

Jac: Yes sure, sure, nighttime dreams are really good. Night time dreams as opposed to day dreaming. Yes sorry that was unclear.

Q: How do you know what it is that's playing here?

Jac: 17:22 There's loads of different schools of thought about how to interpret dreams. An interesting one is if you see every single person in the dream as you, that's an interesting one. I like it because it kind of gives an opening to the oneness consciousness, so at least you're pulling in that direction as opposed to kind of... At least the story is moving towards a wider view you know, than more isolated dense stories of separation. Have a look at like, "that's me, that's me, that's me," and it tends to pull you in the right direction. You tend to see the intolerance for aspects of ourselves in manifestation in another way.

#69 / 18:06

Q: This has more to do with striving and not being able to.... The dream was I was riding my bike uphill in the mud on the wrong side of the road in the dark, and I **indiscernible-background noise**.

Jac: Oh. It's going nowhere, yes.

Q: It's going nowhere it's just resistance.

Jac: Yes.

Q: 18:25 Nothing comes to mind you know now, what is this pointing to? **Indiscernible words**

Jac: 18:34 You just named it, resistance. There's this resistance, you know when you used your hand there's this resistance, going nowhere, resistance. There you go it's bringing up resistance. Look at the essence of resistance because we've always got two directions, we go deeper into story or we look at the thing itself, pulling back. So everything arises from pure consciousness, like pure beauty, pure love, the pure comes before something, do you know? Pure fear even itself you know, the essence of fear without being fearful of, all right? So let's look at resistance. You might find something to be resistant to, but you can look at resistance itself, it's a pure form. Any story will attach to it. If we have resistance in it, in our system, we'll find we'll be resisting different things, you know? Eventually you'll just have to look at, "what is my relationship with resistance? What is it, is it a pattern that I use a lot?" You know when you're in good space it will be like, "there's no resistance there," but it's like, "okay when was the last time I felt resistance?" Try to start identifying how you use resistance. What do you resist? Okay if that means going into story it's fine, it's fine, but we're looking at your relationship with resistance to identify it and to feel it. "What does it feel like, how do I think it's protecting me, how is it supporting the sense of me?" because that's what it's doing. "What do I lose if I drop resistance?" Like sure the theory of surrender is lovely, but heck when it comes down to feeling that you've got no navigation, no boundary, you might end up a doormat but you can't, you have to protect yourself. Where's the line between having common sense and resisting what is? You see, all those layers to it. _____

#70 / 20:45

Q: This is a variation of the theme, but for me, I have a tendency to be really responsible as you know, so a thought will come up, something will occur to me, and I'll recognize it as a story and it will start playing its game with me. So what I've found is, as of late, it dissolves much more quickly. Something else comes in, pure consciousness, but it's a variation of the same theme whether it's an outside person or your own thinking mechanism, it comes down to the same.

Jac: Yes.

Q: 21:16 So it does seem to be loosening more often, which is great.

Jac: Yes, and it's because of the work you've done that you know it's just your own thoughts. Other people would believe their thoughts. At least you know it's just my thinking, at least you know that thank heaven; whereas, most people know their thinking is telling them the truth, because they still need to trust something to support the "I" .

Q: Yes, well the mind will present a case to be concerned about, but there is a stronger intuitive faculty that comes from pure consciousness that softens it, and makes it so I understand what's really going on and at peace with it.

Jac: Yes exactly.

Q: So that seems to be what's happening.

Jac: Yes good.

#71 / 22:05

Q: I just want to clarify; so there is the ordinariness just hanging out like a tree, and it's just hanging there, nothing matters, same-same, and suddenly there's like a feeling that comes up like "that sucks" or you know "I don't like this," so what you're suggesting is as soon as we realize that we've moved, we're now viewing through a filter that says, "it should be a certain way," and we move back to pure consciousness — I think I have an ability to do that by going down — then just by moving our awareness into awareness itself, say another little scenario floats in and if we're viewing it from the place of pure consciousness, that may be the information about the filter that is clearing? I don't really understand how we clear the filter or if we even have to. Do you see what I'm saying?

Jac: 23:20 I think I do. Everybody's path is a bit different. When we start off, and I can't see at what point it topples because it topples at a different point for everybody, when we start off we've got to go after the filter, we've got to start investigating, we've got to start taking responsibility and changing ourselves. At a certain point the doing of that adds to the ego.

Q: Right it pulls you in.

Jac: The doing of it actually is worse than letting it spin out. At a certain point it spins out itself because of the light of pure awareness being able to see it; the light itself dissolves the filter, because not enough of you has left pure consciousness and invested in the drama. There's so much of you left in truth that the filter can't stand that light that shines on it, and that's when the balance has tipped and it's unraveling itself, and

the more you do the more you go into story, but the allowing of it burns itself out. Isn't that beautiful?

Q: Yes, there's this part of me wanting... Yes that's really good.

Jac: Yes it is beautiful how it works.

Q: Like the simplicity is just like be the tree again.

Jac: Yes that's right.

Q: Just be the tree and don't worry about all this shit.

Jac: That's right. And if you really did shift all of your attention, and you're not kidding yourself, you really did shift all your attention back to the tree, the crap that distracted you would show its emptiness. It would show its emptiness.

#72 / 25:16

Q: I mean, you could certainly recognize that the recurrence of stories begins to diminish. So stories that tend to show up become less important and really diminish.

Jac: Yes they do, they do they start decreasing yes. The more time we spend in pure awareness, pure consciousness, yes they do they lose their potency. Because the fuel, the potency for story is believing it, is following it, is obeying it, is being motivated by it, that's what will perpetuate it, nothing else.

Q: 25:50 I think what I've been learning is that seen from the energetic level, you know at least being able to do that or working on that, you're less likely to hang onto it an area of emotional answers. That's what I'm kind of working on, because the story part tends to be tricky, complex relation between emotional things that would show up and I just have a tendency to want to indulge and add detail and so forth.

Jac: Your wife smiles.

Q: 26:22 **cross talking**

Wife: That's what he's doing now; he's a writer.

Q: 26:30 Yes I've done as much as one draft. It takes a whole lot of drafts before you get it down. So that's why I've found that just seeing the energetic side is really a revelation **indiscernible words.**

Jac: Yes, yes. When you see something new, a new portal, don't get high on the release. You know the relief and like, "(27:07 sound effect-intake of breath) aah god this is going to happen, I'm so glad I saw this." Don't get high on that. It's just like, "okay I can use that now." Because when you get high on it you've actually just sabotaged it as a portal, you've pulled it into story rather than...

Q: 27:25 I totally get that.

Jac: Great, great. Don't get high on anything that ever happens to you spiritually it's a trap.

#73 / 27:42

Q: Then you get attached.

Audience #1: And we all want to get high.

Jac: We all want to get high, yes let's crave experience, give me that good feeling! Which is just another you know, sugar coated poison.

Q: So there's nothing to do?

Jac: At a certain point there genuinely is nothing to do.

Q: Yes there is nothing to do because it all takes care of itself if you are aware.

Jac: If you are aware. If you're resting as truth there really is nothing to do because it really does take care of itself, if you're resting in truth. But what can happen is that the immature mind will, "oh no this will take care of itself," and they stay in their poop.

Q: 28:18 You know when you're in your poop.

Jac: You do when you've been at it awhile.

Q: 28:20 Going on 7 years.

Jac: Yes, yes, yes, and if you've been digging out the old issues you know, you know how the poop clearing works, you know? You wouldn't believe the amount of people who just get it all from books and decide, "I've read someplace you don't have to do anything," and they take that spiritual concept to endorse being darn lazy, not taking responsibility.

Q: 28:46 Yes, but I don't think that's what I'm doing.

Jac: No it's not.

Q: 28:50 **indiscernible word** feedback on **indiscernible words**.

Jac: No it's not. No not at all you're very open. But there are others in the room so I'm balancing what I'm saying.

Q: 28:59 **cross talking**

Jac: 29:00 No I'm not talking about you at all **indiscernible name**, no, no, you're totally fine.

#74 / 29:05

Q: Just one more thing with what you said, what I'm finding actually is if a thought presents itself and it's a little concerning, I do feel like this light comes in and just sort of dissolves it. So there doesn't seem to be so much process at all it just comes in and then it drops.

Jac: Yes, when you know it's just a thought then the only thing is to drop the thought, but when the thought is supported by you taking action, when it's motivating you to do something — go out and make it right — now it won't work, you're two steps away now. You're two steps away so the light won't work, because you're already trying to fix. It has you then, it has you and that is your reality and you've got something to do to make it okay.

Q: 29:54 So really it's just recognizing like **cross talking**

Jac: Yes it's like, "back off," back off and let the light come in.

Q: Oh my god I can feel that!

Jac: 30:00 Yes, rest in the light and let the light take care of it. Now, that needs trust, needs surrendering, and the ego would say, "but you have to fix it, you have to fix it!" So it's like, "shhh," and the light will dissolve that too. Do you see? So the big shift is like, if your actions are influenced by the story then you're in it, and now you have to shovel your poop because you are a slave to the idea that your mind has presented. Now you've got work to do, now you have to be the doer. You can't say, "no this will take care of itself." You know, I just have to take responsibility for this so I have to ensure," and it's like, "mmm no." No you're kidding yourself, you see? _____

#75 / 30:45

Q: When you say "the light" do you mean literally light or symbolic?

Jac: It actually is literally light. It's an energetic light that breaks up the density of personal I thoughts.

Q: I see the thought and emotion as light very often, but it's only when I close my eyes and I can see it's just a koan. It's exactly like the thinking, emotion you know, but that's not the light you are talking about.

Jac: Where is the source of the light that is the light of the emotion or the thought?

Q: I don't know where it comes from its internal.

Jac: Yes it's internal. So the reflection of the source of the light is on the thought, because pure consciousness is doing the thought, pure consciousness is doing the emotion, and we just imagine that there is an "I" in the middle. That's what this work is about trying to dismantle that fallacy. There is no "I" in the middle, but the light that is that energetic is a reflection of pure consciousness, because it's still pure consciousness manifesting as a form to give the appearance that suffering happens. Do you see?

Q: 32:03 I can see the thoughts are irrelevant and emotions are not me, because I can see it's just the light, you know formless basically like **cross talking**.

Jac: But it's the reflection of pure light, of pure consciousness.

Q: But when you were talking to her about this light, I don't get it.

Jac: I know you don't get it.

Q: 32:26 The first time I **cross talking**.

Jac: Oh! In spiritual books they use this analogy; the reflection of the moon is on the lake. You can look at the lake and see the moon. Last night we could have done it if we went over to the pond, you could see the moon on it, but that's not the moon, but it does look like there's a light on the water! It really does look like there's this globe of white light on the water, it's not the moon. There are the thoughts and there origin is the moon, is pure consciousness, but it's just a reflection. It's part of what it creates. The moon doesn't know that it's making a reflection, doesn't know, doesn't care, it doesn't diminish its light because it's just a reflection appearing. Thoughts are the very same. That's why you see them as light, energy as light, that's why. Do you see? But they're nothing! Put your hand up and try to grasp that circular piece of light on the pond, there's nothing, there's nothing there. That's thoughts.

Q: 33:38 Right, that's what I was saying they're completely formless.

Jac: Yes they're completely formless.

Q: Form and formless.

Jac: That's right. So yes, it's a reflection from pure consciousness, pure consciousness is manifesting it but our human brain, our left brain, is what's turned it into a story because really it's all just energy and we make it story. Our labeling mechanism makes it story so we have to interpret something as story. Like very often when I'm... — I see the hands up — very often when I'm working with somebody at satsang there's just this mass of thick energy around somebody, but the only way they can break it up is by turning it into story. I can see where the brain comes in and interprets the piece of energy as story, and absolutely it is a story and they will tell you it happened in their life.

They really will, they really will but it never happened! It's just mind picking up something, running it through a memory, running it through this story making mechanism, and now it's their story that they've got to shift so we've got to work through story. All I'm doing is just blowing off a piece of gray gunk that's stuck to them! There is no past, future, life, none of it we make the whole frikkin thing up, the whole lot of it! It's only energy but we want to make it story, and that's our primitive crazy dinosaur age species that we are! We have to turn it into story to do anything with it. Until we get to a certain point and where we're like, "oh my god! touching the story is what makes it bigger." It will unravel itself. It's like now, okay now we're beginning to evolve, now we're beginning to mature. That's when "don't do anything there's nothing to do" only there is it valid. But you've got to do the work until that shows itself to be how it really works.

Q: 35:32 Can you explain more about the light she was talking about? When she said, "light comes in and it all dissolves, dissipates."

Jac: Yes, pure consciousness is doing all of it, but it doesn't know that it's doing all of it because it has no way of seeing itself. The moon has no way to say, "hey, there's my reflection there! Oh my god I'm bouncing in a gazillion different places around the planet right now!" It doesn't do *other*. Well I'm making an assumption that the moon doesn't have dualistic thinking, but... Let's just assume I'm correct here, all right? So even the densest trauma, the most horrendous crime, is pure consciousness manifesting in form, okay? We can only recognize the density through story because that's how our species does it. We assume that the trees outside don't have consciousness because they don't do story, but they are frigging clearer than a lot of us. Trees are super clear. We're beginning to recognize, we're beginning to give a little bit of credit to whales and dolphins, and so it's like okay there's a little crack, and we're kind of assuming that there is an intelligence that doesn't do dualistic thinking. We're very, very, slow at wanting to believe that we're kind of stupid; we just have this arrogance, do you know? That's just our species that's how we work.

37:06 So pure consciousness has a fantastic way of imagining that it is turning into something else, and that then it has the idea of imagining that it has lost something, because it's actually not something else. It's not independent, autonomous, it hasn't actually left home and forgotten about itself. It can't do that, but it can run a thought, a piece of energy which we interpret as a thought of "I need to go home, I'm not who I think I am, I'm not Helen, I'm not Jack," right? So these are the thoughts that turned that around so that we can go home, right? Pure consciousness never left home! There's nothing wrong, there never was and there never can be anything wrong, it's all pure consciousness. It's all the same stuff all the time appearing as different, and the only way that it can imagine that it is lost is by running the thought that it's lost, because a thought creates everything. It's always a concept somewhere that creates something.

38:17 Now, it's never not pure consciousness. So let's call pure consciousness light right now, because that is the higher vibration of energy as pure consciousness. And so that higher vibration runs through everything. Now another density comes over like a cloak

and just makes it darker, that's all. So when you shine pure consciousness light on this cloaked version, this disguised version of pure consciousness, the light inside it says, "oh, oh, it's a reflection of itself," it's seeing itself, and when it sees itself the cloak dissolves, the cloak is nothing. The essence of it, the pure consciousness, is still pure consciousness uncloaked. It's the same thing, there is no cut off there's just a cloak over it imagining that there's a break between the source of pure consciousness and pure consciousness in form. Do you see? It's always the same light. So what we do is we recognize the cloak which is disguising pure consciousness and whip it off.

39:29 In unity consciousness — the non-dual in the oneness layer — you're seeing what's the same. You're seeing that it's all pure consciousness at play, and the cloak that's disguising the light that looks like: trauma or story or violence or suffering or pain or whatever the story is, — any story at all is a cloak — in the oneness zone you get to see that what's the same is the light. The light is just appearing as different, it just has a different color cloak on it but it's just another version for the sake of story on top of it, but you're seeing what's the same not what's different. When you're stuck in story you're only seeing the cloak, you don't get that there's pure consciousness disguising itself with a cloak, you don't get it.

40:10 So in seeing the reflection, you're in pure consciousness and you're recognizing that there's a story over something, but it's actually just pure consciousness. It's all pure consciousness, so let's dissolve that story and you get to see, "oh this is just a cloak! That was just a filter lens that threw me off, that made me focus on the cloak of the story and pulled me out of pure consciousness." Did I make it worse? No? Okay.

#76 / 40:42

Q: So what about the **indiscernible3-4 words**.

Jac: Thank you Peter! He's a sweetheart.

Q: 40:49 **indiscernible words** but the foreground story, the narrative is illusion, but we may have recurring themes like: here's a story about this guy who is not being appreciated by such and such, so there's a subliminal kind of dimension which seems to have something worth noticing. Not in the foreground, not in the story, but in the sense that it's pointing to some larger idea **indiscernible- background noise** the sense of what the journey of your soul is, let's say. Where you need to evolve, let's say. That's where myths and stuff come in, and I'm not pushing that idea but it seems to be that if I see the entire foreground narrative it's basically an illusion, and yet I notice these certain themes, then I can feel some deeper relevance to it, even if I don't know what it means.

Jac: 41:49 Okay, at a certain point that becomes a trap. There would have to be a phase of where you see the irrelevance of what appears as relevant. You have to flip that at some point and cut it off, and if it means stop writing for a while, if it means something like that then that's the choice. You know, what's the attachment to this, because there's an attachment to like, "well some stories are actually teaching me something," but at some point you have to cut off all stories to do a total detox, to completely and totally merge with pure consciousness. Because the mind will present every justification

there is, your evolution of your soul, that's story-land. There is no purpose or destiny, there really isn't. Within that realm of the thinking story content it has a relevancy, but it doesn't on any other level of perception, it doesn't. So in order to merge completely with pure consciousness you have to see that even that is a trick of the mind. You see, the things that we hold as sacred in the world or important in the world, especially humanitarian stuff, evolutionary stuff, even that is bullshit at some point, even that, and that's when it kind of gets "ouch" because we've held them as sacred values.

Q: 43:09 Yes, so for example seeing that there's this parallel myth, in any particular culture, that it somehow eliminates you, maybe **indiscernible 2 words**. For example, I know very little about Hinduism but I can see certain things that feel like there's something relevant here, but it doesn't mean that I necessarily want to start practicing that, it's pretty foreign to me you know. I mean, I get big ideas like in a mythic sense, but.... Like I said, if the whole foreground is fundamentally an illusion, but I'm trying to feel my way into an energetic space that feels more free and lighter and so forth. I'm wondering if any of these mythic things are worth noticing at all, because you're kind of saying they're not, and yet you know, there's a theme, there is a... **43:58** maybe there's some **indiscernible-laughter**

Jac: Jack we are getting your point. I really do get your point, but your mind is playing a trick on you and it's saying, "there must be an exception because like life is too exquisite to see through it all." "There must be some essence..." Your mind is playing a trick on you, really it is. Your mind is just holding some essence of the illusion that is useful. Pure consciousness is the end of the game and nothing, nothing, nothing, can stand.

Q: 44:42 Maybe no story needs to be there if you have that kind of an awakening where you get knocked in the jaw by a focal point, and you're seeing something; this incredible radiant beauty coming forth, and you're sitting with that. So my sense is, wow!

Jac: So is that story?

Q: I don't know. I don't think it's the sense that....

Jac: Is it story?

Q: Everything is alive.

Jac: Jack, Jack there's only one answer, is that story?

Q: I don't know. I mean it's certainly different from sitting around telling yourself little stories.

Jac: So it's just a different version of...?

Q: 45:12 It's the presence or something, it's being presence, it's something that's saying "be present."

Jac: Is "be present" a story?

Q: I don't think so.

Jac: 45:20 Yes it is. Yes it is, this is where you're caught. Don't resist it just trust me, really trust me. Don't resist.

Tom: Don't resist.

Jac: Don't resist; there's Tom.

Q: 45:30 When Vincent van Gogh was painting flowers and **indiscernible-laughter**

Audience: You're saying that there's a collective.

Q: Well, I'm not going to go into what all the mythics say, but all I'm saying is that power and nature is something that happens within you or it helps you recognize your aliveness, just to make one point.

Jac: 45:54 Okay that's story. What's beautiful is that Jack has been sent as an example to show how persistent the story making mechanism.... It's true, it's true, and it's going to be torture to you because there's so much light around you right now not supporting the story, that you're going to squirm and it's going to feel crappy for you. Let it happen, please let it happen. Please let us in, let the light shatter these story making mechanisms that you're holding as, "maybe there's something in it, maybe there's an essence that I don't want to chuck out." Really, really, really, really, this is what has you stuck.

Q: I don't want to be a tree and I don't want to sit there and do nothing.

Jac: There's desire.

Q: Yes desire okay.

Jac: Desire to create story. I'm not going to tolerate this now, I'm going to hack you down because you're at satsang. In any other scenario I would go into story with you, but you're here for some reason and some part of you wants to be here, and some part of you wants to hear the truth, and I'm not going to entertain this rebuilding of story that's coming up with investment of all of your lifetimes. I can see the hole string that's there Jack. I can see the whole string of it. What you're saying is bullshit, and it's keeping you stuck in story; it's sophisticated, it's intellectual, and you know can draw on a lot of different resources that are all bullshit. When it comes to pure consciousness it has zero tolerance for the validity of its own reflection. We're going for essence here not a beautiful reflection, and you're saying, "but the reflection might be worthy and can't I be present to the reflection," it's like, that is story. That is story! You've had exception to story in your mind for a long time, but there is no exception to story. There is no exception! Let me do some surgery on you, stop fighting.

Q: I'm not.

Jac: You are. You're saying you're not but you are. You are, you're holding back. There's something inside that is just holding on because this feels bloody awful to let me in, but please let me in.

Q: 48:23 I mean, I'm not even sure where the misunderstanding is, but I accept that you can see it.

Jac: Yes, and that's how the movie continues.

Audience: So in this case if this was like anyone in the world or whatever.... laughter
"aye yi yi."

Audience: Filters abound.

Jac: Just wait a second then. There's satsang coming through his wife right now.

#77 / 49:15

Eileen?: It became filtered so I'm not talking to you. I mean I can but Peter created an immediate filter, and so okay I get to do it now. So I see that that was a filter, it wasn't Peter, and all the like care taking shit that is making me crazy, so it's like, "how can I help her, how can I help her, she needs this, she needs that, oh can I do this, can I...." I know

that filter, I've been that filter, so I see it as like a camera right, so there's a lens up that's being acted out by Peter, thank you, and so in the same way that talking to Jack is... Anyway, I'm just trying to see what to do when I'm out of this satsang. When I go home and this exact thing happens, here comes the Peter person, here's my filter; I'd love to be a tree or whatever. I am happy being treeness, so I just go back to treeness. It's almost like zooming back with a camera from the filter, because I see it's a filter, and then just like don't think about it. Like it stops... Just be treeness again.

Jac: Yes.

Q: That's all to do.

Jac: 50:54 Yes, and then you may or may not see what's really happening, which is you know... there is a movement of a physical form up here and you might see it or you might not, but there would be no reaction.

Q: Okay, so the way that one knows when the filter is done, burned out, is the same thing will happen and it will just be like there won't be anything....

Jac: There would be no commentary. There would be no commentary, not even an emotional reaction. Deeper than the emotional reaction is a commentary. The capacity to make a story won't be there. There would be no opinion. Actually it wouldn't even be noticed.

Q: This vehicle won't notice that someone brought something to you?

Jac: Yes.

Q: 51:53 Okay, one more thing on this please. Yes I can already see in the past where I would be like checking if it was okay with them, and I don't even care.

Jac: Yes.

Q: That's like so incredible.

Jac: Yes. Good

Q: Here's this thing, so when you're functioning from pure consciousness, which is what you do apparently...

Jac: Yes apparently. Yes it is an appearance.

Q: I feel that yes, and so when we interface that place, like I'm assuming I'm wanting to do what you told me and go really deep, so when I'm really deep it takes a lot of effort to get up to like oneness even, so to stay down and then things come up like, when you said... like when you were cleaning the flowers, that one, and also when — hang on hang on it's important — yes, when you said, "I hope I don't cry. I'm going to move the tissues over there," these are just like left brain things, like functional mind just evoking things, things that have nothing to do with.... there's no filter that hopes you don't cry.

Jac: No.

Q: 53:23 But why would that come out?

Jac: Humor, it's a gag.

Q: But who....? That was pure cons... Like why...?

Jac: It's a Jac personality.

Q: Oh, oh, oh, oh.

Jac: That's the personality.

Q: Where's the personality in this line up here?

Jac: 53:44 It's the localized participatory, it's the mechanism that allows the participation of pure consciousness through this form. So personality is part of this form that allows participation; the use of language, the use of senses, it allows participation for pure consciousness to imagine itself to be playing in its own creation.

Q: So it's kind of like a player piano. Like that comes through but there is no... You don't like think why that comes through it is just spontaneous as, "I need to clean the pollen."

Jac: Yes it's completely spontaneous.

Q: It doesn't have any preconceived....

Jac: That's right, it doesn't run any thoughts about itself, it doesn't support itself, it's not motivated by anything except pure consciousness, unless I'm actually working on something. It happens every now and then but it's very rare, but I'll always be watching to see if it's there.

Q: 55:09 I just had like a glitch, you know like the pollen I got, but that was something like a little mini filter kept.... Like I thought you know, I wonder, why is that? You know like why...? I didn't think it was funny so I didn't get it. It just went over my.... I thought like, why does it matter even?

Jac: If I cry for an hour I'll have absolutely no commentary on it, genuinely. If I sit here and I just start crying I know that there's only pure consciousness moving this, okay?

Q: Yes, but the personality is the one that would make that into a joke or it would be like... It doesn't even matter.

Jac: It doesn't make that into a joke it's just a joke happened. There's no before or after, these things happen and are not connected to anything, they don't want a resolution, they're not motivated by anything.

Q: It's just what came out, like it was the same as moving the tissue box.

Jac: Absolutely.

Q: Got it.

Jac: Absolutely, they're all kind of stand alone actions.

Q: 56:15 And however anyone in the room that views this takes it, it doesn't... It's just from their own crap.

Jac: 56:24 Oh yes, yes I'm so not bothered by how things land with others. Yes because goodness me, if I started noticing everybody's filters for everything, oh my god it's too much information. When I'm working that's what I'm doing, there's some other kind of thing at play you know, and it's funny like in normal life — actually this is important — I can see other people's filters come up and I never respond to the filter. I've noticed that repeatedly, I never respond to the filter, never. So somebody hears something and they misinterpret it and they flip, and they go off and they badmouth Jac for example, and like all kinds of gossip starts, and I'm like, "hmm, that's interesting." There's never anything that wants to make it right, clarify the situation, curb it. I can't bow down to a filter! I can't do it nothing supports it! A filter is seen or not seen and... Is it promoted because I don't do anything about it, I don't know, I can't do anything with it!

Q: Except in satsang.

Jac: 57:47 Yes in satsang I'm... The exchange is different because you come in with a willingness, hopefully.

Q: If this conversation with Jack and Jac was happening over there, outside...

Jac: Oh yes I'd shoot the breeze about the beauty of being present to what helps us grow. Of course I would.

Q: You would, but why... What is....?

Jac: Because it's conversation it's just chat, you know?

Q: But what if you don't want to chat? I mean, what does that serve?

Jac: Because it's just conversation, it is just the personality goofing off with another personality.

Q: I'm not sure I know how to do that one.

Jac: 58:25 Yes, yes because everything is the same, it's like.... I think the lens that runs for me when my personality is goofing off with somebody else, is different to the lens that runs for you. The lenses jump in and out very easily for me. So if I'm goofing off with somebody and talking bullshit it's not a problem, because I know it's just a cloak. I know it's just a cloak, and if this is what pure consciousness wants to chat about for half an hour I'll talk, of course. I have that capacity, I can jump in and out of story, oneness, but I never leave pure consciousness. I really don't, unless I do and I don't see it, because you know there's no such thing as being finished, like there really isn't, you know? So I don't spot if I leave pure consciousness, let's say that, I don't see if I do or not leave pure consciousness, but there is an awareness of pure consciousness. As far as I can tell it's always there. How could it not be there? It's the only thing that's friggin real! and the rest of it is just puppets playing. So just as I can go down and play with a train set on the floor with the six-year-old, I can goof off with somebody about their divorce.

Q: Yes, oh wow.

Jac: It's the same thing, you see that's the personality. It really is the same thing it's just story, it's just all story, you know? It's not dismissed, it's not denied, it's not judged, it's just what's happening.

Q: 1:00:06 Right, there isn't like a need to want that person to go deeper than story. See there's a filter I have that it's a need or a desire, so it's like I always want satsang. I mean really there's this part of me.... That's why trees and animals and plants are like really cool to hang out with; I'm immediately in satsang.

Jac: 1:00:31 All right, so it's like when I spoke to Carolyn the other day, people don't want to wake up. They really don't want to wake up. This dimension is about making stories, this dimension is about having experiences from the perspective of imagining that you can have them, which is an "I" the personal I. That's what this place is for. It's very rare....

Q: 1:00:54 (sound effect).

Jac: No it's beautiful! It's the place to goof off and imagine that you can have personal experiences. Do you see?

Audience: When you say this place, what place?

Jac: This three-dimensional galaxy, the human species and our timeline and our evolution, the world; life as we know it here as human beings.

Q: Then it's almost like a curse to come to satsang. I mean, you know it kind of ruins the whole like Disneyland. I mean in a way it's like, what the fuck!

Jac: So there's the paradox, no? It's like there's an exception to this. It's all so beautiful and I see how it ruins it, but also it's beautiful because it's the one place that's all about "you can do both." There has to be a way out, there has to be a way out, otherwise we'd be — sorry I'm going to be very Irish here — we'd be fucked. Really that's very Irish to say, "we're fucked." We use that word very freely. So otherwise this would just be a place of unending purgatory, hell, density, always circling with density.

Q: It kind of feels that way though.

Jac: 1:02:24 But yet there's satsang, there is a way out of it. Very few actually want it, most people just want the story to get better. Most do want this. Very few really want to wake up, but there has to be that little crack, that little crack, otherwise it really would be a toxic infinite hell. So that's the paradox, that's why there has to be that thing that you can discover, that you were never in it in the first place. That's the way out you were never in it, it never was you, it never was real, and actually it didn't even happen. And that's how we get out we were never in. Do you see? So there has to be that paradox of satsang within this place of unending ego, creating self-perpetuating mechanisms, you see?

#78 / 1:03:18

Q (Helen): I want to back to the conversation I had with you a few minutes ago. It was ended because my mind was frying and I couldn't come up with anything, I couldn't say anything, but also there's no absorption of you, digesting what you are saying at the same time. Now, reflecting on what you were saying I think there's one point that I really get. You were saying that there's pure awareness, pure consciousness, and there is this light interpreting prior to the thought and emotions, and there is no one person there to perceive those thoughts as light, it actually is direct from pure consciousness. So basically you were pointing out that I, you know, the "I" was there in-between; I saw those lights.

Jac: Yes.

Q: 1:04:29 And you were pointing, "no, no, no, it's direct."

Jac: Yes it's direct. There is only pure consciousness, there is no "I" in-between.

Q: Right, and also you pointed out that the moon doesn't see its own reflection. So I think that's where I'm caught at this point because I still have this imaginary self there with kind of false ownership of what I see as my experience.

Jac: Yes, false ownership.

Q: 1:05:01 I had this experience before when I was walking on a very busy street, and seeing all the trees, cars, people, and blah blah blah, and as I was walking all of a sudden it became 'is, isness', everything is, and there was no self whatsoever. When I was walking then I heard... people walking, and then I heard a voice say, "it is nothing but everything."

Jac: Yes.

Q: That was the first time I had heard that phrase, and there was no one around me talking to me, it was an internal thing. So from that experience I know there's no self, how that felt, 1:05:45 but it has not happened from my own indiscernible word-

background noise or my own effort. So my point is, when I get lost and it's not like up to me to work on it, to lose myself, like pull my hair.

Jac: Yes, you can't get rid of you.

Q: I can't do that.

Jac: Ultimately no. You can reduce you but you can't get rid of you.

Q: 1:06:15 Right, so this is part of the happening, so whatever is going to happen is going to happen.

Jac: Yes it's going to happen.

Q: This has no importance whatsoever in this process.

Jac: That's right, but for an immature mind that's not a wise concept. But that has to show itself, that's the only way, the only time that that's appropriate, when you see for yourself that the "I" can't get rid of the "I" it has to wear itself out itself. This has to reveal itself to you. To grab that as a concept — I'm addressing other people here now who might not be at the same level — to grab that as a concept is very dangerous because it means, "oh it's just going to be fine I'll just kick back," and it's a ticket to laziness.

Q: 1:07:05 But I do have my own theory just from my thoughts. Day in and day out I see this, I see this aware, not this formless aware.

Jac: Yes.

Q: 1:07:18 More noticeably from the sound now, there's no me there's just this **cross talking 1 word** and everything is sound happens, and I really enjoy that symphony a lot. And also from the thought, whenever the thought occurs then I also see where the thought occurred, this place where I **indiscernible 2 words**.

Jac: Yes.

Q: 1:07:39 So there is thinking, the thought process, "okay, well just keep doing this," keep going because eventually, you know the false belief of self authorship will die down and eventually diminish or whatever that kind of **incident** will happen again, you know there's no self. I see it clearly. So that's my thinking.

Jac: 1:08:07 So the thought comes in around like, "this is right or I'm going to gain something," are those things in that sentence then?

Q: I will see the truth.

Jac: You will see the truth.

Q: 1:08:20 I will see the truth (laughter). No, the truth will appear eventually. That's how I felt.

Jac: So can you see that that thought is the "I" arising again?

Q: It is?

Jac: Yes.

Q: Any thought is the "I"? Any?

Jac: Yes. So thoughts will happen but know that they are just BS. Even the thought about seeing the truth is BS. It's dead simple there's just truth and everything else is garbage, you see? So no matter how juicy the thought it's garbage. So for you the juicy thought is that truth will show itself, and for Jack the juicy thought is something else, but the same thing is, is that they're just the thoughts that you think are kind of

exceptional because they are about something that you hold dear; waking up or beauty or love or something. Noble values, you know?

Q: So that's what is keeping this character alive?

Jac: That's what's keeping the character alive, yes.

Q: 1:09:28 The next question is, so there's a story line, and there's oneness and pure consciousness. For most teachers they would teach going into this oneness. Is that a necessary step before you see pure consciousness?

Jac: For some it comes in after. It's a necessary step that shows itself but sometimes it is not in sequence. Some people don't get oneness at all until after the truth is seen. It can appear at different times but it will show itself.

Q: 1:10:05 So is your teaching like a direct point to the pure consciousness?

Jac: Yes. Well I don't know, but that's what... yes. Yes, and it's like here's kind of a map of what your mind is doing, what your brain is doing, and what your thinking is doing, but there's nothing but pure consciousness so there's the direct path coming in, but an allowance for.... It's really understanding it because we just need some... We just need to understand it, we just need some knowledge, you know? We do. Like the books that were left outside Ramana's cave after he woke up, and he just devoured them to get understanding, you know? And for me books always come after I see something; I have the experience and I have no vocabulary, and then I read it in a book and I'm like, "oh!" Then I can put words on it and turn it into an understanding that my rational mind can digest in some way, you know? But why not the direct path? Not everybody wants it, so I'll play the game if they don't want it you know, so what.

#79 / 1:11:19

Q (Rosie): So you're saying pure consciousness is arrival? I thought it was always infinite learning.

Jac: It's arrival... The movie stops. There is no destination but this you can do.

Q: It's not a lofty state everyone can...?

Jac: If it's ungrounded?

Q: 1:11:38 As long as what you're saying is the story, you see the truth and you're working on that. Consciousness is accessible it's not such a lofty... you know how....

Jac: No it's not it's dead ordinary.. It's dead ordinary.

Q: So pure consciousness was always just there?

Jac: Yes.

Q: So in terms of 'I Am' is that what that is, or not?

Jac: A bit deeper.

Q: Absolute reality?

Jac: Yes.

Q: 1:12:18 So if **indiscernible word-background noise** know itself, is that what you're saying?

Jac: No it doesn't want anything, it really doesn't.

Q: So I'm trying to get back to how you said that the only way for pure consciousness... it creates the world to see itself?

Jac: Okay, so you're bringing rational mind thinking, story making mechanism, into pure consciousness.

Q: 1:12:46 I was just trying to understand what you were saying earlier about.... did pure consciousness create the reflection like as if it was the moon?

Jac: Not in that creator way.

Q: These are not grades of the same, gradations of the sameness.

Jac: You could say that they are.

Q: It's almost like we're living simultaneously.

Jac: Yes you could say that.

Q: So again, what is the point of creating all of these things if you're already in pure consciousness? I know that I'm trying to rationalize it.

Jac: For fun.

Q: So who's doing that? That's where I get stopped.

Jac: I'm after the root cause of why you ask these questions, and the root cause is you want to bring pure consciousness into the laws of story. If you rest in pure consciousness these questions don't arise. That's the wacky thing they just make no sense! In pure consciousness it's like saying you know, "why is the sky purple?" It's not valid you know, there's no answer to that because it's not, you see?

Q: 1:14:18 Walking, as I, you know there's a walking, there's a process somehow, and that's all I got is questions right now you know, because I have experiences and then I don't know what's going on.

Jac: Bring your questions into pure consciousness, bring your experiences into pure consciousness.

Q: It's stillness.

Jac: Yes, and in the stillness there's an openness and an availability, and understanding will arise on its own. Whereas at the minute you're using your rational tool to try and work it out, that's disastrous! Disastrous.

Q: Yes, because really my thoughts aren't that interesting.

Jac: You've got to learn to listen Rosie, you've got to learn to listen. You say, "okay I've no idea let's see if that meant something, let's just drop into pure consciousness. Okay I would really love some understanding on this," and it might come and it might not, and be okay either way and they'll come. You'll get to see, but you have to have patience, perseverance, discipline, to stay in pure consciousness, because the trick that your mind is doing to you is bringing you back to rationalize pure consciousness. Rationalization is such a diddley squat of a mechanism to make functioning happen, it's got nothing to do with pure consciousness! So it's like you're going with, you know a tablespoon to make a tsunami in the ocean, you know? It's like, "I've got a tablespoon, I know I'm going to create a tsunami. I'll create a tsunami over in Ireland if I hit it from the coast here, because it's directly across. Okay I'll just hit slightly north, my spoon, and there will be a synonymy in Ireland." So the tool is like your tablespoon, right? The rational mind is your tablespoon and the tsunami is pure consciousness, and it's like pure consciousness is not going to be motivated or respond to your spoon. Your spoon is going to move 2 feet of water not 5000 miles of it, you see? So you've got to see that that's a trick of your mind to try and rationalize pure consciousness, but the knowing, the

understanding will come to you if you listen. It's a different part it doesn't use rationalization, but the magnificence that is not bound by limited rational thinking would knock your socks off, knock your socks off! 1:17:00 You've indiscernible words plays with a spoon. Do you see that?

#80 / 1:17:08

Q (Deb): 1:17:08 Do we choose, is it beyond choice? It seems like in this evolvement we're choosing to stay in pure consciousness, we're choosing not to listen, and that's when eventually it will overtake, it will become the only thing present? I mean I know it's the only thing present.

Jac: Yes.

Q: I'm just trying to... I'm thinking of others too, can you just choose this, but I'm also myself.

Jac: 1:17:36 Yes. Our sense of ownership, for most, always stays active over the idea that you can choose where to put your attention. You actually can't but the idea that you can stays active. And so that's why mine disappeared for a few years and then it came back, and it came back when I started to like, "oh gosh the journey continues! I need to start labeling, I need to activate my connection, and connection with my attention." So I activated labeling and then of course you're just watching, the old spiritual practice of watching yourself, of observing; slightly different but that kind of keeping yourself in check, it just rolls on out. Maybe it's a habit that was set up and it's always there but still it runs. So the idea that I can do something with my attention, I know it's an overlay. It's just an old smell on top of 'pure consciousness is checking itself, is in charge of the labeling'. I know that! But if my mind wants to imagine that it can choose where to put its attention, it's here. I know it's not real but I know it's just a residue of functioning, and I'm happy to leave it there. Do you know? From where I'm at right now I think it's a useful idea, it's a useful idea to have so it's staying there for now.

#81 / 1:19:24

Q (Jeanie): I think for me that what I find with my brain, is that when you point to go deeper my brain in the past has gone, "it can't be that simple!" It can't be that simple, because the brain wants to understand pure consciousness because it thinks by understanding it it will be able to move into it. Where actually it has to completely allow itself to be shattered.

Jac: Yes.

Q: So it's the opposite!

Jac: Yes it's the opposite. Stop using it and it starts to break down then.

Q: It's so freeing!

Jac: Yes!

Q: God it's like having all the walls that were in just (sound effect-blowup 1:20:15)

Jac: Yes. Do you hear that one Rosie?

Rosie: Yes I did, very loud.

Jac: Great. It is that simple. _____

#82 / 1:20:25

Q (Darla): Thank you for my homework.

Jac: Well done. I noticed you at breakfast you're walking differently, you're like... "who is this woman? oh my god it's Darla!" Really you know, I did a double check. Yes well done. And keep reinforcing it. It's like an ongoing prayer you know, develop the relationship, work on the relationship. Yes well done.

#83 / 1:20:55

Q: (Cher): I don't know her name, but what she just said about "stop using the brain" that's kind of you know where I'm at. You said to me a couple of days ago to 'be useless'.

Jac: Yes.

Q: I just want to get a distinction because you... I'm really just wanting to do the work, and you talk... when sometimes when you're talking to everybody you said "that's just laziness."

Jac: Right.

Q: So how does... So is the be useless for this character or is there some kind of distinction between the lazy and be useless?

Jac: The be useless is to give your mind permission to stop the *to do lists*. Literally to give yourself permission just to not be busy, not contract, not go into that role, because it kind of has you a bit, all right?

Q: A bit.

Jac: Yes a bit, so it's got to do with that. And then you get stressed and then the story is running, all right. So for you it's to deal with that. So it's an antidote to a story making, "I" making mechanism. So we're using story there to balance story, to dissolve story. That's very different to the doing of something, so really you're doing uselessness. Do you see?

Q: 1:22:39 So can I then do what I'm pulled to do? Like as long as it's not... I mean, it could even be on a... Okay, I have trouble with the list thing because I'm such a list maker, my whole life. So if I'm sitting around and I feel like picking up a piece of work or playing with a photo on my computer, I can do it if I'm just drawn to it, if it's not like, "oh you must work on your photos today."

Jac: Yes. If there is no commentary and the motivation comes from someplace else. We need you to be really, really, alert. Know if the motivation is coming from the old pattern of, "I need to do this" or is there motivation coming from inside. You will be able to make lists and be busy again, but it will be fun, it will just be pure consciousness doing it. Those skills that we have of being efficient, of you know getting through stuff, that will stay with you, but your relationship with it needs to entirely change, you see? So we might have to let it go for a while, and start listening so that you're not obeying the mental compulsion, the mental driver, and let's just be moved from the inside. After a while you'll find, "I'm making a list and you know what, I have no juice about having the list ticked off. I don't care it's just a friggin game. 1:24:13 It's just a habit that this personality does so let's see, let's see what I indiscernible word might have done." "It's a game, it's a game!" So it's got to get that light.

Q: 1:24:24 When you say this like my border disappears, and you know I just fill the room or the energy just like (1:24:33 sound effect). This has been happening to me on and off here, and then it's almost like I can't... the energy is too much, and then I just like (1:24:48 sound effect).

Jac: Ooooh!

Q: And that's just... I guess that's just okay.

Jac: So explode. It's too much for what, for the body?

Q: For the body I think.

Jac: Huh, I wonder is it?

Q: Or is that just a thought maybe?

Jac: I'd say it's probably just a thought to like pull back into the personal and say no to Spirit. I'd say so. Yes, let it explode and see what happens. This is a good place to do it.

#84 / 1:25:22

Q: So in relation to this discrimination between what comes from the mind and what comes from consciousness, this is the tricky one for me. Last night when you said "leave when whatever pulls you," it was very confusing; it was cold, I want to go, I wanted to stay, was it my mind, was it...? I had no idea.

Jac: 1:25:52 Aaah! Yes it's a very useful thing to practice. Okay, when you're used to listening to your mind of course you won't know, but here's an exercise that helps most people; you dedicate a day for this exercise, right, and it's got to start first thing in the morning, so there's a whole day of nothing, it's just a day of spiritual practice, all right? You don't move from the bed until something moves you. It will probably be 'you need to pee'. So the body will be like, "oh okay the body's moving now, I have to pee, let's see." So you're standing in the bathroom, "let's see, something has to move me," and it's like, "oh I'll put on the coffee pot or I'll make a cup of something." "It's like really that's an idea, let's see if the body goes to do it," and you'll find when you're thirsty you'll go to the kitchen. You'll find something else will move, but if you can give yourself a whole day, by the end of the day you'll have learned somewhat at least to be able to feel a motivation that's not driven by mind. It's a good exercise to do, but you've got to start it first thing in the morning. It's very difficult to do it during the day because the mind is already full of its story. It's something you have to learn really. If you've always been used to listening to your mind, you have to, you know open something so that you can hear a motivation from someplace else, so that the different voices become very clear. There's no voice from pure consciousness it just moves you, it just moves you, and you see that there's a movement towards the kitchen and then it's like, "oh actually I'm hungry, oh my goodness," and you'll see that the sequence is the opposite, because in fact the mind comes in between 6 and 15 seconds later with its reason for supporting the movement that comes from pure consciousness. But because we just obey thoughts so much — Rosie are you listening?

Rosie: 1:28:01 Yes **indiscernible-laughter.**

Jac: Pardon? You what?

Rosie: Did you say me, Rosie?

Jac: Yes.

Rosie: 1:28:11 Did you see I went I don't know where the hell I went.

Jac: Yes, yes, I know you weren't here.

Rosie: 1:28:13 It's so funny that you said that, how weird.

Jac: Yes you weren't because you're filtering.

Rosie: 1:28:17 **indiscernible-background noise.** I don't know what I'm doing.

Jac: Yes, that's what I'm.... Of course, we don't know when we filter.

Rosie: 1:28:25 It was like I wasn't here and then I saw you in a second, and it was so bizarre!

Jac: Yes, yes, yes, we filter.

Rosie: 1:28:31 **indiscernible sentence** Jac.

Jac: There's 40 different versions of what this you know, happened to you this morning. There will be because filters will come up and people will hear exactly the opposite, exactly the opposite, and it's just entertaining.

Rosie: 1:28:52 Okay, yes it's fine. It seems like Star Trek stuff.

Jac: Great! So Star Trek is pure consciousness, all right? All right we're looking at Star Trek stuff. We've got to get your rational mind parked. Rational mind is so parked, so be open to Star Trek all right? All right good, that's actually a good image for you to have. Okay, so what happens is that pure consciousness moves all of the time first. And we're so used to listening to our minds that we attribute the movement to our mind. So in a roundabout way we're getting you to hear the sequence as it really is. There is a movement and then the mind comes in to rationalize it, the mind comes in to give us some comprehension because we are story making mechanisms. So we have to make a story about the movement. Do you see? We know from science that it's up to 15 seconds, like 6 to 15 seconds after a movement begins that the mind decides that it chooses to make the movement. So like for example, I'm going to decide to stand up; okay now I'm standing up, the movement to do that was already cranking up, up to 15 seconds before I stood up, right? So I can say right now, okay I'll make a decision to... — and I don't know what I'm going to say yet literally — I'm going to make a decision to lift up my left leg all right, and I lift up my left leg instantly, that was already happening way before I even started the sentence. Probably when I was standing up that movement was already coming down the tubes if we look at it in linear time. **1:30:58** Of course there isn't any linear time, but it will help us to understand **indiscernible 1-2 words-background noise,** right? So the thing is, when you really are listening to your mind and the personal I is active, we really do believe we make choices. We really do! So to unravel it we go step-by-step. The personal I, for it to just get chopped in one go is very rare, and it usually ends up being that we're kind of dysfunctional for too long. So this way we hack away at it, do you know? So to start listening, to place your attention inside and allow that to move, you get to see, "oh my god my mind has just always been imagining that it's making a decision."

1:31:43 Now, there's another layer on top of that which is the filter where the "I" is supporting itself. So you'll always have the mind imagines that it made a decision to lift the left leg, there we go again. The mind imagines that but I know it imagines it. Now if there was a filter in there it might say, "ooh, I could I life my left leg but I might look

stupid so I won't do it," right? So now we're self referencing, right? That's the part that breaks down, because I'm protecting myself, looking after myself, my personal motivation is going to influence my action, right? That's the one we're really after. Can you see the layers of it? Super.

#85 / 1:32:32

Q: So the experience of being pure radiance, if we accept that experience as being ourselves we are that.

Jac: You are that. It's about recognizing that, like seeing that it's true.

Q: And knowing that, having that experience from that place everything else arises, and it's impossible not to then understand what you just said.

Jac: Yes.

Q: Because everything arises from this place.

Jac: Yes, everything arises from pure consciousness. Everything is always pure consciousness but our labeling mechanism says that it's not.

Q: So you just explain the process of...

Jac: Yes I did, the rolling out of pure consciousness and how we imagine.

#86 / 1:33:21

Q (Jack): So you wouldn't say pure consciousness **indiscernible words** desire there. I understand the whole point. What's pushing that along, pure consciousness is moving in a way that it wants to move, mind hasn't caught up with it, but what is motivating it? Or maybe motivation is not the right word.

Jac: So it really does look like there must be a motivation, but the thing is we're kind of in Star Trek land. So the motivation doesn't arise from pure consciousness, it's not doing anything. The belief that there is something happening in the first place, where motivation is a core component, because we talk about it a lot like, "don't be motivated by the ego and let pure consciousness move you," but I don't say, "let pure consciousness motivate you" because it doesn't do motivation. The imagined scenario that this is real and it's happening and that motivation even exists at all, comes from within the illusion. From pure consciousness this doesn't exist.

Q: 1:34:34 I can see how this would apply to like... I certainly see impulse, you're attracted to something you move if you want to go there. I'm just trying to see this as an overall state of being.

Jac: 1:34:46 Okay you didn't hear what I'm saying. Okay I'm after you with an axe Jack, I'm really after you.

Q: Go for it.

Jac: Yes, thank you, thank you. Something in you is... You know what I think it is actually, your intellect has helped you 'so' far that the invitation is here to see that your intellect is actually the block, it's your block.

Q: 1:35:18 I'm trying to fight this. I'm really interested to hear **indiscernible and cross talking**

Jac: Yes drop that, that's the intellect talking again now. So when there's been a part of our mechanism that's been intrinsic to our survival, the invitation to drop it means a

total annihilation and we will fight. We will fight that! It will fight even though you might have the intention, "no, no, drop it, surrender, I'm letting it go," I guarantee you something primal wants to keep it alive!

Q: That's probably true.

Jac: It's not probably it is, I'm telling you! I'm telling you, and you keep bringing in it's probably, you keep bringing in the rational mind. I want you to talk from someplace else and that's why I keep going hacking, even though what you're saying is not inaccurate it's not appropriate right now, because I'm after the intellectual mechanism that is talking to me. That's the blip!

Q: Trying to survive is very basic instinct, and it sometimes is the first thing that comes up. Yes I count on it and I'm going to try to survive.

Jac: Okay, so can you let yourself be annihilated? because that's what satsang is. It's a total annihilation of the Jack character, a total annihilation of him. Like, if it means he's going to be in a babbling ball of dysfunction for awhile, be okay with that. I mean genuinely okay with that. If he will never be able to write again, if all of the things that he knows himself through our taken from him — I mean genuinely not just like feel it — would it be okay to have these things go?

Q: 1:37:17 I hear your point relative to surrender et cetera. I mean, I understand I do I've been... you know I've been....

Jac: Your intellect understands. What is protecting you right now is a ball of anger, and I would love to see you just, "fuck me out of it" basically, you know? Sorry my Irishness again. Do you know, there's a ball of heat inside of you Jack that's keeping it all intact. I'd love to see you just let it rip! You know, but you're kind of too polite. You're maneuvering around whereas I'm like (growling sound – come on!) I'm going to let you sit with that. I don't want your intellect to come in you've got to sit with it, you've got to find the heat, find that anger. It's a rage actually.

Q: I can find it. I mean, it's not that I don't know what you're talking about.

Jac: Yes, yes, can you see how it's protecting you and it's keeping you....?

Q: 1:38:46 I see that anger is a sort of fundamental... it's intricately related to the survival instinct.

Jac: For you yes. We're talking about you. So could we let go of the anger? Could you do without that? What would it be like not to have that heat that helps you to survive?

Q: I see the point. I mean I see it in the way, I see that it's unnecessary, and that's what I'm working towards.

Jac: Okay, what about letting it go, releasing it, getting it out of your system?

Q: 1:39:36 I just **won't** do that.

Jac: Pick up a stick and beat the crap out of a tree. That's a good place to start.

Q: And then what?

Jac: Well do that first, and then we'll see what's left, see what the next layer is. We can't control what the outcome is because you've never gone there. There's no 'and then what', really there isn't. That's just setting up some kind of an expectation already. This means being completely open and naked and vulnerable, and having no interest in controlling the outcome, anticipating the outcome — any version of control, they're all the same.

Q: 1:40:20 I know what you're saying, and again, I've been in that place so I know what you're talking about.

Jac: You've been where?

Q: I'm not afraid to be vulnerable or any of that sort of stuff.

Jac: Okay, you've gone into your head now again.

Q: How else do I answer a question?

Jac: There's no question. I want you to go into the heat and during lunch time I want you to beat the crap out of a tree. I want you to get crazy energy of anger, all the crazed heat out, all of it, and that will mean beating the crap out of everybody who's screwed you over and those who didn't understand you. And use whatever because you have to use story. You'll have to use story to get it out because that's how we function. But that's the block. Will you do it?

Q: 1:41:11 You want me to go find a tree and start beating it up.

Jac: Will you do it, will you do it?

Q: I've done this, you know I understand the behavior.

Jac: Will you do it?

Q: If you want me to do it, go beat up a tree, all right to get in touch with the anger.

Jac: Hold on, hold on now, will you do it? If your intellect does it that's not what I'm talking about.

Q: I understand that.

Jac: Okay, will you do it?

Q: Beat up a tree, all right.

Jac: No, (to the audience: can hear what's happening? Can you hear how the avoidance...?)

Q: It's not an avoidance Jac I'm just... I'm not sure I get the therapy, you know?

Audience: You asked how to do it and she's telling you.

Audience #2: You can say no. Cant he? I mean, he's saying no anyway.

Jac: He's saying no, yes.

Audience #2: 1:42:01 Just say no and then we won't have to keep doing this. You just can't say the word no. Like you don't really want to do it it sounds like, but you're not saying that.

Jac: 1:42:15 Yes. Can I park you with that, because that's actually what's going on.

Thank you **indiscernible name**. I'm going to park you with that.

Audience (Darla): I was going to say that I had a similar... in my story I had a similar perception that it was something that I had done before when you gave me homework, and when I was doing my homework I felt like I've tried this, and then in the middle of my homework I had to claim my body, and I had to own it. She's spot on.

Q: Okay, does anybody have an axe?

Jac: A stick.

Audience #2: You might need a few sticks.

Jac: Yes a few sticks, line up a few sticks.

#87 / 1:43:12

Q (Lori): I've been working with the autoimmune clenching business. So Jenny worked on me yesterday and it softened somewhat, and part of the clenching includes the heart center, it's just (sound effect 1:43:32). So here's what I want to check out with you, normally I would find that distressing but it's a common thing when everything's clenching, there's feelings behind it.

Jac: Yes.

Q: And at the end of the session, you know Jenny and I were just observing that, and I just used a phrase I've heard you say, and I said, "so what." Is that where I want to go?

Jac: Yes!

Q: Because you know I can go tell myself a story and make myself cry to remove that energy, but I just took a different tactic. So what is the same thing as everything else being all tight from the brain, so what. Thank you.

Jac: 1:44:12 Yes. 'So what' is... — I'm going to put a different language on it — it's the equanimity coming in. It's like, regardless of the experience actually what I am is untouched by it.

Q: Yes, and so I think I have to be careful because I don't want to do a big override on the heart center, you know? But during the kirtan it started softening. Okay, so all that is good.

Jac: *So what* is great, and just know that it comes from, not a dissociation but that you're resting in the truth, and so this experience is just an experience it's going to come and it's going to go. So equally, equally going into an experience that's really fun, let there be a 'so what' in that too.

Q: They're a matched set.

Jac: 1:44:58 They're a matched set. *So what* to the drama and *so what* to the buzz of being in love or great sex or you know, whatever it is.

#88 / 1:45:19

Q (Peter): So just like the anger and taking a stick to the tree, for fear you've told me that my homework in the past has been to relax.

Jac: Yes.

Q: That's helped a lot. Is there more? I mean, like do you want me to do something when... at 12 o'clock you know?

Jac: I'll have to take you up here and do a kind of a read on you. There's too many things jumping around like, "where's Peter, where's Peter?" Yes, I'll have to get you up here and do a read.

#89 / 1:46:00

Q (Tom): Resistance sucks.

Jac: Yes!

Q: It's like to the point of... it's such a dysphoria — that's a medical term for 'you just feel like shit.'

Jac: Yes.

Q: 1:46:13 Sometimes I go on a **indiscernible word** it's coming and going, but I do see the story coming up about it. One of the questions was, "well there's something I have to do to get rid of it," but just seeing the question and dropping it, letting it go was adequate?

Jac: If you look at resistance, the essence of it from the center still point, from behind, from as deep as you are able to perceive you know, you'll get to see what it's really made of, and that's what transcendence is.

Q: It's just energy.

Jac: Yes.

Q: 1:46:53 It's a movement. I can try to come up with some stories where this is coming from, which I did, but....

Jac: Sure, we start at the densest layer and then you recognize, "okay, okay," but resistance itself...?

Q: 1:47:06 That's just a... It's often what you're used to saying, it's almost an **indiscernible word** of itself, like fear.

Jac: Yes it's like fear; so plugging into it, aligning yourself with it, sticking to it, if you have seen through the energy, if you kind of get a handle on it and see what it is then you no longer blindly connect to it, and it can no longer become your experience because you've seen through it.

Q: I think this process is just going on.

Jac: Yes I do too.

Q: 1:47:40 Yes it's still going. **indiscernible words.** I do see the desire to make a story out of that.

Jac: Yes okay. So that's going in one direction and we're trying to go the other direction with it. So you can say, "okay resistance, that ball of energy does this to my body and does this to my brain," you know? and bring it into like how your physiology supports resistance. You can go there and it's like, "all right, so really what is it that triggers that?" That's as much story as I'd like you to have about it, and "what is that energy and how come I frigging like it?" Somewhere you might like it or the "I" likes it anyway because it creates story, but you like it somewhere, you see?

Q: Right, it's protective.

Jac: 1:48:28 Yes it's protective. So you break it down through understanding and you see, "oh my God it's nothing. It's just a few beliefs that have come together and now they create their own energy, and the energy is called resistance." I think that way will probably help you to transcend it.

Q: 1:48:46 That helps, I'll just play with it. Last night I told you I saw Kali, and so I went over to the statue later on and just had this incredible vibration, and I kind of bowed to the statue a couple of times. I was just cold.

Jac: You got cold?

Q: Well I was cold you know.

Jac: Yes it was cold last night.

Q: But as I left all of a sudden I had this huge anger come up about, "fuck you!" Where did that come from? Here's an energy I don't want to defy. I did see this, this is just

story you know, and that was very clear to me. But that energy surprised and then you were talking to Jack about his, but anyway, I'm just bringing that up.

Jac: Yes, and you know when we're open and clear that's when the crap comes up, because there's space for us to see it, you know? So it's great when your buzz is ruined, it's great! even if it is your own anger out of nowhere and it's like, "whoa, okay there's a load of anger" just let it out. Just let it out. Get used to stuff moving through quickly, you know? It's the opposite to make story out of it, and then oh my god we're dancing.

Q: 1:50:03 **indiscernible sentence.** Okay just **indiscernible 2 words?**

Jac: Yes and just like let it rip, like you know, quick explosions, it's great, it's done. And your system gets used to stuff arising and moving through quickly, and they move through so quickly you have no time to stick to them, you know?

#90 / 1:50:29

Q: You know people like Yogananda writes in 'Autobiography of a Yogi' about other realms, right? So are other realms just simply sort of... In your diagram between non-dual and pure consciousness there exist these other spaces that we might label as other realms?

Jac: Yes.

Q: And then it all falls into pure consciousness?

Jac: Yes, all these spiritual dimensions that we can know are part of pure consciousness manifesting through form. And a lot of them are not as we imagine, because we have to turn the energy of them into story because that's how we manage. So we make them a story but sometimes they're just energetic and they have no... there is nothing at all going on it's just a dimension of energy, but we...

Q: We turn the energy into something that we can understand.

Jac: We do, something that we can understand, yes because we function through story.

#91 / 1:51:35

Q: So like the ghosts were a story for you?

Jac: Sure, they help me hugely yes.

Q: The goats?

Jac: Ghosts.

Q: Goats do too.

Jac: Goats too, and satsang is a story. It's all story, this is story. This is story all of it.

#92 / 1:51:59

Q: Do those realms show up as something you can identify, maybe relative to what Yogananda said, can you identify something he said that points to those realms, of the existence of those realms?

Jac: Can I find something that...? I don't understand the question.

Q: She asked about realms and Yogananda, in other words there realms — that's a term I haven't used — but there's something underlying the foreground narrative, and that's kind of what I was trying to get to which is like, can you recognize these realms? Can you recognize the existence of these realms?

Jac: Oh I can jump in and out of them. I know hundreds of them and I operate on those levels.

Q: That's what I was groping to kind of ask.

Jac: Yes sure.

Q: I don't know anything about... particularly Yogananda's version, but there's a sense that there's realms, there's something going on.

Jac: 1:52:49 Yes sure, but they're the same as this, this is just another realm. It's funny, like when I was walking here this morning there was like half a dozen or more, I don't know what you call those mechanically propelled skydiving things, whatever they're called. You know those things? It's like, "oh look there's people trying to fly," you know? Paraglider's but it's motorized. There was half a dozen of them way up in the sky, and I said, "oh there's people trying to fly," you know, and I just smiled to myself and I said, "God," you know? Like the thought was, as I was walking around to the door here, is like there are dimensions where I fly, and I'm Jac and I fly and they're so real. They're as real as this.

Q: 1:53:44 You've got this... Say Yogananda, you've got this **indiscernible-background noise** you recognize fully that no matter what's going on in the world you're really living in this realm or these other realms, that's what's really going on.

Jac: Sure.

Q: Okay, so that the foreground is kind of... Well it just is what it is, story or whatever, but...

Jac: It's all story, all the dimensions all of it is story.

Q: 1:54:03 Right, but the realm has a greater sort of substance to it in some way.

Jac: No, no that's it, you're clinging to something with substance.

Q: I'm asking.

Jac: You're clinging to something with substance, you're clinging, you're fighting me, and it's like, "get angry Jack, get angry!" You're not just asking you're clinging and clutching the sense of personal I, and you're shaking your head because you just don't want to let me in.

Q: 1:54:33 I'm going to go beat up a tree, what do you **indiscernible-laughter**.

Audience (wife?): 1:54:55 I just so want him to let go. He gets so close to it, and then he just takes it all back in again, and sometimes he really gets to the point where I think, "oh he's done it he's let go," and then boy it's like a rubber band it snaps back again! I'm sitting here trying to not be attached to anything, to know that this is my lesson to be detached, and to allow whatever is going to be to be. It's a tough one!

Jac: Yes.

Q: I love this man so much.

Jac: Of course you do, of course you do!

Q: And he is trying.

Jac: I know, I know he's trying, I can see he's trying.

Q: 1:55:47 And I dearly appreciate your not... you know **cross talking 1-2 words**.

Jac: No I'm not letting him away with it.

Q: Thank you, that's all I want to know.

Jac: Yes, I'm not letting him away with it.

Audience: Look at her fist!

Jac: But I'm willing to...

Audience: But it wasn't before.

Jac: Sure, I'm after him now.

Audience: With a club.

Q: A sword.

Jac: A sword yes.

Q: I know he wants it too.

Jac: He does want it of course he does, of course he does!

Audience (husband?): That's why I'm here.

Audience: 1:56:33 I feel like when I go to you as the one... like married to him or whatever that wants him to get it, you know I know that feeling, it's a horrible... It's like, "oh my god!" It's such a hard feeling, and then when I go to him the sincerity is so intense that it just... all I feel is just, "oh my god just be how you..." I love how you are, just the sincerity of it it's like trying to crawl through like... I can't find the name of this guy, the guy that does the mythology, Joseph Campbell. It's like being enveloped in a Joseph Campbell story so deep in there, and it's like, "come up come up," you know there's Jac going like,

"it's a book, it's a book," but the sincerity of him in those pages is so real and beautiful.

Audience #2: 1:57:40 Yes, indiscernible words.

Q: Very much, so indiscernible-background noise.

Audience #3: Be careful don't go there, mythology.

Q: Another realm. It's just a realm, yes.

#93 / 1:57:55

Q: Thank you. Your exchange with Jack is bringing up just a lot of fear here, like the intensity here.

Jac: Good! Good yes. Look at that, huh?

The End