

Unedited First Draft Transcription - The Play of The Absolute - 2016 July 10

Angel's Rest, Massachusetts

Questions #64 through #83

Good morning everybody. All right I'm going to move in my fastest Irish way, because my body is in a go slow mode, you wouldn't think it but it is.

First of all; Christina, somebody work, deep massage, shiatsu, your body is holding the old vibration and the new vibration, so you need some really good bodywork to start getting it out.

Christina: no sound

Jac: Yes, very good, super, yes. She's your homework you can't go wrong, excellent, excellent.

00:43 The other woman whose body is holding on to the past, [indiscernible name], I was having breakfast, and my head looked down the hill and I saw you walking. I know you're protecting yourself from falling, something in your muscle memory is trying to make sure you don't fall. I totally get that, but you can trust your body with more. So it's just about letting that go, either through somebody softening everything so that you can let it all go, or you can actually talk to your body and say, "it's okay I can trust you, I can trust you, we can do this," but something needs to release because the holding is making you more prone to falling actually. Because if you fall when you're tight, man! It's like when somebody falls when they're drunk, they usually don't break a bone you know, because everything is loose. The tightness isn't helping you, not that I have personal experience of that or anything.

Audience: Irish wisdom.

Jac: Yes, it's Irish wisdom.

2:00 Okay other loose ends. There's an awful lot of jargon, and I know that I'm like right up there in terms of talking jargon, but for the want of other language that's the language I resort to, so there's a kind of political correctness in terms of awakening (and just to tip you off Barb) and even though awakening has happened we politically can't say, 'I'm awake,' because another "I" is going to hear it as, "oh the I is awake!" and then the "I" is still there. I kind of touched on it yesterday, but I thought that I better tell you that it's actually just this stupid politically correct language that we have. That's what it is, just to tell you. So like 'awakening has happened' is politically acceptable, socially acceptable. But to say, 'I'm awake,' you're going to get attacked if it ever comes up anywhere, because another "I" will hear it as an ownership of enlightenment, which of course is total bullshit. That's actually where a lot of people are at, taking it literally like baby steps. Most people are there, you know? So just to kind of tip you off that the jargon.... this is where we've got to watch our P's and Q's a bit so like there's some kind of understanding.

3:21 Anyway, Stephen I remember recommending to you yesterday to like think about moving house, but give yourself more time than the time spell that I said.

Stephen: Yes.

Jac: You got it all ready.

Stephen: The only thing that resonates is to be open to the possibility, but not to do anything about it now at all.

Jac: Yes, yes except the letting go, except just the letting go, and just see, "what would I keep, what would I let go," so start that going but not to move on it, absolutely. That's great, that's great, excellent you're a step ahead.

3:57 Randy how are you doing?

Randy: Excellent.

Jac: I would say you had an interesting experience, had ya? It's a phenomenal weird one isn't it?

Randy: 4:09 I love your man.

Jac: I do too. Yes I do too, yes he's a good catch isn't he? Great, good, I'm glad you're doing better. Yes it looks better, you know you look better. I'm just going to work on this top one energetically, but the physical parts are in place, much better.

4:35 [Indiscernible name] are you okay?

Audience: no response heard.

Jac: Yes, still coming together or have some pieces clicked?

Audience: Some pieces have clicked.

Jac: Yes excellent, great okay. I haven't spoken to Eileen at all. Is there anybody else I haven't spoken to? Everybody else has come up? I think so. Who else needs to come up today? Okay Carolyn, yes I had that feeling too. Dora, Carolyn, and a little one from Lori. That's kind of amazing for the last morning. 5:14 Maybe [Indiscernible name]? Okay, all right.

Audience: If there is time I will.

Jac: Okay let's do that.

5:23 I wanted to do something on the board now that I've got a bit of time. So in some retreats, actually this one last year and Carlsbad particularly... oh Kashi, actually the recent ones, okay. I was talking about like where consciousness itself breaks down and introducing prior to consciousness. I didn't go there in this retreat, and I never know, I mean I just I don't know, I kind of read something from the group and then whatever happens. The Jac woman has stopped trying to improve on it, some years ago. So we didn't go there this time and the Jac character was noticing, gosh it was interesting to like really get people stabilized in the natural state, in the state of no mind, in the state of feeling that inner stillness and letting that operate through the form, lining up the form, the body/mind, the character, so that it's bowing down, and not manipulating the movement of pure consciousness. But bowing down in service to your inner guru, to your wisdom, to what you really are, okay? And in hindsight it kind of tended to kind of stabilize that for a lot of people because the group was working together, you know? But just to say that, it's just that we focus more deeply on stabilizing one critical part of the path, which is waking up. There's another piece. It's not that like, "oh she said something else another time," it's just that it's another school of thought, it's another... Actually it's not another school of thought, it's something that happens later on down the line. It might or might not happen, so it depends really on how much happens after waking up, but the waking up is the critical one, and getting that really, really, stable. That has to happen, that's the first critical thing. For most people it just stops there, and that's enough actually because there really is nothing more after that, except the refinement and the breakdown and the deeper understanding until prior to consciousness. Does that make sense?

7:48 I want to give you a visual on what we've been talking about because for some people something clicks clearer, because their visual sense is where most of their understanding comes from. So I want to just throw that in. 8:02 All right, your [Indiscernible several words], the inner guru, the you know... I mean it depends what [Indiscernible word] you're on, Absolute, like that which is the deepest part of it that you can access. Those of you who find it, it has a feeling of spaciousness. 8:36 It can also have spaciousness [Indiscernible words] space. With space dissolve the concept of space. If you feel space that's fine, but there's one concept too much in there. So it's like, okay deeper than that, that's all you've got to do, deeper than that, perfect, fine. If you feel nothing, fantastic, and then have the absence or the idea of nothing is gone too. As long as you're getting rid of a concept, get rid of the concept. Get rid of whatever concept is there. So only you can know, "do I have a concept of stillness here, or is it just that I'm kind of feeling stillness because that's what my body is recognizing from that deepest part?" See if you can figure that out because that's an important one, because your body goes into a zone because it feels so friggin good. Because it's natural your body relaxes, it just feels gorgeous, and it's at its natural M.O. It's natural, it's at rest, huh? Your mind can be going yakity-yak, but you can know that you've accessed something very deep. Have you accessed something that is labeled as

a concept? Pull off the label, whip off the label. Even if the label is 'nothing' whip off the label, let that nothing be absent. Anybody lost? Okay great.

10:11 So the key of this part is without a label. Your mind will need a label for you to recognize it, your body will feel good, get rid of the label. 10:22 All right, so from here [indiscernible 2 words] recognizes this one, and if you do or not it's not critical. Potentiality, it's a zone of pure potentiality. Any movement can come from there, everything is formed from there. You might or might not get to see it but it doesn't matter, I'm just pointing it out that this might show itself to you, that everything comes from there. What I think science is going to recognize is that there's no pattern yet. Everything is so unstable, there is no sequence, there's no pattern so nothing can turn into form yet. You see, it's just without pattern, so maybe that's what they were talking about, chaos. It's like, yes it could be chaos but really without a pattern, not even the pattern of chaos. Okay great.

#64 / 11:37

Audience: Can I ask a question? Is it without pattern or is it without a pattern that I can perceive with my conceptual mind?

Jac: The best thing that your mind can conceive is that there's no pattern. Is there really no pattern, there isn't even enough there for there to be a pattern. The components of pattern making aren't there yet.

Audience: Even in the unmanifest there might be pattern, I just don't know what those patterns are. Or are you saying in the unmanifest there is no pattern, there's nothing?

Jac: Yes, we're talking about prior to the pattern. At a certain stage of the unmanifest there is a pattern, of course, it's in formation, gestation. We're way down the track by the time we cognitively recognize something.

Audience: So there's a hierarchy of pattern but where we're talking about now is prior to the pattern?

Jac: Yes.

Audience: Prior to any form manifested.

Jac: Yes exactly, exactly.

Audience: 12:43 Is prior to pattern almost the same as 'all possible patterns?'

Jac: Yes, that's the potential. Everything comes from that but it's completely unsequenced in any which way.

Audience: Because when you start with an empty page you can almost see all the possibilities.

Jac: Yes, yes that's it. Isn't it beautiful how you can see it through your artwork! Yes wonderful how that image has come through for you.

Jac: 13:15 Okay, if you have access to potentiality or not it doesn't matter. I mean just [indiscernible 2-3 words], but some of you have here. So we recognize this as stillness really; it's stillness, it's unchanging, it's outside of time, subtle energy, as Brenda was saying the other day.

#65 / 13:51

Audience: Would that be pure subjectivity?

Jac: Pure subjectivity, yes. And so pure that the Absolute doesn't even know that it is. You know the Absolute doesn't know that it's the Absolute. It doesn't even have that much of a turnabout to see itself, there isn't even that much movement in it where it can recognize itself, so that's the pure subjectivity.

Audience: I just say, 'it can't be touched,' so there's nothing....

Jac: Not at all, and it can't touch itself. Do you see? That's the pure part. Yes, it can't even touch itself. The Absolute doesn't know that it's the Absolute, do you see?

Audience: I haven't experienced that, but maybe it's because I didn't know it wasn't trying to touch itself possibly, or whatever.

Jac: Yes, it's kind of a.... It might be through feeling or sense, you know? If you kind of sit with that, the Absolute can't touch itself, can't know itself, can't know that it is. It has no sense of itself at this point.

Audience: It sounds almost like it's a separate... Do you mean it's an aspect or attribute of the... without labeled space?

Jac: Yes.

Audience: It's not something else.

Jac: No, no, no, no, just different angles coming at the same... That which I'm asking you to like, "that's you, that's you," hang out there, live from there. That's it.

Audience: And it is still.

Jac: It is and it's outside of time, there's no movement, there's nothing.

Audience: 15:25 Are you making a difference between that and pure potentiality? You're not. That's what pure potentiality is.

Jac: It depends on what angle you're looking at it from. Some people have access to this true recognizing that it's formless, it's kind of unmanifest and not even going towards... It's before unmanifest because unmanifest has to go to manifest, and some people can taste that so that's why I have potentiality inside; some people can taste it.

Audience: 16:04 Some can know or taste pure potentiality.

Jac: Yes.

Audience: But that's just coming into stillness from a different angle.

Jac: Yes correct. It's a different window into the same core, yes.

Audience: If you asked us if something resonates, then wouldn't the resonance be the potentiality?

Jac: Maybe, you've got to find out if that's what resonates for you. For some people it's like a knowing, you know it's like, "oh yeah, I knew that already you're reminding me." Some people say it like that and that's not potentiality that's another thing, but if it's potentiality for you, great. It's all in the same zone; different window of the same house.

Audience: 16:49 Potential is a really important quality or condition unless experienced, because in that, and embodied or what we would call neutral, where we're able to be moved.

Jac: Yes.

Audience: You know we're not moving...

Jac: Yes.

Q: 17:09 But those who are able to be moved, and hopefully we're going to be moved by that unmanifest... something in there that we want to be moved by that, that's not ourselves.

Jac: Yes excellent. A segue right into the next step, exactly, wanting to be moved by something, so up comes an impetus; the birth, going from unmanifest; the birthday, into manifest.

Dean: 17:39 Sorry Jac, [cross talking several words].

Jac: Yes sure.

Dean: When you said that there's a feeling of this knowingness, some people say, "I know this," so where is that? How does that fit in that paradigm?

Jac: That's the minds version of aligning with absolute sage, inner guru, that which has no label. And you know it's not even knowing, I use knowing but for me knowing is the attributes of knowing. It's that there's no doubt, there's the feeling of certainty, it doesn't enter the questioning realm. Knowing is more the attribute of the qualities of knowing. It's not knowledge you know, but it's that feeling of like, "yes I know that, I know that," and you can't even say what you know, but it's that feeling that I'm after. That's it.

Audience: 18:48 Two things, one I'm trying to be clear on where the absence of nothingness has to do with anything, and two, so you started with the sage and the guru, God, the Absolute, space without labels, and then there is an arrow, this way is potentiality?

Jac: No, it's just a side window. Some people access this... You see, if the way you drop in and kind of the frequencies of the vibrations that you oscillate at, some people hit on pure potentiality and really feel it! They really recognize it, and some don't, but it's not necessary so that's why I didn't put it in the middle.

Audience: Okay, and stillness is the heading of all of that.

Jac: Because we all recognize that it's still.

Audience: Okay, so that's a heading for that.

Jac: Yes.

Audience: And then from the stillness the unmanifest, and where does the absence of nothing...?

Jac: 19:46 Yes, that's [cross talking] label. Yes that's without, we're heading in that direction; without label, yes right.

Audience: 19:56 Is the knowing just like a side window as well?

Jac: The knowing is kind of a way that the mind... Yes you could say it's a side window, exactly. But it's kind of a way that we line up with it. It's the way the mind recognizes, yes exactly.

Audience: 20:14 We could say, it's not knowing, it's not knowledge, to me it's knowingness.

Jac: Knowingness, this would be a good word. This would be a very good word.

Audience: I realized there was knowingness.

Jac: Knowingness, yes.

Audience: But again, I don't know, we're talking about attributes and being attributeless. I don't know if I feel potentiality or knowingness, which to me it's the same thing. I can't tell if that's pure potentiality or even knowingness. Is that an attribute? Do you know what I mean? I don't know if that's... We say, 'this is without attributes' you know, so I don't even know if those... I can see pure potentiality and it's not an attribute, yes.

Jac: 21:11 No it's a frequency, it's a frequency.

Audience: But we talk attribute quality, is it quality?

Jac: I see here is where the language is tough. But we know what we're talking about, but we've got to use these words to kind of point, you know?

Audience: 21:29 I use a lot [indiscernible couple words] source material, are we on the same place with that, what the stuff that when you get down and get rid of everything else [indiscernible & cross talking several words]...

Jac: Yes.

Q: It's what you have to work with, the source material, or what is there before any of that other stuff.

Jac: but it's undefined.

Audience: That's right it's totally formless.

Jac: Totally formless.

Audience: You can take all that away.

Jac: Totally formless.

Audience: But it is what is there.

Jac: Yes, that's right that's potentiality.

Audience: And so it's also source material?

Jac: Yes, it becomes source material because it will turn into a pattern.

Audience: Okay, so source material is a little farther along the way.

Jac: It is, it's as it's coming out and rolling out.

Audience: 22:20 Yes, then nothing is starting to become something.

Jac: Yes, it has started to become something.

Audience: 22:25 I used to get very confused because I would think to myself, "well what is it that I know?" There was no language, and so for me to think 'I know it,' it was like my mind was oscillating, you know I know

it, but I don't know it.

Jac: You don't know it, exactly.

Audience: I can't tell anyone about it because you can only point to it.

Jac: That's right.

Audience: 22:52 But I would even say to myself, "how do I know it," and it was just like [cross talking].

Jac: That's right there you go.

Audience: Go into shock.

Jac: There you go, yes, yes. It's like 'knowing this.'

Audience: 23:02 Dave was pointing to that... So it's not an attribute of the nothing it's just an attribute of the attempt to see it or explain it.

Jac: Yes or somehow that it's... Your mind is bowing down to it at that point, and it's like, "I have no words for it but man I know it, how do I know it," you know? So your mind is bowing down to it but it says, "I'm log-jammed here because mind's limited scope is way, way shy, short, of what I really am knows. Okay great, great.

23:40 All right I'm just going to stay away from the words unmanifest manifest, I've changed directions just a tiny bit. Because what we've been kind of referring to this week is letting this package inside, that which is beyond mind, beyond form, beyond all of it, that you all have access to, letting this guide your way on. So the sequence, when there is access to this it's like what Kay said the other day, it's like here's your frame, but we don't have linear time yet so everything is happening now. So if the frame shot, right, it's like a (sound effect-shuffling 24:27) all that ever was is happening now. It's like time is vertical, that makes sense to some people, but it's not really because it doesn't have shape. The way I see it, if I kind of go out of those steps, is that time is a dot, it's just a dot it hasn't gone into any... It hasn't stretched out in space yet.

Audience: 24:58 It hasn't differentiated yet.

Jac: Hasn't differentiated yet.

Audience: Sliced.

Jac: You could say sliced, exactly, this split-second, like split, that split, that slice yes. So in comes a concept of time because the form is here picking it up, and the form is temporal, it's in time zone. So when you as pure consciousness, then this material connects with your physical body and lo and behold it's in time and space. The whole time/space package is created with this form. The thing is, don't be fooled by it. Your form is subject to it; so therefore, are you subject to it? Not at all, but the form is subject to time and space. Because we're here in Massachusetts and it's Sunday and that's it. There's time and space and we can't deny that, but am I bound to it? Not at all! This form is bound to it, but man I can jump around and be kind of anywhere I want to be, do you know? So can you, whether your mind has that knowledge yet or not it doesn't matter if it's going that way.

Audience: Maybe there was a lot of Irish whiskey.

Jac: 26:27 Okay, then we have this perceiving machine. So what gets manifested into form, we've got (writing on a board) as precipitated by the body. (Writing on board). [Indiscernible words] so you've got this time and space thing. Now invariably unless you, you know.... there's plenty of people who have been diagnosed with psychosis because they have access to that but they can't connect it to the body/mind. It's very simple. Madness is very close to all of this.

#66 / 27:20

Dean: Would you say that again? What did you say about psychosis?

Jac: I used to work a lot with people who had psychiatric illness, and I've met lots of people who were diagnosed with psychosis, they had access to this and they couldn't integrate it.

Dean: Wow!

Jac: They couldn't integrate it. It's easy to go into pure potentiality, and actually like I've met people who were talking about being Jesus and okay, it's like actually no that's not actually...there's an illness going on here in

your perception, but with others it's like, "shit, this person is actually touching the frequency of what Jesus was," and so somehow has gone into someplace quite close to potentiality. I've seen it! And it's like I can't tell them that actually they were Jesus in a different version, but they are so far away from their own physical form, let's focus on that. But yes it totally happens, going into the Absolute or going into potentiality or going into the unmanifest and the mind trying to figure it out; no wisdom, no background, no clue, and no ability to integrate it.

Dean: 28:35 And medicine labels it as psychosis.

Jac: Of course! Of course, and what it does when I work on somebody with a psychotic drug, there is glue on their crown chakra, like a big thick mass of glue. I can always tell, it's like, "oh gluey stuff." That's an anti-psychotic, and what it is is like denying your access to your spiritual connection. It's shutting down your halo, you know? That's where the image of the halo came from, the crown, because the crown chakra is wide open. They were drawing the crown chakra, because they could see it. So if we glue this down we stop your access going to other dimensions, it works. But we call it psychiatric illness, but what it is, it's usually a huge fear of not wanting to be in the body you know, a huge fear of being in the body, and so it's like, "let me get out of here," but they touch these fantastic places very often! Really like beautiful awakenings but it can't be integrated, you know? Science is a baby, you know we have very crude ways of responding to spirituality.

Dean: 29:44 Would you say that everyone labeled as psychotic has touched this or maybe a portion of people?

Jac: I would say more than half. From what I saw it was like 70 or 80%. But some, no, there is an illness there, there's something actually not working in the neurology. There was undoubtedly sometimes that it was actually something not working in the body, but certainly three quarters. It was like, "gosh, there's no need for you to be on this stuff at all, but we don't have any place for you to integrate your spiritual awakening." We don't have it yet so.... So my role was like give them as much information and integrate and introduce them to you know, understand their energy body and where it is they go, and documenting, and documenting and coming back so that they can manage their ability to dip in and out of these different levels. Then working with... you know the psychiatrist new what I was at, and so he would then start taking them off or keeping them on low-grade so that they could come in and out, but yet have something to anchor them. Yes, I used to be able to go up and find them. He would be like, "okay, so and so that you saw three months ago is psychotic, Jac find him." And I would put out an invitation and I would find him someplace, and like, "hey, would you come back down," and he would come back down, you know?

Dean: 31:10 Did the psychiatrist listen to you?

Jac: Oh yes! Oh yes, he was on my board [indiscernible 1-2 words].

Audience: 31:20 I just wanted to say that in Asheville there is now a recent place that opened that exactly does that.

Jac: Yes!!!

Audience: They have psychiatrists, they have hospitalization. I brought the article so I'll give it to you before we leave. It's crazy, I thought about you.

Jac: 31:35 Oh that so [cross talking 1 word]!

Audience: It's like integrative mental illness [cross talking several words].

Jac: Yes recognizing that it's....

Audience: It's called like spiritual emergency.

Jac: Yes spiritual emergency, yes.

Audience: I'm like, "yay Asheville!"

Jac: That's right, that's wonderful, yes, yes. We were underground, completely underground, like we couldn't. And I brought it to the head of the board, I don't know if you have the same terminology here, but the government we had that manages funding for the part of our department where we were around.... 32:10 I don't [indiscernible couple words], the guy told me, "okay we're doing this," you know, and he said, "God I'm just so excited by this Jac, I'll fund an evaluation," you know? So I came back six months later and said, "okay, here's the costing, here's the parts, the components, this is how the evaluation is going to look, this is what I need somebody to come in and watch us do this with this number of clients, this is their profiles," and he said,

"hands-off, I can't touch it, I can't touch it." He was stopped. He said, "I can't even have a meeting with you."

32:42 Okay fine, so anyway, [indiscernible words]. Anyway, back to this.

Time and space [indiscernible several words], all right, so there's no denying there's a temporal form here in this illusion. And beautifully the whole work of waking up is while in the physical form recognizing and stabilizing in this. But to make this work what you've got to do is... All the wiring that happens in your physical body, this comes with the package. Your mind picks up things, and we know from science there's a delay between when something happens and when your mind recognizes it. We know that the shot that pure consciousness is manifesting in this moment, it's manifesting this room at this very second, but it's actually like (snapping fingers) this is manifest. Your mind is stretching it into linear time and making it Sunday and making my words sound like a sentence. Your mind is joining these phrases together, and if you miss a phrase you're creating something in the middle so that you can understand. We know this. The delay factor that's going around here, allow for it, make space for it. The mind is very impulsive, the mind will jump in and the conditioning will always look for its own survival; let's run this neurological pathway again, let's interpret this frame with my own story so that this frame that I see now, I'm going to see it because I'm generally not safe. So this frame is going to be superimposed by my conditioning. So this frame shot that comes from pure consciousness, which is manifesting the only thing that can be, so it's like consciousness is only going to....35:08 when the [indiscernible word] comes out it's only one way, it's only one way, but what your mind actually sees is one of two things. You're either going to see exactly as it is with a slight delay factor, because it's been pulled into time and your stretching it out, and so it's a frame and there's another frame, or mind is going to superimpose, "it really looks like this," it's got bells on and it's wonderful. Or you know, it's going to desire, it's got funky things going on and it's so interesting. All these other little bits of conditioning that you see around this, this is what makes life juicy and create suffering and pain, and buzz around the rest of it. But you know what, we've been distracted by this fluff which is your conditioned thoughts all the while.

#67 / 36:09

Audience: 36:09 Would you say that if mind is not the doer, if mind does not have ownership, then all the bells and whistles, you don't have?

Jac: Yes, they lessen and they lessen. If mind has no ownership and it doesn't come in with.... No ownership is the first thing, because you recognize there is no personal I, so I'm not claiming it, I'm not attaching to anything, okay that's fine. Now with a more subtle kind of paint wash over it, which is my rejection of what's happening right now, my interpretation of it, that's the next wash. Really whatever is, is whatever is. Hear the comment about it but don't let it influence your actions at all, at all! Don't interfere with the frame, and that's when you're bowing down. That's when you're bowing down, you see?

Audience: 37:14 This is really interesting to me, and I've had this idea for a long time that there's a very serious condition that the mind comes out of. It would be like the condition of guilt and to not approach myself like that. We don't want to approach ourselves because of all the fear that we could ever imagine will happen.

Jac: Yes.

Audience: It seems like... I'm a little relieved to hear, like seeing this diagram, it feels like that might also just be a belief system, and really it might only be just that the mind does what the mind does. It just has its habits or it's got its nature, which is to create and to...

Jac: Yes interpret.

Audience: Fill space.

Jac: Yes.

Audience: 38:08 And so it's not... That whole idea of like there's this very serious reason why it does that, doesn't... Maybe there is, but maybe it's not even that.

Jac: Not really, it's just part of the body/mind mechanism. It's just allowing experience to be possible, that's all. So the mind and its stories are as significant as the form and its health. It's the same thing, it has no other

potency unless it gives itself potency and power.

Audience: 38:45 And so this is why you teach the way you teach. This is like really just going... This is almost mechanical in a way.

Jac: Yes.

Audience: You're not teaching a lot about meditation, training the mind, you're not teaching a whole thought system of let's say, The Course in Miracles, which some of us have done. So it's just this is the nature of the mind, but it's not true.

Jac: Yes it's not true.

Audience: So this is how to approach it.

Jac: 39:15 Yes, and I'm assuming that people who come to me have a spiritual practice, there doing meditation, they've done stuff and thrown away The Course in Miracles, or still use it but know that there is more or whatever, you know? It's kind of more end of the line stuff.

Audience: So there is cultivation involved in this and mind training.

Jac: Yes! Yes, I'm assuming that people are doing that because you've got to take responsibility for your own path.

Audience: But still it really just comes down to... Well, like The Course in Miracles says..., I'm drawing a blank, but there's God and that's the only thing that's true.

Jac: Yes, yes.

Audience: Nothing else.... Does anyone know that quote?

Audience:: 39:57 [cross talking].

Jac: Yes.

Audience: Yes that one right, right at the beginning, right?

Jac: Yes, and everything in The Course points to it, it just uses all kinds of tricks and techniques to point to the same thing to kind of tidy things up on the way, but everything points to the same thing, everything does.

#68 / 40:16

Audience: Are you saying the frames, the (sound effect-shuffling 40:19).... I wrote you once, I saw that.

Jac: Oh yes.

Q: It was very frightening, and I had a big question of why you would write it because it is not kind of what I am used to seeing.

Jac: Yes.

Audience: But I saw it again and it's, "oh it's just happening," but that was a while back.

Jac: Yes.

Audience: 40:34 Do you continue to see it?

Jac: I can but I don't bother because I know that's how it works, and it's much easier to see the linear, it's much easier on my body.

Audience: 40:53 But then....okay never mind, the other stuff then is just interpretations being placed upon that, that's not [indiscernible words].

Jac: Yes it is, it's that the mind superimposes it's perception about how it thinks the world is. Because when you see the frame and it's outside of time, you're just seeing the frame, you're just seeing the frame, there's no conditioned, 'this is safe, I like that, I don't like that.' None of that dialogue is there, because you're just seeing the frame.

Audience: Right, you know I mentioned Byron Katie to you, and one of those is listening, which I had in book and on tape, but it dawned on me that, "oh my experience is just what I created," but that was deep.

Jac: Yes.

Audience: 41:34 [indiscernible sentence].

Jac: That's great.

Audience: But that's it.

Jac: That's it.

Audience: That's [indiscernible word] in there. I heard that but [indiscernible 1-2 words]

Jac: Yes, good, good.

#69 / 41:54

Dean: I always thought of mind, it's a simple definitions, but it's a bundle of thoughts.

Jac: Yes.

Dean: Am I on the right track?

Jac: Sure, whatever your... yes.

Dean: 42:04 Then the question will come, 'where do thoughts come from,' and I just want to kind of say how I you know.... So to me, I'm saying thoughts come from nowhere and everywhere. We can call it consciousness or whatever we want.

Jac: Yes.

Dean: 42:24 I have no control over my thoughts, thoughts just come to me uninvited, unchosen. Correct so far?

Jac: That works.

Dean: Okay. So thoughts come to us, to me, unchosen, and I have no control over it. Having said that, how does that relate to that frame shot that you have over there?

Jac: 43:00 Because here's the mind and it's the template where the thoughts land. The template is what consciousness is creating right now, is manifesting, the raw frame of what is, that's the template. And in comes the mind superimposing these random thoughts to influence or subjectivize the frame to make it particular to you, making it recognizable so that you have some things, reference points, to draw on so that you can know in one moment what to do from one moment to the next moment.

Dean: 43:54 I'm not very clear; sorry Jack.

Jac: The thoughts have to be applied to something, they need story, they need to connect together in some way. One option is that they can connect together in your mind and you can live up there. But when you are in some way connecting with what is, and you're working with like what's here right now and get out of my mind, your mind will then apply it onto the frame of what you're perceiving around this, of what's happening. It will stick the thoughts, superimpose the thoughts on top of that; interpret the frame according to your own thoughts.

Dean: 44:44 So mind will interpret the frame according to...?

Jac: Its conditioning, whatever you're running, the emotion you're running, yes.

Dean: 44:57 But that again is a function of your brain [indiscernible word].

Jac: Yes, yes. Yes, the brain is the machine behind it.

Dean: Right, so would I say, would it be correct to say really, that the thoughts need a structure, an organ like brain for interpretation?

Jac: Yes.

Dean: It's just a machine interpreting.

Jac: Yes exactly.

Dean: But unfortunately, because of its previous thoughts and conditioning, it is never a true representation of what is happening.

Jac: Yes, unless you're listening, your body, your mind, is bowing down to the pure creation of what is. And so mind is used only for functioning, for communication. For functioning, but not for superimposing and altering and modifying, 46:06 and piking on top of what's already [indiscernible words – laughing], you see?

Dean: Yes.

Jac: Good, good.

#70 / 46:18

Audience: So if we try to make this fit in a scheme of the evolution of a person from birth up, we come into this world, and we've got all that conditioning sometimes already in there or you come in with that frame shot

and our brain doesn't know its job is to interpret it, and we can see it clearly for what it is in the very early years of life.

Jac: Yes, I think we all remember as kids life was simple and we knew the adults were friggin nuts.

Audience: Yes exactly, so is there a sense of when it starts to kick in?

Jac: They say it's pretty solid by seven. They say that you know, you really have a lot of your conditioning, neurology, you've got the general trend of things. A lot of damage is done by seven, a lot of it. It depends on what school of thought you look at. Different psychologists say different things, but from my own work when I used to work with kids, it's like they were a lot more pliable before seven.

Audience: 47:26 So if we could start doing something in the early years of supporting their way of viewing the world, in a much more [cross talking].

Jac: Absolutely! We could change the whole world, we could change the whole world, yes. As I often say, we are just in the dinosaur age really. Our evolution is very... we're at the very early stages. We have to do all this in order to allow us to come back to what we started off with. It's like destroying the planet, and now we have to do these initiatives to heal it again, but we shouldn't have destroyed it in the first place. But this is what we do, no? We break something before we actually recognize that it was fine in the beginning. That's how we like to feel powerful and stuff like that I think.

#71 / 48:15

Audience: So what I see in this diagram, the main function of the mind at this moment in its existence, so it's all existence actually, so to create individuality, right?

Jac: Yes.

Audience: And so this is like a bigger version of what we then talked about as the self-referential mind.

Jac: Yes, this is the self-referential mind when it puts bells on the frame, because it subjectivizes the frame and makes the frame about me. It puts mind power on it and mind conditioning on it.

Audience: Right, and then all the mischief really happens from there. I mean, it's just like a total distortion.

Jac: Yes, it's a total distortion of what's actually perfectly fine.

#72 / 49:01

Audience: The frame shot, a frame show without frills.

Jac: Yes.

Q: Yes, seeing, clear seeing.

Jac: Yes clear seeing.

Audience: And then there can also be the frills without identification to the frills, is that a different level of clear seeing or is it the same base clear seeing?

Jac: Seeing the frills but not applying them to what is. That's what we do, that's what we do at satsang.

Audience: 49:54 And the frame shots are running or could be running if they're seen but they don't have to be seen. They don't have to be zoned in on? What's the word? Because it seems like there has to be a stopping or intention, not even a conscious intention to see the frame shots?

Jac: It revises naturally.

Audience: 50:35 or the manifestation.

Audience: 50:37 Are you talking about when mind is aware?

Audience: 50:40 No, when they're are seen, not [cross talking].

Audience: [cross talking].

Audience: Not altering it but not even seeing them. There is the ability to see them, but ability not in....

Jac: 50:57 Are you saying that....

Audience: Not in a controlled way.

Jac: That mind can choose not to see the frame?

Audience: Not that mind can choose, this has nothing to do with mind.

Jac: So sometimes the frame is not seen but by mind. Is that what you're saying?

Audience: 51:13 Yes.

Audience: [cross talking]

Jac: Yes.

Audience: [indiscernible & cross talking].

Jac: 51:16 Yep, yep, it is another version of distorting it.

Audience: There is a stream running and you stop and you see a rock, that's a frame shot.

Jac: Yes, right.

Audience: But the stream is always running.

Jac: Yes.

Audience: And seeing the frame shot can happen or not.

Jac: 51:44 But in pure seeing all of it is happening now, all of it, the river, the shot with the stone doesn't draw more attention than the....

Audience: No, I was using that as an example of a frame shot. If you have a strip of film; so that's a segment, there is a segment, segment, but I guess I'm trying to articulate what's there when the frame shot is not seen.

Jac: Mind does that too. Mind chooses not to see the frame and it creates something else instead.

Audience: 52:33 It doesn't feel like the creation is something else. It doesn't feel [cross talking].

Jac: Or else you're asleep, you know? Mind fills in the blanks all the time. Like there's no other shots that your brain is taking up, this energy is joining the flat shots together. That's the way it works. We don't know the difference, I can't actually tell which is a frame or which way my brain is doing, I can't tell the difference.

Audience: 53:01 So deep sleep, where does deep sleep come in?

Jac: Have you ever had an awareness of being pure consciousness while your body is in deep sleep?

Audience: Yes.

Jac: The awareness of being pure consciousness and your body is in deep sleep.

Audience: Once.

Jac: Yes, okay great. So this is always active, huh? As long as the form is alive this is always active. So you as pure consciousness can recognize pure consciousness when mind is completely at rest. It might or it might not, but that potential is there. Good I'm glad you've had the experience.

#73 / 53:45

Audience: I find a discussion you and I had a while ago, quite a while ago, very helpful here. There is an "I" embedded in every thought. There is no thought without thinking.

Jac: Right.

Audience: 54:06 So it's like every thought is self [indiscernible and cross talking].

Jac: Except functioning thoughts.

Audience: Correct that what I'm talking about. We're talking about thoughts that may distort the frame.

Jac: Indeed. Okay, there's an "I" embedded in them, yes. There's a subjectivity.

Audience: So the limited subject is taking credit for this, is appropriating this.

Jac: Yes.

Audience: 54:36 There is an experience that was here. Consciousness... there's an intent that arises in consciousness.

Jac: Yes.

Audience: 54:47 Almost immediately without time it's effectuating in consciousness, there is a delay, and then the mind was surprised, plus the mind wanted to say, "oh I wanted this to happen," but the mind went, "oh it's already happened." So that proved that the....

Jac: Yes, yes, yes it does, it does prove it can see where the delay happens, yes.

Audience: It doesn't often, because I don't often see.

Jac: But you know it's there, great.

Audience: Can I say, consciousness quicker than the mind.

Jac: Yes it is, yes.

Audience: The mind plays catch-up.

Jac: 55:32 Yes, because the time frame, time and space has come in and that causes a delay always. It has to cause a delay because outside of time isn't subject to any moment, but the mind is always subject to a moment, so then that comes after.

Audience: Yes, and rarely the mind can somehow realize that.

Jac: Yes it can recognize that.

Audience: 55:58 [cross talking].

Jac: Yes, yes, I'm sorry I'm scooting around watching the clock.

#74 / 56:03

Audience: I know this is just a conceptual picture, but wouldn't this I'll be contained within the potential, the pure space? Doesn't that contain it all?

Jac: It contains the potential of it, but the rolling out of it is our experience. This is our experience of living, this is us doing the search for path.

Audience: Right, but isn't that really contained within consciousness whatever?

Jac: Of course! It's all consciousness.

Audience: 56:31 Right it's not outside. It's just that I [indiscernible word] understand it, it's a picture used for explanation.

Jac: Yes, it's all consciousness. Consciousness is doing all of it, so it's never not consciousness. It's never not consciousness.

#75 /56:47

Audience: Can you just clarify like the delay thing again? Like, is that déjà vu?

Jac: No. I remember where I heard about this first, I was living on my own on a little island off of Spain, and I was writing, Born to be Free. I had no Spanish at the time at all, and that's kind of part of it too, it was just disconnected from everything. There was a television station that was in English, it was from Germany but it was in English, so it was two hours of English in the evening. So that was my deadline, that was my time off, the two hours in the evening to watch this thing, and there was an interview, it was always documentaries, and there was an interview with somebody who had invented glasses for the blind, where there was a detector on it where it could tell you the door is 3 feet away, and it would put an interpretation into your brain where you would get a spatial reference. And what they found is that the information, when they were putting the information into the brain that the door is 3 feet away, the information was already in the brain. And they were like, "we can't explain it, we just can't explain it but the brain already knew this, and ,the person didn't know that they knew it." And they were wondering if we can have somebody recognize what they already know rather than them imagining it was coming from the outside for them to know it. And I'm, 'ding a ling a ling a ling!' And so then, you know when you discover one thing you see it everywhere, you know you see the same thing everywhere and it's like... you know, and then there's loads and loads of signs, loads of it around. Like they're watching people through a screen saying, "okay lift one arm," and six seconds before the person decides to lift the arm, and, "okay press the button when you have decided which arm you're going to lift," and they're going, "okay I'm going to lift this right one,"do-ta-do,ta-do,ta-do, I've decided to lift my right arm." And they said, "yes, but we knew a while ago," but, "no, no, I pressed at the moment I made the decision," really? there was a six second delay. So it's interesting. Not visual at all, it's like we're slow, we're slow, but your consciousness is instantaneous, it's instantaneous outside of time.

Audience: 59:04 So it's possible to just access it without the mind all the time.

Jac: We do, we just superimpose it.

Audience: That's the easy way, the direct way.

Jac: The direct path is right

Audience: That's the goal the direct path.

Jac: 59:21 Yes. I have one more thing to say about this and I've got to [indiscernible 3-4 words], so I've got to leave this part. This is the personal I. This fluff, this is what you're getting rid of. That's what you're putting off, that is what sense is, me, myself, I, the fluff. That's the super imposition of your conditioned thoughts, the interpretation that you want to try to improve what is, your commentary on what is, all of it, all of it, that's what creates your sense of yourself. And it's like, yes but if it's just theoretical..., it's like, no, no, no, no, you actually want a sense of yourself because you've just been doing it for so long, and you get such juice out of it, but it's the source of all suffering. And that's what we're doing, that's the personal I. And we say, "why do I put crapology onto what's already, what is, and is inevitable, and already agreed by what I really am?" And the only thing that can happen now is like, (singing) for the sense of me, myself, I. So that's the only capacity that pure consciousness has to experience itself, because the Absolute does not know that it is the Absolute. The only way the Absolute can recognize the Absolute is through an imagined sense that it is separate from itself. So that's the joy of being human, it's that you get to realize that you are all of it. You get the experience of recognizing that you are the Absolute.

Audience: 1:00:54 Could you repeat that, 'the Absolute doesn't know it's the Absolute.'

Jac: 1:01:06 So the super imposition that your mind puts on the perfect frame, it takes a few seconds to do, to add its bells and whistles, is the sense of you being a personal individual, that's what you're adding to every frame, 'the me thought added to something.' So the superimposition on what's perfect makes things relevant to me, how is this scenario relative to me today when I'm here and I'm teaching and I'm...? And we can run all those stories; if I believe that I was my body/mind that would be absolutely what was running now. So we do spiritual work to get rid of all the fluff, and to see that me, myself, I, we all agree on this, that's actually the root of all suffering. We like it and we need it, but its actually got to go, and something is burned off, and that why we have satsang. Because the Absolute cannot recognize itself to be the Absolute because it doesn't have the capacity to see itself, to recognize itself, to know that it's God, it can't it doesn't move that much. There is no component within itself for it to reflect on to itself, it's more pure than that. It doesn't have a self reflective mechanism.

1:02:21 So out of its genius, out of its nothingness, came this dream that it can imagine what it is, and so it loses itself in order to find itself. So it imagines through time and space the potential to create something, so that it self reflects its capacity so that it can actually recognize what it is. So the Absolute trying to recognize itself is what gave rise to all of this illusion in the first place. That's why it's so darn beautiful. It's so beautiful, huh? 1:02:59 The only way it can recognize itself is through falling asleep and waking up, and [indiscernible words] thing, because the truth is, and you know it as well as I do, the Absolute is just beyond all of it and knows nothing about this crap that we imagine is real. It knows nothing about it because it's not real. It's not real, it's only a mechanism for the Absolute to recognize itself.

Audience: 1:03:23 And then does it know it's unreal?

Jac: The recognition only happens when we're out here, we need the mind for the recognition. 1:03:34 We're the ones who recognize it, [indiscernible words] the Absolute, you don't bring that wisdom with you it's too pure.

Audience: So it only knows itself while we're in the dream.

Jac: Yes, yes it can only know itself by dreaming.

Audience: It's dreaming.

Jac: It's dreaming.

Audience: Okay the absolute is dreaming.

Jac: Yes. Yes your imagining yourself to be here, your imagining yourself to be Dan, yes. And we can only say that from here, but the Absolute in and of itself is not dreaming. There's no movement in the Absolute, you see? This isn't valid in the Absolute.

Audience: 1:04:13 So when you wake up from the dream you become the Absolute?

Jac: There is no dream.

Audience: 1:04:18 No, there's no dreaming [cross talking 1 word].

Jac: Yes, it's like, "gosh what was that, what was that," yes. Nothing, never was. You see, it never was.

Audience: The universe can only know itself through us as us.

Jac: Yes, yes.

Audience: 1:04:34 But there is that incredible beautiful play of all the shapes and forms that happens [cross talking].

Jac: Beautiful, it's exquisite! The whole darn thing is exquisite.

Audience: [cross talking].

Jac: Yes it's exquisite, the whole thing is exquisite. So it's real and it's not real; it's real in and of itself. The reality feel is part of the creation, it's only real here because from any other perspective of course it's not real, you see?

#76 / 1:05:13

Dean: 1:05:13 Mind is refusing to accept this paradigm.

Jac: The Dean mind?

Audience: What a surprise!

Dean: Yes, because it has no access to this, in a sense. So if we will do as you say, and you say it with all humility and authority because it's your experience, it's not possible for Dean's mind to accept it unless it is his own experience. Is there enough time to say?

Jac: Yes, sure.

Dean: 1:05:56 So just because the whole idea that the Absolute cannot experience itself doesn't sit well.

Jac: Okay, sink deeper into your awareness of the Absolute. Drop the books Dean, drop them, let your own experience guide your way on.

Dean: Well you're dragging me into this.

Jac: Good.

Dean: No seriously.

Jac: Yes, yes.

Dean: 1:06:20 When I was sitting there I said to myself, "this path I don't want to take anymore," this shit that's just going on right, because it's.... The way you put this out and then I get drawn to it. See what I mean?

Jac: Okay, that's your particular pain. Okay that's fair enough because that's what's going on for you, because it isn't engaging your intellect too much, is that what you're saying?

Dean: Right, yes.

Jac: That's fine, but you're an intellectual. Most people they kind of... you know, they are coming from another place. 1:06:52 We have some touchy-feelies here, you know we've got some [indiscernible word], that's fine, that's fine, if it's going to bring you to where you need to throw it off, that's great I'm glad you recognize it.

Dean: 1:07:05 I'm actually at the point of.... frankly you know I'm happier just throwing the whole thing down.

Jac: Great! Fantastic! Okay, direct experience that's where you're going. What do you know is that it's for you and that's where we stop and start, and the other way, start and stop.

Dean: Yes.

Jac: Good, I'm very glad. So stop reading your spiritual books.

Dean: I don't actually quite frankly. I mean this sounds.... If there's anything I read it's just what stabilizes me more in saying 'all I am is this,' this one line as opposed to figuring it out. I already dropped that.

Jac: That's good, that's great.

Dean: You dragged me into this again.

#77 / 1:08:00

Audience: I just wanted to mention Nisargadatta who has said many, many, many times... First of all he would say, "throw away your books, forget about them." "Everything that I'm talking about is my experience."

Jac: Yes.

Audience: 1:08:19 And he said, "I sat with my guru and my guru said to me, "you are - I forget the exact words, but he said -, [cross talking].

Audience: You are that.

Dean: He said, "you are the self."

Audience: "Beyond the self you are absolutely reality.

Jac: Yes, yes.

Audience: And he said, "I knew he was speaking the truth."

Jac: He was right, yes.

Audience: "I knew that, so then I gave myself to that way of thinking and I spent all my time and energy thinking about this, 'I am the Absolute,'" and he said, "it took me three years and I finally realized it."

Jac: Yes.

Audience: "And I'm asking you who is sitting here to do the same thing, to trust what I'm telling you, just trust me and follow through on this, and it's going to happen, it's going to unfold in its time."

Jac: Yes, beautiful. All right, the chair we're shifting gears.

#78 / 1:09:41

Audience: Quick question, are humans the only people [cross talking].

Jac: No not at all.

Audience: [cross talking].

Jac: Oh yes. Yes, I am reluctant to go there. It's not just a matter of just us.

#79 / 1:09:53

Audience: [cross talking] between evolution where this became possible?

Jac: For us?

Audience: In evolution from amoebas to four-legged creatures.

Jac: I think the further we moved away the more possible it became.

Audience: Away from...?

Jac: From moved into the illusion, the more possible it became.

Audience: So the more dominant prefrontal cortex?

Jac: 1:10:24 Yes, the more the search, the search is stronger, the more prefrontal cortex domination we are.

It's got a return and call home devise in it, you know? Okay we've got to do some other work.

Audience: You'll see your pet amoeba in the next life.

Audience: Jac I wanted to say that was helpful.

Jac: Thank you I'm glad

#80 / 1:11:11

Q: They really want to keep doing that.

Jac: No it's done, it's all over.

Q: How are we with time?

Jac: Eileen forget about all such concerns, this is your time.

Q: 1:11:38 Okay. I have things written down but I left my notebook over there, and I feel like I don't really have very much to say. Okay let me just get whatever I need right now.

Jac: Sure. Get your notes if you want it's fine, it's no problem.

Q: 1:12:06 So maybe the first day that we were here you talked to Mukti up here, and something resonated for

me because you were advising Mukti to be the foreground, to be more forward or verbal or vocal or something like that, and what came to me was how I'm being the background. That has just been what's happening for this character since Florida probably, which is the last time I saw you. So things have been interesting in that way, just being the background, and it's kind of played itself out here with this fear I have, that if I'm not vocal or bringing attention to myself somehow, then I would just disappear to others. And that kind of felt like what was happening, you know? I didn't have questions, you weren't seeing me energetically, you know you said, "you're not jumping out at me energetically," and my answer to you was, "well just don't forget about me."

Jac: Sure, yes, yes.

Q: 1:13:39 And I thought, "wow that's like the core of that fear," that was the whole seeing.

Jac: Yes I felt that too. It was a call, you know?

Audience: Yes, and it took always so much energy creating an energetic awareness you know, like see me or talk to me or whatever. Anyway, that feels pretty gone.

Jac: Well done! Well done!

Audience: 1:14:15 Well I didn't do it but it's done, that part. So some interesting things came up as you were doing this diagram that I wanted to share about this. They go into storyland a little bit, but they are actually the story of seeing through the story. One of them was, two weeks ago I was in Orlando Florida right around the corner from where the big massacre happened. I walked around the..., they do those memorials for people and they put their pictures up and candles, and you know part of it is a lot of the people I was with were very emotive about it, and I didn't have that and I'm pretty much a touchy-feely kinesthetic person, but I didn't feel that at all. I was kinda happy for... You know I was like, "wow, they're like out of this crazy world," but the thing that struck me was that the oldest one - I probably saw 20 out of the 49 that had gotten killed -, was like 35, the oldest picture. So they were just these babies you know, beautiful, beautiful, like Latin gay men that were so beautiful! And I just saw them so free you know, I saw them like free. And anyway, so this is what occurred. I was going to see a show, a musical theater thing with a friend, and we went in and it was a very kind of audience participation kind of thing; a lot of clapping, joyous, and I was talking to my friend and she was talking to me, and the lady behind us asked us to stop talking, this was during Act I. So that happened, and then in Act 2 either I talked or my friend talked, somebody talked to each other, and the lady from behind just started screaming at me. She was making more noise than I was talking and she was... Just from being Jewish in my own culture, I feel like she was just sort of this old Jewish lady who could just say whatever the hell she wanted to say. It was okay with me, but she was screaming at me saying, "get out, get out, this isn't your living room! Blah blah blah, and then I just remember turning like to look at her, and she was either going to grab my hair or do something, but she slapped me in the face hard, hard hard! What occurred was that I kind of just turned my head back to the stage, and I was sort of just in shock.

Jac: Yes I'll bet.

Q: 1:17:20 Really it was loud and it hurt, and I just sat there a second and I registered that, and the next thought that came was... well what came was, "what was that about?" And what came was, "Eileen just shut the fuck up." Like all the time. It was like the universe, "thank you lady," you know? And what also came was the Jesus thing of turning the other cheek, because in turning to look at her and then turning back - my friend was on the side - I looked at my friend, who was in shock, and I got that also. It was like, "here you want to slap this cheek?" But it was very loud, very hard, and it left a face print. I remember that as soon as I felt the stinging I felt the memory in this body of when that had last happened, which was when I was like a teenager or a child, and I knew it was done by my parents. The thing that I saw that was different was that I didn't react to her at all, and you know this body/mind is a fighter, you know she was a fighter big time, like New York City street fighter, and for me to just like.... That was so... There was no effort it was just, "wow" like with this character there is integration happening.

Jac: Yep!

Q: There was no need to do anything. So my friend was very scared about this, and we left after the show was over, and she was afraid. She wound up calling the other people, and it became a drama, but not for me. And

I just went through kind of.... and I saw the way this created drama for everybody, and yet it was like who cares, like okay she slapped me.

Jac: Yes, it's beautiful!

Q: Isn't that awesome?

Jac: That's fantastic!

Q: 1:19:48 So I told [indiscernible name-Zecky], because he was at the thing, at the dance thing, and he was supposed to go to that show, and I came back and my friend had called him and told him and he said, "tell me what happened." So I told him and he said, "god, I would have smacked her back," and I realized that that that.... well this is partly a story, that was... Like I felt as if that's why he didn't come, because I don't think he could have done that, and that's exactly what he needed to do because he's so yin. It was like for me that the yangness of this character has been getting diluted.

Jac: Yes.

Q: 1:20:38 And his yangness needs to be increased. I didn't tell him any of that, it was like the hook is, why tell anybody any of that, but I'm telling you.

Jac: God Eileen you've come a long way girl! A long way, well done!

Q: It's so awesome!

Jac: That's fantastic actually, that's huge. Something that's so shocking is going to bring up a gut reaction, like something that's kind of sudden and done. There's no hiding the dirty stuff. I mean it's just going to (sound effect-upchuck 1:21:09), it's going to come up you know, your impulse. Well done.

Q: 1:21:13 And I got to listen to everybody's story about you know, Zecky would have smacked her, and I'm thinking in my mind, "yes you're so fool of shit you wouldn't have smacked her, you don't have that [cross talking 1 word]."

Jac: Yes it's easy talk outside of it.

Q: And other people are like, "you should've called the police," and they have all their reasons, and I'm just going, "that's a good idea, that's a good idea," you know, and inside I'm knowing there was nothing to do, this was exactly...

Jac: You saw what it really was about, yes.

Q: 1:21:42 One other thing I want to tell you, at least one other thing, so okay my little drama thing with Zecky, that goes on. All I can say about that is that it feels like it comes from beyond, before mind. I mean there's a knowing, like what Lori was talking about. And you know, I'm dancing with him, he's still my teacher, and he has a very strong boundary with students.

Jac: Yes.

Q: They would all be with him you know, so he has that as a very strong boundary.

Jac: Good.

Q: That's good, he has integrity and he can have that. I feel like I could be secret with him, like it's okay for me, so I don't have an issue with that. I don't know whether he knows how to do that or can do that, but at this point I'm just in this dance, you know? And I connect with him and that's what happens and whatever will happen will happen.

Jac: Yes.

Q: 1:22:56 But he is with me so strong all the time. You know like you said, "how will you know if something is something," and you said, "well if you just keep showing up all the time." And I thought, "oh good I'll go to this retreat," oh my God all the time, so it's like Zecky, Zecky, Zecky. So it's like, "get the fuck out of my head, get out of here."

Jac: Yes, yes.

Q: Anyway, one of the story disenablings that happened was, where my horses are there are wild turkeys sometimes, and when I had questions about.... and Zecky is from Turkey, so when I had questions about something with Zecky, you know my little magical mind would say, "well, if the turkeys are there it means you know,...." It's really cute but she does that, she did that, and not long ago that occurred. There was something that came up and I thought, "okay, if the turkeys are here it's the universe telling me..." You know that thing.

It's not psychotic.

Jac: No it's not, but...

Q: Okay wait, wait.

Jac: Okay.

Q: 1:24:14 So I hadn't seen these turkeys in a long time. I can't make them come, I don't know what makes them come, and sure enough I go and there they are, there's several turkeys. I looked at the turkeys and I immediately said, "wow, that has like so nothing to do with anything!" Like the fact that I'm making a connection...

Jac: Oh thank heaven, yes. Whew! So how are we going to chisel that one.

Q: Yes, but I've done that throughout lifetimes. You know!

Jac: I know, I know!

Q: I've been a billionaire doing that. That's what the world is, story making.

Jac: Yes, yes, yes.

Q: And it's like mystical story making, and it's really cute and interesting, but oh boy! it was like I looked at the turkey and I'm like, "you're a fucking turkey that's all." " And you have nothing to do with the fact that **Zecky** is from Turkey.

Jac: No nothing.

Q: Nothing. Sweating, but that's huge!

Jac: 1:25:31 Yes it is, yes the breakdown of just the loop, the loop that you created for yourself for your own entertainment, that's the frills. The frills around a perfectly benign, innocent...

Q: Friend, right.

Jac: They're all innocent, you know? When you dance with him you dance with him, but your mind has him in here in fantasy land. But when you dance with him you dance with him. Be with what is; what is is enough. Only the mind says it would be better if...

Q: Right, yes there's enough in what is.

Jac: There really is, there really is.

Q: I got slapped in the real... you know? Stuff happens you know, it happens anyway so it doesn't need all that packaging.

Jac: Yes that mental embellishment which is empty, and it's just in another realm it's not actually here so you're missing what's here, you know? Good for you.

Q: Yes. Oh I'm so hot! The body gets really hot and really cold in here. My mind wants to kind of figure that one out, but it just happens.

Jac: Yes.

Q: 1:26:54 It's like there's nothing to do. It's really easy because you just do what's in front, like I just came to this retreat and I have no idea why.

Jac: Yes that's right.

Q: I don't really have a question. It's like I just keep doing what I do.

Jac: 1:27:36 Yes it's subtle **[cross talking 1-2 words]** it's unraveling beautifully, it's rolling down a hill so it has its own momentum now.

Q: 1:27:53 So is there anything for you to tell me?

Jac: No.

Q: Aah. Okay.

Jac: Because you had three stories, the first and the third you got the teaching, and the middle story you just need to apply those teachings to the middle story. So maybe there was something to say.

Q: I have no idea what you just said.

Jac: 1:28:24 Okay, you totally got the Orlando, you totally got what was happening there, what was really happening there without the mind superimposing. You totally got the turkeys, they're just there because that's just what the turkeys doing for the turkey. And you totally saw how your mind was superimposing it, and then your mind is superimposing another way to be with **Zecky**, but actually what's happening is all there

is. That's all there is.

Q: Yes I've let pretty much... Yes I've let that... That one is heavy, that one is stronger.

Jac: It's stronger, yes.

Q: But it's made of the same stuff.

Jac: It's made of the same stuff.

Q: It's the same, it's the turkeys. It doesn't matter, he's just like those wild turkeys. He is just in my space right now, and it creates... there's stuff that occurs, you know energetically. He's not easy physically to be around for me, in ways.

Jac: Right, yes.

Q: 1:29:27 Although I couldn't see not being around him. It's sort of maybe like some people being around you, you know your vibration just gets activated around it or something gets activated.

Jac: Yes that's right.

Q: So that happens. So it's not really completely comfortable but there's just immense unspeakable love, immense, like from you know, beyond, beyond, beyond, beyond.

Jac: Yes that's beautiful.

Q: Oh yes,

Jac: And let that be there without the mind, without the stories, the embellishments, the fantasy of just thinking about him, just leave in what is.

Q: 1:30:12 What I'm putting instead is the 'what I'm doing there,' you know the technique. And I'm improving, I'm getting like silver medals and things because I'm doing, you know like you told me, focus; be an athlete about it. So I'm being an athlete and I'm having you know really high-level coaching. 1:30:35 He's very proud of me [indiscernible words], like amazed that I get what I get; because they don't judge him they judge me, and he's kind of amazed and says, "how did you get that one?" "I don't know, you taught me."

Jac: Yes fantastic.

Q: 1:30:55 And that's just what's rolling out. I don't know, that's all to do.

Jac: Yes that's all to do.

Q: And sweat

Jac: That's fine.

Q: 1:31:13 There's nothing like physically I should be doing to stop this? It's just what is, the sweating?

Jac: I have no idea, I'm not getting something on it. There could be something but I don't get it. You're doing fine, just watch your mind around the romantic fantasy stuff. Watch your mind, you can't push it away but if you could find the root source of where you're running a loop and the desire that is beneath it. There's some kind of a desire; that's always why we leave what is, we want something better and we've decided that this isn't enough, you know? So unravel that, break it, and the love will be there without the bells on it. That's a big enough project.

Q: Yes, it feels like it's in the process of happening, it really does. Just experiencing the experience of it in the moment of it, and putting it all there, you know on the dance floor.

Jac: Yes exactly, that's what is for it's for your art.

Q: It's the expression of the soul in movement, that's what that is.

Jac: Yes.

Q: 1:32:44 So that's what I'm doing there and that's what it does.

Jac: Yes excellent.

Q: 1:32:48 I don't know if I could do that with another person, so he's perfect for that [cross talking].

Jac: For now until you get it, for now until you get it.

Q: Yes, whatever.

Jac: Yes, you will be able to dance with another having that energy yourself. You won't be relying on, you know, running it through your image of him, you know?

Q: 1:33:16 Yes it's loosening big time I know. [indiscernible words]

Jac: Good. I'm kinda watching the clock.

Q: I get it.

#81 / 1:33:55

Q: This is a practical question, there's just a lot of survival fear, and as I'm walking into the, you know judgments of the tribe, that increases, and so it really runs through my nervous system.

Jac: Yes.

Q: I respond well to sound, external or internal, so I'm wondering if a mantra would be good for my nervous system? And the other thing is if I... like, you know the fear is separation and when I move into my heart it really eases it, so I'm wondering if a mantra....

Jac: Yes, an anchor of some sort, yes.

Q: It could be Sanskrit, English, I don't care.

Jac: Something that you chant already.

Q: 1:34:58 Well, I sing kirtan when I'm at home, so there's any number of them.

Jac: I think I'll have to tell you during lunch because I can't think of one right now, we'll find something. Something will come, I'll get back to you at lunchtime.

#82 / 1:35:42

Q: I have a few stories but they're not important, so I just wanted to thank you, and there was a shift; symbolically I could see a shift. I just wanted to thank you for what you're bringing.

Jac: You're very welcome.

Q: And that's it because all the other stories {sound effect-unimportant 1:36:15}. And I do get, as much as mind can get the game, the impersonality of it.

Jac: Yes, you do know the truth, you do.

Q: I won't take too If you had a game board.

Jac: You can, take a few minutes it's okay.

Q: And a pawn expression, and you get born, you get a card, and the card could be anything, you know go to level 4, go to level 5, and depending upon the card that's your original play. I see I'm getting too thick into this but.... and then it gets played out. And say you've got a card that says, you know you die at 30 from cancer, so you're out. You come back again but you may get this same card.

Jac: Yes, you may get the same card.

Q: I mean this is a playful way of expressing this, that can't really be explained, but the end is the beginning.

Jac: Yes, yes. The end is the beginning, yes.

Q: It took me a long time because I didn't like games, that is my personality, you know? So it took me a while to get the humor and the lightness.

Jac: Yes, the cosmic play.

Q: 1:38:01 Yes, that took a while to sink in.

Jac: But you see it.

Q: Oh yes. And as soon as I sniff purpose I know I'm in trouble.

Jac: Fantastic!

Q: Because - then - I'm - getting - involved.

Jac: You smell it as it is forming.

Q: There's an old Southern Uncle Remus story about a tar baby and a rabbit, and the rabbit sees the tar baby in the middle of the road and thinks it's a person, so he goes to hit it and he gets stuck, and then he hits it with his other... and he gets stuck. So purpose is a tar baby for me. The moment it's sticky, sticky....

Audience: What is a tar baby?

Q: It's from the old Uncle Remus children stories.

Audience: What's the purpose?

Q: Getting and dancing with purpose, involving with purpose with meaning, oh but that's even better.

Jac: These are the hooks remaining.

Q: Yes they're sticky. It just sticks to you and you get sidetracked, but it doesn't matter.

Jac: Yes, if you can smell something as it arises, if you have the gift of smelling it when it comes up, don't ever dance with it just for old times sake.

Q: No, because then you're in it.

Jac: 1:39:44 You're really in them and then you're like, you've been given the insights and you've actually dismissed it and danced anyway. So it's like the moment that you see it drop it, and get out. Don't take any juice from it and it will burn quite quickly then.

Q: When we were discussing the pros and cons of the issue that you had on the board the other day, and I had been to.... there was a master, I think it was a Sufi master; Meher Baba, and he's the one that talked about he could determine that you only had three lifetimes left with it, and that like puzzled me, and I said, "this is such an intelligent man," because he wrote this beautiful book about how you know, nature tried many, many times, and failed trillions and billions of time to develop a suitable form for expression, but it started with the meadows and stones and goes up. He just... It's just magnificent! And then he said, "but wait a minute," and I thought, "he's still talking from the mind!" As magnificent as it was he was still playing the game.

Jac: Yes, it was entertainment, yes.

Q: Yes, so I was giving that importance and then I realized.

Jac: Yes we love entertainment.

Q: Oh my God. So luckily I didn't... I mean again...

Jac: You didn't go to deep.

Q: Yes, so thank you for... Thank you, I'm glad you're here, I really am.

Jac: You made me girl.

Q: Well I did good on that one.

Audience: And she bought beautiful flowers to share with us.

Jac: Aah thank you. That's a beautiful thought, thank you.

Q: Well I didn't make the flowers. Maybe I did.

#83 / 1:42:10

Q: I'll just make this quick. I looked into the story about the dungeon. Well when I looked at it first I thought, how am I going to think about that because that's not something... But anyway, I just said, "well okay, I'll get it," and when I looked at it all of a sudden I had this overwhelming sadness come up. It was that the guy that was hanging next to me was my brother, and so I didn't want to leave him behind.

Jac: Wow!

Q: 1:42:52 So like there was an out but I didn't want to leave him behind. But the funny part of it is that I have a brother; I have a couple of brothers, but one of my brothers who's been psychotic has said to me more than once, "in another lifetime you were my avenger."

Jac: You're kidding?

Q: No I'm not kidding, and I would say, "well okay," because I believed everything he said. I kind of always knew that he had...

Jac: He had some access to something, yes.

Q: 1:43:22 Yes, so it was just really interesting.

Jac: That is interesting yes.

Q: So my brother is with me now, so the thing about leaving my brother is like....

Jac: Aaah! Here's the pain.

Q: It never goes away really, you know?

Jac: This is the time you can't leave him, yes.

Q: He's doing great now. He seems to be doing great now. You know, he's always telling me how much I helped him, because I've always seen the part of him that's really perceptive, and you know, that looks crazy to other people, but to me it looks like he knew more than anybody.

Jac: Absolutely, absolutely. Beautiful.

Q: 1:44:06 Yes, so thank you for pointing me because [cross talking].

Jac: Yes, I knew you could do it yourself, it was like, no, no, no, no, you have access to this, you can do it.

Q: I have a quick question. I've bounced around for a lot of years with different teachers and different teachings and books, and you know I'm like everybody else here, and you know I'm also here. Like this was the thing I said, "I'm not doing another retreat," and I'm letting go of all of my books. I haven't been able to.... You know, I studied The Course in Miracles for like 15 years and that was like.... Everything has kind of been dropping away, and I have no interest, like there's no reason to do stuff, you know?

Jac: Yes.

Q: 1:44:56 So what I'm saying is, what do I do? Should I follow.... you know should I have like now one teacher that I'm just going to follow, or should I just kind of be with the nothingness and....

Jac: Do you have a daily practice?

Q: Well I did but I let that go to; I let a lot of stuff go.

Jac: Yes.

Q: I had, you know my yoga practice, and I had my Course in Miracles, and I had my you know, my time with myself in the morning, and you know I just got really....

Jac: Yes I know, I know you've got to chuck it all out; I know that place.

Q: So I don't really know what to do except nothing.

Jac: Yes, but I'd like to see 20 minutes of that nothing spent sitting with the intention of nothing. I'd like to see you just having a place of where you completely and totally touch in, because mind can tell you you're living from nothing but actually mind is going yakity-yak, yakity-yak. It can kind of build up without you noticing it, so it's like, "man how did those loops start again?" It's a sneaky thing! It's a sneaky thing.

Q: 1:46:23 Yes, it's like there's a problem anyway, so I can tell that it's not.

Jac: That's right, that's right, yes you're do nothing but actually you're still asking, 'what do I do?' I think a daily practice of 20 minutes a day would be really good. It's just like no matter what you've got that 20 minutes to just sit and meditate. Just sit and go in, drop in to nothing and stay in nothing for 20 minutes a day, and let everything come from there, let your day come from there, that's all. But keep it so sacred! Like sacred, sacred, it will resource you every day, and your wisdom, if there's anything else you've got to do, will come from there. You've got to have something or you'll slip. You'll slip, it's not established enough so you'll slip, and every day, like even if there is resistance to it, "I recognize that that's resistance, I can do 20 minutes there's no reason I can't do 20 minutes." Just see the resistance for what it is and take the 20 minutes, it will help you a lot. That's actually the anchor that needs to be there, so for the rest of your life that needs to be there, just 20 minutes. You don't even think about it you just do it. Anything else then we'll just you know, sure it will help every now and then, it will be of interest or you might go for fun or, "yes I'd like to do that," but the anchor actually, the thing that will really help you is 20 minutes every day. It's like you're going to cultivate a stronger route to the nothingness, do you know? It will have more access; you have to reopen the pathway to it every day. You have to reopen it because it will seal over too quickly for you, so you've got to just keep reopening it. It's like you have to eat every day, you've got to brush your teeth every day, it's no biggie you just integrate it. You've got to do this every day.

Q: Yes, I tend to get really distracted.

Jac: Yes you can get distracted, yes. Go into that 20 minutes of nothingness every day, that's your foundation. Yes it's important for you.

The End