

Unedited First Draft Transcription - Feeling into The Oneness - 2017 February 08 (PM)
Sebastian, Florida retreat
Questions #08 through #14

#08 / 00:00

Jac: I know you haven't done anything like this before, so well done! Well done, let's bring this really close so that you are heard for your first session on a microphone! Well done girl, you're here.

Q: Yes I'm here. I'm happy to be here, thank you.

Jac: Yes, and you're up here.

Q: Yes that's a big deal.

Jac: It is a big deal.

Q: 00:25 You know I've been listening to the other course participants talk, and I can relate to everything that they're saying, and I'm learning from your response. With me, I have a hard time articulating. It goes way back to when I was a little girl, we moved into a new home and my grandfather came to visit. I was up by the front door, and I explained to him that we had just moved, and he said to my grandmother, "she spoke!" So I knew that it goes way back. When I was sent to kindergarten it was a big strain, a big stress, very big stress, and I would go underneath the table and just cry because I wasn't used to that environment. It was so new to me, so I wasn't used to being around so many people; until they brought the graham crackers out, and that helped me to get out from underneath the table. But I've always had a hard time expressing myself. If I'm trying to write a letter or I want to communicate to somebody, I have feelings inside of me that I want to say but the words won't get here. I don't know if you have any feedback on that, and it's bothering me down here because I'm holding on, I can feel like I'm holding on. I've always felt that a lot of people feel like they have control, or they try to control their lives, and with me I've always felt like life is controlling me and I wanted to change that. So you know it's been a bumpy life, without going into a lot of story, but my father died when I was young and my mother took her life when I was young. There were things that happened in between that I don't want to get into, so there's just a lot of holding on and a lot of fear and anger as well.

Jac: 2:58 There's a few different things I want to say. One, there is a technique I would so love you to do while you're here, and I'll do it with you sometime during a break. It's where you continuously make sound for 15 minutes, continually. There's no other rule except you must continually make sound for 15 minutes. After a few minutes you know, you stop using your head and you get into the sound and it becomes freer. And something just... whatever wants to come out, because your mind has gotten out of the way and it's like, "oh darn I just have to do this thing," and so then we stop worrying about what it sounds like, what dot, dot, dot, dot, and something starts to express. It opens something, it opens a pathway, it opens something.

Q: Oh okay, I'd love to do that. I'd love to learn that.

Jac: We're going to do that. If we finish on time with the break before dinner we'll do it this evening, but just myself and Gail, that's enough. That's one thing. The second thing is, when we don't find the vocabulary for something it's actually a bit of a blessing, when

it comes to spiritual practice, because it means that you don't do that step automatically that everybody else does. You don't label stuff that quickly. Your mind doesn't go into story that quickly, and you don't verbalize your thoughts that quickly, you don't, you see? 4:41 So there's a whole load of things that other people have to unlearn that you never had [indiscernible word or name – background noise]. So it would be a disservice for you to develop all the neurology so that you automatically unfiltered speak everything that you think. A lot of people do that, there's no filter, there's no nothing it's just (sound effect 5:06), thoughts common and vocabulary is there too fast. It would be a disservice to put you there because you'll have to unlearn it again. I love! the advantage that you naturally now have of not labeling. Do you see? So we've got to find a place for you where we unblock what's inside, we just free that up so that there's a clear pathway, there's no holding. But does it mean that your mind is going to find vocabulary for everything? Not necessarily. Do we need to have that? Hmm, I'm not so sure. I'm not so sure, because some part of your mind is not active and I'm happy about it. Do you see? Some things that are a hindrance in life turn out to be a blessing. They do, you know? I remember talking to somebody once who was blind, born blind, and of course you know, he went through all the anger and all the other things about being like this, and later in life it was like, "oh thanks be to God," you know? "When I recognized the amount of distraction because of what you see, I'm automatically inside and I was just finding it hard to connect with the outside world, but now I just want to stay in, and oh what a blessing that I can't see," you know? It's a little bit like that, you know? So it's a delicate balance of what you want to free up, but finding words for things, hey.

Q: 6:44 It sounds good to me.

Jac: As long as you have your own way of expressing. We don't really need to be heard by other people, understood by other people, that's the phenomenal experience to build up the "I." You don't need it, so let's short circuit those patterns, you see? There is a blessing in it. Does this make sense?

Q: Yes it does. And I never understood you know, I never understood why I always had such a hard time communicating.

Jac: Communicating, yes.

Q: 7:26 So this is wonderful, yes I'd like [indiscernible 1-2 words] you're taking.

Jac: Yes we learn the technique just to free things up, and you can use that for expression, but turning it into words and labels, let's not emphasize that. It's a blessing. So life controlling you? Tell me on Sunday how that sits. Let's see how that picture rearranges itself, is life controlling you or is Spirit calling you in, and there were certain things not set up so you don't have to destroy them, or dismantle them rather. Is life really controlling you? Let's see what your relationship with life is like after these few days.

Q: Okay, that sounds good. Thank you so much.

Jac: Sure, you're welcome. Not bad for her first time with the microphone. She did say before the break, "I could never." Well done, wonderful.

#09 / 8:47

Q: So I've been asking around where to volunteer, and somebody said 'The Big Sister,' and I'm like, "no, it's like..." And then I called in elementary school to volunteer in the library, and somebody called me back and asked if I wanted to be a foster grandmother?" I'm like (9:16 sound effect). So I feel like, "ummm, laughing." So when I was sitting with it you know, it's like... One thing is the you know, the pain of living custody came up. And then I'm thinking, "okay what's true, you know Jac says emotions are thoughts, so what's true?" You know go to source, and it left me. So I've been sitting with this, like he big sister thing, like I can see it as a sister and not a pseudo-mothering role.

Jac: 9:53 What does big sister... What's that organization about?

Q: It's sort of like befriending... I really don't know. I think it's befriending a child or a teenager.

Jac: Oh okay, like to become a buddy, a support system for a teenager that might be in care or something. How is the teenager connected to the organization?

Q: 10:22 I think it's like an after school program almost. Normally they're from deprived backgrounds.

Jac: Okay.

Q: But you know my first resistance was, 'that's too personal'. You know like if they're after school with a group I'll do that, but a one-on-one felt... And I don't know if it's... You know, just throw it out, okay responsibility, that I have three grown kids that I'm trying to parent, and they're struggling. You know, what would my responsibility be? I mean, what's the boundary, you know? But the other thing was it's personal, you know like the library there's a distance, you know, but a personal relationship? So one part is I'm not there a lot — I'm there I'm gone, I'm there I'm gone — but you know grandparents they aren't gone, so that's not so different. So anyway, I've gotten through this without crying so that's good.

Jac: It's great! It's really good, yes. So what's the resistance? Do you feel like you don't have enough capacity or that you just don't want to do service or... What's really going on? What's really going on that you're finding issues, because the thing about service is that any service will do it, any service. It's bringing up stuff already and that's what service is about, it's there to bring up stuff.

Q: 12:08 This is... You know actually what I've asked the universe, because I could be in an office and I said, "I really don't want to be in an office stuffing envelopes," you know, I wanted more personal... So this is really what I'm asking for.

Jac: So you want something more personal but you don't want something more personal, you prefer something with a boundary like the library. You know you're dodging like nobody's business? You know that don't you? You're just playing games with yourself.

Q: 12:31 Well that's why I'm up here.

Jac: Yes. Okay, so, service is working on you already. This is what it's designed for, to throw up stuff like likes and dislikes, the sense that we find it rewarding. Service is you know, the fruit is you can enjoy doing it but you can't enjoy the fruit of it.

Q: So I intentionally do something I don't like?

Jac: Well, anything you've listed are things you don't like.

Q: 13:06 Well the children thing I can see it you know, I can see a benefit to myself.

Jac: Benefit to yourself?

Q: Yes, I think I would enjoy interacting, I love tutoring children.

Jac: Okay, okay.

Q: I think I would enjoy it if I can get past this roadblock of associating it with losing custody.

Jac: Yes, so that might be a good place to start. But I'd love to in a years time plop you into a service that you absolutely hate the thought of it. That's where I would love to see you.

Q: I can do that now, I'm an usher at the Max Center, and I sort of hated that; making people show me their tickets when they leave, and I feel like a policeman.

Jac: Okay. Yes, but you do it?

Q: Well I did it once and hated it, and I have signed up for it...

Jac: And you didn't go back?

Q: No, but I'm on the list. That's only a few weeks ago, I've been away.

Jac: Do you just want to like have a good time all the time, and not kind of do something that kind of takes away from your phenomenal fun, is that what's going on?

Q: 14:20 Maybe.

Jac: All right, service is not for our enjoyment it's to throw up our likes and dislikes, it's to throw up

anything the ego has to say about it. So resistance to service, the higher the resistance is usually the one to do, you know? But okay, a gentle starting point would be the one that brought up the custody of your kids and to connect with kids, all right, but watch the mind it will be looking for, "I want to enjoy this, I don't want to go the way it makes me feel." You know it's like you've had the phase of phenomenal freedom and feeling free and feeling, and it's like okay, I want to start diving you into what's left of the ego now, right? So it's not pretty, what service brings up is not pretty but that's what its gift is. So rather than obeying your mind, "I don't want to do this, I don't like... I feel like a policeman," it's like, "all right, I feel like a policeman so what, let's go through that and just serve. I noticed that feeling is there, fine, it's not going to deter me." Whereas if, "I feel like a policeman therefore I'm not going to do it," now your mind is in control of your actions. So what we're doing with service is taking an action regardless of what your mind says, and continuing with the action, and doing it out of love, doing it out of service. Totally, with nothing in mind except to serve with no return, with no recognition, nothing that the mind likes, nothing. It's not an easy task but it's really potent. And so whatever obstacle your mind comes up with, unless the place is destructive for you or really unhealthy or something...

Q: 16:14 Okay. Then I have one other thing; I was looking into being a cranial sacral [indiscernible several words] had said in the website, you know that's really about meditating and going within and... I have to re-look at it, but something in me went, "no way." Here I am meditating and you know, trying to... what is this about? So it's just curious to me that... you know, something about not being in control I guess. I don't

know, I guess I'll have to look at it and dig deeper about what came up, but something really came up.

Jac: Yes, was it something from your own condition that came up or was it an inner guidance?

Q: 17:06 I don't know. It's conditioning, ego or...

Jac: All right, then look deeper.

Q: Again I was being in service, so..., you know?

Jac: Yes. Yes, it feels like Connie that there's something really scared of diving into this next layer. There's something that's just like, "(sound effects 17:28) going towards the door, no, no." So have some courage.

Jac: Service is kind of wild, you know? It just shakes everything, everything! It reminds me of being — Amma, you know the hugging mother — in her ashram in India, and there was this guy who you know, just gorgeous... Like we were all just living in India and it was rough. I would be sick and you know you would have the same four shirts and you just wash and hope there would be one dry, because the rainy season would be on. 18:17 You know you just... like it's rough. You're living out of a [indiscernible word] sack for a couple of years, this kind of stuff. And there's this guy he's just like... "how do you look so groomed, how do you do it?" He said, "well it's important to me. I spend time taking care of myself." And I was there like doing spiritual practice at 4 o'clock in the morning, and going for it you know. I just spent time taking care of myself. Anyway, you have to do service when you're there, and he got repeatedly, his service was to clean the toilets, repeatedly. The toilets in India are not like anything in any other country. Really. But he would always get cleaning the toilets you know, and he would like, "do you think it has to do with my self image Jac?" "Maybe." It was extraordinary you know, it's like "the care and detail you put onto yourself you have to put onto the toilets." He got it, he got it you know? Service is like that, if you have the intention for service, if you're asking the universe for service, it's going to shake whatever needs to be shaken, that's its job. But it's a great thing to do if you have free time and you want to do an active spiritual practice, do service. Do service and let it push whatever buttons it will push you know, until no matter what you're doing, no matter what the task is, there's just joy. Not because the task brings you joy but there's just joy because that's your MO because there's no button left to be pressed around it. Do you see? So you're operating from joy regardless of if it's something you love to do or something you hate to do, that the action is independent from your minds opinion of it, you see? That's service.

Audience: 20:13 Since I last spoke to you, we talked about [indiscernible words] experience to hospice training.

Jac: You just did the hospice training?

Audience: 20:19 And I found that such a needed and wonderful group. I [indiscernible2 words]. I went there for four days, it was a wonderful program, and [indiscernible words].

Jac: Yes, you're just about to start it then.

Audience: Yes, the whole thing is just about presence.

Jac: Yes, being present.

Audience: 20:38 **cross talking** that's my return for doing it, it's just the practicing....

Jac: Practicing presence, yes.

Audience: presence, yes.

Jac: Oh it's a spiritual practice. Service is a spiritual practice, and if somebody else benefits from it, great, and if they don't, great. It's a thing in and unto itself, service. Yes it's extraordinary. I'd love to see more introduced into our culture you know, it's not here really. We don't work for free or give for free so easily. Anyway, that's a note on service.

#10 / 21:38

Q: Last year in May I talked to you and I described my personality, it's like so driven, purpose driven. I'm working myself so hard to, you know to accomplish whatever you like.

Jac: Yes.

Q: 21:55 I put [**indiscernible words**] I'll be 20% of you know, because if I have 10 list on one day I have to do 12 or even passing that. At that time you told me, "Helen do nothing! Drop it, don't do it, don't do anything." It was a hard medicine, it was unthinkable at that time, 'how to do nothing'. I'm doing nothing now.

Jac: Yes!! Well done, well done woman! Wow.

Q: 22:31 Life is so beautiful. I find the enjoyment and the contentment for everything, from everything; sweeping the floor, cleaning the toilet, cooking the dishes.

Jac: You cook the dishes?

Q: No, I'm cooking.

Jac: Oh I see, 'cooking the dish.'

Q: Cooking the dishes; breakfast and so on and so forth, and then the washing of the dishes. People are considering when disaster comes, but there is enjoyment there and contentment. It's not like I'm convincing myself you know, it's just how I felt. It's like when things happen unexpectedly, if you use your judgment it is a terrible thing, it's a horrible thing to happen, but if you go moment to moment to moment it's nothing. And actually you watch everything happen, and you deal with the moment and you find peace and enjoyment in it, in every minute. In every minute it's just like that.

Jac: Yes. Wow, you've done amazing work! Well done.

Q: Well I still have some kind of you know, I know there's the seeing the truth has a place, a big part in my life, but from what I see it is not out there it is right here. In every moment it is always here. So the chasing pertaining to — like what you described so perfectly — like some kind of attention? No, what do you call that, what you described this morning? kind of moving towards some kind of feeling.

Jac: Oh yes, it's like when... Yes, it's like the orientation that you get; you're not looking for the goal but it's like the orientation that comes from the goal. That's what is useful!

Q: Right, yes. Well, but I still.... You know this morning the people were talking about some tasks that overwhelms, I still feel that but it's like kind of something that's going to happen in the future, and planning to do; I haven't dealt with it yet.

Jac: Aah, it's in the future.

Q: 25:33 I still have that kind of, kind of anxiety, but it's kind of overstating to say anxiety, let's say. I drove past a red light and I was caught on camera. It's not like a hard... You know, it's like in the early morning at 6 o'clock and there is nobody there, there's no cars there. I was making a right turn and I was really slow looking in every direction, there were no cars so I turned, but I was supposed to stop completely. You know it happened right, I don't feel terrible or anything, it's just, "oh okay." So I learned something. I paid the fine, but then I had to go to the driving school, but online because I was doing something out of town for months. Then when I came back I knew, "I have to do this, I have to do this," I kept postponing. But everyday in the back of my mind there was kind of something, I was kind of stressful, things like that. Of course I completed it, and I was 100% correct after eight hours, but before that point it's quite stressful.

Jac: Yes.

Q: 27:05 Now I'm going to have to do the tax return, right? So I'm planning to do it after this retreat while I'm at home. That's another burden in the back of my mind.

Jac: But it's a burden because you're thinking about it.

Q: Yes, but when I do that I just do it. I mean, so I still have some kind of this residual thing now thinking about something, anticipation.

Jac: Yes anticipation, of pressure, you're feeling a bit of pressure. Well done. All right, so how could you approach it differently not to have that worry, anticipation, pressure, around something you have to do in the future?

Q: The only way I can deal with it is, I just start doing it, but if I postpone it I still feel this burden.

Jac: Okay, that's part of your own habit, putting something off. You're not comfortable with putting something off, you need to do it at that time. That's okay, that's a personality trait, and that might always be there you know, or if it's like, "no I'm not doing it actually on Tuesday I'm going to do it on Friday and feel okay about it," can you do that?

Q: 28:15 Yes.

Jac: Okay good. Alright, that's just planning to push something out, okay good.

Q: Once I have a date then I have to do this date, then probably the pressure will be off.

Jac: It should be, it should be unless you're running some other kind of loop around it, but it should be that if you plan and move it to a new date, and accept the new date, it should be clean; in terms of not thinking about.

Q: Yes, I think that would work.

Jac: Let that happen, yes.

Q: 28:45 Another thing I want to talk about is, like yesterday you were suggesting to us to look deeper inside, and go to the source. See that's something that I, you know I tend to do it quite often lately. It's not something I'm thinking about doing it's just naturally occurring. 29:11 When that happened... they say the energy starts from head and goes to here, and the [indiscernible word] is completely open.

Jac: Yes.

Q: Completely open; I got this emptiness, and from there I can see the thought comes up and can be easily spotted, but I'm not following it. It seems kind of laughable to even

believe the thought, because it comes from nowhere and then disappears completely, every sentence, every half sentence gone! It's so laughable, but during the day when I'm not really into it I can still be easily caught up by the thoughts. But still from my personal experience it's like adjusting the strings of instruments, if I turn to the right it's not going to work. But my energy type is tight, it easily goes tight, so for me it's like I'm trying to be relaxed. Whenever that happened, "okay let it go." If I can't get there it's just, "let it go."

Jac: Yes.

Q: 30:30 And I also learned it will come back, and then I will look again. So from my personal experience I can see the self is really, it looks, it's not real. So from that perspective, I don't really hold things to tightly. I'm doing a lot of exploring in my life now. There's nothing to do, but a lot of enjoyment. I just go to places and have some fun. This is very interesting, when I was with one group, and the people started talking about their stories, and blah blah blah, and I found so much intimacy with the energy side of people, but at the same time... How do you say that, kind of detached from everything that's going on.

Jac: Yes.

Q: 31:38 That was something new, I wasn't really having that before. But it's still noticeable now, the detachment, but at the same time it's so enjoyable of listening and to feel the different energies play. So even though sometimes I would like drop into this — now I'm complaining — even when I drop into the natural state, it's just a 'is,is,' and without any effort, but still I can feel the thinking comes up, and I feel the juice of the attention towards it, and then let it go. So this self feels very active, you know I'm still believing this....

Jac: Do you still believe in her? in the "I", the personal "I."

Q: 32:40 Even though [indiscernible 1-2 words] so many seen that happened, makes me... [indiscernible word] very likely, but there is still some kind of internal, how to say, the sense of self is still there, the sense of individuality is still there.

Jac: Okay, a sense of individuality can be okay. But if you know that it's not real, that the personal I; the Helen independent woman, is not autonomous, that she arises with the thought because she is a thought, she goes down with the thought because she is a thought, do you know that?

Q: Yes, yes I can see sometimes, not all the time, you know when I really go in I can clearly see it is bullshit or whatever.

Jac: Yes.

Q: 33:38 And I can clearly see all the thoughts are bullshit, none of them are real. So that's why I don't really have a lot of story, you know if I'm in groups with people who are talking, I have nothing to say.

Jac: That's wonderful.

Q: Yes, because it doesn't produce much story.

Jac: Yes it doesn't, it doesn't.

Q: But still, I still have the false sense of.... identity is still there.

Jac: How do you know it, how do you know that it is still there? Describe what's still there. I know you said there is a sense of individuality, but for some a sense of

individuality can stay for quite a long time after awakening. Give me more; I want a taste of how much of it is still there.

Q: 34:28 Let's see, this morning when people were still talking I started having judgment, and started to feel like, "oh, hmm yes I can identify with that, oh I can relate, and oh no I now have that." 34:45 You know things like that has happened, so that clearly is [indiscernible words].

Jac: Yes, but is that known? When that's happening is it known to be Helen doing her thing and you are not caught in it, or are you totally invested and there's only Helen making those decisions?

Q: I think a lot of them have Helen in it.

Jac: Right, yes Helen is active.

Q: In those moments it's really active to be the making judgment on Helen, and also I'm having a problem to meditate, right? Their energy, I just keep going to my head, blah blah blah. And most of the time I'm starting to dislike it, I feel like I'm so much in the body. But lately I'm starting to go out and seeing all of everything happened, and we said, "you don't have to experienced this!" So it became so unimportant, you know the scale is so huge and this is so little! But you see I'm still constantly caught up in this.

Jac: The little Helen.

Q: Yes, I feel like I'm inside of this body.

Jac: Yes, yes, yes. So do you know that you're not your body? Do you know you're not your body?

Q: 36:10 You know, when people say that, 'looking at your body' right, all I see is energy. Now there's sensation but no boundary because it's completely open.

Jac: Yes.

Q: That's how I feel, and by looking at it, especially when I'm working doing something with my hands, I can clearly see the scene is not me, and this is not me it's just the scene. Sometimes I've forgotten and I put my hands down and, "oh, darn it."

Jac: Yes, yes, you're back again with your hand.

Q: I'm just saying this and hoping you look at my energy and maybe point out something to a little bit further.

Jac: 37:05 Yes. I'll go at it from another angle. The way Helen was talking about — at the start of her report there — she was speaking about the timeline but using different language. She was saying, "if I get into my head and think about the future or something that must be done, she's lost, but just in any moment dealing with what's present it's clear, what needs to happen is fine." No matter how chaotic, no matter how crazy, down to political stuff, anything; she was giving a few examples of stuff, and it was like, oh my God if you went into the story of that, and looked at the future and looked at everything, it would be disastrous. But actually dealing with the present, the next task will happen, the next thing will be done. So what's happening there is that she's unplugged from the timeline. She's unplugged from linear time, and that's just different language on the same thing. Do you see? So if she was running, if the timeline — it's broken up for her — if the timeline was still intact and she hadn't seen through time, she wouldn't be talking like that around... Actually just right here with what's present. She's not talking about the present moment in time she's talking about outside

of the timeline. And she really feels the difference when she is in linear time, and perceiving in terms of like things that have to be done, she's feeling the weight of that versus, 'well, just what has to happen right now, it has to happen right now.' Do you see?

38:39 So the present moment that is in time usually has, "well if I do this then, then...", there would be some little kind of lead into the next present moment. Whereas this one, that's completely disconnected with linear time, is where she's talking from. Do you see it? So when you've popped out of linear time in the way you have, it's just the timeline. The concept of time has broken down for you and you're through it. You can see the thickness of the density when you go into like what has to be done, or when you go into the timeline it just brings stress.

Q: Yes.

Jac: 39:22 All right, the one that is a deeper than time is space, that's the next concept to go. So what I was going to ask you earlier, and I introduced it this way, is there a sense of geography, of physical space, of being somewhere? Like are we somewhere? Is this planet somewhere? Can you see that it's not anywhere? Can you see that there are no physical places at all?

Q: 39:54 I can't see that.

Jac: Okay, this is where we need to go with you. Because this is the concept that is deeper, more fundamental, than time. Space builds first and then time builds, and then everything rolls out from there, they're not actually together. For some they're together but it's very rare. So space, I want you to spend time thinking about what space is.

Q: I really cannot say what space is, because it's always this, and this feels like completely not confined but completely open.

Jac: And in the openness, the open implies...

Q: There's no boundary.

Jac: But is that open space? Like, for there to be no boundary is just the opposite of having a boundary, so what's open? And you're saying there's just 'this', is this happening somewhere? What's the context for it?

Q: 41:45 It happens in nowhere so I really cannot put a concept to it. But then on the other hand, I've never really experienced [indiscernible word-background noise] space. Occasionally I saw it, it was formed like a geometric kind of form and the space became two-dimensional. I've had that kind of experience but just occasionally. The majority of time I had no self experience, kind of a very dramatic kind of thing.

Jac: Yes.

Q: 42:20 But I don't think that I really have much, you know the glimpse on the space. That's probably why I'm not really relating, except for one time I saw in two dimensions and it was kind of weird.

Jac: Yes. Okay so things can go... We have spiritual experiences, and it goes from like three dimensional plus and it reduces down to two and reduces down to like a dot. You know sometimes what you're looking at can actually go flat, completely flat like two-dimensional, and then it turns sideways. So it's like you're looking at a piece of paper that it's drawn on all right, and then the line reduces to a dot, all right? This is kind of

like space kind of (sound effect 43:15), you know the dimensions are collapsing. What's under all of it is the concept of space. It's the most subtle concept, it's before the idea of existence, you know? Well no, it depends on.... scratch that. It depends on how your your perception works.

Q: 43:42 What I see quite often is like whatever is here becomes like a screen and the people aren't people there just the figure and automatic like animation.

Jac: Yes.

Q: So I saw that quite often.

Jac: Yes good.

Q: But not really turning into.... (laughter).

Jac: Yes. Well that's okay, I'm just kind of introducing ideas so that your mind sees, you know opens to the potential of how it can show itself. It's okay you don't have to have every experience, but hearing about how things work or how things break down, it's like you can have the experience by proxy because it's like, "oh okay." If there is no resistance to it it's like that limitation is broken for you then. 44:35 So here's my question, is 'this' someplace? Is the openness, the 'this' as a — not this here and now, physically here — but the 'this;' whatever is happening there's only 'this,' no that. 'This' that we talk about, there's just this. No that kind of presence there's just this. You know that one?

Q: 45:04 Yes, to just the 'this' is like no concept it's just boom, like the Big Bang.

Jac: Yes.

Q: Everything boom, the totality.

Jac: Yes totality. Now, what's the relationship of space to that? Can that be experienced without the concept of space

Q: I don't know? Sometimes I see like a floor, it can be completely... Like say if the floor has tile right, and it completely opens up; it's like heaven on earth and like hallelujah. This happens a lot you know, I'm looking at the floor and it is completely open, and I cannot tell if it's the floor or a ceiling.

Jac: Yes.

Q: I've seen things like that, so it's kind of normal perceptions change.

Jac: Yes.

Q: So the space, spatial relationship changes, the direction changes. There is no direction basically.

Jac: Yes good.

Q: you can't say there's a direction, and also the size is changed, you know everything.

Jac: Yes.

Q: This happens a lot.

Jac: Okay good. All right, so space is starting to break down; there's no direction, it opens and you don't know if it's heaven or earth because it's all merging, but there is still a space underneath all of it. Every experience you're talking about space is still... it's loosening but it's still there, it's still holding every experience.

Q: Right, okay.

Jac: 46:59 So would you be able to say... And it might be that you have to take this away and cook it you know, and that would probably be the best thing. One question is,

would you be able to say there is no place anywhere, and that every place, even the experience of presence happening now, even that is dependent upon a concept of space, but that there is no... There is actually no anything without space, nothing. It gives the framework for any experience to have an experience.

(Jac: 47:43 As an aside: God - experience having an experience)

An experience to be registered.

Q: Yes, I know it's very hard to really understand the conceptual description. I'm sure you see it especially this kind of spiritual work, and you can even hear people talking about this and that and all this and 48:15 indiscernible what we actually are in the diamond Sutra.

Jac: Yes.

Q: It's very hard. For me I'm drawn into it, and I feel like it's not alien to me, but on the other hand, if I didn't have all these glimpses I wouldn't know what was talking about.

Jac: Yes.

Q: So only out of these glimpses, "oh that's what you're talking about!"

Jac: Yes that's right.

Q: It's real, you know things like that. So for you saying that there's space, I'll maybe see a glimpse then I will really understand, but at this point it's still a concept to me but it opens the possibility once you point it out.

Jac: That's exactly it.

Q: Otherwise I would never even look into it.

Jac: That's right you wouldn't look there, that's right yes. What is space and how does it play in the present moment, and how does it play in spiritual experiences? How does it play in all of it? What's its role, what is space? That your homework. You've got to go there because it's already wobbly, it's already shaking. It's the next one.

Q: Okay, thank you.

Jac: Sure, you're welcome.

#11 / 49:52

Q: We can continue this [indiscernible word] because it's like, "ouw."

Jac: Of course.

Q: Where to start, just last night lying in bed with my eyes closed, and it was as if I was suspended and all I could feel was the pressure on my back of the bed, but the rest was all like, you know space. I could've been in some huge dome somewhere, you know floating up there and that was okay, but this whole thing of space, are you flat? I have had this experience where you've talked about flat, that I've seen.

Jac: Yes.

Q: 50:37 And I [indiscernible word] for a moment, it comes and goes.

Jac: Yes.

Q: And of course the... It happens or doesn't and I'm okay with that, but there's also the issue of time because it's as if nothing has ever happened. Certainly nothing has ever changed, you know it's always the same.

Jac: Yes.

Q: But the sameness comes to me more in retrospect as opposed to present activity or present motion or present experience. Is that making sense?

Jac: Yes.

Q: Because it's obviously always there.

Jac: Yes, but the recognition of it is related to something in the past.

Q: Yes, like right now.

Jac: Yes.

Q: Okay, it's really no different from what happened at lunch or yesterday.

Jac: Yes.

Q: It feels the same. I have no idea where I'm going with this.

Jac: You'll find it.

Q: 51:32 I do know what it is, there's that part wanting to figure it out and the other part is saying, "I'm going to let go of this." I'll back up a little bit more. This whole thing you were talking about last night about falling back, what were the words you were using, just whatever it takes to sink in. And I had done another satsang where I told this story that I thought was very beautiful — it was sitting with Laura Lucille, Francis's wife. I don't know if you've met Laura, but....

Jac: No.

Q: 52:13 I mean she's [indiscernible word]. A surgeon I know gave a kidney to one of my partners who needed a transplant, but it's sort of like out of the blue she said, "I wonder if I'm a match for Brian," and she was, so she gave her kidney. 52:28 The whole story brought tears to my eyes, this [indiscernible 1-2 words] people. I told this story and she said, "well it's a story, one, and two, you're filtering it through individuality." And that was like... It's been such a big melting! So when you brought this up I've kind of you know, looked at it at work during the past week, and you brought that up and it's like, 'keep melting'. I guess now sometimes it seems almost heavy, because I see the thoughts arise, they're just popping you know, it's a real perpetual thing and yet they sink right back. Once I see them they go back. It's a very.... It's like all these paintings around here (sound effect 53:15 - shuffling), you see that one over there, turn it upside down, pop up, go back down, pop up, go back down, you know?

Jac: Yes.

Q: 53:25 I don't want to make this heavy, of course that too I recognize.

Jac: Yes, heaviness is okay, density is okay.

Q: Okay good, but even I see that as another thought.

Jac: Yes. Phenomenally it's not as much fun but it's actually part of the whole game, because any preference at all and you're caught. "I want it to be light, heavy is dense, and it's a pain in the ass and it's no fun," any preference at all, any distinction at all.

Q: But sometimes I see it, its everything is seen. It's like, well it's not continually quiet and it's okay when it isn't. There's a question I have about when you know you're... the experience of just no mind or a quiet mind. I went for a walk in the rain last night and it was just (54:30 sound effect). We don't get rain like that in California, and there was just for moments it would be just the raindrops, nothing else. Is that what you experience? Nothing else, it was just... So a sensation... just a sound and nothing else. But in retrospect that's what... God is, wow! (lots of laughter). Because I was watching

you at home, and it wasn't flat, it wasn't three-dimensional, but you were me. It's all encompassed. There was a sense of a bubble around the whole room but... So the rain was just happening... It wasn't external it was internal.

Jac: Yes, yes.

Q: Wow, okay.

Jac: Yes, and these perceptions are lovely, and they come and they go and they're entertaining.

Q: Yes, it was still a perception.

Jac: Yes it's still a perception, but it's nice when the external and the internal... and you see the whole world is inside you or a part of the world is inside you. It doesn't matter, whichever, but it's a taste of that.

Q: 56:07 Well the thought I was having was, "that this is great." You're thinking that's stupid. This is quiet mind, think, think, think, quiet mind, but it was the experience of quiet mind. Of course that came afterwards, it's like time comes back afterwards.

Jac: Yes.

Q: 56:30 The question I was coming was space and time didn't... as less and less of individual mind, those become less and less also? So it's sort of a three-part or two-part thing that's happening? Does that question make sense?

Jac: Yes, space and time are prerequisites for getting caught in a personal story.

Q: Okay, so it's not the other way around, in other words, less person more space, more time?

Jac: 57:06 No it's not the other way around. It's like space and time must be there for the personal I to come up. So sometimes we go after the personal I by hacking away at time, breaking up the concept of time or the belief in time, the belief in space. It's the belief in space I'm after with Helen because that's what's going to unravel the Helen character. Going into story isn't going to break down the residue at all. She's at the point of the building blocks have to be removed, you see? So if there is less of the personal I, is there more space and time? Not proportionately in any way, but they become a bit more obvious because there isn't as much clutter you know, so you drop down and then of course the story is about, 'you're looking at time, you're looking at your concepts.' You know, what concepts are remaining rather than the stories, which are at the top. That's the **fathning** about on the top, the chaos, the overwhelm, that's just the top of... Exterior of what's going on in life.

Q: So concepts then are sort of basic to story.

Jac: Yes!

Q: Okay, so this is the old primordial stuff, childhood, whatever, brain, whatever that's been...

Jac: Yes. It's more that consciousness does space and time existence, because a stone, a tree, they all bow down to space and time. They might not have conditioning like we have — as far as I know — you know? So the space and time and existence they are all a part of everything that manifests. Even the spiritual realms have space and time stuff too. Their timeline might be different but there is a concept of space and time, it's just not as we know it, and existence, in everything phenomenal, in everything that consciousness does it has those things bleeding through it, right? And it's just as you

know, as we pull down the personal I these other things start to like, "huh, what is this actually, what is my relationship with time, what is time anyway?" What is the kind of tuning in to this actual present moment, and slipping through the crack of this present moment and just what is? That layer, just what is, that's a different kind of presence it's not a linear second, you know?

Q: 59:33 No it's... You can't describe it.

Jac: Yes. It's not a linear time moment, no.

Q: Intellectually you can't... It doesn't work.

Jac: That's right, so that's the outside of time. So then let's figure out how space works. That's where I was going with it. And the looser these are the less solid foundation there is for the personal I. Do you see?

Q: Yes, yes.

Jac: It's just less solid foundation, you know?

Q: It seems that the personal I is still pretty active.

Jac: Oh it can be. And you know, it's belief in the personal I, it's supporting the personal I, it's defending the personal I, they're the ones to watch for you know, because the sense of an "I" can arise and fall. The personality can play, fine, but it's like when we beef it up, when we protect it, when we want to be seen, we want to be heard, and we run, I want, I don't like, I like it. They're the sticky ones.

Q: Sure, very. I didn't get it. I'm not sure, sometimes I have preferences, so is that the personal I or is that just an innocent preference?

Jac: 1:00:49 A preference is innocent when we don't actually care at all which way it goes. You really don't care, work on that one.

Q: Yes, they may not be innocent.

Jac: Yes they're not innocent, yes. Absolutely the outcome... There's no response; genuinely and honestly nothing gets stirred when it goes against your preference.

Q: No attachment to whatever.

Jac: No attachment at all to what happens. That's where it has to go, that's when there is no desire but preference is fine, you see?

Q: Sure. I'm sorry but in continuing to just fall back, is that the answer to that?

Jac: 1:01:35 Well I want to link it with... I want to link that no preference... No. No desire and being okay with the outcome of any preference. If I can link that up to this sameness, like you got it, "oh God I'm Jac," you know the interconnectedness of everything. All right, so the raindrops are inside you, so the sense of being separate and having a clear boundary dissolves in a healthy way right, and you get to see, "oh my God I'm everybody!" Oh my God, none of us are actually independent people! We are all not here." Any of these things, they're all the same kind of kaleidoscope, the same shades of the same pattern, all right? So if we link the no preference, no desire... — God I keep saying the wrong thing. If we link that, that everything is the same, if you can hold the ground that everything is the same then of course, why would you have a reaction if a preference is not the way you like it? Do you see? So we need the sameness, things are outside, they're inside. You've a thread running here and I want to join the dots so that you can follow the thread.

Q: 1:02:56 Yes, because you said that this isn't intellectual, that... you just said it, basic or something. I couldn't... that's not graspable. Is that correct? This basic thing is not graspable, but if it's not graspable, if you can't grab it then how is it reached or how is it experienced?

Jac: 1:03:22 It's like you kind of feel into it. Some part of you, not your rational mind, some part of you that's not your rational mind can feel it and knows what I'm talking about.

Q: Yes, well there's energy here right now.

Jac: 1:03:33 Yes exactly, otherwise it's just like, "that's just a load of [indiscernible word] philosophy. I'm not interested in what Jac is talking about." Like somebody could say that too, and it's like, all right you're not feeling it, you're not listening from that place. Your rational mind is listening and it sounds like philosophical garbage like anything else.

Q: 1:03:47 Well rational mind hears it and says, "I'm not going to get it," but that's not happening.

Jac: Yes exactly, perfect. So it's like, okay we've got the capacity for rational mind, but that's not on stage right now, that's not the capacity we are using to communicate. So it's perfect you see, so it's like you're feeling it and you're following the thread. So I want you to just see the sameness between, 'gosh there's just the raindrops and it was like inside,' to, 'gosh I'm Jac,' to, 'the sameness of all of it,' the blanket sameness. Like a couple of minutes ago up here you said, "respectively this would be the very same as what happened at lunch," right? You're getting all these samples of equanimity, of sameness, inside outside, this one that, there is no difference at all it's all the same. Let it spread Tom. It's really all the same it's only mind that creates the difference. Mind makes the labeling possible to create the difference. There are no differences anywhere, it's all the same thing. It's all the same thing! You know even... is it genetics that says we're like 98% or 99% the same as each other or something? It's some scientific thread anyway.

Q: Human DNA.

Jac: DNA that's it, sorry.

Q: 1:05:19 1% human DNA is like 1% different from chimps or something like that. I don't remember exactly but something like that.

Jac: Yes, and look at our capacity to see the difference in that 1%. Like look at it, we so want to make that 1% the 99%. That is the part of us that sees differences in order to make functioning happen. But that's the bullshit part, that's only a tool for our species to manage so that you're going to kiss your wife and not a chimpanzee. Do you know? Literally it's just for functioning. Is that real? Not at all, the thing that's real is the sameness, that this is the very same as six hours ago. The very same! There's nothing different except what your mind is creating in its functioning capacity to make a story. Do you see? Let the sameness show itself.

Q: 1:06:15 I don't see it I feel it.

Jac: All right good. Let's go with that there.

Q: I have to just... It's overwhelming beauty.

Jac: Yes!

Q: I can't speak.

Jac: Yes.

Q: I can't speak because... I can't touch it.

Jac: Yes.

Q: I don't know what's happening here.

Jac: Feel it, stay feeling it.

Q: It's deeper than feel Jac.

Jac: Oh yes. Let it get huge, let it take over. It's more an allowing, you can't make it it's an allowing. Stay with it until it shows itself to be ordinary, because it's kind of how things really are.

Q: 1:08:19 **indiscernible-whispering**

Jac: (sound effect) yes, and so we have the capacity for the functioning mind to see difference, and to run a story about time and space and where we are in satsang on a Wednesday afternoon, or whatever it is, but yet there's something underneath that is deeper, wider, huger, outside time and space. And I'm saying, I'm giving it depth with the breath as if... because I'm using the only concept that's left which is space, you see? But that unfathomable beyond infinite, let that come up to the top.

Q: Where's the top? Here? (lots of laughter)

Jac: Let it come to the front — let's try that one. And it somehow gets ordinary, and the tension gets swallowed up in it, you know? We dissolve in it so we don't have to put our attention on it. It's like our attention rises from there and we need very little. Once we kind of merge with that we need very little to function in the world. Only the functioning mind is seeing difference, it's registering difference. That unfathomable which is rich with absolutes, of beauty, love, of truth, of joy, it's rich with absolutes. It has no opposites.

Q: Jac, there's nowhere to go.

Jac: Yes, there's nowhere to go, correct.

Q: 1:11:51 There's experience within non-experience.

Jac: Yes, yes.

Q: 1:12:42 **indiscernible-whispering**

Jac: Yes, and this is nothing. This is nothing.

Q: It's pretty good.

Jac: Phenomenally sure, but the truth is just exquisite, exquisite, and it puts into proportion this worldly life, it's like, "gosh it's such a tiny little thing," and it's beautiful because it's coming from, created by, you know?

Q: I want to just sit for awhile.

Jac: You want to just sit for awhile? Do you want to sit down there?

Q: 1:14:03 Yes, I don't want to take up everybody's time. I'm kind of sorry there isn't any. (Lots of laughter) We can talk later.

Jac: Sure.

#12 / 1:15:10

Q: So where shall I share to begin?

Jac: Let it roll.

Q: I feel you know, an appreciation and joy arises, but what I'm feeling here is pressure.

Jac: Pressure on your chest area.

Q: Yes pressure, it's like something is there that's pushing, and it's just there, and I'm trying to look at it and say, "well what is that?" I don't know what it is it's just pressure. It's like it's pushing.

Jac: Pushing from the outside or the inside?

Q: 1:15:51 From the inside.

Jac: From the inside, aaah.

Q: It's intense pressure.

Jac: Okay. Let's give it full access to your voice, and let's see what it has to say. If it has to say something let's give it some... No editing now this is just...

Q: I don't know, it feels like fullness, it feels like it just wants to... It's just pressure. It feels like just pressure.

Jac: Okay, so what about taking the top off?

Q: I'd like to take the top off.

Jac: Okay, how would that look?

Q: I don't know, free. It would just feel... It just needs to be released.

Jac: Okay, do you need to go outside to do that or do you want to do it in here?

Q: I don't know. If I knew what to do. I don't know what to do. I just feel this intense pressure.

Jac: Yes building.

Q: It's right here.

Jac: Yes, yes.

Q: 1:17:14 It feels a little less right now.

Jac: It's going.

Q: It is. So what is it?

Jac: Pressure. It's just a buildup of energy that you're clearing out.

Q: That's what it feels like, it just feels like intense energy.

Jac: Yes, yes. It just needs to expand. It feels like it would be good for you to get bigger, energetically get bigger, and this is part of like pushing out your parameter.

Q: That's what it feels like, yes.

Jac: And just giving it permission actually.

Q: 1:18:13 I give it permission.

Jac: Yes, let yourself get bigger. You might need to get bigger in your life.

Q: Oh. Bigger in my life?

Jac: Yes.

Q: Do you mean energetically, spiritually?

Jac: Yes. Become more visible, become more vocal; take up more space.

Q: Okay, I will see how that feels.

Jac: Yes. Take up more space, like consciously this evening you know, play with it. Like down there, kind of like get bigger, get bigger, just fill up the room, fill up, fill up **Kashi**, fill up mid Florida.

Q: 1:19:26 **indiscernible-background noise** okay.

Jac: Yes fill up the whole state, fill it up, fill up.

Q: 1:19:29 I'll just expand.

Jac: Expand.

Q: Expand okay. Just let myself go.

Jac: Let yourself go, that's right. Expand, really expand.

Q: Okay that fills bigger. It does fill bigger.

Jac: Yes, something has been kind of... It's found a place that, you know that works for you, but actually you're a little bit in a limited space.

Q: Tight.

Jac: Yes tight. Okay so play with expanding, like get huge, just get huge, and then we'll find your new space again. It's like when, you know when you take out something from the dryer and it is shrunken, you stretch it and then it will find its place again. We're doing the stretching part. We need to stretch you for you to find your new equilibrium.

Q: 1:20:33 I guess it's acknowledging the expansion is the reality. That is it, yes.

Because I see myself, you know I hear people talk about seeing their thoughts, and I see my thoughts sometimes and I think they're just... You know, is this silly thing really supposed to get my attention? You know these things come up, opinions, and I see them and I'm disinterested really. Maybe there's not a real belief in the real self in the bigness of that; it's possible. It's like I don't have this personal self, so it's being the other self, being that.

Jac: Yes.

Q: It's like saying I can really... that's real, that's really me?

Jac: Yes.

Q: 1:21:41 Because when you don't have your personal self and you have this, you know it's big.

Jac: Yes.

Q: it's like, it's so much it's humbling, you know to have that.

Jac: It's humbling?

Q: It's humbling from a personal self, you know?

Jac: Aah, from the personal self who's not there?

Q: Yes, that's exactly right.

Jac: So the personal self can have no say in this. This is kind of like letting the divine have its way with your form; you as the divine having its way with that creation.

Q: Yes, I've had that experience on occasion, you know like I did some project, and I looked at it and it's like pride would have been the normal thing, but I realized I didn't have anything to do with it, it just went through me, that occurs.

Jac: 1:22:56 Yes.

Q: It was really the pressure. I don't know what it was. I mean, I guess energy.

Jac: Yes, it's just something that needed to blow out, because it's like you're not big enough. That's what I kept seeing, 'you're not big enough.' So it's merging with the capital "I" then. It's standing in the shoes of capital "I" as the truth. There is a phase beyond that too, even identity with the capital "I", there's a phase beyond that too, but that has to get stable first. Whereas, knowing that what you are is God that has to be solidified, because the personal "I" will wreak havoc with it unless it's gone.

Q: That's the twisting going on you know, it's like the acceptance of the truth of that.

Jac: Yes, of the truth of it yes, exactly. And letting the potency of that come through your form, be in your cells you know, its just how it is. The commentary and the pleasure of it will be a personal I story, but flick it off. Merge with the self, it has to be in your cells, so known by you that what you are is God. Let it be known.

Q: 1:24:28 Sitting in silence it feels that way, its just then come back and this is where the pull and the tension occurs, because I've got both going on. In silence I'm fine I have no problems, there's no pressure. It's when the mind is active I guess.

Jac: Well, I'm wondering if it's more about a habit of re-juicing your light to not take up too much space, to re-juice your light because you're out in the world and you might lose the run of yourself if you were in your God center, if you were God. You might come up against criticism, it might be you know, met incorrectly because of the potency that you would have. I wonder if there is any kind of self protective mechanism that's stopping you from doing it.

Q: 1:25:32 I don't know. Years ago I started presenting who I really am, you know I was in situations where it was a little awkward, and I quit sort of making up fake things to explain what I was doing. I would say the truth, you know? Well sort of, not completely. They would lock you up if you tell them what I really think.

Jac: Yes, yes. So where I would like it to go this time is in the cellular knowing that God manifesting in form is what you are, and that there's nothing else going on actually. That being so ordinary the next step is that everything, everything that you do, everything that you say, is unfiltered movement of God. So then whatever gets said it either lands or it doesn't, there's no trying to maneuver it. It becomes quite rare, do you know? It has a way of kind of sorting itself out, and you just move away from those who can't take it you know. Navigation is a little bit different, do you know?

Q: 1:26:52 I do feel when I'm with people who are on the same path, there is an acceptance there that I feel in normal society is, you know, like walls, 1:27:05 and it's like there's nothing real there it's just [indiscernible word] going on, nothing real going on

Jac: Yes.

Q: And there's also no comfort there, there's no exchange of heart and that's what I miss sometimes.

Jac: Yes. It reminds me of a story that Bhagavan Das — he comes to this venue sometimes actually, he runs kirtan — he tells the story about he goes into a Walmart specifically to bless customers of Walmart. It is beautiful! He just goes into Walmart, and spends ages walking through and blessing everybody who goes shopping at Walmart. That's what he does, you know? It's a service, and he says, "okay the stuff is cheap there too so I buy my stuff there." But he's pulled in there to bless the people at Walmart, you know?

Q: 1:28:13 sometimes I've been in stores like that, I look and everybody looks completely hypnotized.

Jac: Yes, yes.

Q: So they could use some blessings.

Jac: Sure, sure. And maybe we're hypnotized too but at a more sophisticated level.

Q: I'm open to the question.

Jac: Yes. As long as the body is alive there's you know, some level of potential for hypnosis that's running, you know?

Q: You know when one sits you can expand, you feel no boundaries, but then the question really arises, "well how connected am I to the body?"

Jac: When you're meditating?

Q: No, you know when you're not really. You know like right now, how connected am I to the body? I don't know. I don't feel connected but it is my vehicle, and I can't really feel how I get out of it. But my consciousness doesn't feel like it's limited.

Jac: Yes. So when you're not sitting, can you continue with that approach? When you're out in daily life..

Q: 1:29:46 Well it depends on how complicated it gets. If things get complicated then you know, I sort of lose my grounding. If it's more simple, then yes.

Jac: Okay, all right. All right, I'd love to see you playing with that a bit more, so that regardless of the complexity of how much of your mind is needed to engage in a scenario, you absolutely don't leave the capital S self. You absolutely don't leave the truth. Expanding will help you with that.

Q: yes, so how do I practice expanding, just let go?

Jac: Yes, let go and be huge, be huge. Play with like...

Q: 1:30:28 It's okay to be huge, huh?

Jac: It's more than okay, you have to. You have to get there, that's what you need to do. It's totally okay to be huge.

Q: That's not a message I ever really got, that it's okay to be huge. That feels better.

Jac: It does doesn't it?

Q: Yes, I don't have to have any box or boundary.

Jac: No not at all. There is no boundary because it's everything, you're everything. So to join the dots to merge with everything, we need you to get huge so that energetically you are everything, you see? You're the only one who stops you knowing that the energy that you are is everything. Knowing it, not just knowing the theory of it but knowing it, experiencing it.

Q: 1:31:31 I'll have to work on that.

Jac: That's all right. But you know what to do, you've got to play at being big, big, big. You merge with everything, you merge with the walls, you merge with the next wall, you merge with the trees outside, go, go, go, go, up, down, sideways. See how big you can make yourself, all right?

Q: Yes.

Jac: Yes good.

Q: Thank you.

Jac: Sure, you're welcome.

#13 / 1:32:16

Q: Hi, my name is **Jaiya**. I would like to share about a feeling of unsafe that I have a lot. It's a very familiar feeling and it's here right now.

Jac: So do you believe it?

Q: I don't have much story attached to it, but it really feels in my body.

Jac: And do you believe it?

Q: What shows up in the body?

Jac: No, do you believe that you're unsafe?

Q: No, no.

Jac: Aaah!

Q: No, especially right now, there might be times but not right now.

Jac: Okay, all right. So do you know when you first felt it? I'm not going to ask you to describe the incident, but do you know when you first felt it or did you come in with it?

Q: 1:33:22 I don't exactly know. I can sort of guess with it from my history.

Jac: From...?

Q: From my history.

Jac: Yes, so you think you weren't born with it and that you learned how to feel unsafe?

Q: No, I think I was born with it.

Jac: Okay. Was it your mothers or was it before that?

Q: 1:33:47 My mother tried to abort me, which in the story makes the most sense of that feeling of unsafety all the time.

Jac: Yes, does it feel older than that?

Q: No.

Jac: Okay, all right then. You know it's just an old trauma?

Q: Yes.

Jac: And it's not helping you anymore. But, if you believe it helps you even this much, a teeny-weeny bit, if you believe it helps you a tiny bit to protect you, to preserve you, to keep you safe, then you're not done with it. If you don't have that monitor of, 'is it safe or unsafe,' genuinely, would it be okay?

Q: 1:34:55 Yes.

Jac: Ha! Well done. From an experience the mind grabbed a sensation and it put a story to it. You know how it works, it puts a story to it, it puts a feeling to it, puts it into the nervous system and there we have a pattern that defines the personality or is part of the definition of a personality. All right, so the whole idea of safe or unsafe has to go together, so you can't get rid of just one. The two of them have to go.

Q: Yes, I feel the preference for safe.

Jac: Aah, that won't work. For you, running affirmations of, 'I am safe,' is not going to work. For you the two of them have to go together. So you're trading you know... yes you just said it, 'you have a preference for being safe,' but for you it's like, no, no, no, that's keeping the 'I am unsafe' alive. For you it is. The whole idea of safety or lack of safety has to be seen to be such a trap and of no use to you at all. Like seen, you have to recognize that, that its only purpose is to keep a personal story alive. Its only purpose is to give you a sensation which makes you believe you are separate. Because safety is all about separation, there's something other than you that is on your side or against you. But they both have to go, the whole concept of safety you have to see through it. It's a trick of your mind, because there is no issue of whether you're safe or unsafe. There is no issue you're making it up, really you are making it up. For somebody else it might be quite different, but for you you're making it up. It's done, it's done, whether you need to know you're safe or unsafe. That's done you don't need that marker

anymore. You don't need to know you are safe, you don't need to feel safe, it's your mind creating a sense of individuality, and that's the story of how it's doing it.

Q: That makes sense.

Jac: 1:37:33 That's how it's doing it. That's your loop, that's your anchor that's keeping the sense of individuality alive for you; safe, unsafe. That's it. Can you see it for the loop that it is?

Q: yes.

Jac: It has nothing to do with actually being safe or unsafe. It has nothing to do with it! That story is over! So if it arises it's like, "I'm on to you, I'm on to you." Don't slot yourself into 'I am safe, I am unsafe.' You can't do that, if you do that the personal I is up, and it's got nothing to do at all whether you're safe or not, nothing at all to do with it. The personal I has created itself, and then we have the feeling and we have the emotion, and we have the whole story around it, and it's like, "whoops the personal I is up again, there she goes." That's what's happening.

Q: 1:38:39 Because I am always looking for strategy to feel safe, but it's not working.

Jac: No of course it won't work, no because it's not about safety. It's not about safety for you, it really isn't it's just a trick that's really effective. You can totally be done with it now, totally, but it means never again going into the story of, "am I and how do I make myself safe if I'm not safe? I want to make myself safer if I have safe." Like all of that is, okay, the personal I is created, so we're in the story of safety, and off you go. So now the personal I is going to have a field day running around and trying to perpetuate herself. That's all that's happening there. Do you see it?

Q: I see it.

Jac: You have to have no tolerance for the safety story, none. Your mind isn't going to like it, but no, you can't go there. That's the only solution for it, no attention goes to it, none at all. You don't obey it, you don't believe it, you don't go near it. It's like, "I'm done with you, I'm done with that story it's bullshit. This is what's happening right now so I'm going to stay there." It's more like that. "I put my attention in the present moment. I'm not running that story, forget it it's bullshit. It's just the creation of a personal I. I'm not interested, she's done." Yes?

Q: Yes.

Jac: All right good, go for it.

Q: Thank you.

Jac: You're welcome.

#14 / 1:40:44

Q: Hi, I'm Kelly. Part of me doesn't [indiscernible 2 words] up here. I don't know if I want to know, but something in me is just pushing me to uncover this loop, trap, [indiscernible word], whatever. It's been a journey of a lot of body pain, a lot of trying to heal and not being able to heal my body, but it has been an amazingly deep spiritual journey also at the same time. I've seen through so much but it's keeping me hooked, wanting to heal. And not being able to heal is keeping me hooked into identity. I relate to a lot from the last couple things up here. Experience, what I experience is me being very isolated in life and separate and insecure, but at the same time there's part of me

that's... I can know that, that it's doing it, and... Like there's nowhere to hide, and I'm too close to it to see, and I don't know how to get unhooked. There's been a lot of pain, and I haven't been holding it in. I feel like I've done everything possible that you can possibly think of that's offered in this world to get out of that or to... First it was trying to improve it, but before that even began this wasn't a story about the body, it was truth pulling me so deeply to come home. Then it slowly graduated too the more it pulled me the more my body was falling apart. And listening deeply sometimes feels difficult, because it feels like there's too many... I don't know, it just feels like I can't hear clearly what this message is. Partly it's give up the idea of being healthy...

Jac: Let's go there.

Q: or not healthy, and that sucks! And you talk about taking care of your body and detoxing, and it's like, 'oh my God I've done it all and it doesn't help!'

Jac: 1:45:14 Yes, your health is different.

Q: It doesn't help.

Jac: Yes, but your ill health is grace's way of pulling you home, so it's playing different for you.

Q: That's right, yes. Thank you.

Jac: 1:45:31 So then it's a gift.

Q: Yes I can't deny that.

Jac: Okay. So the desire to get well, can we drop the desire?

Q: Well, it's almost like it's put me in a corner, like I have no choice but to give up.

Jac: Yes, desire is the next thing that has to go.

Q: That's when all the thoughts come in, "how am I going to be taken care of, how do I live on this earth?" A lot of thoughts come in and bury it all, yes.

Jac: But you can still do what you do to maintain good health without desire. Do you see? You can still have common sense and do what your body needs.

Q: I do that.

Jac: Yes, I would imagine it's in your lifestyle now.

Q: it is, I know better.

Jac: Yes you know better, so there's things you've got to do. So can that be guided by just common sense but not the desire to be well?

Q: Yes.

Jac: And the resistance to pain, we need to take away the two of those.

Q: The two being the desire to be healthy and...

Jac: The desire to be healthy and the resistance to the pain.

Q: Yes, there's so much... Yes, it's almost like it's stuck in my body, resistance to the pain.

Jac: Oh yes, yes. So the thing is, what your mind will do, if we get you to that place right, where we're going now of like, "all right, I'm going to surrender the desire to be fully healthy and I'm going to stop fighting the pain," when we lift you out of that, what can happen next is that mind will jump on being some kind of a victim.

Q: Yes!

Jac: You are so not going there! Not on my watch, no way.

Q: Now that has been... Well that's been my work, not falling into victimhood with all of this.

Jac: Yes.

Q: 1:47:59 I came here yesterday and I stepped on a bee on the beach before the... I was trying to come early and then I decided to go to the ocean, and I stepped on a bee and my foot is swollen. I asked what the thought I was thinking when that happened, and it was that God or grace wants everything for me, and it's all here, and I'm not receiving any of it and it's me, it's resistance. It's my resistance to all the good and to all the more that's behind this or whatever this is.

Jac: Yes.

Q: 1:48:46 And still what do I... It's like this deep certainty, a deep surrender.

Jac: Surrender has nothing to do with being a victim.

Q: Yees, yes, because my mind will play pictures over my whole life of how everything's been pulled, like away from me. Like literally, like houses burning down — not that that literally happened — but like losing everything, losing track of my life; where I came from, what I had. It's like there's no past almost.

Jac: 1:49:37 Well your mind has selected the stuff to endorse, the idea that you have had a raw deal.

Q: Yes! Yes, that's what makes me angry with God sometimes....

Jac: Because you're running a victimized story?

Q: because of that story, yes!

Jac: Well that will create stuff in your body for sure, that's toxic. Welcome it. Okay here's your homework, make a list of the top 10 or 12 crappy things that have happened, and you give gratitude for each one. You make the list first like, (1:50:23 sound effect) vomit it out right, and find a place of where you give authentic gratitude for each one.

Q: Authentic gratitude?

Jac: Yees! Yes.

Q: 1:50:35 Well, Byron Katie [indiscernible 2-3 words].

Jac: Does she, okay.

Q: I mean it's not new to me. It's not that I haven't gone that route to authentically...

Jac: Yes authentically. Somewhere there is a depth that doesn't know the victim perception, and in that place there will only be gratitude for these experiences, because they make us wise, they'll allow us the opportunity to experience, and it's just life. Life is so darn beautiful! So you're viewing from a level of victimology, but authentic gratitude is deeper than that. The victim won't be able to see it so it's like we're opening the level of perception that's deeper than victim, and there is the authentic gratitude for all of it. We need to get your mind able to see things from a place that's not victim, and there's always gratitude there, there's love there, there's softness there, there's a beautiful humility that stands in its potency, there's a vulnerability that stands in its potency. And there ain't no 'why me' there. The capacity to experience is the capacity to experience, and then mind will just kind of fight it and interpret things one way.

Q: 1:52:38 I like the way you shared that, "the capacity to experience."

Jac: Yes that's all it is, is the capacity to experience, that's all it is. And then mind runs amok and interprets, and registers pain, and you know, like sends a signal that there's something dangerous in the body and that's what makes pain. That's what pain science tells us nowadays, you know? that when there's pain there's danger. Is there really danger for the amount of pain that you're feeling? Is there really that much danger around in your body? Hmm, I'm not so sure, but when your mind has registered that a whole load of crappy things can happen, well then pain is probably dangerous too, you see?

Q: 1:53:26 Yes, that's the cultural [indiscernible word] when you start going into the healing process. That's what I had to do, I got so deep in all of it I had to unplug and unhook from all of it.

Jac: Yes good. So just like, you know we worked with a few people last night, no this morning, today, — and it's only the first day — around there's the story and if you pull back from that there's the framework or the building blocks that create the story. There's the patterning that we put the story on, right? So the story that you've put on, we've got to get rid of all of it. The pattern is the capacity to experience, but the story is turning the capacity to experience into a full blown awful reality. Your mind has created that part of it. It's only the capacity to experience, that's all it is. That's the building block, and then the mind and the victim and the, dot, dot, dot, and you know a discomfort feels like pain and that means there is a danger out here. It's the pain signal is turning into a danger signal that makes it serious pain. That's your mind doing all of that, that's your mind. That's your mind doing all of that. So we need you to see the capacity to experience and recognize it as that, rather than, "I have a pain in my hip" or whatever. Yes you are right that the culture completely listens to pain and we've got to respond to pain, and this creates an opening for us to acknowledge and be with physical pain. And you know, what it's doing to our minds is creating pain where there actually is none, and making it much worse because that's our way of doing something about it. It's like, hold on, pull back, pull back prior to the pain, prior, pull back, is there really danger? Is there really?

Q1: 1:56:09 Well, when you go to try to heal you're diagnosed with something supposedly and then...

Jac: That's allopathic medicine.

Q: Right. And then the other thing is, 'there's something wrong with you, you need to fix yourself, you're broken, you need to get rid of this, do something about it.'

Jac: So your bowing down to that load of conditioning or can we just chuck it under the bed?

Q: I can just chuck it.

Jac: Absolutely.

Q: 1:56:48 [indiscernible 2-3 words].

Jac: Yes it stinks. You might not be able to listen on the inside because you're listening to the outside. If you're still listening to the outside it's very hard to listen to the inside, do you know? And the inside doesn't have any desire to be well. It doesn't believe there's something wrong with it, it just rolls with what is. It registers things differently. I want to start you registering from the inside not from your mind; change the software

here so we have common sense around your health, but with no desire. And with the absence of desire there ain't no victim there, it just is what it is period.

Q: Okay, yes I get that.

Jac: Work with it and see how far you get. Work with this, you know? This evening, like take it for a walk, like, "so okay, how would that look, can I sit with that and chuck the victim in the woods here?" "Can I throw it off, how would I respond?" Get to know that territory. It requires some courage, because you won't be looking for the external to tell you what's wrong with you, you know? It's you managing you.

Q: 1:59:15 Yes, there was a quick flash of, "am I enough to manage it?"

Jac: Are you enough to manage it? You are more than enough to manage this! You are more than enough, you just haven't exercised those muscles yet, but that's kind of the way it was wired to be, was you managing this. And dipping in and out of allopathic medicine as you need it, but the authority stays with you. You're more than equipped to do that. The other isn't working for you and there's a reason, that's not right for you.

Q: 1:59:59 Thank you. Thank you for the [indiscernible 2-3 words].

Jac: You're very welcome. Work with it like crazy, and let's see how it cooks.

The End