

Unedited First Draft Transcription - Drop Identification with The Nondual - 2017 April 02 (AM)

Toronto Retreat, Canada

Questions #20 through #24

Welcome to the new faces. Let's see what happens. Are you in story, are you in presence, are you an observer, are you in the absolute, pure consciousness, are you looking from outside of all of it? Whatever level you're looking from go deeper than that. As soon as you're being entertained by your mind start again, pullback, pullback, pullback; you as pure consciousness, look from there. Mind is a tool for you to use it is not in charge. Don't let it be in charge it isn't equipped, it doesn't have the qualifications, it doesn't have the skills to be in charge of your life. What you're looking for is where you're looking from, that's for sure. Pull right back as far as you can. For some it feels like it's down, but for most of you it will feel like it's back, a wider view. The mind is a tool for you to pick up, use, and set down. If it's running story right now recognize it, drop the story and sink deeper. Pay no attention to the commentary that mind will constantly churn up, it's rubbish. What your mind was running two minutes ago you probably can't remember, five minutes ago you can't remember. Why is the story that it's running right now any more important? it's not it's just garbage.

3:03 Reorganize your perspective. Reduce the importance of that thinking mechanism, give it no more space than a portable TV screen in the side of your vista. Let your attention go back home, rest inside in the place where there's nothing happening. It's that simple, just stay there. No matter how juicy the thought it's just more garbage, and it's funny you know, you hear all the people today talking, unraveling things that they're stuck in, in their minds, and it can be so obvious to you that that's just a story, that's just attachment, but when it's yourself it's not so clear! Isn't it true? Your own stuff is just a bit more important somehow, that's a real thing to get stuck in, but you can be sure for everybody else it's like, really? That has you, really? So if your issues feel heavy to you it's just that you believe in them, and you've believed them to such an extent that they've turned into reality – your personal experience – and then it's real, then it's real! That's the ingredient, believability is the ingredient to make it your experience, and well then you can't deny it you've got to try and walk out of it again and cut the attachment, see through it, pull back and get another perspective. Your knee deep in the muck then you know, so you've got to pull yourself out of it again. This is the work. Or, from the moment that you come to in the morning let your attention be at home. Don't go into any story, trust the functioning capacity of your mind to do the tasks that it needs to do. Don't go into story at all and the show is over! It happens.

6:17 So I'm going to go into some questions because, because I am. And I rarely have a reason for anything, and I find myself like having to, why did you do that, you know? A friend would say or my husband would say, or something, and I'm like, "shoot, can I just find a cause," you know, because it's like it just happened, you know? And after a while that bit was very annoying for somebody else, "it just happened, I don't know." "You

must have a reason for it, come on babe, come on, don't give me that." Shit, you know? So I find myself trying to make up reasons. Genuinely I find myself like, "it's because, I did that because..." It's like I'm setting up some wiring to try and be able to communicate better as if there's causality, which there isn't, there isn't. Cause and effect is like, "I'm hungry, I eat," you know, that's cause and effect. So how it balances itself out – to tie that story to what I've just been encouraging you to do – is that like me as pure consciousness or that which is playing here, it's my job to let the Jac character be in service to what is capital R real. And to keep her as clear as she can be in terms of integrity, in terms of self honesty, so that whatever flows through, its divine perfection is not manipulated or just redirected for personal gain. Because that's what would be happening, it would be for the personal gain of the mind. So that's the gig, that continues always you know. And I remember years ago when I was on the path watching videos you know, as we do – it was before it was all over YouTube, before I even knew what YouTube was – we would be watching these DVDs, and I remember watching a DVD of Papaji and he said, "you have to watch the mind always, always, always," and I was like, "he couldn't be awake. He couldn't be awake if he's still watching the mind. What's he watching the mind for it burns out, what's going on?" But maybe he was talking about this, that some kind of vigilance continues, and in most integrity remains... Okay a little side story, at some point I thought, "maybe there's an attachment to integrity – this was like 10 years ago – maybe there's an attachment to integrity, that's just another value, maybe, maybe, let's see." So I dropped integrity. Every part of my being was screaming "no!" This one does not get dropped, this is not an attachment this is an essential part of being human. So we call it a value but actually it's not it's part of being human, it's just an innate part of our expression. It can't be denied, integrity can't be denied. And self honesty, well that's kind of one of the practices that's woven into integrity, you know? So I'm happy to make the assumption that that's what Papaji was talking about, that the vigilance is there to be as honest as you can with the internal workings of your own mind. And when that is your focus there is no extra attention to be bothered about what other people think. You can't do both at the same time. You just can't do both at the same time, you can't bow down to the clarity that's coming through. I mean I have to call it clarity because that's my own judgment on it, but the movement, that which moves through your form when it's not hijacked by the personal agenda, when there is a vigilance to be sure that that's clear and honored, and that your personality is there to serve that, to be of service to that, when that alignment is set up there is no extra attention available for what other people think; if they understand, if they don't understand, if they like, if they don't like, **it just does not happen**. So it's like it just kind of switches off because you have to make the decision, "am I going to serve this or am I going to try and make sure that the other person is happy," in an egoic way, you know? Because that divine movement, it takes care you know, even if it's chopping somebody's head off it takes care, you know? But it's never manipulated to make sure that somebody else is approving of you, there is never a rule from your own conditioning that's in there.

12:12 So when your attention is not in your story let it line up with integrity, with self honesty. What moves through your form is honored, keep it simple, keep it simple. And if there's conditioning that's still being honored it will scream at you for your attention. Have the courage, let go, break the rules, break the rules, break the rules of your own conditioning, of your own limitations, break the rules. You have to pull away the power from it sooner or later, so that it's no longer dictating and hijacking that which is moving through your form. And life continues perfectly fine in that way, perfectly fine. And if you don't know what to do, do nothing until direction comes from somewhere. And it will come from somewhere, that's how living happens. And that's how living happens for all of us, every movement begins from the source. It has to, where else is it going to come from? But it gets tainted and manipulated, and you know we just put a collar on it for personal gain, you know? It's much easier to just trust it, let it go 'oh natural,' you now? Let it flow where it's going to flow. Make sense? And you might have to remind yourself to do that you know, because you've got to break the habit of not living from the part of your brain that does me-myself-I, the personal agenda. You just have to function in a different way. It takes a bit of practice, there's no doubt about that. So for some fast, for others... it doesn't matter, but be vigilant in the moment there's no other way, there's no other way except where you're looking from right now.

14:44 Even doing your grocery shopping you know, from like, "okay let pure consciousness do this," and see what you buy, just see what you buy, because it will be like, "I shouldn't buy that, I should buy that," and it's like, "okay both of those have to go, both of those have to go, so let's see what happens," and then you'll find you walk really slowly, really deliberately for a while because your attention is inside, so it takes a while to be able to kind of function in the world, and at your normal pace you know, because you're not driven by mind. Play with it and see what happens, but allow things to be slower if that's what happens, you know? Play with it.

15:28 So where you're looking from right now, even story, the story is going to find a portable TV screen down there, be in a much, much, wider view where nothing is going on, nothing. And you know peace will arise, calmness will arise, fulfillment arises, those things arise but they're just a byproduct. Go into the nothingness, surrender into emptiness, expect nothing, otherwise mind is coming with you looking for nice experiences, and that's not what we're talking about. Your mind has to believe it's getting nothing, because it can get nothing, but when you're hanging out in pure essence of what is real, it's got quite a different look and feel. Where are you looking from now? Are you in story?

17:10 And when you're kind of resting on the inside and it's kind of steady enough, if your eyes are closed then open them so that you're introducing potential stimulant, but you stay there, you stay inside. You know, and even try to things like looking at your watch and see if your mind goes into thought. Play with things like this, and stay outside of all of it and have normal activities going on, and there's no leaving the

essence. There is no leaving that stillness inside it's there all the time. It is there all the time. Look from there, operate from there, live from there, and everything takes care of itself.

Okay, so who needs help?

#20 / 18:35

Q: So here we are again.

Jac: Here we are again.

Q: First I want to say thank you again, and I'm grateful for what you do.

Jac: I don't have an option but thank you.

Q: 18:55 I have two questions, I'll start with the place where I'm looking from, which is extreme laughter that I'm holding back, so that I can get this question out. So when I'm looking from this place I see pure love, extreme love, like I'm inside the love. So I don't feel like I need love, and I feel complete happiness and joy and that's why I'm trying not to laugh. So I don't feel like I need happiness. I feel totally alive like I am life, so I don't need a life.

Jac: Ah huh.

Q: 19:43 And so feeling and being just that makes me feel I'm not in my mind. That's as far back as I can bring myself with everything I know, and everything I know is from memory, and so I don't need any of those things because I am those things. So I get that what there is to get is that there's nothing to get. So that's clear because of that but my question, which is from my mind, is how do we have the proof that this has always been with no beginning and that there won't be an end, with no end? The line, "I am eternal forever," is going.

Jac: 20:42 Yes. Have you seen through time? Because what you're doing is you're pulling in the concept of time now. Is your experience happening within time or outside of time?

Q: It seems like I'm inside the time because the time is expanded. Does that make sense?

Jac: Yes.

Q: Just like the love is expanded, so I feel like I'm inside of love.

Jac: Okay. Can you access outside of time? Can you see that time is a concept and go deeper than that concept?

Q: 21:19 Say that again.

Jac: Can you see that time is a concept?

Q: Yes.

Jac: And can you go prior to that concept?

Q: Yes, but we're here as people wanting to seek and know stupid questions. So I can be there, but it seems like there's a thin veil between being there and being in time, and so... I mean I'm always there, so if I can always be there, I know I can be, then I'm still practicing.

Jac: Yes, it's....

Q: If I was there – I can only be there – if I’m aware that I was there, and only there, then I wouldn’t have the question, but because I slip back and forth sometimes...

Jac: And I’m kind of curious...

Q: 22:18 The question is for when I’m in that expanded time.

Jac: Yes, but how come it’s not clear where the concept of time kicks in and doesn’t kick in? Like, there isn’t expanded time, go deeper than time, expanded time. Go deeper than all of it. Go deeper than love, go deeper than all of it.

Q: 22:45 There’s just a vast space.

Jac: Okay. So space is the first concept, the very first; chuck out space.

Q: How do you do that in a practical way, because we have a mind, ego, and awareness, and all those things?

Jac: Yes, but they’re very limited in their scope. They try to come in to where they can’t go, but the scope of what you really are is a hell of a lot bigger than the scope of your mind. So knowing where your mind stops and where the pure knowing, what you know as pure consciousness, your mind doesn’t know it but you as pure consciousness knows it.

Q: Only by not being in mind, right?

Jac: It has a different feel to it.

Q: That’s what I don’t think I know.

Jac: Yes; only by not being in mind.

Q: Because the only way I feel it is by not being anything else.

Jac: Right.

Q: 23:56 So that’s how I think I’m there because that’s all I have left.

Jac: Yes, that’s all you have left yes. Yes, that’s a nice place, and what if you chucked out that place?

Q: That’s what I’m not sure... practically what that is like because I can only know what I know.

Jac: Yes, but you as pure consciousness knows everything that there is to know, but your mind has things that it doesn’t know, but you as pure consciousness, doesn’t.

Q: It doesn’t need knowledge.

Jac: It is knowledge.

Q: Right, just like you don’t need love if you are love.

Jac: Yes.

Q: 24:39 So if you’re knowledge and you don’t need knowledge...

Jac: The knowing is there then.

Q: This is tough.

Jac: Yes. The knowing is there then, right?

Q: Okay. So we’re back to where we were before, trust and faith?

Jac: I want to put another little angle on it.

Q: I need more than that.

Jac: You do, yes, you do. When you’re asking how, your mind is trying to come with you. So it’s like, all right...

Q: Wait, what was that?

Jac: When you're asking how, how to, whatever, get beyond space, your mind is trying to come with you, okay? So your technique at the moment is like, when there is no mind what's remaining, is what's there.

Q: Right, I've done that.

Jac: All right, okay. So you're speaking about the absolute realm, because there is absolute love, there is absolute truth, absolute..., the absolutes are there, absolute beauty, right? It's not love for... it's not connected to anything it's love itself, life itself. That's the absolute, you've merged with the absolute. All right there's just the absolute. Do you agree?

Q: 25:54 Yes, so really there's no questions.

Jac: Yes, and there's no questions; deeper than that.

Q: How will I know it's deeper than that?

Jac: Because that will be absent, the absolute will disappear, but you'll know...

Q: 26:10 **cross talking** understand that.

Jac: Yes, and you know it's not in the direction of mind. So there is mind and it's taken away and there's the absolute, and you can hang in the absolute. You know it's there all the time, and your attention goes in and out of it but you know it's there all the time.

Q: Yes.

Jac: All right, the level of... The layer of identification needs to go, like, "I am the absolute." The idea of merging with the absolute has to go, these concepts have to go.

Q: Basically everything will go.

Jac: 26:47 Yes everything will go. Everything will go. Needing to be anything has to go, right?

Q: So there's no way to do anything to get there except to stop everything.

Jac: Just stop everything.

Q: Because that you can't stop it's on 24 hours a day, every moment full blast.

Jac: But it's not here. You see, the absolute is here because this is the absolute in manifestation, so that's why there's a very thin veil between this experience here and the absolute, because the absolute is a manifestation.

Q: Say that again.

Jac: The absolute is in manifestation, this is the absolute in manifestation. So you know that everything is actually love, an expression of love. You know that it bleeds right through that there's only love. Don't you?

Q: Yes.

Jac: 27:55 So if we're to go deeper than the absolute, what I'm attempting to do is to kind of shake up and awaken the part that is prior to the absolute.

Q: Go deeper than the absolute?

Jac: Yes.

Q: You mean with awareness.

Jac: You could say awareness.

Q: Because you can't go... if you are there at the absolute you can't go anywhere.

Jac: Can't you?

Q: No.

Jac: Some teachings will tell you that.

Q: That you can?

Jac: That you can't. I'm telling you that you can.

Q: To me you can't, but you're saying you can?

Jac: Yes, yes, yes. That's non-dual, that's awakening, that's the non-dual state that there's only the absolute, and there's love and there's joy, and that's the non-dual state. Okay, prior to non-duality... The practice of non-duality is limited, and that's why you know, it's so attractive to so many people, because a lot of people if they get to that level that's fine. This is kind of like a postgraduate course, so it's going to get narrower, the people who access prior to non-duality, right? So prior to non-duality identification with the absolute goes. You end up seeing that the absolute itself is a concept. You end up seeing that the absolute and manifestation are flip sides of the same coin, and that prior to both somehow doesn't have any place to land, for you to land, so there's no identification with it. The idea that, "I am the absolute and I am life itself," these go because that's identification too, you see? Identification goes, all concepts go. Time and space are concepts, you see through them. Now, it gets tricky because your mind will try to understand it. Your mind can hear the words but really I'm talking to the part of you that was never here, that knows that this isn't here, and of course this sounds like it's **garbage** because like, "how can you talk about something that doesn't know about here, here?"

Q: 30:24 It sounds exactly right to me, it's just that in a practical way to know what that's like, there's no way of knowing it. It's like you said, "keep falling back."

Jac: There's no way for the body/mind to know it, but knowing happens, recognition happens.

Q: But you won't know it.

Jac: 30:43 Yes, you won't know it but recognition happens. Somehow recognition happens.

Q: So I have to just keep doing that exercise, and allowing the absolute to just know itself through itself?

Jac: I want you to drop the concept... see through and drop the concept of time, see through and drop the concept of space. See that all identification is a trick of the mind, drop the absolute. So the same way that when mind is missing there's this, I want to take away those four concepts, time, space, absolute.

Q: 31:28 So that's what I was telling you about, just get rid of everything.

Jac: Yes. Yes, but your mind is saying that. I can smell your mind in there, you see?

Q: Right.

Jac: So it's more like let them fall, it's like you fall back.

Q: Yeah that's the part I have trouble with because any, any... just any action at all or any movement is already in space and time, of doing anything.

Jac: Yes that is.

Q: So how do you get to what you're saying without doing anything?

Jac: It's more a letting go or an invitation for deeper.

Q: Yes, so let go of everything because that will come through.

Jac: It's more passive.

Q: That will come through because...

Jac: It's more passive than letting go. You see, the language is really not helping us but it's all we have. It's a passive letting go, it's not the way we do letting go. It's a seeing through the concepts that are still running for you.

Q: Seeing through.

Jac: 32:46 Yes, seeing that time and space are nothing, that the absolute is nothing.

Q: But if I'm seeing I'm still in concept.

Jac: You'd imagine that.

Q: Ahh, yes.

Jac: 33:06 Do you know what some people kind of recognize, it's another way to do these four steps that I'm talking about, I'm creating a concept to explain the abolishment of all concepts.

Q: That's the problem.

Jac: Yes it's the problem but it works. See if you can find the concept making mechanism.

Q: Yes I can.

Jac: All right, where's the absolute then?

Q: Before that.

Jac: Really?

Q: It has to be.

Jac: So the absolute is not a concept.

Q: To me right now it's not, but the me that I'm talking about is the me that's looking.

Jac: Yes, it's the non-dual absolute which will show itself to be a concept. In non-dual teachings it's not a concept, but it shows itself to be a concept because it's the flip side of duality.

To Audience: 34:13 You know, it might sound like we're talking rubbish, but honestly there's something in this that's really important, and if it makes no sense to you just park it there and let the seeds be there around you, but if you can follow it, fantastic. Just don't chuck it out. Just don't chuck it out because you will need this sooner or later.

Q: 34:47 Absolute flipping on itself?

Jac: Yes, yes.

Q: Without me being there.

Jac: Yes.

Q: Okay that makes sense.

Jac: And without you being the absolute either.

Q: 34:59 Right. So it's just going to unfold and happen. Now we can laugh!

Jac: All right. So if we meet again I'd love you to say, "yes I get time, I get space, I get how it absolutely, you know, even the absolute is hanging on a concept, deeper than all of that." That's what I'd like you to say to me.

Q: So between now and when I see you again I'm going to be falling back a lot and letting go of everything.

Jac: Yes letting go of absolutely everything, but it's a passive letting go. If it's an active letting go your mind is in there.

Q: Yes, that would be a little tricky but I think I can do it.

Jac: You can, it's like a feeling into it. I don't know, it's like a... see, every word is too much because mind will grab it, you know?

Q: That's kind of what I've been doing, and some new things have been unfolding that I didn't have a concept of.

Jac: Yes.

Q: So I trust now that that will happen without me being involved, right?

Jac: Yes it does, but it's about being open to it, and it's about setting these seeds up, and being open and not clinging to anything, not clinging to be the absolute, not clinging to love, not getting juice out of space, spaciousness, like clean, clean, clean, clean.

Q: Right, getting nothing.

Jac: Nothing! Nothing! Before the I'd idea of the absolute and outside of time.

Q: Okay that makes sense.

Jac: Yes it does make sense to you, I can see it now, yes.

#21 / 36:54 (a continuation of #20, but a different line of questioning)

Q: 36:54 Okay, so I had one more question but now it seems kind of like it's going to be a funny question, but we'll do it anyway. So if we are billions of individual expressions of the absolute, why do we have to be so many individual expressions of the same one being? Because it seems like with each expression some of those get it and some of them don't get it, some of them have serious problems in life and struggle, some of them have lots of peace, and I think that individualistic piece of each one of us is what separates us to begin with.

Jac: The perception is what creates the individual pieces.

Q: What do you mean, the perception?

Jac: The perception, the capacity that the absolute has to imagine separation and to believe its own idea about separation, is what makes those components appear as separate individuals having then individual experience.

Q: So what is the purpose of that, for each to find its way back to knowing that it's not that?

Jac: If we're acknowledging that there are separate individuals then we are using the dualistic lens, that's fine it's valid. I need to use the dualistic...

Q: We're talking about perceptions?

Jac: We're talking about perception. Perception creates the whole lot of it, all of it. Because part of where you will be going in the next few months, part of what you will see is that none of this ever happened, ever happened, could not have happened. It's imagining itself as it's going along, it's creating its own experience as it goes along, because of perception. There is no "why," perception is doing it just because it can. It doesn't have an agenda.

Q: 39:16 Why does it need to do that?

Jac: It doesn't need to do it.

Q: Just because it can?

Jac: Just because it can. It's stretching its muscles because it has a muscle. There is nothing lost and gained you see, only the perception of separation does loss and gain, good and bad, suffering and joy, it only exists within that realm. When you step back

you understand it in a much deeper level, and you know that that's not actually true at all, that's only valid in a particular point of perception. But in this what we call world and human life, that's where it's most concentrated, that capacity to see dualistically is most concentrated here, so it really looks like there's a hell of a lot of suffering, and there is from the dualistic lens, there is, but from another lens there isn't.

Q: 40:10 Yes, so without that perception there is just the whole... So, well we have individual souls, and that's apparently separate or is that a perception?

Jac: The perception, the perception creates individuality. There actually is no individuality, dualistic perception.

Q: So there's no individual soul?

Jac: No, there's no individual soul.

Q: Okay that makes sense.

Jac: There isn't, there isn't.

Q: That's the problem I was thinking about.

Jac: Yes, the dualistic dimension creates it, it's only valid there.

Q: That answered a big question.

Jac: 40:48 Yes! Yes, the dualistic perception is created.

Q: 40:52 I guess there's no reason to even think that concept of thinking that you're here with no beginning, no end, no sides.

Jac: That's right.

Q: Because that's a perception.

Jac: That's perception too.

Q: Okay.

Jac: So you've got the dualistic perception, which is what you're talking about where we have individual souls and suffering and...

Q: That needs to be let go.

Jac: Let go of it. Now, you're hanging out very well in the non-dual perception of where you're the absolute, let go of that too, that's a perception too. It's very necessary to wake up, that's enlightenment.

Q: 41:27 The only problem I have with that is that I sense that there needs to be some action taken for that to happen, and I don't know what that looks like. Because if I'm not that now, or, I'm not aware that I am that, something needs to happen for that to happen.

Jac: 41:50 So I'm kind of giving you seeds, and they'll flower on their own, but the seeds need to be there. The only doing that would be of any use is deeper than this. When you're hanging out...

Q: 42:12 I'll know that when it's deeper?

Jac: Deeper than this, maybe you will, maybe you won't.

Q: I won't care.

Jac: There's no you, there's no identity at all. There really is no identity deeper than the absolute.

Q: I'm trying to avoid that laugh frequency.

Jac: That's all right laugh away, sure it's fine.

Q: Because it's just fun, it's very ridiculous.

Jac: The whole thing is a game, the whole thing is a game. It's a big giggle.

Q: 42:40 We're here **cross talking**.

Jac: Yes, well we're imagining we're here, but yes.

Q: Thank you.

#22 / 42:56

Q: First of all thank you.

Jac: You're very welcome.

Q: Thank you so much. Last year I went to my first silent retreat, and time doesn't exist.

Jac: No time doesn't exist.

Q: It does not exist at all. I came from New York to Toronto, like, nothing.

Jac: Yes.

Q: But the past doesn't exist either.

Jac: That's right.

Q: The past doesn't exist!

Jac: That's right.

Q: My mother that I had a rough relationship with, she doesn't exist.

Jac: Yes.

Q: And I thought about my beautiful husband and my beautiful son that I adore, I adore! they don't exist either.

Jac: That's right.

Q: 43:53 They don't exist either, my son. (crying)

Jac: But neither do you exist.

Q: No I don't, and I saw it clearly. My hands were transparent, I walked away and looked at everything, everybody, completely empty.

Jac: Yes.

Q: Clothing moving on it's own.

Jac: Yes.

Q: Clothing moving on it's own, completely on its own! But the most striking thing was going to the washroom, and I could not see myself in the washroom. So the first thing I did is I went on my knees because I couldn't see my reflection, I saw clothing.

Jac: Yes.

Q: I could see clothing but I couldn't see myself.

Jac: And she wasn't on hallucinogenics.

Q: 44:39 No, I've never been. I went on the floor in a washroom, a public washroom, and I put my head to the ground like this and I went to the floor again and I went, "thank you." And I said, "let go, let go," you know, "let go, let go," whatever. So I'm there and people are coming and going, very respectful, very respectful, and then I went up again and I could see my features, and I went to the mirror and I couldn't see myself again at all. At all! And I said, "thank you," as I went to the floor again and I put my head again... I don't know why, I've never been on my knees ever. So I went to the floor again, and I said, "thank you, thank you, go, go woman go, open up, open up, open, open," whatever it is, you know?

Jac: Yes, yes.

Q: 45:42 And then I laughed because it's a joke! It's a true joke!

Jac: Yes.

Q: 45:48 I laughed like... it's a silent retreat, you know, (sound effects 45:54) with my **vagina** and I laughed, and then something came and I'm laughing like crazy, "what the heck am I doing here," and I couldn't stop the laugh because it's a joke, it's a joke, the whole thing doesn't make any sense! It doesn't make any sense.

Jac: Yes.

Q: So when I lost time, and we were meditating in time, I had to... okay, is it 7 o'clock, is it 8, is it 8:30 so confused.

Jac: And what does that mean and how..., yes.

Q: So I said, "let's not leave the room," you know the room where I'm meditating because I don't even know if it's three in the afternoon or if it's three in the morning. I don't know what time it is, so I'm sitting there and I went into the med... I don't know where I went, but the only thing is I was clean like a baby. And my mother, you know my mother, and I went back and I said, "can I remember my mom, can I remember? And I have to make an effort to remember, to remember I have a mother, you know? She has blonde hair, blue... You know I had to make an effort you know, to remember who my mother is! My son, my son, you know it's my son, he came from here, you know? And it's.... (very distraught), and sleep, sleep is not sleep! And I said, "okay let's go to bed," you know completely nude because I wanted to be nude. **47:49** It's almost like I wanted to **indiscernible word**, take everything you know, here are all my things, everything, and walk away like nude, completely nude like a crazy woman, you know?

Jac: 48:00 Yes, yes. Ramana did that too. Remember Ramana doing that when he arrived in Arunachala, pulled off everything and chucked it and went in naked into the cave, into the bottom of the Temple. Yes, just like (sound effect **48:11**) **indiscernible sentence**, what's this garbage? Chuck it off, yes, yes.

Q: 48:15 And because I didn't have it, it was almost like (sound effect 48:19). And sleep is not sleep. I can't describe that one; sleep is not sleep. You sleep, supposedly I slept because the next morning I'm there. And I don't know what the heck time is, because I put the clock and I said, "okay brush my teeth, put some clothes on," and run to the place because I got late to the place. The teacher, an amazing teacher! Everybody's in silence, 350 people in silence, silence, silence, and I knew... You know the other thing that happened to me, I realized if the other person who was sitting... she was in a lot of pain, a lot of pain, and I had to squeeze to get in because she was trying to ground you know, trying to... and I realized, "if she's not safe I'm not safe, if she's not healed I'm not healed, because I am her." And I had that clear knowing, you know, even though I had to be here, even though, but I knew, I knew here you know, I knew that if she wasn't well I'm not well. I'm not well!

Jac: Yes, yes.

Q: 49:49 And I came back home, New York, **Toronto**, fresh like a butterfly. And the GPS says to me, "you're coming home," but New York, **Toronto**, and I said to myself, "oh! I'm going back to my home." I have a beautiful home, a beautiful husband; a very awakened man, and a beautiful son. He was here, and my husband was here on Friday

and now they're at baseball, playing. And I said, "oh I'm coming home!" I have a beautiful dog, "I'm coming home!" And something said in me, "stay here you have three more minutes to get home," and I said, "yes I'll stay here." So I stayed here, you know, "you're not going anywhere else," turned off the key, grabbed my stuff, open the door, and that's when I saw them. And I love them the most, but it's almost like I had no relationship to them!

Jac: Yes.

Q: 51:07 But I love them the most! If you say to me, "when have you loved them the most? Now!" but it's no relation, my son, my son! 51:30 (very distraught) indiscernible words and I have no relationship.

Jac: Yes.

Q: And I said... And you know the dog comes and hugs me and kisses me all over, and my son, "mama, mama," and he was planning to say, "you look fatter," because he missed me you know, just to say something playful. And my husband comes and gives me a huge hug and says, "no, that's a joke." He was planning to say that to see how you would react, you know? I love them the most but they were the most distant from me ever, as if they were like... I don't know how to explain it, the most distant but the closest I've ever been in love with them.

Jac: Okay.

Q: 52:18 Even my dog, which I adore you know, my doggie, I love her the most you know, but it's almost like... the further away they are.

Jac: Yes.

Q: 52:32 And the next day I said, "okay here I am, time is not existing, clearly, clearly, "what the heck am I doing now?" So I sit at my table, grab a candle, but I'm not grabbing the candle, and I don't know how to explain that either, grab a candle, turn on the candle, open a book and start writing like crazy, but it wasn't me writing.

Jac: Sure.

Q: 53:08 It wasn't me because I could not say the things I said there. So I grab a book, I'm there (sound effects 53:18) okay, "okay intention, intention means (sound effects)," and then stop, shake, shake a lot, and then I'm there and then I said, "okay, okay," breathe again, okay grab the pen again, and again (sound effects-scribbling 53:37). What you said a few seconds ago you know, integrity, "integrity is (sound effects-scribbling)." I don't know what the heck I wrote, I have no idea but it came out. So for over two weeks I sat down and turned on the candle, and that lasted for 45 minutes every day, and then it stopped, and then it stopped, truly stopped. 54:08 And I was tired, not tired of indiscernible.

Jac: 54:15 Okay I'm going to press pause. Where are you now? What has remained with you from that experience, what do you know to be so now?

Q: 54:26 Well, after a few weeks thoughts came in.

Jac: Sure.

Q: And I knew there was a sense of what you say, yes, but the intensity was not there. The intensity of knowing, you know that I'm not time, that I have not a body, that comes when I meditate.

Jac: Okay it's still intense when you meditate.

Q: Yes, oh yes.

Jac: It will calm down and get integrated. When a shift comes and we're not completely ready for it it's a big jump instead of an incremental gentle slope up, when we have a big jump, sure, there is a piece of work to do to kind of normalize it and get it into your body and see where you're looking from now. So it just takes time. It's important to rest well, spend time in nature, take care of yourself, and do nothing too crazy, you know? And integration happens and it's okay, and whatever is not ready to burn out is going to crank up again and scream at you, you know? But remain with the knowing that there is no time, there is no existence at all, that nothing exists existence itself is the problem. That's a concept believed, and then everything can be applied to that; can exist or not exist, but existence itself falls away. You saw through it, yes you saw through it.

Q: Totally, and we don't exist.

Jac: 56:09 No we don't exist, not at all.

Q: At all, at all!

Jac: That's right.

Q: It's a creation!

Jac: 56:15 Yes but it's fine, rest with it it's true. What you saw is true, it's true, let it settle inside you. Let it settle, because it would be good for you to operate from that place, because as you tell the story you're still a little bit in the dualistic realm comparing it because it sounds fantastical, you know?

Q: Yes, it sounds weird.

Jac: And it does from the dualistic perspective, but if you're in the place of where that is so and it's accepted then it's absolutely normal, and your body can be calm with it, and that's your new looking place. That's what you know is what's really happening, and then there's space for how the movie plays out. It's known to be a movie and it's never believed, and you know it's perception that's creating the idea that something is or is not, and what to do and what not to do. But get really, really, calm about it. Integrate it, integrate, integrate.

Q: Okay. And how do I integrate it, because I love people! And I love talking, and I don't know if I'm getting lost when I talk to people or it's my genuine energy coming in. I don't know. Because I question myself, "am I getting lost?" "Where am I coming from," but at the same time I feel that energy coming on and I want to hug you, I want to kiss you, but is that enlightened enough, is that... but the energy comes you know, and I don't know...

Jac: 57:50 Let it be for you. Let the energy be for you. If you're giving it away that quickly, "mmmm" you need it for you to stabilize and be embodied in you.

Q: And how do I embody it in me and stay there?

Jac: It will happen if you're calm, relaxed, and don't speak so much.

Q: Yes, I have an issue there. I have a big issue there; I love talking, you know?

Jac: Yes.

Q: And you said exactly this a year ago here, "shut up." This is what you said to me.

Jac: 58:33 And you're still talking.

Q: No, no, no, but I haven't talked about spiritual... This is the first time I've opened up, okay, this is the first time for a year, nothing.

Jac: Yes, well done.

Q: Except for my husband a little bit, you know?

Jac: Sure, sure, there needs to be one, there needs to be one so that you can....

Q: Yes, because I came home and I said... yes.

Jac: Yes of course.

Q: But I've been quiet for a year in spirituality, and everything else, no. I love talking. I love people, I love talking, I love movement.

Jac: 59:03 Okay. So where you are getting caught is your attachment to talking to people, because if you weren't attached to that there wouldn't be a conflict, but right now there's a bit of a conflict because some part of your mind must imagine that they exist in order to talk with them, in order to engage and enjoy that part.

Q: Ahhhh!

Jac: Yes, so you have to turn in that part in order to satisfy the desire, you see?

Q: That makes sense!

Jac: So if you drop the desire and talking happens, and it's enjoyed when it happens, but you've no attachment to it, then you don't have to make them so solid because your desire will make them solid because you need them to exist in order to talk to them.

Q: Yes, now I get it!

Jac: So without desire you know that they're not real and communication can happen, because you know you're not real. You know, it's just movie material but desire will change the color of everything, and so it gets confusing because desire gives a reality feel to something, it switches on the perception.

Q: 1:00:14 It's almost like it concretizes it.

Jac: Yes you make it concrete, exactly.

Q: Exactly, you concretize it because the desire of sharing or whatever it might be, so I concretize the other there instead of letting it be as it is.

Jac: Let it be as it is and it all settles in the one perspective, and there will be no clash between, "how do I manage in the world, how do I do this," that will all go when there's no desires. It's seamless! The appearance to exist and knowing that they don't exist, there is no paradox, there isn't.

Q: Exactly. So it's my desire that is concretizing that for me to let it out.

Jac: Yes exactly, exactly, your desire. You've got to drop all desire they're not working, they don't fit in your new vibration. So there's something uncomfortable then in how you connect with the world, because desire is coming in there and trying to make it exist, but it doesn't exist, so what do you do? You see?

Q: And it's so simple! It is what it is but it's almost like a mirror, a glass; transparent, just moved. But it's exactly... It has always been like this.

Jac: Yes it has always been like this.

Q: It has always, always! it's almost like we're moving in a transparent glass!

Jac: Yes that's right.

Q: You're not seeing anything different, there's nothing different, there's nothing different!

Jac: But it shows itself to be exactly as it always was, and the super imposition that mind creates, it's just like, "oh, oh I believed that? Really?"

Q: Yes! Yes a transparent glass just moving! Everything is just as it is and has always been!

Jac: Yes, yes, there never were individuals, there never was existence, there never was time and space.

Q: It's incredible!

Jac: It's beautiful isn't it?

Q: And it's the first time I've shared this. Thank you!

Jac: You're very welcome.

Q: Thank you, and thank you for your integrity.

Jac: Thank you. I've no option, I've no option in this. I have no option it just shows up as it does. There's no option you know, what to do, like...

Q: Yes, thank you. I respect that a lot.

Jac: Thank you too. So you know what to do; you keep your energy for yourself.

Q: How do I... Yes, because I've always...

Jac: And you drop the desires.

Q: 1:03:06 Now it's not just keeping the words to myself, which was a year ago when you said that to me, "you're losing everything by talking," and it was the truth, it's the truth. Now it's, "keep the energy to yourself."

Jac: Yes, yes you need it for full integration, for proper embodiment you need it.

Q: And how do I do that? How do I keep that and just...

Jac: Stop giving it away. Like when you feel it coming through you want to you know...

Q: Yes, yes I do. Not just with the word but also with the energy. It's almost like it comes and it goes, it comes and it goes.

Jac: 1:03:46 Yes, keep it. It comes, and put your hand on your heart and keep it in there, keep it in there. And the mind will say, "oh no, this can help people!" the mind will run crazy stories, so it's like, "forget it, forget it." Forget it keep it for yourself, and it will move again, it will change again once you've embodied it and everything has kind of stabilized, and desires have been dropped. Then there will be a knowing of how to serve. That will come on its own.

Q: 1:04:16 **cross talking.**

Jac: That will come on its own.

Q: And so keep my hand here, keep my hands...

Jac: Do, it's like, "hey there's that energy," just hold it in here. Just putting a lid you know, it's not going to flow out from here it's just going to stay here. And watch what happens, because the old pattern will be try to, "bleed it out, bleed it out," you know?

Q: Yes. And what was the second so that...

Jac: Keep the energy to yourself, drop all desires. Do not follow any desire.

Q: And how do I do that?

Jac: Find out what your desires are, make a list and do not support them. When they come up don't support them, do not obey them. "Oh there's a desire, nah not following it."

Q: Really?

Jac: 1:05:09 Yes. Every desire has to go now, that's the second part of the integration. And they happen together, because you can't keep this high vibration in while you have desires, you can't.

Q: You cannot.

Jac: No.

Q: Okay.

Jac: "You can't." You're not going to be able to keep it in while you're supporting desires. It won't belong in you while there's desires because you're still choosing to concretize your perception.

Q: Ahhh! Yes got you. And how do you let go of desires? How do I say, "well let's see, I want to go for a walk." Just stay?

Jac: Drop it, and let's see if the body gets up and goes. Let's see if what I am or the energy, let's see if this form goes for a walk. Let's see if it happens.

Q: And with eating, and with reading and with everything else, just stay there?

Jac: Yes.

Q: Feel what is it that I'm feeling.

Jac: Yes. Now, there's a difference between desires and preferences. Preferences are the things that kind of encourage you to have a healthy lifestyle, but if you don't do it doesn't make any difference. It's not driven and it doesn't have a consequence in the same way as a desire does.

Q: Say that again please.

Jac: 1:06:34 So a preference is like a much softer version, and preferences will stay. Because it's like, "I prefer to feel healthy so I'm going to eat well, but if there's no healthy food around, you know I'm not going to be bothered by it." There will be no... it won't be in my head, "oh I feel awful and I should've had this and..." Nothing happens, there's no consequences in your head, you see? So you can prefer to do what's healthy or something like this, or you prefer coffee over tea or something, but if there's only tea there and there's no coffee it doesn't matter, it's soft. Preference is soft whereas desire is like, "oh I want to," you know there's something else moving so it's like, (sound effects 1:07:22), drop that one, drop that one. Desire is driven by something else, and it's the capacity to believe that something outside needs to be done or had or experienced or... It's a belief that something of the world is actually really important, you know? To do, to enjoy, to... And it's like, "maybe, maybe not, let's see what happens here."

Q: Okay. I'll sit with every desire, and then how do you move from there? When do you say, "okay, is this enough or not?" Well I'll see.

Jac: Your body will move not your mind. We need the directive to come from another place other than here.

Q: Yes got you. I thank you! I thank you so much.

Jac: You're very welcome.

Q: Thank you, thank you.

#23 / 1:10:10

Q-Sandra: I'm wondering if I have an actual question; I'm waiting to see if something comes. When I feel that sort of big ball of energy that's moving at high speed, like kind of an overdrive kind of sensation...

Jac: Go deeper than it, huh?

Q: Yes.

Jac: It can be there, so what? Any kind of anxiety or nervousness, there's always a deeper place, you know always a deeper place that you can just go to if you see, if you see that the anxiety is just an experience. First you've got to get a little bit of distance from it, and then there's another space that you can drop into. So the anxiety can be there, it's like repositioning it within your focus, you know?

Q: 1:11:34 Yes. Like what would make that anymore of interest than another sense **indiscernible words.**

Jac: Yes that's right.

Q: 1:11:51 So it's almost like in integrity, where am I actually lined up in any given moment.

Jac: Yes in any given moment, what's your attention on, what are you pulling into the world of your experience? We really do create our own experience, we really do, our perception does it, you know? The same thing can happen with two people but they'll experience it entirely different than the perception that's running.

Q: Yes.

Jac: And it's not about swapping it out to have a nice experience it's about seeing how it works and pull out of all of it. Pull out of all of it! And trust.

Q: 1:12:45 Yes. I listened to a video that **indiscernible word** or maybe it was a satsang transcription, and I still feel so awed when I try and go into story, and it's an "I" story. So that's a practice I guess of, okay I guess trust, that from wherever the deepest place is that it's of integrity for Sandra.

Jac: Yes.

Q: There's going to be a direction that will flow through there rather than like trying the opposite.

Jac: Yes.

Q: Because in that way I don't have to grab on to... like doing that horizontal pulling.

Jac: Yes.

Q: In which case I'm just you know, playing around with whatever is flying by.

Jac: Yes.

Q: Completely at whim to anything.

Jac: Yes that's right.

To Audience: I just want to use other words because it's an important point that some people are wired like this. So if it happens to you sometimes... it just happens to Sandra, this is her kind of way of being, is that the personal I was never completely solid. It never got completely solid, and so managing in the world was kind of difficult because... well you know we have to develop the personal I in order to kind of do life, you know? And then we discover, "oh actually," and we start pulling away from the personal I, but because the personal I never got solid she has to find her way in the world my feeling,

getting a directive from outside because she didn't know to trust her center, to go from there. The personal I didn't have its own concrete beliefs and opinions and desires, so for her it's not about dropping what the personal I... You know to drop the usual desires, and to drop the usual preference and drop the attachments, it's not about that for her because her way is to kind of find direction from the external because the "I" isn't solid enough. So even when this "I" isn't solid enough you'd say, "oh yes, when the "I" isn't solid sure of course, of course you know there's just pure consciousness then moving you know, but not always. Not always, for Sandra something goes out to find a place in the world for her to cope with, you know? So it goes the other way sometimes. You know, it goes out instead of going back, if I can give the perspective of direction. Trust in your own inner potency no matter what.

Q: 1:15:54 Yes.

Jac: And not giving any thought to consequences would be great! It would be great because the consequences, because of the way you are wired, the consequences have always be enormous because they gave you direction, gave you direction, so you've got this overemphasis on consequences. So you've just got to chop it.

Q: Yes. I was having a lot of thoughts again about, I guess different modes of thinking, like thinking on this soul level where you kind of see, especially in reference to my family, it took a little while to be like... Well, like my mom and my dad, it's obvious that to say that they're my mom and my dad is crazy; however, for the purposes of functioning, and I don't have to prove anything to anyone; therefore, I shouldn't, you know I don't have to rally it.

Jac: Yes.

Q: 1:17:10 "You're not my mom, how dare you claim credit over me!"

Jac: That wouldn't work either.

Q: That would be kind of ridiculous, right?

Jac: Yes.

Q: So I don't feel that I'm actually there at this moment, I'm drawing on the past there. So if I'm moving from trust rather than pretending then that will... Because sometimes what happens as well, when people... when there's speech I'm trying to figure out how my brain works now, because sometimes I'll get little sort of boxes or packages or a lot of information, it seems like, in one go.

Jac: Yes.

Q: 1:18:09 And it's not necessarily all happening... like it's coming from... Like I don't understand it, it's not necessarily all applicable. So like someone may be telling me to, "wash the dishes please," and they'll say that, but there is like a package in there voice or an information that I'm getting from what they're saying.

Jac: Yes, yes.

Q: And she or Sandra doesn't.... To integrate or trust how she works, like, "oh this is all actually set." She functions like this it's not that there's something wrong with me it's just that that's how I function. So that I can take in, however it's processed, and trust that the response for this time frame will come out and that the response for the immediate surroundings is coming out okay.

Jac: Yes.

Q: Rather than... Because sometimes it just seems that's... I don't know if that's all of where the hesitancy is coming from or maybe that's just an old... a fear of not wanting to experience pain?

Jac: It might be that. Yes, I think it's trying to protect yourself is what stops you from trusting your own direction, inner direction, inner knowing. It's just trying to protect you because even giving attention to, "wash the dishes," and the extra information that comes in that tone, don't give it any attention at all because that pulls you out. That's your old wiring.

Q: 1:20:13 Okay, okay. Because like I even... like where I feel now is somewhat, even somewhat in that older place. And I felt that way yesterday, you know like... So I'm wondering what... I don't know if it's still desire to control outcomes, but what's keeping these remnants of...

Jac: The belief that you've got to protect yourself to survive. It's a survival instinct.

Q: Okay. So anytime I'm in that route place, that's why it feels...

Jac: Yes.

Q: Yes. Okay!

Jac: It's like a primal instinct that's just there on standby for you all the time, but you know it's not needed Sandra.

Q: Yes.

Jac: It's not needed.

Q: Yes, yes. And also things seem very serious.

Jac: Yes of course! When you're fighting to survive it is serious! It's part of that thinking mechanism that runs automatically for you, you see? But life isn't serious really you know, the other part of it, the part that's clear knows that it's a joke, that it's light, you know?

Q: 1:22:03 Yes, I just am curious why those are both playing, because I feel like that part has to die.

Jac: Yes it does.

Q: It has to die!

Jac: That's right, that's right let it die. Stop supporting it by believing it, let it die. Whether you're safe or not safe isn't the issue you know, it's not about saying you're safe, trust that you're safe, it doesn't work with you at all, not at all. So the whole game of safety, the whole game is a neurological pathway that you can drop. Stop putting your attention there, stop running that story because it's not an issue of whether you're safe or not safe.

Q: 1:23:00 Right, because I know that I'm not...

Jac: Inappropriate, it doesn't apply.

Q: So it may be coming in still through this need to be agreeable or like self image basically.

Jac: Sure, sure.

Q: I mean maybe not, maybe I don't need to figure out why it comes in.

Jac: No you don't. I think if you go after it...

Q: So I can just kind of be like, "okay give me the new system."

Jac: Exactly.

Q: “We’re dropping this give me the new,” and it’s not that I... like I have been practicing it, it’s definitely...

Jac: Trust it more, huh? Trust it more.

Q: Yes, it’s almost like, it’s like I need to give myself... 1:23:56 I didn’t seem to establish self-love, or you know I established it to whatever degree it was there in conditioning or in my indiscernible several words, right?

Jac: Yes.

Q: 1:24:08 So things like, you know it’s like I look externally for something to give me validation like, “am I allowed to let go of this thorn that I keep on stabbing myself with?”

Jac: Yes, you keep looking for the guidelines from the external.

Q: Yes, yes I keep on doing that.

Jac: Yes, you’ve got to stop it.

Q: And it doesn’t work.

Jac: Not at all, and we can sit next year and say the same thing, it’s up to you. Stop pulling it into your experience, and it’s minute by minute, just in the moment. It’s like, “whoa, there I am running it again.” Okay stop, come from inside. Anytime you’re suffering, you feel uncomfortable, you can be sure you’re in that story, every time.

Q: Yes.

Jac: 1:25:14 Put some discipline to it, stop believing it. And let yourself be guided towards whatever will help you to do that, you know? But if your attention is there then the support will come if you really are ready to do that, if you can drop any idea about consequence being a reason to be fearful. There are no consequences you’re just creating those in order to keep yourself stuck in the old paradigm. There are no consequences, you’re a grown woman, what are the consequences? All right?

Q: 1:26:34 Yes.

Jac: Are we okay for now?

Q: Yes. I wish I could be speaking from my, my....

Jac: Okay, say one thing from your place of truth. Say one thing, let it talk through this form publicly now. No editing.

Q: 1:27:16 (a short vocalization).

Jac: Okay, well done, well done, well done. Does it need to say something else?

Q: I do need to say something, and that’s part of what’s... Yes, I need to say something and it’s bothering me that I block my voice continually, continually block my expression of what I’m wanting to say.

Jac: Okay don’t block it. Don’t block it.

Q: I’m not blocking it there’s no way of blocking it.

Jac: All right.

Q: But when there’s nothing to fix anymore, those were half of where all my questions were coming from.

Jac: Yes.

Q: 1:28:20 All of my ideas of... my placements, a lot of my way of relating to the world was through, you know, the helper or being healed, and so now it’s operating from this place of there isn’t.... Healing can happen but there isn’t something that needs to be done or there isn’t something that needs to be fixed. Sandra isn’t here because there’s

something super urgent that needs to be addressed, or that Jac needs to help Sandra, or... you know? So that is just to get accustomed to, that is where things are flowing from.

Jac: Yes.

Q: It doesn't mean that I'm not still going to learn.

Jac: That's right.

Q: It seems obvious that I have a lot that I don't know.

Jac: We're all learning about different things but that's life stuff, that's life stuff.

Q: Yes exactly, experiencing. It's like hugely into duality and in story.

Jac: Yes, so talk from that place, only from that place.

Q: 1:29:40 Okay, yes.

Jac: Say one more sentence from there, one more thing from there, one more sound from there.

Q: (vocalization-beautiful tone) Thank you. All right thank you.

Jac: Yes, well done. Well done, yes thank you. Yes, we got there.

#24 / 1:30:31

Q: My name is Mick.

Jac: Hi Mick.

Q: I'm meeting you for the first time, so I wanted to describe a little bit about what my experience has been since Friday night, and then perhaps you can give me some perspective.

Jac: Sure.

Q: It's been really, really, difficult!

Jac: Ah ha!

Q: Until today I've not enjoyed it at all.

Jac: But you stayed here!

Q: I didn't, but I came back. So I came Friday night and you... And so this is my first introduction to really this kind of in-depth experience. I've always been curious, and I'm familiar with the idea that whatever people say about me that's their story, and whatever I say about other people that's their story, and then you gave that idea like, "six cans of red bull and a pound of coke," and I couldn't keep up. And so Friday night every time you were saying, "the mind is a liar," the mind was using some rather unflattering language sent in your direction.

Jac: 1:31:40 Sure, and that happens a lot, and then I shower it off after satsang.

Indiscernible several words.

Q: Exactly.

Jac: 1:31:45 **indiscernible**, that's fine.

Q: And you know, it was happening with the people that came up here, they sat and I was like, "that's bullshit too." So I went home Friday night – and that was the experience I had – and I said to my friend, "I'll be here tomorrow," right? So I came and again sat at the back and was trying to take it all in, and then I started to feel physical effects, like really, really, nauseated, very unwell, very dizzy, very anxious, I had to get up and walk around and sit at the back, and then when you called lunch... But there

were glimmers, Friday night there were glimmers, and yesterday there were glimmers as well right, but it just wasn't happening and I felt, "what's wrong," and I felt really nauseated. So at lunch time I went home – I don't live too far from here – and I thought, "maybe I'll just rest and go back." Well I didn't, I ate a cheese sandwich and threw it up, and then...

Jac: Oh bless you, yeah, yeah.

Q: 1:32:39 And then my body put me to sleep for three and half hours.

Jac: Fantastic.

Q: Yes. Then I talked to my friend last night about the rest of the day, and I said, "okay, all right nausea or anger or whatever, I'm coming back."

Jac: Well done.

Q: And here I am. I had one experience yesterday and it was sort of the most profound glimmer so far, and it happened outside of this room. So after I woke up I went to the supermarket to buy things for dinner, and there was this sort of irritating moment involving another human being, and I actually had like a small moment where I thought, "that's just a fucking story."

Jac: Yes!

Q: That is not happening.

Jac: Yes! And you saw it.

Q: I saw it.

Jac: Yes!

Q: And it was incredibly profound.

Jac: Yes!

Q: So now what?

Jac: That's fantastic, that's fantastic.

Q: Yes, and it was great because I was getting irritated with the fact that I came here and you weren't telling me exactly what to do, and giving me the tools, and there wasn't a book or a manual or whatnot, right? And it was so frustrating, and it remains a little frustrating or a lot frustrating, that ebbs and flows.

Jac: Yes.

Q: So now what, just shut up and relax and let it all happen?

Jac: Yes, that's one way to do it. You kind of can't get it wrong.

Q: That's encouraging.

Jac: 1:34:06 You know, it's true because the willingness for everything to shift, change, do... it's like kind of handing over, it's like, "all right, whatever is is. I know I'm fighting, I know I'm creating the resistance, and I'm the one who is like (sound effect-resistance 1:34:29) and pushing it back. All right it's my job to see that that is what it is, but let it lose the fight." It's like, "oh here's resistance, this is going to break up, it's not going to win, it's not going to push it away it's breaking up. It's my protective shield, it's breaking up I don't need it anymore." So when there's something up like that and you're fighting like crazy, that's your stuff.

Q: Right.

Jac: That's your stuff. So welcome, when it comes up celebrate it. I remember having that attitude of like when I'd be in **hell!** fighting something, and givin out about a

teacher or something, and I'd be like, "some part of me must celebrate this. Come on Jac, come on find where this is fantastic," even though I'd be like **in rage!** Find where this is fantastic, because this is your crap breaking and that really helped. That really helped to have another perspective seeing me in my drama you know, and it's like, "here you are now and you're wriggling in pain you know, and this is just your stuff putting up a fight and losing." That really helped me. So having said that, the resistance is going to come and it's fine.

Q: Oh yeah.

Jac: Know that it's just resistance. Know that it's just your old paradigm breaking, it's your old way of seeing the world that's shaking and rattling. Bloody uncomfortable!

Q: 1:35:59 Yes, and there's a whole lot of chatter going on right, like I'm grateful that I'm even trying this, I'm jealous that I'm not as far along as everybody else, but you know they've put in a lot of work, and I've spent 44 years building up this baggage so it's going to take a while to break it down.

Jac: That's right, and all that goes on, it's like all that frenzy is just part of your paradigm. The content doesn't matter. The content of those stories doesn't matter because mind is always going to be chattering about some bullshit.

Q: 1:36:28 Right. So some celebration not only around those moments where there is clarity, if that's the word, but celebration around the moments where it's really bloody uncomfortable as well?

Jac: Yes it's like, the uncomfortableness, yes it's breaking down. Because when it's up it's breaking down, and the reason that you've got to celebrate it is that there's something that's watching it. If there's nothing watching the uncomfortableness...

Q: It would just be happening.

Jac: It's just happening and it's rebuilding and it's closing over the crack again.

Q: and it's making itself stronger.

Jac: Making itself stronger and saying, "whoa, I've got to really reinforce this here to keep myself intact," and it will do that.

Q: And it seems so exhausting, because there's going to be this constant battle between the ego and all of those other things that we discussed, that exist just here and are limited. But I really loved when you said, "okay you know what, that's the mind that wants to come along for a ride that it's not equipped to take."

Jac: It's not equipped at all, because it can create that glimpse of like, "oh my god that's just a story, it's not really happening." Your mind couldn't create that seeing, that's an opening where some deeper part of you recognizes the truth really of what's happening. So those cracks are gems, they're gems!

Q: 1:37:38 Okay, and so Friday and Saturday when I had those small cracks it's almost like there was light coming through with them, right?

Jac: Yes there was light coming through that's right, there's light coming through.

Q: Can I ask you one more thing? So the next hardest part is, I'm trying to figure out how to even begin to reconcile these ideas with that world out there. Because when you think about that idea that nothing is going on and nothing matters and there's neither good nor evil, that sounds either at best nihilistic or at worst way too permissive, because if there's no good and evil I can do whatever I want.

Jac: Yes that's right. These pieces of wisdom are for you to recognize that they're true, like recognizing that nothings happening, it's that kind of a recognition. They're useless in the world, they're really inappropriate in the world. They're inappropriate because the mind is the thing that does the world you know, and there's the part of your brain that makes everything about me, and there's the part of your brain that functions; knows how to drive the car and use a computer or whatever it does, you see? So there's a task part and there's a me-myself-I part. We're switching off the me-myself-I part because that's the part that screws up everything.

Q: Then letting the task part do what it needs to do.

Jac: 1:38:59 Cleaning up the task part so that we can function well, so that we can function well in the world, and that's why you'll continue to learn things or get new skills or paint the house when it needs painting, you know? Stuff happens rather than, "oh my house doesn't exist, so there's no need to paint it because paint doesn't exist either," that's bullshit.

Q: Yes, and you have to bathe and you have to use soap, and you have to..., you know.

Jac: Yes exactly you do, and you've got to pay rent or mortgage or something, and need a car maybe, this is life!

Q: Right, because I can't just tell Visa to watch your YouTube's.

Jac: "The universe will pay my bills!"

Q: 1:39:29 **cross talking**.

Jac: No, the universe is not going to pick up your tab for dinner, it's not, you're going to have to do it, you know? So the outside world, the external world, it needs practical application. Keep that part of your brain active, but keep the "what I think" and "what I want" out of it. Let life continue without you interfering with it. Do you see?

Q: Yes! Many years ago my mom said to me, "it's none of your business what other people think of you," and so I think I just need to apply that in a wider sense.

Jac: That's right.

Q: It's none of my business what I think of the world.

Jac: Absolutely, absolutely! You know, don't defend your position, have less opinions, or if it's an opinion try the opposite of what you'd normally say. That's a really good one. You know if you practice saying the opposite it really loosens up your attachment to what your opinion usually is, because you're like, "I'm going to try out the actual opposite because somebody believes the opposite to what I believe, so let's try it out," as he squirms.

Q: 1:40:33 I'm sure he'll make a great president.

Jac: Yeah, yeah, yeah. It's like, "all right, what's it like, what's the opposite opinion like, let's try it, let's really try that on and see," and it loosens up and there's space for both sides, so were not stuck to our usual M.O.

Q: Right, because I know the brain just wants to confirm everything that its already decided.

Jac: And it will look for evidence for what it wants to believe.

Q: And ignore everything else.

Jac: And ignore everything else. So let the wider view come in, you see? So if the me-myself-I is out of the way it's very wide, and there's an allowing of everything. Your

perspective broadens, you see subtleties because you're not stuck to what you think is how the world should be.

Q: Which is sublime in the sense that it is beautiful, but also terrifying for me at the moment.

Jac: Sure.

Q: But I'm willing to live with that.

Jac: The "me" is terrified, and celebrate it, celebrate that.

Q: Yes. Oh you've given me so much, thank you.

Jac: Good for you. Good for you for coming back that's beautiful.

Q: Thank you.

Jac: Yes, thanks Mick

Audience: (clapping)

Jac: Yay! There's courage there, huh?

The End