

Unedited First Draft Transcription - Personal and Professional - 2017 October 29 (AM)
Carlsbad Retreat, CA
Questions #44 through #50

Jac: Okay, it looks like a few people are in a washing machine; I know that look.

Audience: Spin cycle.

Jac: 00:11 Or the long slow wash **indiscernible – background laughter**. There's a bit of that going on I think. The body work, we found two options for you.

Audience: Thank you.

Jac: 00:28 Just bounce it off Derik, I think he **indiscernible 1-2 words**. He's just getting acupuncture this morning because he has a crazy ear infection. So what we did, a fair bit of research last night and we found two, so come to us all right?

Audience: Wow! Very cool thank you.

Jac: 00:41 No, no problem **indiscernible – background noise** things happened. I want to talk to you and to anybody who.... What I usually do this morning is whomever hasn't been up already... like we leave space for people who are not first to jump up, so I would say that. Yes, and Mahesh mentioned something to me yesterday, you know how we were talking about potentiality, and that movement which you know goes towards existence where pure consciousness... -- Oh, I've got to calm you down first okay? **1:20** Okay sorry, there's a lot of dualistic perception coming at me and it's like, "this is not going to **indiscernible – background laughter**." So we've got to step out of that and just go back to your own knowing, go back to your own lifeforce, drop in, is your body open and relaxed? So see the body there but you're not the body. See what the mind is doing and you're not your mind. You are not even the one having thoughts, it's just a radio station. Bring your perception right back to where the interconnectivity of everything, whether you understand that or not it doesn't matter, but where you merge and everything kind of becomes the same – what's the same is more obvious than what's different – dissolve back into that where we are all the same, where everything is the same; the shared essence. So that means dropping all our needs for specialness, dropping the lens that sees diversity, totally dissolving into the sameness. And let's point your awareness to prior to that unified field. Drop in a little bit prior to that unified field where there's no experience to be had. Let it be what it is, there's no grasping it's just, all you can do is dissolve, merge, disappear, melt. If any one of those words helps then use it; dissolve, melt, disappear. It's kind of deeper than surrender because the one who's surrendering isn't there, it's just a dissipating. Some feel it as spaciousness but it doesn't matter, if there is spaciousness go deeper. That's your only signal that you can use, go deeper than spaciousness.

5:04 And so the lenses of perception of going forward to unity – don't go there – the unified field is there for you, and the dualistic perception, that lens is there for you too to pick up and set down, but you stay outside of all of it, as deep as you can drop in, outside of all of it where looking is arising from, but it's not really seeing anything it's like looking is arising from. So that's why it's difficult to say what the experience is, it's

just that looking comes from there. That's all your mind can handle really. So it's prior to concepts, and prior to any state that we're interested in.

6:24 If your mind is going nuts just let it be soft, and let there be **indiscernible** there deeper than this. Let it be super soft, just deeper than this; wherever you are deeper than this, melt. So while there's the looking from; that verb, perceiving or movement that we know as also love, while that is there there's also a depth of stillness, an abyss that's kind of unnamable but immovable, completely outside of all of it; untouchable, can't grasp it, can't name it, and the movement arises from that stillness. It's about it showing itself to you. It either shows itself or it doesn't, don't worry. And if you're hanging out in the field of potentiality where there is love, that's fine, but where does the love arise from, where does potentiality come from? So different traditions have different names for this.

8:57 Wherever you're looking from stay there and let your eyes open, but don't shift forward into story. As deep as you are, stay there, and if you stay in the story mode me-myself all the time, so what? What's important is leaving the space, that's what's important. There isn't a right or wrong it's the availability that you're offering for your essence to show itself, that's what's important. A third of you still have your eyes closed. That's all right, if they just won't open that's fine, but just know for yourself that, "can I stay there and let information come in through my eyes?" So in your own time when you're ready to do that.

10:30 So if you can recognize that, "okay I've got the potentiality field," that movement, love, the arising of the verb, looking – because there is nobody looking at anything it's just looking or perceiving – and those kind of absolute frequencies of beauty, truth – some of you can taste those. In the Hindu tradition that's Shakti and Shakti is movement or the divine feminine. And the stable unchanging still tank of water is Shiva. So we call the creative the feminine, and the immovable one is the destructive one – like the fall versus the spring – and the destructive one who has a sword and who stands with autonomy and authority is the Shiva part, the masculine part. Now in our very dualistic brain we want to separate the male and female, and it's like the only way that this place works is because they're together, it's because there is a sword and compassion, it's because there is creative and destructive as one cycle. It only works in combo, only works in combo or none of this would happen. But we're so good at separating everything that we have like feminality or masculine over here and you kind of tilt it one way or the other, and you're probably out of balance, and it's like, really, because the two are just completely integrated, and you know from the yin yang – another tradition that has the very same thing – and there's a little dot at the yin and the yang and there is a dot at the yang and the yin. You know that symbol? So it's the, I don't want to say marriage because it brings too much into dualistic, it's the partnership, it's the partnership of the male and female energy.

12:42 I gave a talk at the conference last weekend, and one of the topics was looking at styles of spiritual teaching, and when it's all about, "welcome this, welcome everything, whatever arises welcome it," that's a real feminine thing. That's a real feminine thing, but there are times when you have to cut and transcend. And you need discipline and self authority, and you need to like crap or get off the pot, and there's the male. So just transcendence of everything will deny the heart opening, just welcoming everything, you'll never transcend a friggin thing, you'll never. You'll just have a nice approach for including everything and you hang out in unity consciousness, and you actually won't get the wisdom of transcendence at all. So you know, as spiritual teachers we need to talk about that too, like are you somebody who loves to welcome everything, "I welcome that, I welcome it all," and you avoid transcendence, or are you into transcending everything, but you don't actually just completely welcome and love all those broken bits? A bit of both, it's yin and yang, it's Shiva and Shakti, that's really how the whole thing is composed. So when it comes right down to our dualistic selves both Shiva and Shakti need to be present there too or we're denying the core of how it all arose in the first place. Is it making sense?

Audience: Yes.

Jac: Mahesh is there anything else that... I forgot about that is that...?

Mahesh: It's okay, thank you.

Jac: Okay, I just wanted to pop that in there. And you know spiritual teaching in the West it's very young you know, it's very young. So we're just kind of learning our way really and how to make it our own, you know? So all the more reason for you to have your own autonomy you know. At the end of the day you're just responsible for your own journey, at the end of the day you are. So get whatever help you can wherever, but at the end of the day there is you carrying the can for you. And that's fine, that's the way it needs to be. If it's not like that then there's parts that won't be developed, it won't be cultivated, you know? There's things you glide over, and I'm not into that.

#44 / 16:00

Q: So, coming up is the scariest thing for me.

Jac: Bring this even closer and make it scarier then.

Q: It's really kind of scary. Okay two things, the very first night you talked about – and you talk about it continually – going deeper than spaciousness. That is blowing my mind, because I've been in spaciousness, spaciousness has been pretty available for me and I have been kind of going, "this is pretty sweet, but is this all there is?"

Jac: Okay, ah ha! So something has known that there's more.

Q: Yes. And the other thing that I have been basically quaking inside since we were speaking about it yesterday, is the embodiment piece. I've had some radical body things happen like in the last seven years. The most recent is I got a pacemaker in May of this year. And all of these body things completely came out of left-field, because I've been extremely healthy. So getting consciousness in the body, I feel like I have some issues with, and every since you talked about the embodiment piece I've been... you know, it feels like I'm having a minor heart attack. 17:44 I mean I know I'm not because that's not how **indiscernible** me; one of my escape routes is like **cross talking 1 word**.

Jac: Yes, yes.

Q: 17:53 So I just wanted to present that and see if there's some help or some consciousness or something that you could point me in the direction of, because you know, I'm kind of scared if I'm going to manifest something else. Maybe I feel like I'm not paying attention in some way.

Jac: 18:14 Okay. So just to revisit what we were talking about with Barbara the other day, people who tend to have really good health for a long time and then things start to like... you get a logjam of issues, you know? There is a shock that happens in your system, there's shock. Homeopathy will get rid of that; Aconite will get rid of that, there's ways of dispelling that shock. So to calm down the shock because it can tend to interfere with your understanding of what's going on with your body. So the shock is a separate thing. Okay, so parking the shock. Okay, talk to me about the fear of the embodiment. I want to know what the fear is, where is there fear that comes up? The quaking and fear are a couple of words that you used, let's give that a bit of space and voice. Let's explore it a bit.

Q: 19:16 I'm just getting this big blank space. I mean, I guess we're always teaching what we need; I'm a somatic experience... I'm a therapist, and that's all I do is I help people come into their bodies all the time. Honestly I'm just... When I'm inquiring into the fear of the embodiment, when I say that I just feel like I'm in this huge quiet space, and I don't feel fear in this moment.

Jac: Yes, and what does the body have to say? If you were to not edit its voice at all what would it say?

Q: 20:30 It's too hard to be here, there's too much suffering here **indiscernible**. It's funny because I used to live in that space of feeling, "I don't want to be here," but I don't anymore. I mean I feel when I'm really present, which I can be at will, it's heaven! I mean all is well.

Jac: Yes.

Q: But I think there's a certain way that there is a denying of something in me or there's some, like pleasure, that I'm not allowing myself to really drink in. I don't know, you know?

Jac: Yes, yes.

Q: You know I was thinking about... We were talking about that ice cream, the addictions, and I was thinking sometimes, "I want that ice cream bar," and I was going through that process as we were working with that yesterday. There's some way where I give, give, give – I'm doing a lot of outputting – and there's something about the ice cream that's like, "oh this is my one thing for me."

Jac: Yes.

Q: 21:51 That makes me feel emotional, so there's something there.

Jac: Yes.

Q: There's some conditioned story about... I don't know, I have to be there for others but not for me, and I know that's the I-me-my story, but there's some place in conditioning that I feel like I'm still stuck. **22:23 You know indiscernible interested in.** Just in this weekend I got two emergency texts from clients, and I never get emergency texts because I don't have those types of clients. You know, "I'm in crisis, SOS," and I

just thought, “isn’t it interesting that this just showed up in this weekend that I set aside for me.” So I think there’s some... I don’t even know if its... you know there’s an awareness of it, maybe it’s just a karmic thing of sacrificing self. There’s something that’s still running me where I you know... I guess, I don’t know. Because I think about the other two... I was talking to Anne-Marie on the drive over, that a series of weird accidents started, breaking my knee, and then breaking my pelvis getting thrown off a horse, but they gave me opportunities to do nothing.

Jac: To stop.

Q: 23:32 To stop. So there’s something in that, there’s something in that.

Jac: Yes.

Q: One other piece I’ll throw into this tapestry; I feel like I’m all over the place.

Jac: No you’re fine, you’re doing fine.

Q: 23:47 Just last week I had an experience that – now I see – I feel like it was prepping me to come here, and it was an awareness. I woke up in the morning feeling very, very, expanded, and there was a series of things that happened where I got really worked up and anxious, and there were a million things I needed to handle, but I did not leave the spaciousness and I watched and witnessed. I call it like, “my little doer,” like an hysterical doer who lives inside me which gets really worked up and excited and anxious and can multitask. And I just had kind of an amused loving feeling towards that aspect of myself all day, and I just let her do. You know, it was like I was watching, I never left the watcher.

Jac: 24:43 Great.

Q: And I didn’t judge myself for being kind of hysterical and crazy and busy and doing way too much, and I just enjoyed her.

Jac: Yes.

Q: But I wasn’t her, and I was also witnessing the toll it took on my nervous system to do that, but there was this space that was very intriguing.

Jac: Yes, I’m so glad you had that experience, that’s our way out.

Q: Okay, that’s good news.

Jac: 25:14 That’s our way out, yes great. Because there’s one of two things, there’s either a capacity to allow the busy doer without identification, or else that practice has to go altogether because you’ve no other option except when she arises that is the way identification happens, and then there’s no option but, okay actually you change your lifestyle completely because it’s like an addiction, it’s like actually you just have to cut it out, “I can’t get separation from it.” But if you’ve had that glimmer, that split just last week it’s like, all right, okay, so what will happen for you is that you’ll work in a different way. So over time you’ll go, “oh my god this is exhausting!” “Some part of me is noticing the depletion of my nervous system and I’m a wreck, and what am I really achieving anyway? Who am I kidding?” Work creates more work you know, the more we do the more we have to do, so it’s like, that’s the nature of it it’s just infinite. So the noticing of what it does to your system will be the very thing that makes you deplete, and the neurosis that goes with being busy, you see? So that’s the way it will head out. But the willingness to end identification with the doer, you’ve got to leave that here today.

Q: 26:42 Okay. Would you say that again and say it in a different way.

Jac: Okay. The pattern of being the doer, all the other times of when you are the busy one just working your butt off and when you're not observing the doer, the pattern of being her, whatever your system gets out of it; making a difference, contributing, being of use, being of service, whatever it is, you know exercising that feminine that can hold, making change in people's lives, all the lists, it can go on and on and on and on, you've got to see that all of these are just keeping the ego in place.

Q: 27:20 Yes, yes.

Jac: The absolute isn't concerned about saving itself.

Q: That's great!

Jac: It's not. It's not bothered by suffering because it's creating the whole dynamic in order to have an experience. Now if somebody is emotionally immature that's a ticket to being a jerk, do you know? That's like, "oh I don't have to do anything." It's like, "oh jeepers get out and get your hands dirty and get in!" You have to get in in order to get out, you know to develop the maturity you need to know how it works. But for you, you've done enough service actually. I don't see any remaining karma there.

Q: Really?

Jac: I don't see any remaining karma there, I don't. The thing is to let service be done from a place of no identification. Let service be done from a position of watching it, you do have to learn that skill. This is a karmic pattern that you must develop. You need to learn how to do that actually.

Q: 28:27 Service from a place of non-identification, okay.

Jac: Yes absolutely. Letting service happen through the form but you're watching, completely watching. That does need to happen, that is on your path, and it's like it's a new groove. It's a new groove you know, and it will have ripple effects as well that you don't need to worry about, but I think you know what I'm talking about, yes, yes. So being the doer, the one who's doing the heavy lifting, you've got to leave that here today with all its bells, whistles, benefits, all of it, all of it leave it here. Leave it here.

Q: Okay.

Jac: 29:14 So you'll have to watch yourself like a hawk. You will, because there will be like, "oh I'll just do this thing, I'll just return that call, I'll just see that person. I'm exhausted but I'll just...." And it's like, "stop. Stop right now." And the ego will go, "oh my god you're being so selfish! Really, if you were that person you would have loved for somebody to reach out, how can you do this and turn away?" And it's like, "I hear you ego, I hear you, I hear you, and I'm not going to rise to it. Something else is going to take over there, I'm not that indispensable. I'm not buying that bull shit," you see? So you'll have to watch those tricks because they're going to come hot and heavy. You'll get SOS's, you'll have to because you're going to have to be pushed and pulled, you know?

Q: 30:10 How am I going to tell if there's something to respond to versus the doing? Is it going to have a different flavor or just come from a different place?

Jac: It will come from a different place.

Q: Because I could see me just going and not doing anything, but that doesn't work.

Jac: If you need to do that for a bit, fine. If you need to do that for a bit just to disconnect, and then come back to it in a different way. Like Brandy yesterday in meditation, it's like sometimes you've just got to cut it and see what it's like after you've kind of shifted a bit. If you can afford to do that that would be a great thing to do, just do nothing. Just do nothing for a while and come back to it differently, but if you don't come back to it differently, well you just took a vacation, you know? That's fine but that's not really what we're at here. So the more you stay in observer as you work, and you know every story's going to come up, "god I'm becoming quite cold, I'm losing my skill to be empathetic," all of this bullshit is going to come up to try and go back to the old M.O. right? So you've got to say, "I hear you, I hear you, so what?" When you come from observer you'll operate in a different place, you'll operate from a different place, and after awhile you'll begin to recognize, "oh my god it's much easier from here, this is much more natural!" You know? "I hear the signal that I'm exhausted much faster, my override button of what I need myself is gone?" And these changes, start to notice these changes so it can change how you approach your work and how you present to your own clients. Do you see?

Q: 31:44 Yes.

Jac: So it's a re-learning, "how do I operate like this?" You will lose some clients, welcome it.

Q: That's fine with me. I have a few in mind.

Jac: Yes, yes, because the dysfunction in us attracts the dysfunction in others and they won't be ready to go with you, and so you know....

Q: Okay. Thank you so much.

Jac: You're welcome, you're very welcome.. Yes you're doing fine you know, yes, yes.

#45 / 32:20

Jac: Hi, how are you doing?

Q Tom: Very well thank you. You raised perfectly what I was feeling; talking about the clients, but I was watching you from that still place. I wasn't involved, it was a new experience. Obviously I've had the experience before, but what arose I haven't seen... this coming out, I haven't experienced this view before, extremely frightening what came up. I wasn't participating in it. Is that making sense to you?

Jac: Sure yes.

Q: Because we've talked about transcendent experience, we've talked about love, and my question was, it comes... the love we were speaking about was transcendent; in other words it couldn't be reached by mind. This experience also it can't be reached by mind.

Jac: Yes.

Q: But when it does occur I do see... the mind sees that and goes, "this is a little tense here." Is that making sense, what I said?

Jac: 33:31 So your mind has like little red flags?

Q: Something, yes.

Jac: When it's not running the ship or it doesn't have full grasp, is that it?

Q: I would say so, yes, or at least in that time. Now, I've told you before in my experience nothing changes this is always the same, this goes on but there's something that never changes.

Jac: Yes.

Q: 33:55 Never, never moves. There is no time it's just always there.

Jac: Yes, yes, the Shiva part, yes.

Q: Okay. I see that's who I am, but I don't believe it because... and I've actively sometimes rejected accepting it. I know I do. It's just like, "nah I'll go for the experience here," whatever that may be, a ballgame or whatever. And when I do see that, okay I'll go back, but there is a very constant little war going on there and a lot of tension.

Jac: Yes, Yes.

Q: Is this making sense?

Jac: 34:42 It does yes.

Q: Am I getting anywhere?

Jac: So I'm wondering... Yes, let's explore and see. So a decision has been made to go towards the experience, that's the first part, and the second part is that there's some, "I really don't want to believe it." I'm more interested in that one right now.

Q: I want to believe it.

Jac: 35:10 I want to believe it? I want to believe it.

Q: Yes. I want it, I want this.

Jac: Yes, but the one who says, "I want it," is the one that can't have it. It comes from a knowing you see, because if desire is active then the ego is trying to grasp something. So if you want it we usually kind of like see it and there's a recognition, but if desire is coming with you then the ego wants to use it in some way for its own benefit. So the safety valve is actually, "okay let's go back into experience." That's the safety valve, because if the ego goes back and grabs the absolute identity, then we have a little bit of a mess, then we have like abuse of power, we have something that's short-circuiting. The knowing that you are the Absolute, that doesn't have an "I want" cruising around.

Q: Okay. The I wanting though is very deep, it's not like here, it's more... Oh here, that's not it it's deeper within the layer of thinking.

Jac: So tell me what it wants

Q: 36:30 I'll just go back. You know once I sat with you and all of a sudden I just, "I don't want enlightenment – I don't know if remember it – and it's like, "oh, it's a big thing," and then later on I thought, "it's just another thought."

Jac: That's right.

Q: That's just another thought and it's not a big deal. But I sometimes wonder, is that what's still percolating somewhere on a very subtle level?

Jac: It's another version of it, yes.

Q: Yes, it's some... but it's much deeper, more deeply embedded.

Jac: Yes, this one is deeper, yes.

Q: However, on the other hand seeing transcendence, like nothing moves, so it's there. It was like, "oh God it's just... You talk about beauty, it just... It can be overwhelming.

Jac: Overwhelmingly exquisite!

Q: I was just watching it you know. I've had experiences where it's just... you're speechless, and it happens.

Jac: Absolutely.

Q: 37:34 **indiscernible words-too soft**, I was in three deliveries Friday morning, **indiscernible-soft & mumbling** and the parents are crying with their babies, it can't get any more beautiful.

Jac: Oh beautiful, absolutely! Magical moments, yes.

Q: I'll back up. The other thing that... you were talking about, Shiva and Shakti, and the unity, that's what's really grabbed me this weekend. I can't explain it but your emphasizing unity, there's no difference within the unity.

Jac: That's right.

Q: Am I just being stupid talking like this?

Jac: No you're doing fine, you're doing fine. You know, you're just finding words for something that's kind of being grokked.

Q: But really I want to get back to story. You were talking about this little push-pull thing.

Jac: Yes there's a resistance, there is a resistance to choose that.

Q: And I came up with the realization back in February, you left me a big challenge and I think I've met it, maybe there's some residual, but if you asked me I would say that the arrogance is about 95% evaporated.

Jac: Well done Tom!

Q: I think, you can tell me. I know you can see through stuff. It still will arise but I see it...

Jac: Sure, but you see it quickly, yes.

Q: Okay, enough.

Jac: That's great.

Q: Don't act on it.

Jac: Well done.

Q: I believe that I really do.

Jac: Well done, well done. Are you getting to know the energy of humility that has a potency; humility that is not a doormat but true humility, authentic humility?

Q: 39:28 Yes I **indiscernible word**.

Jac: It's a beautiful energy. Very authentic

Q: Yes, people say, "oh you did a nice job," and I say, "oh no, I just applied what was given to me."

Jac: Yes, yes, yes, yes.

Q: I didn't make it up.

Jac: Yes that's it, that's it, it's just...

Q: Yes, that's just there. But the push pull thing it's... You're giving me this little grin here, I don't know...

Jac: I am yes, because I'm glad you're on to this resistance, this little knot, you know?

Q: 40:00 It's so stinking subtle, like (sound effect) right up to the end. I suspect that fear and terror are kind of really close together.

Jac: Yes, yes, it has to have some emotional potency, you know connection to the emotional body, otherwise we wouldn't take any notice of it really, you know?

Q: Yes, because why was I afraid? I don't think it should be all bliss, but what I was sensing was this faint level of terror underneath.

Jac: Yes that's right, that's right. So do you obey the terror or not?

Q: 40:42 No. No, I'm not going to.

Jac: Yes, just see it for what it is. So the, "I want it, I don't want it," either version is the same thing. I'd love to take you to a place of true surrender, not because Jac said it but where you find actually, "you can have your way, I bow down to you. I bow down to you if what I really am is... I'm handing it over to you." And it's like a movement that requires the absence of arrogance, because arrogance will stop you from going there, do you see? Arrogance is the belief in personal power, so as that dissolves, as that dissolves I'm inviting you to recognize how the personal I is completely impotent actually, really impotent. So I want you to kind of see, have it exposed to yourself that, "gosh, what I think I am really, really is that really going to be supported?" It's nothing, it's the play of what I really am imagining its separate. So while there is you wanting or not wanting waking up, it's still the desire to push it or pull it towards you. It's still desire; either way it's the same thing. It's the same thing now you see; pull and push is the same energy, it's like, I want, I don't want, I want, I don't want.

Q: It's just motion, it's activity.

Jac: Yes it is. And its desire, it's like, "I have an opinion here, I'm pulling or I'm pushing, but I have an opinion here and I'm making it felt," you see?

Q: 42:33 I do, I do. I know it is, I know what you're saying.

Jac: All right. So how does the Absolute recognize that pull and push personal identity, which is itself, it's still the Absolute but something kind of eclipses the Absolute when that pull and push is going on; the position vis-à-vis enlightenment. You know, it just eclipses the Absolute and it's like, "but Tom, you know what you are is the Absolute," you know that, and yet you're giving some space to the Absolute playing as if he can make a decision in this. You're giving ear to....

Q: 43:20 Yes, yes, I know that. I've seen that.

Jac: Yes. So what is it that says, "rather than knowing I'm the Absolute – and there is the ego with its position and its opinion on enlightenment – versus, let's eclipse the Absolute – and this is my pit position around enlightenment – this is my position, this is what I think and I'm going to run this resistance," what is it that eclipses the seeing that the Absolute is doing the resistance?

Q: I don't know. I don't know, otherwise I'd drop it.

Jac: Yes you would, because you'd see the play and you'd see that that's just ridiculous to run that idea. So something, and it's quite likely that this is an example of which there are a few where you eclipse the Absolute perspective. You just shut it out a little bit so that there's more reinforcement in the personal, right?

Q: Sure, I just don't see being limited here.

Jac: That's right.

Q: But, maybe not, but I'm open to the possibility, other.

Jac: 44:30 Yes, I think it's an underlying pattern and this is one of the ways that it shows up; where enlightenment, do I want it or do I not is the topic. But I think you have a pattern, a wiring, that just blocks over the knowing that you are the Absolute playing as Tom. Somehow you just pull the curtain over it, and enjoy playing as Tom and imagining that you have choice and you run that story. I want to know what juice are you getting out of that. Because you still come to satsang, so it's like you go into the world and you go to satsang and you go into the world and you go to satsang, you know? So the "into the world" what happens there that you shut down the knowing that you are the Absolute? Because otherwise it wouldn't be possible to choose experience, it wouldn't, because when knowing that you are all of it you wouldn't choose experience, you just wouldn't! Experience happens and there isn't enough of you invested in the experience in order to attach to it, like it, reject it. Do you see?

Q: 45:34 How exhausting that is.

Jac: Oh completely exhausting!

Q: cross talking.

Jac: Yes.

Q: I just feel it.

Jac: Yes, yes. Yes, something shuts down that Absolute perspective, you know?

Q: I'm at a loss Jac, I'm truly...

Jac: Good.

Q: 45:57 Okay that's... I'm at a loss with this. There's a lot of energy here going on.

Jac: So in a regular day, how is your access to the Absolute?

Q: 46:17 Glad you asked, because sometimes I can be so focused that it becomes so much automaticity in the actions that I do; there is no thought, there's no thinking going on, and in fact I'll do something and I'll go, "oh that's pretty clever," it just arises. So when you're talking about activity coming from source, that's happening, that does.

Jac: Yes.

Q: 46:44 And then there are other times I'll be purposely stopped, sit back and just say, "who am I, or, this too," you know?

Jac: And when you say one of those things, "who am I" or "this too" or "not this, not this," or whatever, is there access to outside of all of it?

Q: Yes, but it's maybe just a split second but it stops that grind.

Jac: Yes, the opening happens.

Q: Yes, it stops that grind.

Jac: Good.

Q: 47:10 You know satsang is just a little bubble of wonder and life and light, but the real meat of unity is outside these doors, you know that's where the rubber hits the road. And in fact, I told Barb, we got back to the room last night and I saw myself and I said, "I'm now into Tom is back in the room consciousness," you know? It was just automatic.

Jac: 47:40 So when you notice that Tom was here present and Tom is back in the room, as often as you can remember make a crack to the Absolute, make a crack. You've got to keep making a crack, because you've a very effective way of pulling a curtain over it and moving into experience. You're able to do that, you really are able to shut down

the knowledge of who you really are. So where we need to go is walking that path more frequently. It's like, "wow, this is totally Tom here." So to split... no, to make an opening you know, to crack the matrix, the more frequently you do it...

Q: Okay.

Jac: The more frequently you do it... Take it on like an obsession you know, the. "who am I," the creating a crack, creating a crack. Keep doing it. I don't know if there's any other way really, when I'm kind of feeling into your system. You might have to do a bit of hard slog you know, because the muscle of moving towards experience and shutting off the Absolute, your investing in that still.

Q: I know.

Jac: You're investing in it.

Q: Just even looking at it is giving it power.

Jac: Yes, yes, because when your look at it... yes exactly. Yes, yes, yes.

Q: 49:26 You talked about regrets, you just mentioned something about regrets, "just forget about it," I had this wonderful experience with you – and some of you may have been here – I sunk into this abyss. It was beyond incredibility, and I got up afterwards and you asked me, and I gave a really smart ass answer as a response, and I really regret that. However, the experience was spontaneous, it just happened. So I have that somewhere in my head. I trust perhaps that Absolute will just say, "enough, enough!" and take over. 50:10 That's sort of a wish.

Jac: And so you are the Absolute right now saying, "enough."

Q: 50:17 Enough, yes. Yes, maybe that's what's needed. Within that experience it was very clear that any activity, any motion of mind, was not absolute, any movement, and I'd have a thought, "oh I've got to tell Jac this experience," and then the next thought would be, "chuck that thought." Because you described once where you were chucking things, and I said, "wait, that's also activity."

Jac: Yes.

Q: You just know, chuck the chuck.

Jac: All right, okay yes.

Q: 50:58 It's that letting that's just... that's the most difficult thing to do.

Jac: Okay, so we're playing with...

Q: We're playing I know.

Jac: Yes.

Q: 51:16 And I don't mean to drag this out cross talking

Jac: No, no you're fine. You're fine, I'm just watching the play and wondering, "what's cruising around here," because we're talking about different things but there's no kind of like, "okay consolidation that's what I'm going to do," you know, and it's like, "is this how it works in the Tom mind?" I don't know.

Q: I don't know either. Well yes it does, but it's inclusive and some of these things I just wanted to share with you.

Jac: Yes, okay.

Q: 51:43 indiscernible word says something about rehearse. This is indiscernible and kind of a mini rehearsal I had I think. I just wanted to talk to someone.

Jac: Yes, okay. So going forward then, are you chucking the chucking and doing nothing, and surrendering? Are you taking the position of, “actually I am the Absolute and enough,” and zero tolerance for the pull to go into experience, for the pull to shut down the awareness of who I am, and it’s just like, “I am no longer doing that and I’m just going into DTs of the personal I,” or are you going to just get almost like an obsession of self inquiry to keep going back? So we’ve talked about different options but there is no commitment to any, which is kind of interesting; we have three different approaches. Do you see?

Q: I do. So explore it it’s time to flush the toilet here.

Jac: Yes.

Q: I had to be crude.

Jac: It’s fine, we all do that.

Q: Let’s do, okay the self inquiry I think.

Jac: The self inquiry one.

Q: Let’s see where that goes. That’s a start. There’s a piece of me thinking doing Absolute will get overshadowed.

Jac: Ah ha good.

Q: I think I know myself.

Jac: Yes, yes, and my concern would be the 5% of the arrogance would gain legs there. Good. So let’s get your beloved wife to remind you, get her in on it. And when she says, “tune into the Absolute,” when you’re like, “Jesus woman let me alone!” that’s when you really need to do it. Right? Know that the resistance, she will be able to smell the resistance, and your tendency will be to of course crank up the resistance, because when you’ve forgotten the Absolute there is resistance at play. That’s how it is for you it’s resistance to waking up, that’s what it is now, you see? So the resistance will get projected, the resistance will arise. Let it come and spit it out and then drop back. Don’t suppress the resistance, I want it out, right? So out, and do the exercise anyway.

Q: 54:29 There’s a lot of energy here at war.

Jac: Yes.

Q: 54:38 Okay. We talked about practicalities once **indiscernible**, and I’m not trying to drag this out.

Jac: No you’re fine.

Q: We come to a split in the road, either freedom or practicality. **54:50** The last time we were here I chose practicality, but yet as I’ve come to see this **indiscernible**, “okay, I’m making practicality a choice and I’m still choosing freedom,” that I will find freedom within practicality, it’s all unity. **55:05** Now I don’t make that... you know sort of **indiscernible**. What’s the word I’m looking for? It’s a little trick of the mind, some sort of you know, a way of smoothing things over. Okay, but this is the path I’m taking, is that fair enough to say that, or am I just BSing myself?

Jac: 55:27 I think there’s more BS than anything else in there.

Q: All right, I’m good with that.

Jac: Yes I think there is. Yes I just smell something, I just smell some something.

Q: The next thing is, it tied in with this, was just maintaining work. I have some projects at work, I want to do them. I’m invested in them.

Jac: Fine.

Q: 56:00 And I do a good job, and I see the moral imperative of what I'm doing, and I feel that I can teach that, I can show that.

Jac: Perfect.

Q: So that's the practicality I'm referring to.

Jac: That's fine. That's fine, you've a different connection with work now. You have a different connection with it.

Q: Okay, so where's the BS?

Jac: 56:22 Okay, so the practicality and the Absolute are not so separate, they are not so separate. Your mind is seeing them as separate as if there's a choice, so doing self inquiry while the Tom character does his work, they're one and the same. The either or divide is the bullshit. That's the bullshit. It used to be there, you have come a long way you know, it used to be there but it's gone, it's gone, you know? that layer of division. You know it's like they're actually much closer now than... They're much closer. Like you used to talk about work, and you'd always talk about money, always talk about money, and you're not talking about money at all this time. Do you know? And it's like, okay the whole landscape, your relationship with work has changed, it has changed. So you've cut off a lot of the dross, you know? And so as a result the division of like the Absolute versus this, it's like, they're not too different. Your mind wants to see them as separate because it's like experience of the Absolute, but the more we talk about it actually, like, that's bullshit. That's the bullshit. So here's your unity.

Q: I see it.

Jac: Yes, yes. So as you're doing your projects, and as the pull is there to complete what you need to complete, it's perfect, it's much cleaner now. So do what you need to do, and you're constantly doing self inquiry. Don't be the one who's doing these initiatives, don't claim ownership, don't let the arrogance build up, don't claim status, do not be special. None of that Tom or I'll be after you with an ax, like really! Really you've come too far so don't be, you know having bells and whistles on the new direction of your career. Do you see it?

Q: Oh yes.

Jac: 58:55 So how you move forward is much more an integrated path.

Q: Yes, I see challenges definitely. Part of the project is needing the ownership to keep the job kind of thing.

Jac: Yes, but don't believe it you're just playing a role.

Q: 59:15 **indiscernible**, okay.

Jac: Don't believe it. You can champion something, and you know it's like from the perspective of the Absolute this is like playing with Legos, you know? But phenomenally it can be earth shattering, but which perspective really are you invested in?

Q: I'll take truth.

Jac: Take truth. Please take truth, yes.

Q: 59:40 I do truly, truly, truly, believe and trust that is all going to work out. I truly believe that.

Jac: Yes good, it does. It's all the Absolute so of course it works out. Only the mind is the one that says there's something potentially off, it's just the mind.

Q: I'm sorry I've taken so long.

Jac: That's all right, we had a few layers to go through.

Q: I'm sorry I do have a lot of layers.

Jac: No problem, it's no problem at all.

Q: Thank you.

Jac: Yes sure, you're welcome.

#46 / 1:00:21

Jac: Mahesh would like to come up?

Mahesh: Oh you're going to make me.

Jac: Is this a first?

Mahesh: It is the first.

Jac: Whoa! Whoa! Welcome.

Mahesh: Well thank you. I don't know if I can say, "it's good to be here in the hot seat or not."

Jac: It's good to do something new.

Q: Yes something new, but when you were talking with Tom I so related to it, because I was feeling things like that myself, and I was looking at it from the back to coming forward, and I had butterflies when you were talking about it; not taking ownership, letting go, stepping back, so I just wanted to talk with you about that.

Jac: Yes, so invariably it's investment. We need investment for there to be ownership, and you can say, "I don't own it, but actually I have a desire for the outcome," so the investment is stickier than the ownership. I see a lot of people say, "no, no, there's no ownership," but by gum is there a desire for the outcome. So we've got to look at the two of them right, investment as well as ownership. The position really is, you know that you're able to see how the character plays, and there's a little bit of mental gymnastics in that you have to be in observer mode, but also have honor and integrity in the delivery of it, because there's nothing as stinky as being careless about the delivery of something, because you know, it really doesn't matter because we're grabbing spiritual concepts about, "well I'm not the doer anyway," and then we're careless about the outcome, right? So that's the arena.

Q: 1:02:16 Okay, but how to let go? I mean when you were talking with Tom you were talking about stepping back and seeing the play, and I often catch myself being like an observer and watching the play, and invariably it will happen that I would get caught in the play. And then pulling back from being caught in the play as one of the characters, then it becomes a little hard.

Jac: Yes.

Q: 1:02:48 And that's the challenge I feel at times I have, that I'm not the character in the play I'm just an observer watching the play, with no interest in it or stake in the outcome of the play.

Jac: So what happens when you go from that position to like getting caught in it?

Q: I get engaged in the play.

Jac: So what is it, what is it? Like, engagement can happen without ownership.

Q: Yes, and that's where I'm... Sometimes it happens I'm not engage... I'm not the owner, and other times I find myself that I'm owning it, 1:03:30 and I want to be able to pull back without owning it and just watch indiscernible nothing but the play.

Jac: Yes. So when it happens like this that sometimes we get caught and sometimes we can stay observer, it's usually a value system that we still have attachment to that turns on the ownership. So what values, can you identify what the hooks are because it will be a value system.

Q: Achievement driven; growing up with that in India and here. Achievement is more in terms of, to use the terminology, satisfaction from completing a task you know, and making sure the task that is completed or the outcome is a good product.

Jac: And that gives you what?

Q: Satisfaction and a job well done.

Jac: 1:04:37 Okay, satisfaction and a job well done, all right. Is the absolute interested in those?

Q: No, and that's why I have to turn more into start pulling back and saying, "what is done is done with bliss." Do something different or pull back.

Jac: So you know, somebody else might say that the job is really poorly done.

Q: I suppose there are as many people who have many opinions.

Jac: Absolutely, absolutely. So for you to run, "ah that's well done," there you have your standard of what's well done and then you give yourself the reward of the feeling of satisfaction.

Q: Yes, but it's my satisfaction, my standards, from that the job is done. What other people feel and what other people say, I really don't care. Let it go at that.

Jac: Yes. So you're running your own loop.

Q: Yes, basically my response has been, "if you can do it better have at it, do the job." So once I finish I have no ownership, and even when I'm doing a project I don't have ownership per se if other people want to you know, continue to give ideas that's fine.

Jac: Yes, yes, but that's a skill, that's a hiding place for... Yes.

Q: 1:06:04 But that's what I was relating to when you were talking with Tom and the butterflies in my stomach, recognizing that I hide behind that, and I've got to learn to let go of that.

Jac: Yes, yes, exactly. So for some people you can see, okay the character plays like that, the character likes to perform well and gain satisfaction out of it, but for you it feels very sticky.

Q: Yes.

Jac: It feels very sticky. I don't think the Mahesh character is going to be able to maintain the standard and enjoy the satisfaction, and you get distance from it. It's like (sound effect 1:06:49) that value system is too deep in there.

Q: So what's the solution?

Jac: 1:06:54 Yes, yes, do you apply to big projects or is it all around the place? I mean, can it be to preparing a meal, can it apply to little daily things?

Q: Well, I used to cook but I don't cook anymore, which Denise complains about, but it's mostly for big projects. The small projects, I'm happy, I finish, it's done.

Jac: So if we were to cut your access to feeling satisfaction, because I think the hook is to the satisfaction. I think the focus to the satisfaction.

Q: When I say satisfaction, I mean satisfaction in terms of the project is done, and I don't have to worry about spending time or doing things on it.

Jac: Yes, and there's completion and there's rest and all the rest of it.

Q: Satisfaction of the completion.

Jac: So if you were never again to feel that?

Q: I would have no interest in doing projects.

Jac: Would you have no interest?

Q: No. So what is the pitfall in that, the big trap?

Jac: Well, if your motivated to do something by the reward that you get, "the feeling of satisfaction," well then heck don't do them.

Q: 1:08:16 Well I'll give you a specific example. Last year I worked on a project that was assigned to me, but once I started working on the project I wanted to do a good job, and I think I did, but it took a lot of time; over a four-month period, but the job was done you know, and I was happy I was finished because I had more free time then. But it wasn't a project that I took upon myself, 1:08:45 it was given to me based on my position at the indiscernible word. So I don't go looking for these projects but they come my way.

Jac: And you don't have the ability to say no when they come your way?

Q: Well, it's because it's related I felt like I didn't have the ability to say no, 1:09:08 but otherwise I don't always 1:09:09 indiscernible words somebody else.

Jac: Okay. So in a scenario like that, how potent is the desire for the outcome? the satisfaction of well done.

Q: Satisfaction is associated with completing the project, not in terms of what happens after the recommendations are made or the project is done.

Jac: So it doesn't motivate you to do the project? Oh I thought you said it did.

Q: No, it's more doing the project in terms of completing the report, but not in terms of what's the outcome of the recommendations. When we do a study we make recommendations too.

Jac: Sure.

Q: 1:09:48 indiscernible or what have you, and they act on it or not act on it. Well, there's some interest in seeing the outcome but no vested interest in whether the outcome happens or not.

Jac: Okay. So the hook for you is where?

Q: I don't know. I don't know. I mean I finished the project, I gave it up after that. So I don't know, I haven't looked at it that close before.

Jac: Yes, yes. If you can do a project... Because we started talking about, you know you're observing and there's a group dynamic for example, and then you're right in there as a player, and you've identified as being a player, and then we moved on to there's a project, and there's a satisfaction gleaned from the project, right? So both of them you're saying creates identification?

Q: 1:10:46 No.

Jac: Okay, I missing something.

Q: Maybe I'm not being clear. I mean, identification is with a project being completed, but after that I pull away from it and I have no identification. I feel that my job was done and somebody else can...

Jac: Okay. So in completing a job can we get you to the place of no ownership so that everything is done and you're not the doer? No matter how big or how small.

Q: Well that's how I've been acting, that's what I've been doing. I don't take the ownership, acts as a team.

Jac: Okay's, so that's okay then?

Q: 1:11:27 Yes that's fine.

Jac: How did we end up talking about that then?

Q: I don't know, I was just giving an example in terms of satisfaction.

Jac: Am I missing something here?

Q: What am I missing here? No, we were talking about the value system, the value system was, I think the value is ingrained to do well.

Jac: Yes.

Q: And that's what I was giving you as an example.

Jac: Yes. So the value system, being able to adhere to the value or not adhere to the value, having the freedom to deliver according to the value and not according to the value, according to the divine flow. I want that much freedom so that if there is a project that you're doing, it's not automatically you know, aspiring to the standard. You know, it's like, "yes that's in the character to aspire to that standard but it might or might not work out that way."

Q: True.

Jac: "It might be 10% of actually what I'm capable of," and it's like, "that's how it happened, so be it." Are you loose enough to let that happen?

Q: Yes.

Jac: Okay good. All right then, so that's loose enough there. So then when you're in a scenario where you're usually observing it, and then somehow you get interested in something and you lose the objectivity, and you become the guy who's engaged, and you're believing your position, that's the stickier one?

Q: 1:12:58 Yes I get caught in it time to time, but not always. If I get caught in it I can pull back and pull out.

Jac: So what I was after was like, identify with what pulls you in, okay? And what usually pulls somebody in is their value system, but maybe you're an exception, maybe it's not your value system, like, it's like, "oh I believe in that, I'm interested in that topic." If you believe in the topic and you've got a position about the topic, we tend to have more identification.

Q: I see okay.

Jac: 1:13:33 So that's the connection with the value system, but maybe it's not the value system, maybe it's something else that pulls you in. Like normally through your life would the pattern be that you'd be outsider or that you'd be in the hub?

Q: Somewhere in between depending on the situation. In some situations I'm on the outside, and I'm really happy being outside, and some situations I'm right in the middle of it, and mostly that is by necessity but not by choice.

Jac: Ah, you get pulled into being the center?

Q: Right.

Jac: All right, and is there resistance when you are the center?

Q: I don't follow.

Jac: Do you resist it in some way or is that kind of... Is there ownership and a fight when you're pulled into being the center?

Q: Well, if I get into the center then there is some ownership, because then it's the responsibility of getting something done and pulling everybody together, but once it's done then there is no ownership.

Jac: Yes, okay. I'd love to see you so free Mahesh that whether you're in the hub making something happen or not, that your position of observation is the very same.

Q: That's my objective. I want to be in a place where I can just pull back and I'm trying to be just an observer and watch, see the play of, you know consciousness, but not get involved in the character in the play.

Jac: Yes.

Q: And I find it's 50-50. I am able to do that and sometimes I'm not, but increasingly the percentage is more, odds are more in favor of pulling back.

Jac: Yes, yes. So getting involved, somewhere in your psyche being... you're getting something out of being the guy who's involved, who's getting stuck in, that's where you'll find the hook. There's something there that has juice for you.

Q: I'll have to think about that.

Jac: There's something there that has juice.

Q: 1:15:49 Denise is a good sounding board, so I'm sure she is going to point it out to me.

Jac: Yes, yes. Yes I'll bet she is, yes. You're saying it is not attachment to the outcome you know, but there's something, there's some juice that you're getting out of it. That's for sure, otherwise you wouldn't trade the position of outside of all of it. You know what it could be, some old belief that when you're in a position to deliver or perform, when you're in the center of something, that you have to go full steam ahead, and that you need all your faculties to engage in it in order to deliver.

Q: Yes.

Jac: It feels like that, and that you're trading the bandwidth of the Absolute for this idea that performance needs all of your capacity.

Q: Well I grew up with the notion of accomplishment. I came to the US, and then with college and study and work there was a notion of accomplishment. It's the expansion bandwidth that started more so here, then when I was growing up. More growing up is the mode of devotion, the bhakti tradition, which doesn't necessarily require the expansion of bandwidth. It's coming here and getting involved in this **spiritual interest** is when it started, but bandwidth has started to expand. So transitioning happening, it wasn't there from the very beginning.

Jac: Yes okay, so there we go. Now we're finding it.

Q: Yes, so now we... What else can I do that would expand the bandwidth and stay?

Jac: 1:17:37 So number one, observe that the habit that's causing this is the habit of, "this is how I approach a task; it takes full on and I've got to do the best that I can do." I would love for you to do – can I use an Irish phrase – a half arsed project, all right?

Q: This is what it is.

Jac: Yes. And it's like, "okay, let's break the golden rule of achieving well, because I'm going to be half involved in it and find out, how can I loosen, how can I loosen my engagement with it?" And what's going to happen is that the standard, even though the outcome you can drop, but the actual standard of it, you're in there with having a high standard for yourself, you're in there. So I'd love to see you dealing with a poor standard of something. I'd love to see, what does that feel like? because it's a bit alien to you?

Q: Yes it is.

Jac: You see? So when something is alien to us we do everything we can to maintain what we're familiar with and not go the opposite. So do something poorly. Really!

Q: 1:19:00 **indiscernible words.**

Jac: Yes! Like cook a pot of dal, I know you don't cook anymore but cook a pot of dal and burn it and serve it to guests. And don't say anything. Don't say anything and serve them burnt....

Q: 1:19:19 **indiscernible** she will.

Jac: But say nothing, say nothing, it's just like, "let's see how this goes, let's just see how this goes." "Oh Mahesh made this dal, it's beautiful," you know Denise says. You set it all up, and you play a role and you landed yourself in it.

Q: 1:19:34 **indiscernible** I can't eat it.

Jac: Do you know? Just a set up where like, "I'm going to have to just squirm my way through this, so that I'm actually not going to be hung, drawn and quartered. This is not going to be a death, this is just an experience that I'm unfamiliar with and I need to be familiar with it." All right? So it will stop that level of investment.

Q: 1:19:59 In other words, less than 100% perfect.

Jac: Yes, you've got it.

Q: Less than perfect.

Jac: Oh yes, a good bit less than perfect, because as long as this standard is being set by the ego the Absolute standard is being ignored. So then you have to shut out the Absolute standard, and it's not that the Absolute standard is better, it's just the way the Absolute does it, so you have to shut out the Absolute standard in order to do the best that you know, because you know better than the Absolute.

Q: Well you see that's my struggle. At one level I know what the Absolute is, and at another level I get caught into the ego knowing better.

Jac: Knowing better, the ego knows better, it can do better than God. Yes.

Q: 1:20:38 **indiscernible-background laughter.**

Jac: Yes, but that's what you're saying. I'm just putting words on the pattern.

Q: I understand, I understand, but no I catch myself.

Jac: Okay, I don't believe you because I'm just.... Like we've exposed the problem, and I'm saying the same problem with terms he doesn't like, and then he's backing off.

Q: So I'll have to, next time, convince you otherwise.

Jac: Or maybe you'll be all right about like, "I've turned out to be sloppy, my standard is, you know I actually don't even know what it is because I stopped looking at it you know, I'm not interested in the sense of accomplishment anymore," that's where I'd love to go. And, "'less than' happens a lot and I don't care." That's where I'd like to see you go. You've got to go through an uncomfortable phase in order to loosen the part that is standard driven. Do you think you can do it?

Q: Yes.

Jac: Yes great. There will be a bit of squirming.

Q: I think I can, I will.

Jac: Yes, yes! Good for you, good for you.

Q: Thank you.

Jac: Sure, you're welcome.

#00 / 1:22:02

Jac: It's the dance of the mind huh, how we cruise around and couldn't find each other and then, "ah there it is, there it is," you know? just trying to hide, and it's like no part of me wanted to give up, it's like, "noooo." I don't know what we're after here but we're going to find it.

Audience: We're sitting next to each other.

Jac: Yes. Pea's in a pod over there.

Mahesh: Do you see what an influence he is on me?

#47 / 1:22:33

Q: It's so good to be here. I'm sorry I missed yesterday.

Jac: Microphone.

Q: I'm usually good with microphones. I usually have not problem with wanting to be behind a microphone. I've been wanting to come to one of your events for many years, since my wonderful sister and nephew brought you to my attention many years ago, they gave me your book. And it seems like this is a perfect time to be here, and as usual everything that everybody's been talking about has been exactly what I...

Jac: Who's your sister?

Q: Susie, and Tony is my nephew.

Jac: Oh Susan it's your brother! All right, okay!

Q: 1:23:19 And as usual what everyone has been talking about is sort of what's been consuming me. I've created a reality for myself that is extraordinarily busy and demanding, just to function, and just to get by, and just to you know, have a life, to live in the world. And I don't think that that's necessarily bad or wrong, but it's so easy to just get consumed by it. And so far just in a little bit Friday and a little bit today, I've heard some great things. I'm always looking for tools. One of the things that occurs to me – I think it's remedial but I think it.... probably always – is that when I get involved in the... I can be busy but as soon as I get involved in the story and I start believing the story, and start enhancing and embellishing the story, and then that's where... I need to stop. I need to somehow pull back from that, and I can do the tasks and interact with

the people and do the things I need to do, but not necessarily believe my story. And that's pretty busy. I'm just looking for a little help with that.

Jac: 1:25:08 Yes. Okay I have two questions, do you see a pattern of what gets you hooked into and believing the story?

Q: 1:25:26 Yes, actually there are a whole lot of little things that suggest themselves to me, and then that much more basic thing, what you said on Friday night about, "so many of the compelling things about our stories come from youth or childhood and survival mechanisms."

Jac: Yes.

Q: And so quite often it's driven by something like that, it's driven by a need to be valued, be a part of, take care of something or someone, something like that. And those things in and of themselves, I mean I don't think there's anything wrong with them, but getting too involved in the details or creating war and peace out of it rather than just a spot, an acknowledgment that it's nice to be part of something, it's nice to be intimate, it's nice to be involved, but it doesn't have to be complex.

Jac: Okay. Okay, so if you spot, "okay I'm stuck right here, and yes I know this pattern of old," do you continue with it or do you pull out?

Q: I continue full on with it most of the time these days, which is why I'm so glad to be here right now, because I haven't been working on this,

Jac: Yes.

Q: for a long time.

Jac: Okay, so the second that you notice that you're in an old pattern, the moment that you recognize it there's an opening, it's like there's a, "here's your way out." If you then continue to reinforce the pattern that will close over, you'll go into a deeper layer of the pattern and you'll be investing in the pattern, and the next time it will be stickier, right? because we're kind of reinforcing, reinforcing, reinforcing, a perspective. To close over that is to deny yourself lifeforce. As soon as you get a, "whoa, I'm in my drama here!" as soon as you get that say, "I'm no longer supporting it." If it means that you have to break a conversation, if it means you have to like, "excuse me I'll be back in a minute," leave the room, whatever it takes, the moment that you have a glimmer cut it, cut it. There's a very high price to be paid from a crack coming and you not taking the opportunity of getting out of it. There's a very high price to be paid there. What happens is over time with the cracks, it's like the universe says, "well actually we're not going to give him a crack, you know it's kind of like that if I personified energy. You know it's like, he's not interested actually, so we get deeper and deeper into the density, right? So it's important any time you see a hook it's like, "whoa, I'm in my drama," pull out, pull out, okay? Does overwhelm happen to you? Or do you manage the busyness well? Do you thrive in it or do you snap into overwhelm?

Q: 1:29:13 I don't overwhelm very much.

Jac: Great.

Q: I either throw myself into things or I can be a mule and just put my shoulders down and trudge into it, those are my two modes.

Jac: Okay, do you have anything in your lifestyle that is a moment for you to stop?

Q: I have many things, but I rarely take the time for them these days. I'm trying to... I'm in a position... we started a business recently, quit the day job, have no safety net, just doing the thing, which I'm okay with. I mean it's pretty much the same as everything else it's just that the pretense of security is gone. So I need to do that... You know, I forget exactly where the questioning, where we were.

Jac: It's okay. So there's a lot of speed around you, there's a lot of like... And you thrive, you do fine actually, especially if there's no overwhelm because that's pretty amazing. You have the capacity to like multi-multi-multi-task and pull it off, and you know. All right, okay, but this speed of what's around you is somehow out of kilter with what's going to resource you and your body and your nervous system. And I'm like, "hold on, hold on, where is there a pause, where is there an off the treadmill," because I don't want you to get sick or have an accident which makes you stop, because these things can happen, you know? And it's like actually, you know I'd hate it if it was like five years later, "I started my business," and it's like 2022 or something and you're like, "I don't know what happened. I don't know what I did for the last five years" you know, so it's like, let's not do that.

Q: Yes.

Jac: 1:31:24 Let's not do that because you're here, and let's go into this business with an eye on the bigger picture, you'll make better decisions. Everything is going to gain from it, but it will mean training your system how to step off, "I have to honor my to do list," I want a space where you don't honor your to do list, where you're really taking time out, and it's not alcohol, and it's not anything, it's not anything at all except pure simple timeout. I rarely recommend meditation but I really do for you. I really do for you because your system will fight it, and it will be the perfect antidote to the speed that's coming into your life.

Q: I have often said that meditation is the only mind altering thing that I've never abused.

Jac: I love it, I love it!

Q: And I love to meditate, but it is so hard for me to get into a pattern and then I'm on to something else.

Jac: That's right.

Q: 1:32:37 And it's the same with other forms of meditation, playing music or exercise or yoga or whatever, those things that do take me out of the doing.

Jac: The doing, the doing. You're just going to lose a chunk of years and if you want to do that that's fine.

Q: That's already happened.

Jac: Yes okay, thank heaven, that's great. So are you ready for like something deeper?

Q: 1:33:09 I've been ready for something deeper for a long, long, long time, but for some reason I end up constructing roadblocks periodically. So I do work and then I construct a roadblock, and then I work and I construct a roadblock, and that's been the story of my life.

Jac: Yes. Why don't you want more for yourself?

Q: I do, I do want more. Actually on a very, very, true level I have more. I mean I am totally fine, I'm everything. We talked about abusing substances, I took a lot of drugs when I was younger, and I had some remarkable experiences.

Jac: Yes.

Q: And many people discount them because they're drug-related.

Jac: Oh they do! No, I've had huge openings on drugs!

Q: Exactly, and the blessing of that is that I got to glimpse some things that were way, way beyond. I had this intense sense of small, the Steve that was there just felt so small, and so like I was a bad child sneaking into the church or whatever. I mean I didn't earn my way here, I didn't whatever, but the glimpses of that and the opening of that, I've been blessed with coming back periodically in my life, and yet it's very... I don't know, I guess there must be a part of me that wants to be... that's compelled by that, by the story, compelled by that craziness. Either that or... I think what I started to say was there is a sense of stepping back from that because I guess there's a sense of unworthiness there, of not achieving, of coming to that sense or stage authentically.

Jac: Yes, yes. When will the busyness of the projects be enough?

Q: 1:35:38 Well, I mean they really... I'm not busy just to be busy, I'm really busy to survive in this world and in this society, and you know to **indiscernible word**.

Jac: All right, can it be fun?

Q: Oh it is, it is, it is.

Jac: Good, I just want to move it away from survival and necessity, and just let it be light, come to it with lightness.

Q: I have a lot of fun with it, and I am engaged. I engage with a lot of people and we do have fun, and I do affect people's lives and I do have a spark there going on, but, then there's another thing to do after that you know, and the lovely thing about doing... I've always thought I created my realities, you know whatever, there was a point in my life where I said, "I've created a life where I survived by selling rocks." You know what an amazing thing, why did I create a life where I survived by selling rocks?

Jac: Yes.

Q: 1:36:50 And right now it's a similar thing, you know I've created this thing that requires a lot of manual work and a lot of communication work, but the lovely part of that is the diversity. I can be mopping floors or I can be trying to sell concepts and ideas, and both of those in the same day.

Jac: Okay, so this is all the Steve life. And what about the rest of you?

Q: The rest of me. Well that's what it's all about.

Jac: That's what it's all about is the rest of you. And when I'm trying to kind of bring you there and see, we go back to Steve.

Q: Sure, sure, sure, exactly.

Jac: And it's like, okay, it's like (sound effect 1:37:46)

Q: He's very good at that.

Jac: Oh I see, but he's only fooling himself really. Do you know, it's just like gosh there it is again it's mad busy and it's frantic and it's like, okay there's a roundabout again (sound effect 1:38:00), and then we pull back and then (sound effect), and it's like, "wow!" the speed. And look at you now it's calmer, calmer, everything is like softer. So

I'd love to see something in your life that is very still to pull back so that you can hang out in what's more than Steve. That's not something to do, if Steve makes that something to do you've missed the point. You'll have missed the point. Steve is when you condense your perspective into engaging and having fun and doing something. Okay, what you really are is something else, so I'd love to put him on a bit of a smaller screen in terms of your own perspective; like you saw on that trip you know, there's this little guy sneaking into the church, this little tiny, he was tiny. So it's like, okay let's take the tinyness that you saw on that trip, now the Steve that's doing, that's also busy, is actually tiny.

Q: Moved to the other end of the telescope.

Jac: 1:39:10 Yes, go to the other end of the telescope and stay there, and see that this guy is mad busy on his own whirlwind here, but it's just a tiny component of what's in your vista and of what you are. So whatever you can do to remind yourself of that, it can't be owned by Steve as something that he builds into his lifestyle, even though that will be. That's what I'd like in terms of it being a lifestyle, but as a priority it's actually this is what's more real.

Q: It's not an achievement it's an acceptance.

Jac: You could say it like that, and a recognition you know, a recognition just to reorganize it all a little bit. And what you really are can inform the guy who likes to be busy, it can inform and support him; whereas, if you cut off the big thing and your only vista is busy Steve, see you in five years time and we've been there before you say, you see?

Q: 1:40:19 I have always... I believe that one can be mindful and be busy. It's always driven me crazy when I see people being very mindful and being so incredibly deliberate, because it looks like too much work. So I think that's what I really would like to do is to be able to be mindful with a certain amount of facility.

Jac: 1:40:47 Okay, it will show up differently for you than those who are like that, because people who are like that are like... In Aryvedic medicine there are three categories, and one of the categories is where they've got stamina, and they're slow, and they're steady; it's kapha and dah dah dah, and they like fatty foods. And then there are those that are like just all over the shop, and I have a bit of that in myself. Do you know? There's no reason why the personality... it can still be busy but your perspective is much wider. It won't be natural for you to be super deliberate about everything, your pace is going to be zippy, but you can come from the wider view and be zippy, you see? How it acts out it will be effortless, it will be **more effort (less effort?-LB)** than what it is now. The speed might be the same but it will come from an entirely different place.

Q: Lovely.

Jac: You see? So it's not going to dishonor the personality, you know? Your zippy way can still be there there's nothing wrong with that you know, that's just the fire that you have, you know? It's lovely.

Q: Thank you.

Jac: 1:42:07 So let that be enriched with the broader perspective of really what this is all about.

Q: Thank you so much.

Jac: Yes sure, you're very welcome Steve.

#48 / 1:42:37

Q: I've been looking steadily at the wider perspective and how it can come and go sometimes, and last night something quite wonderful happened, which was that I got retraumatized and — I'll tell the story — I was visiting a friend and someone started shooting guns down the street, and I have lived in the middle east and was shot at a lot so I had very deep PTSD, and I got through most of it. At the time all of a sudden I had this stunning fear, all I could think to do was to go hide in the hall so...

Jac: Last night?

Q: Last night, all this happened last night.

Jac: Wow.

Q: 1:43:30 I forced myself to lie in bed and not go into fear, and eventually I had to go sit on the couch by the front door and guard it for a little while, and then I fell asleep. Then I woke up, and I was in the wider perspective and I was looking at all of this, and it occurred to me that what you talked about yesterday morning, when you erased the tape and you talked yourself through that, that that could be very useful for this kind of situation.

Jac: Yes.

Q: So I wanted to ask you if you could show how to do that in a very practical way, because I'm all about now things falling away so I don't need this to come back in any shape or form, and I don't think things like this happen by accident.

Jac: Sure.

Q: 1:44:23 So if you can...?

Jac: So you don't want it to come back, what's wrong with it coming back?

Q: The fear. I don't feel like I have any need or wish or... I feel like I'm done with that. So I feel that it is... Last night as I was scanning my body I felt like it was embedded physically, and so I don't want to start telling stories about it and getting caught up in that cycle.

Jac: Okay, so it's about having an appropriate response to an appropriate stimulus.

Q: Yes, yes.

Jac: That's really where we're at.

Q: Yes exactly. So I think someone said earlier that there are times when you know, a rabid dog comes after you and you have to run, and there are moments like that.

Jac: Of course, that's an appropriate stimulus to run for sure.

Q: And a gun going off in a city is not a usual thing, so I think to have some concern, but then it stopped. The person I was with had no concern once it stopped, and for me it just kicked in this old tape. So I was wondering what is the best way to handle such a thing.

Jac: Yes, yes.

Q: 1:45:44 In psychology you can say, "you're not where you were 30 years ago," and you can tell yourself all of that.

Jac: Yes you can talk into it.

Q: But I don't think it roots out the deepest aspect of it.

Jac: Yes, yes. Okay, so there's a pattern in your body and some neurological wiring that makes this happen. When you go into the wider perspective, what does the wider perspective have to say about it?

Q: Oh nothing, it's simply inquiring. So I was looking in my body where it was, and I found physically where it was located and I was able to be very relaxed.

Jac: Okay, okay, and it might just be that, have a conversation with where it's located in your body, because what you've got to do is change your cellular memory there. That's really what we're talking about.

Q: And it's enough to locate it to change cellular memory?

Jac: If you can find it someplace in your body, yes you're on it. Because you know what organ it is in or what chakra it's in or whatever way you have of labeling and interpreting that part of your body, it's the same thing. So it thinks it's keeping you safe, you see?

Q: Right, yes exactly.

Jac: So it's the survival mechanism, so it's your existential question and this is the thing that protects you. So really you're looking at transcending the idea of physical death, it's the preservation, right? So that's where it's located for you, and so to get your body to literally change the intelligence of your cells to like, "death is going to come. You're no longer held responsible for keeping me alive." If your cells can know that.

Q: So you actually give your cells freedom?

Jac: Yes, yes. It's in your body you see, the memory is.

Q: It's beautiful.

Jac: 1:47:53 Yes yes, you're just re-patterning the intelligence of your cells, that's it.

Q: And the way is by looking and talking to...

Jac: That works. That works, and then if it doesn't work we're looking at like kinesiology or repatterning, there's loads of ways you can do it, but that's all you're going to end up with is for you know, for the body to release it and for the neurology to support that with understanding of like, "no, you're not preserving me anymore you're just playing memory here." "This is not what preservation is about, and when this body goes, it goes, and it won't be because you did a bad job either," you know?

Q: Yes. I'm so interested these last years in looking straight at death, and I'm actually working in hospice with the dying, so yes it's fantastic. So all of that reflects back.

Jac: Yes perfect, perfect.

Q: Good, all right thank you that's a big help.

Jac: Sure, you're welcome.

#49 / 1:49:14

Q: I wanted to ask you about what happened yesterday. I think I'm having the DTs right now; like I'm sweating, and my heart is pounding, and I feel like my teeth are shaking. Yes, there's just a lot of...

Jac: A lot of what?

Q: Movement.

Jac: Yes. Do you need to know or can it just be unraveling? Does it help you to know or is it just a distraction?

Q: Yes I was curious that's all.

Jac: Yes okay. So yesterday I was standing up here and I went, "oow! Ann Marie there's something going on," and I physically had to move away because there was all this turbulence going around, and I said, "are you aware of it," and she's said, "no." So that's kind of a bit of the background. What I saw, but it's your experience, I mean this is what you've got to own it or reject it it's up to you, it was around an interpretation of power. Here's what I saw, was that phenomenal power and the rejection of it and that pattern, and moving to the place of absolute power, and integrating what that really is without the mind having any version of the positives and negatives of that power; absolute power kind of coming to rest in you, and you being able to honor that without the ideas that come from the dualistic realm. That's what I saw yesterday. And then in the middle of the night last night it was like, "whoa" I was conscious of you changing your relationship with intensity, that you have the capacity to get intense that shows up when identification is happening. And if you spot intensity it's like it's an ingredient that brings in identification. And if you can spot intensity rising, because I think you can feel that rising in your body very quickly, and if you can spot it at the intensity level I think you'll be able to cut a lot of identification. So there were two parts.

Q: 1:51:53 The intensity is the mind, is it?

Jac: Yes, I think it's like it's the energetic cranking up before the mind... it's like what the mind does in the body in order to create the total belief that you are Ann Marie, and that, "now I have to manage or protect myself," you know there's just Ann Marie then, there's just Ann Marie and she's in her personal world. So it's like the intensity is felt somehow in your body, because that's what the mind is doing to crank up so that it's only using the self referencing me-myself-I network, and you're losing any kind of wider relaxed mode that gives you a wider view.

Q: 1:52:50 Okay. You know, right now my mind doesn't know what to do.

Jac: Yay! Great.

Q: Yes.

Jac: That's totally fine.

Q: Okay. I mean, I guess I have a problem with the word power. You know, is there another word for this?

Jac: Okay, influence, potency, catalyst; whatever the verb would be for catalyzing.

Q: Like in a non-personal way, like this influence, I don't know what... what does that look like?

Jac: In a non-personal way, you're going to have to trust it, you're going to have to trust it. Sometimes it shows up as silence and sometimes it shows up as a sword, and you've got no guarantee of what it's going to do, none at all, but there is total abandon because you get out of the way.

Q: Yes I know that, like I can feel that.

Jac: Okay, when there's absolutely no Ann Marie and that is allowed to have free reign. Can you let that happen?

Q: 1:54:52 I don't know. It just feels... it's hard to land it, you know? I don't know, I mean I'm kind of afraid of it.

Jac: Yes, Ann Marie is because she's not there, and she's imagining that there will be awful consequences or... She has to run a story.

Q: I could kill someone.

Jac: Yes, that's what it will tell you. That's what it will tell Ann Marie because it's not in Ann Marie's advantage you know, it's not in her interest to get out of the way because she's not real anyway, so she's going to make it really frigging unfavorable, unsavory. She has to create a terrible story out of it because, what's the opposite? She's gone and she surrenders, and she's dead. So of course the idea of killing comes up because it's her own annihilation. It's not like Ann Marie being careless or reckless it's about her standing out of the way. Do you know? and the biggest picture you know, doing its thing, being trusted, and if it does kill somebody and it ends up in jail it won't matter, it won't be bothered because it will know, yes.

Q: I don't know if I would like that though.

Jac: Yes the Ann Marie wouldn't, the Ann Marie wouldn't, but there comes a kind of a point of like, "okay, whatever you will have me do is fine, whatever you would have me do," you know?

Q: I feel the disintegration kind of happening, but there is also this other part going, "what about me!?" you know?

Jac: Yes, can she be kind of just gently laid to rest?

Q: Yes, she's really exhausted. I mean, it's a full-time job maintaining this.

Jac: Yes, yes, like with gratitude laying her to rest instead of like knocking her off, you know? But there needs to be some trust in your greater self you know, in what you really are, that that doesn't have to be monitored by the gatekeeper, as if Ann Marie is the gatekeeper. It's like, "hmm, hmm, she's probably just protecting yourself," and that's her own history because that's what we all do you know, preserve and protect.

Q: Yes. Okay that's enough, thanks.

Jac: Okay sure, you're welcome.

#50 / 1:58:19

Q: I came last year, and it cracked something open for me big that's carried through now. Last year I processed like the two really big hooks for me in this lifetime.

Jac: Great.

Q: Life is still... I'm still here. So the two things that I processed with you are still in my life, but the place that I approach it and the... there's just not that pain and suffering around both.

Jac: Yes.

Q: 1:59:17 One of the things that you touched on last year that I've held onto, and I visually have seen you do what you did and how you used your hands, I play that over and over, and it's something that brought me a lot of comfort when I was sitting down, and you haven't touched on it. You said, "in this non-dualistic life," and you painted this line, and you described that, "you Jac choose to come into this spot and tune in."

Jac: Right.

Q: But what's been before and what's been after has already been.

Jac: Something like that, yes.

Q: And I've been trying to do that for myself, and it frees up a lot of... It just offers me so much freedom, like the freedom that I've really searched for in this lifetime.

Jac: Yes.

Q: And the mind wants to say, oh, well you're just trying to find something else to escape what is." And that may or may not be true, but that consciousness... You kicked off this weekend by saying, "what I am telling you, you already know," and in the depths of my being I know what you're saying, I understand it on a level that's not this. And a part of me didn't even want to come up here at all.

Jac: Sure.

Q: Not out of resistance but out of wanting to just take everything in and just expand without the words.

Jac: Yes, yes.

Q: 2:01:43 But then I also didn't want to miss out on an opportunity of have you in the body and to be face-to-face, and to really welcome any more of what you may suggest for me.

Jac: Sure, I'm only a mirror for what you already know.

Q: Yes, thank you.

Jac: Really, really and truly. Okay, why do you think there could be avoidance in that wider view of seeing that the timeline is just a dot and it expands? Why do you feel that there could be avoidance there? What is your mind telling you that you are not looking at when you're doing that?

Q: 2:02:22 The mind will say, "you're just using this new escape, you've tried so many other escapes and this is just another one of your drug of choices to miss out and not be a part of."

Jac: Okay. So when you go into the expansion do you see the genuine inauthenticity of suffering?

Q: Yes.

Jac: Okay, then you're not avoiding. If you're doing it as a Band-Aid okay, then it's a new drug of choice.

Q: No, no, no.

Jac: But if it's like, "oh my god, that's so not real that's just a loop I was running," if you're getting that insight then absolutely go into that expanded place. If it's coming with insight into the invalidity of a suffering loop, a suffering pattern, a story that you're running, that's what you're looking for, to see the inauthenticity of what mind says.

Q: Yes, and I do see that.

Jac: 2:03:43 Yes. There's no avoidance in that if it's a true, "aah" recognition, there's no avoidance in it. But you've left the place of expansion the moment the mind says, "this is just another technique that you're using." Now you've left the expansion, now you've gone back into some kind of doubting and self sabotage and something. So I would like to expose that, that voice that's still being believed which says, "oh this spiritual practice is just your latest technique," in a long list of drugs of choice, all right? So you haven't seen through that loop which says, "oh that's just escapism, you're not being with what is," that's the false voice that you haven't seen through. You're not seeing it yet.

Q: Mmmm a little blurry. Yes, there's a part that's resonating. Okay, can I just go a little deeper?

Jac: Please.

Q: 2:05:03 So the two things that came up last year; my open-heart surgery – I had a heart attack – I mean a lot of stuff, and one thing that I got this weekend that you shared was, “if we don't deal with things head on it really will kind of manifest in the body so that it has to wake us up,” and over this last past year I see the gift in all of that, in all of it! Truly.

Jac: Yes.

Q: 2:05:33 The second thing was my son, and the hook and the stories. And the comfort that I get in looking at that timeline is like, if this is just a snippet of what is and so to deal with chance it's like, in the big scheme of things it just is just a moment. 2:06:13 So whatever suffering I put on his choice of being in this lifetime, that chooses just not like so... it's a little bit still sure; I'm his mom, but it was drowning me last year, and it's just not this year. Something in it has freed up an ability for me to live in expansion and to allow him to live in expansion, and to get in union with all of that knowing that that's all there is, and to get out of the way for it.

Jac: Yes. But some part of you, I think, is wondering, “am I avoiding something, am I missing something?”

Q: That's why I'm here.

Jac: That's what you have running.

Q: Yes.

Jac: Yes. The thing is, is that a thought that you can trust, is that a thought that's... You see, somewhere that thought is just a thought, and it's bullshit and it's another trick of mind to bring you back in, right? But some part of you is saying, “but what if it's true?”

Q: Yes. And I've been leaning more into that, “and so what if it's true?” And just recently just driving down the street something will just lift, and it's that expansion of knowing that I'm part of everything and nothing, like those have been coming around a lot more.

Jac: 2:08:00 Yes, okay. So leaving space for the human experience, any time that thought comes up, it's just like, “all right, my humanity is here,” and that's fine too. There's expansion but there's humanity, and it feels like right now they're a little bit disconnected, so it's an either or. So your mind is saying, “well you know, maybe you're denying something,” so there's like an either or. When we talk about those perspectives they're all there simultaneously, it just depends on where you're looking from which is what gives validity to it. But it feels like for you when you go into the expansion that you're kind of losing sight of the dualistic realm. It's, they're all there together, they're valid at different times depending on where we're looking from. You can't choose one as a pain killer, you can't hop out of one to get rid of the pain from another, and that's what that thought is saying, it's like, “whoa maybe I'm denying something,” right? So using it as a painkiller isn't going to work. Sure, your mind is on to something there, but there is no denial of your humanity, it exists within a certain level of perspective as does unity, it exists within a certain perspective, and then there's outside both of those. Rather than switching on and switching off, can you shift to a

place of where, “yes, they’re all valid lenses of perception. I can freely flow between one and the next; there’s sage, the mom, the woman who has a physical human experience,” and sure her son will always be tied to her apron strings at some physiological level, that’s parenting.” And then there’s your capacity to merge into all of it where there is no son and there is no heart condition, because it’s just what’s the same is obvious, and then there’s outside of all of that and that’s the only thing that’s real. Now, can they be kind of in a line, can they be like layers of clothing? You know, you’ve got a T-shirt and a shirt and a jacket, do you know, and you take them off and put them on as they’re needed, as life requires.

Q: I like that.

Jac: 2:10:37 You see? It’s more that it’s layered, the densest one being the dualistic one, that’s the deepest one. It’s a very holistic position. Nothing is denied, there’s a place for all of it, but there’s a capacity and an appropriateness that when everything kind of settles in and we embody it, there’s an appropriateness about what lens of perception we’re looking from at any time, you see?

Q: Yes. So when you reference ‘to get behind’, is it like getting behind and looking through what is only there? And lining up the lenses to like view it all?

Jac: That’s it you’ve got it, you’ve got it. Your home, your place is outside of all of it, and then there’s the unity and there’s the dualistic, and they’re both there and they come in and out, but you stay outside of all of it because that’s really where it’s at. That nothingness is what you are, and the other perspectives; movie theaters, show up, and they’re only completely real when you’ve lost touch with capital R, what’s real. When you lose touch with outside of all of it, then there’s only that perspective and your mind is interested in only having that perspective. So it’s going to say that the wider view is avoidance and escapism right, that’s identification when you’re glued up against it and you’ve lost the position of what’s capital R real. If you’ve lost that position then the other lens of perception will show up as real, as if it’s real, but it’s not, that’s believing the movie that your mind is playing, that’s what that is, you see? So find home, stay there. If it means going back, going back, going back a gazillion times a day to remind yourself, whatever it takes stay there. That’s when you wake up, you stay there, and the other movies, the unity consciousness, the non-dual and the dualistic story of good and bad, right and wrong, value systems and all that, they come in and out but you never invest in them. You just don’t because you know it’s just movie material, you see?

Q: Yes.

Jac: Yes, great.

Q: is there anything else that you’re suggesting?

Jac: If you can crack that I’d be very impressed, because that’s what your mind is doing, its noticing that when the unity consciousness is there that the other one is out of view. So while it’s saying, “you’re using unity consciousness as a Band-Aid,” what it’s really offering you is like, “hey, these subjective realities can be in place at the same time.” They don’t have to cancel each other out you see, it’s that outside of both of them is home. But at the moment you’re kind of swapping one out for the other, you see?

Q: Yes I do.

Jac: All right, so go outside of all of it and make it home, learn how to stay there. So when you're like the interconnectedness, the expansion is happening, it's like, deeper than this, deeper than this, go deeper than the unity unified field, and there's kind of nothing there but it's like a rejection of the unified field not towards duality but towards... I don't know, pre-concept, you see?

Q: Thank you.

Jac: Sure, you're welcome.

#00 / 2:14:44

Jac: I'm conscious of you, are you having a tough time?

Q: Yes.

Jac: Yes, I really need to pee.

Q: It's a good time for lunch I think.

Jac: What I would like to do, can you guys hang on for another 20 minutes because this is boiling.

Q: I won't go up.

Jac: You won't go up?

Q: No.

Jac: Will you do it from there if I give you a mic?

Q: No.

Jac: Okay let's break for lunch. Let me have a pee and I'll come back to you, okay? I want to sit with you.

The End